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RELIGIONS OF THE WORLD

A COMPREHENSIVE ENCYCLOPEDIA OF BELIEFS AND PRACTICES

J. Gordon Melton and
Martin Baumann, Editors

Religions of the World
Second Edition

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J. GORDON MELTON
MARTIN BAUMANN
Editors

TODD M. JOHNSON
World Religious Statistics

DONALD WIEBE
Introduction

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To Robert L. Moore

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Medicine Wheel (Wyoming)
Medinah
Meditation
Medjugorje
Meenakshi Temple (Madurai)
Meiji Jingu
Melkite Catholic Church
Mencius
Mennonite Church in the Netherlands
Mennonite Church, U.S.A.
Mennonite World Conference
Mennonites
Meron, Mount
Messianic Judaism
Methodism
Methodist Church, Ghana
Methodist Church, Great Britain
Methodist Church, Nigeria
Methodist Church, Sri Lanka
Methodist Church, Upper Myanmar
Methodist Church in Brazil
Methodist Church in Chile
Methodist Church in Fiji and Rotuma
Methodist Church in India
Methodist Church in Indonesia
Methodist Church in Ireland
Methodist Church in Kenya
Methodist Church in Samoa
Methodist Church in Singapore
Methodist Church in the Caribbean and the Americas
Methodist Church in the Union of Myanmar
Methodist Church in Zimbabwe
Methodist Church of Cuba
Methodist Church of Malaysia

Methodist Church of Mexico
Methodist Church of New Zealand
Methodist Church of Peru
Methodist Church of Puerto Rico
Methodist Church of Sierra Leone
Methodist Church of Southern Africa
Methodist Church of Togo
Methodist Pentecostal Church of Chile
Mevlevi Sufi Order
■ Mexico
■ Micronesia, Federated States of
Mid-Autumn Festival
Middle East Council of Churches
Midway Island
Milarepa
Mission Covenant Church of Sweden
Missionaries of Charity
Missionary Sisters of Our Lady of Africa
Missione—Luigia Paparelli, La
Mita Congregation
Modernity
■ Moldova
Molokans
■ Monaco
Monasticism
■ Mongolia
Montenegrin Orthodox Church
■ Montenegro
■ Montserrat
Moon, Sun Myung
Moravian Church, Eastern West Indies Province
Moravian Church, European Continental Province of the
Moravian Church in America
Moravian Church in Great Britain and Ireland
Moravian Church in Jamaica
Moravian Church in Nicaragua
Moravian Church in Southern Africa
Moravian Church in Suriname
Moravian Church in Tanzania
■ Morocco
Morrison, Robert
Moscow
Moses
Mosques
Mother Meera, Disciples of
Mother of God Centre
Mountains
Movement for the Restoration of the Ten Commandments, The
Movement of Spiritual Inner Awareness
■ Mozambique
Mudras
Muhammad
Mülheim Association of Christian Fellowships
Muridîyya
Musama Disco Christo Church
Muslim Brotherhood
Muslim World League
Mutima Walowa Wa Mukumbi
■ Myanmar
Myanmar Baptist Convention
Myôchikai Kyôdan

Nagarjuna
Nagorno Karabakh Republic
Nalanda
■ Namibia
Nanak, Guru
Nanak's Birthday, Guru
Naqshbandiya Sufi Order

Nara
Nara, Six Buddhist Schools of
Naropa
Nation of Islam
Nation of Yahweh
National Association of Congregational Christian Churches
National Association of Free Will Baptists
National Baptist Convention of America
National Baptist Convention of Mexico
National Baptist Convention, U.S.A.
National Evangelical Synod of Syria and Lebanon
National Presbyterian Church in Mexico
National Spiritualist Association of Churches
Native American Church
Native American Religion: Roman Catholicism
Native Baptist Church
■ Nauru
Nauru Congregational Church
Navajo, The
Navaratri/Dashain
Nazareth
Nazareth (Nazarite) Baptist Church
■ Nepal
Nepal, Indigenous Religions in
■ Netherlands, The
■ Netherlands Antilles
Netherlands Reformed Churches
Neturei Karta
New Acropolis Cultural Association
New Age Movement
New Apostolic Church
New Kadampa Tradition–International Kadampa Buddhist Union
New Year's Day
■ New Zealand
Newar Buddhism
Ngunzist Churches (Congo)
Nicaea
■ Nicaragua
Nichiren
Nichiren Shoshu
Nichirenshu
■ Niger
■ Nigeria
Nigerian Baptist Convention
Nipponzan Myohoji
■ Niue
Nomiya Luo Church
■ Northern Marianas
■ Norway
Norwegian Baptist Union
Nyingma Tibetan Buddhism

Occupied Territories
Old Believers (Russia)
Old Catholic Church in Switzerland
Old Catholic Church of Austria
Old Catholic Church of Mariavites/Catholic Church of Mariavites
Old Catholic Church of the Netherlands
Old Catholicism
Old Rite Romanian Orthodox Church
Olympus, Mount
■ Oman
Omoto
Ontakekyo
Ordo Templi Orientis
Organization of African Instituted Churches
Orthodox Church in America
Orthodox Church in China
Orthodox Church in Czech Lands and Slovakia

Orthodox Church of Cyprus
Orthodox Church of Greece
Orthodox Church of Poland
Orthodox Judaism
Orthodox Presbyterian Church
Osho and the International Osho Movement
Osore, Mount
Our Lady of All Nations

Pacific Council of Churches
Padmasambhava
Pagan Federation
■ Pakistan
■ Palau
Palo Mayombe
■ Panama
Pangestu
Pantheism
■ Papua New Guinea
■ Paraguay
Paraguay, Mennonites in
Parham, Charles Fox
Paris Mission
Paryushana
Pashupata Saivism
Passover
Pasundan Christian Church
Patanjali
Patotsav
Paul
Pentecost
Pentecostal Assemblies of Canada
Pentecostal Assemblies of the World
Pentecostal Church of Chile
Pentecostal Church of God
Pentecostal Mission Church
Pentecostal Mission, The
Pentecostal World Fellowship
Pentecostalism
Pentecostalism in Scandinavia
People of God
Peoples Temple
Perennialism
Perfect Liberty Kyodan
■ Peru
Peruvian Evangelical Church
Pesach
Philadelphia Church of God
Philippine Independent Church
■ Philippines
Pilgrimage
■ Pitcairn Island
■ Poland
Polish National Catholic Church/Polish Catholic Church
Polygamy-Practicing Mormons
Pomun Order of Korean Buddhism
Popocatepetl, Mount/Mount Iztaccihuatl
■ Portugal
Possession
Prambanan
Presbyterian Church in Cameroon
Presbyterian Church in Canada
Presbyterian Church in Taiwan
Presbyterian Church in the Republic of Korea
Presbyterian Church in Trinidad
Presbyterian Church of Africa
Presbyterian Church of Aotearoa New Zealand
Presbyterian Church of Australia (Continuing)
Presbyterian Church of Brazil
Presbyterian Church of Cameroon
Presbyterian Church of Colombia

Presbyterian Church of East Africa
Presbyterian Church of Ghana
Presbyterian Church of India
Presbyterian Church of Korea (HapDong)
Presbyterian Church of Korea (TongHap)
Presbyterian Church of Liberia
Presbyterian Church of Mozambique
Presbyterian Church of Nigeria
Presbyterian Church of Pakistan
Presbyterian Church of Rwanda
Presbyterian Church of the Sudan
Presbyterian Church of Vanuatu
Presbyterian Church of Wales
Presbyterian Church (U.S.A.)
Presbyterian Reformed Church in Cuba
Presbytery of Liberia
Priory of Sion
Progressive National Baptist Convention of America
Protestant Christian Batak Church
Protestant Christian Church–Angkola
Protestant Christian Church of Bali
Protestant Christian Church of Nias
Protestant Church in Indonesia
Protestant Church in Sabah (Malaysia)
Protestant Church in Southeast Sulawesi
Protestant Church in the Moluccas
Protestant Church in the Netherlands
Protestant Church in Timor Larosa'e
Protestant Church in Western Indonesia
Protestant Church of Algeria
Protestant Church of Senegal
Protestant Evangelical Church in Timor
Protestant Evangelical Church of Guinea
Protestant Methodist Church of Benin
Province of the Episcopal Church in Rwanda
■ Puerto Rico
Pure Brightness Festival
Pure Land Buddhism
Purim
Putuo Shan

Qadiriyya Rifa'i Sufi Order
Qadiriyya Sufi Order
■ Qatar
Qigong
Quanzhen Daoism

Rada Religion
Radhasoami
Raelian Movement International
Ramadan
Ramtha's School of Enlightenment
Rastafarians
Rawze-e-Sharif
Reconstructionist Judaism
Reform Baptists (Russia)
Reform Judaism
Reformed Christian Church in Slovakia
Reformed Christian Church in Yugoslavia
Reformed Church in America
Reformed Church in Romania
Reformed Church in Zambia
Reformed Church in Zimbabwe
Reformed Church of Alsace and Lorraine
Reformed Church of Christ in Nigeria
Reformed Church of France
Reformed Church of Hungary
Reformed Churches in the Netherlands (Liberated)
Reformed Denomination
Reformed Ecumenical Council
Reformed Presbyterian Church of Equatorial Guinea
Reformed/Presbyterian Tradition

Reiha-no-Hikari
Reincarnation
Reiyukai
Relics
Religion-Government Relations
Religious Freedom: Contemporary
Religious Science
Remonstrant Brotherhood
Restored Reformed Church
Reuchlin, Johannes
■ Réunion
Rhenish Mission
Ridván, Festival of
Rigpa Fellowship
Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam)
Rishikesh
Rissho Kosei-kai
Rodzima Wiara (Poland)
Roman Catholic Church
■ Romania
Romania, Islam in
Romanian Greek Catholic Church
Romanian Orthodox Church
Rome/Vatican City
Romuva
Rosh Hashanah
Ruhani Satsang
Russell, Charles Taze
■ Russia
Russia, Islam in
Russia, Protestantism in
Russian Orthodox Church (Moscow Patriarchate)
Russian Orthodox Church Outside of Russia
Ruthenian Catholic Church
■ Rwanda
Sabbatarianism
Sacred Texts
Sahaja Yoga
■ Sahara
Saicho
Saigoku Kannon Pilgrimage
■ St. Helena
■ St. Kitts-Nevis
■ St. Lucia
■ St. Pierre et Miquelon
■ St. Vincent
Saints
Sakyapa
Salesians
Salt Lake City
Salvadorean Lutheran Synod
Salvation Army
Samantabadhara's Birthday
Samavesam of Telegu Baptists Churches
■ Samoa
■ San Marino
Sanbo Kyodan
Sanchi
Sant Nirankari Mission
Santeria
Santi Asoka
Santo Daime
■ São Tomé and Príncipe
Sapta Darma
Sarnath
Sarvodaya
Satanism
Sathya Sai Baba Movement
Satmar Hasidism
Satsang Network

■ Saudi Arabia
Savonarola, Girolamo
Science and Religion: The Contemporary Scene
Science and Religion: History of the Relationship
Scottish Episcopal Church
Secularization
Sedevacantism and Antipopes
Seicho-No-Ie
Sekai Kyusei Kyo
Self-Realization Fellowship
Selwyn, George Augustus
■ Senegal
■ Serbia
Serbian Orthodox Church
Serpent Handlers/Signs Following Movement
Servetus, Michael
Servites, Order of
Setsubun
Seventh Day Baptist General Conference
Seventh-day Adventist Church
Seventh-day Adventist Reform Movements
■ Seychelles
Seymour, William J.
Shadhiliyya Sufi Order
Shafiite School of Islam
Shah Faisal Mosque
Shaivism
Shakta Movement
Shaktism
Shambhala International
Shan Dao
Sharad Purnima
Shasta, Mount
Shavuot
Shia Islam
Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra
Shikoku Pilgrimage
Shingon Buddhism
Shinnyoen
Shinran
◆ Shinto
Shri Ram Chandra Mission
Shugendo
Shwedagon Pagoda
Siddha Yoga
■ Sierra Leone
Sikh Dharma
◆ Sikhism/Sant Mat
Silesian Evangelical Church of the Augsburg Confession
Simalungun Protestant Christian Church
Simeon Stylites
Sinai, Mount
■ Singapore
Singapore, Buddhism in
Sivananda Saraswati, Swami
■ Slovakia
■ Slovenia
Smarta Tradition
Smith, Joseph, Jr.
Society for the Propagation of the Gospel in Foreign Parts
Socinianism
Soka Gakkai International
Solar Temple, Order of the
■ Solomon Islands
■ Somalia
Song Shan
Songgwangsa
Soto Zen Buddhism
■ South Africa
Southern Baptist Convention

■ Spain
Spanish Evangelical Church
Spanish Reformed Episcopal Church
Spirit Possession
Spiritism
Spiritual Baptists
Spiritual Christian Evangelical Church
Spiritual Churches (Ghana)
Spiritual Churches (Kenya)
Spiritual Healing Church (Botswana)
Spiritual HumanYoga
Spiritualism
Spring Dragon Festival
Spring Equinox
Sri Aurobindo Ashram
Sri Chinmoy Centre
■ Sri Lanka
Sri Lanka, Hinduism in
State Shinto
Statues—Buddhist
Statues—Christian
Steiner, Rudolf
Stella Maris Gnostic Church
Sthanakavasi Jain Tradition
Stonehenge
Subud
■ Sudan
Sudan Interior Church
Sufi Order in North America, The
Sufism
Suhrawardiyya Sufi Order
Sukkot
Sukyo Mahikari
Suleiman I
Sulpicians
Sumarah
Summer Solstice
■ Suriname
■ Svalbard and Jan Mayen Islands
Swaminarayan Hinduism
■ Swaziland
■ Sweden
Swedenborg, Emanuel
Swedenborgian Church of North America
Swedenborgian Movement
■ Switzerland
Synagogues
■ Syria
Syriac Orthodox Patriarchate of Antioch and All the East
Syrian Catholic Church
Syrian Orthodox Church of Malabar
Syro-Malabar Catholic Church
Syro-Malankara Catholic Church

T'aego Pou
Tai Shan
■ Tajikistan
Taliban
Tamil Shaivism
Tantrism
■ Tanzania
Taoist Tai Chi Society
Temples—Baha'i Faith
Temples—Buddhist
Temples—Church of Jesus Christ of Latter-day Saints
Temples—Hindu
Temples—Jewish
Tenri City
Tenrikyo
Tensho Kotai Jingukyo

Terapanth Svetambara Jain Tradition
Thai Forest Monks
■ Thailand
Thelema
Theology
Theosophical Society (Adyar)
Theosophical Society (America)
Theravada Buddhism
Thomas Aquinas
Three-Self Principles
Tian Dao
Tian Tai/Tendai Buddhism
Tiantan
Tibet in Western Religious Imagination
Tibetan Buddhism
Tibetan Nyingma Institute
Tijaniyya Sufi Order
■ Timor Leste
Tirumala/Tirupati
Tocoist Church/Church of Our Lord Jesus Christ in the World
■ Togo
■ Tokelau Islands
■ Tonga
T'ongdo-sa Temple
Toraja Church
Toronto Airport Christian Fellowship
Traditional Anglican Communion
■ Trinidad and Tobago
Trinidad and Tobago, Hinduism in
True (Old Calendar) Orthodox Church of Greece
True Buddha School
True Jesus Church
Tsong Khapa
■ Tunisia
■ Turkey
■ Turkmenistan
■ Turks and Caicos Islands
■ Tuvalu
Twelve Tribes

UFO Religions
■ Uganda
Uisang
■ Ukraine
Ukraine, Eastern Orthodoxy in
Ukrainian Catholic Church
Ullam-bana
Umbanda
Unarius
◆ Unbelief
Unification Movement
Unified Buddhist Church
Union d'Églises Baptistes Françaises au Canada
Union of Baptist Churches of Cameroon
Union of Evangelical Christians—Baptists of Russia
Union of Evangelical Christians—Baptists of Ukraine
Union of Evangelical Free Church Congregations (Baptist)
Union of Indonesian Baptist Churches
Union of the Armenian Evangelical Churches in the Near East
Union of Welsh Independents
Unitarian Universalist Association
■ United Arab Emirates
United Baptist Church (Mozambique)
United Church in Jamaica and the Cayman Islands
United Church in Papua New Guinea
United Church of Canada
United Church of Christ
United Church of Christ–Congregational in the Marshall Islands

United Church of Christ in Japan
United Church of Christ in the Philippines
United Church of Christ in Zimbabwe
United Church of God, an International Association
United Church of the Solomon Islands
United Church of Zambia
United Congregational Church of Southern Africa
United Evangelical Lutheran Church
United Evangelical Lutheran Church in India
United Free Church of Scotland
■ United Kingdom
United Lodge of Theosophists
United Methodist Church
United Methodist Church in Ivory Coast
United Pentecostal Church International
United Presbyterian Church of Brazil
United Protestant Church of Belguim
United Protestant Church of Netherlands Antilles
United Reformed Church of the United Kingdom
United Religions Initiative
United Society of Believers in Christ's Second Appearing
■ United States of America
Uniting Church in Australia
Uniting Presbyterian Church in Southern Africa
Uniting Reformed Church in South Africa
Unity School of Christianity/Association of Unity Churches
Universal Church of the Kingdom of God
Universal Faithists of Kosmon
Universal Fellowship of Metropolitan Community of Churches
Universal Great Brotherhood
Universal Life
Universal Soul
URANTIA Foundation, The
Ursulines
■ Uruguay
■ Uzbekistan

Vaishnavism
■ Vanuatu
Vedanta Societies
Vegetarianism
■ Venezuela
■ Vietnam
Violence, Religious
Vipassana International Academy
Virasaivaism
■ Virgin Islands of the United States
Vishwa Hindu Parishad
Vlad Tepes
Vodou
VRINDA/The Vrindavan Institute for Vaisnava Culture and Studies

Wahhabi Islam
Wake Island
Waldensian Church
■ Wallis et Futuna Islands
Wang Chongyang
Warith Deen Mohammad, Ministry of
Way International, The
Wesak
Wesley, John
Wesleyan Church
Western Buddhist Order, Friends of the
◆ Western Esoteric Tradition
White Brotherhood
White Fathers
White Plum Asanga
White, Ellen G.

Wiccan Religion
Winter Solstice
Wisconsin Evangelical Lutheran Synod
Witchcraft
Women, Status and Role of
Won Buddhism
Wonhyo
Word of Life Church
World Alliance of Reformed Churches
World Brotherhood Union Mevlana Supreme Foundation
World Buddhist Sangha Council
World Communion of Reformed Churches
World Conference on Religion and Peace
World Congress of Faiths
World Convention of Churches of Christ
World Council of Biblical Churches
World Council of Churches
World Evangelical Alliance
World Fellowship of Buddhists
World Methodist Council
World Muslim Congress
World Reformed Fellowship
World Religion Day
World Sephardic Federation
World Vaisnava Association
World Zoroastrian Organization
Worldwide Church of God
Wu Tai Shan

■ Yemen
Yezidis
Yoga
Yogi Tradition
Yoido Full Gospel Church
Yom HaShoah
Yom Kippur
Yoruban Religion/Spirituality
Young Buddhist Association of Malaysia
Young Israel
Young Men's Buddhist Association

■ Zambia
Zaydites
Zen Buddhism
Zhang Daoling
Zhengyi Daoism
Zhi Yi
Zhong Gong
Zhou Dunyi
Zhuangzi
■ Zimbabwe
Zimbabwe Assemblies of God Africa
Zion Christian Church (South Africa, Zimbabwe)
Zionism
Zionist and Apostolic Churches
◆ Zoroastrianism
Zulu Religion
Zwemer, Samuel Marinus

Preface: An Overview of the World's Religions

J. Gordon Melton

This second edition of *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices* has been designed to survey the present religious situation around the world as the 21st century begins. To accomplish this task, the text is anchored in a disciplined country-by-country discussion of the emergence of the contemporary religious community in each of the more than 240 nations from the smaller island republics to the larger and more populous countries. This survey is made in the more than 1,700 A-to-Z entries in this work.

In the world of world religions encyclopedias, *Religions of the World* has assumed a unique approach. The great majority of previous world religions encyclopedias have grown out of the disciplines of anthropology and comparative religion. Those volumes have done a monumental job of highlighting the building blocks of the religious life as they have appeared in widely variant cultural contexts. While showing the very different religious structures that have been created by people around the world, they have also tried to discern the common elements that repeatedly appear in all or most religious traditions—prayer and meditational techniques, myth, ritual, devotion, sacred texts, moral perceptions, deities, spirit entities, and so forth.

Rather than attempt to duplicate past endeavors, *Religions of the World* takes a very different approach. It is concerned more with the organization of various religious communities, the history of their origin and growth, their interaction with the larger world, and their present status in the world. Rather than concentrate on the often abstract themes that run throughout the religious world, we have attempted to locate different religious communities in space and time and tried to identify those communities that have secured the greatest support from their ideal constituency and those that have had the greatest impact on the world in which they exist. The attempt to ground each religious community discussed has included the naming of present leadership and giving addresses at which the individual groups may be contacted as well as listing official websites, where applicable.

The production of this encyclopedia has dominated the life of the Institute for the Study of American Religion (ISAR), a religious studies facility in Santa Barbara, California, for more than a decade. Since its founding in 1969, ISAR has concentrated on the production of reference books that have, as its name implies, primarily focused on religion in North America. However, at the end of the 1980s, several factors converged to redirect its research to a larger context. Not the least of these factors was the invitation to the director of the Institute (J. Gordon Melton) to join the international board of the Center for Studies on New Religions (CESNUR) headquartered

in Turin, Italy. Board duties required several annual trips overseas and provided the opportunity for comparing the American and European situation and time to consider the possibility of adapting techniques used in producing the reference books in American religion using a global scope. CESNUR provides the context in which this volume's two editors initially met and provided regular opportunities for consultation.

By far the most important element in generating this encyclopedia, however, was the long-term relationship that began in the later 1980s between ISAR and its director and the Institute for World Spirituality (IWS) and its founder, Dr. Robert L. Moore, a professor of Psychoanalysis, Culture, and Spirituality at Chicago Theological Seminary. Moore and Melton had met in the 1970s when ISAR was located in Chicago and together had written a textbook, *The Cult Experience* (1982). Their paths diverged in 1985 when ISAR relocated to California. In the meantime, Moore had founded the Institute for World Spirituality, an organization working toward the creation of interfaith cooperation for the human future. As he began to work in an interfaith context, Moore saw the need for a means of placing religious leaders throughout the world in contact with each other. He initially suggested the idea of creating an "International Directory of the World's Religions," and through the 1990s, IWS and ISAR worked together on the production of such a directory.

The idea of creating *Religions of the World*, as an encyclopedia of the most important of the world's religions, emerged as a logical extension of the directory project in conversations with the wide range of scholars and religious leaders who cooperated with it.

As the 21st century began, ISAR extended its work to China and Southeast Asia and developed a close working relationship with Edward Irons and the Hong Kong Institute for Culture, Commerce and Religion, which he founded and leads.

Scope and Arrangement of Encyclopedia Entries

Religion does not just happen. Religions are created by inspired individuals, spread by faithful devotees, and structured so as to reach specific goals and serve the felt needs of adherents. Religious groups develop an economy to provide for the upkeep of facilities and sustain leadership as they pursue their spiritual visions. Some religions are more successful than others in each of these endeavors, relative success often being dictated by a more or less friendly environment.

In its attempt to describe the present situation to which the religious world has evolved, *Religions of the World* presents four distinct elements. First, the introductory essays by Donald Wiebe and Todd Johnson provide some overall perspective on the basic approach in the body of A-to-Z entries. Wiebe discusses the development and present state of the debate on the question of religion in the academy and how scholars attempting to understand its many manifestations can operate; that is, how an encyclopedia of religions is possible. As a distinct discipline, religious studies is an academic enterprise built around "an organized group of scholars and scientists from a diverse range of disciplines who have gained 'academic identity' by virtue of their common interest in religion. And it is essentially a 'scientific enterprise' because it is chiefly characterized by a cognitive intention, and takes for granted that the natural

and social sciences are the only legitimate models for the objective study of religion." Thus, religious studies engages the religious community in terms of its publicly accessible manifestations—its ideas, its behavior, its existence in community, it historical development—rather than the Truth it claims, and compares without making judgment, at least of a religious/theological nature.

Johnson, a religious statistician, provides an overall picture of the world's religious situation in terms of the larger religious groupings and offers some projection of where those different groups will go in the next decades. While religions have dispersed dramatically through the 20th century, the older areas of strength by Christianity, Hinduism, Judaism, Buddhism, and Islam remain and will effect religious life for the foreseeable future.

The main body of the text of *Religions of the World,* the more than 1,700 A-to-Z entries, offer three kinds of material. First, in a series of core essays, the basic data about sixteen major religious traditions are presented. Not only are the five largest communities described, but several smaller groups—Jainism, Shintoism, Zoroastrianism, and Sikism/Sant Mat are highlighted. These core essays include several items often neglected in other volumes on world religions. First, there is an essay on what are termed Ethnoreligions, and a complementary essay on African Traditional Religions. These religions, described under a variety of terms in world religions textbooks, are those religions basically active among one people or ethnic group and in which membership in the ethnic group is basic to membership/participation in the religion. The religions in this highly diverse set are individually quite small but, collectively, remain an important element in the ongoing evolution of the religious community. In the last generation they have, in some places, shown a remarkable resiliency and in others have made a significant comeback.

Second, among the core essays is one on the Western Esoteric tradition. Possibly the most neglected element in religious studies texts, Western Esotericism has been the major alternative to Christianity in the West for the last two thousand years. Often present as a persecuted minority, it has blossomed since the 16th century and has made its presence felt in the last generation as it made a quantum leap forward in a revivalistic movement generally called the New Age. The defining of the Western Esoteric tradition(s) provides a handle for understanding much of the religious/spiritual activity apart from the Christian church in the Western world.

Third, the core essays include a discussion of Unbelief. The modern religious world is in large part defined by the critique on religious claims that began with the Protestant attack on Roman Catholic supernaturalism and then the Unitarian attack upon the basic Christian idea of the Trinity in the 16th century. That critique expanded in the French Enlightenment. Unbelief differs from mere irreligion in that it offers a nonsupernatural perspective from which decisions concerning metaphysics, ethics, and human relations can be constructed. With due deference to the nonreligious nature of the Unbelief community, the fact that it largely concerns itself with traditional religious questions (the existence of God, supernaturalism, normative behavior) and that it offers a replacement (sometimes in an evangelical manner) for traditional "religious" life makes Unbelief and its organizational manifestations an important element in any discussion of the religious world and hence is appropriately included in our text.

Supplementing the core essays are entries that describe the religious situation in each of the countries of the world. The assignment given to each author was to provide some historical perspective on the current religious community with a description that highlights its diversity. Authors come from a variety of scholarly disciplines; they are sociologists, anthropologists, and religious historians, and a few are religious affairs officials serving in government posts. Their entries, while providing the basic sets of facts, reflect their varied approaches to the question. No attempt has been made by the editors to remold these entries into a common format. Their diversity represents the continued diversity of perspectives that informs our knowledge of religious life.

The country essays cover all of the designated countries as recognized by the United Nations, plus several other designated areas now on that list such as Antarctica and the British Indian Ocean Territory. Thus, one will find entries on not only the larger countries (China, Indonesia, Russia) but of smaller ones from Liechtenstein to Niue. Included are those areas of the world still under foreign control from Wake Island to Mayotte. Also covered are the newer countries such as Timor and Bosnia/Herzegovina. Accompanying most country entries are a map and a set of statistics (created by David B. Barrett) that provide helpful additions to the text. It should be noted that the discussion of the Vatican is included in the entry on Italy, and that in addition to the main entry on China, additional entries focus on China: Hong Kong, China: Macau, China: Taiwan, and China: Tibet.

In this second edition, the editors have chosen to focus upon a set of countries that have often been neglected in volumes on the religious world produced in the West, most notably Latin America and Indonesia. In this edition, the country entries for South and Central America and the larger Caribbean islands have been significantly expanded as has the basic entry for Indonesia. We hope that these expanded entries, which include never before compiled information on religion, will also expand the usefulness of this volume. In addition, we have expanded coverage of the world's larger countries not only by expanding the basic essay on the countries of China, India, Russia, Indonesia, and Brazil but also by adding additional essays on specific religious traditions and movements in these countries.

That being said, the bulk of the entries focus upon nearly 1,400 of the most important religious bodies in the world, the great majority being communities within the larger religious groupings that were the subject of the core essays. The list of religious communities was arrived at by a complex but very focused process. First, those larger religious communities notable for having a membership in the millions constituted the original list, to which were added some groups that while relatively small had a significant international presence, with worshipping communities in 50 or more countries.

To ensure broad coverage, each country was surveyed and an entry on the largest religious group in every country added, if it was not already on the list. This list was then circulated to the members of the editorial board (and other colleagues in religious studies), who were asked to suggest additional groups that had some regional significance. A particular effort was made to give expanded coverage to some of the more neglected areas in world religious studies such as Indonesia, central Asia, and the island nations of the Pacific.

In order to give broad coverage to the various religious traditions, it was decided to include an entry on all of the member churches of the World Council of Churches and all of the cooperating organizations of the World Fellowship of Buddhists (whose membership lists have varied during the years of the development of this text). Islam presented a separate problem as divisions within the Muslim community have developed somewhat differently. Thus, entries have been included on the major schools of Muslim jurisprudence (Hanafite, Hanbalite, Ismaili, Malikite, Shafiite, Shi'ite, and Sufi) as well as entries that cover a number of smaller sectarian expressions. In some cases, the Islamic community is covered as the major object of attention in country entries (Oman, Morocco, the Maldives), in some other countries it has received a separate entry (Brunei, Germany, Malaysia, Romania).

The Roman Catholic Church, the largest single religious organization in the world, presented special problems as on the one hand it was merely one community among many, but on the other hand, a single descriptive entry did not seem adequate. The decision was made to expand coverage of the church by including entries on the several Eastern-rite churches that form an important, distinct, but often misunderstood element of its life, and also to include entries on some of the religious orders that have been most important in the spread of Roman Catholicism worldwide (e.g., Dominicans, Franciscans, Holy Ghost Fathers, Jesuits, White Fathers). In like measure, several of the Protestant missionary agencies that were most important in the spread of Protestantism in the 19th century were also given entries (e.g., American Board of Commissioners for Foreign Missions, Basel Mission, Church Missionary Society, London Missionary Society, Paris Mission).

Finally, in keeping with the contemporary emphasis on religious life as the 21st century began, a select number of entries were reserved for groups that though relatively small, in some cases, infinitesimally so, have had an impact due to their interface with the larger religious and secular world. None are more quickly called to mind than the revivalist Islamic movement variously known as Islamic fundamentalism or revivalism. These have been given a set of entries under the general heading of "Islamism," and additional entries cover its development from the Muslim Brotherhood. Similar groups within the Jewish community are also covered. Among the smaller groups that have become of interest because of their involvement in violent incidents are Aum Shinrikyo, the Branch Davidians, the Church of the Lamb of God, the Movement for the Restoration of the Ten Commandments, the Peoples Temple, and the Solar Temple.

The existence of several thousand distinct ethnoreligions presented a particular problem. Space did not allow the inclusion of separate entries of even a representative sample of the varied world of small land-based primal religions, and hence the original decision was made to present a somewhat random selection of groups from different parts of the world (such as the Navaho from North America, the Zulu from Africa, and the Bon of Tibet), and in this edition that selection has expanded. However, in keeping with the contemporary emphasis of this volume, we have moved to include coverage of a small group of 20th-century revivalist ethnoreligions, with examples drawn primarily from North America and Europe, but including a few others such as the Santo Daime movement from Brazil.

The diversity of the world's religious community is in many ways a daunting phenomenon, and it will grow even more complex as we move through the 21st-century, as the population grows, and as an increasing number of individuals exercise their rights to religious self-determination. Meanwhile, running against the trend to greater diversity is the monumental effort of religious leaders to seek out and unite with people in other countries with whom they share both religious affirmations and secular aspirations. The religious community is only partially displayed if we neglect the many interfaith and ecumenical organizations that attempt to bring otherwise differing faith communities together for joint witness and action. While interfaith organizations (from the Council for a Parliament of the World's Religions to the World Conference on Religion and Peace) concentrate on overcoming religious and social conflict, intra-faith ecumenical groups (from the International New Thought Alliance to the World Muslim Congress) attempt to overcome religious differences in order to present a united witness for a particular faith expression. Some 50 encyclopedia entries are devoted to interfaith and ecumenical organizations that operate on an international level.

Cross-Referencing and Indexing

In order to make *Religions of the World* as accessible as possible to readers, an extensive set of cross-references appears throughout the text. These have been grouped at the end of each separate entry. These will be especially helpful in directing users from country entries to entries about particular groups mentioned as existing in a particular country and the exact name under which a group is described. These cross-references will also direct users to other religious bodies closely related to a particular group to which an entry is given, including parent bodies from which a group has originated and ecumenical organizations that it has joined.

A more extensive end-of-book subject index gives access to entries through the names of leaders, concepts which they espouse, and practices they observe.

Contact

While believing that this work makes a valuable contribution to our knowledge, we are quite aware that we are only beginning a process of describing the world's religions, which number in the tens of thousands. It is hoped that this work may in the future be followed by other works that provide coverage of additional religious groups, and the editors are open to suggestions for groups that might be fruitfully included in future editions. We also welcome communications on improving the present text, correcting any errors that might have inadvertently entered into the entries, or expanding coverage of any subjects. Please address correspondence to:

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Such a book as *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, while carrying the names of two coeditors, could not have been produced without the cooperation and assistance of hundreds. And as one arrives at the point of completing such a work, one pauses to call to memory all the many people who have been our teachers throughout a long life. This work would not have been remotely possible without the many teachers and professors who were patient with our growing up process, the students who continue to motivate our growth now that we have assumed some professorial duties, and colleagues who continually supplement our knowledge and enlarge our perspective. To all we offer our first thanks.

This work began with a project on gathering data on world religions funded by the now defunct Institute for World Spirituality (IWS). Through the last decade, the Institute for the Study of American Religion has continued the thrust initiated by Robert L. Moore, Phil Matthews, and the board members of IWS, without whose initial support this project would have remained an unrealized dream.

We also extend our words of appreciation to the editorial board and the more than 250 scholars who contributed articles. The role that these volumes have come to play in filling a gap in library reference bookshelves have made their effort more than worthwhile.

In this second edition, we have also particularly paused to note the passing of six of our valued colleagues who contributed to the first edition:

Thadeus Doktor
Nikandrs Gills
Jeffrey K. Hadden
Phillip E. Hammond
Gail M. Harley
Gary B. McGee.

They will be missed.

Finally, in working on reference books, one becomes aware of the effort contributed by the publisher and staff in bringing a product to completion. It was a genuine pleasure to work with Todd Hallman (acquiring editor) and Martha Whitt (senior production editor) who assumed oversight of the project at various stages of its development and to their assistants who buckled down and dealt with the manuscript of a work of one million and a half-plus words.

Among the ABC-CLIO staff who contributed to this work are: David Tipton (editorial manager); Jennifer Hutchinson (editor); Kim Kennedy White (development editor); Robin Tutt (editorial operations), Caroline Price, Adam Covici, Julie Dunbar, Liz Kincaid, Jason Kniser, and Ellen Rasmussen (media editors); and Vicki Moran (production editor).

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Martin Baumann
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Basic Bibliography

During the preparation of *Religions of the World*, the editors assembled a set of volumes that served as desk references from which information was drawn and against which entries were checked for accuracy. These volumes served as a reference point for a majority of the encyclopedia entries, but to avoid undue repetition, except in those places where they became the major source, they are not listed as such.

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Introduction: The Study of Religion

Donald Wiebe

The study of religion is probably as old as religion itself, although there is no single form that defines that notion. The earliest form of the study of religion without doubt is devotional and catechetical. This kind of study of religion is primarily concerned with the edification and spiritual growth of the individual and community and is not capable, therefore, of being clearly differentiated from religion itself. If being religious is in some sense being able to provide a religious account of the world and of human existence in it, then it also necessarily involves a study of religion that will assist the devotee in obtaining the knowledge and skills necessary in providing such an account of life. There can be no doubt that such devotional study involves the intellect and in some sense concerns itself with cognitive issues, but it includes much more than this; training and formation in the practical and ethical requirements of the religious life, that is, are essential to the kind of "understanding" sought by believers of the fundamental religious questions of truth, value, and meaning. This kind of knowing is not primarily about cognition but rather about the construction and organization of meaning. A catechetical and devotional study of religion, therefore, is much less a scholarly or academic undertaking than it is a form of religious formation and education; it provides an "understanding" of religion wholly from the inside and cares little, or not at all, for elaborating a theoretical account of religion. Indeed, it is not a detached study of religious phenomena, nor does it seek objectivity (intersubjective testability) for the claims it makes; it requires of the student, rather, submission to the tradition and the community and therefore exhibits a structure characterized by hierarchy and authority. Religion, however, has also inspired a more scholarly and academic investigation of religious reality and the religious life that—even though directed toward edification of the student/believer—blends both catechetical/devotional and scholarly/cognitive concerns in a quest for a more profound and shareable understanding of religion.

Although both these forms of study—catechetical/devotional and scholarly/cognitive—presume of the student a faith-commitment, in the West the latter eventually produced an elaborate structure of theological disciplines that made possible the development of a more systematic, comprehensive, and therefore "scientific" understanding of the Christian faith. However, "scientific" here does not bear the connotation of the modern notion of science since, in this context, the scholarship involved is still constrained by religious commitment and belief; it is scholarship from the point of view of the religious insider and produces a systematic body of knowledge of (the Christian) religion. Because such a body of knowledge is constructed as an essential element of the "meaning" of the Christian faith it is clearly different from the modern

scientific endeavor. Such an academic and scholarly undertaking, therefore, can, at most, be designated a "faith-imbued science." And even though much of the scholarly work in such disciplines as biblical studies and church history, for example, is indistinguishable from that produced by scholars not constrained by a faith-commitment and religious beliefs, it is essentially a theologico-religious exercise.

These religious forms of "the study of religion" do not exhaust that notion—they are simply the earliest forms of that enterprise. And the kind of "scientific" understanding of religion that blends systematic scholarly and catechetical/devotional concerns differs radically from the narrower, more academic and strictly scientific interest in religious phenomena that emerged in the context of the modern Western university in the last quarter of the 19th century. This new academic enterprise is scientific not simply in the sense of producing a systematic body of knowledge of religion, and of religions in their historical manifestation, but in the fuller scientific sense of seeking a natural explanatory and theoretical account of religion. And in embracing the naturalism of the modern sciences this new study of religion transcends the constraints upon research and scholarship imposed by the prior faith-informed framework governing the work of the scholar-devotee. This new study of religion, therefore, cannot be included in the category of "faith-imbued science" but is rather more appropriately given its own designation as the scientific study of religion with "scientific" now being understood to mean a strictly (un-blended) academic undertaking that finds its natural home in the context of the modern research university and affiliated institutes, schools, and associations. Although it is historically connected with the intellectual examination of religion that preceded it, its fundamental objective and methodology represents a radical reorientation of that study. Whereas the devotee-scholar is dedicated to providing a systematic intellectual comprehension of the tradition that is consistent with the faith of the religious community concerned, the modern scientific student of religion aims to *explain* religion (both tradition and faith) as an aspect of the natural world.

This modern approach to the study of religion, it must be noted, has been variously named since its emergence (e.g., *religionswissenschaft,* history of religions, comparative religions, religiology), although the term "religious studies" has become the most frequently used designation for that academic study of religion in colleges and universities since, roughly, the middle of the 20th century. It is also important to recognize, however, that this purely scientific approach to the study of religion has not yet come to full fruition in the modern university. It has rightly been pointed out that even though it is possible to view "religious studies" as a reductionistic scientific project, this does not describe the kind of work in which the majority of those who teach in departments of Religious Studies are engaged. This may be accounted for, in part, by the fact that the formation of departments of Religious Studies has been intertwined in a variety of ways in earlier institutional developments related to religious education and the study of theology in the college and university context. Religious Studies, that is, was often introduced into the university curriculum through pre-existing departments of Theology and simply never fully succeeded in freeing itself from their well-entrenched and well-funded religious agendas. However, the lack of success in fully transforming the study of religion from a faith-based "science" to a "science of religion" may, on the other hand, represent a failure of nerve on the part of later students

of religion to follow through on the scientific program for the study of religion set out by its 19th-century founders because of the possible negative affects such a program might have on religion itself. Whatever the cause, the academic study of religion in most colleges and universities today is predominantly a theological or crypto-theological enterprise, and it finds added support for its rejection of the modern scientific ideal in a relatively wide-spread postmodernist backlash against science in general.

Postmodernists are fond of pointing out that science has been under attack since the end of the 19th century as naive in its view of itself as a system or structure that escapes the non-rational determinations of culture affecting other modes of thought. Consequently, postmodern students of religion—whose primary concern, it appears, is with the maintenance and promotion of religion—maintain that the sciences are not simple, rational processes of thought and analysis that can provide a neutral framework for an uncomplicated, objective study of religion. They maintain, therefore, that the academic study of religion can be legitimately undertaken in a "reflective" rather than a reductionistic explanatory manner that not only permits but even requires of the student a conscious engagement with religious truth, value, and meaning offered by religion. "Reflection" on these matters, it is claimed, is not a mere repetition of pious affirmations but rather makes possible a "deeper conversation" with religion that can better reveal religion's essential character than can the reductionistic approach of the theoretical sciences. Such an approach, moreover, is often labelled "postmodern science," even though it bears no resemblance to science as a fundamental set of methods for obtaining knowledge of the world that chiefly characterizes the disciplines of the modern, Western, research university. But there can be no doubt that such a postmodern approach to the study of religion—in its espousal of an (interior) "understanding" of the truth, value, and meaning of religion gained through dialogical engagement rather than an empirically testable theoretical account of religion as its primary goal—more closely resembles the catechetical, devotional, and faith-imbued study of religion dominant in the premodern university. There can be little doubt, that is, that its concerns are more gnostic than epistemic, for it is clear that for the postmodernist rational cognitive inquiry is of little or no importance compared to the issue of determining the meaning of life and the value of religion; making sense of life constitutes its "framework of knowledge" and calls for an immersion of the student in the "wisdom" of the cultural system "studied" rather than description, critical analyses, and explanation of that cultural system.

In light of this overview of historical developments in the "study of religion" it is clear that there is no simple answer to the question of the nature of that study. There are at least two, and possibly three, distinct approaches to the intellectual, scholarly, and academic study of religion: premodern "faith-imbued science" that blends devotional, catechetical, moral, and intellectual concerns; modern scientific study of religion which espouses reason as a non-moral instrument of inquiry that attempts to diminish as much as possible religious, moral, social, cultural, political, and other non-cognitive influences in its quest for knowledge about religion; and "postmodern science" that, in rejecting modern science, appears to be a new form of gnosticism that is only superficially distinguishable from premodern faith-imbued science.

There are many postmodern scholars, but as yet no postmodern universities; postmodernism, that is, has not as yet, so to speak, "convinced" the sciences (which, for

this discussion, includes all the academic disciplines and not just the natural sciences) of the modern university that their methods for obtaining objective knowledge of the world are incapable of achieving that end. The primary purpose of the contemporary research university, therefore, still appears to be that of obtaining rationally and empirically sound knowledge (including the skills required in producing it) and of making it available for the management of the affairs of society. Consequently, insofar as the academic student of religion today desires scientific credibility s/he must refuse to expand the Religious Studies portfolio beyond the quest for public knowledge of public facts about religious phenomena, events, and behaviour.

Although it is true that the emergence of "religious studies" as a scientific study of religion in the 19th century was intertwined with earlier institutional developments in religious education and the study of theology, there can be no doubt that the primary impulse that made possible its entry into the university curriculum as a new intellectual enterprise was the rapid development of the natural and social sciences following on from their emancipation from the dominance of theology in the premodern university. The premodern university was essentially a religious institution that concerned itself not simply with the quest for knowledge but also with the moral and religious formation of its students. Nevertheless, as historians have noted, the premodern university, by virtue of legal developments that made them autonomous corporate entities, were also able to provide what has been called intellectual "neutral spaces" in which the natural and social worlds could be subjected to critical analysis and explanation. And the subsequent transformation of the traditional notion of "right reason" to "reason(ing)"—based on the recognition of the possibility of dissociating knowledge from virtue—gave rise to an unrestricted cognitive drive (that is, the quest for knowledge for the sake of knowledge alone) and, in effect, created a non-moral and non-ideological instrument of inquiry that made possible the full exploitation of that neutral intellectual space of the medieval university, and the eventual transformation of the religious university into the modern research university. And these developments also made possible a new conceptual ordering of the world with the mythic ordering of reality giving way to a naturalistic, empirical, and rational framework of understanding within which the critique of religion itself became possible. And it is this new reality that made possible the transformation of "religion" from a supernatural reality to an object of science; "religion," that is, came to function as a taxonomic indicator used to designate a range of human behavior involving belief in the supernatural that was now open to natural explanation.

Understanding these transformations, it should be clear that even though the academic (scientific) study of religion in the West appears to have its beginnings within the framework of Christian theology—because in most cases it found its way into the curriculum of colleges and universities in association with faculties and departments of theology or other institutional arrangements for the "delivery" of religious "services" to undergraduates—it is not so much the "offspring" of theology as it is the result of the critique of religion and theology. And though it is true that many theologians and religious instructors ("faith-imbued scientists") have contributed to the scientific study of religion, they have done so not as theologians or religious educators but as philologists, historians, and social scientists making use of positivist and empiricist methodologies in their broader religio-theological frameworks of thought.

Clearly distinguishing the political from the intellectual aspects of the introduction of the "study of religion" into the modern Western university curriculum, therefore, is helpful in recognizing why "religious studies" is in fact a new enterprise and not simply religion or theology in another guise, nor a mere embellishment of the theological "disciplines" already ensconced in the university setting with which "religious studies" became associated. Indeed, it is in a sense a rival to the theological "disciplines" for—insofar as they are themselves aspects of religion—they will be aspects of the subject matter studied by students of religion. Given these developments it is also clear why talk about the "academic study of religion" ought to be seen as a normative matter rather than merely descriptive of what now passes for academic and scientific work in contemporary departments of Religious Studies for it excludes some traditional scholarly examinations of religion from the field. It is not surprising, therefore, to hear theologians bitterly complain about how quickly the academic study of religion (religious studies) secularized its "host" and converted departments of theology into venues for a non-confessional, naturalistic "discipline" for the study of religion.

If the modern research university is primarily committed to the creation and dissemination of knowledge and to the promotion and development of the skills necessary for acquiring new knowledge, then it is only the modern, strictly scientific, study of religion that is "legitimately" a part of the curriculum of the modern Western university, for it is the only study of religion that transcends the traditional structures of knowledge and authority governing the theological "disciplines" and that, like the other sciences (university "disciplines"), restricts itself to obtaining "public knowledge" of "public facts." The "academic study of religion," therefore, is a new kind of intellectual inquiry into religious phenomena that possesses a normative structure even though it may not be entirely accurate to see it as a discipline with its own peculiar methodology. It is more accurate, rather, to refer to this new inquiry as an academic or scientific "enterprise." To see it as a discipline with a set of methods specific to itself would only be justified, it appears, if religion were a *sui generis* reality explicable solely with reference to its peculiar nature, rather than in relation to other types of human engagements, and the natural world within which human communities exist. However, "religion" now refers merely to a range of human constructions and behavior connected to beliefs in transcendental beings, powers, and states in which scholars from a multiplicity of humanistic, social-scientific, and socio-biological disciplines have an interest and whose work may contribute to achieving an overall understanding (explanation) of religion.

"Religion" no longer designates (refers to) some sacred, mysterious, transcendental or metaphysical reality that sets it wholly apart from mundane reality and therefore beyond the methods of inquiry applicable to the study of everyday, ordinary reality. On the one hand, therefore, the academic study of religion is comparable to economics, political science, sociology, and psychology, among other disciplines, in that, like them, it simply tries to account for a specific range of human behavior in non-religious and non-theological terms. On the other hand, it differs from them in its interdisciplinary and polymethodic character and is better described as an "academic enterprise" because it is essentially an organized group of scholars and scientists from a diverse range of disciplines who have gained "academic identity" by virtue of their common interest in religion's peculiar range of human behavior. And it is essentially

a "scientific enterprise" because it is chiefly characterized by a cognitive intention and takes for granted that the natural and social sciences are the only legitimate models for the objective study of all human phenomena—including religion. The multidisciplinary and polymethodic character of this "scientific enterprise" constitutes a centrifugal force that threatens its coherence and identity, but the commitment to finding a theory of religion that will provide a causal explanatory account of the data of religion—which is an essential, even if not yet sufficiently developed element of the "enterprise"—creates a counter-balancing centripetal force. The religious studies enterprise, therefore, even though polymethodic, is more than a miscellaneous agglomeration of humanistic and social-scientific disciplines. The modern student of religion, therefore—whether working at the level of the "naturalist" in the collection, description, and classification of data; or at the level of analysis and interpretation of the meanings that the data have for the devotee; or at the level of comparative analysis of religious systems of thought and practice that might provide useful generalizations about religion; or at the level of theory that might provide a causal explanation for the data—is essentially concerned to find an "account" of religion in terms of scientifically warrantable (testable) claims and therefore contributes to a cumulative body of knowledge about religions and religion.

Whether it is even possible for a postmodern university to take shape and form in the manner of the modern research university is doubtful. And there is no doubt that it does not as yet exist as anything but an idea or ideal. Nevertheless, postmodernists within the precincts of the modern university, in alliance with more general anti-science forces in society at large, exert considerable pressure for radical changes to the structure, curriculum, and operation of the modern university. This is no more evident than in the area of religious studies. What is of particular interest in this case, however, is the affinity between the postmodernists and the premodern students of religion. Both groups of scholars are, in some sense, committed to sound scholarship and science, provided that the scholarship involved does not simply "degenerate" into mere academicism and that the science espoused not simply sink into unrestrained reductionism. Like the premodern theologians, the postmodern "Historians of Religion," (not "historians of religion" who only concern themselves with mundane historical matters) see themselves as spokespersons for an academically grounded study of religion yet use their scholarly careers to reveal the perennial mystery and ultimate truth of religion which they "know" by other than scholarly and scientific means. Like "historians of religion," they engage in philological and historical investigations, but it is by means of some gnostic form of initiation that they seem to possess an esoteric "understanding" of religion—an "understanding" that lies beyond all mundane scholarly and scientific criticism.

Given this stance of the postmodern "Historians of Religion" it is obvious that they are operating with incoherent notions of scholarship and science; rejecting the logical and empirical constraints of normal scholarly and scientific practice in the production of knowledge, yet espousing them as means for the dissemination of a "knowledge" gained by other unspecified (and uncriticizable) means. Furthermore, there is no rationale provided for the implicit claim in such practice that postmodern scholarship and science represents epistemological improvement, development, or progress over that produced by modern scholarship and science in its elaboration

of the intellectual "neutral space" provided by the medieval university. Indeed, the so-called postmodern scholarship and science is rather an anti-scholarship and anti-science and is, therefore, subversive of the modern university. It sees scholarship and science as forms of cognitive imperialism that undermine other cultural, religious, and political values and therefore attempts to reconstruct the university so as to provide a framework for their articulation and promotion. Though some see the possibility of a postmodern university as the democratization of scholarship, it is difficult to see how this can be anything other than the balkanization of the university. Given the wide diversity of non-cognitive goals and values seeking attention and place in the public sphere, importation of their agendas into the universities will do little by way of mediating their contending claims for power; indeed, it will simply make the sciences available for the articulation and defence of individual and local social interests. In a postmodern university, therefore, there can be no "growth of knowledge"; such an institution can only encourage an accumulation of contending and contradictory assertions and unsubstantiated claims.

In summary, then, the preceding analysis has shown that "the study of religion" can designate more than simply one kind of intellectual engagement with religion. The study of religion in the premodern university is a form of "faith-imbued" study that is clearly distinguishable from the modern, "strictly scientific" approach to understanding religion; an enterprise that emerged in the late 19th century, spurred on by a period of rapid growth in the natural sciences. And it is the latter approach to the study of religion—one directed to obtaining reliable public knowledge about human religious behavior—that finds legitimation in that peculiar modern institution of the research university. And its success in matters of cognition is incontrovertible, despite the claims of postmodern scholars that science, no more than religion itself, is a culture-transcending mode of thought or source of knowledge. Science may be of little or no help in addressing human problems: in providing people a sense of belonging, in furnishing a basis of obligation and co-operation in society, or in consoling the afflicted, and the like. However, its superiority in the sphere of cognition is wholly conspicuous and distinctive. Postmodern efforts to improve upon the modern university involved transforming the notion of knowledge, incorporating into it the concerns of Truth, Value, and Meaning, and making of it a form of wisdom capable of addressing human problems. Achieving such "wisdom-knowledge," however, involves (an uncritical) immersion in the traditions housing Truths, Values, and Meanings, and is, therefore, a gnostic form of knowing quite incommensurable with scientific knowledge of the modern university; it is, in fact, indistinguishable from the mythopoetic, faith-imbued knowledge of the theologians of the premodern university. "Religious studies," therefore, if it is to be an appropriate *academic* undertaking within the context of the contemporary research university, and a legitimate element of the curriculum in today's colleges and universities, must be a purely cognitive enterprise in the strict sense of "science" set out above. Other styles of the "study of religion" may have their rightful place, but that place is not the modern research university.

Although attention has been focused here on the development of the scientific study of religion in the West, it must be recognized that it is not simply a Western phenomenon. Such an approach to understanding religion also emerged, at least in incipient form, in many non-western cultures and societies. In an important sense,

therefore, it is a global phenomenon and not, as some have argued, a "regime of epistemic violence" nurtured by a post-Christian society and foisted upon others. It is neither complicit in a hegemonic political agenda of Western imperialism nor has it suppressed non-Western forms of knowledge and ways of life.

There can be no doubt that the most robust form of the "science of religion" emerged first in Europe and that it did so largely because of the work of a few "religious scholars" who were, so to speak, in the thrall of modern science and who were able to ensconce the enterprise in existing hospitable institutional structures. There is a great deal of evidence, however, to show that the European Enlightenment was not alien to Middle Eastern and Asian intellectual traditions in conceptualizing and analyzing religion. It has been shown, that is, that numerous scholars in non-Western cultures approached religion from a non-confessional and critical point of view and in the process created a religiously independent basis for the historical and comparative study of religion. These parallels between West and East in the scientific study of religion clearly indicate the limitations of a culturally isolationist view of its development and point to the promise of future growth of the field as a inter-culturally shared enterprise.

A Statistical Approach to the World's Religious Adherents, 2000–2050 CE

Todd M. Johnson

About the Statistics Used in this Encyclopedia

Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices contains a standardized statistical table, with total of followers (adherents) of the 18 largest religions, for each of the world's 239 countries, 20 regions, 7 continents, and the entire globe itself. This listing follows the names and definitions as designated by the United Nations (UN) as of 2009. Tables for the world, the continents, and the continental regions immediately follow this introduction. The tables for the individual countries (as well as Antarctica) appear in the encyclopedia entry for the respective country.

A Standardized Format

The standardized formats and definitions in each of these short religion tables are as follows: Titles follow the format "Status of religions in Afghanistan, 1970–2050," with the largest being "Status of religions in world population, 1970–2050." This latter table lists the world's 18 largest or most significant distinct religious blocs, ranked numerically by number of followers (adherents) in 2010 CE. The largest such religion, Christianity, is then subdivided into the 3 largest of its 6 constituent ecclesiastical megablocs of affiliated church members (Orthodox, Roman Catholics, Anglicans, Protestants, Independents, and Marginal Christians).

Standardized Columns

Scanning across the column heads of each table, readers will note 7 categories of information: (1) name of the religion's followers; (2) total of those followers (including children) in 1970; (3) total of those followers (including children) in 2010; (4) that total expressed as a percentage of total population (which in turn is shown on the bottom line); (5) annual percent rate of growth over the period 2000–2010; (6) projected total followers in 2025 CE; and (7) total projected followers in 2050 CE. The future projections in these last 2 columns are built on the 7 detailed alternate scenarios that are part of the UN's demographic database for every country and every year from 1950 to 2050.

Duplicate Membership

In the interests of brevity, these highly condensed tables abridge an important issue and omit a variety of explanatory categories (which can be studied more completely in the *World Christian Encyclopedia*, 2d ed. [New York: Oxford University Press, 2001], and also in *World Christian Trends* [Pasadena, CA: William Carey Library, 2001]). Among these categories are: (1) Unaffiliated Christians (found in all countries) often called nominal Christians, being professing followers of Christ who are not known to be involved in organized Christianity; (2) Doubly affiliated Christians (found in 173 countries, such as Brazil), being baptized members of a denomination who become baptized or affiliated in a second denomination without renouncing the former; and (3) Disaffiliated Christians (found in 11 countries, such as Italy), being baptized persons who profess to have abandoned Christianity (as in polls) but without renouncing their baptismal membership.

Definitions

The tables use the following categories and subjects:

Continents These follow current UN demographic terminology, which now divides the world into seven major areas including Antarctica. See *World Population Prospects: The 2006 Revision* (New York: United Nations, 2007), which gives populations of all continents, regions, and countries covering the period 1950–2050. Note that "Asia" now includes the former USSR Central Asian states; and "Europe" now includes all of Russia extending eastward to Vladivostok, the Sea of Japan, and the Bering Strait.

Countries This covers sovereign countries (properly termed *nations*) and nonsovereign countries in which each religion or religious grouping has a numerically significant and organized following.

Followers (or Adherents) As defined in the 1948 Universal Declaration of Human Rights, a person's religion is what he or she says it is, and no one has the right to deny such profession. Total are enumerated following the methodology of the *World Christian Encyclopedia* using recent censuses, polls, surveys, reports, Web sites, literature, and other data. All figures are from the *World Christian Database* (Brill, 2009) and the *World Religion Database* (Brill, 2009).

Atheists Persons professing atheism, skepticism, disbelief, or irreligion, including the militantly antireligious (opposed to all religion). Compare with "Nonreligious," below.

Buddhists At the world level, followers of the Buddha are 56 percent Mahayana, 38 percent Theravada (Hinayana), 6 percent Tantrayana (Lamaism).

Chinese folk-religionists An umbrella term for followers of traditional Chinese religion (local deities, ancestor veneration, Confucian ethics, Taoism, traditional universism, divination, some Buddhist elements).

Christians Followers of Jesus Christ comprising (a) persons affiliated with churches (church members, including children), divided into six standardized ecclesiastical megablocs as enumerated below; plus (b) persons professing in censuses or polls to be Christians though not so affiliated. Each table lists under "Christians" only the three largest such megablocs. Figures for these three megablocs may be larger than the total on the previous line because many Christians are affiliated to more than one denomination. The six megablocs are as follows:

1. *Orthodox.* Churches in communion with the ancient patriarchates of the East, including (a) Eastern Orthodox (Constantinople, Antioch, Jerusalem), (b) Oriental Orthodox (Etchmiadzin, Alexandria, Damascus, Addis Ababa, India), and (c) the Ancient Assyrian Apostolic Church of the East.
2. *Roman Catholics.* Churches and jurisdictions in communion with the Holy See and the Roman papacy.
3. *Anglicans.* Churches in communion with the Archbishop of Canterbury.
4. *Protestants.* Churches tracing their ancestry back to the Protestant Reformation in Europe from 1517 onwards, under Luther, Calvin, Zwingli, et al.
5. *Independents.* Members of churches and networks that regard themselves as postdenominationalist and neo-apostolic and thus are independent of and uninterested in historic, organized, institutionalized, denominationalist Christianity.
6. *Marginal Christians.* Members of denominations regarding themselves as on the margins of organized mainstream Christianity (Mormons, Jehovah's Witnesses, Christian Science, Religious Science, et al.).

Confucians Non-Chinese followers of Confucius and Confucianism, mostly Koreans in Korea.

Ethnoreligionists Followers of local, tribal, or shamanistic religions, with members restricted to one ethnic group.

Hindus At the world level, followers of Hindu deities are 68 percent Vaisnavites, 27 percent Shaivites, and 2 percent neo-Hindus and reform Hindus.

Jews Adherents of Judaism. For detailed data of "core" Jewish populations, see the annual "World Jewish Populations" article in the American Jewish Committee's *American Jewish Year Book.*

Muslims At the world level, 84 percent are Sunnites, 14 percent are Shi'ites, and 2 percent are other schools.

New-Religionists Followers of 20th-century new religions, new religious movements, radical new crisis religions, and non-Christian syncretistic mass religions, all founded since 1800 and most since 1945, mostly Asian in origin and membership but increasingly with worldwide followings.

Nonreligious Persons professing no religion, nonbelievers, agnostics, freethinkers, indifferent, uninterested, or dereligionized secularists indifferent to all religion but not militantly so. Compare with "Atheists," above.

Other religionists Includes a handful of smaller religions, quasi-religions, pseudo religions, parareligions, religious or mystic systems, religious and semireligious brotherhoods of numerous varieties.

Total population UN medium variant figures for 1970, mid-2010, 2025, and 2050, as given in *World Population Prospects: The 2006 Revision*.

Religious Adherents of the World by Continent and Region

The following tables cover the world's countries as recognized by the UN, plus 11 countries not recognized or included by the UN: Bougainville, British Indian Ocean Territory, Christmas Island, Cocos Islands, Mayotte, Norfolk Island, Northern Cyprus, Somaliland, Spanish North Africa, Svalbard and Jan Mayen Islands, and the Republic of China (Taiwan). There is a country entry in the encyclopedia for each country, plus entries for British Indian Ocean Territory, Christmas Island, Cocos Islands, Mayotte, Svalbard and Jan Mayen Islands, and China: Taiwan. There is, in addition, an entry on Antarctica. For statistics and material on the Vatican (Holy See), see Italy; for material on Hong Kong and Macau, see China: Hong Kong and China: Macau. The tables below cover the world, then each continent in alphabetical order. Following each individual continent are the tables for each region of that continent, each with a note detailing the countries that compose that region.

The World

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,234,969,000	2,292,454,000	33.2	1.44	2,708,029,000	3,220,348,000
Roman Catholics	665,895,000	1,155,627,000	16.7	0.88	1,323,840,000	1,522,294,000
Protestants	210,986,000	419,316,000	6.1	1.85	530,485,000	671,148,000
Independents	86,018,000	369,156,000	5.3	2.69	502,211,000	655,556,000
Muslims	579,875,000	1,549,444,000	22.4	1.86	1,962,881,000	2,494,229,000
Hindus	458,845,000	948,507,000	13.7	1.53	1,098,680,000	1,241,133,000
Agnostics	542,318,000	639,852,000	9.3	–0.58	625,648,000	556,416,000
Chinese folk	231,814,000	458,316,000	6.6	0.87	504,695,000	525,183,000
Buddhists	234,028,000	468,736,000	6.8	1.46	542,372,000	570,283,000
Ethnoreligionists	165,687,000	261,429,000	3.8	1.31	267,440,000	272,450,000
Atheists	165,301,000	138,532,000	2.0	–0.11	133,320,000	132,671,000
New religionists	39,332,000	64,443,000	0.9	0.52	66,677,000	63,657,000
Sikhs	10,677,000	24,591,000	0.4	1.69	29,517,000	34,258,000
Jews	15,100,000	14,641,000	0.2	0.62	15,521,000	16,973,000
Spiritists	4,657,000	13,978,000	0.2	1.10	15,664,000	17,080,000
Daoists	1,734,000	9,017,000	0.1	3.02	13,194,000	15,018,000
Confucianists	4,759,000	6,461,000	0.1	0.22	6,698,000	6,014,000
Baha'is	2,657,000	7,447,000	0.1	1.80	10,491,000	15,113,000
Jains	2,629,000	5,749,000	0.1	1.65	6,845,000	7,943,000
Shintoists	4,175,000	2,782,000	0.0	0.16	2,674,000	2,355,000
Zoroastrians	125,000	181,000	0.0	0.05	166,000	170,000
Total population	**3,698,683,000**	**6,906,560,000**	**100.0**	**1.24**	**8,010,511,000**	**9,191,294,000**

Status of Religions in World Population, 1970–2050

Africa (60 countries)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	144,922,000	384,416,000	47.9	2.58	700,371,000	1,055,401,000
Roman Catholics	45,059,000	128,000,000	16.4	2.52	249,921,000	392,546,000
Protestants	27,322,000	103,437,000	13.3	3.16	194,950,000	292,264,000
Independents	18,218,000	77,946,000	9.6	2.42	136,702,000	197,655,000
Muslims	144,796,000	334,307,000	40.5	2.29	563,140,000	789,149,000
Ethnoreligionists	71,720,000	91,874,000	10.4	1.63	111,005,000	123,124,000
Agnostics	586,000	4,953,000	0.6	2.15	10,058,000	16,335,000
Hindus	994,000	2,484,000	0.3	1.64	3,865,000	5,286,000
Baha'is	698,000	1,718,000	0.2	2.36	3,421,000	5,649,000
Atheists	103,000	514,000	0.1	1.89	948,000	1,508,000
Buddhists	11,600	247,000	0.0	1.62	378,000	506,000
Jews	205,000	125,000	0.0	0.54	138,000	151,000
New religionists	29,400	107,000	0.0	2.13	190,000	294,000
Jains	32,800	73,400	0.0	2.60	143,000	234,000
Chinese folk	7,300	60,500	0.0	1.43	84,200	125,000
Sikhs	25,900	58,200	0.0	2.33	101,000	141,000
Confucianists	0	18,200	0.0	1.09	25,000	30,000
Spiritists	2,300	3,100	0.0	1.03	4,800	6,200
Zoroastrians	480	880	0.0	–0.67	800	700
Total population	**364,135,000**	**820,959,000**	**100.0**	**2.35**	**1,393,872,000**	**1,997,938,000**

Status of Religions in Africa, 1970–2050

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	55,091,000	214,842,000	64.7	2.75	313,793,000	483,266,000
Roman Catholics	18,457,000	67,344,000	20.3	2.98	99,411,000	155,269,000
Protestants	7,785,000	60,481,000	18.2	3.09	88,748,000	133,754,000
Orthodox	12,120,000	38,682,000	11.6	2.75	54,033,000	79,449,000
Muslims	21,749,000	72,436,000	21.8	2.80	101,966,000	150,856,000
Ethnoreligionists	31,010,000	40,640,000	12.2	1.60	43,299,000	48,785,000
Hindus	557,000	1,577,000	0.5	1.99	2,110,000	2,995,000
Baha'is	448,000	1,150,000	0.3	2.39	1,797,000	2,871,000
Agnostics	54,100	1,054,000	0.3	2.52	1,810,000	3,225,000
Atheists	6,000	121,000	0.0	2.17	209,000	324,000
Jains	32,800	90,100	0.0	2.64	140,000	230,000
Buddhists	7,800	75,800	0.0	2.44	109,000	159,000
Sikhs	21,900	53,600	0.0	2.53	77,400	110,000
Jews	35,700	34,400	0.0	1.95	40,800	51,800
Chinese folk	5,600	28,200	0.0	1.59	36,100	60,100
New religionists	1,600	3,400	0.0	1.12	5,000	7,900
Zoroastrians	480	850	0.0	–0.67	800	700
Spiritists	300	660	0.0	0.72	800	1,200
Total population	**109,021,000**	**332,107,000**	**100.0**	**2.60**	**465,393,000**	**692,943,000**

Status of religions in Eastern Africa, 1970–2050

Eastern Africa includes 21 countries: British Indian Ocean Territory, Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Malawi, Mauritius, Mayotte, Mozambique, Reunion, Rwanda, Seychelles, Somalia, Somaliland, Tanzania, Uganda, Zambia, and Zimbabwe.

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	30,667,000	105,830,000	81.7	2.89	159,802,000	266,616,000
Roman Catholics	15,627,000	57,478,000	44.4	1.57	87,747,000	148,234,000
Protestants	6,544,000	26,467,000	20.4	3.48	40,387,000	67,699,000
Independents	4,571,000	19,000,000	14.7	2.58	29,386,000	49,189,000
Muslims	3,546,000	12,403,000	9.6	3.05	18,162,000	28,721,000
Ethnoreligionists	6,861,000	9,840,000	7.6	2.14	10,676,000	11,975,000
Agnostics	34,400	769,000	0.6	4.03	1,448,000	3,051,000
Baha'is	170,000	493,000	0.4	2.99	799,000	1,486,000
Hindus	1,000	105,000	0.1	2.99	201,000	401,000
Atheists	4,500	95,500	0.1	2.66	163,000	289,000
New religionists	2,600	40,900	0.0	2.37	64,000	112,000
Buddhists	400	5,700	0.0	3.19	9,600	20,000
Jews	500	400	0.0	–5.06	500	500
Chinese folk	40	450	0.0	2.66	700	1,200
Total population	**41,289,000**	**129,583,000**	**100.0**	**2.85**	**191,325,000**	**312,672,000**

Status of religions in Middle Africa, 1970–2050

Middle Africa includes 9 countries: Angola, Cameroon, Central African Republic, Chad, Congo (Republic of, Brazzaville), Congo (Democratic Republic, Zaire), Equatorial Guinea, Gabon, and São Tomé and Príncipe

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	74,443,000	182,154,000	88.3	1.68	225,043,000	273,092,000
Christians	7,993,000	17,492,000	8.5	1.61	21,943,000	28,102,000
Orthodox	6,160,000	9,463,000	4.6	1.25	10,202,000	11,242,000
Roman Catholics	1,180,000	4,267,000	2.1	1.61	6,100,000	8,375,000
Anglicans	303,000	2,355,000	1.1	0.98	3,506,000	5,007,000
Ethnoreligionists	3,154,000	4,630,000	2.2	1.95	4,501,000	4,802,000
Agnostics	228,000	1,770,000	0.9	1.53	2,731,000	3,749,000
Atheists	66,200	153,000	0.1	1.89	206,000	296,000
Baha'is	5,300	49,400	0.0	1.31	70,700	104,000
Buddhists	400	22,000	0.0	2.06	32,000	50,000
Jews	49,000	11,900	0.0	0.34	11,800	12,100
Hindus	0	7,600	0.0	2.03	12,200	18,400
Sikhs	0	2,400	0.0	2.06	5,000	8,000
Chinese folk	0	1,800	0.0	2.06	3,000	6,000
Total population	**85,939,000**	**206,295,000**	**100.0**	**1.68**	**254,559,000**	**310,240,000**

Status of religions in Northern Africa, 1970–2050

Northern Africa includes 8 countries: Algeria, Egypt, Libya, Morocco, Sahara, Spanish North Africa, Sudan, and Tunisia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	19,300,000	46,419,000	82.0	1.21	49,798,000	53,010,000
Independents	4,873,000	20,814,000	36.8	2.18	23,033,000	24,380,000
Protestants	7,251,000	12,020,000	21.2	0.80	12,409,000	13,337,000
Roman Catholics	2,171,000	4,841,000	8.6	1.03	5,415,000	6,000,000
Ethnoreligionists	5,127,000	5,358,000	9.5	0.21	4,360,000	3,778,000
Agnostics	150,000	1,591,000	2.8	1.56	2,311,000	3,147,000
Muslims	271,000	1,262,000	2.2	1.10	1,629,000	2,042,000
Hindus	433,000	1,182,000	2.1	1.10	1,511,000	1,808,000
Baha'is	34,700	274,000	0.5	1.11	374,000	532,000
Atheists	5,100	172,000	0.3	1.10	218,000	305,000
Buddhists	2,200	159,000	0.3	1.10	181,000	202,000
Jews	120,000	83,000	0.1	–0.01	83,400	85,300
Chinese folk	1,600	34,000	0.1	1.10	36,200	42,400
New religionists	10,000	22,600	0.0	1.09	30,400	40,000
Confucianists	0	20,000	0.0	1.09	25,000	30,000
Sikhs	4,000	11,300	0.0	1.10	14,400	17,600
Spiritists	2,000	3,000	0.0	1.10	4,000	5,000
Jains	0	2,000	0.0	1.10	3,000	4,000
Total population	**25,462,000**	**56,592,000**	**100.0**	**1.11**	**60,578,000**	**65,050,000**

Status of religions in Southern Africa, 1970–2050

Southern Africa includes 5 countries: Botswana, Lesotho, Namibia, South Africa, and Swaziland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	44,787,000	149,389,000	48.6	2.78	216,340,000	334,437,000
Christians	31,871,000	110,084,000	35.8	2.80	155,035,000	224,406,000
Protestants	5,532,000	36,265,000	11.8	4.02	50,488,000	72,948,000
Roman Catholics	7,625,000	35,565,000	11.6	3.56	51,248,000	74,668,000
Independents	4,874,000	34,163,000	11.1	2.73	48,223,000	69,593,000
Ethnoreligionists	25,568,000	46,547,000	15.1	1.70	48,169,000	53,784,000
Agnostics	119,000	999,000	0.3	2.64	1,757,000	3,164,000
Baha'is	39,700	210,000	0.1	2.94	381,000	656,000
Atheists	21,000	82,100	0.0	2.53	152,000	295,000
New religionists	15,300	64,700	0.0	2.44	90,600	134,000
Buddhists	800	29,600	0.0	2.06	46,000	74,500
Hindus	3,000	19,900	0.0	2.82	31,400	62,800
Chinese folk	0	5,400	0.0	2.49	8,200	15,500
Sikhs	0	3,300	0.0	3.58	4,000	5,000
Jews	0	1,200	0.0	2.53	1,300	1,400
Total population	**102,424,000**	**307,436,000**	**100.0**	**2.61**	**422,017,000**	**617,034,000**

Status of religions in Western Africa, 1970–2050

Western Africa includes 17 countries: Benin, Burkina Faso, Cape Verde, Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Liberia, Mali, Mauritania, Niger, Nigeria, Saint Helena, Senegal, Sierra Leone, and Togo

Asia (50 countries)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	415,784,000	913,408,000	26.0	1.76	1,342,221,000	1,642,640,000
Hindus	456,715,000	814,355,000	22.6	1.53	1,089,550,000	1,229,146,000
Agnostics	437,993,000	513,757,000	11.8	–0.66	442,666,000	336,580,000
Chinese folk	231,539,000	419,866,000	11.0	0.87	502,707,000	522,754,000
Buddhists	232,843,000	407,811,000	11.1	1.45	531,160,000	555,279,000
Christians	96,386,000	278,432,000	8.5	2.72	480,157,000	595,333,000
Independents	16,500,000	101,439,000	3.4	4.22	206,253,000	264,727,000
Roman Catholics	50,983,000	117,456,000	3.3	1.75	175,152,000	210,120,000
Protestants	21,835,000	69,552,000	2.1	2.96	119,678,000	142,706,000
Ethnoreligionists	91,682,000	133,566,000	3.5	1.09	149,905,000	142,768,000
Atheists	109,602,000	116,701,000	2.8	0.13	111,375,000	107,973,000
New religionists	38,268,000	58,079,000	1.4	0.44	60,900,000	56,353,000
Sikhs	10,411,000	19,937,000	0.6	1.63	27,707,000	31,893,000
Daoists	1,734,000	7,065,000	0.2	3.02	13,174,000	14,992,000
Confucianists	4,758,000	6,243,000	0.2	0.20	6,559,000	5,824,000
Jews	2,756,000	4,966,000	0.1	1.93	7,083,000	8,558,000
Jains	2,586,000	4,759,000	0.1	1.63	6,521,000	7,429,000
Baha'is	1,411,000	3,038,000	0.1	1.48	4,579,000	5,988,000
Shintoists	4,173,000	2,700,000	0.1	0.14	2,594,000	2,254,000
Zoroastrians	124,000	156,000	0.0	–0.14	134,000	134,000
Total population	**2,138,766,000**	**3,704,838,000**	**100.0**	**1.23**	**4,778,991,000**	**5,265,897,000**

Status of religions in Asia, 1970–2050

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Agnostics	417,318,000	442,219,000	28.3	–0.81	381,167,000	260,727,000
Chinese folk	224,824,000	445,443,000	28.5	0.85	490,386,000	509,538,000
Buddhists	127,980,000	276,177,000	17.7	1.71	325,199,000	335,244,000
Atheists	98,816,000	105,737,000	6.8	0.04	98,530,000	93,820,000
Christians	11,030,000	140,012,000	9.0	3.72	202,035,000	251,337,000
Independents	2,862,000	93,002,000	6.0	5.47	129,543,000	160,508,000
Protestants	3,396,000	35,974,000	2.3	4.81	53,420,000	65,550,000
Roman Catholics	1,919,000	20,991,000	1.3	2.39	31,802,000	41,363,000
Ethnoreligionists	56,360,000	68,515,000	4.4	0.66	66,282,000	54,766,000
New religionists	27,494,000	45,462,000	2.9	0.24	44,170,000	38,276,000
Muslims	12,085,000	21,775,000	1.4	0.85	24,495,000	25,510,000
Daoists	1,734,000	9,000,000	0.6	3.02	13,173,000	14,990,000
Confucianists	4,758,000	5,377,000	0.3	0.09	5,380,000	4,530,000
Shintoists	4,173,000	2,710,000	0.2	0.13	2,590,000	2,250,000
Baha'is	27,300	74,000	0.0	0.48	99,200	138,000
Hindus	17,500	45,700	0.0	0.36	52,500	68,000
Sikhs	8,000	22,700	0.0	0.61	29,800	41,000
Jews	2,000	4,200	0.0	0.47	4,200	4,400
Jains	0	1,600	0.0	0.14	1,800	2,000
Zoroastrians	50	70	0.0	0.63	70	70
Total population	**986,626,000**	**1,562,575,000**	**100.0**	**0.62**	**1,653,595,000**	**1,591,242,000**

Status of religions in Eastern Asia, 1970–2050

Eastern Asia includes 6 countries: China, Peoples Republic of China, Republic of China (Taiwain), Japan, Mongolia, North Korea, and South Korea

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Hindus	452,928,000	932,792,000	52.5	1.53	1,079,270,000	1,217,180,000
Muslims	229,477,000	637,021,000	35.8	1.81	808,420,000	1,011,596,000
Christians	27,261,000	69,213,000	3.9	2.80	100,563,000	130,975,000
Roman Catholics	9,895,000	24,905,000	1.4	3.00	31,847,000	38,413,000
Protestants	9,164,000	23,998,000	1.4	2.25	30,756,000	37,972,000
Independents	3,768,000	20,734,000	1.2	3.05	39,159,000	56,039,000
Ethnoreligionists	20,993,000	50,350,000	2.8	1.65	53,492,000	56,199,000
Buddhists	14,154,000	26,764,000	1.5	1.09	30,526,000	33,575,000
Agnostics	11,104,000	25,440,000	1.4	0.60	32,097,000	38,776,000
Sikhs	10,325,000	22,998,000	1.3	1.63	27,323,000	31,370,000
Jains	2,584,000	5,528,000	0.3	1.63	6,510,000	7,415,000
Atheists	7,205,000	4,463,000	0.3	0.45	4,402,000	4,540,000
Baha'is	1,009,000	2,351,000	0.1	1.36	2,850,000	3,646,000
Chinese folk	61,500	195,000	0.0	1.68	296,000	482,000
Zoroastrians	123,000	149,000	0.0	–0.16	132,000	132,000
Jews	195,000	90,300	0.0	–0.18	85,800	81,100
New religionists	13,700	24,000	0.0	0.78	33,400	44,600
Shintoists	0	160	0.0	0.40	400	500
Total population	**777,433,000**	**1,777,378,000**	**100.0**	**1.65**	**2,146,001,000**	**2,536,011,000**

Status of religions in South-Central Asia, 1970–2050

South-Central Asia includes 14 countries: Afghanistan, Bangladesh, Bhutan, India, Iran, Kazakhstan, Kirghizstan, Maldives, Nepal, Pakistan, Sri Lanka, Tajikistan, Turkmenistan, and Uzbekistan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	101,420,000	217,705,000	36.6	1.38	247,164,000	270,146,000
Buddhists	90,698,000	158,139,000	26.6	1.08	174,915,000	185,755,000
Christians	51,723,000	129,700,000	21.8	1.96	162,782,000	197,185,000
Roman Catholics	37,451,000	88,590,000	14.9	1.28	106,156,000	123,766,000
Independents	9,793,000	28,498,000	4.8	1.62	36,774,000	47,040,000
Protestants	9,154,000	27,184,000	4.6	1.41	35,154,000	38,707,000
Ethnoreligionists	14,314,000	28,697,000	4.8	1.24	30,055,000	31,707,000
Agnostics	5,676,000	17,740,000	3.0	1.38	23,676,000	29,738,000
New religionists	10,665,000	14,614,000	2.5	1.09	16,407,000	17,671,000
Chinese folk	6,645,000	11,063,000	1.9	1.57	11,926,000	12,595,000
Hindus	3,756,000	7,544,000	1.3	1.41	8,609,000	9,494,000
Atheists	1,424,000	6,889,000	1.2	1.46	7,943,000	8,974,000
Confucianists	0	995,000	0.2	0.87	1,179,000	1,294,000
Baha'is	363,000	968,000	0.2	1.61	1,374,000	1,794,000
Sikhs	75,000	152,000	0.0	1.34	204,000	237,000
Jains	1,700	4,600	0.0	1.38	8,000	11,000
Jews	1,300	2,300	0.0	1.75	2,600	2,600
Shintoists	0	1,800	0.0	1.31	3,100	3,900
Zoroastrians	350	950	0.0	1.04	1,000	1,000
Daoists	0	470	0.0	1.58	1,300	2,000
Total population	**286,762,000**	**594,216,000**	**100.0**	**1.41**	**686,251,000**	**766,611,000**

Status of religions in South-Eastern Asia, 1970–2050

South-Eastern Asia includes 11 countries: Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor, and Vietnam

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	72,802,000	206,036,000	88.8	2.11	262,142,000	335,388,000
Christians	6,372,000	13,315,000	5.7	0.35	14,777,000	15,837,000
Orthodox	4,350,000	8,294,000	3.6	–0.56	8,217,000	7,512,000
Roman Catholics	1,719,000	4,216,000	1.8	1.67	5,347,000	6,578,000
Independents	76,900	503,000	0.2	0.98	778,000	1,140,000
Jews	2,557,000	5,873,000	2.5	1.97	6,991,000	8,470,000
Agnostics	3,895,000	4,409,000	1.9	0.94	5,725,000	7,339,000
Hindus	14,600	1,103,000	0.5	2.85	1,619,000	2,404,000
Atheists	2,157,000	411,000	0.2	0.07	500,000	638,000
Buddhists	10,500	384,000	0.2	2.77	519,000	705,000
New religionists	95,600	222,000	0.1	1.75	289,000	361,000
Baha'is	12,900	158,000	0.1	3.02	257,000	409,000
Sikhs	3,100	99,800	0.0	2.41	150,000	245,000
Chinese folk	9,000	65,600	0.0	2.03	98,000	139,000
Ethnoreligionists	15,500	61,400	0.0	2.29	75,800	96,300
Zoroastrians	600	1,000	0.0	1.65	1,000	1,100
Jains	0	250	0.0	3.06	500	800
Total population	**87,945,000**	**232,139,000**	**100.0**	**1.97**	**293,144,000**	**372,033,000**

Status of religions in Western Asia, 1970–2050

Western Asia includes 19 countries: Armenia, Azerbaijan, Bahrain, Cyprus, Georgia, Iraq, Israel, Jordan, Kuwait, Lebanon, Northern Cyprus, Oman, Palestine, Qatar, Saudi Arabia, Syria, Turkey, United Arab Emirates, and Yemen

Europe (48 countries)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	492,531,000	572,479,000	80.2	0.39	563,718,000	508,439,000
Roman Catholics	255,761,000	274,002,000	37.8	0.02	265,866,000	242,868,000
Orthodox	110,684,000	194,205,000	27.5	0.75	190,654,000	161,022,000
Protestants	82,204,000	69,683,000	9.3	–0.50	66,410,000	62,350,000
Agnostics	86,134,000	92,340,000	11.1	–1.88	82,457,000	84,209,000
Muslims	17,922,000	38,635,000	5.6	0.64	46,223,000	46,727,000
Atheists	53,815,000	17,957,000	2.1	–2.20	14,474,000	15,243,000
Jews	4,284,000	1,891,000	0.3	–0.33	1,776,000	1,702,000
Buddhists	552,000	1,719,000	0.3	0.67	2,263,000	2,881,000
Ethnoreligionists	586,000	1,195,000	0.2	–0.32	1,067,000	884,000
Hindus	243,000	871,000	0.1	1.87	1,168,000	1,475,000
Sikhs	202,000	406,000	0.1	3.12	678,000	868,000
New religionists	243,000	353,000	0.1	0.39	479,000	586,000
Chinese folk	60,000	345,000	0.1	2.16	481,000	559,000
Spiritists	36,400	136,000	0.0	0.48	167,000	199,000
Baha'is	56,500	134,000	0.0	0.49	207,000	320,000
Confucianists	1,000	17,500	0.0	0.36	23,000	28,700
Jains	4,000	16,100	0.0	1.89	31,200	51,500
Zoroastrians	410	5,400	0.0	0.60	7,200	9,400
Total population	**656,670,000**	**728,501,000**	**100.0**	**0.07**	**715,221,000**	**664,184,000**

Status of religions in Europe, 1970–2050

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	158,219,000	246,495,000	84.8	0.65	233,935,000	196,582,000
Orthodox	92,685,000	177,352,000	61.0	0.85	166,006,000	137,089,000
Roman Catholics	49,631,000	56,517,000	19.4	–0.15	54,458,000	46,658,000
Protestants	7,306,000	7,879,000	2.7	0.81	8,155,000	7,590,000
Agnostics	57,707,000	20,357,000	7.0	–7.79	12,038,000	7,054,000
Muslims	11,545,000	17,417,000	6.0	0.26	17,299,000	14,930,000
Atheists	44,888,000	4,244,000	1.5	–6.89	1,840,000	1,091,000
Ethnoreligionists	535,000	987,000	0.3	–0.46	907,000	707,000
Jews	3,021,000	536,000	0.2	–1.86	469,000	418,000
Buddhists	475,000	604,000	0.2	–0.42	644,000	708,000
Hindus	0	51,000	0.0	1.07	66,000	87,000
Baha'is	2,700	23,500	0.0	–0.38	39,700	67,000
New religionists	23,400	14,800	0.0	–0.23	16,400	20,200
Sikhs	0	11,100	0.0	0.15	11,500	12,000
Spiritists	0	7,600	0.0	–0.12	9,000	10,000
Chinese folk	0	7,300	0.0	–0.31	9,200	11,200
Total population	**276,417,000**	**290,755,000**	**100.0**	**–0.47**	**267,284,000**	**221,697,000**

Status of religions in Eastern Europe, 1970–2050

Eastern Europe includes 10 countries: Belorussia, Bulgaria, Czech Republic, Hungary, Poland, Moldavia, Romania, Russia, Slovakia, and Ukraine

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	75,759,000	79,610,000	80.9	0.25	80,334,000	81,004,000
Anglicans	29,265,000	26,099,000	26.5	0.07	25,204,000	25,195,000
Protestants	30,742,000	25,809,000	26.2	–0.42	25,780,000	25,386,000
Roman Catholics	10,727,000	12,541,000	12.8	0.08	12,979,000	13,203,000
Agnostics	7,610,000	11,914,000	12.1	1.22	14,795,000	16,894,000
Atheists	2,224,000	2,392,000	2.4	0.43	2,755,000	3,216,000
Muslims	676,000	2,377,000	2.4	1.59	3,358,000	4,138,000
Hindus	220,000	664,000	0.7	2.15	713,000	894,000
Jews	519,000	322,000	0.3	0.06	316,000	291,000
Sikhs	200,000	422,000	0.4	3.82	578,000	754,000
Buddhists	31,700	282,000	0.3	1.39	369,000	464,000
New religionists	58,400	98,700	0.1	0.44	122,000	141,000
Spiritists	20,600	77,400	0.1	0.48	87,900	103,000
Chinese folk	15,000	80,200	0.1	1.57	71,300	81,500
Baha'is	20,200	52,500	0.1	0.64	62,800	91,500
Ethnoreligionists	100	30,900	0.0	0.50	33,100	36,800
Jains	4,000	18,000	0.0	1.96	30,000	50,000
Confucianists	0	6,000	0.0	0.38	7,000	9,000
Zoroastrians	0	4,800	0.0	0.46	6,000	8,000
Total population	**87,358,000**	**98,352,000**	**100.0**	**0.43**	**103,636,000**	**108,177,000**

Status of religions in Northern Europe, 1970–2050

Northern Europe includes 14 countries: Channel Islands, Denmark, Estonia, Faeroe Islands, Finland, Iceland, Ireland, Isle of Man, Latvia, Lithuania, Norway, Svalbard and Jan Mayen Islands, Sweden, and United Kingdom

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	111,625,000	125,796,000	82.3	0.52	123,338,000	115,581,000
Roman Catholics	99,035,000	113,809,000	74.4	0.31	109,895,000	101,388,000
Orthodox	15,462,000	19,562,000	12.8	–0.11	19,918,000	19,092,000
Independents	170,000	1,345,000	0.9	2.46	1,862,000	2,138,000
Agnostics	8,843,000	13,307,000	8.7	1.19	15,193,000	15,856,000
Muslims	3,713,000	10,154,000	6.6	1.13	10,789,000	10,622,000
Atheists	2,979,000	3,280,000	2.1	0.46	3,468,000	3,722,000
Buddhists	2,000	116,000	0.1	1.86	143,000	184,000
Chinese folk	0	67,000	0.0	0.41	75,000	81,000
Jews	58,600	65,600	0.0	0.50	62,900	62,700
Sikhs	0	31,600	0.0	0.36	36,400	39,300
Hindus	310	30,400	0.0	0.38	42,000	56,400
Baha'is	10,500	32,000	0.0	0.76	51,400	72,600
New religionists	12,200	23,200	0.0	0.08	32,500	41,000
Ethnoreligionists	500	5,400	0.0	0.04	6,800	7,700
Spiritists	0	5,000	0.0	0.51	6,500	8,500
Total population	**127,245,000**	**152,913,000**	**100.0**	**0.61**	**153,244,000**	**146,335,000**

Status of religions in Southern Europe, 1970–2050

Southern Europe includes 15 countries: Albania, Andorra, Bosnia-Herzegovina, Croatia, Gibraltar, Greece, Holy See, Italy, Macedonia, Malta, Portugal, San Marino, Slovenia, Spain, and Yugoslavia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	146,927,000	133,838,000	71.0	–0.10	126,111,000	115,272,000
Roman Catholics	96,368,000	92,953,000	49.3	–0.23	88,534,000	81,620,000
Protestants	43,385,000	33,167,000	17.6	–0.88	31,414,000	28,190,000
Independents	1,376,000	2,868,000	1.5	0.86	3,591,000	4,126,000
Agnostics	11,973,000	35,449,000	18.8	1.90	40,431,000	44,405,000
Muslims	1,988,000	11,134,000	5.9	0.59	14,777,000	17,037,000
Atheists	3,725,000	5,250,000	2.8	1.30	6,411,000	7,215,000
Jews	685,000	920,000	0.5	0.45	928,000	930,000
Buddhists	43,000	830,000	0.4	1.07	1,107,000	1,524,000
New religionists	149,000	241,000	0.1	0.45	309,000	384,000
Hindus	23,000	262,000	0.1	1.51	348,000	437,000
Chinese folk	45,000	261,000	0.1	2.99	325,000	386,000
Ethnoreligionists	50,500	121,000	0.1	0.58	120,000	133,000
Spiritists	15,800	55,600	0.0	0.55	64,000	77,400
Sikhs	2,000	45,100	0.0	0.25	52,500	63,000
Baha'is	23,200	35,800	0.0	0.74	53,700	88,800
Confucianists	1,000	12,600	0.0	0.35	16,000	19,700
Zoroastrians	410	970	0.0	1.29	1,200	1,400
Jains	0	900	0.0	0.50	1,200	1,500
Total population	**165,650,000**	**188,457,000**	**100.0**	**0.34**	**191,057,000**	**187,974,000**

Status of religions in Western Europe, 1970–2050

Western Europe includes 9 countries: Austria, Belgium, France, Germany, Liechtenstein, Luxembourg, Monaco, Netherlands, and Switzerland

Latin America and the Caribbean (46 countries)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	271,378,000	483,735,000	92.5	1.31	627,925,000	694,174,000
Roman Catholics	252,160,000	442,632,000	80.5	0.60	527,803,000	559,018,000
Protestants	12,578,000	44,530,000	9.6	3.13	75,801,000	97,973,000
Independents	9,377,000	35,174,000	7.1	2.10	58,521,000	73,201,000
Agnostics	6,048,000	14,926,000	2.9	1.07	27,737,000	38,096,000
Spiritists	4,612,000	12,130,000	2.3	1.11	15,291,000	16,642,000
Ethnoreligionists	1,460,000	3,326,000	0.6	1.38	3,596,000	3,591,000
Atheists	1,265,000	2,517,000	0.5	1.73	3,537,000	4,291,000
Muslims	460,000	1,653,000	0.3	1.07	2,619,000	3,339,000
New religionists	208,000	1,462,000	0.3	2.59	2,888,000	3,539,000
Jews	794,000	907,000	0.2	0.42	910,000	883,000
Baha'is	299,000	786,000	0.2	1.65	1,340,000	1,888,000
Hindus	554,000	747,000	0.1	0.55	815,000	766,000
Buddhists	389,000	672,000	0.1	1.39	1,097,000	1,658,000
Chinese folk	68,900	167,000	0.0	1.31	253,000	335,000
Shintoists	2,000	7,000	0.0	1.42	10,000	16,000
Sikhs	1,500	6,000	0.0	0.91	7,700	9,300
Jains	500	1,200	0.0	0.72	1,500	1,700
Confucianists	0	440	0.0	0.97	600	800
Total population	**287,541,000**	**523,044,000**	**100.0**	**1.30**	**688,027,000**	**769,230,000**

Status of religions in Latin America, 1970–2050

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	19,898,000	35,379,000	83.6	1.36	39,718,000	43,071,000
Roman Catholics	15,549,000	26,337,000	62.3	1.37	29,017,000	30,769,000
Protestants	1,761,000	5,307,000	12.5	2.33	6,443,000	7,436,000
Independents	542,000	1,712,000	4.0	2.18	2,247,000	2,876,000
Agnostics	2,794,000	2,740,000	6.5	–2.79	3,071,000	3,109,000
Spiritists	1,860,000	2,787,000	6.6	0.63	2,913,000	2,781,000
Atheists	504,000	729,000	1.7	0.36	682,000	599,000
Hindus	230,000	385,000	0.9	0.64	406,000	399,000
Muslims	70,200	125,000	0.3	0.43	143,000	152,000
Baha'is	30,900	74,000	0.2	1.51	111,000	154,000
Chinese folk	9,700	41,100	0.1	0.56	48,900	57,800
New religionists	6,200	16,800	0.0	1.01	23,000	29,900
Buddhists	9,400	14,700	0.0	0.49	19,500	25,000
Jews	7,900	8,100	0.0	0.79	8,700	9,700
Ethnoreligionists	0	450	0.0	0.23	500	530
Total population	**25,420,000**	**42,300,000**	**100.0**	**0.97**	**47,144,000**	**50,388,000**

Status of religions in the Caribbean, 1970–2050

The Caribbean includes 24 countries: Anguilla, Antigua and Barbuda, Aruba, Bahamas, Barbados, British Virgin Islands, Cayman Islands, Cuba, Dominica, Dominican Republic, Grenada, Guadeloupe, Haiti, Jamaica, Martinique, Montserrat, Netherlands Antilles, Puerto Rico, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and Grenadines, Trinidad and Tobago, Turks and Caicos Islands, and Virgin Islands of the United States

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	68,297,000	147,257,000	95.8	1.16	170,480,000	188,759,000
Roman Catholics	62,348,000	134,172,000	87.3	1.12	149,827,000	159,319,000
Protestants	1,442,000	10,646,000	6.9	3.10	15,360,000	20,155,000
Independents	1,430,000	7,506,000	4.9	3.14	11,160,000	15,785,000
Agnostics	890,000	3,504,000	2.3	2.08	6,104,000	8,858,000
Ethnoreligionists	102,000	1,514,000	1.0	1.10	1,492,000	1,517,000
Muslims	81,600	392,000	0.3	1.30	620,000	919,000
Atheists	32,100	239,000	0.2	1.56	390,000	605,000
Baha'is	58,300	208,000	0.1	1.69	333,000	496,000
Spiritists	31,400	206,000	0.1	1.78	262,000	334,000
Jews	41,600	138,000	0.1	0.99	140,000	144,000
Buddhists	22,300	71,400	0.0	1.47	104,000	152,000
Chinese folk	13,800	51,000	0.0	1.70	70,900	103,000
New religionists	6,200	44,400	0.0	1.52	67,500	97,500
Hindus	5,000	27,700	0.0	1.60	39,000	53,500
Sikhs	1,000	5,500	0.0	0.89	6,500	8,000
Total population	**69,581,000**	**153,657,000**	**100.0**	**1.18**	**180,108,000**	**202,045,000**

Status of religions in Central America, 1970–2050

Central America includes 8 countries: Belize, Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, and Panama

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	183,183,000	366,322,000	92.1	1.36	417,727,000	462,344,000
Roman Catholics	174,264,000	317,702,000	79.9	0.33	348,959,000	368,931,000
Protestants	9,376,000	41,161,000	10.3	3.25	53,998,000	70,383,000
Independents	7,405,000	32,659,000	8.2	1.88	45,114,000	54,540,000
Spiritists	2,721,000	10,656,000	2.7	1.23	12,116,000	13,528,000
Agnostics	2,365,000	10,878,000	2.7	1.99	18,562,000	26,130,000
Ethnoreligionists	1,358,000	2,202,000	0.6	1.58	2,104,000	2,073,000
Atheists	729,000	1,933,000	0.5	2.33	2,465,000	3,087,000
New religionists	196,000	1,768,000	0.4	2.63	2,797,000	3,411,000
Muslims	308,000	1,342,000	0.3	1.07	1,856,000	2,268,000
Jews	745,000	785,000	0.2	0.31	762,000	730,000
Buddhists	358,000	714,000	0.2	1.41	974,000	1,481,000
Baha'is	210,000	660,000	0.2	1.66	896,000	1,238,000
Hindus	319,000	367,000	0.1	0.39	370,000	314,000
Chinese folk	45,400	99,400	0.0	1.45	133,000	174,000
Shintoists	2,000	8,000	0.0	1.42	10,000	16,000
Jains	500	1,300	0.0	0.72	1,500	1,700
Sikhs	500	1,100	0.0	0.99	1,200	1,300
Confucianists	0	500	0.0	0.97	600	800
Total population	**192,540,000**	**397,739,000**	**100.0**	**1.38**	**460,775,000**	**516,797,000**

Status of religions in South America, 1970–2050

South America includes 14 countries: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Falkland Islands, French Guiana, Guyana, Paraguay, Peru, Suriname, Uruguay, and Venezuela

North America (5 countries)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	211,585,000	283,002,000	81.2	0.83	304,642,000	331,521,000
Roman Catholics	57,384,000	84,485,000	24.2	1.24	95,316,000	106,515,000
Independents	35,190,000	73,759,000	21.2	0.95	85,559,000	102,410,000
Protestants	62,768,000	61,511,000	17.6	–0.13	63,763,000	64,060,000
Agnostics	10,899,000	41,144,000	11.8	2.45	56,659,000	73,412,000
Jews	6,994,000	5,655,000	1.6	–0.22	5,485,000	5,540,000
Muslims	842,000	5,740,000	1.6	1.92	7,850,000	11,020,000
Buddhists	216,000	3,720,000	1.1	2.15	6,550,000	8,751,000
Atheists	300,000	1,900,000	0.5	0.70	2,401,000	2,951,000
Hindus	120,000	1,820,000	0.5	1.73	2,650,000	3,720,000
New religionists	572,000	1,678,000	0.5	1.34	2,085,000	2,695,000
Ethnoreligionists	82,500	1,578,000	0.5	1.27	1,475,000	1,625,000
Chinese folk	120,000	762,000	0.2	1.07	1,000,000	1,200,000
Sikhs	30,000	680,000	0.2	2.59	950,000	1,250,000
Baha'is	162,000	527,000	0.2	2.43	786,000	1,047,000
Spiritists	5,000	173,000	0.0	1.02	192,000	222,000
Jains	4,000	99,000	0.0	1.58	145,000	220,000
Shintoists	0	62,200	0.0	1.03	70,000	85,000
Zoroastrians	0	20,800	0.0	1.03	22,000	23,000
Daoists	0	12,400	0.0	1.03	15,000	20,000
Total population	**231,932,000**	**348,575,000**	**100.0**	**1.03**	**392,978,000**	**445,302,000**

Status of religions in North America, 1970–2050

North America includes 5 countries: Bermuda, Canada, Greenland, Saint Pierre and Miquelon, and United States of America

Oceania (28 countries)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	18,168,000	24,940,000	78.5	1.25	31,217,000	35,479,000
Roman Catholics	4,548,000	8,032,000	25.1	1.04	9,782,000	11,227,000
Protestants	4,279,000	6,860,000	23.7	1.43	9,884,000	11,794,000
Anglicans	4,781,000	4,885,000	14.3	–0.02	5,179,000	5,591,000
Agnostics	659,000	3,750,000	12.9	1.83	6,071,000	7,783,000
Buddhists	16,600	448,000	1.8	3.80	923,000	1,209,000
Hindus	218,000	439,000	1.5	2.79	631,000	741,000
Muslims	71,600	422,000	1.6	3.26	828,000	1,354,000
Atheists	215,000	365,000	1.2	1.39	585,000	706,000
Ethnoreligionists	157,000	293,000	1.0	2.42	392,000	458,000
Jews	66,700	101,000	0.3	1.20	128,000	139,000
Baha'is	29,200	87,400	0.3	2.24	157,000	220,000
Chinese folk	18,500	84,900	0.3	2.38	171,000	210,000
New religionists	11,200	84,600	0.3	2.34	135,000	191,000
Confucianists	150	39,800	0.1	2.44	90,500	131,000
Sikhs	6,500	34,600	0.1	5.85	72,700	97,500
Spiritists	1,000	6,700	0.0	1.26	9,000	11,000
Daoists	0	4,000	0.0	0.92	4,800	5,500
Jains	1,000	2,400	0.0	4.63	4,000	6,500
Zoroastrians	0	1,900	0.0	3.89	2,500	2,500
Total population	**19,639,000**	**31,106,000**	**100.0**	**1.44**	**41,421,000**	**48,743,000**

Status of religions in Oceania, 1970–2050

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	14,517,000	18,816,000	73.4	0.86	19,938,000	21,172,000
Roman Catholics	3,464,000	5,982,000	23.3	0.56	6,020,000	6,451,000
Anglicans	4,652,000	4,541,000	17.7	–0.18	4,501,000	4,701,000
Protestants	2,763,000	3,193,000	12.4	0.08	3,440,000	3,651,000
Agnostics	646,000	4,464,000	17.4	1.76	5,901,000	7,530,000
Buddhists	13,400	599,000	2.3	3.87	885,000	1,155,000
Muslims	26,700	518,000	2.0	3.69	761,000	1,281,000
Atheists	215,000	434,000	1.7	1.38	575,000	690,000
Hindus	8,800	271,000	1.1	6.09	370,000	495,000
Jews	66,300	109,000	0.4	1.19	127,000	138,000
Ethnoreligionists	14,000	102,000	0.4	2.93	112,000	130,000
New religionists	11,000	100,000	0.4	2.36	127,000	180,000
Chinese folk	13,600	95,400	0.4	2.43	153,000	187,000
Confucianists	0	50,000	0.2	2.44	90,000	130,000
Sikhs	3,300	45,700	0.2	6.60	65,700	90,500
Baha'is	11,700	27,600	0.1	2.02	35,000	49,000
Spiritists	1,000	7,500	0.0	1.26	9,000	11,000
Daoists	0	4,500	0.0	0.92	4,800	5,500
Zoroastrians	0	2,400	0.0	3.89	2,500	2,500
Jains	0	1,600	0.0	12.42	2,000	4,000
Total population	**15,548,000**	**25,647,000**	**100.0**	**1.20**	**29,157,000**	**33,250,000**

Status of religions in Australia-New Zealand, 1970–2050

Australia-New Zealand includes 5 countries: Australia, Christmas Island, Cocos Islands, New Zealand, and Norfolk Island

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	231,000	532,000	92.5	1.56	622,000	723,000
Roman Catholics	132,000	351,000	61.1	1.20	397,000	449,000
Protestants	85,900	197,000	34.2	1.33	229,000	262,000
Marginals	1,500	28,500	5.0	2.34	40,900	56,800
Buddhists	350	12,100	2.1	2.65	16,300	23,400
Baha'is	2,600	8,300	1.5	1.31	12,500	16,500
Chinese folk	1,500	7,600	1.3	2.12	9,300	11,600
Agnostics	1,200	7,200	1.3	4.40	14,200	22,700
Ethnoreligionists	5,100	5,100	0.9	0.29	4,700	4,800
New religionists	0	1,800	0.3	1.81	2,600	3,700
Muslims	0	670	0.1	2.96	1,000	1,400
Confucianists	150	290	0.1	2.14	500	700
Atheists	0	260	0.0	1.49	540	950
Total population	**242,000**	**575,000**	**100.0**	**1.60**	**683,000**	**808,000**

Status of religions in Micronesia, 1970–2050

Micronesia includes 7 countries: Guam, Kiribati, Marshall Islands, Micronesia, Nauru, Northern Mariana Islands, and Palau

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,005,000	7,847,000	91.4	2.29	9,923,000	12,788,000
Protestants	1,214,000	4,686,000	54.6	2.69	5,862,000	7,508,000
Roman Catholics	855,000	2,388,000	27.8	2.31	3,140,000	4,089,000
Anglicans	127,000	534,000	6.2	1.98	674,000	885,000
Hindus	209,000	253,000	2.9	0.03	261,000	246,000
Ethnoreligionists	138,000	242,000	2.8	2.26	274,000	323,000
Muslims	44,900	63,200	0.7	0.51	65,800	71,000
Agnostics	8,900	81,000	0.9	6.32	132,000	198,000
Baha'is	11,200	66,400	0.8	2.57	99,600	141,000
Buddhists	2,600	15,000	0.2	2.37	20,500	28,400
Chinese folk	2,400	5,500	0.1	2.15	7,100	9,200
Sikhs	3,200	5,000	0.1	0.18	7,000	7,000
Atheists	0	5,300	0.1	2.00	7,600	11,600
New religionists	100	3,100	0.0	2.15	4,600	6,200
Jains	1,000	1,600	0.0	–0.38	2,000	2,500
Jews	400	920	0.0	1.97	930	950
Total population	**3,426,000**	**8,589,000**	**100.0**	**2.23**	**10,806,000**	**13,833,000**

Status of religions in Melanesia, 1970–2050

Melanesia includes 6 countries: Bougainville, Fiji, New Caledonia, Papua New Guinea, Solomon Islands, and Vanuatu

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	415,000	653,000	96.0	1.00	735,000	796,000
Protestants	215,000	328,000	48.2	0.64	353,000	373,000
Roman Catholics	96,600	193,000	28.3	1.63	225,000	239,000
Marginals	49,800	181,000	26.6	1.53	202,000	219,000
Agnostics	2,500	15,500	2.3	2.32	23,700	33,600
Baha'is	3,700	6,100	0.9	1.13	9,400	13,200
Atheists	210	1,600	0.2	1.50	2,200	3,100
Chinese folk	1,000	1,400	0.2	1.69	1,800	2,100
Buddhists	300	780	0.1	1.48	1,200	1,800
Ethnoreligionists	100	440	0.1	0.98	510	620
New religionists	100	340	0.1	1.58	500	700
Jews	20	150	0.0	0.13	150	150
Hindus	30	100	0.0	0.20	150	200
Muslims	0	80	0.0	2.83	120	230
Total population	**423,000**	**680,000**	**100.0**	**1.03**	**774,000**	**852,000**

Status of religions in Polynesia, 1970–2050

Polynesia includes 10 countries: American Samoa, Cook Islands, French Polynesia, Niue, Pitcairn Islands, Samoa, Tokelau, Tonga, Tuvalu, and Wallis and Futuna Islands

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Buddhism
European Buddhist Union
German Buddhist Union
Germany
Germany, Hinduism in
Germany, Islam in
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Maha Bodhi Society
Theravada Buddhism
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Africa Inland Church
African Apostolic Church of Johane Marange
African Brotherhood Church
African Christian Church and Schools
African Church of the Holy Spirit
African Church, Nigeria
African Independent Pentecostal Church
African Initiated (Independent) Churches
African Israel Church, Ninevah
Aladura Churches
Apostolic Sabbath Church of God
Brotherhood of the Cross and Star
Bwiti
Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim
Christ Apostolic Church
Church of Pentecost
Church of the Lord
Deeper Life Bible Church
Harrist Church
Kimbanguist Church
Legion of Mary/Maria Legio (Kenya)
Mai Chaza Church/City of Jehovah
Muridîyya
Ngunzist Churches (Congo)
Nomiya Luo Church
Organization of African Instituted Churches
Spiritual Churches (Ghana)
Spiritual Churches (Kenya)
Tocoist Church/ Church of Our Lord Jesus Christ in the World
Zimbabwe Assemblies of God Africa
Zion Christian Church (South Africa, Zimbabwe)
Zionist and Apostolic Churches

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Eddy, Mary Baker
Ghazali, Abu Hamid al-
God, Existence of
Hubbard, L. Ron
Husayn, ibn Ali ibn Abi Talib Al-
Ibn Hanbal, Ahmad
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Turkey
World Brotherhood Union Mevlana Supreme Foundation

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Anguilla
Antigua and Barbuda
Apostolic Assembly of Faith in Jesus Christ, U.S.A.
Apostolic Church of Faith in Jesus Christ of the East
Argentina
Aruba
Bahamas
Belize
Chile
Clavier, Pedro
Colombia
Costa Rica
Cuba
Ecuador
El Salvador
Evangelical Confederation of Latin America
G12 Vision
Garifuna Religion
Guatemala
Honduras
Latin American Council of Churches
Light of the World Church
Mexico
New Acropolis Cultural Association
Nicaragua
Panama
Paraguay
Peru
Peruvian Evangelical Church
Puerto Rico
Spiritual Christian Evangelical Church
Suriname
Uruguay
Venezuela

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Army of Mary
Church of Satan
Church of the Kingdom of God
Damanhur
Evangelical Baptist Union of Italy
Evangelical Methodist Church of Italy
Fraternity/Society of Saint Pius X
Gnostic Churches
Gnostic Movement
Grail Movement, The
Healing Tao
Iglesia ni Cristo
Italian Assemblies of God
Italy
Lectorium Rosicrucianum
Martinism
Mazdaznan
New Apostolic Church
Ordo Templi Orientis
People of God
Priory of Sion
Sedevacantism and Antipopes
Seventh-day Adventist Reform Movements
Shri Ram Chandra Mission
Spiritual Human Yoga
Universal Church of the Kingdom of God
Universal Life
Universal Soul
Waldensian Church

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Alchemy, Daoist
Ashoka
Bodh-Gaya
Bodhidharma
Bodhisattva
Bukkyo Dendo Kyokai
Chinul
Dalai Lama III, Sonam Gyatso
Falun Gong
Honen
Hua Shan
Hui Neng
Hui Si
Hui Yuan
Ise Shrine, The
Jiu-Hua Shan
Kamakura
Kukai (Kobo Daishi)
Kumarajiva
Kusinagara
Laozi
Lumbini
Meiji Jingu
Mencius
Nagarjuna
Nalanda
Nara
Nichiren
Padmasambhava
Saicho
Shinran
Shwedagon Pagoda
State Shinto
Statues—Buddhist
T'aego Pou
Temples—Buddhist
Tian Dao
Tian Tai/Tendai Buddhism
Tiantan
Tsong Khapa
Uisang
Wang Chongyang
Wesak
Wonhyo
World Buddhist Sangha Council
Zhang Daoling
Zhi Yi
Zhou Dunyi
Zhuangzi

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Statistical tables

Constance A. Jones Constance A. Jones is a professor of transformative studies at the California Institute of Integral Studies, San Francisco, California. She received her Ph.D. in sociology from Emory University and was awarded a post-doctoral fellowship at the Center for the Study of New Religious Movements of the Graduate Theological Union in Berkeley, California. Beginning with her doctoral dissertation on the caste system in India, she has pursued a life-long interest in the cultures and religions of the East. As a Fulbright scholar in India, she taught at Banaras Hindu University and Vasanta College and conducted research at the Krishnamurti Study Center, Varanasi. She is a member of the International Advisory Board for "The Complete Teachings of J. Krishnamurti, 1910–1986." Her publications include: the *Encyclopedia of Hinduism* (with James D. Ryan, 2007); *The Legacy of G. I. Gurdjieff* (2005); *G. I. Gurdjieff from South Caucasus to Western World: His Influence on Spirituality, Thought and Culture in Italy, Europe, and the U.S.A.* (2007).

Diwali
Ganesh Chaturthi

Gurdjieff Foundations
Gurdjieff, George Ivanovitch
Guru Purnima
Hanuman Jayanti
Holi
Janmashtami
Krishnamurti Foundations
Mahasivaratri
Meenakshi Temple (Madurai)
Navaratri/Dashain
Patanjali
Patosov
Sharad Purnima
Tirumala/Tirupati

Timothy Miller Timothy Miller is a professor of religious studies at the University of Kansas. He is the author of *The Quest for Utopia in Twentieth-Century America* (Syracuse University Press, 1998), *The 60s Communes* (Syracuse University Press, 2000), and editor of *America's Alternative Religions* (SUNY Press, 1995), among other works. He is past president of the International Communal Studies Association and a past chair of the New Religious Movements Group of the American Academy of Religion.

Christian Communities International
Communalism
Hutterites

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Self-Realization Fellowship
Vedanta Societies

Contributors

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Yezidis

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Confucianism
Confucius

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Celestial Church of Christ
Council of Christian Churches of an African Approach in Europe
Nigeria

Phyllis D. Airhart Phyllis D. Airhart is associate professor of the history of Christianity at Emmanuel College in the University of Toronto. Her publications include *Serving the Present Age: Revivalism, Progressivism, and the Methodist Tradition in Canada* (McGill-Queen's University Press, 1992), *Faith Traditions and the Family* (co-editor with Margaret Bendroth, WJKP, 1996), and *Doing Ethics in a Pluralistic World* (coeditor with Marilyn Legge and Gary Redcliffe, Wilfrid Laurier University Press, 2001), and a number of articles on religion in Canada.

United Church of Canada

Mikael Aktor Mikael Aktor is assistant professor at the Department of the Study of Religions at the University of Southern Denmark. His Ph.D., which he earned from the University of Copenhagen and the School of Oriental and African Studies at the University of London, is an investigation of rules of untouchability in classical Indian law literature (*dharmasastra*). He has published various articles on this and related subjects in Danish and British journals and books.

Ambedkar Buddhism

Milda Ališauskiene Milda Ališauskiene holds a Ph.D. in sociology from Vytautas Magnus University, Kaunas, Lithuania. She teaches courses on Sociology of Religion and New Religious Movements in Vytautas Magnus University. Her field of research and interest includes religion in contemporary society, religious pluralism and fundamentalism, and New Age. She published a number of scientific publications about contemporary religious phenomena in Lithuania. She is a cofounder of New Religions Research and Information Centre.

Lithuania

Nancy T. Ammerman Nancy T. Ammerman is professor of sociology of religion at Boston University. She is the author of *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention* (Rutgers, 1990) and *Pillars of Faith: American Congregations and Their Partners* (University of California, 2005).

Cooperative Baptist Fellowship

Galen Amstutz Galen Amstutz grew up in an Asian-American neighborhood in Sacramento, California, became interested in Buddhism after teaching English in Japan in the 1970s, studied at the Institute of Buddhist Studies in Berkeley, California, and qualified as a minister of the Nishi Honganji True Pure Land organization. Later, having continued his academic study with a Ph.D. in Asian religions from Princeton, he worked for Florida State University, the Reischauer Institute of Japanese Studies at Harvard University, and Ryukoku University in Japan 2004–2009. He is particularly interested in the communication problem related to Shin Buddhism and has published a book on the issue, *Interpreting Amida: History and Orientalism in the Study of Pure Land Buddhism* (SUNY Press, 1997) among other writings.

Pure Land Buddhism

Angela An Angela An is an undergraduate student at the University of Virginia with a double major in anthropology and sociology. Following graduation in 2003, she plans to work as a Peace Corps volunteer and then pursue graduate education.

Ananda Marga Yoga Society

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Church Universal and Triumphant
Theosophical Society (America)

Will Bagley Will Bagley is an independent historian, *Salt Lake Tribune* independent columnist, and writer on the American West. He is editor of the Arthur H. Clark Company's series Forgotten Kingdom: The Mormons and the American Frontier.

Church of Jesus Christ of Latter-day Saints

Eileen Barker Eileen Barker is the Distinguished Professor of Sociology with special reference to the study of religion at the London School of Economics. She is the author of books such as *The Making of a Moonie: Brainwashing or Choice?* (Blackwell, 1984) and *New Religious Movements: A Practical Introduction* (HMSO, 1989). She is the founder and chairperson of INFORM (Information Network Focus on Religious Movements), a research center on new religious movements.

Armenia
Brahma Kumaris
Subud
United Kingdom

Michelle Barker Michelle Barker holds a Ph.D. in the sociology of religion from the University of Queenslands in Australia. She has been an assistant professor in Australia, New Zealand and the United States and currently lives in Australia. Her area of research focuses on Buddhism in the West and she has published a book on the growth of Zen Buddhism in Australia. She is currently compiling an edited volume on Buddhism in Australia that combines academic analysis with writings from the Buddhist community.

Diamond Sangha
New Zealand
Sanbo Kyodan
Zen Buddhism

David V. Barrett Dr. David V. Barrett, a former teacher of religious studies and English, and intelligence analyst for the British and American governments, has since 1991 been a full-time freelance writer concentrating on religious and esoteric subjects. He received his Ph.D. in the sociology of religion from the London School of Economics in 2009. He is the author of *Sects, "Cults" & Alternative Religions* (Blandford, 1996), *Secret Societies* (Blandford, 1997, Constable & Robinson, 2007), and *The New Believers* (Cassell, 2001).

Catholic Apostolic Church
Church of God, International
Emmissaries, The
Living Church of God
Philadelphia Church of God
United Church of God, an International Association
Worldwide Church of God

Gina Ann Bellofatto Gina A. Bellofatto graduated from Gordon-Conwell Theological Seminary with a master of arts in religion, where her studies focused on Christian mission and its intersections with the world's religions, in particular evangelicals and interfaith dialogue. She has worked at the Center for the Study of Global Christianity under the direction of Todd M. Johnson where she specialized in Jewish demography, contributing to the *World Christian Database* and the *World Religion Database*. Gina also served as senior editorial assistant on the forthcoming *Atlas of Global Christianity* (Edinburgh University Press, 2009).

Occupied Territories

Peter J. Bräeunlein Peter J. Bräeunlein is currently teaching theory and history of religions at the University of Bremen (Germany). He obtained his master and Ph.D. in cultural anthropology from the University of Freiburg and his habilitation in the study of religion from the University of Bremen. Between 1986–1988, he conducted extensive fieldwork among the Alangan-Mangyans on the island of Mindoro (Philippines). In the years 1996–1998, he conducted fieldwork on "Philippine passion rituals" in the province of Bulacan (Philippines). Research interests include method and theory in the study of religion; religious history of Europe and Southeast Asia; anthropology of Christianity; visible religion; museology; ghosts and modernity.

Flagellation

Behar Bejko Behar Bejko is the former Chief of the Committee on the Cults of the State of Albania. He has worked with Muslim and Christian humanitarian organizations in Albania, he organized an international seminar that focused on international laws on religious

issues and is expected to be the Albanian Ambassador to Egypt.

Albania

Sandra Bell Sandra Bell is a lecturer in anthropology at the University of Durham. She wrote her doctoral thesis on the development and adaptation on Buddhism in Britain and has published a number of articles on Buddhism in the West. She is coeditor, with Elisa Sobo, of *Celibacy, Society and Culture: The Anthropology of Sexual Abstinence* (Wisconsin University Press, 2001).

British Forest Sangha
Shambhala International
Thai Forest Monks

David K. Bernard David K. Bernard is the founder and pastor of the New Life United Pentecostal Church of Austin, Texas, and the president of the Urshan Graduate School of Theology. He holds a doctorate of jurisprudence with honors from the University of Texas and is currently enrolled in the masters of theology program at the University of South Africa. He is the author of 24 books, including *The Trinitarian Controversy in the Fourth Century* (Word Aflame Press, 1993).

United Pentecostal Church International

Roger Bischoff Roger Bischoff heads the International Meditation Centre in the United Kingdom. He has translated a variety of texts of Burmese Buddhism into English and is the author of *Buddhism in Myanmar: A Short History* (Buddhist Publication Society, 1995). In 1998, with William Pruitt, he produced the catalogue of Burmese and Pali manuscripts for the Wellcome Library in London, England.

International Meditation Centres

Sergei Blagov Dr. Sergei Blagov is a part-time lecturer on Vietnamese history and religions at the Institute of Asian and African Studies at the Moscow State University. He has spent a total of seven years in Vietnam as a researcher and a journalist.

Hoa Hao Buddhism

Richard Boeke Dr. Richard Boeke was the secretary of the International Council of Unitarian Universalists and is a vice president of the World Congress of Faiths (WCF). Following his graduation from Yale Divinity School, he served as a U.S. Air Force chaplain from 1955 to 1958. Since 1959 he has been an active Unitarian Universalist minister, most recently in Berkeley, California, and Horsham, England. He is the author of *God is No-Thing*.

International Council of Unitarians and Universalists

Leslaw Borowski Dr. Leslaw Borowski works at the Cathedra of Religious Studies and the Philosophy of the East at Maria Curie-Sklodowska University in Lublin, Poland. He works on neo-Hinduism and general problems of new religious movements and teaches Indian and Chinese philosophy.

Clan of Ausrans
Evangelical Church of the Augsburg Confession in Poland
Old Catholic Church of Mariavites/Catholic Church of Mariavites
Orthodox Church of Poland
Polish National Catholic Church/Polish Catholic Church

Martha Sonntag Bradley Martha Sonntag Bradley is a historian of Utah and associate professor in the Graduate School of Architecture of the University of Utah. She is the author of eight books, including *Kidnapped from that Land: The Government Raids on the Short Creek Polygamists* (University of Utah Press, 1993), a social history on polygamists in southern Utah and modern-day Mormon fundamentalism, and *The Four Zinas: A Story of Mothers and Daughters on the Mormon Frontier* (Signature, 2000), a book about nineteenth-century Mormon polygamy. She is currently working on a history of the national fight against the Equal Rights Amendment during 1972 and 1983.

Polygamy-Practicing Mormons

Jan Brzezinski Jan Brzezinski earned his Ph.D. in Sanskrit literature from London's School of Oriental and African Studies. He has taught at the University of Manitoba and McGill University and has translated

and published several Sanskrit texts from the Gaudiya Vaisnava tradition.

Gaudiya Math

Christopher Buck Christopher Buck is a Pennsylvania attorney and independent scholar. He holds a Ph.D. from the University of Toronto (1996) and J.D. from Cooley Law School (2006). He previously taught at Michigan State University (2000–2004), Quincy University (1999–2000), Millikin University (1997–1999), and Carleton University (1994–1996). His publications include: *Religious Myths and Visions of America: How Minority Faiths Redefined America's World Role* (2009); *Alain Locke: Faith and Philosophy* (2005); *Paradise and Paradigm: Key Symbols in Persian Christianity and the Bahá'í Faith* (1999); *Symbol and Secret: Qur'an Commentary in Bahá'u'lláh's Kitáb-i Íqán* (1995/2004), various book chapters, encyclopedia articles, and journal articles.

Birth of the Bab
Birth/Ascension of Bahá'u'lláh
Ridvan, Festival of
Temples—Baha'i Faith
World Religion Day

Gary Burlington Gary Burlington is a professor of world missions at Lincoln Christian College in Nebraska, and a former missionary in Zambia. He completed his Ph.D. at Biola University with a dissertation on the Sweet Heart Church of the Clouds (Umutima Uwalowa wa Makumbi) of Zambia and its founder, Emilio Mulolani Chishimba.

Muslim World League

Andrea Cassinasco Andrea Cassinasco is a priest-monk in the Russian Orthodox Church (Moscow Patriarchate) with the monastic name of Fr. Ambrose, and rector of the Russian Orthodox parish of Torino, Italy. He has authored several essays and a book on the Eastern Christian presence in Italy.

Liberal Catholic Church
Serbian Orthodox Church

Kim-Kwong Chan Kim-Kwong Chan, Ph.D. and D.Th., is the Executive Secretary of the Hong Kong Christian Council and the author and coauthor of eight books on Christianity in China. He holds current honorary teaching and research appointments at the Chinese University of Hong Kong, Brigham Young University in the United States, and Zhejiang University in China.

China
China: Hong Kong
China: Macao
Chinese Protestant Three-Self Patriotic Movement/China Christian Council
Hong Kong Council of the Church of Christ in China

James Chancellor James Chancellor, the W. O. Carver Professor of World Religion and World Missions at the Southern Baptist Theological Seminary, is the author of *Life in the Family: An Oral History of the Children of God* (Syracuse University Press, 2000).

Family International, The

Stuart Chandler Stuart Chandler received his Ph.D. from Harvard University. He is a professor at Indiana University of Pennsylvania. His research focuses on modern Chinese and Japanese Buddhism and on the growing religious pluralism of the United States.

Foguangshan

Dorthe Refslund Christensen Dorthe Refslund Christensen, Ph.D., is a lecturer at the Center for the Study of Religion at the Southern Danish University of Odense, Denmark, and the secretary of RENNER (Research Network on New Religion), the Danish-based scholar association. She is the author of *Scientology: Fra Terapi til Religion* (Scientology: From Therapy to Religion; Gyldendal, Nye Religioner, København, 1997), the first Danish introduction to the ideas and practices of the Church of Scientology.

Church of Scientology

Mathew Clark Mathew Clark is head of the Department of the New Testament at the Auckland Park

Theological Seminary in Johannesburg, South Africa. He is also principal of the Durban campus of that seminary. He was the first chair of the Pentecostal Theological Association of Southern Africa, founded in 1998.

Apostolic Faith Mission of South Africa

Peter B. Clarke Peter Clarke is a professorial member of the Faculty of Theology of the University of Oxford where he teaches the Sociology of Religion. He is also professor emeritus of the history and sociology of Religion in the University of London at King's College. His recent publications include *Encyclopedia of New Religious Movements* (Routledge, London, 2006), *New Religions in Global Perspective* (Routledge, London, 2006), the *Oxford Handbook of the Sociology of Religion* (Oxford University Press, 2009), and with Peter Beyer (eds.) *The World's Religions: Continuities and Transformations* (Routledge, London, 2009). He is the founding and present co-editor of the *Journal of Contemporary Religion*.

Agonshu
Honmichi
Kofuku no Kagaku
Konkokyo
Omoto
Sekai Kyusei Kyo
Shinnyoen
Tenrikyo
Tensho Kotai Jingukyo

Chas S. Clifton Chas S. Clifton teaches writing at the University of Southern Colorado. He serves as associate editor of *The Pomegranate: A Journal of Pagan Studies* and secretary of the Nature Religions Scholars Network.

Cherry Hill Seminary
Covenant of the Goddess
Gardnerian Wicca

Catherine Cornille Catherine Cornille is associate professor of Comparative Theology at Boston College. She has published numerous articles on New Japanese Religions in the West. She is author of *The Guru in Indian Catholicism: Ambiguity or Opportunity of Inculturation* (Peeters, 1991); and *The Im-Possibility of Interreligious Dialogue* (2008) and editor of *Many Mansions? Multiple Religious Belonging and Christian Identity* (Orbis, 2002); *Song Divine: Christian Commentaries on the Bhagavadgita* (Peeters, 2006) and *Criteria of Discernment in Interreligious Dialogue* (Wipf and Stock, 2009).

Mother Meera, Disciples of
Sukyo Mahikari

Diana Cousens Diana Cousens completed a Ph.D. in Himalayan Studies at Monash University in 2008. She is a regular speaker at international conferences and has published widely. She is also well known in the Buddhist community in Australia for her work in palliative care and in interfaith dialogue. She has an M.A. and a B.A. (Hons) in Tibetan History from La Trobe University. Her Ph.D. was a study of the temple of Triloknath in Lahul, India, near to the Tibetan border.

Aro gTér
Khyentse Foundation, The
Tibetan Nyingma Institute

Douglas E. Cowan Douglas E. Cowan is professor of religious studies at Renison University College at the University of Waterloo, in Ontario, Canada. He is the author or editor of 10 books and more than 40 articles and scholarly chapters. He is currently working on the final volume of a trilogy examining the relationship between religion and various genres of cinema and television.

Internet and Religion

Frank Cranmer Frank Cranmer is a graduate of the Cardiff master's course in canon law. A fellow of St Chad's College, Durham and an honorary research fellow in the Centre for Law and Religion at Cardiff Law School, he has recently become secretary of the Churches' Legislation Advisory Service. Recent publications include articles for *Public Law* and the *Ecclesiastical Law Journal*, on Quaker trusteeship, (with Scot Peterson) on clergy employment, (with Tom Hef-

fer) on the interpretation of scripture and Anglican canon law and (with Anna Harlow and Norman Doe) on Bishops in the House of Lords. He is also the parliamentary and synod editor of the *Ecclesiastical Law Journal* and case-notes editor for *Law and Justice*.

Religion-Government Relations

Jamie Cresswell Jamie Cresswell is the director of the Institute of Oriental Philosophy European Centre in the United Kingdom and is working on a Ph.D. thesis on the development and organization of Buddhism in the West. He has co-edited *New Religious Movements: Challenge and Response* with Dr. Bryan Wilson (Routledge, 1999).

Buddhist Society, The
Foundation for the Preservation of the Mahayana Tradition
Rigpa Fellowship

Vivianne Crowley Vivianne Crowley, Ph.D., is a practitioner psychologist and was formerly lecturer in Psychology of Religion at King's College, University of London. She is the author of many books and papers on Wicca, Paganism, and the psychology of religion, including *The Natural Magician* (Penguin, 2002) and *Your Dark Side* (Thorsons, 2001).

Fellowship of Isis
Goddess Spirituality
Pagan Federation

Constantin Cuciuc Dr. Constantin Cuciuc is a professor at the University of Bucharest Scientific Research for the Institute of Sociology at the Romanian Academy in Bucharest, Romania. He is the author of *Tlasul Religiilor si al Monumentelor Istorice Religioase din Romania* (*Atlas of Religions and Religious Historical Monuments in Romania*; Editura Gnosis, 1997) and *Religii noi in Romania* (*New Religions in Romania*; Editura Gnosis, 1996).

Reformed Church in Romania
Romania, Islam in
Romanian Greek Catholic Church
Romanian Orthodox Church

David Daniels David Daniels is professor of church history at McCormick Theological Seminary in Chicago, Illinois, and an ordained minister in the Church of God in Christ. He is a contributing author to 14 books, including *The Courage to Hope: From Black Suffering to Human Redemption*, edited by Quinton Dixie and Cornel West; *The Globalization of Pentecostalism*, edited by Murray Dempster, et al; *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal*, edited by Vinson Synan; *Portraits of a Generation of Early Pentecostal Leaders*, edited by James Goff and Grant Wacker; and *African Immigrant Religions in America*, edited by Jacob Olupona and Regina Gemignani.

Church of God in Christ

Matthias Dech Dr. Matthias Dech studied comparative science of religion and Indology in Marburg, Germany, where, in 1999, he completed his Ph.D. thesis on Hindus and Hinduism in Germany. Since 1999, he has been a computer consultant at the Deutsche Börse (German exchange) in Frankfurt, Germany.

Vishwa Hindu Parishad

Dell deChant Dell deChant is an instructor and associate chair for the Department of Religious Studies at the University of South Florida. He is the author of *The Sacred Santa: The Religious Dimensions of Consumer Culture* (Pilgrim, 2002), and *Religion and Culture in the West: A Primer* (Kendall/Hunt, 2008). He is the coauthor with Darrell Fasching of *Comparative Religious Ethics* (Blackwell, 2000).

International New Thought Alliance
Religious Science
Unity School of Christianity/Association of Unity Churches

Max Deeg Max Deeg is professor of religious studies and Buddhist studies at Cardiff University, Wales, UK.

Mahayana Buddhism

Mahinda Deegalle Dr. Mahinda Deegalle is senior lecturer in the School of Humanities and Cultural Industries at Bath Spa University, UK. He serves in the steering committee of the Buddhism section of the American Academy of Religion and of the managing committee of Spalding Symposium on Indian Religions. He is the editor of the journal of *Buddhist-Christian Studies*, co-editor of the *Journal of South Asian Religions* and book review editor for *Buddhist Studies Review* and *H-Buddhism*. His publications include *Popularizing Buddhism* (SUNY, 2006), *Dharma to the UK* (World Buddhist Foundation, 2008), *Buddhism, Conflict and Violence in Modern Sri Lanka* (Routledge, 2006), and *Pali Buddhism* (Curzon, 1996). His current research focuses on the ethics of war.

All Ceylon Buddhist Congress
Hossoshu
Ontakekyo
Sarvodaya
Young Men's Buddhist Association

Raffaella Di Marzio A graduate in both psychology and religious sciences, Raffaella Di Marzio set up an information and counseling centre in Rome, Italy, about New Religious Movements: the Counseling Center SRS (Sectes, Religions, Spirituality). She is member of managing board of SIPR (Italian Society of Psychology of Religion) and ICAA (International Crime Analysis Association). She has published more than 80 articles on different fringe Catholic movements and New Religious Movements and is a contributor to the "Encyclopedia of Religions in Italy" (2006) assembled by the Center for Studies on New Religion (CESNUR), Turino, Italy.

Missione—Luigia Paparelli, La

Norman Doe Norman Doe is a professor and the director of the Centre for Law and Religion, Cardiff Law School. He studied law at Cardiff, received a master's degree in theology at Oxford, and, for his doctorate, at Cambridge. He is an associate professor at the University of Paris, a member of the European Consortium for Church and State Research, and is author of *Fundamental Authority in Late Medieval English Law* (Cambridge, Cambridge University Press, 1990), *The Legal Framework of the Church of England* (Oxford, Clarendon Press, 1996), *Canon Law in the Anglican Communion* (Oxford, Clarendon Press, 1998), *The Law of the Church in Wales* (Cardiff, University of Wales Press, 2002) and *An Anglican Covenant: Theological and Legal Considerations for a Global Debate* (London, Canterbury Press, 2008). He is a member of the general committee of the Ecclesiastical Law Society and was a member of the Lambeth Commission (2004).

Religion-Government Relations

Thadeus Doktor The late Thadeus Doktor received his doctorate in 1988 from Warsaw University. He was currently an adjunct professor at the Institute of Applied Social Sciences at the Warsaw University. His books include *Spotkania z astrologią* (Meetings with astrology; Iskry, 1987); *Ruchy kultowe: Psychologiczna charakterystyka uczestnikow* (Cult movements: Psychological characteristics of members; Nomos, 1991); *Nowe ruchy religijne i parareligijne w Polsce* (New religious and parareligious movements in Poland; Verbinum, 1999); and (with Irena Borowik) *Pluralizm religijny i mralny w Polsce* (Religions and moral pluralism in Poland; Nomos, 2001).

Poland
Rodzima Wiara (Poland)

Markus Dressler Markus Dressler was, from April 1998 to March 2001, a fellow and doctoral student at the Max Weber Center for Cultural and Social Studies at the Erfurt University in Germany. In March 2001, he finished his doctorate with a thesis on Alevism (published under the title *Die Alevitische Religion: Traditionslinien und Neubestimmungen,* Würzburg: Ergon 2002). In April 2001, provided with a scholarship from the German Academic Exchange Service, he embarked on a post-doctoral project as a visiting researcher at the Orient-Institute of the German Oriental Society in Istanbul, then at the Near Eastern Studies Department of New York University.

Bektashis Order (Bektashiye)

Jan Willem Drijvers Jan Willem Drijvers is lecturer of ancient history at the University of Groningen, Netherlands. His research focuses mainly on Late Antiquity, on which he has published widely, for example, on the christianization of the later Roman Empire, late Roman historiography, and the relations between the Roman and Sasanid Empires. He is the author of *Helena Augusta: The Mother of Constantine the Great and the Legend of Her Finding of the True Cross* (1992) and *Cyril of Jerusalem: Bishop and City* (2004). He is the co-author of the series *Philological and Historical Commentaries on Ammianus Marcellinus* (1995–).

Helena, Flavia Iulia

Neville Drury Dr. Nevill Drury has studied Western magic since the 1970s. He received his Ph.D. from the University of Newcastle, Australia, in 2008 and is the author of several internationally published titles on shamanism and the Western esoteric tradition. His publications include *Magic and Witchcraft: From Shamanism to the Technopagans* (2003); *The New Age: the History of a Movement* (winner of a Silver Award in *ForeWord Magazine's* Book of the Year Awards, New York, 2004); *Homage to Pan: The Life, Art and Magic of Rosaleen Norton* (2009) and *Stealing Fire from Heaven: The Rise of Modern Western Magic* (forthcoming, 2010).

Crowley, Aleister
Hermetic Order of the Golden Dawn
Mathers, Samuel Liddell MacGregor
Thelema

Eugene M. Elliott III Eugene M. Elliott III graduated from the University of Virginia in 2002 with a B.A. in foreign affairs. After graduation he has pursued his interests in environmental policy and environmental education.

Elan Vital/Divine Light Mission

Douglas Ezzy Douglas Ezzy is head of school in sociology and social work at the University of Tasmania, Australia. His books include *Teenage Witchcraft* (with Helen Berger, Rutgers, 2007) and *Qualitative Analysis* (Routledge, 2002).

Witchcraft

Miguel H. Farias Miguel Farias's research on the psychology of religion covers social psychological and personality aspects of New Age spirituality, and neuroimaging correlates of religious belief and its effect on pain. He currently teaches in the MSc in Psychological Research at Oxford University and at Goldsmiths College, University of London. He is also associated with the Ian Ramsey Centre at Oxford University, where he has been the principal investigator of a project on pilgrimage across Europe, including the Christian sites of Fátima, Lourdes, Santiago de Compostela, and Pagan pilgrimages at Glastonbury and Stonehenge.

Lusitanian Church/Lusitanian Catholic Apostolic Evangelical Church
Portugal

Willy Fautré Willy Fautré is the director of *Human Rights Without Frontiers International* based in Brussels, Belgium. He is expert on the religious and linguistic minorities in Europe and has been their advocate at the United Nations, the OSCE, the European Union Fundamental Rights Agency, and the European Parliament. He regularly organizes conferences on religious freedom issues at the European Parliament, and lectures on religious freedom, discrimination, and intolerance. His publications include *Models of State-Church Relationships in the Modern World* (2009) and a report on *Hate Crime, Hate Speech and Discrimination Based on Religion or Belief in Belgium* (2009).

Belgium

Marianne Qvortrup Fibiger Marianne Q. Fibiger received her Ph.D. from Aarhus University in 1999. Her dissertation was entitled "The Sri Lankan Tamil Hindus in Denmark: A Religious Study of the Importance of Religion in an Intercultural Encounter."

Sri Lanka, Hinduism in

Adele Fletcher Adele Fletcher is a researcher currently based in Mito City, Japan. She holds a Ph.D. in Maori and an M.A. in religious studies from the University of Canterbury in New Zealand. Forthcoming publications include two articles on nineteenth-century Maori religion, "Atua, Ancestors and Ghosts" and "Sacred Hierarchies: Maori Ritual and Social Stratification."

Maori Religion

Peter Flügel Dr. Peter Flügel teaches in the Department of the Study of Religions of the School of Oriental and African Studies (SOAS) at the University of London. He is the author of *Asceticism and Devotion: The Ritual System of the Terapanth Svetambara Jains* (Peter Lang, forthcoming) and with G. Houtman is co-editor of *Asceticism and Power in the Asian Context* (Curzon Press, forthcoming).

Sthanakavasi Jain Tradition
Terapanth Svetambar Jain Tradition

Clyde R. Forsberg Jr. Clyde R. Forsberg Jr. is an assistant professor in the English and American Studies Department at Aletheia University, formerly Oxford College (Tamsui, Taiwan). A social and cultural historian and author of *Equal Rites: The Book of Mormon, Masonry, Gender, and American Culture* (Columbia University Press, 2004), his work has been characterized as not simply a new view of Mormonism, but a new view of America of the period, too. Class, race, gender, and sexuality figure prominently in his analysis of new religions. Presently, he is working on a new monograph on the Presbyterian mission to Taiwan, entitled "George Leslie Mackay: Man of Science, Faith, and the Myth of Celtic-Anglo-Saxon Superiority."

Mackay, George Leslie

Judith M. Fox Dr. Judith M. Fox is an independent academic researcher specializing in South Asian new religions. In addition to journal articles and contributions to edited volumes, she has produced *The Way of the Heart: A Study of Rajneeshism* (Aquarian Press, 1986), *Sahaja Yoga* (Curzon Press, 1999), and *Osho Rajneesh: e il suo movimento* (Elledici, 1999).

Sahaja Yoga

Selena Fox Reverend Selena Fox is founder and high priestess of Circle Sanctuary. She also is a writer, photographer, clinical psychotherapist, Pagan religious freedom activist, and guest speaker at colleges and universities. She is a member of the Assembly of Religious and Spiritual Leaders associated with the Parliament of the World's Religion.

Wiccan Religion

Liselotte Frisk Liselotte Frisk received her Ph.D. in 1993 from Åbo Academy in Finland. She was an assistant professor in history of religion at Umeå University in Sweden from 1995 to 1999, and from 1999 to 2001 was an assistant professor in religious studies at Dalarna University in Sweden. Since December 2001, she has been an associate professor of religious studies at Åbo Academy, and since 2006 professor of religious studies, Dalarna University, Sweden.

Satsang Network

David N. Gellner David N. Gellner is a lecturer in social anthropology at the University of Oxford. His books include *Monk, Householder, and Tantric Priest: Newar Buddhism and its Hierarchy of Ritual* (Cambridge University Press, 1992), *Nationalism and Ethnicity in a Hindu Kingdom* (Harwood, 1997), and *The Anthropology of Buddhism and Hinduism: Weberian Themes* (Oxford University Press, 2001).

Nepal

Nikandrs Gills Nikandrs Gills was a researcher at the Academic Center for Study of Religions at the Institute of Philosophy and Sociology, University of Latvia. He studied philosophy, and his research focuses on phenomenology of religion, history of religions, and churches of Latvia, including new religious movements. He was the compiler and editor of *Religious Philosophical Articles.* He passed away in 2009.

Latvia
Latvia, Paganism in
Latvian Evangelical Lutheran Church

Stephen D. Glazier Stephen D. Glazier is professor of anthropology at the University of Nebraska at Lincoln. He is the editor of *The Encyclopedia of African and African American Religions* (Routledge, 2001), *Anthropology of Religion: A Handbook* (Praeger, 1999), and (with Andrew S. Buckser) *The Anthropology of Religious Conversion* (Rowman and Littlefield, 2003). Glazier currently serves as president of the Society for the Anthropology of Consciousness.

Rada Religion
Rastafarians
Spiritual Baptists

Donatas Glodenis Donatas Glodenis received his B.A. in Christian studies at Lithuania Christian College in Klaipëda, Lithuania, in 1999, M.A. in religious studies from Vilnius University, Lithuania, and is currently a doctoral candidate in sociology at the Faculty of Philosophy at Vilnius University. He also works for the Ministry of Justice of the Republic of Lithuania. He writes extensively on religious minorities and state-church relations in Lithuania and has coauthored a few books.

Lithuania
Romuva

Joscelyn Godwin Joscelyn Godwin is professor of music at Colgate University, where he has taught since 1971. He was educated at Magdalene College, Cambridge, and Cornell University, and has written, translated, and edited numerous books in the fields of musicology and esotericism, notably *Harmonies of Heaven and Earth* (Thames & Hudson, 1987), *The Theosophical Enlightenment* (SUNY Press, 1994), and a translation of the *Hypnerotomachia Poliphili of 1499.*

Evola, Julius
Flood, Robert
Western Esoteric Tradition

Marion S. Goldman Marion S. Goldman is professor of sociology and religious studies at the University of Oregon. She focuses on issues of gender, sexualities, and religious movements. Her 1999 book *Passionate Journeys* (University of Michigan Press) considers the high-achieving women and men who followed Bhagwan Shree Rajneesh (now Osho) to central Oregon in the 1980s. Her recent work is about the Esalen Institute and its profound influence on contemporary culture.

Osho and the International Osho Movement

Arthur L. Greil Arthur L. Greil is professor of sociology at Alfred University, specializing in the sociology of religion and medical sociology. His work on religion has focused on conversion, quasi-religion, and religion and politics. He is coeditor, with Thomas Robbins, of a volume on quasi-religion and, with David Bromley, a volume on defining religion.

British Israelism
Jehovah's Witnesses

Brian J. Grim Brian J. Grim, Ph.D., is senior researcher in religion and world affairs at the Pew Research Center's Forum on Religion & Public Life in Washington, DC. Brian also is a research affiliate with Boston University's Institute on Culture, Religion and World Affairs. He previously was a visiting researcher at Georgetown University's Center for Muslim-Christian Understanding and a faculty researcher at Penn State's Survey Research Institute and the Association of Religion Data Archives (ARDA). Brian worked for 20 years as an educator, researcher and development coordinator in China, the former USSR, Kazakhstan, Europe, Malta, and the Middle East. Brian is the co-editor with Todd M. Johnson of the online *World Religion Database* (Brill, 2008). He is currently working on a world Muslim demography project.

Religious Freedom: Contemporary

Céline Grünhagen Céline Grünhagen is lecturer at the Institute of Oriental & Asian Studies, Department

of Comparative Religion at the University of Bonn in Germany. Her research focuses on current problems and developments concerning religions and their social settings as well as religio-ethical questions regarding women and gender issues. She is currently working on her Ph.D. thesis about gender and sexuality in Theravada-Buddhism with special focus on the estimation of sexual aberrance.

Homosexuality

Peter Gyallay-Pap Peter Gyallay-Pap holds a Ph.D. in political science and international relations from the London School of Economics. He is a senior research fellow at the Center of Advanced Study in Phnom Penh, Cambodia, and adjunct faculty at Adams State College in Colorado. He has spent more than fifteen years working with and writing about Buddhism in Cambodia.

Buddhist Institute
Cambodia

Jeffrey K. Hadden Jeffrey K. Hadden earned a Ph.D. in sociology at the University of Wisconsin in 1963. He was professor of sociology at the University of Virginia from 1972 until his death in 2003. His writings in the area of religion have focused on religious movements. His last book, *Religion and the Internet* (JAI, 2001) was co-edited with Douglas E. Cowan.

Ananda Marga Yoga Society
Elan Vital/Divine Light Mission
Integral Yoga International
Serpent Handlers/Signs Following Movement

Olav Hammer Olav Hammer is professor of history of religions at the University of Southern Denmark. He has published extensively, in particular on Western esotericism and on new religious movements. Recent publications include *Alternative Christs* (edited volume, Cambridge University Press, 2009). He is at present executive editor of the journal *Numen*.

Astrology
Egypt in Western Religious Imagination
India in Western Religious Imagination
Tibet in Western Religious Imagination

Phillip E. Hammond Phillip E. Hammond was D. Mackenzie Brown Professor of Religious Studies at the University of California at Santa Barbara. He received a Ph.D. in sociology from Columbia University and taught in the sociology departments of Yale University, the University of Wisconsin, and the University of Arizona before moving to UCSB in 1978. The most recent of his many books was *The Dynamics of Religious Organizations* (Oxford University Press, 2000).

Soka Gakkai International

Jürgen Hanneder Jürgen Hanneder holds a Ph.D. in Indology from the University of Marburg, Germany, and is presently a research scholar in a project located at the University of Halle, Germany, which deals with the Kashmirian version of the Yogavasistha. His teaching and research focus includes Kashmirian Shaivism, classical Sanskrit poetry, and modern Sanskrit literature.

Kashmir Saivism
Pashupata Saivism

Charlotte Hardman Charlotte Hardman is a social anthropologist and head of the Religious Studies Department at the University of Newcastle upon Tyne, England. She has worked in Nepal for many years and has published books and articles on Nepal. She has also carried out research on new religious movements and has written on religion in contemporary society and on children.

Druidism
Nepal, Indigenous Religions in

Carol Harris-Shapiro Carol Harris-Shapiro, the author of *Messianic Judaism: A Rabbi's Journey through Religious Change in America* (Beacon Press, 1999), is an assistant professor of religion at Temple University and a Reconstructionist rabbi. Her research interests include American religion, contemporary American Judaism, and religious/ethnic identity construction.

Messianic Judaism

Christopher H. Hartney Christopher Hartney is lecturer in the Department of Studies in Religion at the University of Sydney.

Caodaism
China: Taiwan
Vietnam

Jan-Peter Hartung Jan-Peter Hartung is a doctoral candidate and researcher in religious studies and Islamic studies at the Max Weber Center for Cultural and Social Studies at Erfurt University in Germany. His fields of research and interest include Islamic scholarship in South Asia in the eighteenth to twenty-first centuries, Sufism, Islamic philosophy, and Muslim revivalist movements in South Asia.

Chistiñiyya Sufi Order
Naqshbandiya Sufi Order

Sarah Harvey Following completion of a masters degree in social research methods at the London School of Economics and Political Science in 2001, Sarah Harvey became a Research Officer at INFORM (Information Network Focus on Religious Movements), a research center on new religious movements, based in London. In September 2009, she began studying for her Ph.D. in the Psychosocial Studies Department at Birkbeck, University of London. Her thesis is on the subject of spirituality and childbirth. At INFORM, her primary responsibility is maintenance of the database of religious movements, but she also responds to many of the enquiries that Inform receives.

Birth

Ariel Hessayon Dr Ariel Hessayon is lecturer in the Department of History at Goldsmiths, University of London. He is the author of *'Gold Tried in the Fire': The Prophet Theaurau John Tany and the English Revolution* (Ashgate, 2007) and has edited collections on *Scripture and Scholarship in Early Modern England* (Aldershot: Ashgate, 2006) and *Radicalism in Seventeenth- and Early Eighteenth-Century Britain, Ireland and Continental Europe* (Ashgate, 2010). He has also written extensively on a variety of early modern topics: book burning, Communism, environmentalism, esotericism, extra-canonical texts, heresy, crypto-Jews, Judaizing, millenarianism, prophecy, and social networks.

Agrippa von Nettesheim, Heinrich Cornelius

Alan Hayes Alan Hayes earned his Ph.D. from McGill University and is currently Bishops Frederick and Heber Wilkinson Professor of Church History of Wycliffe College at the University of Toronto. His teaching and research interests include early Christianity, Anglican history, early modern history, Canadian Christianity, historiography, and worship.

Anglican Church of Canada

Gordon L. Heath Gordon L. Heath, is associate professor of Christian history at McMaster Divinity College in Hamilton, Canada. His most recent books include *A War with a Silver Lining: Canadian Protestant Churches and the South African War, 1899–1902* (MQUP, 2009) and *Doing Church History: A User-friendly Introduction to Researching the History of Christianity* (Clements, 2008).

Christian Church (Disciples of Christ) in Canada
Doukhobors
Evangelical Lutheran Church in Canada
Evangelical Mennonite Conference
Lutheran Church in Canada
Presbyterian Church in Canada

Kathleen Hertzberg Kathleen Hertzberg, a lifelong member of the Society of Friends, is the co-founder of the Canadian Friends Historical Association, founded in 1972. She attended Woodbrooke, the Quaker College in England. Prior to the Second World War, she assisted Jews and others in leaving Germany. She moved to Canada in 1952 and has served as the chair of the Canadian Friends Service Committee and a representative of the Canadian Yearly Meeting on the (international) Friends World Committee for Consultation.

Canadian Yearly Meeting of the Religious Society of Friends

Albert W. Hickman Albert W. Hickman is a research associate in global Christianity at the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. He is an associate editor of the *Atlas of Global Christianity* (Edinburgh University Press, 2009).

AD2000 and Beyond
Lausanne Movement
Mountains

Mark Hill Mark Hill QC is a practicing barrister and honorary professor of law at Cardiff University at its Centre for Law and Religion. His publications include *Ecclesiastical Law* (3rd ed., Oxford, Oxford University Press, 2007) and he is editor of *Religious Liberty and Human Rights* (Cardiff, University of Wales Press, 2002) and the *Ecclesiastical Law Journal* (published by Cambridge University Press). He is a recorder of the Crown Court, and Chancellor of the Dioceses of Chichester and Europe. He regularly lectures in the United Kingdom and abroad on matters concerning the law of Church and State.

Religion-Government Relations

Julie Hirst Julie Hirst is an associate lecturer for the Open University and her doctorate was awarded by the University of York. Her publications include *Jane Leade: A Biography of a Seventeenth-Century Mystic* (2005). She is interested in gender and theology in seventeenth-century women's writing, and her present research focuses on women as religious radicals and visionaries.

Leade, Jane

Norman A. Hjelm Norman A. Hjelm, now retired in Wynnewood, Pennsylvania, served as Lutheran World Federation Director of Communication and Acting Deputy General Secretary for Planning. For a long time he was director and senior editor of *Fortress Press* in Philadelphia. He also served as director of the Commission on Faith and Order of the National Council of the Churches of Christ in the U.S.A.

Lutheran World Federation

Natalie Hobbs Natalie Hobbs is a graduate student in the Department of Religious Studies at the University of South Florida with a research focus in New Religious Movements.

International New Thought Alliance
Religious Science
Unity School of Christianity/Association of Unity Churches

E. G. Hoekstra E. G. Hoekstra, M.A., is a retired preuniversity education teacher who wrote many publications on religion in the Netherlands, especially on the diverse churches and religious movements. He is cowriter and editor of *Wegwijs in religieus en levensbeschouwelijk Nederland* (3rd ed., Kampen, 2002) writer of *Handboek christelijk Nederland* (Kampen 2007) and is coeditor of the series "Wegwijs, Kok, Kampen."

Netherlands, The
Netherlands Reformed Churches
Old Catholic Church of the Netherlands
Protestant Church in the Netherlands
Reformed Denomination
Remonstrant Brotherhood
Restored Reformed Church

Michael W. Homer Michael W. Homer is a trial lawyer in private practice in Salt Lake City, Utah. He has written books and articles concerning Mormonism, Freemasonry, Arthur Conan Doyle, and Spiritualism. He is the author of *Lo spiritismo* (Elledici, 1999).

Church of Jesus Christ of Latter-day Saints

Leah Shaw Houghton Leah Shaw Houghton is a graduate of Truman State University in Kirksville, Missouri. She is currently attending graduate school at the University of Missouri at Kansas City where she is working toward a M.S.W. in social work.

Church Universal and Triumphant

Qamar-ul Huda Qamar-ul Huda is assistant professor of Islamic Studies and Comparative Theology in the Department of Theology at Boston College. His

area of interests are on Sufism, Qur'anic hermeneutics, Islamic ethics, and history of religious thought.

Mevlevi Sufi Order
Qadiriyya Rifa'i Sufi Order
Qadiriyya Sufi Order
Shadhiliyya Sufi Order
Suhrawardiyya Sufi Order

Neil Hudson Neil Hudson lectures at Regents Theological College in Nantwich, England. He was awarded a doctorate from King's College, London in 1999 for work related to the Elim Pentecostal Church. His research interests include the challenge that contemporary society places before the church and Pentecostal history. He serves on the editorial board of the *Journal of the European Pentecostal Theological Association* and the management board of the Donald Gee Centre for Pentecostal Research.

Elim Pentecostal Church

Lynne Hume Lynne Hume is an anthropologist and senior lecturer in the Department of Studies in Religion at the University of Queensland in Australia. She lectures on Aboriginal religions, women and religion, and new religious movements. Her current research is on altered states of consciousness and religious experience.

Aboriginal Religions

Alan Hunter Dr. Alan Hunter is senior lecturer at the Centre for the Study of Forgiveness and Reconciliation at Coventry University in the United Kingdom. Dr. Hunter has authored several works on religion and society in China, including (with Kim-kwong Chan) *Protestantism in Contemporary China* (Cambridge University Press, 1993) and (with John Sexton) *Contemporary China* (MacMillan, 1999).

China

Harold D. Hunter Harold D. Hunter is the director of the Archives and Research Center of the International Pentecostal Holiness Church in Oklahoma City, Oklahoma, the author of *Spirit Baptism: A Pentecostal Alternative* (University Press of America, 1983), and a past president of the Society for Pentecostal Studies.

Church of God of Prophecy
International Pentecostal Holiness Church
Pentecostal Church of God
Pentecostal World Fellowship

Dawn L. Hutchinson Dawn Hutchinson is an assistant professor of philosophy and religious studies at Christopher Newport University. She specializes in American religious history, particularly in new religious movements. She is currently writing *Religion in America: A Cultural Analysis* for Rowman & Littlefield and *Antiquity and Social Reform: Religious Experience in the Unification Church, Feminist Wicca and the Nation of Yahweh* for Cambridge Scholars Publishing.

Course in Miracles, A

Manfred Hutter Manfred Hutter is professor for comparative religion at the University of Bonn in Germany. His teachings and current research include Indian religious traditions and spirituality in Europe, the Bahá'í Faith, and traditional and contemporary Zoroastrianism.

Austria
Austrian Buddhist Association
Evangelical Church of the Augsburg and Helvetic Confessions in Austria
Old Catholic Church of Austria

Keishin Inaba Keishin Inaba has been associate professor of the Graduate School of Human Development and Environment, Kobe University, since 2003. He studied at the Department of Religious Studies of the University of Tokyo, and obtained his Ph.D. in sociology of religion at King's College, University of London. He has published on the themes of altruism and religion both in English and Japanese. His works include *Altruism in New Religious Movements: The Jesus Army and the Friends of the Western Buddhist Order in Britain* (University Education Press, 19 May 2005), and Ruben Habito and Inaba Keishin, eds., *The*

Practice of Altruism: Caring and Religion in Global Perspective (Cambridge Scholars Press, 2006).

Byakko Shinko Kai
Ennôkyô
Gedatsu Kai
Izumo Ôyashirokyô
Kôdô Kyôdan
Kurozumikyô
Myôchikai Kyôdan
Myanmar Baptist Convention
Nichirin Shoshu
Nichirinshu
Reiha-no-Hikari

Paul O. Ingram Paul O. Ingram is professor emeritus of religion at Pacific Lutheran University, Tacoma, Washington. He served as president of the Society for Buddhist-Christian Studies and his most recent books include *Wrestling With the Ox: A Theology of Religious Experience; Wrestling with God, Buddhist-Christian Dialogue in an Age of Science;* and *The Process of Buddhist-Christian Dialogue*.

Science and Religion, The Contemporary Scene
Science and Religion, History of the Relationship

Ginette Ishimatsu Ginette Ishimatsu is associate professor of Asian religions at the University of Denver. She is the author of *Between Text and Tradition: Hindu Ritual and Politics in South India* (Westview, forthcoming) and contributor (with S. S. Janaki, N. R. Bhatt, and Richard Davis) to a critical edition and translation of Aghorashivacharya's *Kriyakramadyotika.*

Tamil Saivism

Forrest Jackson Forrest Jackson, a graduate of Tulane University, was first entranced by flying saucers at the age of six when his mother, a UFO contactee, took him to see *Close Encounters of the Third Kind.* Along with Rodney Perkins, he cowrote *Cosmic Suicide: The Tragedy and Transcendence of Heaven's Gate* (Pentaradial Press, 1997).

Chen Tao

Kumar Jairamdas Kumar Jairamdas is a student at the University of South Florida with interests in Vajrayana; Jainism; developmental Hinduism and Buddhism in India; Hindu, Buddhist, and Jain mythology; and the Hindu/Buddhist influence on Tibetan religion. He has traveled to Indonesia to study the ways in which Hindu mythology has been transmitted in non-Indian Hindu culture. He has also visited Singapore to observe secularized Hindu/Buddhist traditions.

Shakta Movement
Smarta Tradition
Yogi Tradition

Abhi P. Janamanchi Reverend Abhi P. Janamanchi is a Unitarian Universalist minister who currently serves in the Unitarian Universalist Society in Clearwater, Florida. He hails from India and is also a third-generation member of the Brahmo Samaj.

Brahmo Samaj

Andy Brubacher Kaether Andy Brubacher Kaether completed his M.A. in theology at the Toronto School of Theology, University of Toronto. His thesis is entitled "Christology in African Independent Churches: Theological Reflections in Mennonite Missions Perspective."

Church of Moshoeshoe
Spiritual Healing Church (Botswana)

William K. Kay William K. Kay is professor of theology at Glyndwr University, which is part of the federal structure of the University of Wales. Among many other publications, he is author of *Pentecostalism* (SCM, 2009), *Apostolic Networks in Britain* (Paternoster, 2007), and coeditor of *Pentecostal and Charismatic Studies: A Reader* (SCM, 2004). He is coeditor of the Brill series in Global Pentecostal and Charismatic Studies and is writing on Pentecostalism in the Very Short Introduction series for Oxford University Press.

Assemblies of God Incorporated

Alexandra Kent Alexandra Kent is an associate professor of social anthropology at the Nordic Institute of Asian Studies in Copenhagen. She completed a doctoral dissertation in 2000 entitled "Ambiguity and the Modern Order: The Sathya Sai Baba Movement in Malaysia" and subsequently carried out post-doctoral research on Chinese participation in the Tamil festival of Thaipusam in Penang, Malaysia. Since 2002, she has been conducting research on the revival of Buddhism in post-conflict Cambodia.

Sathya Sai Baba Movement

Benny Liow Woon Khin Benny Liow Woon Khin earned a B.A. Hons. Ed. in history in 1980 from Universiti Sains Malaysia and in 1985 earned a Master of Public Administration from University of Malaya. He works as a general manager of human resources at a leading Malaysian-based multi-national corporation in Kuala Lumpur. He is editor of *Eastern Horizon*, a journal of the Young Buddhist Association of Malaysia. His most recent publications are *K.Sri Dhammananda Felicitation: Essays in Honor of His 80th Birthday* (BGF, 1999) and *K.Sri Dhamamnanda: A Pictorial Retrospect* (BGF, 1997).

Buddhist Missionary Society Malaysia
Young Buddhist Association

Sallie B. King Sallie B. King is professor of philosophy and religion at James Madison University. She is the author of *Buddha Nature* (SUNY Press, 1991), *Journey in Search of the Way: The Spiritual Autobiography of Satomi Myodo* (SUNY Press, 1993), *Being Benevolence: The Social Ethics of Engaged Buddhism* (Hawaii, 2005), and *Socially Engaged Buddhism* (Hawaii, 2009). She is coeditor of *Engaged Buddhism: Buddhist Liberation Movements in Asia* (SUNY Press, 1996) and *The Sound of Liberating Truth: Buddhist-Christian Dialogues in Honor of Frederick J. Streng* (Curzon Press, 1999).

Unified Buddhist Church

Christoph Kleine Christoph Kleine holds a Ph.D. in religious studies from the University of Marburg, Germany. He is presently professor for the history of religions at the University of Leipzig, Germany. His special field of interest is East Asian religious history —particularly Buddhism, hagiography, religion and politics issues, and methodological questions of the study of religions. His publications include *Hônens Buddhismus des Reinen Landes: A Multilingual Dictionary of Chinese Buddhism* (Peter Lang, 1996) and a number of articles in various journals, books, and reference works.

Jodo-shinshu
Jodo-shu

Alioune Koné Alioune Koné is an independent researcher currently living in Berlin. His dissertation is a sociological analysis of the legacy of Taisen Deshimaru Roshi (1914–1982). His current interests are on recent American New Religions.

International Zen Association

Milan Kováč Milan Kováč, Ph.D., is a Chair of the Department of the History of Religions at the Comenius University in Bratislava, Slovakia. He has concentrated his studies on philosophy, history, and history of religions.

Slovakia

Louise Kretzschmar Louise Kretzschmar is professor of Christian ethics at the University of South Africa in Pretoria, and chairperson of the governing board of the Baptist Convention College in Soweto. She is the author of *The Voice of Black Theology in South Africa* (Ohio University Press, 1986); *Privatization of the Christian Faith: Mission, Social Ethics and the South African Baptists* (Asempa Press, 1998); coeditor (with L. D. Hulley and Luke Lungile Pato) of *Archbishop Tutu: Prophetic Witness in South Africa* (BHB International, 1997); and coeditor (with C. Kourie) of *Christian Spirituality in South Africa* (Cluster, 2000).

Baptist Union of South Africa/Baptist Convention of South Africa
Baptists

Alexei D. Krindatch. Alexei D. Krindatch is sociologist of religion and director for research at the Patriarch Athenagoras Orthodox Institute in Berkeley, CA (www.orthodoxinstitute.org). He graduated from the Moscow State University in 1988, specializing in human geography and geography of religions. Mr. Krindatch's areas of expertise include: Orthodox Christian churches in the USA and religion in the former USSR. He is the author of a monograph, *Geography of Religions in Russia* (Glenmary Research Center, 1996), one of his 50 publications in various languages.

Georgia
Georgian Orthodox Church
Russian Orthodox Church (Moscow Patriarchate)

Solveiga Krumina-Konkova Solveiga Krumina-Konkova is a doctor of philosophy and leading researcher of the Institute of Philosophy and Sociology at the University of Latvia. She is an author of *Evil and Man's Free Will* (Zinatne, 1992, in Latvian), *Religious Diversity in Latvia* (co-authored with Valdis Teraudkalns, Klints, 2007) and of numerous articles on religions in Latvia.

Latvia
Latvia, Paganism in
Latvian Evangelical Lutheran Church

Khun Eng Kuah Khun Eng Kuah holds a Ph.D. in anthropology from Monash University in Australia. She is currently associate professor at the Department of Sociology at the University of Hong Kong. Her teaching and research focus includes Buddhism-society and state, the emigrant villages in China, and ancestor worship in south China. Her recent publications include a book titled *Rebuilding the Ancestral Village: Singaporeans in China* (Ashgate, 2000).

Singapore, Buddhism in

André Laliberté André Laliberté is an associate professor at the School of Political Studies at the University of Ottawa, where he teaches courses and graduate seminars on comparative politics and Chinese politics. He holds a Ph.D. in political science from the University of British Columbia in Canada. He has published on Buddhist associations in Taiwan and China and on relations between state and religions in East Asia. His current research interests include charity and welfare policy in China and Taiwan.

Buddhist Association of the Republic of China
Buddhist Compassion Relief Tzu Chi Association, The
Dharma Drum Mountain Association (Fakushan), The
Master Ching Hai Meditation Association

David Christopher Lane David Christopher Lane is currently a professor of philosophy and sociology at Mount San Antonio College in Walnut, California. He is also a lecturer in religious studies at California State University, Long Beach. Lane is the author of several books, including *The Radhasoami Tradition: A Critical History of Guru Successorship* (Garland, 1992), *Exposing Cults: When the Skeptical Mind Confronts the Mystical* (Garland, 1994), and *The Making of a Spiritual Movement: The Untold Story of Paul Twitchell and Eckankar* (Del Mar Press, 1983). Lane received his Ph.D. from the University of California at San Diego where he was also a recipient of a Regents Fellowship.

Manavta Mandir
Master Ching Hai Meditation Association
Radhasoami
Ruhani Satsang

Laura Maria Latikka Reverend Master of Theology Laura Maria Latikka earned her master of theology at Åbo Akademi University in Turku, Finland in 1996. From 1990 to 1991, she studied at Aarhus University in Denmark. In 1997 she was named the Secretary for Church and People of Other Faiths in the Evangelical Lutheran Church of Finland until 2000.

Evangelical Lutheran Church of Finland
Finland

Paul Alan Laughlin Paul Alan Laughlin is a professor in the Department of Religion and Philosophy at Otterbein College in Ohio, and the author of numerous publications, most in the field of American metaphysical religion. His latest book is *Getting Oriented: What*

Every Christian Should Know about Eastern Religions, But Probably Doesn't (Polebridge Press, 2005).

Seicho-No-Ie

Oliver Leaman Oliver Leaman is currently teaching at the University of Kentucky, USA. He previously taught in England and the Middle East. He writes mainly in the area of Islamic and Jewish philosophy, and his most recent publications are *Islamic Aesthetics: An Introduction* (Edinburgh University Press, 2004), *Islam: the Key Facts*, co-written with Kecia Ali, and *Jewish Thought: an Introduction* (2006), both published by Routledge. He organized the second edition of Ninian Smart's *World Philosophies*, which appeared in 2008, and the second edition of his *Brief Introduction to Islamic Philosophy* has been published in 2009 as *Islamic Philosophy*.

Gerizim, Mount
Istanbul
Jerusalem
Mecca
Medinah
Meron, Mount
Moses
Muhammad
Temples—Jewish
Zionism

Martha Lee Martha Lee earned her Ph.D. from Syracuse University and is now associate professor and Stephen Jarislowsky Chair in Religion and Conflict at the University of Windsor in Ontario, Canada. She is the author of *The Nation of Islam, An American Millenarian Movement* (Syracuse University Press, 1996), *Earth First! Environmental Apocalypse* (Syracuse University Press, 1995), and the editor of *Millennial Visions: Essays on Twentieth Century Millenarianism* (Praeger, 2000).

Warith Deen Mohammad, Ministry of

James R. Lewis James R. Lewis is associate professor of religious studies at the University of Tromsø in Tromsø, Norway. His publications include *Cults in America: A Reference Handbook* (ABC-CLIO, 1998), *Witchcraft Today: An Encyclopedia of Wiccan and Neopagan Traditions* (ABC-CLIO, 1999), *UFOs and Popular Culture: An Encyclopedia of Contemporary Myth* (ABC-CLIO, 2000), and *Satanism Today: An Encyclopedia of Religion, Folklore, and Popular Culture* (ABC-CLIO, 2001).

Abd al-Aziz ibn Sa'ud
Adidam
Aumist Religion
Branham Tabernacle and Related Assemblies
International Evangelical Church
Movement of Spiritual Inner Awareness
Sikh Dharma
Sikhism/Sant Mat
Way International, The

John LoBreglio John LoBreglio is a Ph.D. candidate in religious studies at the University of California at Santa Barbara. He has also completed a doctoral course at Kyoto University in Japanese cultural studies.

Japan Buddhist Federation
Nipponzan Myohoji

Carlos Lopez Carlos Lopez is assistant professor of religious studies at the University of South Florida-Tampa. His research focuses on Vedic religion and culture. His current research focuses on construction of sex, gender and sexuality in South Asian religious traditions. He teaches introductory courses on the Hindu tradition (Religions of Asia, Gods and Goddesses of India), advance topical courses dealing with specific dimensions of the Hindu tradition (Hindu Texts and Contexts, Rebirth and Karma in Ancient Indian Literature, and Hindu Dharma), and Religious themes in Tolkien's Middle Earth.

India, Contemporary Religion in: Asian Religions
India, Contemporary Religions in: Middle Eastern Religions
India, Hinduism in: Ancent Vedic Expressions
India, Hinduism in: Classical Period
India, Hinduism in: Medieval Period
India, Hinduism in: Modern Period

Shaivism
Shaktiism
Tantrisam
Vaishnavism

Phillip Charles Lucas Phillip Charles Lucas is professor of religious studies at Stetson University in DeLand, Florida, and a founding editor of *Nova Religio: The Journal of Alternative and Emergent Religions.* He is the author of *The Odyssey of a New Religion: The Holy Order of MANS from New Age to Orthodoxy* (Indiana University Press, 1995), and co-editor of *Cassadaga: The South's Oldest Spiritual Community* (University Press of Florida, 2000), *New Religious Movements in the Twenty-First Century: Legal, Political, and Social Challenges in Global Perspective* (Routledge, 2004), and *Prime Time Religion: An Encyclopedic Guide to Religious Broadcasting* (Oryx Press, 1997). He is the author of numerous articles on new and minority religions.

Ancient and Mystical Order Rosae Crucis
I AM Religious Activity
Sufi Order in North America, The

Dusan Lužný Dušan Lužný is associate professor at the Institute for the Study of Religions at the Faculty of Arts of the Masaryk University in Brno and at the Department of Sociology at the Faculty of Philosophy and Arts of the University of West Bohemia in Plzen in the Czech Republic. He focuses on the issues connected with the existence and activities of new religious movements and on the transformations of religion in the globalization process. He is the author of monographs *Nová náboženská hnutí* (New religious movements; 1997), *Náboženství a moderní společnost: sociologické teorie modernizace a sekularizace* (Religion and modern society: sociological theories of modernization and secularization; 1999), *Zelení bódhisattvové: sociálně a ekologicky angažovaný buddhismus* (The green boddhisattvas: socially and ecologically engaged buddhism; 2000), and *Hledání ztracené jednoty* (Quest for lost unity; 2004).

Evangelical Church of the Czech Brethren
Silesian Evangelical Church of the Augsburg Confession

Richard D. McBride II Richard McBride holds a Ph.D. in East Asian languages and cultures from the University of California at Los Angeles. He is presently an assistant professor of history at Brigham Young University–Hawaii. His research focus includes the development of Buddhist thought and culture in early and medieval Korea and China.

Chogye Order
Korean Buddhism
Pomun Order of Korean Buddhism
Won Buddhism

Gary B. McGee The late Gary B. McGee received his Ph.D. from Saint Louis University. He was the professor of church history and Pentecostal studies at Assemblies of God Theological Seminary in Springfield, Missouri.

Assemblies of God

Marjory A. MacLean Reverend Marjory A. MacLean is deputy clerk (and has served as acting principal clerk) of the General Assembly of the Church of Scotland, and is a former lawyer and parish minister.

Church of Scotland

David Wayne Machacek David Wayne Machacek is a research coordinator at the Center for the Study of Religion and lecturer in religious studies and writing at the University of California at Santa Barbara. His books include *Soka Gakkai in America: Accommodation and Conversion* (with Phillip E. Hammond; Oxford University Press, 1999) and *Global Citizens: The Soka Gakkai Buddhist Movement in the World* (with Bryan Wilson; Oxford University Press, 2000).

Soka Gakkai International

Gilles Marcouiller Gilles Marcouiller is pastor of a French Protestant Evangelical Church in Quebec, Canada. Interested in Faith and Culture, he is producing ressources to help believers (Catholic and Protestant) to understand and engage the Quebec Post-Christian society. He is the author of *Observation des*

rapports entre la foi et la culture dans le Québec du XXe siècle: problèmes d'interprétations.

Canada (Quebec)

Peter Jan Margry Peter Jan Margry studied history at the University of Amsterdam, the Netherlands. He was awarded his Ph.D. by the University of Tilburg (2000). He became Director of the Department of Ethnology at the Meertens Institute, a research center of the Royal Netherlands Academy of Arts and Sciences in Amsterdam. As a senior researcher at the institute, his current ethnological focus is on cultural memory and contemporary religious cultures in the Netherlands and Europe. His last book was a 2008 edited volume: *Shrines and Pilgrimage in the Modern World: New Itineraries into the Sacred* (Amsterdam University Press).

Fatima (Portugal)
Marian Devotion, World Network of
Medjugorje
Our Lady of All Nations (Netherlands)

Javier Martínez-Torrón Javier Martínez-Torrón is a professor of law at Complutense University (Madrid, Spain). He is a doctor *utroque iure* (Law and Canon Law) and vice-president of the Section of Canon Law and Church-State Relations of the Spanish Royal Academy of Jurisprudence and Legislation. He is also a member of the OSCE/ODIHR Advisory Council for Freedom of Religion or Belief, the Spanish Advisory Commission for Religious Freedom, and the International Academy of Comparative Law. His writings have been published in nineteen countries and in nine languages. His research on law and religion issues is characterized by a predominant interest in international and comparative law.

Spain

Wendy Mason Wendy Mason, ARNP, is a psychiatric nurse practitioner with a background in women's studies, culture, religion and spirituality. She has practiced psychiatry for 12 years while teaching nursing, religion, psychology, culture and women's studies courses in various colleges and universities. She has published a number of articles on these various topics and is currently working on her doctorate at the California Institute of Integral Studies.

Perrenialism
Women, Status and role of

Giulio Maspero Giulio Maspero was born in Como, Italy, and became a Roman Catholic priest with Ph.D.s in both physics and theology. Presently he is an associate professor of Systematic Theology at the Theological Faculty of the Pontifical University of the Holy Cross in Rome and a Member of the /Association Internationale des Études Patristiques /(AIEP). He has published numerous articles on Gregory of Nyssa and on the relationship between reason and religion.

Theology

Bruce Matthews Bruce Matthews is professor emeritus of comparative religion at Acadia University in Nova Scotia. His research interests and publications have focused largely on Buddhism in the modern world, more particularly the Theravada tradition of Sri Lanka and Myanmar.

Mutima Walowa Wa Mukumbi

Jean-François Mayer Jean-François Mayer is the director of Religioscope Institute (Fribourg, Switzerland). He is the author of a number of books and articles including *I nuovi movimenti religiosi: Sette cristiane e nuovi culti* (with Massimo Introvigne and Ernesto Zucchini; Elledici, 1990); *Las sectas: Inconformismos cristianos y nuevas religiones* (Desclée De Brouwer, 1990); *Les nouvelles voies spirituelles: Enquête sur la religiosité parallèle en Suisse* (Ed. L'Age d'Homme, 1993); *Der Sonnentempel* (Paulusverlag, 1998); *Les fondamentalismes* (Georg Editeur, 2001) and *Internet et religion* (Infolio, 2008).

Arès Pilgrims
Old Catholic Church in Switzerland
Russian Orthodox Church Outside of Russia
Solar Temple, Order of the

Spiritual Human Yoga
Switzerland

Sarah Meadows As a student at the University of Virginia, Sarah Meadows worked closely with Jeffrey K. Hadden and the New Religions project he created.

Integral Yoga International

Andrea Menegotto Andrea Menegotto is a researcher in the field of social and humanistic sciences. He collaborates with different training institutes and organizations. He is Milan Branch Manager of Center for Studies on New Religions (CESNUR) and member of Italian Society of Psychology of Religion (SIPR).

Art of Living Foundation

Michael L. Mickler Michael L. Mickler is professor of church history at the Unification Theological Seminary. He is the author of *Forty Years in America: An Intimate History of the Unification Movement, 1959–1999* (HSA Publications, 2000), *A History of the Unification Church in America, 1959–74* (Garland, 1993), and *The Unification Church in America: A Bibliography and Research Guide* (Garland, 1987), as well as articles and reviews on the Unification Church and other movements.

Unification Movement

Rebecca Moore Rebecca Moore teaches in the Department of Religious Studies at San Diego State University. She has studied the Peoples Temple and the events at Jonestown for the past two decades, and has published a number of books and articles on the subject. She is currently co-general editor of *Nova Religio: The Journal of Alternative and Emergent Religions.*

Peoples Temple
Sri Chinmoy Centers International

A. Scott Moreau A. Scott Moreau served fourteen years on staff with Campus Crusade for Christ, ten in Africa. He taught science at Ntonjeni Swazi National High School (1978–1980) and missions at the Nairobi International School of Theology (NIST; 1984–1991). In 1991, Scott accepted a position in the Intercultural Studies department at Wheaton College, where he is now professor. In 2000 he became managing editor of the Network for Strategic Missions Knowledge Base, a Web-based database on missions (www.strategicmissions.org) and in 2001 the editor of *Evangelical Missions Quarterly*. He has written or edited eleven books and numerous journal and dictionary articles.

Ancestors
Exorcism
Possession

Heinz Muermel Heinz Muermel studied Protestant theology at Karl Marx University in Leipzig. He wrote his Ph.D. dissertation on "Das Magieverstaendnis von Marcel Mauss" (The Concept of Magic with Mauss). His areas of study have included the thought of the French school of sociology on religion, the Theravada Buddhism of Sri Lanka, and Buddhism in Germany and its relation to other religious groups.

Sri Lanka

Ranjana Mukhopadhyaya Ranjana Mukhopadhyaya is a research scholar in sociology of religion at the University of Tokyo, Japan and University of Delhi, India. Her research is on Japanese religions, particularly on modern Japanese Buddhism, new religious movements, and on the public role of religion. Her publications, in English as well as Japanese, are on engaged Buddhism and on state-religion relations and social activism of religious groups in Japan.

Kokuchu-Kai
Reiyukai
Rissho Kosei-kai

Larry G. Murphy. Larry G. Murphy is a professor of the history of Christianity at Garrett Evangelical Theological Seminary in Evanston, Illinois. He is the editor of *Down by the Riverside: A Reader in African American Religion* (New York University Press, 2000) and *African American Faith in America* (Facts on File,

2002). He was coeditor (with Gary Ward and J. Gordon Melton) of the *Encyclopedia of African American Religion* (Garland, 1993).

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
Christian Methodist Episcopal Church

Pamela S. Nadell Pamela S. Nadell is the Inaugural Patrick Clendenen Professor of History and Director of the Jewish Studies Program at American University. Her books include *Women Who Would Be Rabbis: A History of Women's Ordination, 1889–1985* (1998), which was a finalist for the National Jewish Book Award. She is past chair of the Academic Council of the American Jewish Historical Society, book review editor of the journal *American Jewish History*, and one of four members of the historians' team of the new National Museum of American Jewish History, scheduled to open in Philadelphia in November 2010.

Conservative Judaism
Judaism
Orthodox Judaism
Reconstructionist Judaism
Reform Judaism

Peter Nelson Dr. Peter Nelson started his scientific career with the study of nerve impulses in the giant axons of squid. From there he moved to psychophysiological studies of human consciousness, arousal, and perception. Later, he became a social scientist and focused his research on how people experience and understand reality—whether seen through the visions of mystics or the daily perceptions of ordinary people. He has worked as a university professor as well as a research consultant to corporations, universities, and government departments.

Dr. Nelson also has specialized in the psychological profiling of individuals for criminal courts in Australia.

Altered States of Consciousness

Frank Neubert Frank Neubert is currently an Oberassistent at the Department of Religious Studies at the University of Lucerne, Switzerland. His research focuses on theoretical and methodological questions in the study of religions on the one hand, and the history of Hinduism since the early 19th century. His recent research is on Neo-Hindu Movements in the West, especially on the International Society for Krishna Consciousness.

Devotion/Devotional Traditions

Suzanne Newcombe Suzanne Newcombe is a research officer at INFORM (Information Network Focus on Religious Movements), a research organization based at the London School of Economics, that provides information on new and alternative religions and spiritualities. She also lectures in the field of new and alternative religions with the Open University and Kingston University. Her Ph.D. research at Cambridge University explored the popularization and development of yoga and Ayurvedic medicine in Britain. She has a M.Sc. in Religion in Contemporary Society from the LSE and a B.A. in Religion from Amherst College, USA. She has published a number of articles in places such as the *Journal of Contemporary Religion*, *Religion Compass*, and *Asian Medicine*.

Energy

Wilson Niwagila Wilson Niwagila was born in Bukoba, Tanzania, and later studied theology in Tanzania, the United States, and Germany. He became a Lutheran parish pastor in several congregations in Tanzania and Germany. In Tanzania, he was the Lutheran secretary for Christian Education, the director of the Evangelical Academy, and provost of Makumira University College. He resided in Germany for a period as the Executive Secretary for Evangelism of the United Evangelical Mission for Germany, Asia, and Africa. Upon his return to Tanzania, he served as a member of the Task-Force for the establishment of the Bishop Josiah Kibira University College of the Tumaini University in the Kagera Region–Tanzania.

Evangelical Lutheran Church in Tanzania

Lionel Obadia Lionel Obadia is a professor in anthropology at the Université Lyon 2 Lumière, France. A specialist in religions and Asian traditions, he has written more than fifty articles on the diffusion of Buddhism, religion in general, and religion and globalization. He is the author of several books including Bouddhisme en Occident (1999), La religion (2004 – Korean translation in 2007), La sorcellerie (2005), Bouddhisme et Occident (2007 – Italian translation 2009) and L'Anthropologie des religions (2007 – Greek translation in 2008).

Diamond Way Buddhism
France
Kagyupa Tibetan Buddhism
Karma-Kagyupa Tibetan Buddhism

Paul O'Callaghan Paul O'Callaghan holds a Masters in Engineering Science (Electronics) from University College Dublin (1979), was ordained a Roman Catholic priest (1982), and received a Doctor in theology from the University of Navarre (1987). He taught theology at the University of Navarre (1985–90) and since 1990 at the Pontifical University of the Holy Cross, Rome. He occupied the posts of Vice-Rector at "Sedes Sapientiae" International Ecclesiastical College (1991–95), Academic Vice-Rector of the Pontifical University of the Holy Cross (1997–2000), and Dean of the School of Theology of the same University (2000–2008). He is a member of the Governing Council of the Pontifical Academy of Theology. He is Professor of Theological Anthropology at the University of the Holy Cross since 1998. He has authored seven books and more than sixty articles in specialized journals in the areas of anthropology, creation theology, eschatology, theological epistemology and Lutheran theology.

Angels
Death

Javier Farcia Oliva Javier García Oliva studied law at the University of Cadiz, where he obtained his first degree, LL.M and Ph.D. After finishing his first degree, he became a lecturer at the University of Cadiz (1996–2000) and a research fellow at the Centre for Law and Religion at Cardiff University (2001–2004). Javier was appointed lecturer at the University of Wales Bangor in 2004 where he is currently Head of Public Law as well as the Course Leader of Law with Modern Languages. He is also a Research Associate at the Centre for Law and Religion at Cardiff University and he is teaching on a part-time basis at University College London (UCL). Furthermore, he is the convenor of the SLS Public Law Section and book review editor of *Law and Justice*.

Religion-Government Relations

Roger E. Olson Roger E. Olson holds a Ph.D. from Rice University in Houston, Texas. He is author of several books on theology including *The Story of Christian Theology: Twenty Centuries of Tradition & Reform* (InterVarsity Press, 1999). Olson is currently professor of theology at Baylor University in Waco, Texas, and has written articles and essays on new and alternative religious movements.

ECKANKAR

Frands Ole Overgaard Frands Ole Overgaard teaches church history in the Theological Faculty of Aarhus University in Denmark.

Evangelical Lutheran Church in Denmark

David A. Palmer David A. Palmer is assistant professor in the Department of Sociology at Hong Kong University. Trained in anthropology, psychology, and religious studies, he received his Ph.D. from the Ecole Pratique des Hautes Etudes (Sorbonne, Paris) in 2002. He was the Eileen Barker Fellow in Religion and Contemporary Society at the London School of Economics and Political Science and a research fellow at the Ecole Française d'Extrême-Orient (French School of Asian Studies), where he was director of its Hong Kong center from 2004 to 2008. He is the author of *Qigong Fever: Body, Science and Utopia in China* (Columbia University Press, 2007), which was awarded the Francis Hsu Prize for the best book in the Anthropology of East Asia. His forthcoming book projects include the textbook *Chinese Religious Life: Culture,*

Society and Politics; *The Religious Question in Modern China;* and *Dream Trippers: Global Daoism and the Predicament of Modern Spirituality.*

Energy
Qigong

Susan Palmer Susan Palmer is a lecturer in the religious studies department of Dawson College in Montreal, Quebec, and is a lecturer and research associate at Concordia University in Montreal. She has authored, edited, or coedited nine books, notably *Moon Sisters, Krishna Mothers, Rajneesh Lovers* (Syracuse University Press, 1996), *Children in New Religions* (coedited with Charlotte Hardman; Rutgers University Press, 1999), *Millennium, Messiahs and Mayhem* (coedited with Thomas Robbins, 1998) and *The New Heretics of France*, forthcoming with Oxford University Press. She is currently researching government raids on new religions for a book with Stuart Wright.

Raelian Movement International
Twelve Tribes

Rafael Palomino Rafael Palomino earned his Ph.D. from the Universidad Complutense de Madrid in 1993, where he is currently professor of law and researcher of the Institute of Human Rights, and a member of the advisory council, ODIHR Panel of Experts on Freedom of Religion or Belief (OSCE). He is author of *Las Objeciones de Conciencia* (*Conflicts between Religious Conscience and Law in the United States of America*; Montecorvo, 1994) and coauthor of *Estado y Religión: Textos para una Reflexión Crítica* (*History of Church-State Relations*; Ariel, 2003).

Spanish Evangelical Church
Spanish Reformed Episcopal Church

Michael Papazian Michael Papazian is associate professor of philosophy at Berry College at Mt. Berry, Georgia. He is the author of the book *Light from Light: An Introduction to the History and Theology of the Armenian Church* (SIS Publications, 2006) as well as numerous articles on ancient philosophy and Armenian Christianity.

Armenian Apostolic Church (Holy See of Etchmiadzin)
Armenian Apostolic Church (See of the Great House of Cilicia)

Ronan Alves Pereira Ronan Alves Pereira is professor of Japanese studies at the University of Brasilia, where he was also the chair of its Center for Asian Studies. He has taught and done research on Japanese religions in Japan, USA, Brazil, and New Zealand. His publications include *Spirit Possession and Cultural Innovation: The Religious Experience of Miki Nakayama and Nao Deguchi* (in Portuguese, 1992) and *Japanese Religions in and beyond the Japanese Diaspora* (with Hideaki Matsuoka; University of California-Berkeley, 2007).

Brazil, Japanese religions in

Thomas V. Peterson Thomas V. Peterson teaches religious studies at Alfred University. Author of *Ham and Japheth: The Mythic World of Whites in the Antebellum South* (Scarecrow Press, 1978) and *Linked Arms: A Rural Community Resists Nuclear Waste* (SUNY Press, 2001), he has written articles on ritual studies, religion and art, religion and homosexuality, and Native American studies.

Lakota, The
Navajo, The

Lopen Karma Phuntsho Lopen Karma Phuntsho was trained as a monk and holds a Lopen degree from the Nyingma Institute in Mysore and a M.St. in classical Indian religions from Oxford. He is currently writing his Ph.D. thesis and is an associate in Indian and Sanskrit studies at Harvard University and the Centre National de la Recherche Scientifique (CNRS) in Paris. His expertise is in Tibetan Buddhism and his publications include *Steps to Valid Reasoning: A Treatise in Logic and Epistemology* (Ngagyur Nyingma Institute, 1997).

Bhutan

William L. Pitts Jr. Bill Pitts directs the graduate program in religion and teaches church history at

Baylor University. His professional work focuses on American religious history. He has published in the areas of historiography, spirituality, Baptist history, and new religious movements, including numerous articles on the Davidians and Branch Davidians.

Branch Davidians

John Powers John Powers holds a Ph.D. from the University of Virginia in Buddhist Studies. He is currently professor and head of the Centre for Asian Societies and Histories at Australian National University.

China: Tibet
Gelukpa
Sakyapa
Tibetan Buddhism

Charles S. Prebish Charles S. Prebish holds a Ph.D. in Buddhist studies from the University of Wisconsin. He currently holds the Charles Redd Endowed Chair in Religious Studies at Utah State University. He is a past officer in the International Association of Buddhist Studies and has published more than twenty books. He is best known for his books *Buddhist Monastic Discipline* (Penn State University Press, 1975) and *Luminous Passage: The Practice and Study of Buddhism in America* (University of California Press, 1999).

Insight Meditation Society
Kwan Um School of Zen

Carolyn V. Prorok Carolyn V. Prorok is a professional geographer specializing in the study of sacred places, pilgrimage, and the Hindu diaspora. She has authored book chapters and scholarly articles on these subjects such as, "Transplanting Pilgrimage Traditions in the Americas," in the *Geographical Review*, 93:3:283–307.

Arya Samaj
Divine Life Society
Espiritismo
Iran
Ireland
Presbyterian Church in Trinidad
Trinidad and Tobago, Hinduism in

Kaisa Puhakka Kaisa Puhakka is professor of psychology at the California Institute of Integral Studies in San Francisco where she teaches psychotherapy, Buddhist thought and meditation, and transformation of consciousness. She received her Ph.D. in experimental psychology from the University of Toledo and a postdoctoral diploma in clinical psychology from Adelphi University. She has authored a number of articles and is the coeditor (with Tobin Hart and Peter Nelson) of *Transpersonal Knowing: Exploring the Horizon of Consciousness* (2000). She previously served a term as the editor of *The Journal of Transpersonal Psychology*.

Meditation

Paulson Pulikottil Paulson Pulikottil is a professor at Union Biblical Seminary, Pune, India. He earned his Ph.D. from Sheffield University in 1995 and is currently a member of the World Council of Churches Joint Consultative Group with Pentecostals.

Indian Pentecostal Church of God
Pentecostal Mission, The

Kęstutis Pulokas Kęstutis Pulokas is the chair of the Lithuanian Bible Reading Society (a member of the Scripture Union) and a board member of the Cultural and Historical Society of the Reformation in Lithuania. In 1993 he attended summer courses in Lutheran Theology at Concordia Seminary in St. Louis, Missouri, and from 1993 to 1994 served as editor of *Liuteronu balsas*, the bimonthly publication of the Vilnius Evangelical Lutheran Church. He later graduated from the Philological Faculty of Vilnius University in 1994.

Evangelical Lutheran Church of Lithuania/Lithuanian Evangelical Lutheran Church in Diaspora

Kevin Quast For the past twenty-five years, Dr. Kevin Quast has taught in the area of religious studies at colleges, universities, and seminaries across Canada.

Presently, he teaches part-time for Tyndale Seminary (Toronto) and lives in Edmonton, Alberta, Canada. Dr. Quast has published 3 books and more than 100 articles and chapters in academic and popular journals. In addition to his teaching and writing, he has served as a pastor, chaplain and academic dean.

Advent
Ascension Day
Christmas
Easter
Epiphany
Holy Week
Lent
Liturgical Year
Pentecost

Martin Ramstedt Martin Ramstedt holds a Ph.D. in anthropology from Munich University. From 1997 to 2001 he worked as a research fellow at the International Institute for Asian Studies in Leiden, the Netherlands, pursuing research on Hinduism and ethnic religions in modern Indonesia. Since late 2001, he has worked as a research fellow at the Meertens Instituut in Amsterdam, focusing on new forms of religiosity and transcultural religious movements in the Netherlands. He also teaches at the Theological Department at Nijmegen University.

Indonesia, Buddhism in
Indonesia, Confucianism in
Indonesia, Hinduism in

Kari Rantila Kari Rantila is a chief editor, translator, and university teacher with the Finnish Orthodox Church.

Finnish Orthodox Church

Jeremy Rapport Jeremy Rapport is the visiting assistant professor of religious studies at the College of Wooster where he teaches classes on American Religious History and New Religious Movements.

Seventh-day Adventist Church
Universal Faithists of Kosmon
URANTIA Foundation

Ian Reader Ian Reader is professor of Japanese studies at the University of Manchester. Formerly he was professor in religious studies at Lancaster University in England, and he has also worked at universities and research institutes in Japan, Scotland, Hawaii, and Denmark. He has written extensively about religion in Japan and specializes in the study of pilgrimages and of religion in the modern day.

Aum Shinrikyô/Aleph
Japan
Pilgrimage

David A. Reed David A. Reed is professor emeritus of pastoral theology and research professor at Wycliffe College, University of Toronto, Canada. Reared in the Oneness Pentecostal Tradition and now an Anglican minister and theologian, he began his study of the Oneness movement with a doctoral thesis completed in 1978. He is currently writing a book on the Chinese-founded True Jesus Church, whose doctrines of God and salvation are similar to Oneness Pentecostalism.

Church of the Lord Jesus Christ of the Apostolic Faith

Terry Rey Formerly professeur de sociologie des religions at l'Université d'Etat d'Haïti, Terry Rey is associate professor and chair of religion at Temple University. He is author of *Our Lady of Class Struggle* and *Bourdieu on Religion* and co-editor of *Òrìsà Devotion as World Religion and Churches and Charity in the Immigrant City*. Currently he researches the intersections of violence and religion in Haiti and the Congo.

Haiti
Vodou

Keith Richmond Keith Richmond is an historian with a special interest in the Tibetan Bon religion. He has contributed papers on the subject to a number of conferences and journals and is currently completing his Ph.D. at Monash University in Melbourne, Australia.

Bon Religion
Nyingma Tibetan Buddhism

Bernadette Rigal-Cellard Bernadette Rigal-Cellard is professor of North American studies at the University of Bordeaux (France) where she also chairs an interdisciplinary master program in religious studies. She is a specialist of North American religions: in particular NRMs and native Christianity. She has published widely in the field and has edited: *Sectes, Églises, Mystiques: échanges, conquêtes, métamorphoses* (Pleine Page, 2004), *Missions extrêmes en Amérique du Nord: des Jésuites à* Bordeaux (Pleine Page, 2005), *Religions et mondialisation: exil, expansion, résistances (*PUB, 2009), and with Christian Lerat *Les mutations transatlantiques des religions* (PUB, 2000).

Apostles of Infinite Love
Creationism
Native American Religion: Roman Catholicsim

Ringo Ringvee Ringo Ringvee earned his M.A. in theology from the University of Helsinki in 1998. He has been giving courses in several institutions of higher education in Estonia, focusing on religion in contemporary society and on the religious situation in post-Soviet Estonia. He is currently working in the Department of Religious Affairs of the Ministry of Internal Affairs of the Estonian Republic.

Estonia
Estonian Apostolic Orthodox Church
Estonian Evangelical Lutheran Church
Estonian Evangelical Lutheran Church Abroad
Estonian Orthodox Church of Moscow Patriarchate

Ronald Roberson Ronald Roberson holds a doctorate from the Pontifical Oriental Institute in Rome. He is currently an associate director of the Secretariat for Ecumenical and Interreligious Affairs at the United States Conference of Catholic Bishops in Washington, D.C., where he specializes in relations with the Orthodox Churches. He is the author of *The Eastern Christian Churches: A Brief Survey* (7th ed., Pontifical Oriental Institute, 2008).

Ecumenical Patriarchate/Patriarchate of Constantinople
Greek Orthodox Patriarchate of Alexandria and All Africa
Greek Orthodox Patriarchate of Antioch and All the East
Greek Orthodox Patriarchate of Jerusalem
Orthodox Church of Greece

James Burnell Robinson James Burnell Robinson is associate professor of religion at the University of Northern Iowa in Cedar Falls, Iowa. He received his doctorate from the University of Wisconsin at Madison in the area of Buddhist studies with a specialty in Tibetan Buddhism but has since broadened his research to include esoteric religious movements in the West as well. He is presently researching the history of the idea of spiritual hierarchy from a cross-cultural perspective.

Anthroposophical Society
Christian Community

Cristina Rocha Dr. Cristina Rocha teaches at the School of Humanities and Languages, University of Western Sydney, Australia. She is the editor of the *Journal of Global Buddhism*. Her writings include *Zen in Brazil: the Quest for Cosmopolitan Modernity* (University of Hawaii Press, 2006) and *Buddhism in Australia: Traditions in Change* (co-edited with Michelle Barker) (Routledge, 2010) and numerous scholarly articles.

Globalization, Religion and
John of God Movement

Darrin J. Rodgers Darrin J. Rodgers is editor of *Assemblies of God Heritage* magazine and is director of the Flower Pentecostal Heritage Center in Springfield, Missouri.

Assemblies of God

David G. Roebuck David G. Roebuck, Ph.D., is the director of the Dixon Pentecostal Research Center in Cleveland, Tennessee, which serves as the archives for the Church of God. He is an assistant professor of religion at Lee University and also teaches at the Church of God Theological Seminary.

Church of God (Cleveland, Tennessee)

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Iglesia ni Cristo

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Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam)

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Denmark
UFO Religions

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Dominica

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Religion-Government Relations

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Lusitanian Church (Lusitanian Catholic Apostolic Evangelical Church)
Portugal

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(Libraries Unlimited, 1997) and most recently of *An Educator's Classroom Guide to America's Religious Beliefs and Practices* (2007). He has written numerous articles for journals and encyclopedias and is currently editor of *Theosophical History*, a quarterly journal.

Reincarnation
Theosophical Society (Adyar)

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Martyrdom

Jeffrey M. Schwartz Jeffrey M. Schwartz, M.D., is a research psychiatrist at the University of California at Los Angeles School of Medicine. He is the author of three books and approximately 100 scientific publications in the fields of neuroscience, psychiatry, and most recently, philosophy of mind and Buddhist meditation. He has maintained a regular practice of Vipassana meditation since 1975.

Buddhasasananuggaha Association

Ruediger Seesemann Ruediger Seesemann specializes in Islamic studies and works as a research fellow at the University of Bayreuth in Germany. His current research topics include the development of the Tijâniyya Sufi Order in West Africa and Islamic education in East Africa.

Murîdiyya
Tijaniyya Sufi Order

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Shugendo

Michael Shermer Michael Shermer is the founding publisher of *Skeptic* magazine, a monthly columnist for *Scientific American*, and an adjunct professor at Claremont Graduate University. Dr. Shermer's latest book is *The Mind of the Market*, on evolutionary economics. His last book was *Why Darwin Matters: Evolution and the Case Against Intelligent Design*, and he is the author of *The Science of Good and Evil* and of *Why People Believe Weird Things*. Dr. Shermer received his B.A. in psychology from Pepperdine University, M.A. in experimental psychology from California State University, Fullerton, and his Ph.D. in the history of science from Claremont Graduate University (1991). He was a college professor for 20 years, and since his creation of *Skeptic* magazine he has appeared on such shows as *The Colbert Report*, *20/20*, *Dateline*, *Charlie Rose*, and *Larry King Live* (but, proudly, never *Jerry Springer*!). Dr. Shermer was the co-host and co-producer of the 13-hour Family Channel television series, *Exploring the Unknown*.

Agnosticism

Steven L. Shields Steven L. Shields is the founder of Restoration Research and the Center for the Study of the Latter Day Saint Movement, organizations focusing research and publication on the many splinters of the Latter Day Saints community. He is the author of *Divergent Paths of the Restoration* (4th ed., Herald Publishing House, 2001).

Independence, Missouri
Community of Christ

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International Society for Krishna Consciousness

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Great White Brotherhood
Moscow
Mother of God Centre
Old Believers (Russia)
Russia
Russia, Islam in
Russia, Protestantism in

Elijah Siegler Elijah Siegler received his B.A. from Harvard University and his M.A. from the University of California at Santa Barbara, both in religious studies. He is currently completing his doctorate at UCSB, writing on the history and practice of Daoism in America. His published works include articles on religion on television police dramas and on New Age channeling groups, and a book, *New Religious Movements* (2006).

Chinese Daoist Association
Chinese Religions
Daoism
Healing Tao
Quanzhen Daoism
Taoist Tai Chi Society
Zhengyi Daoism

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Evangelical Lutheran Church in Iceland

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Buddhist Association of Thailand
Dhammakaya Foundation
Santi Asoka
Thailand
World Fellowship of Buddhists

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Roman Catholic Church
Saints

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Sweden

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Lusitanian Church/Lusitanian Catholic Apostolic Evangelical Church
Portugal

Marika Speckmann Marika Speckmann received her M.A. degree in study of religions, ethnology, and archaeology at the Philipps Universität Marburg in 1998. Most recently, she has worked in completing her doctoral dissertation concerned with Native American mythology and its meaning for non-American Indian (industrial) cultures.

National Spiritualist Association of Churches
Native American Church

Paul Stange Paul Stange completed his Ph.D. in history at the University of Wisconsin-Madison. He retired in 2004 after 30 years of teaching Asian studies at Murdoch and Curtin universities in Perth, Australia and at Satyawacana, Malang, and Gadjah Mada universities in Indonesia. He contributed a chapter to the *Cambridge History of Southeast Asia* (Cambridge University Press, 1992), over a dozen essays in scholarly journals, and books (in Indonesian) titled: *The Politics of Attention: Intuition in Javanese Culture* (LKiS, Yogyakarta, 1998), *Modern Javanism: Truth in Sumarah Practice* (LKiS, Yogyakarta, 2009), and *Ancestral Voices in Island Asia* (LKiS, Yogyakarta, forthcoming).

Javanism
Sumarah

Stephen J. Stein Stephen J. Stein is Chancellors' Professor of Religious Studies and adjunct professor of history at Indiana University in Bloomington. His research interests center on eighteenth-century American intellectual history and on dissenting religious communities throughout American history. He is author of the definitive study *The Shaker Experience in America: A History of the United Society of Believers* (Yale University Press, 1992).

United Society of Believers in Christ's Second Appearing

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Evangelicalism
Fundamentalism
Monasticism

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South Africa

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Baha'i Faith

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(3rd ed., Orchid Press, 1998), and (with R. S. Bucknell) *The Twilight Language: Explorations in Buddhist Meditation and Symbolism* (St. Martin's Press, 1986).

Lao Buddhist Sangha
Laos

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Iceland

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Yoido Full Gospel Church

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Dee, John

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Syrian Orthodox Church of Malabar

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Chinese Buddhist Association

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Salvation Army

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Astrology, Hindu
Siddha Yoga
Temples—Hindu

Donald Tinder Donald Tinnder earned his Ph.D. at Yale and served in various ministries in America while a preacher among the Brethren. He and his wife moved to Europe in 1988 as Brethren missionaries. He served as a professor at Tyndale Seminary, Amsterdam, and Evangelical Theological Faculty, Louvain, Belgium. In 2010 they moved back to America where he is a professor at Olivet Theological Seminary, San Francisco.

Christian Brethren

Francis V. Tiso Father V. Tiso, a Roman Catholic priest of the Diocese of Isernia-Venafro, Italy, serves (since September 6, 2009) as pastor of the parish of St. Michael in Fornelli. He earned a master of divinity degree (cum laude) at Harvard University and holds a doctorate from Columbia University and Union Theological Seminary where he specialized in Buddhist studies. He served as the Diocesan Delegate for Ecumenical and Inter-religious Affairs (1990–1998) and rector of the Istituto Diocesano delle Scienze Religiose. He was subsequently assigned to the Archdiocese of San Francisco as Parochial Vicar of St. Thomas More Church and chaplain at San Francisco State University and the University of California Medical School. In 2004 he became associate director of the Secretariat for Ecumenical and Interreligious Affairs of the US Conference of Catholic Bishops (2004–2009) and worked as liaison to Islam, Hinduism, Buddhism, the Sikhs, and traditional religions as well as the Reformed confessions.

Asceticism
Spirit Possession

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Hungary

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Newar Buddhism

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Brazil
Candomblé
Spiritism
Umbanda

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Rwanda

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Fiji Islands, Hindu Community of the

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Sri Aurobindo Ashram

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Philippines

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Denmark

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New Kadampa Tradition

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Modernity
Secularization
Violence, Religious

Irving A. Whitt Irving A. Whitt served as a missionary in Kenya from 1970 to 1980. He later chaired the Missions Department at Eastern Pentecostal Bible College in Canada from 1984 to 1991 and chaired the Missions Department at Tyndale Seminary in Toronto from 1991 to 2000. In 2000 he assumed the position of Missions Education Coordinator with the Pentecostal Assemblies of Canada. His masters and doctoral studies were completed in missions at Fuller Theological Seminary.

Pentecostal Assemblies of Canada

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Introductory Essay

Duncan Williams Duncan Williams is the Shinjo Ito Distinguished Chair of Japanese Buddhism and Director of the Center for Japanese Studies at UC Berkeley. He is the editor of *Buddhism and Ecology* (Harvard, 1997), *American Buddhism* (Curzon, 1999), and author of *The Other Side of Zen* (Princeton, 2005).

Soto Zen Buddhism

Raymond B. Williams Raymond B. Williams is Lafollette Distinguished Professor in the Humanities *Emeritus* at Wabash College and director emeritus of the Wabash Center for Teaching and Learning in Theology and Religion. He is founding editor of the journal *Teaching Theology and Religion.* His most recent book are *An Introduction to Swaminarayan Hinduism* (Cambridge University Press, 2000) and *Williams on South Asian Religions and Immigration* (Ashgate, 2004).

Swaminarayan Hinduism

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General Church of the New Jerusalem, The
Swedenborg, Emanuel
Swedenborgian Church of North America
Swedenborgian Movement

Robert S. Wilson Robert S. Wilson received his Ph.D. in British history from the University of Guelph in 1973. He served as the academic dean and professor of history at Atlantic Baptist University in Moncton, New Brunswick from 1971 to 1991, and as professor of church history at Acadia Divinity College since 1991. He is the chair of the Atlantic Baptist Heritage Series Editorial Committee.

Baptist Convention of Ontario and Quebec
Baptist Convention of Western Cuba
Canadian Baptist Ministries
Canadian Baptists of Western Canada
Union d'Églises Baptistes Françaises au Canada

Robert Winterhalter Robert Winterhalter served as president of the Society for the Study of Metaphysical Religion for 12 years (1993–2005). An ordained minister of Divine Science and Unity, he is on the faculty of the Divine Science School in Washington, DC. He has published four books, *The Odes of Solomon* (1986), *The Fifth Gospel* (1988), *Jesus' Parables: Finding Our God Within* (1993), and *The Healing Christ* (2010).

Divine Science Federation/United Divine Science Ministries, International

Ali Yaman Ali Yaman received his M.A. and Ph.D. in political history/international relations from Istanbul University. He is the author of six books and numerous articles on Alevism-Bektashism and religious and cultural life in Central Asia. He worked as an assistant professor in political history at Ahmed Yesevi International Turkish-Kazakh University in Turkestan, Kazakhstan, between 2002 and 2005, where he was also the head of the Cultural Studies Department at Yesevi Research Centre in Turkestan. Following his return to Turkey, he taught anthropology of religion at Yeditepe University in Istanbul and political and cultural history at Abant Izzet Baysal University in Bolu as assistant professor. His current teaching and research interests include Alevism-Bektashism, relations between religion, culture and politics of Central Asia and Anatolian studies.

Alevism

Serenity Young Serenity Young is a research associate with the anthropology department of the American Museum of Natural History in New York City. She is the author of *Dreaming in the Lotus: Buddhist Dream*

Narrative, Imagery and Practice (2001) and editor of the *Encyclopedia of Women and World Religion* (1998).

Enlightenment

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Brunei
Brunei, Islam in

Andrij Yurash Andrij Yurash received his Ph.D in political science from the Ivan Franko L'viv National University and L'viv Theological Academy in the Ukraine. He is a member of the International Study of Religion in Eastern and Central Europe Association and the American Academy of Religion.

Ukraine
Ukraine, Eastern Orthodoxy in

PierLuigi Zoccatelli PierLuigi Zoccatelli was born in Verona, Italy, in 1965, and currently works in Turin as deputy director of CESNUR, the Center for Studies on New Religions. He is also a member of the ESSWE (European Society for the Study of Western Esotericism) and of the AIS (Italian Society for the Sociology). He is the author of several articles and books on New Religious Movements and Western Esotericism, subjects on which he has lectured extensively in Italian and international academic and non-academic settings. He has been an associate editor of the monumental encyclopedia *Le religioni in Italia* ("Religions in Italy"; Elledici, 2006).

Army of Mary
Church of the Kingdom of God
Damanhur
Evangelical Baptist Union of Italy
Evangelical Methodist Church of Italy
Fraternity/Society of Saint Pius X
Gnostic Churches
Gnostic Movement
Grail Movement, The
Iglesia ni Cristo
Italian Assemblies of God
Lectorium Rosicrucianum
Martinism
Mazdaznan
New Apostolic Church
Ordo Templi Orientis
People of God
Sedevacantism and Antipopes
Seventh-day Adventist Reform Movement
Shri Ram Chandra Mission
Spiritual HumanYoga
Universal Church of the Kingdom of God
Universal Life
Universal Soul
Waldensian Church

Robert J. Zydenbos Robert J. Zydenbos is professor of Indology at the University of Munich, Germany, and has previously held Indological teaching positions at universities in Heidelberg, Madras, and Toronto. His main research interests are Kannada language and literature, and the religious traditions of Karnataka, particularly Jainism, Madhva Vaisnavism, and Virasaivism.

Virasaivism

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Religions of the World

Second Edition

A COMPREHENSIVE ENCYCLOPEDIA
OF BELIEFS AND PRACTICES

A

Abd al-Aziz ibn Sa'ud

ca. 1880–1953

Abd al-Aziz ibn Sa'ud was the founder of the modern state of Saudi Arabia. Emerging out of a family that had been identified with the conservative sectarian Wahhabi Islam, he was subsequently able to make an alliance with the highly committed Ikhwan Brotherhood. The Wahhabi and Ikhwan formed his power base for uniting the Arabian peninsula into one political entity that would include the most holy sites of the Islamic world, Mecca and Medina.

Abd al-Aziz was born in Riyadh around 1880 (the exact date, even the year, is a matter of continuing debate). At the time, his family had formed the Emirate of Najd in central Arabia with Riyadh as its capital. To the north and west, Najd touched the Ottoman Empire, which included the western part of the peninsula bordering the Red Sea and territory to the northeast that reached to the Persian Gulf. Between the lands of the Sa'ud clan and the Ottoman to the north lay the land of the Rachidi clan. In 1890, the Rachidi clan, with Ottoman backing, took over the Emirate of Najd and forced the Sa'ud family, including the youthful Abd al-Aziz, into exile in Kuwait.

Abd al-Aziz Ibn Sa'ud united the regions of Nedj and Hejaz on September 23, 1932, to create the independent kingdom of Saudi Arabia. (Library of Congress)

Still in his early twenties, Abd al-Aziz began the effort to reestablish his family's power in 1901. His first measurable success was the recapture of Riyadh the following year. He subsequently recruited Bedouin tribesmen to form a new fighting force, the Ikhwan Brotherhood. The Ikhwan dedicated itself to both the purification and importantly the unification of Islam based on a belief that the fragmented tribal existence that still typified much of Arabian life was incompatible with practicing Islam correctly. The conquest of the peninsula would keep the Saudi forces in a state of war for more than two decades. Only after World War II, the fall of the Ottoman Empire, and an alliance with the British did Abd al-Aziz feel confident to march against his real enemy, the Rachidi clan. In 1926, Mecca and Medina fell, and subsequently the main religious authorities recognized Abd al-Aziz as the ruler over Hijaz and Najd, the western and central regions of Arabia, respectively. He now essentially ruled the land today known as Saudi Arabia. He had only one

remaining task, the putting down of a rebellion among his own Ikhwan troops, an effort that took several years (1927–1930) before he was able to proclaim the founding of the new Kingdom of Saudi Arabia in 1932.

Abd al-Aziz proved as skillful a ruler as he was a military leader. As he attained power over different segments of the peninsula, he moved to create a unified state. He drew a variety of leaders into his circle of advisors and pushed a policy favoring intermarriage across clan and tribal lines. He built the religious component of his kingdom by favoring the leadership of the very conservative Hanbalite School (over against the more "liberal" Hanafite School of Islam) and maintaining close Sa'ud family ties to the equally conservative and even more radical Wahhabi leadership. At the same time he moved to modernize the kingdom, an effort that involved oil.

Saudi Arabia's rise to a powerful oil-producing nation began with Abd al-Aziz granting Standard Oil of California oil exploration rights in 1933. Oil was first discovered in 1938, and began flowing in 1939 just as World War II began. Though oil production was slowed by the war, Standard Oil moved to create a coalition of companies from its own factions along with the Texas Oil Company (Texaco) that emerged as ARAMCO, the Arab American Oil Company, then the largest oil company in the world. At the same time, Abd al-Aziz secured the bulk of the revenues for his large extended family. Islam allowed him to marry multiple wives, with whom he had a number of children.

At the close of World War II, he solidified a working relationship with the United States, a relationship symbolized by his personal meeting with President Franklin Roosevelt in 1945 on the deck of the *USS Quincy*. ARAMCO then became the instrument for building the country's modern infrastructure needed to extract and export the oil.

Since his death on November 9, 1953, Saudi Arabia has been ruled by Abd al-Aziz's descendants. His son and immediate successor King Sa'ud became intoxicated with the wealth and almost bankrupted the kingdom with his palatial lifestyle. He was removed from office in 1964 by a family coup that brought his brother Faisal to the throne. He proved an able ruler who invested the oil revenues in the country and a dedicated believer in Islamic faith and moral practice.

James R. Lewis

See also: Hanbalite School of Islam; Islam; Mecca; Wahhabi Islam.

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Abduh, Muhammad

1849–1905

Muhammad Abduh was an Egyptian scholar and jurist who emerged as the leader of a social reform movement in the Muslim world presenting a modernist interpretation of Islam. Abduh was born in 1849 to a modest family in lower Egypt. He was initially educated by a private tutor but at the age of 13 was enrolled at the Ahmadi mosque in Tanta. He left school without completing his course and later married. In 1866, he picked up his studies again by enrolling at Cairo's famous al-Azhar University. Concluding his studies in 1877, he began teaching at al-Azhar as a religious scholar. About the same time he became politically involved, fueled in part by the nationalist movement that wanted the British out of the country. Eventually he joined the 1882 Urabi Revolt, and when it failed he was exiled by the Egyptian authorities.

Abduh settled in Paris, where he renewed his acquaintance with Jamal al-din al-Afghani (1838–1897), whom he had met in Cairo in the 1870s. In 1884 the two, joined by Saad Zaghloul (1859–1927), later Egypt's prime minister, organized a secret society and launched a newspaper, *al-Urwa al-Wuthqa* (*The Strongest Link*), to stop European expansion in the Muslim

world. They argued for the need of revitalization and reform within Islam and called for Muslims' solidarity. They advocated the use of rational interpretation (Arabic: *ijtihad*) as a means of incorporating modern ideas into Islam, which they believed had become stagnant and weak from the unthinking following of old traditions. Abduh came to appreciate the European Enlightenment and saw many parallels between the ideas it advocated and those he found in Islam. He was cautious in his appropriation, however, as he abhorred secularism. He began to call for an enlightened Islam that privileged intellectual pursuits and modern science, but ever affirmed the primacy of Allah as the source of human morality and behavior. He offered a more systematic presentation of his evolving theology in a series of lectures given in Beirut, where he moved in 1885. His lectures were later published as *Risalat al-tawhid* (*The Theology of Unity*).

In 1888 Abduh was able to return to Egypt. Settling in Cairo, he worked for educational and institutional reform. He was appointed to a judgeship in 1890, and eventually (1899) became the mufti in charge of the country's court system, then based on the system of Islamic law, or Sharia. He used his influence to modernize and liberalize the interpretation of Sharia law. Crucial in his effort were changes in the status and role of women. He introduced changes in family law, opposed polygamy, and sought equal opportunities for women in education. He also worked to modernize the curriculum and educational processes at his alma mater, al-Azhar.

For the remainder of his life, Abduh argued for change based on a more comprehensive appropriation of the tradition. He believed that Islam had become bogged down in a narrow following of tradition that ignored the breadth of Islamic knowledge. Change was slowed by an entrenched traditionally oriented leadership that was ignorant of the rich heritage they had inherited.

The reformist effort of Addul and al Afghani begun in Paris was continued by al-Afghani until his death in 1897. One of his young associates, Muhammad Rashid Rida (1865–1935), then moved to Cairo to be near Abduh, and together they launched a new journal, *Al-Manar* (*The Beacon*), which Rashid Rida continued to publish until his death in 1935.

Abduh died in Alexandria on July 11, 1905. The legacy of Abduh is mixed. On the one hand, he is remembered as the founder of a progressive modern approach to Islam that has gained widespread support around the world. He was effective, in particular, in moving Egypt into dialogue with the modern West, a dialogue that has made the country one of the more progressive in the contemporary world. At the same time, his attempt to introduce modernist interpretations of Sharia would lead some of his countrymen toward a total secularist stance, which reached its epitome during the regime of Socialist leader Gamel Abdel Nasser (r. 1954–1970). His Paris colleague Saad Zaghloul would later lead the nationalist movement in Egypt, and when the nationalists finally won an election in 1924 he would briefly serve as Egypt's prime minister.

J. Gordon Melton

See also: Muhammad; Polygamy-Practicing Mormons; Women, Status and Role of.

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Abeel, David

1804–1846

David Abeel, a minister of the Reformed Church and a pioneer missionary to China, was the second missionary sent to the Orient by the American Board of Commissioners for Foreign Missions. Already present

in Asia when the Nanjing Treaty (1942) opened several Chinese cities to missionary efforts, he moved to Amoy and, in the few years prior to his retirement in 1845, founded what became the first Reformed church in the country.

Abeel was born in New Brunswick, New Jersey, on June 12, 1804. As a youth, he had decided on a career as a doctor, but a profound religious experience sent him into the ministry. He attended Rutgers College (now University) and completed his theological studies at the Theological Seminary of the Reformed Church in New Brunswick, New Jersey. Ordained in 1826, he received his first call to the pastorate from Athens, New York. He remained in Athens for two years, but his health failed and he moved to the West Indies.

Abeel had felt a growing call to foreign missions, and once he had recovered his health, he applied to the Seaman's Friend Society for a position. They appointed him a chaplain and sent him to China in 1829. He sailed on the same ship that took Elijah Coleman Bridgman (1801–1861), the first American missionary. They arrived in Canton early in 1830. He worked with the Society for a year and traveled widely in Southeast Asia, picking up some knowledge of several local languages—Malay, Tahi, and Fukienese. In 1832 he received an appointment, like Bridgman, from the American Board of Commissioners for Foreign Missions, a Congregational agency that also facilitated the work of missionaries from several Reformed and Presbyterian denominations.

Abeel spent his first year with the American Board visiting sites in Southeast Asia and evaluating missionary activity. After several months, and before he could launch his own work in China, his health again failed, and in 1833 he returned to the West. Stopping in England, he became a co-founder of the Society for Promoting Female Education in the East. As his health returned, he spent the next four years promoting the cause of foreign missions, especially in his own Reformed Church in America, in no small part through his books: *The Claims of the World to the Gospel, Journal of a Residence in China*, and *The Missionary Convention at Jerusalem*.

He returned to Asia in 1839, first visiting Malacca and Borneo. He arrived in Canton as the Opium Wars heated up. He retreated from China for two years, but, in 1842, he moved to Amoy, one of five ports just opened to Westerners at the time, where he did his most substantial work. Amoy became the center of Reformed Church activity in China. After only three years his health again forced him back home. He died in Albany, New York, on September 4, 1846. The first Protestant church erected in China would be dedicated two years later by the Reformed Church in Amoy.

J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; Congregationalism; Reformed Church in America; Reformed/Presbyterian Tradition.

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Aboriginal Cult of Maria Lionza

The movement built around the veneration of Maria Lionza originated out of the dissemination of the Spiritism of Allan Kardec in Venezuela at the beginning of the 20th century. As Spiritism became a popular movement, mediums in the countryside began to make contact with what were considered nature spirits. One such spirit was Maria de la Onza, or Maria Lionza, believed to be the guardian spirit of flora and fauna in the area around the holy mountain of Sorte in the state of Yaracuy. Believers could gather at the foot of the mountain, where they would consult her about their personal problems through the instrumentality of a group of mediums.

Over time, additional spirits were also consulted, and as the movement spread around the country, a great variety of new kinds of spirits became available for consultation. As the number of spirits multiplied, leaders began to speak of "courts" of spirits, groups

A follower of Maria Lionza's cult looks up while in a trance during an annual gathering at Sorte Mountain, in Venezuela's Yaracuy state, October 12, 2009. The sect follows the goddess Maria Lionza, an indigenous woman who according to tradition was born on Sorte Mountain and whose cult has spread to Colombia, Puerto Rico, the Dominican Republic, and Central America. (AP/Wide World Photos)

to which the different spirits belonged. Maria Lionza headed the Celestial Court. There is also a court of Patriots, which includes Simon Bolívar and the generals who fought with him, a court of medical doctors, and a court of African figures (which includes the *orishas* of Santeria). The exact spirits available for consultation in any given center vary widely, though the common spirit of Maria Lionza holds the diverse world together. Many people of Roman Catholic background identify Maria Lionza with the Virgin Mary.

The movement found favor in high circles in the Venezuelan government in the 1930s and 1940s, and by the 1950s centers could be found across the country. In 1968, an attempt was made to bring some organization to the movement with the founding of the Aboriginal Cult of Maria Lionza, with its headquarters in Caracas. The movement has spread to neighboring countries, some of the larger Caribbean islands, and the United States.

Although consulting the spirits through the mediums was the most important practice in the early days of the movement, over the century a variety of additional rites and ceremonies have emerged. Exorcism rituals are conducted for people, the spirit frequently telling people that troubles are due to evil spirits that have possessed them. The leaders of the group may also practice various alternative healing arts and conduct magical rituals aimed at producing specific sought-for results. Certain ceremonies borrow freely from other religious traditions.

There are no statistics on the exact number of followers of Maria Lionza, but observers have suggested that some 5 percent of the Venezuelan public may be regularly active and that many times that number occasionally participate in various ceremonies. Others have suggested lower numbers, possibly as few as several hundred thousand adherents (not an insignificant figure in a country where only the Catholic Church, the Jehovah's Witnesses, and the Seventh-day Adventists can claim more than 100,000 members). Adherents will attempt to make a pilgrimage to Sorte at least once annually.

J. Gordon Melton

See also: Jehovah's Witnesses; Santeria; Seventh-day Adventist Church; Spiritism; Venezuela.

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Aboriginal Religions

Australian Aboriginal cosmology centers on a concept that has been translated as the Dreaming, or Dreamtime, which refers both to a founding drama of how the Ancestors rose up from beneath the earth to shape and mold an already existing, yet amorphous world, and to an eternal, atemporal metaphysical reality. The term "Dreaming" was the first attempt at understanding the Aranda words *altjiranga ngambakala*. Although Dreaming does not adequately convey the full significance of the complex aspect Aboriginal cosmology, it does suggest the mystery of the connection of Aboriginal people to land, spirituality, and all that exists. Aboriginal people sometimes use the term "Law," or "Eternal Law," to articulate the idea of timelessness that is at the heart of Aboriginal cosmology.

When the Ancestors rose up from beneath the earth, they journeyed from place to place, imbuing all things with their own essence, power, or energy and establishing a set of laws for all to follow. As the Ancestors traveled, they left tangible expressions of themselves in the landscape: here a rocky outcrop, there a tree or waterhole, metamorphosing a part of their own essence into some feature of the environment, or imprinting themselves onto cave walls or ritual objects. When they had completed their journeys, they went back under the earth from whence they had come. The whole continent of Australia is crisscrossed with such landmarks, and these form the basis of Aboriginal lore and law. There is no such thing as original sin; rather, life is a mixture of good and bad, and there is an absence of accountability for one's actions to Ancestral beings. Aboriginal people are linked to the Ancestral Beings through territories (land link), totems (other-species link), and kinship connections (human relationships). When a person is born, by being a member of a particular kin group, its Ancestral associations, and its land connections, he or she automatically fits into a religious framework that is based on this triad.

The trails made by the Ancestors are associated with ritual performance, with song lines (a series or sequence of songs marking a particular event associated with a place along the Ancestral route), and individual and group affiliations that provide Aborigines with identity and kinship connections that extend to everything in their environment. All things—land, humans, and that which is both living and inanimate—are interconnected through these Dreaming (Ancestor) beings. The land is a vast web of sacredness. Land, spirit, and humans are inextricably interwoven. Aborigines say they are caretakers of the land rather than owners.

The Dreaming is not one story but many (for example, Kangaroo Dreaming, Emu Dreaming), and one entire myth complex (stories, songs, ceremonies) associated with each Dreaming story might traverse several linguistic groups. Red Kangaroo, for example, may have emerged from beneath the ground in one place, traversed country that is "owned" by two or three different Aboriginal groups, and went back into the ground at the end of the journey in country belonging to a fourth group. Each group has rights and responsibilities, as guardians and caretakers, for the tract of land associated with their part of the Ancestral route. The responsibilities include taking care of country by periodically following song lines pertaining to the creation stories and keeping up ceremonial performances. These performances may incorporate body painting, objects, artwork, songs, and dances, all of which pertain to the Ancestral story and place connected with the performance. Separate "men's business" (men-only ceremonies) and "women's business" (women-only ceremonies) emphasize distinct gender boundaries for some ceremonies. For other ceremonies, however, men and women perform roles that are complementary and necessary for the proper enactment of a Dreaming performance. Knowledge and beliefs about Ancestral power, myth, and responsibilities are shared, and both women and men have rights and responsibilities in caring for country. Some places belong to women's Dreaming (women's business), some to men's Dreaming (men's business), others to both genders. Both residence and myth link Aborigines to country in a deeply significant spiritual sense. The links are emotional, metaphysical, and situational.

Traditional education on matters pertaining to the Law emphasizes acquisition of knowledge of the Law through ceremonial participation and instruction from the elders who have passed through various stages of initiation. Much knowledge is sacred; some knowledge is both sacred and secret, and only passed on to those

Aboriginal boy being painted for his important initiation and circumcision ceremony at Yathalamarra, Arnhem Land. This is the most important ceremony in a man's life and introduces him to his clan's dreaming stories. (Penny Tweedie/Corbis)

who have accumulated the necessary knowledge to be ready to learn the next level of esoteric information. This is a long, slow process that is tied up with the structure of Aboriginal society. Many Aborigines who have been denied access to such enculturation and instruction, for one reason or another (such as early government policies of assimilation and missionization), and have been raised in urban areas have become Christians, and their links to the land are more tenuous than those created by traditional education. Urban Aborigines tend to have a more generic link to the land; they talk about Mother Earth, as a pan-Australian Aboriginal concept, rather than making associations with creation stories that link people from a particular region to their own local geographic areas.

The responses to Christianity have varied, from outright rejection to syncretism in varying degrees to acceptance. Some Aborigines have become priests and ministers themselves and are attempting a biblical hermeneutic that is culturally relevant to Aborigines. A majority of Aboriginal Australians now profess to be Christians. Although census figures are understated due to incomplete census returns from remote areas of Australia, in the 1991 census, among the 45,208 people who said they spoke an Aboriginal language, 3,802 (9 percent) stated that they followed Aboriginal traditional religious beliefs. Some researchers have estimated that about 10,000 people could be considered adherents of traditional religious beliefs.

The artwork of Aborigines demonstrates the mystique and complexity of their cosmology and epistemology. Aboriginal art, like Aboriginal knowledge, consists of layers of meaning; unless it is executed for commercial purposes, a particular work of art conveys encoded meaning that can be interpreted according to the viewer's access to restricted knowledge. Much

contemporary art and literature communicates Aboriginal history since contact, their strong sense of kinship, their feelings about land and spirituality, as well as traditional themes from the Dreaming.

Lynne Hume

See also: Ethnoreligions.

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Abraham/Abram

Abraham, one of the ancient Hebrew patriarchs, appears as a character in the book of Genesis in the Jewish Bible. There he receives the promise that God will make of him a great nation through which all peoples will be blessed. He is thus looked upon by contemporary Jewish leaders as both the founder of Judaism and the progenitor of the Jewish people. Both Christianity and Islam hold him in the utmost respect and are, together with Judaism, considered the three Abrahamic religions.

Jews have commonly dated Abraham's birth to around 1800 BCE, a date derived from a literal reading of Genesis and a calculation of the dates from creation and the years of life given for Abraham's reported ancestors. These observations derive from a time in which there was a general consensus that the Torah (the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) were written during or shortly after the time of Moses.

Biblical scholars, even quite conservative ones, now give a range of possible dates for Abraham's birth from 2000 to 1500 BCE. Other scholars who have serious doubts about the historical accuracy of much of Genesis, but who nevertheless agree that Abraham was a real person, tend to accept the broader timeframe in which he could have lived.

Some scholars have also offered a very different interpretation of Abraham, suggesting that it is not the name of an individual so much as a tribal name. In this interpretation, Abraham is the personification of the tribal leadership, and the movement of his family an account of the movement of the tribe. Abraham thus becomes the name of multiple leaders over time.

Even more skeptical scholars have followed what is termed the documentary hypothesis for the origin of the books of the Torah. According to this perspective, the Torah is composed of four documents that were written at different times and places and often giving different accounts of the same events. These documents were written relatively late (beginning in the 10th century BCE, the last around 500 BCE). These documents were later edited together to produce the single text we have today. Such an understanding offers significant room for doubts about the literal accuracy of the text since it described events occurring hundreds of years prior to the written text. Some scholars also point to the lack of independent sources verifying the history recorded in the book of Genesis. The story of Abraham takes up most of chapters 12–25.

Abraham in the Book of Genesis According to the Genesis story, Abram was born in ancient Sumer (later Babylon and today Iraq) in the city of Ur. He lived with his father Terah and brothers Nahor and Haran. He married his half-sister Sarai. His brother Haran died prematurely and his death became the occasion for the family's move first to a place also called Haran, in northern Mesopotamia, where Terah died at the age of 205. Afterward, accompanied by his nephew Lot, Abram and his family moved to Canaan (Palestine) and eventually settled at the Plain of Mamre. Here God

appeared to Abram with a promise, "I will give this land to your offspring" (Genesis 12:7).

Once in Canaan, Abram did not stay long in one place and was eventually driven to Egypt by famine conditions. Here, in a famous incident, he passed his wife off as his sister. He returned to Canaan and at Bethel he and Lot separated. Abram settled at Hebron. While at Hebron, he had his encounter with a most interesting character called Melchizedek, described as the king of Salem (possibly Jerusalem) and priest of the Most High God. Melchizedek blessed Abram for his tracking down and killing the marauder Chedorlaomer, who had taken Lot prisoner.

As Abram ages, Sarai's barrenness leads him to take a servant woman, Hagar, to his bed. She produces a son, Ishmael. He was not, however, the heir of God's earlier promise.

When Abram was 90, God came to him and made the covenant that would be so important in establishing what would become Judaism. He changed Abram's name to Abraham (and Sarai's name to Sarah) and promised that he would be the father of many nations. He would give to Abraham's descendants the land of Canaan. As a sign of the covenant, every male was to be circumcised. God also promised a child to be born of Sarah. Shortly thereafter, Abraham and Ishmael (now 13) were circumcised. It would be another 10 years before Sarah's child Isaac was born (Genesis 21); Ishmael was then turned out. Abraham was told not to worry about Ishmael as God would also make a nation of him.

The most important event during Isaac's youth occurred when God tested Abraham's faith by ordering him to sacrifice Isaac. Abraham did as ordered, only to find that God would provide a last-minute substitute in the form of a ram (Genesis 22:1–19). After Sarah died, Abraham remarried. He lived to see Isaac grow to manhood, but died in his 175th year, some 15 years before Isaac married.

Abraham appears to have begun with very little and to have become the leader of a large extended family wealthy enough to have hundreds of servants in his employ. He controlled an unknown quantity of land west of the southern half of the Dead Sea. He bequeathed his land to Isaac and Isaac passed it on to Jacob (also known as Israel).

Abraham in Islam Muslims consider Abraham (or Ibrahim) a Prophet along with both his sons, Isaac (Ishak) and Ishmael (or Ismail). Abraham has a special status as he is considered to have become a monotheist without being taught it by any other human. He is believed to have visited Mecca, where he is credited along with his son Ismail with fixing the Kaaba in its place (Koran 2:125).

Ibrahim is prominently remembered in the annual Hajj, the pilgrimage to Mecca required of every Muslim at least once in his or her lifetime.

The Hajj recalls Allah's testing Ibrahim when he was asked to sacrifice his first-born son Ismail. (Muslims believe that it was Ismail, not Ishak, involved in the request of Ibrahim to sacrifice his son.) Pilgrims pass a site where Iblis (or Satan) attempted to dissuade Ibrahim three times. Each attempt is marked with a symbolic pillar, at which pilgrims throw stones as they pass. This incident is also celebrated during the Muslim holiday, Eid al-Adha.

Another part of the Hajj commemorates the sacrificial efforts of Hajre (Hagar), Ismail's mother, to locate water in the desert for him when he was dying of thirst. To save her son, she is said to have run seven times between the two hills of Safa and Marwa, and during the Hajj the pilgrims reenact her selfless effort. Following the final run, as she approached Mount Marwa, Hajre observed the angel Jibreel (or Gabriel) sheltering Ismail and that a spring of water had emerged beneath his feet. That spring, known as Zam Zam, continues to produce water today.

Abraham/Ibrahim continues to play an important role in contemporary history. It is ultimately the promises of God to Abraham in the book of Genesis upon which the modern state of Israel's claim to Palestine is ultimately based (though it is by no means the only foundation for Israel's claims). That Islam picks up from the biblical account and adds to it, especially in expanding the story of Ismail, has created a situation that makes it possible for Jews and Muslims to ultimately live as neighbors, while at the same time offering the possibility for continued rivalry.

Abraham in Christianity Christians also have a special view of Abraham quite apart from any claim to be the people who should inherit control of Palestine.

The Kaaba is a shrine that houses the Black Stone of Mecca, the focal point for Muslim prayer and final destination for pilgrims to Mecca. According to Islamic tradition, the first building at the site was built by the prophet Abraham and his son Ishmael. (Ayazad/Shutterstock)

He is primarily a hero of faith. In the essay on faith in the eleventh chapter of Hebrews, the author commends Abraham, "By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God. By faith Abraham, even though he was past age—and Sarah herself was barren—was enabled to become a father because he considered him faithful who had made the promise. And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore" (Hebrews 11:8–12). Paul picks up this theme in Romans 4 and Galatians 3.

Jews, and to some extent Christians, speak of entering into paradise as resting on Abraham's bosom. According to the apocryphal 4 Maccabees 13:17, righteous martyrs will be received by Abraham, Isaac, and Jacob into paradise. In the Christian New Testament, Jesus tells the story of Lazarus and the rich man. When Lazarus, a beggar, died, he was carried to Abraham's bosom by angels (Luke 16:19–31).

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See also: Eid al-Adha; Islam; Jerusalem; Mecca.

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Abu Hanifa

ca. 700–767 CE

Abu Hanifa is recognized as the founder of the Hanifi School of Islam, one of the four main schools of Sunni law. As such, he emerged as one of the most influential Muslim jurists in the formative years of Islam.

Abu Hanifa was born around 700 CE in Kufah, in what is now Iraq, of a merchant family. After working in the silk trade, he pursued legal studies under the well-known Iraqi scholar Hammad (d. 732). He was also impacted by the influential Shia jurist Jafar al-Sadiq (d. 765), a fact that shows that the Sunni-Shia divide can be overstated.

Recent historical scholarship suggests that Abu Hanifa's singularity as founder of a school was overstated by his later disciples. It is no insult to his role as founder to recognize the impact of Islamic jurists who came before him. However, there is no doubt that he helped solidify Islamic law into a more coherent body than he inherited as a student. He was faced with laws that contradicted one another and that were often crafted largely as a result of addressing specific problems in very select contexts.

Later critics of Abu Hanifa argued that his jurisprudence was marred by his ignorance and neglect of the hadith (traditions) of the Prophet Muhammad. His detractors had nothing good to say about him and even argued that he was part of a conspiracy against Islam. One critic made the point that it was preferable for towns to have wine stores in abundance than to have one of Abu Hanifa's students around. His apologists wrote biographies to rehabilitate him and establish his knowledge of the hadith material. After two centuries of dispute the Hanifite School became a dominant legal force in the Islamic world.

Abu Hanifa did not seek political office during his life. He was often at odds with the ruling elite and was even imprisoned for a time. Though there are no extant copies of his writings, Abu Hanifa's view of law lived on in his disciples (al-Hasan b. Ziyad, for example) and in the Islamic governments that adopted his jurisprudence. He was held in high esteem by his disciples. A deathbed prayer to God by Abu Yusuf reads: "I put Abu Hanifah between myself and you. I thought him, by God, one who knows your command and would not depart from the truth when he knew it."

Of the four schools, Hanifite law has been most influential in the Middle East and India. The other schools are the Shafiite (East Africa, Malaysia, and Indonesia), Malikite (North, Central, and West Africa), and Hanbalite (Saudi Arabia). Abu Hanifa was a contemporary of Malik ibn-Anas (ca. 710–795), the founder of the Malikite School. The study of Islamic legal history remains a divided field in light of Sunni-Shia divisions and the differences between the four Sunni schools.

As well, more skeptical scholars have contributed to widespread doubts in Western scholarship about whether or not Islamic jurists played a far too creative hand in the formation and selection of so-called authentic hadith. While that charge does not apply as much to Abu Hanifa, it is only in recent years that there is more respect for the view that jurists had access to source material that can be traced back to Muhammad himself.

James A. Beverley

See also: Hanbalite School of Islam; Malikite School of Islam; Shafiite School of Islam; Shia Islam.

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AD2000 and Beyond Movement

Originally called the AD2000 movement, the AD2000 and Beyond movement (AD2000) was a global, informal network of Christian missionary agencies, denominations, churches, and individuals committed to world evangelism. It began in the late 1980s, and its international office was closed in early 2001 according to a plan in place from its inception. During its relatively brief lifetime, however, AD2000 and Beyond had a significant impact, including originating the concept of the 10/40 Window and doing much to focus Christian missions on ethnolinguistic peoples rather than geopolitical countries. Among the movement's continuing legacies is the Joshua Project, a research initiative highlighting the people groups with the fewest Christians.

The AD2000 movement had its origins in the Lausanne movement. Thomas Wang, the founder and chairman of AD2000, was also the international director of the Lausanne Committee for World Evangelization and the director of Lausanne's Second International Congress on World Evangelization (held in Manila in 1989). In 1987 Wang noted that numerous mission agencies in a variety of countries were, independently of one another, formulating and propagating plans to evangelize the entire world by the year 2000. During planning for the Manila conference, Wang shared with Lausanne's executive committee the need for cooperation among these various initiatives, both to avoid duplication of effort and to promote their common vision. The committee's conclusion that the Lausanne movement should continue with its broader agenda led to the formation of a separate movement focused on global evangelism and AD 2000.

Wang convened the first Global Consultation on World Evangelization (GCOWE) in Singapore in early 1989. More than 300 delegates from 50 countries met to address the need for cooperation among the 2,000 or so different plans for global evangelization then being pursued. The AD2000 and Beyond movement emerged from the GCOWE to continue its work, adopting as its slogan "A church for every people [the motto of Lausanne's 1980 World Consultation on Frontier Missions] and the Gospel for every person by AD 2000." The GCOWE also helped to cement the shift that had begun among mission agencies toward seeing "mission fields" as peoples rather than countries. Promotion of the AD2000 agenda at Lausanne's Manila congress later that year proved to be ironic, as Lausanne lost much of its earlier momentum to the AD2000 and Beyond movement during the 1990s.

Two additional GCOWE meetings followed, attended by more than 4,000 delegates—the first in South Korea in 1995 (originally intended for 1994) and the second in South Africa in 1997. Celebrate Messiah 2000, a third large gathering with attendees coming primarily from the Global South, was planned as the final public event of the movement. Set to convene in Jerusalem in late December 2000, the celebration had to be canceled at the last minute when Israeli visa workers went on strike. The AD2000 offices were nonetheless closed in early 2001, while the website of the movement has been preserved in archival form.

Perhaps the most influential concept to emerge from the AD2000 and Beyond movement, however, has been that of the 10/40 Window. Lying between 10 degrees and 40 degrees north latitude, the 10/40 Window stretches from northern Africa and the Iberian Peninsula in the west to Japan and the Philippines in the east. As originally conceived in the early 1990s, it included 55 countries, each with at least 50 percent of its land area lying within the window. The countries of the 10/40 Window are the traditional homes of Islam, Hinduism, and Buddhism. Both the world's least-evangelized people and the world's poorest people are concentrated there as well, with considerable overlap between the two groups, making the region a focus of Christian mission.

An ongoing product of the movement is the Joshua Project. Launched in 1995, the Joshua Project initially focused on formulating, for the purpose of cooperation among mission agencies, a listing of the largest ethnolinguistic people groups that were unreached by the Christian gospel (based on the numbers of total Christians and evangelical Christians among them) and of mission work among them. Since its founding, that focus has expanded to include all unreached people groups, regardless of size, and has shifted from ethnolinguistic peoples to purely ethnic peoples. After the AD2000 movement ceased formal operations in 2001, the Joshua Project was connected informally to

a number of Christian organizations. In 2006 it became part of the U.S. Center for World Mission and continues to research and offer updated information on the least-evangelized peoples.

Criticisms of the movement have come from a variety of sources. Some focus on the influence of Pentecostal and Charismatic theology and practice within the movement, particularly in the areas of "spiritual warfare" prayer and spiritual mapping. Others have acknowledged the positive aspects of focusing on unreached people groups and the usefulness of the 10/40 Window (as originally described) but point out detrimental consequences. For example, AD2000 movement leaders emphasized that mission to the 10/40 Window should be in addition to, rather than instead of, work currently in place in other areas. Some churches enamored of the 10/40 Window concept, however, declined to fund fruitful, or potentially fruitful, ministries (both existing and new) because they were not directed toward unreached peoples or did not literally take place between 10 and 40 degrees north latitude. (The concept of the 10/40 Window also has evolved over time, with some countries being added and others removed. The meaning of the term as currently used, both in its technical sense and popularly, therefore often differs from its original definition.)

In addition, despite assertions to the contrary by its leaders, the AD2000 and Beyond movement was perceived by many in the Global South as too Western in its leadership, financing, and methodologies. Its emphasis on evangelism (to the exclusion of the "social" aspect of the Christian gospel) and its focus on research and data collection (not always accompanied by action) were also criticized. Whatever one's view of the movement, though, its influence on and importance to the Christian missionary enterprise is undeniable.

Albert W. Hickman

See also: Ethnoreligions.

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Adidam

1939–2008

Adidam (or, more fully, Adidam Ruchiradam) was founded by Avatar Adi Da Samraj, born Franklin Jones, in Long Island, New York. In his autobiography he asserts that he was born into a state of perfect awareness of ultimate reality—a condition he called the "Bright"—but at the age of two he allowed his awareness of that condition to gradually recede in order to completely identify with human limitations. Jones spent his college and subsequent years on a spiritual quest, which eventually led him to Swami Muktananda (1908–1982) and other gurus in that lineage. Jones says that he reawakened to his true state in 1970.

One of the central teachings of Adidam is that no form of seeking for happiness is ever permanently successful, because the means of becoming happy are always transitory. In fact, Adi Da points out that activity actually prevents the conscious realization of perfect happiness in the present. He further asserts that he has realized this Most Perfect Happiness—God, Truth, or Reality—and is able to transmit that Divine Self-Realization to others. Adidam, then, consists of a devotional relationship with Adi Da, who, his devotees assert, is the source of Divine Self-Realization. All the traditional means of religious life—meditation; study; ceremonial worship; community living; moral and ethical observances; disciplines related to diet, health,

sexuality, money, and so on—are employed as the conduit to "radical" understanding and devotional communion with Adi Da.

Adi Da began to teach this "radical" understanding—a combination of discriminative self-observation and guru-devotion—in 1972, opening a small ashram in Los Angeles. His method of working with his students was initially quite traditional. It soon became clear, however, that a different approach was necessary, and he switched to a "Crazy-Wise" teaching style. In 1979, he took the name Da Free John. In 1986, he changed his name to Swami Da Love-Ananda. During the late 1980s he was known as Da Avabhasa (The "Bright"). Finally, in 1995, he became Adi Da. This last change, says Adi Da, signaled the completion of his Revelation Work. Adi Da passed from the body on November 27, 2008, on Naitauba Island, Fiji. His devotees continue the Way of Adidam, serving Adi Da's legacy, both spiritually and practically.

The institution of Adidam has an educational organization, the Adidam Academy, which is responsible for conducting courses all over the world to familiarize people with the teaching and the person of Adi Da. Additionally, the institution has a publications mission, the Dawn Horse Press, which publishes books by and about Adi Da; since 1972, more than 80 volumes have been published. The institution also publishes a number of magazines.

Adidam reports a membership of more than 2,000 members, the majority of whom reside in the United States. There are also members in Canada, Fiji, and various European countries. Centers have been opened in northern California, Chicago, Seattle, Boston, New York, Australia, New Zealand, the Netherlands, and Great Britain. Adidam maintains five sanctuaries, located in Fiji, Hawaii, and northern California. For many years Adi Da lived in Fiji, but he spent the last year of his life primarily at the Mount of Attention, the retreat center in California.

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See also: Enlightenment; Hinduism; Meditation.

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Advent

The beginning of the Christian Liturgical Year in Western churches, Advent marks the four Sundays before Christmas. The word "advent" comes from the Latin *adventus,* which means "coming." This season just before Christmas is associated with the coming of Jesus as Messiah and marks a time of penitence, preparation, and anticipation.

Advent always contains four Sundays, beginning on the Sunday nearest to November 30 (the feast of Saint Andrew the Apostle). Consequently, Advent may begin as early as November 27 but always ends on December 24. If Christmas Eve is a Sunday, the last Sunday of Advent falls on that day, as Christmas Eve begins at sundown.

We do not know when the celebration of Advent was first introduced into the church but the first clear reference to its celebration comes in the sixth century. Prior to this time, we find references in the church fathers about homilies, celebrations, and fasts resembling our current Advent season.

Increasingly, in addition to the element of suffering recognized in Advent observances, the season is marked by a spirit of expectation and anticipation. The faithful express a yearning for deliverance by God from the evils of the world following the pattern of Israelite slaves in Egypt. Part of the expectation anticipates a judgment on sin and a calling of the world to accountability before God.

Four burning candles on the Advent wreath. (Ginasanders/Dreamstime.com)

The Roman Catholic and Orthodox churches have set liturgies for Advent emphasizing these themes. Although less scripted, most other denominations have Advent practices that incorporate similar motifs. The traditional color of Advent is purple, the color of penitence. Purple also symbolizes royalty and is associated with the Advent of the King. As well, the purple of Advent is also the color of suffering used during Lent and Holy Week, connecting Jesus' birth and death.

A wreath of evergreens serving as a stand for five candles is used in most Advent celebrations. Evergreens remind us of eternal life, embodied in Jesus, the Light of the world coming into the darkness. The circle signifies God's eternity and endless mercy. Candles mark the light of God coming into the world. The circle usually contains three purple candles and a fourth pink candle, which is lit on the third Sunday of Advent to signify the joy of anticipation for Christ's imminent birth.

While themes vary from church to church and year to year, the first candle is traditionally the candle of Expectation or Hope. The remaining three candles may be organized around characters or themes as a way to unfold the story and direct attention to the celebrations and worship in the season. So, for example, the sequence for the remaining three Sundays might be Bethlehem, Shepherds, and Angels; or Love, Joy, and Peace; or John the Baptist, Mary, and the Magi. The center white candle is the Christ Candle, signifying his incarnation as the heart of the season. It is traditionally lit on Christmas Eve.

Spreading through North America (from Germany) in the late 20th century was the custom of the Advent calendar. Given to children, the card contains

25 flaps, one of which is opened daily from December 1 to Christmas Day. In the more elaborate versions, the opening of the flap reveals a small gift or piece of candy.

Kevin Quast

See also: Christmas; Eastern Orthodoxy; Lent; Liturgical Year; Mary, Blessed Virgin; Roman Catholic Church.

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Adventism

Adventism refers generally to those Christian religious groups that place a strong emphasis upon the imminent Second Coming, or Advent, of Jesus Christ to bring history to a culmination, but particularly to those groups that trace their history to the ministry of William Miller (1782–1849), a Baptist lay minister in the 1830s in the eastern United States. From his home in New York in the 1820s, Miller began a study of the Bible that led him to conclude that Christ would return in 1843. In 1831, he began to share the results of his speculations with others, and a movement began to gather around his notions.

Miller built his system on projections from easily dated events in biblical history. When Christ did not return in 1843, and especially after 1844 (termed the Great Disappointment in Adventist history), Miller recanted his ideas, but many of those who had been attracted to his basic perspective continued to believe and developed a spectrum of revised timetables for Christ's return and other end times events. The largest group gathered around Ellen G. White (1827–1915), who with her husband James White founded the Seventh-day Adventist Church. Later in the century, Pastor Charles Taze Russell (1852–1916) organized a community of Bible students that in the 1930s evolved into the Jehovah's Witnesses. One of the smaller groups to come out of the Millerite enthusiasms was the Seventh-day Church of God, which in the 1930s gave birth to its most successful representative body, the Worldwide Church of God.

William Miller was a Protestant leader who attracted a large and enthusiastic following by prophesying the Second Coming of Christ between 1843 and 1844. Miller's followers founded the Adventist Church, which later split into such groups as the Seventh-day Adventists and the Advent Christian Church. (Hayward Cirker and Blanche Cirker, eds. *Dictionary of American Portraits,* 1967)

During the 20th century, both the Seventh-day Adventists and the Jehovah's Witnesses became large worldwide bodies with members in more than 200 countries. The Worldwide Church of God seemed destined to follow their success until trouble erupted under

founder Herbert W. Armstrong's successors and the organization splintered to produce the United Church of God, the Global Church of God, and a host of other lesser groups.

J. Gordon Melton

See also: Jehovah's Witnesses; Russell, Charles Taze; Seventh-day Adventist Church; United Church of God, an International Association; White, Ellen G.; Worldwide Church of God.

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Afghani, Jamal al-Din al-

1838–1897

Jamal al-Din al-Afghani, a 19th-century voice for reform in the Muslim world, helped launch a movement that continues to influence the contemporary Muslim world from quite different perspectives, from the modernist to the ultraconservative. Al-Afghani emerged from obscure beginnings. While his name indicates origins in Afghanistan, most scholars currently place his childhood in Persia (modern-day Iran). It is known that his family adhered to Shia Islam and were designated *sayyids* (that is, descendants of Muhammad). Al-Afghani's origins were further obscured by his early travel.

In Iran al-Afghani had been educated in Islamic theology and philosophy. He seemed to have developed a particular liking for Ibn Sima (known in the West as Avicenna, d. 1037). Moving to India during his youthful years, he studied mathematics and the sciences. It appears that he developed his strong dislike for British colonial rule at this time. He concluded that Muslims needed to come together, develop a revitalized Islam that integrated the knowledge of modern science, and present a solid front to the intrusion of the British and other Western governments.

In 1871, he moved to Egypt and spent the rest of the decade advocating political reform. His anti-British views finally led to his being banished in 1879 and he settled in Paris. There, in 1881, he published his first major book, *Al-Radd 'ala al-Dahriyyi* (*Refutation of the Materialists*). A few years later he became reacquainted with Muhammad Abduh (1849–1905), banished from Egypt for participation in the unsuccessful Urabi Revolt (1882). The two, joined by Saad Zaghloul (1859–1927), later Egypt's prime minister, launched a newspaper (*al-Urwa al-Wuthqa* [*The Strongest Link*]) in 1884. Saad Zaghloul would return to Egypt and early in the new century emerge as the leader of Egypt's nationalist independence movement. Many consider al-Afghani the father of Muslim nationalism. At the same time, *al-Urwa al-Wuthqa* became a platform for al-Afghani's view that utilized a rational interpretation in understanding Islam. He would advocate that position in discussion with European intellectuals, including the likes of biblical scholar Ernest Renan (1823–1892), as well as his Muslim colleagues.

Al-Afghani continued to travel in his later life. He gave his services to and received patronage from several governments, including the Ottoman Empire and its Sultan, Abd al-Hamid (r. 1806–1909) and Persia and its ruler, Shah Nasir al-Din (r. 1848–1896). He also at times criticized his patrons as facilitators of the growing European influence in the Middle East, including the Tanzimat reforms designed to modernize the failing Ottoman regime. When the British were granted exclusive rights to control the production and export of Persian tobacco, al-Afghani's initial rejection of the agreement led to the Tobacco Protests of 1891–1892 that included a boycott on tobacco use until the agreement was rescinded. The shah was forced to abandon it.

In 1896 one of al-Afghani's followers assassinated Shah Nasir al-Din. Al-Afghani was arrested by the sultan and forced to live the rest of his life in Istanbul under what amounted to house arrest. He died there on

March 9, 1897. He was initially buried in Istanbul, but in 1944, the Afghan government requested his remains. They were transported to Kabul and placed in a mausoleum inside Kabul University.

In the meantime, his reformist impulse was carried into and through the 20th century by the likes of Muhammad Abduh, Muhammad Rashid Rida, and Abu al-Ala Mawdudi (1903–1979).

J. Gordon Melton

See also: Abduh, Muhammad; Islamism; Istanbul; Shia Islam.

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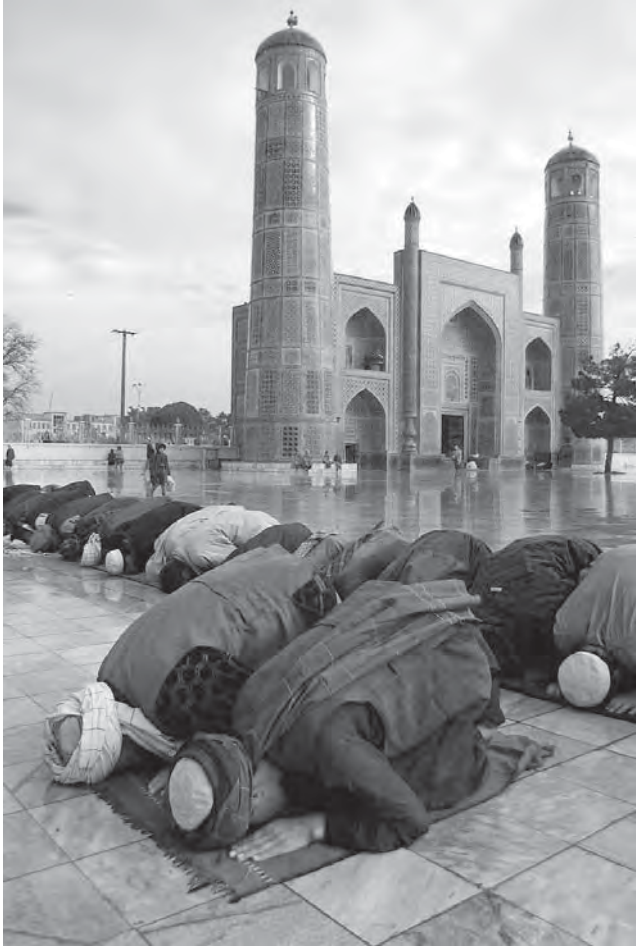
■ Afghanistan

The area constituting the present nation of Afghanistan has been inhabited since prehistoric times, many people using the famed Khyber Pass to make their way in and out of India. Crucial to the delineation of present-day Afghanistan was the imposition of the Duran Line defining the border between Afghanistan and British India. The present border between Afghanistan and Pakistan still follows that line. Afghanistan is completely landlocked, sharing its longest borders with Pakistan and Iran. It is a land mostly of deserts and mountains, covering an area of some 402 square miles (comparable to the state of Texas) with a population slightly above 30 million (2006).

The region was conquered by the ancient Persians in the sixth century BCE and then by Alexander the Great. In the first century BCE the nation of Kusana emerged and became an important stop on the trading route that connected Rome with China and India. Persia returned around 240 CE and was still in charge when the Arab Muslims' Umayyad Empire exploded out of the Arabian Peninsula and quickly moved east to the Indus River. Along the way Kandahar and Kabul fell. In the 13th century, Mongols from the east moved into the region. As Mongol power disintegrated, the region became the target of Persians from the southwest, Uzbeks from the north, and Indians from the southeast. An independent state began to take shape in the middle of the 18th century but was immediately faced with Russian pressure to the north and British designs on the Indus Valley. As a result of the British-Afghan War (1878–1880), Afghanistan lost the Khyber Pass, and a British puppet was placed in the ruler's chair. The British, however, granted to Afghanistan a narrow strip of land that extended eastward to the Chinese border. The country overthrew the British protectorate in 1919, but the former Afghan land incorporated into India (now Pakistan) has remained a source of tension.

Since independence in 1919, forces of tradition and modernization have vied for control, and each has succeeded in different ways. Different leaders have attempted to build modern transportation and communications systems, create industry, and reorganize the decentralized government. Attacks on different customs (women's veils, the dowry system) have tended to alienate secularists from traditional religious leaders. The land has never been able to overcome the tensions between the various religious (Shia, Ismaili, and Sunni Islam), language (Pashto, Dari, and Turkic), and ethnic (Pashtun, Tajik, Uzbek, and Hazzara) factions that control different parts of the country. In the modern context, these different factions have looked to various outside forces for support.

Dominating the last half of the 20th century was the country's relationship with the Soviet Union. In 1979, the Soviet Union occupied the country with claims of a friendship agreement. They did not withdraw until 1988, as the Soviet Union was being dismantled. While the Soviets were present, different factions united in opposition, but each had a different vision of Afghanistan's post-Soviet future. Civil war broke out in the 1990s, and as the various factions vied



Muslims pray at the Rauza-Sharif Mosque in the northern Afghanistan city of Mazar-e-Sharif, February 22, 2002, on the Islamic holiday of Eid al-Adha. This mosque complex is the heart of Mazar-e-Sharif. (AP/Wide World Photos)

for dominance, a new force emerged called the Taliban (a Persian word for "students"). Growing in the south, it captured Kabul in 1994. The major opposition came from what was termed the Northern Alliance, a coalition of ethnic groups (including Sunni, Shia, and Ismaili Muslims). The Taliban had a major victory in 1998 but was unable to gain control of the entire country, leaving it divided between two factions at the beginning of the 21st century.

The Hanafite School of Islam came to dominate the Pashtuns, who in turn were the dominant political force in the country through most of the 20th century. Their traditional territory includes the southern half of the nation. In the center of Afghanistan is the homeland of the Hazzara people, who are Shia Muslims with close ties to Iran. To the north are two other Hanafite Sunni groups, the Tajik (Dari-speaking) and Uzbeks (Turkic-speaking), divided from the Pashtuns by ethnicity and language. The Ismailis draw support from several of the smaller ethnic groups. Like the Tajik and Hazzara, most of the Ismailis speak Dari.

While the various factions were fighting over Kabul, the Taliban emerged out of seclusion. The Taliban movement had grown among students in religious schools that had been established in Pakistan during the days of the Russian occupation. The movement, under the leadership of Mullah Muhammed Rabbani, quickly gained the support of the Pashtun areas of the country and in 1994 moved on Kabul. The Taliban represents an extremely conservative form of Islam and has found an ally in the Wahhabi leadership of Saudi Arabia.

Shia, Ismaili, and Tajik and Uzbek Sunnis, uniting into the Northern Alliance, have opposed the Taliban. At of the end of the 1990s, the Taliban controlled some two-thirds of Afghanistan, while the Alliance held the rest. Neither appeared capable of defeating the other, and a standstill resulted.

The Taliban instituted a traditional Muslim regime in that part of Afghanistan it controlled. It moved to reimpose a spectrum of traditional rules on women.

The area held by the Taliban was also home to a variety of non-Muslim minorities, including Hindus, Punjabi Sikhs, Jews, and a few Christians. All had to conform to Taliban rules, which had become the law of the land.

Prior to the Taliban coming to power there were tens of thousands of Indians (practicing Sikhs and Hindu) residing in Afghanistan. Many left for India or other countries, and that number dwindled to a few thousand, of which approximately 1,700 were Hindus. In 2001, the Taliban announced a program to have the Hindus wear an identifying yellow badge on their clothing. This action brought much criticism, as it appeared to resemble the Nazi imposition of such identifying marks on Jews in prewar Germany. The remaining Indians, Sikhs from the Punjab, took steps to keep their traditional monotheistic worship alive, including the removal of pictures of their gurus from the walls of the *gurdwaras* (temples), so that they would not be considered idolaters.

Afghanistan

Jews have resided in Afghanistan, and in the other countries of central Asia, since ancient times. Toward the end of the 19th century, there were some 40,000. Following the establishment of the state of Israel, a mass exodus began and at the beginning of the 21st century there was only a small community (less than 50 people) left in Kabul. A single rabbi remained to oversee the single Jewish synagogue.

Christianity had a presence in Afghanistan from at least the fourth century. In 425, the bishop of Herat was a noted attendee of the Council of Seleucia (Persia). Christian influence in the area was largely eliminated during the years of Mongol rule (14th century). Missionaries were not allowed into the country, and Islamic law calls for death to anyone who leaves Islam for Christianity. A new Christian presence developed in the 20th century among expatriates working in the country as diplomats or technicians. In 1973, the first Protestant church was erected in Kabul, but it was ordered destroyed two years later. There has been a Roman Catholic chapel and priest at the Italian embassy since 1932.

Buddhism was introduced into Afghanistan in the third century BCE and flourished for many centuries in the eastern part of the country. Buddhist hegemony ended with the coming of the Arabs, and, as in India, over the next centuries it disappeared. There are no Buddhists in Afghanistan today. The Buddhists did leave behind a significant amount of art, including some massive statues of the Buddha. In March 2001, the

Afghanistan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	11,712,000	30,309,000	99.7	3.86	46,815,000	79,248,000
Hindus	100,000	10,000	0.0	–8.19	10,000	10,000
Baha'is	400	15,000	0.0	3.87	25,000	40,000
Christians	8,000	32,600	0.1	35.26	47,400	85,200
Independents	300	14,000	0.0	24.57	25,000	50,000
Protestants	1,600	12,800	0.0	59.67	15,000	30,000
Roman Catholics	2,000	1,100	0.0	1.13	1,200	1,500
Zoroastrians	3,000	3,500	0.0	–0.67	4,000	4,000
Ethnoreligionists	10,000	4,000	0.0	3.87	4,000	4,000
Sikhs	2,000	2,600	0.0	1.42	3,000	3,000
Agnostics	0	6,800	0.0	24.03	10,000	15,000
Atheists	1,600	500	0.0	28.37	1,000	2,000
Jews	200	10	0.0	–12.94	10	10
Total population	**11,840,000**	**30,389,000**	**100.0**	**3.87**	**46,927,000**	**79,423,000**

Taliban leader ordered all religious statues in Afghanistan destroyed. The world's attention was focused on the Bamiyan Buddha, two large stone statues that the Taliban found religiously offensive. In spite of negative world reaction, including significant negative reaction from other Islamic countries, the statues were destroyed.

The situation in Afghanistan was in flux during the late 1990s, but changed significantly on September 11, 2001, when agents of al-Qaeda, an extreme Islamist group, hijacked four commercial jets and crashed them into the Pentagon in suburban Washington, D.C., the two World Trade Center towers in New York City, and a field near Shanksville in rural Pennsylvania. Al-Qaeda had moved its center to Afghanistan in the mid-1990s and had found protection from the Taliban in return for its financial backing of the Taliban in the continuing civil war and in the attempt to impose a strict form of Islam upon the populace. In reaction to the bombings, the U.S. government launched military operations in Afghanistan, directed against not only al-Qaeda and its leader, Osama bin Laden, but also against the Taliban government, which was charged with being an accessory to al-Qaeda's violence.

The military action quickly led to dramatic changes in the balance of power. A new government was installed in Kabul, but pacification of the country proved far more difficult. As this encyclopedia goes to press, U.S. forces remain in the country (2010) and military operations continue. The volatile situation assures that the religious situation in the country will remain in an unsettled state for the foreseeable future.

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See also: Hanafite School of Islam; Taliban; Wahhabi Islam.

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Africa Inland Church

Africa Inland Church is the name of an autonomous church created as the result of the successful missionary effort launched in the 1890s by the Africa Inland Mission (AIM). AIM was begun by Peter Cameron Scott, a white man living on the coast of Kenya. He developed a vision of a line of Christian missionary stations from Mombasa to Lake Chad, their goal being to resist the further spread of Islam in the region. To that end he founded the Africa Inland Mission as an interdenominational Protestant missionary organization in 1895, and shortly thereafter the first station was opened at Nzaui n (or Nzawe), Kenya, about 200 miles from the coast, among the Akamba people. Before he died the following year, he had obtained the support of a number of conservative church leaders in the United States. He was succeeded by Charles E. Hurlburt, who served as general director of AIM until 1927. After a pause to gather new missionary recruits, the work spread across Kenya (including the Masai and the Tugen peoples) and entered Tanganyika (now Tanzania) in 1909. It pushed on to the eastern Congo among the Zande people in 1912, with the assistance of American president Theodore Roosevelt, who gained the permission of the Belgian government. After World War I, the work expanded to Uganda (1918), the Central African Republic (1924), and the southern part of the Sudan. At the same time, financial support for the work spread through conservative churches throughout the English-speaking world.

Coincidental with its work, schools were founded, most notably the Rift Valley Academy at Kijabe, Kenya (the cornerstone of which was laid by Roosevelt in 1906). These schools (now including secondary schools, Bible schools, and a theological college) began to produce an indigenous leadership, which in turn began to generate indigenous support of the growing mission. The church in Tanzania at one point managed more than 300 primary and secondary schools, but these have now passed into the control of the government.

In 1930, AIM was able to drop support of nationals from its budget. In 1943 the mission in Kenya established the self-governing Africa Inland Church, and in 1971 the church assumed control of the mission's other work and facilities. The church established its own missionary board and commissioned its first missionary in 1960. The church in Tanzania became autonomous in 1964. AIM continues to offer substantial support and remains active across Africa.

The church adheres to a conservative evangelical perspective, but where necessary it has joined with more liberal Protestant churches and even the Roman Catholic Church in common cause. This is especially manifest in the Sudan, where it is a member of the Sudan Council of Churches. It has a congregational organization.

The Africa Inland Church, with more than a million members, is the second largest church body in Kenya (the Roman Catholic Church being larger). It is one of the larger churches in Tanzania, with more than 300,000 members, primarily among the Sukuma people. It has smaller memberships in the Democratic Republic of the Congo, the Sudan, and the Central African Republic, though it has a large constituency among the Sudanese. AIM International (AIM International office: 37 Alexander Park Place, Redland, Bristol, UK BS6 6QB) supports more than 300 missionaries in Kenya and approximately 100 workers in adjacent countries. AIM International has an Internet site at http://www.aimint.org/.

The Africa Inland Church in the Sudan became an autonomous body in 1972. At the time it had about 1,000 members. By the middle of the first decade of the new century, it reported some 123,000 members in 180 congregations. It has also joined the World Council of Churches (2001), being among its most theologically conservative bodies.

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See also: Roman Catholic Church; World Council of Churches.

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African Apostolic Church of Johane Marange

One of the largest denominations in Zimbabwe is the African Apostolic Church of Johane Marange (AACJM), known as *Vapostori* (Apostles), estimated to have about a million affiliates in Zimbabwe in 2009, with thousands more in countries farther north. The Vapostori have more affinity with Pentecostalism than most other African Initiated Churches (AICs) in Zimbabwe.

Some early Pentecostal preachers of the South African Apostolic Faith Mission in Zimbabwe wore white robes, carried staffs, shaved their heads and grew beards, and taught Old Testament laws—characteristics of both South African Zionists and of African Apostles in Zimbabwe. Johane (John) Marange (also spelled Maranke) (1912–1963), grandson of a chief, received frequent dreams and visions from the time he was six years old. In 1932 an audible voice told him he was "John the Baptist, an Apostle" called to preach internationally and convert people, to baptize them, and to tell them to keep the Old Testament laws and the seventh-day Sabbath. He spoke in tongues and was

Members of the Zimbabwe Apostolic Faith Church sing praises to President Robert Mugabe at a rally at the Chibuku Stadium in Chitungwiza, 30 kilometers (19 miles) south of Harare, Zimbabwe, June 23, 2000. (AP/Wide World Photos)

given other ecstatic manifestations of the Spirit, and he founded the AACJM on the basis of these revelations. In July 1932 the first mass baptism, of 150 people in the Marange chiefdom, took place. Johane Marange in 30 years preached as far afield as Mozambique, Zambia, Malawi, and central Congo, exorcising evil spirits and baptizing thousands of people, commanding them to renounce traditional ritual practices and witchcraft. Abero (Abel) Marange, Johane's son and successor, held a *Pendi* (a Pentecost festival) in the southern Congo in 1964 attended by 10,000 people, but this was only one part of a deeply divided AACJM region. The AACJM has few rivals among AICs for missionary zeal, spreading to many parts of central and southern Africa, as far as Uganda and even Ghana. Although members may make annual pilgrimages to the Marange chiefdom for the main festival of the AACJM in July, the centripetal nature of an African Zion is not emphasized as it is in Zionist churches.

A unique feature of this church is the widespread setting up of hundreds of Pendi centers, where annual festivals are held in which the church leaders minister and give the sacraments to several congregations gathered together from that district. The AACJM also has a canonical addition to the Bible, containing the visions and personal experiences of Marange, called *The New Revelation of the Apostles*. Apart from the characteristic open-air mass services, shaved heads, beards, staffs, and white robes of Marange apostles, the AACJM also practices night vigils known as *mapungwe*, a practice that has become a feature of many types of grassroots Christianity in Zimbabwe. In a *pungwe*, the AACJM practices rituals that involve walking on fire and picking up burning embers with bare hands, symbolizing the power of the Spirit at the end of the world. Sometimes Marange is praised and sung to as "the king of heaven," but he is not regarded as superseding Christ. When Marange died in 1963, a schism occurred between his sons and his cousin, his eldest son Abero succeeding him as priest, the name given to the paramount leader of this church. Johane's cousin, Prophet Simon Mushati, one of the first Vapostori who had assisted Johane on Pendi rounds, began a new church called the African Apostolic Church, St. Simon and St. Johane. There are now several different churches in Zimbabwe using the name African Apostolic Church and often failing to acknowledge the seminal role of Johane Marange in their genesis.

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See also: African Initiated (Independent) Churches; Pentecostalism; Zionist and Apostolic Churches.

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African Brotherhood Church

The African Brotherhood Church (ABC), predominantly a Kamba church, was founded in 1945 in Nairobi, Kenya, by Simeon Mulandi (1914–1975), a former Salvation Army officer who had received visions about founding a new church. The ABC was a reaction to the missionary attitudes of the time, and most of its first members were dissatisfied members of the Africa Inland Mission, an evangelical missionary organization. Mulandi said that that kind of missionary Christianity meant that "you always had to be apologizing for being an African." Like so many Kenyan independent churches, this church was presumed to be nationalistic and anticolonial from the beginning and was accused of being a front for the Mau Mau resistance movement. It developed independent schools and a "Divinity School" in 1950, and was one of only four African Initiated Churches (AICs) admitted to the All Africa Conference of Churches in 1966. Mulandi himself was dismissed from the church in 1951 for personal misconduct, and his capable administrative assistant Nathan K. Ngala became head of the church, later to be called bishop. He continues to preside over a well-organized episcopal hierarchy.

The church began to expand into non-Kamba areas, but its activities in western Kenya were limited after a Luyia schism in 1952 resulted in the Christian

Brotherhood Church led by Wellington B. Sakwa, who became its bishop. The ABC may be regarded as evangelical: it practices adult baptism by immersion and emphasizes the ministry of all its members, including administration of Communion by lay leaders. This church was one of a few AICs that have officially requested the assistance of foreign Western missionaries. Each church district, with at least 20 congregations, is called a pastorate. Bishop Ngala, like the African Christian Church and Schools, invited the Canadian Baptist Overseas Mission Board to send mission partners in 1979 for an initial period of 10 years, to work mainly in theological and secondary school education under the direction of the African church, and this partnership continues. By 2009 the ABC had some 700 congregations under Bishop Timothy Ndambuki with more than a million members, and had expanded into Tanzania, Uganda, Rwanda, and the Democratic Republic of Congo.

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See also: Africa Inland Church; African Christian Church and Schools; African Initiated (Independent) Churches; All Africa Conference of Churches; Salvation Army.

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African Christian Church and Schools

The African Christian Church and Schools (ACCS) is an evangelical African Initiated Church founded in the Central Province of Kenya among the Agikuyu people in 1948 as the result of a schism in the Africa Inland Mission. African members and North American missionaries differed over the questions of the ownership of church property and the standards of mission school education. Unlike most of the African churches in Kenya, the ACCS did not begin with a dominant charismatic founder, although Elijah Mbutia was president (later called dignitary) of its first General Council until 1966, and it had only two pastors, Joshua Mudai and Paul Gitau. The ACCS was cooperative with the colonial government and was the first African Initiated Church to be admitted to the ecumenical Christian Council of Kenya in 1954. In 1970 this church, like the African Brotherhood Church later, received the first 8 Canadian Baptist missionaries it had invited to Kenya for an initial 10-year assignment; the relationship continues today. Like the Baptists, the ACCS practices only two sacraments, adult baptism by immersion and the Eucharist.

The church has maintained the traditions of its parent mission in matters of faith, church order, and rules of conduct, and has a Bible college that trains ministers to the diploma level. For higher learning, the ACCS sends its candidates to the local theological colleges and to Canadian and U.S. universities. Four health centers for preventive and curative care are run by the church. It is also actively involved in the fight against HIV/AIDS, which is a major challenge for the Kenyan people.

The church now has a moderator at its helm, and operates more than 60 schools, 3 medical centers, a home for destitute children in Gituru, and a theological college in Kigumo. The estimated membership in 2009, now extended to 7 of the 8 provinces in Kenya, was about 140,000. The church is a member of the World Council of Churches.

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See also: Africa Inland Church; African Brotherhood Church; African Initiated (Independent) Churches; World Council of Churches.

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African Church, Nigeria

One of the oldest of the African Instituted Churches, the African Church was founded in 1901 by a group of dissenting members over the continuing all-European control of the Church of England's mission in Nigeria (one of the most successful efforts of the Church Missionary Society). Instrumental in the church's formation were Jacob Kehinde Coker (1866–1945), a lay warden of a congregation in Lagos, and the Reverend J. S. Williams, a priest who would later become the church's primate. As the issues leading to the founding of the church were organizational and administrative, the new church continued the Anglican doctrine and worship. It merely invited Africans into the priesthood and bishopric. After its formation, it developed a more open attitude toward polygamous families than had its parent body.

As presently organized, the church is led by its primate, seen as the leader of the clergy, and a president, viewed as the head of the lay believers. Legislative authority rests with the general conference. The church founded the African Church School of Theology in 1983, which is presently attached to the University of Ibadan, through which its clergy are trained. The church also sponsors two hospitals and other social services.

By 2006, the church had grown to include 108,000 members organized into 720 parishes and 29 dioceses. The present primate is Most Reverend Abraham Onanuga. It is a member of the All Africa Conference of Churches and since 2005 the World Council of Churches.

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See also: African Initiated (Independent) Churches; All Africa Conference of Churches; Polygamy-Practicing Mormons; World Council of Churches.

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African Church of the Holy Spirit

After a Pentecostal revival in a Friends Africa Mission in 1927, a "Holy Spirit" movement among the Abaluyia people in western Kenya emerged, encouraged by North American missionary Arthur Chilson. The Abaluyia were undoubtedly influenced by similar movements among the neighboring Luo, and like them, they called their movement Dini ya Roho. The local church leaders and American Friends mission authorities discouraged the revival and banned public confession of sins and spiritual gifts like prophecy and speaking in tongues.

Chilson did not return to Kenya after his furlough in 1928, and the revivalists, expelled from the Friends mission in 1929, eventually organized themselves under their leader Jakobo Buluku in 1933. Buluku died in 1938 as a result of a violent confrontation between his followers and non-Charismatic Friends. As the movement began to organize, a split on the issue of Sabbath observance in 1940 resulted in the Holy Spirit Church of East Africa (HSCEA), eventually led by

Bishop Lucas Nuhu. The main church to emerge was called the African Church of the Holy Spirit (ACHS), led since 1952 by Kefa Ayub Mavuru as high priest; it was officially registered in 1957, and joined the National Christian Council of Kenya in 1960. This church claimed some 700,000 members by 2009. Several schisms from the ACHS resulted in the Church of Quakers in Africa in 1962 (called the African Church of the Red Cross from 1965), the Gospel Holy Spirit Church of East Africa in 1964, and the Lyahuka Church of East Africa in 1971.

These Roho churches, like the Friends, do not have sacraments of water baptism and Communion, but teach the "baptism in the Holy Spirit of adult persons upon repentance." Rituals for purification from evil precede all church services and must occur before meals and before entering and leaving houses. In common with other spiritual and prophetic churches, these Roho churches reject the use of medicines; wear white robes with a red cross, turbans, and beards; and remove shoes in services. The churches emphasize the freedom and power of the Spirit in their church meetings, with ecstatic phenomena, especially prophecy, speaking in tongues, the interpretation of dreams, and healing. The churches have also spread, mainly through migration, to Tanzania and Uganda.

In 1975, the ACHS and the African Israel Nineveh Church were the first two African Initiated Churches in Kenya and the second and third in Africa to become members of the World Council of Churches.

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See also: African Initiated (Independent) Churches; African Israel Church, Nineveh; Friends/Quakers; Pentecostalism; World Council of Churches.

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African Independent Pentecostal Church

Churches sticking fairly closely to the churches founded by European missions that they came from, seceding mainly for political reasons and claiming their initial membership from mission churches, began among the Agikuyu in central Kenya as popular movements of protest against the colonial seizure of land and, in particular, against missionary attacks on female circumcision, a central political issue. The African Independent Pentecostal Church of Africa (AIPC) and the African Orthodox Church (AOC) began in a climate of increasing demands by the Agikuyu for political independence, expressed by the Kikuyu Central Association, and in a corresponding struggle for schools independent of European missions. By 1929, the Kikuyu Independent Schools Association (KISA) under Johana Kunyiha and the Kikuyu Karing'a Educational Association (KKEA), which had the support of future president Jomo Kenyatta, had been formed to provide such independent education. And yet, after the model of mission education, the independent schools also sought to provide a Christian foundation, and for this they needed ordained clergy.

The request of KISA to the Anglicans in 1933 to allow two young men to receive theological training was met with such stringent conditions that KISA and KKEA were forced to look elsewhere. KISA invited the AOC archbishop in South Africa, Daniel Alexander, to come and supervise the training of their clergy, at KISA's expense. Alexander had told KISA that the AOC was "perpetually autonomous and controlled by Negroes entirely" and that it was "a church of Africans governed by the Africans and for the Africans." Alexander arrived in Kenya in November 1935 and remained there until July 1937, during which time he opened a theological seminary with eight students, seven of

whom were sponsored by KISA and one by KKEA. Before his return to South Africa, he ordained three deacons and two subdeacons.

The newly ordained clergy did not agree among themselves about the organization of their new church. Some, supported by KKEA and including the deacon Arthur Gatung'u Gathuna, wanted to remain in the AOC. Others, supported by KISA, formed a separate church altogether, the AIPC, which adopted the name Pentecostal, not because it emphasized the experience of the Spirit, but because it had clergy appointed by the Spirit and was controlled by the Spirit and not by foreigners. And so, in September 1937, the AIPC emerged from KISA and the AOC out of KKEA. As most African Initiated Churches (AICs) were regarded with suspicion by the British colonial administration, both churches were banned in 1952–1953 during the Mau Mau uprising, and the independent schools were closed. But after independence in 1963, thousands of nominal Presbyterians openly joined the AIPC, which soon had 100,000 members and was led by Archbishop Benjamin Kahihia, one of the original four ordained in 1937. The church is now led by Archbishop Samson Mwangi Gaitho.

By 2009 this church was the largest AIC in Kenya and one of the four largest on the continent, with more than three million adherents.

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See also: African Initiated Churches; African Orthodox Church; Pentecostalism.

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African Initiated (Independent) Churches

In most countries of the sub-Sahara, African Initiated (Independent/Indigenous/Instituted) Churches (AICs) make up a significant section of the Christian population. Although in Africa there are inevitable difficulties with statistics, David Barrett and John Padwick (1989) estimated that from a total of about 42,000 AIC members in 1900, there were some 29 million (or 12 percent of the total Christian population of Africa) in 1985, and by 2000 that figure had at least doubled. Most AIC members are found in southern Africa, Kenya, and the Democratic Republic of Congo and along the West African coast, where the proportion of AICs to the total Christian population is much higher than elsewhere. Whatever the accuracy of the statistics, AICs are undoubtedly a major force in African Christianity today, one manifestation of the shifting of the center of gravity of Christianity in the 20th century from the north to the south. To the consternation of some, this astonishing growth has sometimes been at the expense of older European-founded churches. Living, radical experiments of an indigenized Christianity that has consciously rejected Western ecclesiastical models and forms of being Christian are provided in the AICs.

There are many kinds of AICs, from the earliest "Ethiopian" and "African" churches, which emerged at the end of the 19th century, to the later, more prolific "prophet-healing" and "Spirit" churches, and the most recent Pentecostal and Charismatic churches that emerged after 1970. The birth of the modern AIC movement can be traced to the story of Kimpa Vita (Dona Beatrice) and the Antonian movement in the Kongo Kingdom of the early 18th century, but more immediately in the early "African" churches in West Africa and the "Ethiopian" churches in South Africa at the end of the 19th century. The Liberian prophet William Wade Harris and the Harrist movement that emerged from his remarkable ministry, as well as the ministry of the Nigerian healer-prophet Garrick Braide, influenced the development of a new kind of AIC throughout West Africa, including "spiritual churches" in Ghana and Aladura (praying) churches in Nigeria. Parallel developments took place in AICs south of the

Members of the Zion Christian Church dance during the Easter service in April 1994 at Moria in the Northern Province of South Africa, where up to a million believers gather each year. (Getty Images)

Zambezi, where the greatest proliferation of AICs in the continent is to be found. Zionist and Apostolic churches are found there, the largest of which is the Zion Christian Church, founded by Engenas Lekganyane, and the more unusual but equally significant Zulu movement of Isaiah Shembe, the Nazareth Baptist Church, better known by its Zulu name *amaNazaretha*.

The moving story of Simon Kimbangu and Kimbanguism in the Congo resulted in what is now the largest AIC in the continent, the Kimbanguist Church, Église de Jésus Christ sur la terre par le prophète Simon Kimbangu, and in the rise of Ngunzi ("prophet") churches. Many of these AICs found themselves in violent conflict with both colonial administrations and European missions. Later, the tragic episode of Alice Lenshina and the Lumpa movement in Zambia was an example of an AIC that clashed with the nationalist ideology of a newly independent African nation. In East Africa, and particularly in Kenya, AICs have also proliferated and have become a prominent aspect of Christianity in that region, including the large African Independent Pentecostal Church and several "Spirit" or "Roho" churches. Since the 1960s, AICs have been transplanted and developed in Britain and other parts of Europe, especially those from West Africa. More recent new Pentecostal and Charismatic churches rose up in different parts of Africa in the last three decades of the 20th century, resulting in revivalist and rapidly growing independent Pentecostal or Charismatic churches, some of which propagate a "success" and "prosperity" theology, although forming an increasingly significant part of African Christianity.

Types and Terms The many thousands of AICs today, including the most recent varieties, have become a dominant, as well as the fastest growing, expression of Christianity on the continent. After the European colonization of Africa, a process of religious

acculturation took place as older African religious and social traditions were threatened and partially replaced by new ones. The creative independent African Christian churches that began to emerge at the turn of the 20th century were initially snubbed and persecuted. Western mission church leaders and other observers labeled them "sects" and "nativistic," "messianic," "separatist," and "syncretistic" movements. The term "African Independent Churches" was probably the first acceptable, neutral phrase used for these new movements. Harold Turner (1979) defined "African Independent Church" as "a church which has been founded in Africa, by Africans, and primarily for Africans." Later, many African churches founded by European missionaries became independent of European control, and the term "African Indigenous Churches" was proposed to distinguish between the newly independent churches in Africa and those that had formed autonomous churches decades before. After the African states began to emerge one by one from colonial domination in the 1950s and 1960s, there was new impetus toward the Africanization of Christianity. Many European mission-founded churches began to move toward inculturation and sought to be seen as indigenous. The term "African Indigenous Churches" therefore has also become inadequate, particularly because most AICs are not completely free from foreign influence and cannot be regarded as indigenous in any normative sense. "African Initiated Churches" and "African Instituted Churches" are terms more recently deployed, which avoid these difficulties by simply indicating that these churches were initiated by Africans, and not by Western missionaries. The other terms are still used in the literature.

AICs have often flourished in areas where Protestant missions have had the longest histories. There also seems to be a connection between the number of different Protestant missions in a particular region and the emergence of AICs. In any typology of these movements, hasty generalizations or overlooking obvious differences must be avoided, and the distinctive liturgies and healing practices, as well as the different approaches to African religion taken by different AICs, must be appreciated. The many terms used to describe AICs were coined by European researchers and outsiders, and they are not terms familiar to, or always acknowledged by, the vast majority of AICs themselves —although some may have accepted them for their own purposes. A typology can be no more than a hypothesis that depends on further research for its confirmation or correction, as it may overlook the complexities of the subject or may even distort our understanding of it. Harold Turner's (1979) sage advice was that it is better to think of a typology of *tendencies* and *emphases* rather than of individual religious bodies and movements.

Although there has been extensive literature on AICs over the years, the first systematic and comprehensive regional study appeared in 1948, when Swedish Lutheran missionary Bengt Sundkler published *Bantu Prophets in South Africa*. This landmark publication set the standard for the flood of literature that followed, and few were to attain it. Sundkler's own research was conducted in rural Zululand (now KwaZulu Natal) during the mid-1940s, and he identified two main types of AICs in South Africa—Ethiopian and Zionist churches. Most scholars of the movement during the next 40 years followed Sundkler's basic dual typology from southern Africa and placed the many different kinds of AICs from all over the continent into the two broad categories of Ethiopian or African churches, and Zionist or spiritual churches. In West Africa, Turner followed this twofold distinction between Ethiopian type and prophet-healing type; Zimbabwean-born M. L. (Inus) Daneel made the same distinction between Spirit-type and Ethiopian-type churches. Zionist or Spirit-type is the southern African equivalent of the more appropriate continental terms "prophet-healing" and "spiritual," and it distinguishes prophetic churches, emphasizing the revelation of the Spirit from non-prophetic churches.

It is probably true to say that the dual typology no longer applies to southern African churches, let alone those in the rest of Africa. Nevertheless, in the use of any terms at all, it is important to remember that there are many more "types" of churches than those proposed by researchers, and that the churches themselves often do not recognize the categories given them by outsiders. Furthermore, within every type there are exceptions to the general characteristics—so we have to qualify definitions with terms such as "generally" or "usually." Dividing AICs into types is not particularly

helpful, and what is offered here is a very brief outline of an extremely complicated subject. (Types are described to facilitate understanding of the broad differences between the movements, but such categorization does not do justice to their diversity. Placing AICs into categories results in generalizations that do not accurately reflect the true nature of each church, and that is not an African concern in any case. Today there are so many recognized exceptions to the "types," and so many new churches being created, that any typology can only outline some of the common characteristics of different "types" in an attempt to make this vast multifarious movement more understandable to the outsider. Turner [1979] suggested that such a framework and language was necessary both for comparative purposes and in order to distinguish the essential features of African religious movements.)

The types are not intended to be definitive, however, especially as the movements they describe are dynamic churches under a constant process of change. Three broad categories of AICs, however, have certain common family likenesses that distinguish them from others, and are described briefly in what follows, while the problems with this categorization are also noted.

A deacon of the Ethiopian Orthodox Christian church. (Carolyne Pehora/Dreamstime.com)

African/Ethiopian Churches AICs that do not claim to be prophetic or to have special manifestations of the Holy Spirit, and which have modeled themselves to a large extent on the European mission churches from which they seceded, have been called "Ethiopian" or "Ethiopian-type" churches in southern Africa, and "African" churches in Nigeria. These were usually the first AICs to emerge. The term "Ethiopian" or "African" is not used or recognized by all churches in this category, however. In Kenya, for example, the terms are not used at all for many AICs there, which would be very similar in character to this type. The largest of these AICs there is the African Independent Pentecostal Church, which further complicates the typology, as it is not a Pentecostal church. Nevertheless, the terms "Ethiopian" and "African" are used for want of better ones to describe AICs generally of earlier origin than the other two types described below, and to describe those that arose primarily as political and administrative reactions to European mission-founded churches. For this reason "African" churches are very similar to the churches from which they emerged. They usually practice infant baptism, read liturgies, sing translated European hymns, wear European-type clerical vestments (often black), and are less enthusiastic or emotional in their services than are the "Spirit" churches. They tend to be less prescriptive than other AICs regarding food taboos such as eating pork, the use of medicine, and the consumption of alcohol. Most often not named "Ethiopian" or "African," they originated in secessions from mission-founded churches on racial and political grounds. They were a reaction to the white mission's conquest of African peoples, even though their church organization and Bible interpretation were largely copied from the patterns of those mission churches; sometimes they even include the church's generic name in the church title: "Methodist," "Presbyterian," "Congregational," "Lutheran," and so on.

In southern Africa, the word "Ethiopian" in the church name is more common and had special significance in these countries more heavily colonized than the rest of Africa. Ethiopia, the only African nation that had successfully resisted European colonialism by defeating Italy in war, is mentioned in the Bible as a nation that "stretches out her hands to God" (Psalm 68:32). This verse and the conversion of the Ethiopian court official (Acts 8) formed the basis of the "Ethiopian" ideology that spread in South Africa in the 1890s and may have affected the establishment of these AICs elsewhere. Africans received Christianity before Europeans had, and therefore they had a special place in God's plan of salvation. The "African" and "Ethiopian" churches have declined in the past 50 years and have been somewhat eclipsed by the other, more enthusiastic and more Pentecostal-like churches.

Spirit/Prophet-Healing Churches The "Spirit" or "prophet-healing" churches emphasize spiritual power. They are independent African churches with historical and theological roots in the Pentecostal movement, although they have moved in their own direction away from Western forms of Pentecostalism in several respects over the years, and may not be regarded as "Pentecostal" without further qualification. Like Pentecostals, however, they are churches that emphasize —usually in contrast to "Ethiopian" and "African" churches—the working of the power of the Spirit in the church. Although these AICs differ fundamentally from Western Pentecostal churches, they too emphasize the centrality of the Spirit in faith and (especially) in practice, and therefore have also been termed "African Pentecostal." This is the largest and most significant grouping of AICs and a particularly difficult type to describe, for it includes a vast variety of some of the biggest of all churches in Africa: the Kimbanguist Church and the African Apostolic Church in Central Africa, the Christ Apostolic Church, other Aladura churches and Harrist churches in West Africa, and the Zion Christian Church, other Zionist and Apostolic churches, and the amaNazaretha in southern Africa. These are all churches with hundreds of thousands of members, and, in at least two cases (Kimbanguists and Zionists), millions. Some of these churches are now members of ecumenical bodies such as the different national councils of churches, the continental All Africa Conference of Churches, and the World Council of Churches. In the eyes of those who consider these councils as offering some measure of respectability, these moves are welcomed and give the AICs legitimacy denied them by European churches and colonial powers for so long. But most AICs are not members of ecumenical bodies and are not clamoring to be so. Their legitimacy hails from a belief in divinely appointed leaders who do not feel a need to seek human recognition, and from their time-tested strengths as major denominations in their own right.

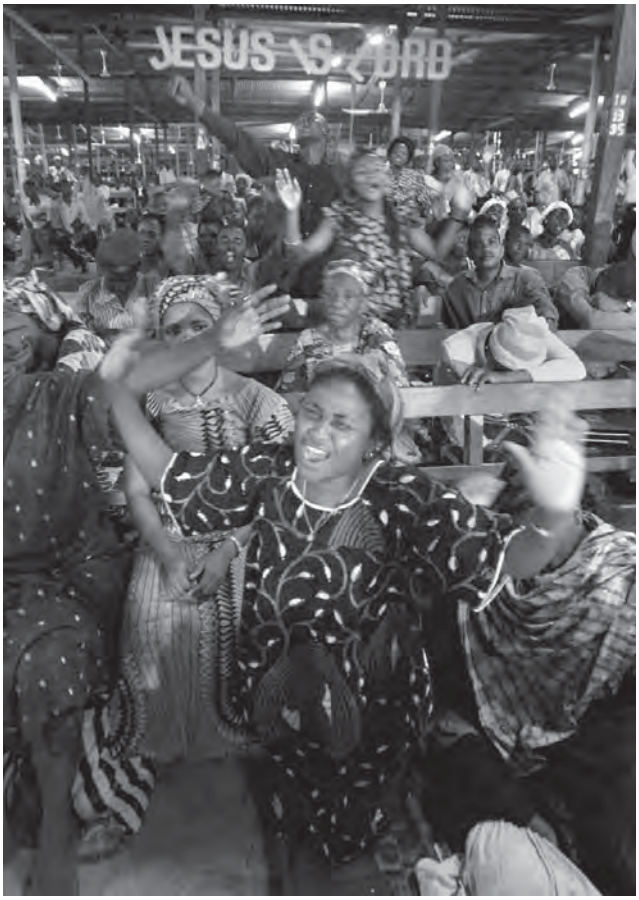
Because written theology is not a priority and is generally less precisely formulated in these churches than in European-instituted churches, the differences in belief systems, liturgy, and prophetic healing practices are considerable. Foundational to these churches are definite theological presuppositions, found more in the practice of their Christianity than in formal dogma. Like the new Pentecostal and Charismatic churches described below, there is an emphasis on healing, although the methods of obtaining healing differ. Whereas other Pentecostals generally will practice the laying on of hands or prayer for the sick, that will often be accompanied in prophet-healing churches by the use of various symbolic objects such as blessed water, ropes, staffs, papers, ash, and so on. This constitutes one of the more obvious differences between other Pentecostals and these churches. There are often strong taboos for members prohibiting alcohol, tobacco, and pork. The attitude to traditional religious practices is generally more ambivalent than in the new Pentecostal churches, particularly when it comes to ancestor rituals, and some of these churches also allow polygyny. But for the majority of these churches across Africa, a clear stand is taken against certain traditional practices such as witchcraft and spirit possession.

For the outside observer, the biggest distinguishing feature of these churches in most parts of Africa is the almost universal use of robes and uniforms for members, often white robes with sashes, and in some cases military-like khaki. These obviously non-African accretions notwithstanding, these churches have possibly adapted themselves to and addressed the popular African worldview more substantially than have other churches, and that is their unique contribution toward

understanding Christianity in Africa. It is in fact this adaptation to and confrontation with African tradition that constitutes at the same time both the challenge and the problem of these AICs to a contextual African theology, particularly when African theologians have taken on board the entire spectrum of African traditional religion without question.

Pentecostal/Charismatic Churches The newer Pentecostal or Charismatic churches are of more recent origin, and may be regarded as "Pentecostal" movements because they too emphasize the power and the gifts of the Holy Spirit. They vary in nature from hundreds of small independent house churches to rapidly growing and large church organizations, such as the Redeemed Christian Church of God in Nigeria led by Enock Adeboye, the Zimbabwe Assemblies of God Africa of Ezekiel Guti, and the Grace Bible Church of Mosa Sono in South Africa, to name a few. Despite their recent origins, some of these churches are already among the largest and most influential denominations in their respective countries, especially in West Africa.

The rapid growth of these churches over the last two decades of the 20th century indicates that a significant number of their members come from both the older European mission-founded churches and from the Spirit churches. There is a strong Western, especially North American, Pentecostal influence in some of these churches, both in liturgy and in leadership patterns, and North American neo-Pentecostal "prosperity" preachers are sometimes promoted. The difference between these churches and new Pentecostal and Charismatic churches in the West is difficult to discern on the surface, except that the leadership is entirely African and more of a local, autonomous nature. Their founders are generally charismatic and younger men and women who are respected for their preaching and leadership abilities and who are relatively well educated, though not necessarily in theology. These churches tend to be more sharply opposed to traditional practices than are the prophet-healing churches, and they often ban alcohol and tobacco, the use of symbolic healing objects, and the wearing of church uniforms. The membership tends to consist of younger, less economically deprived, and more formally educated people. They are often seen, particularly by the older AICs, as mounting a sustained attack on traditional African values.



Parishioners at an all-night Pentecostal mass held by the Redeemed Church of Christ on the Lagos-Ibadan Expressway on October 3, 2003, in Nigeria. Hundreds of thousands of Nigerians, the majority of whom are women parishioners, pray at all night services beginning after work on Friday and lasting until Saturday dawn. (Getty Images)

These are three of the ways in which AICs can be described, but these "types" are by no means exhaustive, nor are they the only way a typology could be suggested. There are hundreds of AICs that do not fit neatly into any of these three "types." Deciding on types is so often determined by the criteria used, and by who does the deciding. What is important is how the churches see themselves. The tremendously rich diversity and creativity of the AIC movement will be illustrated in the various entries throughout these volumes, and this discussion of typology is intended merely as an admittedly superficial introduction to the subject. The

reader, it is hoped, will be able to make evaluations about the complexity of the AIC movement on the basis of internal evidence from the churches themselves.

The contribution that the AICs make to Christianity in Africa is considerable. It includes innovative adaptations these churches make to older African religious beliefs, such as their approach to the phenomena of ancestors, divination, and traditional medicine and healing. The AICs make a contribution to the understanding of issues such as contextualization, inculturation, syncretism, and how Christianity relates to African culture. This contribution is so far-reaching that we may really consider this to be a reformation of at least the magnitude of the Protestant Reformation in Europe, and perhaps a more profound reformation than the European one ever was.

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See also: African Independent Pentecostal Church; Aladura Churches; All Africa Conference of Churches; Christ Apostolic Church; Kimbanguist Church; Harrist Church; Nazareth (Nazarite) Baptist Church; World Council of Churches; Zimbabwe Assemblies of God Africa; Zion Christian Church (South Africa, Zimbabwe); Zionist and Apostolic Churches.

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African Israel Church, Nineveh

One of the most prominent African Initiated Churches (AICs) in Kenya is the African Israel Church, Nineveh, now usually known as the African Israel Nineveh Church (AINC), founded in western Kenya in 1942 by the Pentecostal Luyia evangelist Daudi Zakayo Kivuli (1896–1974). Kivuli associated with the Pentecostal Assemblies of Canada from 1925 and was made a supervisor of schools for this mission. After an ecstatic Spirit baptism experience in 1932, he embarked on an evangelistic and healing ministry officially authorized by the Canadian missionary Otto Keller in 1939, and he was well known among both the Luyia and the Luo. When he was elected liaison leader for the church in 1940, other African leaders did not support him.

Apparently with the blessing of Keller, Kivuli founded his own church organization, called at first Huru Salvation Nineveh and, soon after, African Israel Church, Nineveh. Kivuli took the title high priest, and his home, Nineveh, became the headquarters of the church and the place to which people flocked. The church was registered with the government in 1957.

The AINC has many practices similar to those of other Pentecostal churches in other parts of the continent. Members wear long, flowing white robes and turbans, practice constant singing and dancing, emphasize Spirit possession, observe Old Testament dietary and purification taboos, and have a holy place (Nineveh) where the present archbishop, a grandson of Kivuli, resides. The AINC, like other Roho churches —those with a Quaker background, such as the African Church of the Holy Spirit—is known for its joyful and colorful processions and open air meetings, in which flags, drums, staffs, bells, and trumpets are used in singing to traditional African tunes. Friday, the day of Christ's crucifixion, is declared to be a day of worship together with Sunday, the day of resurrection, and the church places great emphasis on the open confession of sins and daily dawn prayers. Polygamists are accepted as church members, but monogamy is enjoined on all leaders and unmarried members. Alcohol, tobacco, pork, fish without scales, and sexual intercourse on Fridays are all proscribed. This church did not isolate itself as some other Pentecostal churches

had done, but after its first application was rejected in 1957, it joined the National Council of Churches of Kenya and was admitted to the World Council of Churches in 1975.

When Kivuli died in 1974, his wife Rabecca Jumba Kivuli (1902–1988) succeeded him as leader and remained high priestess of the AINC until her retirement in 1983. During her leadership a secession occurred, resulting in a new church called the African Israel Church. Kivuli's grandson, John Mweresa Kivuli II (b. 1960), became high priest in 1983, but from 1991 he has been known as archbishop and has embarked on a process of "modernization." Kivuli II, who completed two theological degrees, explained that his change in title was because the AINC had grown in theological understanding, and now it saw all believers as priests and Christ as the only high priest. The church had some 500,000 members in Kenya in 2009, and although Luyia and Luo people dominate the membership, the AINC has become an interethnic national movement.

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See also: African Church of the Holy Spirit; African Initiated (Independent) Churches; Pentecostal Assemblies of Canada; Pentecostalism; Polygamy-Practicing Mormons; World Council of Churches.

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African Methodist Episcopal Church

The African Methodist Episcopal Church (AMEC) emerged in the social, religious, and political ferment of the late 18th-century United States. Its founder, Richard Allen (1760–1831), converted by a traveling Methodist preacher while yet enslaved, was one of at least two persons of African descent present at the 1784 founding conference of the Methodist Episcopal Church (MEC) (now a constituent part of the United Methodist Church). Just three years later he co-led the movement that came eventually to take form in the founding of the African Methodist Episcopal Church. That body was the first of what are known as the "historically black denominations" to achieve institutional independence. Over the years, it became a major source of advocacy for the social and political elevation of persons of African descent.

The oppressive, discriminatory conditions of life for Africans imported into the United States had the result that this people, who had been of disparate ethnic and regional origins on the African continent, were pulled into a common frame of existential needs and material challenges. The MEC early on distinguished itself among Africans in the Americas by its active evangelistic outreach to them, by the congeniality of its simple style of piety, and by its willingness to admit blacks to certain levels of religious leadership. Nonetheless, the church was not free from discriminatory practices. For instance, the two Methodist congregations in Baltimore, Maryland, had instituted the practice of serving Communion to their black members *after* all whites had been served.

And so, while finding satisfaction in their worship with whites, blacks felt the urge to have devotional time apart, also. Here, in an empathetic atmosphere of mutuality and shared experience, they might find space freely to express their particular concerns and needs and be led in connecting these to the resources of their faith. The first of such separate gatherings among Methodists occurred in 1786 in Baltimore. Then, in November 1787, Richard Allen and other blacks arriving to worship at Philadelphia's St. George Methodist Church were directed to a new gallery seating area. But they took seats in what turned out to be the whites-only

Richard Allen (1760–1831), founder and first bishop of the African Methodist Episcopal Church. (Daniel Alexander Payne. *History of the African Methodist Episcopal Church,* 1891)

section of the gallery. As they knelt for prayer, a church officer approached, insisted that they move, and began physically to remove them, though prayer was still in progress. When the prayer ended, Allen, Absolom Jones, Dorus Ginnings, William White, and several other women and men decided that rather than remain in the face of such indignity, they would leave the church altogether and seek a more fitting and hospitable situation for divine worship.

For several years, this group and those whom they recruited met and conducted religious exercises as part of the Free African Society, which had been formed earlier in 1787 as a mutual aid society, a form of insurance/support organization to address material crises and social and spiritual development.

By 1794, Allen and Jones had raised monies for the erection of a church building. Disagreement among the members of the Free African Society over which denomination they should affiliate with resulted in the formation of two congregations. The structure that had been built and the majority of members became the African Episcopal Church of St. Thomas, which Absolom Jones consented to lead. Allen purchased and remodeled as a worship space an old blacksmith shop, to be the Bethel African Methodist Episcopal Church.

For some 22 years, Bethel functioned as a MEC congregation, with white pastors assigned by the Methodist conference (jurisdictional body). But the assigned pastors treated the congregation rudely. The inability over the years to obtain relief from the conference from this abuse in their own separate facility, combined with a dispute with the conference over the ownership of the church property, led to discussions with other similarly separated black Methodist congregations about the possibility of formal independence. Sixteen clergy and lay representatives of five congregations met in Philadelphia in April 1816 and voted to sue in the Pennsylvania State Supreme Court for legal independence. The suit was granted, and the new denomination was incorporated as the African Methodist Episcopal Church. Daniel Coker, of the Baltimore congregation, was elected the first bishop but declined the next day in favor of Richard Allen.

Home missions began from the first days of the denomination. There was an active effort in the North, but restrictions on the travel of free blacks in the slave South inhibited the work in that area until after the American Civil War. In the trans-Mississippi West, AMEC congregations emerged in each of the territories, most heavily on the Pacific Coast. There were even missions to Native Americans and Mexicans in the Southwest and Mexico.

In 1821, Daniel Coker became the first to undertake overseas mission work, establishing congregations in Liberia and Sierra Leone. Coker's work, however, was not under AMEC sponsorship. Official overseas missions to Africa began in 1824, when the church sent John Boggs to Liberia. In subsequent decades the church sent additional personnel to the work in Liberia and Sierra Leone. In 1864 a Board of Missions was established, and a denominational-level secretary of missions was elected. Though many of the mission initiatives taken by the church from its early days had not been continued due to inadequate support, by 1878

AMEC work on the African continent was permanently established.

In the 1890s, Bishop Henry McNeal Turner (1834–1915) visited West Africa, in part exploring his dream of African American emigration to Africa as the alternative to endemic abuse and discrimination in the United States. While there, he organized annual conferences in Liberia and Sierra Leone. In 1896, in response to appeals from South African Reverend Mangena Maake Mokone for affiliation of his Ethiopian Church of South Africa with the AMEC, Bishop Turner implemented the organization of the work as the Eighteenth Episcopal District of the AMEC. Two years later, the Women's Home and Foreign Missionary Society was established to lend support to missions in Southern Africa. As the 20th century progressed, so, also, did the denomination's work on the continent. There are now six episcopal districts across the African continent.

Whereas the AMEC, practically from the outset, saw a mandate to be in ministry to the people of their homeland, Africa, they also recognized a field of service in the Caribbean. In 1827, the Reverend Scipio Beane was commissioned to initiate work in Haiti. In 1874, the church organized the Women's Parent Mite Missionary Society. Its portfolio included support for the work in the Caribbean Islands and Central and South America, as well as other fields. Under a succession of secretaries of missions, such as the noted L. L. Berry, the work proceeded, ultimately resulting in the permanent planting of the AMEC in Suriname–Guyana, the Windward Islands, the Virgin Islands, the Dominican Republic, Haiti, Jamaica, and Cuba. The annual conferences of those places, along with London, England, constitute the church's Sixteenth Episcopal District.

As with the other large, historically black branches of Methodism, the AMEC through the years has had a particular concern for education. It began one of the first and oldest continuously existing black-run institutions of learning, Wilberforce University, and has maintained numerous other schools, colleges, seminaries, and institutes. The church counts more than 2 million members in 6,200 congregations. It is a member of the World Council of Churches.

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See also: African Methodist Episcopal Zion Church; Christian Methodist Episcopal Church; United Methodist Church; World Council of Churches.

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African Methodist Episcopal Zion Church

The independent African Methodist Episcopal Zion Church (AMEZ Church) grew from the same sociocultural matrix that produced the African Methodist Episcopal Church under the leadership of Richard Allen (1760–1831) in Philadelphia. While contented with their affiliation to the Methodist Episcopal Church (MEC) (now a constituent part of the United Methodist Church), they desired accommodation within that body to their needs and concern, with equal access to membership privileges and to the liturgical and sacramental life of the church, including full ordination. Their proscribed status in the larger society gave particular impetus to their felt need to hold separate devotional services, in addition to worship shared with whites, services that could connect the resources of

the faith to their circumstances as marginalized, often abused Americans.

An African American woman, known to history only as Betty, was among the band of five people who constituted the first recorded Methodist meeting in North America (1766). African Americans contributed toward the construction of the first Methodist meeting-house, to be named the John Street Church, in New York City. It was from this congregation that arose what was ultimately the second major autonomous body of black Methodists. Meeting first informally, under white clergy supervision, the black members of John Street in 1796 requested that they be allowed an official separate meeting, in their own facility. The request was granted by MEC Bishop Francis Asbury (1745–1816). A building belonging to one of the black members was fitted up as a worship space for the new African Chapel. By 1800, another larger, more permanent structure was erected, and in 1801 a congregation was chartered that called itself Zion Church, the name in public records being the African Methodist Episcopal Church of the City of New York.

Still a separate congregation in full communion with the MEC, with white clergy appointed by that body, it might have remained so had not Zion Church been caught up in a controversy of its sister white churches concerning church governance and the ownership of congregational property. Many members in the Methodist congregations desired greater lay participation in denominational legislation and administration. Further, they took issue with the policy of centralized conference ownership and control of all congregational properties. By 1820, the matter came to open legal dispute in the Methodist Conference. Zion Church, which had been granted ownership of its property as one of the terms of its separate status, found itself on the side of the dissidents, who, coincidentally, were led by Zion's white pastor, Reverend William Stillwell (d. 1851). Already disturbed by the continued resistance of the conference to ordaining black clergy, Zion Church was at a point of decision. The resolution reached was to form its own rules of governance, or Discipline, and to move toward full autonomy.

There had been deep dissatisfaction with earlier initiatives by representatives of Richard Allen, sent to New York to recruit members for his Philadelphia-based group, hence a choice was made not to join with the Allenites. Instead, in 1821, Zion joined with another separate New York City body of black Methodists, the Asbury Church, and four other similarly organized groups in New York, Connecticut, and Pennsylvania, to form an independent African Methodist Episcopal Church. One of the early and sustaining Zion leaders, James Varick, was selected in 1822 as the first bishop (bishops then being called superintendents). To establish clearly its identity as distinct from the Philadelphia group of the same name, and in honor of the popular name of the mother church, the General Conference (the national governing body) of 1848 added "Zion" to the denomination's official name.

Though it emerged to independence in New York, many of the AMEZ Church's key judicatory offices and its most enduring educational institutions, Livingstone College and Hood Seminary, came to be located in North Carolina, ultimately the seat of its numerical strength.

Like the AME Church, the AMEZ Church experienced slow early growth, partly as a result of the restrictions imposed by the South on their evangelization among the enslaved, which encompassed the great majority of the black population. Thus it was that with Emancipation, the church experienced a major swelling of its ranks. The work of recruitment among the emancipated was led by Bishop J. J. Clinton (1823–1881), but the impetus for it came from Mrs. Melvina Fletcher, who challenged Bishop Clinton to proceed with this task, which had been assigned to him, and who raised the funds to underwrite the work.

Meanwhile, by the mid-19th century, energetic, highly capable pioneers such as the Reverend John J. Moore began extension of the church's presence to the U.S. Far West. By century's end, Calvin C. Petty (1849–1900), Thomas H. Lomax (1832–1908), and Alexander Walters (1858–1917) (all, like Rev. Moore, later to become bishops) were among those who had continued the westward expansion, including the organization of AMEZ annual conferences in the Southwest and Far West.

The AMEZ Church holds the distinction of being among the first of the independent black denominations to fully ordain women, conferring deacon's orders

upon Julia A. J. Foote in 1884 and upon Mary J. Small in 1895. Reverend Foote was ordained elder in 1900.

The AMEZ Church had been active in its participation in the Underground Railroad's conveying of escapees among the enslaved to freedom in Canada. Following through on that ministry, the church extended its full ministry services to this black Canadian population. Work in Canada proceeded, and by 1856 a British North America Conference was established. But the black population of Canada dwindled, and the church found itself with insufficient resources to sustain the work properly. So in 1864 the recently established conference was merged with the New England Conference.

Meanwhile, in the United States, the church pursued a commitment to the civil and social advancement of African Americans. Counting among its membership such noted historical 19th-century personages as Frederick Douglass, Harriet Tubman, and Sojourner Truth, the church forthrightly owned its role in social advocacy and on into the 20th century dubbed itself "the freedom church."

Casting broadly its mission attention, AMEZ work was initiated on the African continent in 1878, when the Reverend Andrew Cartwright formed a congregation in Brewerville, Liberia. In 1880, the General Conference organized the General Home and Foreign Board and the Ladies Mission Society to support the work of foreign missions. In 1896, the church appointed the Reverend John Small (1845–1905) as bishop to Africa. Bishop Small focused on training local leadership for the African work, rather than recruiting black Americans. Small was successful in establishing the AMEZ Church firmly in the Gold Coast (present-day Ghana). Bishops and missionary workers who followed in the path opened by Cartwright and Small extended the work along the West African coast from Liberia to Nigeria, and into South Africa.

Back in the Western Hemisphere, there had been intermittent initiatives to the West Indies and South America. As early as 1856, a church had been established in Demerara, followed a few years later by work in Haiti. By 1899 there were also congregations in Santo Domingo. The 20th century saw further development in the West Indies, with Annual Conferences formed in Guyana, the Bahamas, the Virgin Islands, and Jamaica. Congregations were also established in England.

At the beginning of the 21st century, the AMEZ Church counted some 1 million in its membership, with 3,000 congregations located on every continent, with the exception of Australia. It is a member of the World Council of Churches.

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See also: African Methodist Episcopal Church; Christian Methodist Episcopal Church; United Methodist Church; World Council of Churches.

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African Orthodox Church

The African Orthodox Church is one of several churches that have originated in America but experienced its greatest success outside the country of its origin. The church was founded by George Alexander McGuire (1866–1934), formerly a priest in the Episcopal Church. He had risen as far as an African American could in

that church at the time, and in 1919 he left the church and founded the Good Shepherd Independent Episcopal Church. He subsequently sought consecration as a bishop in order to found a church with apostolic succession that would be led and controlled by people of African descent.

McGuire was consecrated in 1921 by Joseph Rene Vilatte (1854–1929), then head of the small American Catholic Church, who had received his orders from the Syro-Jacobite Church of Malabar. McGuire was then installed as the first bishop of the new African Orthodox Church, a church that was orthodox in faith and practice but not in communion with the Ecumenical Patriarchate or other canonical orthodox bishops.

The church found an immediate response, primarily with the community of expatriate West Indians then residing in many American cities. Within two years congregations had been established in Brooklyn, New York; Pittsburgh, Pennsylvania; New Haven, Connecticut; as well as Nova Scotia, Cuba, and Santa Domingo. Additional congregations, including one in the Bahamas, soon emerged.

Following McGuire's death, the church has experienced a bumpy course in the United States. There were several schisms, finally healed in the 1960s. In the 1980s, there were 17 parishes, but the number declined through the 1990s.

The African branch of the church began in 1924 when several members of the African Church left to found an independent body. The leader of the group, Daniel William Alexander (1883–1970), the son of a West Indian immigrant to South Africa, learned of the existence of the African Orthodox Church and in 1927 traveled to the United States, where he was consecrated as bishop (and later elevated to archbishop). Upon his return to South Africa, he established his headquarters in Kimberly. He traveled the countryside establishing churches both across South Africa and in Kenya, Uganda, and Rhodesia (now Zambia).

The amiable relationship between the African and American branches continued through the years, and in 1960 the international leader of the church, Patriarch James I (William E. J. Robertson), traveled to Africa to consecrate the successors of the aging archbishop. While there, the patriarch ordered Alexander to resign in favor of one of the newly consecrated bishops. The break caused by the incident was healed soon after Patriarch James's death in 1962, and Wafter Mbina succeeded Alexander. However, in 1963, Alexander suddenly reasserted his leadership, broke with both the American church and Mbina, assumed the title of patriarch, and reorganized his following as the African Orthodox Church in the Republic of South Africa. It is that church that has survived to the present. He was succeeded by his godson, Daniel Kanyiles (Patriarch James II). In the 1970s, the church reported 20 parishes in South Africa.

The work in Uganda had begun in 1929 when Ruben Spartas, an Anglican, heard of the African Orthodox Church. In 1932 he obtained ordination from Bishop Alexander, but the following year came to the conclusion that the African Orthodox Church was not fully Orthodox and brought his work under the Greek Orthodox Patriarchate of Alexandria and All Africa, which already had work in the region. The group (some 7,000 strong), however, broke away from the patriarch of Alexander in 1966 and formed the African Greek Orthodox Church.

Early in the 1930s, Alexander spent more than a year working in Kenya, raising a constituency and ordaining two priests. This church ran into trouble in 1952 when it was associated with the Mau Mau terrorism. Its schools were closed, and it was not allowed to conduct public worship. When the ban was lifted in the 1970s, the remaining Orthodox believers transferred their allegiance to the patriarch in Alexandria.

The American branch of the African Orthodox Church has its headquarters in New York. Its current metropolitan primate is Archbishop George Walter Sands. There are some 5,000 members in a dozen congregations scattered across the country from Miami to San Francisco.

African Orthodox Church
International Chancery, Holy Cross Cathedral
122 West 129th St.
New York, NY 10027

J. Gordon Melton

See also: Ecumenical Patriarchate/Patriarchate of Constantinople; Greek Orthodox Patriarchate of Alexandria and All Africa; Syro-Jacobite Malabar Catholic Church.

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African Protestant Church

The African Protestant Church originated within the American Presbyterian mission in Cameroon in the 1930s. In 1921 the mission (now the Presbyterian Church of Cameroon) had founded a Bible school (now Dager Theological School) at Bibia. Students were trained in German and then, if deemed worthy, sent to Europe for further training. In 1934, some pastors led by Martin Bambba Minkio and working among the Ngumba people demanded the use of their native language. They left the mission and established an independent church. The church quickly received some 2,000 members from the mission.

Originally the church was named Église Protestante autochtone, but the name was subsequently changed to Église Protestante Ngumba and more recently assumed its present name, in French, Église protestanteafricaine. The church has remained small (some 10,000 members in 32 congregations in 2005), but has become a member of the All Africa Conference of Churches and in 1968 the World Council of Churches. It is headed by the church synod.

African Protestant Church
BP 6754
Yaoundé, Cameroon

J. Gordon Melton

See also: World Council of Churches.

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◆ African Traditional Religions

The term *indigenous* is inadequate, but refers to African societies with a "traditional" religious and cultural orientation with many common characteristics. African peoples do not have the same traditional religious ideas or philosophy, and the existence of common characteristics must be proved through systematic comparative analysis. Any suggestion that there is a "unity" of African indigenous religions must be limited to considering common themes in systems that are often quite different. There are wide divergences between religions, which sometimes develop in isolation from each other. Each "common" phenomenon belongs to a complete whole, which is itself from a unique cultural, historical, and religious context. In this essay we must make generalizations with their accompanying dangers of misrepresentation, although in the indigenous religions of sub-Saharan Africa there is a great degree of affinity. These religions have weathered the ravages of time and the influences of external religions and cultures, and certain expressions of beliefs that have endured for many centuries still persist, even in urbanized and "secularized" societies. When these beliefs come into contact with an imported religion, such as Christianity or Islam, they often remain unaltered or may fundamentally change the character of that religion.

The term *animism*, from the Latin *anima* ("breath" or "soul") was popular in nineteenth-century Europe and is the belief that natural objects or phenomena possess a soul. At best, this idea of a pervasive soul describes only one aspect of African religions and this term, together with "primitive" and even "primal" (basic or primary), should be abandoned. A more satisfactory way of describing African indigenous religions might be to use three interdependent and overlapping terms: (1) *theism*: the belief in a Supreme Being

and (sometimes) lesser gods; (2) *spirituality*: the belief in a spiritual world, including ancestors; and (3) *dynamism*: the belief in power working through objects and available to people.

Theism: God and Lesser Divinities Almost all African religions posit the idea of a single God, a supreme creator. The term *polytheism* (many gods) is a difficult one to sustain in Africa, and writers like Idowu have suggested that an "implicit" or "diffused" *monotheism* is true of African religions. This theism is ambivalent: the Supreme Being is at the same time very near (immanent) and distant (transcendent). But writers like Mbiti have pointed out that the two attributes of God's transcendence and immanence are complementary, and that transcendence cannot be emphasized to the exclusion of immanence. African observers acknowledge that God in traditional religions is predominantly transcendent, which usually means that for most of the time the Supreme Being is remote from everyday affairs. Because of this, he/she (usually male) does not interfere with or harass people, and therefore is regarded as "good." But because of his/her simultaneous nearness, sometimes people live in dread of an unpredictable God who may cause calamity and distress, including affliction, misfortune, diseases, death, and national calamities.

There are no atheists in African religions. Most peoples had a unique name (sometimes several) for a Supreme Being before the introduction of Christianity or Islam. Often one name, or a derivative of it, reappears among different peoples. Although there is widespread belief in a Supreme Being, usually a creator God, most divine functions have been delegated to other beings, lesser gods, spirits, or ancestors. In places where Christianity or Islam predominate there is a stronger belief in monotheism at a popular level, and vaguer traditional ideas of a Supreme Being have been replaced by a definite belief in a monotheistic God. The Supreme Being is a being with personal attributes (although not human) and isolated from other spirit beings. Often the Supreme Being is also the first ancestor and essentially the same name or root word is used for *God* as for *ancestors*. Sometimes the name for God is associated with both the ancestors and with a place where he is believed to live. In these cases the distinction between *God* and *ancestor* is maintained by the use of different noun classes. In some cases the name for God is a locative related to the place where the spirits live. Usually the Supreme Being is believed to live in the "sky" or "heaven" (in most African languages there is no differentiation between these two words), but some peoples situate him under the earth, where the spirits live. In Yoruba (Nigeria), *Olorun* is "owner of heaven," and in many religions the word for *God* is synonymous with *sun*, and sometimes with *rain*. These ideas indicate that the sun, the rain, the sky (heaven), and other natural phenomena are manifestations of God and among some, God is sometimes identified with nature. In west Africa, the male deity in the sky sends rain to fall upon the female deity, Mother Earth. The Ashanti venerate the Earth Goddess Asase Yaa, as the earth is closely related to the fertility of the Ashanti people as well as being the resting place of their ancestors.

The activity most commonly attributed to the Supreme Being is that of creation, and many of the names for God describe God as creator, molder, and maker. Every new institution and birth is attributed to God's power. However, it is often felt that God has withdrawn from creation usually as the result of some human (or animal) blunder or by God's arbitrary decision, and usually God does not do anything any more. Thus we have the view that the African "high god" is a *dues otiosus*, a passive, inactive God. It is true that many African peoples no longer are able to say who or what God is. Seldom is God worshipped directly, and shrines, altars, temples, or priests do not exist. There is no feeling of guilt in the sight of God and therefore there is no need to try to appease God with gifts or sacrifices. There are exceptions to this general rule, and among some peoples sacrifices and prayers are addressed to and shrines and priests devoted to God. As long as God provides rain, harvests, health, possessions, and children, everyone is satisfied. Nevertheless, God sustains all life, and if he/she chooses to withdraw provisions, then people may have to entreat God. But God is normally too far above humanity to be concerned with their daily affairs. There is no spontaneous longing for God and no desire to enter into relationship with God—religion is practical and material rather than mystical or spiritual.

Nevertheless, belief in the Supreme Being is a central feature of these religions, and it would be wrong to emphasize the remoteness and inactivity to the exclusion of the simultaneous nearness and unceasing activity. God stands behind everything, is mentioned in many proverbs and myths, and is called on in times of crisis. Terrifying and unexplainable natural phenomena (such as storms, earthquakes, lightning, fire, and epidemics) are often attributed to God, who is invoked to account for these otherwise unexplainable things. The basic conception is that God is "good," but this seems to mean that he/she is neutral and does not hamper, irritate, or interfere with humans, and therefore humans should not interfere with God and may ignore him/her. If they do "interfere," this might irritate God and lead to punishment. When God does intervene, a person may never know what God is going to do, and thus there is a strong undertone of fatalism. God becomes arbitrary and unpredictable, merciful or merciless, as God chooses. The comforting thought for those faced with inexplicable events is "God has done it," "it's God's will," or "God knows" (but we do not understand).

Some African peoples, especially in west Africa, have a belief in a pantheon or hierarchy of divinities. They are often associated with some aspect of nature or life, and thus are sometimes called "nature spirits." They have many human characteristics: they can become hungry, jealous, angry, and so on, and people must always endeavor to remain on good terms with them. Some of these divinities used to be human beings, others were created by God or appear as God's wives or children, and some are regarded as more powerful than others. Among west African peoples (unlike most other Africans), there are a great number of divinities and spirits that appear to be personifications of the Supreme Being. But these "gods" are more limited than the Supreme Being and bear a generic name that is not applied to God. Thus, about 1,700 Yoruba divinities are called *orisha*, a term never used to refer to God, which is *Olurun* or *Olodumare*. These divinities, like ancestors, often function as servants and intermediaries of the Supreme Being and are often represented by wooden or metal images. The Yoruba *orisha* are headed by *Orisha-nla* or *Obatala*, the one who gives riches or poverty, strength or deformity. *Ogun* is the god of war, *Shango* the god of storms and the anger of *Olurun*, *Shopona* the power of smallpox and fever (*Sapata* among the Ewe in Benin), *Eshu* the power of mischief, *Olokun* the sea god, and so on. The Yoruba pantheon has reappeared in the Caribbean and in Brazil. The divinities derive from the creator and have no existence or authority in their own right. In west Africa, sea deities and many river deities are important. Sky gods distinct from the Supreme Being also exist. The Ewe have twin gods *Mawu* (male) and *Lisa* (female) with fourteen children who become gods of natural phenomena associated with the sky: thunder, lightning, rain, etc.

African societies have myths about the beginning of time, which often reveal beliefs about creation and a supreme creator. These myths are passed on orally from generation to generation, providing fundamental explanations for the order in the universe and society established by a creator, and sometimes explaining why God has "gone away" from creation. Some myths associate human origins with a tree, others tell of the first person's formation out of clay or out of a hole in the ground or a marsh. Others attribute human origins to the knee or leg of a divine being, or to being brought from heaven to earth. The Akan myth (Ghana) has God creating an orderly universe: first the sky, then the earth, rivers, waters, plants, and trees. After that, humans were formed and animals made for them, and nature spirits were formed to protect them. According to many myths, humans originally lived in a state of indescribable bliss, immortality, and unimpeded fellowship with God. Although God lived in heaven, heaven was closely connected to earth at the beginning. God provided all the necessities of food and clothing for people in a paradise and taught them how to till the ground, make beer, hunt, and cook. But this paradise did not last, and after some time God withdrew from people. This withdrawal is not usually attributed to human sin or offence, but to some mistake —although there are some exceptions where myths relate the presence of sin and disobedience. In most of these myths humans are innocent victims of tragic circumstances. Myths go on to explain how people lost their immortality, again through an unfortunate accident. The most common myth in Africa concerns the animal messenger (often the chameleon) who was sent

to people with news of immortality or resurrection. But the messenger dawdled on the way, forgot his message or garbled it, stuttered in delivering it, or had his parcel of new skins stolen by the snake (which explains why snakes can have new skins every year). But the most common version of the myth is that the first messenger was overtaken by a second one (often the lizard) whose message was that people would die. The result is irreconcilable separation between humanity and the creator.

Dynamism: Power and Power Specialists Practices associated with the so-called "manipulation of power" ("dynamism") are intimately related to religious practices. The dependence on the Supreme Being, the gods, spirits, or ancestors is revealed in resorting to the "dynamism" specialists for solutions to problems. Africans believe in power, which may reside in charms, amulets, beads, medicines, words, names, and various other inanimate objects. Possessing this power enables people to do supernatural things or to prevent evil from occurring, and so people long for more of it. The greatest disaster possible follows the losing of power. Illnesses, suffering, disappointments, exhaustion, injustice, oppression, and failure are all regarded as a lessening of power, and so everything possible is done to avoid its loss and to promote its increase. The Supreme Being is seen as the source of all power, but this power has no dualism—God can use his power for good or withhold it, resulting in evil. There is a personal quality about the power residing in people, intimately linked to the ancestors and the ongoing life of the community. The interrelatedness between magic, power, and the ancestors is shown in the diviner's capacity to make "magic," ascribed to the power of the ancestors residing within. Life and existence or being itself is inextricably tied up with power. To live is to have power, to be sick or to die is to have less of it. These concepts are not always held by all people in these societies, they sometimes depend upon the level of cultural and technological development, and whether people are in a rural or an urban environment. In these different contexts, although power is sought earnestly, it acquires different meanings.

The principle behind the use of magic and divination in Africa is the ability to strengthen or weaken another person's power through the manipulation of the power of non-human things. In order to obtain power, people make use of charms and medicines, and consult diviners or "witchdoctors," healers, prophets, and mediums. These specialists, who have undergone a long period of training by their elders, use their power for the good of the local community, particularly in providing protection against the illegitimate use of power, the work of evil sorcerers or witches. And so, whenever the lessening of power results in problems, it is usually necessary for people to consult such specialists in order to receive more power. These specialists have power to discern the wishes of the ancestors and to act as protectors of society. They must be heeded, for one who does not follow their instructions courts disaster. The diviner is able to diagnose the cause of the affliction and will usually prescribe some ancestor ritual and sometimes give protective medicines and strong charms to overcome this unseen evil force. The specialist often seeks to discover the source of the trouble and *who* sends it. The answer to the question of who sent the problem takes different forms, but usually involves one of five possibilities that the adversity comes from: (1) an evil wizard; (2) an offended ancestor; (3) the breaking of a taboo; (4) God; or (5) the personal guilt of the sufferer or someone close to her or him. The specialist will be concerned mainly with the first three causes.

These specialists are believed to use their power for the good of the community, and function as doctors, counselors, and pastors at the same time (often the most influential people in the whole community with an all-encompassing mandate). They explain the mysteries of life and death, convey messages from the spirit world, heal sicknesses, give guidance in daily affairs, protect from dangers seen and unseen, resolve quarrels, promote fertility, act as "agony aunts" in affairs of the heart, and ensure success and prosperity in all areas of life. They are in opposition to the evil wizards, who are to be feared and avoided. Sorcery and witchcraft are to be overcome by the strengthening of people through the use of more powerful medicine or magic. In many African languages, different words are used to distinguish between the "good" diviner on the one hand and the enemy of society, the sorcerer or witch, on the other.

Divination is still widely practiced all over Africa, not least of all in urban areas. It is often intimately associated with the ancestor cult, since diviners are traditionally believed to be possessed by ancestors. There are diviners in urban areas throughout Africa whose techniques may differ from rural diviners and who may even consider themselves Christian, although usually they are not. Their healing power is specifically not Christian, coming directly from guiding ancestors, although today the influence of Christianity has contributed to the syncretistic views of many diviners and prophets regarding their source of power. The manipulation of power (magic) may be homeopathic or contagious. The former is based on the principle that power can be harnessed by analogous or imitative actions such as causing smoke to symbolize clouds and produce rain, or piercing a so-called "voodoo doll" in the likeness of a particular person to produce the same effect in that person. Contagious magic likewise is based on the idea that everything closely associated with a person, such as hair, nail clippings, urine, saliva, dirty clothes, and so on, may be used by someone else to do that person harm. The power resident in material substances collectively known as "medicines" is interrelated with the power resident in people and can be used to support that power. Medicines are therefore not exclusively curative in a western sense, but are powerful substances that can be legitimately used for a wide variety of beneficial purposes such as fertility, success, courtship, protection, and even the changing of personality, and also to combat sorcery and witchcraft. These medicines contain (or are) power, which should be used for the benefit of the community, but they are also used illegitimately to harm people or to reduce their power.

Very often there is also the unseen evil and antisocial force of the sorcerer, who has too much power that can be selfishly used to harm others and must be counteracted with a more powerful force. In some African societies a distinction is made between two kinds of wizard. Sorcerers deliberately use medicine against their victims and are the personification of evil in the community. If such a person is discovered or smelled out, there is only one remedy, total extermination by the whole community. The second kind is witches, who are usually female and use medicines and/or some psychic act, usually inadvertently and unconsciously. Witches are believed to leave the bodies of women while they sleep to meet other witches at certain places. They fly around on the backs of birds, fireflies, sticks, and other objects, or they change themselves into owls, bats, or hyenas. They seek to enter other people's bodies and suck out their power. The wizard can sometimes only succeed with an evil intent if some kind of access to the victim is gained through the latter's protective ancestors.

Some make a distinction between Asian shamans who "travel" to cosmic worlds in a state of trance (ecstasy) and African healers who are possessed by guiding ancestors, also resulting in a trance. These are probably different explanations of the same phenomenon, consistent with their own religious contexts. Whether we refer to a shaman or a diviner, both exhibit similar characteristics as spirit mediums. They can be male or female persons who, as a result of a disorientating illness, believe themselves to be called to be healers. After initial resistance to this calling, they accept it and undergo a prolonged period of training often in isolation, usually with an experienced diviner or shaman, and the training ends with a symbolically rich initiation ceremony. Thereafter they enter into periods of purposeful ecstatic communication with the spirits by means of trances or seances, with ancestors or other spiritual entities accepted in their religious contexts, in order to bring health to others and harmony between the community and those spiritual entities they represent. African healers exhibit many similar characteristics to Asian shamans. There are many kinds of healers who divine through wooden divining slabs, shells, or through ancestors or alien spirits, and are distributors of appropriate medicines. This is true whether they are herbalists or diviners/spirit mediums. As long as there is belief in the power of spirits and evil sorcery, the healer's enhanced position as pivotal to the well-being of the community is guaranteed. The healer is called to this position by recurring healing dreams followed by illness, which is sometimes a mental disturbance. Periods of withdrawal and resistance then follow, after which the novice healers accept the calling and enter into training, which involves observing a number of taboos. They must receive their guidance from a spirit or ancestor if

they are going to succeed as professional specialists in the spirit world. Various healing techniques and methods used include using herbs, throwing bones, stones, or nuts to divine, and relying on dreams or other forms of communication with guiding ancestors. To increase the power of their patients, specialists use a wide variety of objects: amulets, necklaces, powders, tattoo markings and face painting, incantations, forked sticks, horns, calabashes, and so on. These are all symbols of power intended either to protect or to promote health, happiness, and success. Many healers are also herbalists, with detailed and intimate knowledge of the use of herbs, roots, and other plants as medicines to protect or restore life. In Africa it is not always possible to distinguish between a therapeutic "herbalist" and a diagnostic "diviner," because most specialists use both methods in treating patients. In many of the independent African Initiated Churches, the prophet-healer has taken the place of the traditional healer, and the use of healing symbols with parallels to traditional healing methods is one of the central and most important features.

Spirituality: Ancesters and the Spirit World Rituals concerning ancestors are the center of many African religions, and this practice is still important for many Africans converted to Christianity. The operating principle is the ancestors' presence and moral influence in the community of which they are part. Ancestors usually manifest themselves through dreams, sicknesses, and other misfortunes. All African peoples take dreams seriously, although not all dreams are sent by ancestors, as these can always be recognized. Africans usually recognize a message from the ancestors by means of a visible manifestation of the dead person in their dreams. It is only when the meaning of a recurring dream is unclear that the diviners are consulted for interpretation. But when an ancestor appears in a dream, the meaning is usually clear enough. Ancestors are limited in that their influence is mainly restricted to their kin of the same lineage. Usually in African societies these will be their patrilineal descendants (male and female), although sometimes an ancestor can even be a younger relative who has predeceased one (hence the inadequacy of the term "ancestor"). The ancestors visit their living kin from time to time by means of various signs that are interpreted by the family—the most common (besides dreams) being an onslaught of different sicknesses and delay in conception. Various unfortunate and fortunate occurrences will be ascribed respectively to the ancestors' displeasure or their favor. Their main benevolent function is that of protection. If they are neglected (for their main need is to be remembered), then they are capable of unleashing destructive powers on the family concerned. In this respect, ancestors are causative agents of both good and evil. Having protective powers, their exercise of these powers results in good, the withholding of them in evil. Furthermore, the direct actions of their surviving kin, particularly in ritual acts of remembrance or the neglect of such acts, has direct bearing on the conduct of the ancestors.

Ancestors are conceived of as elevated people. Although they are approached with the respect due them as the older and wiser ones of society, it is doubtful whether this approach is the same as that given to God. In other words, such terms as ancestor *worship* or even *veneration* are inaccurate. Of course, the ancestors are known to be dead and therefore they are not the same as living people. They are generally believed to be less fortunate than the living; and because of their limitations, having more power than the living compensates them. African peoples, however, who pray to ancestors also pray to living people. In African societies, elders are believed to have more power and therefore require allegiance from the younger ones. Ancestors are conceived of as quite distinct from the Supreme Being, although they are thought of as nearer to God than are living people. Contact with ancestors on the part of the living is usually made through offerings and ritual killings, which occur when the ancestors are believed to be hungry; essentially, a ritual killing is to participate in a communal meal with the ancestors. People must continually see to it that the ancestors are fed. Thus, apart from ritual killings, beer is poured out for them and food left in the pot. The ancestors are sometimes thought of as unpredictable, capricious, and prone to anger and jealousy, and if they are thought to behave like this they may be scolded. Although ancestors are primarily for the preservation of the family, they are also a threat and are therefore to be feared. No one can ever be sure what they are going to do or not

do next. In practice there is an intimate personal relationship between the living and the departed. Supplicants may make suggestions to the ancestors of acceptable alternatives to the course being followed by them, and respectfully request a change in attitude. The language is usually that of polite everyday speech, the address of people to their seniors.

Ancestors are believed to enter into individuals and to use them as mediums of communication. Some African diviners are specialist spirit mediums and are mostly women. Such spirit mediums are "possessed" by ancestors in order to communicate with the living. Various things happen that show that a medium is possessed. Usually she goes into a trance, accompanied by various ritual activities of the people around her, such as singing and dancing. The onset of this trance is accompanied by trembling, rolling of the eyes, falling down in a fit, or supernatural feats, after which the medium begins to speak with the "voice" of the ancestor. After the trance is over, the medium returns to normal. The people inquiring of her are thereafter to carry out the instructions of the ancestor as interpreted by the medium. Spirit possession usually means that a spirit temporarily enters into people and displaces their ability to control themselves while being possessed. Among the Shona and many other African peoples, the desire of an ancestor to possess someone is usually signaled by a lengthy illness. Shaking and grunting noises during dancing and the beating of drums herald the onset of possession. The family may then discuss their problems with the possessed medium, for they are actually talking with the ancestors. A Zulu person possessed by ancestors is expected to become a diviner, for spirit possession is linked to divination. At first, the person will demonstrate strange behavior, will tend to be antisocial, and will be subject to constant dreaming and prolonged illness. The eventual possession is evidenced by frequent yawning and sneezing, by shaking, quivering and convulsions, by belching and hiccuping, and by singing the songs of the ancestors. Ancestors are also believed to reappear in newborn children.

Ancestors who have been forgotten and no longer fulfil their protective function, children who die, and adults who did not have children of their own or did not receive a proper burial are believed to become spirits in the graveyard of time. Their abode is in the earth or in the air, and they seldom fulfill any practical function, but may become angry and vengeful. In many parts of Africa, nature spirits are abundant, such as spirits that dwell in water, sacred stones, caves, hills, springs, trees, groves, forests, and many others. These spirits may have been ancestors buried in or near that particular natural phenomenon, who with the passing of time were identified with that phenomenon. There are also anthropomorphous spirits, often visible to people, which are often ogre-like little creatures, sometimes with strong sexual connotations and associated with natural phenomena. A famous one in southern Africa is the Zulu *thokoloshe*, a creature that is known throughout the region and the subject of many conversations. There are also many spirits identified with particular animals. The origin of all these spirits is not speculated on; they are simply believed to have always existed, and they are omnipresent, very much a part of the world. The main difference between spirits and ancestors in practical terms seems to be that spirits do not appear as often to people. When they do, they may bring adversity or even possess people. In west Africa, nature spirits have become significant deities that must be placated by means of daily sacrifices, offerings, and other ritual acts.

One of the functions of a diviner is to determine the identity of and exorcise evil spirits. These spirits could include nature spirits, spirits under the control of malicious sorcerers, and spirits that come from outside a person's particular ethnic group or lineage, sometimes perceived as avenging spirits. Ancestors are never referred to, nor considered, evil spirits, as their existence depends on the continued respect of their relatives. But once they are forgotten and no rites are performed for them, they may reappear and cause trouble. Many nature spirits are feared, and people go to diviners to seek protection from them. There seems to be a connection in perception between ancestors and all types of spirit; they are all personal spirits with individual identity and characteristics. They often possess people, which in African thought is not always a bad thing. Spirits possess mediums in order to convey significant messages to people and this possession is a treasured feature and not a threat. But at other times, spirits possess people in such a way that they desire

to be free from the troublesome consequences through exorcism.

Allan H. Anderson

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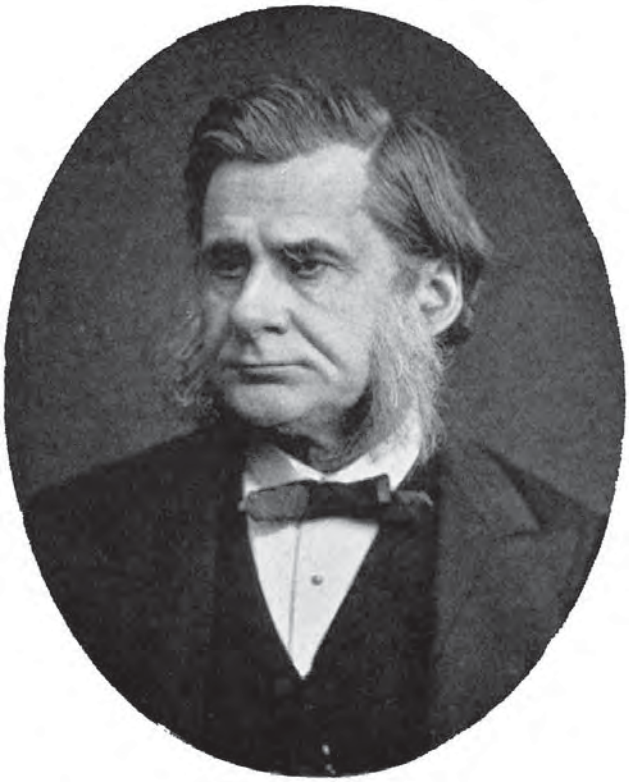
Agnosticism

Agnosticism is an intellectual position based on the belief that proving or disproving God's existence is beyond human competence. In 1869, when he coined the term, Thomas Huxley said of the "agnostic," "When I reached intellectual maturity and began to ask myself whether I was an atheist, a theist, or a pantheist . . . I found that the more I learned and reflected, the less ready was the answer. They [believers] were quite sure they had attained a certain 'gnosis,'—had, more or less successfully, solved the problem of existence; while I was quite sure I had not, and had a pretty strong conviction that the problem was insoluble."

There are many positions one can take with regard to the God question. One may be a theist and hold to a "belief in a deity, or deities" and "belief in one God as creator and supreme ruler of the universe." One may be a pantheist and believe that the Deity is to be identified with the whole of the cosmos. Or one may hold to atheism, the disbelief in, or denial of, the existence of a God. Agnosticism, in contrast, defines God as "unknowing, unknown, unknowable." At a party held one evening in 1869, Huxley further clarified the term agnostic, referencing Saint Paul's mention of an altar in Athens to "the Unknown God" in Acts 17:23, as one who holds that the existence of anything beyond and behind material phenomena is unknown and so can be judged unknowable, and especially that a First Cause and an unseen world are subjects of which we know nothing.



Natural scientist and essayist Thomas Henry Huxley (1825–1895) coined the term "agnosticism." (Thomson, J. Arthur. *The Outline of Science,* vol. 1, 1922)

Agnostics make a point of distinguishing between a statement about the universe and a statement about one's personal beliefs. One may personally believe in God and still argue, as the agnostic does, that by the criteria of science and reason God is an unknowable concept. We cannot prove or disprove God's existence through empirical evidence or deductive proof. Therefore, the agnostic suggests that theism and atheism are both indefensible positions as statements about the universe. Thomas Huxley once again clarified this distinction: "Agnosticism is not a creed but a method, the essence of which lies in the vigorous application of a single principle. Positively the principle may be expressed as, in matters of the intellect, follow your reason as far as it can carry you without other considerations. And negatively, in matters of the intellect, do not pretend the conclusions are certain that are not demonstrated or demonstrable. It is wrong for a man to say he is certain of the objective truth of a proposition unless he can produce evidence which logically

justifies that certainty" ("Agnosticism," 1889, see *Collected Essays*).

Martin Gardner, one of the founders of the modern skeptical movement, is a believer, but one who believes that the existence of God cannot be proved. He now refers to himself as a fideist, or someone who believes in God for personal or pragmatic reasons, but his position could also be described as agnostic. In defending his position, he noted, "As a fideist I don't think there are any arguments that prove the existence of God or the immortality of the soul. Even more than that, I agree with Unamuno that the atheists have the better arguments. So it is a case of quixotic emotional belief that is really against the evidence and against the odds."

Atheists often accuse agnostics of being wishy-washy. Many atheists would argue that there are really only two positions on the God question: you either believe in God or you do not believe in God—theism or atheism. Agnostics respond that atheism typically means denial of the existence of a God and agnostics argue that denial of a God is an untenable position. It is no more possible to prove God's nonexistence than it is to prove his existence. "There is no God" is no more defensible a statement than "There is a God."

Michael Shermer

See also: Atheism; God, Existence of; Unbelief.

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Agonshu

Agonshu, a Japanese "new, new religion" (in Japanese, *shin shin shukyo*), was established in its present form in 1978 by Kiriyama Seiyu (b. 1921), its founder and *kancho* (leader). Kiriyama started an earlier movement in 1954 known as Kannon Jikeikai, Association for the Worship of the Bodhisattva Kannon, who is regarded as the most potent symbol of compassion and mercy and a widely worshipped Buddhist figure, not only in Japan but also among Japanese and their descendants in other countries, including the United States and Brazil.

In the late 1970s, Kiriyama claimed to have discovered the essentials of original, authentic Buddhism by reading the Agama (in Japanese, Agon, whence the name of the sect) sutras, early Buddhist texts that, he claimed, predate all other Buddhist sutras, including the Lotus Sutra, which is widely revered in Japan. This discovery provided Kiriyama with an unrivalled understanding of the deeper meaning of Buddhism. In practice it meant the development of a system of beliefs and practices, the principal aim of which is to ensure that the sufferings of the spirits of the dead are terminated as they attain *jobutsu,* or Buddhahood.

In its teachings Agonshu stresses that all misfortunes and problems in life can be explained by reference to one's own or one's ancestors' karmic actions. Large-scale *goma* rituals, in which requests or petitions are inscribed on sticks or wood that are then burned on a pyre while invocations are chanted, are performed every Friday in the Sohonzan Main Temple in Kyoto to eliminate negative ancestral karma and transform the sufferings of the spirits of the dead into Buddhahood. The main annual festivals are the Star Festival (Hoshi Matsuri) on February 11, which consists of an outdoor goma ritual on a grand scale; the Flower Festival of April 8 to mark the Buddha's birthday; the Great Buddha Festival (Dai-Butsu Sai) of May 5; and the Tens of Thousands of Lanterns service, held in Kyoto on July 13–15 and in Tokyo on August 13–15, for the liberation and peace of ancestors' souls. Many of those who attend the Tens of Thousands of Lanterns festival at Kyoto also visit the Agonshu cemetery on the Kashihara hills northwest of the ancient capital city of Nara. The unique feature of this cemetery is that every tomb has what is called a *Ho Kyo Into,* in which a small replica of the Busshari and its casket is placed.

Agonshu's principal object of veneration is the Shinsei-busshari (true Buddha relic), a casket said to contain an actual fragment of a bone of the Buddha, and hence his spirit. Three esoteric methods (*shugyo*) form the core of the training undertaken by recruits: *jobutsu-ho,* which provides the necessary sensitivity

A Japanese member of the Agonshu Association practices with a ceremonial sword before a ceremony in Jerusalem, September 10, 2008. (AP/Wide World Photos)

and aptitude for spiritual enlightenment; *noyi hoju-ho*, a practice performed with the shinsei-busshari that enables one to achieve the happiness, good fortune, and insight to cut loose from karma (a rare accomplishment); and *gumonji somei-ho*, a technique for developing profound wisdom and extraordinary mental awareness.

The estimated size of the membership in Japan is 1 million, and Agonshu now has a modest following of between 100 and 1,000 members in most countries of the Far East, Asia, and Africa. It is also present in small numbers in Mongolia, Russia, the United States, Canada, Brazil, and several European countries. The movement is actively engaged in projects for the establishment of world peace and the reform of Buddhism through the teaching of the Agama sutras.

Agonshu is organized into main offices, branch offices, *dojos* (centers or places of worship where teaching and training take place), and local offices. There are seven main offices in different regions of Japan, and a main religious center in Kyoto, while it has administrative headquarters in both Tokyo and Kyoto.

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Peter B. Clarke

See also: Relics.

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The founder and present leader, Kiriyama Seiyu, has published many treatises in Japanese on the teachings of the movement, including *Henshin no genri* (The Principles of Transformation). Tokyo: Kadokawa Bunsho, 1971.

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Agrippa von Nettesheim, Heinrich Cornelius

ca. 1486–ca. 1535

A Renaissance humanist, traveler, and author, Agrippa is best known for several treatises including an exaltation of the virtues of women, an exposition of the vanity of arts and sciences, and an infamous compendium known as *De occulta philosophia sive magia libri tres* (Cologne, 1533). These three books of occult philosophy show great erudition and a familiarity with Latin texts. They incorporate material from a number of sources, notably neo-Pythagorean teaching; Plato's *Timaeus*; Aristotle's, Ovid's, Virgil's, and Pliny's *Historia Naturalis*; the Orphic Hymns and the *Corpus Hermeticum*; neo-Platonic thought; Pseudo-Dionysius; Patristic exegetes such as Clement and Augustine; writings by Marsilio Ficino, Giovanni Pico della Mirandola, Lodovicus Lazarellus, Johannes Reuchlin, Desiderius Erasmus, and Martin Luther; Paulo Ricci's *Portae Lucis* (Augsburg, 1516); and the Venetian Francesco Giorgio's *De Harmonia Mundi* (Venice, 1525). Moreover, *De occulta philosophia* was instrumental in shaping Agrippa's largely tarnished reputation, for it was as a near legendary Doctor Faustus type figure accompanied by a devilish black dog that early moderns knew him.

Heinrich Cornelius Agrippa von Nettesheim was born in Cologne very probably in 1486 (16th-century biographers commonly stated on September 14), enrolling at the Arts Faculty at Cologne University in July 1499. After graduating in 1502 he studied at the University of Paris before apparently undertaking a journey to Spain about 1508, perhaps to engage in military activities. In 1509 he lectured on Johann Reuchlin's *De verbo mirifico* at the University of Dôle in Burgundy. But despite the support of the university's chancellor, Agrippa was denounced in a sermon as a "judaizing heretic." The following year Agrippa was briefly in London, where he seems to have become acquainted with the humanist John Colet, an expert on Pauline theology, and Thomas Cranmer, a future Protestant Reformer and archbishop of Canterbury. That same year Agrippa dedicated the manuscript of his treatise *De occulta philosophia* to the Benedictine Abbot Johannes Trithemius, who received it at the monastery of St. Jakob, Würzburg, before April 8, 1510. Trithemius, however, counseled Agrippa to read more deeply on these topics and take care in how he chose to reveal them.

Portrait of Heinrich Cornelius Agrippa von Nettesheim (1486–1535). (National Library of Medicine)

From about 1511 until early 1518, Agrippa was in Italy, where he lectured at the University of Pavia on Plato's *Convivium* and the *Pimander,* attributed to Hermes Trismegistus. During and immediately after this period he wrote the unfinished *Dialogus de homine* (1515–1516), *De triplici ratione cognoscendi Deum,* and *De originali peccato* (1519), a prolific output when one also considers that he had written a treatise on the superiority of women, *De nobilitate et praecellentia foeminei sexus* (1509), for Margaret of Austria. From

1518 to 1520 Agrippa was in Metz, then in Geneva from 1521 to 1523, and finally in Freiburg until 1524 as the city's physician. By the spring of 1524 he was in Lyon, where he quickly fell out of favor at the court of the Queen Mother, Louise de Savoy. Shortly after he wrote his *De Incertitudine et Vanitate Scientiarum*, a work described by one modern scholar as "a biting critique of human science," "a ferocious and radical attack on the moral and social assumptions of his day." Eventually, Agrippa made his way to Antwerp, where he secured the imperial privilege for his longer works, notably *De Vanitate Scientiarum* (press of Johannes Graphaeus, 1530) and the first book of an expanded version of *De Occulta Philosophia* (Johannes Graphaeus, 1531) dedicated to the archbishop of Cologne, Hermann von Wied. The theologians of Louvain condemned *De Vanitate* as scandalous, impious, and heretical, while *De Occulta Philosophia* was denounced by a Dominican inquisitor as heretical doctrine. Even so, a complete three-volume version of this text appeared in July 1533 issued in Cologne by Johannes Soter (prudently without a printer's name and the place of publication). The last two years of Agrippa's life are obscure; he returned to France, was arrested on the orders of Francis I, but was soon released. He died apparently in extreme poverty most likely at Grenoble in 1535.

Published versions and manuscript copies of Agrippa's writings circulated widely in several languages throughout Europe among Christians and even some Jews between the 16th and 19th centuries—particularly in England, France, German-speaking areas, the Italian peninsula, and the Netherlands. They influenced views about the Radical Reformation, skepticism, melancholy, physiognomy, angels, Hermeticism, magic, numerology, and Kabbalah. A *Fourth Book of Occult Philosophy,* posthumously attributed to Agrippa and included in the two-volume edition of his collected works (possibly published at Strasbourg ca. 1600 rather than Lyons as the imprint suggests), is a spurious compilation.

Ariel Hessayon

See also: Angels; Luther, Martin; Reuchlin, Johannes; Women, Status and Role of.

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Ahmad, Mirza Ghulam Hazrat

1835–1908

Mirza Ghulam Hazrat Ahmad, an Indian Muslim, founded the Ahmadiyya movement in Islam. Feeling a call to revive Islam in his day, he came to view himself as the Madhi, the one who would come to reverse the decline of Islam in a time of need. By the time of his death in 1908, his followers had additionally come to view Ahmad as a prophet, equal in stature to Muhammad, a position that had increasingly put the movement at odds with the larger Muslim community.

Ahmad was born February 13, 1835, in what today is Qadian, Pakistan, the son of an old Punjabi family. He was educated at home and married in 1852. In 1865 he entered government service as a minor employee but resigned three years later as he was needed to take charge of the family's lands. This task left him time to study the Koran, the Muslim sacred text, to which he gave an increasing amount of time as the years passed.

Through the 1870s, he concluded that Islam was in a state of decline, due in part to an increasing attack from other religions, especially Christianity. This belief led him in 1879 to begin writing a book,

Portrait of Mirza Ghulam Ahmad, 19th-century Indian prophet and social leader who founded the Ahmadiyya Movement. (Hulton-Deutsch Collection/Corbis)

Barahin-i-Ahmadiyah, an apology for Islam that included an attack upon Christian belief and practice. The book was published in 1880, at which time Ahmad informed the public of his belief that Allah had called him to demonstrate the truth of Islam and he had accomplished his task in his production of the book.

Other books followed, and as they appeared through the 1880s Ahmad assumed the appellation of *mujaddid* (renewer of the faith) for the present age. His work led to an increased appraisal of his own role in history and in 1891 he declared himself to be the Promised Messiah expected by the Christians and the Madhi expected by the Muslims. To increase his identification with Jesus, Ahmad picked up and amplified an Indian legend that Jesus had not died on the cross in Palestine but had survived his crucifixion, after which he traveled to Kashmir in northern India. Here he lived out his remaining days, died a natural death, and was buried. Given that understanding of Jesus' career, Ahmad asserted that the Second Coming would not consist of Jesus' descent from heaven but the appearance of one, such as himself, who manifested the spirit and power of Jesus. As the promised Messiah, he also projected a mission to spread Islam amid the Christian communities in the West.

Through the 1880s, Ahmad gathered a following among people impressed with his writings. In 1889 he formally organized the Ahmadiyya movement in Islam. Two years later he took his boldest step and declared himself a prophet, an assertion of his equality with Muhammad. This assertion, along with his declaring the excommunication of those who did not accept it, placed a barrier between Ahmad and his people and the larger world of Islam.

Problems mounted for Ahmad through the rest of his life. His claims of increased status were accompanied by a growth in the movement's membership but eventually led to defections. Among the early withdrawals were some of his cousins. They in turn convinced his wife to leave, and they were divorced. He later married and raised a new family with his second wife.

At the time of his death on May 26, 1908, at Lahore, India (now Pakistan), Ahmad had become the leader of a large movement. However, it would not be until six years after his death that the mission to the West would begin, in England. Work in America would wait until after World War II. In 1914, the Ahmadiyya movement in Islam split with the dissenting faction, now known as the Ahmadiyya Anjuman Ishaat Islam, Lahore, rejecting the leadership of the larger movement by Ahmad's son and later declining to affirm Ahmad's status as a prophet equal to Muhammad.

Over the century since Ahmad's death, the Ahmadiyya movement in Islam has been established in some 190 countries and has been how most countries were introduced to Islam. In the meantime, several Muslim countries have moved against the Ahmadiyya movement for what are considered heretical beliefs.

J. Gordon Melton

See also: Ahmadiyya Anjuman Ishaat Islam, Lahore; Ahmadiyya Movement in Islam; Muhammad.

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Ahmadiyya Anjuman Islaat Islam, Lahore

Following the death of its founder, Hazrat Mirza Ghulam Ahmad (1835–1908), the Ahmadiyya Muslim movement in Islam faced a division concerning his status. During his lifetime, Ahmad had successively declared his calling to help revive Islam; his role as al-Mahdi, the expected Hidden Imam of the Shia Muslims who was expected to return at the end of the age to reform Islam; and then his prophethood, an affirmation that would make him equal in status to Muhammad. Most of the followers, including Ahmad's family, continued to affirm his elevated status, including his prophethood. However, others, under the guidance of Maulawi Muhammad Ali (d. 1951), while considering Ahmad the promised Messiah (expected by both Christians and Muslims), stopped short of affirming his prophethood. Ali argued that Ahmad's references to his prophetic status should be understood allegorically, not literally. Ahmad is the greatest *mujaddid*, a renewer of Islam, but is not equal to Muhammad. Ali especially argued that the acknowledgment of Ahmad's status was not a precondition to being considered a Muslim.

The Lahore Ahmadiyyas assumed control of the Woking Muslim Mission in England, which had been founded at the Woking Mosque in 1913 by Khwaja Kamal-ud-Din (1870–1932). The mission influenced a number of British converts to Islam with its nonsectarian approach to Islam. For the next 50 years the mission was a major center for the dissemination of Islam in the United Kingdom (until its expulsion from the mosque in the 1960s). A mosque and mission were opened in Berlin in 1926. Surviving World War II, it continues as the center of the propagation of Lahore Islam in the German language.

The Ahmadiyya movement spread initially into those countries where Pakistanis and Indians had migrated in numbers. Hence it opened work in Fiji, Suriname, Trinidad, Guyana, South Africa, and Indonesia, where it answered attacks by both Christians and Hindus.

In 1974, the Pakistani government amended its Constitution so as to categorize members of both the Ahmadiyya movement in Islam and the Ahmadiyya Anjuman Islaat Islam, Lahore as being non-Muslims. This opinion was seconded by the World Muslim League, based in Saudi Arabia. Then in 1984, the Pakistanis issued an ordinance prohibiting Ahmadiyyas from referring to themselves as Muslims or representing themselves as Muslims in any manner. They also prohibited members of the movement (with criminal penalties for disobeying) from engaging in some distinctive Muslim practices and using several Muslim terms.

The Lahore Ahmadiyyas denied the validity of these actions, feeling that they are based on new nontraditional criteria for membership in the Muslim community. Muslims have responded that while the Lahore Believers have dropped the offensive reference to Ahmad as a prophet, they have not dropped some of Ahmad's other unique beliefs, especially the end to jihad (holy war), a major belief of Orthodox Islam. The Lahore community has made much of a case in South Africa in which one of their members filed a civil suit against the Muslim Judicial Council. He claimed that the council was defaming him by branding the Ahmadis as unbelievers and apostates. The case was decided in 1985 in his favor.

The Ahmadiyya Anjuman Islaat Islam, Lahore is present is some 16 countries around the world, with a particularly strong following in the Netherlands.

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See also: Ahmad, Mirza Ghulam Hazrat; Ahmadiyya Movement in Islam; Muhammad; World Muslim Congress.

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Ahmadiyya Movement in Islam

The Ahmadiyya movement in Islam began as one aspect of the larger revival of Islam that swept through the Muslim world in the 19th century; in the years after the death of its founder, however, it took a direction that pushed it to the fringe of Islam. The movement was launched by Mirza Ghulam Hazrat Ahmad (1835–1908), a Pakistani government worker, who as a devout Muslim brooded over what he perceived was the decline of the Muslim community. In 1880 he published a book, *Barahin-i-Ahmadiyah*, in which he revealed the calling he felt to help revive Islam in the face of a militant Christian mission in India.

In 1891 he proclaimed that he was al-Mahdi, the expected Hidden Imam of the Shia Muslims who was expected to return at the end of the age to reform Islam. His proclamation came as part of an attack upon Christianity, in which he also declared his belief that Jesus was a prophet (in other words, a person of the same high status as Muhammad) but was not divine. He went on to articulate his unique belief that Jesus had not died on the cross but had survived his ordeal and later moved to Kashmir, where he lived out his normal life. The Second Coming would not involve the reappearance of the resurrected Jesus, but the appearance of someone with the spirit and power of Jesus, a person like Ahmad.

Ahmad began a massive missionary effort directed to the West arguing for Islam, but including as an integral part of his message the claim about his role as the fulfiller of the prophecy of the Second Coming of Jesus. In 1901, he took the additional step of declaring himself a prophet, and hence equal to Muhammad. After his death, those Muslims attracted to his movement argued about his prophethood. The majority continued to align themselves with Ahmad's family and proclaimed his prophethood, even going so far as to suggest that only those who acknowledged the new Prophet Ahmad were true Muslims. But a significant minority rejected the claim (while asserting Ahmad's role as a renewer, or *mujaddid,* of Islam) and organized as the Ahmadiyya Anjuman Islaat Islam, Lahore.

Upon Ahmad's death, a caliphate (without any political powers) was instituted to lead the movement. The first caliph and successor to Ahmad was Hazrat Haji Hakeem Maulvi Nurud-Din Sahib (1841–1914). He was succeeded in turn by Sahibzada Bashirud-Din Mahmud Ahmad Sahib (1889–1965), only 25 years old at the time. He was called to lead the movement through the early 1950s, when popular feeling against it reached a new peak and led to rioting. In 1954 he was almost killed when a man stabbed him in the neck. In 1955, he established an electoral college consisting of some 150 of the movement's leaders, who were to determine his successor.

Following the caliph's death in 1965, his son, Sahibzada Mirza Nasir Ahmad Sahib (1909–1982), was elected to succeed him. He led the movement as it spread internationally, while at the same time fighting for its status in the Muslim world. He was succeeded by Hazrat Mirza Tahir Ahmad (1928–2003) and he in 2003 by the current caliph, His Holiness Mirza Masroor Ahmad Khalifatul Masih V (b. 1950), who is also the son of Sahibzada Mirza Nasir Ahmad Sahib.

Protesters display posters during a demonstration against the possible ban on Ahmadiyya, an Islamic sect founded in Pakistan at the end of the 19th century, in Jakarta, Indonesia, May 6, 2008. The sect has come under attack from hardliners as heretical for its belief that there was a prophet after Muhammad, Mirza Ghulam Hazrat Ahmad, who died in 1908. (AP/Wide World Photos)

The Ahmadiyya movement in Islam holds most beliefs common to Orthodox Sunni Islam, although Ahmad did challenge one of the principal beliefs of Islam by declaring the end to jihad (holy war). The primary belief that separates the movement from the larger world of Islam, however, remains the role it assigns to its founder. That additional affirmation has led to the movement being seen as a sectarian Islamic movement by the great majority of Muslims. In 1974, the Pakistani government declared the movement to be non-Muslim, a move followed by the World Muslim League, which also declared it to be outside of Islam. In 1984, Pakistan also passed an ordinance forbidding Ahmadiyyas to refer to or represent themselves as Muslims. These actions have not stopped the movement's spread, and it now exists in more than 193 countries (2008), its legal status secure in the great majority where Islam is also a minority faith. It has spread across North America, where it has experienced a significant response from African Americans.

The international headquarters of the movement is in Rabwah, Pakistan. The American branch has developed an expansive Internet site at www.alislam.org. As the new century begins, it claims more than 130 million adherents worldwide. As this encyclopedia goes to press, the Ahmadiyya movement is experiencing significant problems in Indonesia, where Orthodox Sunnis have challenged its legitimacy and called upon the government to suppress it. The Sunni effort challenges the country's commitments to religious freedom.

Masjid Aqsa Goal Bazar Rabwah
Rabwah

Pakistan
www.alislam.org

J. Gordon Melton

See also: Ahmad, Mirza Ghulam Hazrat; Ahmadiyya Anjuman Islaat Islam, Lahore; Muhammad; World Muslim Congress.

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Aivanhov, Omraam Mikhael

1900–1986

Omraam Mikhael Aivanhov, one of the prominent teachers of Western Esotericism in 20th-century Europe, was the founder of the Universal White Brotherhood and Prosveta Publishing, both based in Switzerland and then France.

Aivanhov was born Mikhael Ivanov on January 31, 1900, in Serbtzi, Macedonia. In 1907, his hometown was largely burned to the ground in the general conflict between the people of the area (Greek, Macedonians, and Bulgarians) to throw off control by the Ottoman Empire and establish their own ethnic identity. The Ivanovs moved to Varna, a Bulgarian town on the Black Sea.

In 1914, Ivanov had an intense spiritual experience that began his spiritual awakening. He described it as being plunged into a state of ecstasy during which everything seemed bathed in and suffused with light. Three years later he met the Master Peter Deunov (1864–1944), who had founded a group called the White Brotherhood and had composed the songs and the basic methods and exercises designed to reach enlightenment. Basic to Deunov's system was Paneurythmy (rhythm of the cosmos), dance moves that he believed reflected the movements of the solar system and the Creator's natural law. Doing the movements connected the dancers with Earth and heaven.

During his time with Deunov, Ivanhov also attended the university in Sofia (1923–1931) and subsequently made his living as a school teacher and then the director of a high school (1932–1935).

By the mid-1930s, Deunov, fearing the spread of Communism, sent Ivanov to France and told him to work from there to spread the teachings of what would become known as the Universal White Brotherhood. To spread the teachings, Ivanov began to organize conferences, the first being held in Paris and Lyon in 1938. His teaching activity was then abruptly halted by the outbreak of World War II (1939–1945) and the occupation of France by German forces. After the war, however, he picked up his work immediately and before the year was out held the first of a new series of conferences in Lausanne, Switzerland. From that point on his work grew steadily. His talks were recorded by stenographers and later transcribed and published.

In 1959 he traveled to India, while there he met the famous Indian teacher Neem Karoli Baba (d. 1973), whom Baba Ram Dass/Richard Alpert made famous in North America. Neem Karoli Baba gave him the name Omraam Mikhael Aivanhov. After this time, he began to think of himself and allow himself to be addressed as "master." Previously he had considered himself merely another of Deunov's students.

With the founding of Prosveta Publishing in 1971, in Switzerland, the movement began a period of growth. It published the talks from the numerous conferences and launched an effort to translate the subsequent books and booklets into a number of languages. As Aivanhov aged, work began on the publication of a set of his complete works, comprising some 77 volumes.

Having spent his mature life teaching, he passed away on December 25, 1986, in France.

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See also: Enlightenment; Western Esoteric Tradition.

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Aladura Churches

The independent West African churches that emerged as reactions to the paternalism of European missions were patterned on the churches from which they had seceded. These African churches began declining in the 1920s and were completely overshadowed by new, rapidly growing prophet-healing, or "spiritual" churches. First, churches associated with the prophets William Wade Harris and Garrick Sokari Braide emerged, followed by churches known by the Yoruba term *Aladura* (prayer people). Like Zionist and Apostolic churches in southern Africa and Holy Spirit churches in East Africa, Aladura churches presented a much more penetrating challenge to older churches than earlier African churches had because they questioned the very heart of Christianity in Africa. In this, they were sometimes aided and abetted by new churches from the North, especially the Pentecostals, whose ideas they borrowed freely yet selectively. Nevertheless, this was a specifically African Christian response, despite the outward trappings of rituals and customs that were innovations rather than continuations of African traditional symbols. In this regard, these new West African churches represent a reformation of African Christianity that reverberates to the present day.

In 1990, African Initiated Churches constituted about 19 percent of the total population of Nigeria, or 38 percent of the Christian population there, in more than 1,000 different churches. These are the "churches of the Spirit," which arose almost simultaneously in many parts of the continent, contemporaneous with Pentecostal movements emerging in other parts of the globe but independent of them. The largest group of these churches is in Yorubaland, where by 1950, Aladura churches were at the very center of society. This movement emphasized prayer, so they were known as Aladura, a term that distinguished them from other Christian churches at the time. The largest Aladura churches are the Christ Apostolic Church, the Church of the Lord (Aladura), the Eternal Sacred Order of the Cherubim and Seraphim, and the Celestial Church of Christ, a church of later origin and different historical roots. Aladura churches in Nigeria have sought cooperation, and when some were refused admission into the Christian Council of Nigeria, they formed the Nigerian Association of Aladura Churches, with 95 denominations and 1.2 million members in 1964, rising to as many as 1,200 member churches by 1996.

During the 1950s, Aladura churches spread to Ghana, Liberia, and Sierra Leone, through the efforts of traveling Nigerian preachers, especially Apostles Oduwole and Adejobi of the Church of the Lord (Aladura), and new Ghanaian churches in the traditions of Aladura seceded. From Africa the Aladura churches spread to Europe and North America. The Aladura churches arrived in Britain in 1964 and in other parts of the North more recently. Like the African Caribbean Pentecostal churches before them, the creation of these West African churches throughout the North was often encouraged by a feeling of estrangement and loneliness, and sometimes, by indifferent and racist attitudes in established churches. But perhaps more important, the intense and holistic spirituality of these churches, their particular contextualization of the Christian message, and their revivalist tendencies were often absent from these churches and left African believers with a sense of emptiness. The African churches in the North are increasing remarkably and some of them are among the largest congregations in Europe.

Allan H. Anderson

Services in the Cherubim and Seraphim Mount Zion Finima Church, 2006. The African-Christian church was founded in Nigeria in the early 20th century and has branches throughout the delta. (Corbis)

See also: African Initiated (Independent) Churches; Celestial Church of Christ; Christ Apostolic Church; Church of the Lord; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Zionist and Apostolic Churches.

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■ Albania

Albania, a country of some 3.6 million people (2008), is located on the Adriatic Sea and shares borders with Greece, Macedonia, and Kosovo. The 11,100 square miles of territory is overwhelmingly inhabited by people who are ethnically Albanian and speak the Albanian language. Albanians also form a majority of the population in neighboring Kosovo and a significant minority in Macedonia.

During the years of the Roman Empire, Albania constituted the province of Illyria, which became part of the eastern division of the empire as it evolved into the Byzantine Empire. As the Byzantine power crumbled, Albania briefly came under Serbian and Bulgarian rule. In the 14th century, an Albanian state was established, but the Turks overran the Balkans in the 15th century. Albania, under their national hero Scanderberg (1405–1468), a Turkish janissary, led a revolt that kept the Turks busy for a quarter of a century, though ultimately the Turks reestablished their rule.

Albania remained under Turkish rule until it gained its independence in 1912. The country existed as an independent nation for a generation, until annexed by

The Orthodox Church of Saint George in Korca, Albania. Eastern Orthodox Christianity is one of the major religions in Albania. (Itinerantlens/Dreamstime.com)

Italy in 1939. Following the defeat of the occupying forces, a People's Republic was declared by the leaders of the Resistance, who happened to be dedicated Marxists. In 1944, under Enver Hoxha (1908–1985), Albania became a Communist state that pursued an independent course within the wider Communist world until its fall in 1989–1990. Its consciously antireligious stance culminated in constitutional changes, and in 1967 freedom of belief and conscience was prohibited by the Albanian Constitution. Subsequently, the churches and mosques were ordered to close, and later many of them were demolished, and the priests and imams arrested. Albania became the first and only country in the world officially declared atheist.

Since the fall of the Marxist government, Albania has struggled to align itself with the culture of Western Europe, but has been hindered by poverty and an obsolete infrastructure.

To return to the early religious history of Albania, the ancient Pagan faith of the Albanian people was incorporated into the eclectic Paganism of the Roman world, through which a variety of religions spread. The first Christian community was established at Durres in 58 CE. In the year 395, the Roman Empire was divided into the Eastern and Western Empires, and Albania fell into that area controlled by the Eastern, or Byzantine, Empire. In the Byzantine Empire, the Eastern Orthodox Church came into dominance. However, Albania was close enough to the boundary of the two empires that Orthodox and Roman Catholics vied for the allegiance of the Albanian people. That rivalry was somewhat subdued by the incorporation of Albania into the Ottoman Empire in the middle of the 15th century.

The Turks were Sunni Muslims of the Hanafite School, and subsequent to their gaining power, a num-

ber of Albanians converted to Islam. A variety of reasons have been offered for the conversion of such a high percentage of Albanians, when compared to neighboring countries so occupied, including proselytization efforts, reaction to anti-Albanian activities of the Orthodox in neighboring countries, and the possibility that high taxes could be avoided by becoming Muslims. In any case, Albania became the first European nation in the Middle Ages to embrace Islam.

Most Muslims in Albania were Hanafis. They were organized into four regions (Tirane, Shkoder, Korce, and Gjirokaster), each under the leadership of a grand mufti. Some 20 percent of Muslim Albanians identified with a Turkish Sufi movement, the Bektashis. This group developed a strong presence within the Turkish army, through which it spread to the Balkans. It suffered when the units in which it was strongest were disbanded in 1826, but it was revived at the end of the 19th century in Albania and Turkey. Then in 1925, all Sufi orders were officially disbanded in Turkey and the Bektashis' center shifted to Albania.

The generation-long battle to prevent the conquest of the nation by the Ottomans was led by Scanderberg (born Gjergj Kastrioti). He died a Christian martyr and was buried in a Christian church but is today considered a national hero by Christians and Muslims alike as a freedom fighter seeking to preserve an independent nation. Albanian religion has always been identified with the desire to establish and preserve the Albanian national identity. This uniting factor has meant that, in spite of the important religious differences between the Christian and Muslim communities, they have been able to live together in relative peace. The tolerant spirit has been demonstrated in numerous mixed marriages and frequent exchange of visits during religious celebrations.

Through the centuries under Muslim rule, the Eastern Orthodox Church survived, but it drew its leadership from neighboring countries. A drive for an autonomous church emerged among Albanians in the 19th century, but this was opposed by the Ecumenical Patriarchate in Istanbul. Thus, an autonomous Albanian church was actually founded in a diaspora community in the United States, under the leadership of Fan S. Noli (1882–1965). He was ordained in 1908 by an America bishop of the Russian Orthodox Church, who directed him to found an Albanian jurisdiction. The work was organized as an independent diocese in 1919. Returning to a now independent Albania in 1920, Noli led in the founding of an autocephalous church in 1922 and became its first bishop in 1923. The Ecumenical Patriarchate eventually recognized it as the Orthodox Autocephalous Church of Albania in 1937.

The newly formed church was an early target of the Marxist government, which ordered the closing of its seminary and stopped the ordination of any new priests. Its churches were closed in 1957 and many priests arrested. Only 22 priests remained when freedom came in 1990. In 1991 the ecumenical patriarch took the lead in rebuilding the church with the appointment of Archbishop Anastasios as the new exarch of Albania. He reestablished the Monastery of St. Viash, Durres, and the Resurrection of Christ Theological Academy. He also opened additional schools and medical facilities. The church now serves approximately 20 percent of the population. It is the only Albanian-based church that is a member of the World Council of Churches.

The Roman Catholic Church has traditionally been strongest in the northern part of the country. As the split developed between the Orthodox and Roman churches, the archdioceses at Durres and Shkoder aligned with Rome. In the 11th century, an Eastern-rite diocese emerged. These were all directly affiliated to the Vatican. Proportionately, the Roman Catholic community suffered the most from the Hoxha regime, in part due to the dislike of Italians that had developed from Italy's attempt to occupy the country. Hoxha moved immediately to expel the apostolic delegate from the Vatican (1944) and then the Italian priests and nuns (1945). But these actions were only the beginning. In 1948, 3 bishops were executed. By the mid-1970s no less than 120 Catholic leaders had been killed. In 1977 the 3 remaining bishops disappeared and were never seen again. By the end of the 1970s, all of the remaining priests were either in prison or in hiding.

With the fall of the Marxist government, a decade of rebirth and revitalization of religion and spiritual life began. Through the 1990s, the older religious communities revived, and a variety of new religions—Protestant/evangelical churches, Church of Jesus Christ

Albania

of Latter-day Saints, Seventh-day Adventist Churches, and various new groups from the spectrum of the world's religions—arrived. Prior to World War II, several Protestant groups, the Seventh-day Adventist Church, the American Board of Commissioners for Foreign Missions, the Baptists, and the Methodist Episcopal Church (now a constituent part of the United Methodist Church), had work in Albania. Most of this work was lost and had to be restarted after 1990. The Adventists were among the first to reestablish work in 1990, at which time they found a few believers from their earlier efforts. Conservative Baptists arrived in 1991, and shortly thereafter the Baptist World Alliance opened a center for humanitarian aid in Tirana. In 1993, evangelical missionaries formed the Evangelical Brotherhood, which evolved into the Albanian Evangelical Alliance, now a member of the European Evangelical Alliance, through which it relates to the World Evangelical Alliance.

The Church of Jesus Christ of Latter-day Saints entered the country in 1991, and the first permanent missionaries arrived the following year. The work was

Albania

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	600,000	2,083,000	64.2	0.79	2,197,000	2,070,000
Christians	173,000	1,001,000	30.8	1.64	1,170,000	1,310,000
Roman Catholics	70,000	490,000	15.1	–0.30	530,000	530,000
Orthodox	101,000	475,000	14.6	3.54	600,000	720,000
Independents	400	30,000	0.9	11.43	40,000	60,000
Agnostics	1,015,000	135,000	4.2	–7.04	100,000	50,000
Atheists	348,000	18,000	0.6	–3.90	10,000	5,000
Baha'is	0	8,000	0.2	0.47	10,000	15,000
Jews	200	370	0.0	0.47	500	700
Total population	**2,136,000**	**3,245,000**	**100.0**	**0.47**	**3,488,000**	**3,451,000**

originally conducted by the Austria Vienna Mission, but in 1996 the Albania Tirana Mission was officially opened. The church has built a strong humanitarian work assisting the country as a whole to rebuild.

Through the 1990s, the Republic of Albania assumed a very tolerant and even supportive stance toward the traditional religious communities and a non-interfering policy toward the newly arrived groups previously unknown to Albanians. In spite of the appearance of a variety of competing religious groups, the state has refrained from any move to restrict religious freedom. There is no state religion, and the principle of separation of church and state has been written into the law. The parliament has appointed a State Committee for Religious Affairs, which maintains a relationship with the various religious communities in Albania, while refraining from interfering in their internal affairs. Each of the religious groups is, of course, expected to operate under the common law and the Albanian Constitution. An appraisal of the situation as the new century unfolds, especially of the needs of both the Christian and Muslim communities, suggests that, as the country as a whole stabilizes its position economically, the government will assume a more active role in assisting the older larger religious groups in their rebuilding process.

Behar Bejko and J. Gordon Melton

See also: Albania, Orthodox Autocephalous Church of; American Board of Commissioners for Foreign Missions; Atheism; Baptist World Alliance; Baptists; Bektashi Order (Bektashiye); Church of Jesus Christ of Latter-day Saints; Ecumenical Patriarchate/Patriarchate of Constantinople; Hanafite School of Islam; Roman Catholic Church; Seventh-day Adventist Church; United Methodist Church; World Council of Churches; World Evangelical Alliance.

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Albania, Orthodox Autocephalous Church of

Albanian patriots such as Sami Frashëri (1850–1904) began to agitate for an independent Albanian church in the 1880s. Prior to that time, Eastern Orthodox believers worshipped in churches that drew their leadership from the autonomous churches in neighboring countries (Greece, Bulgaria, Serbia). Orthodoxy had been established in Albania in the days of the Byzantine Empire, but its progress had been stopped and even reversed under the centuries of Turkish rule that began in the 15th century. The drive for autonomy was opposed by the ecumenical patriarch (the patriarch of Constantinople), who included the Albanian parishes

in his jurisdiction, and the Turkish government, which ruled the land until the First Balkan War (1912).

Stifled in their homeland, as early as 1900 Albanian expatriates in Romania attempted to create an Orthodox church outside the jurisdiction of the Ecumenical Patriarchate that would use the Albanian language. However, it was in the United States that the first Albanian Orthodox Church was founded. Its founding was occasioned by the refusal of a Greek priest to hold the funeral services for a young Albanian nationalist. The Albanian-American community of Boston designated Fan S. Noli to seek ordination for the purpose of founding an Albanian Orthodox Church. Noli was able to gain the favor of Archbishop Platon of the Russian Orthodox Church (now the Orthodox Church in America), which competed with the Greeks for hegemony in the United States. Noli was ordained on March 8, 1908, and Platon commissioned him to found a missionary church under the jurisdiction of the Russian Orthodox Church. It was organized as an independent diocese in 1919. Noli translated the service from Greek and later translated several liturgical books.

In 1920 Noli returned to Albania, where he enjoyed a promising political career. He served a short term as Albania's prime minister. In 1922 a congress was called to consider religious independence. It declared the existence of an autocephalous church, but the lack of episcopal leadership presented a major problem. That problem was solved the following year when Noli was consecrated as a bishop. Then in 1926 President (later King) Zog became interested in the issue and gave his support to establishing the new church. An initial synod was held in 1929 at the king's villa; autonomous status was finally attained on April 13, 1937, when the Patriarchate released the church from its jurisdiction.

Frustrated at the refusal of the Ecumenical Patriarchate to cooperate with the independence effort, in 1930 Noli returned to the United States, where he reorganized the Albanian parishes as the Albanian Orthodox Archdiocese of America. After the Patriarchate released the Albanian church, the American archdiocese aligned itself with the new autonomous jurisdiction.

The church immediately fell on hard times with the outbreak of World War II and the rise of a Marxist government under the leadership of dictator Enver Hoxha (1908–1985). Hoxha steadily led the country toward atheism, eventually declaring the country officially an atheist state. He initially closed the church's seminary and limited new ordinations. In 1967 he closed all churches and attempted to stop all religious activity. Many churches were destroyed and some priests arrested. Only 22 priests were still alive in 1990.

After Hoxha came to power, the American archdiocese withdrew its connection from the church in Albania, feeling that the leadership had been compromised. Shortly thereafter, in 1950, the ecumenical patriarch designated Mark I. Lipa as his episcopal representative for America, and Lipa began to gather Albanian parishes into the Albanian Orthodox Diocese of America. Lipa's effort split the American Albanian community.

With the fall of the Communist government, religious freedom was restored in May 1990. The ecumenical patriarch took the lead in rebuilding the church and in January 1991 sent His Beatitude Archbishop Anastasios (b. 1929) as the new exarch of Albania. He was enthroned on August 2, 1992, as the archbishop of Tirana, Durres, and all Albania. He moved quickly to reopen the Monastery of St. Vlash, Durres, which became the location of the Resurrection of Christ Theological Academy. He also opened an ecclesiastical high school for boys, nine kindergartens, and five medical clinics.

Finally, in July 1998 the Holy Synod was reestablished. It now includes His Beatitude Archbishop Anastasios; His Eminence Ignati, metropolitan of Berat; His Eminence John, metropolitan of Korca; and His Grace Kosma, bishop of Apollonia. This synod fully restored the autocephalous status of the Church of Albania. The church joined the World Council of Churches in 1994. It now claims the allegiance of some 400,000 believers in Albania, about 12 percent of the population.

Orthodox Autocephalous Church of Albania
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See also: Eastern Orthodoxy; Ecumenical Patriarchate/Patriarchate of Constantinople; Orthodox Church in America; Russian Orthodox Church Outside of Russia; World Council of Churches

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Alchemy, Daoist

Alchemy was an intrinsic part of Daoism in China. In fact, it was the primary orientation, since many Daoist masters were preoccupied with the question of immortality and physical techniques of attaining it. The emphasis during the early and medieval periods of Daoism was on external manipulations of the forces of nature, rather than purification of the self through internal techniques. Internal techniques such as meditation came later, from the 11th century CE, under the influence of a Buddhist faith with a radically different perspective. This early Daoist thought was so obsessed with external manipulation and experiments to further immortality that it was, like its European cousin alchemy, a proto-science.

The Daoist search for immortality was not, however, simply the urge to avoid death. Daoist immortality can be conceived of as attaining a physical presence beyond the degeneration and abandonment of the physical body. This awareness could then easily merge fully with the Dao itself. Hence Daoist immortality included losing the individual sense of identity but did not transcend the forces of the physical universe.

How was the universe conceived in those days? The cosmos was a field of struggle and quiescence, with mirroring, intertwining force-principles, yin and yang, creating the manifest order. The human body was a mini-cosmos of such forces. In particular, the body as well as the cosmos contained three forces or principles, commonly known as *qi* (matter-energy), *jing* (essence), and *shen* (spirit or consciousness). The body was a holding vessel subject to decay through the presence of worms. These worms eventually brought about death. Counter-forces could theoretically be applied. Decay-promoting substances such as grains could be eliminated, and often were proscribed in Daoist diets. Sexual techniques could be practiced to retain energy. And external compounds, especially minerals, could be ingested.

The earliest Daoists, such as the *shanren* (mountain men) mentioned in early texts, were shamans capable of spirit journeys and communing with spirits. These spirits may have been basic forces of nature. At the very least the Daoist masters were keenly aware of nature and the interaction between humans and nature. Part experimenter, part ethno-botanist, he or she categorized herbs and medicinal plants, conducted alchemic experiments at home, and continued to connect to the primal energies of hidden spirits. Early texts also note efforts to create containers of gold that would transform ritual food into pure food for immortals. The concept was later transferred to the view of the human body as a container that if purified would transform its contents into immortal material.

One exemplar of the early alchemist is Li Shaoju (d. 133 BCE), a *fanshi* (technical master) or what we would call a sorcerer. He reportedly persuaded Emperor Wudi (r. 140–187 BCE) to participate in alchemical experiments involving the transformation of cinnabar.

But the best-known Daoist in this pre-Buddhist period is Ge Hong (283–345 CE), a literati bureaucrat forced into an early retirement on a mountain in the far south (Luofu Shan in Guangdong), along with his wife and assistants. In his greatest surviving work, *Baopuzi* (*One Who Embraces Simplicity*), Ge details the transformation of cinnabar into mercury and, finally, gold, through the process of the Nine Transformations and the Nine Returns. Immortality is attained on completion of the eight transmutations, and the ability to fly on the ninth. While such descriptions can be read metaphorically as well as literally, there is little doubt

Iron gate of the White Cloud Daoist Temple, Beijing, China. (iStockPhoto.com)

Daoist alchemists performed actual experiments with real minerals and, in many cases, imbibed the results of such experiments. Due to the high toxicity of such elements as mercury, sulphur, mica, aluminum, and arsenic, some Daoists died from these efforts.

In the early-modern period, with the Song dynasty (960–1260) and thereafter, Daoist preoccupation turned to issues of mind cultivation, and a distinction was created between inner (*neidan*) and outer (*waidan*) forms of alchemy. Inner alchemy is an individual practice still taught today. Its approach and terminology, however, is firmly in the Daoist tradition extending back to the imagery and liturgy of the Book of the Yellow Court and efforts to attain union with the One Primal Essence.

Although neidan techniques vary widely, they share a common picture of the body divided into three cinnabar fields (*dantian*): the abdomen, chest, and head. The aim of meditation was to energize these fields and eventually create a spirit body that would remain upon physical death. The best-known practitioner of waidan was Zhang Boduan (987–1082), who received revelations directly from the immoral Lu Dongbin.

Today most of these currents in Daoist practice are found in the many qigong groups and systems of thought. They generally share a common terminology and intent—health, balance, and the development of supernatural powers.

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See also: Daoism; Death; Energy; Meditation; Qigong.

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Alevism

Alevism is a different form of Islam and the major difference between Turkish Alevis and Shia and Sunni Muslims can be found in the worship rituals. Alevis' approach to Islamic rules and religious exercises is strongly criticized by Sunni Muslims. Due to its historical and geographical background from Central Asia to the Balkans, Alevism can be seen as religious syncretism that has incorporated elements of ancient Turkish beliefs and the other religious faiths encountered during the long migration process. Despite some internal political-, ethnic-, and religious-based divisions, Alevis all see themselves as belonging to a distinct, united socio-religious community.

The Arabic term *Alevi* is best defined as "of Ali" or "pertaining to Ali." It also appears in English as *Alouite* or *Alawite*. *Alevism* can be generally defined as the love of Ali and his family line, or as following the Way of the Family of the Prophet. It is generally accepted by believers that this path was founded by Ali ibn Abi Talib (ca. 602–661), who married Fatima, the daughter of Muhammad, the Prophet of Islam. The path continued through Ali's offspring. Ali was the fourth caliph after the death of the Prophet, and Shia Muslims, including the Alevis, consider him the first imam. Over time, the concept of Alevism has been defined in many different ways, from the perspectives of etymology, politics, and Sufism, and it has been supported or attacked with various motives. Alevism is not a faith exclusive to any given ethnic group. Carried by migrations stretching from Central Asia to the Middle East and as far as the Balkans, Alevism found adherents in many countries through adaptation to local faiths and cultures.

The term *Alevi* is used to describe the descendents of Ali in countries like Saudi Arabia, Egypt, Yemen, Iran, Pakistan, India, Iraq, Anatolia (modern Turkey), and the Balkans, as well as in the countries of Central Asia. Groups coming under the category of Alevi are known by different names in various countries: Ismailis in Pakistan, Jaferis in Iran, Zeydi in Egypt and Yemen, Nusayris in Syria, and Druze in Lebanon. The term *Ali Ilahi* was used for Alevi groups in studies done in Moscow under the former Soviet Union.

In today's Turkey, the term *Alevi* is used narrowly to refer to the physical descendents of Ali, but it is also used in a much broader sense. It refers to a type of heterodox Islam, sometimes called folk Islam, practiced by various groups in Anatolia, including the Kizilbash, Tahtaji, Abdal, Yoruk, Zaza, Barak, Avshar, Nalji, Chepni, Sirach, Amujali, Bedreddini, Terekeme, Nusayri, and Bektashi. The different groups are distinguished by their independent interpretations of folk Islam. Alevism, in this sense of folk Islam, was born of historical and social factors that rely more on oral than written traditions. Forms of Alevism continue to survive, with their ancient beliefs and mythology now appearing in Islamic forms.

Turkish tribes, which had been spread across a wide geographical area, had come into contact with and been influenced over the centuries by shamanism, Manicheanism, Christianity, Judaism, and even Buddhism prior to the emergence of Islam. Large-scale Turkish conversion to Islam can be dated to the eighth century, as Arab armies began to conquer Central Asia. As Turks received Islam, they also tended to preserve their ancient beliefs and practices. Most of these Turks did not respect the Muslim sheikhs (elders) and clergy, who spread various restrictive religious laws. Rather, they attached themselves to and came under the influence of "fathers," who filled a role similar to pre-Islamic religious leaders such as shamans. These religious leaders taught more basic religious principles and emphasized the similarities between the Turks' ancient beliefs and the new religion. The result was a variety of syncretistic forms of folk Islam that kept

Alevi men and women perform the *semah* dance during a *cem* ceremony at the Karacaahmet *cem* house in Istanbul, Turkey, December 3, 2006. (AP/Wide World Photos)

ancient beliefs and practices in the forefront and placed religious obligations in the background.

This nominal Islam, which the Turks who moved into Anatolia beginning in the 11th century brought with them, made it quite easy for them to mix in with the local inhabitants. These Turkish immigrants added a combination of Islamic religious law, Arab and Persian religious culture, and traces of native Anatolian culture to their own customs. Anatolian Turkish culture was born from this synthesis.

This synthesis appeared in two distinct forms. Residents of urban areas accepted a more orthodox understanding of Islam, while nomadic and semi-nomadic groups on the fringes of the towns and cities accepted a heterodox Islamic understanding, or Alevism. This division continued through the Seljuk and Ottoman periods. In the Babai Rebellion of 1240, the heterodox groups revolted against the official Sunni Islam of the central administration. This rebellion left deep scars in Anatolia, and even after the rebellion was crushed, the ideas behind it remained in the minds of the rebels. This heterodox opposition stance was accepted by the groups known as the Vefais, Kalenderis, Haydaris, and Yesevis, and became known by the general name Rum Abdals from the beginning of the 14th century.

From the foundation of the Ottoman state in the 14th century, heterodox dervishes known for the spinning movements in their meditation practices, and called by the names of *abdal, baba, dede,* or *ahi,* were greatly respected by Ottoman sultans and were prominent in former Byzantine lands and in the Balkan areas conquered by the Ottomans. From the 13th century, heterodox babas and abdals started to found small dervish lodges in Anatolia and the Balkans, and their activities were multiplied through their disciples. In the 16th century, sheikhs who had earlier been part of the Kalenderi, Yesevi, and similar movements somehow joined up with the Bektashis, so that by the time

of the 17th century, each one of the Rum Abdal lodges had become a Bektashi lodge. In the outlying areas, centers of faith called *ojaks* appeared. The Alevis in the rural areas mostly came under the influence of dedes who were associated with these ojaks.

In the 16th century, the Safawi ruler, Shah Ismail, strengthened his presence in Anatolia and held great influence, especially over the Alevi ojaks. From the 16th century these strong Turkish clans increased their support of the Safawi line, so much so that they became a threat to the Ottoman state, which resorted to strong measures in its opposition to them. The Ottoman administration always saw these heterodox Turkish clans as potential threats and considered them to be irreligious and immoral. Over time, these clans cut every kind of tie with the Ottoman administration and succeeded in pursuing their faith and practices for hundreds of years, closed to the outside world. Unquestionably, this success was due in great part to a vibrant oral and musical tradition. The social and religious organization of what is known today as Alevism, including the institution of *dedelik* (the Alevi equivalent of clergy), is the product of the leadership of the Safawi Shah Ismail. After the death of Shah Ismail, the Alevis of Anatolia lived in continual conflict with the Ottoman administration. In spite of the fact that they were an essential element of the founding of the Ottoman state, Alevis were spurned by the government, so the Alevis did not recognize the authority of the Ottoman administration. They handled all of their social needs and problems among themselves, including holding their own people's courts.

Since they had lived for centuries under the persecution of the Ottoman administration, Alevis received the new Turkish republic's government with joy. They were pleased by most, if not all, of the reforms made in the first years of the republic. Alevis in general supported Mustafa Kemal Ataturk, the founder of the republic, and his Republican People's Party (CHP). Especially after the 1960s, Alevis were active in most leftist movements. Because of this, the dominant mindset in Turkish society equated being Alevi with being leftist, and the marginalization of Alevis was increased. The killings of Alevis in Çorum, Maraş, Sivas, and Istanbul's Gazi neighborhood can be attributed to this marginalization. Even though Alevis are considered equal by the Constitution, from religious and cultural perspectives they continue to be treated like an unequal Muslim minority.

In today's Turkey, and even more so in Europe, Alevis have organized themselves into associations, foundations, and religious centers (*cem evi*). Unbiased researchers estimate the population of Alevis in Turkey to be at least 15 million. Alevis are found in every part of Turkey, with the exception of the Black Sea and southeastern Anatolia regions, where they are very few. Alevi population is most concentrated in Erzincan, Sivas, Tunceli, Tokat, Kahramanmaraş, and Malatya provinces.

Due to various factors, Alevis historically kept their worship and beliefs secret and perpetuated their culture through oral tradition, but this has changed. This oral tradition expresses itself through the poets and folk literature and music, which is how Alevi faith and culture has come down to us today. Throughout the centuries, Alevi dedes and poets used Turkish, the language of the people, as opposed to the heavily Persian- and Arabic-influenced language of the Ottomans. Alevis consider books like the Koran, the Buyruk, and the Velayetname, obscure texts virtually unknown in the West, to be holy.

Alevi religious leaders are called dede, which is a hereditary office from the various ojaks, or clans, in Anatolia. Alevism's system of morality can be briefly summarized in the two precepts, Love the Family of the Prophet, and Take Moral Responsibility for your Hands, your Tongue, and your Loins, and in the Four Doors, Forty Steps. Those who do not obey these rules are considered fallen and are expelled from the group.

The regular worship service of Alevis is called the *cem*, or assembly. In addition to the cem, important days of celebration are Sultan Nevruz, the Fast of Muharrem, the Fast of Hızır, Hıdırellez, the Sacrifice Feast, and the Feast of Abdal Musa. There are regional variations of the forms of these practices and celebrations. Every year, international festivals are held in honor of Anatolian saints such as Haji Bektash Veli, Abdal Musa, and Pir Sultan Abdal.

There is no central headquarters for the Alevi community in Turkey, divided as it is into various organizations such as CEM Vakfi, Şahkulu Sultan Cemevi, Karaca Ahmet Cemevi, Hacı Bektaş Veli

Dernekleri, and Pir Sultan Abdal Kültür Dernekleri. In Europe, Alevi communities may be contacted through the European Federation of Alevi Unions (Avrupa Alevi Birlikleri Federasyonu), which hosts an Internet site at www.alevi.com/. Other contacts can be found on the Alevi-Bektasi Resources Site at www.alevibektasi.org.

Ali Yaman

See also: Ali ibn Abi Talib; Bektashi Order (Bektashiye); Druze; Ismaili Islam; Sufism.

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■ Algeria

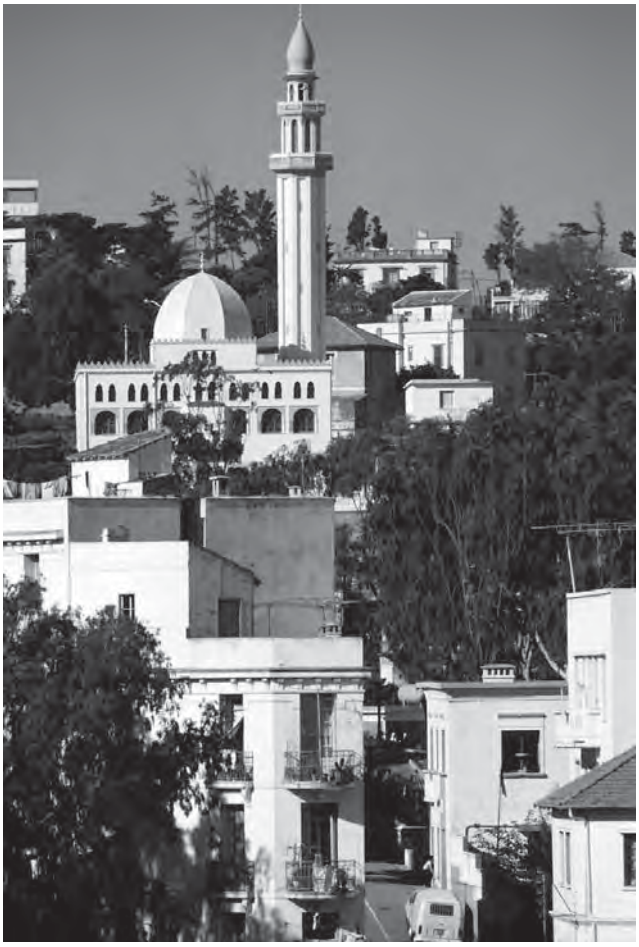
The area that composes the modern state of Algeria has been inhabited by the Berber people since ancient times, and as early as 1200 BCE, Phoenicians arrived. More than four-fifths of the country's 919,595 square miles of land is desert, and almost all of its 33.5 million residents (2008) reside on the lowlands abutting the Mediterranean Sea. It shares borders with Morocco to the west, Tunisia and Lybia to the east, and Mali, Niger, and Mauritania to the south.

The territory composing the modern state of Algeria was incorporated into the Carthaginian Empire based in neighboring Tunisia, later gradually became part of the Roman Empire, and fell to the Arabs early in the eighth century CE. Since that time Islam has been the dominant religion of the country. In the 12th century, Algeria was incorporated into the Almohad Empire, centered in Morocco. With the fall of the Almohad Empire, an actual Algerian state appeared under Yaglimorossen ibn Zianr and his successors. It had to fight off Spanish incursions at the end of the 15th century.

In the 16th century Algeria was incorporated into the Ottoman Empire (which also drove the Spanish away). Reacting to a supposed insult, the French invaded Algiers during the Napoleonic era. Defeated, the French returned in 1830 and set about conquering the northern coast and then moving south into the Sahara. They were never able to completely pacify the country. In 1873, however, they had enough under their control to begin inviting French settlers to take control of appropriated land. Over a million moved to Algeria by 1950.

The last phase of the colonial era began with renewed resistance to the French in the 1920s. Rebellious activities often met with brutal reaction. In 1962, President Charles De Gaulle signed an agreement that led to independence. Within a short time more than 600,000 French left, and some 500,000 Algerians then living abroad returned. The country passed through several decades of economic and political instability, aggravated by the appearance of radical groups that identified an ultraconservative form of Islam with the cause of helping the poorest and most disenfranchised elements of the society. That instability, often breaking out in terrorist activity, civil war, and suppression of dissent, continued through the 1990s.

To return to the early history of Islam, the Sunni Melekite School of Islam swept across Algeria in the eighth century. However, Algerians tended to dissent from their Sunni conquerors over the issue of the caliphate. They adopted the Ibadite position (popularized in Oman) that the caliphate did not have to remain



Mosque in Algiers. There are a number of historic mosques and churches in Algiers. (iStockPhoto.com)

in the hands of the family of Muhammad, but belonged to the most qualified. Kharjite Ibada Islam remains strongest in the southern part of the country and operates the Institute al-Haya in Guerara in the Oasis Province. There is now also a small community of followers of the Hanafite School of Islam, most descendents of Turks and Moors. There is a considerable presence by the Sufi brotherhoods, most prominently the Tijaniyya and the Qadiriyya.

The modern history of Islam has been most influenced by the rise of fundamentalist Islam and the tying of Islam, first to the fight for independence from France and then to the struggle to relieve the plight of the poor. Resistance was first formed by the National Liberation Front (FLN), made famous by the writings of Franz Fanon (1925–1961), whose thought helped shape it through the 1950s. However, after the FLN took control of the government, adopting a Socialist and nominally Islamic stance, a variety of dissenting groups based in the mosques in the poorer neighborhoods emerged. In 1989, the government opened the country to a multiparty system, and both Marxist and fundamentalist Muslim organizations emerged. Of the latter, the Islamic Salvation Front (FIS) and the Da'wa Islamic League were the most important. The FIS, demanding that an Islamic state be proclaimed and Islamic law be adopted, won a major victory in the 1992 elections.

In reaction to a possible FIS takeover in a future election, the government arrested all of the FIS's major leaders. The FIS was officially disbanded, and sympathetic imams were replaced in a number of mosques. The actions did not stop the FIS, and it has continued as a strong force in the land. In 1996, parties based on either religion or language were banned, and further violence ensued. The situation has yet to be resolved.

Jewish life in Algeria can be traced to the fourth century BCE. It suffered under the Turkish regime but revived after the French takeover. In 1870, most Jews were given French citizenship. Fearful of the independent Muslim government, soon after the changes of 1962 the great majority of the 120,000 Jews took the opportunity to migrate to France. Today less than 150 Jews are known to live in the country. There is one communal center and synagogue, located in Algiers.

Christianity has an ancient history in Algeria. It spread among the Latin-speaking people living in the area, which was part of the Roman Empire in the first century of the Common Era. Some of the most noteworthy of the church's Latin fathers were Algerians, including Tertullian, Cyprian, and Augustine of Hippo. The Berber tribes were strongly identified with the Donatist movement, which spread from Carthage in the fourth century and incited Augustine to some of his most extreme writing. Both the orthodox and Donatist perspectives survived only to be wiped out in the eighth century by Islam. The Kabyle (a Berber group) are a Christian people who accepted Islam only after lengthy resistance.

Christianity returned to Algeria in the 15th century when a resurgent Spain captured the coastal city of Oran in the 1490s, but the Spaniards were soon driven out by the Ottomans. Then, following the French

Algeria

invasion, the Roman Catholic Church was established within the French expatriate community. In 1838 Algeria was designated a diocese under Aix-en-Provence (France), but the church was not allowed to proselytize the Muslims. Missionary activity was only allowed after Charles Lavigerie, a priest with the White Fathers, became bishop of Algiers. The church's spread, however, was much more tied to the arrival of hundreds of thousands of French settlers than to any conversion of the Muslim population.

The Catholic archbishop acquitted himself well during the last years of the struggle for independence, setting the stage for amiable Christian-Muslim relations after 1962. However, the Catholic community

Algeria

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	13,615,000	34,712,000	98.0	1.49	41,784,000	48,284,000
Agnostics	20,000	640,000	1.8	1.49	1,000,000	1,200,000
Christians	105,000	64,600	0.2	3.26	88,700	109,000
Independents	20,500	56,000	0.2	4.15	80,000	100,000
Protestants	4,800	3,700	0.0	–0.25	3,500	3,500
Roman Catholics	76,500	3,100	0.0	–1.49	3,000	3,000
Baha'is	700	3,800	0.0	1.49	6,000	12,000
Atheists	4,000	2,400	0.0	1.49	3,000	4,000
Jews	1,000	600	0.0	–0.85	700	1,000
Total population	**13,746,000**	**35,423,000**	**100.0**	**1.49**	**42,882,000**	**49,610,000**

was gutted by the movement of so many French back to their homeland. The church reoriented itself toward service to the Algerian community through educational and medical institutions. That has been countered by the government policy of Islamicizing all educational efforts, leaving only a minimal Catholic presence.

Short-lived Protestant missions were launched as early as 1830, but permanent work did not begin until the Reformed Church of France arrived with the waves of French settlers beginning in 1873. The church grew in the expatriate community, but it had little impact on the Muslim citizenry. Like the Catholic Church, it was gutted by the massive migrations of the 1960s and had only 17 congregations by the mid-1970s.

In 1881 the founder of the American-based North Africa Mission, Edward H. Glenny, settled in Algiers. The mission found its greatest success among the Kabyle Berbers. Representatives of the British-based Algiers Mission Band, which, like the North Africa Mission, was an independent evangelical group, arrived in 1888.

In 1908, two British women who had been in Algiers as missionaries since 1891 joined the Methodist Episcopal Church (now an integral part of the United Methodist Church), and in 1909 transferred their work to its jurisdiction. Following World War II, additional personnel were sent from the United States, and through the years work was extended to centers across the country. The Methodists opened a hospital in 1966; in 1969, however, most of the missionaries were accused of being agents from the Central Intelligence Agency and expelled from the country.

At the time of Algerian independence, there was a spectrum of Christian groups, the majority of which were various European and North American Protestant/Free church missionary efforts. Some found a following not so much among the Algerians as among the French Catholics. The Assemblies of God were among the most successful but suffered by the return to France of many members. Most of these churches remained very small, with only one or two centers.

The new government declared Islam the state religion, a provision that stops significantly short of declaring Algeria an Islamic state, and added a provision against discrimination based on religion or race. Christian churches were given freedom to operate but were not allowed to proselytize Muslims. The Jehovah's Witnesses, who had opened work around 1950, were expelled in 1970 due to their proselytizing.

A variety of churches were established to serve other-than-French expatriate communities, including the several Orthodox churches: the Coptic Orthodox Church (Egypt), the Russian Orthodox Church, the Greek Orthodox Patriarchate of Alexandria and All Africa, and the Greek Orthodox Patriarchate of Antioch and All the East. There was also a single congregation of the Coptic Evangelical Church. Unlike the churches based in the French community, these churches were not affected by Algerian independence.

In 1940, many of the Protestant church groups banded together in the Evangelical Mission Council. It was reorganized in 1964 as the Association of Protestant Church and Institutions in Algeria, but many groups withdrew in protest of its relationship to the

World Council of Churches. Much of the work of the council became obsolete when in 1972 the Methodist Church, the Reformed Church, and several other groups merged to form the Protestant Church of Algeria. This church has only eight congregations scattered across the coastal cities of the north but is considered important by European Protestants who wish to maintain a non-Catholic Christian presence in the area. It is a member of the World Council of Churches and retains ties to its parent bodies.

In 2006, Algeria passed a new religious law imposing prison sentences on anyone convicted of attempting to proselytize Muslims to another religion. In the wake of this law, scrutiny on Christians has increased. As of 2008, the Christian community had been reduced to approximately 11,000 people.

With the exception of the Baha'i Faith, which has won a modest number of adherents, few new religions have attempted to settle in independent Algeria.

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See also: Assemblies of God; Baha'i Faith; Coptic Orthodox Church; Greek Orthodox Patriarchate of Alexandria and All Africa; Greek Orthodox Patriarchate of Antioch and All the East; Hanafite School of Islam; Jehovah's Witnesses; Protestant Church of Algeria; Roman Catholic Church; Russian Orthodox Church Outside of Russia; Tijaniyya Sufi Order; United Methodist Church; World Council of Churches.

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Ali ibn Abi Talib

ca. 597–661

Ali ibn Abi Talib was a cousin of the Prophet Muhammad who became his son-in-law by marrying his daughter Fatima. One of Muhammad's first Companions, he was selected as the fourth of the caliphs to lead the early developing Muslims. The events of his caliphate and those following would split the Muslim community into the two major factions that exist to this day: the Sunni and the Shia. The Shia Muslims consider Ali the first imam.

Ali was a native of Mecca and accepted Islam soon after Khadija, Muhammad's wife. He had grown up in Muhammad's household. He proved himself most useful to the cause with his skill and courage at the battle at Badr (624), the first large-scale battle between the Muslims and their opponents at Mecca. The victory was crucial to Muhammad and his followers. Ali was in fact involved in all the battles fought by the Muslims prior to Muhammad's death, except for the expedition against the Byzantine forces known as the Battle of Tabouk.

When Muhammad died in 632, Ali was a popular choice as the first caliph by one group within the growing community, known as the partisans (Shia). They believed that Ali had been appointed by Muhammad during the Farewell Pilgrimage to Mecca shortly before his death. Given the source, they also believed his appointment had divine backing and carried with it an understanding that future caliphs should be sought among Ali's descendants.

The majority of the community did not agree with the partisans and chose Abu Bakr (ca. 573–634), a merchant of relative wealth, as the first caliph. Ali ascended to the majority and recognized Abu Bakr's leadership, which he also did when he was passed over twice more relative to Abu Bakr's successors, Umar (ca. 586–644) and Uthmān ibn 'Affān (ca. 579–656). The third caliph, Uthmān, was murdered. Some accused Ali of being involved in an assassination plot, but in spite of the rumors, he was selected as the fourth caliph.

In part due to the circumstances surrounding his selection, Ali spent much of his caliphate fighting a

civil war with Muawiya ibn Abi Sufyan, the leader of the powerful Umayya clan in Mecca, who thought of himself as the rightful caliph. His support dwindled when a faction, the Kharijites (the Exiters), rebelled against him. During the Battle of Siffin (657), Ali agreed to submit his issues with Muawiya to arbitration. At this point, a group of the Kharijites withdrew. They rejected the truce that followed Siffin as wrong. Ali defeated the Kharijites at the Battle of Nahrawan in 658, but three years later one of their number assassinated him at his headquarters in Kufa (in what is now Iraq).

Ali's supporters selected his son Hasan as the new caliph (the second Shia imam), but Muawayya moved against his army and defeated it. Muawayya (r. 660–680) went on to become the next caliph and to found a dynasty that would last for the next 90 years. He set the throne of the Umayyad caliphate in Damascus, Syria, but soon lost much of his support due to his harsh measures.

In 670, Hasan was poisoned. His brother al-Husayn (626–680) succeeded him (the third imam) as the head of what was a relatively small group of followers. In 680, he and his army were defeated at the Battle of Karbala (Iraq). Al-Husayn's death that day is remembered by Shia Muslims on the day of Ashura, a day of mourning on which young men will cut themselves in commemoration of the spilling of Husayn's blood.

Ali was buried secretly, but a century later, one of Ali's descendants, Al-Shaykh Al-Mufid (the sixth imam), revealed the secret location, and Shia generally accept the site known as the Tomb of Imam Ali located in Imam Ali Mosque in al-Najaf, Itaq, a city that grew up because of the location of Ali's burial site. (A minority believe that the true burial site is at the Rawze-e-Sharif, or Blue Mosque, in Mazar-E-Sharif, Afghanistan.)

Ali stands at the beginning of the lineage of imams who led the Shia community. He is venerated as a model of righteousness. Pilgrims, blocked during the reign of Saddam Hussein, continue to flock to al-Najaf, especially on the day of Ashura and the feast day of Ghadir Khumm (the 18th day of the 12th month on the Muslim calendar), which commemorates Muhammad's appointment of Ali as his successor.

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See also: Ashura; Companions of the Prophet; Mecca; Muhammad; Rawze-e-Sharif; Shia Islam.

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All Africa Conference of Churches

The All Africa Conference of Churches (AACC) was founded at a gathering of representatives from churches across the continent of Africa in 1963 in Kampala, Uganda. It was created in the crucible of the post–World War II conversations on the end of colonialism and the rise of nationalism that had appeared everywhere. In 1945, the new United Nations organization had in its charter expressed the general principle that all peoples deserved to be self-governing, and this became the focus of anti-colonial debates. In the anti-colonial atmosphere, the many missions established by European and North American churches in Africa moved quickly to place control in the hands of indigenous leadership and move missionary personnel into auxiliary positions. Coming changes in political leadership in the former European colonies would also have the effect of transforming the missions into new autonomous ecclesiastical bodies.

Even before World War II, some new churches founded by former members of the mission churches

had appeared. In the post-colonial era, the process of creating new African Initiated Churches would increase significantly.

The All Africa Conference was from its beginning called upon to deal with the issues created by decolonization and nation building, the rise of independent churches, and the need to find a common life among the various divisions of the Christian community. Born in a hopeful time in which the ideal of ecumenical oneness motivated many, the conference soon had to reorient its work around the realities of post-colonial conflicts, government corruption, the rise of dictators, poverty, and disease. The overcoming of poverty and responding to disease has taken a priority position in the conference's life in the new century.

In 2009, the conference reported 139 member churches from 39 nations with a combined membership of 120 million. Most churches based in Africa that are members of the World Council of Churches are also members of the AACC. At its 2002 general assembly, AACC reorganized its structure around a general secretariat that oversees its several program divisions between assembly meetings. Headquarters are located in Nairobi, Kenya.

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See also: African Initiated (Independent) Churches; World Council of Churches.

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Van Beek, Huibert. *A Handbook of Churches and Councils: Profiles of Ecumenical Relationships.* Geneva: World Council of Churches, 2006.

All Ceylon Buddhist Congress

All Ceylon Buddhist Congress (ACBC), known in Sinhala as Samasta Lanka Bauddha Maha Sammelanaya, founded in 1918, has become the primary lay Buddhist organization in Sri Lanka, having as its avowed purpose the act of "engaging in the Buddhist tradition" (*yunjatha buddha sasane*) while protecting the rights and dignity of Buddhists.

Image of UNESCO's World Heritage site, the Golden Temple at Dambulla, Sri Lanka. (Shariff Che' Lah/ Dreamstime.com)

The predecessor of ACBC was the All Ceylon Young Buddhist Congress (ACYBC; Samasta Lanka Taruna Bauddha Samiti Sammelanaya). In a meeting held at the Colombo Young Men's Buddhist Association (YMBA) on October 18, 1918, the 25 members in attendance decided to establish the ACYBC and to hold its first congress at Ananda College (f. 1895), Colombo. That gathering, held December 20–21, 1919, was chaired by the late statesman Sir D. B. Jayathilaka (1868–1944). Originally the ACYBC was designed to ensure harmony among the various centers of the Young Men's Buddhist Association and to unify their social and religious activities. It subsequently became

an organization of indigenous intellectuals such as the late Professor Gunapala Malasekere (1899–1973), who held its presidency from 1940 to 1958 and 1970 to 1973. Although early congresses were exclusively for men, beginning in 1924, with the congress held at Panadura, women also participated. Also in 1924, the chair's speech was delivered in Sinhala (rather than the English that had been used in meetings until that time) by C. W. W. Kannangara (1884–1969). ACBC's influence was extended in 1929 by the appointment of an advisory board of 60 monks, representing the 3 monastic fraternities.

ACBC's history has been punctuated by three prominent achievements. (1) In 1941 (prior to the Buddha Jayanti Tripitaka translation project in 1956), ACBC established a Trust to translate the Tripitaka (Buddhist scriptures of the Pali Canon) into Sinhala, with the aim of reviving Pali literature and the study of Buddhism. By 1967, the Trust had published 10 volumes, including the *Cullavagga*, a volume detailing the rules for Buddhist monks and nuns. (2) In 1950 ACBC hosted the 129 Buddhist leaders (representing 29 countries) who formed the World Fellowship of Buddhists, which was inaugurated on May 25, 1950, at the Tooth Relic Temple in Kandy, Sri Lanka. (3) On December 27, 1953, at the annual meeting of ACBC held at Kegalla, Congress president Professor Gunapala Malalasekere announced the forthcoming appointment of a Buddhist Information Search Committee to investigate the status of Buddhism and Buddhist affairs. The committee was appointed the following April and began a year of collecting data from people in Ratnapura on June 26, 1954. Following the close of its inquiry in May 1955, a 186-page report was presented to the country in a meeting held at Ananda College on February 4, 1956. The Sri Lankan government moved to implement the report by appointing the Buddha Sasana Commission in 1957.

Beginning in the 1940s, ACBC has been actively involved in a variety of social and welfare activities, especially educational projects involving Buddhist children. While maintaining hostels for male and female children, vocational training centers for the youth, homes for elderly adults, a rest house for *bhikkhus* (monks) in Baddegama, and a school and hostel for children of special needs, as well as providing food and medicine for the sick and propagating Buddhism, ACBC has worked on projects across the country aimed at raising the standards of living. Current special projects include the production of Buddhist television dramas and sponsoring the *dharma* publications such as *Dharma to the UK* (2008).

In 1993 the All Ceylon Buddhist Congress celebrated its 75th anniversary, a celebration that included the issuance of a commemorative volume reflecting upon its history and activities. In recent years, the most significant action that the ACBC has undertaken to protect the rights of the Buddhists is the appointment of a 9-member commission to report on "unethical conversions." This report, completed in 2008 by collecting evidence from 348 witnesses, was presented to the Buddhist public on January 6, 2009.

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See also: World Fellowship of Buddhists; Young Men's Buddhist Association.

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Alliance World Fellowship

The Alliance World Fellowship is the product of the very successful world mission program launched by the Christian and Missionary Alliance (CMA) following its formation in 1897. Over the next 7 decades, missions were established in more than 50 countries. In the years after World War II, CMA personnel were among the leaders in rethinking the nature of the missionary enterprise, especially in light of the emergence of nations in the Third World. As a number of the CMA missions became autonomous national churches, the Alliance World Fellowship was organized in 1975 as a means of maintaining fellowship and restructuring the relationship among the churches as international partners in mission.

In the partnership model, churches and former missions relate as separate organizational entities, working together as partners. Overseas national churches are seen as independent and autonomous, meaning that they are not related organizationally to the CMA except as equal members in the fellowship.

The Alliance World Fellowship meets quadrennially. It assumes no legislative authority. Programs consist of reports on church work internationally, lectures and discussions, and small group meetings on topics of interest. Worship reflects the multinational participation.

In 2008 the Alliance World Fellowship had 44 member churches from as many nations, representing more than 2 million members.

Alliance World Fellowship
Driemaster 18
Veenendaal, Netherlands 3904 RK
http://www.awf.nu/

J. Gordon Melton

See also: Christian and Missionary Alliance.

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Altered States of Consciousness

The question of consciousness is both philosophically and psychologically perplexing. Although consciousness is usually taken to be the a priori of all human experience and knowing, it remains the most elusive human function, defying both certain identification as to its place of origin as well as the nature of its defining substance, if any. Any discussion of altered states of consciousness (ASC) requires a preliminary attempt at delineating of a notion of consciousness.

Most of our attempts to find consciousness, or the source of our awareness, return us to the fundamental "I am," or to the seeming fact that my experiencing self is, apparently, at the center of my conscious experience and therefore I seem to know it (as it knows me) more fundamentally than I know or am capable of knowing anything else. In this view knowing and the known are linked in the very fabric of the act of awareness and the apprehension of what is known and, for human beings, consciousness appears to be the epistemic driver from which all ontological ascriptions derive their origins.

The heart of the problem in studying consciousness seems to be found in the supposed gap that is believed to exist between observer and observed. How can a thing, for example, exist out there in the objective world and also be in my inner experiential world simultaneously? Within science, dualism is not popular because of its implication that there are two parallel ontologies (at least), and science wants to see itself as embracing the whole of reality. David Bohm and a number of other physicists have taken a non-dual position and have developed various models that encompass mind and matter as derived from a single source giving no clear preferential status to either subject or object. Bohm's idea is expressed in his notion of a "Super Implicate Order" in which objective things and their subjective representations emerge as two sides of the same coin from a non-dual, underlying connectedness.

The philosopher John Searle is insistent that we cannot reduce the "subjective ontology" of conscious experience to the "objective ontology" of materialist science. He argues that any attempt to do so obviates

Portrait of late-19th-century philosopher William James. James was not only a pioneer in the study of psychology in the United States but also achieved international fame as a philosopher with his doctrine of pragmatism, a method for determining truth by testing the consequences of ideas. (Library of Congress)

the very essence, or *qualia,* of the subjective world, thereby leaving no consciousness to study. The position taken in this essay follows on from Searle's assertion and William James's *Radical Empiricism* by arguing that consciousness must be understood as being like a Kantian thing-in-itself and thus not directly knowable as either a subjective or an objective entity.

The assumption of a directly apprehensible consciousness as objective neuro-process or as thing-in-itself existing per se is untenable just as it is for all objects of the world. Such objectified inferences are better understood as derived from human experiential knowing wherein some qualia are given objective ontological status while others are understood to be subjective depending on context and learning. From this perspective so-called objective knowledge becomes intersubjectivity that is mediated through the interpretive experiential frame of language, culture, and other learned signs. This, in effect, was the insightful position taken by James in *Radical Empiricism,* his final statement about consciousness, published around the time of his death in 1910.

For mystics and scientists alike, reality is experiential—the difference between their conceptions is the assignment of ontological status. Both within the scientific, empirical/materialist positions and mystical/phenomenological views there are no clear-cut agreements on the assignment of ontological status. In general, however, the scientific position is that the ultimate ground is an objective, existent material reality with an ontological status not dependent on consciousness, and for the mystic it is an inner, revealed truth or ontological principle grounded in a transcendental entity and/or consciousness. In the case of the former, consciousness is merely the place where the real world is reflected in neuropsychological processes in order to be known by the observer, but for the latter it can also be the experiential ground of being or reality itself.

In his attempt to resolve this dualism, James argues that "there is only one primal stuff or material in the world, a stuff of which everything is composed, and if we call that stuff 'pure experience,' then knowing can easily be explained as a particular sort of relation towards one another into which portions of pure experience may enter . . . The instant field of the present is at all times what I call the 'pure' experience. It is only virtually or potentially either object or subject as yet. For the time being, it is plain, unqualified actuality, or existence, a simple *that*. In this naïve immediacy it is of course valid; it is there, we act upon it; and the doubling of it in retrospection into a state of mind and a reality intended thereby, is just one of the acts" (James, *Essays,* 23–24).

This seems to be an attempt by James to remove not only Cartesian duality, but any final Kantian thing-in-itself as referent for the experience of objective things or subjective states. Sartre, however, in his classic critique of Husserl's requirement of a "transcendental I" (the phenomenologist's thing-in-itself) as being necessary to achieve the *epochè,* follows a related line of reasoning when he suggests that intentionality is

consciousness itself. In arguing this position, he is declaring consciousness to be a "backward cast shadow" of the contiguity of remembered reflected awarenesses experienced as part of self-reflection in the present. Although James seems to put all things, states, and knowledge on the side of experience, Sartre puts them back out onto the object. In either case both positions point us to the unique reality-making quality of intentional conscious experience and appear to suggest that it is here that we should focus our attention in any systematic and scientific exploration of consciousness.

Most of us are aware that there is not just a single, ongoing, homogeneous state of consciousness, sleep being the one most common example of an altered state. Drug-induced experiences, ritually created trance states, the altered awareness induced during prayer and meditation, and spontaneous religio-mystical encounters represent the more exotic end of the spectrum of ASCs known to us, in addition to the more negatively valenced states experienced by individuals undergoing psychotic episodes. Some theorists, including myself, believe that the state of consciousness of the knower is the single most important factor in determining how ontological ascriptions are made and hence what is considered to be real (Nelson 1990).

In the conceptual hands of many scholars and scientists, consciousness is considered to be a thing but yet seems impossible to define without reference to something else. This something else (namely, brain, cosmos, etc.) usually turns out to be, on close inspection, a linguistic metaphor or conceptual analogue. Our language not only derives its implicit epistemic frame from our commonsense notions of time, space, and objects, but language also implicitly feeds these notions back to us through the structuring of our perceptions of the world. Consciousness, rather than being a place or thing, would appear more likely to be a conglomerate of functions or operations and is thus apparently definable more by reference to its states, manifest behaviors, experiential contents, and forms of awareness than by reference to place or things.

To summarize thus far, it is being argued that consciousness, and its objects, are inferential entities derived from the retrospection we call knowing and, in essence, they gain their epistemological status from qualia alone, which must become the focus of any useful consciousness research. Any attempt to reduce or explain consciousness through objective metaphors such as neurophysiological processing or quantum field effects at neural tubules is, in a naive-real sense, attempting to study an object that is being unnecessarily posited. There is little doubt that the explicate metaphor of brain has much to do with the related, but not identical, explication we call consciousness. However, it is usually considered a commission of a category error to superimpose or interchange these metaphoric constructions and, further, naive to fail to recognize that both arise, in the sense of James's radical empiricism, from a human experiential source and only from that source. Thus, the study of consciousness requires that we heed the call of the phenomenological investigators of the first part of the 20th century and return to experience itself.

In order to study ASCs we must start with a consideration of the deployment of attention (and attentional resources) as being the sine qua non of experience's constructional operations. Looking further into this process, it is apparent that the deployment of awareness can be conceived of as generating, in an operational sense, the sum total of experience in the present and itself is set by the degree of self-reflection operating as part of that deployment. Further analysis reveals that the focus and intentional quality of deployment emerges as the result of other operations whose functioning determines the degree of self-reflection occurring at any given moment. In this analysis reality can be understood as a continuous stream of explications unfolding as qualities of conscious awareness generated by the nature and degree of awareness deployment and related self-reflection. The experience of any world is understood herein as an operationally generated metaphoric constellation of concepts working in much the same way as the operations of using a ruler define the concept and hence the knowledge of metric length.

This operational model of consciousness as a self-reflexive "backward cast shadow" is illustrated in Figure 1. From the upper horizontal section of this diagram it can be seen that consciousness is an inferential construct created by intending the contiguity of previous experiential presents (two instances of which

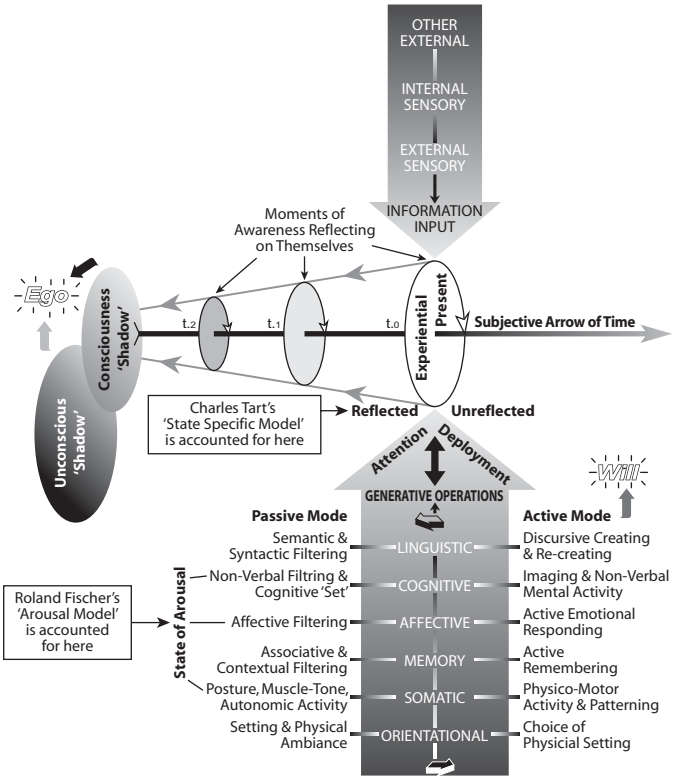

Figure 1

are shown at t-1 and t-2) into an ongoing process that gives the experient the sense that there is a container whose existence is greater than the current moment alone and encloses the objects and reflects the states associated with this collocation of past moments. The current moment is represented by the least shaded oval and the arrow on this oval is intended to denote that the experiential moment is at least partially reflected most of the time, although it is possible that there are moments of awareness that can be totally unreflected. The large, shaded vertical arrows represent, from above, potential sources of informational input into the current moment and, from below, the operations (functions) that determine deployment and quality of attentional resources and thus the ratio of reflected to unreflected experience and thus state of consciousness.

The operational functions that determine state of consciousness and, hence, experiential reality are summarized in Table 1. The fundamental maneuver of the deployment of attention (and hence state of consciousness) is inextricably connected to the process of

Table 1

1. ORIENTATIONAL (Place)—Choice of location and/or creation of explicate self/other forms, in its active mode, and contextual filtering and state maintenance, in its passive mode. Attention is 'directed' by 'significance' and 'meaning' of surrounding forms, ambiance and circumstance (also includes social and cultural shaping and filtering).
2. SOMATIC (Sensory/Motor Operations)—Sensory-motor patterning of 'physical' self and thus active forming of relationship to, and maintenance of the explicate forms of 'self' and 'other' (subject-object dialectic). In the passive form it is the bodily filter determining 'body image' by maintaining self-recreating parameters.
3. MEMORY—This may be the re-enfolding (Bohm 1980) of 'habit patterns' (Sheldrake 1981) into the 'implicate order,' or the unfolding into the 'explicate' in its active form. The associative aspects connect 'habits' in the manner of a holographic recording with a probabilistic relational matrix describing the web of connectedness. In the passive form, this re-determines the state of the system with each emergence of a standard operational configuration. In the active form, this matrix is activated from the 'top' as it were.
4. AFFECTIVE (Affect and Arousal)—In its passive form, it gives 'meaning' and 'reactive' quality to the totality of a given experiential event and, in its active form, it determines what events are 'felt' to be possible. Although affect is generally regarded as a 'by-product' reaction to events for human beings, it is taken here to be like the color we give to a picture and our way of framing it to include and exclude events and things, as well as to determine figure-ground relationships and what 'picture' we choose. Part of this operational system is always active in awareness, but much of it is operative outside of the range of reflective capacity and is in this sense 'unconscious.'
5. COGNITIVE (Conscious Processing)—These are the range of behaviors we label as thinking, remembering, visualizing, conscious attention, etc., in the active mode, and as cognitive 'set,' and overall structure of thought patterning in the passive mode. The experience of 'will' seems most associated with this group of activities, but it is impossible to tell which comes first. 'Will' may be a 'shadow' effect of the active mode like Sartre's transcendental 'ego.' It is with these operations that we associate our choice of *active deployment of attention.* Choice, however, may be an illusion caused by the assignment of initiation of an event to 'self,' but this 'self' is still an operational by-product, determined by the state of the overall system. In either case, we can differentiate an active, as well as a passive deployment of attention.
6. LINGUISTIC (Language and Verbal Operations)—Discursive 'internal dialogue' and external linguistic communication continually re-create the explicate metaphorical forms that constitute the 'picture' of reality. This is the active intra- and interpersonal filtering of experience into culturally- and personally-bound explicate forms (self-cuing). In its passive form, language structure, as an operational connecting grid, filters everything through the shape of syntactic and semantic schema.

conscious awareness reflecting itself. The conglomerate of bodily, emotive, and cognitive operations underlying deployment of attention determines on which aspect, state, or function of consciousness-doings awareness (as experience) intends reflectively. Reflection, and hence deployment of attention, can be passive, as in the sense of a filter whose capacity and form are set as ongoing background states or activities, or it can be active, as in the sense of focused concentration and participation of the experient in consciously manipulating and changing those functions.

In its passive mode, reflection occurs because a system capable of reflective consciousness is itself always at least partially reflected. This state is what defines existence and is the operational explicate metaphor we refer to as our mind-body complex. In its active mode, reflection is seemingly directed by the state of the system and the feedback generated by the background reflexive activity. Underlying the passive mode are a number of sub-operations, which include the perceptual filtering system determined by language semantics and syntax; physico-motor stance or posture (this includes in what place one puts oneself); sensory set and attunement (which varies from modality to modality); and memory, which is activated according to the information flow through the entire experiential matrix. Although we are referring to reflection as being passive here, we recognize that its ongoing activity is implicit to and part of the entire set of the system.

In its active mode, reflexive conscious experience is similar, but it gives the impression of emanating from some source such as a will. Although this will seems, experientially, to be an active agent coming from an active self, it is a projected shadow of the doing of the active mode of reflection. In other words, there is no existent will or doer behind the activity, only the doing in a mode that gives the impression, as part of its cognitive form and involvement, that it emanates from a source beyond itself. In this active mode, language, through the inner discursive dialogue, becomes a labeling and unfolding activity that creates and maintains the explicate form and is directly involved in those activities that generate the sense of will. This active attention mode also determines what aspect, or aspects, of sense experience one emphasizes or attends to.

Since the stability of a particular state of consciousness (SoC) is dependent on the dominance of a given constellation of reflective/deployment operations, then, for example, if discursive internal dialogue is de-emphasized, the whole system will tend to seek a new steady-state. In fact, the interconnectedness of all the operations, as depicted in Figure 1, when disturbed in any aspect, will tend to cause a shift and reassembly of the whole dynamical system. Because of the stochastic nature of this entire implicate/explicate functioning, this occurs in such a manner that the functional form of the re-assembly into any given new stable state is not entirely predictable. This change, as in Tart's model of states of consciousness, Fischer's arousal concept, and Katz's cognitive/affective re-interpretation, causes a shift in overall arousal and hence the perceived intensity and quality of events thus leading to an altered state of consciousness experience.

Probably the most written about and intense ASC experienced is the classical mystical encounter. In my retrospective study of individuals' recalled experiences, the rearranging of the constellation of driving operations appears to cause a very significant alteration in their functional relationships that leads to profound alterations in perception and knowing. It is this epistemic reframing that then leads to the remaking of ontological ascriptions and a sense that one has seen past the veil and penetrated to the core of existence.

I would argue that it is this apparent ontic shift that generates in our knowing a sense of having penetrated to a deeper level of reality. There is no doubt that the experient finds this encounter to be profoundly moving, because of the revelatory quality of revised knowing and, as a result of this feeling of having penetrated beyond the usual reality, this experience is often followed by a re-evaluation of values, relationships, behavior, and lifestyle. William James's report of George Fox's vision and revelation while crossing a field on his way to Litchfield is a wonderful example of the alteration in the way of knowing (and what is therefore perceived and known) that contributed to Fox's capacity to see the world anew and thereby to bring the force of his revelation into the founding and development of the Quakers. I would argue that it is particularly those types of ASCs in which the constellation of operations is altered sufficiently to give the

sense that one is seeing a new level of reality, or that one is being cast across an ontic divide, that create the most intense impact and thus often lead to a reframing of meaning and value that is religious in character.

Although the term "altered state of consciousness" was most often associated with drug-induced experiences in the recent past, there is little doubt that these changes in conscious functioning have contributed profoundly to the creative unfoldment of human individual life and culture. Mainstream science's refusal to deal with this topic as anything more than categorizations, such as anomalous experience and psychopathology, has been a sad omission in our attempts to understand the universe and its origins in our collective knowing.

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See also: Fox, George; Friends/Quakers; Western Esoteric Tradition.

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Amarnath

Amarnath is a mountain cave shrine to the Hindu deity Shiva located about 80 miles from Shrinagar, the capital of Kashmir, India. According to legend, Shiva revealed the secret of immortality to his wife Parvati in the cave at Amarnath. Subsequently, beneath the tiger skin on which Shiva rested, pigeon eggs later hatched. Those who do pilgrimage to this place often report seeing the immortal pigeons incubated by the Lord Shiva himself. Legendary stories also suggest that the first pilgrim to the cave was Maharishi Bhrigu, one of the seven great sages of ancient India. He is considered to be the author of *Bhrigu Samhita*, the classic astrological text written around 3000 BCE.

Entering the leaky cave, one sees at the far end a phallus-shaped ice-covered formation that is often covered with snow. This is considered a "natural" or "self-generated" Shiva Lingam, or phallus, one of the major iconographical representations of the god. To either side of the lingam are two additional ice/snow objects identified as Parvati and Ganesha (Shiva's son usually pictured with the head of an elephant, known as the deity who removes obstacles). Traditionally, the snow lingam forms every lunar month during the bright time of the Moon and dissolves during the dark half of the month. Thus the lingam reaches its greatest

Pilgrims jostle to offer prayers at the stalagmite in the Amarnath cave (seen on far left), which they worship as an incarnation of Shiva, the god of destruction, 150 kilometers (94 miles) from Srinagar, India, July 11, 2003. (AP/Wide World Photos)

size at the full moon and all but disappears during the new moon.

A more modern legend concerns a Muslim shepherd named Buta Malik, who was given a sack of coal by a holy man at this site. Upon his arrival home, the shepherd discovered that the coal had turned to gold. At the same time a Shiva Lingam made of ice had appeared in the famous cave.

The principal pilgrimage to this shrine is on the full moon of the lunar month of *Shravana* (July–August). The full pilgrimage, a widely observed custom since the mid-19th century, takes a total of 40 days, leading the pilgrim from the lowlands at the foot of the mountain upward to the cave and back.

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See also: Astrology; Pilgrimage.

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Ambedkar Buddhism

A wave of mass conversions to Buddhism among the so-called untouchable castes in India was set in motion when their leader, Dr. B. R. Ambedkar (1893–1956), publicly went through a Buddhist conversion ceremony in Nagpur, India, on October 14, 1956. From

a total number of 180,823 Buddhists in India before this event (1951 census), over the next generation the number rose to 6,431,900 (1991 census), mainly due to these conversions. Several loosely organized local groups of followers together form the movement, which because of a lack of a central overarching organization is here labeled Ambedkar Buddhism. "Neo-Buddhism," which is frequently used in the Western academic literature, is a term that adherents find patronizing and do not use themselves. Geographically the movement is concentrated in Maharashtra, where it started, but a few centers are also found in Western countries, for instance, in Great Britain.

Bhimrao Ramji Ambedkar, "Babasaheb" among his followers, was himself born in an untouchable Mahar caste (consisting of unskilled laborers) in Maharashtra. He received an unusually good education, which included university degrees in law and economics in New York and London. Returning to India in 1923, he started his work of social uplift for the untouchables. He founded three succeeding political parties, and as chairman of the Drafting Committee for the Indian Constitution and as law minister in the first independent government, he secured the political abolishment of untouchability and laid the basis for future schemes of positive compensative discrimination.

Ideologically his aim was to build up a new self-respect among untouchables. This had to be gained by rejecting Hinduism, which to Ambedkar first of all was felt as the religion of caste and untouchability. As part of several campaigns, in 1927 he organized a conference in the town of Mahad, where the Manusmriti, the most prominent of the classical Hindu lawbooks, was burned publicly. By 1935 he had arrived at the conviction that conversion away from Hinduism would be necessary in order to cast off the stigma of untouchability. In 1948 he published his book *The Untouchables,* in which he advanced his theory that the untouchable castes are descendents from the few Buddhists who remained in India when Buddhism was crowded out from the subcontinent during the Hindu revivals in the Middle Ages. Thus, conversion to Buddhism would be a return to the original religion of the untouchables.

In 1955 Ambedkar founded the Buddhist Society of India, whose activities to some extent were hosted by the schools and colleges established by the People's Education Society, another organization founded by Ambedkar in 1945. When he died a few months after his conversion in 1956, the leadership passed on to his son, Yeshwant Ambedkar, but the society remained without a fixed organizational structure. Since that time, it has established itself as a network of more or less independent branches. The geographic centers are in Nagpur, Pune, and Mumbai (where a Dr. Ambedkar Memorial Shrine is situated). Due to the emigration of Ambedkar Buddhists overseas, a few centers have been established in Western countries in recent times.

Ambedkar Buddhism is formed to suit its social purpose. The emphasis is on social ethics, supernatural elements being avoided, in accordance with Ambedkar's understanding of Buddha, expressed in his book *The Buddha and His Dhamma,* published posthumously in 1957. Unlike Theravada Buddhism it is not a monastic religion. The local groups gather in buildings called *viharas* for daily or weekly services, which includes recitation of Ambedkar's books and excerpts from Buddhist canonical literature. Religious veneration for Ambedkar, in such forms as offerings (*puja*) in front of his statue or picture, is also common among the followers. The movement has also published guidebooks for Buddhist ritual, which contain prayers and instructions for weddings, deaths, and other rites of passage. Besides these activities the viharas are used for educational and social purposes.

Apart from Buddha's birthday, the main festivals are the three important dates related to the life of Ambedkar: the Ambedkar Jayanti (his birthday) on April 14, the Dhamma Diksha (the day of his conversion) on October 14, and Ambedkar's death memorial day on December 6.

The movement finds expression in a set of organizations: the Buddhist Society of India, c/o Prof. P. P. Garud, 180/4932, Pant Nagar, Ghatkopar, Bombay 400095, India; the International Buddha Education Institute Buddha Lok, Meerut Road, Hapur 245101 (Ghaziabad), UP, India; Dr. Babasaheb Ambedkar Samarak Samiti, Ambedkar Town Dharaampenth, Nagpur, India; Federation of Ambedkarite Buddhist Organizations, Milan House, 8 Kingsland Road, London E2 8DA, UK.

Ambedkar Buddhism
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Mikael Aktor

See also: Buddhism; Hinduism; Wesak.

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American Atheists

Among the most important organizations promoting corporate life for professing atheists, American Atheists was founded as the International Freethought Association of America in 1963 by Madalyn Murray O'Hair (1919–1995). Although atheism had been professed by numerous individuals, including prominent cultural and intellectual leaders, it did not take on real organizational life until the 19th century and some difficulty in sustaining stable ideological communities.

O'Hair had filed a lawsuit in the state of Maryland challenging the practice of beginning the day in public schools with prayer and a reading from the Bible. The

An atheist marching in the Minneapolis Gay Pride Parade on June 28, 2009. (Michael Rubin/Dreamstime.com)

suit argued that those practices violated the provisions in the Constitution against the establishment of religion by the state and the principle of separation of church and state. She later instituted a second (unsuccessful) suit calling for the end of tax exemption for church-owned property. The Supreme Court's agreement with her in the first suit became the catalyst that led to the founding of the association. By this time she had moved to Hawaii, and subsequently to Austin, Texas, where the association was superseded by the Society of Separationists and several associated organizations, including the Charles E. Stevens American Atheist Library and Archives and Poor Richard's Universal Life Church (chartered by the Universal Life Church). The Society of Separationists evolved into American Atheists, Inc.

Through the 1970s and 1980s, Murray became the most outspoken and famous atheist in North America, and her often abrasive manner created many critics above and beyond those who rejected her atheist perspective. In 1978, a group left her organization to create the rival Freedom from Religion Foundation, and subsequently other similar atheist organizations appeared. One of her sons, William Murray, broke with his mother to become a Christian. Then on September 4, 1995, O'Hair, her son Jon, and her granddaughter Robin Murray O'Hair disappeared. After a few contacts with some of the organization's leaders through that month, they were not subsequently in communication, and several years later it was finally determined that they had been murdered. Meanwhile, in 1996, the organization reorganized, and Ellen Johnson became its new president.

American Atheists advocate a non-Marxist worldview that is free from theism. They suggest that a world without religion would be a better place. Religion is baseless superstition and supernatural nonsense, according to them, and healthy people do not need God. O'Hair and most of the members reject the historicity of Jesus and belief in a life after death. They have been active in civil rights causes and the peace movement, but the absolute separation of church and state is the primary principle out of which they operate.

American Atheists is largely confined to the United States. In 2008 it reported members organized through more than 40 affiliate chapters. American Atheists has helped establish a global atheist network through United World Atheists, which holds a triennial World Atheist Conference.

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See also: Atheism.

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American Baptist Association

Beginning in the 1850s, the Southern Baptist Convention was the scene of what became known as the Landmark controversy, led by James R. Graves (1820–1893), who attempted to call Baptists back to what he considered the old landmarks of Christianity. Graves believed that the only true Christian churches in the world were the Baptist churches, and that there had been a succession (however thin) of Baptists since the time of Christ and his baptism by John. Such true Baptist churches practiced baptism by immersion, limited Communion to fellow Baptists, and rejected pulpit fellowship with ministers of non-Landmark churches.

Although Landmark ideas found considerable support among Southern Baptists, it was only at the beginning of the 20th century that this perspective took on organizational life. Seceding from the Southern Baptist Convention and the state conventions associated with it, Landmark Baptists formed the East Texas Baptist Convention in 1900. Other state associations

followed. A national association was formed in 1905, the General Association of Baptists. The General Association was never able to gain the support of the majority of Landmark congregations, however, and in 1924 a second organization was attempted, the American Baptist Association. Leading in this second organization was Ben M. Bogard (1868–1951), who also founded the Missionary Baptist Seminary attached to the church he pastored, the Antioch Missionary Baptist Church in Little Rock, Arkansas.

Crucial to the Landmark cause had been a criticism of the organization of the Southern Baptist Convention. The Landmark teachers advocated an equal representation of congregations at the convention meetings, irrespective of their size or financial contributions to the Convention. They also challenged the authority of the Foreign Mission Board to appoint and dismiss missionaries. Although the Landmark position allows for associations beyond the local church, the powers of the association are strictly limited. There is no mission board, and the nurturance of missions has been placed in the hands of a committee that works with local churches. Missionaries are sent out by local churches with the approval of the association. In like manner, colleges are established by local churches and recognized by the association.

In 2000, the American Baptist Association reported 275,000 members. The largest group of American Baptists resides in the state of Arkansas, but affiliated churches can now be found across the United States. Its churches support a number of home missionaries, educational facilities, a variety of missionaries in foreign countries, and numerous indigenous Baptist churches around the world. Most ministers are trained in one of the four major seminaries: Missionary Baptist Seminary, Little Rock, Arkansas; Texas Baptist Seminary, Henderson, Texas; Oxford Baptist Institute, Oxford, Mississippi; and Florida Baptist Schools, Lakeland, Florida.

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See also: Baptists; Southern Baptist Convention.

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American Baptist Churches in the U.S.A.

The oldest Baptist body in the United States, the American Baptists formed as scattered Baptist churches and associations across the country banded together in the early 19th century. Baptists in the United States generally look to Roger Williams (ca. 1603–1684) and the founding of the independent congregation in Providence, Rhode Island, as their beginning. Williams had been a minister among the Massachusetts Puritans (originators of Congregationalism). His colleague John Clarke (1609–1676) began a second church in Rhode Island in 1648. These congregations championed Baptist ideals of adult baptism, congregational autonomy, and separation of church and state.

Baptists, persecuted in England, fled to the American colonies, where they continued to be persecuted until afforded some relief by the Act of Toleration passed in England in 1689. However, it is not surprising to find their second center of emergence to be in Pennsylvania, the colony established to provide a haven for the equally persecuted and despised Friends (Quakers). The Pennepack Baptist Church opened in Philadelphia in 1688, and it was in Philadelphia that the first Baptist association of churches was formed in 1707. The Philadelphia Association was a loose fellowship of independent Baptist congregations whose powers were strictly advisory. It had a role in disciplining ministers (who received ordination in the local congregation) and could set standards for fellowship.

Choir members sing during Easter service in Harlem at Mount Olivet Baptist Church on April 8, 2007, in New York City. (Getty Images)

Among its important actions was the adoption of the London Confession of Faith, which included a Calvinist theological perspective, and a statement about its use as a standard for association membership.

During the 18th century, Baptists emerged throughout the colonies, and numerous associations like the Philadelphia one were established. Also, three main groupings of Baptists appeared. Besides the Calvinists (who accepted an emphasis on God's election and predestination of believers), there were associations of General Baptists (who emphasized the role of free will in God's salvation plan) and Separate Baptists, who emphasized the necessity of the experience of personal salvation known as being born again. General Baptists found their greatest success in the southern colonies, and most eventually converged in the National Association of Free-Will Baptists.

The first national association of Baptists in America was a direct result of the beginnings of world mission in the early 19th century. In order to facilitate their support of the missionary enterprise, some Baptists created the General Missionary Convention of the Baptist Denomination in America in 1814. The convention met triennially, and any congregation could choose to associate. The organization of the convention led to a major controversy over the role of organizations that appeared to take responsibility for ministry away from the congregation. Those who rejected the idea of such pan-congregational structures withdrew and formed what became known as the Primitive Baptists. Those who accepted the idea of such organizations, as long as they were voluntary and did not infringe upon congregational autonomy, went on to found additional conventions to facilitate education, home missions, and the publication of literature. These additional societies tended to hold meetings at the same time as the meeting of the Triennial Missions Convention.

The next issue to rend American Baptists was slavery. The issue reflected the growing tension in America

that eventually led to the Civil War, but it was precipitated within the convention over its refusal to credential any missionary who also happened to own slaves. In 1845, the issue split the convention, with Baptists in slave-holding states forming the Southern Baptist Convention. This separation occurred just as Baptists were in the midst of a concerted effort to convert African Americans in the South, both slave and free. In the years after the Civil War, lacking a national organization, many African American Baptists chose to affiliate with the Triennial Convention rather than the Southern Baptists. The majority of African American Baptists remained in affiliation with the Triennial Convention for a generation, but toward the end of the century many separated over the issue of self-determination to form the National Baptist Convention in the U.S.A. However, many remained in association with the Triennial Convention and today continue to form a substantial portion of the membership of the American Baptists.

Through the 19th century, Baptists associated with the Triennial Convention were content to continue their separate support of the various national organizations, but they finally moved toward a more centralized organization to coordinate the work of the various national and international ministries. In 1907, delegates moved to form the Northern Baptist Convention and to make the various societies its associated agencies. A new level of cohesiveness emerged.

The Northern Baptist Convention was one of the main arenas for the fight between fundamentalists (who demanded a strict adherence to traditional Baptist doctrinal perspectives) and modernists (who sought a revision of Christian beliefs in the light of modern social and intellectual developments). Although fundamentalists appeared to hold a slight majority in the 1920s, by the 1930s the modernists had firmly taken control, and many of the most conservative members and ministers left to found several new Baptist denominations, such as the Conservative Baptist Association.

Fundamentalists had attempted to force the Northern Baptists to adopt the New Hampshire Confession of Faith (an early statement of the Baptist perspective promulgated in 1730). However, in 1922 the convention adopted an alternate position, affirming that "the New Testament is the all-sufficient ground of our faith and practice and we need no other statement." In subsequent years, the convention has not chosen to adopt a distinctive creedal statement, and a wide divergence in doctrinal perspectives is noticeable.

Following World War II, the Northern Baptists changed names twice. In 1950 the convention became the American Baptist Convention and in 1972 took its present name. In 2006, the American Baptist Churches in the U.S.A. reported 1,371,278 members in 5,659 congregations. It supports a number of colleges and eight postgraduate seminaries for the training of ministers. It is a member of the Baptist World Alliance and the World Council of Churches.

As an organization, it traces its origin to the growth of the Protestant Christian missionary impulse in America. From initial support for Adoniram Judson (1788–1850) in India, the Triennial Convention expanded work to Burma (Myanmar). By the time of the break with the Southern Baptists in 1845, the convention supported 111 missionaries in Europe, West Africa, Asia, and the American West. It went on to found missions in countries around the world, most of which in the last half of the 20th century were transformed into autonomous national churches and many of which are profiled elsewhere in this encyclopedia. The American Baptists continue to support many missionaries who are working with partner churches around the world.

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See also: Baptist World Alliance; Congregationalism; Friends/Quakers; National Association of Free-Will Baptists; World Council of Churches.

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American Board of Commissioners for Foreign Missions

Organized in 1810 as the missionary arm of the Congregational Churches of New England (now a constituent part of the United Church of Christ), the American Board of Commissioners for Foreign Missions was the first Protestant sending agency to commission missionaries from the United States. It joined in the missionary thrust begun in the previous century by the Moravians and became one of the most important missionary organizations participating in the dramatic 19th-century expansion of Protestantism around the world. Formally incorporated in 1812, it sent its first missionaries to India the very same year. Among the notable personnel to serve in India was Dr. John Scudder (1797–1855), who created the first medical mission in the country.

Possibly the most famous of the American Board efforts was the Hawaiian mission established in 1820 under the leadership of Hiram Bingham Jr. (1831–1908). Hawaii became the launching pad for work throughout the South Seas. Over the next decades work was expanded to Africa and the Middle East.

Periodically through the 19th century, Congregationalists working through the American Board cooperated with other churches of the Reformed tradition, and for a time the American Board became the missionary arm of the American Presbyterians (1812–1870), the Dutch Reformed Church (now the Reformed Church in America) (1826–1857), and the German Reformed Church (now a constituent part of the United Church of Christ) (1839–1866). Although always predominantly a Congregational venture, by the end of the 20th century the American Board returned to its status as an exclusively Congregational agency. It also became more closely tied to the National Council of Congregational Churches. It continued to work with like-minded denominations, and in 1886 the Congregational Church in Canada used the American Board as its missionary arm in Angola. That relationship continued even after the Canadian Congregationalists merged into the United Church of Canada in the mid-1920s. In 1895 the small Schwenkfelder Church channeled its missionary concern through the American Board.

The operation of the American Board was considerably altered by changes in Congregationalism in the United States. In 1931, the Congregational churches united with the Christian Church, one branch of the American Restoration movement, and the American Board absorbed its missionary program (then entirely devoted to Japan). Then in 1961, following the merger of the Congregational-Christian Churches with the Evangelical and Reformed Church to form the United Church of Christ, the various missionary agencies that had served the merging churches joined together to form the United Church Board for World Ministries. The new United Church Board continued the history of the American Board, but it came into existence just as numerous mission churches were in the process of dropping their missionary status and becoming independent churches. The United Church Board assumed some leadership for reorienting the United Church of Christ around the new idea of partnership relationships with Congregational churches in other countries, many of which continued to need both financial and personnel support, even as they dropped their former subordinate status.

In 1995, the United Board of World Ministries of the United Church of Christ and the Division of Overseas Ministries of the Christian Church (Disciples of Christ) merged into a common Global Ministries Board, a reflection of the complete intercommunion the two churches had accepted. The new common board, which officially began to function on January 1, 1996, now carries the history of the former American Board. Many churches around the world owe their beginnings to the efforts of American Board missionaries, and are so identified throughout this encyclopedia.

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See also: Christian Church (Disciples of Christ) in Canada; Dutch Reformed Church; Reformed Church in America; United Church of Canada; United Church of Christ.

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■ American Samoa

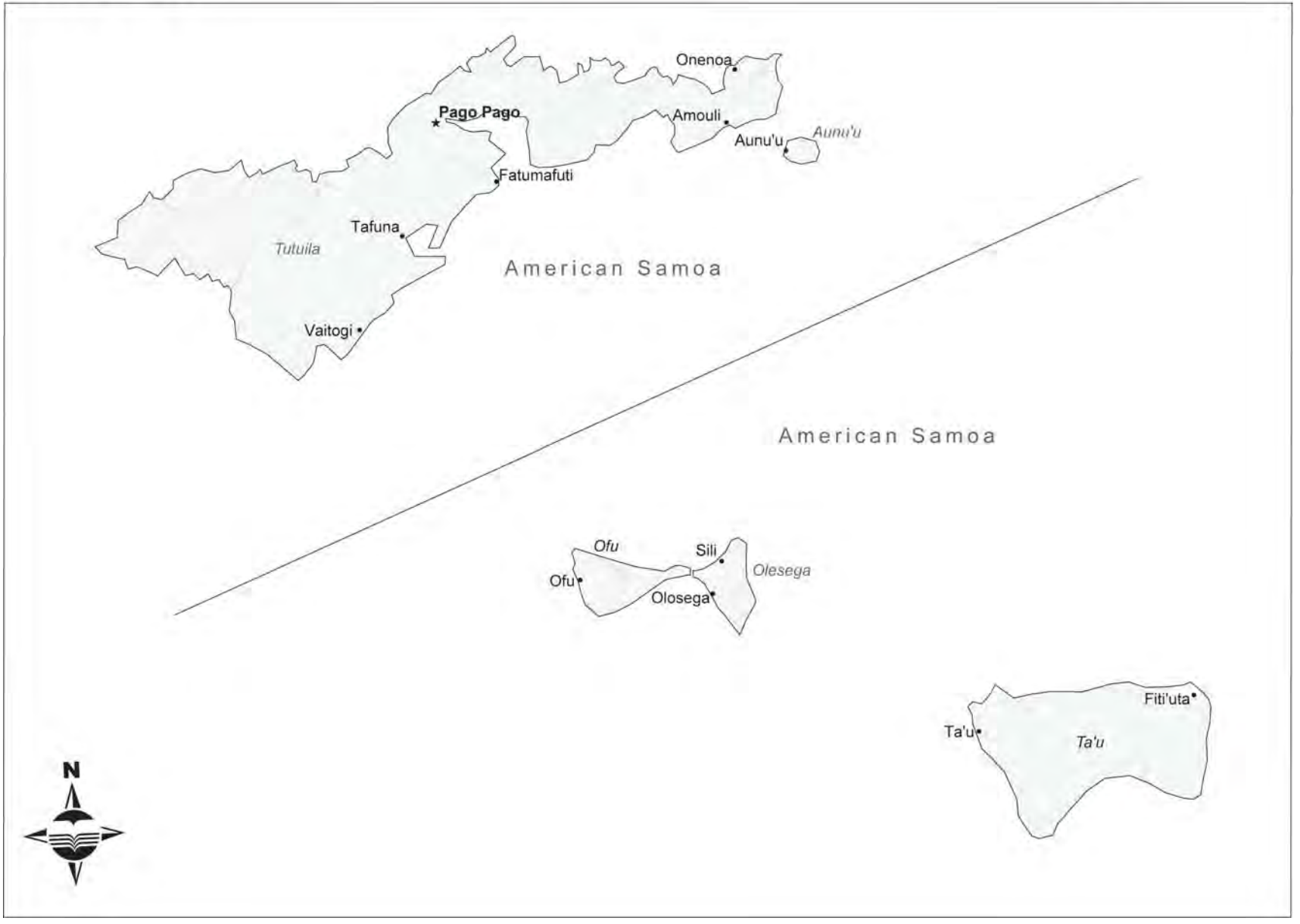
American Samoa, located in the South Pacific, consists of those islands at the eastern end of the Samoan archipelago, south of Kiribati and west of the Cook Islands. Some 65,000 people (2008) reside on the 77 square miles of land, most of Polynesian descent.

The history of American Samoa is intertwined and identical with that of the nation of Samoa (or Western Samoa) through the 19th century. Then, in 1899, the United States received hegemony over this area by a treaty and in 1900 established a naval dependency centered on Pago Pago, one of the best natural deep-sea harbors in the world. It has proved a strategic location, especially during World War II.

After World War II, American Samoa became a United Nations trusteeship administrated by the United States. Due to economic and other pressures, coupled with the openness of American immigration policy,

People gather for a church service at Holy Cross Catholic Church in the village of Leone in American Samoa, October 4, 2009. (AP/Wide World Photos)

American Samoa



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American Samoa

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	27,100	69,600	98.3	2.34	88,000	111,000
Protestants	18,900	44,000	62.1	2.04	46,000	57,000
Marginals	2,500	15,500	21.9	1.18	20,000	25,000
Roman Catholics	5,000	15,800	22.3	3.42	21,000	28,000
Agnostics	70	500	0.7	3.56	800	1,000
Chinese folk	0	260	0.4	2.42	400	600
Baha'is	200	180	0.3	–0.43	200	200
Buddhists	0	230	0.3	2.38	400	600
Atheists	10	10	0.0	0.00	30	50
Total population	**27,400**	**70,800**	**100.0**	**2.34**	**89,800**	**113,000**

many Samoans moved to Hawaii and the American mainland. In 1984, the United Nations ruled that independence should be granted, but the islanders have been content with local self-government and their peculiar relationship to the United States. They are considered U.S. citizens, but without the right to vote in the national elections while residing in American Samoa.

Through the 19th century, the missions established in Samoa by the Methodist Church (beginning in 1828), the London Missionary Society (1830), and the Roman Catholic Church (1845) spread across the Samoan archipelago. None of the three missions divided after the eastern islands were separated from the western islands in 1899. They continued to grow and prosper until 1962, when Western Samoa became an independent nation. Almost immediately, the London Missionary Society church became the Congregational Christian Church in Samoa, and in 1964, the Samoa Conference of the Methodist Church in Australia became the Methodist Church in Samoa. The Catholic vicariate that had emerged in 1957 to serve Samoa, American Samoa, and the Tokelau Islands was elevated to a diocese in 1966.

The emergence of Western Samoa as an independent nation eventually affected the major church structures, however, beginning in 1980 with the setting aside of the Congregationalists in the east as the Congregational Christian Church of American Samoa. There have been talks aimed at the reunification of the two churches, but as yet they have not been fruitful. Two years later, the Roman Catholic diocese was divided, and a new Diocese of Samoa-Pago Pago created. Only the Methodist Church has remained as a single body. The Methodists and Congregationalists form the backbone of the National Council of Churches in American Samoa.

Virtually the same array of additional churches has come to American Samoa as established work in Samoa, beginning with the Seventh-day Adventist Church in 1895. These include the Assemblies of God (U.S.), the United Pentecostal Church International, the Church of the Nazarene, and the Jehovah's Witnesses. The single Anglican parish is a part of the Diocese of Polynesia of the Anglican Church of Aotearoa, New Zealand and Polynesia.

The restrictions that had hobbled the work of the Church of Jesus Christ of Latter-day Saints (LDS) under the German rule in Western Samoa were removed following the American takeover. An early center was established at Mapusaga, which became an LDS village, complete with a school and a plantation that provided financial support. Membership at the end of the 20th century was above 12,000 members out of a population of some 40,000.

The Baha'i Faith is also present in American Samoa, though it has not enjoyed the success that it has had in Western Samoa.

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See also: Anglican Church of Aotearoa, New Zealand and Polynesia; Assemblies of God; Baha'i Faith; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Congregational Christian Church in Samoa; Congregational Christian Church of Ameri-

can Samoa; Jehovah's Witnesses; London Missionary Society; Methodist Church; Methodist Church in Samoa; Roman Catholic Church; Seventh-day Adventist Church; United Pentecostal Church International.

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Amish

The Amish are a small conservative Anabaptist group that takes its name from Jacob Amman (b. ca. 1644), a leader among the Swiss Mennonites who insisted upon a strict interpretation of the writings of Menno Simons (1496–1561) (to whom Mennonites look as their founder) and of the Dordrecht Confession of Faith, the common statement of belief among Mennonites. Amman emphasized church discipline and the use of avoidance and the ban to win back erring members. If a church member was put under the ban, the other members were to avoid communications with the person, and the spouse was to neither eat nor sleep with the offender. The advocacy of a ban led to a division among the Mennonites, to which Amman responded by placing all who disagreed with him under the ban. Later attempts at reconciliation failed, and the Amish emerged as a separate group.

Amish farmer harvests wheat with a four-horse team. The Amish, who shun modern technology, preserve traditional forms of farming, such as using animals. (Corel)

The Amish dressed in the common clothing worn by people of the 17th century. One distinctive element in their attire was clothing void of buttons, a fashion that originated from a rejection of the bright buttons worn by the soldiers who had persecuted the Anabaptists. Over the centuries, the clothing was retained in spite of passing styles, and the Amish have become readily identifiable by their distinctive plain garb. The men also continue to keep their hair long and wear beards. The women wear bonnets and aprons.

The Amish began to migrate to America early in the 18th century and were able to maintain their agricultural life for many years in rural Pennsylvania, Ohio, and Indiana. However, during the 20th century the community was under increased pressure to change to accommodate the modern world that now surrounded their communities and the increasing influx of tourists into "Amish country."

Searching for plots of land large enough to support an Amish community has forced their migration to more isolated spots across the United States and Canada, though 80 percent still reside in Pennsylvania, Ohio, and Indiana. There are also a small number in Central America. None remain in Europe. More than half of the estimated 150,000 Amish are members of the Old Order Mennonite Church.

The attempt to lead a separated life has made the Amish the subject of a variety of court actions. They do not use automobiles and wish to travel the public road in their horse-drawn buggies. They advocate education only through elementary school. The Amish are very reluctant to take part in any court proceedings. Several states have passed special legislation to accommodate the buggies, and a U.S. Supreme Court decision in 1972 allowed Amish children freedom not to attend secondary school. The National Committee for Amish Religious Freedom, founded in 1967 at the University of Chicago, attempts to assist the Old Order Amish and related Mennonite groups to continue their way of life in the face of the many rules and regulations that periodically infringe upon their community.

Members of the Old Order Amish generally worship in the homes of the members, each family hosting the congregation on a rotating basis. Some of the smaller splinter groups have built churches.

The Amish are distinguished from the Old Order Mennonites, though they share a number of commonalities—conservative dress and the use of buggies. However, the two groups have a distinct history and differ on a variety of minute points of belief and behavior.

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See also: Anabaptism; Mennonites.

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Amitabha Buddhist Societies

The Amitabha Buddhist Societies are a set of Chinese Pure Land Buddhist centers associated together under the leadership of the Venerable Master Chin Kung (aka Jing Kong, b. 1927) of Taiwan. The group has developed an extensive educational program that has carried it throughout the Chinese diaspora in Southeast Asia and North America, and made it one of the most important building blocks of Taiwanese Buddhism.

Master Chin Kung was born in China and grew up in Cheino, Fukien. He moved to Taiwan following World War II (1939–1945) and completed his studies toward ordination in 1959. He spent the 1960s lectur-

ing on the Buddha's teachings in Taiwan and abroad. He also founded several Buddhist centers both in Taiwan and around Southeast Asia.

Master Chin Kung created the organizations that formed the nucleus of the network of Amitabha Buddhist Societies: the Hwa Dzan Society of Propagating Teachings, Hwa Dzan Monastery, the Hwa Dzan Buddhist Library, the Hwa Dzan Lecture Hall, and the Corporate Body of the Buddha Educational Foundation. He pioneered the publication in Taiwan of Buddhist materials on audio and video tapes and, through the educational foundation, distributed millions of pieces of Buddhist literature, including his own writings.

Master Chin Kung views Buddhism as an educational endeavor, and defines authentic Buddhism as the "education of understanding the true face of life and the universe" as originally put forth by Shakyamuni Buddha. Pure Land Buddhism is most identified with the popular practice of invoking Buddha Amida's name with the intention of it being the means of allowing the individual to be born in the heavenly realm called the "pure land of bliss." The Pure Land is the central tradition of Chinese Buddhism.

Pure Land Buddhism is based upon five Buddhist texts: The Sutra of Amitabha's Purity, Equality, and Understanding; A Principle Explanation of the Amitabha Sutra; The Chapter of Universal Worthy Bodhisattva's Conduct and Vows; The Sutra on Contemplating Amitabha and His Pure Land; and The Chapter on the Foremost Attainment of Great Strength Bodhisattva through Buddha Recitation. All of these texts are regularly reprinted by the Educational Foundation. The texts also have given rise to four courses offered at the Amitabha centers that lead to an understanding of Buddhism and how to embody it in one's life. The basic course teaches a set of moral principles and the basic practice of reciting Amitabha Buddha's name. Subsequent courses emphasize harmony and self-discipline. A final course centers upon the 10 great vows of bodhisattva conduct: respect for all people, praise for the virtues and kind practices of others, giving, repentance and reform of all one's faults, rejoicing in the virtuous deeds of others, promoting the broad spread of Buddhist teachings, seeking the guidance of the societies' teachers, holding the Buddha's teachings in one's heart, seeking accord with the wishes of people in one's environment, and dedicating the peace gained from practicing to all living beings.

In the 1980s, work expanded to North America, with most support coming from the Chinese American community. The Amitabha Buddhist Society of U.S.A. was founded in 1989 to advocate the Pure Land Study of Buddhism and was able to reach beyond the Chinese-speaking public as English-language translations of Master Chin Kung's writings began to appear in the 1990s.

Centers are now found across Taiwan and in Australia, Singapore, Malaysia, Hong Kong, and the United States.

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See also: Buddha, Gautama; Mahayana Buddhism; Pure Land Buddhism.

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Amitabha's Birthday

Amitabha (also known as Amida [Japan]) is a Buddha who rules the spiritual realm known as Sukhavati, the Western Paradise or Pure Land. One of the most popular deity figures in Mahayana Buddhism, Amitabha shows up relatively late in Mahayana's development, the first mention being in the Sutra of the Buddha Amitabha. That sutra seems to have had a Sanskrit origin, but is known today only from its fifth-century Chinese version.

Like the average bodhisattva, Amitabha began life as a human. He is most often identified with Dharmakara, an Indian king who gave up his throne and became a monk. Instead of taking the bodhisattva vow, however, Dharmakara decided to become a Buddha. Following his instructions by the Buddha Lokesvararaja, he made a set of 48 vows through which he laid plans to establish a realm where all souls may reside until they are ready to enter nirvana, in Buddhism the ultimate state of rest for enlightened beings. This realm, Sukhavati, is best understood as a state of consciousness, although in many people's minds it is a kind of heavenly paradise. A practitioner need only recite Amitabha's name at the moment of death, and Amitabha will appear and escort that person to his Western Paradise.

Amitabha thus emerges as one of a small number of the deity figures in Buddhism recognized as a Buddha (as opposed to a mere bodhisattva). A list of other Buddhas would include Maitreya and Baisajya-guru (Medicine Buddha) and of course, Gautama Buddha (the historical Buddha). The majority of the figures worshipped in Mahayana are bodhisattvas.

Calling upon the name of Amitabha was developed as one practice within the T'ian Tai (Tendai in Japan) tradition and then became the central practice that defined the Pure Land tradition as developed by

The Great Buddha of Kamakura, a bronze statue of Amida Buddha. Cast in 1252, it is located on the grounds of the Kotokuin Temple and is the second largest Buddha statue in Japan. (iStockPhoto.com)

Hui-yuan (334–416 CE) and Shan Dao (613–681) in China and Honen (1133–1212) and Shinran (1173–1263) in Japan. In Pure Land settings Amitabha is generally pictured in the center with the bodhisattvas Avalokitesvara (aka Guan Yin) on his left and Mahasthamaprapta on his right. Avalokistesvara is often said to have been born as an emanation from Amitabha's brow. Occasionally, Avalokitesvara is depicted on Amitabha's forehead. The Giant Buddha at Kamakura, so often pictured as a symbol of Japan, is a statue of Amitabha (or Amida).

Belief in Amitabha's Western Paradise has been a powerful force of popular belief and has turned Pure Land Buddhism into the largest of the Mahayana traditions. Entry into the Western Paradise provides the practitioner a short-cut on the road to nirvana. Instead of practicing and constant discipline and looking forward to additional rebirths with more need for exhaustive cultivation, faith in Amitabha allows one to achieve a sort of salvation in this life. Entry into Sukhavati, although still no nirvana, would assure a person of ultimate enlightenment and entry into nirvana.

As a former human, it is appropriate to speak of Amitabha having a birthday. It is celebrated on the 17th day of the 11th month in the lunar calendar. Pure Land Believers celebrate the day with gatherings at Buddhist temples, where they together recite the Amitabha Mantra (in Japan, the *Nimbutsu*).

J. Gordon Melton

See also: Guan Yin's Birthday; Honen; Hui Yuan; Mahayana Buddhism; Pure Land Buddhism; Shan Dao.

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Amritsar

See Golden Temple.

An Najaf

The town of An Najaf in central Iraq south of Baghdad is the site of one of the holiest shrines for Shia Muslims, who constitute the largest segment of the country's population. Its holiness is related to the career of Ali ibn Abi Talib (ca. 602–661), the son-in-law of Muhammad and the fourth caliph to lead the emerging Muslim Empire after the death of Muhammad.

Ali came to his position of power following the assassination of Uthman in 656, and his brief rule would bring to the fore strong disagreement within the Muslim leadership. The minority championed the idea that the family members of Muhammad were the most legitimate rulers in Islam, while the majority supported the historic evolution of the caliphate under the most capable leadership available. Ali represented the minority and after only five years became the victim of an assassination. Following his assassination, those who continued to argue for the leadership of his family would throw their support behind Ali's son Husayn. This group would through time come to constitute Shia Islam.

The sanctity of An Najaf preceded the career of Ali. The Tigris and Euphrates rivers, mentioned in the biblical book of Genesis 2:14 relative to the Garden

Iraqi and U.S. forces near the Imam Ali Mosque in the city of An Najaf during Operation Iraqi Freedom, August 2004. (U.S. Department of Defense)

of Eden, flow through Iraq. Legends had labeled Iraq as the cradle of humanity and designated An Najaf as the burial place of both Adam and Noah. Following his death, Ali was buried in an unknown place. Then, a century after his death, Shia leaders announced An Najaf as the burial place and subsequently erected a shrine over the designated spot. In subsequent centuries, An Najaf became one of its most enduring pilgrimage sites. It attained new stature in the 20th century when the Iranian Shia leader Ayatollah Khomeini (1939–1989) took up residence and directed his efforts against the shah from there.

During the first Gulf War, An Najaf became a center of resistance to Saddam Hussein (1937–2006), who sent government forces in to crush resistance leaders after the war. Sacred sites suffered again when President George W. Bush ordered the invasion of Iraq in 2003. An intense battle was fought to capture the city. Then on August 25 a massive car bomb was set off outside the Imam Ali Mosque. Within a few years celebrations and pilgrimages to the city revived, but further progress has been hindered by the continued fighting following the fall of Saddam Hussein's government as various factions have taken refuge in the city and its most sacred buildings.

J. Gordon Melton

See also: Mosques; Muhammad; Pilgrimage.

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Anabaptism

Anabaptism was a radical Christian renewal movement that emerged in Central Europe simultaneously with the Protestant Reformation. Its name, meaning "re-baptism," was given to it by those who focused upon its demand that its members be baptized when they joined the movement, even though most of them had been baptized as infants. The Anabaptists did not believe infant baptism constituted Christian baptism. In fact, the belief that Christians should not be baptized until they were old enough to understand what Christian commitment entailed and could make a personal confession of faith was merely an outward symbol of the total vision they had for reforming the church as it was then constituted.

Anabaptists, in a sense, began with the Reformation assertion of the Bible as the Christian's authority from which to live and from which to call for reform of the church. The Anabaptists, however, quickly concluded that the Protestants did not go far enough in their reformation program. For Anabaptists, a true reformation would begin with an ideal of restoring New Testament Christianity that would include a break from the control then exercised by the state in church life, an emphasis upon the new birth of believers and their commitment to the disciplines of the Christian life, and the establishment of a church that was composed only of those who confessed faith in Jesus and were ready to live a Christian existence. The acceptance of these principles would have meant a total dissolution of the church as commonly known in the 16th century.

Included in the Anabaptist proposal was the abandonment of the elaborate sacramental system that had developed in Catholicism and that was continued partially by Protestants. They proposed its replacement with two simple ordinances, adult baptism and the Lord's Supper, neither of which carried sacramental implications. The proposal of the Anabaptists was rejected by Roman Catholics and Protestants alike, and both groups persecuted them.

As the movement emerged in the 1520s, its original adherents were known as Swiss Brethren. Over the next several decades, it spread northward in Austria Bohemia and Moravia and the low countries. It rarely had time to formally organize, though a communal branch, the Hutterites, did appear. It finally found an able champion in Holland, Menno Simons (ca. 1496–1561), a former Catholic priest.

The movement built around congregations of committed believers. While acknowledging the state's role in secular matters, it resisted secular authority over the churches. The church was for believers and it exercised its own discipline over the faithful. As state churches were coterminous with the society, they saw no need for evangelism, whereas the Anabaptists were active in calling people to faith and baptizing those who accepted their message.

In their attempt to live by the Bible, many Anabaptists refused to swear oaths, a practice widely used to encourage truth-telling in court and loyalty to the state. Though not their most important difference, this refusal often irritated people in authority with whom Anabaptists had to deal.

Anabaptists survived in the 16th century by moving about and locating pockets of toleration, but most ultimately fled either eastward to the American colonies or westward into Russia. In the late 19th century, many of the Russian Mennonites and Hutterites also moved on to the United States and Canada. During the twentieth century, Anabaptism became a global movement, and as a result of both missionary activity around the world and social work particularly in the areas of disaster relief, community development, and efforts for peace and justice, Mennonites especially have created flourishing communities in the Southern Hemisphere, where the majority of Anabaptists now reside.

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See also: Hutterites; Mennonites; Roman Catholic Church.

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Ananda Marga Yoga Society

Prabhat Ranjan Sarkar (1921–1990) founded the Ananda Marga Yoga Society in 1955 in the state of Bihar, India. Ananda Marga conceives of itself as "an international socio-spiritual movement involved in the twin pursuit of Self-realization and service to all of creation." Sarkar, better known as Marga Guru Shrii Shrii Anandamurti (meaning "He who attracts others as the embodiment of bliss"), is often referred to by his followers as simply Baba (Father). He is reported to have been an accomplished yogi by the age of four and to have attracted his initial devotees when he was only six. However, he went on to marry and obtain employment with the railway, where he was working when he founded Ananda Marga. During the next 35 years, Sarkar authored more than 250 books as Shrii Shrii Anandamurti. Additional volumes on various topics such as economics, education, social philosophy, and sociology appeared under his given name.

After officially founding Ananda Marga, Sarkar began to train missionaries to spread his teachings, and today Ananda Marga has a complex international organizational structure that divides the globe into eight sectors. It recognizes three levels of membership: (1) *acharyas*, fully committed devotees and teachers who may be deployed to any location in the world; (2) local full-time workers; and (3) *margiis*, initiates who hold jobs outside the movement. The number of active members is not known, but estimates run as high as several hundred thousand.

Ananda Marga involves three distinct dimensions: (1) the practice of ancient Tantra (*tan* is Sanskrit for expansion and *tra* signifies liberation) yoga; (2) meditation; and (3) active engagement in social service toward the goal of realizing a more humane and just world. Acharyas instruct initiates in both yoga and correct methods for meditation. Members of Ananda Marga also follow the Sixteen Points, created by Sarkar, which is an important system of spiritual practices that helps followers balance the physical, mental, and spiritual parts of their lives.

Members of the Ananda Marga Yoga Society—which was originally established in India but is now an international movement that combines spirituality and self-development with social activism, meditation, chant, and music—at the site of the Non-Governmental Forum on Women in Huairou District, Beijing, China, September 7, 1995. (AP/Wide World Photos)

Sarkar's commitment to a philosophy of "service of humanity" has led to the creation of multiple organizations. The perennial need for disaster relief around the world was addressed by creating the Ananda Marga Universal Relief Team (AMURT) in 1965 and the Ananda Marga Universal Relief Team Ladies (AMURTEL) in 1977. In 1958 Sarkar created Renaissance Universal as a structure to encourage intellectuals to conceive and create programs for improving the human condition. The Education, Relief, and Welfare Section (ERWS) is another organization created for the purpose of propagating Ananda Marga's agenda of social service.

Sarkar was also active in trying to conceptualize and mobilize new ways of educating humankind. In his book *Neo-Humanism: The Liberation of Intellect* (1982), he advocates a form of education that simultaneously develops the physical, mental, and spiritual realms of human existence. At yet another level, Sarkar's philosophy of service to humanity extends Humanism to include animals and plants as well as people. With this belief, Sarkar established a global plant exchange program and also animal sanctuaries around the world.

The political dimension of Sarkar's broad philosophy of social service, called PROUT (Progressive Utilization Theory), was first developed in 1959. It calls for economic democracy and human rights. Sarkar also promoted the creation of a world government with a global bill of rights, Constitution, and justice system.

Sarkar's political activism led Ananda Marga into much controversy in India during the 1960s and 1970s. Sarkar unsuccessfully ran for office in the 1967 and 1969 elections under the Proutist Bloc. At the same time, many began to see the Proutists as a terrorist organization. Both Prout and Ananda Marga were banned in India during the period of national emergency proclaimed by Indira Gandhi, and Sarkar was accused, convicted, and sentenced to life in prison for conspiring to murder former members. He won a new trial in 1978 and was acquitted of the charges.

Ananda Marga and its constituent organizations survived banishment from India and the imprisonment of its founding leader. Since the acquittal, it has recovered slowly in India but experienced international growth. By 2009, it had established centers across southern and eastern Asia, throughout the Americas, and in most European nations. It was also beginning its penetration of sub-Saharan Africa and the Middle East.

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See also: Meditation; Yoga.

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Ancestors

The universality of death and questions surrounding life after death are realities that every religion has to respond to in some way. The issues range from the ultimate questions of death and the final destiny of the deceased to the means used to discern their desires and intentions for the living. Of particular significance for this discussion is the religious framing of the relationships of the departed with their surviving kin, which will be presented through an adaptation of Ninian Smart's dimensions of religion (Smart 1996), including beliefs or doctrines, rituals, stories or narratives, ethical systems, and social institutions.

While the *beliefs* about the ancestors vary, monotheistic religious systems (Christianity, Judaism, Islam) formally acknowledge that life continues after death, but typically teach that the living and the dead are separated with no or only very limited (and exceptional) communication between them. Folk or popular beliefs found at local levels around the world can be at sharp variance with formal religious doctrines about the ancestors. They may come as a result of people carrying prior beliefs into their conversion to a monotheistic faith or through new influences from the outside, especially in our globalized world.

Religious traditions that hold to some form of reincarnation (Hinduism, Jainism, and some varieties

El Dia de Los Muertos celebrations have their roots in pre-Columbian Aztec and other native festivals memorializing departed loved ones. During the holiday (November 1–2), departed friends and family return from the land of the dead to visit with the living. The living prepare special offerings of food and gifts, which are placed on the family altar in the home, in the local parish chapel, or outside the family cemetery. (Zepherwind/Dreamstime.com)

of Buddhism) typically teach that some essence of the dead will be reincarnated in some form according to the karma accumulated in past lives. As a result, they tend to be less concerned with the immediate ancestral connection to the living.

Adherents of localized traditional religions (African traditional religions, Chinese folk religions, Shinto, Latin American tribal religions, Aboriginal religions, Native American religions) typically believe that their ancestors are "living dead" (Mbiti 1995, 25) who are still connected with and concerned about the families they have left behind (Steadman, Palmer, and Tilley 1996).

Despite the variations, one belief commonly seen among those who practice ancestral rituals is the belief that the dead, though spirits, have the same personality characteristics they displayed when alive. Those who were good and kind in life will be good and kind as ancestors; and those who were impatient or angry prior to death continue to manifest those tendencies as ancestors. Another commonly found belief is that an ancestor's status in the spirit realm is proportional to the status she or he enjoyed while alive. The more respect and honor shown to the ancestors by the living, the greater the respect (and power) the departed will have. Further, ancestors are believed to have access to powers and knowledge not available to the living. It is not surprising that in some respects the status granted to them is an acknowledgment that they hold greater ability to make their wishes known and to punish—or even kill—those who ignore or disobey them.

Ancestral *rituals*, while varying widely, tend to deal with common types of needs found across cultures. The most significant type are the transition rituals that

effect their transformation from being dead to being ancestors. Religious specialists (priests, shamans, mediums) typically guide the surviving kin through the rites needed to ensure a successful transition. These may take place anytime from the funeral itself (China) to several months (Shona of Zimbabwe) or even decades (Weyewa of Indonesia) later. These transition rites often include some form of communication with the spirit realm through prayer and/or magical paraphernalia, offerings or gifts given through libations and sacrifices on behalf of the deceased to the spirit realm, or the ritual placement of offerings or gifts of wealth (whether symbolic or literal) that will accompany the dead for their use as currency in the spirit realm. The cost of an appropriate send off can be the equivalent of several years' worth of income—in some cases whole villages band together to share the expenses (the Balinese of Indonesia) in elaborate community-wide celebrations that may take place several years after death.

Once the dead have transitioned to ancestors, ongoing intensification rites are used to maintain the relationship between them and the living. These are often performed by religious specialists in regular cycles (ranging from daily to centennially), including important anniversaries that are significant to the ancestor (birth or death date) or the kin (weddings) as well as special days set aside for death commemorations by the whole society (Chinese Tomb Sweeping Day; Mexican Day of the Dead).

Crisis rituals are employed to deal with a variety of circumstances, such as facing important decisions (marriage proposal, change of job or opportunity), dealing with calamity (illness, drought, infertility), or the presence of omens (abnormal weather, signs that portend impending difficulties). They are performed to acquire ancestral wisdom or pronouncements. In such circumstances, religious specialists lead all or some of the kin through an appropriate divination ritual to determine from the ancestors the cause that led to the crisis at hand and their will in alleviating it.

Stories and other narratives (poetry, proverbs, songs) people tell each other express and reinforce ancestral beliefs. Stories about the ancestors range from the legends of the deeds of the ancestors found in religious scriptures to traditional folk tales rehearsed to children and personal and family stories that are passed on from generation to generation. They include such things as accounts of the dead communicating with the living, tales of the afterlife, and anecdotes of what happens to those who refuse to participate in the rituals and traditions.

Ethical systems for respecting the ancestors and how the living are to continue relating to them are found everywhere that ancestors are recognized. Teachings about respect of ancestors provide boundaries for acceptable and unacceptable behavior. For example, in settings influenced by Confucian values, obligations of filial piety are interwoven into social institutions and children are trained from their earliest days to observe them closely. Doctrines about the ancestral enforcement of social order serve to enforce good behavior. Followers of localized traditional religions know that the ancestors look out for them, but also observe and punish violations of proper social behavior. Society-wide rituals of ancestral commemoration concretize and perpetuate respect for the ancestors and adherence to social roles among the participants. Stories told in family settings teach the listeners about the wisdom of the ancestors and how the living are wise to attend to them in times of crisis or important decisions. In many African societies, for example, important family decisions are best made in consultation with the ancestors—just as would have happened when they were alive.

The ancestors are commemorated through *art* and *material expressions* in ways that convey values and beliefs and maintain their connection to the living. Symbolic mourning apparel, grieving performances, burial paraphernalia from urns to elaborate coffins, and memorials from tombstones and mausoleums all express values and ideals about the ancestors. All of these, together with beliefs, rituals, stories, and ethics are the grid through which the *experiences* of the living are linked emotionally in their hearts of the ancestors.

Ancestral beliefs and practices are inherently *social* and more specifically kin-focused. With the exception of heroes and special leaders, ancestors are remembered primarily by the relatives who actually knew them. These memories are integrally important for their social identity, especially if their ancestors

were respected in the larger society. The social institutions, including educational, economic, and political systems and means by which people associate and organize themselves within their societies, are all utilized to reinforce ancestral ideals. Beliefs about the ancestors are communicated through religious teachings and stories. Participating in ancestral rituals with kin binds the living to each other. Those who refuse to participate in the rituals (for example, because of religious conversion) jeopardize not only themselves, but the entire family. Ancestral ethics—including participation in the rituals—are taught and reinforced by responsible members of the society.

Christian Responses to Ancestors Christian responses to ancestral beliefs and practices have varied. By and large, and following biblical prohibitions (Leviticus 19:31; 20:6, 27; Deuteronomy 18:9–14), Christians have denounced the belief that the living should attempt any contact with the dead. It should be noted that while the whole variety of beliefs and practices have often been inappropriately lumped together and labeled "ancestral worship," the reality is that "worship" is rarely the correct term to describe the beliefs and practices seen in many parts of the world. A critical element has been whether Christians have understood exactly what the local ancestral beliefs entail, and to what extent it is possible to separate honoring (which is biblically commanded), venerating, and worshipping (biblically prohibited) the ancestors.

Among Catholics, from the early 1600s the Rites Controversy pitted those who felt the practices were simply honorable social customs against those who saw them as outright worship. The conclusion, finalized in a papal bull in 1742, was that ancestral rites were incompatible with the Christian faith, and Catholic missionaries were required to take an oath prohibiting the practices in China (Luttio 1994, 302–303). Over the course of the 20th century, and especially since Vatican II, however, this attitude has been reconsidered and contemporary Catholics in a variety of locations have incorporated ancestral practices into their faith.

Protestant Christian missionaries, on the other hand, have been fairly consistent in requiring new converts to cease ancestral rites and in many cases to denounce traditional beliefs. As with the Catholics, over the 20th century the traditional approach was challenged, and questions of how to appropriately honor parents have continued to be asked, particularly in Asian (Ro 1985) and African (Mbiti 1990; Gehman 1999) settings.

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See also: Chinese Religions; Native American Religion: Roman Catholicism; Roman Catholic Church.

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Ancient and Mystical Order Rosae Crucis

The Ancient and Mystical Order Rosae Crucis (AMORC) has been a successful purveyor of Western Esotericism to middle America since its founding by H. Spencer Lewis (1883–1939) in 1915. Many leading members of contemporary Esoteric orders were members of AMORC during their early spiritual training. Such new religious movements as Scientology, the Mayan Order, Astara, Silva Mind Control, the Holy Order of MANS, and the Order of St. Germain can be viewed as direct or indirect offshoots of AMORC.

AMORC's origins are in New York City, where Lewis, a former ad man, began dabbling in French Esoteric groups and lore in the years between 1909 and 1914. From 1915 to 1939, Lewis formally established the order and moved its headquarters to Tampa, Florida; San Francisco, California; and finally San Jose, California. He spent these years elaborating a spiritual pedigree for the group that included many of the major figures and Esoteric fraternities of both Western civilization and the alternative reality tradition. Prominent figures in this illustrious lineage included Moses, Jesus, Solomon, the German Rosicrucian Fraternity of Pennsylvania, the Ordo Templi Orientis, the Knights Templar, the Essenes, Christian Rosenkreutz, Paracelsus, The Tibetan Great White Brotherhood Lodge, and Theosophy. Although challenges to this mythic history (and thus AMORC's legitimacy) were formidable during the 1920s and 1930s—particularly from the writings of R. Swinburne Clymer of the Fraternitas Rosae Crucis—Lewis's order survived its early controversies and played a key role in spreading the doctrines of Western Esotericism and mysticism in the United States through its ubiquitous advertising and numerous publications.

AMORC represents itself as a nonsectarian, nonreligious school of spiritual initiation whose members devote themselves to the investigation, study, and practical application of natural and spiritual laws. The order's stated purpose is to further the evolution of humanity by helping develop the individual's full potential. By exploring the spiritual side of human nature and learning to work with the universal laws governing human behavior, members are prepared for cosmic initiation into the Great White Brotherhood. This brotherhood is described in AMORC's literature as a group of men and women who have attained high spiritual development and who work behind the scenes to guide humanity's evolutionary growth.

The teachings of AMORC cover such areas of knowledge as metaphysics, mysticism, psychology, and occult science. The emphasis in all these teachings is on personal mastery of outer conditions through mental imaging and practical, daily application of lofty esoteric truths. The order distributes its lessons to members through a correspondence course developed by Lewis's son and successor, Ralph Maxwell Lewis (1902–1987). The younger Lewis moved AMORC away from its earlier emphasis on theurgy and "old

occultism" and focused attention on psychological, metaphysical, and mystical approaches to spiritual development. The correspondence course has a scientific style that includes practical experiments.

AMORC's present North American headquarters, Rosicrucian Park, is in San Jose, California. The complex was established in 1927 and houses an acclaimed Egyptological and science museum, a planetarium, and a temple designed after the ancient Egyptian temple of Dendera. The park has been a major tourist attraction in San Jose since the 1930s. The order's present imperator is Christian Bernard (1953–), the son of the prominent French Esoterist, Raymond Bernard (1921–). Bernard was formally installed as imperator on August 7, 1990. He has subsequently dissolved the original Grand Lodge corporate entity and reincorporated the order in Quebec, Canada.

In 1990, the order claimed 250,000 members. By 1998, this number had fallen to 200,000. It is likely this loss of membership stems from a leadership battle fought out in the courts in 1990. Following the death of Ralph Lewis in 1987, Gary Lee Stewart (1953–), who had begun his career as a clerk in AMORC's adjustments department, became imperator. Stewart had impressed Lewis during a stint as a motoring missionary and was designated his successor. Stewart soon made waves among the order's older leadership as he began to implement his vision of a revitalized Rosicrucian Order that took an active role in feeding starving Africans, fighting for human rights in Central America, and saving the Amazon rain forest. Following the creation of a $3 million trust account in Andorra and the securing of a $5 million loan using Rosicrucian Park as collateral—all to fund his initiatives—Stewart was charged by AMORC's board of directors with embezzlement and abuse of power, and forced from office in April 1990. Stewart denied the charges and countersued AMORC for $31 million, alleging that the board had violated state law and its own constitution in firing him. In November 1990, Stewart lost his legal bid to win back his job. He has since become the head of an AMORC-derived order, the ConFraternity Rosae + Crucis, that works with original AMORC lessons and rituals and claims a worldwide membership. It is likely this splinter group has siphoned off many of the 50,000 members AMORC has lost since the 1990s. Other AMORC splinter groups have appeared in Ghana and Norway.

AMORC now has about 40 meeting sites in the United States and Canada, and Grand Lodges in England, Australia, New Zealand, Germany, Spain, France, Greece, Holland, Italy, Sweden, Czechoslovakia, Japan, Nigeria, Mexico, and Brazil. It claims members in more than 100 countries worldwide. AMORC derives its income mainly from the sale of books, paraphernalia, and annual dues paid by its international membership.

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See also: Western Esoteric Tradition.

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Ancient Church of the East

In 1972, the Apostolic Catholic Assyrian Church of the East, whose headquarters had been in the United States for more than three decades, experienced a schism in Iraq, where the largest number of its members reside. The dissenting group rejected several changes introduced into the Assyrian church, including the adoption of the Gregorian calendar. This group reorganized in 1968 under Mar Thoma Darmo (d. 1969). He was succeeded by Mar Addai II (b. 1950), elected in 1970 and consecrated as the church's new patriarch in 1972.

The new church was also recognized by the government as the official continuing body of the Church

of the East, whose history can be traced to the spread of Christianity into the region in the second century.

The Ancient Church of the East is like its parent body in belief and practice, the only distinction being in its administration. The schism spread through the whole of the Church of the East, and dioceses were soon established in Syria, the United States, and Germany (and now in Denmark). Church members in the West showed strong support of the war on Iraq initiated by the United States in 2003, but within Iraq, the church has suffered greatly as a minority group in the war's aftermath.

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See also: Apostolic Catholic Assyrian Church of the East.

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Andhra Evangelical Lutheran Church

The Andhra Evangelical Lutheran Church (Andhra Suvesesha Lutheran Sangham) represents the first American Lutheran entrance into foreign missions. In 1842 the Ministerium of Pennsylvania, the original Lutheran organization in the United States (now a constituent part of the Evangelical Lutheran Church in America), sent C. F. Heyer (1793–1873) to begin work among the Telegu-speaking residents of Guntar, some 200 miles north of Madras, India. In 1850, the work begun in 1845 by the Norddeutsche Mission based in Bremen, Germany, was integrated into Heyer's prior effort. The mission spread through the state of Andhra Pradesh.

In the second generation the education emphasis of the mission emerged with the founding of a Bible training school at Rajamunsry (later Luthergiri Seminary). Today the church supports a law school and a set of secondary schools across Andhra Pradesh. About the same time Dr. Anna S. Kugler, a pioneer medical missionary, arrived to establish the first of what later became a set of nine hospitals opened by the mission. The hospital became the keystone in a far-reaching public health program. She was soon joined by Catherine Fahs, who opened the church's nursing school.

The church is headed by its general synod and president. The first Indian president, elected in 1944, signaled the transfer of the church to indigenous leadership. Women have also played a central part in the church's extensive development. They are organized into more than 800 *sanajams* (sections) and have developed a unique evangelism technique—Bible teams. Each team consists of a Bible teacher, a public health nurse, an educator, and a social worker. The teams have established social centers that reach out to villages. They have also established ashrams in which women of different castes come together for education and sharing.

The women's program is integrated into an extensive social service program run by the church as a whole, which also includes efforts initiated by the Lutheran World Federation. Efforts have been made to assist residents to build fireproof housing, hostels have been opened, and cyclone relief provided. The overall aim has been to assist people to become self-supporting. Problems that demand the church's attention have multiplied as modernization spreads through India, disrupting traditional patterns.

In 2008, the church reported 800,000 members, making it one of the largest Lutheran churches in Asia. It now supports the interdenominational Andhra Christian Theological College at Secunderabad, where most of the ministers receive their training, and Andhra Christian College (founded by Lutherans). The church has entered into the Christian ecumenical community in India; it did not participate in the founding of the

Church of South India but does share full pulpit and altar fellowship with it. It is one of 11 churches that make up the associated United Evangelical Churches in India, through which it is a member of the World Council of Churches and the Lutheran World Federation. The church also retains its long-standing special relationship with the Evangelical Lutheran Church in America.

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See also: Evangelical Lutheran Church in America; Lutheran World Federation; United Evangelical Lutheran Church in India; World Council of Churches.

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■ Andorra

Andorra is one of several postage-stamp countries that can still be found across Europe. Known officially as the Principality of Andorra, it consists of 180 square

Sant Joan de Caselles Church, Andorra. The Romanesque church was built between the 11th and 12th centuries and is located near the village of Canillo. (Claudio Giovanni Colombo/Dreamstime.com)

ANDORRA

Andorra

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	24,200	69,000	92.2	1.99	66,200	56,200
Roman Catholics	23,400	66,000	88.3	1.94	63,500	53,300
Marginals	60	600	0.8	2.17	800	1,000
Independents	0	200	0.3	19.42	250	300
Agnostics	100	4,100	5.5	2.20	5,000	5,500
Muslims	0	700	0.9	6.20	1,500	2,000
Hindus	0	350	0.5	4.01	600	800
Atheists	50	300	0.4	1.49	400	400
Jews	70	250	0.3	2.03	300	300
Baha'is	0	100	0.1	–2.15	250	400
Total population	**24,400**	**74,800**	**100.0**	**2.03**	**74,300**	**65,600**

miles in the Pyrenees Mountains, bounded on the north by France and on the south by Spain. There is a local council that governs the 83,137 residents (2007), but it is officially a suzerainty of 2 princes, the president of the French Republic and the bishop of the Roman Catholic Diocese of Urgel (in Spain).

The Roman Catholic Church is the dominant religious body, having a history in the area that dates to the beginning of the seventh century CE. The Andorran parishes are part of the Diocese of Urgel.

The religious homogeneity of Andorra has been challenged in the decades since World War II by the entrance of both the Jehovah's Witnesses and the Seventh-day Adventist Church. The Witnesses initiated work around 1960. The Adventist work is part of the SDA Spanish Union of Churches organized in 1903.

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See also: Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church.

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Angels

Angelic figures are present in a wide variety of religious systems. Three features commonly characterize them: they are considered as (1) semi-divine figures that make up the divine court; (2) individual custodians of humans or other natural ambits, especially the heavens, fire, air, and the like; (3) messengers of God, or intermediaries between God and humans. It may be said, therefore, that the nature of angelic beings varies considerably from religion to religion, principally in accordance with their respective understanding of God, of the world, and of human beings. The present entry will consider the nature and action of angels in a variety of such religions.

The term "angel" derives from the Greek *angelos*, already used by Homer, which means "messenger" or "envoy." Augustine says that "the term 'angel' designates the assignment, not the nature. If we ask what the nature is, we may say 'spirit,' if we ask what task they carry out, we must say 'angel'" (*Enn. in Ps*., 103, 1:5).

Some of the earliest references to angels may be found in Babylonian or Assyrian religious documents (Di Nola 1970; M. Leibovici in *Génies*, 87ff.), which are for the most part polytheistic. Many Mesopotamian divinities have ministers, *sukkal*, in their service, some of whom are referred to in the Hebrew scriptures. The sukkal of the god Anu include Ninshubur, the latter's wife, and their ample progeny, and also Papsukkal, messenger of the god Ilbaba. The sun-god Šamas has his own sukkal, whereas the god Nabû is considered the sukkal of all the gods, a title attributed likewise to the god Nusku, the sublime messenger of Bêl (or Baal). Babylonian religion gives considerable space to angels charged with the custody of individuals, this meaning coming close to the biblical Hebrew term *malākh*, "messenger." However, such angels should be considered properly speaking as personal divinities who look after humans during their lifetime but abandon them when they sin or are defiled. Such angels may protect not only individuals but groups of people (Dhorme 1910, 198–202). The distinction may also be found between the "good demon," *šedu damqu*, and the evil one, *šedu limnu* (Furlani 1928, 335ff.). Many texts and icons refer to angels who protect temples and holy places with arms uplifted in prayer, called *kuribu*, from which the Hebrew term *cherubim* is derived.

A significant relationship between Hebrew (and Christian) angelology on the one hand, and Zoroastrian (Iranian, or Persian) angelic beings, on the other, has often been noted (Dumézil 1945; Widengren 1965; M. Hutter in *Angels*, 21–34). The latter are called *ameša spenta.* This association may be due to the fundamental monotheism of both systems (God as the *Ahura Mazdāh*). In any case, the ameša spenta are considered as spirits destined to preside over the good elements of nature (light, fire, water, etc.). They are often presented as hypostases, or manifestations of the divine substance. Other angelic figures in Zoroastrian

Michael the Archangel, painted by a pupil of the Byzantine artist Theophanes the Greek. Michael is an important angel in the Jewish, Christian, and Islamic traditions. In Christianity, he is often associated with military activity and is the protector of soldiers. (Corel)

religion include the *yazata*, adorable or venerable ones, and the *fravaši*, present in the immortal souls of humans as protectors.

For Egyptian religion (D. Meeks in *Génies*, 13ff.; B. Schipper in *Angels*, 1–20), demons are considered as inferior, subterranean divinities (*achu*). Some well-intentioned demons are spoken of, but for the most part they are considered hostile and dangerous, normally bringing chastisement and calamity. On account of this, magic and exorcism were common in Egyptian religious practice.

Roman religious life, drawn principally from Etruscan and Greek religious practice (W. Speyer in *Angels*, 35–47), gives special importance to protecting spirits of nature (Pan, the nymphs), alongside the veneration given to illustrious personages and heroes. Likewise the dead (*numi*) are said to protect the home, as do the *Penati*, the *Lari,* and the *Geni*.

Greek religious forms, especially demonism, provide many elements that clarify our understanding of the action and nature of angelic beings (Dodds 1951; Reale 1997). The Greek notion of *daimōn* (which means "to divide") is ambivalent in meaning, usually taking on a negative and dramatic connotation. Nonetheless, interesting elements may be found that are similar to earlier religious forms. In Homeric texts there is a close parallelism between the terms *daimōn* and *theos*, which supports the notion of the divinization of the demonic forces (Nägelsbach 1861). Later writers present daimōnes in the following five ways. (1) They may be divinized souls of one's ancestors, who, having passed into a realm of perfect happiness, protect humans and provide them with well-being and riches: thus Hesiod (*Op*. 122ff., 251ff.) and Socrates (Plato, *Cratylus* 397f.). (2) Some daimōnes are presented as divine or semi-divine beings, intermediaries and messengers between superior gods and humans: thus Plato's *Eros* in the *Convivium* (202c). According to Hesiod, there are four kinds of rational beings: gods, demons, heroes, and humans (Plutarch, *De def. orac*. X). (3) Daimōnes may also be considered as personified energies acting within humans as protectors, especially in philosophers (Plato, *Cratylus* 397f.; Xenophanes, *Memor. I*, 1:2). Menander says openly that "at birth a good daimōn takes its place alongside each man, to initiate him in the mysteries of life" (550k). (4) The daimōn is frequently termed *agathon daimōn*, the good spirit, fecund and powerful, a notion later rejected by Christianity. (5). Finally, daimōnes may be considered as personified powers in charge of nature. Heraclitus said that "everything is full of souls and demons" (Diog. Laert., *Heracl.* VI). The Pythagoreans claimed that "the air is full of souls; that is what we call daimōnes and heroes, who communicate dreams, sickness and health to humans" (Diog. Laert., *Pyth*. XIX).

The presence of what may be termed "angels" is an integral part of Indian religious traditions, those of Hinduism, Buddhism, and Jainism (J. Varenne in *Génies*, 263ff.). According to the *Bhagavad-Gita* (17, 2:4),

Hinduism's most sacred text, religious faith, though one, has three qualities (*guna*): *sattva* (goodness, purity, essentiality), *rajas* (passion, existence), and *tamas* (heaviness, passivity, and darkness), that are, respectively, under the protection of the gods, of the genies, or of the demons. Angelic figures (called *nat*) are also to be found in Birmanian religions (D. Bernot in *Génies*, 303ff.), in other Southeast Asian practices, mainly (though surprisingly) linked with Buddhism (P.-B. Lafont in *Génies*, 363ff.), in Tibet (I. Martin du Gard in *Génies*, 393ff.), and in China (K. Schipper in *Génies*, 412ff.).

Angels are present extensively throughout the entire Bible (Daniélou 1951; Faure 1988; Giudici 1985; Lavatori 2000; Marconcini 1991; Tavard 1968). "Almost all the pages of the sacred books give witness to the existence of the angels and archangels," observed Gregory the Great (*Hom. 34 in Ev.*, 7). The early Hebrew scriptures refer frequently to the angel of Yahweh, who reveals the divine will to humans as the "external soul" as it were of the Divinity. Often assuming a human form, God's angel is seen to be exceptionally majestic and beautiful. It is not clear, however, that this angel may be considered as a creature distinct from God, a manifestation (or theophany) of the Divinity. The distinct existence of angels, however, is affirmed in the Bible by the fact that their principal task is one of praising and glorifying God (Psalms 102:20; 148:2). Besides, they are meant to look after humans, as may be seen especially in the book of Tobit (*Angels*, 227–290) and the Psalms (91:11–12). Angels care not only for individuals but for communities and entire nations (Daniel 10:13–21; Revelation 2–3). "Angels have been present since creation and throughout the history of salvation, announcing this salvation from afar or near and serving the accomplishment of the divine plan: they closed the earthly paradise; protected Lot; saved Hagar and her child; stayed Abraham's hand; communicated the law by their ministry; led the People of God; announced births and callings; and assisted the prophets, just to cite a few examples. Finally, the angel Gabriel announced the birth of the Precursor and that of Jesus himself" (CCC 332).

Likewise they are present at every stage in the life of Jesus Christ: "From the Incarnation to the Ascension, the life of the Word incarnate is surrounded by the adoration and service of angels. When God 'brings the firstborn into the world, he says: "Let all God's angels worship him"' (Heb 1:6). Their song of praise at the birth of Christ has not ceased resounding in the Church's praise: 'Glory to God in the highest!' (Luke 2:14). They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, when he could have been saved by them from the hands of his enemies as Israel had been. Again, it is the angels who 'evangelize' (Luke 2:10) by proclaiming the Good News of Christ's Incarnation and Resurrection. They will be present at Christ's return, which they will announce, to serve at his judgment" (CCC 333). From the very beginning, angels are present in the life of the church, especially so in its liturgy and evangelizing mission (Act 5:19f.; 8:26–29; 10:3–12; 12:7–15; 27:23f.). Besides, there are also fallen angels (Satan and his cohorts) who, though created good, sinned and now induce humans to committing evil (Matthew 16:23; Luke 10:18; John 8:44f.; Revelation 12:10).

Reflections on angelic nature were common from the fourth century on, and especially during the Middle Ages (the Cappadocian fathers, Pseudo-Dionysius, Thomas Aquinas). The role of the angels has always been important for Christian spirituality and social life. Although devotion to them waned somewhat in modern times, a considerable comeback may be detected in recent decades (U. Wolff in *Angels*, 695–714). The following three points have been consistently taught by the Christian church: first, that angels are creatures in the fullest sense of the word (Lateran Council IV, 1215), and therefore play no substantial role in the work of creation; second, that all angels and all angelic activity are inferior and subject to Jesus Christ (Colossians 1:16; Hebrews 1:14; G. Gäbel in *Angels*, 357–376), for they are all "his angels" (Matthew 25:31); third, the veneration of images of the angels, as long as it is contextualized Christologically, is legitimate (Nicaea Council VII, 787).

Islamic teaching about angels, especially in the Koran, may be summed up as follows: "nothing can be known or done without the involvement of angels" (H. Kassim in *Angels*, 645–660; see also Eickmann 1908; Faure 1988, chapter 6). The existence and activity of angels enter into the very definition of Islamic

faith, alongside the divine unity, the mission of the prophet Muhammad, the revealed books, and the day of the resurrection. The Koran distinguishes between three types of invisible beings: the *malā'ika* (angels), the *ğinn* (genies), and the *šayātīn* (demons), who differ from one another by grade only, although the latter can reproduce. According to the Koran (55:15), angelic substances have received life, the word, and intelligence from God; their very nature is burning and luminous. Subject to the divine will, they are nourished by contemplating God. They are involved in every aspect of human life: spiritual, psychical, corporeal, vegetative, and mineral; they are the very soul of nature, revealing through it divine mercy and power.

In Islam, angels carry out roughly the same functions as are found in the Bible. Among other things, they register human actions like scribes (82:10ff.), with justice and understanding, and after death present humans before the divine tribunal (50:16ff.). Within the spiritual world, angels are distributed among the seven heavens, glorifying God and singing his praise (74:31). Four mysterious beings are present before the divine throne; they are sometimes represented in the form of a man, a bull, an eagle, and a lion, as in the Bible (Ezekiel 1:10; Revelation 4:7), and identified with the four archangels Gabriel, Michael, Seraphiel, and Azrahel (or 'Isra'īl). Gabriel, called the great law and the holy spirit, is the guardian of paradise, the supreme messenger (18:19ff.), who appeared to Muhammad. Michael, who is indescribable, is the master of knowledge and sustainer of the body. Azrahel, who sees all creatures, is the angel of death (32:11), because he stops all movement and separates souls from bodies; humans' appointment with him is inexorable. God is praised incessantly by the *cherubim*. The angel Isrāfīl introduces the breath of the Spirit, *Ruh*, into creation (70:4; 78:38; 97:4). Although most angels obey God and praise him, Islam also speaks of fallen angels, belonging to the category of the *šayātīn*. The best known is Iblīs (15:30ff.), who can tempt humans, also sexually (22:52f.). Besides, the Koran refers to primordial spiritual beings similar to humans, the *ğinn*, closely associated with Allah, though considered as deriving from ancient Arabic paganism.

Although the very nature of Islam meant that idolatry was totally excluded in the veneration of angels, for many centuries, angels played an exceptionally important role in Arabic philosophy, spirituality, and mysticism, especially in the area of epistemology. In a strictly hierarchic world, God made himself known by illumination through the angels. Their role is not only theoretical, in that they reveal divine knowledge, but also saving, because they intervene directly on the soul. This may be seen, for example, in the works of Avicenna and Ibn 'Arabī, who place considerable emphasis on the role of angels in the creation of man and the material world. Specifically, the archangel Gabriel is the holy spirit from whom emanates our soul, projecting into it the form that makes possible our union with him, playing a role that medieval philosophy attributes to the agent intellect. The angel appears thus as the transcendent personality of human individuality. The mystical spirituality of Islam is based on these reflections.

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See also: Augustine of Hippo; Jainism; Muhammad; Thomas Aquinas; Zoroastrianism.

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Angkor Wat

Angkor Wat is an ancient Buddhist temple complex located in northern Cambodia, some 100 miles north of Phnom Penh. The buildings of Angkor Wat were originally constructed to promote a purely Hindu belief system, and signs of Buddhism only appear at a later time. Hindu carvings that remain include dancers (*apsaras*) performing for the king, Suryavarman II (1113–1145). History of the region dates to the Funan period of Southeast Asian history (third to sixth centuries CE), the Funan state covering much of what today is Vietnam and Cambodia. During the Funan era, both Hinduism and Buddhism entered the Khmer region. The ruling elite tended to practice Hinduism, while the populace followed Buddhism. Jayavarman II (ca. 802–850), Cambodia's first ruler, began his rule with a ceremony that centered on the installing of the phallic emblem of the Hindu deity Shiva (a linga) north of Angkor on Mount Kulen. The act was a declaration of independence not only from the Vietnamese farther south along the Mekiong River, but from the Javanese who had become influential in the region.

Gradually, over the next centuries, a new, syncretic religion that combined the two religions began to form. This religion evolved as the Khmer kingdom began to expand. It also became common for new rulers to build both a new capital city and a new royal temple, which to a large extent accounts for the abundance of ruins in the immediate area of Angkor Wat. The Khmer kingdom finally fell in the 15th century.

In the ninth century, as Cambodia began to differentiate itself as a separate nation, a new dynasty of Angkor monarchs arose. Jayavarman II, the founder of the dynasty, promoted the cult of the *deva-raja* (god-king). In this concept the king was not only a *chakravartin,* an ideal universal ruler, whose rule is marked by ethical and benevolent leadership, he also acted as the highest priestly figure. Under a later ruler, Jayavarman VII (1181–1219), this concept evolved into the cult of the Buddharaja, a Buddhist-oriented king.

Angkor Wat began as a monastic complex built during the 12th century just outside of Suryavarman II's capital of Yasodharapura. It was constructed facing the capital, which was located to its west. The previously built temples had been oriented north-south. Multiple rings of galleries surround a central temple, with each ring representing a different level of spiritual cultivation. The first gallery is open, made of columns. The second gallery is closed. The third level of gallery is a portico. And the inner temple is enclosed by walls. The inner temple symbolizes Mount Sumeru, which in Buddhist cosmology sits at the center of the universe. The three rings were connected with the levels of achievement of Vajrayana (Tantric) Buddhism.

The Khmers abandoned the Angkor site in 1432, for reasons not yet clear. General knowledge of its existence was gradually lost, though a few local people continued to use it. It was "re-discovered" by French explorers in 1850 and restoration began in 1860. Henri Mouhot wrote the first detailed description of the Ang-

Ruins of a temple at Angkor Wat in Cambodia. Built during the height of the Khmer Empire during the 12th century CE, Angkor Wat was dedicated by the king Suryavarman II to the Hindu god Vishnu. (Corel)

kor Wat complex. It appears that the moat around the complex had been a significant factor holding back the encroaching jungle.

A large range of Hindu and Mahayana/Vajrayana deities were worshipped at Angkor. These included Garuda, the mythical bird from Hindu mythology, and Hevajra, a Vajrayana Buddhist deity. Laksmi, a Hindu deity, was also worshipped in a form very similar to the Buddhist Padmapani. The Buddha Maitreya and Prajnaparamita were also worshipped. Finally, Lokesvara, a form of Avalokitesvara, the Buddhist god of compassion, was identified with the figure of Jayavarman VII, the builder of a nearby complex at Angkor Thom. After Jayavarman's death, worship at Angkor Wat shifted from Vajrayana to the Theravada Buddhism that continued to dominate Cambodian religion.

Angkor Wat and its neighboring sites can be compared to the Javanese site Borobudur. Both sites were constructed around a terrace pyramid with a central temple representing Mount Sumeru. In Agnkor Wat's case the three elements of the universe are the ocean, represented by the surrounding moat; Mount Sumeru, the central temple; and the surrounding mountain ranges, the walls around the temple.

The complex of buildings at Angkor Wat extends over 500 acres. It is one of the wonders of the ancient and Buddhist world. In 1992 the United Nations Educational, Scientific, and Cultural Organization added it to the list of World heritage sites.

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See also: Tantrism; Theravada Buddhism.

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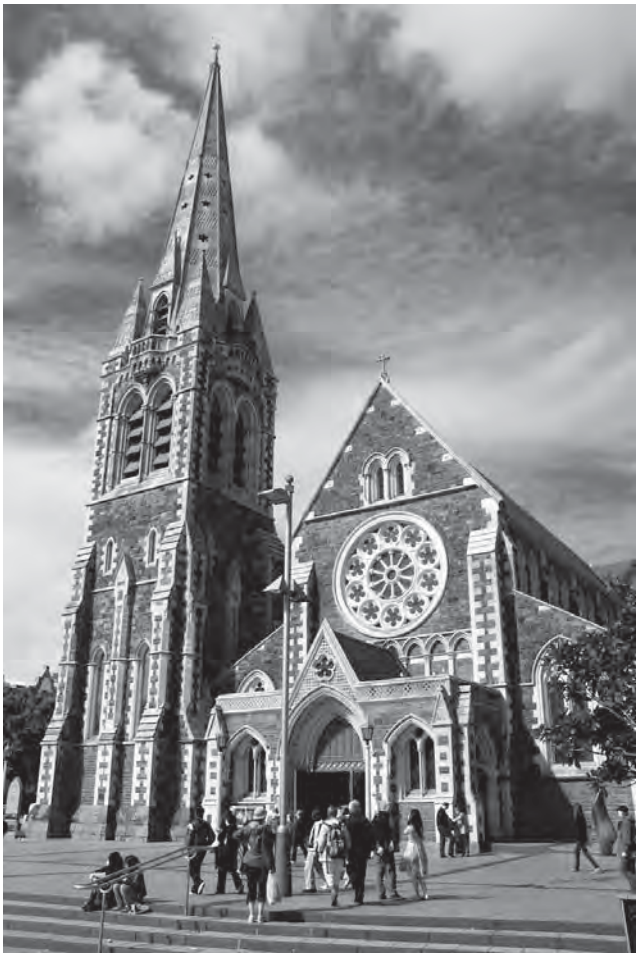
Anglican Church in Aotearoa, New Zealand, and Polynesia

The Anglican Church in Aotearoa, New Zealand, and Polynesia, the representative of the Anglican Communion in New Zealand and a number of the islands of Polynesia, had its beginning in the spread of the Church of England into the South Pacific. Having been previously established in Australia, the Church of England had its beginning in New Zealand when the Reverend Samuel Marsden (1764–1838) reached an 1814 agreement with the Nga Puhi Maori chief for the settlement of three missionary families. The missionaries settled at Oihi in the Bay of Islands about 100 miles north of present-day Auckland. Missionary activity subsequently spread southward throughout the islands under the general guidance of the Church Missionary Society, assisted by early converts among the Maori who became effective evangelists. The first bishop, George Augustus Selwyn (1809–1878), arrived in 1842. The church was set apart in 1857 as an autonomous province, and by the end of the next decade five dioceses had been designated.

Several decades of post–World War II consideration of the diverse makeup of the church led to the adoption of a new constitution in 1992. The church came to see itself as a confluence of three streams of culture—Maori, Polynesian, and European—each of which continue to express their own unique *tikanga* (a Maori term roughly translated "way" or "style"). The church is no longer seen as an extension of European Christianity into the islands, but a shared and cooperative venture of the three tikangas. With the new constitution, the church adopted its present name. Aotearoa, the name for New Zealand most common among the Maori, has gained increased popularity as a designation for the country.



Christchurch Anglican Cathedral in Christchurch, Canterbury, New Zealand, 2008. (Tupungato/Dreamstime.com)

The adoption of the new constitution in 1992 had its greatest impact in the reorganization of that segment of the church serving the Maori people, the Te Pihopatanga o Aotearoa. In 1928, Te Pihopatanga o Aotearoa was established with a bishop of Aotearoa acting as suffragan to the bishop of Waiapu. In 1978 it became a semi-autonomous body and granted representation in the General Synod. In 1992, Te Pihopa-

tanga o Aotearoa was divided into five Hui Amorangi (or regional bishoprics), and four additional bishops were consecrated to serve along with the bishop of Aotearoa.

Today, the headquarters of the church may be reached through its presiding archbishop, Most Reverend W. B. Turei. The church is an integral part of the larger worldwide Anglican Communion and remains at one with its in doctrine and practice along with the changes wrought by the effort to create a distinctively New Zealand church. Just prior to the adoption of the new constitution, in 1989 the church issued its own revised Prayer Book (which contains the liturgy for its public services of worship). Females were ordained to the priesthood in 1977, and in 1990 the Reverend Dr. Penny Jamieson was ordained as bishop of Dunedin, becoming in the process the first woman diocesan bishop in the Anglican Communion.

Under Bishop Selwyn, the province cooperated with the church in Australia in the development of the Melanesian Mission, which took Anglican missionaries initially to the Solomon Islands. The New Zealand Church later gained hegemony over Anglican work elsewhere in the South Pacific. Today this work survives as the Church's Polynesia Diocese, whose bishop resides in Fiji. The diocese includes Fiji, Samoa, Tonga, and the Cook Islands.

The church is a member of the World Council of Churches. With some 650,000 members, it remains the largest religious body in New Zealand. It supports an Internet site, given below, and each diocese has a linked home page.

Anglican Church in Aotearoa, New Zealand, and Polynesia
The Office of the General Synod
200 St. Johns Road
Meadowbank, Auckland
PO Box 87188
Meadowbank, Auckland 1742
New Zealand
www.anglican.org.nz

J. Gordon Melton

See also: Church Missionary Society; Church of England; World Council of Churches.

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Anglican Church in Japan

The Anglican Church in Japan (Nippon Sei Ko Kai), a church in the Anglican tradition, only came into existence in 1887, but its history begins earlier. The very first Christian missionaries allowed into Japan following its opening to the West in the 1840s were John Liggins (1829–1912) and Channing M. Williams (1829–1910), two American Episcopalians who arrived in May 1859 from their former posting in China. Their arrival had been made possible by the demands of the American government that Japan cease its isolationist policies toward the West. Although Liggins was soon forced to retire due to health problems, Williams remained to build the mission. He led in the founding of Saint Paul's University and Saint Luke's Hospital of Tokyo.

The work pioneered by the Episcopal Church was supplemented in 1869 by the entrance of personnel from the Church Missionary Society, representing the Church of England, and the Women's Missionary Union opened the Doremus Girls' School in Yokohama in 1871. The Society for the Propagation of the Gospel in Foreign Parts arrived a short time later. Gradually the Japanese government allowed the missionaries to spread from their original confines in Yokohama and Nagasaki.

The British and American missionaries united in 1887 to form the Japan Holy Catholic Church (Nippon Sei Ko Kai). Channing M. Williams was selected as the first bishop. The first Japanese bishops were consecrated in 1923. In 1940, the Japanese government demanded that all non-Catholic Christian churches unite in the United Church of Japan. The Japan Holy Catholic Church refused the union and had to operate underground for the duration of the war. It reemerged with the declaration of religious freedom in 1945.

The church is led by its bishops and the biennial general synod. The synod selects the Executive Provincial Standing Committee, which administers the church between general synod meetings. The general synod also elects the primate from among the active bishops. The primate serves a two-year term, with the possibility of being reelected, and is the chair of the House of Bishops. There are currently 11 dioceses.

In 2005, the church reported 57,000 members in 315 congregations. The church supports Central Theological College in Tokyo and Bishop Williams Theological school in Kyoto. It also supports an expansive system of parochial schools that includes five junior colleges and five universities.

The church's refusal to join the United Church did not reflect its overall ecumenical spirit. It is a member of the worldwide Anglican Communion, the World Council of Churches, and the National Christian Council of Japan.

Most Reverend Christopher Ichiro Kikawada
Holy Catholic Church in Japan
65 yarai-cho
Shinjuku-ku, Tokyo 162
Japan
http://www.nskk.org (Japanese and English)

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Episcopal Church; Society for the Propagation of the Gospel in Foreign Parts; United Church of Christ in Japan; World Council of Churches.

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Anglican Church of Australia

The British established their first settlement, built around a military post and a penal colony, at Botany Bay. A Church of England chaplain, Richard Johnson, accompanied the initial wave of settlers. Other chaplains came as the settlement grew, and as additional settlers arrived, Anglican parishes were created. In 1824, the church in Australia was incorporated into the Diocese of Calcutta (India) as an archdeaconry. The first Australian bishop, whose diocese covered all of the subcontinent and Tasmania, was consecrated in 1936. Tasmania became a separate diocese in 1842, and three additional dioceses were created in 1847. By 1872, when the General Synod met for the first time, the number of dioceses had increased to 10. The work grew as the population grew, and by the middle of the 20th century there were more than 20 dioceses. Also included in the Australian jurisdiction was Papua New Guinea.

Anglican work in Australia remained a part of the Church of England through 1961. Then in 1962 the dioceses and the several state governments of Australia approved the constitution of the Church of England in Australia. In 1977 the work in Papua New Guinea was set apart as a separate province. The present name of the church was adopted in 1981.

A General Synod, which meets at least every four years, is the primary legislative body of the church, and a primate is selected from among the bishops. The Most Reverend Dr. Philip Aspinall, the archbishop of Brisbane, was elected primate of the Anglican Church of Australia in 2005.

The Anglican Church of Australia has reported a membership of 3,881,000 (2005). The church is an ecumenically oriented body. It remains in full communion with the Church of England and participates

in the worldwide Anglican Communion. It is also a charter member of the World Council of Churches.

Anglican Church of Australia
St. Andrew's House, Ste. 101
Sydney Square
PO Box Q190, QVB Post Office
Sydney, NSW 1230
Australia
www.Anglican.org.au

Mt. Rev. Dr Phillip Aspinall, Primate of Australia
C/o St Martin House
373 Ann St.
Brisbane QLD 4000

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church of England; World Council of Churches.

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Anglican Church of Canada

The Anglican Church of Canada is the name given in 1955 to the Canadian branch of the Anglican Communion. As with other Anglican churches, its distinguishing characteristics are episcopacy, meaning that most operations come under the authority of bishops elected for geographical dioceses and the use of authorized liturgical texts for congregational worship. The ACC has its own governance independent of any other Anglican body, but it aims to maintain certain "bonds of affection" with other Anglican provinces, and it has representation on certain advisory groups of the worldwide Anglican Communion. The ACC is the third largest religious denomination in Canada. In the 2001 Canadian census, 2,035,495 persons identified themselves as Anglicans, and in that year the ACC counted about 642,000 members.

Its history begins when worship and ministry according to the Church of England were provided for English explorers, soldiers, settlers, and fishing fleets into what is now Canada, at least as early as the 1570s. In 1699 the bishop of London sent a minister to the townsfolk of St. John's, Newfoundland, and over the following decades a few other parishes were created in Quebec and Nova Scotia. A much more substantial Anglican presence in the future Canada followed the American Revolution, when English-speaking refugees began flooding north from the United States. British and colonial governments made sure that Anglican churches were provided for them. Mission societies connected with the Church of England, particularly the Society for the Propagation of the Gospel in Foreign Parts, raised most of the money for church buildings and clergy salaries in these newer provinces of British North America (BNA), and they recruited and oversaw most of the missionaries. In addition, the Crown made large grants of land to the Church of England. The first overseas diocese of the Church of England was Nova Scotia (1787), but BNA bishops had little freedom of action given the authority exercised by the mission societies, the Colonial Office, and the colonial governments.

Statutes establishing the Church of England were enacted successively in Nova Scotia (1758), New Brunswick (1784), and Prince Edward Island (1803). Well into the 19th century, the Church of England was also commonly referred to as the established church elsewhere in BNA, even if it could not legally enforce its pretensions. The government gave the Church of England financial help, appointed its chief ministers, and granted it certain legal privileges. In return, the church undertook to form citizens in Christian and civic virtues, including loyalty to the British Crown,

and to provide various social services, including primary, secondary, and university education. But between about 1825 and 1860, most Anglican privilege was dismantled in BNA. Most educational systems were taken over by the government, statutes of establishment were repealed, and the church's landed endowment was seized.

As a result, the Church of England in BNA gradually developed voluntary instruments of self-government and financial self-support. Starting with the Diocese of Toronto in 1853, Anglicans began governing themselves through synods, or church assemblies of clergy and lay representatives. Through their synods they elected their own bishops and developed church constitutions and regulations without interference from England. Imperial judicial rulings in the early 1860s severed most connections between colonial Anglican churches and the British Crown. The church in Canada became legally just one religious denomination among others.

Meanwhile, in the Northwest (the area between and above the Rocky Mountains and the Great Lakes), which was owned by the Hudson's Bay Company, Anglican chaplaincies to settlers and missions to Native peoples began in 1820. They were sponsored largely by the Church Missionary Society (CMS), which had a policy of developing indigenous leadership. In 1850 Henry Budd became the first Canadian Native person to receive Anglican ordination. Synodical government was developed there in 1869. The CMS withdrew after World War I.

With the birth of the dominion of Canada in 1867, its acquisition of the Northwest in 1870, and the completion of a transcontinental railway in 1885, Canadian Anglicans determined to create a national church structure. The Church of England in Canada was formed in 1893 under the authority of a General Synod comprising the bishops and elected representatives of the clergy and laity. The national leader, who is elected by General Synod, is called the primate. The national church assumed responsibility for foreign and domestic missions, among other things. In 1918 General Synod approved the first specifically Canadian Anglican order of worship, called the Book of Common Prayer (Canada).

The constituting document of the Anglican Church of Canada (ACC) is the very brief Solemn Declaration of 1893, which affirms the determination of the ACC to maintain the doctrine, sacraments, and discipline commanded by Christ in scripture and as set forth in the Book of Common Prayer and the Thirty-nine Articles of the Church of England. It particularly affirms the authority of the canonical scriptures as containing all things necessary to salvation. However, no member or minister of the ACC is required to agree with the Solemn Declaration, and the ACC has no formal confessional statement. Its authorized liturgical texts, to which its clergy are obliged to conform when they lead worship, are usually seen as implying the doctrinal norms of the denomination. Either the Apostles' Creed or the Nicene Creed is recited in most services of worship. In principle, Canadian Anglicans accept a wide spectrum of theological beliefs, but tensions and disagreements sometimes result in schisms and secessions. A current presenting issue is the blessing of same-sex unions or marriages. The theological center of gravity in the ACC is liberal.

Since the 1960s, weekly Holy Communion (or Holy Eucharist) has become the norm in the large majority of Anglican churches. Two authorized liturgical texts are in use. The Book of Common Prayer (Canada) of 1959 uses 16th-century English and reflects the theology of the Protestant Reformation. The Book of Alternative Services of 1985, which is much more common, uses updated language and reflects the theology of the ecumenical Liturgical movement of the 20th century. Since 1967, the ACC has welcomed all baptized Christians to receive communion. In practice many Anglican churches invite unbaptized religious seekers to receive communion as well.

Women were initially ordained to the priesthood in the ACC in 1976, and female clergy now make up about 16 percent of active clergy. The first woman to be ordained bishop was Victoria Matthews, in 1994.

The ACC reached a peak of church attendance, church-building, and financial resources in the early 1960s. Published statistics suggest a significant decline since then. The church is a member of the World Council of Churches.

Until its demise in the late 1960s, the residential school system for Native peoples was the largest single item in the church's national budget, although the expenses were almost entirely reimbursed by the gov-

ernment of Canada. The failures and abuses of this system resulted in the filing of more than 1,000 lawsuits against the ACC by former inmates in the 1990s. In 2003 the ACC reached an agreement with the government of Canada with the effect of capping its liability from this litigation, thus averting possible bankruptcy. An estimated 25 percent of First Nations people and 85 percent of Inuit are Anglican. The first Anglican bishop of Aboriginal ethnic identity was elected in 1989. In 2007 Mark MacDonald took office as the first national Aboriginal indigenous bishop.

The church has its headquarters in Toronto. Its current primate is the Most Reverend Fred Hiltz. It supports an Internet site, given below.

Anglican Church of Canada
80 Hayden Street
Toronto, ON M4Y 3G2
Canada
www.anglican.ca

Alan L. Hayes

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Anglican Church of Hong Kong and Macao

Anglicans arrived in Hong Kong with the British, and the first church was opened in 1842. The cornerstone for St. John's Cathedral was laid five years later. The work grew, along with a set of parochial schools, and was for many years integrated into the larger work in mainland China. Hong Kong was the center of the Diocese of Victoria, which included China and Japan, but through the years, as the work was divided, its episcopal territory was reduced accordingly. Missionaries were received into the diocese not only from the Church of England, but from Anglican churches in North America, Australia, and New Zealand.

The work in Hong Kong and Macao was dramatically altered during the 1940s, first by the Japanese invasion and occupation and then by the Chinese Revolution and the expulsion of all foreign missionaries in 1950. Outside of Hong Kong and Macao, all of the Anglican work in China was merged into the Chinese Protestant Three-Self Patriotic movement and the China Christian Council. The work in Hong Kong continued as an extraprovincial diocese.

In 1941, Li Tim Oi, a Chinese lay member of the church, was ordained as a deacon and placed in charge of a church in Macao as its full-time pastor. As travel from Hong Kong became more restricted and a priest could not travel there to deliver the Eucharist, Bishop Ronald Hall ordained her as a priest, the first female priest in the Anglican Communion.

In 1997, in anticipation of the change of government in the two territories, the Diocese of Hong Kong and Macao evolved into the Province of Hong Kong Sheng Kung Hui (aka the Anglican Church of Hong Kong and Macao) with three dioceses—Hong Kong, East Kowloon, and West Kowloon—and the Missionary Area of Macao under the Diocese of Hong Kong. Currently one archbishop and two bishops serve the province.

Anglican Church of Hong Kong and Macao
c/o The Most Reverend Peter Kwong
Bishop of Hong Kong and Macao
Bishop's House
1 Lower Albert Rd.
Hong Kong.

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Chinese Protestant Three-Self Patriotic Movement/China Christian Council; Church of England; Women, Status and Role of.

Parishoners pray inside St. John's Cathedral in Hong Kong. (Zhudifeng/Dreamstime.com)

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Anglican Church of Kenya

Evangelical members of the Church of England pioneered an Anglican presence in Kenya. The Church Missionary Society began work in Mombasa in 1844 and built an extensive ministry and educational system over the next century. Work was strongest among the Kikuyu, Luo, and Luhya peoples. The church moved very early to build indigenous leadership, and the first African priests were ordained in 1885. In 1931, the Bible Churchman's Missionary Society added its strength.

Work in Kenya developed under the jurisdiction of the archbishop of Canterbury. The initial Diocese of Mombasa was established in 1926. The first two African bishops for Kenya were consecrated in 1955, just five years before the several dioceses were set apart as the Province of East Africa (including the churches in neighboring Tanzania). The work in Tanzania was separated in 1970 and the Church of the Province of Kenya emerged at that time. The present name was adopted in 1998.

The church has its headquarters in Nairobi. It is led by its archbishop, currently Most Reverend David Gitan. Churches are divided into 27 dioceses. In 2005, the church reported 5 million members in 1,244 parishes. The church is a member of the worldwide Anglican Communion and the World Council of Churches.

In 1999, the church made history as the first Anglican province to appoint a female to the office of provincial secretary, the office responsible for all of the administrative work of the province.

Anglican Church of Kenya
PO Box 40502
Nairobi
Kenya

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; World Council of Churches.

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Anglican Church of Korea

Reverend Charles John Corfe (1843–1921) was consecrated in London in 1889 as the first bishop for a projected diocese of the Church of England in Korea. He arrived in 1890 and settled in Seoul as an agent of the Society for the Propagation of the Gospel in Foreign Parts. Early work extended to Kyung-gi and Chungcheong provinces. He also established a set of educational, medical, and social service facilities. Church growth was slow but steady. In the decade between World Wars I and II, missionary work concentrated in the northern half of Korea. In 1939, the church had some 10,000 members.

As a result of the Korean War, the half of the church's property and members located in the People's Republic of Korea was lost. However, the church has continued to expand in the south. In 1965, the first Korean bishop was named as the bishop of Seoul. At the same time, a second diocese was created, which an Anglo bishop continued to serve. In 1974, he completed his period of service and returned. That same year a third diocese was created, and two Koreans were consecrated as bishops. The three Korean dioceses remained under the jurisdiction of the archbishop of Canterbury until 1993. That year, the Diocese of Seoul was elevated to an archdiocese, the first archbishop of Seoul, Most Reverend Simon K. Kim was consecrated, and the church in Korea reorganized as a new province, the Anglican Church of Korea.

The Anglican Church of Korea is headed by Archbishop Kim, who serves both as primate and as bishop of Seoul. The church supports the Anglican University in Seoul, and four religious orders: the Society of the Holy Cross, the Korean Franciscan Brotherhood, the Order of Saint Benedict, and Jesus Abbey, an intentional Christian community in the mountains of Kangwondo. The church is a member of the worldwide Anglican Communion and the World Council of Churches.

Church of Korea
3 Chong-dong, Jung-ku
Seoul 100-120
Republic of Korea
www.skh.or.kr/eindex.htm

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; World Council of Churches.

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Anglican Church of North America

Announced at the end of 2008, the Anglican Church of North America is a conservative Anglican jurisdiction that culminates a decade of dissent from the direction

taken by the majority of the Episcopal Church and the Anglican Church of Canada since the 1970s. Members have disagreed with decisions made by the church, including the revision of the Prayer Book, the primary volume directing worship, the ordination of women, the loosening commitment to traditional theological affirmations, and, most recently, the ordination of practicing homosexuals to the priesthood and episcopacy.

While the ordination of women caused a number Episcopalians to withdraw and form separate jurisdictions, women have been accepted as priests and even bishops throughout most of the Anglican Communion. However, the growing acceptance of homosexuality and the debates leading to the election of a practicing homosexual as the bishop of New Hampshire in 2003 was seen by many as a far more serious action indicative of the apostate nature of the Episcopal Church. The debate became international as leading Anglican clerics, especially in Africa and Asia, denounced the Episcopal Church's actions and threatened the unity of the Anglican Communion unless the church was disciplined.

The Anglican Mission to the Americas can be traced to 1998 and the assumption of leadership of St. Andrew's Church, an independent Anglican congregation in Little Rock, Arkansas, by Reverend Thomas W. Johnston. When Johnston's status as a priest was called into question, Bishop John Rucyahana of Rwanda stepped in and offered to assume oversight of the church and its priest. The action relative to St. Andrew's church catalyzed some of Rev. Johnston's fellow priests in the First Promise movement, a movement of conservative priests who saw their vows as priests challenged by the actions of the Episcopal Church. At a meeting in Kampala, Uganda, in 1999, they made an appeal to several Anglican bishops for intervention. The primates of Rwanda and Southeast Asia responded and several months later consecrated two American Episcopal priests, Chuck Murphy and John Rodgers, as missionary bishops to the United States. The new bishops established the Anglican Mission to America in 2000 and began the process of gathering priests, laypeople, and congregations into the Mission.

The Mission began with what most of the new Anglican jurisdictions in North America lacked, unquestioned Anglican orders from direct access to the larger Anglican Communion through bishops with unquestioned authority. These bishops were joined by additional colleagues and became even more vocal following the election of Bishop Robinson in 2003. Their dissent continues to threaten the unity of the Anglican Communion and has required the full diplomatic skill of the archbishop of Canterbury to deal with the internal conflict.

The Anglican Mission to America did not immediately attract the attention of the other Anglican jurisdictions, several of which had already become national organizations. It also adopted a position that women would only be ordained to the diaconate, not the priesthood, even though the Province of the Episcopal Church of Rwanda accepted female priests. In 2006, the Mission created a new structure, the Anglican Mission to America, which included two additional jurisdictions, the Anglican Coalition of Canada and the Anglican Coalition in America, both of which do ordain women. The movement in Canada parallel to the Anglican Mission in America had been spurred by a decision in 2002 of the diocese of New Westminster to condone a rite of blessing for same-sex couples.

In June 2006, the work of the Anglican mission in America was supplemented by the action of the archbishop of the Church of Nigeria, who consecrated Reverend Martyn Minns, of Fairfax, Virginia, and the missionary bishop for another new missionary structure, the Convocation of Anglicans in North America (CANA). Prior to his installation, he was joined by Bishop David J. Bena, retired suffragan bishop of the Episcopal Diocese of Albany. In 2007, the Anglican Province of the Southern Cone of America involved itself in the North American situation when it accepted oversight of the Anglican Network in Canada, a relatively small coalition of parishes dissenting from the Anglican Church of Canada. However, the province took on more importance when it accepted oversight of two dioceses that separated themselves from the Episcopal Church.

As the new missionary organizations emerged, they and conservatives still within the Episcopal Church were linked by Common Cause Partnership. By 2008, the Common Cause Partnership included eight such organizations: the American Anglican Council, the Anglican Coalition in Canada, the Anglican Communion

Network, the Anglican Mission in the Americas, the Anglican Network in Canada, the Convocation of Anglicans in North America, Forward in Faith North America, and the Reformed Episcopal Church, the latter being an older Anglican body that had lost its apostolic succession and had increasingly become identified with Protestant evangelicalism.

Meanwhile, in the summer of 2008, conservative Anglican leaders from around the world, including an indeterminate number of bishops, organized the Global Anglican Future Conference (GAFCON), held in Jerusalem, and issued a statement aimed at the 2008 Lambeth Conference calling for reform of the Anglican movement. A statement released on the final day of the conference denounces a false gospel deemed to be present in the Anglican Communion that both denies the uniqueness of Jesus Christ and promotes alternate sexual behavior as a human right. It backed the plans to establish alternate ecclesiastical structures in North America for its conservative constituency. Before the year was out, the Common Cause Partnership announced the results of the deliberations of its member organizations for the creation of a new jurisdiction to be known as the Anglican Church in North America. The new church would immediately become home to some 700 congregations and more than 100,000 members. Through the Anglican churches in Nigeria, Rwanda, and South America it would have access, though of an irregular nature, to the worldwide Anglican Communion. As this encyclopedia goes to press, the new church is still in the process of forming.

Common Cause Partnership
535 Smithfield St., Ste. 910,
Pittsburgh, PA 15222
http://www.united-anglicans.org/

Anglican Mission Center
PO Box 3427
Pawleys Island, SC 29585

J. Gordon Melton

See also: Anglican Church of Canada; Anglican Communion/Anglican Consultative Council; Anglican Province of the Southern Cone of America; Church of Nigeria; Episcopal Church; Province of the Episcopal Church of Rwanda.

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Anglican Communion/Anglican Consultative Council

The worldwide Anglican Communion consists of those Christian churches that have developed out of the ministry and mission of the Church of England and that remain in formal community with the church and its primary official, the archbishop of Canterbury. The Church of England traces its beginning to the emergence of Christian communities in the second century CE and the development of the first dioceses by the fourth century; however, the emergence of the modern Anglicanism is generally referred to the definitive events of the 16th century.

Through the 15th century, the British church was part of the larger Roman Catholic Church. However, in the 1530s King Henry VIII (r. 1509–1547) was excommunicated and led in the separation of the church from Roman authority. At the same time, Lutheran and Reformed churches were being formed in several countries of continental Europe. Under Henry's successor, Edward VI (r. 1547–1553), an attempt was made to swing England squarely into the Protestant camp. Under Mary I (r. 1553–1558), an opposing effort was exerted to return the country into the Roman Catholic realm. Under Queen Elizabeth I (1558–1603), a unique mixture of elements of both Roman Catholicism and Protestantism, a *via media*, or middle way, was created. Modern Anglicanism derives from that middle way, which incorporates the Protestant emphasis on biblical authority and limits the number of sacraments to baptism and the Lord's Supper. A number of Roman Catholic beliefs and practices are

Anglican priest at an altar. (Lucian Coman/Dreamstime .com)

specifically rejected in the church's statement of faith (the Thirty-nine Articles of Religion). At the same time, the threefold ministry of deacon, priest, and bishop is retained, as is the emphasis on a formal liturgy and church tradition. The result was a new form of Christian faith.

Beginning in the early 17th century, England began to plant colonies in North America. The colonial enterprise grew to include a large worldwide empire, which included Australia, New Zealand, various South Pacific island groups, a large section of Africa, India, Hong Kong and several South Asian lands, and many Caribbean islands, among other lands. The Church of England established foreign branches in the various British colonies and, beginning with Canada in 1787 and Australia in 1842, supplied them with a resident bishop.

Through the 19th century, independent churches, administratively separate but remaining in communion with the Church of England, began to emerge. This process accelerated in the 20th century after World War II. Earlier, as a result of the American Revolution, an independent Episcopal Church had been created in the United States.

In 1867, at the request of Canadian Anglican leadership, the first of what became regular gatherings, the Lambeth Conferences, was hosted by the archbishop of Canterbury. These conferences have continued to be held, roughly every 10 years, and have provided a time for deliberations by the bishops from around the world and the opportunity for them to speak on issues with a united voice.

In 1897, the bishops saw fit to create a more permanent structure to provide for continuity between conferences and created the Consultative Body of the Lambeth Conference. This organization evolved in several steps into the Anglican Consultative Council, with headquarters at Lambeth Palace in London. The Council brings together not only bishops, but presbyters, deacons, laypeople, and youth from the various churches to work on common problems. It meets every two years and is hosted by different Anglican churches around the world.

The Lambeth Conference of 1888 proposed the most commonly cited expression of the Christian faith as espoused by the church of the Anglican Communion, the Chicago-Lambeth Quadrilateral. This documents affirms the faith of Anglicanism to be based upon four pillars: the holy scriptures of the Old and New Testament as the revealed Word of God; the Nicene Creed as the sufficient statement of the Christian faith; the two sacraments of baptism and the Eucharist as administered with the unfailing words and elements used by Christ; and the historic episcopate. This faith finds expression in the Book of Common Prayer, which includes the liturgical text for Sunday worship and the Thirty-nine Articles of Religion.

The Anglican Communion currently consists of more than 40 independent church bodies. Since the 1990s, the communion has been rent with division over the question of homosexuality, brought to the fore by the election in 2003 of an openly practicing gay man as a bishop by the Episcopal Church, the primary An-

glican body in the United States. The controversy has threatened to divide Anglicans worldwide, though as of 2008 the only schisms have been within the American church.

The Anglican Consultative Council has its headquarters in London, England. Both it and the Anglican Communion are served by the Anglican Communion Secretariat, all three organizations sharing the same building.

Anglican Consultative Council
Partnership House
157 Waterloo Rd.
London SE1 8UT
England
Anglican Communion
www.anglicancommunion.org/site.html

J. Gordon Melton

See also: Church of England; Episcopal Church; Roman Catholic Church.

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Anglican Diocese in Angola

The Anglican Diocese in Angola (originally known as the United Evangelical Church–Anglican Communion of Angola) is one of several churches that grew out of the work of Archibald Patterson, an independent Anglican missionary, and Swiss minister Ernest Niklaus, who in 1922 started a mission in the Angolan province of Uige. The work grew through the 1960s as the Igreja Evangélica do Norte de Angola, and Archibald became a beloved figure to many. However, in 1961, when the Civil War broke out, the church faced severe government repression. Church leaders were forced underground or into exile. Only in 1977 was the church able to reorganize, and the name Evangelical Reformed Church of Angola was chosen. At that time a difference of opinion arose on various issues, and a group of 18 ministers under the leadership of the Reverend Domingos Alexandre left to found a separate denomination, the United Evangelical Church of Angola. The United Evangelical Church of Angola (Igreja Evangélica Unida de Angola) is currently headquartered in Luanda, Angola. In the 1980s it was briefly a member of the World Council of Churches, but it is no longer.

In the 1990s, Alexandre left the United Evangelical Church of Angola and founded the United Evangelical Church–Anglican Communion in Angola, which aligned itself with the Archdeanery of Angola of the Church of the Province of Southern Africa. That alignment led in 2002 to the church being formally reorganized as the Angola Diocese of the Church of the Province of Southern Africa. Through its South African connection, the new Anglican Diocese of Angola is a member of both the Council of Christian Churches in Angola and the World Council of Churches.

United Evangelical Church–Anglican Communion in Angola
CP 10341
Luanda
Angola

J. Gordon Melton

See also: Evangelical Reformed Church of Angola; World Council of Churches.

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Anglican Province of the Southern Cone of America

Anglican efforts to build a mission in Argentina began in the 1840s, carried out by the South American Missionary Society, an independent sending agency operating within the Church of England. Initial work was begun in 1824 among the Patagonian people in the extreme southern part of Argentina; however, both initial missions failed, and their members died, those of the first mission from starvation, those of the second at the hands of hostile natives. Then, in 1888, Barbrook Grubb moved to the Chaco region in northern Argentina near the Paraguayan border and began a mission among the Native peoples. The work soon spread into Paraguay, where Wilfred B. Grubb began to work among the Lengua people. The society's work spread to Chile at the beginning of the 20th century, when a medical mission was opened among the Mapuche people.

From these modest beginnings, the Church of England was established throughout the southern half of Spanish-speaking South America. The work was inhibited, however, by the policy of the church, articulated forcefully at the 1910 conference on missions at Edinburgh, that South America was not an object of missions for the church, due to the prior establishment of the Roman Catholic Church. Thus the independent work nurtured by the South American Missionary Society and a few congregations established to serve expatriates constituted the extent of the Anglican thrust in the Spanish-speaking countries of the continent.

Over the years, the society's work grew, a number of congregations were formed, and converts were trained and ordained for the ministry. In the decades after World War II, the hierarchy was developed, with dioceses being formed in Argentina (two), Chile, Paraguay, and Uruguay. These were originally under the direct authority of the archbishop of Canterbury, but in 1974 they were reorganized under the Consejo Anglicano Sud-Americano. A separate Diocese of Peru and Bolivia was formed in 1978. The constitution for the new province of the Anglican Church of the Southern Cone of America was approved in 1981, and the church was inaugurated two years later.

The church is led by its primate, currently Most Reverend Gregory James Venables (b. 1949). He leads what has emerged as one of the more conservative branches of Anglicanism, and it has reached out to provide an organizational home within the worldwide Anglican Communion for those bishops and dioceses in the United States that have chosen to separate from the Episcopal Church over the issue of homosexuality. He has most recently supported the move of the various conservative Anglican bodies in North America to form the Anglican Church of North America.

As of 2005, the province reported 22,500 members (exclusive of North America). It is a member of the worldwide Anglican Communion and the World Council of Churches.

Anglican Province of the Southern Cone of America
Casilla de Correo 187
CP 4400 Salta
Argentina

J. Gordon Melton

See also: Anglican Church of North America; Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Roman Catholic Church; World Council of Churches.

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■ Angola

Angola is a West African country situated between Namibia and the Democratic Republic of the Congo on the continent's Atlantic coast. It is bounded on the east by Zambia. As of 2008, it had an estimated 16 million residents, the great majority consisting of mem-

Pope Benedict XVI holds the pastoral staff as he blesses the faithful during a mass at the Sao Paulo Church in Luanda, Angola, on March 21, 2009. (AP/Wide World Photos)

bers of 3 prominent ethnic groups, the Ovimbundu, the Kimbundu, and the Bakongo.

Angola had become the home of Bantu peoples beginning in the seventh century CE, but over the centuries various groups passed through the area and settled. Much of what is now northern Angola was incorporated into the Kongo kingdom that the Portuguese found when they first moved along the Atlantic coast toward the end of the 15th century. The Portuguese built cordial relations with the Kongo ruler, Manikongo Nzinga Alfonsa (whose lengthy rule lasted from 1505 to 1543). He converted to Christianity, but both the rule of his successors and the positive relations between the inhabitants and the Portuguese were ended by the Portuguese drive for Angola's mineral wealth and slaves.

Late in the 16th century, the Jaga people, staunchly opposed to the Portuguese, gained control in northern Angola and moved southward. In the meantime the Portuguese had established their center near present-day Luanda, but found their attempts to push inward stopped by local resistance. Through the next centuries, they were able to keep a presence along the coast and keep up the slave trade (which involved the selling into slavery of an estimated three million people), but did not establish control over the entire designated colony until the 20th century.

After World War II, a nationalist movement developed, which was met with attempts by Portugal to increase the European presence in the land and to keep Angola from following the trend toward independence that was becoming so much a part of African life. In 1961 Angola was reclassified as an overseas province of Portugal. That same year a civil war began for control. The conflict lasted for 14 years before independence was finally declared in 1975. However, the

Angola

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,862,000	17,327,000	93.7	2.93	25,828,000	42,365,000
Roman Catholics	2,667,000	11,350,000	61.4	3.27	17,000,000	28,000,000
Protestants	422,000	5,349,000	28.9	4.20	7,900,000	13,000,000
Independents	61,300	662,000	3.6	3.24	1,200,000	2,000,000
Ethnoreligionists	1,213,000	824,000	4.5	1.95	900,000	950,000
Agnostics	5,000	190,000	1.0	7.95	350,000	800,000
Muslims	2,000	110,000	0.6	3.83	180,000	320,000
Atheists	0	38,400	0.2	2.89	60,000	116,000
Baha'is	400	2,000	0.0	2.93	3,500	10,000
Buddhists	400	1,500	0.0	2.93	2,200	4,500
Chinese folk	40	150	0.0	3.03	200	400
Total population	**6,083,000**	**18,493,000**	**100.0**	**2.93**	**27,324,000**	**44,566,000**

several groups that had worked against the Portuguese now began to fight among themselves for control. Only in 1991 was a peace treaty negotiated, and elections were held the following year. One of the losing groups, the União Nacional para a Independence (UNIDA), did not accept the results and renewed the war for another two years. The country now exists under a government of National Reconciliation that emerged out of the 1994 agreement, the Lusaka Protocol. However, many of the UNIDA resisted steps at disarmament, and the civil war resumed and continues as this encyclopedia goes to press.

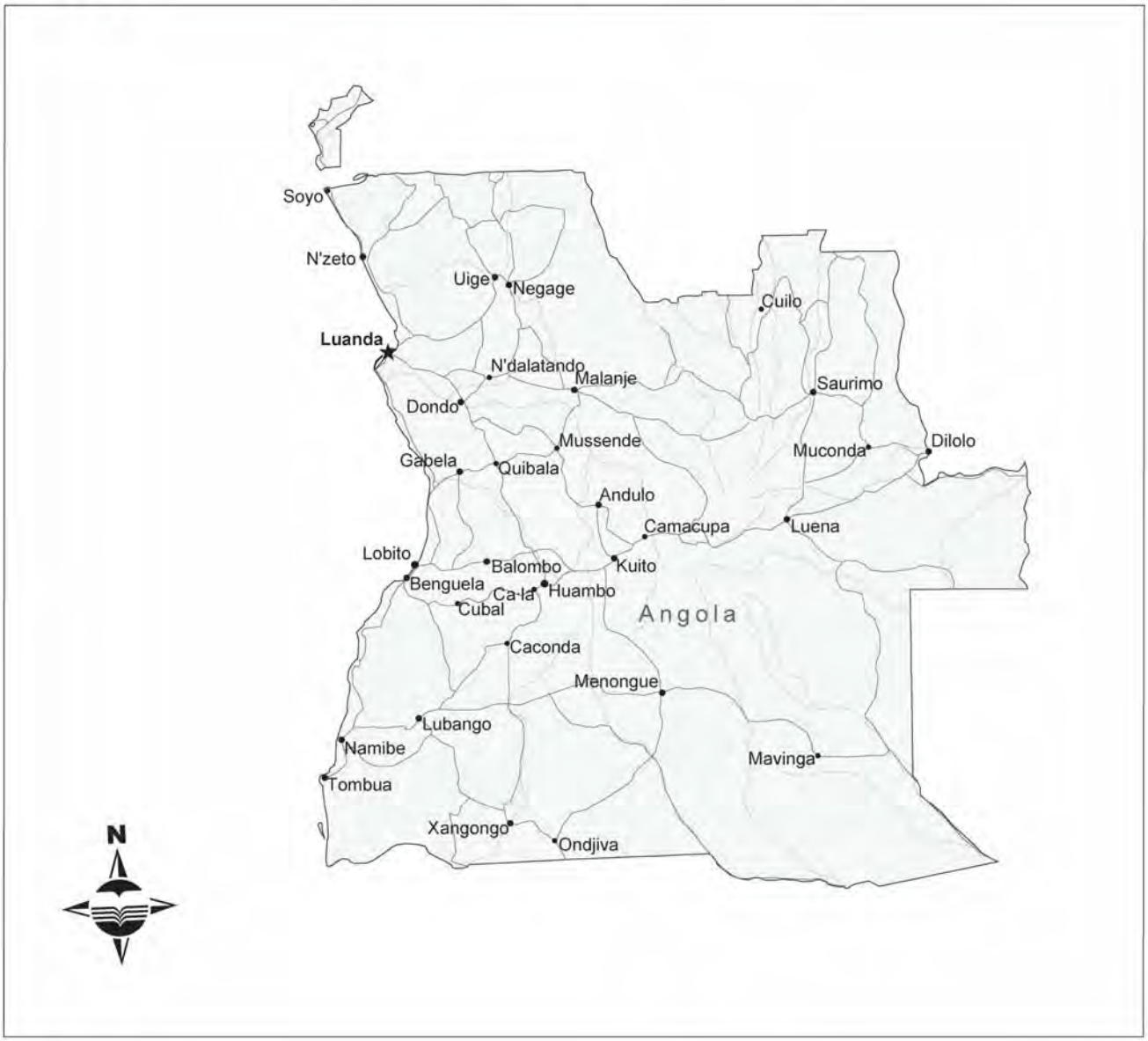
The effects of a generation of war (following a rather brutal colonial regime) have included deep divisions between various ethnic groups (especially the larger Ovimbundu, Mbundu, and Bakongo peoples), massive displacements of people, and deep economic problems.

Traditional indigenous religions have declined significantly since World War II. In 1950 more than 70 percent of the public still adhered to a traditional religion, but by the end of the century that number had dropped to around 5 percent. Traditional religion was strongest in some of the most rural areas, especially among the Hukwe, Mbukushu, Mbwela, and Kwangali, all relatively small groups. However, about 70 percent of the half-million Chokwe people retain their traditional faith. Traditional beliefs still retain a broader power as particular elements (belief in malevolent magic, respect for ancestors, and traditional healing practices) survive within various Christian churches.

Christianity, which now claims more than 90 percent of the population, was introduced into Angola in 1491 by the Portuguese. A number of Roman Catholic priests, including Franciscans and Dominicans, established missions. Christianity flourished for a generation and Henrique, the son of Manikongo Nzinga Alfonsa, became the first sub-Saharan African to be consecrated as a bishop. However, the Portuguese authorities undercut the church with the pursuit of the slave trade. Much of the work (including the diocesan structure) was lost in the 16th century.

The Portuguese shifted southward after the founding of Luanda in 1576, and with the help of Jesuits, the church's presence was reasserted. An episcopal see was established, but the Roman Catholic Church made little progress over the next centuries, due to Native resistance to the presence of the Portuguese authorities and the slave trade. A new beginning for the church occurred in 1865 with the assignment of the White Fathers to Angola by the Vatican. By the end of the nineteenth century, real progress was made, though only since World War II has significant progress in the interior been seen. By 1970 there were more than 2.5 million members; that number has jumped to almost 7 million today. With more than 60 percent of the population, the Catholic Church is by far the most dominant force in Angolan religion.

Angola



Very early in their approach to Angola, which only began in the last half of the 19th century, Protestant groups agreed to a noncompetitive approach, and different groups tended to restrict their missionary efforts to specific peoples. The British Baptists arrived initially in 1878 and established work among the Bakongo people near São Salvador. Two years later, missionaries with the American Board of Commissioners for Foreign Missions arrived to work among the Ovimbundu and were joined by Canadian Presbyterians (now an integral part of the United Church of Canada) in 1886. Their efforts resulted in what is today the Evangelical Congregational Church of Angola.

In 1885, 45 missionaries from the Methodist Episcopal Church (now an integral part of the United Methodist Church) arrived in Angola as one of the first efforts organized by the newly elected bishop, William Taylor. They began work among the Kimbundi people near Luanda. The Christian Brethren established their mission in 1889. Anglicans established work in Angola early in the 20th century. It remained small and for many years was under the Church of the Province

of Southern Africa. A separate diocese for Angola was created in the mid-1990s. Also entering in the 1920s and building a successful affiliated mission was the Seventh-day Adventist Church.

Pentecostals appear to have entered Angola in the 1930s with the initial effort by the Church of God International (Cleveland, Tennessee). Spectacular growth has been experienced by the Assemblies of God mission, now known as the Evangelical Pentecostal Mission of Angola. This church is also notable as one of the few Pentecostal churches with membership in the World Council of Churches.

Independent evangelical missions have had an important role in the development of the country. In 1897, the Philafricaine Mission, supported by Swiss Protestants, began work. The South African General Mission (now the African Evangelical Fellowship) launched work in southern Angola along the Kutsi River in 1914. Its efforts have resulted in the formation of the Evangelical Church of South Angola. The 1920s saw the advent of Archibald Patterson, an independent Anglican missionary who started work in the province of Uige in northern Angola. The work prospered until the 1960s, when it was thoroughly disrupted by the civil war. In subsequent years several churches have resulted from the original missionary effort, including the Evangelical Reformed Church of Angola and the United Evangelical Church–Anglican Communion of Angola.

Angola has been notable for its relative lack of African Initiated Churches. The largest is the Kimbanguist Church (the Church of Jesus Christ on Earth by His Messenger Simon Kimbangu), which originated in the neighboring Democratic Republic of the Congo. In spite of being suppressed for a time, it now has more than 300,000 members. During the period of suppression (following Kimbangu's arrest in the Congo), a splinter group, the Tocoist Church, began in Angola. Angola was also the home of several splinter groups of the Apostolic Church of Johane Maranke (based in Zimbabwe).

Christian ecumenical activity began in 1922 with the formation of the Evangelical Alliance of Angola. The alliance was suppressed in 1961. In 1974, several of the more conservative churches formed the Association of Evangelicals in Angola, now associated with the World Evangelical Alliance. Three years later, a number of the older churches formed the Angolan Council of Evangelical Churches (now the Council of Christian Churches in Angola) and affiliated with the World Council of Churches.

Apart from a small community of the Baha'i Faith and some Buddhists affiliated with Soka Gakkai International, there is little visible presence by groups outside of the Christian tradition. There is no Islamic work of note.

J. Gordon Melton

See also: Assemblies of God; Baha'i Faith; Christian Brethren; Church of God (Cleveland, Tennessee); Evangelical Congregational Church in Angola; Evangelical Pentecostal Mission of Angola; Evangelical Reformed Church of Angola; Roman Catholic Church; Seventh-day Adventist Church; Tocoist Church/Church of Our Lord Jesus Christ in the World; United Church of Canada; United Methodist Church; World Evangelical Alliance; World Council of Churches; World Evangelical Alliance.

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■ Anguilla

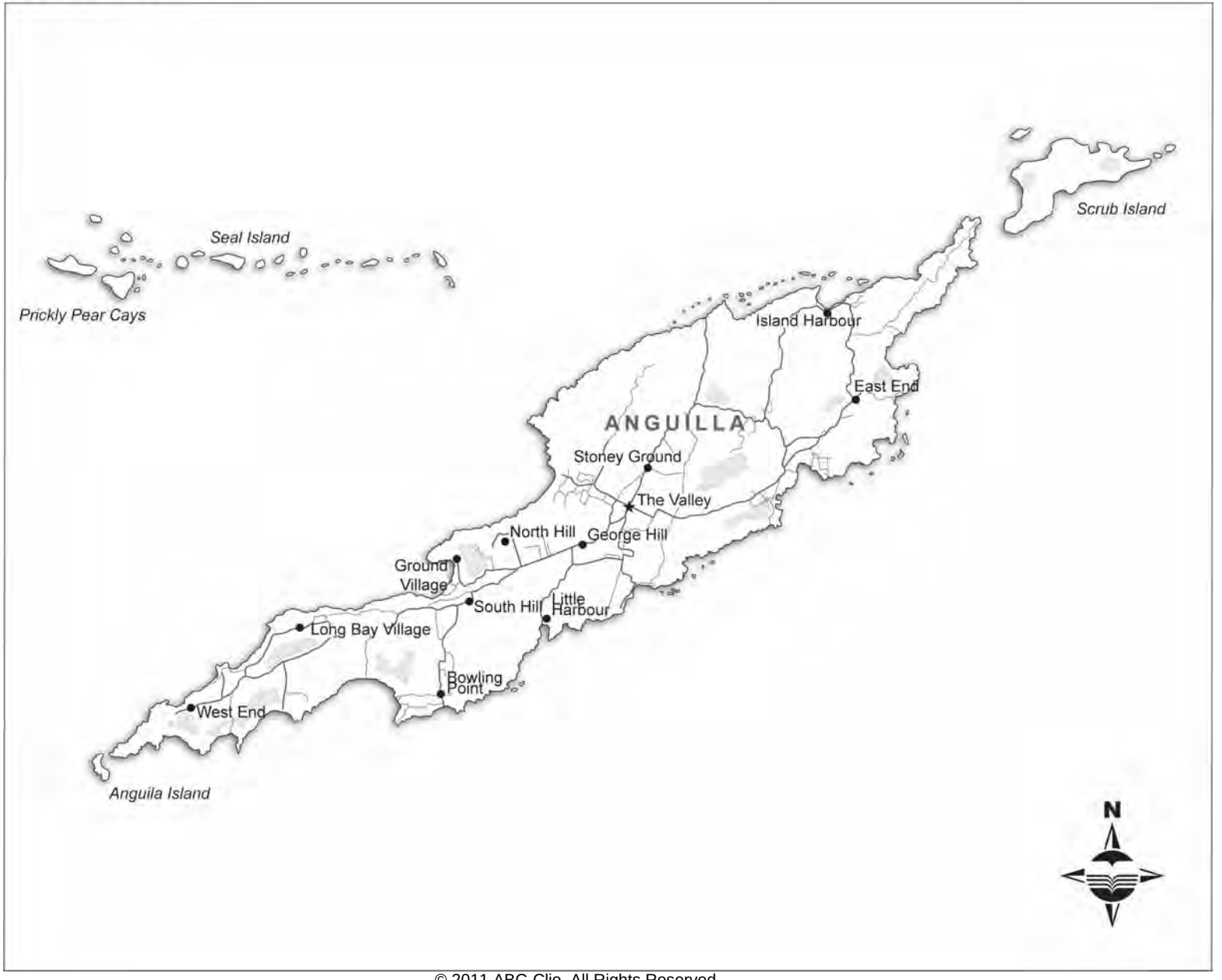
Anguilla, the most northerly of the Leeward Islands southeast of Puerto Rico in the northeasterly area of the Caribbean Sea, is a British Dependent Territory,

St. Gerard Catholic Church, Anguilla. (Mark Haddock/Dreamstime.com)

having separated from St. Kitts in 1980. Although known from the 15th century by Europeans, Anguilla (together with the associated Sombrero Island) was unattractive for settlement due to limited fresh water reserves, and only in the 19th century did the population begin to increase. Among its few assets are extensive salt deposits. Today, there are still only slightly more than 8,400 (2005) residents on the less than 40 square miles of land on the island. Most residents are the descendents of the African slaves, but there are some white people who descended from a party of Irishmen who landed on the island in 1698, along with a few expatriates from the United States, Canada, and the United Kingdom.

Beginning in 1916, Anguilla was administered as part of a British colony including the Virgin Islands

Anguilla



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Anguilla

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	6,400	11,900	91.1	1.70	14,000	15,400
Protestants	2,500	6,800	51.9	2.14	8,200	9,300
Anglicans	2,800	3,500	26.7	0.60	4,000	4,300
Roman Catholics	100	830	6.3	2.90	1,000	1,300
Spiritists	200	440	3.4	1.73	520	600
Agnostics	0	450	3.4	3.54	600	800
Baha'is	50	140	1.1	1.81	200	300
Muslims	0	70	0.5	1.49	80	150
Hindus	0	50	0.4	1.72	60	70
Jews	0	20	0.2	1.15	30	40
Total population	**6,600**	**13,100**	**100.0**	**1.76**	**15,500**	**17,400**

and St. Kitts. The former separated in 1871. In the 1960s, Anguillans agitated against both their continued colonial status and their ties to St. Kitts; independence was not fully accomplished until 1980. Anguillians are highly religious, which accounted for their great opposition to casino gambling proposals in the 1980s.

Most people in the Leeward Islands consider themselves Christians, although the faith of many is only nominal. It is estimated that more than half the population of Anguilla does not attend church regularly. The most prominent denominations are the Anglican and Methodist churches (each claim about 43 percent of the population).

The Church of England (Anglican) was established on Anguilla at the end of the 17th century, and the British Methodists arrived in 1813. The great majority of the islanders are members of one of these two churches. The Anglican parishes are now part of the Church of the Province of the West Indies and the Methodist churches of the Methodist Church in the Caribbean and the Americas; both are headquartered in Antigua. The Roman Catholic Church established a parish in 1850, which is now part of the Diocese of Saint John's (Antigua).

Other denominations present that arrived during the 20th century are the Church of God (Anderson, Indiana), Church of the Apostolic Faith, Baptist Church, Gospel Halls (Christian Brethren), Jehovah's Witnesses, and Seventh-day Adventists, which constituted the remaining 14 percent of the population.

Clifton L. Holland

See also: Church of God (Anderson, Indiana); Jehovah's Witnesses; Methodist Church in the Caribbean and the Americas; Roman Catholic Church; Seventh-day Adventist Church.

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Antarctica

The ice-covered continent of Antarctica is a landmass largely within the Antarctic Circle at the southern most point on the globe. It is completely surrounded by ocean and was uninhabited until the 20th century. Of its 5.4 million square miles of land, only 108 thousand square miles are not covered in ice.

The Antarctic region began to be systematically explored in the 1820s, and by the end of the 1830s it was established that Antarctica was a continent (as opposed to a group of islands connected by ice). Exploration of the interior increased through the first half of the 20th century, and after World War II the continent was targeted for scientific research. Since that time quite a few countries have established year-round stations there, and seven have made formal territorial claims (none of which are broadly recognized). A 1959 treaty (which took effect in 1961) offers a legal framework for the current activities being carried out by the 39 countries that have personnel there.

The Antarctic Treaty freezes the territorial claims that have been made by Argentina, Australia, Chile, France, New Zealand, Norway, and the United Kingdom. Most other nations do not recognize these territorial claims. The United States and Russia have not made territorial claims to date but have reserved the right to make such claims.

The religious life of Antarctica reflects the spectrum of religions from the countries that have sent personnel to the region. There is only one religious structure on the continent, the Chapel of the Snows, a Christian church in which both a Protestant chaplain and a Roman Catholic chaplain conduct services, the largest percentage (68 percent) of the residents being Christian. As might be expected, the second largest group on the continent consider themselves nonreligious.

J. Gordon Melton

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Anthroposophical Society

Rudolf Steiner (born 1861 in Croatia, died 1925 in Dornach, Switzerland) was a spiritual and esoteric teacher, scholar, and the founder of the school of spiritual science called Anthroposophy. Anthroposophy is not only an important philosophical/esoteric school in itself but has had direct or indirect impact in such areas as educational philosophy, organic farming, art and architecture, and a number of other human endeavors.

Steiner understood the term "Anthroposophy" to mean "the wisdom of becoming truly human," the knowledge that enables human beings to develop their spiritual faculties and to assimilate the spiritual truths and realities of the cosmos into their consciousness. He felt that attaining the fullest human love and freedom is accomplished through regaining access to the inner reality of the self that humanity has lost in modern civilization.

To this purpose, Steiner, using his reputed spiritual experiences and clairvoyant powers, set out an overarching account of the evolution of consciousness combined with a method of transforming our thinking and way of being.

He wrote some 40 books, beginning in 1891 with his doctoral dissertation, "Truth and Knowledge," and ending with his autobiography written in 1924, the year before his death. However, he was even more prolific in his speaking. It is said that he delivered more than 6,000 lectures, which have been published in 300 volumes.

Early in his intellectual life, Steiner fell under the spell of the great German poet and thinker, Johann Wolfgang Goethe (1749–1852), probably best known in the English-speaking world as a poet and the writer of the play, *Faust.* However, Goethe's brilliant mind

Fifth graders knit during class at Waldorf School in Chicago, January 31, 2005. Rudolf Steiner, the founder of the Anthroposophical Society, started Waldorf schools, which focus on a holistic education using natural materials and progressing with a child's physical development. (AP/Wide World Photos)

wandered over the whole range of human learning and he wrote extensively on scientific subjects as well. Steiner edited Goethe's scientific writings, which see the natural world as a living organic system instead of the blind causal mechanism of dead matter more prevalent in the mainstream scientific models.

Steiner seems to have shown some clairvoyant abilities as a youth but was reluctant to reveal them in a culture that was by and large skeptical of such things. In the early 1900s, when he worked to improve the lot of the German worker, he found himself increasingly at odds with the Marxist and materialist assumptions in the workers' movements. He came to believe strongly that only by bringing the spiritual world into intimate connection with the natural and social world would true human betterment come about.

In 1902, through the connection of some friends, he became involved with the Theosophical movement, believing then that Theosophy was the best way of understanding his ongoing spiritual experiences. He served as general secretary of the German branch of the Theosophical Society for several years.

However, in 1909, he separated himself from the Theosophical Society because he rejected their claim that Jiddu Krishnamurti (1895–1986) was the coming messiah. His break actually had much deeper roots for Steiner had become convinced that the West could be saved from materialism and spiritual blindness only by drawing upon the resources of Western Christian Esotericism and not by importing Oriental philosophies, however profound.

The foundations of the Anthroposophical movement were actually laid by Steiner's followers in 1913, the year that Steiner laid the foundation stone for the great building called the Goetheanum, which would serve as world headquarters for Anthroposophy. This building was designed to embody Goethe's vision of an organic order. It was made of wood, however, and it was burned down by an arsonist shortly after it was completed. It was then rebuilt in stone.

It would not be until 1923 that Steiner would refound the movement as the General Anthroposophical Society, embracing both inner spiritual work and external practical applications. He became its first leader. The Anthroposophical Society was banned by the Nazis and virtually no Anthroposophist joined the Nazi Party.

A distinguishing mark of the Anthroposophical movement, beginning with Steiner himself, is the readiness to put their principles into practical endeavors. Steiner believed that spiritual principles were directly relevant to modern life and could in practice transform even our everyday living. He was eager to show how different human disciplines and arts could be reworked to make them into spiritual practices.

Steiner freely put himself at the disposal of all who sought his help and guidance. He developed the principles of "eurhythmy" for a dancer, gave public lectures to any who were interested, wrote plays to illustrate Esoteric principles, and wrote extensively on the principles of a just social order during the chaotic years in Germany after its defeat in World War I.

In 1919, Steiner was asked by the owner of the Waldorf Astoria Cigarette Factory to set up a school to

help educate the children of his workers, based on his many lectures on child development, curriculum, and pedagogy. This became the model for what became known as "the Waldorf schools," which spread to include more 500 schools around the world, with 90 in the United States. It is the largest non-sectarian private school movement in the world, working to integrate the works of head, heart, and hands to develop each child into a free and responsible adult.

Responding to some farmers who were concerned with the extensive use of chemical fertilizers in modern agriculture, Steiner developed the "biodynamic" methods building on his vision of nature as an organic spiritual and material whole. These methods of organic farming are still studied and utilized today among those who believe that organically grown food is superior.

Steiner was interested in the whole person. Like many esoteric thinkers, Steiner held that the human person was made up of a series of ever more subtle spiritual bodies. He lectured extensively on medicine, particularly homeopathy from an Anthroposophic viewpoint. The Anthroposophical Society continues to work with sympathetic medical professionals to expand the repertoire of medical practice beyond their standard model taught in medical education.

Steiner saw himself as working primarily within the esoteric traditions of Christianity as revealed in the Rosicrucian tradition, alchemy, and the like. He was respectful of but not directly concerned with the institutional Christian church and its exoteric theology. But ever-responsive to those who called upon his help, he agreed to work with a group of ministers and theology students to help renew the institutional church. From this comes the Movement for Religious Renewal, also called the Christian Community. While Anthroposophic Spiritual Science is designed to help individuals in their own spiritual ascent, the central sacrament of the Christian Community, the Act of Consecration of Man, is designed to allow the participant to experience the descent of the divine into an assembled community.

The Society is still headquartered in the Goetheanum in Dornach but has branches in many parts of the world, including the United States. At present, the Anthroposophical Society can be found in 50 countries. It welcomes inquiries, many of its programs are open to the public, and the Anthroposophic Press has made much of Steiner's writings available in careful English translations.

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See also: Christian Community (Movement for Religious Renewal); Theosophical Society (America); Western Esoteric Tradition.

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■ Antigua and Barbuda

Antigua and its dependencies, Barbuda and Redonda, are small islands located in the Leeward Islands in the northeastern area of the Caribbean Sea, and form an independent state within the British Commonwealth of Nations. Together, the islands now have about 70,000 residents (2008): Antigua has an area of 108 square miles; Barbuda, 62 square miles; and Redonda, less than one-half square mile. Antigua is mountainous and has its highest elevation at Boggy Peak (1,330 feet above sea level).

Antigua and Barbuda were inhabited as early as 2400 BCE by the Siboney Amerindians, but the islands were always rather sparsely populated, primarily due to a lack of fresh water. The Siboney were later displaced by the Caribs, who eventually abandoned the islands. The Spanish first attempted to settle on the islands in the 16th century and the French in the 17th century. After the French settlers departed, the British arrived in 1632 and succeeded in developing a means of saving rainwater. During the 19th century, the colony prospered; settlers created tobacco and sugar plantations and imported slaves from Africa as laborers.

However, slavery was abolished by the British in 1834, although the job limitations left the freedmen in virtual slavery into the next century. Following social and political unrest in the 1960s, a new Constitution was adopted in 1966 that granted the islands self-government, although the United Kingdom remained responsible for the islands' defense and foreign relations. Antigua and Barbuda became an independent nation in 1981, with its capital in St. John's. The new nation adapted a parliamentary system of government.

The nation's economy was initially based on sugar production, which was discontinued in 1972 and later

An Antiguan church in the colonial architecture style. Most Antiguans belong to one of the denominations of Christianity. (Corel)

Antigua and Barbuda

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	67,800	81,700	92.8	1.50	93,000	101,000
Protestants	22,100	35,000	39.8	1.44	39,200	43,000
Anglicans	29,500	26,000	29.5	0.66	29,000	31,000
Roman Catholics	6,400	8,900	10.1	2.67	10,500	11,000
Spiritists	700	3,200	3.6	1.58	3,700	4,000
Agnostics	0	1,400	1.6	6.66	1,800	2,600
Baha'is	400	930	1.1	1.57	1,400	2,000
Muslims	300	500	0.6	1.55	700	900
Hindus	0	150	0.2	1.58	200	270
Atheists	0	110	0.1	1.68	180	250
Total population	**69,200**	**88,000**	**100.0**	**1.58**	**101,000**	**111,000**

restarted. Tourism now accounts for the greatest percentage of income. The government encouraged industrialization and a large oil refinery is now in operation.

The original British settlers were affiliated with the Church of England. Anglican chaplains arrived with British occupation and settlement, and the Church of England became the Established Church after the first Anglican priest arrived in Antigua. After 1824, Antigua and Barbuda became part of the Bishopric of Barbados. The Bishopric of Antigua was established in 1842 with responsibility for church matters in Antigua, Aruba, Barbuda, Dominica, Montserrat, Nevis, Saba, St. Barts, St. Eustatuis, St. Martin, and St. Kitts. This geographical area is now part of the Church in the Province of the West Indies and its archbishop resides in Nassau, the Bahamas. The Anglican Church is the nation's largest denomination, with an estimated 32,000 adherents in 2005.

In the middle of the 18th century, both the Moravians (1756) and the Methodists (1760) initiated work on Antigua and Barbuda, and continue to enjoy a sizable following. The Methodist congregations are part of the Methodist Church in the Caribbean and the Americas, headquartered in St. John's, Antigua. The Methodist Church is the nation's third largest denomination, with an estimated 6,930 adherents in 2005. The Moravians are part of the East Indies Province of the Moravian Church, also headquartered on Antigua at Cashew Hill. The Moravian Church has the fourth largest constituency in the nation, with an estimated 5,270 adherents in 2005.

Nathaniel Gilbert was a plantation owner on Antigua who was converted in England through the preaching and teaching of the Reverend John Wesley, and returned to Antigua in 1760 as a Wesleyan Methodist lay preacher. The Wesleyan Methodist Church began work in Antigua in 1786 under missionary William Warrener by the authority of Bishop Dr. Thomas Coke. The Anglican Slave Conversion Society (later known as the Christian Faith Society), under the supervision of the Anglican bishop of London, began work in Antigua in 1798.

During the 20th century a variety of denominations initiated work among the residents of this island nation, including the Roman Catholic Church (now the second largest denomination), the Salvation Army (1904), the African Methodist Episcopal Church, the Christian Brethren, the Church of God of Prophecy, the Church of God World Missions (Cleveland, Tennessee) in 1954, the Southern Baptist Convention in 1964, Baptist International Missions in 1975, the Church of Christ in Christian Union, the Church of the Nazarene, the Seventh-day Adventist Church, and the Wesleyan Church. The Anglicans, Methodists, Moravians, and Salvation Army are affiliated with the Antigua Christian Council, which is in turn associated with the World Council of Churches.

Two marginal Christian groups also have a following: the Church of Jesus Christ of Latter-day Saints (Mormons) was founded in 1984 and now has one church with 181 members (2007); and the Jehovah's Witnesses.

Antigua and Barbuda

Although most Antiguans are Christians, there is an outpost of the Ahmadiyya Muslim movement, which has opened a mosque; and there are several spiritual assemblies of the Baha'i Faith. In the 1960s, many residents of African heritage were attracted to the Jamaican Rastafarian movement with roots in Black Judaism, which instilled racial and cultural pride and called for the liberation of black people.

The Constitution provides for freedom of religion, and other laws and policies contributed to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors. The government generally respects religious freedom in practice.

In 2008, there were no reports of societal abuses or discrimination based on religious affiliation, belief,

or practice, and prominent societal leaders took positive steps to promote religious freedom.

According to the 2001 census, 74 percent of the population was Christian. The Anglican Church is the largest religious denomination, accounting for an estimated 26 percent of the population. The Methodist, Moravian, and Roman Catholic churches account for less than 10 percent each. The United Evangelical Association, an organization that includes most independent evangelical churches, claims an estimated 25 percent of the population. The Jehovah's Witnesses number more than 1,000 members. Non-Christians include an estimated 1,000 to 1,500 Rastafarians, more than 200 Muslims, nearly 200 Hindus, and approximately 50 members of the Baha'i Faith.

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See also: Ahmadiyya Movement in Islam; Baha'i Faith; Christian Brethren; Church in the Province of the West Indies; Church of England; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Jehovah's Witnesses; Methodist Church in the Caribbean and the Americas; Moravian Church, Eastern West Indies Province; Rastafarians; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; Southern Baptist Convention; Wesleyan Church; World Council of Churches.

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Apostles of Infinite Love

The Apostles form an interesting Catholic traditionalist group that sustains Quebec messianism according to which Providence has saved French Canadians from Protestantism, assimilation into Anglo-Saxon culture, and the anticlericalism prevailing in old France. It promises the latter-day triumph of the Quebec Church, which will resurrect Catholicism at large through the pontificate of Gregory.

Father John of the Trinity was born in 1928 at Rimouski, as Gaston Tremblay. He founded a community authorized by Pope Pius XII in 1953. It settled in Saint-Jovite in 1958 as the mother house of the Order of the Mother of God, to fulfill the demands of the Virgin at La Salette in 1846. John met Michel Collin, known as Pope Clement XV (r. 1950–1968), who recognized him as his successor and ordained him priest and bishop in 1962, as well as superior general of his order, the Apostles of Infinite Love. In 1968, John took over the apostolic succession of St. Peter under the name Gregory XVII and was crowned in 1971. His encyclical (1975), *Peter Speaks to the World*, enjoins Christians to unite. He later exposed the apostasy of Pope Paul VI and the Vatican. Strangely enough, he has not been excommunicated by Rome.

The expanding and self-supporting order antagonized the official Church and the surrounding community. From 1966 until 2001, when charges were dropped for lack of evidence, various affairs (mainly about the treatment of resident children) plagued the Apostles. They have had communities throughout North America, but the number of monks, nuns, and lay residents sharply fell to only about 300 followers in the mid-1990s (Cueno 1997, 127).

Expounded in numerous books, John's doctrine upholds that of the pre–Vatican Church, with notable

exceptions: ordination of women and married Apostles and the celebration of Mass in French and in English, not in Latin. Based on prayer, work, and discipline, religious rules obey the 33 points dictated by the Virgin at La Salette. Brothers and sisters live in separate quarters. Newcomers share their wealth and belongings.

Gregory looks to the Bible, past prophecies (mostly La Salette, Fatima, Nostradamus), and numerology for the justification of his election and his millenarianism. The Earth is being purged of evil bred by the corrupt Roman clergy and modernism. The church will be born again in glory into a Catholic millennium presided by the grand pontiff, Gregory XVII. Apostates will reappear before a second castigation definitely cleanses the Earth to bring about the end of the world and the resurrection of the true church in Quebec as was announced by Marie in various visions. Gregory also claims Nostradamus predicted the link between his election as pope in 1967 and the rise of the independentist Parti québécois, two signs of divinely protected resistance to assimilation, preparing the gathering of the Christian forces for the final conquest. In this apocalyptic script the gathering of the Jews in the latter-days is replaced by the gathering of the French of the motherland and their diaspora.

Gregory's prophecies relay the social and political mission of the Church of French Canada before its decline in the 20th century. The clergy sublimated the disaster of the English conquest by representing it as desired by God to protect the community from the French revolutions of the 18th and 19th centuries. For him the fight is within Catholicism as well as with Protestantism.

Far from being relegated to a sectarian status in today's Quebec, the Apostles should be regarded as actively participating with about half its population in the province's quest for political and cultural sovereignty. The Apostles' ambition goes even further than this since not only do they envision their Saint Jovite Vatican as the keeper of the traditional values of their province/nation, but also as the savior of the universal church and of the world.

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See also: Roman Catholic Church.

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Apostolic Assembly of Faith in Jesus Christ, U.S.A.

This Hispanic denomination traces its origin to the early days of the Pentecostal Revival that broke out in Los Angeles, California, in 1906, but it was not

formally organized until 1925 in San Bernardino, California. Its present name was adopted at its legal incorporation in the state of California in 1930. For lack of a denominational structure prior to 1930, the early Hispanic leaders of Oneness ("Jesus Only") Pentecostal churches obtained their ministerial credentials from the Pentecostal Assemblies of the World (PAW). The Apostolic Assembly, early in its development, adopted an episcopal structure of church government.

Among those who attended the famous Azusa Street Apostolic Faith Mission (1906–1913) in Los Angeles were several Mexican believers. Luis López was baptized there in 1909 and before long the mission had produced its first Mexican preacher, Juan Navarro. Evidently, both López and Navarro were Protestants prior to their arrival in Los Angeles, but, upon hearing the Pentecostal message, they were convinced of its truth and received the baptism in the Holy Spirit, as evidenced by speaking in tongues and other signs and wonders. They also accepted the doctrine that they should be baptized or rebaptized only in the Name of Jesus, and that "this is the true baptism that saves." This baptismal practice dates from about 1909, which is several years prior to the controversy that erupted over the "Jesus Only" versus Trinitarian baptismal formula that sharply divided Pentecostals in 1913.

In 1912, soon after 22-year-old Francisco F. Llorente (1890–1928) arrived in San Diego from his home in Acapulco, Mexico, he was converted to Pentecostalism by a group of Anglo-Americans who were followers of the Apostolic Faith (or "Jesus Only" Pentecostals). In 1914 Llorente was instrumental in the conversion and baptism of Marcial De La Cruz; then, together, they traveled throughout Southern California during 1914–1915 and established numerous Spanish-speaking Apostolic churches. These early Mexican Pentecostals differed from other Pentecostals by teaching that their churches should not have women preachers, that women should have their heads covered during public worship services, and that water baptism should be administered only in the Name of Jesus (as in Acts 2:38 and 1 Timothy 2:12).

Beginning in 1916, Navarro, Llorente and De La Cruz received their ministerial credentials from the PAW, and Llorente was named the PAW's "Mexican representative." That event marks the organizational beginning of the Apostolic Assembly as an emergent denomination, with Llorente as its acting bishop (1916–1928).

In 1916–1917, Antonio Castañeda Nava (1892–1999) of Nazas, Durango, Mexico, was converted, baptized in the Holy Spirit, and received a call to the ministry while working in the Imperial Valley of Southern California. He launched a career in evangelism and church planting that led to his being named the second presiding bishop (1929–1950) of the Apostolic Assembly following the sudden death of Llorente in 1928.

Between 1916 and 1919 the Spanish-speaking Apostolic work spread from San Francisco to the Mexican border. Llorente dedicated most of his efforts to ministry between Los Angeles and San Francisco. Although loosely related to the PAW, the PAW leadership exercised no control or supervision of the Spanish-speaking work in California at the time the PAW was formally incorporated in 1919.

In December 1925, the leaders of the Hispanic Apostolic churches (some 23 congregations) in the American Southwest and Baja California met together in San Bernardino, California, for their first general assembly as an organization. Those in attendance chose The Church of the Apostolic Pentecostal Faith (Iglesia de la Fe Apostólica Pentecostés) as the official name of their movement and elected Francisco Llorente as presiding bishop (1925–1928). However, when the new denomination became officially incorporated in California on March 15, 1930, as a nonprofit organization, its name became The Apostolic Assembly of Faith in Jesus Christ and it formally severed its ties to the PAW. The work in Baja California, Mexico, remained under the supervision of the Apostolic Assembly in California until transferred to the supervision of its sister denomination in Mexico, the Apostolic Church of Faith in Jesus Christ (Iglesia Apostólica de la Fe en Cristo Jesús), in 1933. The latter was formally organized in Torreón, Coahuila, Mexico, in 1932, although its first church was formed in 1914 in Villa Aldama, Chihuahua.

Also, the delegates at the first general assembly in 1925 adopted an organizational structure similar to that of Methodism, with an executive board of bishops.

The original officers included the president (pastor general or presiding bishop), executive elder (*anciano ejecutivo*), secretary, and assistant secretary.

The young Hispanic Apostolic Faith movement suffered from the migratory nature of the Mexican American population, mainly composed of agricultural workers that followed the seasonal planting and harvesting of crops in the southwestern states; the lack of literacy and basic education among the Spanish-speaking people; the lack of funds for pastoral salaries and for purchasing land and constructing church buildings; the large-scale movement of migrant farm workers back to Mexico during the Great Depression of the 1930s; and the general lack of experience in organizational development and management.

Also, two divisions affected the new denomination during the 1920s–1930s. In 1926, a small group of pastors, led by José L. Martínez of San Bernardino, revolted against the leadership of Llorente and demanded a doctrinal purification, the purging of the ministry, and a new name for the movement; the requirement concerning tithing was also a major issue in the financial structure of the denomination. The unfortunate result of this conflict was the withdrawal of Martínez and six other pastors, who formed the Apostolic Christian Assembly of the Name of Jesus Christ in 1927. During the late 1930s, a small group of churches in New Mexico, led by Pedro Banderas, left the Apostolic Assembly over disagreements on tithing (ca. 1938) and joined the Pentecostal Assemblies of Jesus Christ, which was created in 1932 by a merger of the Apostolic Church of Jesus Christ and the Pentecostal Assemblies of the World.

During the period 1940–1945, the Apostolic Assembly adopted a pacifist position regarding the bearing of firearms during World War II, and they recommended that if called upon to serve in the armed forces the duty of their members was to obey the draft but to declare themselves as "conscientious objectors" and only serve in a non-combatant role, such as in the medical corps.

The Apostolic Assembly grew slowly during the 1930s and early 1940s, but began a period of expansion following World War II. In 1935, there were a total of 18 churches in California, Arizona, New Mexico, and Texas. In 1946, the Apostolic Assembly agreed to a joint venture with the United Pentecostal Church International and the Apostolic Church of Mexico to evangelize Central America, initially in Guatemala, El Salvador, and Nicaragua. In 1949, the Apostolic Bible Training School was established in Hayward, California, to better prepare Spanish-speaking ministers.

During the 1950s, the denomination divided its work into various districts, each supervised by a bishop who was elected by the majority of the ministers of his district and subject to the approval of the Qualifying Commission, composed of three members of the national board of directors. The ministers of the local congregations were appointed and subject to removal by the district bishop; the local congregations are consulted regarding the matter, but the final decision is made by the bishop. Sometimes the district bishop allows the local church to call its own pastor; however, pastoral changes are normally made at the district conventions or at regional pastors meetings. All church buildings and properties are held in the name of the corporation. The principle of self-support is strongly adhered to and tithing is considered the duty and obligation of every member. In addition, no local church is exempt from sending a tenth of its tithes and offerings to the general treasurer of the Apostolic Assembly. The tithes of the pastors and elders of each district must be sent monthly to the district treasurer for the support of the district bishop and the administration of the district.

During the early 1960s, new Apostolic Assembly churches were established in Washington, Oregon, Iowa, Pennsylvania, and Florida, as well as missionary efforts in Costa Rica, Honduras, and Italy in 1964–1965. By 1966, there were 152 Apostolic congregations with about 8,000 members in 12 states, including new work in Utah, Michigan, and Wisconsin.

By 1980, the Apostolic Assembly had grown to 298 organized churches and 80 missions with about 16,700 members nationally, with the largest concentration of congregations in California (129).

In 1993, the Apostolic Assembly reported 451 organized churches nationally with about 40,600 members, which made it the third largest Hispanic denomination in the United States after the Assemblies of God and the Southern Baptist Convention in terms of Hispanic churches and membership.

In 2004, the annual report listed 52,000 adult baptized members, about 80,000 adherents (adults, adolescents, and children), and 700 organized churches in 44 states distributed among 27 districts in the United States. In addition, there were 19 mission fields in Canada, Mexico, Central America (Honduras, Costa Rica, and Panama), South America (Brazil, Argentina, Uruguay, Chile, Paraguay, Bolivia, Peru, Colombia, and Venezuela), the Caribbean (Dominican Republic and Puerto Rico), and Europe (Italy and Spain). These mission fields reported 19 missionaries, 31,000 adult baptized members, about 50,000 adherents, and 600 organized churches.

As of November 1, 2007, the Apostolic Assembly had 26 districts in the United States and 5 regional mission districts in 20 countries, including 228 affiliated churches in 10 districts in Mexico.

This Hispanic denomination experienced significant growth in membership in the United States between 1996 and 2002. In 2007, it had more than 700 organized congregations with 94,000 members in the United States and more than 690 missionary churches with 36,800 members in 20 countries, including the United States, Central America, South America, Europe, and Africa. Its estimated total membership worldwide is 130,000, and it has 5,500 ordained ministers and deacons.

Since 2002, the *obispo presidente* of the board of directors has been Daniel Sánchez (born in 1939), the current vice president is Bishop Samuel Valverde, and there are six other board members: general secretary, general treasurer, secretary of international missions, secretary of national missions, secretary of Christian education, and secretary of social assistance.

Under the board of directors is the episcopal body, which includes all district supervisors or bishops. Districts generally correspond to state or regional boundaries and are led by a bishop who serves a four-year term. The bishop is assisted by a district secretary and a district treasurer. Bishops may also rely on elders, an elected position for pastors who advise a small group of congregations on behalf of the corresponding district.

During its first 80 years of existence, the Apostolic Assembly has had 8 national leaders or "bishop presidents," who are listed here, with corresponding terms of service in parentheses: Francisco Llorente (1925–1928), Antonio Castañeda Nava (1929–1950, 1963–1966), Benjamin Cantu (1950–1963), Efraín Valverde (1966–1970), Lorenzo Salazar (1970–1978), Manuel Vizcarra (1986–1994), Baldemar Rodríguez (1978–1986, 1994–2002), and Daniel Sánchez (2002–2006, 2006–2010). http://en.wikipedia.org/wiki/Apostolic_Assembly_of_the_Faith_in_Christ_Jesus.

National Headquarters: The headquarters building houses offices for its 8-member board of directors and also for its administrative staff, which is comprised of 15 full-time employees. In addition, it has two conference rooms, a bookstore, a shipping & receiving area, and a warehouse. The Christian bookstore is open to the public.

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See also: Apostolic Church of Faith in Jesus Christ of Mexico; Pentecostal Assemblies of the World; Pentecostalism; United Pentecostal Church International.

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Apostolic Catholic Assyrian Church of the East

Through the second century, the Christian movement spread from Jerusalem and Antioch eastward to Edessa (in eastern Syria) and on to Nisibis and Seludia-Ctesiphon (in present-day Iraq), then a part of the Persian Sassanid Empire. The Sassanid rulers were devoted Zoroastrians, though it was a minority perspective within the empire as a whole, which may account for their allowing Christianity a relative degree of tolerance, at least through the initial decades of their reign. However, during the last decades of the third century persecutions were launched. These coincided with the consecration of the first bishop for the Persian church in Seludia-Ctesiphon in 285. The church, however, appears to have grown even before it had a strong central authority and was noted for the number of Christian who were devoted ascetics.

Real persecutions began during the lengthy reign of Shapur II (309–379) after he concluded that Christians represented a potentially disloyal community, whose real allegiance might turn out to lie with Constantine and the Roman Empire that constantly threatened his western border. The massive, and at times systematic, suppression of the church began in 344 and continued through the end of the century. The church was able to reorganize and rebuild in the fifth century, following the issuance of an edict of toleration by Shah Yazdegerd I around 409. At a synod in 410, the bishops established an independent Church of the East under a *catholicos* (patriarch) who resided at Seludia-Ctesiphon. The church accepted the orthodox confession adopted by the Council of Nicaea (325), but as the century proceeded, it claimed the status of a patriarchate, equal to Constantinople, Jerusalem, and Antioch.

In the fifth century, the Church of the East was swept into the next stage of the Christological controversy, in which the attempt was made to more precisely define the human and divine natures of Christ. The issue was how to defend the complete humanity of Christ without underplaying his divinity, and vice versa. Into this theological morass stepped Nestorius, consecrated as patriarch of Constantinople in 428. In attempting to moderate between the two parties, he attacked a popular phrase describing the Virgin Mary as the "Mother of God." Cyril, the patriarch of Alexandria, accused him of heresy for denying the deity of Christ. The issue came before the Ecumenical Council at Ephesus, which Cyril dominated. The Council excommunicated Nestorius, who accepted exile. The bishops of the Church of the East questioned the legality of the Council's actions and called its manner of acting a disgrace. Although the decrees promulgated by Ephesus were somewhat balanced by the Chalcedonian Council in the next generation, by that time the Persian Church had gone its separate way and came to be identified as the Nestorian Church.

The growth and development of the Church of the East, together with its ever-shifting relationship with the Persian rulers, was abruptly altered by the conquest of Persia by the Muslim Arabs in 644 (when Seludia-Ctesiphon fell). In general, the Islamic rulers appear to have treated the Christians better than had the Zoroastrians. Christians were taxed heavily, but in return were guaranteed the protection of the Islamic state. Through the Muslim centuries, the church maintained its strength in the Kurdish areas of Turkey and northern Iraq.

The 15th century became a period of change for the church. The century opened with the conquest of Baghdad by the Muslim general Tamerlane (1336–1405), operating from his base at Samerkand (in modern-day

Syrian Orthodox worshippers attend services at St. Peter and Paul's Cathedral in Baghdad, Iraq, July 18, 2004. Christians are a minority in Baghdad. (AP/Wide World Photos)

Uzbekistan). The resulting slaughter of Christians led many more Assyrians to flee into northern Iraq. By this time, some additional stability had been introduced into the church by the acceptance of a hereditary episcopacy. Bishops (who were unmarried) tended to pass their position to a nephew. This practice included the church's patriarch, whose position by the middle of the century came to be limited to members of the family of Mar Shimun IV. This practice would ultimately lead to schism.

In 1552, dissenters from Mar Shimun's leadership selected Mar Yohanan Soulaqa VIII as the new patriarch. He established his headquarters at Diyarbakır and then met with Pope Julius III (r. 1550–1555) and entered into communion with the Roman Catholic Church. For the next century the Assyrian Church existed with two patriarchs, the one in the family of Mar Shimun at Alqosh (northern Iraq), and one of the lineage of Mar Yohanan Soulaqa VIII in Diyarbakır (southeastern Turkey). Then in 1662, Mar Shimun XIII Denha discontinued his relationship with Rome and moved to reconcile with his rival. He subsequently moved his diocesan headquarters to Qochanis (in Turkish Kurdistan). Rome replaced Mar Shimun XIII Denha with a new patriarch who assumed hegemony over the believers still loyal to the Roman Catholic Church. This group of loyalists evolved into the present-day Chaldean Catholic Church.

Early in the 19th century, the family of Mar Shimun IV failed to produce an heir to the patriarchy. The bishops loyal to that lineage shifted their loyalty to the Chaldean Catholic Church. The patriarch at Qochanis assumed hegemony over those Assyrians who did not accept Roman authority and remained independent. Later in the century, in the last stages of the Ottoman Empire, the sultan's army attacked Kurdistan. The Assyrian patriarch, Mar Eshai Shimun XXIII (1908–1975), left Turkey. He returned briefly following World

War I, but after a short stay was again forced to flee. Finally, in 1940, the patriarch relocated to the United States. Many members followed their patriarch to North America, while others resettled in Syria and Iraq.

The Church of the East, although accepted by the Church of England and many Protestant bodies as orthodox in faith and practice, has not been accepted within the larger world of Eastern Orthodoxy, as it still has not affirmed the finding of all of the early Ecumenical Councils, including those that met after the Nestorian controversy ended. The church is a liturgical body with a full sacramental system analogous to that of Eastern Orthodoxy; it is unique in designating the Sign of the Cross, Unction, and "Holy Leaven" as additional sacraments. The idea of holy leaven refers to the belief that a portion of the bread used in the Last Supper of Jesus and the Apostles was brought to the East by the Apostle Thaddeus and that the Eucharistic meals in the church are continuous with the event, a small piece of bread from a Eucharist is incorporated in the bread prepared for the next.

Ecumenically, the church is a charter member of the World Council of Churches, though it has not joined the National Council of the Church of Christ in the U.S.A. A milestone in church relations occurred in 1994 when Mar Dinkha IV met with Pope John Paul II and signed a Common Christological Declaration that affirmed that both churches hold to the same understanding of the nature of Jesus Christ. Both churches continue in dialogue to remove any remaining obstacles to future full communion.

The church is currently led by His Holiness Mar Dinkha IV (b. 1935), the catholicos patriarch. Archbishops are now found in Russia, India, Lebanon, Iraq, and Europe. Bishops reside in Syria, Iran, Australia, New Zealand, Canada, and the United Kingdom. There are three dioceses in the United States. The majority of church members reside in Iraq, where more than 50,000 may be found. In 2005, the church reported 323,000 members worldwide.

In 1968 the church in Iraq experienced a schism, which led to the formation of what became known as the Ancient Church of the East. Both churches have suffered greatly as a result of the Iraq War that began with the American invasion in 2003 and the resulting Shia Muslim-led government.

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See also: Ancient Church of the East; Chaldean Catholic Church; Church of England; World Council of Churches.

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Apostolic Church

One of the oldest Pentecostal bodies in the United Kingdom, and one of the larger global Pentecostal bodies, the Apostolic Church's beginnings can be traced to the famous revival of 1903–1904, which emerged in Wales in a church at New Quay on Cardigan Bay. Evans Roberts (1878–1949), one of the first people converted in the revival, quickly emerged as an evangelist and the dominant voice. The revival developed some distinctive characteristics, as participants experienced the baptism of the Holy Spirit as a personal empowerment and the gifts of the spirit (prophecy, healing, and the rest) began to appear, though there was no emphasis on speaking in tongues, as in the Pentecostal movement then beginning in the United States.

Pentecostalism was brought to England in 1907 by Anglican priest Alexander A. Boddy (1854–1930), who out of his experience of working in the Welsh revival traveled to Norway and there received the baptism of the Holy Spirit with the accompanying evidence of speaking in tongues. Pentecostalism had

been brought to Norway by Thomas B. Barrett (1862–1940), who had himself been in Los Angeles at the services conducted at the Pioneer Pentecostal meetings at the Azusa Street Mission that began in 1906. As the Pentecostal experience spread across Great Britain, independent congregations were formed, and in 1908, the Apostolic Faith Church (named after the work in Los Angeles) was founded in Bournemouth. Among the members of that church were Daniel Powell Williams (1882–1947) and his brother William Jones Williams (1891–1945), both formerly associated with the Welsh revival.

In the second decade of the century, the Apostolic Faith Church (indeed the Pentecostal movement as a whole in Great Britain) experienced a controversy over the gift of prophecy, as a number of people had emerged who spoke inspired prophetic words to the believers. Some accepted the words only as words to inspire the congregation. Others looked to them for guiding and leading the church. Among those congregations that favored the use of prophecy for guidance and leadership was the Penygroes Church in Wales. This church created the office of prophet and called William J. Williams to hold it. His brother was named to the office of apostle. The issue of prophets and apostles came to a head in 1916. The leaders of the Apostolic Faith Church rejected the use of apostles and prophets as leaders, and so, in 1916, many of the congregations that favored this style of leadership withdrew from the church. They were joined by the Burning Bush Assembly in Glasgow, Scotland, in 1922, by which time the initial structure of the Apostolic Church was in place. Other congregations soon aligned themselves with the new church.

The Apostolic Church is similar to other Pentecostal bodies, with the exception of being led by an apostle and a prophet. The church does believe in tithing, which is considered obligatory. In 1922, in response to prophetic guidance, a missionary program was begun, the first missionaries being sent to Argentina. Work subsequently expanded to the United States (1923), Canada (1927), and China (1924). A parallel movement was organized in Denmark in 1924, soon followed by France and Italy, and in the 1930s, Australia and New Zealand. Decade by decade new mission fields have been opened. During the 1990s, work began in Mozambique, Botswana, Indonesia, Singapore, Angola, Chile, Tanzania, and Myanmar.

During the 20th century, much of the mission work of the Apostolic Church outside the United Kingdom evolved into independent national churches, now tied together in a triennial Apostolic World Conference. Autonomous Apostolic churches now exist in Australia, Cameroon, Canada, Denmark, France, Germany, Ghana, Hungary, Italy, Jamaica, New Zealand, Nigeria, Papua New Guinea, Portugal, Switzerland, the United States, Vanuatu, and Nigeria (the largest work). A global membership in excess of four million was reported in 2008.

The primary educational institution of the church is the Apostolic Church School of Ministry (founded in 1933), located at Penygroes, South Wales, the oldest Pentecostal college in Great Britain. In 2008, the church reported 110 congregations in Great Britain. It is active in the Evangelical Alliance UK through which it is related to the World Evangelical Alliance.

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See also: Pentecostalism; World Evangelical Alliance.

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Apostolic Church of Faith in Jesus Christ of Mexico

The Apostolic Church in Mexico is a sister denomination to the Apostolic Assembly of Faith in Jesus Christ in the U.S.A., and both trace their origins to the early days of the Azusa Street Pentecostal Revival in Los Angeles, California, that began in 1906. Due to a lack of denominational structures prior to the early 1930s, many of the early leaders of Oneness ("Jesus Only") Hispanic Pentecostal churches obtained their ministerial credentials from the Pentecostal Assemblies of the World (PAW), which was organized in Los Angeles in 1906 as an interracial body. Both the Apostolic Church and the Apostolic Assembly, early in their development, adopted an episcopal structure of church government.

In the period 1900 and 1930, hundreds of thousands of people from northern Mexico traveled to the United States to escape the turmoil of the Mexican Revolution (1910–1920) and to find employment, usually in the border states of California, Arizona, New Mexico, and Texas. Many of the migrants traveled north via the Mexican national railroad system that connected to U.S. railroads at Laredo and El Paso, Texas, or at Nogales, Arizona, with connections to major cities in the Southwest, including those in California.

Numerous Mexicans who traveled to Los Angeles came into contact with the early Pentecostal movement and were converted to the Apostolic Faith; eventually they carried the Oneness doctrine back to their homes in Mexico. Between 1914 and 1932, at least 26 Apostolic churches were founded in 12 of Mexico's northern states by migrants who evangelized their hometowns in the border states and then carried the Pentecostal message farther south to Nuevo León, Zacatecas, San Luis Potosí, Tamaulipas, and Veracruz. The first known Apostolic Faith church in Mexico was established in 1914 in Villa Aldama, Chihuahua, by Mrs. Romana de Valenzuela, who traveled to Los Angeles in 1912 as a Congregationalist and returned to her hometown in 1914 as a fervent Oneness Pentecostal.

Many of the early Apostolics in Mexico had close ties to the Apostolic Faith movement in California, which spread among the growing Spanish-speaking population between San Francisco and San Diego during the period 1910–1930. According to Apostolic church historian Manuel J. Gaxiola, the Mexican Apostolic believers in Los Angeles accepted the "Jesus Only" doctrine that they should be baptized (or rebaptized) only in the Name of Jesus, and that "this is the true baptism that saves." This baptismal practice dates to 1909 in Los Angeles, which is four years prior to the controversy that erupted over the "Jesus Only" versus Trinitarian baptismal formula that sharply divided Pentecostals at the Arroyo Seco Camp Meeting in 1913, held near Pasadena, California. In other matters the Hispanic Apostolics had beliefs and practices similar to those of the Pentecostal Holiness denominations in the period 1900–1930.

In the 1930s there were three geographical groupings of Apostolic Faith churches in northern Mexico that were formed by migrants who propagated the Pentecostal message among their families, friends, and neighbors. The first convention of the Church of the Apostolic Faith (present name adopted in 1944) was held in the city of Torreón, Mexico, in August 1932, when 11 pastors from Torreón (Coahuila), Monterrey (Nuevo León), and Nuevo Laredo (Tamaulipas) met to officially organize themselves as a denomination. They elected Felipe Rivas Hernández (1901–1983) as their first "pastor general" (bishop), and he continued to lead the Apostolic Faith movement in Mexico until 1966, when he retired as presiding bishop.

In 1933 Apostolic Faith pastors in the state of Sinaloa, located on the eastern side of the Gulf of California, held their first convention in the town of Flor de Canela. From the founding of the first Apostolic church in Sinaloa in 1925, the Apostolic leaders had maintained a fraternal relationship with the Apostolic Assembly in California, but in 1936 the Sinoloa Apostolics became officially affiliated with the Apostolic association in Torreón.

During the 1920s, Antonio Castañeda Nava (d. 2001) and other Apostolic pastors evangelized and planted churches in the state of Baja California, which

were affiliated with the Apostolic Assembly in California until 1937, when they were transferred to the supervision of the Apostolic Church in Mexico under Bishop Rivas Hernández.

During 1928, Nava laid aside his responsibilities in California as pastor general of the Apostolic Assembly and traveled to his hometown of Nazas, Durango, both to see his relatives and to visit the growing number of Apostolic churches in northern Mexico. Navas spent time with Rivas Hernández and his family in Torreón and then traveled with him to preach and teach the Apostolic message among the churches supervised by Rivas, which were located in eight Mexican states. These activities strengthened the status and authority of Rivas in the eyes of other Apostolic leaders and their members throughout northern Mexico. Also, Rivas printed ministerial credentials in the name of the Apostolic Assembly of Faith in Jesus Christ with his headquarters address in Torreón, rather than the U.S. address.

As the authority of Rivas increased, some of his rivals either distanced themselves even farther from his leadership or decided to submit to his authority and work together for the good of the Apostolic ministry in Mexico. In 1931, Rivas became the "official representative" in north-central Mexico of the Apostolic Assembly of California, according to a document signed by Antonio Nava and Bernardo Hernández, pastor general and secretary general, respectively, of the Apostolic Assembly.

However, some of the members of the early Apostolic Faith movement were drawn away by the prophetic witness of two charismatic leaders, known as Saul and Silas, whose real names were Antonio Muñoz and Francisco Flores, respectively, who appeared in northern Mexico in 1924. The bearded and unwashed prophets, with similarities to the biblical John the Baptist, preached a message of repentance and faith, which required people to denounce their old religion and material possessions, and to be rebaptized in the Name of Jesus. Their authority was derived from "special divine revelation" through their own prophecies, dreams, and visions, rather than from the Bible, which was a relatively unknown and unread book in those days in northern Mexico, according to Gaxiola.

The Saul and Silas movement produced a great deal of confusion and dissention within the Apostolic churches during the decade 1925–1935, which caused some Apostolic pastors and church members—including entire congregations—to leave the Apostolic Faith movement.

Such was the case of Felipe Rivas Hernández's (1901–1983) home church in Torreón, Coahuila, where Saul and Silas caused much conflict among Apostolics in 1924–1925. The result was that some Apostolic leaders and church members decided to form another organization in December 1927, known as Consejo Mexicano de la Fe Apostólica (Mexican Council of the Apostolic Faith) under the leadership of Francisco Borrego as pastor general. This group later became affiliated with the Iglesia Evangélica Cristiana Espiritual (Spiritual Christian Evangelical Church) with headquarters in Tampico, Tamaulipas, founded by Joseph Stewart in mid-1926.

As a denomination, the Apostolic Church grew slowly over a large geographical area of northern Mexico during the period 1930–1960. At the general convention in 1940, only 2,113 Apostolics were reported in the whole country, but by 1954 the denomination listed 8,313 members; and in 1960 there were 12,106 members, according to Gaxiola.

During the 1930s, Rivas's influence and authority increased among Apostolics in northern Mexico and was extended to the Pacific states of Sinoloa, Nanyarit, and Jalisco. At the convention in 1934, the Apostolic churches in Mexico began to feel part of a national movement that was separate from the Apostolic Assembly in California but that maintained fraternal ties to the latter as the source of the Mexican Apostolic movement.

Between 1933 and 1937, at least 24 new Apostolic churches were organized in Mexico, almost as many as in the previous period, 1914–1932. During the period 1937–1946, another 96 churches were formed at the national level, which indicates a time of significant growth as an organization.

Apparently, many of the leaders of the Apostolic movement were members of the growing middle class of small businessmen, artisans, shopkeepers, and independent *campesinos* (small landowners rather than

landless peasants), who were somewhat independent of the large landowners and the governing class. There was a certain amount of upward social mobility among the leadership ranks of the Apostolic Church based on merit and faithfulness as unpaid church workers. Leadership training was accomplished by pastors who selected and supervised natural leaders, who proved their worth by serving as deacons, evangelists, and assistant pastors in existing churches and by helping to establish new congregations in nearby areas.

In the convention of 1935, Rivas Hernández was recognized (not elected) as pastor general, José Ortega Aguilar (1908–2004) was elected secretary general, and Manuel Tapia was elected treasurer general. In the conventions of 1940 and 1941, the first two posts remained the same and Aurelio Rodríguez was named treasurer general, Maclovio Gaxiola López (1914–1971) was appointed bishop of the Pacific Coast, Felipe S. Coronado became bishop of Chihuahua, and Guadalupe García Enciso became bishop of Durango. In 1942, three pastors were appointed as district supervisors: José Ortega for Coahuila, Nuevo León, Tamaulipas, and northern Veracruz; Donaciano Gaxiloa López for Sinaloa; and Reyes Ruelas for Sonora.

However, it was not until 1945 that the Apostolic Church in Mexico approved its first constitution, which was almost identical to the one adopted by the Apostolic Assembly in California during 1944–1945. The two editorial committees worked together on producing the various drafts and the final copies of the two constitutions, but with slightly different names for the two sister organizations. Mainly, the constitution, which took effect in 1946, formalized and unified an organizational structure that had developed in the two countries since about 1914, while upgrading the requirements and obligations for different church officers at the local, regional, and national levels. It also defined procedures for electing and removing people from office at different levels of leadership, and it sought to prevent the formation of dynasties of church government at the higher levels.

Other important developments occurred during the 1940s and 1950s. The denominational magazine *The Expositor* began to be published in 1943, and two years later the first Sunday school lessons were published on a regular basis. In 1946, the Apostolic Theological Institute was established in Mexico City. In 1948, the Apostolic Church began to send out its first missionaries to Central America: Maclovio Gaxiola to Nicaragua in 1948, Leonardo Sepúlveda Treviño to El Salvador in 1951, and J. Guadalupe Ramírez to Guatemala in 1952. Later, missionaries were sent to Argentina, Colombia, Venezuela, Cuba, and Spain. Maclovio Gaxiola returned to Mexico in the early 1950s and served as supervisor of the Central District, president of the Apostolic Church from 1958 to 1962, treasurer general and bishop of Baja California from 1962 to 1966, and president again from 1966 to 1970.

At the national level, when Maclovio Gaxiola stepped down as presiding bishop of the denomination in 1970, the Apostolic Church reported 459 organized churches and 505 preaching points (*campos blancos*) with 15,244 baptized members and a total church community of about 40,000; also, there were 13 bishops, 446 pastors, 115 assistant pastors, 367 ordained deacons, and 33 evangelists.

The new president of the Apostolic Church for the term 1970–1974 was Maclovio's nephew, Manuel J. Gaxiola, age 43, a graduate of the School of World Mission (Master of Arts in Missiology, 1970) at Fuller Theological Seminary in Pasadena, California, and a representative of the newer generation of trained professionals. Manuel Gaxiola was an innovator who brought many changes to the denomination's operational structure, including a new emphasis on church growth and on improved fraternal relationships with the Apostolic Assembly in Los Angeles, California, and the United Pentecostal Church International in Hazelwood, Missouri. In the convention of 1974, the following statistics were reported: 471 organized churches and 1,131 ministers in 13 districts; although 2 districts did not report their membership, there were a total of 17,161 members in the other 11 districts, or about 19,000 members nationally.

Isidro Pérez Ramírez, a pastor in Tepic, Nayarit, was elected president of the Apostolic Church in 1974 for a term of four years. Manuel J. Gaxiola was chosen to be director of the department of Christian education for this same term, but in 1978 Gaxiola was again elected as presiding bishop (1978–1981). In 1982,

Manuel Rodríguez Castorena was elected as presiding bishop (1982–1986), after having served for eight years as secretary general of the national board of directors.

At that time Manuel J. Gaxiola received a scholarship to continue his education in England, where he received a Ph.D. in theology from the University of Birmingham; he returned to Mexico and, later, served on the board of directors of the Society of Pentecostal Studies (he held several positions, including at least one term as president of that body), and wrote an updated version of *La Serpiente y la Paloma*, a history of the Apostolic Church in Mexico (1994). Gaxiola also served for many years on the board of directors of the Mexican Bible Society, an interdenominational organization involved in Bible translation and distribution. Despite the historical tensions between the Oneness and Trinitarian branches of the Pentecostal movement, and between these two traditions and non-Pentecostals in general, Manuel J. Gaxiola has been one of the bridge-builders of fraternal relationships among Protestants in Mexico and elsewhere, and in so doing helped his denomination achieve a higher level of respect and acceptance in a generally hostile religious environment.

In 1986, Abel Zamora Velázquez was elected as presiding bishop for the term 1986–1990, but he died of cancer in 1987 and was replaced by Miguel Austín Reyes, the former bishop of Chihuahua and secretary of missions and evangelism. From 1958 to 1986 the national offices of the Apostolic Church were in Mexico City, but when Zamora became presiding bishop the offices were moved to Guadalajara, Jalisco. The first headquarters of the Apostolic Faith movement in Mexico were in the city of Torreón, Coahuila, from 1932 to 1958.

Domingo Torres Alvarado served as presiding bishop from 1990 to 1994. Torres was an experienced leader, having served as pastor of several congregations (including two in Mexico City), director of the national literature department, professor in the Apostolic Theological Seminary, secretary of social assistance, secretary of evangelism, and bishop of the District of Tamaulipas. He is also a graduate of the Hispanic Ministries Department at Fuller Theological Seminary in Pasadena, California, where he received the master of arts degree during the early 1980s.

The Reverend Nicolás Herrera Ríos was the presiding bishop for the period 2004–2008, followed by the presidency of the Reverend Félix Gaxiola Inzunza (b. 1954). Gaxiola Inzunza was elected general treasurer in 2004 and assumed his current position in 2008.

In the Apostolic Church, each district is defined geographically, taking into account the number of existing churches, the facility of supervision and communication, the number of members and ministers in the churches, available resources, and the growth possibilities in the communities of the jurisdiction. Each district is supervised and administered by a district board of directors, which has a bishop supervisor, secretary, and treasurer.

Currently, the denomination is organized into 34 districts in Mexico and 6 districts among Hispanics in the United States, in addition to missionary districts in Central and South America and in Europe: http://www.iafcj.org/index.php?uri=distritos. Today, the Apostolic Church of Faith in Jesus Christ is one of the 10 largest Protestant denominations in Mexico.

Currently (2009) it reports 1,394 churches and 151,123 members in Mexico with 201 churches and 6,917 members in the United States.

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See also: Apostolic Assembly of Faith in Jesus Christ, U.S.A.; Apostolic Faith; Pentecostal Assemblies of the World; Pentecostalism; United Pentecostal Church International.

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Apostolic Faith

The Apostolic Faith is a relatively small denomination, most notable as the original Pentecostal church that gave birth to the international Pentecost movement. It grew out of the ministry of Charles Fox Parham (1873–1929). Parham was a minister in the Methodist Episcopal Church (now an integral part of the United Methodist Church) who left the Methodists in 1898 and founded a home for divine healing in Topeka, Kansas. In 1900 he opened the Bethel Bible College. Planning to be away over the end-of-the-year holidays, he asked his students to search the Bible while he was gone concerning the baptism of the Holy Spirit. When he returned, as New Year's Eve approached the students reported that the baptism was accompanied with a sign, speaking in tongues. Retiring to the chapel, Parham and the students began to pray for God to baptize them with the Holy Spirit, and Agnes Ozman became the first to experience the baptism and speak in tongues.

Charles Fox Parham (1873–1929), the American preacher who founded modern Pentecostalism. (Mrs. Charles F. Parham. *The Life of Charles F. Parham, Founder of the Apostolic Faith Movement,* 1930)

Over the next years, Parham and his students began to spread the word of the baptism through the American states of Kansas, Missouri, Oklahoma, and Texas.

In 1905, Parham opened a Bible school in Texas. In spite of the racial segregation then the norm in the American South, he allowed an African American preacher, William J. Seymour, to attend the class. The next year, Seymour left for Los Angeles, California, where he became the leader of a small mission that then became the center of a three-year revival during which Pentecostalism spread rapidly across the United States and around the world.

Parham became alienated from the revival, and the revival soon left him behind. He continued to preach in the Midwestern and Eastern United States, though

his work was tainted when accusations of immoral behavior were brought against him. In fact, Parham was arrested for sodomy, though no charges appear to have been filed, and it seems that Parham was framed by Wilbur Voliva, the head of the non-Pentecostal Christian Catholic Church. Some colleagues who disliked Parham seized on the opportunity to discredit him.

Those who had responded to his ministry, however, eventually founded the fellowship now known as the Apostolic Faith. In 1950 a Bible school was opened in Baxter Springs, Kansas, and the Apostolic Faith still has its headquarters in Baxter Springs. Its work is confined to the United States. There are an estimated 10,000 adherents.

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See also: Pentecostalism; Seymour, William J.; United Methodist Church.

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Apostolic Faith Mission

The Apostolic Faith Mission headquartered in Portland, Oregon, began with the attraction of Florence L. Crawford (1872–1936) to the Pentecostal revival at the Apostolic Faith Mission on Azusa Street in Los Angeles, California, that began in 1906. This original Mission was headed by William J. Seymour (1870–1922), who brought the Pentecostal experience (which included speaking in tongues) from Houston, where he had attended a Bible school headed by Charles Fox Parham (1873–1929). Once the revival began, it continued daily for three years. Crawford testified to a healing of her eyes during these meetings and soon became an assistant to Seymour.

The revival attracted people to California from across North America and around the world. Crawford worked on the *Apostolic Faith*, the tabloid periodical that started to make people aware of what was happening as the message spread. She also began to travel along the West Coast as an itinerant home missionary. As early as December 1906, she made a trip to Portland.

In 1908, having been invited to return to Portland, Crawford left the Los Angeles Mission and relocated permanently to Oregon. With the blessing of Seymour, she brought the Apostolic Faith with her, the work in Portland being seen as an outpost of the original Mission. However, over the next few years, the Portland work became independent of Seymour. It continued the missionary thrust that had become integral to the Pentecostal movement and over the next generation became a global organization. In 1922, the headquarters of the church was established in a new building in downtown Portland, which became known for the large neon sign, "Jesus the Light of the World."

The Apostolic Faith is a Trinitarian Holiness Pentecostal church that stresses the need of a born-again experience of faith, followed by sanctification and the baptism of the Holy Spirit.

Affiliated churches are found in 32 different countries. The majority of its 60,000 members are now outside North America. In 2008, the church reported 54 congregations and approximately 4,500 members in the United States. The largest membership is in Nigeria (20,000 members in more than 600 congregations).

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See also: Parham, Charles Fox; Pentecostalism; Seymour, William J.

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Apostolic Faith Mission of South Africa

The Apostolic Faith Mission of South Africa is a classical Pentecostal denomination established in 1908 in Johannesburg, South Africa, during the missionary visit of Americans John G. Lake (1870–1935) and Thomas Hezmalhalch, who had arrived from the Azusa Street revival in Los Angeles. The first South African president (1913–1931) was P. L. Le Roux, a graduate of Andrew Murray's Bible school in Wellington, Cape Province. Le Roux had been a missionary among the Zulus for John Alexander Dowie's (1847–1907) Zionist movement, and brought many Zionist churches with him into the AFM. The AFM still practices baptism by threefold immersion, a legacy of Zionism.

In 1919 a large group of Africans left the church as a result of racial disputes. This group became the originators of the Zion Christian Church, the largest African Initiated Church in South Africa. In 1928 a small group left the church as a result of a liturgical dispute, taking the name Latter Rain Church. They were led by a "prophetess," Mrs. Fraser. In 1958 the Pentecostal Protestant Church left the AFM for similar reasons.

Members of an Apostolic Church on the banks of the Emmarentia Dam pray with a minister, in the water, as they prepare for a baptism ceremony in celebration of Easter Sunday, in Johannesburg, South Africa, April 16, 2006. (AP/Wide World Photos)

The AFM is strongly committed to missionary endeavor, and large daughter churches have arisen among the African, Asian, and Coloured (mixed race) populations. Most Asian converts are from Hinduism, most African converts are from tribal religions. In 1996 the previously separated race groups in the South African AFM united formally, bringing together the daughter churches and the white section in a single denominational structure.

As a result of missionary activity from South Africa, autonomous AFM churches exist in most southern and east African countries, as well as in parts of Latin America and South Asia—currently more than 30 countries. They relate under a loose fellowship called AFM International. Major emphases in all areas are evangelization, divine healing, and "separation from the world." Membership currently exceeds 1 million in South Africa, while figures for the rest of Africa are uncertain. The AFM in Africa is a truly indigenous African church, since most of its membership has deep roots in Africa, including the white South Africans, of whom the vast majority are Afrikaners (descendents of Dutch settlers in the 17th century). However, doctrinally and liturgically the church is clearly in the mainstream of Pentecostalism.

The church is organized in each nation on a democratic presbyterian system, with a "call" system operating for pastors (that is, congregations call their pastors rather than accepting a pastor sent by the presbytery). Theological training is at degree level in South Africa and Zimbabwe, but very basic in most other countries. Church headquarters are at Maranatha Park, Lyndhurst, Johannesburg, South Africa.

Mathew Clark

See also: African Initiated (Independent) Churches; Pentecostalism; Zion Christian Church (South Africa, Zimbabwe).

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Apostolic Sabbath Church of God

At the same time that Johane Marange established his African Apostolic Church of Johane Marange, another enigmatic Shona prophet, Johane (John) Masowe (wilderness, or open place), formerly known by the name Shoniwa (ca. 1915–1973), started the Apostolic Sabbath Church of God, known in Shona as *Vahosanna*, after the frequent calling out of the word by members in church gatherings. He had been a preacher in the Apostolic Faith Mission, a South African Pentecostal church, in 1930, but separated himself from this church soon afterward. He fell sick and dreamed that he had died and risen again as the "Messenger of God," a John the Baptist figure like Marange. He was convinced that he had been sent from heaven to preach to African people. He began to preach that people must leave witchcraft and adultery, destroy all religious books (including the Bible, an injunction that was later lifted), and shun all inventions of the whites. His followers should not carry identification documents, plow their lands, or work for the whites. The biblical prophets would descend from heaven and drive the whites out of the country. He was restricted to his home district and imprisoned for failing to obey the restriction order.

His followers organized themselves into a closed religious community that moved from Zimbabwe in the early 1940s to South Africa, eventually settling in Port Elizabeth in 1947. There they lived in a deprived community of about 1,000 in the slum area of Korsten. The community engaged in various crafts and industries, including basket making, and they were known as the Korsten Basket-Makers. When their company went into liquidation, they began to use the name African Gospel Church, the name of an African Pentecostal church in South Africa. They were declared illegal

residents in South Africa under the draconian laws regarding residence, and 1,880 people were repatriated in 1962 to Zimbabwe. Masowe told his people that they were Jews who must return to Israel, and in 1963, some of the Vahosanna began a migration from Zimbabwe, reaching Lusaka in Zambia. Masowe continued to travel and make converts throughout Zambia and soon afterward in Kenya, Tanzania, Mozambique, and the Congo. Only Masowe himself could perform baptisms, but his illness in 1964 left him a recluse in Tanzania for the rest of his life.

In 1972 the name of the church was again changed to Gospel of God Church. Increasing importance was given to a group of nuns, the "wives" of Masowe, also called the Sisters, who would be part of the headquarters, remain celibate, function as ritual singers, and move with the people of God as a guarantee of God's presence and power among them. They constituted the "ark of the covenant" and the "new Jerusalem." By 1975 there were more than 100 Sisters; most were in Lusaka, but some moved to Nairobi. In 1973, Masowe died in Zambia after a long illness, during which he was still planning the next stage of the journey to Kenya, and he was buried at his home in Zimbabwe. Many of the Masowe Apostles and the Sisters have been in Nairobi since 1972, where their somewhat secretive and isolationist lifestyle has brought them into conflict with local authorities. There were claims of half a million Masowe Apostles in 1975, scattered from South Africa to Kenya, but the main body of the church remained in Nairobi in 2009.

Allan H. Anderson

See also: African Apostolic Church of Johane Marange; African Initiated (Independent) Churches; Apostolic Faith Mission.

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Apostolic World Christian Fellowship

Apostolic World Christian Fellowship is a global association that provides fellowship for non-trinitarian (Apostolic or "Jesus Only") churches within the larger world of Pentecostalism. The idea of the fellowship was suggested by Bishop W. G. Rowe in 1970 as a remedy for what he saw as strife and disunity among Apostolic Pentecostal denominations. He served as the organization's first chairman and retired in 1991 after two decades of service. He was succeeded by Bishop Samuel L. Smith.

The fellowship has developed a fourfold program that emphasizes unity in spite of personal and organizational differences, the sharing of successful outreach programs to assist churches in their evangelistic work, activating the laity, and world missions. The fellowship has moved to heal the racial divisions that began to divide Apostolics in the 1920s.

In 2008 more than 180 denominations and organizations were affiliated with the fellowship and worship and outreach efforts are supported in most of the world's countries. Member churches include the Church of the Lord Jesus Christ of the Apostolic Faith, the Pentecostal Assemblies of the World, the True Jesus Church, and the United Pentecostal Church International.

AWCF Headquarters
11 West Iowa Street
Evansville, IN 47711
www.awcf.org

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See also: Church of the Lord Jesus Christ of the Apostolic Faith; Pentecostal Assemblies of the World; Pentecostalism; True Jesus Church; United Pentecostal Church International.

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Ararat, Mount

The 16,946-foot-high Mount Ararat is the higher peak of the Armenian Highland located in easternmost

Snow-covered Mount Ararat towers behind an Orthodox church in Armenia. According to biblical tradition, Noah's Ark came to rest upon Mount Ararat after the flood. (iStockPhoto.com)

Turkey, a mere 10 miles from the Iranian border to the east and 20 miles south of Armenia. It originally took on religious significance as the home of the gods of the pre-Christian Armenian Pagan pantheon. For Jews and later for Christians, however, Ararat became important in the story of the biblical flood. At its conclusion, Noah's ark is said to have landed on the "mountains of Ararat" (Genesis 8:4). That landing place would eventually be identified as the present Mount Ararat. Over the centuries, the Turks began to refer to it as the painful mountain, due to the difficulties reported attempting to climb it. It was not conquered until 1829.

Ararat gained renewed significance in the 20th century as modern critical scholarship of the Bible called the account of Noah into question. Many scholars came to doubt the story of Noah on a variety of rationales, most revolving around the lack of evidence independent of the biblical accounts (be it historical, biological, or geological) that such a flood had occurred. Even the biblical accounts are suspect, as the two retellings of the flood story contradict each other on a variety of key points.

In this context, some began to look to Mount Ararat to supply such evidence. If the flood had actually occurred, possibly remnants of the ark would remain and be preserved in the ice above the tree line on the mountain's slope. That possibility was suggested in the mid-20th century by several people willing to launch expeditions to the top of Ararat. The location of the mountain, however, presented a set of obstacles. Prior to the fall of the Soviet Union, for example, Armenia was a Soviet state. Expeditions to Ararat have tended to bring international sensitivities to the surface whenever outsiders worked on the mountain.

Then in 1955, Frenchman Fernand Navarra announced the discovery of a piece of wood showing human workmanship that had been located some 13,750 feet up the side of the mountain. He returned from his expedition with a small piece of the wood. Fourteen years later, he and others found additional pieces of old wood at two different Ararat sites. He now had enough evidence to write a book, *Noah's Ark: I Touched It*, which sold briskly and was translated into a number of languages. Unfortunately, Navarra's case quickly dissolved when his wood proved to be of recent origin. Some suggested a hoax, going so far as to accuse Navarra of planting the wood on an earlier expedition, then retrieving samples in 1955 and 1969.

While the Navarra case was being resolved, in 1959 a Turkish pilot engaged in a mapping project photographed a "ship-shaped" object, not on Ararat, but on another mountain some miles from Ararat. *Life* magazine published the pictures in 1960, and speculation began to fly as to what the picture actually showed. The picture led immediately to the founding of the Archaeological Research Foundation (ARF), which mounted an expedition for the summer of 1960. The expedition found the object to be a natural formation. No human-made artifacts were found at the site.

While most felt that the site was a dead end, Ron Wyatt, a Seventh-day Adventist from Madison, Ten-

nessee, objected. Though he was unable to visit Turkey until 1977, he kept the possibility that the site was related to the ark alive and put his arguments to paper in a booklet called *Noah's Ark Found*. He claimed to have discovered a number of items, including some stone sea anchors, petrified timbers from the ark (actually retrieved from an Armenian graveyard), the house that Noah built complete with stones with inscriptions describing the flood, and, most important, Noah's grave.

Wyatt used his personal charm to bring *Apollo XV* astronaut Colonel Jim Irwin (b. 1930); Dr. John Morris (b. 1946), head of the Institute for Creation Research, in San Diego; and Marvin Steffins, president of International Expeditions, to his cause. Wyatt founded Wyatt Archaeological Research with a goal of locating a variety of lost biblical sites—Sodom and Gomorrah (two cities destroyed by God for their wickedness), the spot where the Israelites crossed the Red Sea out of Egypt, and the burial place of the lost ark of the covenant below the spot where Jesus was crucified. Details on Wyatt's ongoing claims may be found on the Internet site of Wyatt Archaeological Research. Relative to Noah's ark, he failed to produce results through the 1990s, and subsequently lost the support of most of the people, especially the scholars, who had initially given early, if tentative support. Today few take Wyatt's claims seriously.

In the wake of the falsification of each claim to evidence of Noah's ark, the support of the cause has decreased, though different efforts to locate the ark have continued to the present at Mount Ararat and other nearby locations. None have produced any noteworthy results to date (2009). The record of failures has created a situation such that any discovery of anything claimed to verify the biblical story of Noah and the flood would have to pass a battery of tests verifying its ancient status, while any advocate for such a claim would be under suspicion of fraud.

Mount Ararat is one of the subjects also discussed in the Koran, as Muslims accept Noah as one of the prophets preceding Muhammad. The Koran says that Noah's ark landed in the heights, and some Muslim scholars identify the spot as Mount Judi, another mountain in the Ararat region some 200 miles south of Mount Ararat. It turns out to be the mountain upon which the ship-shaped object was photographed in 1959.

The story of the flood and Noah's ark is one of the most popular of biblical stories and the subject of numerous children's books. As contemporary Christians reach adulthood, it is one of the stories most likely to undercut faith in the authority of the Bible, from a literal perspective. The failure of the search for Noah's ark by conservative Protestant and Free church Christians in the 20th century has been viewed as a step backward in their attempt to defend the inerrancy of the biblical text.

J. Gordon Melton

See also: Creationism; Islam.

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Arcane School

The Arcane School is a Theosophical organization that grew out of the life and experiences of Alice B. Bailey (1880–1949). As a teenager in England, Bailey had been visited by a turbaned stranger, who told her that an important future had been mapped out for her future life. She eventually moved to California and became associated with the Theosophical Society there. She concluded that the stranger who had visited her was Koot Hoomi, one of the Theosophical Masters with whom the Society's founder had claimed to be in contact. She eventually became the editor of the Society's

magazine, *The Messenger.* Her husband, Foster Bailey (1888–1977), was the Society's national secretary.

In 1918, Bailey made contact with another Theosophical Master known as Djwhal Khul (D.K.), or the Tibetan. She began to channel material from him that turned into a series of books, the first entitled *Initiation: Human and Solar.* Her channeling eventually led her to separate from the Society and establish the Arcane School in 1923. The Society's leaders had been unhappy with her independent contact with the Masters.

The content of the teachings brought forward by the Tibetan was very much in agreement with Theosophy but also included a vision of a coming New Age and a program by which people could prepare for it. The effort of people in service to the world combined with the power of the Masters, the Spiritual Hierarchy, would bring the reappearance of the Christ. The Arcane School has established meditation groups to channel the energy of the hierarchy to the world. Since the powers from the hierarchy are particularly available at different times of the month and of the year, students of the school gather at the time of the full moon each month, and for three annual festivals—Easter (the celebration of the resurrection of Christ), Wesak (Buddha's birthday), and Goodwill (in June). A program of service has found expression in the New Group of World Servers.

The groups associated with Alice Bailey have been particularly identified with what is termed "The Great Invocation," a prayer that describes the movement of power from the hierarchy to the world as Bailey prescribed. It is frequently repeated in Baileyite gatherings and in various other groups in the Theosophical tradition.

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose that the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

The Arcane School (and the associated Lucis Trust publishing concern) has three major international offices, in London; Geneva, Switzerland; and New York. All three addresses are given below.

In the years after Alice Bailey's death, several of the students in the school left and founded separate parallel organizations, among the more important being Meditation Groups, Inc. (Box 566, Ojai, CA 93023) and the School for Esoteric Studies (58 Oak Terrace, Arden, NC 28708-2820). In the 1980s, one former student of the School, Benjamin Crème, began to announce the imminent appearance of the Christ (identified with the Buddhist Maitreya), from whom he has received a number of messages. He went on to found Share International (Box 41877, 1009 DB Amsterdam, Netherlands) to raise awareness of Maitreya's imminent manifestation and to provide a vehicle of service for those who respond to that message. Share has affiliated groups across North America and Europe as well as Japan, Taiwan, the Philippines, Australia, and New Zealand.

Bailey's teachings had a significant influence on the millennial beliefs that underlay the New Age movement of the 1980s. That movement had looked for the coming of a New Era of peace and wisdom, to be brought about by people channeling the energies of the cosmos into the mundane contemporary world.

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SW1A 2EF
UK

1 rue de Varembe (3e)
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120 Wall Street, 24th Fl.
New York, NY 10005
http://www.lucistrust.org

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See also: New Age Movement; Theosophical Society (America).

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Arès Pilgrims

The Arès movement appeared in 1974, following revelations received by a French prophet, Michel Potay (b. 1929). Originally trained as an engineer, then from 1964 a professional occultist, Potay—without giving up his activities in healing and counseling—subsequently converted to Orthodoxy and was ordained a deacon in 1969 in the Église Catholique Orthodoxe de France, an independent Western-rite Orthodox jurisdiction. From 1971, he claimed to be associated with the Living Church, a pro-Communist Russian Orthodox schism launched in the 1920s. In January 1974, Potay and his family settled in Arès, not far from Bordeaux. It was there that Jesus allegedly appeared to him and dictated what became the Gospel Delivered in Arès, first published in 1974.

In 1977, according to Potay, God himself spoke to him from a stick of light. This resulted in a second sacred text, the Book. The two texts form together the Revelation of Arès. Arès Pilgrims see the new revelation as a development within the Abrahamic tradition. They accept the Bible (with the exception of some books) and the Koran, but do not see them as enjoying the same level of authority as the Revelation of Arès. (The Koran is held in high esteem, since it is considered as containing fewer interpolations than the Bible.) The beliefs of the Arès Pilgrims are monotheistic, but not Trinitarian (Jesus is not considered as God). They aspire to change the world in order to realize the Eden that God originally planned for mankind. If a "remnant" decides to adopt a different behavior, this change can take place; a "small remnant" (that is, the Arès Pilgrims) is called to play a key role in that change, which is not expected in the immediate future, but should take several generations before becoming a reality. It is not uncommon for Arès Pilgrims to engage into grassroots activities with other people involved in various causes in order to contribute to these changes.

The Arès Pilgrims are scattered mainly in France and other French-speaking countries; in addition to a core group of a few hundred people, it can be estimated that 3,000 to 4,000 persons identify more or less with the message. The active ones gather in local groups for missionary activities and various projects, but they have few ritual practices outside of Arès, except for the recitation of the prayer called "Father of the Universe" (a revised version of the Lord's Prayer) four times a day. The pilgrimage to Arès, to the spot where God spoke to Potay, is currently open during three periods of two weeks every summer and offers a major opportunity for gathering. When they enter the House of the Saint's Word, the pilgrims are clothed in white tunics, and they prostrate to the ground, before chanting individually passages from the Bible, the Qu'ran, or the Revelation of Arès, passages that each one chooses. The yearly pilgrimage also offers Potay the opportunity to address the gathered groups of pilgrims.

Arès Pilgrims
c/o Frère Michel Potay
Maison de la Révélation
BP 16, 33740 Arès
France
http://www.freesoulblog.net
http://www.michelpotay.info
http://www.adira.net

Jean-François Mayer

See also: Pilgrimage; Sacred Texts.

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■ Argentina

This large country is located on the southeastern part of the South American continent, separated from its western neighbor, Chile, by the Andes Mountains. Argentina, with Buenos Aires (current population 12,789,000) as its capital, is bordered by Paraguay and Bolivia to the north, and Uruguay and the Atlantic Ocean on the east. The current population of Argentina is 40,482,000 (2008 estimate) and the national territory includes 1,719,266 square miles.

In 1502, Amerigo Vespucci (1454–1512) commanded the first Spanish ship to arrive at the mouth of the Río de La Plata (the Silver River), and the first attempt at Spanish colonization in Argentina began in 1516. Permanent settlement began in 1536, when Pedro de Mendoza arrived with a large force that was well supplied with equipment and horses. He founded a settlement on the southern bank of the Río de la Plata, called Santa María del Buen Aire (known today as Buenos Aires).

Although the territory of modern Argentina was inhabited by largely nomadic Amerindian groups at the time of Spanish colonization, the influx of the Europeans all but wiped out them out. However, the remnants of these groups survive in the more remote areas along the southwestern Andes Mountains and along the northern border with Bolivia and Paraguay.

Argentina gained its independence from Spain in the period 1810–1816, after the commercial bourgeois of Buenos Aires and its allies ousted the Spanish Viceroyalty of the River Plate, created in 1776 and encompassing what is now Chile, Paraguay, Argentina, Uruguay, and part of Bolivia. Most Argentines (an estimated 86 percent) today are descendants of European immigrants who arrived between 1850 and 1950.

According to the 1895 federal census, the total population of the Republic was 3,945,911, distributed as follows: Argentines, 2,950,384; foreigners, 1,004,527. Of the foreign-born population, 492,636 were Italians; 198,685 Spaniards; 94,098 French; 91,167 Spanish Americans (mainly Bolivians, Chileans, Uruguayans,

Argentina

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	22,926,000	37,429,000	91.9	0.96	41,755,000	45,876,000
Roman Catholics	22,432,000	36,311,000	89.1	0.66	40,000,000	43,200,000
Independents	386,000	2,760,000	6.8	3.57	3,500,000	4,250,000
Protestants	583,000	2,500,000	6.1	3.21	3,500,000	4,200,000
Agnostics	210,000	1,352,000	3.3	1.97	2,082,000	2,943,000
Muslims	50,000	800,000	2.0	0.98	1,100,000	1,300,000
Jews	475,000	494,000	1.2	0.15	450,000	400,000
Atheists	140,000	337,000	0.8	1.00	370,000	430,000
New religionists	20,000	104,000	0.3	1.00	120,000	155,000
Spiritists	50,000	91,300	0.2	1.00	100,000	120,000
Ethnoreligionists	75,000	86,500	0.2	0.98	80,000	70,000
Buddhists	10,000	23,400	0.1	0.98	30,000	47,300
Baha'is	5,700	13,400	0.0	0.99	19,000	30,000
Hindus	0	5,800	0.0	1.00	6,500	8,000
Sikhs	500	1,100	0.0	0.99	1,200	1,300
Confucianists	0	500	0.0	0.97	600	800
Chinese folk	0	470	0.0	0.99	600	900
Total population	**23,962,000**	**40,738,000**	**100.0**	**0.98**	**46,115,000**	**51,382,000**

and Paraguayans); 24,725 Brazilians; 21,788 British; 17,142 Germans; 12,803 Austrians; and 1,381 citizens of the United States.

The Roman Catholic Church was established in Argentina with the arrival of Franciscan missionaries in 1536. Their work was supplemented by the Jesuits who arrived in 1586; they were especially active among the Amerindian people. The expulsion of the Jesuits in 1767 placed the Catholic Church in a leadership crisis, which was merely deepened by the social, economic, and political forces that created an independent Argentina in 1816 as part of the United Provinces of South America. The post-colonial ruling elite were both anti-Spanish and anti-clerical. Their opposition to the Catholic Church was manifested in an attempt (ultimately unsuccessful) to establish an independent Argentine Catholic Church. At the end of the 19th century, the country was reported to be 99 percent Catholic, and Catholicism was the state religion.

The Catholic Cathedral of Buenos Aires was erected on the site of the first church in the settlement, built by Don Juan de Garay in 1580. This church and all the others built later depended upon the Catholic authorities of Paraguay until 1620, when Pope Paul V, at the request of King Philip III of Spain, established the Diocese of Buenos Aires. In 1866, the Diocese of Buenos Aires was elevated to an archdiocese.

In January 1910, the Archdiocese of Buenos Aires included 1,700,000 inhabitants, mostly Catholics, located in 130 parishes, with 260 secular priests and 60 religious priests. The male religious communities in the diocese were Franciscans, Dominicans, Fathers of the Sacred Heart, Pallottines, Community of the Divine Word, Passionists, Salesians (since 1896 the Mission of Pampa Central had been entrusted to them), Brothers of the Christian Doctrine, and Marists. Also, there were at least 28 female religious communities in the archdiocese.

Today, there are 14 ecclesiastical provinces (headed by an archdiocese) of the Roman Catholic Church in Argentina, with more than 50 dioceses, headed by the archbishop of Buenos Aires, Cardinal Jorge Mario Bergoglio, S.J. (b. 1936), who is also the president of the Argentine Episcopal Conference.

The patron saint of Argentina, the Virgin of Luján, is honored with a pilgrimage and festival on May 8.

Franciscan church in Salta, northwest Argentina. (iStockPhoto.com)

Her shrine (Basílica Nuestra Señora de Luján) is located 40 miles west of the city of Buenos Aires. Some of the popular folk saints of Argentina are Difunta Correa (María Antonia Deolina Correa, who allegedly died in the 1850s), whose shrine is located in Vallecito, about 37 miles east of San Juan in western Argentina; Gaucho Gil and Pachamama (Mother Earth). Shrines to these folk saints have become major places of pilgrimage where every year thousands of devoted Catholics gather to pay homage.

The Catholic Church was strengthened by a century of heavy immigration (four million arrived between 1850 and 1950) from predominantly Catholic European countries (Italy, Spain, Ireland, and Poland). Affiliated with the Roman Catholic Church in Argentina and with the Vatican are the following Apostolic Exarchates: Faithful of the Oriental Rite (Melkite);

San Charbel in Buenos Aires (Maronite); San Gregorio de Narek in Buenos Aires (Armenian); and Faithful of the Oriental Rite (Ukrainian). Also present is the Priestly Society of Saint Pius X (SSPX), founded in 1969 by Archbishop Marcel Lefebvre in France, which is an international congregation of priests that has establishments in almost every major country. Known as Fraternidad Sacerdotal San Pío X (FSSPX) in Argentina and founded in Buenos Aires in 1978, this controversial religious order represents Traditional Catholics (only use the Tridentine Mass in Latin) who reject the teachings of the Second Vatican Council (1962–1965), which in 1975 resulted in the SSPX no longer being recognized as an organization within the Roman Catholic Church and to the excommunication of Archbishop Lefebvre and four of his bishops in 1988 by the Vatican. The FSSPX headquarters are at the Seminario Nuestra Señora Corredentora in La Reja, Moreno, Buenos Aires.

In addition, there are a number of Eastern Orthodox communities in Argentina, which include the Armenian Apostolic Church (Mother See of Holy Etchmiadzin, Armenia); Greek Orthodox Patriarchate of Antioch and All the East; Orthodox Church of the Ecumenical Patriarchate (Constantinople: Greek Orthodox Archdiocese of North and South America, Parish of Buenos Aires); Autocephalous Orthodox Church in South America (Metropolitan Archdiocese of Brazil, Argentina and Colombia of The Greek Orthodox Church–Old Calendar, headquarters in Rio de Janeiro, Brazil); Russian Orthodox Church (Patriarchate of Moscow); Russian Orthodox Autonomous Church–ROAC, Mission of Our Lady of Vladimir (Diocese of South America under Metropolitan Valentin of Suzdal, Vladimir, Russia); Russian Orthodox Church Outside of Russia–ROCOR (Metropolitan Laurus of New York City); Syriac Orthodox Church of Antioch (Patriarchal-Vicariate of Argentina); and Ukrainian Autocephalous Orthodox Church of North & South America and the Diaspora (under Archbishop Odon of Manizales, Eparch of All Latin America, Spain & Portugal and his superior, Metropolitan Mefodiy of Kyiv & All-Ukraine).

A wave of foreign investment and immigration from Europe after 1850 led to the development of modern agriculture and to a near-reinvention of Argentine society and the economy, which led to the strengthening of a cohesive state. Between 1880 and 1929 Argentina enjoyed growing prosperity and prestige, and became one of the 10 richest countries in the world as a result of an agricultural export-led economy.

Conservative elements, representing the oligarchy, dominated Argentine politics via the National Autonomist Party (1874–1916) through non-democratic methods (electoral fraud and corruption) until 1916, when the centrist Radical Civic Union won the country's first free elections. President Hipólito Yrigoyen Alem (1852–1933), who served two presidential terms (from 1916 to 1922 and again from 1928 to 1930), enacted a series of social and economic reforms, which were most popular with the middle class and provided assistance to family farmers and small businesses. The worldwide economic depression, which began in late 1929, greatly affected the nation's economy and caused much social and political unrest throughout the country. Irigoyen's inability to deal with this growing crisis, combined with increasing levels of violence between left-wing and right-wing elements, prompted the military to remove him from office in 1930, which led to another decade of Conservative rule and to the implementation of more protectionist policies. During World War I and most of World War II, Argentina was politically neutral and became a leading source of food supplies for the Allied Nations.

In the post–World War II period, growing political and social discontent in Argentina led to the presidency of Colonel Juan Domingo Perón (1895–1974) in 1946, under the banner of the Labor Party and with two stated goals: social justice and national economic independence. Perón worked to empower the working class by increasing wages and employment, and to expand the number of unionized workers and of social and educational programs. Labor unions grew from around 500,000 members in 1945 to more than 2 million by 1950, primarily in the General Confederation of Labor (CGT, Confederación General del Trabajo), the nation's principal labor union. Argentina's labor force numbered around 5 million people in 1950, which made it the most unionized nation in Latin America.

This was the first time that Argentina had witnessed the government giving such attention to the working class and the poor, and the oligarchy was

ARGENTINA

San Salvador de Jujuy
Salta
Formosa
San Miguel de Tucùman
Resistencia
Santiago del Estero
Corrientes
Posadas
Catamarca
Santo Tome
La Ribja
Curuzu Cuatia
Cordoba
Santa Fe
San Juan
Parana
Mendoza
San Luis
Rio Cuarto
Resario
Mercedes
Venado Tuérto
San Rafael
Renanco
Junin
Buenos Aires
Realico
General Villegas
La Plata
Telen
Argentina
Santa Rosa
Bahia Blanca
Mar del Plata
Neuquen
Necochea
Zapala
Viedma
San Carlos de Bariloche
Esquel
Rawson
Comodoro Rivadavia
Las Heras
Puerto Deseado
Gobernador Gregores
Puerto Santa Cruz
Rio Gallegos
Ushuaia
N

greatly displeased with Perón's policies. Throughout Perón's first and second terms as president, his economic advisors encouraged accelerated industrial and urban development. Perón's administration became increasingly occupied in struggles with the Catholic hierarchy and with his own Peronist movement. Consequently, Perón rid himself of many of his important and capable advisors, while promoting patronage among his strongest supporters.

Perón, an authoritarian populist leader and a nationalist, was intolerant of both left-wing and conservative opposition groups; he faced strong and growing opposition from many sectors, including members of the Catholic hierarchy, the upper class, the armed forces, the universities, the national media and business interests, the Conservatives, the Communists and the Socialists, as well as the U.S. government. Perón was an admirer of Germany's Adolf Hitler, Italy's Benito Mussolini, and Spain's General Franco and their respective fascist regimes. Under Perón's own regime many Nazi war criminals were granted asylum after World War II, and large fortunes were said to be made by Perón and his close associates. However, the Perón administration, surprisingly, was not anti-Semitic, since Argentina accepted more Jewish immigrants from Europe than any other country in Latin America during the postwar years.

Perón's troubles with the Roman Catholic Church finally led to his excommunication by Pope Pius XII on June 15, 1955, following the expulsion of two Catholic priests that Perón believed were behind his recent public image problems. In retribution, Peronist crowds ransacked 11 Catholic churches in Buenos Aires, including the Metropolitan Cathedral. Then, on September 16, 1955, a nationalist Catholic group of high-ranking military officers, from both the army and navy, overthrew Perón in a violent coup; he fled to exile in Paraguay, then to Panama, and eventually to Spain with an estimated fortune of between $100 and $500 million.

Throughout Argentina, Peronism and even the display of Peronist memorabilia was banned by the anti-Peronist government of General Pedro Eugenio Aramburu (r. 1955–1958). Peronists and moderates in the army organized a failed counter-coup against Aramburu in June 1956, but Peronism continued to be a powerful political and social force in the nation. Aramburu's repressive military dictatorship was opposed by the Radical Civic Union (UCRP), the Justicialist Party (Peronist), the Argentine Socialist Party (PSA), the Democratic Progressive Party (PCP), and the Popular Block (PB), which called for immediate and free democratic elections to end the nation's political crisis.

This paved the way for Juan Perón's return to power in 1973, but he only served as president for nine months, until his death in 1974; he was succeeded by his (third) wife and vice president, Isabel Martínez (b. 1931). The resulting conflict between left- and right-wing extremists led to lawlessness and financial chaos throughout the country. President Martínez was not very strong politically, and a military junta led a coup against her in March 1976. The new military government at first brought some stability and built numerous important public works, but its unpopular economic policies led to a sharp decline in living standards and to record foreign debt.

This repressive military dictatorship launched a seven-year campaign against suspected dissidents and subversives, known as The Dirty War (1976–1983), during which many people, both opponents of the government as well as the innocent, were "disappeared" in the middle of the night. They were taken to secret government detention centers where they were interrogated, tortured, and eventually killed. These people are known as *los desaparecidos*. The estimated casualties from this unpopular war range from 10,000 to 30,000 people.

Although the military dictatorship carried out its war against suspected domestic subversives throughout its entire existence, it was ironic that a foreign foe brought the regime to an end. In the early 1980s, it became clear to both the world and the Argentine people that the government was behind the tens of thousands of disappearances. The military junta, which faced increasing opposition over its dismal human rights record as well as growing accusations of corruption, sought to quell domestic criticism by launching a military campaign to regain control of the disputed Falkland/Malvinas Islands, located in the South Atlantic Ocean about 360 miles from the Argentine coast. However, after 72 days of conflict, the British military won the war. This unexpected loss was the final blow

Argentines grieve over the wreckage of a Catholic church burned during an uprising, June 1955. (Hank Walker/Time Life Pictures/Getty Images)

for the disgraced Argentine military regime, and in 1982 it restored basic civil liberties and lifted its ban on political parties. The Dirty War ended when President Raul Alfonsin's (1927–1989) civilian government took control of the country on December 10, 1983.

Unlike its counterparts in Chile and Brazil, the Argentine Catholic Church has, until recently, been known as one of the most politically conservative churches in the region, due to its basic rejection of progressive trends in Latin American Catholicism. This conservatism originated in its preference for strong church-state relations during the colonial era, but these historic ties were exacerbated during the strongman rule of President Juan Perón (1946–1955) of the populist Labor Party. Initially the Catholic Church established a strong relationship with President Perón, but his attempt to consolidate social power through state control of most social institutions and groups conflicted with the Church's own agenda. The Perón government frequently harassed Catholic Action groups that sought to organize Catholic youth and workers to achieve greater social justice. The church-state conflict came to a head in 1955 when the Perón government legalized divorce and prostitution, and expelled two Catholic priests who criticized Perón's morality and leadership. Most Argentine Catholic bishops were strong supporters of the military coup that overthrew Perón that year.

Because the Peronists continued to cause social unrest during the following decades, the Catholic hierarchy actively supported two anti-Peronist military dictatorships, which ruled from 1966 to 1973 and from 1976 to 1983, respectively. During the latter repressive dictatorship, some Catholic priests were known to be present at interrogation and torture sessions conducted by police and military officials. Appeals by the citizenry for Catholic authorities to intervene and denounce human rights abuses and government misconduct were largely ignored. However, since Argentina's return to democratic civilian rule in 1983, the Catholic Church has attempted to repair its tarnished image as a consequence of its support of two repressive military dictatorships and to distance itself from partisan politics.

In addition, several diverse internal tensions arose within the Roman Catholic Church in Argentina during the 1960s and following decades, resulting from challenges posed by the Latin American Bishops Conference in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Charismatic Renewal movement. These new challenges polarized Catholic bishops, parish priests, religious workers, and the laity into various factions. *Traditionalists* wanted the Church to remain as it was prior to the reforms approved by the Second Vatican Council (late 1960s). *Reformers* supported the Vatican's new modernizing stance; *progressives* who sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Argentine society and establishing social justice through peaceful democratic means. *Radicals* adopted Liberation Theology, with its Marxist ideology, and advocated violent revolution by the lower and middle classes as a means of overthrowing the oligarchy and creating a Socialist state that would alleviate the suffering of the poverty-stricken masses. *Charismatic agents* sought to renew and transform the spiritual and communal life of Catholics through the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues," healing, and prophecy).

The Catholic Charismatic Renewal (CCR) began in Argentina under the leadership of priest Alberto Ibáñez Padilla as early as 1969, but not without difficulties in gaining the approval of the archbishop of Buenos Aires. It was not until 1973 that the CCR was

officially established in Argentina with the proper ecclesiastical approval and administrative controls, which led to a growing withdrawal of Catholics from participation in ecumenical (attended by Evangelicals and Catholics) charismatic groups and activities due to pressure from Catholic authorities.

During the next 25 years, there was a significant spiritual awakening among Roman Catholics in many parts of Argentina due to their participation in CCR activities, such as prayer groups, conferences, healing campaigns, rallies in soccer stadiums, and the like. In 1985, priest Felicísimo Vicente initiated the CCR in his parish, Sanctuary of the Sacred Heart of Jesus in San Justo, which became a center for the CCR in Greater Buenos Aires. Also, priest Darío Betancourt of Colombia played an important role in the growth and development of the CCR in many cities of Argentina, especially between 1985 and 1995. In November 1994, Betancourt was the principal speaker at a CCR rally in Velez Stadium in Buenos Aires attended by an estimated 50,000 people.

Today, freedom of religion is guaranteed for all citizens by the Constitution. The Roman Catholic Church maintains its official status, and adherence to Catholicism is a requirement for eligibility to the offices of president and vice president of the republic. The recent governments have increasingly promoted interfaith dialogue through advisory committees and grassroots initiatives. Diverse religious groups enjoy tolerance and coexistence, but not necessarily equality, in Argentine society.

In 1995, the country was reported to be 88 percent Catholic, the Protestant population was 7 percent, and other religious groups or the nonreligious comprised about 5 percent. However, according to an April 2001 public opinion poll by Gallup-Argentina, only 70 percent claimed to be Catholic, 11 percent were Protestant, 3 percent were affiliated with other religions, and 16 percent reported no religious affiliation (or were non-responsive). The latter category includes those who may believe in God, but do not attend church regularly, as well as agnostics and atheists.

In 1992, the Ministry of Cults and Foreign Affairs listed 2,986 registered religious groups: 1,790 were Protestant groups, about 400 were Catholic or Eastern Orthodox organizations (mainly religious orders and institutions), 382 were listed as "diverse spiritual cults," and 387 were of Afro-Brazilian origin (such as Umbanda and Condomblé).

The early presence of Protestantism in Argentina (1800s) was due in large part to the immigration of English Methodists, Scottish Presbyterians, German and Scandinavian Lutherans, Italian Waldensians, Welsh Protestants, German-Russian and French-Swiss Baptists, Armenian Congregationalists, Dutch Mennonites, and Dutch Reformed, among others. Today, at least nine branches of Eastern Orthodoxy also exist, and there is a small Anglican presence. Missionary efforts by Anglicans (from the Church of England) and Presbyterians (from the Church of Scotland) began in Argentina in 1824, ministering to English and Scottish immigrants in their own languages in Buenos Aires. The Anglican work is now incorporated into the Anglican Province of the Southern Cone. The Methodist Episcopal Board of Missions began work in Buenos Aires in 1836. In the 1850s, Anglican missionaries (later, the South American Missionary Society) began work among the Amerindians in the Patagonian region and later in the Chaco region of northern Argentina. During the late 1800s, new Protestant missionary efforts were begun among the Spanish-speaking population: the Christian Brethren/Plymouth Brethren (1882), Salvation Army (1882), Seventh-day Adventist Church (1894), Christian and Missionary Alliance (1895), South American Evangelical Mission (1895), and Regions Beyond Missionary Union (1899).

The Evangelical Church of the River Plate dates to 1840 with the arrival of German Lutheran and Reformed immigrants in Argentina, Paraguay, and Uruguay. In 1843 the German Evangelical Congregation was founded in Buenos Aires, which was the first German-speaking community in the Río de la Plata region. This became the mother church to scores of other German-speaking congregations in Argentina. Later immigrants from Switzerland, Austria, Russia, Brazil, and Romania joined these congregations because they had in common the German language. In 1899, the German Evangelical Synod of the River Plate was established as part of the Evangelical Church in Germany (EKD), with which it became officially affiliated in 1934. In 1965 the synod approved a new constitution and was renamed the Evangelical Church

of the River Plate (IERP), and it became independent of the EKD. Today, about 70 percent of the members live in Argentina and the rest in Uruguay and Paraguay. Twenty-two Lutheran, Reformed, and United regional churches (Landeskirchen) form the Evangelical Church in Germany (Evangelische Kirsche in Deutschland [EKD]).

In 1969 the Instituto Superior Evangélico de Estudios Teológicos (now ISEDET University Institute) was established to train pastors and Christian workers as a joint venture between the Evangelical Church of the River Plate and Methodist, Waldensian, Disciples of Christ, United Lutheran, Danish Lutheran, Reformed, Anglican, and Presbyterian churches.

In 1956, the Evangelical Church of the River Plate became affiliated with the World Council of Churches, as well as a member of the Argentine and Uruguayan Federation of Evangelical Churches. Also, this denomination is a member of the River Plate Lutheran Council, which was created in 1992 as a space for dialogue with churches affiliated with the World Lutheran Federation. Since 1978 it has participated in the Latin American Council of Churches (CLAI), and since 1991 in the World Alliance of Reformed Churches.

Dozens of other Protestant mission agencies arrived during the early 1900s, notably the Southern Baptist Convention (1903), the Christian Church (Disciples of Christ) (1904), the Lutheran Church–Missouri Synod (1905), the Assemblies of God (1914), the Mennonite Church (1917), and the Danish Lutheran Church (1924).

The New Apostolic Church International is hard to classify, but it arrived in South America around 1920 when a number of New Apostolic families from Europe settled near the mouth of the Rio de la Plata in Argentina and Uruguay. The church apostle assigned to South America was the Dutchman Sijtze Faber, who settled in the province of Córdoba, from where he cared for the small group of families. In 1930, when Chief Apostle Helper Franz-Wilhelm Schlaphoff visited South America, it was decided that worship services would be conducted in the local languages. The New Apostolic Church in Argentina has been officially recognized by the state since 1938. This religious group, founded in England in 1830, was originally named the Catholic Apostolic Church. It has roots in Presbyterian, Congregational, and Anglican theology and church polity; it is a pre-Pentecostal body that believes in and practices the charismatic gifts of healing, prophecy, and speaking in tongues. Today its international headquarters are located in Zurich, Switzerland.

In 2000, the estimated size of the non-Pentecostal Protestant denominations in Argentina was as follows: Seventh-day Adventist Church (72,900 members), the Evangelical Baptist Convention (49,700), Plymouth Brethren (Iglesias Evangélicas Cristianas en la República Argentina, 36,500), Evangelical Lutheran Church (Missouri Synod, 22,400), Church of God (Anderson, Indiana, 19,600), and the Anglican-Episcopal Church (12,000). All other non-Pentecostal Protestant denominations had less than 10,000 members each in 2000.

Today, Pentecostals (about 70 percent) outnumber all other Protestants in Argentina, due to substantial church growth resulting from spiritual revivals since the mid-1950s, beginning with the Tommy Hicks Crusade in 1954. The largest Pentecostal denominations in Argentina in 2000 were reported to be the following (estimated membership): National Union of the Assemblies of God (137,000), Vision of the Future Church (led by Omar Cabrera, 132,000), Swedish-Norwegian Assemblies of God (93,700), Italian Christian Assemblies (48,400), Chilean Evangelical Pentecostal Church (40,900), Foursquare Gospel Churches (31,900), Church of God International (Cleveland, Tennessee, 24,500), Christian Pentecostal Church of God (24,100), and the United Evangelical Church of Argentina (23,500). All other Pentecostal groups in Argentina had less than 20,000 members each in 2000.

The Charismatic Renewal movement (CRM), known as Movimiento de Renovación in Argentina, began in 1967 at the home of a Plymouth Brethren businessman, Alberto Darling, located in a wealthy suburb of Buenos Aires, when members of an informal prayer meeting on a Monday night spontaneously experienced glossolalia (speaking in tongues), later identified as the baptism of the Holy Spirit. The weekly meetings continued and grew in attendance as more people came to see what was occurring. At the beginning of 1968, the group leaders rented a larger facility to accommodate 600 to 700 participants.

As the number of charismatic groups multiplied, many Catholics began to participate, along with

evangelicals, and experienced the baptism and gifts of the Holy Spirit as well. Some of the early leaders of this movement were Alberto Darling (Plymouth Brethren), Orville Swindall (Plymouth Brethren), Juan Carlos Ortiz (Assemblies of God), Jorge Himitian (Christian & Missionary Alliance), and Keith Benson (Overseas Crusades).

One of the major events that led to the expansion of the Argentine CRM to other countries and continents was an ecumenical conference, later called the first Latin American Renewal Congress, held in 1972 in Buenos Aires. Many Argentine evangelicals and Catholics participated, along with representatives from at least 12 other countries, who became catalysts for the spread of the CRM.

Many Pentecostal leaders credit decades of dictatorial and military misrule, Argentina's Dirty War and its humiliating loss to Great Britain in the War of the Falkland/Malvinas Islands, the people's loss of confidence in traditional religion, and serious socioeconomic problems as factors in creating a spiritual vacuum in the nation and making the Argentine people more responsive to movements of spiritual renewal since the 1950s. These include the mass conversions that took place during the Tommy Hicks Crusade in Buenos Aires in the 1950s; the tens of thousands who participated in the Charismatic Renewal movement in the 1970s and 1980s; and mass evangelistic, healing, and deliverance crusades conducted by Omar Cabrera, Carlos Annacondia, Héctor Gimenez, and others during the 1980s and 1990s, especially among the working class.

According to some sources, the Great Argentine Revival began in 1982 with the first city-wide, interdenominational crusade by former businessman turned evangelist, Carlos Annacondia. Previously, Omar Cabrera, who heads what has been called "the fastest-growing Christian movement in Argentina," founded the Vision of the Future Ministry, with headquarters in Buenos Aires, in 1972; Cabrera is said to have pioneered many of the crusade practices that Annacondia later popularized.

Many of the older Protestant churches had been involved in the multinational Confederation of Evangelical Churches of the River Plate, which was replaced by the Argentina Federation of Evangelical Churches in 1958. Today, the churches associated with the larger Protestant ecumenical community are members of the Argentine Federation of Evangelicals, which is related to the Latin American Council of Churches (CLAI) and the World Council of Churches (WCC). Many of the more conservative evangelical groups are members of the Argentine Alliance of Evangelical Churches, which is affiliated with the World Evangelical Alliance (WEA).

Among the non-Protestant Christian-based groups in Argentina are the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: founded in Argentina in 1925; reported 863 congregations with 363,990 members in 2007), the Reorganized Church of Jesus Christ of Latter-day Saints (Independence, Missouri), Jehovah's Witnesses (1,782 kingdom halls and 131,513 adherents in 2005), The Family (formerly known as Children of God, founded by Moses David), Christian Science (Church of Christ, Scientist), Unity School of Christianity, Light of the World Church (Guadalajara, Mexico), Voice of the Cornerstone Church (Puerto Rico, founded by William Soto Santiago), Growing in Grace Churches (Miami, Florida; founded by José Luís de Jesús Miranda), the quasi-Pentecostal Universal Church of the Kingdom of God, and the God is Love Church (both from Brazil).

The Jewish community of Argentina is the largest in South America and the fifth largest in the world. The first Jews in Argentina were Marranos from Spain, and Sephardic Jews still form a significant and visible portion of the Argentina Jewish community. Jews from Germany, North Africa, and the Balkans began to arrive in large numbers in the 1860s, and the first Eastern European Jews (Ashkenazies) arrived in 1889. Today, more than 300,000 Jews reside in Argentina, about two-thirds of whom live in Greater Buenos Aires. They have their center in the Representative Organization of Argentine Jews. Jews of Iberian origin (an estimated 60,000 to 100,000) have formed the Central Sephardic Community. Eastern European Jews, representing Orthodox Judaism, have formed the Latin American Rabbinical Seminary. Despite a return to democracy and increasing tolerance of religious pluralism since 1983, some anti-Semitism persists in Argentina. In 1994 nearly 100 people were killed when a Jewish community center in Buenos Aires was

bombed by terrorists; the perpetrators were never apprehended.

The same migrations from North Africa and the Middle East that brought Jews to Argentina also brought a minority of Muslims, who formed mosques in Buenos Aires (home to one of the largest in Latin America) and Mendoza and have now adopted a missionary stance vis-à-vis the Spanish-speaking population. The country's Muslim population is the largest in Latin America today. Of the 500,000 to 600,000 in the Muslim community, the Islamic Center estimates that 90 percent are Sunni and 10 percent Shia. Also, Subud, a Sufi-related movement founded in Indonesia in the 1920s by Muhammad Subuh Sumohadiwidjojo, has been present in Argentina since 1958, as well as Schools of the Fourth Way (influenced by Georges Ivanovich Gurdjieff and Sufism); both of these groups have a small number of adherents.

Some of the other religions that exist in Argentina today include Buddhism, Hinduism, and the Baha'i Faith. Buddhism entered the country through the immigration of Japanese, which steadily increased during the 20th century. The following Buddhist groups are present in Argentina: Japanese Soto School (Tangen Daisetsu lineage), Soka Gakkai International, International Zen Association (Paris, France), Buddhist Community Seita Jodo-Shinshu Honpa-Honganji, Kagyu Dak Shang Choling, Shobo An Zendo, and the Tzong Kuan Buddhist Temple. Perfect Liberty Kyodan, founded in Japan, also exists in Argentina. Hindu groups include the Brahma Kumaris (Raja Yoga), Vedanta Society (Order of Ramakrishna), Krishnamurti Foundation, Sawan Ruhani Mission (Science of Spirituality), Vaisnava Mission, International Society for Krishna Consciousness (Hare Krishnas), Ananda Marga Yoga Society (The Way of Perfect Happiness), Swami Shivapremananda Foundation (Centro Sivananda Yoga Vedanta), and the Master Ching Hai Meditation Association. The Baha'i Faith has about 6,000 adherents and more than 100 centers in Argentina.

In 2005, the Argentine government reported a population of about 600,000 Amerindian peoples (about 1.6 percent of the total population). Many of them continue to observe traditional animistic religious practices, the most numerous of whom are the Mapuches who dwell along the Chilean border in the southwest. The Guaraní people (also called Chiriguanos) still inhabit the Corrientes and Entre Rios Provinces of northern Argentina, where shamans are recognized as alternative healers, and the sophistication of Guarani religious thought has been recognized by anthropologists. Also, animistic religion is practiced by Quechua-speaking Bolivians who work on sugarcane plantations in northern Argentina. Overall, about 20 indigenous languages are still spoken in the nation.

Since the mid-1950s, several varieties of Afro-Brazilian religions (animism) have been present in Argentina, including the Center of African Religion (Ile Afonxa Xango e Oxum Leusa), the Xango Aganyu African Temple, and other Candoblé and Umbanda centers. In 2005, there were hundreds of these groups in Greater Buenos Aires.

Western Esoteric groups are commonplace in Argentina, representing Ancient Wisdom and Spiritualist-Psychic-New Age groups. The Panamerican Spiritualist Confederation (influenced by Frenchman Allan Kardec) was founded in Buenos Aires in 1946 and includes affiliated members in Brazil, Colombia, Cuba, Dominican Republic, Honduras, and Mexico. Other groups include Freemasonry (between 1795 and 1802), the Theosophical Society (founded by the Russian Helena Petrovna Blavatsky in New York City in 1875), the Anthroposophical Society (founded by Rudolf Steiner in Germany in 1917), the Basilio Scientific School (co-founded by Blanca Aubreton and Eugenio Portal in Argentina in 1917; named after Portal's father, Pedro Basilio Portal), the True Spiritism Society (founded in 1928 by Joaquín Soriano in Córdova Province, Argentina), Sacred Order of the American Knights of Fire (also known as CAFH, founded by Santiago Bovisio in 1937 in Buenos Aires), Grand Universal Fraternity (founded in Venezuela in 1948 by Serge Raynaud de la Ferriere), the Church of Scientology (founded in Arizona by science fiction writer L. Ron Hubbard in 1952), the Holy Spirit Association for the Unification of World Christianity (followers of Reverend Sun Myung Moon, founded in Korea in 1954), the New Acropolis Cultural Association (founded by Jorge Angel Livraga Rizzi in Buenos Aires in 1957), Siloism (founded in the 1960s by Mario Rodríguez Cobo, known as Silo), Universal Gnostic Movement (founded by Samael Aun Weor in 1977 in Mexico), the Raelian

Movement International (founded in France in 1974 by Claude Vorilhon, known as Rael), and several other flying saucer-extraterrestrial study groups.

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See also: Ananda Marga Yoga Society; Anglican Province of the Southern Cone; Armenian Apostolic Church (Holy See of Etchmiadzin); Assemblies of God; Baha'i Faith; Blavatsky, Helena P.; Brahma Kumaris; Candomblé; Charismatic Movement; Christian Church (Disciples of Christ); Church of England; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church of Scotland; Eastern Orthodoxy; Ecumenical Patriarchate/Patriarchate of Constantinople; Franciscans; Greek Orthodox Patriarchate of Antioch and All the East; Gurdjieff, George Ivanovitch; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; International Zen Association; Krishnamurti Foundation; Latin American Council of Churches; Lutheran Church–Missouri Synod; Master Ching Hai Meditation Association; New Acropolis Cultural Association; New Apostolic Church; Pentecostalism; Perfect Liberty Kyodan; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Russian Orthodox Church Outside of Russia; Salvation Army; Seventh-day Adventist Church; Soka Gakkai International; Steiner, Rudolf; Subud; Sufism; Umbanda; Unification Movement; Vedanta Societies; World Alliance of Reformed Churches; World Council of Churches; World Evangelical Alliance.

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Arius

ca. 250–336

Arius was an important Christian teacher who emerged just as the church was ending three centuries of persecution and marginalization and enjoying a position of favor throughout the Roman Empire. As a priest, Arius entered into the ongoing debates over the nature of Jesus as the church attempted to find a way to affirm Jesus' divine nature while maintaining its affirmation of a strict monotheism. Arius championed the position that as the Son of God, Jesus was not God but the first

Portrait of Arius, controversial Christian priest and founder of Arianism. Arius, who formulated the first great heresy that threatened to divide the ancient Christian Church, argued that Jesus was inferior to God the Father. (Library of Congress)

creation of God. His position was condemned by the Council of Nicaea (324), and Arius was sent into exile.

Arius emerges out of obscurity in the second decade of the fourth century when he was ordained as a deacon by Peter of Alexandria (d. 311) and a short time later a priest by Achillas (312). He was put in charge of the Baucalis, a chief church of Alexandria, Egypt. He may have been from Libya and seems to have studied with Lucian of Antioch (ca. 240–312), who had earlier championed the teachings with which Arius would later become identified.

Around 318, he challenged his bishop, the notable Alexander of Alexandria (r. 313–326), concerning the divinity of Christ. Arius maintained that the Son of God was not coeternal nor to be considered of the same substance with God the Father. Instead, there was once a time when he did not exist. For speaking out, Arius (and several other priests) was excommunicated. He left Alexandria and traveled into Syria and Palestine to locate any supporters.

Arius emerged simultaneously with the rise of Constantine and the almost instantaneous change of Christianity's position in the Roman Empire. Christianity began the century as a persecuted minority, the persecution having been particularly acute under Diocletian (r. 303–305). Under Constantine (r. 306–337) Christianity received toleration via the Edict of Milan (313) and then moved into a privileged position as Constantine's power was consolidated. As the controversy around Arius continued, the church's new position allowed it the possibility of calling an international council to resolve the matter. At that Council, held at Nicaea in 325, Athanasius, then the secretary to Alexander of Alexandria, took the lead in opposing Arius's teaching.

By the mid-320s Arius had come to affirm that Jesus Christ as the Son of God and Word (or Logos) of God was not of the same essence (Greek: *ousia*) as the Father. Rather, the Son of God was a created being. As the initial creation of God, the Son existed before all time and God created the world through him. Almost unanimously, the Council of Nicaea condemned Arius's position and issued a creedal statement (later incorporated into the liturgy of the Eastern Orthodox and Roman Catholic churches) that the Son was "Very God of Very God, begotten, not made, being of one substance (*homoousia*) with the Father by whom all things were made."

Following the decision of the Council, Arius was again exiled, and his writings burned. Few of his writings survived, and he is primarily known through the writings about him of those who triumphed at this time. The issue seemed resolved. Alexander of Alexandria died in 327, and Athanasius became the new bishop of Alexandria.

Arius, who had taken refuge in Palestine, however, was soon permitted to return, after reformulating his Christology in a manner seemingly in accord with the new Nicene Creed. Constantine ordered Athanasius to readmit Arius to communion. Athanasius believed that Arius had not disavowed his former position and refused to accept him; Arius was exiled to Germany. Constantine then summoned Arius to Constantinople and after finding the controversial priest to have adjusted his opinions into an acceptable theology, now

ordered Alexander, the bishop of Constantinople, to receive Arius back into communion. Alexander objected but finally gave in. The day before Arius was to be readmitted to communion, however, as he was being paraded through the streets with his supporters, he suddenly took ill and died. Some believed that he had been poisoned.

By the time of Arius's death in 336, his views had spread to various places. Especially on the edges of the empire, factions emerged around different opinions over how similar the Son of God was to God the Father. Its growth was lamented by Saint Jerome (ca. 342–420), who complained that the whole world had turned to Arian ideas. The invading Vandals who sacked Rome in 455 were Arian Christians. Their Arian church continued until they were defeated by Belisarius in 534. Meanwhile Arianism spread among the Goths but largely died out following the conversion of the Franks to Catholicism in 496.

Having disappeared by the Middle Ages, Arian Christology was revived in the 16th century by the Unitarians, among whom it retains a significant following to the present. It found a variety of champions in the 19th century as the ability of the church to suppress dissenting opinions waned, among notable Arians being Charles Taze Russell, founder of what became the Jehovah's Witnesses.

J. Gordon Melton

See also: Athanasius; Constantine the Great; Jehovah's Witnesses; Russell, Charles Taze, Unitarian Universalist Association.

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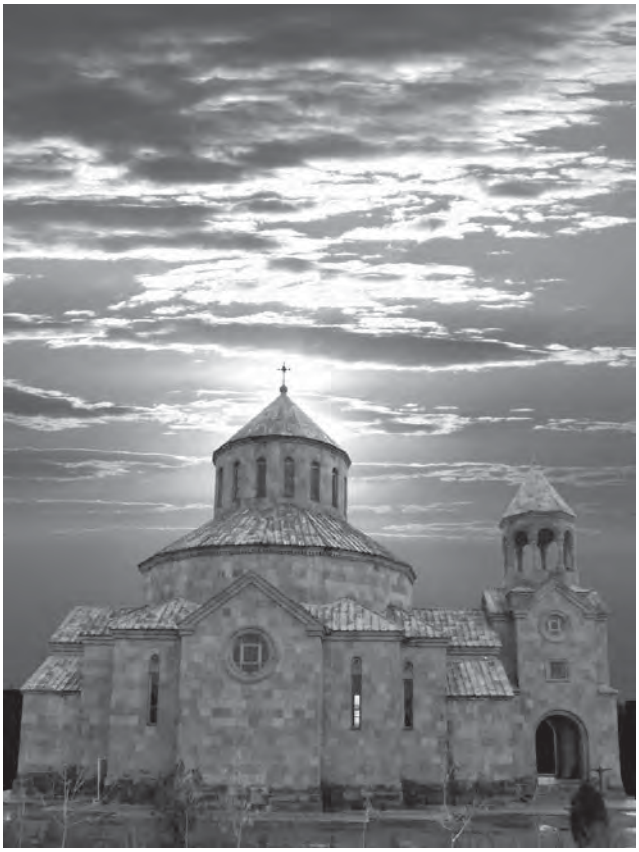
■ Armenia

Following the collapse of the Soviet Union, Armenia became an independent republic in 1991. At that time it occupied less than 18,641 land-locked square miles of the southern Caucasus—one-tenth of the land that was known in ancient times as Greater Armenia. The republic shares borders with Turkey to the west, Iran to the south, Azerbaijan to the east, and Georgia to the north. The capital is Yerevan, with the ancient spiritual capital, Etchmiadzin, 12 miles to the west; both offer a clear view of Mount Ararat, which, although located in present-day Turkey, has served throughout the centuries as a potent symbol of Armenian identity. Like its geographical boundaries, the population (estimated at just under three million in 2008) has fluctuated throughout history as a result of invasions, conquests, earthquakes, migrations, deportations, and genocide. Political, military, and economic upheavals and disasters have resulted in an estimated eight million Armenians now living in the diaspora (mainly in the United States, Russia, France, and the Middle East), greatly



Armenian church at sundown. A number of Christian denominations are present in Armenia; the official state church is the Armenian Orthodox Apostolic Church. (Mikle15/Dreamstime.com)

Armenia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	858,000	2,550,000	85.4	–0.19	2,610,000	2,280,000
Orthodox	854,000	2,264,000	75.8	–0.43	2,268,000	1,940,000
Roman Catholics	0	235,000	7.9	0.00	270,000	245,000
Independents	2,100	28,000	0.9	6.18	35,000	50,000
Agnostics	964,000	264,000	8.8	–1.36	180,000	90,000
Atheists	580,000	100,000	3.3	–2.46	50,000	30,000
Muslims	107,000	70,000	2.3	–0.42	60,000	45,000
New religionists	3,100	2,000	0.1	–0.43	2,000	2,000
Baha'is	0	1,200	0.0	–0.41	5,000	10,000
Jews	5,000	500	0.0	–0.41	500	500
Total population	**2,518,000**	**2,987,000**	**100.0**	**–0.42**	**2,908,000**	**2,458,000**

outnumbering those living in the republic. The Armenian people in the Caucasus have remained remarkably homogeneous, one reason being the Armenian language and its unique script, but perhaps the most important unifying factor has been the persistence for 1,700 years of the Armenian Apostolic Church (Armenia being the first Christian state), of which 94.7 percent of the population consider themselves to be members as a birthright, even if they rarely enter a church building. Alternative religions found in the republic are almost entirely Christian (mainly Russian Orthodox, and Armenian Catholic and Protestant churches), with a few thousand (1.3 percent) Yezidis and a handful of Muslims, Jews, Pagans, and other faiths. Since 1962, the Armenian Apostolic Church has been an active member of the World Council of Churches.

By 1988 Armenia was enjoying a higher standard of living, better education, and greater freedom than most Soviet Republics. It also had the advantage of its large and supportive diaspora. But its fortunes were to change dramatically. In December 1988 an earthquake in Spitak measuring 6.9 on the Richter scale killed 25,000, injured 15,000, and left 517,000 homeless. This led to the closure of the country's nuclear plant because of fears about its safety, but the acute need for electricity resulted in its being reopened in 1995. Even more disruptive was the war in Nagorno-Karabakh, an Armenian-populated enclave within its neighbor, the predominantly Muslim Azerbaijan, which had long been a bone of contention. The situation erupted in 1988 and in 1993 an economic blockade was imposed on Armenia by Turkey and Azerbaijan. Fierce fighting ensued, and ethnic cleansing and wholesale migration on both sides resulted in an influx of Armenian refugees from Azerbaijan and an exodus of Azerbaijanis from Armenia. By 1994, when an uneasy cease-fire was agreed to, Karabakh and much of the surrounding territory were in Armenian hands. The country was, however, severely impoverished, and during the 1990s, with limited power and water supplies, its population suffered from extreme hardships, especially during the harsh winters. Although the Karabakh conflict had not been resolved by the end of the first decade of the 21st century, the Republic of Armenia has started to improve its situation, while it is still facing some severe economic and political challenges. On January 25, 2001, Armenia became the 42nd member state of the Council of Europe.

Archaeological sites indicate that the Armenian highlands have been inhabited since the Lower Paleolithic period; hieroglyphs from the Hittite Kingdom record some details of those who lived and fought in the area from the mid-14th century BCE. Present-day Armenians are thought to have emerged as a unique Indo-European linguistic family around 600 BCE, the earliest mentions of Armenians and Armenia occurring, respectively, in 550 and 520 BCE. By 70 BCE, the Armenian King Tigranes II (ca. 95–55) had united an empire stretching from the Caspian to the Mediterranean. As the result of many bloody battles among empires in the region, however, Armenia has found itself under the rule of the Roman, Byzantine, and Ottoman

Armenia

empires and Turkey in the west, and Persia, Russia, and the Soviet Union in the east. Nonetheless, it has managed to enjoy brief periods of independence and to remain relatively autonomous, with its own distinct cultural identity.

Little is known about the religion(s) of pre-Christian Armenia, but it seems the elements and some nature gods were worshipped. There then emerged various legendary heroes who have been compared with the gods of the Hittites and Assyrians. Later, a number of Persian and, still later, Greek divinities were appropriated into the syncretistic Armenian pantheon, with their own, specifically Armenian, names: Aramazd, the creator, had his principal shrine at Ani; Anahit, the goddess of fertility and protector of the Armenians, had one of her chief temples at Erez.

It is said that Christianity was first introduced to Armenia in the second part of the first century by two of Jesus' disciples, Thaddeus and Bartholomew (hence the church's claim to apostolic origins). As elsewhere,

the early Christians were persecuted, but around 301 King Tiridates III, having been converted by St. Gregory the Illuminator (whom he had imprisoned for 13 years), declared Armenia a Christian nation. Gregory was consecrated as the first catholicos (as the primates of the Armenian Apostolic Church and some other Eastern churches are called), and a cathedral was erected on the site of a Pagan temple at Etchmiadzin, the present site of the Catholicosate of All Armenians). Paganism was officially abolished, and most of its temples and statues were destroyed; but it continued for centuries, with remnants still surviving in folklore and local customs.

The homogeneous character of the church and the people was greatly strengthened in 406, when Mesrob Mashtotz (361–440) invented a special alphabet, enabling the Bible and other Christian literature to be translated into Armenian, but the church found itself under increasing attack from the Persians, who were trying to convert the Armenians to Zoroastrianism. In 451 the national hero, Vartan Mamikonian (d. 505), was defeated by an overwhelmingly superior force of Persians. The Armenians persisted in their Christianity, however, and in 485 were granted freedom of worship. Another event in 451 that was to contribute to the segregation of Armenian Christians was the Council of Chalcedon, which concluded that the one Person of Christ consists of two natures (divine and human). The Armenians, busily fighting to be Christians rather than Zoroastrians, did not attend the Council. They considered a sharp division between the two natures to be tainted with the Nestorian heresy, to which they were opposed. They were, however, also opposed to a Monophysite doctrine (according to which Christ was seen as having only a divine nature), believing rather that in Christ a divine and human nature was "one nature united in the Incarnate Word." While the fact that it has, historically, differed in its Christology from both Eastern Orthodoxy and the Roman Catholic Church has served to maintain the Armenian Church's separate identity, it has also meant that other Christian churches have not always been as ready to defend it as they might otherwise have been.

Challenges to the monolithic identity of Armenians and the early life of the Armenian church came during the first millennium from numerous heretics such as the Manicheans, Messalians (Euchites), Encratites, Montanists, and Novitianists, and the more specifically Armenian Borborites, Mcłnē, Iconoclasts, and Paulicians, all of whom underwent considerable persecution. Around the ninth century, the Tondrakian movement gained substantial support as a messianic social reformist movement that advocated asceticism and renunciation of material riches; it championed the peasants and poorer classes, causing serious disturbances for almost two centuries. Not surprisingly, it too was persecuted by the Armenian aristocracy and hierarchy of the Apostolic Church.

From the early 11th century Armenia suffered 400 years of invasions and massacres. Some Armenians fled to Persia, Europe, or India; many went to the northeast edge of the Mediterranean where, with the help of the Crusaders, they founded the Cilician Kingdom (1098–1375). The See of the Catholicos of All Armenians was re-established at Sis, the capital of the kingdom. But when in 1441 the Holy See returned to Etchmiadzin, a parallel Cilician Catholicosate continued, leading to an organizational split within the Apostolic Church.

In Cilicia, Catholicism gained the allegiance of a number of upper-class Armenians through intermarriage, educational institutions, and conversion. An Armenian Uniate Order (which uses an Eastern liturgy), the Mekhitarists, was founded in 1701. Although representing less than one percent of Armenians, they maintain important monastic centers of learning on the Venetian island of San Lazzaro, in Vienna, and elsewhere.

The establishment of the Ottoman Empire in 1453 led to four centuries of relative peace and independence, with the Armenian patriarch responsible for the Armenian millet (the millet system being one with semi-autonomous organizations administering various religious communities throughout the empire). However, the internal homogeneity the system offered the Armenian community worked only insofar as the Armenians followed a single religion. In 1830, French pressure resulted in the creation of a separate millet for Catholics; then Protestant missionaries, mainly from America, who were forbidden by law to convert Muslims, concentrated on the Christian Armenians, and, by 1847, a Protestant millet was established.

Toward the end of the 19th century, relations between the Armenians and their Turkish rulers deteriorated. In response to oppression and attacks by Turks and Kurds, small numbers of Armenian revolutionaries banded together; there followed a series of massacres of tens of thousands of Armenians in 1894–1896 and again in 1909. Then, in 1915, Armenians throughout Turkey were systematically murdered or marched into the desert to die. Perhaps half a million survived, thereby contributing to most of the present diaspora; two or three times that number perished as a result of genocidal atrocities.

In 1828 the Ottomans ceded the eastern area of Armenia to Russia; this portion, which roughly comprised present-day Armenia, enjoyed a short-lived independence from 1918 to 1920 before being conquered by the Red Army and becoming part of the Soviet Union. The church in Soviet Armenia suffered from the persecution and many of the deprivations experienced by other Soviet republics but continued to play an important part in the life of the community (although accusations of its being a Communist puppet resulted in a rift between the Catholicosates of Etchmiadzin and Cilicia).

Compared with its immediate neighbors, Armenia has a relatively high standard of human rights. The 1991 Law on Freedom of Conscience and Religious Organizations guarantees freedom of thought, conscience, and religion to everyone, subject only to the protection of public order, health and morality, and the rights and freedoms of other citizens. Although the law affirms the separation of church and state, and maintains that all citizens and registered religious communities have the same rights, the Apostolic Church (defined as the national church) is accorded certain privileges. Proselytizing is forbidden, except by the Apostolic Church, and religious organizations are required to register, a 1997 amendment raising the minimum requirement for registration from 50 to 200 adult members, and banning foreign funding for religions with headquarters outside Armenia. The law also gave the Armenian Church the exclusive right to have chaplains in hospitals, prisons, and the army. In 2000, a Memorandum of Understanding was signed as a preliminary step toward a concordat between church and state that would amend the Constitution by clarifying conditions for church-state collaboration on subjects such as education, social services, state protocol, and the media. Since 2004 "The History of the Armenian Church" has been a compulsory subject in the schools. But while most of the population would seem to endorse the rightness of perceiving the Armenian Apostolic Church as the national church, at the turn of the century only 8 percent were attending church services at least once a week, and when the Armenian Center for National and International Studies (ACNIS) asked 50 intellectuals in 2004 "Which component prevails in the average Armenian's worldview?" 34 percent said it was a Christian worldview, 32 percent Pagan, and 24 percent atheist. When the same group was asked "What is the role of the spiritual world in our life today?" 2 percent estimated "great," 74 percent "small," and 24 percent "none."

By 2004, more than 50 different groupings of religions and religious charitable organizations were officially registered. These included the Armenian Catholic Church, several Armenian evangelical Baptist churches and evangelical Protestants, the Russian Orthodox Church, the Seventh-day Adventist Church, Charismatics, the Apostolic Catholic Assyrian Church of the East, the New Apostolic Church, the Word of Life, the Watchman Nee Memorial Church, Judaism, the Baha'i Faith, the Church of Jesus Christ of Latter-day Saints, and the Pagan Order of Arordy (the "children of Ara," Ara being the principal god in the Armenian neo-Pagan pantheon). There were also a number of ethnically affiliated Orthodox churches (Georgian, Greek, Romanian, Bulgarian), and a few other religions that had not registered for a variety of reasons—for example, most Yezidis and Molokans do not feel the need to register as a religious community; the charter of the Jehovah's Witnesses is deemed to contradict the Constitution; and ISKCON (the International Society of Krishna Consciousness) did not have the necessary 200 members. Some religions function openly without official sanction, while members of other religions, such as the Unification movement, operate in a more or less clandestine fashion as individuals or small communities.

As elsewhere throughout the former Soviet Union, the traditional religions of the new republics have continued to feel the effects of the years of oppression.

State-imposed secularism, the confiscation of property, a shortage of clergy, an atheistically socialized population, lack of experience in teaching and pastoral skills, and other deprivations all took their toll. The arrival of well-trained and prosperous missionaries offering their spiritual (and secular) wares to the recently liberated population was seen as adding insult to injury. In 1992, the two catholicoi issued an official joint statement vigorously objecting to the proselytizing efforts of Armenian Roman Catholics, Mekhitarists, Protestants, various para-church movements, such as Jehovah's Witnesses, Pentecostals, and Mormons, and non-Christian movements such as ISKCON and Transcendental Meditation.

On the whole, the traditional religious communities have continued to practice their beliefs without too much difficulty, but the fortunes of the newer religions have been more mixed. The ISKCON temple in Yerevan has been desecrated more than once. In April 1995 members of a number of minority religions, including Krishna devotees, Baptists, Baha'i, Charismatics, and Jehovah's Witnesses, were threatened, robbed, attacked, and even imprisoned by paramilitary gangs. Krishna devotees were taken, bleeding from the head, to hospitals; members of The Family International were told that if they did not leave Yerevan within the next few hours they would be thrown over the balcony of their fifth-floor Yerevan apartment. They left. Members of an indigenous new religion, the Warriors of Christ, were imprisoned for hooliganism. Such incidents provoked international condemnation and have not been repeated; however, the Warriors of Christ has had its property confiscated and its leader imprisoned on suspicion of swindling—an accusation that the movement hotly denied; there are reports of police standing by and watching while Jehovah's Witnesses have been physically assaulted; some 80 Witnesses were in prison in 2008 for conscientious objection because, although an Alternative Service Law was introduced in 2004, the Witnesses object that it "does not provide for a genuine civilian service as the service is still managed and supervised by the Ministry of Defense."

Armenia entered the 21st century facing acute economic, political, and military challenges, and, as throughout its turbulent history, its national church has continued to play a significant role in the social and political life of its people. As well as being confronted by a multiplicity of internal problems, the republic has to cope with a variety of tensions that are constantly emerging and re-emerging in its relationships with its neighbors, with its diasporic community, and with the Council of Europe over issues related to human rights. How it will develop in an environment of increasing globalization and pluralism remains to be seen.

Eileen Barker

See also: Apostolic Catholic Assyrian Church of the East; Armenian Apostolic Church (Holy See of Etchmiadzin); Armenian Catholic Church; Baha'i Faith; Church of Jesus Christ of Latter-day Saints; Eastern Orthodoxy; Family International, The; International Society for Krishna Consciousness; Jehovah's Witnesses; Molokans; New Apostolic Church; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church; Unification Movement; World Council of Churches; Yezidis.

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Armenian Apostolic Church (Holy See of Etchmiadzin)

The Holy See of Etchmiadzin is one of the two major existing hierarchical sees (the other being the Great House of Cilicia) of the Armenian Apostolic Church and has jurisdiction over the largest segment of the worldwide Armenian Christian population. Virtually all Armenians are at least nominal Christians, and Christianity has had a profound influence on Armenian culture and life even among the increasing number of secular Armenians. This influence has ancient origins. The presence of Christians in Armenia can be traced back as far as the Apostolic period. According to a tradition, 2 of the 12 Apostles, Thaddeus and Bartholomew, were the first evangelizers of Armenia and were both martyred there. There is historical evidence of a substantial Christian community in Armenia during the first three centuries of Christianity.

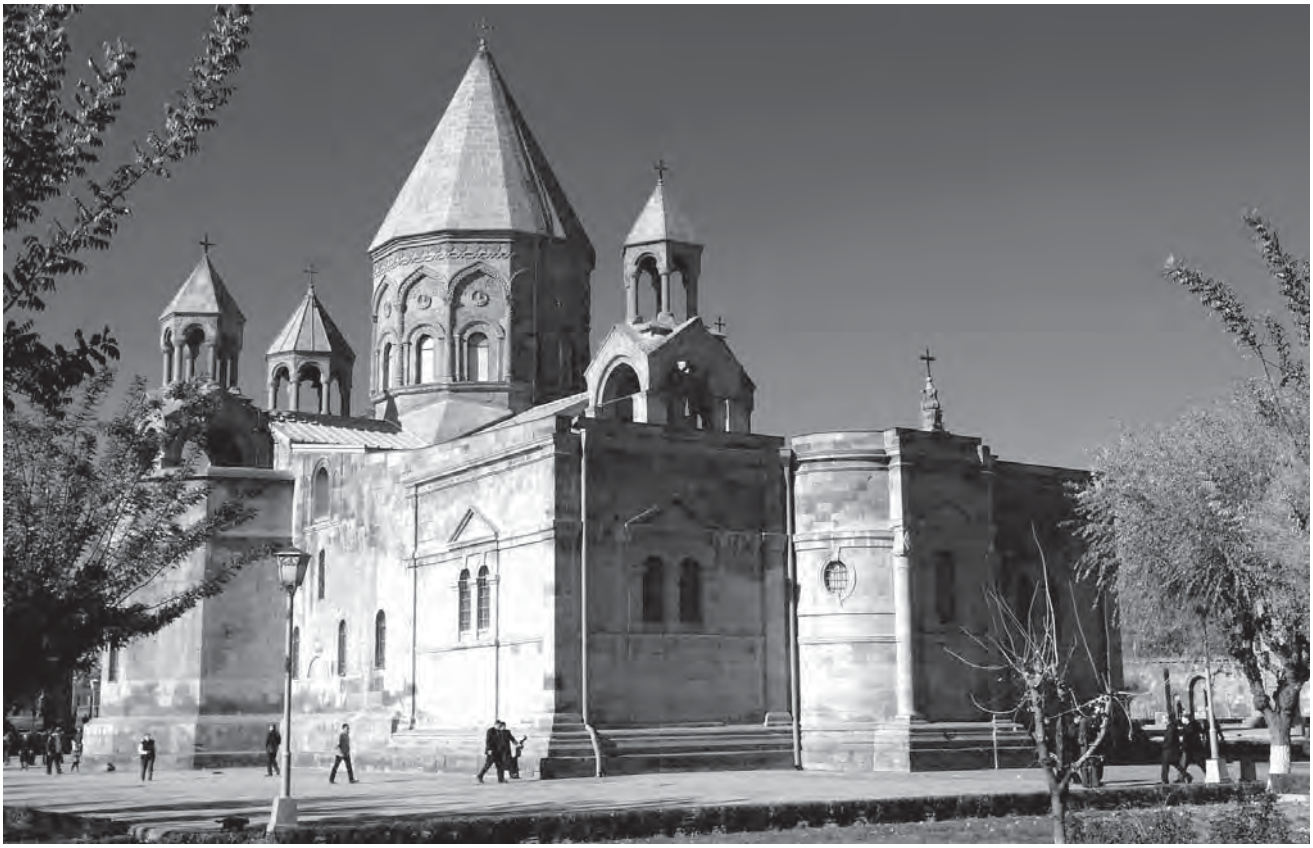
Christians remained a persecuted minority in Armenia until the missionary activity of Saint Gregory the Illuminator (240–332). Gregory, a relative of the Armenian king Tiridates III (ca. 238–314), was raised a Christian. The Pagan Tiridates had Gregory imprisoned for nearly 15 years in Khor Virab (deep dungeon) in Artashat, near Mount Ararat. Gregory was eventually released to cure Tiridates of a debilitating illness. Gregory converted the king and royal family to Christianity. Tiridates proclaimed Christianity the state religion of Armenia around 301.

After his ordination, Gregory baptized the king and royal family and was subsequently installed as the first *catholicos,* or chief bishop, of all Armenians, and continued his efforts to evangelize the Armenian people. In particular, Gregory is reported to have had a vision in Vagharshapat (12 miles west of Yerevan, the present-day capital of Armenia) of Christ descending from heaven and striking the ground with a golden hammer. At this spot, the Cathedral of Holy Etchmiadzin (the Only Begotten One Descended) was built. Etchmiadzin thus became the original See of the Catholicos of All Armenians. With the support of the royal family, Christianity was able to spread quickly throughout Armenia and to permeate all aspects of Armenian life and culture.

The fifth century is significant to the Armenian church for three reasons. First, Saint Mesrop Mashtots (d. 438) invented the Armenian alphabet in 405. Together with the catholicos Saint Sahak I (d. 439) and a number of disciples, Mesrop worked on the translation of the Bible into Armenian. Second, the Persian king attempted to impose Zoroastrianism on the Armenians. The Armenians resisted and, under the command of the general Saint Vardan Mamikonian (d. 451), met the Persian forces in battle at Avarair in 451. Although the Armenian forces were defeated, the resistance continued and, in 484, the new Persian king allowed the Armenians to practice their Christian faith. The war against the Persians remains a defining feature of Armenian religious and national identity. Finally, due to the war, the Armenians were not represented at the Council of Chalcedon (451), one of the international gatherings of bishops of the Christian church at which decisions on essential Christian doctrines were made. The Armenian church later formally rejected Chalcedon. As a result, the church has been isolated from the Eastern Orthodox churches that accepted the Council's ruling, while being in communion with the other non-Chalcedonian or Oriental Orthodox churches. The liturgy and traditions of the Armenian church are nevertheless very similar to those of Eastern Orthodoxy.

The See of the Catholicos of All Armenians is not attached to any particular city. In 485, the see moved to Dvin, near Etchmiadzin. From the 10th to the 12th centuries, it was moved several times to various cities. As a result of invasions in Armenia, many Armenians migrated to Cilicia during the 11th and 12th centuries. In 1116, the see was moved to Cilicia. During the Cilician period, there was increased contact with other churches. Saint Nerses IV Klayetsi (the Gracious) (1102–1173) was a remarkable catholicos who worked for unity with the Roman Catholic and Eastern Orthodox churches.

In 1375, the Armenian Kingdom of Cilicia fell. Many Armenians wished to return the see to Etchmiadzin. The incumbent catholicos, however, did not want



Cathedral in Etchmiadzin, home of the Holy See of Etchmiadzin of the Armenian Apostolic Church. (Haikik/Dreamstime .com)

to leave Cilicia. Instead, a new catholicos was elected at Etchmiadzin in 1441. Henceforth, there have been two Armenian catholicoi, the catholicos of all Armenians in Etchmiadzin and the catholicos of Cilicia.

The church in Etchmiadzin faced various challenges in the ensuing centuries. The church had a political function, since there was no longer an Armenian state. The catholicos of Etchmiadzin had to deal with Persian and later Russian authorities. Various catholicoi of Etchmiadzin, most notably Mkrtich I Khrimian (d. 1906), were influential national leaders.

An attempted genocide of the Armenians by the Ottomans starting in 1915 resulted in the deaths of more than a million Armenians and the creation of a worldwide diaspora. A small fraction of historical Armenia, including Etchmiadzin, became the Soviet Republic of Armenia. The church was severely persecuted under Communist rule. With the fall of the Soviet Union and the restoration of Armenia's independence in 1991, the see has been free to operate its seminary and resume its prominent role in the life of the Armenian people. Catholicos Karekin I (d. 1999) signed a historic common declaration with Pope John Paul II in 1996 articulating the agreements on Christology that have been made by the Armenian church in dialogue with the Chalcedonian churches. The current catholicos, Karekin II, was elected and consecrated in 1999. He has been especially active in rebuilding and restructuring the church in Armenia.

Today, approximately six million Armenians claim adherence to the Armenian Apostolic Church. Half of all Armenians now live outside Armenia. The see of Etchmiadzin has primacy of honor for all faithful of the Armenian church. Only a catholicos can ordain bishops and bless the holy *meron*, or chrism, used in the sacraments of ordination and chrismation. The catholicos has, in addition to his ecclesial functions, an important role as a national figurehead. The catholicos is elected by a delegation of bishops and laypersons. The see has direct jurisdiction over dioceses in Armenia

and the former Soviet Union, Europe, North and South America, and Australia. Several dioceses in the Middle East, as well as three dissident dioceses in North America (Eastern United States, Western United States, and Canada) are under the jurisdiction of the see of Cilicia. The Armenian patriarch of Constantinople exercises authority over the Armenian churches of Turkey, while the Armenian patriarch of Jerusalem is the custodian of Armenian churches and holdings in the Holy Land. Both patriarchs, however, are dependent on the catholicos of all Armenians for bishops and the holy chrism.

Armenian Apostolic Church
c/o The Holy See
Etchmiadzin
Armenia
www.etchmiadzin.com

Michael Papazian

See also: Armenian Apostolic Church (See of the Great House of Cilicia).

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Armenian Apostolic Church (See of the Great House of Cilicia)

The See of the Great House of Cilicia is one of the two major existing hierarchical sees of the Armenian Apostolic Church (the other being the See of Holy Etchmiadzin). While the see of Cilicia had a smaller jurisdiction than does Etchmiadzin, which most Armenians recognize as the preeminent see of the Armenian church, the historical significance of Cilicia, which is located in Anatolia along the Mediterranean coast, and the important role that the see of Cilicia has had in maintaining the identity and loyalty of Armenians living in oppressive circumstances has given the see considerable prestige and significance.

As a result of invasions of Armenia by the Seljuk Turks in the 11th century, a large number of Armenians migrated to Cilicia. The See of the Catholicos of All Armenians moved to Cilicia in 1116, eventually settling in the city of Sis. This was an especially vibrant period for the Armenian church, in part because the church was now in direct contact with Latin Christians and Crusaders. Many of the Armenian bishops were greatly influenced by Latin Christianity and culture, and even entered into full communion with Rome. Notable clergy in this period were catholicos Saint Nerses IV Klayetsi (the Gracious) (1102–1173), the author of numerous theological works and poems, and Saint Nerses of Lampron (1153–1198), bishop of Tarsus and author of an extensive commentary on the Armenian liturgy. Both men were actively involved in attempts to restore unity with the Greek and Latin churches.

With the aid of Crusaders, the Armenians were able to establish a kingdom in Cilicia. The Armenian Kingdom of Cilicia fell in 1375 to the Egyptian Mamelukes. Many Armenians began to return to Armenia and wanted to return the see to Etchmiadzin in Armenia. The incumbent catholicos, Grigor IX Mousabegyantz, however, did not want to leave Cilicia. Instead, a new catholicos, Kirakos of Virab, was elected at Etchmiadzin in 1441. As a result, there are today two Armenian catholicoi, the catholicos of all Armenians, whose see is at Etchmiadzin, and a catholicos of the Great House of Cilicia. Both catholicoi have the same privileges and authority to ordain bishops and to bless the holy *meron,* or chrism, used in the sacraments of ordination and chrismation. The catholicos of all Armenians enjoys a primacy of honor, though the catholicos of Cilicia has complete authority within the dioceses under his jurisdiction. There are no doctrinal or liturgical disagreements between the two sees. Disagreements over jurisdiction were limited and in-

consequential until the political crises of the 20th century.

In 1915, the Ottoman government began a policy of genocide against the Armenians. As a result, Cilicia was effectively depopulated of Armenians. The see of Cilicia went into exile, eventually settling in Antelias, Lebanon, on the outskirts of Beirut. Having lost its traditional dioceses in Cilicia, the see of Cilicia was granted the dioceses of Lebanon, Syria, and Cyprus, formerly under the jurisdiction of the Armenian patriarch of Jerusalem. In 1920, Armenia was forcibly incorporated into the Soviet Union. Thus, the see of Etchmiadzin fell under Communist domination. Because of opposition to Communist influence, several dioceses that had been under Etchmiadzin asked to be taken under the jurisdiction of the see of Cilicia. In 1956, Catholicos Zareh I of Cilicia agreed to extend his jurisdiction over the dioceses of Iran, Greece, and a number of North American parishes that refused to accept the authority of the Etchmiadzin diocese. As a result, there are now rival Armenian dioceses in North America. The Eastern and Western U.S. Prelacies as well as the Canadian Prelacy are the dioceses that are under the jurisdiction of the see of Cilicia. The corresponding Dioceses of the Eastern United States, Western United States, and Canada remain under the jurisdiction of the see of Etchmiadzin. The collapse of the Soviet Union and the restoration of Armenian independence in 1991 were viewed as hopeful signs that the conflict would end. The jurisdictional conflicts, however, have persisted. All recent efforts at unity have been fruitless and the status quo has effectively solidified.

Because it was free of Communist interference, the see of Cilicia was more active in the 20th century than the see of Etchmiadzin. Its seminary has produced clergymen who serve the Armenian church throughout the word. The see publishes a large number of books in Armenian on religious and secular topics. Several of the catholicoi of Cilicia have also been prominent leaders in the ecumenical movement. Catholicos Karekin II (catholicos of Cilicia from 1977 to 1995; as Karekin I, catholicos of all Armenians, 1995–1999) was an observer at the Second Vatican Council and a vice moderator of the World Council of Churches. Catholicos Aram I (catholicos of Cilicia since 1995) served as moderator of the World Council of Churches for two consecutive seven-year terms beginning in 1991.

Armenian Apostolic Church
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Armenian Catholicosate of Cilicia
Antelas
Lebanon
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Michael Papazian

See also: Armenian Apostolic Church (Holy See of Etchmiadzin); World Council of Churches.

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Armenian Catholic Church

The Armenian Catholic Church, an Eastern-rite church in full communion with the Roman Catholic Church, emerged in the 18th century as the outgrowth of several centuries of missionary activity by Roman Catholics among members of the Armenian Apostolic Church residing in Lebanon. The ancient church of Armenia was separated from the larger body of Christendom in the fifth century following the Council of Chalcedon (451 CE). For a variety of reasons, the Armenian bishops refused to affirm the teachings promulgated by the Council, one of the international gatherings of bishops of the Christian church at which decisions on essential Christian doctrines were made concerning the nature of Christ. The Armenian position has traditionally been

Armenian Supreme Patriarch Karekin I, center, blesses bread and salt during a celebration of the centennial of the Diocese of the Armenian Church of America at a special service at St. Vartan Cathedral in New York, May 3, 1998. Armenian archbishop Khajag Barsamian, left, and Cardinal John O'Connor of New York were among the religious leaders celebrating the 100th anniversary of the arrival of the first Armenian immigrants to the United States and the subsequent founding of the Armenian Church in America. (AP/Wide World Photos)

termed Monophysitism, the doctrine that Christ had only one nature, the divine, even though he took on human form. Chalcedon taught that Christ had both a human and a divine nature. The argument remains an important one in Christian theology, and many within other Christian communities considered the Armenians to be heretics.

After many centuries of independent development, members of the Armenian church came into contact with the Crusaders who passed through Little Armenia (Cilicia), an Armenian land on the southern coast of what is now Turkey. An initial alliance of the church in Cilicia and the Church in Rome was established in 1198. However, the union was unacceptable to the main body of Armenians and was ultimately brought to an end by the Tatar conquest of the area in 1375. The Roman Catholics kept the ideal alive with the publication of a union decree by the Council of Florence in 1439.

Over the next centuries, as opportunities arose, missionary activity was carried out by Catholic priests, and a scattered number of Armenian congregations affiliated with the Roman Catholic Church emerged. Then in 1742, following the conversion of an Armenian bishop, Abraham Ardzivian (1679–1749), to Catholicism, Pope Benedict XIV (r. 1740–1758) established

the Armenian Catholic Church as a formal body of believers with Ardzivian as their patriarch. He took the name Abraham Pierre I, and his successors have subsequently included Pierre as part of their religious title. The church continued to use the Armenian liturgy, which had been developed among the Armenian people through the centuries, with some minor adjustments.

The faithful under the new patriarch's jurisdiction resided within the Ottoman Empire, and they became subject to some immediate persecution. The Ottoman authorities wished to relate to their Armenian subjects through one church, the Armenian Apostolic Church, and its bishop in Constantinople. It was not until 1829 that the government recognized those Armenians in communion with Rome. The government allowed the appointment of a second bishop, to reside in Constantinople. Finally in 1867, the two bishoprics were united into a single patriarchal office located at Constantinople.

The church grew substantially for a half century but was decimated by the Turks' wholesale slaughter of Armenians at the end of World War I. Those who died included an estimated 100,000 Armenian Catholics, among them 7 bishops, 130 priests, and 47 nuns. In 1928, the patriarch was relocated to Lebanon. During this same period, many Armenians left their traditional homeland and relocated across Europe, North Africa, Australia, and North and South America. Subsequently dioceses were established in France, the United States, and Argentina.

The church is currently led by His Beatitude Nerses Bedros XIX (b. 1940), who assumed the patriarchal office in 1999. In 2008, there were seven dioceses, including two in Syria and one each in Lebanon, Iraq, Iran, Egypt, and Turkey. The Eparchy of Our Lady of Nareg, established in 2005, includes the nine parishes in the United States and Canada. There are some 376,000 members worldwide, of which 36,000 reside in North America. Following the fall of the Soviet Union, the Vatican moved to strengthen its ties to Armenian Catholics in the former Communist countries and appointed a bishop to oversee their work. The church supports three ordered religious communities, a seminary in Lebanon, and a college in Rome. The church is an active member of the Middle East Council of Churches.

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See also: Armenian Apostolic Church (See of the Great House of Cilicia); Middle East Council of Churches.

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Arminius, Jacob

1560–1609

Jacob Arminius, a minister/scholar with the Reformed Church of the Netherlands at the beginning of the 17th century, created a form of Calvinist theology that attempted to correct the dominant position of the Reformed Church that Arminius believed made God the author of sin and turned humans into automatons. His position led to the formation of a dissenting group, the Remonstrants, and the calling of the Synod of Dort, which hammered out what became the majority Calvinist opinion on God's sovereignty.

Arminius was born October 10, 1560, in Oudewater, Utrecht, Holland. His father died during Jacob's childhood, and his mother, now responsible for several children, allowed a Catholic priest, Theodorus Aemilius, to adopt Jacob. Aemilius sent the youth to school at Utrecht. He was in his mid-teens when his mother became one of the victims of the massacre at Oudewater following the Spanish conquest of the besieged city in 1575. A short time later he moved to Leiden to major in theology at the university. Following a common practice, he adopted a latinized form of his birth name, Jacob Hermansen, and emerged with the name by which he is commonly known.

Arminius remained at Leiden for six years (1576–1582) just at the time that the Reformed Church was

Jacob Arminius (1560–1609), Dutch clergyman and theologian. (Bettmann/Corbis)

becoming the dominant religious force in the land. Among his teachers was Johann Kolmann, a critic of the more stringent forms of the theology of John Calvin (1509–1564). Its over-emphasis on God's sovereignty tended to make God an authoritative and arbitrary monarch and an executioner. Arminius, nevertheless, moved on to Geneva, where he studied under Theodore Beza (1519–1605), who had assumed Calvin's chair in theology. In 1588 Arminius returned to Holland, where he was ordained as a minister and became the pastor of a Reformed congregation in Amsterdam. He married Lijsbet Reael two years later.

During his years at Amsterdam and beginning in 1603 as a professor of theology at Leiden he assumed the task of refuting the attacks upon Calvinist thought, especially its teaching of predestination by prominent Dutch philosopher/theologian Dirck Volckertszoon Coornhert (1522–1590). However, his study of Coornhert's arguments convinced Arminius of their correctness. Slowly he began to reconstruct his own Calvinist position to accommodate his changing views.

Arminius died at Leiden on October 19, 1609. While he had worked out the major points, what would become Arminian theology would be systematized by his followers and published a year later as the Five Articles of Remonstrance (1610).

The Five Articles affirmed that God had willed the salvation of those whom he knew would turn in faith to him; that Christ died for all; that humans stand in need of salvation; that humans may resist God's grace; and that humans who have been saved are empowered by the Holy Spirit to remain in a state of grace. The position of the Remonstrants would lead to the calling of a synod at Dort, which met in 1618–1619. The Synod of Dort rejected the Arminian position and issued five statements refuting the Five Articles point by point. The position of the Remonstrants stood condemned by the state-related church of the country but was tolerated and allowed to continue to exist by the secular authorities.

In England, Arminius's position would be adopted by the Arminian or Free Will Baptists and a century later by John Wesley, who infused it into the theology of the Methodist movement.

J. Gordon Melton

See also: Calvin, John; Methodism; Reformed Churches in the Netherlands (Liberated); Remonstrant Brotherhood; Wesley, John.

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Army of Mary

The Army of Mary is a large splinter Catholic group, founded by the Canadian mystic Marie-Paule Giguère, which separated itself from the mainline Roman Catholic Church in the first decade of the 21st century. Marie-Paule Giguère was born in Sainte-Germaine-du-Lac-Etchemin (Quebec) in 1921 and married Georges Cliche (1917–1997) in 1944. Although Marie-Paule had five children, her marriage was not happy. Georges was a spendthrift, unfaithful, and an alcoholic. Counseled by a number of Catholic priests, Marie-Paule left him in 1957. She started hearing the "internal voice" of Jesus Christ and the Virgin Mary as a teenager, and eventually they asked her to write a voluminous spiritual autobiography, *Vie d'Amour* (*Life of Love*), the 15 volumes of which were published between 1979 and 1994.

Marie-Paule first "heard" a reference to the Army of Mary, a "wonderful movement" that she was called to lead, in 1954. It was officially established on August 28, 1971. A priest from the Catholic diocese of Rimouski (Quebec), Father Philippe Roy (1916–1988), joined the movement in 1972 and eventually became its general director. Following a request by Monsignor Jean-Pierre van Lierde (1907–1995), a prelate in the Vatican's Roman Curia and a friend of Marie-Paule, the archbishop of Quebec, Maurice Cardinal Roy (1905–1985; not a relative of Father Philippe Roy) officially recognized the Army of Mary as a Catholic lay association in 1975. In 1976, a popular French author of texts on prophecy, Raoul Auclair (1906–1997), after having read the manuscript of *Vie d'Amour*, decided to become a member of the Army of Mary. In 1978, he moved from France to Quebec, where he became the editor of the movement's magazine, *L'Etoile*. In the years that followed, the Army of Mary gathered thousands of followers in Canada (and hundreds more in Europe).

The Community of the Sons and Daughters of Mary, a religious order including both priests and nuns, was established in 1981, with Pope John Paul II (1920–2005) personally ordaining the first Son of Mary as a priest in 1986. Several other ordinations followed, and a number of Catholic dioceses throughout the world were happy to welcome both the Sons and the Daughters of Mary to help them in their pastoral work. After her husband's death in 1997, Marie-Paule herself became a Daughter of Mary and was subsequently elected superior general of the congregation. A larger Family of the Sons and Daughters of Mary also includes lay organizations, such as the Oblate-Patriots, established in 1986 with the aim of spreading Catholic social teachings, and the Marialys Institute (created in 1992), which gathers Catholic priests who are not members of the Sons of Mary but who share their general aims.

The Army of Mary's success has always been accompanied by conflicts with members of the Catholic hierarchy. Liberal Catholic bishops in Quebec regarded the movement as suspiciously archconservative. After Cardinal Roy's death, his successor Louis-Albert Cardinal Vachon (1912–2006) proved to be as hostile to Marie-Paule's visions and revelations as Roy had been sympathetic. Vachon regarded some of the visions as of dubious orthodoxy. He focused on certain writings by Raoul Auclair (according to which the Immaculate existed as a spiritual being since before the creation, later to descend into the Virgin Mary) and on other writings by a Belgian member, Marc Bosquart, who had moved to Quebec and had written two books claiming that the Immaculate was now mystically inhabiting Marie-Paule. Although the Army of Mary maintained that these were Bosquart's personal opinions, rather than teachings of the movement itself, Vachon proceeded to withdraw the official recognition of the Army of Mary as an official Catholic organization. The case went to Rome, and in 1987 the Congregation for the Doctrine of Faith judged Bosquart's opinions as "seriously erroneous." Although the Army of Mary promptly withdrew Bosquart's books from circulation, skirmishes with Catholic bishops in Quebec continued, while some English-speaking Canadian bishops, and certain bishops in Italy, were still prepared to accept both the Sons and Daughters of Mary and the Army of Mary itself into their dioceses.

Finally, on March 31, 2000, the Vatican Congregation for the Doctrine of Faith sent a note to all Canadian bishops stating that Marie-Paule's *Vie d'Amour* contained doctrinal errors and that further action needed

to be taken. In 2001, the National Conference of Canadian Bishops published a statement saying that the Army of Mary should no longer be regarded as a Roman Catholic organization. Subsequent attempts at reconciliation did not prove fruitful, and in 2006–2007 a priest of the Army of Mary, Father Pierre Mastropietro, was first acclaimed Universal Father of a Church of John and then proceeded to perform acts normally reserved in the Roman Catholic Church to the pope. He canonized Raoul Auclair as a saint, issued bulls and doctrinal definitions, and authorized the ordination of new priests (without the sanction of any Catholic bishop in good standing). Although the Army of Mary insisted on the distinction between a mystical Church of John (led by Mastropietro, aka Padre Jean-Pierre) and the (apparently still recognized as valid and existing) Church of Peter (led by Benedict XVI), the Vatican could not tolerate the new situation and with a declaration dated July 11, 2007, moved to excommunicate both Mastropietro and all the members of the Army of Mary recognizing him as Universal Father and participating in his ceremonies. The Army of Mary is now regarded by Rome as a separated, schismatic group, although several Canadian bishops have declared that they still hope that a dialogue with this large movement of some 5,000 members may be maintained.

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See also: Roman Catholic Church.

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Arnold, Gottfried

1666–1714

Gottfried Arnold was a Lutheran Pietist and pioneering Christian church historian who attempted to write a more balanced history of Western religion. In his mature years he moved toward a more mystical and esoteric faith that incorporated elements of Gnosticism.

Arnold was born in Annaberg, Saxony (Germany), the son of a school teacher. He studied at the Gymnasium at Gera before entering the University of Wittenburg in 1682. He majored in theology and church history and became acquainted with Philip Jacob Spener (1635–1705), then serving as the court chaplain at Dresden at the behest of the elector of Saxony. Spener had emerged as the leader of a movement to bring a more personal faith and life into the German Lutheranism (now the Evangelical Church in Germany) and had met with much negative response from people who had charged him with doctrinal deviance and disturbing church order. However, he had also gained some degree of popular support. With Spener's help, Arnold received an appointment as tutor at Quedlinburg, Saxony-Anhalt. While there, Arnold would write his first book, a life of Christ that gained a popular response and went through multiple editions.

The biography of Jesus also earned Arnold an appointment as the professor of church history at Giessen; however, he found that he disliked the academic life, especially the school's internal politics, and in 1698, after only a year, he resigned and returned to Quedlinburg. While at Geissen, however, he had begun to work on what would prove his most significant work, the *Unparteyische Kirchen- und Ketzer-historie* (*An Impartial History of the Church and of Heresy*). The two-volume tome, published in 1699 and 1700, departed from the standard approach of church histories, which traced the development of the orthodox churches and treated dissenting groups as deviating heresies.

Arnold assumed a more modern position that attempted to understand the various different movements that had arisen through the centuries of church life and avoid the common apologetic position assumed by most historians.

His work called attention to a variety of different movements right up to his own day and included treatments of the post-Reformation Rosicrucians and Theosophists such as Jacob Boehme. He made the study of heretical movements a legitimate topic for academic research and in his overall perspective anticipated the approach that has become dominant in contemporary religious studies.

Critics immediately accused Arnold of demonstrating a high degree of sympathy for heretics, at times treating them more kindly than the orthodox church and its clergy. Arnold had accused some of his colleagues of subverting the historical task in favor of biased apologetics and neglecting the task of understanding the dissident movements throughout the church's history. He concluded that church authorities created heresy by assuming a defensive posture when attacked. Arnold, like many on the edge of or outside the established churches of his day, concluded that the Constantinian transformation of the church into a body aligned with government to have been a disaster.

Arnold posited the existence of a True Church composed of all those who have received the baptism of the Holy Spirit, the touch of God that converts the soul. God, in the form of wisdom, comes to dwell in the heart. In tracing the history of the True Church, many of the heretical groups, most of the Gnostic and Esoteric tradition, are considered as being within the lineage. In the orthodox church, the members of the True Church and others worship side by side, the unconverted being unaware of the True Church members in their midst.

While most contemporary church historians disapproved of Arnold's history, he would find enough of a positive response, primarily among the Free churches, to keep it from disappearing and it would in the next century influence the German Enlightenment. It would, for example, receive positive reviews from the likes of Goethe (1749–1832), the main literary figure of the German phase of the Enlightenment.

Arnold's next book, *Geheimniss der göttlichen Sophia* (*The Mystery of the Divine Sophia*), would reveal that he had in fact absorbed some of the perspective of the heretics about which he had earlier written. He developed a mystical theology that focused on a female image of wisdom (*sophia*). Wisdom was equated with the Word (John 1:1), the intelligence of God, that was spoken by God before creation. Sophia is communicated to those who are ready to receive her. She is hidden from those religious officiants who have no contact with her. She is the same when she appears whether to Protestants, Catholics, or heretics. Those who have come into contact with wisdom share the same truth and form an invisible communion, the communion of the saints. This communion would eventually extend to all.

Soon after publishing his book on Sophia/wisdom, Arnold married and in 1701 accepted a pastorate. He suppressed his mystical and esoteric views. His later writings tend to concentrate on practical theology. He identified with mainstream Lutheran Pietism, and from this perspective authored a number of hymns that were accepted within the Lutheran Church. He died on May 30, 1714, at Perleberg. His works emerged within the larger Pietist world that included the Church of the Brethren and the Mennonites, both of whom he influenced. At the same time, he stepped within the realm of the more radical mystical and Esoteric thinkers who were continuing the Western Esoteric tradition and surviving on the less-monitored edges of the established churches.

J. Gordon Melton

See also: Brethren; Evangelical Church in Germany; Gnosticism; Lutheranism; Mennonites; Western Esoteric Tradition.

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Aro gTér

The mass exodus of Tibetans to India and the West after the Chinese occupation of 1959 has brought with it an extraordinary wealth of ideas and new possibilities. The development of the diaspora has coincided with a new kind of global culture, marked by affordable access to international travel and the opportunity to publish books inexpensively. The last decade of the 20th century saw the process accelerated with the development of Internet technology. One of the most important causes for the development of Tibetan Buddhism in the West is, however, socio-cultural. A profound dissatisfaction with conventional Christian forms and the absence of other significant philosophical movements has created a space in which Tibetan Buddhism has found a niche. The materialist dialectic embodied in the Cold War did not address spiritual concerns.

Within this Tibetan Buddhist niche there are many kinds of Tibetan Buddhism. Some kinds emphasize the study of traditional materials with an emphasis on Tibetan or Sanskrit texts. Some have resident Tibetan lamas, teaching either in English or with a translator. Most groups that have been established for more than a few years include older Western students as teachers. Very few expect Western students to become monks or to wear traditional Tibetan dress.

A group that places great importance on Western teachers is the Aro gTér. It was founded in the early 1980s by a Westerner who has adopted the name Ngak'chang Rinpoche. He was born in Germany in 1952 and raised in England. In 1989 he was awarded a doctorate in Tibetan Tantric Psychology from the University of West Bengal (Shantiniketan) by one of his main teachers, the rNying ma lama 'Chi med Rig 'dzin Rinpoche. The Aro gTér philosophy emphasizes family life and the formulation of traditional teachings in a new way to suit Western culture. Their principal practices are Tantrism and Dzogchen (rDzogs chen), a meditation technique, and the organization is divided into three regions, or Confederate Sanghas, in the United Kingdom, the United States, and continental Europe.

They have a program of apprenticeship, which is a training period of seven years followed by discipleship. Apprenticeship is described in these terms: "The apprenticeship programme offers access to a system of teaching which is both traditional and highly untraditional. It is traditional in that its teachings and practices have their origin in a specific Tibetan lineage—the Aro gTér lineage of Khyungchen Aro Lingma. It is untraditional in that its approach to those teachings and practices is deliberately and specifically offered in a Western context by Western Lamas. This approach is based upon the use of contemporary non-academic language."

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See also: Nyingma Tibetan Buddhism; Tantrism; Tibetan Buddhism.

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Arsha Vidya Gurukulam

Arsha Vidya Gurukulam was founded at Saylorsburg, Pennsylvania, in 1986, by Swami Dayananda Saraswati, who had been a disciple of Swami Chinma-

yananda (1916–1993), famous as an authority on the scriptures of India and founder of a teaching mission to the West. Swami Dayananda seemed destined to be the teacher's successor as head of Chinmaya West, but in 1982 he left the organization in part to lead what he considered a more simple life as a teacher rather than an administrator of a growing institution.

Swami Dayananda emerged in the 1970s teaching a course on Advaida Vedanta, a monistic form of Hindu thought that views reality as one, and all distinctions as illusion. Important to the advaida approach is a understanding of the self (*atman*) as identical with God (*Brahman*). Advaida negates *dvaida*, which means "two." Thus advaida means "that which is nondual." It reveals that there is nothing other than the One, a whole without parts. Enlightenment is a shift in understanding concerning the Whole that is best brought about through the study of sacred texts.

Dayananda's teaching career has included both an intensive study of classical Hindu literature that undergirds the more than 20 books he has authored. He continues to teach intensive courses on Vedanta at Saylorsburg and its two sister ashrams in India, one at Coimbatore, established in 1990, and one at Rishikesh. These ashrams are distinctive in that they are not dominated by a contemplative atmosphere but attempt to create a more academic environment. The primary goal is the acquisition of knowledge about Vedanta. Residents spend much time in the study of the ancient Sanskrit texts. Spiritual practice is centered on the 30-minute period of meditation each morning. Mastery of the sacred scripture is seen as the more reliable means to overcome ignorance and appropriate direct knowledge of the Absolute.

Through the years Swami Dayananda has trained a number of students who have themselves gone on to establish their own ashrams following the traditions they have learned at Arsha Vidya Gurukulam. Included are Swami Viditatmananda, founder of Adhyatma Vidya Mandir in Gujarat; Swami Vagishananda, founder of the Education for Living program in London, England; and Gambhira Chaitanya who teaches in Argentina and Brazil. The staff of teachers at the three ashrams oversees a year-round program of instruction that also includes classes on hatha yoga and ayurveda medicine.

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See also: Enlightenment; Meditation; Rishikesh.

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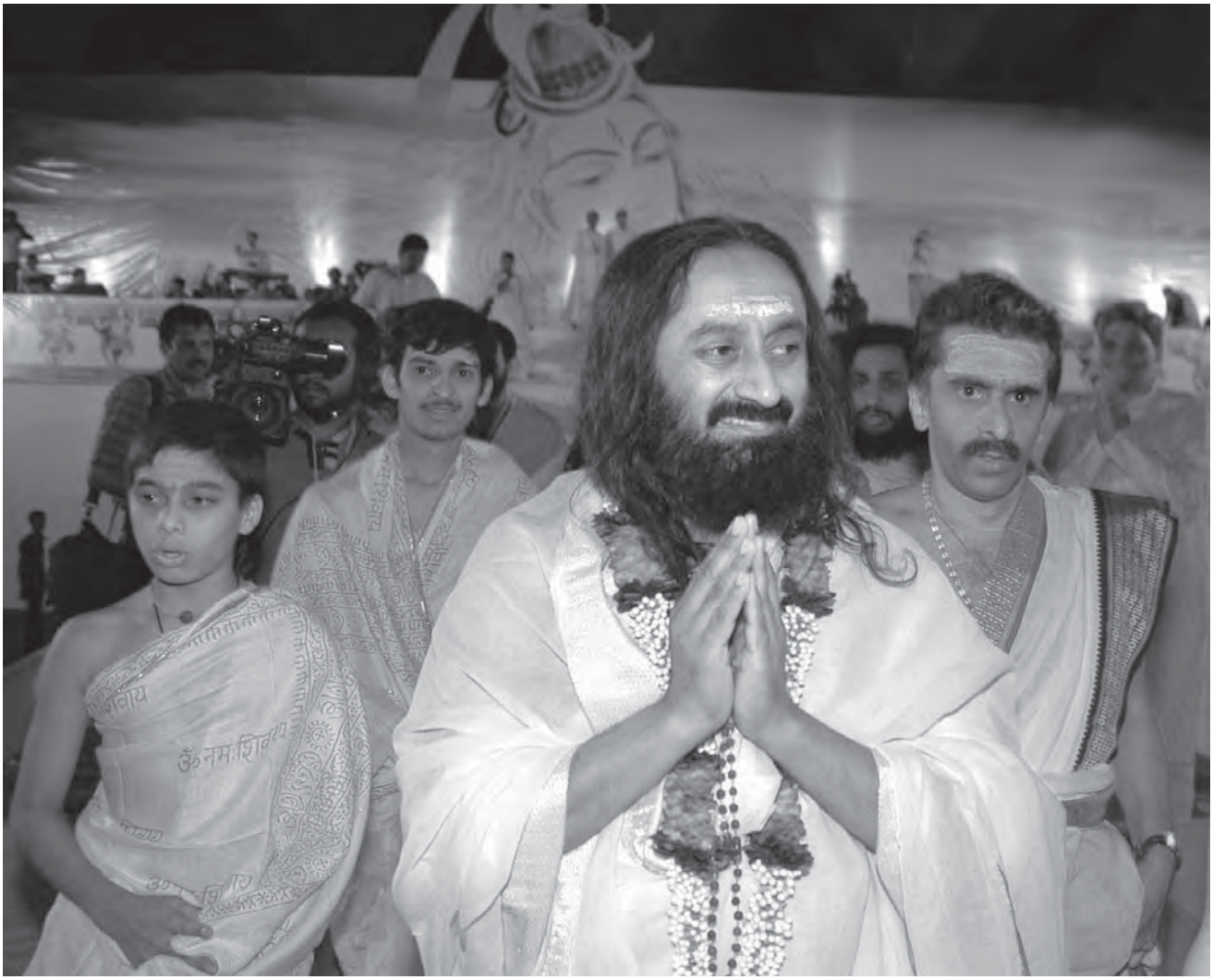
Art of Living Foundation

Ravi Shankar (b. 1956, honored with the title of Sri Sri), who is not to be confused with the famous Indian musician, was born in 1956 in southern India. His life is totally dedicated to what he defines as the "re-evaluation of human values." In 1982 he founded the Art of Living Foundation in the United States. This educational organization, which refuses to be labeled a religious organization, was created to assist all members of society, regardless of their socio-cultural context, in reaching their full human potential. The International Association for Human Values (IAHV), with main offices in Geneva, Switzerland, and with three national chapters (United States, India, and Canada) embodies the common objective of all of the initiatives promoted and inspired by Ravi Shankar. Since November 1996, the Art of Living Foundation has been a nongovernment organization (NGO), with the status of consultant to the Economic and Social Council (ECOSOC) of the United Nations, offering educational programs, practical tools, and experience-gaining processes for stress management, problem solving, health



Founder of the Art of Living Foundation Sri Sri Ravi Shankar, center, arrives for Shivratri and the silver jubilee celebration of the foundation in Ahmadabad, India, February 16, 2007. (AP/Wide World Photos)

improvement, and living life with greater joy and enthusiasm. According to the foundation, more than a million people in 98 nations around the world have participated in these programs.

The Art of Living Foundation has affiliate offices on all of the continents and manages three main international centers: Bangalore (India), St. Mathieu du Parc (Quebec, Canada), and Bad Antogast (Oppenau, Germany). The "5 H Program" is a volunteer-operated initiative of the International Association for Human Values and offers social and community development programs that focus on five objectives: Health, Homes, Hygiene, Harmony amidst Diversity, and Human Values. In 1992, Ravi Shankar created the Prison SMART (Stress Management and Rehabilitative Training) Foundation, whose activities are aimed at those people involved in the justice system. The foundation also organizes a series of specific training programs, which include the ART Excel (All 'Round Training for Excellence) program and the Corporate Executive Program (for corporate training).

Although Ravi Shankar draws from a spiritual patrimony of Indian origin, he also borrows from humanity's various religious and spiritual traditions, which he sees as having a universal relevance. According to the Art of Living, there are seven levels to human existence: body, breathing, mind, intellect, memory, ego, and self. In the teaching of Ravi Shankar, health is not

seen simply as the absence of illness, but rather as consisting of the harmony of these seven levels. The Art of Living emphasizes the importance of learning special techniques for preserving or reestablishing this harmony. These techniques, which use breathing as the main tool, are applied at two levels. The first consists in different types of *pranayama* (from the Sanskrit; it literally means "to direct or store vital energy"), in which it is believed that inhalation coincides with taking in energy and exhalation coincides with the elimination of toxins from the body. The purpose of the pranayama is to keep the mind calm and lucid, to increase lung capacity, and to energize the entire organism. The second application is *sudarshan kriya* (from the Sanskrit, it literally means "purifying action that permits a clear vision of your own nature"), which again works with breathing in its twofold nature: the intake of vital energy and the release of toxins. The sudarshan kriya starts a self-healing process, making it possible for the individual to enjoy great benefits. The final purpose of these techniques is the revitalization of the seven levels and the resynchronization of the first six with the "self." When the body is charged with energy and the seven levels are in harmony, the natural and spontaneous response is for the individual to express the fundamental human values that represent the true human nature, a state of things that the Art of Living perceives as its objective.

Another tool used by the Art of Living is *Sahaj Samadhi* meditation. Meditation is defined as a state of being in which the individual effortlessly enters into contact with the most profound part of him or herself—"the Self"—the essence of the human soul by using a method that dates back to the ancient Vedic tradition, being the oldest, indeed the eternal scripture, according to Hindu belief. In addition to teaching these techniques, Ravi Shankar makes use of other tools, including a learning system aimed at integrating healthy and effective life principles into one's own daily life and at recognizing the mechanisms of the human mind that generate stress and uneasiness; the techniques are then used for self-liberation from stress and uneasiness.

There is no central headquarters for the foundation; of the international centers, the most important is in Bangalore.

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See also: Meditation; Yoga.

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■ Aruba

Aruba, an independent island nation in the Caribbean Sea near the northern coast of Venezuela, is an autonomous member of the Kingdom of the Netherlands. Its 74 square miles of land is inhabited by about 103,065 residents (2009).

Aruba was originally settled by the Caiquetios people. They were the unfortunate victims of contact with Europeans, and through the 1600s were conquered; many were sold into slavery by the Spanish. The few Spanish settlers who occupied the island began to raise horses and cattle, which for many years formed the base of the island's economy.

The island came under Dutch control as a result of the Treaty of Westphalia in 1648, when Aruba was grouped together with nearby Curaçao and Bonaire as the Netherlands Antilles. Through the next century, because of the low need for labor, few slaves were

The Catholic chapel of Alto Vista sits on the site of the first Roman Catholic church in Aruba. (iStockPhoto.com)

imported. People of African descent constituted about 12 percent of the population when freedom was granted in the 19th century.

Life on Aruba changed dramatically at the end of the 1920s with the discovery and development of the oil fields. Many expatriates, mostly U.S. citizens, settled there. Through the last half of the 20th century, Arubans agitated for freedom from the Netherlands Antilles, which was governed from Curaçao, and then for independence as a nation. The former status was granted in 1986, but in 1990 Aruba withdrew its petition for independent nationhood and remains an autonomous member of the Kingdom of the Netherlands.

Languages spoken are Papiamento (a Spanish-Portuguese-Dutch-English dialect), 66.3 percent; Spanish, 12.6 percent; English (widely spoken), 7.7 percent; Dutch (official), 5.8 percent; other, 2.2 percent; unspecified or unknown, 5.3 percent (2000 census). The ethnic composition of the population was mixed white/Caribbean Amerindian 80 percent, and other 20 percent.

When the Dutch took control of the West Indies (includes the Windward Islands, Leeward Islands, and what later became known as the Dutch Antilles), they expelled the Spanish Catholic missionaries. However, the Jesuit priests were allowed back in 1705. Subsequently, the Roman Catholic Church became and has remained the dominant religion of Aruba; it claims about 75 percent of the residents. The Dutch introduced the Reformed Presbyterian tradition to the Antilles, and it continues as the United Protestant Church, combining both Reformed and Lutheran traditions.

In 1654, when the Dutch lost their foothold in Brazil, they evacuated the Jewish community, which had been centered in Racife and which feared the impending arrival of Portuguese rule. Most of the Brazilian Jews were taken either to New Amsterdam (New York) in North America or to Curaçao. Some of the

ARUBA

Aruba

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	55,000	98,700	95.8	2.64	99,000	92,200
Roman Catholics	48,000	81,500	79.1	2.26	79,300	70,700
Protestants	2,200	9,700	9.4	3.77	12,000	13,000
Independents	230	1,900	1.8	5.28	2,400	3,000
Agnostics	650	1,800	1.7	2.64	3,000	5,000
Spiritists	350	1,200	1.2	2.64	2,000	2,500
Muslims	50	380	0.4	2.62	800	1,200
Chinese folk	200	220	0.2	2.62	400	500
Jews	250	180	0.2	2.71	300	400
Buddhists	200	170	0.2	2.62	300	400
Atheists	100	120	0.1	2.71	600	900
New religionists	0	120	0.1	2.55	200	300
Baha'is	50	150	0.1	2.71	400	600
Total population	**56,800**	**103,000**	**100.0**	**2.64**	**107,000**	**104,000**

Curaçao Jews eventually moved to Aruba but abandoned the island in the 19th century. A new start for the Jewish community was made in 1924, and now a small community of about 35 families resides there. The community dedicated a new synagogue in 1962.

Also, early in the 20th century, a community of Muslims was formed in Curaçao, consisting of emigrants from Syria, Lebanon, and Surinam. Later, members of this community moved to Aruba.

Throughout the twentieth century a variety of Protestant churches arrived in Aruba, including The Evangelical Alliance Mission (TEAM), which came in 1931 and sponsors a broadcasting station, Radio Victoria; and the Seventh-day Adventist Church, which came a few years previously and has the third-largest membership on the island. Other Protestant denominations are the Assemblies of God, the Baptist Church, Christian Churches/Churches of Christ, and a few other Pentecostal groups.

The Jehovah's Witnesses arrived on Aruba in the early 1940s; officials reported 10 churches with 766 members in 2008. The Church of Jesus Christ of Latter-day Saints (Mormons) organized its first congregation in 1986; the following year, portions of the Book of Mormon were translated into the local language, Papiamento, and published. Officials reported three churches with 458 members in 2007, with all church services conducted in Papiamento since 2003.

According to the 2000 census, the religious affiliation of the Aruban population was Roman Catholic, 80.8 percent; evangelical, 4.1 percent; older Protestant denominations, 2.5 percent; Jehovah's Witnesses, 1.5 percent; Methodist, 1.2 percent; Jewish, 0.2 percent; other, 5.1 percent; and none or unspecified, 4.6 percent.

J. Gordon Melton and Clifton L. Holland

See also: Assemblies of God; Church of Jesus Christ of Latter-day Saints; Jehovah's Witnesses; Jesuits; Pentecostalism; Reformed/Presbyterian Tradition; Roman Catholic Church; Seventh-day Adventist Church.

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Arunachala

Arunachala (Sanskrit) or Tiruvanamalai (Tamil), is a sacred mountain in southern India located approximately 100 miles southwest of Madras. The mountain is considered to be the largest Shiva Linga in the world (his sexual organ being a prominent symbol of Shiva). The origins of the mountain's veneration predate the history of the area. At its base is a large temple complex ranging over 25 acres that dates to the early years of the Common Era. Its massive towers were erected in stages from the 10th to the 16th centuries.

Through the year, pilgrims engage in a practice called *Arunachala giri valam* (circling Arunachala), considered to be a simple and effective form of yoga. The circumambulation is done barefoot, as wearing shoes on the mountain is considered a sacrilege. Shiva worship is especially highlighted at the beginning of winter each year, when for a 10-day period during the Hindu month of Kartikai, Arunachala hosts the Deepam festival to celebrate Shiva's light. The festival culminates with a huge bonfire on top of the mountain that can be seen for miles in all directions.

Arunachala's profile was significantly increased in the West during the mid-20th century as the popular

guru Sri Ramana Maharshi (1879–1950) received visitors at his home on the mountain. Maharshi's first Western disciple was Frank Humphreys, who wrote articles about him in the *International Psychic Gazette*. These articles prompted Western esoteric teacher Paul Brunton (1898–1981) to visit Arunachala in 1931. Brunton then authored two widely circulated books, *A Search in Secret India* and *A Message from Arunachala*, about his encounters with Maharshi. These books made the mountain (and Maharshi) globally famous, and through the last half of the 20th century, it was the goal of numerous Western spiritual seekers.

Among the most famous seekers who found their way to Arunchala was Abhishiktananda (Henri Le Saux) (1910–1973), a Roman Catholic priest who emerged as a leading voice in Christian-Hindu dialogue in the mid-20th century. A North American-based movement centered on Maharshi and his writings, the Arunchala Ashrama has two lead ashrams in New York and Nova Scotia and a number of affiliated centers across the continent.

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See also: Devotion/Devotional Traditions; Yoga.

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Arya Samaj

Arya Samaj is a sectarian philosophy within Hinduism that challenges Brahmanism. Its early leaders attracted followers from late 19th-century, north Indian communities at a time of traumatic social and economic transformation under British rule. Converts are actively sought by Samaji communities. Today, Arya Samaj centers are found all over the world.

Founded in 1875 in colonial India, the Arya Samaj (noble soul), formerly known as Arya Pratinidhi Sabha, is a reformist Hindu sect that synthesizes ancient orthodox ritual practice with modern notions of social organization and interaction. Arya Samajis reject much of Hinduism's *sanatan dharma* (for example, idol worship, *puja*) and instead have made the Vedas their preeminent sacred texts. Havan (an ancient fire ceremony) is their central ritual practice, and they promote 10 basic principles: (1) God is the original source of all that is true; (2) God is a single, eternal, fully conscious being; (3) the Vedas are the books of all true knowledge; (4) all people should be ready to accept truth; (5) all acts should be performed with righteousness and duty; (6) Samajis should promote good to the whole world through physical, spiritual, and social progress of all humans; (7) all interactions should be regulated by love and due justice in accordance with the dictates of righteousness; (8) realization and acquisition of knowledge (*vidyaa*) should be promoted for all; (9) Samajis should strive for the upliftment of all and not be satisfied with only personal development; and (10) while the individual is free to enjoy individual well being, everyone should dedicate themselves to overall social good.

Most of these principles support a strong, anti-caste, universalizing sentiment of social service. Moreover, they introduced a ceremony for conversion called *shuddhikaran* (purification) that ritually cleansed converts so that they could be absorbed or reabsorbed into the Hindu fold. Despite this ceremony, and promotion of fundamental principles of social justice, many Samaji communities were unable to forget a convert's caste background, thus making it difficult for individual converts to be absorbed socially into the group. For this reason, especially in the first half of the 20th century, proselytization efforts focused on entire (usually endogamous) groups.

Mul Shankara (1824–1883), founder of the Arya Samaj, was born a Brahmin, reared with an orthodox Brahmin education in Gujarat, and went on to take the vows of a *sannyasi* (a follower of the renounced life) in 1848 with the Sarasvati Dandi Order of Yogis. As

The Arya Dewaker temple in Paramaribo, Suriname, is the largest Hindu temple in Suriname and is a center of the Arya Samaj sect. (Feije/Dreamstime.com)

a sannyasi, he took a new religious name, Dayananda Sarasvati, and wandered the length and breadth of India for the next 12 years, eventually settling in Mathura to study under the Vedic scholar Virajananda. In the context of colonial India's emerging social and political consciousness and nationalism, Dayananda preached a message of gender equality and social liberalism (strongly anti-caste) through Vedic interpretations, a message that was often in conflict with other emerging sectarian philosophies of the time. His abrasive and polemic style did not endear him to many who cherished traditional Hinduism, but there were others who found his message liberating. Thus the Arya Samaj grew as an organization, particularly in the Punjab, where it remains an important sect to this day.

Members of the group continue to engage in proselytizing its universalizing message of spiritual truth and social reform, a practice that has taken the organization and its philosophy around the world. Countries of the Indian diaspora, in particular (for example, Guyana, Trinidad and Tobago, Canada, Kenya, and many more), have numerous, registered centers for worship, but the worldwide number of adherents is difficult to assess. Trinidad (in the eastern Caribbean) is particularly notable for having the first woman to become a Hindu priest (*pandit*). Indrani Rampersad was inducted as a *pandita* of the Arya Pratinidhi Sabha.

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See also: Hinduism; Women, Status and Role; Yoga.

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Ascension Day

The Feast of Ascension is a Christian holiday that commemorates the bodily ascension of Jesus into heaven as recorded in Acts 1:1–11. Until recently this holy day fell on the sixth Thursday after Easter Sunday, the traditional 40 days between the resurrection and ascension in the biblical narrative. However, some Roman Catholic provinces have moved the celebration to the following Sunday to facilitate the obligation of the faithful to receive Mass as part of the feast.

Writing in the fifth century, Augustine (354–430 CE) claimed that the feast had apostolic origins and it is evident that by this time the day was universally observed in the church. The ascension emphasizes the entrance of Jesus into God's heavenly presence. He is there concealed from sight but will return again (cf. Acts 1:11 and Colossians 3:3). The event further affirms that Jesus Christ, the head of the church, precedes believers into the heavenly kingdom so that members of his Body may live in the hope of one day being with him forever. Finally, the Feast of Ascension celebrates that having entered the sanctuary of heaven once and for all, Jesus now intercedes as Mediator.

Ascension Day practices include a three-day "Rogation" period preceding the feast to invoke God's mercy. The actual feast itself includes a procession of torches and banners symbolizing Christ's journey to the Mount of Olives and entry to heaven, the extinguishing of the Paschal Candle, and an all-night vigil. White is the liturgical color of Ascension Day. The prayers and liturgy often include a Blessing of Beans and Grapes as part of the Mass in Commemoration of the Dead as the first fruits of the resurrection. In some churches the scene of the ascension is re-enacted by elevating the figure of Christ above the altar through an opening in the roof of the church. The feast is followed by an "Afterfeast" of eight days when hymns and readings carry on the theme.

In some countries, including Austria, Belgium, Croatia, Denmark, Finland, France, Germany, Iceland, Indonesia, the Netherlands, Norway, Sweden, and Switzerland, Ascension Day is a public holiday. Germany also holds its Father's Day on the same date.

The Eastern Orthodox churches calculate the date of Easter differently, so its Ascension Day will usually be a week to a month later than in Western traditions. The earliest possible date for the Eastern feast is May 14, and the latest possible date is June 17. Some of the Oriental Orthodox Churches, however, observe Ascension on the same date as the Western churches. Some Protestant churches, especially the Anglicans, observe Ascension Day and/or Ascension Sunday, but most do little more than pay lip service to the day. It is not observed in most Free churches and post-Protestant groups, which have largely abandoned the traditional liturgical calendar.

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See also: Augustine of Hippo; Easter; Eastern Orthodoxy; Liturgical Year; Roman Catholic Church.

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Asceticism

The word "asceticism" derives from the ancient Greek *askēsis* and was associated with the training of athletes and soldiers. In time, the term acquired metaphorical usage in relationship to any kind of disciplined program of training. The term *askēō* in ancient Greece at first meant to adorn or to demonstrate artistic skill; later it acquired the meaning of putting virtue into practice. Bodily training for athletes was considered the askēsis of the body, easily applied to spiritual asceticism as to be trained in taming the passions and the senses, controlling thoughts, and restraining impulses while pursuing virtue. The principle that a divine quality is gained through ascetical struggle is explicitly affirmed in Aeschylus's play *Agamemnon*, where it is a decree of Zeus that in this age wisdom be obtained by suffering, almost against the hedonic inclination of the human will. The Apostle Paul applies this to his own experience in Acts 24:16, "I train myself" by taking pains to have a clear conscience before God and man; it is close to the idea of conscience and obligations toward others (cf. 1 Corinthians 9:25–27). His contemporary in Alexandria, Philo, saw Jacob's wrestling with the angel (Genesis 32:25) as an archetype of ascetic practice. The early church readily embraced Philo's ideas in this as in other areas. Origen in particular, in his "Exhortation to Martyrdom," sees the fulfillment of ascetic self-discipline in contempt for death and perseverance unto the end in the faith. Monasticism took the meanings of askesis from Philo and from the church's experience with martyrdom to create a community within which the practices would become a basis for a daily life ordered toward the battle against evil impulses and in favor of acquiring the virtues. Many of the practices associated with monasticism were already present in the Jewish priestly temple regulations and military traditions. Early Christian monasticism adopted this understanding of its own program designed to perfect the life promised in the sacrament of baptism. Asceticism in various forms can be found in most religions, with varying emphasis placed on purification, penitence, spiritual and mental training, and acquisition of supra-normal powers.

Ancient Indian asceticism took the form of bodily and mental disciplines (Sanskrit: *tapas*) as a means for gaining unusual powers and magical abilities (*siddhi*). This aspect of the practice of yoga seems to be in harmony with earlier shamanic practices that link self-mortification, fasting, sensory restriction, and mental focus with acquiring powers to diagnose and heal. Asceticism may have been practiced by persons as long ago as the pre-Aryan Harappan civilization in northwestern India. Some of the less-discussed statuary from these archaeological sites are clearly representative of yogic postures, which require a long and disciplined apprenticeship to perfect. The Vedic civilization seems to have taken up several themes from the Harappan, including asceticism. Ascetic practices were understood to bring about the acquisition of spiritual power, either from within the possibilities of the body-mind complex, or as boons wrested from the deities. By undergoing trials, initiation, training by a master, and retreat practice in solitude, a disciple might first of all begin to encounter spiritual entities opposed to his spiritual development. Typically, these entities attempt to dissuade the ascetic from commitment to mental focus, chastity, fasting, and sensory restrictions. In time, following the recitation of appropriate mantras in large numbers, a desired deity (*ista-devata*) may appear to the yogin offering various spiritual boons. Depending on the instructions of the guru, these boons might be welcomed, or postponed until better gifts were acquired. The main idea is that asceticism is not primarily practiced to make reparation for one's negative previous actions (although purification is, in fact, part of the process); rather, tapas per se is a method for acquiring spiritual, or even magical powers more or less reluctantly conceded by a deity. Japanese and Thai cultures similarly venerate ascetics, whether Buddhist, Shinto, or shamanic, for these very powers are sources of healing, exorcism, reversal of ill fortune, and divination for those in need.

Religious asceticism takes a variety of forms. Fasting is practiced in Judaism, Christianity, and Islam, in accordance with the values of ancient Middle Eastern cultures. For Judaism and Islam, as for lay Christianity, asceticism is not a full-time way of life but is confined to certain periods such as Yom Kippur, Lent, or Ramadan in which repentance and spiritual purification are emphasized. Christian monasticism sought to make asceticism a way of life within which salvation

A Hindi ascetic Sadhu sits still while practicing yoga in Pashupatinath, Nepal, 1999. (Attila Jandi/Dreamstime.com)

would be pursued with rigor and regularity. The monasticism of the early desert hermits was characterized by heroic and even competitive ascetic feats such as lengthy fasts, prayer while immersed in cold water, recitation of the entire book of Psalms as the core daily prayer practice, combating sleep by limiting the time of rest or dividing the night into periods of sleep interrupted by prayer, and interpersonal forms of asceticism such as submission to one's spiritual master in strict obedience.

Ascetic discipline of this kind leads to the more advanced practices associated with the cultivation of the virtues. The monastic tradition emphasized the Pascal dimension, that is, death and resurrection, of the Christian's incorporation into Christ. Thus, asceticism became a pattern of training requiring free, affective, and faithful decisions to die to (that is, mortify) one's passions, emotions, and desires in order to be open to receiving the grace of new life in Christ. The goal of asceticism in early monasticism was defined by John Cassian as "purity of heart," a state of psychological freedom from the passions (Greek: *apatheia*), indispensable for further growth in holiness. As various monastic rules evolved and revived between the fourth and the 13th centuries, a variety of religious orders emerged, each with its own characteristic way to sustain the ongoing practice of self-denial within the framework of community life in pursuit of holiness.

Refraining from bodily pleasures and sensory input is characteristic of the various monastic systems of asceticism. For example, Hatha Yoga *niyamas* are techniques that require restraint of the senses and of the mind itself, in pursuit of the goal of perfect quieting of the fluctuations of the mind (*citta-vritti-nirodha*). Buddhist and Catholic Benedictine monasticism organizes the day into a regulated round of ascetic observances to which the *bhikshu* or monk is to adhere, ideally, for life. Most of the ascetic traditions affirm that self-denial for its own sake carries serious risks. Only if one's goals are truly spiritual, open to transcending the demands of the isolated self, is asceticism considered a fruitful path within the sphere of embodied human life. The mental dimension of asceticism, in which the mind settles into one-pointed attention and readily sets aside distracting thought-impressions, is in some ways more demanding and difficult to attain than bodily self-control. In each religious system, the final salvific or liberative goal partly moderates and reshapes the basic practices involving bodily, sensory, and mental restraint.

Priestly and warrior asceticism seems to be the origins of celibacy, whether temporary, periodic, or permanent. David adhered to the practice of chastity required of priests ministering in the temple and warriors during a campaign (1 Samuel 21:4–5). Men must be sexually pure in order that their religious rites, including battle understood as a sacred rite, might be acceptable to God, who is "holy," that is, "set apart." This is already part of the ethos that we find in the biblical book of Exodus (19:15). The Jewish sect identified as the Essenes, mentioned by Josephus, Philo, and Pliny the Elder, may have had some more advanced members who practiced celibacy, in contrast with the practice

of mainstream Judaism. The New Testament encourages celibacy, both in the writings of the Apostle Paul (1 Corinthians 7:1, 7–8) and in the Christian Gospels (Matthew 19:10–12; 19:29; Luke 18:29), as a sign of the life of the world to come (Matthew 22:30–31). The discipline set in motion toward acquiring Christian moral perfection is understood to be responding in human gestures to the gift of divine grace, on the basis of models found in scripture. Thus, although the early Christian priesthood was not universally celibate, in time the notion of purity derived from the chastity required of priests serving in the temple in Jerusalem came to be applied to all bishops and, later, to all priests of the Latin Church (though not to the parish clergy of the Eastern Christian churches). Christian priesthood and monastic life explored various psychologically astute ways of overcoming sexual temptation by cultivating specific virtues, nurturing the habit of prayer, regulating the body through vigils and fasting, and the like. Ascetical theology in this way takes moral theology in the direction of actual practice in both body and mind, and links it to priestly service to the community of the faithful; for those drawn to the way of spiritual perfection, mystical theology builds on ascetical theology to open the way to contemplation and transforming union, neither of which are even possible without moral and ascetical discipline.

In some cultures, the rewards to be gained through asceticism are of such great value that forms of self-torture may be readily embraced. Some Native American rituals involve forms of self-torture involving bodily piercing (the Sundance ritual) and tearing of the flesh; pre-Columbian Mesoamerican practices included piercing the tongue or the genitals. Ritual circumcision of the male prepuce or of parts of the female sexual organs is widespread in parts of Africa and Central Asia. Voluntary genital mutilation is still practiced by sacred transvestites in India, as it was among devotees of the Mother Goddess in ancient Syria. Archaic cultures still surviving in many parts of the world make use of initiation rituals involving physical and mental trials including isolation, fasting, painful exercises, humiliations, and vigils, to admit youths to the ways of the community or tribe. Jain ascetics begin their monastic commitment with the ritual gesture of pulling out five handfuls of hair from their heads. Even Buddhist monks and nuns, usually held to a "middle way" of moderate asceticism, practice painful rituals such as the burning of a number of cones of incense on the head at the time of monastic ordination. As a sign of particularly intense commitment, Chan Buddhists ritually burn off a finger. In times of social crisis, some Buddhist monks have undergone self-immolation, as in Vietnam to protest the fratricidal war of the 1950s and 1960s.

Buddhist asceticism was originally designed as a middle way between undignified hedonism and severe self-deprivation. The Visuddhimagga by Buddhaghosa, a master of Theravada Buddhism, counsels a life of restraint within which the depths of meditation can be explored consciously over many years of commitment. Mahayana Buddhism similarly employs a systematic approach devised on the basis of the earlier practices by Asanga in the late fourth century CE in the Bodhisattvabhūmi. For Asanga's system, "knowing the measure of food" (moderate fasting) and embodying compassion set in motion a process by which the current corrupt condition of the human body-mind complex can be reversed permanently through the attainment of full and perfect enlightenment. Both Theravada and Mahayana Buddhism continued to esteem (with cautionary advice to the over-zealous) the early Buddhist ascetical practices known as the *dhutagunas:* begging one's food, wearing clothes made of rags from a dust heap, dwelling in a forest, dwelling in cremation grounds, living out in the open, dwelling in solitude, sleeping in a sitting posture, and the like. Each of these practices was meant to enhance the degree of commitment to the path to enlightenment for an advanced practitioner.

Francis V. Tiso

See also: Benedictines; Exorcism; Lent; Mahayana Buddhism; Martyrdom; Monasticism; Paul; Ramadan; Theravada Buddhism; Yoga; Yom Kippur.

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Ashoka

ca. 304–232 BCE

The Indian King Ashoka (aka Asoka), born several centuries after Gautama Buddha, emerged in the third century BCE as one of the most important Buddhists of all time, both for his work in spreading the religion and in leaving written records of his effort.

As is the case with many of the famous persons of the ancient world, many details of Ashoka's life are missing and others highly disputed. In Ashoka's case, the date of his birth is disputed by scholars, though most believe he was born in about 304 BCE. His grandfather Chandrgupa (ca. 340 BCE–ca. 290 BCE) had founded and established the Mauryan dynasty and succeeded in bringing together most of the Indian subcontinent. Ashoka came to the throne following the death of his father, Bindusara (ca. 320 BCE–ca. 272 BCE). His kingdom was headquartered in Magagha (Bihar and Jharkhand). As king he was also known as Devanampiya Piyadasi (Beloved-of-the-Gods, He Who Looks On with Affection).

As a young military leader, Ashoka expanded the kingdom of his grandfather and father, eventually unifying much of what is modern India (as well as Pakistan and Afghanistan), but in 262 BCE he found himself deeply affected by the suffering he had caused through his war to conquer the rebellious state of Kalinga (the modern state of Orissa). Though a Buddhist, the horror of the war challenged his faith and the largely nominal commitment he had held. He now took his Buddhism seriously and began to integrate Buddhist principles into his regime. In his attempt to live the Eightfold Path, he initiated a series of good works that included the building of hospitals, digging wells, and improving travel facilities.

Ashoka would build what are believed to be the first major Buddhist monuments. He also oversaw the third Buddhist Council, held at Pataliputra. Throughout his empire, he ordered the building of inscribed pillars that commemorated the establishment of the Buddha's Dharma (teachings). He sent his son Mahinda to Sri Lanka to introduce Buddhism and then sent his daughter Sanghamitta to further the work. As a gift, she brought a cutting from the Bodhi Tree, the tree under which Buddha had sat when completing his search for enlightenment. Many also credit him with gathering the relics of the Buddha, which had been distributed following the Buddha's death, and redistributing them within the much larger Buddhist world of the third century.

Ashoka ruled for 38 years, dying in 232 BCE. He later came to be seen as the *carkravartin*, the ideal ruler who causes the wheel of the law to turn, that is, one who promotes the spread of the Buddha's Dharma.

Following the conquest of much of India by the Muslims and the suppression of Buddhism, memory of Ashoka faded and then largely disappeared. Then in the 19th century, European scholars began to read widely in Indian literature where they found a variety of references to a capable if ruthless prince who came

to power over the bodies of his own brothers but who then experienced a dramatic conversion to Buddhism and afterward ruled justly and facilitated the spread of Buddhism. Further study led to their identifying the king Ashoka mentioned in the literature with a King Piyadasi named in the texts of many edicts that had been carved into various stone monuments. Finally in 1915, a stone monument with Ashoka's name was discovered. When assembled, Ashoka's edicts came to comprise the earliest decipherable corpus of written documents from India. Through the 20th century, the details of his career have slowly been compiled.

By the middle of the twentieth century, Ashoka's career had become well known in India. The Ashoka Chakra (or wheel of Ashoka), depicted on many of the objects now known to have come from his kingdom, was placed in the center of the flag of India. The Ashoka Chakra is also found on the base of the Lion Capital initially erected by Ashoka at Sarnath. The Lion from the capital was also adopted by India as its national emblem.

Edward A. Irons

See also: Buddha, Gautama; Sarnath.

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Ashura

Ashura, an important religious holiday for Muslims, occurs on the 10th day of Muharram, the first month of the Islamic calendar. The day had been acknowledged by Arabs prior to the emergence of Islam as a day for fasting and was identified with Yom Kippur (Day of Atonement) by Jews. Muhammad (d. 632) initially identified it as a day of fasting for Muslims. Sunni Muslims see it as a day to remember Moses, who is believed to have fasted on that day as he remembered God's liberation of the people of Israel from Egypt. Islamic tradition has associated this important day with biblical events recognized by Jews and Christians, including the day when Noah's ark landed after the flood and the day when Jonah was freed from the fish that had swallowed him.

Though Muhammad fasted on this day, the Ashura fast would later be superseded by the month of fasting during Ramadan. Thus the Ashura fast was downgraded to a voluntary (rather than mandatory) event in the Sunni Muslim community.

For Shia Muslims, however, Ashura has taken on an altogether different significance. On this day in the year 680, Husayn ibn Ali, the grandson of the Prophet, along with male members of his family and some close companions, died at the hands of the forces of the Islamic Umayyad caliph Yazid (r. 680–683) in the desert of Karbala, Iraq. Husayn's mutilated body would be buried in what is now a shrine in Karbala, while his sister Zaynab in Kufa and daughter Fatimah al-Kubra were taken prisoner and carried to Damascus. This event would become one of the most important events recounted by Shia Muslims concerning their origins and is integral to understanding their distinctiveness over against the Sunni Muslim community. It also led to Shia Muslims placing a high value on martyrdom. Commemoration of the event is traced to Zaynab and the prisoners in Damascus. Subsequently, pilgrims began to arrive in Karbala, and over the centuries annual commemorations evolved.

Shia Muslims begin their celebration of Ashura with 10 days of mourning for the death of Husayn that start with the arrival of the month of Muharram. Activities expressive of mourning become visible throughout the Shia-dominated areas of the Middle East, especially Iran, Iraq, and Azerbaijan, other countries with strong Shia communities from Lebanon to India, and throughout the Shia diaspora worldwide. Mourners gather to sing, conduct street processions, and stage

Afghan Shiites during an Ashura procession in a mosque in Kabul, Afghanistan, January 18, 2008. Ashura marks the Shiite Muslims' commemoration of the seventh-century killing of their most revered saint, Imam Hussein, the grandson of Prophet Muhammad and a symbol of martyrdom for Shiites. (AP/Wide World Photos)

morality plays. Theatrical performances reenact the events of the Karbala tragedy.

Ashura is not a day of joy or celebration but a day for mourning, remembrance, and repentance. Public lamentations can reach a frenzy on Ashura itself, especially in Iraq, as the day is frequently marked by young men beating their breasts with chains and/or slashing their heads to draw blood in commemoration of the spilling of Husayn's blood as he died. In Iran and areas where Persian influence is strong, people engage in the *rowzeh khani* (called a *qiraya* "reading" in Arabic-speaking Iraq). The word *rowzeh* is traced to a book of stories about Karbala, *Rawdat al-shuhada* (*The Garden of the Martyrs*), written by Husayn Waiz Kashifi around 1503, at the time of the rise of the Shia Safavid dynasty in Iran. The rowzeh khani includes lamentations, moving oratory, and readings about the events that transpired at Karbala.

The fact that Ashura commemorates a battle between two communities that live close to each other has allowed Ashura to become the occasion for violence, especially as Shia believers, always a minority in the Muslim world, assert themselves in the face of the larger Sunni community. Many Sunnis consider the Shias to be heretics. In 1884 in Trinidad and Tobago, 22 people were killed in what became known as the Hosay (Husayn) Massacre, when Shia Muslims attempted to commemorate Ashura against the orders of British authorities. In the 1930s, as part of his program to modernize Iran, Reza Shah Pahlavi (r. 1925–1941) found himself in conflict with the Iranian clergy as he introduced Western clothing. He later banned the gathering for Ashura as being too politically volatile. Ashura was also banned for a number of years in Iraq during the regime of Saddam Hussein, who privileged the minority Sunni community over the Shia majority.

The celebration of Ashura made a quick comeback after his fall in 2003.

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See also: Calendars, Religious; Shia Islam; Yom Kippur.

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Assemblies of God

The General Council of the Assemblies of God (AG), the largest white and Hispanic Pentecostal denomination in the United States, was organized in 1914 by a broad coalition of ministers who desired to work together to fulfill common objectives, such as providing for accountability, ministerial training schools, and credentialing missions agencies. Formed in the midst of the emerging worldwide Pentecostal revival, the Assemblies of God quickly took root in other countries and formed indigenous national organizations. The AG is a constituent member of the World Assemblies of God Fellowship—one of the largest Pentecostal fellowships in the world.

The Assemblies of God was founded at Hot Springs, Arkansas, April 2–12, 1914. The roots of the AG can be traced to radical evangelicals in the Wesleyan wing and especially the Reformed wing of the 19th-century Holiness movement. In addition to the historic truths of the Christian faith, these Holiness forerunners of the AG subscribed to three distinctive beliefs: they believed in sanctification, or full consecration, as a work of grace subsequent to conversion, referred to later in the century as baptism in the Holy Spirit; they believed in divine healing; and they preached the urgent need to evangelize the world before the imminent premillennial return of Jesus Christ. Classical Pentecostalism arose from this background; its beginning generally dates to a revival on January 1, 1901, under the leadership of Charles F. Parham (1873–1929) at his Bethel Bible School in Topeka, Kansas. Parham taught that glossolalic utterance, or speaking in tongues, signified that the prophesied outpouring of the Holy Spirit (Joel 2:28–29) had now come, that it (not Holiness sanctification) verified the reception of Spirit baptism, and that it provided linguistic expertise and spiritual empowerment for God's end-time missionaries. Parham's identification of tongues-speech as the evidence of Spirit baptism became an important identity marker within classical Pentecostalism. Subsequent Pentecostal revivals, notably in Houston, Los Angeles, Chicago, Zion, Illinois, Nyack, New York, and elsewhere, also strongly impacted those who formed the AG.

Concerns about doctrinal stability, legal recognition, overseas missions, ministerial training, and spiritual unity led more than 300 largely independent Pentecostals to gather in Hot Springs, Arkansas, in 1914 to establish the AG. Preferring to be identified as a "cooperative fellowship" rather than as a denomination, the council did not adopt a creedal statement until 1916 ("Statement of Fundamental Truths"), when a schism occurred over the nature of the Godhead, a schism that resulted in the withdrawal of "Jesus Name" or "Oneness" believers. A constitution and bylaws came later in 1927. From the beginning, the AG embraced conservative evangelical doctrines, with the addition of a distinctively Pentecostal spirituality emphasizing baptism in the Holy Spirit with the "initial physical evidence," as it was called, of speaking in tongues and the restoration of the charismatic gifts of the Spirit, as enumerated by Saint Paul (1 Corinthians 12:8–10), for the life and mission of the church. The most recent exposition of AG theology appears in the 1995 edition of *Systematic Theology,* edited by Stanley M. Horton (b. 1916).

Organizationally, the AG adopted a mixed congregational/presbyterial church polity. This polity allows

Service of the Assemblies of God. (General Council of the Assemblies of God)

for a measure of local church sovereignty, under the oversight of the General Council, the highest governing body, made up of all ordained ministers and lay delegates from the churches, which meets biennially. Two smaller bodies, the General Presbytery and the Executive Presbytery, also administer the denomination and its many programs. The general officers include the general superintendent, assistant general superintendent, general secretary, and general treasurer; other top leaders include the executive directors of AG World Missions and AG U.S. Missions. Ministerial training is provided through regional and national institutions of higher education (Bible institutes, colleges, universities), as well as through the Assemblies of God Theological Seminary and the nontraditional program of Global University, both located in the headquarters city of Springfield, Missouri. The Gospel Publishing House serves as the denominational publishing arm and the weekly *Pentecostal Evangel* as its official magazine.

Aggressively evangelistic, the AG included 30 missionaries on its roster in 1914. By 2008, 2,098 missionaries served in 213 nations, in ministries of gospel proclamation and compassion, in association with fraternally related constituencies numbering more than 61 million people. Central to its concept of missionary work have been the priorities of establishing self-supporting, self-governing, and self-propagating indigenous churches and providing leadership training. In the United States, the AG lists 34,177 credentialed ministers, 12,377 churches, and an overall constituency of 2,899,702. It also holds membership in the National Association of Evangelicals, through which it is related to the World Evangelical Alliance. The Flower Pentecostal Heritage Center, located in the national headquarters complex, houses a museum and archival resources.

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See also: Holiness Movement; Parham, Charles Fox; Paul; Pentecostalism; World Evangelical Alliance.

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Assemblies of God in Brazil

Pentecostalism in Brazil began with the immigration of two Swedes to Belém in 1910. Daniel Berg (b. 1885) was a Baptist who moved from his native Sweden to the United States in 1902. In 1909, while visiting his homeland, he received the Pentecostal baptism of the Holy Spirit with the accompanying evidence of speaking in tongues. Upon his return to America, he joined the congregation led by Pentecostal pioneer William H. Durham (1873–1912) in Chicago. There he met Gunnar Vingren, who had a dream that the pair should go to Brazil as missionaries. Once settled in Belém, they began to spread the Pentecostal message among the Baptists of the city.

As they mastered the language, the pair began to travel across Brazil, first in the north and then in the 1920s in the south. The Assemblies of God emerged as the result of their work. As early as 1913, the initial missionaries (to Portugal) were commissioned. Subsequently, missionary work was launched in French Guiana, Bolivia, Colombia, Canada, the United States, Ecuador, Paramaribo, Mozambique, and East Timor. The church had some 400,000 members by 1940. It surpassed the million mark in the early 1960s. By the 1970s the Assemblies were the largest Protestant church in the country and the only one with congregations in all of the states of Brazil. By the end of the century, it had more than six million members and a constituency more than twice that number.

The church has an extensive website, given below, through which it may be contacted. Its publishing house is located at Av. Brasil, 34.401, Bangu, Rio de Janeiro RJ, CEP 21851-000, Brazil. It has rejected membership in the World Council of Churches.

www.admb28.hpg.ig.com.br/setor28.htm

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See also: Pentecostalism; World Council of Churches.

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Assemblies of God Incorporated

Pentecostalism arrived in the United Kingdom in 1907 at a time when the British empire spanned the globe. Though there were 19th-century stirrings of revivalism, the particular configuration that came to be called Pentecostalism comprised a belief in the imminent return of Christ, a belief in the outpouring of the Holy

Spirit as a vital experience of the contemporary church, an acceptance that such an experience was often marked by speaking in tongues after the pattern of Acts 2:4, and an expectation that miraculous healing—divine healing—would occur in evangelism and in the church as a consequence of the operation of the Spirit. In short, evangelistic revivalism was formalized and strengthened by openness to an experience of the Spirit and a criterion established by which the Spirit could be discerned. The arrival of Pentecostalism in Britain led to the establishment of the first organized Pentecostal missionary agency, the Pentecostal Missionary Union (PMU), in 1909, and then by 1924 to the formation of four Pentecostal denominations (that is, denominations in which Pentecostal phenomena were written into the founding tenets of these churches), of which British Assemblies of God is the largest. It was the particular gift of several leading British Assemblies of God ministers to formulate an exposition of the books of Acts and 1 Corinthians in a way that came to have something of a standard form that, from the 1930s to the 1960s, was acceptable to wide swathes of global Pentecostalism.

The United Kingdom comprises a group of islands located off the northwest coast of Europe. During the 19th century and the first part of the 20th century it was the center of the largest empire ever established, and this fact facilitated the spread of Protestant and, later and to a lesser extent, Pentecostal mission.

The United Kingdom has a population of 60.9 million, with the greatest density being around London and the southeast of the country (http://www.statistics.gov.uk). Post-1945 citizens of many countries previously within the empire had a right to settle in Britain. Immigration to Britain from countries has changed traditional demographic features so that 13 percent of the UK population is now non-white. The non-white populace is unevenly distributed with the result that parts of Britain (for example south of the Thames in London or areas of Bradford) are almost entirely black or Asian in character. The 2001 national census revealed that more than 71.6 percent of the country classified itself as Christian, 15.5 percent described themselves as having no religion, and the next largest group was Muslim with 2.7 percent of the total (http://www.statistics.gov.uk/cci/nugget.asp?id=293). These figures disguise the fact that the United Kingdom is profoundly secular in terms of its culture and in terms of predominant lifestyles. The mass media generally support a secular agenda though Christmas and Easter are recognized and the queen, as titular head of state, is also head of the Church of England and observes her religious duties punctiliously. Secularism is promoted by a vocal minority, and the Muslim community—because it is younger than the host community—will become proportionately more numerous as the 21st century proceeds.

The Assemblies of God Incorporated (AGI) was originally named Assemblies of God in Great Britain and Ireland (AGGBI). When Ireland became a separate grouping, the remaining churches, now covering England, Wales, and Scotland, altered their name, partly in response to British charity law. The AGGBI was founded from independent Pentecostal or revivalistic congregations in the United Kingdom, many of which were the product of the Welsh Revival of 1904. In response to an invitation from the Anglican clergyman Alexander Boddy, T. B. Barratt arrived in Sunderland in the north of England to hold a series of meetings for several weeks. At these there was speaking in tongues, which Boddy took to be an indication that a new move of the Holy Spirit was about to sweep the church. He arranged a series of annual conventions (1908–1914) in Sunderland, England, which rapidly took on an international character and helped to spread Pentecostalism into both Germany and The Netherlands. In addition he founded a magazine, *Confidence*, by which he propagated news of the Pentecostal outpouring and gave order and stability to the exercise of charismatic gifts. Boddy was no pacifist whereas many of those who were to become leaders in the post-1918 Pentecostal movement in Britain were.

Among these was John Nelson Parr (1886–1976), who called a gathering at Aston, Birmingham, in February 1924. Parr assured those present that "the autonomy of the local assembly would be strictly observed." He had in mind a British fellowship based on the pattern of the General Council of the Assemblies of God, which had been formed in the United States in 1914. The union of assemblies that was envisaged was to operate at three levels. First, assemblies would adhere to the same fundamental truths. Second, assemblies should maintain fellowship through District

Presbyteries. Third, a General Presbytery would be set up, composed of local pastors and elders.

The Assemblies' statement of fundamental truths followed basic evangelical tenets regarding the Trinity, the authority of the Bible, and the need for a personal experience of conversion. They also believed water baptism should be by total immersion and that healing from illness is provided for by the death of Jesus on the cross (the atonement). In common with many other Pentecostal denominations, they agreed that spiritual gifts and miracles should be expected in the modern era and that speaking in tongues (*glossolalia*), as described in the New Testament, is the initial evidence of the baptism of the Holy Spirit, a divine experience given to empower the ordinary believer for Christian service.

A second meeting was held in Highbury, London, in May 1924 with 80 people present, among them Donald Gee (1891–1966) and the Carter brothers, John (1893–1981) and Howard (1891–1971), all of whom had been pacifist. As a consequence of an invitation, 37 assemblies in England and one in Belfast joined immediately and 38 from Wales and Monmouth joined in August, accepting the pattern that had been worked out at the Aston meeting.

At the end of 1925 several senior members of the Pentecostal Missionary Union (PMU) resigned. The remaining members, who were by now representatives of the AGGBI, took responsibility for the whole enterprise, and the two bodies merged. This provided British Assemblies of God with a ready-made missionary work, which has continued to be active, first in specific fields in China, India, and Congo, where missionaries were already supported, and later in a less organized way in 30 countries of the world, often by providing teaching and other support for indigenous churches.

The number of assemblies (or congregations) in Britain increased from 140 in 1927 to 200 in 1929. It has continued a steady growth, and by the mid-1950s there were more than 500. At the end of the century, there were around 630. More significant than this growth against a background of growing secularism, however, was the writing, preaching, and teaching of Donald Gee and, to a lesser extent, Howard Carter. Gee clarified understandings of gifts of the Spirit (tongues, prophecy, healing, and so on) and showed how these gifts might be related both to Pentecostal ecclesiology and to Pentecostal ministry. In essence, he showed how spiritual gifts might function in congregations where divisions between clergy and laity could be broken down because every member might be endowed with spiritual power. He also demonstrated how ministerial gifts (apostles, modern-day prophets and evangelists, and others) might function collaboratively and in relation to local congregations. In this way, he anchored Pentecostal experience in a rational exposition of the New Testament and removed many of the unpredictabilities that had attended Pentecostalism up until that point.

By the 1960s, the Pentecostal movement, and British Assemblies of God, was in need of refreshment. Many of its leaders were approaching old age. Quite suddenly and unexpectedly, the Charismatic movement burst on the scene. This was a new move of the Spirit during which Pentecostal phenomena like tongues and healings began to occur in the mainline or non-Pentecostal denominations. In some respects Pentecostal and Charismatic congregations became indistinguishable. Even so, British Assemblies of God was in need of "Another Springtime" (the title of a sermon preached at the General Conference by Donald Gee in 1960), and many attempts were made to secure this, mainly by reforming the intricate and increasingly complex constitution.

Tensions between reformers and conservatives in the 1970s led by the end of the 1980s to a simplified constitution; this appeared to encroach on local church autonomy, since it gave authority to regional and national superintendents. A policy of regionalization grouped congregations together into 12 larger blocs and also allowed for the delegation of business matters to smaller subgroups of ministers. Efforts to combine reforms with an emphasis on creating new churches in Britain were partly successful, but it was difficult to accelerate growth at home while maintaining overseas efforts.

In the late 1990s the General Superintendency and the National Leadership Team ensured that local projects and departmental structures—particularly in education, training, and church planting—were coordinated, and ambitious targets for growth were set for the internationally proclaimed "Decade of Evangelism."

At the same time expansion of facilities permitted a full range of degree courses to be offered at Mattersey Hall, the denominational theological college.

Since then, and following the failure to reach targets for growth set at the start of the Decade of Evangelism, further changes have been made. Many of these culminated in a revision of the constitution, which in 2007 concentrated power in the hands of the general superintendent. However, in 2008 he resigned. Although there remains a National Leadership Team that is affirmed at annual conferences, it is difficult to interpret these events as anything but a power struggle that has diminished the original vision of Pentecostalism and that may result in the dismemberment of the organizational structure and the formation of looser networks of ministers. There is a precarious balance within church groupings that value the spontaneity of spiritual gifts while also recognizing elected national officers. The balance is resolved by muting one or the other sides of the balance.

Currently AGI has six areas or departments for the general office to coordinate: *Joy* magazine, the Children's Department, the Church Planting Department, the Social Concern Department, World Ministries, and Youth Alive. The AGI also supports theological training at Mattersey Hall in north Nottinghamshire. The agreed mission of AGI is to reach every man, woman, and child with the message of Christ's love.

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See also: Charismatic Movement; Pentecostalism.

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Assemblies of God in Great Britain and Ireland

See Assemblies of God Incorporated.

Assemblies of Yahweh

The Assemblies of Yahweh emerged in the 1980s as the largest of the groups of the Sacred Name movement, a faction within the larger Adventist movement in the United States. The Adventist movement had originated in the 1830s around the prediction of founder William Miller (1782–1849) that Christ would return in 1843–1844. When Christ failed to appear, the movement split into three major segments, each of which spawned a number of individual churches. One faction took the name Church of God and was distinguished by its acceptance of sabbatarianism (worship on the Sabbath or Saturday rather than Sunday). In the 1930s, the idea that Yahweh, God's name in Hebrew (the original language of the Jewish Bible/Christian Old Testament), was significant and that it and Yahshua (rather than Jesus) should be used within the Church of God (Seventh Day) began to gain currency. The use of the Sacred Names was often aligned with the demand that the church revive the observance of the ancient Jewish festivals.

In 1937, Elder C. O. Dodd founded *The Faith*, a periodical supporting the cause of the Jewish festivals. By the early 1940s, he had begun to argue for the Sacred Name cause in *The Faith* and to print supportive material through the Faith Bible and Tract Society. Over the next generation a small number of Sacred Name congregations formed in various parts of the United

States. Into this situation in the 1960s came Jacob O. Meyer, a former member of the Church of the Brethren who had been converted to the Sacred Name Cause and affiliated with a small congregation in Hamburg, Pennsylvania. In 1964 he moved to Idaho to become the assistant editor of the *Sacred Name Herald*, one of several periodicals serving the loosely organized movement.

In 1966 Meyer returned to Pennsylvania and began an independent radio ministry. By 1968 his ministry had grown to the point that a magazine, *The Sacred Name Broadcaster,* was launched, and in 1969 he founded the Assemblies of Yahweh. By the end of the century, some 70 congregations had been formed. There are affiliated assemblies in some 50 countries, with offices for the global work located in the United Kingdom, the Philippines, and Trinidad.

Apart from the use of the Sacred Names, the Assemblies of God have developed other unique beliefs. Meyer asserts that if one is to understand the scriptures, the Old Testament must be allowed to supply the basis of faith. He denies the doctrine of the Trinity and believes that all the Jewish commandments must be followed (including the Jewish festivals) with the exception of the animal sacrifice ordinances. Women in the Assemblies dress modestly and cover their heads during worship services. Worship without using the words "God" and "Jesus" has made much of the traditional Christian literature unacceptable to the Assemblies, and, to fill the vacuum, Meyer has led in compiling a Sacred Name hymnal and translation of the Bible.

The Assemblies of Yahweh sponsor the Obadiah School of the Bible, also in Bethel, Pennsylvania. It is headed by the directing elder (Meyer) and the ordained elders (all male). There are also a number of senior missionaries and missionaries (who may be female). The primary spread of the Assemblies has come in response to its expansive radio ministry, which is broadcast in some 70 countries.

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See also: Church of the Brethren.

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Associated Churches of Christ in New Zealand

The Associated Churches of Christ in New Zealand (also known as Christian Churches New Zealand) is one product of the Restoration movement, which emerged on the American frontier early in the 19th century. In the attempt to "restore" the true church of the apostolic era of the Christian movement, ministers such as Barton W. Stone (1772–1844) and Alexander Campbell (1788–1866) left their connection with the Presbyterians in an expressed desire to be known simply as Christians. It was their belief, in spite of the many denominations they saw around them, that the church was essentially one, and they desired to find an expression of that unity. The Restoration movement is generally dated from Barton Stone's ministry at Cane Ridge, Kentucky, in 1801. Campbell and his father, Thomas Campbell (1763–1854), arrived in the United States later in the decade.

The Campbells began to advocate reform in the 1820s, during which time they were most closely associated with the Baptists, but by the 1830s the Campbellites, as they were called, were a distinct body. The Stone and Campbell movements united in 1832. Through the rest of the century, the movement expanded, based on a conservative Free Church theology (which resembled that of the Baptists in many ways). Like the Baptists, the movement rejected the idea of sacraments and practiced two ordinances, baptism and the Lord's Supper. However, it was identified by its desire to overcome denominational differences.

In the late 19th and early 20th centuries, the movement fell victim to a variety of differences, some re-

lated to American sectionalism, some to relative degrees of affluence. A key factor was the desire of some in the congregationally organized movement for more centralized control over various denominational ministries, including publications and missionary work. During the last decades of the 19th century, the congregations in the northern states moved toward a degree of centralization. Local churches also began to install church organs in their sanctuaries. Churches in the southern states (which came to be known as the Churches of Christ) tended to reject both tendencies and gradually broke fellowship with the northern churches, which came to be known as the Christian Church (Disciples of Christ). A third group, which rejected any centralization, but was open to some practices such as instrumental music in their congregations, became known as the Christian Churches and Churches of Christ.

In 1840, the first Restoration church was founded in New Zealand by Scottish minister Thomas Jackson at Nelson. Its existence was noted in both American and British periodicals associated with the movement later in the decade. The spread of the church through the islands was somewhat dependent on migration from Great Britain. Eventually three conferences (Auckland, Middle District, and South Island) facilitated cooperative action among the congregations, and in 1901, for the first time, a national conference was convened. The national conference has been held annually since 1921 and has become the means of establishing a variety of cooperative ministries. As early as 1906, missionary work in what is now Zimbabwe was launched, and work was added later in Vanuatu. In 1927 a theological college was opened, though it has since closed.

During the last decades of the twentieth century, the churches experienced a steady membership decline. In 2006, the Churches of Christ reported 33 congregations and some 1,800 members. It is a member of the World Council of Churches. It is also related to the larger community of the Churches of Christ, Christian Churches and Churches of Christ, and the Christian Church (Disciples of Christ), through the World Convention of Churches of Christ.

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See also: Baptists; Christian Church (Disciples of Christ); Christian Churches and Churches of Christ; Churches of Christ in Australia; World Convention of Churches of Christ; World Council of Churches.

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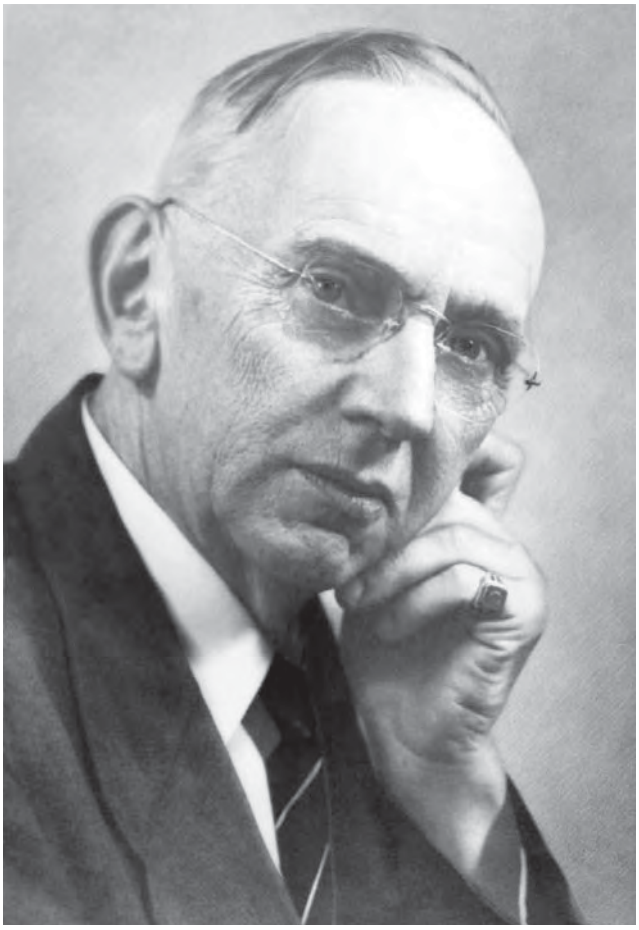
Association for Research and Enlightenment

The Association for Research and Enlightenment (ARE) was founded in 1931 as the vehicle for presenting the work and teaching of American seer Edgar Cayce (1877–1945) to the public. Cayce was one of the more notable psychics of the 20th century, who during the 1920s developed a reputation for being able to diagnose the illness of those who came to him and prescribe for their conditions. He later became known for his giving what were termed "life readings." While in a trance state, he would offer observations on an individual's previous embodiments on Earth and how experiences from these past lives affected that individual's present existence. These life readings were recorded by a stenographer and later transcribed. By the end of Cayce's life, records of more than 14,000 readings had been compiled.

In 1948, three years after Cayce died, The Edgar Cayce Foundation was chartered as a sister organization. It now has formal ownership of the transcriptions of the readings, the related documentation, and the facilities in Virginia that house ARE. ARE is a membership organization that disseminates material derived from the readings, holds conferences related to the



Portrait of American psychic Edgar Cayce (1877–1945), founder of the Association for Research and Enlightenment. (Used by permission–Edgar Cayce Foundation–Virginia Beach, VA)

teachings, and promotes study groups in which people around the world may become familiar with and appropriate the teachings for their own lives.

ARE became more than a small organization of Cayce associates under the leadership of Cayce's son Hugh Lynn Cayce (1907–1982), who oversaw the production of a number of commercially published books about his father and the perspective that emerged from the readings (more than 300 such books having been written to date). ARE became prominent as the New Age movement developed in the 1970s and in subsequent decades has become a global organization. Writers associated with the Association continue to mine the vast set of readings for inspiration.

In 1997 ARE had 40,000 full members and served many more who were attracted to the teachings. Centers are now operating in more than a dozen countries (including Poland, Germany, France, England, Sweden, and Japan), and study groups are found in more than 50 countries. ARE supports an Internet site at http://www.edgarcayce.org/, and many of the national affiliates also have sites. Related facilities include Atlantic University (which offers degrees in transpersonal psychology), the Cayce-Reilly School of Massotherapy, the Health and Rejuvenation Research Center, and the Edgar Cayce Institute for Intuitive Studies. ARE is presently led by Charles Thomas Cayce (b. 1942).

Like many groups in the Western Esoteric tradition, ARE considers itself a spiritual but not a religious group, and notes that a number of people who are otherwise members of various religious communities participate in its activities.

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See also: Reincarnation.

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Association of Baptist Churches in Rwanda

The Association of Baptist Churches in Rwanda emerged as a result of war in the Congo, which in 1964

forced a Baptist pastor and some missionaries into neighboring Rwanda. In 1966 they formally began work in northern Rwanda, which was officially registered the following year. The church, with roots in the Conservative Baptist Foreign Mission Society, grew steadily from its evangelistic endeavors and soon developed a parallel primary educational program and sponsorship of several health clinics. Finding themselves working in a poverty-ridden area, the church initiated a variety of programs to assist people in the formation of small businesses. The church continues the conservative Calvinist theology of its Baptist forebears.

By 2005, the church had grown to include more than 250,000 members. In 2001 it joined the World Council of Churches and is also a member of the Baptist World Alliance.

BP 217
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See also: Baptist World Alliance; World Council of Churches.

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Association of Evangelical Reformed Churches of Burkino Faso

The Association of Evangelical Reformed churches of Burkino Faso dates to 1977, when a pastor of the Assemblies of God working in the country left to begin independent evangelism. He subsequently studied at the Theological Institute of Porto Novo in Benin, where he became attracted to the Reformed Presbyterian tradition. He focused evangelistic efforts in the rural northern part of Burkino Faso and the initial fruits of his labors were formally organized in 1986 as the Association of Evangelical Reformed Churches. The association operates out of the tradition as expressed in the ancient Ecumenical creeds and the Reformed creeds of the 16th century.

The association has developed its work in some of the poorest sections of Burkino Faso. Thus, along with its evangelism it had initiated a variety of efforts, including the creation of new water resources, for improving the conditions among the people with whom it has found a home.

By 2006, the association had welcomed some 39,000 members who worship at its 9 churches and 3 evangelistic stations. It also supports several schools, medical clinics, and an orphanage. It joined the World Council of Churches in 2005. It is also a member of the World Alliance of Reformed Churches and the All Africa Conference of Churches.

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See also: All Africa Conference of Churches; Assemblies of God; World Alliance of Reformed Churches; World Council of Churches.

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Association of German Mennonite Congregations

The Mennonite movement in Germany originated out of the Anabaptist movement that emerged in southern Germany and German-speaking Switzerland during the early years of the Protestant Reformation. The most tragic incidents in Anabaptist history occurred in Germany, where the millennial movements led by Thomas Müntzer at Mühlhausen (1524) and then Jan Matthys of Leiden at Münster (1534–1535) both turned into open warfare. These incidents increased the pressure on the adherents, who had already been feeling the ire of both Protestants and Roman Catholics on religious grounds. The Anabaptists rejected infant baptism and with it the idea of a general population that was Christian, whose members lived in a Christian state led by

Menno Simons (1492–1559) was a Dutch Catholic priest who, influenced by Lutheranism, converted to Anabaptism. He became an Anabaptist leader in Holland and northwest Germany, and his followers would later become known as "Mennonites." (Getty Images)

Christian rulers. They sought a church separate from state authority, one composed only of those who had experienced regenerating faith and chose freely to join the fellowship and live under its discipline.

In Holland, Menno Simons (1492–1559) became the spokesperson of the movement and developed its theology, distinguishing it from the theology of the Protestants and Catholics on the one hand and that of the radical Münsterites on the other. He reformed the movement and spearheaded its spread, especially into northwestern Germany. Emden was an early Mennonite center, and strong communities emerged at Hamburg and Lübeck. As early as 1623, Duke Friedrich invited them to settle in Friedrichstadt. They also later found refuge on the estates of other sympathetic noble families. They developed in strength in the Palatinate in southern Germany after 1664, where the elector Karl Ludwig issued a letter of toleration. While successfully finding refuge in various places, the Mennonites always lived under the threat that the current ruler of the territory in which they resided might change his opinion—or that a new ruler might not be as open-minded. When a more tolerant situation was discovered, they frequently migrated.

The Mennonites were especially influenced by the Pietist movement, which originated in the late 17th century. The Pietists shared an emphasis on personal religion and faith that resonated with Mennonite emphases. While helping to revive some Mennonite congregations, Pietism also led to many rejoining the established church.

The Mennonite emphasis on peace and their refusal of military service led to conflict with Friedrich Wilhelm (1620–1688) and thus created an openness in the 1760s to the invitation given by Catherine the Great of Russia (r. 1762–1796) to German Mennonites to relocate to Russia. Between 1762 and 1772, some 100 Mennonite colonies were founded in Russia, further depleting the German community. Already, in the 1680s, the first moves of European Mennonites to Pennsylvania (then a British colony) had begun. The Palatinate Mennonites joined the move in the first decade of the 18th century. In the next century, the thrust of Mennonite history was transferred from Europe to North America.

Through the 19th century, the German Mennonite movement developed as two separate communities, a more urbanized community in the northwest and a more rural community in the south. Education became an issue. Although some leaders were trained in the Mennonite seminary in Holland, most attended the Pietist and, in the 19th century, Baptist schools in Germany. A large Mennonite boarding school, the Weierhof, developed in the Palatinate. It produced the most important Mennonite leader of the early 20th century, Christian Neff (d. 1946), a pioneer advocate of Mennonite unity. During his half century of leadership, the German Mennonite community experienced a revival. They supported world missions through the Mennonite Missionary Association, a Dutch sending agency. They developed a relief agency to assist Mennonites trapped in the Soviet Union (1924), and they opened a new Bible study center at Karlsruhe.

Many German Mennonites died during World War II. Others who originally lived east of the Oder-

Neisse Line were displaced westward. They recovered with assistance from North America and by the 1960s appeared to have revived. In 1952, the European Mennonite Evangelism Committee was established as a joint effort by German, Swiss, French, and Dutch Mennonites; it continued the efforts of the Mennonite Missionary Association established by the Dutch church in the previous century. Through the committee, work was supported in Indonesia and Africa.

Today, the Association of German Mennonite Congregations (Vereinigung der Deutschen Mennonitengemeinden) has its headquarters at the Ökumenisches Institut, Plankengasse 1, D-69117 Heidelberg, Germany. There are approximately 20,000 members. The Association is a member of the World Council of Churches and cooperates with the Mennonite World Conference.

There are also several other smaller Mennonite bodies in Germany. In the 1990s, the German Mennonite community was suddenly swelled by the addition of some 77,000 Mennonites who moved from the Volga Region in Russia to Germany. Some joined the several older groups and others formed new groups reflective of the various divisions that had emerged in Russia since the 18th century.

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See also: Anabaptism; Mennonite World Conference; Mennonites; World Council of Churches.

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Association The Church of God

The Association The Church of God is a product of the spread of the modern Pentecostal movement in Latin America. It was formed in 1952 by the coming together of three Pentecostal congregations and subsequently has spread to every part of the county. It stands out from the larger segment of the Pentecostal movement by its commitment to ecumenical relationships. It was a founding member of the Latin American Council of Churches and also joined the Evangelical Pentecostal Commission of Latin America. In 1980 it joined the World Council of Churches.

The Association is Pentecostal in faith and practice but has also developed a strong commitment to human rights and the creation of a more humane, just, and responsible society. To that end its has established a variety of service centers (from soup kitchens to clothes banks and literacy services).

By 2006, the Association reported 8,000 members in its 70 congregations. It sponsors Emmanuel Seminary for the training of its pastors.

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See also: Latin American Council of Churches; Pentecostalism; World Council of Churches.

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Astrology

Astrology can be roughly defined as an umbrella term denoting any one of several systems of divination that attempt to uncover information that is otherwise hidden or difficult to access by examining the position and motion of various heavenly bodies. Unpacking this definition reveals that the term covers a quite diverse set of practices and beliefs. Diviners have scrutinized the movements of the heavens over the last several thousand years in a variety of historical and cultural contexts. They have had very divergent reasons for performing divination. They have speculated on the modus operandi of their art in very distinct ways, placing it within a Christian, hermetic, secular, magical,

Chart of the zodiac used by medieval astronomers and navigators to determine locations, 1544. (Library of Congress)

occultist, Jungian, or other framework. Even if we restrict ourselves to the contemporary period in the West, there is a remarkable pluralism of aims, attitudes, and approaches. Astrological charts are consulted in order to gain insight into one's personality, predict the future course of events, determine the most auspicious moment for initiating various ventures, assess the compatibility of couples, increase one's chances of succeeding as a stock market investor, foresee political events, and for many other purposes. And whereas consultations with an astrologer will typically have such a divinatory purpose, astrology can also be encountered in the shape of sun sign predictions in newspapers, magazines, and the Internet, where its function is at least as much to entertain as to serve as a method of divination.

Practitioners can also have different opinions regarding the technical details invoked in the actual process of astrological divination: how many planets should be included; what significance, if any, should be attributed to the so-called astrological houses, and what method should be used in calculating these; should asteroids be considered significant; should midpoints between astrological objects be included in the chart; how should the influence of various factors be weighted in the overall interpretation of a chart; what status should be accorded such non-Western systems as Vedic astrology; and so on. The present article can do no more than provide basic information on some of the types of astrology that will be most familiar to people in Western countries: natal (birth chart) astrology, sun sign astrology, and the concept of astrological ages, followed by a very brief exploration of the role of astrology in the contemporary West.

The birth chart, in contemporary natal astrology, is a symbolic map of the heavens, as seen from the perspective of one specific human being at the time of birth. More specifically, it is generally plotted as a circle, with the place on Earth where this individual is born placed in the middle. On the circumference are the signs of the Zodiac (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces), each of which is allotted one 30 degree segment of the circle. Due to an astronomical phenomenon known as the precession of the equinoxes, the positions of the astronomical constellations and the astrological signs bearing the same names do not correspond to each other.

The planets of the solar system are placed in the chart in the position where these appear against the backdrop of the astrological Zodiac. For astrological purposes, the list of planets includes the Sun and Moon. When plotted in this way, some planets will form angles to each other that are of particular interest to astrologers: they can overlap (astrologically speaking, form a conjunction), stand opposite to each other, or form a 90 degree angle (a square) or a 60 degree angle (a trine). Usually, astrologers will accept some degree of departure from these "ideal" angles, so that a distance of, for example, two or three degrees between two planets will still be seen as a conjunction. Finally, complex methods of calculation will divide charts into 12 sectors of unequal size, the houses.

In contemporary, psychologizing interpretations of astrology, each element of the chart will typically be associated with certain dynamics of the personality. The planets are often interpreted as symbols of the basic expressions of the human being: the conscious ego (the Sun); emotions and intuition (the Moon); aggression and assertiveness (Mars); the intellect (Mercury); responsibility, control, and inhibition (Saturn);

adventurous individualism (Uranus); deep-seated impulses from the unconscious (Pluto); and so forth. The signs of the Zodiac are the various ways in which such drives are acted out, for instance, with serious commitment and service to others (Virgo), with extroversion and self-centeredness (Leo), with liveliness and a quest for a diversity of experience (Gemini), or with a forceful drive (Aries). The houses are arenas of human activities in which these expressions are acted out: the realm of material possessions (second house), communication (third house), creativity and children (fifth house), or career (tenth house). These various elements of a person's character can to varying extents complement or stand in tension with each other, depending on the angles formed by the planets.

Many symbols have a range of standard interpretations in the astrological literature, as even this overly simplistic set of key-words should be able to convey. The task and challenge of the astrologer is to be able to formulate a narrative that—in the perspective of the person whose chart is being read—makes sense. Due to the sheer mass of information in a chart, and the many ways of interpreting any given set of symbols, these narratives can differ substantially from each other, and any example of how a particular element of a chart will be understood by the astrologer can only represent one option among many. Even within the work of one specific astrologer one finds a range of possible interpretations: the chart element "Saturn in Gemini and the third house" can, according to Jungian astrologist Liz Greene, be linked to a blockage (Saturn) in the intellect's (Mercury) ability to grapple with the new and unexplored (Gemini), but can also manifest as an inhibition in one's ability to speak of things that truly matter to oneself.

Astrologers will attempt to predict future trends by one of two main techniques. The method of astrological transits interprets the movements of astrologically significant objects over time, typically the angles formed between planets at the moment of divination and the moment of birth. If, say, Saturn has made a full circle around the chart and is now located at the same place as one's natal Saturn, this can be interpreted as a sign of entering a new phase in life. The other common technique, astrological progressions, involves symbolically calculating the chart for a new time, for example, bringing the chart one day forward for each year of a person's life. In order to assess trends for an individual at age 30, a chart would be constructed for a point in time 30 days after the birth of that person.

Compared to the many complexities of natal astrology, sun sign astrology is quite simple. This form of astrology is based on the premise that people born with the Sun in a particular zodiacal sign will undergo broadly similar events at a given point in time. Sun sign astrology is a fairly recent innovation and is generally attributed to the astrologer R. H. Naylor (1889–1952), who began writing sun sign columns in the *Sunday Express* in 1930. Since then, sun sign columns have become a ubiquitous part of popular culture. Precisely because of its simplicity, sun sign astrology is not only the form of astrology most widely known to the general public, but also a version of astrology that many who practice natal astrology consider crude and simplistic.

Beside such astrological practices that involve character analysis and predictions for individual people, the astrological concept perhaps most familiar to the general public is that of astrological ages, and in particular the Age of Aquarius. Due to the precession of the equinoxes mentioned above, the distance between astronomical constellations and astrological signs steadily increases, at a speed of roughly one sign each 2,160 years. Such a period of over two millennia is known as an astrological age, and many astrologers have suggested that we will either soon be leaving one such age (the Age of Pisces) or have already entered the next (the Age of Aquarius). Each age is said to be marked by certain overarching characteristics, for instance, the Age of Pisces by the dominance of Christianity (since the fish is a common symbol for that religion) and the Age of Aquarius by a more individualistic spirituality. During the spiritually adventurous 1960s it was commonly asserted that the transition into the Age of Aquarius was taking place.

Astrology occupies an ambiguous position in contemporary society. Surveys suggest that roughly a quarter or more of the population of various countries in Europe and North America profess at least a modicum of belief in astrology, and an even larger number of people read sun sign columns for their entertainment. Open support for astrology has been most noticeable in the various groups of the Western Esoteric tradition,

especially Wicca. At the same time, astrology is excluded from the institutional pillars of society and is regularly characterized by skeptical voices as superstitious or pseudoscientific. When astrology does enter core social institutions, for example, in political decision making in the Reagan years or in a few university settings in the early 21st century, the response from non-astrologers has generally been very negative.

One reason for the lack of acceptance of astrology in core sectors of Western societies is the incompatibility of the astrological worldview with widespread assumptions inherent in the natural sciences and the failure of astrology to pass scientific testing. Numerous experiments have been carried out in order to determine whether astrological methods can assess personalities or predict events better than chance, and generally speaking these tests suggest that under controlled conditions astrologers fare no better than if they had proceeded via random guesswork. The disparity between the popular support for astrology and the apparent failure of astrology to live up to its promises has occasioned considerable hostile coverage by skeptics. Some astrologers have countered by attempting to support the empirical validity of their craft, for example, by citing the research of Michel Gauquelin (1928–1991), who by means of large statistical samples attempted to study the possible relations between birth times and subsequent careers. He thus claimed that there was a correlation between a time of birth with a rising or culminating Mars and a later athletic career. For the ordinary user of astrological services, however, scientific legitimacy appears to be a tangential issue, and personal experience of a good match between the astrologer's interpretation and one's personal self-perception is the main source of legitimacy.

Olav Hammer

See also: Astrology, Hinduism; Western Esoteric Tradition; Wiccan Religion.

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Astrology, Hindu

Astrology as it developed in ancient and medieval India continues to be a major influence on the ways that Hindus interpret and attempt to manage important events in their lives. Traditional manuscript texts on what is called *jyotisa* contain theories about heavenly bodies along with reports from observations of the night sky that involve a combination of mathematics, astrology, and astronomy as one interconnected domain of knowledge. Many of the *jyotihsastra* texts that are known to have survived into the modern period were preserved to provide a source of proprietary knowledge and power by generations of descendents, in particular, kin groups that specialize in astrological consultation.

The history of astrology as a human enterprise is as yet an incomplete story, and how much of Hindu astrology originated in India without any outside influence is highly controversial. David Pingree, on the one hand, has argued that Greek mathematics and Babylonian concepts greatly influenced astrology as it has been practiced in India and that since ancient times there has been considerable traffic in traditional knowledge across central and southern Asia between what nowadays are the nations of Iran and India. Subash Kak, on the other hand, has argued that Vedic ritual practice indigenous to India prior to the rise of classical Hinduism provided the necessary and sufficient conditions to stimulate the research that produced Hindu astrological and astronomical knowledge. He proposes that Hindu and Babylonian astrology each emerged independently. In India, intense popular controversy about the origin and nature of astrology erupted in 2001 when the University Grants Commission published guidelines for establishing university departments of Vedic astrology and funding to teach it as an approved school subject.

Whatever their origins, Western and Hindu astrology are different in their details, and the most obvious difference is in the zodiac. A zodiac in astrology is an

imaginary arc through the sky that encircles the Earth and appears to move in an east to west direction. An obvious difference between Hindu and Western astrology is that the Western system uses a tropical zodiac that takes the springtime or vernal equinox as its starting point in Aries. Although the night sky has changed (due to what is called the precession of equinoxes) in the centuries since simple observation established that conjunction, it continues to be the formal starting point for the Western zodiac as a symbolic system rather than as a contemporary fact of observation. Hindu astrology uses a sidereal zodiac that is based on where constellations are physically located when they are actually viewed in the night sky. Hindu astrology like Western astrology divides its zodiac into 12 parts, each identified by a sign. But the names and significance of the signs in the system are different, additional heavenly bodies are identified and accorded significance, and the Moon and its relation to the Sun's ecliptic or pathway through the zodiac have a major role in Hindu astrology and in the traditional Hindu calendar system, too. That makes the rising sign or ascendant (the sign on the eastern horizon at the time of birth) a crucial factor in the construction of an individual's horoscope and in calculating the influences on one's life.

Like life in family or society, life in relation to astrological forces requires that many influences must be taken into account, and that is neither easy nor simple. Ideally one would seek a trusted trained advisor and return for repeated consultations as life-circumstances change. Crucial developmental stages (birth, youth, adulthood, marriage, death), key beginnings (new job, new business, new home), and key seasonal activities (plowing and planting) can benefit from correct timing in order to increase prospects for a successful outcome. Much of the information needed for accurate calculation and timing is widely available in published annual almanacs, but for most Hindus the printed page is no substitute for a professional counselor who knows how to select appropriate data and apply it to particular people and situations in order to achieve an auspicious result. Anyone who has experienced a tax audit will appreciate the value of a skilled accountant, and in Hindu society the astrologer is thought to have similar specialized knowledge about how to avoid the dire consequences that can follow ill-considered or ill-timed action.

An unfortunate and inaccurate stereotype represents Hindus as fatalistic in contrast to people of other geographic regions, or ethnic backgrounds, or religious persuasions that are imagined to be enterprising and optimistic in outlook. Astrology, in fact, can be taken as evidence that in richly diverse Hindu cultures there are traditional resources for many kinds of life-enhancing strategies that contrast with a passive capitulation to karmic forces that would overwhelm one and make one powerless to alter the destiny established by a relentless fate. Astrological prediction functions alongside a large number of readily available and widely encouraged traditional strategies for improving and transforming oneself and the world. These would include making vows and undertaking fasts, appealing to great beings in the form of holy men or temple deities, experiencing spirit-possession and using other methods of divination, making donations to worthy sacred institutions, and making pilgrimages. All of these tend to be motivated by short-term pragmatic aims as well as long-term transcendental purposes. Thus, astrology can be an important and positive resource for Hindus.

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See also: Astrology; Hinduism; Pilgrimage; Spirit Possession.

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Athanasius

ca. 296–373

Athanasius of Alexandria, a Christian bishop and theologian, is remembered as one of the major shapers of the orthodox Christian tradition by his defense of what became the accepted solution to the problems of the trinitarian nature of God and the divinity of Jesus. The Athanasian position would be embodied in the Nicene Creed, the most ubiquitous statement of Christian faith since the fourth century.

The early years of Athanasius, including the date of his birth are shrouded in obscurity, but it is generally believed that he was born shortly before 298 CE. In later years, it would be charged that he was underage when in 328 he was consecrated a bishop, it being required that a person reach his 30th birthday before his consecration. He emerged from obscurity when he served as Alexander's secretary during the Council of Nicaea (324–325), the first of the great ecumenical councils at which the important questions before the whole of the church were debated and decided. At this Council, the position of Bishop Arius, that Jesus was not God, but a little less than God, was declared to be heretical. In 328, Alexander died and Athanasius was chosen as his successor.

Athanasius, also known as Saint Athanasius, was one of the most important Christian theologians of the fourth century CE. (Library of Congress)

As bishop, Athanasius inherited an immediate problem—a schism that focused on Meletius of Lycopolis (fl. 310) who argued for severe treatment of believers who had denied their faith during times of persecution. Athanasius opposed Meletius, arguing for a more lenient and forgiving stance toward the lapsed. The position assumed added importance when the bishops supporting Meletius aligned with the Arians in the East.

Athanasius, however, soon emerged as the champion against Arius, who did not go away after Nicaea and who continued to enjoy strong support in various parts of the church and the ear of the emperor in Constantinople. Athanasius's first writing, written at this time, was his *Against the Heathen*, which presented his apology against Pagan practices. Also, at this time he penned his singularly most important work, *The Incarnation of the Word of God*, which discusses the doctrine of God's entering the world to bring salvation to humankind. The latter work attacks Arianism and set the direction of the future development of orthodox theology in the major doctrines of creation, salvation, the Triune God, and the incarnation of the Logos (Word).

In the meantime, Bishop Athanasius had more immediate problems to handle. His fellow bishops charged him with mistreatment of both the Meletians and the Arians and, following a council at Tyre in 335, deposed him from office. They followed with accusation against him to the emperor and later that year after a meeting with the emperor, Constantine (272–337), banished Athanasius to Trier in far-off Germany. During these years he stayed in touch with his flock in a set of letters, in which he involved himself on the question of the dating of Easter, a controversy that would remain open for centuries.

Athanasius was not allowed to return until Constantine died, but his situation remained in flux. The new emperor Constantius II (r. 337–361) renewed the exile and Athanasius left for Rome, where he enjoyed

the protection of Constans (r. 337–350), the other son of Constantine who reigned as emperor of the West. Athanasius found broad support in Rome but could not return to Alexandria until Gregory of Cappadocia (r. 339–346), who had in Athanasius's absence assumed the bishop's chair, died.

When Athanasius finally returned to his post in Alexandria in 346, he had had only a brief reprieve before threats on his life forced him to flee to Upper Egypt, where he found refuge within the strong monastic community. He would be exiled again (362–364) by the emperor Julian (r. 360–363), an exile continued by Julian's successor Valens (r. 364–378). However, when he returned in 366, he was able to remain in Alexandria until his death in 373. At that point he had been the bishop over Alexandria for some 45 years.

Throughout his mobile life, Athanasius wrote numerous works, many continuing the debate with the Arians. He also found time to write a life of the monastic pioneer Antony, a book that pioneered a pattern of writing hagiographies, lives of the saints, so popular in the Eastern Church. The nature of his life required him to write many letters. One memorable epistle penned in 367 is noteworthy as including the first known listing of the books of the New Testament that included all those books now accepted as the New Testament. Athanasius's writings are available in multiple sites on the Internet.

Athanasius has been declared a Doctor of the Church by the Roman Catholic Church, while the Eastern Orthodox churches consider him as one of the four Great Doctors of the Eastern Church. He is also venerated as a saint, but with different feast days set by the Roman Church (May 2), Eastern Orthodox churches (January 18), and the Coptic Orthodox Church (May 15).

Because Athanasius was an Egyptian, the Coptic Church has a special place for him in their history. Following Athanasius's death, his body was buried in Alexandria but at a later date was taken to Rome. In an act of ecumenicity, during the visit of Pope Shenouda III (r. 1971–) to Rome, Pope Paul VI (r. 1963–1978) gave him some relics of Athanasius, which are now in the Coptic cathedral in Cairo.

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See also: Arius; Cathedrals—Christian; Constantine the Great; Eastern Orthodoxy; Relics; Roman Catholic Church.

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Atheism

Atheism (literally "without theism") refers to a spectrum of belief systems that do not include a belief in a deity. In the modern West, dominated by Christian theism, atheism has often been defined in relation to Christianity as "denial" of belief in God. While on a practical level atheism is frequently in debate with theistic beliefs and often contrasted with them, atheists contend that atheisms are belief systems that have been constructed apart from any affirmation of God or a deity. Atheisms do not in and of themselves deny God. Rather they find no rationale for such an additional affirmation. Many atheists find no meaning in the term "God."

There have been thinkers throughout history who have proposed ways of thinking about the world that were nontheistic, and while atheism is often seen as a nonreligious way of viewing the world, several prominent religious systems (notably Jainism and Theravada

Buddhism) are also atheistic. Most modern Western atheists trace their beliefs to Baron d'Holbach (1723–1789), who authored a series of works, most published anonymously, that denounced the Roman Catholic Church. In 1772 the first openly atheist book, written by him, *The System of Nature*, appeared. His books denounced what he saw as the erroneous systems of the past and advocated a new order in which a nature-based ethical system would be operative.

In the 19th century, several atheist systems gained widespread support and became the basis of a developing organizational life. Most widely held was Marxism, as developed by Karl Marx (1818–1883), Friederich Engels (1820–1895), and their followers. Marxist thought, in its several variations, has offered a complete worldview without God that is basically antireligious. Marx attacked religion for defending oppressive socioeconomic systems and drugging the masses of humanity into accepting their exploited state. No form of atheist thinking has been so successful in perpetuating itself as has Marxism, which rose to a position of dominance in the Soviet Union, the countries of Eastern Europe, and many Third World nations through much of the 20th century, and still is the controlling philosophy in the People's Republic of China. Marxism also continues to be espoused by some Western intellectuals, though its support in academia has measurably declined since the dissolution of the Soviet Union at the end of the 1980s.

In its rise to political dominance, Marxism has developed an extremely poor record in human rights, and many Western atheists have attempted to separate themselves from it. They instead follow a lineage of atheists that includes such notable writers as Revolutionary philosopher Thomas Paine, poet Percy Shelley, popular lecturer Robert G. Ingersoll, 19th-century Freethought movement leader Robert Bradlaugh of the National Secular Society (in Great Britain), and a spectrum of 20th-century thinkers and organizations. These organizations and individuals (many of whom have edited periodicals) have been known as defenders of free speech and advocates of a variety of liberal political causes, including those related to sexual education and birth control. In the 20th century, prominent atheist spokespersons included Joseph Lewis (1889–1968) of Freethinkers of America; Charles Lee Smith (1887–1964) of the American Association for the Advancement of Atheism; and R. M. Bennett, editor of the *Truth Seeker*. A variety of intellectuals identified with atheism would include Ludwig Feuerbach, Auguste Comte, Bertrand Russell, Clarence Darrow, and John Dewey. Contemporary atheists have attempted, with some success, to identify atheism as the chosen worldview of the majority of contemporary academics, especially scientists.

Since World War II, non-Marxist atheism has appeared under a variety of guises, including Humanism (a nontheistic system that emphasizes human values and ethics), Secularism (which offers a worldview apart from any reference to the sacred), and Rationalism (emphasizing the essential role of reason in establishing a worldview). Humanism has developed both as a religious system and a nonreligious alternative to religion. Atheism as an organized alternative to religion received a significant boost from Madalyn Murray O'Hair (1919–1995), who in 1963 organized American Atheists, one of the largest atheist organizations ever created. Her acerbic personality eventually led to the organization's splintering, and her own life was ended in 1995 when she, along with her son and granddaughter, was murdered. However, American Atheists had a definite impact in raising the profile of atheism within American culture.

Although North American atheist groups are among the best organized in the world, other nonreligious and atheist groups, not associated with the spread of Marxism, have appeared in other countries, including the Atheist Foundation of Australia, the Mexican Ethical Rationalist Association, the Finnish Freethought Union, the Union Rationaliste (France), the International League of Non-Religious and Atheists (Germany), the Deutscher Freidenker Bund (Germany), the Union degli Atei e degli Agnostici Razionalisti (Italy), the Portuguese Freethought Association, the Forbundet for Religionfrihet, and the World Union of Freethinkers (Belgium). Some of these groups are members of the International Humanist and Ethical Union.

Though still a minority belief system, atheism had a significant impact on the intellectual climate in the 20th century and is especially important in the political arena in many countries such as France and the former Communist countries of Europe. Contempo-

rary atheists have identified themselves with such causes as the separation of religion and the state, the fight against prescientific and pseudoscientific thinking, and the promotion of ethical systems apart from religious foundations.

As the 21st century began, the atheist community, most notably in the English-speaking world, has been energized by a new movement generally referred to as neo-Atheism, built around the writings of the likes of Richard Dawkins, Sam Harris, and Christopher Hitchens. The neo-Atheists have become known not so much for any new perspectives as for their aggressive stance relative to traditional atheist positions. They pointedly denounce religion and champion Darwinian evolution. While their assertiveness has been rejected by some atheists, most appear to appreciate the attention to their position that the neo-Atheists have brought.

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See also: American Atheists; Freethought; Humanism; International Humanist and Ethical Union; Jainism; Theravada Buddhism.

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Athens

Athens, the capital of the modern state of Greece, has a unique place in the religious world, which can be divided into three overlapping periods. Athens emerged on the world scene as a hill-top fortification that subsequently expanded into the adjacent Attica Basin. The basin, which is home to the modern city, is surrounded on three sides by four large mountains. To the southwest is the Saronic Gulf, which opens onto the Mirtoan Sea.

The Pagan Era Athens began to be able to challenge Sparta's leadership among the city-states of the Greeks in the sixth century BCE. Following the overthrow of an unpopular dictator in 510, the new leader Cleisthenes reorganized the city as a democratic state. Democratic Athens then established its status throughout the region by defeating Persian invaders twice, in 490 and 480 BCE. The latter victory at the Battle of Salamis followed on the heels of two losses by the Spartans and the evacuation of Athens. Following their victory, Athens organized most of Greece's city-states into the Delian League, which it dominated. Riding high through the remainder of the century, Athens began to see the end of its dominance when it was defeated in the lengthy Peloponnesian War in 404 BCE. In 338, Philip of Macedonia formally ended Athenian independence and absorbed it into the kingdom of Macedonia soon to be inherited by Alexander the Great. Athens would remain a wealthy city but would not regain its independence for two millennia.

Dominating ancient Athens was a large flat-topped rock that rose some 500 feet above sea level in the middle of the Attica Basin. Its flat top had a surface area of more than 3,000 square feet. The first temple dedicated to Athena Polias (Protectress of the City) was erected on the Acropolis in the sixth century BCE. Its exact placement is unknown, though pieces of it have survived. Toward the end of the century a second temple, the Archaios Naos (Old Temple) was erected. It served as the primary worship site for the city until after the 490 victory at Marathon. This older Parthenon was constructed on the southern part of the Acropolis. It was still unfinished when the city was evacuated and sacked by the Persians in 480. Both it and the Archaios Neos were burned. The religious remnants of the building were ceremoniously buried.

During the period of leadership under Pericles (460–430 BCE), the rebuilding that had been pursued since recovering from the two Persian Wars would give

The Acropolis in Athens, Greece. Situated in a defensive position on a limestone outcrop, the Acropolis was the site of important civic and religious structures, notably a temple to the goddess Athena. (Fabio Cardano/Dreamstime.com)

the Acropolis its familiar shape. Pericles entrusted the building of the Parthenon, the most important temple, to the architects Ictinus and Phidias. Additional prominent structures included the Propylaea; the small Ionic Temple of Athena Nike; and the large Erechtheum, a temple on the northern edge of the Acropolis with areas sacred to Athena Polias and Poseidon Erechtheusa, which included shrines to a variety of legendary Athenian heroes. Behind the Propylaea, Pericles saw to the placement of a large bronze statue (some 30 feet high) of Athena holding a lance and a giant shield.

The Acropolis functioned as the Athenean center for the worship/acknowledgment of the Greek pantheon, which was built around 12 major deities and a number of lesser ones. Athens was a site sacred to Athena, from which it took its name, but also made space for the worship of Poseidon, the god of the sea and of earthquakes, both of which played significant roles in Athenian life. Although the Acropolis was the major Pagan center, numerous smaller temples were scattered around the city.

Rome conquered Greece in 146 BCE and during the next centuries a synthesis of Greek and Roman religion occurred as architectural styles were blended and the Roman deities identified with their Greek equivalents. Athena was identified with Minerva and Poseidon with Neptune. This compatible form of Paganism would remain dominant even as the Roman Empire suffered its ups and down for the next five centuries. Then in the fourth century CE the empire would make a sudden shift. Christianity, which had been present in Athens since the middle of the first century CE, suddenly became the new religion of the empire under Constantine I, and life would change in Athens.

The Christian Era The beginning of Christianity in Athens is described in the book of Acts in the New Testament. The Apostle Paul arrived in the city (ca. 521 CE) and delivered his famous address on the "Unknown God" to a group of Athenian intellectuals on the Areopagus or Hill of Ares, a hill in the city northwest of the Acropolis that took its name from the story of the Greek gods holding a trial there for the murder of Poseidon's son.

Paul established the first church in Athens, but Christianity remained a minority faith until the fourth century. Christianity in Athens emerged in its new role as the majority religion under the authority of the archbishop of Constantinople, who led what would become known as the Ecumenical Patriarchate. Eastern Orthodoxy would become the new dominant faith. Christianity's replacement of Greek Pagan religion was punctuated by Emperor Theodosius's declaration of Christianity as the official religion of his empire (394) with a parallel outlawing of the worship of the Pagan deities, and Justinian's declaration outlawing the study of the ancient Greek philosophers. For a time, during the Byzantine period, the Parthenon was turned into a church, which like Justinian's church in Constantinople was named Hagia Sophia (Holy Wisdom).

The weakening of the Byzantine Empire as the Ottoman Empire arose led to Greece's being pulled

from Constantinople's control. Various powers fought for land, and during the Fourth Crusade (1204) Athens fell to Otho de la Roche (d. 1234) from Burgundy. His son Guy de la Roche was named Duke of Athens by the king of France. Athens remained under French and then Italian control until 1456, when three years after the fall of Constantinople the Ottoman forces overran the city. Though ruled by Roman Catholics, the city remained Orthodox. The authorities of the Duchy of Athens used the Acropolis as its administrative center and the Parthenon as its cathedral.

The Muslim Era The major change that came with Ottoman rule in Greece was the imposition of the tax common to non-Muslims in Muslim lands. The tax was paid to support the government and the army that protected the empire. Non-Muslims were, in return, exempt from army service. At the same time, the Ottomans supported the Christian establishment and allowed its patriarchs to exercise significant authority within the overall Ottoman structure. The Christians in Athens remained under the authority of the ecumenical patriarch. Greek clergy received their salary from the state.

Life in Athens was relatively stable until the 17th century, when Athens became the victim of the conflict between the Ottomans and Venice. The Ottomans attacked Vienna in 1683. In response, a European coalition captured the Peloponessos and attacked Athens. The Ottoman forces retreated to the Acropolis. They had used the Parthenon to store munitions with the idea that the Venetians would not attack the monument. The Venetians, aware of the munitions, fired on the hill. The explosion destroyed the Parthenon. The Venitians took the city, but then abandoned it. Much of the population left with them and Athens was largely deserted for several years. It was only repopulated when the Ottoman authorities offered amnesty and significant tax breaks.

Toward the end of the 18th century, Europeans rediscovered Athens as a rich artistic, intellectual, and cultural resource. This interest led to the collecting of artistic treasures and their movement out of the country, the most infamous incident being the removal of statues originally on the façade of the Parthenon by Lord Elgin (1801–1802). These artifacts remain on display at the British Museum.

Independence In 1821 the Greeks revolted and attempted to assert their independence. After some success, they were finally defeated in 1827. However, in October 1827, the major European powers intervened and destroyed the Ottoman fleet. Greece was suddenly able to emerge as an independent country. The last of the Turkish troops left the Acropolis in March 1833. The European powers named Otto (1815–1867), the 16-year-old son of King Ludwig of Bavaria, as the first king of Greece, and in 1834 his capital was established in Athens, then a small city of a mere 10,000 residents. The University of Athens opened in 1837.

Greek independence came at a price to the Ecumenical Patriarchate. It had sided with the Ottomans during the revolution. Christians of the new country declared their autonomy from the church hierarchy in Constantinople, urged on by the regents who acted for Greece's teenage ruler. The action would not be recognized as such by the Patriarchate until 1850, when it issued a decree normalizing relationships between the two churches. Agreements between the Church of Greece, now led by the archbishop of Athens and all Greece, and the Ecumenical Patriarchate spelled out the boundary of their territory and detailed their special connections.

In 1842, Annunciation Cathedral, the seat of the archbishop of Athens, was dedicated by King Otto and his wife. It now houses the body of Gregory V the Ethnomartyr, the patriarch of Constantinople who was executed by the Ottoman sultan following the outbreak of the Greek Revolution in 1821. Mahmud held him responsible for not keeping the people of his jurisdiction pacified. His body was thrown into the Bosphorus but retrieved by Greek sailors and brought to Athens. Other notable churches in Athens include the Church of Agii Theodori, now believed to be the oldest Christian church in the city; the Church of the Holy Apostles, an 11th-century structure noted for the Byzantine frescoes on its interior; and the Church of Panagia Gorgoepikoos or Agios Eleftherios, a well preserved 12th-century church near the cathedral and known as the Little Metropolis. It was built from a variety of blocks taken from earlier buildings.

Just outside Athens is the monastery of Daphni. The site was originally a temple to Apollo and named for the many daphnia laurels that were considered

sacred to him. The temple was destroyed by the Goths in 395 CE. The interior of the monastery's church is decorated with some of Greece's finest Byzantine mosaics, most notably the representation of the Christos Pantokrator (Christ in Majesty) above the altar. This monastery was named to the UN Educational, Scientific and Cultural Organization (UNESCO) World Heritage list in 1990.

Throughout the whole of the Pagan and Christian eras, there was a Jewish presence in Greece that expanded under Alexander the Great and his successors. Further expansion was caused by Jews leaving Palestine during the Maccabean revolt (168–135 BCE). The pioneering Christian Apostle Paul visited many of the Jewish communities on his travels through Greece in the middle of the first century CE. Jews resided in Greece through the remaining Pagan era, the centuries of Byzantine rule, and under the Ottomans. The main community was at Thessaloniki. The small community at Athens had a synagogue, but it was destroyed in the fifth century and not rebuilt.

The years of Ottoman rule were notable as the time of gradual dominance of the Jewish community by the many Sephardic Jews who had arrived in Greece after being expelled from Spain in the 1490s. The 19th and 20th centuries proved complete disasters for the Jews. Many were killed during the Greek Revolution in the 1820s, as they had a reputation for having supported Turkish rule. Then early in the 20th century there was a mass migration into Greece of Greeks who had formerly resided in Turkey, followed by a massive effort to have the Jewish community assimilate.

The Jews in Athens finally built the Ioanniotiki Synagogue in 1903. The Sephardic community built the larger Beth Shalom Synagogue in the 1930s. As World War II began, the Italians occupied Athens while the Germans occupied the northern part of Greece. The result was the complete destruction of the community in Thessaloniki and the death of the great majority of Greek Jews, some 75,000 of an estimated 80,000. However, in Athens, the archbishop led an effort to protest action against the Jewish community. In their protest document, they cited the "unbreakable bonds between Christian Orthodox and Jews." Most of the small community of Jews in Athens survived.

Today an estimated 5,000 Jews remain in Greece, of which 3,000 reside in Athens. The rabbis of the two Athens synagogues serve most of the Jews scattered around the countryside.

The last decades of the 20th century were marked by an effort to recover the history and restore as far as possible the Acropolis. This effort has been marked by a generation of archaeological excavations, the development of an Acropolis Museum, the return of many items taken away from the site, and the rush to block the effects of significant pollution in Athens. It was declared a World Heritage Site by UNESCO in 1987 and formally proclaimed as the pre-eminent monument on the European Cultural Heritage list of monuments in 2007.

In 1897, the city of Nashville, Tennessee, had a full-scale replica of the Parthenon built as part of its celebration of the centennial of the state of Tennessee. Originally intended as a temporary structure, public response was such that it was not torn down after the exposition. In 1920, the city voted for the resources to have the building reconstructed of modern permanent materials. It was reopened in 1931. Among the features of the refurbished building were the replicas of the pediments, based on molds of the Elgin marbles, and painted as they are believed to have been in ancient Greece.

In 1897, the front of the original replica building was the site of a large mega-statue of Athena, now destroyed. In 1982, the city commissioned Alan LaQuire to reproduce the statue of Athena that had once been inside the original Parthenon. Its appearance could be derived from its picture on ancient coins and surviving small reproductions of it. The final reproduction was completed in 1990 and its gold gilding added in 2002. It stands 42 feet, 10 inches, and is the largest piece of indoor sculpture in the Western world; it is now the largest statue of a Pagan goddess. The statue's right palm is the pedestal for a 6-foot statue of the god Nike.

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See also: Hagia Sophia; Paul.

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Athos, Mount

Hilandar, a Serbian Orthodox monastery on Mount Athos in Greece, was founded in 1198. Mount Athos is an important pilgrimage destination for Orthodox Christians and is the site of a number of monasteries. Only males (whether humans or animals) are allowed on Mount Athos. (Mladen Prokic/Dreamstime.com)

Mount Athos, the most famous Orthodox monastic center in the world, is located on Halkidki Peninsula, south and east of Thessaloniki, Greece. In the pre-Christian era, the region was considered the home of the gods, Mount Olympus being only some 60 miles away. Christian tradition, however, speaks of the Virgin Mary visiting the area accompanied by the Apostle John. Mount Athos began to draw Christian ascetics in the sixth century and monks several centuries later. In 1060, the emperor in Constantinople decreed that the peninsula would be a male-only area, thus setting conditions allowing it to become a primary center of Christian monasticism. Subsequently, monasteries were constructed to house monks from the variety of nationalities who had heard about the life being developed by the residents. They set in place the mount's continuing status as a male-only domain. By 1500 the population of monks had reached around 20,000.

Mount Athos became the primary center for the practice of Hesychasm, a system of prayer advocated by St. Gregory Palamas (1296–1359), a monk at Athos before becoming bishop of Thessalonica in 1349. Hesychasts believe it is possible to see the very uncreated Light of God, and to that end follow a devotional pattern of activity that includes asceticism, detachment, submission to a spiritual guide, and constant prayer. They believe that contemplation of the Light is the true purpose of humanity, an experience they see recounted in the transfiguration event from the Christian Gospels (Matthew 17:1–6). Dedicated Hesychasts were known to sit all day in a chosen spot while repeating silently the prayer, "Lord Jesus Christ, have mercy on me."

As the Hesychast approach was popularized, it provoked a major and lengthy controversy in the Orthodox Church. Critics accusing the Hesychasts of pantheistic heresies, including the error of dividing God (who could not be seen) from his Light (which could be seen). Argument continued through the 14th century

and even became the focus of several church councils. In the meantime, the Roman Catholic and Greek Orthodox churches went their separate ways. This proved decisive, as the opposition to the Hesychasts was successfully identified with the Roman Catholics. The Hesychasts finally won the debate and the theological presuppositions upon which the practice at Athos was built were accepted as Orthodox, even though the practice itself remained primarily confined to the monasteries. Hesychast practice retains its popularity at Athos.

Today, male visitors are allowed on the peninsula, and annually tens of thousands arrive for brief visits. Some come merely as tourists, others to visit the particular monasteries, a few of which possess items known for their miracle-working powers, or to visit with a particular monk who serves as a spiritual counselor. At least three of the monasteries claim a fragment of the True Cross (upon which Jesus was crucified).

About 3,000 monks are permanent residents on Athos at present. There are a few hermits, but overwhelmingly the monks reside in one of 20 monastic communities.

J. Gordon Melton

See also: Asceticism; Devotion/Devotional Traditions; Eastern Orthodoxy; Monasticism; Pilgrimage; Relics.

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Atisha

Atisha, an Indian Buddhist teacher instrumental in the second transmission of Buddhism to Tibet, originally traveled to Western Tibet in the 11th century. Though Atisha is of immense importance to the movement of Buddhism to a place of dominance in Tibet, little is known of his life, including the facts relative to his birth and death.

The initial move of Buddhism into Tibet led to a period of opposition under King Langdarma. His persecution of Buddhism in the ninth century had initiated a period of decline. His reign was followed by a period of favor in the next century. The rulers of Western Tibet sent Tibetans to India to recover the Buddhist tradition. Some 21 were sent, of which 2—Rinchen Zangpo and Lekpe Sherab—returned in 978 and launched a time of revival through their new translations of Buddhist texts. The pair examined the older texts, still used by the surviving Nyingma practitioners, and deleted anything they deemed not originating in India. The effect of their work was the exclusion of anything perceived integrated into the teachings from pre-Buddhist Tibetan sources (primarily from Tibetan indigenous religions).

Building on the 10th-century revival, Lkhalama Yeshe-o, the king of Western Tibetan, invited Atisha, a scholar from Vikramashila University in Bengal, to his land. While in Tibet, he wrote the *Bodhipathapradipa* (*Lamp for the Path of Enlightenment*), a summary of Tantric Buddhist teachings, for which he is most remembered. This book gained an extensive audience, as it presented Buddhism in a manner that made it relatively easy for the practitioner to appropriate Buddhist teachings along a graded path of attainment leading to enlightenment. Atisha subsequently spent his life engaged in the spread of a reformed path of Tibetan Buddhism.

In 1056, Dromtonpa, a disciple who had accompanied Atisha on the journey from India, established Rva-sgreng monastery as a disseminating point for Atisha's new way. The creating of the monastery is now considered the founding date of the Kadampa School of Tibetan Buddhism. That tradition would eventually be absorbed into the Gelug School headed by the Dalai Lama.

Geshe Kelsang Gyatso (b. 1931), a contemporary Gelug-pa monk who had developed several differences with the leadership of the Dalai Lama, founded the independent New Kadampa tradition. In so doing, he called upon the original reformist ideals of Atisha's Kadampa School to counter what he saw as changes initiated by the Dalai Lama in the years since the widespread movement of Tibetans outside their homeland.

J. Gordon Melton

See also: Dalai Lama III, Sonam Gyatso; New Kadampa Tradition–International Kadampa Buddhist Union; Nyingma Tibetan Buddhism.

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Augustine of Hippo

354–430

Augustine of Hippo, the bishop of Hippo (now Annaba, Algeria) and one of the foremost theologians of Western Christianity, developed the theology of the post-Constantinian church in the wake of the councils at Nicaea (325) and Constantinople (381). A prolific writer, he is remembered most for his works such as *The City of God*, his autobiographical *Confessions*, *On Christian Doctrine*, and *On the Trinity*. His thought dominated Catholic thinking until the emergence of Thomas Aquinas (ca. 1224–1274) and became a principal source for the prominent ideas of the Protestant Reformation. He is recognized by the Roman Catholic Church as both a saint and a Doctor of the Church.

Augustine was born in 354 CE in Tagaste, Numidia, a Roman province in what is now Algeria. His mother Monica was a Christian, but during the first phase of his life he identified with his Pagan father, Patricius. He had a good education that began with his parents initially sending him to Tagaste to study and later his receiving the patronage of Romianus, who underwrote his education at Madaura and Carthage.

While at Carthage, he was attracted to Manicheanism and its strong dualistic views of good and evil, and took the initial steps to formally convert. He then moved to Rome to complete his studies before, with the assistance of his Manichean acquaintances, getting an appointment in Milan as a professor of rhetoric at the court of the youthful emperor Valentinius II (r. 375–392) in Milan. His mother arranged a marriage with a wife appropriate to Augustine's projected successful secular career.

Portrait of Saint Augustine of Hippo, a bishop (396–430 CE) and one of four principal saints of the Catholic Church. Augustine's influence extended from late antiquity into the early Middle Ages and beyond. (Library of Congress)

Internally, as he rose to prominence as a young scholar, Augustine was undergoing a significant transformation. He had found the thought of the Manicheans ultimately unsatisfying and found his way to Christianity through an association with Ambrose, the bishop of Milan, and his teacher, Simplicianus. His conversion culminated in an experience in a local garden where he heard the voice of a child telling him

several times to "Take and read!" the Bible. The key text he read was Romans 13:13, which called into question his current life. He renounced his past, including his sexual infidelities, and also resigned his teaching post in the imperial court. He was baptized in 387. He moved back to Africa and, inspired by the Egyptian hermit Antony, announced plans to found a monastic community. However, on a visit to Hippo while making his way back to Tagaste, he was named a priest. He settled in the city and was elected its bishop in 395. During his tenure as bishop, Augustine would be called upon to assume leadership during two of the Christian movement's most important controversies.

Through the fourth century, Donatism had grown strong. The movement developed as a result of the period of intense persecution during the reign of Roman Emperor Diocletian (303–305). During this time, many Christians suffered martyrdom for refusing to hand over the Christian scriptures to be burned or to offer sacrifices to the Roman deities. Those who saved themselves by handing over their copies of the scriptures, making a libation to a deity, or simply hiding were considered to have betrayed the cause by the Donatists. The majority party wanted to quickly rehabilitate those who lapsed during the persecution. The more rigorous, who took their name from Donatus (d. 355), the bishop of Carthage, saw those who had betrayed the scriptures or waivered in their faith as traitors to the church who needed to undergo significant penance, during which time they would be without benefit of the sacraments. Priests among the betrayers should cease serving the sacrament. Those who had received baptism from a *traditor* priest needed to be rebaptized. By this means, the church would remain pure and undefiled.

Augustine offered a broad refutation of the Donatist position. He noted that the sacraments are administered by Christ, thus they have never depended on the spiritual or immediate moral condition of the priest officiating at worship. Augustine's position would later be codified as the principle of *ex opera operato* (Latin for "from the deed done"), meaning that a sacrament (especially baptism and the Eucharist) were valid without regard to the status of the priest.

Augustine's most controversial moment relative to the Donatists came in his agreeing to secular actions against the Donatist faction. In 405, he went against his earlier stated opinion that no one should be coerced into the Catholic communion (*Letters* 34) when he sanctioned an imperial Edict of Unity that removed the legal standing of the Donatists. Then, seven years later, he offered his acquisition to the government's use of force to suppress the Donatists. His actions would later be cited as precedent for the use of force to suppress heretics in the Middle Ages.

Pelagius (ca. 354–ca. 430), a British unordained monk/theologian, denied that all humans inherited sin from Adam and are thus in need of grace because their will had been warped. He felt that humans had a choice and could choose good over evil. To Pelagius, Adam's sin was a pattern followed by many but was not humanity's inheritance. Pelagius attended and was examined by two church councils in the East that found him sound in theology. However, Augustine believed his ideas heretical and mobilized the leadership in the Western church, especially Pope Zosimos (r. 417–418), to have him condemned.

While battling the Donatists and Pelagians, Augustine's own background kept ongoing issues with Manicheanism before him. The Manicheans, as presented in Augustine's works, believed that good and evil were opposing and enduring forces in the universe, with good siding with the human spirit and evil with the body. Augustine, building on a more Hebraic view of creation, asserted that God had created the world and pronounced it good. All of the material world, in both its material and spiritual aspects, was created good. Evil entered the world through the disordered will of humans (and of angels). He also asserted the doctrine of what he termed "original sin," the idea that humans are born in sin inherited from Adam.

One of Augustine's last controversies would be with the Pelagian Julian, bishop of Eclanum, in central Italy. Julian attacked Augustine by tying him to his Manichean past, but Augustine both answered Julian's charges and pushed back on the Pelagian issues with which he was more than familiar. Julian was forced into exile in 418 and the church formally condemned his teachings at the Council of Ephesus in 418.

Augustine emerged toward the end of the first century following Christianity's coming out of three centuries of persecution and marginalization. He be-

queathed to the church his expansive vision of the process of salvation that would remain dominant into the Middle Ages, inspired the development of a large order of monks and nuns, and expounded on themes (grace, predestination) that would come to the fore again in the 16th-century Protestant Reformation. Few if any theologians have been as influential through the centuries of the Christian West.

J. Gordon Melton

See also: Thomas Aquinas.

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Augustinians

The Augustinians are a set of Roman Catholic religious orders that trace their history to the 11th century. The Canons Regular of St. Augustine (or simply, Augustinian Canons) is one of the oldest orders in the church, having its origin in the 11th century in northern Italy and southern France among young men who sought a life of poverty, chastity, and obedience. They received official approval in the Lateran synods of 1059 and 1063 and soon became known as Canons Regular. As Canons, members live together as a community. Some congregations of Canons Regular also take a vow of stability, with members taking an additional vow relative to the place where they join the order.

The Canons Regular became established in France when William of Champeaux (ca. 1070–ca.1120) retired from public life, became a Canon, and established St. Victor's Abbey in Paris. The abbey's school later evolved into the University of Paris. Meanwhile, British Canons had charge of maintaining the famous shrine of Our Lady of Walsingham in the centuries prior to the Protestant Reformation of the 16th century.

The Order of Hermits of St. Augustine (Augustinian Friars) is a religious order of men founded in Tuscany. It began as several independent groups of hermit monks. In 1243, Pope Innocent IV (1243–1254) issued the bull *Incumbit nobis* calling on these communities to unite themselves into a single religious order under the Rule of Saint Augustine. The following year, these hermits held a founding chapter in Rome under the guidance of Cardinal Richard Annibald and put the pope's guidance into effect. Then in 1256 Pope Alexander IV (r. 1254–1261) issued the bull *Licet ecclesiae catholicae* of Pope Alexander IV (r. 1254–1261), which confirmed the union of 1244 and recognized it as the Order of Hermits of Saint Augustine. The Order of Hermits is one of several mendicant orders originating in 13th-century Europe. It contrasts with the Canons Regular in that its members moved about to serve the people where they lived and worked, especially in the new emerging urban centers.

Both the Canons Regular and the Friars draw upon the writings of Saint Augustine of Hippo (354–430) who left three documents relative to organizing the monastic life: the Order for a Monastery, the Precept, and *Letter* 211. As a Christian layperson, he had lived in a small informal monastic-like community in his hometown in North Africa, which provided the experience upon which his rule was later constructed. Relative to most other monastic rules, the Rule of Augustine has proved very flexible and adaptable to different ways of life.

The Augustinians grew in numbers through the 15th century but suffered losses through the 16th century as countries they had spread into became Protestant (England, the German states). The order of Canons Regular was known for its support of the papacy and included among its members Pope Adrian IV (r. 1154–1159, the only pope from England), the mystic Thomas à Kempis (ca. 1380–1471), the Christian Humanist scholar Desiderius Erasmus (1466–1536), the theologian Giles of Rome (1243–1316), and the pioneering geneticist Gregor Johann Mendel (1822–1884). Martin Luther (1483–1536), the leader of the Reformation, was an Augustinian friar. Augustinians served as papal chaplains from 1352 to 1991.

At the same time, the Rule of Saint Augustine proved attractive and was adapted by a variety of

different orders, including the Servites, Victorines, Premonstratensians, and Assumptionists, and women's orders such as the Ursulines and Visitation Sisters.

The Augustinian Order was brought to the United States by Matthew Carr in 1796. Augustinians later founded Villanova University (1842) near Philadelphia. In the new century, they remain active in Europe, North and South America, and the Philippines. There are some 3,000 friars worldwide and 1,500 nuns in enclosed convents.

J. Gordon Melton

See also: Augustine of Hippo; Luther, Martin; Monasticism; Servites, Order of; Ursulines.

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Aum Shinrikyô/Aleph

Aum Shinrikyô is a Japanese new religion founded by the partially blind, charismatic Asahara Shôkô (b. 1955). Originating in 1984 as a yoga and meditation group, it developed millennial orientations and taught that a final confrontation between good and evil would occur around the end of the 20th century. Asahara claimed his sacred mission was to lead the forces of good in this final encounter, which would destroy the corrupt material world and bring about a new spiritual realm on Earth.

Aum taught that humans were weighed down by negative karma but that this could be eradicated through religious austerities. If they did eradicate it, they could attain enlightenment and rebirth in higher realms; if not, they would be reborn in lower realms. Asahara was regarded as an enlightened guru whose words expressed supreme truth and to whom followers had to show absolute obedience. Disciples were expected to perform arduous ascetic tasks, and those who succeeded were granted holy names and special ranks in the movement, which became intensely hierarchical.

Aum attracted a highly dedicated but limited following among young Japanese, who renounced the world and left their families to join its commune at Kamikuishiki in Yamanashi prefecture (about two hours outside Tokyo) and follow Asahara. It also aroused opposition from the families of devotees who objected to their offspring severing all familial ties in this way, and from the media, which portrayed the disciples' devotion to their leader in a negative light. A campaign was organized against Aum, to which the movement reacted with hostility and intolerance, branding all who opposed it as enemies of the truth who were unworthy of salvation. Such aggressive responses provoked further opposition and increasingly led Aum into conflict with the outside world—a conflict that took on, in Asahara's mind, the nature of a final confrontation between good and evil, in which he declared that anyone who opposed Aum was an enemy of the truth who deserved to be punished with death.

Ultimately these doctrines were used to legitimate the killing of others in the name of truth and in order to further Aum's mission on Earth. This turn to violence was spurred by widespread public rejection of Aum in Japan, by internal fragmentation and tensions, and by its failure to expand overseas; apart from a brief period of success in Russia, it failed to gain a secure footing outside Japan. The violence was also fueled by Asahara's increasing paranoia, as he came to regard every sign of opposition to Aum as evidence of a conspiracy against the movement. Eventually he came to envision his movement as under siege from a world conspiracy that included the U.S. and Japanese

Subway passengers affected by nerve gas released in central Tokyo subways by Aum Shinrikyô are carried into St. Luke's Hospital, March 20, 1995. The incident killed 12 people and sickened more than 5,500 others. (AP/Wide World Photos)

governments and others, such as the Jews and the Freemasons, who planned to destroy him and Aum so as to enable the forces of evil to triumph.

Proclaiming that Aum had to fight against such evil, that the world merited punishment for its sins, and that only devout Aum followers were worthy of salvation, Asahara set the movement on a collision course with society. From the early 1990s Aum began to manufacture biological and chemical weapons to fight against its enemies and to strike out at individual opponents and the wider public. This culminated in its March 1995 nerve-gas attack on the Tokyo subway, which killed 12 and injured thousands of commuters. This attack was followed by massive police intervention, the arrests of most of Aum's hierarchy, and numerous trials in which senior figures in the movement have been charged with murders and other crimes. As of the beginning of 2009, several had been sentenced to death and executed, while Asahara has been convicted, exhausted his appeals, and awaits execution.

The movement continues to exist, however, although it has severed formal ties with Asahara and has changed its name to Aleph in order to emphasize this severing. It retains almost 1,000 followers (down from around 10,000 at its peak), who continue to believe that the world is evil, and that the only way to liberation is through meditation and renunciation. They also continue to venerate Asahara as the spiritual master who taught them the way of liberation. Aleph's continuity of belief with Aum has led to a continuation of

suspicion in Japan. It is thus kept under very close scrutiny at all times by the authorities, who have passed laws especially for this purpose.

www.aleph.to/index_e.html

Ian Reader

See also: Meditation; Yoga.

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Aumist Religion

The Aumist Religion is a relatively new faith community, founded in 1969 by Gilbert Bourdin (1923–1998), best known as His Holiness Lord Hamsah Manarah. It considers itself a Religion of Unity, representing a synthesis of all the religions and spiritual movements of the planet, and became well known in the late 1990s due to its conflicts with the French government.

Bourdin was born into a traditional Roman Catholic family but was attracted by mysticism and occult sciences when he was young. He investigated a wide spectrum of Western initiatory paths (Kabbalah, alchemy), and studied the "philosophical" principles of Freemasonry, Rosicrucianism, Loges Martinistes, and Saint-Graal. In India, he stayed with the renowned yogi Swami Sivananda, founder of the Divine Life Society, from whom he received initiation into the renounced life of a *sannyasi*, on February 13, 1961, at Rishikesh. Sivananda gave Bourdin the name Hamasananda Sarasvati.

During his numerous trips, Lord Hamsah Manarah was also initiated into Jainism, Sufism, various branches of Hinduism and Buddhism, and several African religions. The titles of *acharya* and *mahacharya* (a teacher who preaches what he has himself accomplished) were given to him in stages by Jainist and Hindu masters. He also received the title of *adinath*, first master or patriarch, with the implication that he is a divine incarnation.

After his long initiatory pilgrimage, which included the visitation of many of the world's holy sites, in 1969 Lord Hamsah Manarah settled on a mountain over the small village of Castellane in the Alps of Haute-Provence, France. This place corresponded to one he had seen in a dream. As news of his presence spread, many journeyed to meet him. As some who were attracted to him decided to stay on the mountain, an ashram emerged, and plans for a city began to be projected. Included in the city were temples and statues from different religions, including the largest Buddha in Europe (69 feet), a giant figure of Christ (56 feet), and one known as the Cosmoplanetary Messiah (108 feet). In 1990, Lord Hamsah Manarah revealed to the world that he was the Cosmoplanetary Messiah, that is, the messiah for whom all the traditions wait.

Lord Hamsah Manarah devoted almost two decades of his life to leadership of the community and the creation of Aumism, writing some 22 books. His final years were, however, caught up in problems with the French government, which, in the wake of the deaths of members of the Solar Temple in 1994, began a crusade against various minority religions in the country. The Aumist Religion was singled out for special attention and efforts were made to destroy the city. Following the leader's death in 1998, a controversy ensued over the final resting place of his body. Various forces have attempted to have the sacred statues demolished and the community scattered.

Aumism sees itself as the synthesis all the religions and spiritual movements of the planet. Aumists

pray equally to Buddha, Allah, Christ, and Mother Nature. The Aumist also feels a harmonious relationship with all people, all races, all classes, and all traditions, and the religion does not demand that members give up their prior faith in order to become Aumist (though acknowledging Lord Hamsah Manarah and his teachings contradicts the teachings of many religions).

The name Aumism is derived from the sound OM, considered to be the root of all the sacred sounds found in every tradition (Amen, Amin, and so on). According to Aumists, the benefits from repeating "Om" are vast. Aumists also repeat various other mantras (words of power) for collective and individual ascent.

Aumists believe in reincarnation according to the Law of the Evolution of the Souls. A vegetarian diet is recommended, although it is not demanded. Aumism is opposed to drugs, suicide, and sexual deviations (that is, polygamy and homosexuality).

The Aumist Religion has its headquarters at the Holy City of Mandarom Shambhasalem, Haute-Provence, France, where some 50 monks and nuns reside. The movement has been formally organized into a church, with priests, priestesses, and bishops. The community expects Lord Hamsah Manarah to reincarnate, and they believe that they will be able to recognize him in much the same manner that Tibetans recognize the next incarnation of a lama. In the meantime, leadership has passed to a group of high priests. Priests and priestesses oversee five sacraments: Baptism, Confirmation, Renovation, Marriage, and Transition.

One becomes an Aumist through Baptism, that is, the transmission of the sound OM. Those who pursue their spiritual path within the movement may associate with the Initiatory Order of Triumphant Vajra, and become Knights. The Initiatory Order is structured in 22 degrees, with each degree corresponding to a particular spiritual journey of prayer and study. Knights may also enter the priesthood. Both men and women, married and unmarried, may become priests. Married priests belong to the outside branch. Unmarried priests may join the renunciate monastic branch and live in the Holy City.

Centroms, as places for prayer are called, serve as local centers for Aumists. Centroms are located across France (about 100), in most European countries, and in primarily French-speaking lands in Africa, Oceania, the Indian Ocean, and Canada. In Canada, where the Aumist Religion has a considerable following, an ashram has been established. Aumists from around the world come to the Holy City for various events and seminars. There are approximately 1,000 Knights and thousands of Aumists in the world.

Aumisme
Cité Sainte de Mandarom
La Baume 04120
Castellane
France
www.aumisme.org (in French)

James R. Lewis

See also: Divine Life Society; Freemasonry; Solar Temple, Order of the.

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■ Australia

The continent of Australia has been inhabited for at least 50,000 years. The original inhabitants possibly found their way to the continent from Indonesia, located to its north. It is located between the Indian Ocean to its west and the Pacific Ocean to its east. Today, its 2,941,299 square miles of land, which includes the island of Tasmania off the southern coast, is home to 21,007,310 people (2008).

At some undetermined point the Aboriginal people emerged as a distinctive ethnic grouping; they developed more than 260 languages, a variety of cultures, and a number of related religious perspectives. They were a semi-nomadic people whose existence was tied to the land that they revered. Aboriginal religions included a series of stories related to the creation of the world out of preexisting substance by the Ancestors. They were also marked by a set of rituals that integrated them into the natural world as the seasons changed and the process of obtaining food and shelter continued.

Nan Tien Temple complex, Sydney, Australia, one of the largest Buddhist temples in the Southern Hemisphere. (Rorem/Dreamstime.com)

Though the Spanish first sighted Australia in 1606, European settlement did not begin until 1788, when the first group of British colonists arrived, most as prisoners. Their arrival at Botany Bay (Sydney) serves to divide Australian history into two eras. A period of aggressive settlement of particularly the southeastern coast followed. Efforts to establish European hegemony cost the Aboriginal people an estimated 80 percent of their population. More prisoners were sent, the largest number coming in 1830, when some 58,000 arrived. No additional prisoners were sent after 1840. Further periods of population expansion followed gold discoveries in 1851 and 1892. Though most settlers were of European background, significant numbers came from Italy, Greece, Germany, the Netherlands, and the southern Balkans.

Six British colonies were established on the continent. In 1901, they were reorganized as autonomous states (including Tasmania), associated together as the independent Commonwealth of Australia. Women were granted the vote the following year. Areas remaining outside the commonwealth were added in 1911.

The Aboriginal population suffered from the attempts of Europeans to claim ownership of the land. Those who survived this process of displacement had their culture and way of life disrupted. Although Aboriginal life and religion survives, it does so primarily in the less hospitable rural areas away from the more populated coasts and river valleys.

Christianity was introduced to Australia by Church of England ministers serving as chaplains of the original penal colony. Neither the prisoners nor the soldiers sent to guard them were particularly responsive to the church's ministrations. The Reverend Samuel Marsden oversaw the church's development beginning in 1793. His hegemony extended to Tasmania and other British settlements in the South Pacific. In 1823, Australia was placed within the geographically impossible Diocese of Calcutta, and it was not until 1832 that a bishop arrived in Australia. Over the next decade five dioceses were carved out.

The Anglican Church developed sporadically as British settlement evolved and the colony prospered. As early as 1826 a mission among the Aboriginal people was launched, though its progress was slow. The church's attempts to build settled Christian congregations and communities clashed with the Aboriginal nomadic life.

In January 1, 1962, the church became autonomous as the Church of England in Australia, assuming its present name, Anglican Church in Australia, in 1981. Once claiming more than half of the population as members, the church declined as a percentage of the population through the 20th century. In the 1980s it was replaced by the Roman Catholic Church as the largest religious group in the country.

Among the first settlers were Irish political prisoners, who formed the core from which the Roman Catholic Church in Australia grew. Immigrants from predominantly Catholic countries led to further expansion, and in the 20th century a number of Australians converted to the church. Irish priests arrived in 1803

Australia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	11,826,000	15,816,000	74.1	0.95	16,917,000	18,020,000
Roman Catholics	3,038,000	5,552,000	26.0	0.69	5,600,000	6,000,000
Anglicans	3,775,000	3,900,000	18.3	–0.16	3,900,000	4,100,000
Protestants	1,911,000	2,400,000	11.2	0.04	2,700,000	2,900,000
Agnostics	561,000	3,540,000	16.6	1.42	4,670,000	6,100,000
Buddhists	12,000	500,000	2.3	3.09	750,000	1,000,000
Muslims	25,000	480,000	2.2	3.78	700,000	1,200,000
Atheists	200,000	380,000	1.8	0.80	500,000	600,000
Hindus	5,000	180,000	0.8	8.42	220,000	300,000
Jews	62,500	104,000	0.5	1.19	120,000	130,000
New religionists	10,000	96,000	0.4	2.35	120,000	170,000
Chinese folk	5,000	80,000	0.4	2.40	130,000	160,000
Ethnoreligionists	5,000	62,000	0.3	2.94	80,000	100,000
Confucianists	0	50,000	0.2	2.44	90,000	130,000
Sikhs	3,000	35,700	0.2	8.21	50,000	70,000
Baha'is	9,100	20,000	0.1	2.05	25,000	34,000
Spiritists	0	6,300	0.0	1.30	7,000	8,500
Daoists	0	4,500	0.0	0.92	4,800	5,500
Zoroastrians	0	2,400	0.0	3.89	2,500	2,500
Jains	0	1,600	0.0	12.42	2,000	4,000
Total population	**12,724,000**	**21,358,000**	**100.0**	**1.20**	**24,388,000**	**28,034,000**

and have dominated the clergy over the years. The first bishop was consecrated in 1834, and the hierarchy expanded nationally in the 1840s.

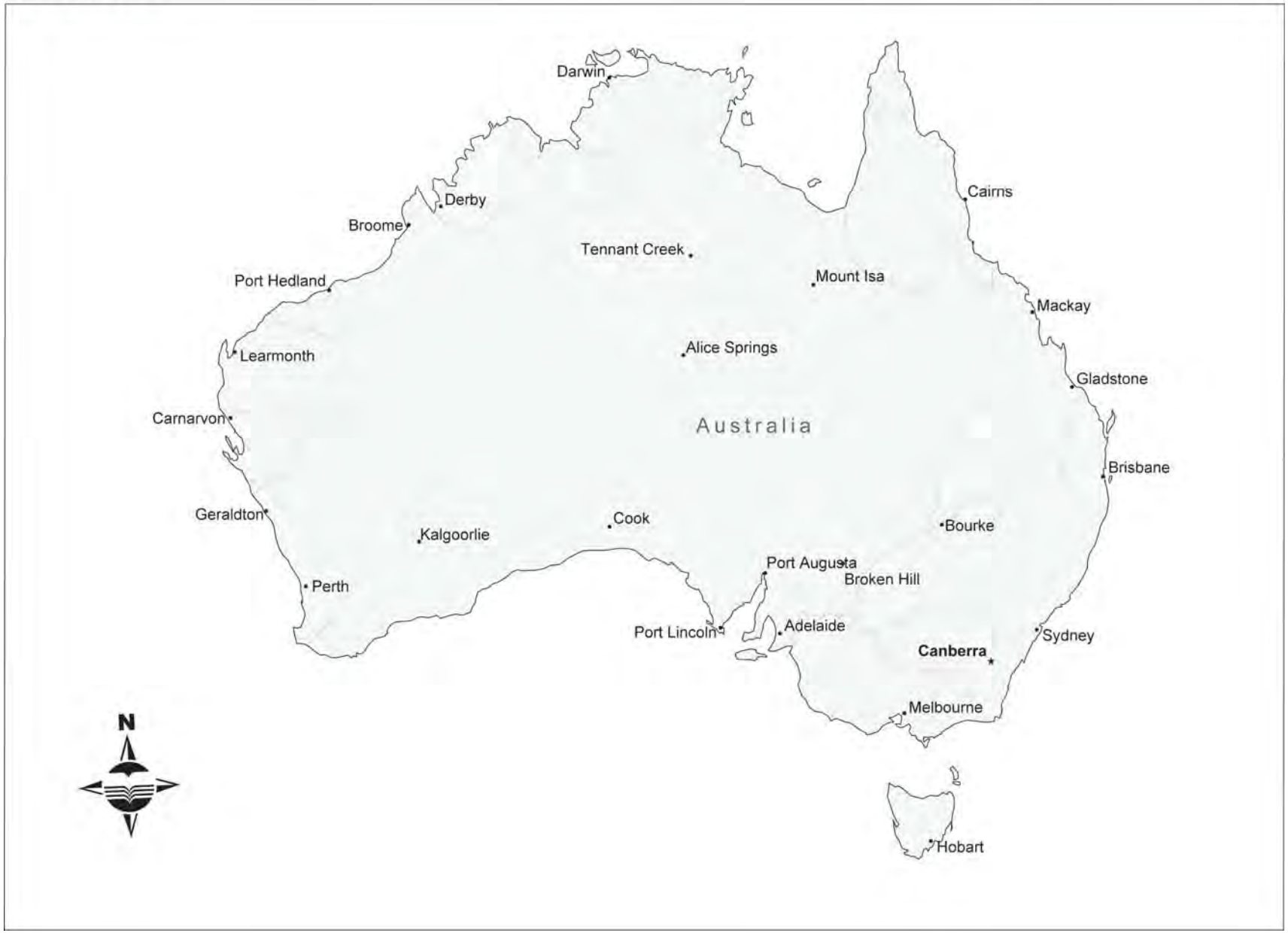
Protestantism began with Presbyterian settlers, who built an initial church in 1809. The first Baptist church followed in 1813, but membership growth was extremely slow during their first generation. Methodism also emerged as a visible community in the second decade of the century, and in 1815 the first minister arrived from England to travel among them. Over the century the Methodists emerged as the second largest group in the colony.

Through the 19th century a variety of British and American groups established work, including the London Missionary Society, the Salvation Army, the Churches of Christ (associated with the American group known as the Christian Church [Disciples of Christ]), the Lutherans, and the Seventh-day Adventist Church. In 1977, the Congregationalists (resulting from the London Missionary Society's work), the Methodists, and the majority of the Presbyterians united to form the Uniting Church of Australia, the third largest group in the country. Some 30 percent of the Presbyterians formed as the Presbyterian Church of Australia (Continuing).

Through the 20th century, groups representing the entire spectrum of Christianity emerged in Australia. Greek immigrants created a large Orthodox community under the jurisdiction of the Ecumenical Patriarchate of Constantinople, with an archbishop in Sydney. Pentecostalism grew steadily over the century, though membership is scattered among a number of both local and imported groups. Several new churches, such as the Christian Life Churches International and Christian Outreach Centres, have come on strong as a result of the late 20th-century Charismatic movement.

The Jewish presence in Australia became visible in 1817, when a small group formed a burial society (it being common for a cemetery to be the first communal structure created by a newly established Jewish community). A congregation was founded in Sydney in 1828 and an initial synagogue opened in 1844. Meanwhile worshipping communities emerged in Melbourne, Ballarat, Geelong, and Adelaide. By the beginning of the 20th century, Jews had spread across the

Australia



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continent, and many had risen to positions of prominence in the business and government community.

Today there are more than 90,000 Jews in Australia, more than half of whom reside in Melbourne. Community affairs are cared for by the Executive Council of Australian Jewry, also headquartered in Melbourne. The majority of religious Jews can be found in the Ashkenazi and Sephardic Orthodox synagogues, though there are various forms of Reform Judaism, united by the Australian Federation for Progressive Judaism.

Buddhism grew during the 20th century, primarily by the arrival of tens of thousands of immigrants from China, Thailand, Tibet, and Japan. Since World War II, a strong Western Buddhist community has emerged, and a variety of Buddhist ecumenical structures now attempt to bridge the language and cultural barriers that separate the different Buddhist groups. The Buddhist Council of New South Wales carries an extensive directory of Buddhist centers on its Internet site at www.buddhistcouncil.org/. In 2001, the United Vietnamese Buddhist Congregation in Australia hosted the meeting of the World Buddhist Sangha Council's international conference.

The first Muslims in Australia came from Afghanistan in the 1860s, and by the census of 1911, there were some 4,000 residing in Australia. The community declined through the 1930s but then grew slowly through the middle of the century. It has more than doubled since 1971, primarily from immigration, and now numbers in excess of 200,000. Muslims form a very diverse community, coming from all parts of the Muslim world, including Bosnia and Africa. The majority of Muslims are united in the Australian Federation of Islamic Societies. While the great majority of Muslims are mainstream Sunnis and Shiites, there is a small group attached to the Ahmadiyya Muslim movement and groups of Druze in Adelaide and Sydney. There is a small following of the Naqshbandiyya Sufi Order and a equally small number of Westerners associated with the Australian center for Sufism in Sydney.

The religions of the Indian subcontinent (Sikhism, Hinduism, Jainism) also came to Australia in the 19th century, but not in great numbers. Growth was limited by immigration restrictions through much of the 20th century. During the last decades of the 20th century, however, tens of thousands arrived from India and Sri Lanka. The 1991 census reported more than 40,000 Hindus, most from India, but an almost equal number arriving from Fiji.

Mingled with the Hindu immigrants were a variety of Indian spiritual teachers (gurus), most of whom simply visited Australia as part of their work in spreading their movements internationally, and a few of whom resided in Australia. At the same time, Australian spiritual seekers traveled to India in search of spiritual enlightenment. Possibly the most famous of these is John Mumford, who as Swami Anandakipila has become a major force in spreading the Tantric teachings of the International Yoga Fellowship Movement among Westerners.

As an English-speaking country, Australia has been the home of Western Esoteric groups since the mid-19th century. Spiritualism thrived, and both the Theosophical Society and the Liberal Catholic Church had major centers in the cities. In the last half of the 20th century, Australia became the home to the same spectrum of Esoteric, Occult, Wiccan, and New Age groups that are now found across North America and Europe. A variety of Japanese new religions also found an initial base in the country's Japanese community.

J. Gordon Melton

See also: Aboriginal Religions (Australia); Ahmadiyya Movement in Islam; Anglican Church in Australia; Buddhism; Charismatic Movement; Christian Church (Disciples of Christ); Christian Outreach Centre; Church of England; Druze; Ecumenical Patriarchate/Patriarchate of Constantinople; Hinduism; International Yoga Fellowship Movement; Jainism; Liberal Catholic Church; London Missionary Society; Methodism; Naqshbandiyya Sufi Order; New Age Movement; Pentecostalism; Presbyterian Church of Australia (Continuing); Reform Judaism; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; Spiritualism; Sufism; Theosophical Society (Adyar); Uniting Church in Australia; World Buddhist Sangha Council.

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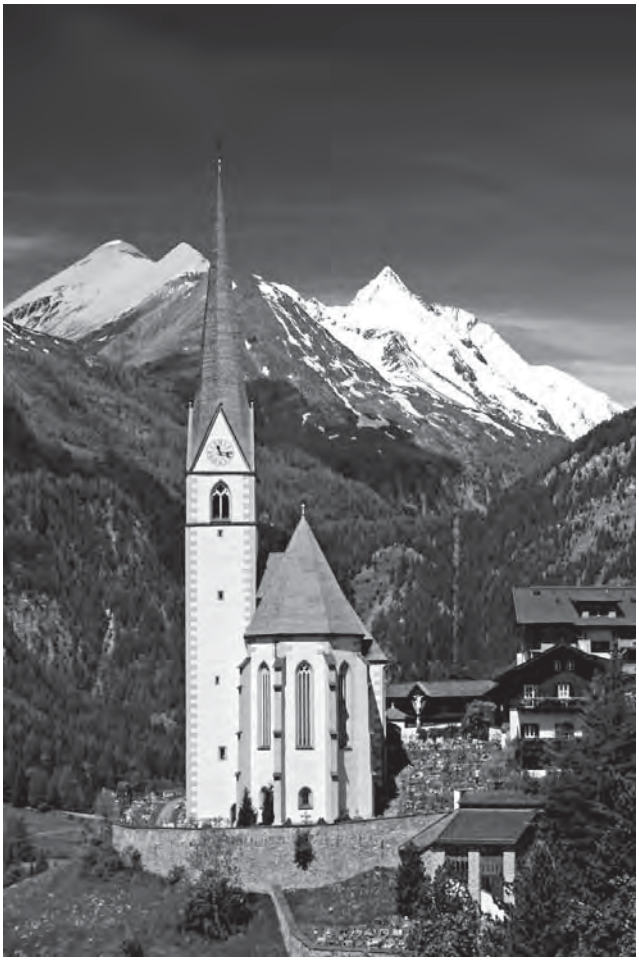
■ Austria

During the last centuries of the pre-Christian era Austria was mainly inhabited by Celtic tribes who venerated Celtic gods, an observation deduced from theophoric elements in personal names, and also from epigraphical sources. Then in 15 and 9 BCE, the main areas of Austria became the provinces Noricum and Pannonia of the Roman Empire, thus bringing not only Roman gods to Austria, but also the gods of various Eastern religions, which then flourished within the Roman Empire. The more famous deities, Mithras, Jupiter Dolichenus, and Isis, were partly identified with local Celtic gods. During the fourth century CE, Christianity came to Austria, mainly via Aquileia in Italy; the most famous missionary in these early times was Severin (d. 487). His biography, written by his disciple Eugippius, details the spreading of Christianity along the River Danube and to the Alps and also reports on the decline of social structures due to the migration of nations that had brought non-Christian Slav people to the southern and eastern parts of the Alps, people who began to replace the Celtic and Roman population. Some Germanic tribes, who were Arians, also lived in the area of modern Austria. In the next century Bavarians migrated to the north of Austria.



Church at Heilingenblut, Austria, with Mount Grossglockner in the background. (Dan Breckwoldt/Dreamstime.com)

In 696, Rupert of Worms founded the Diocese of Salzburg, which became the starting point for the organization of the Catholic Church in Austria. Bishop Virgilius of Salzburg (745–784), one of Rupert's successors, came from Ireland as one among the Irish and Scottish monks and missionaries who then were active in Austria. Through the beginning of the 10th century, Christianity spread and developed a stable organization, but migrating Avars and Hungarians gave this growth a setback, which lasted until the early years of the regency of the counts of Babenberg (976–1246). Beginning in the 11th century, the restoration of Christianity led to the founding of parishes all over Austria and to the creation of new dioceses at Gurk (1072) and

Austria

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	7,239,000	6,708,000	79.5	–0.06	6,328,000	5,662,000
Roman Catholics	6,613,000	5,800,000	68.7	–0.60	5,483,000	4,827,000
Protestants	455,000	340,000	4.0	–0.83	280,000	250,000
Orthodox	62,300	178,000	2.1	0.95	205,000	230,000
Agnostics	145,000	1,173,000	13.9	2.87	1,445,000	1,729,000
Muslims	18,000	400,000	4.7	1.31	650,000	900,000
Atheists	50,000	120,000	1.4	7.96	145,000	145,000
Buddhists	1,000	11,400	0.1	1.58	15,000	18,500
Jews	10,000	8,100	0.1	–0.16	8,000	8,000
Hindus	0	7,200	0.1	0.44	12,000	15,000
New religionists	2,000	5,100	0.1	0.41	6,500	10,000
Chinese folk	0	3,600	0.0	0.44	5,200	3,500
Baha'is	2,000	2,600	0.0	0.45	4,000	6,000
Confucianists	0	1,500	0.0	0.44	2,000	800
Sikhs	0	1,300	0.0	0.44	1,500	2,000
Ethnoreligionists	0	300	0.0	0.47	500	100
Total population	**7,467,000**	**8,442,000**	**100.0**	**0.44**	**8,622,000**	**8,500,000**

Seckau (1218). At the same time monastic life was reorganized, and a number of new monasteries were founded (primarily by Augustinians, Benedictines, and Cistercians). Thus during the 11th, 12th, and 13th centuries Christianity at last became the dominant religion all over Austria, professed by all except the Jews, whose historical beginnings in Austria date to the early 10th century. The Jewish community centered on Vienna. During the 13th century, Jews lived throughout the city, though the more concentrated Jewish community was renowned in Middle Europe until the Jews were expelled from (or suffered martyrdom in) Vienna in 1420–1421.

From the beginning of the reign of the Hapsburg dynasty (1276–1918), Austria's rulers involved themselves in Catholic concerns; they led in the founding of the faculty of theology at the University of Vienna in 1365 and in establishing Vienna as the center of a new diocese in 1468. At the end of the Middle Ages, such state-church connections were not only of benefit to the Roman Catholic Church. From the early years of the Protestant Reformation we find members of the Evangelical Church of the Augsburg and Helvetic Confessions in Austria who could openly practice their religion, though their protected status ended in 1620 with the coming of the Counter-Reformation, led by the Society of Jesus (the Jesuits) and the Capuchins. The strengthening of the Catholic Church also created a new cultural impact with the Baroque period, which can only be understood as a result of a widespread feeling of triumph after the Thirty Years' War (1618–1648) and the defeat of the Turkish Muslims before the walls of Vienna (1683). The Baroque era placed a strong Catholic stamp on Austrian history for more than a century and a half.

This Catholic dominance was somewhat affected during the later 18th century, when the emperor Joseph II dissolved a number of the Catholic monasteries not directly engaged in social or educational activities and also extended toleration to the Evangelical and Orthodox churches; Byzantine Orthodox Christians had settled in Austria during the course of the 18th century as merchants. Also the Jews now found themselves in a better situation again, and the revived Jewish community of Vienna became famous as a center for printing Hebrew books. In the early 19th century the *haskalah* movement, the Jewish Enlightenment, prospered in Vienna.

The proliferation of Christian denominations and sects in Austria can be traced to the second half of the 19th century. In 1867 religious freedom was granted to all inhabitants by the Fundamental Law of the State,

Austria

and in 1874 another law opened the possibility for religious communities to obtain official acknowledgment by the state. The Roman Catholic Church, the Evangelical Church, and the Jewish community were the first three religions to attain this status, with the Old Catholic Church of Austria following in 1877. Islam was acknowledged in 1912 as a result of the Muslim community in Herzegovina then being part of the Austrian monarchy. The Roman Catholic Church remained the dominant religion, although after World War I, with the end of the Austrian monarchy, the new government established a policy of separating state and church. In 1933, the Republic of Austria ratified a concordat with the Holy See.

The Nazi occupation and World War II brought significant change to Austria. In the years following the war, the Catholic Church, which presently reports 6 million members, holds the allegiance of only 75 percent of the total population, a significant decline since 1945, when more than 90 percent of the Austrian

population were Catholics. The Jewish community, which had 180,000 members in 1938, was decimated by the Nazi terror, and as the new century begins only some 8,000 Jewish people reside in Austria. Since the 1960s a growing number of Muslim people have migrated to Austria, in the early years mainly as guest workers from Turkey and Yugoslavia. The 1980s saw refugees from Iran and various Arabic countries settle in Austria, and in the 1990s Bosnian Muslims sought shelter in Austria. To a minor degree also native Austrians have converted to Islam, so that presently there are about 400,000 Muslims living in Austria.

In 1983 Austrian Buddhists also became acknowledged as an official religion by the state. The Buddhist community is estimated to include approximately 12,000 with a Western and 5,000 with an Asian ethnic background. The Catholic Bishops' Conference has taken the lead in interfaith dialogues and has founded and financed an institution to pursue dialogue with the non-Christian religions in Austria. Protestant Christian churches initiated a new phase of ecumenical activity in 1958 with the formation of the Ecumenical Council of Churches in Austria; the Roman Catholic Church has freely cooperated in ecumenical endeavors since the Second Vatican Council (1962–1965). An additional important ecumenical activity began in 1964 with the founding of Pro Oriente, an organization that concentrates upon theological dialogues with the pre-Chalcedon churches and the Christological issues that divide these churches. Several churches in the Middle East did not accept the doctrines of the Council of Chalcedon (451 CE), now considered the Orthodox position on the divine and human natures of Christ. Two non-Chalcedonian churches, the Armenian Apostolic Church, with 3,000 members, the Coptic Orthodox Church (3,000 members), and the Syriac Orthodox Church of Antioch (also 3,000 members) now have legal acceptance as official religions in Austria. At the same time, other churches have also received legal status, including the Church of Jesus Christ of Latter-day Saints (4,000 members), the United Methodist Church (1,100 members), and the New Apostolic Church (5,000 members). Also more than 20,000 members of the Greek Orthodox Church (under the authority of the Ecumenical Patriarchate) reside in Austria.

Discussions on religious freedom and the acceptance of minor religions, called new religions, led in 1998 to new state legislation for some minority religions as *religiöse Bekenntnisgemeinschaften*. Although they now are acknowledged as juridical communities, they do not get the same support by the state as the older religious communities, whose juridical status is based on the legislation of 1874. At present, only 11 communities have been accepted as Bekenntnisgemeinschaften: the Baha'i Faith, the Hindu community, the Christengemeinschaft (a Christian community with an Anthroposophical background), the Seventh-day Adventist Church, a group of Pentecostal communities, a group of independent churches, the Baptist Church, the Mennonites, the ELAIA Christian community, and the Jehovah's Witnesses.

The Jehovah's Witnesses have about 25,000 members in Austria; all the others report between 1,000 and 5,000 members. During the last years of the 20th century there was a significant discussion about the different levels of status of religions, which some viewed as a sign of injustice and denial of religious freedom. Some have also seen it as problematic that the smaller new religions (each having less than 500 to 1,000 members) are frequently spoken of in the public and presented in the media as (destructive) cults. Therefore, in July 2008, the Jehovah's Witnesses successfully fought a lawsuit with the European Court of Human Rights at Strasbourg against the Republic of Austria because of this religious discrimination. So in the near future it is to be expected that the legal situation of religious communities in Austria has to be subject to some juridical changes.

Buddhism in Austria. www.buddhismus-austria.org
Islam in Austria. www.islam.at
Christian churches in Austria. www.kirchen.at

Manfred Hutter

See also: Anthroposophical Society; Armenian Apostolic Church (Holy See of Etchmiadzin); Augustinians; Baha'i Faith; Benedictines; Church of Jesus Christ of Latter-day Saints; Cistercians; Ecumenical Patriarchate/Patriarchate of Constantinople; Evangelical Church of the Augsburg and Helvetic Confessions in Austria; Jehovah's Witnesses; Jesuits; Mennonites; New Apostolic Church; Old Catholic

Church of Austria; Roman Catholic Church; Seventh-day Adventist Church; United Methodist Church.

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Austrian Buddhist Association

A small number of Buddhists in Austria founded a Buddhist society in Vienna in 1947 under the then operative law that gave religious communities the possibility of forming a society; this juridical status still did not put the groups that chose it on a level with religious communities like the Old Catholic Church of Austria or the Church of Jesus Christ of Latter-day Saints. Further efforts to improve the status of the society led eventually in 1983 to the foundation of the Austrian Buddhist Association (German: Osterreichische Buddhistische Religionsgesellschaft), which then gained full legal recognition by the Austrian republic as one of the official religions in Austria. The Association is also a member of the European Buddhist Union and serves as a regional center of the World Fellowship of Buddhists.

The Association is an umbrella organization covering different Buddhist groups and individual Buddhists alike. At the end of 2000, 12 groups were formally members of the Association, while about 10 other Buddhist groups had not applied for membership. In 2000, discussions began concerning the possible affiliation of the Austrian branch of Soka Gakkai International, which became a full member of the Association; other groups joined as well, so at the moment the Austrian Buddhist Association has 23 member groups. Slightly more than 2,000 individuals have also joined the Association, a low percentage of the estimated 17,000 Buddhists now living in Austria and practicing their religion in various groups and communities.

The Association is headed by a board of five people who serve as official representatives of the Association in relation to the Austrian republic. Of greater importance in administering the affairs of the Association, however, is the Council of the Sangha (German: *Sangharat* [community]), consisting of the five people on the board and representatives of all the Buddhist groups and communities who have joined the Association. The main aims of the Association are to promote knowledge of Buddhism to the general public, to serve as representative for public or administrative institutions, and to provide religious instruction in public schools to all pupils who are Buddhists. Another important organizing body within (and partly parallel to) the Association are the three Buddhist communities for the northeastern, southern, and western areas of Austria. These three communities were established in 1997 as a result of the increase of the number of Buddhists in Austria, in order to serve better their religious needs. These communities help different groups or individuals in their respective areas to organize meetings, to promote the teachings of the Buddha, or to encourage all to lead a Buddhist way of life. In 2003, the Association could establish the first Buddhist cemetery in Austria as a separate area within the public central cemetery in Vienna; this is esteemed as an important event for the Buddhist community because at the cemetery they now can conduct funeral rites for deceased members in a better way.

The Association is not related to a specific Buddhist school or tradition but creates a network and structures for cooperation among the various Buddhist groups. Though not an official journal of the Association, the quarterly journal *Ursache und Wirkung* focuses on the same aims and has since 1991 covered all topics concerning Buddhism in Austria. The journal has an Internet site at www.ursache.at.

Austrian Buddhist Association
Osterreichische Buddhistische Religionsgesellschaft
Fleischmarkt 16

A-1 1010 Vienna
Austria
www.buddhismus-austria.at

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See also: Church of Jesus Christ of Latter-day Saints; European Buddhist Union; Old Catholic Church of Austria; Soka Gakkai International; World Fellowship of Buddhists.

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Autumn Equinox

See Fall Equinox.

Avebury

Avebury, one of England's most spectacular megalithic sites, is primarily formed by stone circles, both around 340 feet in diameter. At one time in the center of the southernmost circle there was a single stone surrounded by a rectangle of smaller stones. A cove of unknown purpose anchored the center of the northern circle. The site has been inhabited for more than four millennia, its oldest part dating to approximately 2600 BCE.

The entire Avebury site, some 2,500 feet in diameter, remains one of the largest in the United Kingdom. It is bounded by the large circular embankment that surrounds the two inner circles. Immediately inside the embankment is a ditch and on its inner edge was a circle of some 100 stones, only a few of which remain in place. The larger site was constructed in stages from the center outward. Among the latest additions was the double line of stones (referred to as West Kennet Avenue) that lead from Avebury to another site about a mile away to the south. Avebury is older than Stonehenge and most of its stones show little sign of having been reshaped before being put in place. Avebury is located in Wiltshire, some 90 miles west of London. Today, a village is located inside the embankment and a modern road transverses the circle entering and exiting through the breaks in the embankment.

Using the technology available to them, the people who constructed Avebury consumed a considerable percentage of their resources above what was required to simply survive over a number of decades. The inner circles had 46 stones between them, some rising as much as 20 feet in the air and weighing upwards of 40 tons.

Through the centuries of the Common Era, the site fell into disuse, especially with the spread of Christianity. Beginning in the 14th century, records indicate efforts to remove the stones and use the land within the embankment for farming. The large stones were pulled down and used for houses and other structures. Study of the site began in the early 18th century by Dr. William Stukeley (1687–1765), who made the first detailed measurements along with a set of drawings. Unfortunately, Stukeley was unable to prevent further destruction of the site.

Since World War II, study (both amateur and professional) of Avebury, now a protected archaeological site, has flourished. Some have picked up Stuckey's observation that the wider ground plan of Avebury represented a serpent passing through a circle (an alchemical symbol). A number of researchers integrated the data on Avebury into the growing acknowledgment that many of the megalithic sites were involved with the observation of the heavens by the ancient residents of England and suggested that the stone alignments marked cyclical movements of the Sun and Moon and possibly other planetary bodies. Engineer Alexander Thom (1894–1985) suggested the builders had a sophisticated knowledge of the Moon's movements. These observations, of course, intimated that lunar activity played an

The Neolithic archaeological site of Avebury in England is known for a quarter-mile-wide circle of megaliths built within a raised earth mound. Some scholars believe the site had significance in fertility rituals, while human remains discovered at the site suggest it may have been a burial ground. (Corel)

important role in ancient British religion. Thom and others have also emphasized the connections of Avebury with additional nearby sites expressive of the megalithic culture such as Silbury Hill, West Kennet Long Barrow, Windmill Hill, and the Sanctuary.

Additional students of the megalithic culture have employed a variety of more questionable methodologies to arrive at observations that expand the knowledge of the site not available from normal scientific methodology. Some have, for example, attempted to tease information from ancient folklore and popular legends, while a few have used various psychic arts from clairvoyance to dowsing. One popular theory ties Avebury into a system of ley lines, a system of straight lines believed to connect various sacred sites across England and Europe. Conclusions drawn from these studies rest upon the evaluation of the methodology and the presence of independent verification. Such speculation has additional significance, however, as it attempts to tie the religion of ancient Britons into modern alternative Esoteric and Pagan religions. While many tourists visit Avebury out of historical interest, many Pagans and New Agers visit on spiritual pilgrimage, and together have made Avebury one of England's top tourist stops.

J. Gordon Melton

See also: Pilgrimage; Stonehenge.

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■ Azerbaijan

Azerbaijan, a small country on the Caspian Sea, emerged in the fourth century BCE as several peoples residing in the region united and proclaimed their independence from Persia, which had recently been overrun by Alexander the Great. The name Azerbaijan is a derivative of the name of one of these peoples, the Atropatene. The eastern border of this central Asian nation is located on the Caspian Sea. It is otherwise bounded by Iran, Armenia, Georgia, and Russia. Its 33,243 square miles of territory is inhabited by 8,177,717 people, most of a Turkic and Islamic heritage.

In the seventh century CE, the area that now constitutes Azerbaijan was incorporated into the Arab kingdom and the peoples of the region united by the imposition of Islam. As the division developed between Sunni Islam and Shia Islam, Azerbaijan became part of the Shiite world. In the 11th century, the Turks occupied the land, and the Turkish language came into common usage. Modern Azeri is a dialect of Turkish, and it is also the case that Azeri identity developed in this period, tied to both the country's unique language and Shia Islam.

Beginning in the 16th century, Azerbaijan became the target of expansionist dreams of its neighbors, Turkey and Persia, and in the 18th century, Russia. Russia was granted northern Azerbaijan in 1828. The country became increasingly prized for its rich oil deposits. In 1920, all of the country was incorporated into the new Soviet Union and then joined with Armenia and Georgia into a Transcaucasian Federated Soviet Republic.

The Muslim Azeris and the Christians of nearby Armenia have a long rivalry. In 1918, while an independent Azerbaijan nation briefly existed, Azeris carried out a massacre of Armenians residing in their country. Then in 1988, as the Soviet Union was in its last phase, the Armenians who controlled the province of Nagorno-Karabakh revolted, and in 1991, when the cease-fire was negotiated, a strip of land connecting the province to Armenia was in Armenian hands. To the present, that section of Armenia (though a matter of ongoing dispute) divides Azerbaijan into two geographically separated territories. As a result of the loss to Armenia, the Azeris carried out a retaliatory persecution of Armenians living in the remaining part of the land. Many left the country at this time.

The majority of Azeris are Shia Muslims, the remainder being Sunni Muslims, primarily of the Hanafi School of Islam. The Shiites are closely related to the Iranians who share the same faith, especially to the large Azeri-speaking community in northern Iran. Sunni Islam was introduced in the 19th century with the encouragement of Russian authorities, who facilitated Hanafi imams' relocation to the northern part of the land. At the same time, members of the Naqshbandiyya Sufi order entered the region, as did members of the Qadrriyya. Both became the source of anti-Russian agitation.

Azerbaijan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	3,153,000	7,623,000	87.9	0.69	8,623,000	8,712,000
Agnostics	1,000,000	720,000	8.3	–1.40	500,000	282,000
Christians	263,000	280,000	3.2	1.25	344,000	371,000
Orthodox	250,000	260,000	3.0	0.96	300,000	300,000
Independents	0	10,000	0.1	6.61	25,000	40,000
Protestants	1,000	7,000	0.1	5.40	15,000	25,000
Jews	5,000	28,000	0.3	0.51	25,000	20,000
Atheists	750,000	17,000	0.2	0.61	10,000	10,000
Baha'is	500	2,000	0.0	0.49	3,000	6,000
New religionists	1,000	1,500	0.0	0.52	2,800	3,100
Total population	**5,172,000**	**8,671,000**	**100.0**	**0.51**	**9,508,000**	**9,404,000**

Azerbaijan

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However, during the years of Soviet rule, secularization proceeded, and in the 1990s, a secular government, based to some extent on the Turkish model, was instituted. There is no state religion in contemporary Azerbaijan. Islam revived in the 1980s, but not to the extent of being strong enough to impose an Islamic theocracy on the emerging state. The strongest Muslim political party, the Azerbaijan Islamic Party, has as its major ideological thrusts anti-Semitism and anti-Turkism, Turkish thought being seen as a hindrance to uniting Azeris around Islam.

Soviet authorities attempted to suppress Islam and closed numerous mosques during the 1930s. A few were allowed to reopen in the 1940s, but only 11 were in operation as changes began to occur in the 1980s. Also, in the 1940s, the government created the Muslim Spiritual Board of Transcaucasia, based in Baku, as an administrative body over the Muslim community throughout the Caucasus region. During the period when the Soviet Union was led by Leonid Brezhnev and then by Mikhail Gorbachev, the freedom for Islamic practice increased. In the 1980s, Allashukur Humatogly Pashazade was named sheikh ul-Islam, that is, head of the Muslim Spiritual Board. The board continues as the Supreme Religious Council of the Caucasus Peoples in independent Azerbaijan. It oversees one seminary for the training of imams.

Christianity reached the Caucasus by the end of the first century CE and was well established by the third century. It became the dominant religion in the northern half of the country in the fifth century but was displaced in the seventh century by Islam.

Two main forms of Christianity survive to the present. The Armenian Apostolic Church survives primarily among the Armenian people who reside within Azerbaijan, and the Russian Orthodox Church grew significantly among the Russians who moved into the area beginning in the 18th century. The strength of the Armenian church was dramatically reduced by the incorporation of Nagorno-Karabakh into Armenia. An estimated 2 percent of the population is ethnically Russian.

Prior to both Christianity and Islam, Zoroastrianism had been established in Azerbaijan. Zoroaster was born in the seventh century BCE in what is now Azerbaijan. His faith spread southward and later became the dominant religion of Persia. The Surakhany Temple on the Apsheron Peninsula near Baku remains a sacred site acknowledged by Zoroastrians. With the arrival of Islam, Zoroastrian power was broken, and in the eighth century many believers moved to India, where they remain as a recognizable group, the Parsis. Most Zoroastrian activity today originates from outside of the country.

The Molokon movement, a Free church group that developed in the Volga River valley, moved southward into the Caucasus during the 19th century. In 1873, Vasili V. Ivanov-Klyshnikov (1846–1919) moved to Azerbaijan from Georgia. He was a Molokon who had become a Baptist, and he began to gain converts, primarily among Molokon Russians. A congregation was established in Baku around 1880. The Baptists survived the Soviet era, and at the end of the 1990s, there were six congregations that had united as the Union of Evangelical Christians-Baptists, which is associated with the Euro-Asian Federation of Unions of Evangelical Christians-Baptists that provides fellowship for Baptists throughout the countries of the former Soviet Union.

J. Gordon Melton

See also: Armenian Apostolic Church (Holy See of Etchmiadzin); Hanafite School of Islam; Molokons; Naqshbandiyya Sufi Order; Qadiriyya Sufi Order; Russian Orthodox Church; Shia Islam; Union of Evangelical Christians—Baptists of Russia.

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B

Baal Shem Tov

1698–1760

The modern Hasidic movement, the mystical branch of Orthodox Judaism, is generally traced to the Baal Shem Tov ("Master of the Good Name"/the "Besht"). Known for his positive piety and knowledge of the secret names of God, he would inspire many, including a small number of teachers who carried on his emphases. The movement would grow strong until it was almost destroyed by the Nazi onslaught during World War II.

The person who came to be called the Baal Shem Tov was born Israel ben Eliezer in Akop, Poland, on what in the Jewish calendar was Elul 18, 5858 (1698). His father, a rabbi, and his mother were relatively poor. They both died before he was of school age and he was raised by the townspeople. Little is known of his early years other than the fact that he was a fairly good student. He also had a tendency to simply disappear from the village to wander in the nearby Carpathian Mountains.

Reputedly, amid his wanderings he met a member of the Tzadikim Nistarim, a secret order whose members roamed the countryside visiting Jewish communities; they spread a simple piety and encouraged those who felt the sting of persecution. Subsequently, Israel went to live with one of the order's members, Reb Meir. Meir was known as a *tzaddik* (a teacher with mystical knowledge). In 1712, after several years under Meir's tutelage, Israel became a full member of the Tzadikim Nistarim.

Israel came out of relative obscurity in 1716 when he assumed duties as the *bahelfer* (assistant to the religious teacher) in the town of Broady, also in southern Poland. His primary duties included the instruction of the children. At the same time he began to lobby his fellow members of Tzadikim Nistarim that they assume responsibility for education in Jewish communities where it was lacking. The order responded by building schools and providing teachers to lead them.

In 1719 he moved back to Akop as the *shamash* (caretaker) for the synagogue. His duties were light and he used the opportunity to spend long hours in the study of the Torah. He also married, though his wife died a few years later. During the Akop years, he succeeded to the leadership of the Tzadikim Nistarim and benefited from the arrival in town of the son of Rabbi Adam Baal Shem. The rabbi's son brought with him some texts on the Kabbalah and introduced this mystical system that had come to the fore during the Middle Ages within the European Jewish community. The teachings resonated with Israel's own natural piety and striving for spiritual enlightenment.

Following the death of Rabbi Adam's son and his own wife, Israel left Akop, met and married the woman who became his second wife, and eventually settled again in Brody. Here in 1724, he had the life-changing experience that would determine his future. He was visited by the spirit of Ahiya of Shilo, the ancient prophet who had lived during the reign of King David (ca. 1037–967 BCE). He moved into the mountains and lived for the next 10 years in seclusion. His time was spent in studying the Torah, mastering the Kabbalah, and continuing in contact with the spirit of Ahiya of Shilo. The decade culminated on his birthday in 1734 in his receiving a revelation of his future mission. He was to leave home and become a teacher. Having mastered the mystical arts, he was now known as the Baal Shem Tov. He and his wife moved to Meziboz, where he soon attracted a number of students drawn to his

emphasis on individual piety and joyfulness over traditional study and ascetic practices. He had a broad appeal as he claimed that faith was accessible to all.

In Meziboz, the Baal Shem Tov established the basic elements of Hasidism, including a focus on developing a religious spirit. He emphasized *devekut*, the cleaving to God both in worship and in one's daily life over against traditional emphases on knowledge of the Talmud and appreciation of physical pleasures as creations of God. He saw life centered on worship of God in everything individuals do and prayer as the personal mystical experience of the Almighty. To experience oneness with God produces joy and leads to a joyfulness in the performance of the commandments. Joy is often expressed in dancing.

As the Baal Shem Tov's reputation as a magnetic teacher and a worker of miracles spread, along with his openness to all people (not just his students), the number of devotees grew. The Hasidic movement he launched would over the next two centuries come to encompass approximately half of European Jewry. He died at Meziboz on Sivan 6, 5520 (1760). The only negative events in his last year concerned charges of heresies by the more conservative rabbinical leaders, the *mitnagdim*, who accused him of assuming messianic pretentions. These charges made little impact upon the movement he founded.

Today, all of the several dozen Hasidic groups that have emerged in the post-Holocaust Jewish community trace their lineage to the Baal Shem Tov, primarily through his primary pupil and successor, Rabbi Dovber of Meziboz (ca. 1710–1772).

J. Gordon Melton

See also: Hasidism.

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◆ Baha'i Faith

Historical Background The Baha'i Faith is a religion that began in Iran in 1853. Its founder was Mírzá Husayn-'Alí (1817–1892), known as Bahá'u'lláh. Worldwide membership in the Baha'i Faith has grown to more than five million, and the Faith has emerged as the most geographically widespread religion in the world after the Roman Catholic Church.

The Baha'i Faith arose from the Bábí Faith, a religion that briefly flourished in Iran in the 1840s. It was established by 'Alí-Muhammad of Shiraz (1819–1850), who in 1844 took on the title of the Báb (the gate) and who declared himself to be the fulfillment of Islamic prophecies. The Twelver Shia Islam that dominates Iran expected the return of the 12th imam (a messianic figure), and the expectation peaked among some Shiites in 1844. The Báb initially hinted that he was merely a gate to the 12th imam, but gradually made explicit a claim to be the 12th imam himself. He also penned mystic commentaries on the Koran, whose style and content signified a claim to divine revelation.

Among the early converts to the Bábí movement was Mírzá Husayn-'Alí, a nobleman born in northern Iran whose father was a palace official. As the Bábí leadership was executed, one after another, his role in the movement grew in importance. In the summer of 1848 he assembled a gathering of the remaining Bábí leaders at which he gave each a title; he took on the title of Bahá'u'lláh (the glory of God), one subsequently endorsed by the Báb. Before his execution, the Báb recognized Bahá'u'lláh's teenage half-brother Yahyá (1831–1912) as a figurehead leader of the Bábí community, though he gave Yahyá no explicit authority. Considering that Yahyá was completely unknown in the Bábí community and was still a youth living in Bahá'u'lláh's household, the appointment was probably made to allow Bahá'u'lláh to run the Bábí movement with a minimum of government interference.

In August 1852 a group of Bábís attempted to assassinate the king, resulting in a severe government-sponsored pogrom against the remaining Bábís. Bahá'u'lláh was arrested and imprisoned for four months.

When the Iranian government released Bahá'u'lláh from prison, they banished him from Iran. Hence he departed for Baghdad, a city in the Ottoman Empire frequented by many Iranians intent on performing pilgrimage to the Shiite shrines nearby. The next 10 years were highly productive ones, in which Bahá'u'lláh penned several of his most important works: *The Hidden Words* (a collection of ethical and mystical aphorisms), *The Seven Valleys and Four Valleys* (two works about the mystic journey of the soul, in dialogue with Sufi concepts), and the *Book of Certitude* (a work delineating basic theological concepts and principles of personal spiritual development through commentary on passages from the Bible and the Koran). His efforts to revitalize the Bábí community of Baghdad and to revive the Iranian Bábí community were so successful that the Iranian government requested that the Ottomans move him farther from Iran. On the eve of his departure for Istanbul, in April 1863, Bahá'u'lláh publicly declared to his companions and close associates that he was the prophetic teacher the Báb had prophesied.

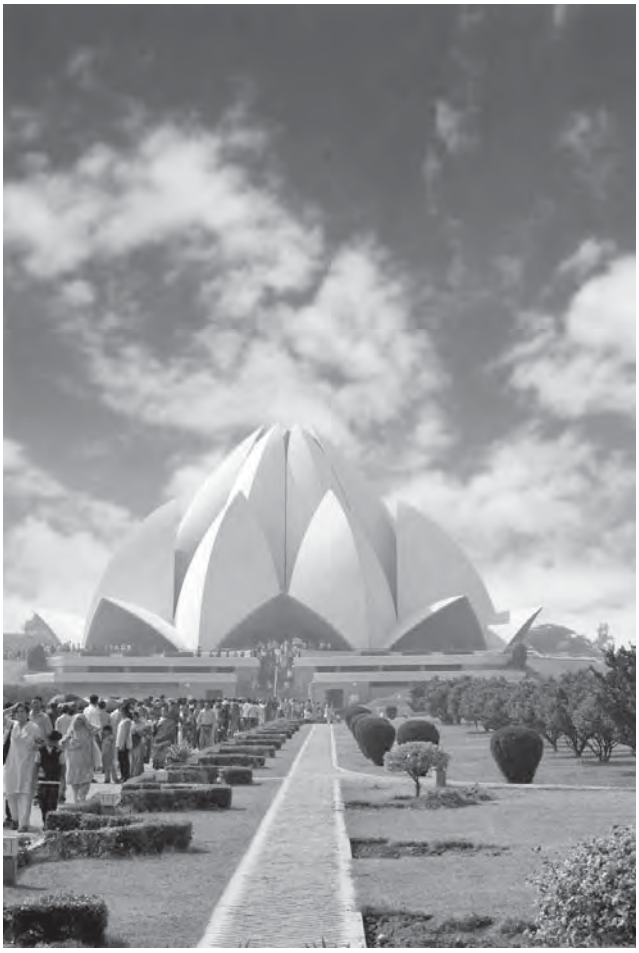
The latter work specified that upon Bahá'u'lláh's passing, his eldest son, 'Abbás, was to become his successor; other tablets praised 'Abbás as the exemplar of Bahá'u'lláh's teachings and the official interpreter of Bahá'u'lláh's revelation. Consequently, when Bahá'u'lláh passed in 1892, at age 75, 'Abbás, age 48, was quickly acknowledged by all as the rightful head of the Baha'i Faith. He took the title of 'Abdu'l-Bahá, meaning "servant of Bahá," to underline his subservience to his father's legacy. An attempt by one of 'Abdu'l-Bahá's half-brothers to form a rival Baha'i movement garnered virtually no support and died out, though it did cause Ottoman officials to look at all Baha'is with suspicion and to renew 'Abdu'l-Bahá's confinement within the city of Acre. The decade of confinement ended in 1908, when the Young Turks Revolution toppled the Ottoman sultan and converted Turkey into a secular republic.

From 1892 to 1908, 'Abdu'l-Bahá was free to receive visitors and communications, including cablegrams. The spread of the Baha'i Faith to the United States and subsequently to Europe, Hawaii, Australia, and Japan resulted in a diverse group of pilgrims entering Acre—still a prison city—to meet 'Abdu'l-Bahá and receive his wisdom. When 'Abdu'l-Bahá's confinement permanently ended in 1908, he considered travel. In 1910 he visited Egypt and in 1911 he traveled to Europe to meet and encourage that continent's fledgling Baha'i communities. In 1912 he traveled to North America, arriving in early April (just two weeks before the sinking of the *Titanic,* a ship many Baha'is had urged him to take because of its reputation for safety). His nine-month journey extended as far south as Washington, as far north as Montreal, and as far west as Los Angeles. He gave hundreds of speeches to thousands of people gathered in churches, synagogues, and theosophical lodges. He spoke to the annual Lake Mohonk Peace Conference and the fourth annual national conference of the National Association for the Advancement of Colored People (NAACP). The result was hundreds of newspaper articles, almost all favorable. He left North America in December 1912, spending the winter and spring visiting Baha'is from London to Budapest before returning to Palestine months before the beginning of World War I. A contemplated trip to India was rendered impossible by the war and his age. He passed away in November 1921 at age 77.

Like his father, 'Abdu'l-Bahá wrote a will, in which he named his eldest grandson, Shoghi Effendi Rabbani, to be his successor and *valí amru'lláh* (Guardian of the Cause of Allah). As a result, aside from a few small efforts to split the Baha'i community (none of which garnered more than a few hundred followers or lasted more than a generation), the Baha'is unitedly accepted Shoghi Effendi as their new head. 'Abdu'l-Bahá's will also specified the system whereby Baha'is would elect nine-member local spiritual assemblies (governing councils of local Baha'i communities) and delegates who would elect nine-member national spiritual assemblies. The will also specified that the members of all national spiritual assemblies would serve as the delegates to elect the Universal House of Justice, the supreme worldwide Baha'i governing body.

'Abdu'l-Bahá's will asserted that while the Guardian had the power to interpret authoritative Baha'i texts, the Universal House of Justice had the authority to legislate on matters about which the texts were silent.

Shoghi Effendi's sudden death, without a will, in November 1957 plunged the Baha'i world community into a crisis, because it deprived the community of its international leadership and raised the specter of schism. But Shoghi Effendi had begun a 10-year plan for expansion of the Baha'i Faith in 1953 that provided the Baha'is with clear goals until April 1963. He had also appointed a series of individuals as Hands of the Cause of Allah (a position created by Bahá'u'lláh). In October 1957 he raised their total number to 27 and termed them "the Chief Stewards of Baha'u'llah's embryonic World Commonwealth, who have been invested by the unerring Pen of the Center of His Covenant with the dual function of guarding over the security, and of insuring the propagation, of His Father's Faith" (Shoghi Effendi, *Messages to the Baha'i World,* 127). 'Abdu'l-Bahá's will had also given the Hands clear authority. Consequently the Baha'is of the world turned to the Hands, who coordinated the Baha'i Faith until the completion of Shoghi Effendi's 10-year teaching plan. One effort by a Hand of the Cause, Charles Mason Remey, to claim leadership of the Baha'i community garnered support from several hundred persons, but subsequently the Remeyite movement split into at least four factions.



The Baha'i House of Worship at New Delhi, commonly called the Lotus Temple. (Arvindimg/Dreamstime.com)

In April 1963 the Hands oversaw the election of the Universal House of Justice (they voluntarily disqualified themselves as members). Subsequently the Universal House of Justice has been elected every five years by the members of all the national spiritual assemblies, who either send their ballots by mail, or gather in Haifa, Israel, to cast their ballots in person. The Universal House of Justice has overseen continued expansion of the Baha'i community and coordinated translation of more Baha'i texts into English and other languages (including the *Kitáb-i-Aqdas*); it was also responsible for a great increase in the public visibility of the Baha'i Faith worldwide.

In 1888 two Lebanese Christians became Baha'is in Egypt and in 1892 immigrated to the United States. One of them, Ibrahim George Kheiralla (1849–1929), was responsible for converting the first Americans in 1894. From a small group in Chicago, by 1900 the United States had four Baha'i communities of 50 or more believers, plus scattered Baha'is in 23 states. By 1899 the Faith was also introduced from Chicago to Ontario, Canada; Paris, France; and London, England. A convert in Europe in turn took the Baha'i Faith to Hawaii in 1901, and two Hawaiian Baha'is took it to Japan in 1914. In 1910 a pair of American Baha'is circled the globe westward, visiting major Baha'i communities in every country where the religion could be found. By 1921 other American Baha'is had settled in Mexico, Brazil, Australia, New Zealand, and Korea.

'Abdu'l-Bahá was so impressed by the American Baha'i community that he sent them a series of 14 tablets from 1914 to 1916 entitled *The Tablets of the Divine Plan,* in which he enjoined them to spread the Baha'i religion to every nation and island on the globe.

He enumerated hundreds of places where there should be Baha'i communities, all of which subsequently became missionary goals. In the 1920s Shoghi Effendi gave the American Baha'is the chief responsibility for establishing Baha'i elected institutions, and he patterned such bodies in Europe, Asia, and Australasia on the American model.

In 1937, the North American Baha'is having finally established firm local and national spiritual assemblies, Shoghi Effendi gave them a Seven Year Plan (1937–1944) calling for them to establish at least one local spiritual assembly in every state in the United States and one in every province of Canada, to establish the Baha'i Faith in every country in Latin America, and to complete the exterior of the Baha'i House of Worship in Wilmette, Illinois. In spite of World War II, every goal was achieved, and many Latin American nations had local spiritual assemblies as well as small groups of Baha'is in 1944.

In 1946, Shoghi Effendi launched a second Seven Year Plan (1946–1953) that called for creation of a separate national spiritual assembly for Canada (the Canadian Baha'is having shared a national assembly with the United States all that time), a single national spiritual assembly for all of South America, another for all of Central America, and re-establishment of the Baha'i Faith in war-ravaged Western Europe.

By 1953 there were 12 national spiritual assemblies worldwide: one in Italy and Switzerland, one in Germany and Austria, one in Egypt and Sudan, one in Australia and New Zealand, one in India and Burma, the four aforementioned in the Americas, the United Kingdom, Iran, and Iraq. Shoghi Effendi gave plans to all 12 of them for the period 1953–1963. Among the goals were to more than double the number of countries, islands, and significant territories in which the Baha'i Faith was established and to raise the number of national spiritual assemblies to 57. Except for a national spiritual assembly in one Islamic country, all the goals were achieved by 1963. The United States achieved perhaps a third of the goals, while expanding the number of American Baha'is from 7,000 to 10,000.

The decade 1963–1973 saw the fruits of the effort to spread the Baha'i Faith widely but very thinly around the world. Latin American Baha'is settling in Bolivia reached out to the rural population, and tens of thousands became Baha'is; the Bolivian Baha'i community is still the largest in Latin America, with a university and a radio station to serve its members and the citizenry. In the United States, door-to-door teaching brought 10,000 to 15,000 rural African Americans into the Baha'i Faith in South Carolina, North Carolina, and Georgia in the years 1969–1972. At the same time an unusual receptivity swept the college population, no doubt stimulated by the Vietnam War and the civil rights movement. By 1974 the United States had 60,000 Baha'is. Subsequent conversion has been supplemented by immigration (some 12,000 Iranian Baha'is and perhaps 10,000 Southeast Asian Baha'is have settled in the United States since 1975), with the result that in 2001 the United States had 142,000 Baha'is and nearly 1,200 local spiritual assemblies. The National Spiritual Assembly of the Baha'is of the United States owns retreat and conference centers in five states; publishes a children's magazine, a monthly newspaper, and a quarterly scholarly periodical; operates a radio station in South Carolina; runs a senior citizens' home and two institutions for economic development and public health; and employs some 200 staff.

Expansion of the American Baha'i community in the last 25 years has also allowed resources to be channeled in several new directions. The Baha'i community has been able to sustain much greater commitment to the abolition of racism, the establishment of world peace, and the development of society. One result has been greater media attention. The larger community also produced an expanded book market that stimulated writers and scholars, so that Baha'i literature greatly expanded in scope and depth. Cultural expressions of the Baha'i Faith, such as operas and "Baha'i gospel" music, developed and have become much more sophisticated. Now more than a century old, the American Baha'i community is an indigenous American religion, with fifth- and sixth-generation members.

Beliefs and Practices The Baha'i Faith possesses authoritative texts from the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi, and the Universal House of Justice. In all cases a sharp distinction is made between written and oral statements by the head of the Faith: the former are binding if they can be authenticated; the

latter are not binding unless they were committed to writing and subsequently approved by the head of the Faith.

The authoritative texts also are hierarchically ranked in importance. Those by the Báb and Bahá'u'lláh are the most important, because both individuals are considered Manifestations of God and thus mouthpieces of divine revelation. Their writings are considered the word of God. Because Bahá'u'lláh often abrogated specific laws of the Báb, the latter are not binding on Baha'is. 'Abdu'l-Bahá is not considered a Manifestation of God, but his writings come from an individual whose spiritual rank is considered unique in human history (above that of an ordinary human being but below that of a Manifestation); hence his writings possess a sacredness and are considered part of Baha'i scripture. Shoghi Effendi, on the other hand, occupies a rank even farther from that of a Manifestation, and his writings, though binding and authoritative, occupy a less sacred place in the hierarchy of Baha'i scripture. The writings of the Universal House of Justice are also binding and authoritative but, like papal encyclicals, would not be considered scripture.

A significant feature of Baha'i authoritative texts is their sheer volume; 15,000 documents by Bahá'u'lláh, 27,000 by 'Abdu'l-Bahá, and more than 17,500 by Shoghi Effendi. No official estimate of the quantity of writings of the Universal House of Justice is known, but when one considers that the 9-member body employs a large secretariat to research and draft responses, the rumored estimate of 250,000 letters composed since 1963 may be approximately correct. To date, perhaps 5 percent of Bahá'u'lláh's corpus has been translated into English; much more of 'Abdu'l-Bahá's writings have been translated into English, but the old translations have not been checked for accuracy, updated, or even completely collected together. The Baha'i World Centre has been computerizing the Baha'i authoritative texts in their original languages and their translations for some 20 years.

Baha'i teachings are often summarized as the unity of God, the unity of religion, and the unity of humankind. If one adds teachings about the creation of a Baha'i community and about the personal spiritual life, one has a useful division of Baha'i teachings.

Bahá'u'lláh describes God as an unknowable essence—in other words, ultimately God is beyond human ken and reckoning. Bahá'u'lláh's view, however, is not that humans can know nothing about God; on the contrary, even though the divine has an unknowable essence, it also has attributes such as mercy, justice, love, patience, self-subsistence, might, and knowledge that we can experience and know. By developing these qualities in their own souls, humans guide and foster their personal spiritual development and prepare themselves for the next life, in which spiritual growth occurs continuously and primarily through God's grace. Experiencing God's attributes in creation is the basis of nature mysticism; Bahá'u'lláh says that all created things reflect divine attributes (a concept that is also fundamental to Baha'i environmental ethics). Bahá'u'lláh notes, however, that the perfect reflector of divine attributes on this plane of existence is the Manifestation of God, a rare figure who receives divine revelation and guidance and manifests them perfectly in the language of his or her culture and through his or her own life and actions. In an epistemological sense the manifestation *is* God, because in the mortal plane she or he is the only perfect source of knowledge of the divine. Bahá'u'lláh identifies Abraham, Moses, Jesus, Muhammad, Zoroaster, the Báb, and himself as Manifestations and suggests that Adam, Noah, the founder of the Sabaean religion, Salih, and Hud were also Manifestations (the last three are figures mentioned in the Koran as well). To this list 'Abdu'l-Bahá adds Buddha and Shoghi Effendi adds Krishna, raising the total to 14. Bahá'u'lláh also states that many Manifestations lived so long ago that their names have been lost; 'Abdu'l-Bahá stresses that humanity has always received divine guidance through Manifestations.

The Baha'i recognition that the majority of the world's major religions were established by Manifestations is the basis of the Baha'i concept of the unity of religion. Bahá'u'lláh and 'Abdu'l-Bahá both state that all religions are based on a divine revelation (either directly or by borrowing divine ideas from previous religions) but add that, while all religions share certain basic ethical and metaphysical principles, they also differ because the revelation had to be tailored to the

Inspirational prayers, music, and readings create an uplifting atmosphere at the Hush Harbor devotional meetings in the New York Baha'i Center. (Baha'i World News Service)

social and cultural context in which it was expressed. Bahá'u'lláh and 'Abdu'l-Bahá also criticize the learned and clergy of all religions for misunderstanding and distorting the original teachings. The bewildering diversity of the world's religions—especially in ritual and practice—is attributed to differing cultural contexts and interpretations. Baha'i scholars have just begun to research issues that arise from the Baha'i approach to religion, such as the relationship of the Baha'i Faith to Buddhism (which fits the Baha'i model of a religion the least), and to Sikhism, Jainism, and Chinese religions (which have no Manifestations recognized by the Baha'i Faith). Interfaith dialogue is also affected by the Baha'i concept of Manifestation, for it implies that the latest Manifestation—Bahá'u'lláh—is in some sense the most important. Bahá'u'lláh states that God will continue to send Manifestations to humanity in the future, but the next one will come only after the lapse of 1,000 years (which is the time given the Baha'i Faith to develop itself and mature).

Bahá'u'lláh emphasizes that human beings are the "waves of one sea," "the leaves of one branch," and "the flowers of one garden," images that emphasize the overriding unity of all human beings. Shoghi Effendi notes that the oneness of humankind is the watchword and pivot of the Baha'i teachings. Although this teaching can be seen as similar to Paul's words that Christians are "baptized into one body, whether we be Jews or Gentiles, whether we be bond or free" (1 Corinthians 12:13), Bahá'u'lláh and 'Abdu'l-Bahá strongly emphasized the implications of this principle: that all persons are equal before God and therefore must have basic equality in human society; that men and women are equal; that races are equal and must be reconciled and united. In his visit to the United States in 1912,

'Abdu'l-Bahá insisted on all Baha'i meetings being open to blacks as well as whites and encouraged an African American man, Louis Gregory, to marry an English woman, Louise Matthew. American Baha'i communities began the struggle to integrate themselves ethnically and racially as early as 1908, and women were first elected to Baha'i local and national governing bodies as early as 1907 (in 2001 they constitute the majority of the membership of American local spiritual assemblies and four-ninths of the membership of the national spiritual assembly).

In addition to its implications of unity, the oneness of humanity also is understood to imply the need to establish a global governing system. Bahá'u'lláh called on all kings and rulers to end war, limit armaments, and meet in an international summit to establish common treaties and institutions. He said that an international language and script should be selected to supplement local languages and allow easy world communication. The Baha'i texts also call for an international system of weights and measures, a world currency, an elected world legislature, an international collective security arrangement, and global measures to ensure universal education and health care, to create equitable access to resources, and to diminish the extreme imbalances of wealth and poverty. Indeed, the Baha'i authoritative texts include an extensive critique of existing social norms and a vision for creating a just, unified world.

The Baha'i community consists of all persons who have accepted Bahá'u'lláh and have requested membership in the body of his followers. It is conceived of as an evolving entity destined to reflect Bahá'u'lláh's teachings ever more perfectly and to embrace an ever-larger segment of humanity. The chief goal of the Baha'i community is to achieve ever-greater unity.

Baha'is strive for spiritual unity through various means. Baha'i gatherings begin with prayer. Discussion about any matter is conducted according to the principles of consultation, whereby individuals are encouraged to be frank but tactful in expressing themselves; should listen carefully and avoid offending or feeling offended by others; where ideas, once expressed, belong to the group and thus can be modified or rejected by all present, including the person first proposing the idea; where decisions ideally should be unanimous, but can be carried by a majority; and where the results of consultation must be trusted and not undermined by subsequent dissent, noncooperation, or backbiting. Consultation is simultaneously a set of principles of behavior, a collection of attitudes toward people and ideas, and a culture of discourse to model and perfect.

In addition to the Baha'i governing institutions, the Baha'i texts describe the creation and development of Baha'i communities. Baha'i community life centers on the institution of the feast, a gathering once every Baha'i month (which lasts 19 days) wherein the Baha'is worship together, consult on local community activities, and socialize. The feast also provides the principal opportunity for local spiritual assemblies to share their ideas and plans and receive feedback from the local members. In addition to feasts, Baha'is attend firesides (gatherings, usually in people's homes, to introduce the Baha'i Faith to others), deepenings (meetings to study Baha'i texts and principles together), children's classes (the equivalent of Sunday school), adult classes, and devotional meetings (sometimes held weekly on Sundays). Particularly important are Baha'i holy days, nine of which are observed every year. In addition to the Baha'i New Year's Day (March 21), they commemorate events in the lives of the Báb and Bahá'u'lláh. Supplementing the nine holy days on which Baha'is should suspend work are two holy days connected with the life of 'Abdu'l-Bahá (on which Baha'is can carry out their occupations) and Ayyám-i-Há, a four- or five-day period of service, merrymaking, and gift giving (February 26 through March 1; Ayyám-i-Há is necessary to bring the total days in the Baha'i calendar from 361 to the number of days in a solar year). Every Baha'i holy day is accompanied by a gathering that is open to the public.

In the United States, most local Baha'i communities meet in the homes of the members, but rented and purchased Baha'i Centers are becoming much more common. The United States has only one Baha'i House of Worship, located in Wilmette, Illinois, outside Chicago. It is a national House of Worship and does not serve a particular local Baha'i community. It hosts daily worship programs, holy day observances, and a variety of classes, special gatherings, and interfaith activities.

No account of Baha'i teachings would be complete without an exploration of the devotional life of the individual. The Baha'i scriptures state that the purpose of life is "to know and worship" God and to "carry forward an ever-advancing civilization," thus embracing both a vertical relationship with one's Creator and a horizontal relationship with one's fellow humans. Rather than stress an instant of personal salvation, like some Christian groups, or a moment of enlightenment, like some Buddhist groups, the Baha'i scriptures stress ongoing personal transformation based on internalization of the Baha'i revelation and its expression in service to others. Bahá'u'lláh called on Baha'is to build their prayer life on the pillar of daily obligatory prayer; he gave three prayers among which Baha'is choose one to say daily. (Baha'is also can choose among hundreds of prayers penned by Bahá'u'lláh, the Báb, and 'Abdu'l-Bahá on a variety of subjects, such as forgiveness, assistance, healing, and grief; they rarely pray spontaneously in their own words.) Bahá'u'lláh ordained the repeating of the phrase *Alláh-u-Abhá* (God Is Most Glorious) 95 times each day as the basis for one's meditative and contemplative life. He established a period of fasting (from sunrise to sunset, for 19 days from March 2 through March 20; in that period Baha'is abstain from eating, drinking, and tobacco) as a mild ascetic practice, granting exceptions to those under age 15 or over age 70, the ill, travelers, women who are pregnant, menstruating, or nursing, and anyone performing heavy labor. He enjoined the practice of reciting the word of God twice daily in order to connect the believer to the revelation.

The horizontal dimension of the devotional life has various aspects. Bahá'u'lláh says Baha'is should be "anxiously concerned with the needs of the age you live in, and center your deliberations on its exigencies and requirements" (*Gleanings from the Writings of Bahá'u'lláh,* selection CVI). Baha'is are thus encouraged, individually and collectively, to improve the world around them.

Robert Stockman

See also: Abraham/Abram; Asceticism; Bahá'u'lláh; Birth/Ascension of Bahá'u'lláh; Birth of the Báb; Devotion/Devotional Traditions; Moses; Muhammad; Sacred Texts; Shia Islam.

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■ Bahamas

The Bahamas, an archipelago that stretches from near the southeastern coast of Florida to the Turks and Caicos in the Caribbean Sea, consists of 700 islands and cays, many quite small. However, the total land area is 5,380 square miles. The islands are coral formations and the highest point on any of them is only 400 feet above sea level. The country has an area of 13,939 square miles (land and maritime).

The nation's population in 2009 was estimated at 340,000, including those residing on the islands illegally, and its citizens comprise an independent state within the British Commonwealth of Nations. The country is ethnically diverse and includes a Haitian minority of legal and illegal immigrants estimated at 40,000 to 60,000 persons and a white/European minority that is nearly as large. The ethnic composition of the Bahamas today is 85 percent black, 12 percent white, and 3 percent Asian and Hispanic (2000 census).

Christopher Columbus's (1451–1506) first sight of land on his historic 1492 voyage to the New World

Bahamas

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	165,000	315,000	91.8	1.25	360,000	403,000
Protestants	85,800	209,000	60.9	1.30	240,000	270,000
Roman Catholics	33,200	51,000	14.9	0.52	55,000	58,000
Anglicans	30,000	48,700	14.2	0.30	55,000	61,000
Agnostics	2,600	19,000	5.5	2.06	26,000	32,000
Spiritists	1,700	6,500	1.9	1.30	7,500	9,000
Baha'is	230	1,400	0.4	1.30	2,000	3,000
Atheists	0	700	0.2	1.29	900	1,200
Jews	300	300	0.1	1.29	300	300
Hindus	0	100	0.0	1.29	200	400
Chinese folk	0	100	0.0	1.33	300	500
Total population	**170,000**	**343,000**	**100.0**	**1.30**	**397,000**	**449,000**

was San Salvador Island in the Bahamas, which was originally the home of the Arawak Amerindian people. Unfortunately, this first contact with Europeans proved disastrous, and the Arawak were soon obliterated by a combination of warfare and diseases to which they had no immunity during attempts by Spanish forces to enslave them.

The Spanish did not colonize the Bahamas, as they were looking for lands rich in gold and none was found there. However, the Bahamas were later colonized by British privateers, who preyed on Spanish ships that were loaded with gold from its American colonies and preparing to cross the Atlantic Ocean.

England first staked a claim on the Bahamas in the form of a land grant in 1578. However, no attempt was made to colonize the islands until they were granted to Sir Robert Heath in 1629. The first settlement was on Santa Catalina Island, now called New Providence, in 1630. Other settlers came in gradually, among them the Puritan Eleuteran Adventurers who settled on New Providence in 1947, which was used by many buccaneers as a base of operations. The buccaneers of many nationalities so harassed Spanish shipping that the Spanish raided Santa Catalina Island in 1641; they retained possession until 1666, when the English regained control. In 1717, the Bahamas became a British Crown colony. The buccaneers were brought under control by the first British governor, Captain Woodes Rogers, a former pirate himself.

In the 1640s, the British began serious settlement in the Bahamas and developed a plantation culture, which required more laborers. To fill that need, the British imported African slaves, whose descendants constitute the majority of the population today. Slavery was abolished in the British-controlled Caribbean in 1838.

The economy was based principally on fishing and salvaging the remains of the numerous shipwrecks that occurred in the shallow Bahamian waters. Poor soil brought failures to any large-scale plantation operation. The Bahamas had periods of prosperity as a center of Confederate blockades during the U.S. Civil War (1861–1865) and as a base for U.S. Prohibition-era rum-runners (1920–1933).

Since World War II, the Bahamas have been an attractive tourist resort area, and tourism is the mainstay of the economy. U.S. citizens account for more than 75 percent of all foreign visitors. Banking and finance constitute the economy's second most important sector. The Bahamas' status as a tax haven and its system of banking regulations have led to its growth as an international banking center. The Bahamas have become an important transshipment point for oil going to North America. Other industries include pharmaceuticals, cement, and rum and liquor distilleries (mainly rum made from sugarcane).

The Bahamas became independent from Great Britain on July 10, 1973, but have remained part of the

Bahamas

British Commonwealth of Nations. The head of state is Queen Elizabeth II, who is represented by a governor-general, whom she appoints. The current head of government is Prime Minister Hubert Alexander Ingraham (2007). Legislative powers are vested in the Parliament, consisting of an elected 38-member House of Assembly and an appointed 16-member Senate. The Progressive Labor Party controls the politically stable Bahamian government.

Overview of Religious Development For the first 200 years of British dominance of the Bahamas, the Church of England was the only organized religious group. Its hegemony was not disturbed until the arrival of the Methodists in 1786. During the 19th and 20th centuries, however, it lost substantial ground, as more and more religious groups, primarily from the United States, established congregations. Today, the Anglican Diocese of the Bahamas is part of the Church in the

Province of the West Indies, whose archbishop currently resides in Nassau. There are more than 41,000 adherents and 100 churches served by 40 priests in the Anglican Diocese of Nassau and the Bahamas.

According to the 2000 census, the religious affiliation of the Bahamian population was Baptist 35.4 percent; Anglican 15.1 percent; Roman Catholic 13.5 percent; Pentecostal 8.1 percent; Church of God 4.8 percent (no differentiation was made between the various Church of God organizations); Methodist 4.2 percent; other Christian 15.2 percent; none or unspecified 2.9 percent; and other 0.8 percent.

The first recorded Protestant worship service in the Bahamas was conducted by the Eleutheran Adventurers, who were Puritan separatists from the Church of England and came seeking freedom of worship. They landed on a Bahamian island in 1648, which they named Eleuthera; they initially conducted worship services in a cave, presumably building a chapel later. An Anglican chapel was built in Nassau in 1724, and the Anglican Church was the Established Church in the Bahamas between 1734 and 1869. The Wesleyan Methodist Church was established by Freemen in 1786, and effective Methodist missionary work was begun in 1800. No permanent Roman Catholic work was started until 1866.

Wesleyan (British) Methodists expanded into the Caribbean after the American Revolutionary War (1775–1783), when Methodists in the United States became independent of British Methodism. As with the Anglican Church, the Methodist constituency in the Caribbean was strengthened by British Loyalists who left the former British colonies in North America and settled in the Bahamas.

In 1786, Joseph Paul, a former slave from the Carolinas, arrived in the Bahamas. He is considered one of the founders of Methodism in the Bahamas. In 1800, the Reverend William Turton of Barbados came as the first Methodist minister. The Bahamas came under the jurisdiction of the British Methodist Church through the Methodist Missionary Society, which sent its first missionary to the Bahamas in 1848. The Methodist community in the Bahamas received a new injection of energy in 1877 with the arrival of missionaries from the African Methodist Episcopal Church, a predominantly black U.S. denomination. In 1968, the Bahamian Methodists joined the Conference of the Methodist Church in the Caribbean and the Americas. In 1973, this denomination reported more than 3,300 members and an estimated community of 7,400 in the Bahamas.

Among the 20th-century arrivals were missionaries representing the Baptists with ties to the British Baptist Union, who are now organized as the Bahamas National Baptist Missionary and Education Convention. Baptist work started in 1780 with the preaching of Frank Spence, a former slave. In 1790, a group of free slaves, including Prince Williams, arrived in an open boat from St. Augustine, Florida, and started preaching among the Bahamians. He built a small chapel and started what is known as Bethel Baptist Church in 1801; Sambo Scriven was its first pastor and Prince Williams was his assistant. In 1833, Mr. and Mrs. Joseph Burton arrived as missionaries of the Baptist Missionary Society based in London. The Burtons founded almost 100 churches in the islands. The Bahamas National Baptist Missionary and Education Convention is reported to be the largest religious community in the islands, with an estimated constituency of 51,900 among 330 churches in 2005, which surpassed the Anglican community of an estimated 29,900 adherents in 2005. Today, there are at least eight Baptist associations and several independent Baptist churches in the Bahamas.

The Roman Catholic Church began its ministry in the Bahamas in 1866, but it was not until 1960 that the first diocese was organized. The Prefecture Apostolic of Bahama was established in 1929, under the Archdiocese of New York; and the Vicariate Apostolic of Bahama Islands was created in 1941. The Diocese of Nassau was established in 1960 under the Archdiocese of Kingston in Jamaica. The *1980 Catholic Almanac* reported 26,340 Catholics (about 12 percent of the population) in the Bahamas. This figure is considerably less than the statistics reported in 1968: 34,000 Catholics (28 percent of the population).

In 2002, the Archdiocese of Nassau (established in 1999) reported that 15.4 percent of the Bahamian population was Roman Catholic (adherents). Patrick Christopher Pinder was named its archbishop in 2004, at which time the archdiocese reported 30 parishes served by 29 priests (15 diocesan and 14 religious

Greek Orthodox church in Nassau, Bahamas. (Jkerrigan/Dreamstime.com)

priests). Also, there were 14 male religious and 28 female religious workers, along with 13 permanent deacons. This archdiocese has two suffragan dioceses: Hamilton in Bermuda (1967) and Turks and Caicos (1984).

Today, more than twenty Protestant denominations operate in the Bahamas, most affiliated with U.S.-based church bodies. Although many unaffiliated Protestant congregations are almost exclusively black, most mainstream churches are integrated racially.

The Seventh-day Adventist Church first arrived in the Bahamas in 1909 and developed a strong following. This denomination had an estimated 21,700 adherents in 2005. Also present are the following Free church denominations: Baptist International Missions (6,130 adherents in 2005), the Church of God (Anderson, Indiana—about 10,000 adherents in 2005), the Christian Brethren (known as Open Brethren), Exclusive Brethren, Christian Churches/Churches of Christ, the Evangelical Church in the West Indies (founded by West Indies Mission, now World Team), the Presbyterian Church, the Salvation Army, and other small groups.

The Pentecostal movement had a constituency of about 24,000 adherents in 2005; it is represented by the Assemblies of God, the Church of God (Cleveland, Tennessee), the Church of God of Prophecy, and smaller groups. Pentecostal influence began in 1909 when a black couple from the Bahamas was converted in Florida and brought back the Pentecostal message. Along with a retired Methodist minister, they were the founders of the Church of God (Cleveland, Tennessee) in the Bahamas. In 1980, this denomination reported 57 affiliated congregations in the Bahamas.

In 1928, the first Assembly of God was founded in the city of Nassau. The Bahamian Council of the Assemblies of God was organized in 1955. In 1980, there were 17 Assemblies of God churches with more than 2,400 adherents; in 2005, there were an estimated 30 churches with 4,800 adherents, which did not indicate

much growth compared to what this denomination has reported in many other countries.

The Bahamas Christian Council, affiliated with the World Council of Churches, includes a spectrum of churches, from Lutherans and Pentecostals to Greek Orthodox and Roman Catholics.

Non-Protestant marginal Christian bodies include the Jehovah's Witnesses that arrived in 1926 (officials reported 31 churches with 1,658 members and had an estimated 4,195 adherents in 2008); and the Church of Jesus Christ of Latter-day Saints (Mormons), founded in 1979, with 3 churches and 820 members in 2007.

Myalism and Obeah are reportedly practiced in secret by some Bahamians, especially those who are not active members of Christian churches. Myalism is an African-derived belief system that developed among blacks in the British West Indies during the slavery period. Obeah is the specific practice of "black magic," or witchcraft by sorcerers, known as "obeah-men." A small number of Bahamians and Haitians, particularly those living in the Family Islands, practice Obeah, which has similarities to Vodou in Haiti.

Reportedly, there are numerous independent spiritualist practitioners in the Bahamas, who advertise themselves as energy healers, psychic mediums, spiritual teachers, and/or spiritualist ministers.

There are several thousand Rastafarians in the Bahamas. In May 2006, IRASCOM International (Bahamas Chapter) in conjunction with RAS (Rastafari Association of Students) Bahamas held a national conference in Nassau, New Providence Island. The purpose of this rally was stated as follows: "We seek, at this gathering, to determine whither we are going and to chart the course of our destiny as sons and daughters of Rastafari here in The Commonwealth of The Bahamas Islands. It is no less important that we know whence we came. An awareness of our past is essential to the establishment of our personality and our identity as Africans."

There is a small Jewish community in the Bahamas centered at Freeport, as well as several spiritual assemblies of the Baha'i Faith. Some members of the small, resident Guyanese and Asian Indian populations in the Bahamas practice Hinduism and other South Asian religions.

The Bahamian Constitution provides for freedom of religion, and other laws and policies contribute to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors. The government generally respects religious freedom in practice.

In 2008, there were no reports of societal abuses or discrimination based on religious affiliation, belief, or practice. More than 90 percent of the population professes a religion, and anecdotal evidence suggests that most attend religious services regularly.

Clifton L. Holland

See also: African Methodist Episcopal Church; Assemblies of God; Baha'i Faith; Bahamas National Baptist Missionary and Education Convention; Christian Brethren; Church in the Province of the West Indies; Church of England; Church of God (Anderson, Indiana); Church of God (Cleveland, Tennessee); Church of Jesus Christ of Latter-day Saints; Evangelical Church of the West Indies; Jehovah's Witnesses; Pentecostalism; Rastafarians; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; Spiritualism; Vodou; Witchcraft; World Council of Churches.

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Bahamas National Baptist Missionary and Education Convention

The Baptist Church came to the Bahamas in 1780 in the person of Frank Spence, an African American who had left slavery to join the British during the American Revolution. He had left the South during the war and finally made his way to Long Island, New York, from which he was transported to Nassau. He began preaching and by the 1830s oversaw a chapel that could hold some 900 worshippers. Other Baptist preachers with a similar story also found their way to the islands.

In 1833, the Baptist Missionary Society (supported by British Baptists) arrived, and the members were appalled by the conditions they found. They took control of two congregations, dissolved them, and reconstituted them by accepting only the minority who had maintained what they considered a moral life. In the process one of the congregations broke with the missionaries and founded the independent Native Baptist Church. Through the decades additional schisms rent the growing church.

Crucial to the growing movement, the National Baptist Convention, U.S.A., a large African American denomination, took an interest in the Bahamas and began supporting the work. Their entrance into the field coincided with the lessening of the Baptist Missionary Society's presence, which was completely withdrawn in 1931. The National Baptists encouraged the Bahamians to unite and in 1935 inspired the formation of the Bahamas Baptist Missionary and Educational Convention, which brought six different groups together. The Southern Baptist Convention added its support to that of the National Baptists.

The new Convention launched an educational program in 1943 with the founding of Jordan Memorial School. Jordan Memorial has recently merged with a second school, founded in 1961, to become the Jordan-Prince Williams Baptist School. The Convention also oversees the Bahamas Baptist Bible Institute and the Bahamas Baptist College. (The institute had begun in 1953 as an effort of two Southern Baptist missionaries.)

In 1971, Baptists adopted a new constitution in an effort to bring greater unity to the movement, with the former association that constitutes the Convention retaining a considerable amount of power in managing the affairs of the churches associated with it.

In 2007 the Convention reported some 75,000 members in 270 churches, making it the largest religious group in the islands. It is a member of the Baptist World Alliance.

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Educational Convention
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See also: Baptist World Alliance; National Baptist Convention, U.S.A.; Southern Baptist Convention.

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Bahá'u'lláh

1817–1892

Mírzá Husayn-'Alí of Núr, titled Bahá'u'lláh, was the founder of the Baha'i Faith. Born on November 12, 1817, in Tehran, Iran, he was the son of Khadijih Khánum and Mírzá Buzurg, a prominent aristocrat and government official. He married just before his 18th birthday to Ásíyih of Yálrúd, called Navváb; as was fitting of Persian aristocrats of the day, he later married twice more. He had 14 children, of whom 8 survived to adulthood.

In 1844 Bahá'u'lláh accepted the claims of 'Alí-Muhammad of Shiraz, titled the Báb, to be a divine messenger, becoming a member of the Bábí religion. He soon emerged as a prominent Bábí leader. For his prominence in the Bábí community, Bahá'u'lláh was tortured and imprisoned, and his property was confiscated. While confined in an underground dungeon in late 1852, Bahá'u'lláh had a vision of a "maid of heaven," which symbolically marked the beginning of his ministry.

In early 1853 he was exiled from Iran to Baghdad. There, he set about to rebuild the Bábí community, which had been decimated by severe persecution. Difficulties prompted him to retreat to the mountains of Kurdistan for two years. Back in Baghdad in March 1856, Bahá'u'lláh began to compose treatises. *The Seven Valleys* and *The Four Valleys* provided mystic insights into the journey of the soul; *The Hidden Words* consisted of spiritual and ethical aphorisms; *Gems of Divine Mysteries* explored various theological and mystical subjects; the *Book of Certitude* expounded on biblical and Koranic doctrines. In none of the books did Bahá'u'lláh make an explicit claim to divine revelation, but he frequently alluded to a divine source to his knowledge.

Bahá'u'lláh's emergence as the central figure in a reviving Bábí community prompted the Iranian government to ask the Ottoman Turkish government to remove him farther from their borders, so in the spring of 1863 Bahá'u'lláh was summoned to Istanbul, the imperial capital. In late April, before a gathering of his closest followers in a garden named Ridván (paradise), Bahá'u'lláh proclaimed that he was "he whom God shall make manifest" the divine messenger promised by the Báb. The event marked the official beginning of his ministry.

After some months in Istanbul, Bahá'u'llah was further exiled to Edirne, a city in European Turkey. For four years Bahá'u'lláh composed scores of epistles and treatises, generally referred to by Baha'is as tablets, including the first of a series of letters to monarchs proclaiming his divine mission. The vast majority of Bábís, hearing about his claims and reading his writings, became Baha'is. This aroused the jealousy of his half-brother Yahyá (1831–1912), who was the symbolic head of the Bábí community, and he tried to poison Bahá'u'lláh. The rupture split Bahá'u'lláh's family in half and aroused the ire of the Turkish government, who exiled Bahá'u'lláh and the majority of his followers to the pestilential prison city of Akka on the Palestinian coast. Yahyá and most of his small band of followers were sent to Famagusta, Cyprus.

In Akka, Bahá'u'lláh and his followers were confined to prison for more than two years. Three died of illness, but gradually conditions improved and they were allowed to rent houses within the city walls. In 1877 Bahá'u'lláh was permitted to leave the city and rent various residences outside the walls, but he remained an exile the rest of his life and died outside Akka on May 28, 1892, at age 74.

The Akka period was Bahá'u'lláh's most prolific from a literary point of view. He rarely wrote; usually he chanted a text as it came to him and a secretary, who had developed a form of Arabic shorthand, wrote it down, then transcribed it and presented the draft to Bahá'u'lláh for correction. In Akka he completed his series of epistles to monarchs, including a second tablet to Napoleon III predicting his downfall and a tablet to Pope Pius IX abolishing the clergy and proclaiming himself the return of Christ. In 1873 he revealed the Kitáb-i-Aqdas, or Most Holy Book, which delineated

the Faith's laws of prayer, fasting, and personal conduct, defined its main holy days, and outlined its organization. A series of works elaborated on the Aqdas and enunciated principles of social reform such as collective security, the need for a world governing system, the selection of an international auxiliary language, the obligation to educate all children, the spiritual importance of work, and the importance of consorting with all peoples in friendliness and fellowship. Altogether, Bahá'u'lláh composed some 15,000 works, mostly letters to individuals; they have been collected by the Baha'i World Center in Haifa, Israel, have been indexed, and are being translated. Many were in reply to letters brought to Bahá'u'lláh by Baha'i pilgrims, who carried his responses home and disseminated them.

In many tablets Bahá'u'lláh made it clear that after his death his eldest son 'Abbás, titled 'Abdu'l-Bahá (1844–1921), was to succeed him as head of the Baha'i Faith. Consequently the Faith's unity was preserved upon Bahá'u'lláh's passing. Today his tomb, in northern Israel, is a center of Baha'i pilgrimage.

Robert Stockman

See also: Baha'i Faith; Birth/Ascension of Bahá'u'lláh.

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■ Bahrain

Bahrain is an island nation consisting of one large island (30 by 9 miles) and 32 smaller islands located in the Persian Gulf, with a total land area of 256 square miles. Several of the islands lie just off the coast of Qatar. Of the 718,306 residents (2008), approximately a third are expatriates working in the petroleum industry or business attracted to the country because of its

View of Bahrain's Al Fateh Mosque, the nation's largest religious edifice, located in the city of Juffair. The building also houses Bahrain's National Library. (iStockPhoto.com)

Bahrain

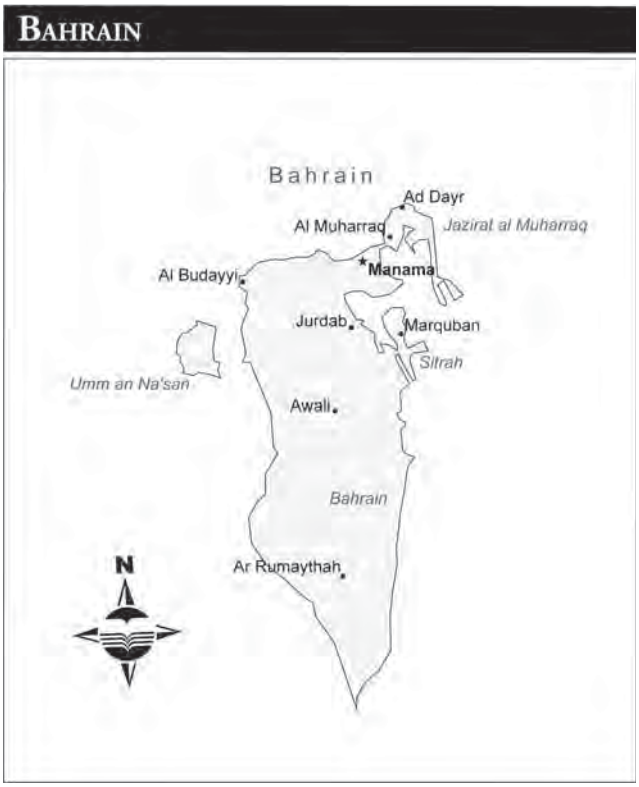
Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	209,000	661,000	83.4	2.14	788,000	928,000
Christians	8,200	73,500	9.3	4.04	108,000	142,000
Roman Catholics	1,800	45,000	5.7	6.15	65,000	80,000
Independents	1,800	11,000	1.4	1.50	17,500	28,000
Anglicans	2,500	5,600	0.7	0.74	6,000	7,500
Hindus	2,400	50,000	6.3	0.68	63,000	80,000
Agnostics	0	3,200	0.4	2.41	6,000	9,000
Baha'is	300	1,800	0.2	2.19	2,400	5,000
Buddhists	0	1,500	0.2	2.20	2,600	4,000
Jews	150	800	0.1	2.21	1,000	1,500
Atheists	0	260	0.0	2.18	500	1,000
New religionists	0	200	0.0	2.12	400	800
Ethnoreligionists	0	200	0.0	2.12	500	800
Total population	**220,000**	**792,000**	**100.0**	**2.20**	**972,000**	**1,173,000**

oil wealth. Bahrain has been important over the centuries as a trading center in the flow of goods between India and Mesopotamia. It gained additional importance in the 20th center as a source of oil. Christians arrived in the islands quite early and during the third century CE a bishopric was established. The Christian movement was overwhelmed and largely displaced by Islam. Islamic culture flourished from the 11th through the 15th centuries.

Then in 1507 the Portuguese arrived and brought Catholicism with them. However, a century later Christianity was again displaced when Persians (Iranians) drove the Portuguese out. The Persians ruled the land for a century but were then driven out by Sheikh al-Khalifah, who assumed power in 1782. He established a dynasty that has continued to rule into the 21st century. Though still ruled by this dynasty, from 1861 to 1971 Bahrain existed as a British Protectorate, the arrangement having begun due to fear that Persia might attempt to assert its hegemony over the island state. Since 1971, the country has existed as a fully independent nation.

Islam is the religion of Bahrain and is supported by legal structures, including laws against proselytization. However, the Muslim community is divided fairly equally between Sunni and Shia Islam, the latter enjoying a dominant role outside the urban areas. Divisions within the Muslim community are largely along national lines, there being many people from neighboring lands residing in Bahrain. The community has been especially influenced by the Wahhabi Sunni Muslims who dominate Saudi Arabia, especially since the opening in 1986 of the superhighway that connects the capital, al-Manamah, with the Arabian peninsula.

The Christian community had a third beginning in Bahrain in 1889 when representatives of the Arabic Mission of the Reformed Church in America began work concentrated in education and medical assistance. This effort exists today as the National Evangelical Church of Bahrain, which has four congregations. Amy Elizabeth Wilkes, the first Anglican in Bahrain, was sent by the Church Missionary Society in 1895 to work in Baghdad. However, she met and married Samuel Zwemer, the head of the Reformed work, and settled in Bahrain to assist him with what was known then as the American Mission. Only in the 1930s did enough Anglicans reside in Bahrain to organize a separate Anglican parish, and it was not until 1951 that a chaplain was secured. St. Christopher's Church (now St. Christopher's Cathedral), was dedicated two years later. The Anglicans, primarily expatriate British residents, now have the largest number of members among the small Christian community. The several congregations in Bahrain are part of the Diocese of Cyprus and the Gulf of the Episcopal Church in Jerusalem and the Middle East. The Roman Catholic Church created a



prefecture for Arabia in 1875 that included Bahrain in its assigned territory, but it was not until 1938 that its first (and only) parish was opened in al-Manamah. The parish is part of the present vicariate of Arabia, and its priests and religious also serve the Catholic community of Oman.

Given the size of the Christian community, it is extremely diverse, consisting almost totally of expatriates from different countries who have been allowed to bring their religion with them. The largest groups, from India, support the Mar Thoma Syrian Church, the St. Thomas Evangelical Church, the Church of South India, and the Orthodox Syrian Church of India, among others. A variety of small evangelical groups also operate within the Indian, British, and American expatriate communities. Although no Arab Bahrainis are openly Christian, observers suggest that there are many secret Christians who have quietly responded to the many radio broadcasts beamed into Bahrain from other countries.

Even smaller than Christianity in Bahrain, Hinduism has several thousand adherents and the Baha'i Faith several hundred, also all expatriates.

J. Gordon Melton

See also: Baha'i Faith; Church of South India; Episcopal Church in Jerusalem and the Middle East; Mar Thoma Syrian Church of Malabar; Reformed Church in America; Roman Catholic Church; Shia Islam; Wahhabi Islam.

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Bailey, Alice Ann

1880–1949

Alice Ann Bailey, a prominent Theosophical teacher and founder of the Arcane School, was born June 16, 1880, in Manchester, England. She had a rather confined childhood. Religiously, she was raised as a devout member of the Church of England, but at the age of 15 had a life-changing experience. One Sunday, as she was in her room at home, a stranger, dressed in a business suit but wearing a turban, entered and sat beside her. He confided to her that she had an important future mission to fulfill and that she should prepare herself for it. She initially thought that the person was Christ.

After completing finishing school, she worked for the YWCA in India. While there she met her first husband, John Evans. They moved to the United States, where he studied for the Episcopal Church ministry. After his ordination, they moved to California. They had three children, but their marriage experienced a variety of troubles. They separated in 1915 and were formally divorced four years later.

In 1915, Alice initially encountered the Theosophical Society. She visited the Society's headquarters in

Los Angeles, where she was startled to find a picture of a man in a turban, the same person who had appeared to her in England when she was 15 years old. She later learned that picture showed someone named Koot Houmi, one of the Ascended Masters that had communicated with the Society's founder Helena P. Blavatsky. She joined the Society and become an active member. Through it, she met her future husband, Foster Bailey.

During her early years with the Society, she was contacted by another of the Ascended Masters, Dwjhal Khul, usually referred to as D.K. or simply The Tibetan. Bailey began to channel writings from the Tibetan, and these writings, received over many years would be compiled into some 19 books. The first book, *Initiation: Human and Solar*, was initially well received by the Theosophical Society's membership, but the Society's international president Annie Besant (1847–1933) rejected it. She was skeptical of writings received independently from the Masters (a major issue in her earlier break with one of Theosophy's co-founders, William Q. Judge). Soon after the book appeared, both Alice and her future husband were soon dismissed from their positions in the Society.

Alice and Foster married in 1921. They subsequently founded the Lucis Trust to publish and the Arcane School to disseminate the writings of The Tibetan. The teachings articulated in his books continued the Western Esoteric tradition (with a dash of Hinduism and Buddhism) initially articulated by Madame Blavatsky. The Tibetan emphasized the Divine Plan for humankind's evolution, the role of karma and reincarnation, and further contact with the spiritual hierarchy. Bailey was unique in introducing a set of three ceremonies to be observed annually, as well as a ritual to be observed monthly at the full moon, all of which were designed to assist the spiritual hierarchy in implementing the plan for humanity.

Alice Bailey led the Arcane School until her death on December 15, 1949, in New York City, where she had established Arcane School headquarters in the shadow of the United Nations. Following her death there were several schisms in the school, over which Foster had assumed control. Today, the Arcane School continues as an international organization perpetuating Bailey's teachings and practices. There are also several smaller additional groups.

J. Gordon Melton

See also: Arcane School; Besant, Annie; Blavatsky, Helena B.; Theosophical Society (American).

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■ Bangladesh

After existing for several decades as the eastern half of Pakistan, what became the new nation of Bangladesh separated from Pakistan and became an independent nation in 1971. Its 52,000 square miles of land is home to 153,546,896 people. The development of the country has been hindered by flooding, with approximately a third of the land going under water each year during the rainy season.

Though one of the newer nations of the world, Bangladesh traces its history to the ancient kingdom of Banga and to the story of India recorded in the *Mahabharata*. In the 17th century, the British named the area of present-day Bangladesh and the section of India to the west, Bengal. In 1947, England divided the area into West Bengal (dominated by Hindus) and East Bengal (dominated by Muslims). East Bengal then became East Pakistan at the time the new nation of Pakistan was created. Through the 1950s and 1960s, the people of East Pakistan felt that it was being treated as the lesser partner in the new nation, and in 1971 they broke free. Bangladesh (literally, the land of the Bengali-speaking people) also differed linguistically

Bangladesh

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	54,278,000	148,078,000	88.9	2.03	184,575,000	228,477,000
Hindus	14,500,000	15,600,000	9.4	0.89	17,700,000	20,700,000
Buddhists	450,000	1,065,000	0.6	1.91	1,320,000	1,630,000
Ethnoreligionists	300,000	862,000	0.5	1.98	950,000	1,150,000
Christians	249,000	859,000	0.5	2.14	1,253,000	1,784,000
Roman Catholics	120,000	320,000	0.2	2.00	450,000	600,000
Independents	51,000	340,000	0.2	3.11	500,000	700,000
Protestants	76,300	195,000	0.1	0.90	300,000	480,000
Agnostics	20,000	123,000	0.1	1.99	160,000	250,000
Sikhs	6,000	27,100	0.0	1.91	30,000	43,000
Atheists	10,000	13,000	0.0	2.03	20,000	30,000
Baha'is	3,200	10,300	0.0	1.91	15,000	20,000
Zoroastrians	200	350	0.0	1.92	400	700
Jews	0	190	0.0	1.96	200	200
Total population	**69,817,000**	**166,638,000**	**100.0**	**1.91**	**206,024,000**	**254,084,000**

from West Pakistan, where Urdu and Punjabi were the dominant languages.

Hinduism flourished in the area for centuries, but in the 13th century Muslims from Afghanistan swept across the lands immediately south of the Himalayas, and Muslim rule was established in Banga. Various dynasties came and went prior to the 17th-century arrival of the Portuguese, the first Europeans in the area. They were followed by the Armenians, French, and British. The British expanded their trade through the 18th century to the point that, following the Battle of Plassey in 1757, it was able to take control of the region, later incorporating it into India. The people of East Bengal participated in the move to free India from British rule, thus setting the stage for the events that led to the reestablishment of the nation in 1971.

In the years following the Muslim conquest, Islam replaced Hinduism as the primary religion and today claims more than 80 percent of the population. Most follow the Sunni Hanafite School of Islam, but there is a significant Wahhabi minority and some followers of Shia Islam (most of whom trace their ancestry to Persia). The Ahmadiyya Muslim movement, condemned as not Muslim in Pakistan, as well as Subud (an Indonesian Sufi movement), has also established a presence in Bangladesh. The Baha'i Faith, a new religion from Iran with roots in Shia Islam, began to spread in Bangladesh after being initially established among Iranian expatriates.

In 1975, the government declared Bangladesh an Islamic state. Though making up more than 80 percent of the population in Bangladesh, Muslims have been mild in their treatment of members of other faiths, especially Christians, Hindus, and Buddhists. Various interfaith efforts, such as the Bangladesh Buddhist Christian Hindu Unity Council, have made important contributions to social unity.

Roman Catholicism was introduced into the area in the 16th century by the Portuguese, but it was not until 1886 that it had grown to the point that a diocese could be erected. It found particular strength among descendants of those Portuguese who had intermarried with native Bengalis.

British Baptist William Carey, at the behest of the Baptist Missionary Society, initiated one of the great thrusts of Christian missionary history with his arrival in Bengal in 1793. The effort radiated out from Calcutta, by 1795 was in East Bengal, and by 1816 had been established in Dhaka. This work was incorporated into the Bengal Baptist Union. The Union's work in East Bengal emerged, after several name changes, as the Bangladesh Baptist Sangha. Australian Baptists working along parallel lines built, beginning in the 1880s, what became the Bangladesh Baptist

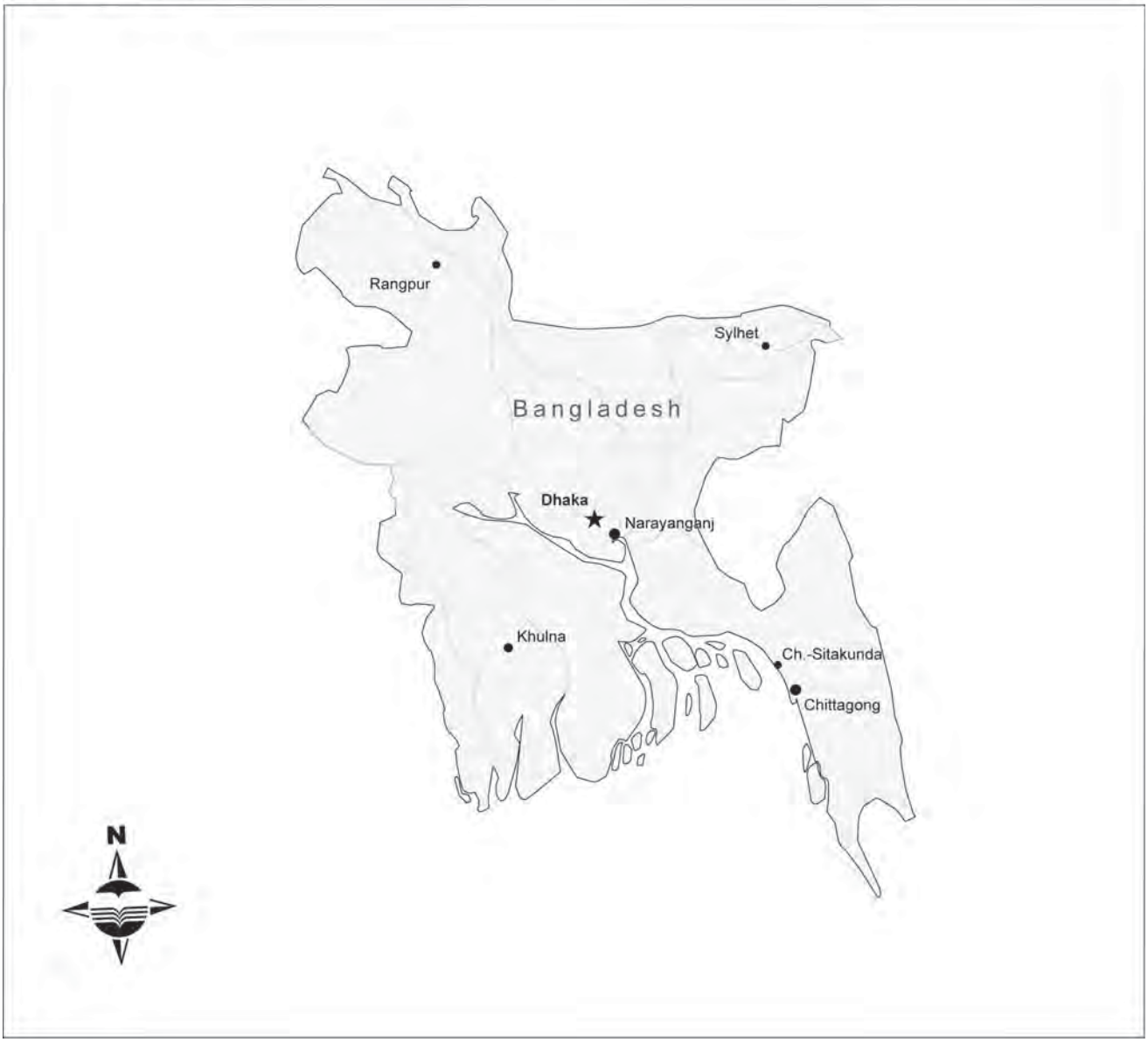
Thousands of Muslim pilgrims crowd a train in Tongi, 15 kilometers (10 miles) north of Dhaka, December 30, 1996, to return home after a three-day Islamic festival. At least 2 million Muslims prayed for the unity of the Islamic Ummah. (AP/Wide World Photos)

Fellowship. Its efforts were increased by the merger with separate work initiated by New Zealand Baptists and missionaries of the Southern Baptist Convention. Carey is also remembered for doing the first translation of the Bible into Bengali.

Anglicans initiated work on the Indian subcontinent in the 17th century primarily to serve those involved in trade with the East India Company; however, it was not until early in the 19th century that missionaries settled in East Bengal. About this same time, 1817, Presbyterians from the Church of Scotland launched a mission. In 1924, the Church of England mission, the Presbyterians, and the Congregationalists of East Bengal joined the United Church of North India. Shortly thereafter the Anglicans withdrew from the United Church in order to form the Anglican Church in India, later known as the Church of India, Pakistan, Burma, and Ceylon. Those two churches (along with various Methodist and Baptist bodies) began what proved to be a 40-year negotiation process. In the 1970s, they finally created two churches, the Church of Pakistan and the Church of North India. The Church of Pakistan was no sooner created than the war that led to the establishment of Bangladesh as a separate nation occurred. Thus in 1971, the Diocese of Dhaka was set apart as the Church of Bangladesh.

Also entering East Bengal in the 19th century were the Lutherans. The present Bangladesh Evangelical Lutheran Church was initiated by Norwegians, with later assistance from Denmark and the United States. Several Holiness and Pentecostal bodies initiated work early in the 20th century, and the number of American missionary groups has grown considerably since World War II.

BANGLADESH



Among the more interesting Christian churches in the country are the indigenous churches, such as the Bengal Evangelistic Mission (which dates to 1833) and the All One in Christ Fellowship. The Jehovah's Witnesses entered East Bengal in the 1930s, and the Church of Jesus Christ of Latter-day Saints in the 1980s.

Christian ecumenism is focused in the Bangladesh National Council of Churches, founded in 1954 as the East Pakistan Christian Council. It cooperates with the World Council of Churches. More conservative evangelical denominations are united by the Evangelical Fellowship of India, which in turn is related to the World Evangelical Alliance.

Although the country is predominantly Muslim, there is a significant Hindu and Buddhist presence in Bangladesh. Since the independence of Bangladesh, there has been a tendency of Hindus (drawn from across the spectrum of Bengali Hinduism) to migrate to India. During the same period, the International Society for Krishna Consciousness, an American Hindu body with Bengali roots, has established work in Bangladesh. Buddhists tend to be concentrated in the easternmost

part of Bangladesh, among various peoples residing east of Chittagong.

In the rural areas of the country, there are still peoples who follow traditional indigenous religions that are part of neither Hinduism nor Buddhism.

J. Gordon Melton

See also: Ahmadiyya Movement in Islam; Baha'i Faith; Bangladesh Baptist Sangha; Church of Bangladesh; Church of England; Church of Jesus Christ of Latter-day Saints; Church of North India; Church of Pakistan; Church of Scotland; Hanafite School of Islam; International Society for Krishna Consciousness; Jehovah's Witnesses; Shia Islam; Southern Baptist Convention; Subud; Wahhabi Islam; World Council of Churches; World Evangelical Alliance.

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Bangladesh Baptist Sangha

British Baptists began their missionary enterprise in Bengal, north of Calcutta. The work quickly spread to East Bengal. They had little success among the Hindu and Muslim communities, but found a ready audience among various peoples in the backcountry, especially among the hill people east and south of Chittagong in the southeastern part of East Bengal. The work in Bengal grew up as a single mission, and that mission was reorganized in 1935 as the Bengal Baptist Union.

In East Bengal, a number of primary and secondary schools were established as well as a hospital at Chandraghona in 1907. Pastors are trained at the Pastors Training School at Dhaka, and through the College of Christian Theology, a cooperative project with several other Protestant groups.

In 1947 East Bengal left the nation of India and became part of Pakistan. In 1956, following the renaming of East Bengal as East Pakistan, the Bengal Baptist Union divided, and East Bengal was set apart as the Baptist Union of Pakistan. At that time East Bengal became a separate field for the missionary work of the Baptist Missionary Association representing the Baptist Union of Great Britain. East Pakistan separated from Pakistan and became the state of Bangladesh in 1970–1971. Subsequently the Baptist Union of Pakistan was renamed the Bangladesh Baptist Sangha.

In 2008 the Sangha reported 17,144 members in 347 congregations. In the new century, the Baptists remain the largest Protestant group in Bangladesh, and the Bangladesh Baptist Sangha (also known as the Communion of Baptist Churches in Bangladesh) is the largest of the several Baptist churches. It is a member of the Baptist World Alliance.

Bangladesh Baptist Sangha
33, Senpara Parbatta
Mirpur-10, Dhaka 12 16
Bangladesh

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See also: Baptist Union of Great Britain; Baptist World Alliance.

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Baptist Association of El Salvador

Baptist work in the small Central American nation of El Salvador began relatively late, in 1911, but built upon earlier work by independent evangelicals with Baptist leanings. Since the late 19th century, Protes-

Parishioners pray on May 20, 2005, in the central church of the Biblical Tabernacle Baptist in San Salvador, at the beginning of an 18-hour prayer vigil to demand the freedom for Minister Edgar Lopez Bertrand. (AP/Wide World Photos)

tant distributors of Christian literature had traveled the country, and several autonomous missions had been established. In 1911 the American Baptist Home Mission Society (now an integral part of the American Baptist Churches in the U.S.A.) adopted William Keech, formerly superintendent of the British and Foreign Bible Society in Central America, to lead its work, and the Society found its first group in adopting the mission in Santa Ana already begun by Percy T. Chapman and his wife. Chapman quickly extended the work by organizing groups that had emerged from the distribution of Christian literature. The Woman's American Baptist Home Mission Society added their strength to the work and began to found elementary schools.

The work matured to the point that the Baptist Association of El Salvador was founded in 1934. The American Baptist Home Mission Society continued its support, though in 1941 the seminary it had established was moved to Nicaragua. The Southern Baptist Convention added its support in 1974 through the assignment of a missionary couple to develop the literature ministry. They opened a bookstore, which cooperates with various Baptist groups in the country. The British Baptist Union, through the Baptist Missionary Association, added its support to the Nicaragua Association in 1988.

In 2005, the Baptist Association of El Salvador reported 5,927 members in 57 churches. Not a part of the Association is the 5,000-member independent Baptist Church in San Salvador, which claims to be the largest Baptist congregation in Latin America. The Association is a member of the Baptist World Alliance and since 1991 of the World Council of Churches.

Baptist Association of El Salvador
Av. Sierra Nevada 922, Apartado 347
San Salvador
El Salvador

J. Gordon Melton

See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; World Council of Churches.

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Baptist Bible Fellowship International

The Baptist Bible Fellowship International grew out of the World Baptist Fellowship, which in turn had arisen within the Southern Baptist Convention. At the height of the fundamentalist-modernist controversy in

Statue of J. Frank Norris, Dallas, Texas. (J. Gordon Melton)

the 1930s, J. Frank Norris (1877–1952), pastor of the First Baptist Church of Fort Worth, Texas, emerged as a leading conservative fundamentalist voice. As pastor of a 28,000-member parish, he began to accuse the leadership in the convention of tendencies toward Modernism (deviation from traditional Christian beliefs in response to modern changes) and cooperation with various ecumenical structures. As early as 1924, he was excluded from the Texas Baptist Convention, and then in 1931 he resigned from the Southern Baptist Convention and formed the Premillennial Fundamental Missionary Fellowship to raise money for fundamentalist missionaries in China.

Once separated from the Southern Baptists, Norris set about the task of building the fundamentalist cause nationally, and the Missionary Fellowship evolved into the World Baptist Association. The flamboyant and somewhat autocratic Norris drew many conservative pastors to his cause and trained others at the Arlington Baptist College. He also ultimately pushed away many of his followers by his manner.

In 1948, the aging Norris, who had also become pastor of a second church in Detroit, Michigan, turned the church congregation in Texas over to G. Beauchamp Vick (1901–1975). Two years later, Vick and Norris clashed at the annual meeting of the World Baptist Association, and Vick withdrew and with his supporters founded the Baptist Bible Fellowship. Also formerly the president of Arlington Baptist College, Vick quickly moved to found the Baptist Bible College in Springfield, Missouri, and the *Baptist Bible Tribune.* With Norris's death two years later, the Baptist Bible Fellowship emerged as the most vital force in the continuing fundamentalist cause within the American Baptist community. It immediately gained support in the South and Midwest, and by the mid-1970s had become a national body. It also developed an aggressive evangelism and missionary program, and it became known for the large Sunday schools developed by its leading congregations.

In 1997 the Baptist Bible Fellowship International reported 1,700,000 members in 4,500 churches in the United States. In addition it supports more than 750 missionaries in 70 countries. Besides the original Baptist Bible College (and its associated Baptist Bible Graduate School of Theology), the Fellowship supports five additional colleges. The Fellowship is not a member of any ecumenical groups. One of the Fellowship's former ministers, Jerry Falwell (1993–2007), left to become one of America's leading televangelists in the late 20th century and founder of Liberty University and Liberty Baptist Fellowship.

The Fellowship's leaders follow a premillennial dispensational theology of the kind exemplified in the *Scofield Reference Bible* and the teaching of Irish theologian John Nelson Darby (1800–1882), founder of the Plymouth Brethren movement.

Baptist Bible Fellowship International
PO Box 191
Springfield, MO 65801
www.bbfi.org

J. Gordon Melton

See also: Darby, John Nelson; Southern Baptist Convention.

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Baptist Convention of Haiti

Formed in 1964, the Baptist Convention of Haiti inherited the work of various Baptist bodies, including the American Baptist Churches in the U.S.A. and the Southern Baptist Convention in northern Haiti. The work dates to the 1815 arrival of famed African American minister Thomas Paul (1773–1831) who was sent to Cap Haitien from Boston, Massachusetts. He stayed only six months and was greatly hindered by his inability to speak French, but he left a small core group that would later be served by successive missionaries, many sponsored by the Baptist Free Missionary Society. Jean Jacques Lillevoix, ordained in 1852, was the first Haitian pastor.

The churches of the Convention follow the Baptists in belief and practice. Its conservative theological orientation is reflected in its membership in the Council of Evangelical Churches of Haiti. Local churches are autonomous but associated together in the delegated general assembly, which meets annually. In the 1990s, the Convention became open to female pastors and subsequently sanctioned the ordination of the first woman minister in 1998. The Convention supports the Christian University of Northern Haiti, which includes the Baptist Theological Seminary of Haiti, and sponsors a variety of educational and social service centers.

Second grade students eat during lunchtime at Nosirel Lherisson, a private Baptist school in the slum of Bel-Air in Port-au-Prince, Haiti, on September 25, 2006. (AP/Wide World Photos)

By 2005, the Convention reported 82,000 members in 110 congregations. It joined the World Council of Churches in 2005. It is also a member of the Baptist World Alliance.

J. Gordon Melton

See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; Southern Baptist Convention; World Council of Churches.

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Baptist Convention of Hong Kong

Even before China ceded Hong Kong to Great Britain in 1842, Baptists had begun to use it as an entry point for missionary activity farther inland. In 1836, John Lewis Shuck (1814–1863) arrived in Macao (a Portuguese colony since 1557) and moved on to Hong Kong in 1842. He opened the first Baptist church on Queen's Road, but after two years he moved to Canton. He had been joined in Hong Kong by William Dean, who opened the Tie Chiu Baptist Church. These two congregations were the first Baptist churches around the entire Pacific basin. The island remained the headquarters for American Baptists until 1860, when a shift was made to Swatow. Through the years, Baptist work in Hong Kong was kept alive even without missionary support and was eventually incorporated into the larger China mission of the Southern Baptist Convention (SBC) in 1881. In 1938 the Hong Kong Baptist Association was formed. The first Baptist missionaries (from the SBC) were stationed in Macao in 1910.

Hong Kong took on added importance following the Chinese Revolution and the expulsion of missionaries from China. Many moved to Hong Kong, which became the vital center of Baptist work. A number of primary schools were created, and Hong Kong Baptist Theological Seminary (1951) and Hong Kong College (now University) (1956) were established. The association matured into the Hong Kong Baptist Convention and grew into one of the strongest bodies in the territory.

In the 1990s, the Convention reported a membership of more than 45,000. It operates Baptist Press, which serves churches throughout Southeast Asia. The Convention is a member of the World Baptist Alliance.

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See also: Baptists; World Baptist Alliance.

Reference

Wong, Paul Tat-Keung. *The History of Baptist Missions in Hong Kong*. Ph.D. diss., Baptist Theological Seminary, 1974.

Baptist Convention of Kenya

Missionary representatives of the Southern Baptist Convention arrived in Kenya in 1956, with the transfer of three families from their mission in Nigeria. Work was begun in Nairobi and Mombasa, and soon followed in the Nyeri region. The new mission found an immediate response, and the first church was formally initiated just two years later. The Shauri Mayo section of Nairobi became an early center of activity with the formation of a business college and community center.

Growth had proceeded to the point that the Nairobi Baptist Association was formed in 1961. The Southern Baptists continued to offer support in the form of both finances and personnel. Other local associations followed, and they joined together to form the Baptist Convention of Kenya in 1971. The Convention supports two secondary schools, a nonresidential theological college, and an effective correspondence course, the Bible Way, which has enrolled more than 150,000 Kenyans, including some 2,000 in the prison system. A coordinated evangelistic program is reaching out to the diverse language groups of the country. In one of

its more successful campaigns in and around Mombasa in 1990, 84 new congregations were established.

The Baptist Convention joined the National Christian Council of Kenya but withdrew over differences of opinion with its stances. The Nairobi Baptist Convention has remained a member of the Council. The Convention has also withdrawn fellowship from the original Baptist congregation, the Nairobi Baptist Church, because of the latter's practice of open Communion.

In 2008 the Baptist Convention of Kenya reported 700,000 members in 3,000 churches. It is a member of the Baptist World Alliance.

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See also: Baptist World Alliance; Southern Baptist Convention.

Reference

Saunders, Davis Lee. *A History of Baptists in East and Central Africa*. Th.D. diss., Southern Baptist Theological Seminary, 1973.

Ebenezer Baptist Church, built in 1852, on Corn Island, Nicaragua. (Rjlerich/Dreamstime.com)

Baptist Convention of Nicaragua

In the 1840s, the Moravians opened work along the Miskito Coast, an area along the eastern coast of Nicaragua that at the time had existed for many years as a semi-autonomous region under the leadership of a local ruler loosely aligned to the British. In 1850, the Clayton-Bulwer Treaty assigned this land to Nicaragua as a protectorate, though it was many years before any effective authority was established in the area.

Baptist work began from Belize, where the Baptist Missionary Society (BMS) had been working since 1822. In 1850 the BMS withdrew from Belize and liquidated its property. Thus it was that in 1852 a young missionary, Edward Kelly (d. 1914), was free to come to Corn Island on the Miskito Coast. His work was interrupted in 1865 when a hurricane hit the coast and destroyed the chapel that had been built. After being away for more than a decade, he returned in 1880 and devoted the rest of his life to the mission.

In 1916, the American Baptist Home Mission Society (ABHMS) (now an integral part of the American Baptist Churches in the U.S.A.) held a significant conference in Panama on the need for missions in Latin America. This conference led directly to the expansion of Baptist work to the larger Spanish-speaking part of Nicaragua. The Woman's American Baptist Home Mission Society adopted Eleanore Blackmore, already working in Nicaragua, and in 1917 the ABHMS sent George H. Brewer, who organized a church in Managua in 1918. The work had a slow but steady growth. The Woman's Society founded schools and a hospital, and later a college was opened in Managua. In 1941, the Central American Seminary, originally opened in El Salvador, was moved to Nicaragua.

The mission matured into the Baptist Convention of Nicaragua (Convención Bautista de Nicaragua) in 1937. It continued to be supported by American Baptists, and Southern Baptists added their support in 1990 with the assignment of Jim and Viola Palmer to Nicaragua. The Palmers had previously worked in Honduras.

The Convention faced a serious challenge during the Sandinista era (1979–1990), as it attempted to remain politically neutral while extending freedom to its members to hold conflicting political views. In 1992 the Convention experienced sudden growth from the incorporation of 12 churches that previously comprised the Miskito Baptist Association, an independent work built by Nicaraguan native Denis Centero.

In 2005, the Convention reported 25,000 members in 170 churches. It is a member of the Baptist World Alliance and the World Council of Churches.

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See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; World Council of Churches.

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Baptist Convention of Ontario and Quebec

The Baptist Convention of Ontario and Quebec (also known as Canadian Baptists in Ontario and Quebec) unites Baptists in east-central Canada in a voluntary association that facilitates mutually supported ministries and allows their speaking with one voice to the larger culture. The Convention was the result of a union in 1888 of the Regular Baptist Missionary Convention of Ontario, the Canada Baptist Missionary Conference of the East, and the Baptist Foreign Missionary Society of Ontario and Quebec. It had been a turbulent courtship with open and closed Communion, support of educational institutions such as McMaster College, and the role of the various societies being large issues.

At least 6 Baptist missionary societies from the new United States were involved in outreach in the colonies of Lower Canada (Quebec) and Upper Canada (Ontario) with at least 25 missionaries active before 1820. In 1794, Elisha Andrews (1768–1740) baptized at least 30 people and a Baptist church was formed at Caldwell's Manor. By 1800 there were some eight churches in the Canadas. In 1802, three churches in the Bay of Quinte area formed the Thurlow Association. The War of 1812 with its loyalty issues, the coming of the Scotch Baptists to the Ottawa River Valley, and the immigration of Baptist leaders from England all led to a lessened influence from the United States.

In 1927 doctrinal differences articulated by the fundamentalist preacher T. T. Shields (1873–1935) resulted in the current Fellowship of Evangelical Baptist Churches in Canada emerging from the Baptist Convention of Ontario and Quebec. This controversy and the eventual withdrawal of Shields and 70 of 490 churches and 8,500 of about 60,000 members is probably the most discussed incident in Canadian Baptist history.

In 1944, the Baptist Convention of Ontario and Quebec was a founding member of the Baptist Federation of Canada (Canadian Baptist Ministries since 1995) and the Canadian Council of Churches. It has 360 churches and 17 associations and is a partner with Baptist Women of Ontario and Quebec. McMaster Divinity College is its seminary. The Baptist Convention of Ontario and Quebec is a covenanting partner in Canadian Baptist Ministries and a member of the Evangelical Fellowship of Canada and Canadian Council of Churches.

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See also: Canadian Baptist Ministries.

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Baptist Convention of Western Cuba

During the late 19th century, many Cubans came to the United States. Albert J. Díaz, who had joined a Baptist church in New York City, returned to his native land in 1882 and the following year organized the first Baptist congregation in the country in Havana. Word of what he had accomplished found its way to several Baptists in Key West, Florida, who in turn recommended that the Southern Baptist Convention send some missionaries to Havana to offer Díaz some support. Díaz himself came to Key West in 1885 and was ordained as a minister. Upon his return he reorganized his congregation as a Baptist church and led them to baptism in the harbor at Havana. Shortly thereafter, F. W. Wood moved from Florida to Cuba under the auspices of the Jamaica Baptist Missionary Society and began work in Cienfuegos. The Southern Baptists began giving support in 1886.

In 1886 the Spanish authorities granted some degree of religious toleration, which allowed Díaz to purchase a cemetery plot and a former theater as the new Baptist headquarters. The work continued to develop across the island during the Spanish American War (when Díaz was imprisoned) and the establishment of the independent Cuban government with an American-style Constitution. In the midst of these momentous occurrences, the Southern Baptists quietly worked out an agreement with the American Baptist Home Mission Society (now part of the American Baptist Churches in the U.S.A.) to divide the island. The American Baptists assumed responsibility for the eastern half and the Southern Baptist Convention for the western part (including Havana).

In 1901, the Southern Baptists sent C. D. Daniel to Havana as superintendent over the Baptist work. Taking this as a vote of no confidence, Díaz resigned. Four years later Daniel led in the formation of the Baptist Convention of Western Cuba. The same year Nathaniel McCall arrived to found the Colegio Bautista and commence theological training in Havana. He soon succeeded Daniel as head of the Convention and continued to lead it for the next 42 years. He was succeeded by Herbert Caudill.

In 1959, Fidel Castro came to power. He has headed a regime that has been generally hostile to religion, but the Baptist Church has been able to survive, though the government has nationalized its many schools. Many of the missionaries left in 1961 when Castro openly declared the Marxist base of the new government. Then in 1965 he arrested Caudill and 47 other leaders of the Baptist Convention of Western Cuba. Most were sentenced to prison for currency violations and cooperation with the Central Intelligence Agency. Caudell was allowed to leave the country in 1969. Cuban Baptists emerged from this experience both self-supporting and self-governing.

In the freer religious atmosphere generated in Cuba in the 1990s, the Baptists have experienced remarkable growth. In 2006 the Baptist Convention of Western Cuba reported 16,687 members in 209 churches. Like its counterpart in eastern Cuba, it has joined the Baptist World Alliance.

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See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; Southern Baptist Convention.

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Baptist Union of Denmark

Baptist life in Denmark was deeply rooted in German Baptist work. Julius Köbner, the son of a Jewish rabbi, was converted to Christianity in 1826. Ten years later he was baptized by J. W. Oncken (1800–1884), the founder of the German Baptist movement. He became a close associate and assisted in the founding of the seminary in Hamburg and the spread of the Baptist movement throughout Europe.

In the late 1930s, Köbner established contact with some informal Bible study groups in Copenhagen, and toward the end of the 1830s he traveled to Denmark with Oncken and baptized 11 people. They formed the first Baptist church in Denmark in 1839. One of their number, Peder C. Monster, was arrested (on laws passed several centuries earlier against the Anabaptists) and later deported. Later Köbner returned to pastor the church. In 1849, the Union of Associated Churches of Baptized Christians in Germany and Denmark was formed. That same year, the laws governing religion were relaxed in Denmark, and the Baptists experienced some religious freedom as a "tolerated" group. The Baptists could not, however, own property or solemnize weddings for their members, a privilege only granted in 1952.

In spite of obstacles, including the loss of many members to the Church of Jesus Christ of Latter-day Saints and the migration of a fourth of their members to the United States, the movement slowly grew. In 1888, it separated from the German Union and formed the Baptist Union of Denmark. By this time the group had built a relationship with American Baptists and accepted the New Hampshire Confession of Faith as their doctrinal statement. Their ministers were increasingly trained in the United States. By the end of the century, the Baptists had 28 churches. In 1906 they joined the Baptist World Alliance. In 1918 they created their own seminary.

In the decades since World War I, the Danish Baptists have become a more ecumenical church. They have absorbed elements of Lutheranism into their doctrine, they practice open Communion (meaning that non-Baptists may receive the Lord's Supper at their churches), and have accepted individuals from infant-baptizing traditions without rebaptizing them (the common standard in Baptist churches being a nonrecognition of infant baptism). They have been members of the World Council of Churches since its beginning in 1948, and they have also participated in the Lausanne Movement, a confessional movement of conservative evangelical Christians.

Danish Baptists have been active in foreign missions since 1928, when they began work in Burundi and Rwanda. They have continued in the last generation as a cooperative partner with the new postcolonial Baptist churches in Africa. In the 1990s, Knud Wümpelmann became the first Dane elected as president of the Baptist World Alliance. In 2005, the Union reported 20,000 members in 50 congregations.

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See also: Baptist World Alliance; Church of Jesus Christ of Latter-day Saints; World Council of Churches.

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Baptist Union of Great Britain

Baptists emerged in the context of British Puritanism, the continued effort to reform the Church of England, to "purify" it of all elements seen as unscriptural. During the Elizabethan era, some concluded that the Church of England could not be purified and that Christians should separate from it and organize congregations where proper belief prevailed and proper worship occurred, conclusions that gave them the name of Separatists. They believed that the church should be free of entanglement with the state and composed of those who actively professed the faith. Robert Browne (1550–1633) became a popular spokesperson for this position.

As the movement progressed, the logic of the Separatists led to several other conclusions, among them the belief that the local church should be the basic unit of organization of the church. The local church should be composed of baptized adult believers, and the proper biblical mode of baptism should be full immersion. The Separatists' emphasis on correct baptism later gave them their name. Their emphasis on the local church meant that the development of church associations was a relatively low priority. The focus on the local church, each headed by a pastor with distinctive background and training, also allowed a variety of theological perspectives to arise.

The Baptists emerged within the context of the Reformed theology of John Calvin (1509–1564) (while rejecting the presbyterian polity he advocated) and the assertion of God's sovereignty and a belief in predestination. Reformed theology tended to affirm that God both foreknew and elected, or chose, those who would be saved. This view emphasized the need for those who knew themselves to be the elect, to be saved Christians, to organize themselves into pure congregations. Dissenting from this view were those identified with Dutch theologian Jacob Arminius (1560–1609), who affirmed that Christ died for all and left some room for human freedom. The Arminians asserted that any who responded in faith to Christ would be saved. This latter view emphasized the need for evangelism and calling people to have faith. John Smyth (ca. 1570–1612) was an early Separatist identified with this position.

These two positions came to be identified with the Particular (Christ died for the elect) and General (Christ died for all) Baptists, and they were expressed in a set of confessions, brief summaries of their theological perspective. The most important of the confessions were, for the General Baptists, the Orthodox creed of 1678, and for the Particular Baptists, the Second London Confession of 1677 (revised and reissued in 1689). Crucial for the development of the Baptist position was Andrew Fuller (1754–1815). Raised as a Particular Baptist, Fuller faced the problem of the movement's inward direction. He came to believe that the neglect of the example of the Apostles, who were continually presenting the claims of Christ to unbelievers, was wrong. He led in the development of a theology that wedded the Particular position with a strong emphasis upon evangelism. Fuller's moderate Calvinism eventually largely replaced the more stringent Calvinism that had previously dominated the Particular Baptists, though the older position was continually revived.

Given the emphasis upon the local church, it is not surprising that the Baptist movement could exist for centuries without national organizations and the

Young people celebrate during a Leading Edge retreat, a program sponsored by the Baptist Union of Great Britain. (Baptist Union of Great Britain)

development of denominational structures. More informal groupings had been able to meet the demands of the early generations. As early as the 1640s, Particular Baptists had formed regional associations, and pastors had met together for fellowship and theological discussions. There had even been national conventions. The motivation for a more stable national organization appears to have been a response to the success of the missions program. The need to undergird the missionary enterprise became a pragmatic rationale for the congregations' drawing together in unity. Such a call was issued in 1811 by Joseph Ivimey (1773–1834).

The model for Ivimey was the very successful Baptist Missionary Society (BMS), formed in 1792 as the Particular Baptist Society for the Propagation of the Gospel among the Heathen. The moderate Calvinism of Andrew Fuller (1757–1815) provided the theological foundation, and a booklet by William Carey (1761–1834), *An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen* (1792), the inspiration. Fuller became the first secretary of the BMS, which was headquartered in Kettering, where he pastored a church. Carey was sent to India as the Society's first missionary, and a new era in Protestant missions was launched.

The meeting in response to Ivimey's call was held at the London church pastored by John Rippon (1751–1836) in 1812. That meeting issued a more formal call to Baptist churches to send representatives to a meeting the next year, a meeting in which a Union was to be formed. The Union would support missions, Sun-

day schools, preaching in more rural parts of the country, and the raising of funds for the construction of new church buildings. Forty-six ministers met to form the Union. The new Union initially involved only a minority of Baptists, Fuller being among those who refrained from participation. He felt that it would compete for attention with the BMS.

The Union grew by steps through the 19th century. It underwent several reorganizations, but operated in the shadow of the BMS through its first 50 years. In the meantime, the General Baptists had pioneered organizational life as early as 1770 with the formation of the New Connection of General Baptists, inspired by the work of Dan Taylor (1738–1816), a pastor who came to the Baptists from the Methodists, with whom they shared a similar theological perspective. Also inspired by the missionary endeavor, but cut out from participation in the BMS, they formed the Foreign Mission Baptist Mission in 1816 and patterned it on the BMS organizationally.

Through the 19th century the distinctions between General and Particular Baptists were softened. General Baptist congregations participated in both the New Connection and the Baptist Union and the doctrinal basis of the Union was modified to downplay Particular distinctions. Beginning in 1870, a growing number of leaders concluded that the two groups should unite. That merger occurred in 1891. The General Baptist structures were dissolved, and their substance incorporated into the Union.

The creation of the new Union in 1891 seemed also to mark a turning point in Baptist life in England. The Baptist denomination had arrived at the point of being established as a national organization. It tended to turn its attention away from evangelism and growth stopped. The growth that did occur through the first half of the 20th century came from the mission field. Through the 19th century, the Union cooperated with the BMS in the development of an extensive international Baptist movement. Baptist churches emerged throughout the British colonies and beyond, and growth continued through the middle of the 20th century. However, the last half of the century was characterized by the maturing and independency of the mission churches and the reorientation of the Baptist Union to life in a worldwide Baptist ecumenical fellowship, most clearly epitomized in the Baptist World Alliance.

In 2005, the Baptist Union of Great Britain reported 141,918 members and 2,092 churches. It was a charter member of the World Council of Churches.

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Baptist Union of Hungary

Baptist work in Hungary dates to 1842 and a fire that swept through Hamburg, Germany. In the wake of the fire, carpenters from the large German-speaking community in Hungary came to Hamburg to assist in the rebuilding process. While there they encountered the members of the Baptist church headed by John G. Oncken (1800–1854). Five of the carpenters were baptized in 1845 and upon their return home formed a tract society to distribute Christian literature. Their activity was limited, given the country's law regulating religious activity outside the Roman Catholic Church.

Authorities disbanded the first congregation that had formed in Budapest in 1846. In the 1860s, one of Oncken's assistants, G. W. Lehmann, made contact with the believers and while in Budapest held a midnight baptismal service in the Danube.

It was not until the 1870s, however, that a second congregation emerged. Oncken sent a new missionary, Heinrich Meyer, who formed a church in Budapest in 1874. He also discovered in Mahaly Kornya and Mihaly Toth two capable local workers. Kornya baptized more than 11,000 people in the next 35 years. During this early stage, the work was conducted in German and primarily reached German-speaking Hungarians. Their work spread throughout Hungary, then part of the Hapsburg Empire, which included Transylvania (now in Romania) and parts of Slovakia and Serbia. Finally in 1893, two Hungarians, Lajos Balogh and Andreas Udvarnoki, completed studies at the seminary in Hamburg and began to build the church among Hungarian-speaking people. In 1905, the Hungarian-speaking work was organized as a separate Union that received state recognition (leaving the German-speaking Baptists separated without such recognition). Only after World War I and the disruption of the Austrian hegemony in Hungary did the two groups come together as the Union of Hungarian Baptist Churches (Magyarországi Baptista Egyház). They were helped by the Southern Baptist Convention and German American Baptists, and in 1920 opened a seminary.

Following World War II, Hungary came under the rule of a Marxist government, though its attitude toward religion was milder than that in neighboring Warsaw Pact countries. The church negotiated its position with the government and survived with a minimum of persecution. Beginning in 1955, the Union operated for a time under the name Hungarian Baptist Church. In 1967 it revised its doctrinal statement, adopted in 1902 from that of the German Baptists. The new statement affirms biblical authority, declaring that the Bible was written by divinely inspired men and compiled by the church under the guidance of the Holy Spirit. The Bible has thus been saved from essential error. The confession goes on to affirm the major Christian doctrines and speak of the religious life.

The Baptist Union emerged from the fall of the Marxist government at the end of the 1980s with the need to face the changes brought about by the new freedom. Among its first projects was the founding of an International Baptist Lay Academy, which attracts students from both Hungary and the neighboring countries. The church reported 11,400 members in 240 churches in 2005. It is a member of the Hungarian Evangelical Alliance, the Baptist World Alliance, and, since 1956, the World Council of Churches.

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References

McBeth, H. Leon. *The Baptist Heritage: Four Centuries of the Baptist Witness*. Nashville: Broadman Press, 1987.

Parker, G. Keith. *Baptists in Europe: History & Confessions of Faith*. Nashville: Broadman Press, 1982.

Rushbrooke, J. H. *The Baptist Movement in the Continent of Europe*. London: Kingsgate Press, 1923.

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Baptist Union of New Zealand

The Baptist movement came to New Zealand with the original British settlers at the end of the 19th century. The Baptists worshipped with other denominations until enough arrived that separate churches could be formed, with lay leadership. It was not until 1851, however, that the first ordained minister arrived, Reverend Decimus Dolamore, who founded a church in Nelson. Among the additional ministers that found their way to the islands was Thomas Spurgeon, the son

of the famous British preacher Charles H. Spurgeon (1834–1892). Others were trained in the school founded by Spurgeon, and they gave the New Zealand Baptists a decidedly conservative Reformed theological perspective. The movement continued to grow as immigration from England persisted.

Dolamore's early suggestion that a national association be created was ignored. Churches were scattered over the islands and had quickly developed an appreciation of their independency. Initial organization was centered on the Canterbury Baptist Association, created by six congregations in 1873. The Association developed a plan of training and sending out lay preachers to form new churches. The Association's success gave support to those desiring a larger union. Charles Dallaston called a meeting in Christ Church in 1880 to consider a national organization. The Baptist Union of New Zealand was formed in 1882, with 22 of 25 churches participating. Two years later the Canterbury Association disbanded and turned its periodical, the *New Zealand Baptist,* over to the Union.

The Union emerged with a broad program for missions, Christian education, and ministerial development but was slowed by lack of resources. Its first program was a mission among the Maori people, the indigenous people of the islands. Thomas Spurgeon emerged as the leading minister, and he traveled the islands holding evangelistic services. Growth was aided by the development of an extensive Sunday school program for children and youth.

The New Zealand Baptists struggled to establish their identity. Many Baptists stayed with the original churches in which they had worshipped before Baptist churches had been founded. Also they experienced direct competition from the Plymouth Brethren, who had similar organization and doctrine, but were known for their unique premillennial eschatology. Brethren founder John Nelson Darby had developed a method of Bible interpretation that divided Bible history into various eras, or dispensations, and saw the return of Christ as the next item on God's agenda for humankind. This dispensationalism, as it was called, appealed to ministers of a conservative Reformed theological background.

The Union ended the 19th century on a down note, being strongly affected by the bad economic times and the migration of many of its members to Australia or back home to England. However, in the 20th century they were able to reverse the trend and begin an era of growth. The Baptist Missionary Society of New Zealand was formed in 1885 and sent their first missionary to India. Over the 20th century India became the focus of their foreign missionary work.

Through the early 20th century, the Union struggled with a leadership spread along a theological spectrum and faced criticism from its most conservative leaders. However, a long history of interaction with other churches led gradually to the emergence of an ecumenical perspective in which Baptists, while asserting their unique identity, nevertheless saw themselves as a part of the larger Protestant camp. They joined the New Zealand Council of Churches in 1941 and applied for membership in the World Council of Churches while that organization was still in its formative stages. The maturing of the church was further reflected in the change in missionary policy in 1967. The Indian mission was at the time in the process of being turned over to indigenous leaders. The "Other Avenues of Services" policy suggested that in the future New Zealand Baptists would operate through centers sponsored by other bodies.

In 2005, the Baptist Union of New Zealand reported 42,800 members in 256 churches.

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See also: World Council of Churches.

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Baptist Union of South Africa/Baptist Convention of South Africa

Within South Africa, Baptists trace their origins to the arrival of the 1820 British settlers and the German settlers of 1857–1858. Baptist churches were formed first in the Eastern Cape and later in other parts of Southern Africa. This meant that Baptists, along with other denominations, were inextricably caught up in the processes of imperialism, colonialism, and, later, apartheid.

The first Baptist church in South Africa was established at Salem on the Assegai Bush River, followed by a church in Grahamstown (1823). Other English, German, and, later, Afrikaans Baptist churches were established in the following years. These were originally in the Eastern and Western Cape as well as in Natal. Subsequently, with the discovery of diamonds and gold, churches were established in the interior of the country. Limited support was received from churches in England and Germany, especially in the provision of ministers. In 1877, the Baptist Union was formed.

As a result of an agreement between the London Missionary Society and the Baptist Missionary Society, to the effect that the former would work in Southern Africa and the latter north of the Limpopo River, no Baptist missionaries were sent from overseas to South Africa. Mission work among the indigenous African inhabitants was first started by the German Baptists at Tschabo in 1870. The South African Baptist Missionary Society was only formed in 1892 to promote evangelism among the black population. These efforts were severely hampered by black anger and suspicion as a result of the occupation of previously Xhosa-owned land by white settlers and, equally, by lack of enthusiasm on the part of white Baptist settlers for missionary work as a result of the ongoing border wars. Later, the National Black American Baptists also engaged in mission work in the Eastern Cape.

In 1927, the Baptist Union grouped all the black churches into the Bantu Baptist Church. In 1966, the Bantu Church dissolved and was superseded by the Baptist Convention of South Africa. Ostensibly, this grouping existed under the Baptist Union umbrella, but it enjoyed no real equality and perpetuated the separation between white and black Baptists. Separate assemblies, ministerial rolls, theological education, and pension policies, together with subsequent general conformity with apartheid, served to entrench, within Baptist circles, the social stratification of the country as a whole. In 1987, the Baptist Convention declared itself an autonomous group, exposing the fiction of the Baptist "union," and severed its remaining institutional ties with the Baptist Union (though some black churches did remain within the Union).

Both the Baptist Union and the Baptist Convention of South Africa are members of the Baptist World Alliance. The Baptist Union and the Baptist Convention are the two largest Baptist groups in the country, though small compared to the Methodists and Anglicans (Church of the Province of South Africa), but they are not the only groups. Other Baptist groups include the Afrikaans Baptist Churches and two Indian Baptist groups. All five of these groups formed the South African Baptist Alliance in 2001. In 2008, the Baptist Union reported 52,000 members in 681 churches and the Baptist convention 24,000 members in 154 churches.

Baptist Convention of South Africa
Box 93521
Yeoville 2143
South Africa

Baptist Union of Southern Africa
Private Mailbag X45
Wilropark 1731
South Africa

Louise Kretzschmar

See also: Baptist World Alliance; London Missionary Society.

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Baptist World Alliance

In 1904, Archibald T. Robertson (1863–1934), a professor at the Southern Baptist Theological Seminary in Louisville, Kentucky, wrote a brief article suggesting a conference of Baptists from around the world. The article was sent to a host of global contacts, and amid the many positive responses was that of J. H. Shakespeare, the editor of the *Baptist Times and Freeman* in London. Shakespeare and several prominent British Baptists extended an invitation to meet in London in the summer of 1905. Representatives from 23 countries gathered for the week of July 11–19, 1905, and formed the Baptist World Alliance. The word "alliance" was chosen deliberately to communicate to Baptists that the new organization had no plans to assume the functions normally assumed by Baptist unions, associations, or conventions.

The new organization set as its goals to promote fellowship between the world's Baptists; to offer inspiration; to speak on issues of mutual concern, such as religious freedom and world peace; and to coordinate the distribution of relief funds in response to emergencies. That the promotion of religious liberty was its first priority reflected in part the problems that Baptists were experiencing in extending their fellowship into predominantly Roman Catholic areas.

Shakespeare became the first general secretary, and his 20 years of service gave the Alliance its early direction. The Alliance was headquartered in London and projected plans for meetings every five years.

The Alliance headquarters remained in London until 1941, when the German attack on London forced it to move to the United States, a move that became permanent. A European headquarters was established in London after the war but later moved to Copenhagen, Denmark. Membership grew annually and increased markedly through the late 20th century as missions matured into autonomous churches. The Alliance identified (without formal affiliation) with the new World Council of Churches, though it has included many conservative Baptist bodies for whom the Council was much too liberal. Additionally, many Baptists rejected fellowship with various groups that have affiliated with the Council, such as the Orthodox churches. The Southern Baptist Convention, the largest Protestant body in the United States, prominent in its absence from American and world ecumenical structures, has nevertheless remained a prominent force in the Alliance.

The Alliance operates through a set of regional Baptist fellowships, including the North American Baptist Fellowship, with whom it shares office space in Virginia. In the year 2009, the Alliance reported 213 member Baptist associations and unions with a combined 37 million members.

Baptist World Alliance
6733 Curran St.
McLean, VA 22101
www.bwanet.org

J. Gordon Melton

See also: Baptists; Southern Baptist Convention; World Council of Churches.

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Baptists

The Baptists are a Protestant church tradition whose theological origins (as seen in beliefs such as believer's baptism, freedom of religion, and separation between church and state) can be traced back to the 16th-century Anabaptists, who rejected infant baptism and held that adults should be rebaptized (whence Anabaptist), once they became believers. Historically, however, they are more closely linked to the 17th-century English Puritan Separatists.

Alexa Heichelheim, 17, is baptized by Pastor Kelley Vaughan during a Seaside Baptist Church Easter sunrise service on the beach on April 12, 2009, in Jamaica Beach, Texas. (AP/Wide World Photos)

Although this development of a middle way eventually led to the main body of English Christians being incorporated into the Church of England, those who were called Puritans by their enemies, including those later known as Congregationalists and Presbyterians, demanded further purification of the church. They wished to move the church more clearly into the Protestant camp and change its government from rule by the monarch and the bishops appointed by the monarch to a congregational or presbyterian (rule by elders) system, though they still assumed that there would be only one church and that there would be an intimate tie between the church and state. Those who were called Separatists by their enemies, including the Baptists, while largely sharing the Protestant theology of the Congregationalists and Presbyterians, called for a more radical solution. They did not want to wait for the government to reform the church; they wanted to separate from the established church and form their own congregations, consisting only of true Christian believers, immediately. The Baptists also taught believer's baptism and stressed liberty of conscience and separation between church and state, refusing to accord to the state the authority to suppress "false" religious beliefs.

Following his acceptance of (adult) believer's baptism, the former Separatist John Smyth (d. 1612) formed a Baptist church in the Netherlands (1609) while in exile from England. He is generally considered the founder of organized Baptists in England. Another erstwhile Separatist and member of Smyth's church, Thomas Helwys (ca. 1550–ca. 1616), returned home and established the first Baptist church in England in 1612. English Baptists largely espoused 17th-century radicalism, with its resistance to royal authority, and they participated in the English Civil War of 1642–1648. During the 18th century, they experienced

religious decline, and they both benefited from and contributed to the evangelical revival of the 19th century. Along with other groups such as Presbyterians, Congregationalists, Quakers, and Methodists, they were termed Dissenters, or Nonconformists, since they refused to conform to the established (Anglican) Church.

The first German Baptist church was established in Hamburg in 1834. Along with German Baptists, the English (and some American Baptists) were involved in advancing Baptist work on the continent of Europe. European Baptists, through missionary work and colonial settlement, established many churches in other parts of the world, especially in Africa, Australia, and Asia.

Also in the 17th century, some Baptists immigrated along with the Puritans to North America from both England and the Netherlands. The first Baptist church in America was established by Roger Williams on Rhode Island in 1639, and Baptist churches later spread across what became the United States of America. Today, Baptist churches are prominent in the United States, with the Southern Baptist Convention and the American Baptist Churches being two of the largest groups. As a result of the Great Awakening, a revival of religious life that affected a large part of the American colonies in the 18th century and the missionary movements of the 19th and 20th centuries, Baptist churches were established in many other parts of the world, including Africa, Asia, and Latin America.

Today, Baptists form one of the largest Protestant communions in the world, with approximately 42 million baptized members and a Baptist community of about 100 million. The Baptist World Alliance (BWA) is an international fellowship of 188 national unions or conventions from across the world. The major foci of the BWA are fellowship, justice, evangelism, and aid (relief and development).

Along with other Christian traditions, Baptists share a faith in the Triune God, commitment to the gospel of Jesus Christ, belief in the authority of the Bible, the priesthood of all believers, the church as a community of believers, and the importance of mission. In addition, certain principles are stressed by Baptists, although specific interpretations of these principles may differ. Baptists practice believer's baptism (as opposed to infant baptism) because of their understanding of Christian faith as centered in personal, conscious, and committed discipleship. They stress regenerative church membership and congregational (as opposed to episcopal or presbyterian) church government. Some Baptists speak of the autonomy of the local church, others of the interdependence of Baptist churches.

Baptists believe in the separation of church and state because of their conviction that religious belief cannot be compelled; thus, they strongly support religious freedom and resist religious persecution. Different understandings of the Baptist principle of the separation of church and state throughout Baptist history have led some Baptists to neglect social involvement, while others have been leaders in social renewal and transformation. With respect to war and political involvement, Baptists in different contexts and periods have sometimes been pacifists and, at other times, participated in both revolutionary movements and wars. Unlike some denominations, Baptists do not adhere to a definitive doctrinal creed, but they do espouse an acceptance of the authority of the Bible and basic Christian beliefs, together with the above-mentioned Baptist principles.

Louise Kretzschmar

See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; Southern Baptist Convention.

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■ Barbados

Barbados, the most easterly of the Windward Antilles, is an island 166 square miles in size, located to the north of Venezuela. The highest point is Mount Hillaby at 1,105 feet, which is located toward the center of the island. Interestingly, there are no rivers on the island as the rainwater percolates quickly through the soil to form numerous underground channels.

The country is home to 284,589 (July 2009) people, of which 90 percent are descendants of African slaves brought to the island as laborers on British sugar plantations; 4 percent are white; and the remaining 6 percent are Asian and mixed race. The capital and largest city is Bridgetown, with a population of 96,578 (2006). About 40 percent of the population is urban.

Barbados was discovered by the Portuguese in 1536 and named after the "bearded" fig trees found there. The island was settled in 1627 by the British and remained under British administration until November 30, 1966, when Barbados became an independent nation within the British Commonwealth of Nations. The official language is English.

The head of state is the British monarch, represented by a governor-general. There is a bicameral Parliament: a 21-member designated Senate and a 24 member elected House of Assembly, which elects the prime minister.

Barbados was originally home to the Arawak Amerindians and was one of the few islands in the Caribbean not taken over by the Carib. The Spanish first landed there in the early 1500s and repaid the kindness of the Arawak people with a wholesale massacre. When the British returned a century later, they found the island uninhabited. Looking for farmland rather than mineral wealth, they settled the land and established a plantation system based on sugarcane, which required the importation of large numbers of slaves from West Africa. Although slavery was abandoned in 1834, universal voting rights were not extended to all citizens regardless of race until 1951.

Historically, the Barbadian (or Bajans) economy has depended on sugarcane cultivation and related activities. However, in recent years the economy has diversified into light industry and tourism, with about three-quarters of GDP and 80 percent of exports attributed to the services sector. Since 2003, the economy has rebounded due to increases in construction projects and tourism revenues. This reflects the success of the high-end economic sector, which will likely face declining revenues with the current global economic downturn.

Currently, the nation enjoys one of the highest per capita incomes in the West Indies. Offshore banking and information services are important sources of foreign exchange and thrive from being in the same time

Barbados

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	235,000	284,000	95.5	0.35	287,000	253,000
Protestants	50,600	100,000	33.7	1.46	110,000	110,000
Anglicans	90,000	85,600	28.8	–0.19	80,000	65,000
Independents	8,900	16,000	5.4	2.04	20,000	21,000
Agnostics	2,400	5,100	1.7	2.38	5,400	6,000
Baha'is	1,300	3,600	1.2	0.38	4,000	5,000
Muslims	400	2,300	0.8	0.39	3,200	4,000
Hindus	100	980	0.3	0.38	1,200	1,400
Atheists	0	700	0.2	0.39	900	1,200
New religionists	50	480	0.2	0.38	600	800
Buddhists	0	120	0.0	0.35	150	200
Spiritists	0	60	0.0	0.34	90	100
Jews	30	40	0.0	0.58	40	40
Ethnoreligionists	0	30	0.0	0.68	50	80
Total population	**239,000**	**297,000**	**100.0**	**0.38**	**303,000**	**272,000**

St. James Parish Church, Barbados. Located near the island's first settlement, it is one of the oldest surviving churches in Barbados. (Ramunas Bruzas/Dreamstime.com)

zone as Eastern U.S. financial centers and from having a relatively highly educated workforce. The government continues its efforts to reduce unemployment, encourage direct foreign investment, and privatize state-owned enterprises.

Religious affiliation in 2000 (census) was reported as follows: Protestant, 63.4 percent (Anglican 28.3 percent, Pentecostal 18.7 percent, Methodist 5.1 percent, other 11.3 percent); Roman Catholic, 4.2 percent; other Christian, 7 percent; other religions, 4.8 percent; none or unspecified, 20.6 percent.

The 1980 census reported the following statistics on religious affiliation: Protestant, 67 percent (Anglican 40 percent, Pentecostal 8 percent, Methodist 7 percent, other 12 percent), Roman Catholic, 4 percent; other religions, 9 percent; none, 17 percent; unknown or unspecified, 3 percent.

By comparing data from 2000 with 1980, it is obvious that the Anglicans have greatly declined during this period, the Methodists have slightly declined, the Roman Catholics have remained at the same level, other religions have increased, and none/unspecified remains constant. Most growth has occurred among Pentecostals, from 8 percent in 1980 to 18.7 percent in 2000.

In addition to the more established denominations, the island's villages contain numerous independent store-front churches that cater to the lower class who face the constant struggles and difficulties of everyday life amid acute poverty.

Barbados is often portrayed as having a highly religious society because of the large variety of religious groups present. Normally, women make up the majority of those active in religious groups, while few men

Barbados

are in attendance. Many of the religious groups are fundamentalist and revivalistic, and preach a strict moral code that does not have much appeal to the island's young people or to the male population in general.

During the late 1990s, Barbados reportedly had 1,769 local churches that represented more than 100 denominations and independent religious groups.

The Church of England was established with the arrival of the first British settlers in 1626. The Church of St. Michael was dedicated in 1665 in Bridgetown. In 1795, the Anglican Slave Conversion Society (later known as the Christian Faith Society) was established under the bishop of London. The Church Missionary Society, led by evangelical Anglicans, began work in

Barbados in 1794, which later resulted in the formation of the Barbados Society for Promoting Christian Knowledge and the founding of schools for the colored (mixed race) and black population. The Diocese of Barbados was created in 1824, which included the Windward and Leeward Islands, along with Trinidad-Tobago and Guyana. This jurisdiction is now an integral part of the Anglican Church in the Province of the West Indies, whose archbishop currently resides in Nassau, the capital of the Bahamas. About 28 percent of all Barbadians considered themselves Anglicans in 2000, compared to 40 percent in 1980. There are about 60 Anglican churches in Barbados.

The non-conformist Moravians and Methodists came to Barbados in 1765 and 1788, respectively. The Moravians developed a special interest in evangelizing and defending the black plantation workers. They established their first mission at Sharon in St. Thomas Parish. The Moravians are part of the Moravian Church, Eastern West Indies Province, with headquarters in Antigua. After the U.S. Revolutionary War, British Methodists redirected some of their energy away from their former work in North America to evangelization in the Caribbean. The Barbadian Methodists are part of the Methodist Church in the Caribbean and the Americas, with headquarters in Antigua.

Beginning in the late 19th century and continuing through the 20th century, numerous mainline U.S. Protestant and Free church denominations began mission work in Barbados. Among the earliest to arrive was the African Methodist Episcopal Church (1897), which a decade previously had opened work in the Bahamas. Among the most successful of the new missionary efforts was the Church of God (Cleveland, Tennessee), which sent its first missionaries to the island in 1936 and founded the New Testament Church of God. Other Pentecostal denominations include the Apostolic Faith Mission, Church of God of Prophecy, the Pentecostal Assemblies of Canada, and the Pentecostal Assemblies of the World. The Wesleyan Holiness tradition is represented by the Church of the Nazarene, the Wesleyan Holiness Church (whose work had been initiated by the former Pilgrim Holiness Church), the United Holy Church of America, the Bible Missionary Church, and the Salvation Army.

Other Free church denominations include Barbados Baptist Convention (1972, affiliated with the Southern Baptist Convention), the National Baptist Convention (1975), Baptist International Missions (1979), the Barbados Christian Mission (an independent Baptist denomination), Brethren Assemblies (Plymouth Brethren), the Christian Churches/Churches of Christ, and the Seventh-day Adventists.

Some of the Protestant churches are members of the Barbados Christian Council, which is related to the Caribbean Conference of Churches (CCC), and through that organization to the World Council of Churches (WCC). Evangelical denominations such as the Worldwide Church of God have united in the Barbados Evangelical Association which is related to the World Evangelical Alliance.

The Roman Catholic Church had a late start in the West Islands, which were under British control, and it was not until 1839 that the first Vicarate Apostolic was established with a bishop headquartered in Port of Spain, Trinidad. Although the first Catholic church was constructed on Barbados between 1840 and 1848, Catholics have remained a small minority. Barbados had the smallest number of Roman Catholic adherents in the Windward Islands (10,000) in 1980, with only 6 parishes, 9 priests, and 5 schools.

Other Religions Post-Protestant Christian groups include the Christadelphians; the Jehovah's Witnesses (30 churches with 2,430 members in 2008); the Church of Jesus Christ of Latter-day Saints (founded in 1978, reported 4 churches with 696 members in 2007); the Unity School of Christianity; and the Church of Christ, Scientist.

Myalism and Obeah is reportedly practiced in secret by some Barbadians, especially those who are not active members of Christian churches. Myalism is an African-derived belief system that developed among blacks in the British West Indies during the slavery period; Obeah is the specific practice of "black magic," or witchcraft, by priests, known as "obeahmen."

The Spiritual Baptists—known as "tieheads" in Barbados in reference to the brightly colored cloths they wear tied around their heads—practice a hybrid religion of mixed African and Protestant belief systems. This Afro-Caribbean tradition was brought to

Barbados from Trinidad in 1957 by "archbishop" Granville Williams. The Spiritual Baptist movement originated in Trinidad and Tobago during the early 20th century as a spirit-possession religion that is "Baptist" in name only. Its members believe themselves to be possessed by the Holy Spirit and are led to hand clap, foot stomp, dance, sing, or, most characteristically, shout. They came to be known as "shouters" by their early detractors. One of the movement's prominent churches is the Jerusalem Apostolic Spiritual Baptist Church in Earling Grove. There are an estimated 10,000 Spiritual Baptist adherents on the island.

Rastafarianism was introduced to Barbados in 1975 from Jamaica. The Rastafarian movement began with the teachings of Marcus Garvey, who founded the Universal Negro Improvement Association in the 1920s. Rastafarians live a peaceful life, needing little material possessions and devoting much time to contemplating the holy scriptures. They reject the white man's world as the new age Babylon of greed and dishonesty. The proud and confident Rastas stand up for black rights and are identified by their long hair, knotted in dreadlocks in the image of the Lion of Judah. The movement spread quickly in Barbados and was very attractive to the local black youths, who saw it as an extension of their adolescent rebellion from school and parental authority. With it came some undesirable elements (vagrancy, loose morals, use of marijuana and alcohol, etc.), but true Rastas stand for "peace and pride and righteousness." Also, there is an Ethiopian Orthodox Church on Hastings Main Road, Christ Church.

Reportedly, there are numerous independent spiritualist practitioners in the Bahamas, who advertise themselves as energy healers, psychic mediums, spiritual teachers, and/or spiritualist ministers.

Barbados has one of the oldest Jewish communities in the Western Hemisphere, a community formed in 1650 by refugees from Brazil who escaped when the Portuguese retook land seized by the religiously tolerant Dutch. The Jewish community existed quietly on Barbados through the 18th century, with 275 Jews residing in Barbados in 1715. In 1820, Barbados became the first British colony to remove all political restrictions from the Jews. The Jewish community declined through the early 20th century, as many moved away to escape the poor economy. However, in 1932, when only one practicing Jew was left on the island, another group of Jewish immigrants arrived from Europe. The community grew and prospered, so that in 1987 they were able to reopen the old synagogue in Bridgetown, built in 1654, which is the second oldest synagogue in the Western Hemisphere (only the one in Curaçao is older). The synagogue is now a Barbados National Trust protected building and an active synagogue.

Buddhism is represented by the Tara Kadampa Buddhist Centre in Saint George, and by a Nichiren Daishonin group. The Baha'i Faith came to Barbados in the 1960s and established a string of spiritual assemblies throughout the Windward Islands. There are more than 800 Muslims on Barbados, who are served by the Islamic Teaching Centre in Christ Church and by the Juma Mosque in Bridgetown. There are about 500 Hindus (mostly from East India), with the majority residing in Bridgeport, who are served by Sanatan Dhuram Maha and the Sathya Sai Baba Centre.

Clifton L. Holland

See also: African Methodist Episcopal Church; Apostolic Faith Mission; Baha'i Faith; Caribbean Conference of Churches; Christadelphians; Church in the Province of the West Indies; Church of England; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Ethiopian Orthodox Tewahado Church; Free Churches; Jehovah's Witnesses; Methodist Church in the Caribbean and the Americas; Moravian Church, Eastern West Indies Province; National Baptist Convention of America; New Kadampa Tradition–International Kadampa Buddhist Union; Pentecostal Assemblies of Canada; Pentecostal Assemblies of the World; Rastafarians; Roman Catholic Church; Salvation Army; Sathya Sai Baba Movement; Spirit Possession; Spiritual Baptists; Spiritualism; World Council of Churches; World Evangelical Alliance; Worldwide Church of God.

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Basel Mission

The Basel Mission, officially the Evangelische Missionsgesellschaft in Basel, one of the leading missionary societies that facilitated the phenomenal spread of Protestant Christianity around the world in the 19th century, was a product of the spread of Pietism and the British Evangelical Awakening in Central Europe. Christians from various denominations found new spiritual life as a result of the movement, one result of which was the desire to spread the Christian message around the world. The Mission began to support a school for the training of missionaries and sent out its first missionaries under the auspices of some of the older missionary societies, particularly the Church Missionary Society, which shared similar roots in the Evangelical Awakening.

In 1922, the Basel Mission sent out its first missionaries under its own direct sponsorship. They took up work in Russia. Work spread to Ghana, India, Hong Kong, and southern China within the first generation. Work expanded in Africa after Germany established new colonies in the 1880s, but then shrank following the loss of those colonies following World War I. In fact, it lost all of its work for a short period as a result of its identification with Germany (even though it was based in Switzerland), but regained many of its posts during the 1920s.

The work grew considerably during the 1940s, and as World War II approached, structural changes were made to prevent the kind of disruption that had occurred during World War I. The German part of the society was set apart as a separate German branch with headquarters at Stuttgart. The Swiss branch was thus able to continue with little disruption through the war years.

Over the years, support for the Mission had come from a variety of sources, though Reformed churches in Germany and Switzerland provided the bulk of the support, and the missionaries tended to be in the Reformed tradition. The establishment of an exclusively Swiss branch of the Mission gave it an even more Reformed outlook, as it relied heavily upon support from the Swiss Protestant Church Federation.

In the postwar years, the Mission has had to respond to the changing face of Protestantism worldwide, especially the maturing of missions into independent

churches. One symbol of this change was the alignment of the Mission with the other mission organizations that constituted the Swiss Mission Council and the German Mission Council and the alignment of both these councils with the World Council of Churches. Most recently, the Basel Mission merged with four other missionary organizations to create Mission 21.

Mission 21 continues an active international program supporting the indigenous churches that grew out of its earlier missionary activity.

Mission 21
Missionsstrasse 21
Postfach, 4003 Basel
Switzerland
www.mission–21.org (German only)

J. Gordon Melton

See also: Church Missionary Society; World Council of Churches.

Reference

Mission 21 (in German). www.mission–21.org. Accessed March 1, 2009.

Basilica of Our Lady of Peace of Yamoussoukro

The Basilica of Our Lady of Peace located in Yamoussoukro, Cote d'Ivoire, is one of largest Christian churches in the world. It was initiated and financed by Felix Houphouet-Boigny (1906–1993), the first president of Cote d'Ivoire. Though distinct, the church to some extent is modeled on St. Peter's with the inclu-

Cattle are herded past the Roman Catholic Basilica of Our Lady of Peace in Yamoussoukro, Ivory Coast, on March 12, 2003. (AP/Wide World Photos)

sion of a courtyard surrounded on either side by a curved colonnade.

Cote d'Ivoire was officially a French colony from 1893 to 1960. Houphouet-Boigny, leader of the Parti Democratique de la Cote d'Ivoire (PDCI), assumed the presidency of the newly independent country and retained his post until his death in 1993. In 1983, Houphouet-Boigny oversaw the movement of the official capital from Abidjan on the coast, to Yamoussoukro, located in the center of the country. About the same time he announced plans to build the new church, and his efforts were blessed two years later, when on August 10, 1985, Pope John Paul II arrived to bless the building's cornerstone. As the economy of the country deteriorated, however, the pope questioned his support of the construction effort and only reluctantly returned for the consecration of the building on September 10, 1990.

The completed basilica emerged as one of the tallest religious structures in the world. The cross on the dome reaches upward of 518 feet (12 feet shy of the Ulm Cathedral in Germany, which is the tallest church in the world; St. Peter's reaches 434.7 feet high). Thus, Our Lady of Peace is the tallest Roman Catholic church in the world and the tallest church in Africa. There is some dispute as to whether it or St. Peter's Basilica is the larger church. The *Guinness Book of World Records,* for example, lists it as the largest church in the world, with a total enclosed area of 322,917 square feet, compared to St. Peter's with 163,182.2 square feet. St. Peter's appears to have a larger enclosed area in its main sanctuary, accommodating 30,000, while Our Lady of Peace can accommodate 18,000. The piazza in front of the church can accommodate 30,000 people and is slightly larger than the piazza in front of St. Peter's. It remains difficult, however, to obtain comparable figures between the two churches.

While outsiders argued whether a poor country should be putting so much into such an expensive building, especially one in the new capital that has remained largely uninhabited, a public controversy erupted inside the country over the erecting of a building with public money that would be serving only the 20 percent of the population that were Roman Catholic. To respond to the criticisms of the other religious communities, the president also saw to the erection of a Protestant Temple and an impressive national mosque in Yamoussoukro.

J. Gordon Melton

See also: Roman Catholic Church.

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Basilica of the National Shrine of Our Lady of Aparecida

The story of Our Lady of Aparecida begins in October 1716, when three fishermen were plying their trade on the Paraiba River in Brazil. They were having a bad day but found in their fishless nets a small headless terracotta statue of the Virgin Mary that they dubbed "Nossa Señora Aparecida." They cast their nets again and the head soon appeared and shortly thereafter the needed catch of fish was made. The occasion of their fishing that day was the expected arrival of a nobleman, Dom Pedro de Almedida, Count of Assumar, who was passing through the area. The people of Guarantinqueta had decided to hold a feast in his honor.

The statue would later be identified as the product of Frei Agostino de Jesus, a monk from Sao Paulo known for his sculpture. The image, less than three feet tall, was sculpted around 1650. After the head was reattached, it remained in the possession of one of the fishermen, Felipe Pedroso. Neighbors began to visit his home and reports of a number of answered prayers began to circulate. As the statue's fame grew, Pedroso's family constructed a chapel and then in 1734 the local priest had a larger chapel built. The chapel

Basilica of the National Shrine of Our Lady of Aparecida in Aparecida, Brazil. (Gilvan Oraggio/Dreamstime.com)

sufficed for a century, but in 1834 it was replaced by a large basilica.

The new basilica was finished just as the doctrine of the Immaculate Conception (referring to the birth of the Virgin Mary without original sin) was beginning to develop. It would be declared a dogma of the Roman Catholic Church in 1854. In the new basilica, the statue was identified as Our Lady of the Conception. The 1854 pronouncement suggested the crowning of statues of Mary was an appropriate way to venerate the Virgin. The coronation of the statue at the basilica occurred in 1904, the 50th anniversary of the pronouncement on the Immaculate Conception. The statue was now referred to as Nossa Senhora da Conceição Aparecida (Our Lady of the Conception who Appeared), and as Our Lady of the Conception who Appeared, the Virgin Mary was designated the principal patroness of Brazil by Pope Pius XII in 1930.

In the decade after World War II, the continued increase in people making pilgrimages to view Our Lady who Appeared placed the issue of a new larger facility before local officials. Thus a new larger basilica was inaugurated. It proved a spectacular effort. The main worship area was designed with a floor plan shaped like a Greek cross (with the four arms of equal length), 568 feet long and 551 feet wide. The central dome reached 230 feet in the air. It can accommodate 45,000 worshippers at any given time.

The finished church turned out to be the second largest Catholic place of worship in the world, second only to St. Peter's Basilica in Vatican City. (Some consider the Basilica of Our Lady of Peace of Yamoussoukro, Cote d'Ivoire as the second largest church.) In 1980, Pope John Paul II visited Brazil and consecrated the church, then nearing completion. Four years later the National Conference of Bishops of Brazil declared it to be the largest Marian Temple in the world.

Once in place in the new basilica, the small statue has been in the news but once. In 1995, on October 12, the annual feast day of Our Lady of Aparecida, a min-

ister of the Igreja Universal do Reino de Deus/Universal Church of the Kingdom of God, the largest Protestant denomination in Brazil with an expansive television broadcast ministry, spoke against the veneration of the Virgin. Declaring it no saint, he kicked a model of the statue of Our Lady of Aparecida. The public outrage was such that the minister had to leave the country for a time.

In 1928, Guaratinqueta, the town in which the shrine basilica was located was renamed Aparecida. It is located between São Paulo and Rio de Janeiro. The church currently (2009) receives more than six million visitors annually and has become the single most popular pilgrimage site in all of Latin America. Since she was named patroness of Brazil, more than 300 parish churches and 5 cathedrals have been named after Our Lady who Appeared.

J. Gordon Melton

See also: Basilica of Our Lady of Peace of Yamoussoukro; Mary, Blessed Virgin; Roman Catholic Church; Universal Church of the Kingdom of God.

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Batak Christian Community Church

The Batak Christian Community Church (GPKB) was formed in 1927 when a group of ministers and churches withdrew from the Rhenish Mission (now known as the Protestant Christian Batak Church), which had been working for many years among the Batak people of Sumatra, Indonesia. The new church established a presbyterial-synodal polity. The synod operates as the church's governing body. It calls pastors, appoints them to churches, and pays their salaries. The chair of the synod is designated as the church's *ephorus*, or bishop. The church has a Lutheran theological perspective, inherited from the German Lutheran Church through the Rhenish Mission.

The church chose the name Gereja Punguan Kristen Batak (Batak Christian Community Church) and is generally designated by the acronym of its Indonesian name, GPKB. Relative to its parent body, it is a small church with around 20,000 members in 41 congregations (2005). It is based among the Batak people but has extended its mission beyond the Batak population to include, for example, the Maya-Maya people in the northern part of the island. It operates two Bible schools for training lay evangelists. Ministers complete their theological work at one of several schools operated by other churches, including that of their parent body.

After World War II, the church reestablished relations with the Rhenish Mission, now known as the United Evangelical Mission, and with the Lutheran Church of Australia. It is also a member of the Lutheran World Fellowship, the Community of Churches in Indonesia, and, since 1975, the World Council of Churches.

J. Gordon Melton

See also: Lutheran World Federation; Protestant Christian Batak Church; Rhenesh Mission; World Council of Churches.

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Bear Butte

Bear Butte is a mountain on the western edge of the Black Hills in South Dakota. It is geologically unique, a laccolith, formed by the solidifying of molten magma. Its uniqueness was recognized by the first peoples who moved in and through the area and artifacts discovered by archaeologists suggest its early use as a ritual site.

A sign stands in front of Bear Butte near Sturgis, South Dakota, on August 7, 2006. Bear Butte is a land mass that juts above the prairie where some American Indians come for prayer and religious ceremonies. (AP/Wide World Photos)

In the centuries prior to their contact with European Americans, the Cheyenne and Lakota peoples had designated the mountain as the site for their important religious ceremonies. The Cheyenne people, in particular, recognized Bear Butte as the place where Sweet Medicine, a Cheyenne prophet, had had his encounter with the Creator, Maheo, the Four Sacred Persons, and the Sacred Powers during which he was empowered and received a set of spiritual teachings. After his encounter, he returned to his people and lived among them for the equivalent of four lifetimes. He emerged as a young adult each spring, aged through the summer, fall, and winter, and then returned to youth to begin the process over as the next spring arrived. He taught them the various ritual and sacred ways and gave them the Four Sacred Arrows, the most sacred objects of the Cheyenne.

For the Lakota, the mountain became the site of vision quests, fasting, and prayers, and a place to feel the direct connection with the Creator. Numerous Lakota spiritual leaders spent time there.

The mountain became a site of contention as white people moved into the area and especially after gold was discovered in the Bad Lands. Prospectors looked to the mountain as their guide to the gold deposits. Later, access to the mountain emerged as a matter of contention following the government's restrictions of the Lakota to their reservations. Then, in the 20th century, the mountain started to draw individual Native Americans from across the western United States and Canada who chose it as their place for vision quests and spiritual retreats. Simultaneously the government was making plans for developing the area, in the wake of the 1961 designation of the mountain and the surrounding land as a state park by the state of South Dakota. While cutting off commercial development in the park itself, the park drew tourists by the thousands and targeted land immediately adjacent to the park as

prime areas for commercial development. Then in 1980 the U.S. Department of the Interior issued mining leases in the Black Hills and shortly thereafter opened the area for nuclear power plant development. More recently, the growth of tourist activity in the summer months has added noise pollution to the list of concerns by those who view the mountain primarily as sacred space.

In the 1970s, Frank Fools Crow (ca. 1891–1989), a Lakota ceremonial chief, and others of the Lakota and Cheyenne peoples filed a suit that contended that the development of tourist facilities and the resulting tourist traffic around Bear Butte violated their religious freedom by destroying the sanctity of the area. The courts initially ruled against the Native plaintiffs and the case was appealed, but the court of appeals sustained the lower courts and the Supreme Court refused to hear the case. Thus the mountain remains a spot of contention between Native Americans, who wish to reserve the mountain for their sacred activities, and the government, which maintains that its responsibility is to facilitate access for all people who wish to use it for recreational purposes.

J. Gordon Melton

See also: Lakota, The; Native American Religion: Roman Catholicism.

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Bektashi Order (Bektashiye)

The Bektashiye is a Turkish Sufi brotherhood active today mainly in the Balkans and, though officially banned, in its traditional homeland Turkey. The Bektashis claim patronage of Haji Bektash Veli, a legendary 13th-century figure who, according to Bektashi tradition, traveled from Horasan in eastern Iran to Anatolia as follower of the famous Sufi sheikh Ahmad Yasawi (d. 1166). Haji Bektash was likely involved in the Sufi-led Babai Rebellion against the Seljuk Turks in 1240 in southeastern Anatolia. Following the suppression of the revolt, he settled in a small, central Anatolian village now known as Hacıbektaş. Historical traces connect the Babai Rebellion with the Kizilbash ("Redhead") movement, which organized several regional uprisings against Ottoman rule in the early 16th century. Since the early 20th century, in the context of Turkish nationalism, Kizilbash groups began to be called "Alevi," a label sometimes also applied to the Bektashis. Bektashis and Alevis share part of their history and even more so rites and beliefs, but are different in regard to their social organization, their ethnic composition, and their socio-economic position in Ottoman and Turkish societies. In the modern context, Bektashism has been closely associated and shaped by nationalist movements in Albania and Turkey.

The Bektashiye took on its characteristic feature as a Sufi order in the early 16th century under the leadership of Balim Sultan (d. 1516), possibly appointed as head of the Sufi lodge of Hajibektash by Sultan Bayezid II. Balim Sultan, honored by the Bektashis as their "second master," formalized the rules and structures of the order. He brought together Anatolian dervishes of different traditions (such as Kalenderiye, Haydariye, and Yeseviye) who united in their adoration of Haji Bektash. It is quite possible that the institutionalization of the Bektashis as a *tariqat* (Sufi brotherhood) was politically motivated. Its goal might have been to bind and de-radicalize those parts of the rural Anatolian population who supported and venerated the shah of Persia as their *pir* (religious leader). The Anatolian adherents of the shah, the Kizilbash, were considered a severe political threat to Ottoman hegemony over Anatolia.

Though historically still quite obscure, there are circumstances indicating that the division of the Bektashiye into the two branches of the Babayan and Celebiyan was a product of Balim Sultan's innovations. Due to the reforms he introduced, especially celibacy as a condition for members initiated in the higher ranks of the tariqat, he can be regarded as the founder of the Babayan branch of the Bektashiye. Whereas the

Celebi, spiritual leader of the Celebiyan, legitimized his position by claiming direct descent from Haji Bektash, the Babayan branch insisted on Haji Bektash's celibacy and established the principle of leadership qua election. While the Celebiyan do not bear the formal characteristics of a Sufi brotherhood, but are integrated into the rural Kizilbash-Alevi milieu, the Babayan branch is clearly recognizable as a tariqat.

The hierarchy of the Babayan-Bektashi in its classical form is structured in accordance with the spiritual level of its adherents. The order is led by the elected *dedebaba*, followed by the *dedes* (or *khalifes*) and the *babas*. Traditionally, the babas acted as principals of the dervish lodges, and the primary function of the dede was to keep the various lodges in contact with the center in Hacıbektaş, residence of the dedebaba. The adherents who are not yet initiated and live worldly lives outside the lodge are called *ashik*, while the initiated ones are called *muhip*. After several years of service in the lodge, the muhip may obtain the status of a fully initiated dervish—provided he meets the requirement of celibacy. Low-ranked Bektashis owe obedience to high-ranked Bektashis, who are their guides (*mürshid*) on the mystic path. The vow to celibacy required for initiation into the closer circles of the Bektashiye led to speculations about Christian monastic influences and distinguishes it from other Sufi brotherhoods, which generally encourage their disciples to get married and live in the world.

According to the doctrine of *dört kapı* (Four Gateways) at the heart of Bektashi as well as Alevi belief, the first station of the mystical path is the *şeriat kapısı* (Gateway of the Law), which relates to the exoteric meaning of the religious law. It is followed by the *tarikat kapısı* (Gateway of the Path), entered by a candidate with his initiation into the ritual community. The third station, *marifet kapısı* (Gateway of Knowledge), marks the achievement of mystical experience and knowledge. As metaphor for the achievement of the mystical union with God, the ultimate goal of the Sufi path, the *hakikat kapısı* (Gateway of Truth), refers to the highest level of spiritual maturity.

In contrast to adherents of orthodox Sunni and Shia Islam, the Bektashis typically not only reject the religious duties of Islam, but also perceive God as immanent, manifesting himself in nature and human beings, especially in the human face. The Bektashis themselves link the pantheistic element in their philosophy with the ideas of the famous mystic Ibn 'Arabî (d. 1240), while their conception of God's manifestation in the human derives from the strong influence of the Hurufi sect, which emerged in 15th-century Persia.

With regard to their rites and doctrines, the Bektashis have over time appropriated a broad range of cultural and religious traditions. They belong to those branches of Muslim mysticism that did not follow Islamic law consequently but also cultivated beliefs and practices from outside the Islamic tradition, be it of pre-Islamic Central Asian—as the national Turkish narrative holds—or other, such as Christian, origins. Notwithstanding its non-Muslim elements, Bektashi terminology is highly influenced by Shia mythology and Sufi Muslim ideas. The Bektashis' astonishing ability to integrate foreign religious conceptions may be explained by the fact that the brotherhood has kept a relative distance to the more legalist Islam of the urban elites and has tended to be closer to rural culture, where the boundaries between religious tradition were less clearly defined.

The most important rite of the Bektashis (as well as Alevis) is the so-called Celebration of Communion (*ayin-i cem*). Central to the celebration is the recollection of mythical events of early Shia history and the praising of its martyrs. The recollection is accompanied by the music of the *saz* (a traditional stringed instrument) and mourning hymns. Especially in Ottoman times the (regional) use of alcohol during the ritual communion, the participation of women, and its celebration at night provoked severe criticism from Sunni Muslims, who accused Bektashis and even more so Alevis of celebrating orgies in their gatherings.

The early history of the order is still quite obscure. From the rise of the Ottoman Empire in the 14th century, Bektashi dervishes, as well as adherents of similar traditions that later submerged in the Bektashi tradition, were at the forefront of Ottoman expansion and contributed actively to the Islamization of new territories, mainly in the Balkans. Their close relations with the Ottoman elite forces, the Janissaries, made them a sort of army clergy. In 1826, their institutional relationship with the Ottoman Empire came to an abrupt end when the Janissaries, whom the sultan accused of

leading a conspiracy, were dissolved, and the closely related Bektashi Order disbanded. Many of its lodges were destroyed or transferred to the strictly Sunni Naqshbandiyya tariqat, and many highly ranked Bektashis were killed or fled to Albania; by the mid-19th century; however, the order had succeeded in reestablishing itself as a semi-legal organization. Since the second half of the 19th century, some of its social elites developed close relationships to Freemasonry, and subsequently to the emerging Turkish nationalist movement. Still, they were not able to escape the Turkish ban of all Sufi orders in 1925. Thereafter, Bektashis in Turkey had to leave their lodges and could continue their practices only in secrecy. Albania, already the stronghold of the brotherhood, became a refuge for high-ranked Bektashis fleeing Turkey—despite the fact that since the last decades of the 19th century, Albanian and Turkish Bektashis had already parted ways due to their involvement and appropriation of the respective nationalist projects and highly different political and societal circumstances. This alienation deepened when the Turkish Bektashis loosened the rule of celibacy after the closure of the dervish lodges, a measure severely criticized by the Albanian Bektashis.

Today, the order is strongest in Albania, where the Bektashi Order was rehabilitated as an officially recognized religion after the downfall of the Communist regime in 1990. Bektashi convents are found in the Balkans (Albania, Macedonia, and Kosovo), but there is also one in the U.S. state of Michigan. The traditional mother lodge of the brotherhood in Hacıbektaş was converted by the Turkish state into a museum in 1964. Following the Balkans, Turkey is still home to the largest numbers of people associating with Bektashism, even if this association is often of more ideal than institutional nature. The order is relatively secretive and keeps its distance from mainstream Sunni and Shia Islam. For a list of Babayan Bektashi centers and some contact addresses, see the website at http://www.bektashi.net/.

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See also: Alevism; Naqshbandiya Sufi Order; Shia Islam; Sufism.

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■ Belarus

An Eastern European country, formerly a part of the Soviet Union, the land-bound Belarus is bounded on the west by Poland and Lithuania, on the south by Ukraine, on the north by Latvia, and on the east by Russia. It is home to 9.7 million residents. The Belarusians form a distinct Slavic ethnic group and speak a distinct language, though one closely related to Polish and Russian. Ethnic Belarusians make up more than 80 percent of the country.

The territory of the present country of Belarus was settled around the first century CE by several Slavic peoples and centuries later participated with Slavic peoples in adjacent lands to form Kiev Rus, the state that eventually gave rise to the modern countries of Russia, Ukraine, and Belarus. The differentiation of the three cultures and languages occurred gradually through the 14th, 15th, and 16th centuries. In 1569, Belarus was incorporated into Poland, and their cultural identity was further forged in the attempt to resist the imposition of the Roman Catholic Church. However, in 1596 the Belarusian Orthodox Church became an Eastern-rite Roman Church.

In the 1790s, Russia completed its annexation of Belarus, and the Orthodox Church was reestablished. At this time, authorities also forbade the use of the term "Belarusian." Belarus became an important part of the Russian Empire, and the key railroad line connecting Moscow to Poland passed through Minsk and Brest.

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,418,000	7,020,000	73.7	–0.15	6,798,000	6,011,000
Orthodox	4,554,000	5,215,000	54.7	0.00	5,043,000	4,451,000
Roman Catholics	810,000	1,040,000	10.9	–0.61	1,040,000	900,000
Protestants	23,300	220,000	2.3	1.91	220,000	240,000
Agnostics	2,208,000	2,127,000	22.3	–0.91	1,608,000	750,000
Atheists	1,403,000	327,000	3.4	–3.94	200,000	120,000
Jews	9,000	26,100	0.3	–0.52	20,000	15,000
Muslims	2,000	27,000	0.3	–0.60	40,000	60,000
Buddhists	0	1,300	0.0	–0.91	1,500	3,000
Ethnoreligionists	0	500	0.0	–0.52	600	800
Baha'is	0	100	0.0	–0.39	200	400
Total population	**9,040,000**	**9,529,000**	**100.0**	**–0.52**	**8,668,000**	**6,960,000**

Belarus became a pocket of discontent at the beginning of the 20th century. At the end of World War I, an independent Belarus was proclaimed, but it dissolved when Poland and the Soviet Union split the land in two. The Polish part of Belarus was incorporated into the Soviet Union in 1937. Finally, in the wake of the dissolution of the Soviet Union, in 1991 Belarus emerged as an independent country.

In 989, Vladimir (ca. 958–1015), the ruler of the Kiev Rus, converted to Orthodox Christianity, and the process of Christianization of the Slavic people, including the Belarusians, began. It was largely completed over the next centuries. A form of Orthodox Christianity utilizing the Slavonic language came to dominate in the region.

In the 14th century, Lithuania expanded to include the Belarusians, and the Lithuanians brought Roman Catholicism with them. Several orders, including the Franciscans, began work among the people, and the Catholic Church began to draw away believers from Orthodoxy. This initiated a centuries-long struggle between the two churches. That struggle had a major turning point in 1596, when Bishop Ipaci Pocei (1541–1613) led in a union of the Orthodox and Catholic factions by convincing the Orthodox leaders to form a Uniate church. The Orthodox kept their liturgy and many of their customs but united with Rome theologically and administratively. Thus the Greek Catholic Church came to dominate in Belarus.

Following the Russian takeover a century later, authorities suppressed the Roman Catholic Church, both the Latin rite and the Greek rite, and imposed the Russian Orthodox Church on Belarus. Believers in the western part of the country, especially those of the Latin rite of Polish background, resisted the Russification and remained loyal to Rome. Their position was supported between 1921 and 1939 when Western Belarus was again part of Poland. However, the Greek rite was almost totally suppressed.

Both the Orthodox and Catholic churches suffered during the Soviet era, but both were able to revive in the 1990s. The Greek Church essentially started over in 1990. It currently has a dozen parishes in the major cities of the county served by six priests and one deacon. Seminarians are in training and will be immediately put into service as new parishes emerge across the country.

In 1989, the Russian Orthodox Church in Belarus was designated as a semi-autonomous Belarusian Exarchate. The 10 dioceses include approximately half of the 10 million citizens of the country. In 2006, Archbishop Tadevush Kandrusievich (b. 1946) succeeded Cardinal Kazmierz Swiatek (b. 1914) as archbishop of the Minsk-Mogilev Archdiocese. Archbishop Kanrusievich now heads the approximately 400 Roman Catholic parishes, with adherents making up an estimated 10 to 20 percent of the population.

In 1997, the government established the State Committee on Religious and National Affairs (SCRNA)

Belarusians dance around a fire during the Ivan Kupala festival, a night-long celebration marking the summer solstice and the feast of St. John the Baptist. The late June holiday is generally marked with bonfires and the wearing of flowered garlands. (AP/Wide World Photos)

to oversee the various religions and denominations. The government, while professing to treat all religions as equal before the law, has shown distinct bias in favor of the Orthodox Church, which receives various financial advantages. The country's president has declared the preservation and development of the Orthodox Church to be a moral goal of the country. The Roman Catholic Church, as the second largest religious organization, has seen itself in a struggle for equal treatment by the government.

Lutheranism spread to Lithuania in the 1540s and from there found its way to the cities of Belarus. Following close behind were representatives of the Reformed tradition. Beginning in the 1570s, however, Polish Unitarianism, that is, Socinianism, spread into Belarus, and all three variations on Protestant Christianity competed with each other and found their pockets of strength. While facing various problems, the Reformation churches survived into the 20th century, but during the Soviet era they disappeared. In 1992, the first congregation of the Belarusian Evangelical Reformed Church was founded in Minsk as a self-conscious attempt to revive the Reformed tradition. Lutheranism also revived in the 1990s; in 1997 there were 4 parishes and 10 parishes by the end of the century. The constituting Synod of the Belarusian Evangelical Lutheran Church took place on December 2, 2000, in Viciebsk.

Baptists began work in Belarus in 1877, when Dmitri P. Semenstov, who had become a Baptist while living in Odessa, returned to his home village of Usokh. He built up a small following, which constituted the first (and for some years the only) Baptist congregation in the country. In the meantime, Baptists began to

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arrive in Belarus from their center in St. Petersburg. A second congregation was organized in 1912 under the leadership of B. S. Cheberuk. Through the early 20th century various other Protestant and Free churches emerged, including the first Pentecostal churches and a few Methodist churches.

The annexation of Belarus to Russia in 1937, the attempts to suppress religion by the Marxist government, and World War II led to numerous changes in the ensuing years. The Baptists joined with other Evangelicals in the All-Union Council of Evangelical Christians-Baptists in 1944. Pentecostals merged into the Union in 1945. Even earlier, in 1937, the Methodists had disbanded the Russian Mission and advised all the members to join the Baptists or one of the other Free churches. What is now the Union of Evangelical Christians-Baptists experienced continued suppression through the 1960s but found some relief in the 1980s and enjoyed significant growth through the 1990s. When allowed, the Pentecostals pulled away and formed their own church. The Pentecostal Union, with more than 16,000 members, is the largest evangelical church in Belarus. The Seventh-day Adventist Church also had established work in the country, which was organized into the Belarus Conference in 1978.

Some religions are viewed as traditional, including Russian Orthodoxy, Roman Catholicism, Judaism, and Islam (as practiced by a small community of ethnic Tatars with roots in the country dating back to the 11th century); some are viewed as nontraditional, including

some Protestant and other faiths; and some are viewed as sects, including Eastern religions and other faiths. The authorities deny permission to register legally at the national level to some faiths considered to be non-traditional, and to all considered to be sects. Without legal registration, it is extremely difficult to rent or purchase property in order to hold religious services.

Jews appear to have first settled in Belarus in the 15th century and were identified with the Lithuanian segment of the population. Through the next century communities sprang up in most of the larger towns and cities. They periodically faced attempts to force them to convert to Christianity and often had to pay taxes at a much higher rate than Christians. At the time of the Russian annexation of all of Belarus in 1939, there were more than 400,000 Jews living there. During the time that the Germans occupied the territory of the Soviet Union, approximately three-fourths of the Jewish population (including those trapped in Belarus) were massacred. After the war, less than 100,000 could be found in Belarus. In 1989 there were some 112,000 Jews in Belarus, but over the next 3 years almost 50,000 migrated to Israel and elsewhere. Migration to Israel continued through the 1990s, but some 40,000 Jews remain in the country, and synagogues remain open throughout Belarus.

There is a small Islamic community in Belarus, which dates to the 11th century when Tatars settled there. Today some 100,000 Muslims reside in 25 communities throughout the country, which are organized through the Islamic Association of Belarus.

Like Judaism, Islam is considered a traditional religion of Belarus by the government. In stark contrast are the new religions that have entered the country over the last generation, especially during the 1990s. The International Society for Krishna Consciousness, the Unification Church, and the Church of Scientology have opened centers. Buddhism has entered into the country through the Diamond Way Kagyu Karma Tibetan lineage under Ole Nydahl. The Church of Jesus Christ of Latter-day Saints opened work in Minsk at the beginning of 1994. Although these newer religions in Belarus represent only a small percentage of the population, they have introduced the country to the world's contemporary religious pluralism.

J. Gordon Melton

See also: Baptists; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Diamond Way Buddhism; Franciscans; Free Churches; Greek Catholic Church; International Society for Krishna Consciousness; Lutheranism; Roman Catholic Church; Seventh-day Adventist Church; Unification Movement; Union of Evangelical Christians-Baptists of Russia.

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■ Belgium

The area covered by the present-day Federal Kingdom of Belgium has found itself under the rule of various European powers and empires during its history, being used as a pawn on the international political chessboard.

Christianity was gradually introduced into the country at the end of Roman rule, but evangelism did not really start until the sixth and seventh centuries, when missionaries such as Eloi, Aubert, Amand, and others came into the area from present-day France. At that time, the local population still worshipped Gallo-Roman and Germanic deities. In the eighth century, monasteries enjoyed exceptional prosperity and became centers of intense agricultural and economic activity. The Roman Catholic Church dominated social and political life throughout the Middle Ages.

In the 15th century, the Belgian territories fell under the rule of the House of Burgundy and later, the Austrian Habsburgs. In the 16th century, Charles V, grandson of the Habsburg Archduke Maximilian of Austria and son of Joanna of Aragon, inaugurated Spanish rule

Roman Catholic Cathedral of Our Lady, Antwerp, Belgium. Roman Catholicism has played an important role in Belgium's history and remains a significant force in the country. (Jchambers/Dreamstime.com)

over the Low Countries. Initially encompassing present-day Belgium, Luxembourg, and The Netherlands, the Low Countries progressively became part of a wider empire, which included German and Austrian territories, a part of Italy, the Iberian Peninsula, and recently discovered territories in Central and South America. Under Charles V's rule, and despite his own role as staunch defender of the Catholic Church, the Protestant Reformation was introduced into Belgium by the Lutherans, Anabaptists, and Calvinists. The first decrees curbing heresies were passed in the 1520s. The Inquisition raged over the Low Countries; with the encouragement of Charles V, it was carried out by civil courts, but clerics of the Catholic Church were also involved in the proceedings as experts. In 1523, two Lutherans were burned at the stake in Brussels as the Inquisition's first martyrs. Thousands of heretics or suspected heretics were tortured, hanged, drowned, decapitated, burned, or buried alive. Many Protestants fled the country and settled in Germany, England, or the New World. One of the villages they founded was on the island of Manhattan, the current location of New York City.

Charles V's son and successor, Philip II, retained the policy of supporting the Inquisition. In 1565, 2,000 noblemen requested the then governor of the Low Countries, Margaret of Parma, to put an end to the Inquisition and establish freedom of religion. Encouraged by this defiance, Protestants set out to destroy images, paintings, and statues in Catholic churches, an uprising called the iconoclast fury. A number of Calvinist noblemen set up an army to obtain freedom of religion but were defeated by Spanish troops in 1567, north of Antwerp. In the same year, Philip II sent the duke of Alba to the Low Countries to stamp out Protestantism for good. The earls of Egmont and Hoorne, leaders of the rebellion, were decapitated; around 1,100 death sentences were pronounced, and the total possessions of about 9,000 people were confiscated. By 1585, the Catholic Counter-Reformation had been successful in the southern part of the Low Countries (present-day Belgium), but war continued with the northern provinces (mainly the present-day Netherlands), which eventually managed to become independent, serving as a refuge for persecuted Protestants from the southern provinces.

Until the beginning of the 18th century, the area now called Belgium remained under Spanish rule (a rule challenged by the kings of France) and so also under the influence of Roman Catholicism. However, from 1640 on, the Roman Catholic Church faced an internal conflict between Jansenists and Jesuits. At its origin was the publication in 1640 of the book *Augustinus*, written by the late bishop of Ypres, Corneille Jansen (1585–1638); the book's interpretation of the teachings of Saint Augustine (354–430) was close to Protestant ideas of the time. The Jansenist movement inspired by the book survived in the country until around 1725–1730.

Belgium

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	8,914,000	8,636,000	82.1	–0.10	8,445,000	8,105,000
Roman Catholics	8,655,000	7,750,000	73.7	–0.33	7,600,000	7,200,000
Protestants	77,000	130,000	1.2	0.89	140,000	170,000
Marginals	50,500	58,400	0.6	–0.66	60,000	100,000
Agnostics	477,000	1,200,000	11.4	4.88	1,350,000	1,450,000
Muslims	90,000	390,000	3.7	0.51	600,000	700,000
Atheists	100,000	212,000	2.0	0.39	250,000	270,000
Jews	40,000	27,900	0.3	0.40	28,000	30,000
Buddhists	4,000	24,800	0.2	0.47	30,000	40,000
Confucianists	1,000	9,000	0.1	0.40	10,000	11,700
Sikhs	0	5,300	0.1	0.40	6,000	7,000
Spiritists	800	4,100	0.0	0.50	5,000	6,400
Hindus	0	3,200	0.0	0.40	4,000	4,500
Baha'is	1,800	3,000	0.0	4.02	4,000	6,500
Ethnoreligionists	500	3,500	0.0	0.40	4,000	4,700
New religionists	2,100	2,200	0.0	0.40	4,400	5,800
Jains	0	900	0.0	0.50	1,200	1,500
Zoroastrians	10	20	0.0	0.00	50	100
Total population	**9,632,000**	**10,522,000**	**100.0**	**0.40**	**10,742,000**	**10,643,000**

In the 18th century, the area now called Belgium was under Austrian rule, with the exception of a few years of French occupation. In 1781, the Austrian Habsburg emperor, Joseph II, published an Edict of Tolerance, which recognized freedom of worship and established that all citizens, whatever their religion, would have equal access to public jobs. He also attacked the privileges of the Catholic Church, dissolving hundreds of convents, replacing all episcopal seminaries with one general seminary under his authority and limiting the number of processions, and the like. These measures caused widespread opposition among the clergy.

In 1789, the French Revolution abolished absolute monarchy and the privileges of the Catholic Church in France. Six years later, the French Republic opened war against the Austrian Empire, annexed the Belgian territories, and converted them into nine French administrative divisions to be ruled according to the French law and Constitution. Many churches were closed or desecrated, abbeys were burned down, and hundreds of nonjuring priests were deported. To restore religious peace, Napoleon reestablished freedom of worship for the Catholic Church and concluded a concordat with the Vatican.

After the fall of Napoleon in 1815, Britain, Austria, Prussia, and Russia agreed to include the (predominantly Catholic) Belgian territories in the (Protestant-dominated) Kingdom of the Netherlands, to protect themselves against France. Through various repressive measures, the new sovereign, William I, tried to bring the Catholic Church to its knees, quickly alienating his new Catholic subjects in the process. He closed Catholic schools, expelled the Christian Brothers, left three of the five dioceses vacant, and broke off concordat negotiations with the Holy See. All the minor seminaries were closed, and candidates for the priesthood had to attend a state-run college. It was in this context that unionism, a political coalition between Catholics and anticlerical liberals formed to drive out the Dutch, began to take shape in the 1820s.

In September 1830, the Belgians rebelled against Dutch rule and gained independence under the protection of England and France. A parliamentary monarchy was created, and Leopold I, a German Lutheran, was chosen as the first king. The Belgian Constitution

Belgium

of 1831 guaranteed complete freedom of worship, including the right of each religious body to select its own officials without state interference. Freedom of education was also recognized.

Catholicism, Protestantism (about 5,000 members, only 2,000 of whom were Belgians), and Judaism (with then about 1,000 members) enjoyed de facto state recognition. They were followed by Anglicanism (only a few hundred members) in 1835. The state did not endorse the theological claims of any religion but afforded a privileged status to all of them on the basis of their social utility, providing for the payment of the salaries and retirement pensions of their clergy and chaplains, the maintenance of their places of worship, and other material advantages.

In 1846, the Catholic-Liberal political alliance disintegrated. During the next 30 years, bitter political battles took place between Catholics and Liberals, especially over Catholic and public school issues.

Under Leopold II (1865–1909), Protestantism's various denominations experienced some significant growth. The Salvation Army opened a mission in 1889. In 1904 the first Baptist church was established. In 1899 the (Dutch-speaking) Reformed churches were created.

World War I (1914–1918) slowed down the expansion of Protestantism, but this conflict also drew the attention of British and American Protestants to Belgium. A number of missions, which had helped war victims and Belgian troops under siege, opened several churches after 1918. The American evangelists Ralph and Judith Norton founded the Belgian Evangelical Mission and a Biblical Institute in 1919. The Jehovah's Witnesses movement also started in the 1920s. British and American Methodists created the Methodist Mission in 1922. In 1923, a Swedish couple began to spread Pentecostal teachings, but it was only in the aftermath of World War II (1940–1945)

that the Pentecostal denomination emerged under the name of Assemblies of God. Between the two World Wars, a number of Protestant denominations progressively joined the main branch of Protestantism that had been recognized just after the creation of the Belgian state.

Since 1945, evangelical and Pentecostal churches have grown rapidly, in particular in the last few decades because of the immigration from Africa. Their followers now number more than those of the historical Protestant churches. Inevitably, the merging process continued after World War II and led in 1978 to the creation of the United Protestant Church of Belgium (EPUB/VPKB). In 2003, a major merger brought together the EPUB/VPKB and most of the evangelical and Pentecostal churches. The new official interlocutor of the Belgian state is now named Administrative Council of the Protestant and Evangelical Religion (CAPCE).

The influx of peoples from Central and Eastern European countries along with Muslim countries has opened the door to both Eastern Orthodoxy and Islam in Belgium. Islam (then numbering about 250,000 adherents) was recognized by the state in 1974. Most Muslims come from North Africa (the Malekite School of Islam) and from Egypt and Turkey (the Hanafite School of Islam). Orthodoxy enjoyed state recognition in 1985. Orthodox Christians then numbered about 40,000 and are affiliated with either the Greek Orthodox Church (under the Ecumenical Patriarchate) or the Russian Orthodox Church. Secular Humanism was recognized by the state as a worldview in 1994 and enjoyed the same material advantages as state-sanctioned religions. Buddhism is in the process of being recognized by the state as a worldview. Various Hindu denominations have set up a common platform to apply for state recognition. Jehovah's Witnesses, who number about 40,000, have never applied for a similar status.

Secularization of society is progressing constantly. Out of a population of 10.5 million inhabitants, only about 45 percent still identify themselves as of Catholic culture (only 7 percent regularly attend religious services). About 10 percent are indifferent to religion, agnostic, or atheist. About 4 percent are of Muslim culture. Protestants number about 150,000; Orthodox 70,000; Jews 50,000; Anglicans 11,000; Buddhists and Hindus 10,000; and Mormons 4,000.

In 1997, a parliamentary commission on cults issued a report listing 189 religious movements suspected of being "harmful cults." Most of them were new religious movements that settled in Belgium in the second half of the 20th century, but there were more than 20 Christian evangelical and Pentecostal-oriented groups mentioned, and even some Roman Catholic movements such as the Charismatics. Since the publication of that report and the creation of an observatory on cults, many communities of faith or belief have regularly complained in international fora about religious intolerance and discrimination by public institutions and non-state actors, including the media. The Anthroposophic Society, the Universal Church of God, and Sahaja Yoga have won several cases in court against the Belgian state or its institutions on the grounds of defamation.

Willy Fautré

See also: Assemblies of God; Ecumenical Patriarchate/Patriarchate of Constantinople; Hanafite School of Islam; Jehovah's Witnesses; Jesuits; Malikite School of Islam; Roman Catholic Church; Salvation Army; United Protestant Church of Belgium.

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■ Belize

Belize, known as British Honduras from 1862 until 1973, is located on the southeastern part of the Yucatan Peninsula on the Caribbean coast between Mexico to

Belize

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	116,000	279,000	91.2	2.41	352,000	437,000
Roman Catholics	74,500	237,000	77.5	2.51	300,000	360,000
Protestants	15,100	80,700	26.4	3.31	100,000	125,000
Anglicans	16,000	10,000	3.3	–1.47	10,000	10,000
Baha'is	2,900	7,500	2.5	2.41	10,000	13,000
Hindus	0	6,200	2.0	2.41	9,000	12,000
Jews	1,400	3,100	1.0	2.41	3,600	4,500
Spiritists	1,400	2,900	0.9	2.40	3,600	4,500
Agnostics	100	2,200	0.7	2.41	4,500	7,500
Ethnoreligionists	1,000	1,900	0.6	2.41	1,500	1,200
Muslims	0	1,600	0.5	2.42	2,500	4,000
Buddhists	0	1,500	0.5	2.40	2,000	3,000
Atheists	0	70	0.0	2.34	100	200
Total population	**123,000**	**306,000**	**100.0**	**2.41**	**389,000**	**487,000**

the north and Guatemala to the west and south. The area of the country is 8,867 square miles, and it had an estimated population of 312,000 in 2008. The growing Mestizo community now comprises 48.7 percent of the nation's population. The Creole community, composed of English-speaking persons of African or mixed African and European ancestry, has declined to 24.9 percent. The Mayan community continues to be about 10 percent of the population. The Garinagu (singular Garifuna) community, also known historically as the Black Carib, constitutes about 6 percent. The remaining 10 percent of the population includes Europeans, East Indians (Hindus), Chinese, Middle Easterners (mainly Lebanese and Jews), and North Americans.

The Euro-North American population of Belize includes many Mennonites who arrived in the 1950s and 1960s by way of Canada, the United States and Mexico. Also, there is a sizeable community of people who identify as East Indian, some of whose ancestors came to Belize from Jamaica in the 1850s, others from various Caribbean countries in the 1880s, and still others from India during the 1950s.

About 50 percent of the population claimed adherence to the Roman Catholic Church in 2000 (census), while Protestant groups accounted for about 36 percent; adherents to "other religions" were 4.6 percent; and those who reported "no religion" or provided "no answer" were 10 percent. The government of Belize actively promotes a spirit of religious tolerance. The Constitution provides for freedom of religion, and other laws and policies contribute to the free practice of religion.

The fact that Belize's literacy rate is 94 percent reflects the nation's commitment to providing basic education for its citizens. The church-administered school is the foundation for the country's education system, and this system of government-subsidized church-run schools dates to 1816 when the Anglican Church organized and managed the first public school. Historically, three denominations have administered most of the country's public schools (Anglican, Roman Catholic, and Methodist churches), although today other denominations are also operating public schools with government subsidies, including the Mennonites, Seventh-day Adventists, Belize Baptist Association, Church of the Nazarene, Gospel Missionary Union, Assemblies of God, the Salvation Army, Christian Brethren, Church of God in Christ, and others.

This small nation (about the size of Massachusetts) has more historical ties to the Caribbean than to the rest of Central America. The first European settlers in the region of modern Belize were called Baymen, who settled in the Belize City area in the 1650s. They were mainly English buccaneers and pirates in the Bay of Honduras who were trying to outmaneuver the Spanish rulers in Mexico and Central America.

Belize

Pachacan
Corozul
Louisville
San Francisco
Progresse
Orange Walk
Guinea Grass
Maskalls
Lucky Strike
Bermudian Landing
Ladyville
Belize City
Churchyard
Belmopan
San Ignacio
Mullins River
Banque Viejo del Carmen
Middlesex
Dangrige
Belize
Millionarie
Big Creek
Placentis
Monkey River
San Antonio
Punta Gorda
Barrance
N

The British and Spanish engaged in frequent disputes over the territory of Belize, even after the 1763 Treaty of Paris established the former's rights to cut logwood in Belize. The Baymen were chased out of the territory by the Spaniards no less than four times between 1717 and 1780. Treaties in 1783 and 1786 gave the Baymen more security; but only after the Battle of St. George's Caye in 1798, when the Baymen and their armed slaves defeated—with the help of several British naval commanders—a Spanish naval force from Mexico, did the Baymen have full control of their settlement, which was affirmed by its admission to British colonial status in 1863 as the Colony of British Honduras. The anniversary of this famous battle is now a national holiday in Belize.

It was the Baymen who established the slavery system in Belize in order to provide a workforce for the logwood trade. The imported African slaves, acquired mainly from the British-controlled areas of the Caribbean, were not allowed to own land and had to depend on their slave masters for all their supplies, but they could associate with each other. Before the arrival of 2,207 slaves and freedmen (former slaves) from the Misquito Coast in 1787, the Baymen of Belize numbered fewer than 800 and had no more than 2,600 slaves. Slavery was abolished in the British Empire in 1838.

After the independence of Central America from Spanish rule in 1821, the British government claimed the right to administer part of the Caribbean coast of Central America, from Belize in the north to Nicaragua in the south, where British colonies had previously been established. In 1862–1863, Great Britain formally declared Belize a Crown colony, subordinate to the colonial government of Jamaica, and renamed it British Honduras.

The Great Depression of the 1930s caused a near-collapse of the colonial economy and a series of public demonstrations and riots in 1934 marked the beginning of an independence movement in Belize. After World War II, the colony's economy again stagnated, especially after Britain devalued the British Honduras currency in 1949. This situation led to the creation of the People's Committee, which demanded independence from Great Britain. In 1964, British Honduras became a self-governing colony, was renamed Belize on June 1, 1973, and gained full independence from the United Kingdom in 1981. Today, it is a constitutional monarchy and a member of the British Commonwealth of Nations.

Belize is the only country in Central America where English is the national language and Protestantism has been the dominant religion. However, due to the large-scale immigration of Spanish-speaking peoples from Mexico, Guatemala, Honduras, and El Salvador during the 19th and 20th centuries, the size of the Spanish-speaking population had increased to about half of the nation's total population in 2000 and the size of the Roman Catholic population has grown correspondingly.

The Roman Catholic Church Although the Roman Catholic Church was not officially present in British Honduras until 1851, when the first Catholic missionaries arrived, by 1860 the Catholic community in Belize City accounted for 15 percent of the total population. However, the growth of the Catholic Church in Belize prior to 1900 occurred chiefly among the Amerindian, Mestizo, and Garifuna peoples in rural areas, and not among the Creoles in Belize City. Even as the early Protestant denominations in Belize mainly grew from the influx of Afro-European immigrants (called West Indians or Creoles) from the British-controlled islands of the Caribbean, so also the Catholic Church there increased principally due to the influx of Mayan refugees from Mexico's Yucatán Peninsula who settled in the northern lowlands of Belize during the late 1840s, as well as from the immigration of other Amerindian and Mestizo peoples from Guatemala after 1850.

The missionary zeal of the early Jesuits (Society of Jesus) from Jamaica, England, and Italy prior to the 1890s, and of the American Jesuits from the Society of Jesus' Missouri Province since 1893, has strengthened the position of the Roman Catholic Church in Belize, especially among the Mestizos, Amerindians, and Garifuna. The Vicariate Apostolic of British Honduras was created in 1893, but it was not until 1956 that a Bishopric was organized there. The Jesuits, aided by other religious orders, established schools and social ministries, in addition to parish churches, throughout the country among the various ethnic groups.

There were few, if any, Roman Catholics among the early settlers of Belize. In 1837, Belize became part of the new Vicariate of Jamaica, with the Very Reverend Benito Fernández (a Spanish Franciscan), as its first vicar (1837–1855). In 1848 the mission received its first notable influx of Catholics, mainly from Mexico's Yucatán Peninsula; about 7,000 Mestizos took refuge in British Honduras to escape the so-called Caste War of Yucatán (1847–1901). This war was an uprising by ethnic Mayans against the Mestizo population of European descent (called *Yucatecos*) for political and economic control of the Yucatán Peninsula, which was an ancient center of Mayan civilization (ca. 500–1546 CE).

Some Jesuits who passed through the colony in 1850 were asked by the newly arrived Catholics from Mexico to have priests sent to them. As a result of their intervention, the vicar apostolic of Jamaica (Bishop Benito Fernández) visited Belize, accompanied by Friar James Eustace DuPeyron (a Jamaican Jesuit) who built the first Catholic church in 1851. This is considered the founding date of the Belize Catholic Mission. The Very Reverend James Eustace DuPeyron, S.J., became head of the Vicariate of Jamaica in 1855. He visited the Belize Catholic Mission several times until 1871, when he resigned his office and was succeeded by the Very Reverend Joseph Woollett, S.J.

Later, because of the difficulty of communication between Jamaica and British Honduras, the latter territory was separated from the Vicariate of Jamaica. This led to the establishment of the Prefecture Apostolic of British Honduras in 1888, which was headed by the Reverend Salvatore di Pietro (d. 1898) (a Sicilian Jesuit) from 1869, with several interruptions, until 1893, when he was appointed the vicar apostolic of British Honduras and consecrated bishop. He was succeeded in 1898 by the Reverend Frederick Charles Hopkins (1844–1923), an English Jesuit. In 1925, the name of the diocese was changed to the Vicariate Apostolic of Belize and was administered under the Metropolitan Archdiocese of Kingston in Jamaica.

A few months after the consecration of Bishop di Pietro in 1893, the Belize Catholic Mission was removed from the care of the English province of the Society of Jesus, and attached to the Missouri Province. This resulted in more priests coming to serve in the Belize Mission, and new residences were built for them. Ten years previously, in January 1883, several Sisters of Mercy had come to Belize from New Orleans and had opened a convent for girls. A school for boys was established in 1887 by the Reverend Cassian Gillett, an English Jesuit; this institution was replaced nine years later by St. John Berchmans' College, established in 1896. In May 1898, the Sisters of the Holy Family (an Afro-American religious order) arrived from New Orleans and began a teaching ministry in Dangriga among the Garifuna.

In 1900, most of the Catholic population of the vicariate was scattered throughout the territory in small villages. There were few roads at the time; communication was by boat via the waterways or on horseback through the dense tropical bush. The diversity of language presented another obstacle because the population was (and still is) very heterogeneous; most lived in conditions of poverty.

Diverse tensions arose within the Roman Catholic Church in Central America during the 1960s and following years, because of challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s), with an emphasis on apostolic authority, orthodox theology, the sacraments, and personal piety. *Reformers* generally supported the church's modern, post-Second Vatican Council stance of modernization and toleration of diversity based on its official social doctrine. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming society and establishing greater social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing Central American dictatorships and

creating Socialist states that would serve the poor, marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues"), rather than by political and social activism.

Today, the Diocese of Belize City-Belmopan is subordinate to the Archdiocese of Kingston (Jamaica) and a member of the Antilles Episcopal Conference. Bishop Dorick Wright replaced Bishop O. P. Martin as head of the Diocese of Belize City-Belmopan in January 2007. In 2006, the diocese had a total of only 13 parishes, served by 17 diocesan and 13 religious priests, in addition to 16 religious brothers and 49 religious sisters (nuns) in Belize. The cathedral of the diocese is Holy Redeemer Catholic Church in Belize City (first built in 1858, rebuilt several times, and consecrated as a cathedral in 1894); and Our Lady of Guadalupe Cathedral in Belmopan is the co-cathedral of the diocese.

Catholics predominate in every administrative district, with the exception of the District of Belize, where 55 percent of the population is Protestant and largely Creole. As the Mestizo and Amerindian segments of the population increase during coming years, along with a corresponding decrease in the proportion that is Creole, the size of the Catholic Community will tend to increase as well.

The Protestant Movement Protestant missionary efforts were first begun in British Honduras by the Anglican Church (also known as the Church of England), which is now part of the Church in the Province of the West Indies. This jurisdiction includes the Caribbean islands as well as Guyana and Surinam, with headquarters in Nassau, in the Bahamas. Anglican chaplains were first sent to the colony of British Honduras in the 1770s by the Society for the Propagation of the Gospel in Foreign Parts to attend to the spiritual needs of the British colonists and military garrison concentrated in Belize Town, a former pirate enclave at the mouth of the Belize River, probably founded in 1638.

Until the 1860s the Anglican Church (supported by the British colonial government) dominated the religious life of the colonists, which was centered in Belize Town as St. John's Anglican Cathedral, built in 1815. The size of the Anglican community in Belize has gradually increased over the years, mainly due to natural population growth. From about 12,000 adherents in 1936, the number of Anglicans increased to 17,783, according to the 1970 census. In 1980, there were about 16,894 adherents, scattered among 26 organized parishes and mission stations, and the Anglican Church operated 23 primary schools and 2 secondary schools in Belize. However, according to the 2000 census, there were a total of 12,386 Anglican adherents in Belize, which means that many former Anglicans may have joined other churches or reported "no religion."

During the early 1800s, groups of English nonconformists or dissenters (meaning non-Anglicans) began arriving in British Honduras, which led to a progressive erosion of Anglican influence even though it was the established church. English Baptist and Methodist missionaries were sent to the colony in 1822 and 1824, respectively, and Scottish Presbyterian laymen began work in Belize Town in 1825. St. Andrews Presbyterian Church was formally established in the 1850s. By 1856, the Protestant community of Belize Town, where most of the inhabitants of the colony resided, included 2,500 Anglicans, 500 Methodists, 500 Baptists, and 200 Presbyterians, in addition to 1,000 Roman Catholics and 2,260 "others" in a total population of about 7,000 people.

The origin of British Methodist work in Belize is attributed to a British merchant, William Jeckel, who arrived in the early 1800s and was instrumental in organizing Methodist societies in Belize Town, Burrell Boom, and Freetown. In 1824, Jeckel requested help from the Wesleyan Methodist Missionary Society in England, which soon sent three missionaries to the colony. In 1829, Methodist work consisted of one small chapel in Belize City and a few preaching points along the inland rivers. According to Kenneth Grubb (1937), the British and Foreign Bible Society began colportage work in the colony in 1819 with the help of the Methodists.

Early Methodist missionary endeavors in Belize were plagued by sickness and death, storms and fires, staff shortages and financial hardships, and membership growth and decline for more than a century. In 1913, the British Methodist District of the Wesleyan Methodist Church consisted of 2,000 communicant

members and was served by 9 ministers, including 3 native Belizeans.

After the withdrawal of the Wesleyan Missionary Society from the western Caribbean in 1930, the British Honduras District was under the supervision of the Methodist Church in Jamaica from 1932 to 1952. In 1967, the Belize–Honduras District became a founding member of the autonomous Methodist Church in the Caribbean and the Americas, with headquarters in St. Johns, Antigua, in the West Indies. In 1960 there were 1,800 communicant members among the 15 Methodist congregations in Belize; in 1978, 22 churches were reported with about 1,700 communicant members; and in 2000 the situation was about the same.

The London-based Baptist Missionary Society began work in Belize City in 1822, with the arrival of Mr. and Mrs. Joseph Bourne, not to serve the spiritual needs of the English colonists but to Christianize their slaves and freedmen. In 1832, the population of the colony of Belize totaled about 4,550, which included 2,100 slaves, 2,200 free African people, and fewer than 300 whites.

The Baptists shared a similar history of trials and tribulations with the Methodists, in an inhospitable climate that caused much sickness and death among the early missionaries. Bourne organized the First Baptist Church in 1825 and served a small congregation of 20 members until leaving the colony in 1834. Another Englishman, Alexander Henderson, arrived in late 1834 to continue the work of evangelism among slaves, soldiers, and discharged prisoners in the poorer sections of Belize Town.

Henderson was assisted by other missionaries from England during the 1840s, but not without controversy. Because Henderson practiced closed Communion (only baptized Baptists could receive the Lord's Supper), several new recruits from the Baptist Missionary Society refused to work with him. Henderson was forced to resign from the Mission in 1850, but he soon organized the Independent Baptist Mission of Belize with the support of most of his former members. Consequently, the Baptist Missionary Society decided to abandon Belize, recalled its missionaries, and sold its properties, leaving Henderson as the uncontested leader of the Baptist movement. In 1850, Baptist work in Belize included 2 organized churches, 7 preaching stations, 3 day schools, 5 Sunday schools, and about 230 baptized members. Henderson pioneered the founding of the Queen Street Baptist Church in 1850, which he pastored from 1850 to 1879.

During the late 1830s, a young English seaman, Frederick Crowe (1819–1846), became interested in Henderson's work, was converted to Christianity, and joined the Baptist Church. Crowe, with some formal education in English and French, became a teacher in the Baptist school and, later, served as an evangelist and missionary with the Belize Baptist Mission. Between 1841 and 1846, Crowe was a traveling agent for the British Honduran Bible Society; in 1843, he became the first Protestant missionary to work in Guatemala. Although Crowe was expelled from Guatemala by the government in April 1846, he and Henderson, together with other helpers, distributed at least 2,000 Spanish and 500 English New Testaments during the mid-1840s in both countries.

Following Henderson's retirement in 1879 due to failing health, Baptist work was carried on by laypeople until the arrival of missionary David Waring from England in 1881. Waring continued the work begun by his predecessors, including outreach to the Yucatecan Maya in the north and the Garifuna in the south, as well as supporting Baptist work in the Bay Islands of Honduras, begun by Mr. and Mrs. John Warner in 1849. Waring sought assistance from the Jamaican Baptist Missionary Society, which sent James Bryant to Belize in 1886. When Waring returned to England in 1888, Bryant was placed in charge of the Belize Baptist Mission.

Encouraged by Bryant, the Jamaican Society was invited to assume responsibility for the Belize field. Soon thereafter, Mr. and Mrs. Charles Brown arrived from Jamaica along with their nephew, Robert Cleghorn, to administer the work in Belize, which began to prosper under the new leadership. By 1901, the Baptist Mission reported 353 baptized members and 1,324 adherents among 9 organized congregations, along with 6 schools and more than 600 children enrolled. After Brown's retirement in 1901 due to poor health, Cleghorn became the head pastor and superintendent of the Baptist Mission in a distinguished career that ended in 1939, after celebrating his 50th year of service in Belize. To commemorate the occasion, Cleghorn wrote

A Brief History of Baptist Missionary Work in British Honduras (1822–1939).

Two major events occurred that seriously affected Baptist Mission work, as well as that of all Protestant Churches in Belize. The first was World War I, from 1914 to 1918. Many young men from Belize served with British troops during the war, only to return home restless and unsettled to face unemployment and economic decline in the colony. Consequently, many Belizeans immigrated to other countries, mainly the United States, hoping to improve their socio-economic status. This trend was accentuated by the combined impact of the Great Hurricane of 1931 that brought death and destruction, and the Great Depression of the 1930s that created economic disaster in Belize.

Not much is known about Baptist work in Belize between 1940 and 1960, but in 1960 the Conservative Baptist Home Mission Society (from the United States) was invited to work with the Belize Baptist Mission. The N. T. Dellingers arrived soon thereafter to supervise the work and rebuild the ministry. By 1978 there were 6 organized churches and 330 baptized members, mainly among the Creoles. Several missionaries associated with the Southern Baptist Convention arrived in Belize in 1977 to begin work in the interior and to assist with Baptist work in Belize City. The independent Big Falls Baptist Church was organized in 1975 by missionary Mike Willis, and Outreach For Belize was established in 1977 by an independent Baptist missionary, John Collier. Missionaries associated with Baptist Bible Fellowship arrived in 1979 and began an independent ministry. In 2000, there was a total of 25 Baptist congregations in Belize with about 2,500 baptized members. According to the 2000 census, there were 8,077 Baptist adherents.

The Seventh-day Adventist Church entered Belize in the early 1900s as an extension of its work in Honduras that began in 1887. The Adventist Mission in British Honduras was officially organized in 1922. The two countries were separated administratively in 1930. By 1960, the Adventist community in Belize numbered 1,050; it grew to about 2,500 in 1970, and increased to about 12,000 in 1978. Adventist work was centered in the districts of Belize and Corozal. In 2000, the Adventists reported 48 congregations and 10,700 members, which made it the largest Protestant denomination in Belize in terms of communicants. The 2000 census reported 12,160 Adventist adherents.

The Church of the Nazarene began work in Belize in the 1930s as an extension of their work in Guatemala, after two Mayan Indian lay preachers walked more than 60 miles from their home in the Petén of Guatemala to Benque Viejo on the border to evangelize and start new churches in British Honduras. In 1931 the Mission Council of the Church of the Nazarene decided to enter Belize as a new field of service, and eventually sent two veteran, elderly, single female missionaries to work in Benque Viejo, located in Cayo District. By 1955, 11 Nazarene missionaries were serving in Belize, assisted by 22 national workers, who served 10 organized churches with about 450 members and 300 children enrolled in 6 Nazarene schools. In 1966, there were 16 churches and 11 missions. During the 1960s work began among East Indians, Garifuna, Kekchí, and Mopan-Maya near Punta Gorda in the Toledo District. The Nazarene High School was established in 1964 in Benque Viejo and later was moved to Belize City. Also, the Nazarenes began a program of Theological Education by Extension (TEE) throughout Belize in several languages: English, Spanish, and various Amerindian dialects. In 2000, the Nazarenes reported 28 congregations with 1,820 members; the 2000 census reported 6,117 Nazarene adherents.

The Gospel Missionary Union (GMU), an independent Holiness mission that has been renamed Avant Ministries (Kansas City, Missouri), sent their first missionaries to Belize in 1955, the Gordon Lee family, who established the Yarborough Bible Church in Belize City in 1956. The GMU acquired a 20-acre tract of land about 30 miles from Belize City in 1956, where they opened a camping-conference center and a Bible school, known as Carol Farm. Outreach began among the Yucatec-Maya in 1960 in Orange Walk District, and a Christian bookstore was established in Belize City in 1962. In 2000, the GMU reported 17 congregations with about 940 members.

Several Anabaptist-Mennonite groups began arriving in Belize in the late 1950s from northern Mexico, and by 1978 there were at least a dozen Mennonite agricultural colonies in the country, mainly composed of Old Colony Mennonites (Reinlanders), Kleinege-

meinde Mennonites ("The Little Brotherhood"), and Sommerfelders who spoke Low German. After Hurricane Hattie devastated parts of Belize in 1961, a number of Mennonite agencies arrived to provide disaster relief, including the Beachy Amish and the Eastern Mennonite Board of Missions and Charities. In 1969, the Mennonite Central Committee established the Mennonite Center in Belize City to assist the Mennonite colonies both economically and socially.

By 1978, the Belize Evangelical Mennonite Church had been organized with 5 congregations and 122 communicant members among Creoles, Mestizos, Mayans, and Garifuna. In addition, 10 distinct Mennonite communities reported 37 organized congregations and about 1,900 communicant members. Overall, in 1978, the total Mennonite community in Belize numbered about 2,800, and most of them resided in agricultural colonies at Spanish Lookout, Blue Creek, and Shipyard. In 1987, the total Mennonite membership was 2,236 in 37 congregations, with a total community of about 3,286 people. According to the 2000 census, the total Mennonite community in Belize numbered 9,497 adherents; however, the *Global Anabaptist Mennonite Encyclopedia Online* only reported 3,575 members in 40 congregations in 2003.

Other non-Pentecostal groups in Belize include the Salvation Army (1913), Christian Brethren (1949), National Presbyterian Church of Mexico (1958), independent Christian Churches/Churches of Christ (1969), Friends/Quakers (1975), Congregational Methodist Church (2002), Gospel Outreach Ministry International (1991), Mission to the World/Presbyterian Church in America (1996), the Methodist Protestant Church, and dozens of other small denominations and independent churches.

Although there were few Pentecostal churches in Belize in 1960 (the oldest are the Pentecostal Christian Assembly in Roaring Creek Village, founded in 1912; and City Mission International Pentecostal Church in Belize City, founded in 1938), since that time the Pentecostal movement has experienced substantial growth throughout the country. From 5 organized churches and about 200 members in 1960, the Pentecostals grew to 67 congregations and 1,656 baptized members in 1978. According to the 1980 census, Pentecostal adherents numbered 3,237 and represented 2.3 percent of the national population. According to the 2000 census, there were 17,189 Pentecostal adherents in Belize, which represented 7.4 percent of the national population.

In 1978, the largest Pentecostal denomination in the country was the Kekchí and Mayan Churches of Belize, founded in 1968, which reported 15 congregations and 750 members. The Church of God (Cleveland, Tennessee) arrived in 1944 and by 1978 there were 22 churches and 610 members among Creoles and Mestizos.

The Assemblies of God of Jamaica (Evangel Temple in Kingston) sent the Reverend and Mrs. Malchus B. Bennett to Belize in September 1946 to begin missionary work among the Creoles. By 1949, several small congregations had been established in Belize City, Sand Hill, Stann Creek, and Corozal. The arrival in 1951 of the Reverend and Mrs. Walter Clifford, who previously had served as missionaries in India and Ceylon for 20 years with the Assemblies of God (Springfield, Missouri), brought experience and encouragement to the work in Belize. Later in 1951, the Cliffords established a Bible Institute in Belize City to train Christian workers. The mother church in Belize City, Bethel Temple, opened a primary school in 1953 under the administration of the Cliffords.

In 1960, the Assemblies of God in Belize reported only 3 churches with a total of 90 baptized members. However, the work was hindered by internal controversies in 1955 with Malchus B. Bennett and in 1969 with Lloyd Wright that led to the formation of two rival groups with a combined membership in 1978 of only a few hundred members. These divisions led to demoralization and decline in the work of the Assemblies of God in Belize: some of the talented Belizean and Jamaican pastors went to the United States and others became separatists; the number of national workers declined from 11 in 1969 to 4 in 1971; and the number of adherents declined from 480 in 1969 to 149 in 1971.

In 1978, missionary Edward Fairbanks, affiliated with the Assemblies of God Division of Foreign Missions, reported 6 organized churches and 17 preaching points, with a total of only 96 baptized members. The Council of the Assemblies of God of Belize was reorganized in 1980, under missionary superintendent Alver Rance who coordinated church work in English

and Spanish. In 1985, the Assemblies of God reported 41 churches and 16 preaching points, but with only about 1,000 members; in 1998, there were a total of 47 churches; and in 2001, there were 54 churches and 14 preaching points, served by 27 ordained pastors and 30 Christian workers.

In 2002, the Belize Assemblies of God established a camp and conference facility, Green Pastures Retreat Center, which has become a place of ethnic unity that depicts the uniqueness of its multicultural ministry in Belize. In 2003, this denomination reported 81 churches, missions, and preaching points, comprised of English, Spanish, Chinese, and Mayan believers.

The Church of God in Christ (COGIC) traces its origin in Belize to 1953–1955, when Malchus B. Bennett left the Assemblies of God and became affiliated with the COGIC, an Afro-American denomination with headquarters in Memphis, Tennessee. However, after 25 years of labor, only 5 churches and 2 missions had been established by the COGIC, with 540 members, by 1978. The mother church in Belize City, Calvary Temple, operates a large primary school under the supervision of Bishop Bennett.

Other smaller Pentecostal denominations include the Pentecostal Church of God of America (1956), Church of the Lord Jesus Christ of the Apostolic Faith Church (1957), Elim Fellowship (1967), Shield of Faith International Mission (1983), Calvary Commission (1984), United Pentecostal Church International (1984), Full Gospel Grace Fellowship (1989), International Pentecostal Holiness Church (2000), Church of God of Prophecy, Resurrection Churches and Ministries, and Youth With A Mission (YWAM).

The Belize Association of Evangelical Churches (BAEC), previously known as The Protestant Council, was formed in the late 1960s or early 1970s with seven affiliated denominations. Despite many difficulties it survived, and in 1982 it was renamed the BAEC. It had more than 30 members in November 2008 and was led by its president, the Reverend Eugene Crawford, who is affiliated with the Central Assembly of God in Belize City.

Many Christian groups are associated through the Belize Council of Churches (CCC), which in turn is related to the Caribbean Council of Churches and the World Council of Churches (WCC), or to the Belize Association of Evangelical Churches (BAEC). The BCC was founded in 1978 as the Belize Christian Council; it was previously called the Belize Social Council, founded in 1957 with eight member institutions as an interfaith organization, which became the BCC in 1981.

Historically, the majority of Protestants in Belize have been Anglicans and Methodists, although most are non-communicants, which reflects an attitude of religious indifference or nominalism. However, the proportional decline of Anglican and Methodist adherents in the total population was offset by the growth of other Protestant denominations between 1970 and 2000, based on an analysis of the corresponding census data.

Overall, according to the 2000 census, the largest group of Protestant adherents was Pentecostal (7.4 percent of the national population) followed by Anglican (5.3 percent), Adventist (5.2 percent), Mennonite (4.1 percent), Baptist (3.5 percent), Methodist (3.5 percent), and Nazarene (2.6 percent); all other Protestants adherents were 4.2 percent.

Other Christian Groups According to the 2000 census, "other religions" in Belize had a total of 10,677 adherents (4.6 percent of the national population), among which were the following non-Protestant Christian groups: Maronite Christians (Eastern-rite believers who recognize the authority of the pope in Rome) among the Lebanese; a Greek Orthodox Church in Santa Elena, Cayo District; and a significant presence of Jehovah's Witnesses (42 churches, 1,561 members, and 3,366 adherents in 2005) and of the Church of Jesus Christ of Latter-day Saints (Mormon missionary work began in 1980), which reported 12 churches and 3,430 adherents in 2008. There are small communities of Christadelphians, Unity School of Christianity, and The Family International (formerly known as the Children of God).

Other Religious Groups Non-Christian religions (2000 census data) include Hinduism (367 among East Indians); Islam (243 adherents, including Black Muslims); Garifuna religion; Myalism (the old tribal religion of the Ashanti adapted to the Caribbean context), Obeah (witchcraft), and Rastafarianism among the Creole population.

Traditionally, most of the Asian Indian immigrants were Hindus, although some were Muslims. Today, the Asian Indian heritage persons—whose ancestors arrived during the 19th century—live in villages scattered all over Belize; their ancestors intermarried with the local people and lost their language and original religions during subsequent generations. They live in reasonably compact rural communities and number between 10,000 and 15,000, which is more than 5 percent of the population of Belize. The newer Asian Indian Diaspora in Belize consists of "People of Indian Origin" (known as PIOs) who arrived in the country during the 1950s, when Belize was still a British colony. The PIOs maintain close and regular contact with India through frequent trips to visit friends and relatives in their homeland.

The Islamic community of Belize is estimated at 2,794 (2008) and represents about one percent of the total population; the community is led by the Islamic Mission of Belize (IMB), headquartered in Belize City. As the only recognized Islamic organization in Belize, the IMB's Islamic center has a prayer hall and a primary school.

There is a small Jewish community (less than 1,000) and a yet smaller Baha'i Faith community (205 adherents) that add to Belize's pluralistic religious life.

Among practitioners of Amerindian religions and Popular Catholicism there are "specialists" who practice witchcraft (*brujería*), shamanism (*chamanismo*), and folk healing (*curanderismo*). Three of the Amerindian peoples in Central America that survived the ravages of colonization are the Kekchí, Mopán, and Yucatán Maya in Belize, which today number around 25,000. Most Mayans are nominal Catholics who also maintain native animistic religious beliefs and practices. Most Garifuna today are marginal Christians (Catholics or Protestants) who still maintain their traditional cultural and religious beliefs and practices based on animism. "Popular religiosity" (syncretistic) is practiced by a majority of the Catholic Mestizo population.

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See also: Assemblies of God; Baha'i Faith; Baptists; Caribbean Conference of Churches; Christadelphians; Christian Brethren; Church of England; Church of God (Cleveland, Tennessee); Church of God in Christ; Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Family International, The; Garifuna Religion; International Pentecostal Holiness Church; Jehovah's Witnesses; Jesuits; Maronite Catholic Church; Mennonites; Methodist Church in the Caribbean and the Americas; Rastafarianism; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; Society for the Propagation of the Gospel in Foreign Parts; Southern Baptist Convention; Unity School of Christianity/Association of Unity Churches; Witchcraft; World Council of Churches.

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Benares

Benares, also known as Varanasi (from the two rivers, Varana and Asi, between which the city is located) and Kashi, is thought by many to be the oldest continuously inhabited city in the world, while even the more skeptical agree that the area has been inhabited for more than 2,500 years. The city is located southeast of Lucknow, on the banks of two of the tributaries of the sacred Ganges River. Legends attribute the founding of the city to the deity Shiva who subsequently lived

Hindu people taking a ritual bath in the holy Ganges River in Varanasi (commonly known as Benares), North India, January 15, 2010. (Eddy Van Ryckeghem/Dreamstime.com)

there for a period of time. Pilgrims believe that bathing in the Ganges, and/or dying in what they consider Shiva's hometown, releases them from the cycle of rebirths (reincarnation). Serving the dead has become integral to the city's routine. Last rites for the dead are performed almost daily. Cremation grounds are found in the heart of the city.

Buddhists also connect Varanasi to their origin. The city is less than 10 miles from Sarnath to which Gautama Buddha journeyed shortly after finding enlightenment. It was in Sarnath that he delivered his first sermon.

More recently, Benares was deeply affected by the era of Muslim rule. In the middle of the 17th century, the Mughal Emperor Aurangzeb (r. 1658–1707) attained the throne. During his half-century reign he sanctioned the wholesale destruction of Hindu temples as part of a general policy of suppression of Hindu worship. Benares suffered greatly during this time and, as a result, few of the present Hindu structures in Varanasi predate the 18th century, when Hindu control was reasserted in the region. However, beginning with the return of Hindu rule, some 1,500 temples, palaces, and shrines have been constructed. Among the oldest is the Vishwanath Temple, rebuilt in 1777 by Ahilya Bai Holkar (1725–1795), queen of the Malwa kingdom, on the same site of what had been the principal Shiva temple during the millennium prior to Aurangzeb. The temple roof and altar area are heavily decorated with gold. Among the modern structures is the Bharat Mandir, dedicated to "Mother India," a 20th-century temple opened by Mahatma Gandhi. It contains a large decorative marble map of India.

In spite of the many temples, the essential religious life of Benares is found along the ghats, the stairways that lead down to the river's edge, where the holy men gather, the faithful come to take their symbolic baths, and the bodies of the deceased are cremated.

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See also: Devotion/Devotional Traditions; Reincarnation; Sarnath; Temples—Hindu.

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Bene Israel

In the 18th century, the Jewish community in the West discovered the existence of a group of people in India who called themselves Bene Israel (Children of Israel). They described themselves as descendants of Jews who had left Palestine prior to the building of the Second Temple and settled in India following a shipwreck near Konkan, an area on the western coast of India. Seven men and seven women survived and became the parents of a new tribe. They settled in the village of Navgon and adapted to Indian life, including the caste system. They eventually became a caste within Indian culture and were responsible for the pressing and production of oil. As they grew, members of the Children of Israel moved to other towns along the Konkan coast. In the 20th century, many of the members of the community rose to prestigious positions requiring professional acumen.

Over the centuries they forgot Hebrew and many elements of the tradition, but they still continued various Jewish traditions. They observed the Sabbath and refused to work on that day. They circumcised their children and retained elements of the biblical dietary laws. They observed Jewish holidays, all dating to the time prior to the building of the Second Temple.

In the 19th century, the Jews residing in the Portuguese settlements in southern India (Chochin) made contact with the Bene Israel and facilitated a revival of Jewish tradition among them. Through the Jews of Cochin, the West learned of the Bene Israel's existence. Meanwhile, some soldiers serving with the British in

Aden, Yemen, opened a prayer hall and made contact with the Yemenite Jewish community. Subsequently, some Yemenite Jews moved to India and assumed a role in ritual practice for the Jewish community, especially in the circumcision of males and the butchering of meat. The first synagogue was built among the Bene Israel in 1796 by Samuel Divekar, following what he considered his fated survival while a prisoner of war. Subsequently other synagogues have been built.

The Bene Israel experienced a noticeable revival in the early 1800s, when Christian missionaries turned their attention to them. The missionaries, hopeful of new converts, translated the Bible into Marathi and created a Hebrew-Marathi grammar. Their efforts produced few fruits, as the Bene Israel used their contacts with the missionaries to reach out to the European Jewish community in Europe for additional support.

The Bene Israel have a set of unique beliefs and practices. The Malida is a thanksgiving ceremony performed in the home as the men sit around a plate of spices, rice, and flowers. It includes a song praising Elijah as the precursor of the Messiah. Elijah is believed to have visited them on the occasion of the shipwreck that first landed them in India. They also do not eat beef, a custom they have developed out of deference to their neighbors, who are Hindu. They do maintain a kosher diet, but it is less strict than among Orthodox Jews in the West. There are no rabbis, and worship is led by the members.

There are two main groups within the community. Those born of two Jewish parents are called Gora, and those who lack a Jewish mother, Kala. The Kala are not allowed to participate in some practices, such as the blowing of the shofar, as they are considered less than complete Jews.

In the 1950s, there were an estimated 30,000 in the Bene Israel community, but through the last half of the century the majority migrated, most to Israel, but others to England, Australia, and the United States (where a synagogue serving some 350 members has been opened in New York City). As of 2008, only some 5,000 remain in India. Those who remain live primarily in Thana, a Mumbai (Bombay) suburb. In Israel, Bene Israel centers can be found in Ashdod, Lod, Ramle, and Beersheba (among others). Significant recognition of their presence came in 1962, when the Orthodox Chief Rabbinate of Israel decreed that marriage of other Jews with the Bene Israel was permitted. Two years later the Israeli prime minister affirmed that the government of Israel regards them as Jews in every respect; hence, the Bene Israel may move to Israel under the Law of Return.

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Benedictines

One of the most historically important and widespread orders of the Roman Catholic Church, the Benedictines are distinctive in part for their decentralized structure. Lacking the strong hierarchy present in orders such as the Jesuits, the Benedictines are often described as a confederation of monasteries and congregations that follow the Rule of St. Benedict.

Saint Benedict of Nursia (ca. 480–ca. 547) is considered the father of Western monasticism. After experiencing several aspects of the monastic life, Benedict founded a monastery at Monte Casino, and it is to him that the popular code that still guides Benedictine life is ascribed, an ascription that is somewhat in doubt due to the general lack of information about Benedict's life. The rule was but one of several that circulated in the next centuries, from which the various monastic communities could choose. It was championed by Pope Gregory the Great (ca. 540–604), and was the discipline accepted by Augustine of Canterbury (d. 604) and those who helped him establish Chris-

Baroque death circular (rotulus) depicting hiking monks with the Benedictine Monastery in Scheyern, Upper Bavaria, in the background, ca. 1754. The tradition of dispatching a "rotulus" (circuit in roll form) to monasteries was part of prayer fraternization and served not only to announce the death of a monk, but to introduce the monastery visually. (Getty Images)

tianity in England. Through the seventh century, those who followed the rule assisted the spread of Christianity in northern Europe. The Benedictine monk Ansgar began the evangelization of Scandinavia in 826.

Through the remainder of the first Christian millennium, the rule accompanied the spread of monasticism throughout Europe. The decentralized nature of the Benedictine life, however, allowed its subversion by local rulers and its weakening by lax monks. In the 10th century, the first of several important reform movements began at Cluny (in western France) under William of Aquitaine (935–963). A new evangelistic zeal accompanied the Cluniac reforms and led to the further spread of Christianity into the more remote corners of Europe from Norway to Bohemia. Further new orders inspired by the rule emerged in the 11th, 12th, and 13th centuries, including the Camoldolese, Celestines, and Olivetians. At the same time the Benedictines experienced new levels of corruption stemming from their incorporation into the system of feudal land ownership.

Attempts at reform that began in the 14th century culminated in the 15th century in the introduction of a new structure, the congregation, an association of monasteries in a region or country. Through the century, for example, all the monasteries in Italy were united in the Cassinese Congregation, headquartered at Monte Cassino. Soon national congregations had arisen from Poland and Hungary to Spain and Portugal. The Council of Trent (1545–1563) ordered every monastery to affiliate with a congregation.

The modern world was not kind to the Benedictines. The Reformation destroyed Benedictine monasticism in Great Britain, Scandinavia, Holland, and northern Germany, and it faced severe reduction in Switzerland, France, and Belgium. It recovered during the 17th century, only to be devastated by the Enlightenment, which led to further closing of centers in France, Switzerland, and even Italy. Early in the 19th century, all the monasteries in the German states of Baden, Bavaria, Württemberg, and Prussia were closed. Those in Spain and Portugal were lost in 1834–1835.

After reaching its low point in the first half of the 19th century, Benedictine monasticism experienced a revival that has carried it into the present time. Besides recovering in areas where it had formerly existed across the European continent, it gained new life by expansion to America in 1846. Then in 1888 Pope Leo XIII (r. 1878–1903) reestablished the Collegio Sant'Anselmo as an international training center for Benedictine monks and in 1893 created a new office, the abbot primate, as the head of all the confederated congregations. In 1952, Pope Pius XII approved a new code, the Lex Propria, which governs the confederation.

The current abbot primate of the Benedictines is Notker Wolf, O.S.B. (b. 1940), who was elected to office in 2000. Though he is responsible for the global concerns of the order, his actual job is limited in that he does not have administrative powers over the various

monasteries associated with the order. The monasteries have congregational autonomy and some relate directly to their local bishop rather than the order as such. Thus, the abbot primate is more like the leader of a loose association than a superior general of a typical Roman Catholic religious order.

Quite apart from the monasteries and congregations of male Benedictines, there are a number of female monasteries that are associated together in federations that are also a part of the Benedictine Confederation. Female Benedictines trace their lineage to Saint Benedict's sister Saint Scholastica and enjoy a history as long and expansive as that of their male counterparts. Also part of the confederation are the oblates, men and women living a secular life in the world according to the spirit of the Rule of Saint Benedict. Oblates tend to be attached to the particular monastery close to their place of residence.

At present there are some 250 Benedictine monasteries (of monks) worldwide, grouped in 21 congregations. There are some 350 monasteries for nuns (those who take solemn vows), grouped in 24 federations. In addition there are some 600 houses of sisters (who take simple vows), also grouped in federations.

Benedictine Confederation of Congregations
Badia Primaziale Sant'Anselmo
Piazza Cavalieri di Malta, 5
I-00153 Roma, Italia
http://ww.osb.org

J. Gordon Melton

See also: Jesuits; Roman Catholic Church.

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Bengal Orissa Bihar Baptist Convention

The Bengal Orissa Bihar Baptist Convention began as a missionary thrust of American Free Will Baptists. The first missionaries arrived in the late 19th century in the area where the states of Bengal, Orissa, and Bihar come together. Besides English, other languages spoken include Bengali, Hindi, Oriya, and Santali, as well as some Telegu. By 1911 the missionaries had founded 23 churches with 1,600 members. In that year, in America, the Free Will Baptists in the northern United States merged into the Northern Baptist Convention (now the American Baptist Churches in the U.S.A.), and they brought the Indian mission with them.

The mission grew slowly during the 20th century, hindered to some extent by the multilingual nature of the work, which has made the development of leadership difficult. The largest growth has been among the Santali-speaking people. The primary projects supported by the church are the Balasore Industrial School and several secondary schools at Balasore and Bhimpore.

In the 1990s the church reported 9,500 members in 170 churches. It has been a member of the World Council of Churches since 1965.

Bengal Orissa Bihar Baptist Convention
Sepoy Bazatr
Midnapore
West Bengal, 721 101
India

J. Gordon Melton

See also: World Council of Churches.

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■ Benin

Benin is a West African nation located between Nigeria and Togo, with a costal outlet to the Atlantic through the Bight of Benin. It has a land area of approximately 43,000 square miles. The 8.5 million inhabitants come from more than 60 different native peoples who inhabited the land prior to the present state of Benin being designated by the arrival of Europeans. The most important of these groups were the Fon (39 percent), Adja (15 percent), Yoruba (12 percent), and Bariba (9 percent). The Yoruban culture reached into Benin from the city of Ifa, now in neighboring Nigeria. The Fon settled in central Benin along the Okpara and Ouémé rivers. In the 17th century, the Ewe people (related to the Yoruban) developed two states, the Hogbonu, centered on present-day Porto Novo, and Abomey. In the 19th century, the Fon emerged with an expansive empire that moved east and west from Abomey into traditional Yoruban territory, and established Ouidah as a major port of call for European slave traders.

The British upset the structure of Benin society by banning the slave trade in 1818, though some illegal traffic continued into midcentury. Many Yorubans passed through Ouidah on their way to Cuba, one of the last American countries to drop slavery. In 1890 the French attempted to occupy Benin and in 1891 defeated the primary Fon army. The defeated ruler, Benhanzin, kept up a resistance until 1894 and is remembered today as a national hero. In establishing colonial rule, the French destroyed the economic basis of Fon culture in palm oil and other agricultural products. During their 70-year rule of Dahomey, as it was then called, the French ran the colony into bankruptcy.

Benin became an independent republic in 1960. The country went through two decades of political instability and a change of government every year or two. A more stable government was elected in 1980s, and it was helped by improved sugar production and the discovery of oil off the coast. Optimism was dimmed by the encroachments of the Sahara into the northern part of the country. A new president, elected in 1991, abandoned the Marxism of his predecessor, and the country has been making a transition to democracy.

A Guardian of the Night dancer in Fouditi, Benin. Voodoo is widely practiced in Benin, and during the dance ceremony the voodoo priest first lifts the costume to show there is no one inside; after prayers, the costume begins to shake and dance, an indication that the Guardian of the Night spirit has entered the costume. After the ceremony, the priest again lifts the straw, showing no one inside. (Corel)

Traditional religion has remained strong in Benin. The Yoruban faith is built around veneration of and possession by the deities, the Orisha. Knowledge of the will of the deities is sought by the use of oracles. Among the Fon, the deities are referred to as the Vodoun. The Yoruban faith was exported to the Caribbean, especially Cuba, and has become the basis of contemporary Santeria.

Islam has come into Benin from two directions. In the north it has been introduced among the Fulani, Dendi, and Bariba peoples from Niger and in the south among the Yoruban from their own people in Nigeria.

Benin

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Ethnoreligionists	1,909,000	3,513,000	35.6	1.54	3,551,000	3,238,000
Christians	515,000	3,872,000	39.2	4.33	6,840,000	12,340,000
Roman Catholics	394,000	2,180,000	22.1	4.18	3,800,000	7,200,000
Independents	37,400	920,000	9.3	3.54	1,500,000	2,700,000
Protestants	52,600	770,000	7.8	5.79	1,500,000	2,400,000
Muslims	399,000	2,450,000	24.8	4.50	4,000,000	6,800,000
Agnostics	600	18,000	0.2	3.27	30,000	60,000
Baha'is	3,400	12,000	0.1	4.41	25,000	40,000
Atheists	0	4,600	0.0	3.27	10,000	20,000
New religionists	1,000	1,600	0.0	3.27	4,000	8,000
Total population	**2,828,000**	**9,872,000**	**100.0**	**3.27**	**14,460,000**	**22,506,000**

The great majority of the Muslims are of the Malekite School of Islam, but both the Tijaniyya and Qadiriyya Sufi Order are active. Approximately 17 percent of the population are Muslims. The Muslim-inspired Ahmadiyya Muslim movement has also opened centers, and the Baha'i Faith has a small presence.

As early as 1689, Portuguese Roman Catholics opened a chapel at Ouidah, and both French and Portuguese priests served the small Catholic community into the 19th century. Active missionary work began in the interior in the 1860s under the African Missions of Lyon. In 1883 a prefecture was erected, and steady growth followed. A seminary was opened in 1913, but the first African priest was not ordained until 1928. The Archdiocese of Cotonou was erected in 1955, and the first African archbishop consecrated in 1860. The Roman Catholic Church is strongest among the Fon, Mina Adja, and Gun peoples.

British Methodists, in the person of famed African missionary Thomas Birch Freeman (1809–1890), arrived in Dahomey in 1843, and a small work was started. It grew in spite of the opposition of the local king, but very slowly. It gained members as French influence increased in the area during the last third of the 19th century. Through the first half of the 20th century, the Methodist work was tied to that in neighboring Togo. It has more recently been separated both from Togo and from the Methodist Church in Great Britain as the Protestant Methodist Church in Benin. It is the largest Protestant body in the country. The other major Protestant churches (Presbyterian, Lutheran, Baptist, Congregational) have not established work in Benin, and there is no national Protestant ecumenical organization.

Benin was an early scene for the spread of African Initiated Churches (AICs). Possibly the first was the African Union Mission, a branch of the United Native African Church, a schism of the Church Missionary

Society (Anglican). The church appears to have arrived in Dahomey in 1895, only four years after its establishment. Through the 20th century, other AIC bodies arrived, including the Cherubim and Seraphim (1933); the Heavenly Christianity Church (Église du Christianisme Céleste du Bénin), which originated in Benin in 1947 and late reemerged in Nigeria as the Celestial Church of Christ; and the Église Apostolique du Togo et Bénin, founded as the Divine Healers Church in 1951 in Togo.

The Sudan Interior Mission launched work among the Bariba people from a station in Kandi. Missionaries from the Assemblies of God, a Pentecostal church from the United States, arrived in Benin in 1938. They began work in the northern part of the country among the Somba and Pillapila peoples, and the church quickly became the major Christian body challenging the spread of Islam. The Jehovah's Witnesses established their initial work in 1935.

Benin has not been a major target of new religious movements (Eastern or occult), though the number of African Initiated Churches grew through the last half of the 20th century.

J. Gordon Melton

See also: African Initiated (Independent) Churches; Ahmadiyya Movement in Islam; Assemblies of God; Baha'i Faith; Celestial Church of Christ; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Ife; Jehovah's Witnesses; Malikite School of Islam; Methodist Church; Protestant Methodist Church in Benin; Qadiriyya Sufi Order; Roman Catholic Church; Santeria; Tijaniyya Sufi Order.

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■ Bermuda

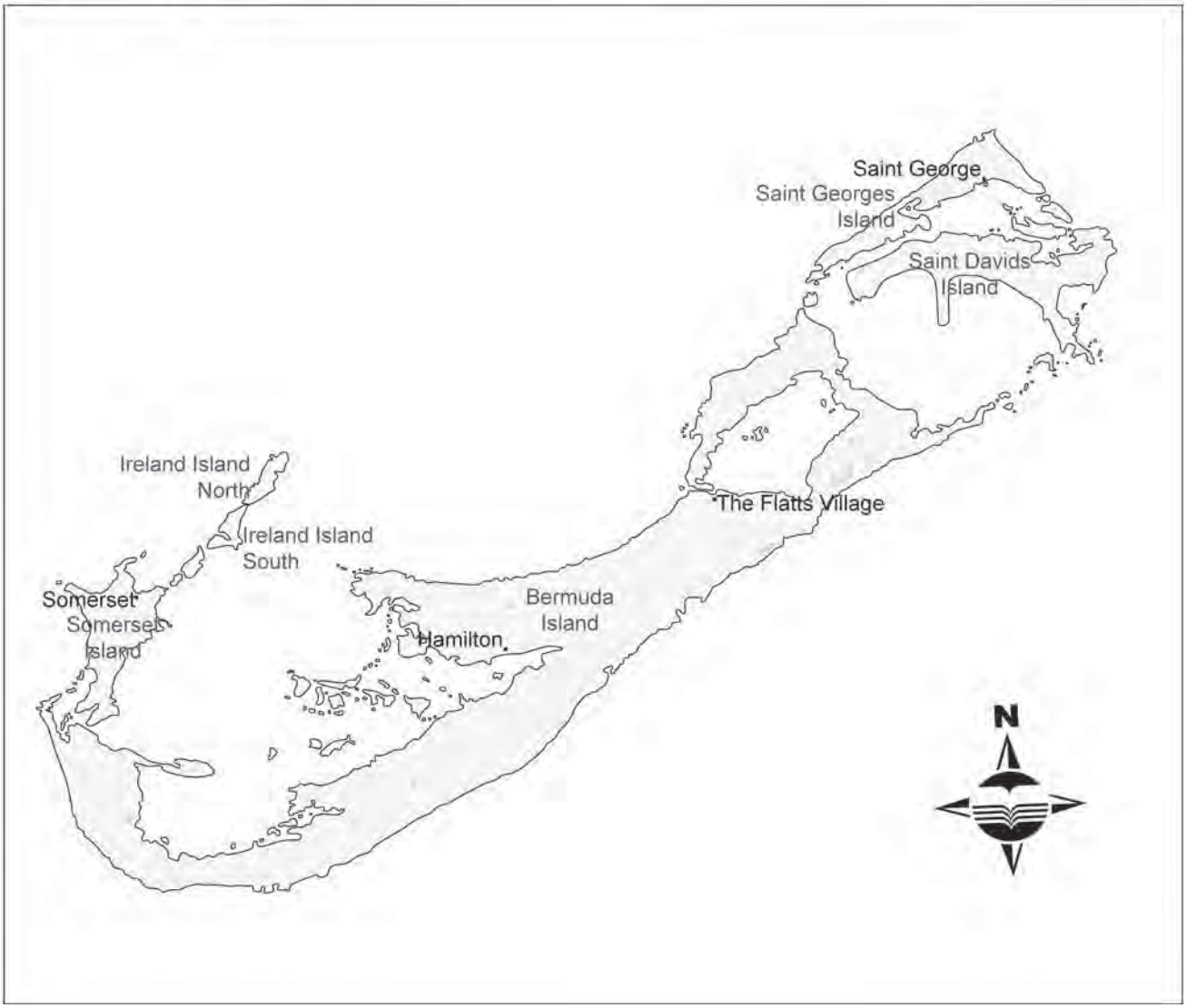
Bermuda comprises a set of 150 small coral islands in the Atlantic Ocean due west of the U.S. state of Georgia. The total available land is slightly more than 20 square miles. Some 66,500 people live on Bermuda, over half being of African heritage.

Bermuda was uninhabited until 1609, when some British immigrants on their way to America settled there after being shipwrecked. These original inhabitants encouraged others to join them, and in 1684 a government was organized under the British Crown. Over the next decades an agricultural economy developed, and, as with many lands settled by Europeans, it depended on slaves imported from West Africa. At the time slavery was discontinued in the 1830s, the majority of the population on the 20 inhabited islands was of African descent. In 1968, the colony was given a level of local autonomy, and since that time the majority party in the Parliament names the prime minister. The governor is appointed from London.

The original settlers were Anglicans. Though Presbyterians arrived a few years later and eventually became the largest church in the colony, the Church of England regained its majority status early in the 1700s and has remained the largest religious body in Bermuda to the present. St. Peter's Church in St. George's, constructed in 1612 by Governor Richard Moore, is the oldest Anglican church in continuous use in the Western Hemisphere. It was also the meeting place of the first General Assembly (forerunner of Bermuda's Parliament) on August 1, 1620. The Anglicans have unique status as an extra-provincial diocese directly under the archbishop of Canterbury. Enlarging the Anglican community is the Reformed Episcopal Church, a 19th-century group that broke from the Episcopal Church in the United States and opened work in Bermuda around 1890.

Presbyterians from the Church of Scotland arrived in 1612. Christ Church in Warwick is believed to be the oldest Presbyterian church in the British colonies. Methodists arrived in the 18th century and settled in Hamilton. The Methodist community was enlarged by the establishment of work by the African Methodist Episcopal Church, which emerged through the 20th century as the second largest Protestant church in the

Bermuda



country. Because of the country's relative closeness to the United States, a number of Christian groups, representative of the broad spectrum of Christianity, expanded to Bermuda through the 20th century. Bermuda, as a loyal British colony, developed a special relationship to Canada in the decades after the American Revolution. The religious expression of that relationship is found in the congregations in Bermuda with direct ties to the United Church of Canada, the Pentecostal Assemblies of Canada, and the Presbyterian Church in Canada.

The Roman Catholic Church developed from a small presence in the 19th century to become the second largest religious body in Bermuda by the middle of the 20th century. Also a part of the country's Canadian ties, the work existed as an outpost of the Diocese of Halifax (Nova Scotia). In 1953 it was made a prefecture and three years later a vicariate. Finally, in 1957 the Diocese of Hamilton was created as a suffragan, subordinate to the Diocese of Kingston (Jamaica).

As Bermuda has attracted members of many Christian groups, so it has drawn to it adherents of a variety of other religions. There exist presently in the islands small communities of Jews, Baha'is, Muslims, Rosicrucians, Subud, Rastafarians, and Hindus. The Jewish

Bermuda

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	49,600	57,900	89.1	0.25	55,800	50,200
Protestants	11,600	20,600	31.7	0.98	21,000	20,000
Anglicans	22,000	14,000	21.5	–1.28	12,000	10,000
Roman Catholics	7,500	9,400	14.5	–0.05	9,600	9,000
Agnostics	1,000	4,000	6.2	3.72	6,500	8,000
Spiritists	1,000	1,800	2.8	0.41	1,800	1,800
Baha'is	100	450	0.7	0.40	600	800
Buddhists	50	330	0.5	0.45	500	600
Atheists	0	240	0.4	0.45	400	700
Chinese folk	10	140	0.2	0.45	200	300
New religionists	20	60	0.1	0.35	100	150
Muslims	0	40	0.1	0.52	80	150
Jews	20	20	0.0	–1.98	20	20
Total population	**51,800**	**65,000**	**100.0**	**0.41**	**66,000**	**62,700**

community meets in a metaphysical church, the Unity Foundation of Truth. There is a congregation of both the United Church of Religious Science and of the Church of Christ, Scientist in Hamilton. Given the relative smallness of the country, most new groups have had difficulty establishing more than one or two centers of worship in what has become a highly competitive atmosphere.

J. Gordon Melton

See also: African Methodist Episcopal Church; Church of Christ, Scientist; Church of England; Church of Scotland; Episcopal Church; Pentecostal Assemblies of Canada; Presbyterian Church in Canada; Rastafarians; Roman Catholic Church; Subud; United Church of Canada.

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Besant, Annie

1847–1933

Annie Besant was an English Socialist reformer and advocate of atheism who was converted to Theosophy after reading the works of Helena P. Blavatsky (1831–1891) and later succeeded to the presidency of the Theosophical Society, which she subsequently headed for a quarter of a century. She emerged as an influential figure in the growth of Western Esotericism and in the knowledge and appreciation of Hinduism in the West.

Besant was born Annie Wood in London; her parents were from Ireland and in the middle class. Her father died when she was a child, and her mother raised her in a very religious environment. At the age of 20 she married Frank Besant, an Anglican minister-school master. They had two children. In 1873 she left her husband and with her children began to live on her own. A primary cause of the separation was her increasing religious skepticism. The couple would be legally separated in 1878.

Once on her own, she began to write about her skeptical views. She met the atheist/freethinker Charles Bradlaugh (1833–1891), joined the National Secular Society, and began to lecture on feminist issues. She and Charles Bradlaugh subsequently formed

Portrait of Annie Besant, late 19th and early 20th-century British reformer and author. After escaping an unhappy and unsuccessful marriage, Besant became a leading reformer and spokesperson for the working class in Great Britain and for women, in particular. (Library of Congress)

the Freethought Publishing Company. In 1877, she and Bradlaugh were arrested for selling birth control materials (considered obscene at the time) in London's slums. They were initially convicted, but the verdict was later overturned. The trial substantively moved public attitudes on the issue. In 1888 she coordinated a strike of female laborers in a match factory. The strike turned public attention to the cruel and unsafe labor conditions under which unskilled female factory workers were forced to operate. By this time she had established herself as one of England's leading orators, a forthright skeptic, and passionate advocate for women's rights. During the 1880s, she also became a friend of George Bernard Shaw (who had been drawn to her by her speaking ability and considered her Britain's and perhaps Europe's greatest orator). Through him she initially developed an interest in Socialism and became a member of the Fabian Society.

Then, in 1888, she read Blavatsky's recently published text, *The Secret Doctrine.* It changed her life. She found in the revelations of Theosophy answers to questions she had been asking but that had been left unanswered by Christianity and more recently Socialism and Freethought. She then resigned from the National Secular Society, renounced Socialism, and threw her impressive set of skills into the cause of Theosophy, just at the moment when the movement needed someone who could defend it from the waves of scandal that had befallen it, most notably the charges of fakery that had been leveled at Blavatsky.

Blavatsky died just a few years after Besant arrived on the scene, but in spite of her inexperience within the organization, in 1891, Besant became head of the Esoteric Section of the Theosophical Society and became powerful within the organization. She made a triumphal tour of the United States during which time she addressed the World Parliament of Religions in Chicago. She survived the attack on her authority by William Q. Judge (1851–1896), one of the society's co-founders, who felt he should have become head of the Esoteric Section, and the loss of most of the American membership who broke with Besant. She moved to India, which became her home and the international headquarters of the Theosophical Society. In 1907, Henry S. Olcott (1832–1907), the third co-founder and the president of the Society, died, and she became the new president, a post she would hold until her death. As the successor to H. S. Olcott she presided over a time of rapid global expansion of the Society.

Besant replaced Olcott's emphasis on Buddhism with an emphasis on Hinduism, with which Theosophy shared a far greater resonance. She also developed a relationship with Charles W. Leadbeater, a former Anglican priest. She admired his explorations of the Esoteric realities that she herself yearned for but only lightly experienced. Leadbeater greatly expanded Theosophical Esoteric literature and later became a bishop of the Theosophically oriented Liberal Catholic Church. Leadbeater was also a pedophile and became a major problem for Besant, who was forced to banish him from Theosophical headquarters in India.

Leadbeater had discovered the boy Jiddu Krishnamurti and convinced Besant that he was the coming World Teacher, a messianic personage that would also be explained in terms of the Buddhist expectations of Maitreya the Future Buddha and the Second Coming of Jesus Christ (Maitreya and Jesus were somewhat identified in the thought of the Liberal Catholic Church). In 1909 she organized the Order of the Star in the East to serve as a vehicle for the promotion of Krishnamurti as the coming World Teacher. In the 1920s, as Krishnamurti matured and began to travel as a lecturer, both the Theosophical Society and the Order greatly expanded.

Besant encountered a major problem in 1929. Krishnamurti, increasingly skeptical of the expectations that had grown around him, announced his disbelief, resigned from the Order and the Society, and broke with Besant. The move proved devastating. The Order soon disbanded, and membership in the Society dropped. A few months later, the stock market crashed and the Society's membership worldwide plunged. It never returned to the level it had reached prior to Krishnamurti's withdrawal.

Though caught up in the Esoteric teachings and practices of Theosophy, Besant never lost her drive for social reform and the uplifting of women. Once established in India, she led the society in the founding of schools across the country, including some of the first for women. She emerged as a champion for Indian independence from British rule and served a term as president of the Indian National Congress (1917). Her social and political work in India has given her a favored spot in Indian history.

Besant remained president of the Theosophical Society until her death in Madras, India, on September 23, 1933.

J. Gordon Melton

See also: Atheism; Blavatsky, Helena P.; Krishnamurti Foundations; Liberal Catholic Church; Theosophical Society (American); Western Esoteric Tradition.

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Beta Israel

Beta Israel, the Jewish community of Ethiopia, was present in the fourth century CE, when most Ethiopians became Christian. They were among a variety of people who declined the new faith. They identified themselves as Jewish, and over the years continued to practice their faith.

The origin of Beta Israel is lost to history, and a variety of explanations have been offered as to how a large community of Africans devoted to the Torah and Jewish belief and practice could have arisen. The community itself tends to favor a Yemeni origin. In the fifth century BCE a kingdom was established in Yemen that included much of Ethiopia. The founding of this kingdom is attributed to Menelik, the son of the queen of Sheba who is mentioned in the Hebrew Bible (1 Kings 10). Whatever the exact origin, the existence of the Yemenite kingdom for many centuries provided numerous opportunities for Jews and Judaism to enter Ethiopia and for a community of Jewish believers to emerge.

The existence of Beta Israel became known outside of the region in the 14th century, a time of conflict between Muslims (who wished to expand into Ethiopia) and the Christian nation centered at Axum. Over the century of ongoing conflict, Beta Israel was involved as a balancing power between the two groups, frequently changing sides as their interest demanded. As a minority group, however, they found that each

wave of fighting tended to decrease their numbers and take from their land. They survived largely because they commanded high ground (which is more easily defended) in the Semien Mountains. However, between the 13th and the 17th centuries, their numbers are estimated to have declined from one million to 200,000.

A new era for Beta Israel began early in the 19th century, when Anglican and Protestant Christians discovered their existence and launched a mission to convert them. This campaign led to the alerting of some European Jewish leaders to the existence of a Jewish community in Africa, and in 1868 Joseph Halevy, a professor from the Sorbonne who had worked in Yemen and agent for the Alliance Israelite Universelle in France, visited the community. It was one of Halevy's students, Jacques Faitlovitch (1881–1955), who placed the Ethiopian community on the agenda of world Jewry. After his first visit in 1904, he spent the rest of his life assisting them educationally and helping European Jews to view Beta Israel as brothers and sisters. He became an Israeli citizen and launched a drive to have them recognized under the Israeli law of return, which would allow them to immigrate to Israel. His efforts were picked up and carried forward by the American Association for Ethiopian Jews and the British-based Falasha Welfare Association (Falasha being a popular designation for Ethiopian Jews during the 20th century).

In spite of Faitlovitch's efforts the Beta Israel community continued to decline during the 20th century. By the 1970s only some 30,000 remained. Various successive governments, especially that of Emperor Haile Selassie (1892–1974) who assumed the throne in 1948, found reasons to attack them. Their situation did not improve under the Marxist regime that followed. That regime forbade the practice of Judaism, and members of the Beta Israel were imprisoned on various charges, such as being "Zionist spies." Jewish religious leaders, called *kesim* (singular *kes*), experienced a new level of government harassment. Their situation became increasingly acute in the mid-1980s during the Ethiopian civil war.

Religiously, the Beta Israel have followed an archaic form of Judaism under the leadership of a high priest. They have the Hebrew Bible, but have been unfamiliar with the later written commentaries on the Torah that were compiled as the Talmud. Thus they inherit a system of belief and practice that reflects their own appropriation of the scriptures and has not reflected the ongoing developments elsewhere in the Jewish world. They have a system of dietary laws and emphasize the keeping of the Sabbath. One practice that they have altered as a result of the contact with Faitlovitch was the sacrificing of a lamb at Passover, which they gave up at his request. Both the questions concerning their origins and the nature of their practices made it more difficult for their advocates to interest important Jewish leaders in their situation.

The efforts to sway Orthodox Judaism to recognize Beta Israel led to the 1973 decree by Ovadia Yossef, the Sephardic chief rabbi in Israel, that the Ethiopian Jews should be allowed to immigrate to Israel under the law of return. He voiced an interesting notion that they were descendants of the ancient tribe of Dan. Two years later, his Ashkenazic counterpart, Rabbi Shlomo Goren, who led the Ashkenazi (European) Jewish community, lent his support to the Beta Israel cause. Shortly thereafter the Israeli Parliament consented. A few Beta Israel arrived in Israel in the 1970s, but it was not until the crisis of 1985 that Israel undertook Operation MosesThree and airlifted some 15,000 Jews to Israel. Hundreds more arrived a short time later under Operation Sheba. Then both Ethiopia and Sudan (where many had fled), closed their borders, and an additional 15,000 Falasha found themselves stuck in refugee camps. Only in 1991 was Israel allowed to assist these additional Jews (Operation Solomon).

Today, most members of Beta Israel reside in Israel. The Israeli government and social service agencies assisted their resettlement, the development of new means of support, and adjustment to a new homeland. Although some 80,000 Beta Israel have moved to Israel (and have grown over the decades to more than 100,000), an estimated 20,000 remain in Ethiopia, many in Addis Ababa and others in the countryside that has been their traditional homeland. The exact count has been made more difficult by the emergence since the 1990s of new groups of people who claim Jewish ancestry. Termed the Falasha Mura, these newer converts have not been given the same status as the Beta Israel.

The flow from Ethiopia to Israel has been steady since 2005, the Israeli government having set an immigration quota of 300 per month. Efforts to assist the Beta Israel remaining in Ethiopia are being spearheaded by the North American Conference on Ethiopian Jewry (NACOEJ), 132 Nassau St., 4th Fl., New York, NY 10038. Up-to-date information is posted on their website at http://www.circus.org/Old%20NACOEJ%20Site/nacoej.htm.

Israel Association for Ethiopian Jews
5 Even Israel St.
Jerusalem
Israel
94228
www.ahava.com/iaej/

Association of the Ethiopian Family and Child in Israel (ALMAYA),
PO Box 5668
Shaul Hamelech St. 89/42
Beer-Sheva
Israel
84152

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See also: Orthodox Judaism.

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■ Bhutan

Bhutan is a small country of 18,000 square miles sandwiched between India and Tibet (China). It is home to 682,000 people (2008), about half of whom are of Bhote ethnicity, the Tibetan group from whom the country derives its Westernized name. The largest minority group are Nepalese.

A dancer in Bhutan performs an ancient ritual to celebrate the life of Buddhist mystic Guru Rinpoche during the Paro Tsechu (religious festival) in The Kingdom of Bhutan in the Land of the Thunder Dragon high in the Himalayas on March 23, 2005. (Mrallen/Dreamstime.com)

Although known as Bhutan to the outside world, it is known as Druk-Yul (the land of the Thunder Dragon) by its citizens. The traditional religion of the area was the Bon religion, a shamanistic faith that has survived to the present by incorporating Buddhist elements. However, in the 12th century CE a religious revolution occurred, as the Drukpa Kagyu branch of Tibetan Buddhism gained dominance. The Kagyu tradition had originated in the 11th century through the synthesizing work of the accomplished teacher Tilopa (988–1069). He was followed by a succession of teachers: Naropa (1916–1100), Marpa (1012–1097),

Bhutan

Bhutan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	208,000	451,000	66.0	2.66	543,000	621,000
Hindus	72,000	185,000	27.0	2.66	222,000	253,000
Ethnoreligionists	14,000	30,000	4.4	2.66	30,000	30,000
Christians	950	8,900	1.3	2.66	12,700	17,000
Independents	500	5,800	0.8	2.51	8,000	11,000
Protestants	200	2,100	0.3	4.77	3,500	4,500
Roman Catholics	250	1,000	0.1	0.00	1,200	1,500
Muslims	3,000	7,200	1.1	2.66	8,500	10,000
Agnostics	0	1,000	0.1	2.67	1,500	2,000
Baha'is	100	760	0.1	2.68	1,000	1,700
Total population	**298,000**	**684,000**	**100.0**	**2.66**	**819,000**	**935,000**

Milarepa (1052–1135), and Gampopa (1079–1153). Among several subschools that originated under Gampopa's students was the Pagtu Kagyu, begun by Pagtu Dorje Gyalpo. Drukpa Kagyu was begun by one of Pagtu's disciples, Lingje Repa.

Although it was the dominant religion in Bhutan, Drukpa Kagyu continued to struggle with Bon and other rival groups for several centuries; then in the 17th century the nation of Bhutan was united around Drukpa Kagyu by Lama Ngawang Namgyal (who was both the spiritual leader and secular ruler). The religion lent its name to the country and has since that time been integral to its life and structure. The country existed as a theocracy until 1907, when the rule of the *shabdrungs* (as Namgyal and his successors were known) was overthrown and an hereditary monarchy

established by Ugen Wangchuch. Today, the Buddhist leadership appoints two of the nine members of the council that assists the ruler, and a large number of Buddhist monks serve in the Tsongu, the national consultative assembly.

The majority of Bhutan's citizens are Tibetans and Butias. However, approximately 25 percent are Nepalese, most of whom are Hindus. Though there is legal recognition of the Nepalese, considerable friction exists between the two communities. The 1990s were marked by the "bhutanization" program and the attempt to have the Dzong language be used throughout the land. Rejection of the effort by the Nepalese occasionally led to violent exchanges between protesters and the authorities. The Ammasese also exist as a second significant Hindu ethnic group.

Bhutan has severe laws against proselytizing, which have significantly blunted efforts of Christians to launch work within the country. Openings have been found among Bhutanese who were living across the border in India. The Scandinavian Alliance Mission began work in 1892. Its missionaries were soon joined by representatives of both the Sental Mission, a work among the Sental people initiated by the Northern Evangelical Lutheran Church, and the Church of Scotland mission. The Church of Scotland established several schools in Western Bhutan and its successor, the Church of North India, is the only Protestant group both resident and working in Bhutan. A variety of evangelical groups, such as the Assemblies movement started by Bhakt Singh, have been working along the Indian border for several decades, but with little visible result.

Catholicism has also spread among the ethnic Indians of Bhutan, though membership is still measured in the low hundreds. Most of these are workers in the several Catholic-run schools. Work has been incorporated in the Diocese of Tezpur in India. The single parish is located in Puntsholing, a border community.

Lopen Karma Phuntsho

See also: Bon Religion; Church of North India; Church of Scotland; Milarepa; Naropa; Tibetan Buddhism.

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Bible Sabbath Association

The Bible Sabbath Association was founded in 1943 by several Sabbatarians (people who believe that the Jewish Sabbath rather than Sunday is the proper day for Christians to set aside for worship) who had a felt need for mutual support as they made their way in the Christian world that was oriented on Sunday. At the time of the Association's founding, many countries (especially the United States) still had a number of laws restricting Sunday activities and allowed discrimination against those who kept the Sabbath.

The Sabbatarian perspective had been discussed during the early centuries of the church as it separated from Judaism. It reemerged in the 1550s among the British Reformers, and an initial book offering it support was published in 1595. An early Sabbatarian Baptist church was founded in England in 1617, and the idea was brought to the American colonies in 1664. About the same time, Sabbatarianism appeared among the German Pietists.

Sabbatarianism was the exclusive possession of the Baptists until the middle of the 19th century, when Ellen G. White, the founder of the Seventh-day Adventist Church (SDA), injected it into the scattered Adventist movement, which was still trying to recover from the nonappearance of Jesus in 1844. The issue split the Adventists, but the SDA emerged as a successful movement and in the 20th century spread

worldwide. Less successful was the Church of God Adventist group, which accepted Sabbatarianism but not the other unique ideas of Ellen G. White. They splintered into numerous small groups, many also adhering to the idea of the "Sacred Names," that is, that the personages generally referred to as God and Jesus should more properly be called Yahweh and Yahsua.

Finally, in the 20th century, Sabbatarianism found a home among the many splinter groups of the Church of Jesus Christ of Latter-day Saints.

The Bible Sabbath Association has included members from all the modern Sabbatarian churches. Primarily concerned with groups in the United States and with removing what it felt were discriminatory regulations that directly affected them, the Association has in recent decades reached out to Sabbatarian congregations that have emerged around the world in the developing pluralistic culture. Among its most valuable activities is the periodic publication of a directory of Sabbatarian groups worldwide.

Bible Sabbath Association
RD 1, ox 22
Fairview, OK 73737
www.biblesabbath.org

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See also: Church of Jesus Christ of Latter-day Saints; Sabbatarianism; Seventh-day Adventist Church; White, Ellen G.

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Bilal

d. ca. 641

Bilal ibn Rabah was an African of Ethiopian ancestry who became an early convert to Islam and was later chosen to be the first person to call the faithful to prayer. He became particularly important as an African among the Companions of the Prophet Muhammad as Islam spread in sub-Saharan Africa.

Bilal was born a slave in Mecca, his owner being a powerful member of the dominant Quraysh tribe (of which the Prophet Muhammad was also a member, though of a different clan). Muslim sources indicate that he converted to Islam very early, long before his owner, who remained an adherent of the pre-Islamic Arabian polytheistic religion. Bilal's owner tortured him in an effort to make him denounce his Muslim faith. Bilal is said to have responded by crying, "One, one!" an affirmation of his faith in Allah, the one God.

Another of Muhammad's companions, Abu Bakr, learned of Bilal's plight and arranged for his freedom by swapping one of his slaves for him. Bilal was thus able to join the Hijra, the move by Muhammad and his Companions from Mecca to Medina in 622 CE. In Medina, Muhammad appointed Bilal as the *muezzin*, the first man appointed to the duty of calling the Muslim community to prayer. It appears that the honor fell to Bilal because of his powerful and melodious voice. For a time, he also served as Muhammad's personal attendant. He later participated in the Muslim conquest of Syria and resided there for the rest of his life. His career is remembered with a shrine in the cemetery of Damascus.

Bilal is possibly, next to the prophet, the most famous African Muslim. A number of organizations, including uplift and charitable organizations and missionary efforts operating in predominantly Christian areas, are named for him. He enjoys a prominent place in the story of Islam's first generation.

He is also especially honored among African American Muslims. Warith Din Muhammad (1933–2008), who succeeded to leadership of the nation of Islam movement and led it to adopt orthodox Muslim belief, called the members of the former Nation of Islam mosques Bilalians, and he changed the name of the movement newspaper to *Bilalian News*.

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See also: Mecca; Medinah; Muhammad; Nation of Islam.

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Birth

Birth could be considered the first rite of passage in the human life cycle and many religious traditions practice ceremonies marking the entry of new human life into the world. Important religious considerations relative to birth include beliefs about the unborn child, rituals of pregnancy and childbirth (including ritual pollution of the mother), and ceremonies that welcome the newborn into the religious community.

The Origins of the Child Within the Abrahamic religions, a child is considered to be a gift from God, created by God in his own image, and thus the life of the fetus is sacred. However, traditions differ as to when they believe that the embryo acquires a soul. Within Jewish law, an embryo is considered "mere fluid" for the first 40 days; after 40 days, the unborn baby is considered part of the mother's body until labor has begun. The Roman Catholic Church states that life begins at conception and abortion, for any reason, is prohibited; many Protestant denominations concur with this teaching, but most Protestants dissent and will allow abortions in a limited set of circumstances. Islamic scholars and schools of thought differ as to when the fetus is believed to have gained a soul; 120 days after conception is perhaps the most widespread belief, while others hold it occurs at the moment of conception or 40 days after conception.

The Hindu traditions contain different beliefs concerning the entry of the soul into the fetus. Many Hindus believe that the soul and matter that make the fetus are joined at conception. Other sources state that the soul enters the fetus at four months or at seven months. The fetus is considered not as a developing person but as already a person, as the embodied soul has lived many times previously. Some believe that in the ninth month, the fetus has awareness and can remember past lives, but this memory is eradicated in the birth process. Most Sikhs believe that life begins at conception and that a child is a gift from God.

Pregnancy and Birth Rituals Few religious traditions prescribe rituals to be performed during pregnancy. In Hindu traditions, life cycle rituals (*sanskars* or *samskaras*) do begin during pregnancy. Hindu customs and ceremonies differ between communities, but some Hindus hold ceremonies at three and seven months of pregnancy. *Punsavana sanskar* is a ceremony held at three months to promote the protection and strong physical growth of the fetus. In some communities, this might include a prayer for the birth of a son. *Simantonnyana sanskar*, which loosely translates as "satisfying the cravings of the mother," is a celebration sometimes held seven months into pregnancy and includes prayers for the health of mother and baby, with the mother receiving gifts from her female friends and relatives. The emphasis of this ceremony is on the mental development of the baby, which is believed to be connected to the mother's mental and emotional health during pregnancy.

During labor, followers of the Abrahamic religious traditions might recite prayers. Muslim women, for instance, might repeat the Profession of Faith (*shahadah*) during labor and continue to say the formal daily prayers until they start to bleed during labor, whereas Sikh families might recite from the *Guru Granth Sahib*.

Some religious communities might encourage a natural approach to birth, possibly encouraging homebirth and eschewing such things as pain-killing drugs. There are a number of small Christian churches emphasizing faith healing that advocate church leaders rather than medical practitioners supervising births. There also exist Christian intentional communities, such as Rose Creek Village in the U.S. state of Tennessee, where a number of female members are trained midwives and thus able to deliver babies in the community. Also advocating natural childbirth is The Farm, a spiritual intentional community founded in 1971 and also based in Tennessee. The Farm Midwifery Center, run by members of the community who are qualified midwives, claims to teach "a holistic approach to

The circumcision of Christ, after Bellini. (Getty Images)

natural childbirth" and holds midwifery workshops open to those outside the community. There are numerous teachers who combine religious beliefs and practices and/or alternative medical therapies with teachings about childbirth. In the United Kingdom some of the most well known include Dr. Yehudi Gordon and Janet Balaskas, pioneers of the Active Birth movement, and Dr. Gowri Motha, founder of the Jeyarani Gentle Birth Method. In the United States, Gurmukh Kaur Khalsa, founder of the Golden Bridge spiritual village, offers pre- and post-natal yoga classes. Kaur teaches kundalini yoga, pioneered by Harbhajan Singh Yogi Bhajan (1929–2004), founder of the Sikh Dharma and its educational branch 3HO (Healthy, Happy, Holy Organization).

The Church of Scientology is one of a few religions whose theology incorporates a suggested birth practice. Scientologists believe that words spoken during times of stress can be stored in the "reactive mind" as engrams, or blockages, and adversely affect the individual later in life, preventing the person from living up to her or his full potential. It is believed that words spoken during a child's birth can create these engrams in the new baby. For this reason, Scientologists may choose to have a "Silent Birth" in which words are avoided as much as possible by all present. It is believed that this will create an atmosphere of maximum benefit to both the mother and baby. The mother might also refuse pain-killing drugs, in line with the drug-free lifestyle advocated by the church.

Purity and Pollution of the Mother In many religions, issues of purity and pollution surround the woman in labor and the new mother. Within the Abrahamic religions, these are largely derived from the prescriptions in the book of Leviticus, which state that

uterine blood, whether from menstruation or childbirth, is ritually impure. Both menstruating women and those bleeding postnatally are thus subject to various restrictions/exemptions, including visiting the mosque/synagogue, having sexual intercourse with their husbands, and saying the daily prayers in the case of Islam. For strictly observant Orthodox Jews, the husband is prohibited from having any physical contact with his wife during menstruation and labor after there has been any blood loss, including holding her hand and passing objects directly to her. The prohibition against touch lasts until the woman has had seven days without blood loss and has been to the *mikvah*, a ritual bath traditionally attached to a synagogue. Leviticus also stipulates different periods of impurity depending on whether a woman has given birth to a boy or a girl (she is considered to be unclean for 40 days after having a boy and twice as long after having a girl).

While the main Christian traditions do not follow the laws of Leviticus, the descriptions of Mary's presentation at the temple 40 days after Jesus' birth (celebrated annually in the festival of Candlemas), has influenced the practice of "churching" within Christianity. Within Catholicism, it is a blessing given by the church to women as a thanksgiving for their recovery from childbirth. Traditionally, in the ceremony, the woman is led into the church from the vestibule by the priest and receives a blessing by the altar, indicating the return of the woman to the church. The practice was also adopted by the Anglican Church although its popularity sharply declined in the 1960s. Today the Anglican Church is more likely to include the whole family in a service called "Thanksgiving for the Gift of a Child," which can be either a private celebration of birth or adoption, or a public celebration held during the main Sunday service. This service is sometimes performed as a preliminary to the baptism of an infant into the church, but it does not, by itself, mark initiation into the Christian faith.

In Hindu traditions bodily emissions are generally considered to be polluting and women do not attend the temple while bleeding. Five or six weeks after the birth, the mother and baby may have a ritual wash before attending the temple for a blessing. In contrast, Guru Nanak, founder of the Sikh religion, was explicitly concerned with eradicating inequalities between genders; according to Sikh doctrine, women who have just given birth are not considered to be polluting (although cultural factors may also be relevant).

Welcoming the Baby Many religious traditions perform ceremonies to welcome the baby into the community. In the Jewish tradition circumcision is performed on male children in remembrance of the covenant that God made with Abraham. The circumcision is traditionally performed on the eighth day after birth in the ceremony called the *brit milah* by a specially trained circumciser, the *mohel.* During the ceremony, the baby is held on the lap of the *sandek*, a close male friend or relative. The baby boy is also given his name during this ceremony. A baby girl is traditionally given her name the first time her father is called for public reading of the Torah after her birth. Liberal Jews might hold a ceremony to mark the birth of a daughter, called the *simhat bat* or *brit habat*.

Within Islam, the baby is welcomed into the faith as soon as he or she is born, when his or her father whispers the Muslim call to prayer (*adhaan*) into the right ear. For many Muslims, it is important that these are the first words that the baby hears as they are the introduction to the Muslim faith. Within Islam, circumcision is performed primarily for reasons of physical cleanliness and there is no formal religious ceremony. Although circumcision can be performed any time before puberty, traditionally it is performed on the seventh day after birth in combination with a number of other ceremonies, including the naming of the child and the shaving of the baby's head (to symbolically remove the impurities of birth and to show that the child is the servant of Allah). The baby's hair is weighed and the equivalent weight in silver given to charity. The *aqeeqah* ceremony in which sheep are slaughtered (or ordered from the butchers) and the meat distributed to friends, relatives, and the poor might also be performed on the seventh day after birth.

The main Christian traditions practice the sacrament of infant baptism (sometimes called christening), usually in the first few months of life, whereby the parents dedicate the child to their faith. Godparents are chosen who will support the child in the Christian faith. A significant act within this ceremony is the priest marking the sign of the cross and then pouring water

on the head as a mark of cleansing and to mark the start of a new life in the church. For much of Christian history, baptism was performed as soon after the birth as possible, in case the baby died, in the belief that the act rids the baby of original sin and ensures entry into heaven. However, many Protestant traditions (Mennonites, Baptists, Adventists) practice adult or "believer's" baptism. In these traditions, an adult must decide to be baptized and baptism by full water immersion is more likely to be practiced. Undergoing adult baptism is considered part of the experience of being "born again" into the Christian faith. For infants, these churches are likely to offer prayers for the baby's safe arrival and future health; a service of dedication might be held in which the baby is brought to church a few weeks after birth to be welcomed into the community.

Some Hindu families welcome the baby into the world by writing OM/AUM on the baby's tongue with honey or ghee, or by placing some honey in the baby's mouth while whispering the name of God in the baby's ear. This may be performed immediately after birth or on the day of the naming ceremony, *namakarna*, traditionally held on the 11th day of the baby's life. In some communities, a celebration is held on the sixth day after the birth, when the women of the community gather to congratulate the mother, pray, give thanks, and bring presents for the baby.

Sikh parents might welcome their baby in a similar manner to Hindu parents by placing honey in the baby's mouth and whispering the *mool mantar* (the main chant or root verse) in the baby's ear. Some Sikh families also hold a ceremony on the 13th day after birth at which prayers are said and the baby is blessed. Another ceremony might be held when the baby is about 40 days old and is taken to the *gurdwara* for the first time. The baby's name is often chosen during this ceremony: the *granthi* opens the *Guru Granth Sahib* at random and recites a passage, the parents then choose a name beginning with the first letter of the passage, which is then announced to the congregation and *karah parshad*, a sweet dish, is distributed in celebration and thanksgiving.

Sarah Harvey

See also: Church of Scientology; Roman Catholic Church; Sikh Dharma; Yoga.

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Birth of the Báb

Sayyid 'Alí-Muhammad, known by his spiritual title as the "Báb" (the "Gate"), was born on October 20, 1819, in Shíráz, Persia (now Iran). The Báb was the founder of a 19th-century new religious movement generally known as Bábism. The Báb declared himself to be the long-awaited Qá'im (Ariser/Resurrector), the expected eschatological deliverer (known in both Shia and Sunni Islam as the Mahdi), who, according to Islamic tradition, would come to revive Islam when it was at its lowest ebb. While proclaiming himself to be an independent "Manifestation of God," the Báb also spoke of the imminent advent of the Promised One, or "Him whom God shall make manifest." One of the Báb's followers, Bahá'u'lláh (1817–1892), would later receive revelations confirming that he was that Promised One heralded by the Báb.

Armin Eschraghi has argued that the new faith proclaimed by the Báb fulfilled all the criteria of an independent religion: a new founder, newly revealed scriptures, a new set of metaphysical and theological teachings distinct from those of Islam, new religious

laws and principles. In revealing his new code of laws (called the Bayán), the Báb pursued three major goals: (1) paving the way for the advent of the Promised One; (2) provoking the clerical establishment and shattering the foundations of their often-abused institutionalized authority; and (3) proving the independence of his own religion as distinct from Islam.

Soon after the Báb publicly proclaimed his prophetic mission beginning on the evening of May 22, 1844, the Islamic government then in power in Persia began to suppress the movement and violence ensued. The Báb was arrested and executed by a firing squad of 750 musketeers on July 9, 1850, in Tabríz, Persia. Subsequent to an unauthorized and ill-fated attempt on the life of the shah of Persia in 1852, the shah ordered the most brutal tortures and deaths of a great number of Bábís, with estimates ranging from around 5,000 to 20,000 martyrs.

In the fall of 1852, in the wake of the Báb's execution, Bahá'u'lláh was imprisoned in the notorious Siyáh-Chál (Black Pit), during which time he experienced a series of visions that awakened him to his prophetic destiny. He was released, but banished—exiled successively to Baghdad (1853–1863), Constantinople/Istanbul (1863), Adrianople/Edirne (1863–1868), and finally to the prison-city of 'Akká, considered the vilest penal colony of the Ottoman Empire. In 1892, Bahá'u'lláh passed away in Bahjí, near 'Akká in Palestine (now Israel).

In his article on "Bábism" published that same year, Professor Browne wrote: "I say nothing of the mighty influence which, as I believe, the Bábí faith will exert in the future, nor of the new life it may perchance breathe into a dead people; for, whether it succeed or fail, the splendid heroism of the Bábí martyrs is a thing eternal and indestructible." The "Bábí faith" that Browne spoke of evolved into the Baha'i Faith, which has since spread worldwide to become the most widely diffused world religion next to Christianity, according to the 2001 *World Christian Encyclopedia*.

Today, Baha'is accept the Báb as a John the Baptist figure, whose words and actions heralded the arrival of Bahá'u'lláh. However, unlike John the Baptist, the Báb revealed much in substance, both in terms of doctrine and religious laws, that was subsequently revoiced and reenacted, with certain revisions, by Bahá'u'lláh.

The Báb did not instruct his followers to formally observe the day of his birth; however, for that occasion, Bahá'u'lláh had revealed the *Lawh-i Mawlúd*, which awaits an authorized translation. Today, Baha'is worldwide annually celebrate the birth of the Báb on October 20 as a holy day, with work and school suspended for the day. There being no required observances, Baha'is are free to creatively organize commemorative activities which, although attended mostly by Baha'is, are open to people of all faiths and persuasions.

J. Gordon Melton and Christopher Buck

See also: Baha'i Faith; Bahá'u'lláh; Birth/Ascension of Bahá'u'lláh; Temples—Baha'i Faith.

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Birth/Ascension of Bahá'u'lláh

The Baha'i Faith was founded by Mírzá Husayn-'Alí Núrí, known by his spiritual title, Bahá'u'lláh (1817–1892), and by Sayyid 'Alí-Muhammad of Shíráz (1819–1850), better known as the Báb (the "Gate"),

who claimed to be the Qá'im (Ariser/Resurrector), the messianic figure expected in Shia Islam, the majority faith in Iran. Throughout his six-year ministry, the Báb heralded "Him Whom God Shall Make Manifest," whose advent was imminent. Most of the Bábís (followers of the Báb) came to accept Bahá'u'lláh as that messianic figure. Most current Baha'i laws, in fact, were originally instituted by the Báb and were subsequently selectively ratified and revised by Bahá'u'lláh and set forth in the preeminent Baha'i scripture, The Most Holy Book (Kitáb-i-Aqdas). The birth of Bahá'u'lláh and the birth of the Báb are therefore closely linked.

Bahá'u'lláh was born on November 12, 1817, in Tehran, Persia (now Iran). As a young nobleman, he became a prominent figure in the Bábí religion. In 1852, while in prison during the unrest that followed the Báb's execution in 1850, Bahá'u'lláh experienced a series of visions and accepted his role as the Promised One foretold by the Báb and in the messianic texts of all religions.

By imperial decree, Bahá'u'lláh was subsequently exiled to Baghdad (1853–1863), to Istanbul (1863), to Adrianople (1863–1868), then to 'Akká (Acre) in Palestine (1868–1892), where he would spend the rest of his life in custody, although the last years were in relative comfort under house arrest. Bahá'u'lláh died on May 29, 1892, in Bahji, Palestine. Today, members of the global Baha'i Faith commemorate both Bahá'u'lláh's birth and ascension.

As the co-founders of the Baha'i Faith, Bahá'u'lláh and his predecessor, the Báb, are often referred to as the "Twin Manifestations," and the occasions of their respective births are similarly called the "Twin Birthdays."

In the Most Holy Book (Kitáb-i-Aqdas), Bahá'u'lláh established four great festivals of the Baha'i year: "All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days." The "two Most Great Festivals" are the Declaration of Bahá'u'lláh (known as the Festival of Ridván [Paradise]) from April 21 to May 2 (commemorating Bahá'u'lláh's initial proclamation of his prophetic mission in Baghdad, April 21–May 2, 1863), and the Declaration of the Báb, which occurred on the evening of May 22, 1844 (but is dated May 23 since, in the Baha'i calendar, the new day begins at sunset the previous day).

The birthdays of the Báb and Bahá'u'lláh fall on two consecutive days in the Islamic lunar calendar. "The Birth of the Abhá Beauty [Bahá'u'lláh]," Bahá'u'lláh wrote, "was at the hour of dawn on the second day of the month of Muharram, the first day of which marketh the Birth of His Herald [the Báb]. These two days are accounted as one in the sight of God." The explanation for this statement is that, in the Muslim lunar calendar, the birth of the Báb was on the first day of the month of Muharram 1235 AH (October 20, 1819), while the birth of Bahá'u'lláh took place on the second day of Muharram 1233 AH (November 12, 1817).

While the present Baha'i calendar (of 19 months of 19 days, plus intercalary days) is solar and roughly conforms to the Common Ear calendar), Baha'is in many countries of the Middle East observe these two Baha'i Holy Days according to the country's Islamic lunar calendar (which is incidentally how they were observed by Bahá'u'lláh himself), while Baha'is of the West and elsewhere (such as among the Baha'is in Syria and Lebanon) celebrate these occasions by their corresponding Common Era calendar dates. In the future, the Universal House of Justice (the institution that guides the Baha'i community internationally) will determine whether these "Twin Days" will be celebrated on a solar or lunar basis.

There is no prescribed ceremony or service for celebrating the anniversary of the birth of Bahá'u'lláh. But it is common for Baha'is to meet together for collective worship and fellowship, often through devotional meetings or musical programs. These programs are open to all to would like to attend.

The birth and ascension of Bahá'u'lláh are considered major holy days, during which work is suspended as well as school activities.

Bahá'u'lláh passed away at 3:00 a.m. on May 29, 1892, in Bahjí, near 'Akká, in Palestine (now Israel). A telegram bearing the news, "The Sun of Bahá' has set," was immediately dispatched to Ottoman Sultan Abdul-Hamíd II (r. 1876–1909), with a request for permission to bury Bahá'u'lláh at Bahjí, which was granted. After the ascension of Bahá'u'lláh, his eldest

son, ‘Abdu’l-Bahá (1844–1921), was appointed, pursuant to Bahá’u’lláh’s will and testament and to provisions of the Most Holy Book, as the appointed “Centre of the Covenant” (successor to Bahá’u’lláh), as the perfect exemplar of Baha’i ethics and virtues, and as the infallible expounder of his father’s teachings.

Local Baha’i communities worldwide will therefore gather at that time (3:00 a.m.) to commemorate their founder with Baha’i prayers and scriptures, usually culminating in the chanting in Arabic, or recitation in translation, of what is known as the “Tablet of Visitation,” a special prayer reserved for the commemoration of the Báb as well as Bahá’u’lláh. Some Baha’is arrange, through the Office of Pilgrimage at the Baha’i World Centre in Haifa, Israel, to schedule their pilgrimages around the time of the birth or ascension of Bahá’u’lláh.

During their pilgrimage, Baha’is visit the shrine of the Báb in Haifa, and the shrine of Bahá’u’lláh in Bahjí, near Acre, where Bahá’u’lláh lived the last years of his life. (On July 8, 2008, the UN Educational, Scientific and Cultural Organization [UNESCO] World Heritage Committee designated the shrine of the Báb on Mount Carmel in Haifa, Israel, and the shrine of Bahá’u’lláh, located near Old Acre on Israel’s northern coast as World Heritage sites—the first modern religious edifices to be added to the UNESCO List.) A large gathering was held there in 1992 on the centenary of Bahá’u’lláh’s passing, following which the Universal House of Justice, the international governing body of the global Baha’i community, declared the period from April 1992 to April 1993 as the second “Baha’i Holy Year” to mark both the centenary itself and the inauguration of the Covenant of Bahá’u’lláh in November 1892.

J. Gordon Melton and Christopher Buck

See also: Baha’i Faith; Bahá’u’lláh; Birth of the Báb; Pilgrimage; Temples—Baha’i Faith.

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Blavatsky, Helena P.

1831–1891

Helena Petrovna Blavatsky, usually called simply Madam Blavatsky or her initials, H.P.B., was the primary theoretician of the Theosophical Society, cofounded by herself, Henry Steel Olcott (1832–1907), and William Quan Judge (1851–1896) in New York City in 1875. The Theosophical Society went on to become one of the most influential Western Esoteric organizations of the 20th century. It facilitated the movement of Eastern religions to the West and gave birth to numerous additional Esoteric groups.

Blavatsky was born Helena Hahn, July 30, 1832, in Ekaterinoslav (now Dnepropetrovsk), Ukraine. She grew up in an affluent Russian family and came of age as Spiritualism was spreading through segments of Russian society. As a teenager, she was involved in various spiritual experiences, including automatic writing. Her teen years were spent with her grandfather who provided a home following her mother’s death in 1843. She was but 16 when she married a much older man, General N. V. Blavatsky. The marriage proved an unhappy experience for the young woman, and abandoning her husband, she moved to Constantinople. She stayed in Turkey only a relatively short time. She preferred travel and took the opportunity to roam through Asia and Europe. She traveled around the world twice during the 1850s, and in 1856, while in India, made a clandestine attempt to get into Tibet, then forbidden territory to outsiders. Whether she succeeded in her quest remains a debatable topic. In any case, investigating paranormal phenomena during her travels occupied much of her time. She became a medium and in 1871, in Cairo, she founded a Spiritualist society. The

Helena Petrovna Blavatsky was a Russian student of spiritualism and occultism. In 1875, Blavatsky cofounded the Theosophical Society in New York. (Ridpath, John Clark, *Ridpath's History of the World,* 1901)

organization allowed fraudulent phenomena to enter its activities and soon collapsed.

Blavatsky settled in New York City in 1873 and quickly integrated herself into the American Spiritualist community. At the time materialization séances were becoming prominent and she joined in the effort to produce a variety of what were termed "physical phenomena." At one point, she traveled to Vermont where she demonstrated her own ability at materialization in cooperation with the Eddy brothers, some famous American mediums. Here she met journalist Henry S. Olcott. Their friendship, later enlarged to include a lawyer, William Q. Judge, led to the formation of the Theosophical Society in 1875. The Society was devoted to exploring various esoteric philosophies, exploring paranormal phenomena, and promoting world brotherhood. She also began work on her first book, *Isis Unveiled* (1877), a compendium of Esoteric philosophy and knowledge. In 1879, she and Olcott launched the society's periodical, *The Theosophist*. In 1882, Blavatsky and Olcott moved to India. They reestablished the Society's international headquarters in Madras and left Judge in charge of the American work.

In transcending Spiritualism, Blavatsky drew heavily on the Esoteric traditions, especially speculative Freemasonry. She replaced the emphasis on contact with spirits of the dead, the bedrock of Spiritualist experience, with contact from a set of masters or mahatmas, teachers of Esoteric wisdom believed to inhabit some elevated planes of existence. She received messages written on paper from these mahatmas that would be discovered within a specially constructed cabinet at the Theosophical headquarters.

Blavatsky visited London in 1884, and, while there, she demonstrated her abilities to produce a range of phenomena before representatives of the Society for Psychical Research. They were duly impressed. Their initial favorable opinion, however, was soon refuted by a disgruntled former Blavatsky associate in India, Emma Cutting Coulomb, who charged that she was perpetuating fraudulent phenomena. In 1885, the Society for Psychical Research (SPR) sent Richard Hodgson (1855–1905) to India to investigate these charges. During his visit, he discovered a number of incidents of deception, was shown the various tricks used to produce seemingly paranormal phenomena, and reluctantly concluded Blavatsky was an accomplished fraud. The SPR published his findings.

The resulting scandal rocked the Theosophical world and drove Blavatsky from India to a relatively low-profile existence in Germany. She later settled in London. While there she completed what was to become her major work, *The Secret Doctrine* (1889). Above and beyond the charges of fraud, this book established her as an accomplished teacher of Esotericism and would become one of the most influential Esoteric texts of the 20th century. Its effect on the society was immediate in that it was instrumental in the conversion of the noted atheist orator Annie Besant (1847–1933) to Theosophy. Blavatsky recognized her leadership qualities and left the Society's Esoteric Section to Besant.

Following Blavatsky's death in London on May 8, 1891, Besant would successfully withstand a challenge from Judge for leadership of the Esoteric Section.

Then in 1907, following Olcott's death, Besant would become the international president of the Theosophical Society and would lead it for the rest of her life.

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See also: Besant, Annie; Western Esoteric Tradition.

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Bodh-Gaya

The region of Gaya is a prominent Eastern Indian pilgrimage area located in the state of Bihar. Gaya is the name of a character in the Hindu scriptures who was a great devotee of the deity Vishnu. A temple at Brahma-Gaya honoring Vishnu, built in 1787 and housing the footprints of Vishnu, is the primary focus of Hindu pilgrims to the area. The majority of pilgrims in the area are not Hindus, however, but Buddhists. At Bodh-Gaya, some seven miles from Brahma-Gaya, Gautama Buddha, the founder of Buddhism, found enlightenment, the main event from which Buddhism originated.

Buddha had engaged in a variety of austerities for several years when he realized their futility. He then sat under a Gayan fig tree vowing not to rise until he attained his goal. He now battled with Mara, the Lord of illusion, and subdued his mind. Having finally attained enlightenment, he continued at the tree for 21 additional days that included 7 days of sitting meditation, 7 days of walking meditation, and then 7 more days under the tree. At this point, usually dated to 623 BCE (others suggest 588 BCE), Gautama emerged as the Buddha, the Enlightened One, and began the mature phase of his life during which he taught his close disciples. The Bodhi Tree, a large fig tree located at Bodh-Gaya, is acknowledged by Buddhists as the originating point of their faith.

Monks praying under the Bodhi Tree, Mahabodhi Temple, Bodh-Gaya, India. The ancient Indian custom of worshipping trees is still practiced today, and the Bodhi Tree in Bodh-Gaya maintains a special degree of sacredness as it is said to be the tree under which Prince Gautama Siddhartha gained enlightenment. (Luciano Mortula/Dreamstime.com)

Several centuries later, the third-century BCE Indian Emperor Ahsoka, the first ruler in India to be a

practicing Buddhist, marked the site of Buddha's enlightenment with one of his inscribed pillars, identified by its elephant capital. After his angry wife attacked the tree, he had a protective wall built around it. Ahsoka's daughter Sangamitta, a Buddhist nun, took a cutting from the tree to Sri Lanka where King Devanampiyatissa planted it at the monastery in the old capital of Anuradhapura. This present tree at Anuradhapura, which derives from the Bodhi Tree, is now the oldest continually documented tree in the world.

The oldest structure at Bodh-Gaya is the Mahabodhi (or Great Enlightenment) Temple, located adjacent to the Bodhi Tree site. Originally a stupa, in the second century, it was replaced by the present Mahabodhi Temple. Next to the temple is an area now designated as the Jewel Walk, reputedly the place where the Buddha practiced walking meditation for seven days following his enlightenment. In the first century CE, a stone rail was erected around the perimeter of the entire site. It included representations of the Vedic gods Indra and Surya. When he visited the area around 400 CE, the Chinese pilgrim Fa-hien noted that the temple contained several statues and monuments.

In the meantime, the tree at Bodh-Gaya became a focus of Hindu-Buddhist tensions and was cut down on several occasions. A century after Ahsoka, King Puspyamitra (second century BCE), had it cut down, and an offshoot of the original tree would have to be planted in its place. In 600 CE, King Sesanka again destroyed the tree and a new tree was again planted by King Purnavarma 20 years later. The temple was refurbished during the Pala-Sena period (750–1200).

Buddhism itself was largely destroyed in India in the 12th century as a result of the Muslim invasion of the area. For a time in the 14th and 15th centuries, Burmese Buddhists undertook the care of the Mahabodhi Temple, but in the 16th century, a Hindu ascetic, Mahant Gosain Giri, took control of the site and in 1590 established his *math* (monastery) there. His successors controlled the place until 1949. In the 19th century, British archaeologist Alexander Cunningham visited Bodh-Gaya. He found the Mahant followers practicing Hindu rites in the temple and the tree largely weakened by rot. He subsequently documented the destruction of the last remnant of the tree in a 1876 storm. In the wake of the storm, several people had collected seeds, and in 1881 Cunningham planted the seeds. What emerged was the Bodhi Tree that is to be found at Bodh-Gaya today. Cunningham also gained the support of the British authorities for the restoration of Bodh-Gaya.

In the 1890s, Anagarika Dharmapala (1864–1933), a Sri Lankan Buddhist, founded the Maha Bodhi Society to raise the money to purchase Bodh-Gaya and return it to Buddhist control. He did not live to enjoy any success in his endeavor, but finally in 1949, the Bodhgaya Act recognized the site as a Buddhist holy place and a new temple management committee assumed control. While a majority of the committee, including its chairperson, are Hindus, Buddhists participate.

In the 1950s, the committee began to develop Bodh-Gaya as an international pilgrimage site. Subsequently, Buddhists from Sri Lanka, Thailand, Burma, Tibet, Bhutan, and Japan established monasteries, temples, and housing for pilgrims, all within easy walking distance of the Mahabodhi compound. In 1983, the Japanese opened the Shakado, topped with a reliquary that houses relics of the Buddha, the main building of the Daijokyo Buddhist Temple. Five years later, the Dalai Lama being present, they consecrated the Great Buddha Statue. Standing 80 feet, it is the first Buddhist mega-statue in India.

In 2002, the temple at Bodhgaya was named a world heritage site by the UN Educational, Scientific and Cultural Organization (UNESCO).

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See also: Ashoka; Buddha, Gautama; Enlightenment; Relics; Statues—Buddhist.

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Bodhidharma

ca. 470–ca. 534

Bodhidharma (aka Da Mo in Chinese or Daruma Daishi in Japanese) is the fabled First Patriarch of the lineage from which Chan (Zen) Buddhism has been passed to the contemporary world and the reputed originator of the modern disciplines of the martial arts. For a person of such importance, however, we know relatively little. He is said to have been born in southern India, the third son of a king, around the year 470 CE. Traditionalist practitioners of Zen see him as transmitting a lineage of meditative masters reaching back to the Buddha.

Bodhidharma seems to have spent most of his life in northern China as a wandering monk. A decade of these years (515–526) was spent at Yong Ming monastery in Loyang (soon to become the Chinese capital). At some point, Bodhidharma practiced meditation for a requisite time to attain enlightenment. He would then be able to pass along the seal of enlightenment (*inkashome*) to anyone who was recognized as having attained a like realization of truth. According to one story, he meditated for nine years, during which time his leg muscles atrophied. This unverified legend gave birth to the Japanese *daruma* dolls that always resume an erect sitting position when tipped over.

According to tradition, Bodhidharma passed his lineage to Hui Ke (or Hui-k'o) (ca. 487–ca. 593), cited in the lineage as the second Chan Patriarch. That lineage would subsequently be passed to successive masters until it reached Hui Neng (638–713), the Sixth Patriarch. It is following Hui Neng's death that Zen master Shen Hui (684–758) emerged as a teacher. He would in his mature years receive royal favor and used his position to promulgate a lineage of Indian Buddhist meditation masters leading to Bodhidharma and named the masters that served as the patriarchs of the Southern School of Bodhidharma, that branch of the movement that Shen Hui then headed. During his lifetime, Chan Buddhism was transformed from just another small Chinese Buddhist sect into one of its most vigorous branches. His promotion of Bodhidharma as the transmitter of the lineage from Indian to China provided the context in which many stories about Bodhidharma could be initially published and subsequently embellished.

The stories about Bodhidharma, any of which may carry a core of historical truth, begin with his arrival in China. Reportedly, the Emperor Wu Di, who was already a Buddhist, met with Bodhidharma at Nanjing. He was unable to convince the emperor that the many temples he was starting to build were valuable enough to receive the emperor's approbation.

The most famous stories tied to Bodhidharma relate to his wandering into the Song Mountains where he found the Shaolin Temple. He taught the monks Chan meditation, but equally important, upon observing their relatively poor physical condition, he developed a program of physical techniques designed to strengthen their bodies. The regimen allowed them not just to survive but to thrive in the rather isolated location where they had chosen to live. These techniques evolved into what is today called Kung Fu (*gongfu*), the fountainhead of all other martial arts.

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See also: Meditation; Zen Buddhism.

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Bodhisattva

The bodhisattva, a key concept in Mahayana and Vajrayana Buddhism, is narrowly defined as an advanced individual who chooses not to attain nirvana, the enlightened state that is the ultimate goal of Buddhist attainment, and chooses instead to remain in the

Depiction of a bodhisattva surrounded by deities. In Buddhism, a bodhisattva is one who has achieved enlightenment but has chosen to remain in this world to help others. (Corel)

world of *samsara*, the present world dominated by the cycles of birth, death, and rebirth, in order to assist others in attaining enlightenment. The bodhisattva ideal is crucial for understanding the distinctiveness of Mahayana (and Vajrayana) thought relative to Theravada Buddhism, which has tended to focus its interest in the *arhats*, Buddhas (aka enlightened saints) who have through arduous persistent practice attained nirvana. Mahayanists while admiring the accomplishment of the arhat, has criticized them for their lack of *karuna* (compassion). The bodhisattva, while fully ready to attain the final release to nirvana, out of compassion has chosen to delay entrance until all sentient beings are free of sufferings and on their way to nirvana as well. As Mahayana developed in China, the bodhisattva ideal also distinguished Buddhism from Confucian thought, which privileges the cultivated scholar, and Daoism, which valued the solitary recluse.

Mahayana recognized a number of bodhisattvas, but a relatively small number became ubiquitous to Mahayana practice and became known for a unique variation on the original vow. For example, Amitabha Buddha was known to have made 48 vows in which he outlined a plan to create a heavenly land, which came to be known as Sukhavati (Perfect Bliss) and is the Western paradise or Pure Land to which Pure Land believers aspire. He then vowed to bring all beings who called upon his name and thereby placed their hopes of salvation in him, to the Pure Land. Avalokitsvara (Guan Yin) has a special mission to save people who call on him or her from their sufferings. Guan Yiin has become the embodiment of the Buddhist ideal of compassion. Ksitigarbha (aka Jizo or Bodhisattva Earth Repository) has a special concern for the souls trapped in the hell realms and has vowed to delay his entrance into nirvana until hell is emptied. Medicine Buddha made 12 vows to cure all illness and lead all people to enlightenment.

In fact, in Mahayana thought, even Gautama Buddha himself has technically remained a bodhisattva until his final movement to nirvana.

The concept of the bodhisattva developed from a Theravada understanding of it as a being "destined for enlightenment." In Mahayana thought, the concept was considerably broadened, initially by identifying a number of individual deity figures as bodhisattvas ready to be admired and venerated. Then the term was applied to any individual who has made the first steps to embark on the bodhisattva path. In the last century, it was even further broadened in some Chinese groups to mean all Buddhist believers in general.

The future bodhisattva begins their path by making four basic vows: (1) to save innumerable living beings; (2) to eradicate unlimited earthly desires; (3) to master inexhaustible teachings; and (4) to attain unsurpassed enlightenment.

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See also: Amitabha's Birthday; Guan Yin's Birthday; Mahayana Buddhism; Pure Land Buddhism; Tantrism; Theravada Buddhism.

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Bohras

The Bohras continue a lineage of Ismaili Islam, who in the 11th century acknowledged the authority of al-Mustali (caliph in Egypt, 1094–1101), and later al-Tayyib, a subsequent heir to the throne. Following the death of his father, al-Mustali, the younger son of Caliph al-Afdal, became the focus of a struggle between his supporters and those of his elder brother, al-Nizar. He won, and his elder brother was executed. Al-Nizar's supporters relocated to Persia (Iran) and Mesopotamia (Iraq) and continued their movement from there. Today the Nizari Ismailis are the larger Ismaili group and now exist under the leadership of His Holiness Prince Aga Khan Shia Imani Ismaili Council.

However, at the end of the 11th century, the Ismailis in Egypt (where the Fatimid Caliphate ruled), Syria, and Yemen recognized al-Mustali. During the early 12th century, his successors in office were assassinated, and after the death of Caliph al-Azir in 1130, an infant son, al-Tayyib, remained as the heir. Given al-Tayyib's age, leadership of the Fatimid Empire fell to an older cousin, Abd-al Majid (d. 1131). Over the next years, al-Tayyib was never seen in public, and most to this day presume that he was killed. In 1132, al-Majid had himself named caliph, an event that sparked yet another division of the Ismaili community. The new party formed around those who looked for the rise of al-Tayyib.

The supporters of al-Tayyib, refusing to support the caliph and the authorities in Cairo, were suppressed in Egypt, but found a haven in Yemen, where the queen supported their cause. Over the next decades, leaders came to believe that al-Tayyib had survived, had been secretly taken out of Egypt, and had married and produced progeny. In Yemen, in the absence of any visible manifestation of al-Tayyib or his sons, the queen appointed a substitute who took the title of *al-mutlaq* (administrator). The al-mutlaq was granted full authority, almost as if he were an imam, to head the Ismaili community on behalf of the Hidden Imam (al-Tayyib) in his absence.

The Yemenite community preserved significant quantities of Ismaili literature, most of which was lost when the Egyptian libraries of the Fatimid dynasty were looted and burned by the Ottoman conquerors. In Yemen, moreover, the Ismailis had to contend with the Zaydites, a Shia group with its major strength in the region. Further trouble followed the rise of the Ottoman Empire, which overran Yemen in 1517. As a direct result of the intolerance of the Ottomans (followers of the Hanafite School of Islam), the al-mutlaq and the headquarters of the movement moved to Gujarat. Over the centuries, a sizable Ismaili community had developed in western India, and the al-Tayyib followers had built additional support in Gujarat. The Gujarati group had survived even after a Sunni Muslim ruler annexed the region in 1298.

The main body of al-Tayyib Ismailis, who came to be known as Bohras (traders), as many of the men engaged in trading businesses, suffered a major split over succession to the office of the al-mutlaq in 1589. The larger group acknowledged Da'ud (or Dawood) Burhan al-Din (d. 1612) as the new leader. A minority accepted the claims of Sulayman b. Hasan al-Hindi. Sulayman's strength was in Yemen, where his followers were in the majority. In subsequent years, additional problems with succession led to the formation of a number of Ismaili groups, though those that have survived are quite small.

The supporters of Dawood Burhan al-Din remained strong in Gujarat, though in 1785 the headquarters was moved to what were seen as more tolerant British-controlled territory in Surat. There a school for training of future leadership was founded. The community, some 700,000 strong, continues as the Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra community (also popularly known as the Daud Bohras). Through the 20th century the Daud Ismaili community was affected by the emergence of a reformist community that asked for changes in light of modern life. The largest group of reformists organized themselves under the Central Board of the Dawoodi Bohra Community to challenge what they saw as the overly authoritarian role assumed by many Bohra priests.

The Sulaymani Ismailis eventually made their headquarters in northern Yemen at Najran, near the border with Saudi Arabia. In fact, in 1934 Najran was included in territory annexed to Saudi Arabia. From there, the Sulaymani Ismaili al-mutlaq leads a following of some 100,000 believers.

J. Gordon Melton

See also: Hanafite School of Islam; His Highness Prince Aga Khan Shia Imani Ismaili Council; Ismaili Islam; Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra; Zaydites.

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■ Bolivia

Located in the center of South America, Bolivia is surrounded by Chile, Peru, Brazil, Paraguay, and Argentina. About one-third of its territory is located in the high Andes Mountains, while about two-thirds is composed of tropical lowlands in the Amazon basin. The highest peak in Bolivia is Nevado Sajama at 21,463 feet, located in the Department of Oruro. Lake Titicaca, located at 12,500 feet above sea level, sits on the border between Bolivia and Peru. Bolivia is totally landlocked but that has not always been the case. In 1883, Chile annexed the Bolivian Department of Litoral during the War of the Pacific (1879–1884), thus taking away Bolivia's access to the Pacific Ocean. The remaining land (419,000 square miles) is now home to 9.2 million people (2008 estimate), with La Paz as its capital since 1898.

Bolivia is one of the least developed countries in South America, with almost two-thirds of its people, many of whom are subsistence farmers, living in poverty. The nation's major industries are mining, smelting, petroleum, food and beverages, tobacco, handicrafts, and clothing; its major exports are natural gas, soybeans and soy products, crude petroleum, zinc ore, and tin.

About 55 percent of the population are Native American Indians (Amerindian: mainly Quechua, Aymara, Chiquitano, and Guaraní who speak their ancestral languages), about 30 percent are *mestizo* (mixed heritage: Amerindian and European), and about 15 percent are white (mainly of Spanish ancestry but includes those of German, Italian, Basque, Croatian, Russian, Polish, and U.S. ancestry as well as other minorities). The small Afro-Bolivian population, numbering about 50,000, is descended from African slaves who worked in Brazil and then migrated westward into Bolivia. They are mostly concentrated in the Yungas region in the Department of La Paz. The nation's official languages are Spanish, Quechua, and Aymara.

Amerindians inhabited the Andean region for several thousand years during which time they produced several sophisticated civilizations. In the ninth century CE, a kingdom centered on Tiahuanaco spread along the Andes Mountains. By the 12th century it had been replaced by the Inca Empire from the Cuzco Valley of Peru, which absorbed many of features of the earlier kingdom. By the 16th century the Inca Empire reached from Ecuador to northern Chile and Argentina, and included the Aymara and Quechua peoples of Bolivia. Today, the Quechua (2,900,000) occupy southern Bolivia and the Andean highlands adjacent to Lake Titicaca in La Paz Department; the Aymara (1,800,000) occupy the upper valleys of the Andes in the central and western regions. There are dozens of small, no-

Bolivia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,985,000	9,223,000	91.9	1.97	11,359,000	13,626,000
Roman Catholics	3,963,000	8,644,000	86.2	1.87	10,500,000	12,160,000
Protestants	185,000	1,140,000	11.4	5.10	1,500,000	1,900,000
Independents	42,200	330,000	3.3	4.53	470,000	690,000
Ethnoreligionists	69,900	359,000	3.6	1.99	320,000	300,000
Baha'is	94,000	225,000	2.2	2.00	285,000	360,000
Agnostics	40,000	180,000	1.8	3.98	330,000	500,000
Atheists	15,000	27,200	0.3	2.00	50,000	80,000
Buddhists	4,000	6,600	0.1	2.00	9,000	17,000
Jews	2,000	3,400	0.0	2.00	4,000	5,500
Muslims	500	2,400	0.0	2.00	4,000	8,000
Spiritists	1,000	2,000	0.0	2.01	3,000	3,600
New religionists	500	2,000	0.0	2.00	3,500	7,500
Chinese folk	100	460	0.0	2.00	600	900
Total population	**4,212,000**	**10,031,000**	**100.0**	**2.00**	**12,368,000**	**14,908,000**

madic Amerindian tribes in the Amazon lowlands of eastern Bolivia, in addition to the Chiquitano (47,000) in the eastern region of Santa Cruz Department and the Guaraní (40,000) in the southern departments of Chuquisaca and Tarija near the Paraguayan border.

The Spanish conquistadors moved into Inca territory early in the 1500s and in 1545 occupied the silver mines at Potosí, which went on to become one of the largest cities in the world in the 17th century. By the late 16th century, Bolivian silver was an important source of revenue for the Spanish Crown. A generation of struggle for independence from Spanish rule that began in 1809 finally led to success in 1825 under the leadership of the liberator Simon Bolívar (1783–1830), after whom the independent nation was named. The coming of Independence did not help the Amerindian peoples, because the Spanish families who had settled the land years earlier now took full control. Two wars in 1879–1884 (War of the Pacific) and in 1932–1935 (the Chaco War) cost Bolivia over half of its national territory.

Beginning with the assassination of President Gualberto Villarroel López (1908–1946) in 1946, Bolivia has been the scene of successive waves of new governments in failed attempts to establish democracy and to deal with the country's peculiar political, economic, and social problems. Bolivia had a total of 193 coups d'état from Independence until 1981, averaging a change of government once every 10 months.

The National Revolutionary Movement (MNR) led a successful revolution in 1952, which ended the nearly continuous rule of the Conservatives since Independence; and this resulted in the first presidency of Víctor Paz Estenssoro (1952–1956). His administration, and the later government of President Hernán Siles (1956–1960), implemented many important structural reforms, including the extension of universal suffrage to all adult citizens (Amerindians and illiterates included), the nationalization of the country's largest tin mines, comprehensive land reforms, and promotion of rural education. The existing military apparatus, which had served the interests of the oligarchy prior to the Revolution, was dismantled and reorganized as an arm of the MNR.

What is especially significant about the 1952 Revolution is that the Bolivian state, for the first time in its Republican history, sought to incorporate into national life the Aymaras and Quechuas, which together constituted about 65 percent of the total population. Although the policies pursued by the MNR were largely corporatist and assimilationist, it marked a significant turning point in Bolivia's contested history of indigenous-state relations. The 1952 Bolivian Revolution has been called one of the most significant sociopolitical

events that occurred in Latin America during the 20th century, together with the Mexican Revolution of 1910–1920.

After 12 more tumultuous years of national reform, the country was bitterly divided between left, right, and moderate factions. For example, mining union-labor leader Juan Lechín Oquendo founded the Partido Revolucionario de Izquierda Nacionalista in 1963, which supported the 1964 military coup against President Paz Estenssoro (1960–1964) at the beginning of his third term in office. This military intervention in national politics is an event that many assert

brought an end to the National Revolution and marked the beginning of nearly 20 years of repressive military rule.

This unstable context provided an arena for the emergence of the insurrectionist activities of Ernesto "Che" Guevara (born in Argentina in 1928), a well-known leftist leader and participant in the 1956 Cuban Revolution, who was killed by the Bolivian military in 1967 while leading a small anti-government guerrilla force, called the Army of National Liberation (ELN).

The death of President René Barrientos (1919–1969), a former member of the military junta who was elected president in 1966, led to a succession of weak governments. Alarmed by growing public disorder, Colonel Hugo Banzer Suárez (1926–2002) was installed as president in 1971 with the support of the military, the MNR, and other political factions. Banzer, who ruled from 1971 to 1974, became impatient with discord within his political coalition, replaced civilians with members of the armed forces, and suspended all political activities. Although the economy grew significantly during Banzer's presidency, the people's demands for greater political freedom undermined his support base.

The national elections of 1978, 1979, and 1980 were inconclusive and marked by fraud, according to many observers. There was a sequence of military coups, counter-coups, and caretaker governments. In 1980, General Luis García Meza (b. 1932) came to power in a ruthless and violent coup; and his government was denounced for human rights abuses, narcotics trafficking, and financial mismanagement.

Although Bolivia returned to democratic civilian rule in 1982, its political leaders faced the difficult problems of deep-seated poverty, social unrest, and illegal drug production and trafficking. By the mid-1990s, Bolivia accounted for about one-third of the world's coca production that was being processed into cocaine. Bolivian law allows the cultivation of approximately 40,000 acres of coca to supply the traditional demand among the nation's indigenous people, where the chewing of coca leaves and coca tea are age-old customs used to mitigate the effects of high altitude in the central highlands. In recent decades the Amerindian peoples have significantly heightened their participation in the country's political structure as a means of slowing the encroachment upon their lands and cultures.

Many of the Amerindian peoples, especially the Quechua and Aymara in the western highlands and the Guaraní in the south, have retained their traditional animistic religions, although most would also declare themselves Roman Catholics. These indigenous religions are polytheistic and tend to see the Earth as populated with spirit entities (animism). Religious leaders, who function variously as shamans (*chamanes*), healers (*curanderos*), and divines (*brujería*), keep the largely oral traditions alive and have become increasingly important as symbols of cultural persistence.

Beginning in 2006 the populist government of President Evo Morales (an Ayamara) of Movement Toward Socialism (MAS) began to stress a revival of traditional Amerindian religious beliefs and rituals, which now occasionally precede official government events. Some government officials attend both Catholic Masses and indigenous religious rituals in the course of their official functions. Since taking office, Morales's controversial political and economic strategies have exacerbated racial and economic tensions between the Amerindian peoples in the Andean highlands and the non-indigenous communities (*mestizos* and whites) in the eastern lowlands.

The Spanish brought the Roman Catholic Church with them, and Bolivia was incorporated in a new Diocese of Cusco (Peru) in 1537. The first Amerindian groups to be Christianized were the Parias and Chacras. Over the next century and a half the Franciscans and Jesuits established a number of missions, with the Jesuits developing their well-known cooperative villages among the Moxos and Chiquitos. Through the 19th century, the Catholic Church had a virtual monopoly on organized religious life, but because of a shortage of trained priests many Amerindians are nominally Catholic while continuing their allegiance to traditional animistic beliefs and rituals in various admixtures (religious syncretism). Through the 20th century, the Catholic Church was slow to produce Bolivian priests and had to rely on foreign-born clergy and religious workers.

The Catholic Church of Bolivia is led by the Archbishop of La Paz (established as a diocese in 1605 and elevated to an archdiocese in 1943). In 1986 the

Chapel and cemetery in San Juan, Bolivia. (Pierre Jean Durieu/Dreamstime.com)

Catholic Church was reorganized into four archdioceses (La Paz, Santa Cruz, Cochabamba, and Sucre), six dioceses, two territorial prelatures, five apostolic vicariates that serve various Amerindian peoples, and one military ordinariate. There were approximately 750 priests, most of whom were foreigners, and the lack of priests significantly limited the effectiveness of church activities. For example, in 2004, the Archdiocese of Sucre only had 83 priests to minister to the needs of an estimated 474,000 Catholics (1:5,710) in 44 parishes, dispersed over 31,069 miles.

The Catholic Church retains its role as the official state religion, although other religions are now allowed some degree of toleration and freedom. The permeation of Catholicism into Bolivian society also means that both lay Catholics and priests are found across the political spectrum.

Several diverse tensions arose within the Roman Catholic Church in Bolivia during the 1960s and following years, resulting from challenges posed by the Latin American Bishops Conference in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal. These new movements polarized Catholic bishops, parish priests, religious workers, and the laity into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (late 1960s). *Reformers* supported the church's modernizing stance. *Progressives* sought to implement the new vision for "a preferential option for the poor" through social and political action, aimed at transforming Bolivian society and establishing social justice through peaceful democratic means. *Radicals* adopted Liberation Theology, with its Marxist ideology, and advocated violent revolution by the people as a means of overthrowing the oligarchy and creating a Socialist state that would serve the poverty-stricken masses. *Charismatic agents* (priests, nuns, and lay members) sought to transform the spiritual and communal life of Catholics through the power and gifts

of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues").

In 1970, Dominican priest Father Francis MacNutt (b. 1925) and Methodist pastors Joe Petree and Tommy Tyson (1922–2002) from the United States arrived in Bolivia to share their experiences in the Charismatic Renewal movement, among both Catholics and Protestants. MacNutt and his team led a retreat near Cochabamba with the participation of about 70 people.

MacNutt stated that the CCR in South America began with his visit to Bolivia and Peru in 1970; however, there is evidence that the Argentine Renewal movement that began among evangelicals in 1967 soon spread to Roman Catholics in Buenos Aires and other parts of the county during 1968–1969. As in Argentina, the CCR movement in Bolivia expanded mainly among middle- and upper-class Catholics and not among the lower classes as did the church's Base Communities (Comunidades Eclesiales de Base). In early 1971 MacNutt and several members of his team visited Bolivia, where they addressed groups of priests and nuns who could understand English, many of whom in turn became Charismatics and began to organize small groups of laypeople for prayer and Bible study. These charismatic groups began to multiply among Catholics spontaneously. MacNutt subsequently left the priesthood and married.

The remarkable ministry of a young Catholic layman, Julio César Ruibal Heredia, began in La Paz during 1972 after he returned to his homeland from the Los Angeles, California, area where he had been studying and came into contact with the famous Pentecostal faith-healer Kathryn Kuhlman (1907–1976), under whose ministry he experienced a personal conversion to Christ and was baptized in the Holy Spirit.

In Bolivia Ruibal began to share his newfound faith in the homes of his family and friends and in local Catholic parish churches, where he began to preach the gospel and heal the sick and the oppressed. His first public meetings took place in the parish of San Miguel Arcangel on the south side of La Paz, where numerous healings occurred. Between December 1972 and February 1973, Ruibal held a series of impromptu three-day crusades at soccer stadiums in La Paz, Santa Cruz, and Cochabamba with more than 200,000 people in attendance, according to news reports, and with remarkable results. In January 1972, Ruibal preached to a crowd of 25,000 in the Hernando Siles Stadium in La Paz, where many were touched by his message and allegedly experienced supernatural manifestations, such as glossolalia and physical healing, which were reported widely in Bolivian and international news media.

In May 1974, a group of about 300 persons organized an autonomous congregation under Ruibal's leadership in La Paz, which was incorporated in June 1975 under the name Ekklesia Misión Boliviana. Between 1976 and 1986, Ruibal and several of his leaders ministered in Colombia while others expanded the ministry to other Bolivian cities, such as Santa Cruz. However, in 1995, after Ruibal was murdered in Colombia, the leadership of the movement he founded was continued by his disciples under the administration of pastoral teams in many parts of Bolivia. Currently, this independent denomination has a strong presence in the nation, with affiliated churches in at least 10 countries, and is a member of the National Association of Evangelicals of Bolivia.

In January 2001 the Catholic Charismatic Renewal movement claimed an estimated 40,000 participants nationwide. Its lively worship services often resemble an evangelical tent revival and are controversial among traditional Catholics because of the similarities to evangelical practices.

The Catholic Church in Bolivia tries to resist encroaching alternative religions. Television priests are competing with Protestant televangelists, and Catholic bookstores sell decals to display on home windows that read: "We are Catholics and are not interested in changing our religion. Please don't insist."

Although the majority of the population still claims affiliation with the Roman Catholic Church, the percentage of Catholics has declined considerably since the 1950s. According to the 2001 national census, 78 percent of Bolivians claimed to be Roman Catholic, 16.2 percent were Protestant, 3.2 percent were affiliated with other Christian denominations, 2.4 percent claimed no religious affiliation, and less than 0.2 percent was affiliated with non-Christian religions. The non-Protestant marginal Christian groups include the God is Love Church, Growing in Grace Churches, Jehovah's Witnesses, Mormons (Church of Jesus Christ

of Latter-day Saints and the Reorganized Church of Jesus Christ of Latter-day Saints, now called the Community of Christ), Israelite Mission of the New Universal Covenant, Light of the World Church, Unity School of Christianity, Universal Church of the Kingdom of God, and Voice of the Cornerstone. The Church of Jesus Christ of Latter-day Saints (Mormons), which claimed a national membership of 158,427 with 245 congregations for 2007, have established their presence throughout the country and have a particularly large following in Cochabamba, where their temple is one of the largest Mormon temples in the world. By contrast, the Jehovah's Witnesses only reported 17,843 "peak witnesses" and 208 congregations for 2005.

Occasional Protestant missionary activity in Bolivia was conducted by British and American Bible Society colporteurs after the establishment of the republic in 1825. However, the first permanent Protestant activity was initiated in 1895 by the Christian Brethren (the open Communion branch of the Plymouth Brethren movement); the Canadian Baptists arrived in 1898 and the American Methodists in 1901. Early mission work by the latter two missions centered on the building of schools and membership growth was relatively slow. However, these missions developed into the Evangelical Methodist Church in Bolivia and the Bolivian Baptist Union, two of the more prominent Protestant bodies.

Through the 20th century a wide spectrum of Protestant mission agencies and denominations arrived, primarily from the United States. The nondenominational Bolivian Indian Mission (now called the Andes Evangelical Mission) opened work among the Quechuas in 1907. It was joined in 1937 by the Evangelical Union of South America. Together they collaborated in producing a Quechua New Testament and finally merged their work in 1957 as the Evangelical Christian Union, the third largest Protestant denomination in the country.

The Seventh-day Adventist Church opened its now extensive work among the Aymara people in 1907. A people movement occurred among the Aymara around Lake Titicaca between 1915 and 1934 that greatly increased Adventist adherents. After World War II, the Adventists responded to a call from the Aymara to build schools (heavily subsidized by foreign funds) among them, and that action led to a mass movement into the church as well.

The Peniel Missionary Society (an independent Holiness body that merged with World Gospel Mission in 1949) arrived in 1911; the Salvation Army and the Oregon Yearly Meeting of Friends in 1920; the South American Missionary Society (Anglican) in 1922; Lutherans from the independent World Mission and Prayer League established a mission among the Aymara people in 1939, which has grown into the Bolivian Evangelical Lutheran Church; the Church of God (Anderson, Indiana) arrived in 1944, and the Church of God (Holiness) and Church of the Nazarene in 1945. Several nondenominational mission agencies began work during the 1930s–1940s: New Tribes Mission in 1934, Gospel Missionary Union in 1937, and the World Gospel Mission in 1943.

Mennonite settlement in Bolivia began in 1954, when 12 families from Paraguay relocated near Santa Cruz. During the following years German- and Russian-heritage Mennonite settlers arrived from Canada, Mexico, Belize, and elsewhere. All Mennonite settlements in Bolivia are located in the Santa Cruz region of the eastern lowlands where the new settlers established self-sustained farming communities out of the thick forest, thereby helping to create a new agricultural frontier. Most Mennonites came to Bolivia with more experience in colonizing than in similar ventures elsewhere. Rainfall and temperature are especially favorable for soybean, corn, and wheat, and Mennonite farms produce a large percentage of Bolivia's cheese. Today multinational companies rely on their soybean and sunflower harvests to produce cooking oils and animal feed. These exports have transformed Bolivia's 40,000 Mennonites into a bloc of relatively prosperous landowners who mainly reside in 42 agricultural colonies.

Pentecostalism, though not as prominent in Bolivia as in some neighboring countries, is represented by mission agencies from most of the more notable U.S. denominations, including the International Church of the Foursquare Gospel that arrived in 1928, the Assemblies of God in 1946, the Church of God (Cleveland, Tennessee) in 1960, and the United Pentecostal Church International in 1974. Also, Pentecostals from Sweden, Norway, Trinidad, Argentina, Chile, Colom-

Estimated Membership for Largest Protestant Denominations in Bolivia, 1960–2000 (Sorted by estimated membership in 2000)

Denominational Name	1960 Members[1]	1967 Members[2]	1990 Members[3]	2000 Members[4]
Assemblies of God	800	1,431	15,000	43,100
Seventh-day Adventist Church	5,815	15,143	25,000	38,000
Evangelical Christian Union	2,166	7,000	10,000	32,100
Friends National Evangelical Church (Oregon Yearly Meeting of Friends)	2,062	4,700	5,500	16,800
Friends Holiness Bolivian Mission (Holiness Friends Mission)	400	800	1,750	14,200
Bolivian Baptist Union (Canadian)	1,200	2,475	8,500	13,000
Church of the Nazarene	856	1,398	4,000	12,100
Evangelical Methodist Church	1,400	3,680	5,000	11,500
Bolivian Evangelical Church of God (Anderson, IN)	250	1,500	3,750	9,350
Mennonite Church	150	1,700	3,500	7,970
Christian Brethren (Plymouth Brethren)	60	1,200	3,300	7,070
Evangelical Lutheran Church	250	1,500	3,000	6,560
Bolivian Holiness Church (Methodist)	100	950	2,000	5,670

Sources:

[1]Clyde W. Taylor and Wade T. Coggins. *Protestant Missions in Latin America: A Statistical Survey.* Washington, DC: Evangelical Foreign Missions Association, 1961; Keith Hamilton, *Church Growth in the High Andes*. Lucknow, UP, India: Lucknow Publishing House, 1962.

[2]William R. Read, Victor M. Monterroso and Harmon A. Johnson. *Latin American Church Growth.* Grand Rapids, MI: Eerdmans, 1969; plus estimates by PROLADES.

[3]Lausanne Bolivia Country Committee. *Bolivia: A People Prepared.* La Paz, Bolivia: Lausanne Bolivia Country Committee,1989; plus estimates by PROLADES.

[4]Brierly, Peter. *World Churches Handbook.* London: Christian Research, 1997.

bia, and Brazil have initiated work in Bolivia since the 1920s. In addition, non-Pentecostal evangelical groups from Switzerland and Latvia have also begun missionary work in Bolivia. In turn, these diverse denominations have become the seedbed for scores of Bolivian-based national church bodies.

In 1960, 27 Protestant missions and denominations reported 34,219 adherents in Bolivia. Along with church planting and leadership training they carried on various social programs, especially in health and education. Today, more than 130 Protestant denominations are reported to exist in Bolivia.

The National Association of Evangelicals of Bolivia (ANDEB) was founded in 1966 with 28 institutional members, but has since experienced a division between groups that were more ecumenically oriented and associated with the World Council of Churches (WCC) and the more conservative evangelical groups. Today, the latter dominate ANDEB (membership includes 83 evangelical denominations and service agencies), which is associated with the World Evangelical Alliance. Four small Protestant denominations are affiliated with the WCC-related Latin American Council of Churches (known as CLAI): the Bolivian Evangelical Lutheran Church, the German-Speaking Lutheran Church, the Evangelical Methodist Church in Bolivia, and the Methodist Pentecostal Church of Bolivia.

The first Jewish residents settled in La Paz about 1905. The very small community grew measurably in the 1920s with the addition of Russian immigrants and, after 1935, German refugees. Today, there are some 640 Jewish residents, the majority of whom still reside in La Paz. Círculo Israelita is the national representative Jewish organization.

A wide variety of non-Christian religions have come to Bolivia since World War II, including Shinto, Mahikari, and Mahayana Buddhism brought by Japanese immigrants who found work in the rubber and mining industries. The Baha'i Faith, first incorporated in Bolivia in 1947, now has nine local spiritual assemblies nationwide. Afro-Brazilian Spiritism (Umbanda and Condomblé centers) also are present. Other small religions include Hinduism, Islam, Ancient Wisdom and Spiritualist-Psychic-New Age groups (50 Esoteric groups are listed in the official government registry, 1970–2000).

Bolivian devil dancers perform a traditional "Diablada" dance during carnival celebrations in the city of Oruro, south of the Bolivian capital of La Paz on February 5, 2005. (AP/Wide World Photos)

Because of the Catholic Church's weak presence in rural areas, the vast majority of Amerindians have developed their own brand of folk-Catholicism, which is far removed from orthodox Christianity. Indigenous rituals and fragments of Roman Catholic worship were interwoven in the elaborate seasonal fiestas that are the focus of village social life.

The contemporary cosmology of the Amerindians (approximately 35 ethnolinguistical groups) is a mixture of Catholic and preconquest animistic religion. A deity identified as the virginal daughter of the Inca sun god was incorporated into Catholic ritual as the Virgin Mary. Many of the supernatural forces are linked to a specific place, such as a lake, waterfall, river, or mountain. The earth mother, Pachamama, and fertility rituals play a prominent role as does Ekeko, a traditional indigenous god of luck, harvests, and general abundance, whose festival is celebrated widely on January 24. The Aymara New Year, the *machakmara*, is celebrated with music and offerings by crowds of people who ritually await the first rays of the sun on the morning of the winter solstice in the Southern Hemisphere. Some Amerindian leaders have sought to discard all forms of Christianity; however, this effort has not yet led to a significant increase in the number of "indigenous-belief only" adherents.

There are numerous holy places (shrines and sanctuaries) in Bolivia honoring Catholic saints and Amerindian deities (or a mixture of both): the Sanctuary of the Virgin of Candelaria in Copacabana, next to Lake Titicaca, contains a statue of the Virgin Mary (called the Black Madonna) allegedly carved by an Inca craftsman in 1576, which is believed to work miracles and is the most important pilgrimage destination in Bolivia between February 2 and 5 and during Holy Week; the festival of the Virgin Mary of Urkupiña in Quillacollo, also in the Department of Cochabamba, is celebrated from August 14 to 16, which draws together pilgrims

from all over Bolivia and the neighboring countries. One of the most popular annual folk festivals in the country is the Carnaval de Oruro, celebrated in Oruro, the folklore capital of Bolivia. This carnival, which lasts for 10 days each year before Lent, marks the Ito festival for the Uru people, whose ceremonies stem from preconquest Andean customs. The ancient Amerindian invocations are centered on Pachamama (Mother Earth, transformed into the Virgin Mary via Christian syncretism) and Tio Supay (Uncle God of the Mountains, transformed into the Christian devil, hence the famous masked "devil-dances"). Christian icons are used to conceal portrayals of Andean gods, and the Christian saints represent other Andean minor divinities. The festival features music, dance, and crafts; it is highlighted by a ceremonial parade lasting 20 hours and covering 2.5 miles, and involving 20,000 dancers and 10,000 musicians.

J. Gordon Melton and Clifton L. Holland

See also: Assemblies of God; Baha'i Faith; Bolivian Evangelical Lutheran Church; Charismatic Movement; Christian Brethren; Church of God (Anderson, Indiana); Church of God (Cleveland, Tennessee); Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Evangelical Methodist Church of Bolivia; Franciscans; International Church of the Foursquare Gospel; Jehovah's Witnesses; Jesuits; Latin American Council of Churches; Mennonites; Pentecostalism; Roman Catholic Church; Seventh-day Adventist Church; Shinto; Spiritism; Umbanda; United Pentecostal Church International; World Council of Churches; World Evangelical Alliance.

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Bolivian Evangelical Lutheran Church

The Bolivian Evangelical Lutheran Church is the largest Lutheran body operating among the Native population of South America. It began in 1938 with the arrival of representatives of the World Mission and Prayer League (WMPL). The League had grown out of a student prayer movement in Minneapolis, Minnesota, earlier in the decade. WMPL is supported primarily by Midwestern Lutherans of Scandinavian descent.

After consultation with other Protestant groups working in the area, the League decided to direct its efforts to the Aymara people. Though nominally Roman Catholic, they were judged to be without significant spiritual care. The first two missionaries settled in Sorata in the Andean Mountains and opened a Bible school, a clinic, and a home for orphans. These facilities, located on a farm, became the center for evangelization. They learned the Aymaran language and found that laypeople developed an unusual level

of participation in spreading the message of the church throughout the Aymara community.

The WMPL sent additional missionaries over the years, and their work was expanded by lay pastors trained in the school. A headquarters was established in La Paz and work was begun among the Spanish-speaking population. The headquarters complex included a school (now the Lutheran Center of Theological Education), a bookstore, offices, and a worship sanctuary.

The continued success of the League was expressed not only by the growth of Spanish-speaking congregations but through work initiated by the Aymara members among the Quechua Indians, whose traditional territory included parts of Peru. However, in 1969 the League faced a major crisis when the Spanish-speaking members withdrew and formed the Latin American Lutheran Church. Three years later the WMPL mission became autonomous as the Bolivian Evangelical Lutheran Church. It is organized congregationally, and national governance is through a synod and elected officers. Both churches hold to traditional Lutheran doctrinal statements such as the Augsburg Confession.

In recent years, although there have been attempts to heal wounds caused by the separation, the two bodies have moved in separate directions. The Latin American Lutheran Church, the smaller of the two bodies, has identified with the more conservative Protestant and Free church bodies and affiliated with the National Association of Evangelicals of Bolivia, which is in turn affiliated with the World Evangelical Alliance. At the same time the Bolivian Evangelical Lutheran Church has identified with the global ecumenical movement and joined the Lutheran World Fellowship and in 1991 the World Council of Churches. Pastors from both churches, as well as from the German-speaking Evangelical Lutheran Church in Bolivia, participate in the Conference of Lutheran Pastors of Bolivia.

In 2005, the church reported a membership of 20,000 in 95 congregations.

Bolivian Evangelical Lutheran Church
Calle Río Piraí (Zina El Tejar)
La Paz
Bolivia

J. Gordon Melton

See also: Free Churches; Lutheran World Federation; Lutheranism; World Council of Churches; World Evangelical Alliance.

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Bon Religion

The Bon religion is commonly regarded as the oldest of the Tibetan spiritual traditions. Although it is frequently described as "animist" or "shamanic," in practice Bon appears broadly similar to the Nyingma (rNying-ma) school of Tibetan Buddhism but with a number of unique features. Its adherents are found throughout the culturally Tibetan regions of the Himalayas, and it has also attracted a small number of Western converts.

The origins of Bon remain the subject of controversy and conjecture. The traditional texts of the Bon-pos (followers of Bon) suggest that their religion was first promulgated by Tonpa Shenrab (sTon-pa gShen-rab) some 20,000 years ago in an *axis mundi* called Olmo lun-rin ('Ol-mo lun-ring), the geographical location of which is identified in some texts as Ta-zig (sTag-gzig: Iran?). From there it is said to have spread into Shan-shung (Zhang-zhung: Western Tibet), and then throughout Tibet itself. Bon became the Tibetan national religion and remained so until its position was gradually usurped by the newly introduced Buddhism during the 8th to 11th centuries CE. Bon-pos typically now divide Bon into three phases, Nying ma'i Bon (rNying ma'i Bon: ancient Bon), Yung Drung Bon (gYung drung Bon: Bon of the Swastika), and Sar ma Bon (bon gsar ma: new Bon), but there is no general agreement on the exact meaning of the terms, and their usage without careful qualification remains problematic.

Early non-Tibetan studies of Bon (often following arguably tendentious Buddhist sources) suggest that the religion was the original, primitive, folk-religion of Tibet, but that it adopted many Buddhist texts and

A Bon lama in ceremonial regalia, Dolpo region, Nepal. (Craig Lovell/Corbis)

practices following their introduction into Tibet from India. More recent scholarship has suggested that the Bon religion might actually have its roots in an early Central Asian (as opposed to Indic) diffusion of Buddhism into Tibet, which was heavily flavored with both Indo-Iranian and autochthonous religious beliefs. In the millennium or more that has passed since Bon and Buddhism met in Tibet, the two religions have developed side by side and have clearly adopted much from each other.

Regardless of its historical origins, it is clear that Bon as it is now practiced is a genuine, if unconventional form of Buddhism, a point that has been acknowledged by the 14th Dalai Lama, Tenzin Gyatso (Bstan-dzin rgya-mtsho, b. 1935). Thus although the texts of the Bon-pos and Buddhists differ in detail, they enjoy a common vocabulary of belief. Both religions refer to the founder of their religion as Sangye (Sans-rgyas, used to translate Buddha; literally, "fully purified") and divide their canon into Kanjur and Tenjur (bKa-'gyur and bsTan-'gyur, Bon orthography: brTen-'gyur), the former comprising the texts that contain the authoritative words and teachings, and the latter important commentaries. Zealous practitioners of both religions aim to achieve chang-chu (byang-chub: awakening) and to attain liberation from the cycle of suffering and rebirth for all creatures. In the case of practitioners of Dzogchen (rDzogs-chen: Great Perfection), a series of contemplative practices common to both Bon and the Nyingma School of Tibetan Buddhism, the aim is more specifically to achieve "oneness," an undifferentiated unity with the inner and outer cosmos. Also in common with Nyingma, Bon has a tradition of non-celibate "householder" (sngags-pa) lamas, who preserve particular teaching lineages within a family. In larger Bon monasteries monks are educated in a way similar to that of the Gelugpa (dGe-lugs-pa) sect of Buddhism: following the Vinaya (monastic code), practicing dialectical debate, and being trained in philosophy and logic.

Although Bon is mainly concentrated in the eastern provinces of Tibet, enclaves of Bon exist throughout the country, and in the ethnically Tibetan regions of Western Nepal, in Bhutan, and in a number of the northern states of India. Accurate population statistics do not exist, although a reasonable estimate might be that about 10 percent of the Tibetan population follow Bon. Some Bon teachers lecture internationally, but the religion does not actively proselytize beyond its own community and outside converts are few.

Both Bon-pos and Buddhists suffered persecution as a result of the Chinese occupation of Tibet, particularly in the years immediately following the invasion in the 1950s and during the period of the Cultural Revolution. Following the destruction of their principal monastery, Menri (sMan-ri), in 1959 many Bon-pos fled as refugees, mostly to India and Nepal. There they have established a number of monasteries, the largest of which is Palshenten Menri Ling (dPal gShen-bstan sMan-ri-gling), in Himachal Pradesh, which is home to the current head of the Bon religion, Abbot (mKhan-po) Sangye Tenzin Yong-dong (Sangs-rgyas bsTan-'dzin lJong-ldong). In recent decades the Bon religion has been able to reassert its presence in Tibet, and reconstruction work has taken place on a number of monasteries that were damaged or destroyed.

Palshenten Menri Ling
Bon Monastic Centre
Dolanji Village
PO Ochgat
Via Solan
Himachal Pradesh
India

Keith Richmond

See also: Nyingma Tibetan Buddhism; Tibetan Buddhism.

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Borobudar

Borobudar, the largest Buddhist stupa in the world, was for many centuries lost, buried in the jungle in the center of Java, Indonesia. It is a primary artifact documenting the Buddhist kingdom that previously dominated Java. Buddhists erect stupas as shrines to the deceased.

Borobudar was built on a site formerly used as a Hindu temple. The local Hindu residents chose the original site because of its resemblance to Allahabad, India. Here, two rivers converge; their physical presence is then believed further to converge with a spiritual river, the whole generating a place where immortality can be experienced.

Under the Buddhists, Borobudar became a center of Vajrayana Tantric worship. Practitioners claim that the practice of Vajrayana accelerates the process of attaining enlightenment. It is most often associated with Tibetan Buddhism, though it originated in India and spread to most of the main Buddhist countries. It then spread through Southeast Asia and to Indonesia in the eighth century, when it became the religion of the powerful Sailendra dynasty. The several Sailendra who ruled in the late eighth and early ninth centuries developed the Borobudar complex into the center of Buddhism on the island. However, by the end of the ninth century, the Sailendra kingdom had been pushed out of central Java, and religious hegemony in the area was again assumed by Hinduism. Then in 1006, Java was shaken by a massive earthquake and an accompanying eruption of the Merapi Volcano. Ash from the volcano covered the site, and it was abandoned. Through the various political and religious changes in the governing powers in the region, many villages of central Java have continued to practice Buddhism to the present day, though they had lost knowledge of the massive monument to their faith buried in the jungle overgrowth.

Borobudar remained lost to the larger world until the 19th century. In 1814, Sir Thomas Stanford Raffles rediscovered the Borobudar site and subsequently led the effort to clear and survey it. Early in the 20th century, a massive restoration effort was pursued, to be followed by a more recent effort in the 1980s by the UN Educational, Scientific and Cultural Organization (UNESCO). The archaeological attention has finally led to its being reclaimed from the jungle, if not returned to Buddhist worship, and it has become an important tourist site.

The mound, which holds the temple above the jungle floor, has some 50,000 cubic feet of stone. The temple base is some 500 feet on each side. Above the base are eight terraces, each home to a number of relatively small stupas, memorials to enlightened individuals (or Buddhas), and many statues of the Buddha. A pilgrim ascends the temple along a spiral pathway that features pictures depicting scenes from those Buddhist scriptures depicting the path to nirvana. The pathway leads to a central terrace upon which rests a large stupa surrounded by 72 small stupas. The central stupa is 105 feet high.

Borobudar Temple in Java, Indonesia, the largest Buddhist stupa in the world. (Photos.com)

Viewed from above, Borobudar presents a picture of the cosmos not unlike that seen on some mandalas. Its overall shape derives from Mount Meru, the fabled home of the Buddhist deities. Its division into three basic levels, the base, the terraces, and the giant central stupa, represents the three divisions of the universe in Buddhist cosmology—the level of earthly entanglements, the terraces where one separates from the world and purifies desire, and the highest levels of emptiness and formlessness. The giant central stupa has two empty spaces into which a pilgrim may enter and experience the nothingness of nirvana.

Scholars have concluded that Borobudar was originally constructed to house a relic of Gautama Buddha, whose relics were distributed through the Buddhist world as significant centers emerged. Given its size and elaborate nature, however, Borobudar became a sacred site in and of itself. Today, located as it is in an overwhelmingly Muslim land, only a relatively few Buddhists have discovered it and made their way to visit it.

In 1991, Borobudar was added to the list of World Heritage Sites designated by the United Nations.

J. Gordon Melton

See also: Devotion/Devotional Traditions; Relics; Statues—Buddhist; Tantrism.

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■ Bosnia and Herzegovina

Bosnia and Herzegovina, a former republic of the Federated Republics of Yugoslavia, asserted its independence as a new country in 1991. Largely land locked, its 18,772 square miles has a very small outlet on the Adriatic Sea. The 15 miles of coast line is immediately north and south of the city of Neum. In 2009, 4,613,000 people resided in the country.

The territory of Bosnia and Herzegovina was originally inhabited by the tribes of the Illyrian people who in the second century BCE were conquered by the Romans. In the seventh century CE, Serbs settled in the region. At the end of the 10th century, the land was overrun by an expansive Bulgarian ruler. During this time, the Gnostic religion of the Bogomils took hold in the region, and Bosnia became one of its strongest centers. Christian forces in neighboring lands fought Crusades to wipe out what they saw as heresy, but they were unable to defeat the Bosnian armies.

Bosnia and Herzegovina became a province of the Turkish Ottoman Empire in the 15th century. The Muslim Turks placed great pressure on the Bogomils to convert to Islam. The result was an unusual mixture of Muslim, Roman Catholic, and Eastern Orthodox believers in the country. Turkish rule continued until the 19th century, but the country became free in stages. In 1878, the Congress of Vienna assigned Bosnia and Herzegovina to Austrian control. However, many Bosnians had become committed to a united southern Slav kingdom, and it was the assassination of the Austrian Archduke Ferdinand in Sarajevo in 1914 that occasioned the beginning of World War I and the eventual collapse of the Austrian Empire. Bosnia became a part of Serbia.

Bosnia was occupied by the Germans during World War II and was then incorporated into the Federated

Pocitelj Mosque, Bosnia and Herzegovina. (Liane Matrisch/Dreamstime.com)

Bosnia & Herzegovina

Bosnia & Herzegovina

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,400,000	2,198,000	55.8	0.67	2,110,000	1,830,000
Christians	1,650,000	1,552,000	39.4	0.67	1,486,000	1,200,000
Orthodox	1,012,000	1,087,000	27.6	0.38	1,050,000	850,000
Roman Catholics	620,000	470,000	11.9	0.27	440,000	360,000
Protestants	1,800	4,800	0.1	1.53	6,000	8,000
Agnostics	350,000	140,000	3.6	0.67	120,000	100,000
Atheists	164,000	51,600	1.3	0.67	35,000	30,000
Jews	0	380	0.0	0.68	350	500
Total population	**3,564,000**	**3,942,000**	**100.0**	**0.67**	**3,751,000**	**3,160,000**

Republics of Yugoslavia after the war. In 1991 Bosnia and Herzegovina declared itself independent of Yugoslavia, the leaders opting for a multiethnic and multireligious country. Following a plebiscite that approved the establishment of an independent country in 1992, war broke out. Bosnian Serb troops opposed Bosnian Muslim and Croatian (Roman Catholic) troops. The war continued through the mid-1990s and exacted heavy losses of life, especially among the residents of Kosovo.

The war ended in 1995 with the signing of the Dayton accords and the entry of the United Nations peacekeeping forces of 60,000. The peacekeeping force, now under the authority of the European Union, has been steadily reduced and stood at some 2,500 as of 2009.

The story of modern Bosnian religion begins with the attempt of Orthodox forces from Serbia and Roman Catholic forces from Croatia to convert the Bogomils. The Orthodox efforts in the Crusades paralleled the rise of the Serbian Orthodox Church and its struggles to gain independence from the Ecumenical Patriarchate, headquartered in Constantinople. Over the years the Serbian church developed a strong presence in Bosnia and claimed some 30 percent of the population as members. In like measure, Roman Catholics based in Croatia developed a strong presence in the land and claimed some 17 percent.

The Muslims, of the Sunni Hanafite School, became the dominant religious force in the land. Following the Turkish conquest, Muslims had the necessary time to devote to the full conversion of the Bogomils to Islam. Eventually, Sarajevo became the seat of the Supreme Council of Islam. During the 20th century, the Supreme Council provided leadership for the more than 2,000 mosques of the Muslim community in Bosnia and the associated neighboring republics. More than 40 percent of the population is Muslim.

The war, which began in 1992, occurred as troops of the former Yugoslavia who happened to be Bosnian Serbs and members primarily of the Orthodox Church turned their armament on their fellow Bosnians. The Bosnian majority included Croats, Serbs, and Muslims, but the Serbian forces were particularly brutal against the Muslim element of the population, and as they gained control of part of the country in 1993, they killed the Muslims or drove them from the land.

Though they make up a very small percentage of the population, various Protestant and Free churches have come into Bosnia. The Church of the Nazarene came into the area in the 1870s. The Baptists had begun a decade earlier with the efforts of a former Nazarene, Franz Tabor, who moved to Sarajevo in 1865. Over the years the Baptist work was destroyed, and it started anew in the 1990s. The single Baptist church is located in Sarajevo. Methodists began work in the 1800s, the Christian Brethren in 1905, and the Seventh-day Adventist Church in 1909. An older Lutheran presence that dated from the 16th century appears to have died out.

Given the chaos of the 1990s, little new work has had the opportunity to be started. A few Christian agencies have begun work as the war ended. The International Society for Krishna Consciousness is one of the few Eastern religions that have moved into the country. A small community of Jews, now some 1,100, centered on Sarajevo, survived the Holocaust and chose not to move to Israel.

J. Gordon Melton

See also: Christian Brethren; Church of the Nazarene; Ecumenical Patriarchate; Free Churches; Hanafite School of Islam; International Society for Krishna Consciousness; Serbian Orthodox Church; Seventh-day Adventist Church.

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■ Botswana

The southern African nation of Botswana, formerly known as Bechuanaland, lies immediately north of

Botswana

South Africa. It also shares borders with Namibia and Zimbabwe. It is separated from Angola by the Caprivi Strip, a long, narrow park and nature reserve that extends outward from Namibia's northeast corner. Some 1,991,000 people live in the 231,804 square miles of Botswana's landlocked territory. Most live in the eastern half of the country, as much of the western land is taken up by the Kalahari Desert.

Botswana, located in south-central Africa, was given its name by the 'Tswana people who settled there in the 17th century and were in residence when the Europeans arrived in the next century. The 'Tswana's homeland became a bone of contention between England and Portugal, and each tried to build a route across the continent to unite their coastal colonies. The first Europeans to settle the land, however, were Afrikaners (also called Boers) who had left Cape Town following the British takeover. About the same time, the Zulus began to expand into 'Tswana territory, and the conflict between the three groups continued through the rest of the century. In 1894, representatives of the three groups met in London to resolve their differences,

Botswana

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	254,000	1,283,000	65.7	2.15	1,644,000	2,073,000
Independents	44,700	730,000	37.4	2.91	970,000	1,265,000
Protestants	96,900	200,000	10.2	0.56	220,000	250,000
Roman Catholics	21,200	90,000	4.6	1.46	120,000	150,000
Ethnoreligionists	443,000	640,000	32.8	–0.37	580,000	558,000
Baha'is	3,400	16,400	0.8	1.21	22,000	45,000
Muslims	200	5,200	0.3	1.21	6,000	12,000
Hindus	0	3,400	0.2	1.21	6,000	1,500
Agnostics	0	3,000	0.2	1.21	5,000	10,000
Buddhists	0	1,100	0.1	1.19	1,200	2,000
Jews	100	370	0.0	1.25	400	500
Sikhs	0	270	0.0	1.23	400	600
Atheists	0	150	0.0	1.05	200	400
Chinese folk	0	110	0.0	1.22	200	400
Total population	**701,000**	**1,953,000**	**100.0**	**1.21**	**2,265,000**	**2,703,000**

the outcome of their meeting being the establishment of a British protectorate in what was then called Bechuanaland. Through the early 20th century, the Afrikaners were able to take control of the agricultural production.

Botswana gained independence in 1966. British-trained Seretse Khama (1921–1980)—whose marriage to Ruth Williams, a white European, was the subject of a scandal in England—became the country's first president and sought means to reconcile his people with the Afrikaners, who had come to own some 80 percent of the country's wealth. Although a relatively poor country, it was able to experience economic growth during the 1980s, and in the 1990s the wealth (in diamonds and beef) began to filter down to the larger part of the population.

Traditional religions survive in Botswana, and between a third and a half of the people continue to follow them. The San people (often called Bushmen), the original inhabitants of Botswana who had been pushed aside by the 'Tswana, have been particularly resistant to Christian missionary efforts. The San possess a sophisticated religion built around the belief that certain creatures (such as the praying mantis) and the celestial bodies (Sun, Moon, etc.) are particularly manifestations of the divine.

Protestantism came into the country early in the 19th century. The London Missionary Society (LMS) launched a mission in the region in 1816 and the resultant United Congregational Church became and has remained the largest church in the country. LMS missionaries were responsible for the translation of the Bible into Setswana, the first translation into one of the southern African languages. Eventually, the congregations in Botswana were united with the United Congregationalist Church of Southern Africa (formed in 1859).

Over the next years several other churches entered the country from South Africa, including the Methodist Church of South Africa (1822), the Dutch Reformed Church (1830), and the Evangelical Lutheran Church in Southern Africa (1857). The Methodist and Lutheran churches remain a part of their parent body, though the Dutch Reformed Church of Botswana has been autonomous since 1979.

The first Roman Catholic Church mission was opened in 1895; throughout the first half of the 20th century, however, work was conducted in the country from bases in three of the neighboring countries. Finally in 1959, an Apostolic Prefecture was established for the country, and a bishop for Gabonne was consecrated in 1970. The Church of England entered in 1899, and its work is now a part of the Church of the Province of Central Africa. The Diocese of Botswana was established in 1972.

The Seventh-day Adventist Church did not enter the country until 1921, but over the next decades

emerged as the second largest of the churches produced directly by the missionary endeavor. The work is currently organized as two fields (North Botswana and South Botswana) attached to the church's Eastern Africa Division. More recently, the Lutherans have challenged the Seventh-day Adventists in membership.

Botswana has proved fertile ground for indigenous churches, especially in the last half of the 20th century. The most successful has been the Spiritual Healing Church, founded around 1950 by representatives of the Moshoeshoe Berean Bible Readers Church founded early in the century by Lesotho prophet Mattita. Other groups originating in neighboring countries include the Zion Christian Church of South Africa and St. John's Apostolic Faith Mission Church of South Africa. The latter church has had a Botswana schism known as St. Peter's Apostolic Faith Healing Church. Many of these independent churches are products of Pentecostalism, which appears to have entered the country through them. The Swedish Holiness Union Mission did not open work until 1960, the American-based Assemblies of God until 1963, and the Church of God (Cleveland, Tennessee) until 1968.

The Muslim community in Botswana is minuscule, as is the Jewish one. There is a small community of adherents of the Baha'i Faith. The Hindu temple in Gaborone and the Shiva-Vishnu temple at Selebe-Phikwe serve the Asian Indians in the country. There is also a center sponsored by the International Society for Krishna Consciousness. The Church of Jesus Christ of Latter-day Saints initiated a missionary effort in 1990. Although there is a growing diversity in Botswana, its relative isolation and small population has made it less attractive than some other African countries to the spread of the new religions from Asia, North America, and Europe.

J. Gordon Melton

See also: Assemblies of God; Baha'i Faith; Church of England; Church of God (Cleveland Tennessee); Church of Jesus Christ of Latter-day Saints; Church of the Province of Central Africa; Dutch Reformed Church; Evangelical Lutheran Church in Southern Africa; International Society for Krishna Consciousness; London Missionary Society; Methodist Church of Southern Africa; Pentecostalism; Roman Catholic Church; Seventh-day Adventist Church; Spiritual Healing Church; United Congregational Church of Southern Africa; Zion Christian Church.

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Bradlaugh, Charles

1833–1891

Charles Bradlaugh, British orator, social activist, and freethinker, founded the National Secular Society, one of the early successful organizations supporting the emerging atheist tradition in the West. He also championed birth control, assisted by Annie Besant, like Bradlaugh an outstanding orator, and culminated his career with a stint in the House of Commons.

Bradlaugh was born September 26, 1833, in Hoxton, East London, England. He was raised an Anglican but doubts about faith led to his refusing confirmation. He left home as a young teen and began to associate with a group of freethinkers in London who gathered around the widow of Richard Carlisle (1790–1843), an early 19th-century freethinker. Bradlaugh delivered his first public lecture expressive of his developing ideas and authored his first pamphlet (criticizing Christian beliefs) in 1850. He became a clerk to a solicitor and though unable to overcome the obstacles to becoming a lawyer, he learned a lot about the law, knowledge that served him well in later life.

Bradlaugh's Freethought career really began in 1858 when he assumed editorship of the *Investigator*, a Freethought periodical notable for its more militant

Charles Bradlaugh (1833–1891), political activist, atheist, and founder of the National Secular Society. (Arnold Wright and Philip Smith. *Parliament Past and Present,* 1902)

stance, relative to more conservative secularism being advocated by Charles Jacob Holyoke, then the most prominent leader in British Freethought circles. The paper was discontinued six months later, but in 1860, Bradlaugh took over the *National Reformer*, the newspaper he would be identified with for the rest of his life. Meanwhile, to support his wife and two daughters, he also took a job as a clerk with a lawyer who shared many of his Freethought views.

Bradlaugh relinquished control of the *National Reformer* for several years in the mid-1860s, but in 1866 resumed the editorship and at the same time announced the formation of the National Secular Society. The Society would become the leading voice of Freethought concerns for the next quarter century. Several years later he took the lead in forming the National Republican League, which would focus his political program of Republicanism, a Freethought format that supported the uplift of the laboring classes while opposing both the communalism then advocated by Holyoke and Robert Owens and the Paris Commune (1871) and the prerogatives of the British aristocracy.

Bradlaugh became deeply involved in the birth control issue in the 1870s, by which time Annie Besant, former wife of an Anglican minister and future Theosophist, had joined the cause. In 1877, the pair founded the Freethought Publishing Corporation to reissue *The Fruits of Philosophy*, a book on birth control that had landed its author, Charles Knowlton, in court. Only Bradlaugh's knowledge of the law kept the pair out of jail.

In 1880, after several unsuccessful attempts, Bradlaugh was elected to Parliament, but had to fight for six years before being allowed to take his oath of office and assume his seat in the House of Commons. In the meantime, he also had to defend himself in court for acting as an M.P. prior to his being seated. He won the case.

In Parliament he was active on a wide range of issues. Relative to Freethought directly he sponsored an Oaths Act that allowed freethinkers to make a simple affirmation rather than take a (sacred) oath. His ability to win elections was in large part attributed to his opposition to Socialism and promotion of individualism.

In 1889, his health began to fail. The following year he resigned as president of the National Secular Society. He died on January 30, 1891. His work was carried on by his surviving daughter, Hypathia Bradlaugh-Bonner, who republished his writings and authored a biography. By the time of his death, Annie Besant had left Freethought to begin her career as an international leader of the Theosophical Society. The *National Reformer* lasted only a few years after Bradlaugh's death, but the National Secular Society has continued to the present, while mutating with the times. Bradlaugh is remembered as standing at the fountainhead of the widely diverse 20th-century British secular atheist community.

J. Gordon Melton

See also: Atheism; Besant, Annie; Freethought.

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Brahma Kumaris

The Brahma Kumaris World Spiritual University (BKWSU), headquartered in India, describes itself as an international nongovernmental organization rather than as a religion. It does nonetheless accord a central role to concepts such as reincarnation and karma, and teaches that each of us is an eternal spirit or soul, with the one God, the Supreme Soul, envisioned as a point of light. The organization offers students throughout the world a wide range of courses, foremost among which are their Raja Yoga meditation classes. A distinctive feature of the movement is the prominent role played by women (Brahma Kumaris means "daughters of Brahma"), although there is also a significant degree of participation by male members.

The movement was founded in the late 1930s in Karachi (now Pakistan), by Lekhraj Khubchand Kirpalani (1877–1969), a wealthy diamond merchant and devout Hindu, who later took the spiritual name Prajapita Brahma. In his mid-fifties, Dada Lekhraj (known to students as Brahma Baba) decided to sell his business and devote himself to spiritual pursuits. He was disturbed both by the materialism of commerce and by the treatment of women, and had received a number of visions, including an experience of Siva speaking through him in order to create a new world order. He began a movement, the Om Mandli, and many of the women (married and single) attending the religious gatherings took vows of celibacy. In 1938 some aggrieved husbands and relatives founded the Anti-Om-Mandli Committee, resulting in sensational newspaper articles, persecution, and lawsuits. After about a year the furor died down, and a new organization known as the Brahma Kumaris was created. After the partition of India into India and Pakistan in 1947, it moved to Mount Abu in Rajasthan, where the BKWSU headquarters is still located.

Brahma Kumaris headquarters in suburban London. (J. Gordon Melton)

In 1971 branches were established beyond India, and in 1980 the BKWSU became affiliated with the United Nations, through which it runs several international projects. By the year 2008, with more than 8,500 centers in 100 countries, the movement claims to have more than 825,000 regular students.

The Brahma Kumaris' lifestyle is ascetic. A few live in centers and work full-time for the movement; most live outside and have normal jobs but will rise early to mediate at a local center. Fully committed members practice celibacy, are strict vegetarians, and wear white when teaching. Nearly all those in positions of spiritual authority are women. Although donations are accepted and members give regularly to the organization, meditation courses and retreats are offered free of charge and the activities are run by volunteers.

The Brahma Kumaris are not aggressive proselytizers, but they do have an extensive outreach through education, health care, prisons, and other areas. They produce a notable array of books, pamphlets, magazines, newsletters, cassettes, and videos; they also organize a large number of meetings, retreats, and conferences, and offer numerous classes in meditation and other spiritual and practical skills.

The Raj Yoga embraced by the Brahma Kumaris does not involve any mantras, special postures, or breathing techniques. It is usually practiced in a sitting position with the eyes open, facing a picture of red and orange rays emanating from a center of light. Meditators are encouraged to focus on a "third eye" behind their forehead, the objective being to practice "soul consciousness," recognizing the self not as a body but as a soul. The Raj Yogi is one who has a mental link with Siva, God the Supreme Soul, the source of all goodness. *Om shanti*, used as a greeting, is a reminder of the original state of peace of the soul.

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See also: Meditation; Reincarnation; Vegetarianism; Yoga.

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Brahmo Samaj

The Brahmo Samaj (The Society of Worshipers of One God) was founded in 1828 by Raja Rammohun Roy (1772–1833) in Calcutta, India. The Brahmo Samaj started as an attempt at religious and social reconstruction in the 19th century, in response to the challenges posed by Christian missionary work and Western ideas, both of which entered India in the wake of British colonialism. Part of the Bengal renaissance, it aimed to reform Hinduism, purging it of its idolatry, caste system, and other debasing features, and preserving its higher elements of truth, spirituality, and essential religion. It takes its stand distinctly on theism—the worship of one God, omniscient and omnipotent. Though distinctly Hindu in its origins, the Brahmo Samaj has adopted concepts from other religions, especially from Christian reform movements. It believes that all truth is of God and respects the prophets of all religions. Raja Rammohun Roy (1772–1833), Devendranath Tagore (1817–1905), and Keshub Chunder Sen (1838–1884) were especially important in shaping the Brahmo Samaj.

Rammohun Roy was born in the eastern state of Bengal. He acquired an intimate knowledge of Hinduism, Islam, and Buddhism, and learned Sanskrit, Arabic, Persian, and English. He developed a zeal for reform, in part from Hindu and Muslim thought and later from Unitarian doctrine. In the religious sphere his reforming zeal took the form of rejection of image worship as indicative of prejudice and superstition, and contrary to reason and common sense. He rejected also the violation of human rights perpetrated in the name of religion involving *sati*, or suttee, the burning of widows on the funeral pyres of their husbands. Roy and his followers formed the Brahmo Sabha (later Brahmo Samaj) to promote these ideals and reform society. The followers met regularly for religious services, during which passages were read from the *Upanishads*, sermons delivered, and hymns sung.

The Brahmo Samaj went into decline after Roy's death. In 1838, Devendranath Tagore, father of the

famous Indian poet Rabindranath Tagore, revived and reorganized the Samaj. Tagore did not share the cosmopolitan vision of Rammohun and was definitely opposed to Christian missions. He believed firmly in the infallibility of the Hindu scriptures and developed the Samaj's identity in accordance with his beliefs. Under his guidance and leadership, the Samaj became an active Hindu missionary organization, drawing adherents from among educated Hindus, and it established branches in several towns in Bengal and other states.

Keshub Chunder Sen's work had a mixed impact on the Society, which ultimately fragmented into three factions. Sen rejected the caste system and child marriages, and promoted remarriage of widows and women's education. He gave the Samaj a universal character by drawing upon world scriptures. In 1865 the differences between him and other members of the Brahmo Samaj became sufficiently acute that he split off from the parent group and formed the Brahmo Samaj of India. A further schism occurred as a result of the marriage of his underage daughter to the maharaja of Kuch Bihar. Sen's claims that the marriage was in accordance with God's will disenchanted some of his associates, and they, in 1878, founded the Sadaran Brahmo Samaj. Sen continued as leader of the Brahmo Samaj of India, and in 1881 his group adopted the name the Navavidhan Samaj, or Church of the New Dispensation.

Sivanath Sastri was one of the prime movers of the Sadaran Brahmo Samaj, the largest group in existence today. While maintaining traditional Brahmo practices of faith in a personal God, congregational worship, and condemnation of idol worship, the Sadaran Samaj also emphasizes brotherhood, opposes caste distinctions, and promotes a well-ordered organization.

Today, the Brahmo Samaj is a very small minority with mostly hereditary membership. Though it was not able to reform Hinduism of what it saw as its idolatry and superstition, the Brahmo Samaj provided the basis for a rational critique of religious thought and practice that contributed to the establishment of a secular, democratic Indian society. There is a related Brahmo Samaj chapter in London, England, some members of which maintain an expansive website.

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Branch Davidians

The Branch Davidians were a small and relatively unknown group until they were besieged by federal authorities in 1993. Their history begins with Victor Houteff (1885–1955), a 1907 Bulgarian immigrant who converted from Orthodoxy to Seventh-day Adventism, moved to Los Angeles, and in 1929 began to publish his views. Houteff affirmed the truth of leading Adventist teachings, including the imminent return of Christ, Saturday worship, pacifism, and observance of Old Testament dietary regulations. But Houteff believed that the denomination had grown lax in its observances, and that Christ would never return to an impure church to begin his millennial reign. Hence, Houteff stressed strict observance of church regulations and a simple style of life that allowed no compromise with the world.

Houteff believed that scripture held hitherto unknown truth that he could reveal. His message was that a remnant of 144,000 faithful and holy Adventists—the Davidians—would form the true church and would receive preferential treatment when Christ returned.

A Texas Department of Public Safety helicopter buzzes past the Mount Carmel Branch Davidian compound on March 27, 1993, near Waco, Texas. (AP/Wide World Photos)

His life mission was therefore to convert Seventh-day Adventists to his views. His followers accepted his message and viewed him as a prophet. However, the Seventh-day Adventist Church rejected Houteff's reform initiative. In 1935 he moved with a few followers to a site they named Mount Carmel, near Waco, Texas. There the Davidians created a viable community of about 65 people. They printed massive quantities of Houteff's teachings, which they sought to distribute to Seventh-day Adventists. They hoped that the prophet's truth would enlighten the Adventists, but their missionary effort produced meager results.

When Houteff died in 1955, Ben Roden formed another splinter group, which he called Branch Davidians. Houteff's wife, Florence, moved the group to a second site, New Mount Carmel, and retained power until 1959, when the Davidians split into many factions. Roden's group won control of Mount Carmel in 1962. Each new prophet legitimated leadership by offering teachings based on new scripture. Roden stressed the importance of the founding of Israel as a prelude to Christ's return. His wife and successor, Lois, taught that the Holy Spirit is female, and that women should be ordained. Her son, George, succeeded her and taught that he was the Messiah.

In 1983 Lois befriended a new follower, Vernon Howell (1959–1993). George drove Howell away at gunpoint in 1985. But Howell and his followers returned and exchanged gunfire with Roden in 1987. Following appearances in court, Roden was jailed and the Howell faction occupied the Branch Davidian land. In 1990 Howell changed his first name to David, suggesting his messianic role, and his second name to Koresh (Hebrew for Cyrus), suggesting one who frees God's people from their enemies (as Cyrus the Great freed the Hebrews from their Babylonian captivity). The tradition of deferring to the new teachings of a prophet allowed Koresh to develop new lines of thought

and practice that diverged radically from the older Branch Davidian tradition yet still retained a loyal following of Branch Davidians. Koresh stressed his prophetic role in opening the Seven Seals, which for him meant properly interpreting the symbolic language of the New Testament book of Revelation. He also taught that he was one of several Christs. Whereas the first one was sinless and pacifist, he said that he would destroy God's enemies. In place of pacifism Koresh stockpiled weapons. Whereas Houteff taught strict tradition morality, Koresh taught that he should father the children of his new kingdom. Thus he announced that he was the sinful messiah and that he alone would have sexual relations with the Branch Davidian women. The core Davidian idea of millennialism remained central for Koresh, but he changed much of traditional Branch Davidian thought and practice.

In February 1993, the Bureau of Alcohol, Tobacco, and Firearms (BATF) raided the Branch Davidians for possession of illegal firearms. The 2 groups exchanged gunfire and 10 people died. A 51-day standoff followed. It ended on April 19 when government tanks began knocking down the Davidian home. Fire broke out, and some 81 Branch Davidians died at Mount Carmel. The Branch Davidian standoff received worldwide coverage. The event raised many issues for reflection, such as the nature of religious authority, the limits of arms accumulation, the responsibility of the media, the staying power of millennial ideas, and government treatment of minority religions. The fallout from the event included a temporary rise in the militia movement and the bombing of the Oklahoma City Federal Building (which occurred in 1995 on the second anniversary of the Waco fire). The Branch Davidians are known around the world, not because of their religious ideas, but because of the deadly 1993 confrontation.

Following the fire at Waco, the few survivors of the Branch Davidian group reorganized and formed rival factions. Some faced trial on various charges growing out of their confrontation with the BATF and FBI and served prison sentences. The major remnant at Mount Carmel was led by Clive Doyle, who was loyal to Koresh. In 2006 he left the property. Charles Pace, the new leader at Mount Carmel, distances himself from Koresh.

Davidians do not reveal statistics, but the combined membership at the apex of the groups' strength appears to have been fewer than a thousand. They typically gather in small communities led by forceful personalities. There is no national organization. In addition to Mount Carmel near Elk, Texas, Davidian and Branch Davidian groups exist in Missouri, South Carolina, and New York, as well as in the United Kingdom and Australia.

William L. Pitts Jr.

See also: Seventh-day Adventist Church.

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Branham Tabernacle and Related Assemblies

The Branham Tabernacle was established in Jeffersonville, Indiana, by William Marrion Branham (1909–1965), a prominent Pentecostal healing evangelist in

the decade following World War II. Branham, the son of a Baptist minister, began to hear a voice he identified as an angel of the Lord during his childhood. Then as a young man he was healed in a Pentecostal church and became a preacher. He was visited by an angel in 1946, and the event led to his becoming an evangelist who emphasized healing in the revival services he conducted.

In Oregon, he encountered Gordon Lindsey (d. 1973), pastor of an Assemblies of God congregation. Lindsey joined Branham's team and began editing the *Voice of Healing* magazine in 1948. Branham's work created the movement that in the 1950s led Oral Roberts (1918–2009) and others to fame as healing evangelists. Around 1960, a split developed between Branham and the majority of the healing evangelists, as Branham began to express divergent theological opinions in his sermons. He denounced denominationalism and the doctrine of the Trinity, and promoted the "Oneness" Pentecostal position of baptism in the name of the Lord Jesus Christ.

The split between the other evangelists and Branham widened in 1963, when he began to focus upon God's promise in Malachi 4:5 to send his prophet, Elijah. Although Branham never identified himself as that messenger, he hinted that it was acceptable to believe that he was the one spoken about by Malachi. In the midst of the controversy, he was killed in a car accident in 1965. Those who believed that Branham had been one with the spirit of Elijah immediately began to preserve and spread his message. To accomplish this task, tapes of sermons were reproduced and circulated by The Voice of God Recordings, Inc. (Box 950, Jeffersonville, IN 47130), while sermon transcripts were distributed by Spoken Word Publications. In 1986, Spoken Word merged into The Voice of God, which now houses the complete archive of Branham's tapes and written material. It is headed by Branham's son, Joseph M. Branham. Voice of God Recordings has an Internet site at www.branham.org.

The William Branham Evangelistic Association, led by another of Branham's sons, Billy Paul Branham, was formed to perpetuate Branham's missionary work. That work is centered upon the Branham Tabernacle and a large number of independent churches also follow the Branham teachings. Although the movement is concentrated in North America (with more than 300 congregations), there are many Branhamite congregations around the world. There is no organization, only an informal fellowship of congregations that support the Voice of God and receive and distribute the Branham tapes and sermon booklets. The literature is regularly translated into more than 30 languages. There are numerous Branhamite sites on the Internet.

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See also: Angels; Assemblies of God; Pentecostalism.

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■ Brazil

Brazil, the largest country in South America, dominates the east-central portion of the continent and is home to the Amazon River Basin. Its 3,286,488 square miles makes it the fifth largest country in the world by size (and the largest in the Southern Hemisphere), while its 190,833,000 citizens make it the fifth largest by population. The Amazon River is the second longest river in the world and its basin is home to an all-important rain forest.

During the course of Portuguese colonization the Roman Catholic Church established itself as the single official religion and held this status for nearly four centuries. The ideological role of the Catholic Christianity brought by the Europeans and the intimate rela-

A nun shades her eyes as she gazes upward at the clouded-over Christ the Redeemer statue in Brazil. (Rodrigo Arena/Dreamstime.com)

tionship between the Portuguese Crown and the church was already evident in the first name the colonizers initially gave the newly discovered territory: Terra de Santa Cruz, or Land of the Sacred Cross. As if it were the most natural thing in the world, the early cities are named after saints (for example, Sao Vincente), or even after the sum total of all the saints (Santos). These and other newly founded villages were laid out in a manner that put the church at the geographic center of the community. Catholicism kept its monopoly until the proclamation of the republic in the year 1889 and the Constitution of 1891, which legally confirmed the religious neutrality of the Brazilian state. This political development had already begun near the beginning of the century, when trade agreements with the British led to the toleration, within certain limits, of non-Catholic Christian communities in Brazil. The prohibition against religious persecution enacted in the first Constitution of 1824 was an important milestone in this process of religious liberalization.

On the other hand it is revealing that the first national census, taken in 1872, classified only 0.28 percent of the total population as non-Catholic. Everyone else was considered a member of the Catholic Church. Eighteen years later the census indicated that 98.92 percent of the population was Catholic and 1.08 percent non-Catholic. In 1940 more than 95 percent of the population was still Catholic and in 1960 it was slightly more than 93 percent. In 1980, this figure fell below the 90 percent mark for the first time. In the following decade, Catholicism witnessed a dramatic statistical decline of 5.6 percent. According to the Brazilian Institute of Geography and Statistics (IBGE), only 83.3 percent of the total Brazilian population associated itself with the Catholic Church in 1991. Later studies confirmed the basic trend. From 1990 to 1992 a regional count of newly founded local churches and parishes was undertaken in the Rio de Janeiro metropolitan area. It focused on newly founded facilities of both the Catholic Church and Pentecostal denominations. Of every 10 new parishes only one was Catholic and the rest were Pentecostal. From 1992 to 1995 a similar study was undertaken in the state of Rio Grande do Sul. It addressed a wider spectrum of recently founded religious institutions. Only one new local Catholic church was inaugurated annually. Meanwhile, Pentecostal Christians established 125 temples, Spiritists founded 79 new centers, and Afro-Brazilian circles opened 125 new *terrenos* during the same period.

In August and September 1994 the Datafolha-Institute provided data referring to the adult population entitled to vote. The survey indicated that 74.9 percent of this population was made up of Catholics. However, there were differences according to geographical regions. In percentage terms, the northeast (80.4 percent) is the most Catholic part of Brazil. The city of Salvador (65.3 percent), capital of the state of Bahia, is a notable exception. The percentage of Catholics is

Brazil

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	91,396,000	180,932,000	90.9	1.39	203,758,000	222,469,000
Roman Catholics	85,107,000	144,000,000	72.4	–0.42	153,000,000	154,000,000
Protestants	7,301,000	31,000,000	15.6	3.05	39,000,000	50,500,000
Independents	5,083,000	21,330,000	10.7	1.43	29,900,000	35,870,000
Spiritists	2,540,000	9,730,000	4.9	1.20	11,000,000	12,200,000
Agnostics	780,000	4,787,000	2.4	1.86	9,000,000	13,000,000
New religionists	165,000	1,543,000	0.8	2.87	2,500,000	3,000,000
Atheists	200,000	690,000	0.3	4.83	950,000	1,200,000
Buddhists	313,000	534,000	0.3	1.41	720,000	1,100,000
Ethnoreligionists	300,000	310,000	0.2	2.10	300,000	280,000
Muslims	90,000	204,000	0.1	1.41	300,000	450,000
Jews	155,000	140,000	0.1	0.07	140,000	140,000
Chinese folk	30,000	46,000	0.0	1.41	65,000	90,000
Baha'is	13,000	47,000	0.0	1.41	70,000	110,000
Hindus	5,000	11,000	0.0	1.42	20,000	30,000
Shintoists	2,000	8,000	0.0	1.42	10,000	16,000
Total population	**95,989,000**	**198,982,000**	**100.0**	**1.41**	**228,833,000**	**254,085,000**

also relatively high in the south (78.4 percent). On the other hand, the southeast, at 71.4 percent, is clearly below the national average. This figure is strongly influenced by the region's two major cities, São Paulo and Rio de Janeiro, where Catholics make up 65.2 percent and 59.3 percent, respectively, of adults entitled to vote. In the Rio de Janeiro metropolitan area, a representative study, conducted in 2000 by the Higher Institute of Religious Studies (ISER), counted only 55.7 percent Catholic.

More recent data indicate that Brazilian Catholicism continues to statistically decline. While according to the last national census 73.57 percent of the population had identified itself as Catholic in 2000, a study at the Federal Universities of Sao Paulo and Juiz de Fora (state of Minas Gerais) concluded that in 2006 the number had dropped to 68 percent.

However, a proper evaluation of these statistics requires a closer look. The project undertaken by the Datafolha-Institute in 1994, for example, found that of the 74.9 percent of adult Brazilians who called themselves Catholics at that time, 61 percent were "traditional" believers, characterized by a lack of commitment to the church as an institution. This majority attends religious services only sporadically, usually on the occasion of rites of passage. Only the other 14 percent are considered engaged members of the church. These consciously identify themselves as Christians within an increasingly secularized society, and they actively take part in one of the church's subsidiary organizations and movements. Thus, from the 14 percent engaged Catholics, 1.8 percent are connected to a Base Community (CEB), and 3.8 percent represent the Charismatic Renewal movement (RCC). The remaining 7.9 percent belong to one of the minor, more specific Catholic groups that, for example, promote a certain devotional practice or attend to the needs of families, couples, or adolescents.

The CEBs emerged in the 1960s and 1970s. In principle these groups, which average 20 members, are orientated toward Liberation Theology, which means they side with the worries, needs, and rights of the poor. The leaders of the CEB movement plead for greater political participation among Catholics in the here and now in order to contribute to the construction of a more equitable, humane society. Datafolha results show that neither the previously estimated number of up to four million CEB members nor the other extreme assumption that there are only about 250,000 CEB members is adequate. Rather, based on the Datafolha results, it seems fair to assume that around two million Catholics are affiliated with a CEB. However, it

appears that, compared to the past, many CEBs have become less political, while still offering a space where members can share their religious aspirations in an intimate setting.

The RCC spilled over from the United States in the 1970s. Since the second half of the 1980s it has witnessed a steady increase in members. Its impact on the general public has to do with the popular success of its most prominent representatives, first and foremost Father Marcelo Rossi (Padre Marcelo). Like a number of other, lesser known singing priests, Padre Marcelo attracts a growing number of fans with his show-like Masses, television presentations, and best-selling CDs. From two different perspectives the RCC can be seen as a religious antithesis. From within the Catholic Church it is in a certain sense at the opposite pole from the CEBs, since it propagates an individual apolitical spirituality and a conservative Catholic morality, with a focus on family life. At the same time it competes with Pentecostalism. Like the latter, the RCC emphasizes the Holy Spirit and spiritual gifts, such as healing and glossolalia. On the other hand, the RCC's members are devoted to Our Lady (the Virgin Mary) and stress their Catholic identity and loyalty to the pope.

If one leaves aside the relatively brief colonial-era invasions by the Dutch and French, as well as the rare cases of individual Protestant immigrants, the history of manifest Protestant religious activities in Brazil begins early in the 19th century.

The first Protestant place of worship was an Anglican chapel established in 1819 in São Paulo. In order to avoid provoking a Catholic backlash, the chapel, used only by Englishmen working in the city, was not recognizable as a religious building from the outside. Lutherans who had emigrated from Germany inaugurated the second (1823 in Nova Friburgo) and the third (1824 in Sao Leopoldo) Protestant churches on Brazilian territory, both in the state of Rio de Janeiro. Waves of immigration, ongoing until the 1930s, brought approximately 70,000 German and Swiss Lutheran Christians to Brazil. As a result of the regional concentration of Lutheran settlement and their efforts to preserve their cultural identity, there emerged relatively self-sufficient Lutheran enclaves. From a religious point of view, these communities have succeeded until today. Currently, the Lutheran Church in Brazil numbers about one million members, or more than one-quarter of the total membership of all the denominations of the so-called historic branch of Protestantism combined. Regional variation in the density of Lutheran population is a result of historic immigration patterns. Because German immigrants preferred the south, about 80 percent of all Lutheran Christians in Brazil live in this region. Next is the southeast, with about 12 percent. Besides immigration Protestantism, predominantly of European origin, other denominations associated with a so-called conversion Protestantism, of North American origin, also left their mark on Brazil. Immigration from the United States occurred almost exclusively between 1865 and 1867 (following the American Civil War) and in very limited numbers. Only 2,000 North Americans came to Brazil, either individually or in single families. They dispersed throughout the country and assimilated quickly into the host society. Thus, the arrival of Presbyterian, Methodist, and Baptist ministers was not connected to immigration but possessed from the very beginning the character of missionary work.

The first three Presbyterian ministers arrived in Brazil between 1859 and 1860. The first Presbyterian meeting took place in 1865 in the English Reading Room in São Paulo, and led to the formation of the Presbyterian Church in Brazil. Their desire to emancipate themselves from North American patterns and financial dependency led some Presbyterian ministers to found a national branch of the church, the Independent Presbyterian Church of Brazil (Igreja Presbiteriana Independente) in 1903. Today it coexists with the Igreja Presbiteriana Conservadora, founded in 1940. Together, the three churches contain approximately 13.5 percent of all Brazilians who declare themselves members of what is usually termed a historic Protestant church (about 3,700,000 people).

In 1871 Baptist missionaries became active in the eastern part of the state of São Paulo. However, the first church was established only in 1892, in Salvador, Bahia. According to the national census of 1991, the Baptists (divided into some 14 denominations) make up the strongest group within the historic Protestant spectrum. It has about 1.5 million members, or approximately 41.5 percent of the combined membership of all the historic Protestant denominations in Brazil.

Statistically much less significant is the Methodist Church in Brazil, whose first chapel was established in 1876, in Rio de Janeiro. In 1991 they numbered only 140,000 members, or about 3.7 percent of the membership of all the historic Protestant churches. Although exact figures do not exist, it is evident that, in terms of membership, the Episcopal Anglican Church of Brazil and the Congregational Christians are even less important. In the 1991 census both denominations were included in the category "other traditional Protestants," which altogether represent only 2.9 percent of all historic Protestants.

The category "Protestants" appeared in a national census for the first time in 1872. The corresponding value was only one percent. Fifty years later 2.6 percent of the population declared themselves Protestants. The censuses of 1950, 1960, and 1970 indicated a steady growth of approximately one percentage point per decade. During the 1970s the increase was 1.5 percent and in the 1980s it was 2.4 percent. Thus, the census in 1991 revealed the existence of 13,189,282 Protestants in Brazil, which corresponds to 8.98 percent of the total population. The results of the 1994 Datafolha study revealed that 13.3 percent of voting-eligible respondents were Protestant. This figure was confirmed by Brasmarkt, a private research firm, in 2000. The survey of 200,000 voting-eligible adults in 449 Brazilian cities found that 13.6 percent were Protestants. The national census of the same year counted 15.41 percent Protestants nationwide.

The national census of 1980 was the first IBGE study that distinguished between historic and Pentecostal Protestants. Although at that time 51 percent of Protestants were of historic denominations, the situation had changed dramatically by 1991 in favor of the Pentecostals, who made up more than 60 percent of the total. According to Datafolha, in 1994 the Pentecostals were more than three times more numerous than historic Protestants among the approximately 21,000 voting-eligible adults sampled. Even in Rio Grande do Sul, characterized by a very high rate of membership in historic Protestant denominations, mainly the Lutheran Church, Pentecostals represent today about 70 percent of all Protestants. According to the IBGE figures referring to 2000 more than two-thirds of Brazilian Protestants were Pentecostals (10.58 percent) while the rest were classified as "traditional," a category that embraces denominations such as the Lutherans (0.63 percent), the Baptists (1.89 percent), and the Presbyterians (0.58 percent).

The dynamics within the wider field of Brazilian Protestantism were already becoming visible during the 1980s, when Pentecostalism grew almost three times faster than the population, while historic Protestant denominations stagnated or even witnessed a decline relative to the growth of the total population. The study in the Rio de Janeiro metropolitan area conducted by ISER in the mid-1990s indicated that the Pentecostal denominations are especially successful among people who are underprivileged, in terms of both income and education.

The development of Pentecostalism in Brazil went through three different phases. It began with the arrival of European missionaries who, inspired by the first outbreak of Pentecostalism in the United States at the beginning of the century, had converted to this movement in Chicago. In 1910 the Christian Congregation of Brazil (Congregação Cristã do Brasil) was founded as the first Pentecostal church on Brazilian soil, followed only one year later by the Assemblies of God (Assembléia de Deus), established in Belém, the capital of the state of Pará. Since these two denominations generally reproduced North American patterns of Pentecostalism, Brazilian sociologists see them as paradigmatic for the first wave (1910–1950) of Pentecostalism, considered "classic." Emphasizing the gift of glossolalia and believing in the imminent return of Christ, both churches were initially characterized by a sectarian rejection of the outer world and a strong anti-Catholicism. Today, these groups have a less strained re1ationship with the rest of Brazilian society.

The case of the Assembléia de Deus, today split into two subdenominations, is particularly notable. This church is an integral part of Brazil's religiously tolerant society. However, what has remained is a conservative morality and relatively strict rules of social behavior, visible even in a particular type of hairstyle and apparel, which in common fashion catalogues sometimes appears under the category "gospel." The last national census of 2000 revealed that together

the two denominations possessed almost 11 million adherents. A total of 2,489,113 Brazilians declared themselves members of the Congregação Cristã. The Assembléia de Deus, with about 8.5 million adherents, is not only the largest Pentecostal church by far but also the largest Protestant denomination.

The second wave of Pentecostalism (1950–1970) coincided with radical demographic and economic changes that transformed Brazil from a largely rural to an industrial and mass society. In this period Pentecostalism gained momentum, particularly in São Paulo. The churches began to use modern means of communication and started to organize mass events in theaters, cinemas, and even soccer stadiums. As for spiritual practice, the emphasis shifted from the gift of glossolalia to the gift of healing. The Brazilian Branch of the International Church of The Foursquare Gospel, founded in 1953 under the name Igreja do Evangelho Quadrangular (1,318,805 members in 2000), represents a particularly notable example of Pentecostal churches imported from the United States. However, the majority of newly established denominations, such as Brazil for Christ (Brasil para Cristo) (1955), God Is Love (Deus é Amor) (1962), and Casa de Bênção (1964), are of Brazilian origin. Among these three churches founded during the second phase of Pentecostalism, the

largest is Deus é Amor (774,830 in 2000), followed by Brasil para Cristo (175,610) and Casa de Bênção (128,676).

From the mid-1970s on, Brazil witnessed the third wave of Pentecostalism, frequently designated *neo-pentecostalismo.* In terms of doctrine, this wave has been characterized by an emphasis on the spiritual battle against the devil and the "health and wealth gospel" (the "birthright" of a "true" Christian to live her or his life here and now in happiness, material affluence, and perfect health). The geographical center of neo-Pentecostalism is Rio de Janeiro, and its most successful and polemical expression is undoubtedly the Universal Church of the Kingdom of God (Igreja Universal do Reino de Deus [IURD]). Founded in 1977 by Edir Macedo, the church expanded dramatically in the 1980s. At the beginning of the decade it had 21 temples in 5 states. The IURD has a considerable influence on politics and public opinion via TV-Record, Brazil's third largest national television network, which Edir Macedo acquired in 1889. The national census of 2000 counted slightly more than 2,100,000 IURD members.

Syrians and Lebanese who began to immigrate at the end of the 19th century brought Orthodox Christianity to Brazil. Later, especially after World War I, they were joined by other nationalities, such as Russians, Ukrainians, Armenians, Greeks, and Romanians. In 1897, the first official Orthodox service was held in a rented hall in São Paulo. In the same year, members of the São Paulo community realized the first Orthodox procession ever on Latin American soil. The first official Orthodox church was established in 1904, also in São Paulo. In 1915, the second church was founded in São Nicolao, state of Rio de Janeiro. Ten years later the third church was founded in São Jorge, state of São Paulo. Between 1933 and the mid-1980s, 16 more Orthodox churches were founded in different parts of the country, including the Orthodox cathedral in São Paulo, in 1958. The total number of Orthodox Christians in Brazil is rather low. In 1991 there were at most 35,396, almost the same number (32,507) that appeared in the national census of 2000. In terms of membership, the Orthodox Church has its strongholds in the states of São Paulo, Minas Gerais, Goiás, and Paraná.

As for other Christian minorities, at least three should be mentioned here because of their statistical relevance. The Church of Jesus Christ of Latter-day Saints, whose first missionary activities go back to the year 1928 and who established their first church in Brazil in 1935, experienced especially strong membership growth in the 1980s. However, the official figures and those released by the church itself are highly contradictory. Although the 1991 census counted 93,190 members, the church claimed to have 600,000 adherents.

The Seventh-day Adventist Church began its mission work in 1879 in Santa Catarina and established their first church in 1896 in the same state, in the city of Gaspar Alto. In 2000 the national census counted 1,142,377 adherents, that is 0.67 percent of the total population.

North American mariners who testified their faith in the harbor district of Rio de Janeiro in 1923 became the first known Jehovah's Witnesses in Brazil. Today the denomination is represented all over the country and has its headquarters in Cesário Lange, state of Sao Paulo. In 1991 the IBGE counted 725,576 Brazilian Jehovah's Witnesses. The 2000 census confirmed that the denomination is one of the fastest growing religious organizations.

Due to various common characteristics, particularly the significance of human mediators between the worldly and spiritual spheres, Brazilian scholars subsume Spiritism (in the tradition of Allan Kardecistic), Candomblé, and Umbanda in the category of mediumistic religions. In 1991, 1,644,354 Brazilians, or 1.12 percent of the population, declared themselves Kardecists. In 2000 the number had increased to 2,262,401 (1.33 percent). As for the other two religions, the 1991 census, which treated Candomblé and Umbanda as a statistical unit, counted 648,463 members (0.44 percent of the total population). The 2000 census provided separate figures. Accordingly, 397,431 Brazilians (0.23 percent) declared themselves practitioners of Umbanda, and 127,582 (0.08 percent) opted for the category Candomblé in the OIBGE questionnaire. However, the official counting is in striking contrast to the estimation of Federação Nacional de Tradição e Cultura Afro-Brasileira that takes for granted that 70 million Brazilians are participants of either Candomblé or Umbanda.

In 1812, an initial group of Spanish Jews settled in the Amazon region. From 1850 on, Jews of different origin immigrated, and at the beginning of the 20th century Jews from Eastern Europe arrived in considerable numbers. After 1933, the immigration of German Jews escaping from the Nazis increased. The first synagogue was established in 1910, in Rio de Janeiro. According to the last national census, in 1991 there were 86,421 Jews living in Brazil. The 2000 census counted almost the same number, that is, 86,825 corresponding to 0.05 percent of the population. Different from these official figures, the Federação Israelita do Estado de Sao Paulo estimates that in 2001 there were about 120,000 Jews in Brazil. The highest numbers are found in the states São Paulo, Rio de Janeiro, and Rio Grande do Sul.

During the 18th and 19th centuries an Islamic minority arrived along with other African slaves brought to Bahia. Their beliefs were interspersed with elements of African tribal religiosity, and after the slave trade came to an end, they did not survive as a religious group. In 1880 Arabic immigration began. Even today most Brazilian Muslims are of Syrian, Lebanese, or Palestinian origin. The first mosque was inaugurated in 1929 in Sao Paulo. Today there are about 50 mosques in Brazil. The figures produced by the IBGE are extremely unsatisfactory and do not even remotely correspond to the numbers estimated by Brazilian scholars. The national census from 1940 to 1991 subsumed Islam in the category "other Oriental religions," and in 1991 the IBGE identified 50,829 persons within this general rubric, without any further differentiation. The last census revealed an even less auspicious figure, suggesting that in 2000 only 27,239 Muslims (0.02 percent of the total population) lived in Brazil. Non-official sources disagree from the IBGE counting, asserting a total number of about 500,000 Brazilian Muslims, including approximately 200 non-Arabic descendants who, from the 1970s on have converted from Catholicism. Since the state of Paraná was once the preferred destination of Arabic immigrants, the border area next to Paraguay has today the highest concentration of Muslims in Brazil.

The first Baha'i group was founded in 1940 in Salvador, Bahia, by a North American adherent. In 1955, 20 Persian families came to Brazil in order to establish themselves in different cities and to work as missionaries among the local people. Their activities led to the establishment of various Baha'i centers, the first of which was inaugurated in 1957 in Curitiba. Four years later a national umbrella organization was founded. According to the Brazilian Baha'i headquarters, in 2008 the community counted some 50,000 members. However, there are considerable regional differences. For example, more than 13,000 members live in the state of Bahia, but only around 500 in the state of Rio de Janeiro.

About 1.26 million Brazilian inhabitants are of Japanese origin. According to data published by the Japanese embassy in 1985, 90 percent of them hold on to their traditional religions, mostly Shinto and Buddhism. However, empirical research disproves this statement. No data whatsoever are available regarding Shinto, except the information that there are about 150 Shinto shrines in Brazil. With regard to Buddhism, a detailed analysis by the IBGE in 2000 indicated a total of 214,873 Buddhists (0.14 percent of the Brazilian population). Only 81,345 were of Asian origin. Within this category, Japanese Buddhists were dominant. Although most Chinese temples and the one Korean Buddhist institution in existence appeared after 1980, several Japanese Buddhist temples were founded as early as the 1950s. The wave of Japanese temple foundations was stimulated by a fundamental change of mentality, stemming from Japan's defeat in World War II. Initially intending to stay only as long as necessary to acquire a considerable amount of wealth, the immigrants suffered a profound identity crisis, which in turn led to the decision to settle permanently in Brazil. Today, the Japanese Buddhist field contains temples and centers of almost every type, including various neo-Buddhist groups. All told, there are about 160 Buddhist institutions in Brazil. There are differences in terms of orientation, size, and level of organization, ranging from small circles, such as the Casa de Dharma in Sao Paulo (one of only three Theravada groups in Brazil), to highly frequented Amida temples, with dozens of affiliated centers all over the country, especially in those states in which the Japanese influence is strong.

Due to its frequent appearances in the media, Tibetan Buddhism is often considered the fastest growing

The main square of the Zulai Buddhist Temple in Cotia, Sao Paulo, Brazil. (Fagundes/Dreamstime.com)

branch of Buddhism. However, in terms of individuals affiliated with a local group, the total of 3,000 is not very significant. This is especially true when one compares this figure with that of the Brazilian branch of Soka Gakkai. When the movement was formally established in 1960, the association had less than 150 members, all of Japanese origin. In the last few decades, the Associação Brazil Sōka Gakkai International has evolved into a Buddhist group with centers in almost every region of Brazil. According to official information from SOKA Gakkai International, there are currently 130,000 adherents in Brazil; only 15 percent of them are descendants of Japanese immigrants.

A similar relation between Japanese and non-Japanese members can be found in some new religions of Japanese origin, particularly in the cases of Perfect Liberty Kyodan, Seicho-No-Ie, and Sekai Kyusei Kyo (Igreja Messiânica, or Messianic Church).

Perfect Liberty was introduced to Brazil by Japanese immigrants at the end of the 1950s. Just one decade later, more than half of its members were Brazilians of non-Japanese origin. In the 1990s only 5 percent of the estimated 360,000 members were born in a Japanese family. Seicho-No-Ie became active in Brazil in 1932, and at the time was exclusively supported by Japanese immigrants. In 1999, there were 2,000 Seicho-No-Ie centers nationwide with a total staff of 5,000, 70 percent of whom were Brazilians of non-Japanese origin. The national headquarters indicates that Seicho-No-Ie in Brazil currently has about one million practitioners. This figure is obviously an overestimate, but serious independently investigated numbers do not exist. Nonetheless, Brazilian scholars assume that only 20 percent of the Seicho-No-Ie adherents are of Japanese origin. Japanese immigrants established the Brazilian branch of the Messianic Church in 1955, in Rio de Janeiro. In 2000 there were 659 local centers. The Messianic Church is the only Japanese New Religion that appeared in the 1991 IBGE study, which counted 81,344 members. Ninety percent

are Brazilians who are not descendants of Japanese immigrants. According to the last national census the number had increased to 102,961 in 2000.

The situation is different for Sukyo Mahikari and Tenrikyo. Mahikari was introduced to Brazil in 1974, Tenrikyo was brought by immigrants in 1929. In both cases, the great majority of the members come from a family of Japanese immigrants. However, precise numbers are still unavailable.

The various groups of Hindu origin have as yet not been sufficiently investigated. Hence, while the Brazilian branch of the International Society for Krishna Consciousness (ISKCON) has been studied in detail, not much is known, for example, about the Ramakrishna movement, Brahma Kumaris, or Elan Vital (formerly the Divine Light Mission). The 2000 census counted 1,560 Hindus in Brazil, a figure presumably predominantly referring to Indian immigrants.

The first Brazilian disciples of Bhaktivedanta Prabhupada belonged to the counterculture, and they came in contact with the ISKCON in Europe or the United States. Only in the second half of the 1980s did the movement increase rapidly, as temples were opened in every large city. In the 1990s, the ISKCON witnessed a decline, but the remaining devotees laid the groundwork for a more stable and future-oriented movement. This is due to a well-planned and suitably organized farm project called Nova Gokula. In the 1980s as many as 800 ISKCON members were engaged in the farm. Today, the community is composed of about 200 individuals who have decided to stay there permanently. One indicator of the durability of the project is the fact that the Nova Gokula community runs a primary school authorized by the government.

The religious search within the counterculture has led to the spread of the three Brazilian Ayahuasaca religions: Santo Daime, Barquinha, und União do Vegetal, which emerged in the decades after 1930 in the Amazon region. The core of these religions is an intoxicating tea extracted from two rain forest plants. The União do Vegetal, in particular, has various adherents among middle-class Brazilians, and it has about 7,000 groups, found in nearly every large city. It is currently the most significant Ayahuasaca line.

In a highly dynamic religious country such as Brazil, it is difficult to find reliable data on the sociologically diffuse phenomenon often described using terms like "New Age" and discussed elsewhere in this encyclopedia as Western Esoteric tradition. As in other countries, in Brazil this complex is subject to constant changes, and in many cases it manifests itself only sporadically, for example when "Esoteric fairs" are held in São Paulo or Rio de Janeiro. Thus, often, only indirect indicators can verify the existence of a New Age boom. In this context, scholars refer to the dramatic increase in the production of Esoteric literature since the mid-1980s and the fact that a considerable proportion of calls to "0900" numbers are associated with New Age issues. However, the New Age movement's appeal to Brazilians has taken a concrete, institutional form for the first time in the area of Planaltina, about 37 miles away from the federal capital, Brasília. In this region, there exists a gigantic subterranean crystal, and local inhabitants believe that this rock transforms cosmic rays into life-supporting energy and makes the area the world of New Age culture. This explains why, since the mid-1970s, more than 500 religious groups have established their centers there.

Frank Usarski

See also: Assemblies of God; Baha'i Faith; Baptists; Brahma Kumaris; Christian Congregation of Brazil; Church of Jesus Christ of Latter-day Saints; Elan Vital/Divine Light Mission; Episcopal Anglican Church of Brazil; International Church of The Foursquare Gospel; International Society for Krishna Consciousness; Jehovah's Witnesses; Methodist Church in Brazil; Pentecostalism; Perfect Liberty Kyodan; Presbyterian Church of Brazil; Roman Catholic Church; Santo Daime; Seicho-No-Ie; Sekai Kyusei Kyo; Seventh-day Adventist Church; Shinto; Soka Gakkai International; Spiritism; Sukyo Mahikari; Tenrikyo; Tibetan Buddhism; Umbanda; Universal Church of The Kingdom of God; Western Esoteric Tradition.

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Brazil, Japanese Religions in

Japanese religions propagated abroad in two different ways from the second half of the 19th century on. One was through the colonial enterprise: Shinto shrines were erected in Korea, Taiwan, and other places as a diacritical mark of Japanese hegemony; Buddhist chaplains followed the army and some did proselytize in the newly conquered territories; there were also cases of colonial farming projects for believers of specific religions. Religion also spread by means of emigration as Japanese laborers went to Hawaii, Guam, California, and various destinations to work on rice fields, coffee or cotton plantations, railway construction, and the like. These emigrants started making their way to Latin America by the end of the 19th century, arriving in Mexico in 1897, in Peru in 1899, and in Brazil in 1908. Throughout the 20th century they established major or, more frequently, tiny enclaves in many countries in this region of the world. Japanese religions pursued the trails of these emigrants and a few of them managed to conquer non-Japanese believers as illustrated below by the Brazilian case.

Prewar Diversity of Religious Practices At the beginning the religious life of Japanese immigrants in Brazil was at best improvised, discontinuous, and sporadic. They could not count on professional bonzes partially due to Japan's government policy of forbidding non-Christian missionaries to move to Brazil. This measure was intended to avoid hostility and xenophobia toward the immigrants due to the Catholic predominance, which could in the end risk jeopardizing the whole immigration business. Responding to the social pressure of the host society, many Japanese had their children baptized in the Catholic Church. Evangelization of Japanese seems to have started with German priest Lourenço Fützbauer from 1919 on. Through his intercession, the first Japanese priest, Father Nakamura Chôhachi, was sent to Brazil in 1923. It is estimated that around 60 percent of the Japanese and their descendants became Catholics, of whom only 10 percent today are still practicing.

As for the Protestant side, in 1923 Kobayashi Midori founded the Church of São Paulo while Ito Yasoji established the Episcopal Church in São Paulo. Since then, other groups have also opened missions within the Japanese Brazilian community: the Evangelical Holiness Church (1925), the Free Methodist Church (1928), the Salvation Army (1936), and many others.

Despite the unfriendly environment for Japanese religions, some religions were present among prewar immigrants. The pioneer was Honmon Butsuryushu, a neo-Buddhist sect that had a member among the first immigrants of 1908. Other groups such as Oomoto, Tenrikyo, Seicho-No-Ie, traditional Buddhism, and Shinto also established local missions, meeting places, shrines, churches, and the like.

Traditional Buddhism tended to function in an informal manner until the 1950s. Without the support of fully ordained monks, prewar immigrants counted on anyone among them who could recall part of a sutra or could say a prayer to dispatch their deceased considering that many succumbed to accidents or fatal diseases such as malaria. Despite this lack of official activity, from the mid-1920s on some lay Buddhist meetings of Higashi and Nishi Honganji, Shingon and Nichirenshu were organized.

A few Shinto shrines were built in Japanese agricultural settlements in the 1920s. The first known Shinto shrine in Brazil is the Bugre Jinja, built in 1920, in the city of Promissão, after Native graves were found in the premises of the Uetsuka colony. In 1928, immigrants from Nagano Prefecture tried to build a shrine with the same name (Suwa Jinja) as one already existing in their native prefecture. More shrines were built in different parts of Brazil, such as Pará, Amazonas, Mato Grosso do Sul, and Brasília. In most cases,

Brazilian children of Japanese origin participate in a Buddhist ceremony in Sao Paulo, Brazil, June 18, 2003. The ceremony was part of the celebration of the 95th anniversary of the arrival of the first Japanese in Brazil, which is now home to the largest community outside Japan. (AFP/Getty Images)

these initiatives were done by postwar immigrants. But, as anthropologist Takashi Maeyama has pointed out, purely Shinto activities, organization, and architecture are uncommon in Brazil.

Between both wars, a few Japanese new religious movements were also active. Besides the already mentioned Honmon Butsuryushu, adepts of Tenrikyo arrived in Brazil around 1914 as regular immigrants with no missionary purposes. Then, in 1929, some families affiliated with the Nankai Main Church moved together to the Tietê colony and eventually propagated their faith among fellow Japanese.

Two other new movements also became active in the prewar period. In 1924 Oomoto adept Oyama Terukichi crossed to Brazil, but the turning point occurred two years later when Ishido Tsugio and Kondo Teiji emigrated with their families. Despite the lack of official support, the two of them combined their regular jobs with an active missionary performance. Seicho-No-Ie was introduced into Brazil by means of publications in 1932, just two years after its creation in Japan. However, its landmark was when Daijiro Matsuda claimed to have been miraculously cured from amoebic dysentery by simply reading one of founder Taniguchi's works. Soon after, Matsuda and others spread this new movement among the immigrants in the interior of São Paulo.

The Situation after World War II The Higashi branch of the Jodo Shinshu sect established its official mission in 1952. The Nishi (Honpa) branch awaited the visit of its patriarch in 1954 to officially open its Brazilian mission. This Nishi branch incorporated most of the informal prewar lay movements in many parts of the country and became the largest traditional Buddhist organization. Soon after, other traditional and new

religions were introduced into the country such as Jodoshu (1954), Soto Zen (1955), Sekai Kyuseikyo (1955), Perfect Liberty Kyodan (1957), Nichiren Shoshu/Soka Gakkai (1960), Rissho Koseikai (1971), Reiyukai (1975), and others.

Nowadays, almost all major Japanese religions have opened branches in Brazil. There are more than 60 different Japanese ethical-religious groups there, from traditional Shinto and Buddhism to new religious movements, from groups created in Japan to movements established in Brazil by Japanese immigrants, from formal religious organizations to groups aiming at fostering ethics and morals as a way to reach happiness and peace as is the case of the Institute of Moralogy.

Although the ethnic group has always been the focus of proselytism among almost all the Japanese religions, this community has certainly served as a springboard to further diffusion among non-Japanese from the 1960s on. The most successful groups were those that tried hard to find a way of Brazilianizing their practices. In terms of organizational structure most of them still retain a strong Japanese flavor with the top rank being composed of Japanese and descendants, the divisions by sex and age, and an evident focus on Japanese cultural values. Some adopted the Portuguese language and partially indigenized their rituals. Even more important was the formation of a large contingent of non-Japanese Brazilians to work on the frontline of proselytism. Perfect Liberty, for instance, started its movement in São Paulo in 1957. From there it propagated quickly to the states of Rio de Janeiro and Minas Gerais. Just 20 years later, it established a training academy for new instructors, with emphasis on Brazilians, both Nikkei and non-Nikkei. Its leaders also pushed hard to translate its teachings into Portuguese. The result was a sharp increase of Brazilian members of non-Japanese descent while Nikkei followers pulled out of the church. In the same line, Seicho-No-Ie, which had targeted Japanese immigrants prior to the war, changed its orientation in the 1960s to become the most successful Japanese religion in Brazil. This new orientation soon paid off with amazing results. In 1967, the movement claimed some 15,000 followers in Brazil, 900,000 in 1978, and 3 million in 1992, some 70 percent of whom had no Japanese ancestry.

Transnationalization of Japanese Religions in Latin America and Beyond Japanese religions seem to have been introduced in most Latin American countries. Currently, Soka Gakkai has a strong presence in most of Latin America. Zen is another tradition that has been introduced in many Latin American nations by means of different Zen masters. Other groups managed to open branches in Argentina, Bolivia, Colombia, Ecuador, Mexico, Paraguay, Peru, Uruguay, and some French Caribbean territories. In Peru, for instance, Jodoshu was introduced in 1903, followed by Soto Zen (1938), Seicho-No-Ie (1965), Soka Gakkai (1966), Tenrikyo (1967), Sekai Kyuseikyo (1974), Reiyukai (1979), Mahikari (1980s), and others.

Some religions have used their Brazilian branches as a propagating basis in the context of their internationalization strategy. For others, Brazil plays a crucial part in their messianic teachings. This means that Japanese religions have started to perform a more active role in the process of religious transnationalization in Latin America and elsewhere. To begin with, members of Perfect Liberty have been responsible for its spread in other countries. A case in point is Silvina Ferreira, who became a member of the Brazilian Perfect Liberty in 1971 and migrated to Ottawa, Canada, the following year. She spent a few years receiving guidance and print material from Perfect Liberty churches in Los Angeles and New York. This way Perfect Liberty was able to formally open its first church in Canada in 1979 with almost 150 practicing members. Brazilian members of Perfect Liberty have also contributed to the propagation of this group in Portugal, Italy, and elsewhere in Europe.

The most impressive case is that of Brazilian members of Sekai Kyuseikyo, who have been active in proselytizing activities in nearly 60 countries. Some of them are regular members who have moved to another country and started spreading their faith among friends. However, in most cases they had received proper training in Brazil and Japan before they were sent to those missionary assignments.

Other examples of propagation from Brazil come from Zen. The monk Ryotan Tokuda created more than 15 temples and meditation centers in Brazil. Over time he built an international network of disciples in Brazil, France, Belgium, and Argentina. Another Zen monk,

Daigyo Moriyama, lives in the southern city of Porto Alegre but constantly travels to Argentina and Uruguay to assist a group of devotees in these countries.

It is true that many Japanese religions were introduced in other Latin American countries by the same wave of Japanese immigrants. This is the case of Zen and Mahikari in Peru, Soka Gakkai in Mexico and Argentina, and Pure Land Buddhism in Bolivia. However, it must be noted that, since the 1960s, Brazilian headquarters of some of these religious groups have become their Latin or South American administrative headquarters, training and/or religious centers, as is the case of Soto Zenshu and Mahikari. A few groups such as Perfect Liberty and Sekai Kyuseikyo have also built "sacred lands" in Brazil, which attracts adepts and pilgrims from different parts of South America.

The *Dekasegi* Phenomenon's Impact on the Religious Field Since the mid-1980s a flow of Japanese Brazilians to Japan (*dekasegi*), mainly as unskilled workers, came to constitute the second foreign minority in Japan, with approximately 300,000 people. This phenomenon caused an impact in many areas of Japanese Brazilians' lives, including religion. Especially those religions with their basis in the Nikkei community tended to shrink and lose key leaders when they moved to Japan. Interestingly, the loss of Nikkei members opened the way for non-Japanese Brazilians to ascend to higher ranks of leadership. For instance, in the 1990s, Reiyukai lost about 30 percent of its membership, including top-rank leaders. As a result, for the first time, non-Japanese members were elected to compose its board of directors.

Another aspect of this phenomenon was that other channels of exchange have been opened up between Brazil and Japan, and from there to other places. There is at least one religious group that was introduced in Brazil in connection with the dekasegi phenomenon: Shinji Shumeikai, a dissident branch of Sekai Kyusei Kyo, was brought to Brazil by Japanese Brazilians who converted while working in Japan. Also some religions like Seicho-No-Ie, Sekai Kyusei Kyo, and Soka Gakkai have organized groups of dekasegi throughout Japan. Additionally, the dekasegi have opened doors to the diffusion of Brazilian religions in Japan such as Pentecostal churches, Kardecist-Spiritism, Santo Daime, and others. In the past decades, many dekasegi have resorted to Catholicism as a way to reconstruct their identities and preserve their Brazilianness within Japanese society. In doing so, they are helping to reinvigorate the small Catholic Church in Japan, although occasionally ending up establishing "parallel congregations" there.

Ronan Alves Pereira

See also: Free Methodist Church of North America; Nichiren Shoshu; Omoto; Pentecostalism; Perfect Liberty Kyodan; Pure Land Buddhism; Reiyukai; Rissho Kosei-kai; Salvation Army; Santo Daime; Seicho-No-Ie; Sekai Kyusei Kyo; Soka Gakkai International; Soto Zen Buddhism; Spiritism; Sukyo Mahikari; Tenrikyo; Zen Buddhism.

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Brethren

The term "Brethren" has been applied to several distinct Christian Free church groups that emerged in

Europe at various times, groups that protested against the state church system and were motivated by a desire to return to the organization and practice of the early church as they saw it portrayed in the Bible.

In the 1520s in Switzerland, some of those who participated in the Reformation of the Roman Catholic Church wished to break both with Rome and with the state and form a simple church of believers only. Conrad Grebel (1498–1526) initiated the movement that was later known as the Swiss Brethren by performing the first baptisms in 1525. The movement was persecuted in Switzerland, and it spread as believers scattered to escape the legal authorities. It finally found a place of relative safety in the Netherlands, and there it was eventually transformed into the Mennonite movement, after the Dutch leader, Menno Simons (1469–1561). Periodically, a new Mennonite group would take a name reminiscent of their Swiss Brethren origins, the most significant one being the Brethren in Christ.

At the beginning of the 18th century a similar Free church impulse grew up in the Palatinate (western Germany) when a group decided to separate from the state church. They found the church spiritually dry and wished to found a group that emphasized personal piety over doctrinal conformity. In 1708, under the leadership of Alexander Mack, eight people covenanted together and formed a "church of Christian believers." As part of their new beginning, they were rebaptized. They found their homeland unwilling to accept them and their new church as had the Swiss Brethren, and many moved to America, where they were informally known as the Brethren or the German Brethren and over the years organized as the Church of the Brethren. Through the 19th and 20th centuries, the church became the birthing ground of a spectrum of new denominational bodies, some of whom argued for further change, but most of whom rejected such change as had occurred.

In the 19th century, a group emerged in the British Isles who wished to separate from the state church and to return to what they saw as the simple life of the biblical church, including the rejection of the various denominational labels (Baptist, Anglican, Methodist, etc.). Rejecting any name, they were commonly referred to as the brethren. The first congregation was in Plymouth, England, and outsiders commonly called the group the Plymouth Brethren. As the group grew and splintered, a variety of designations were used to distinguish the different factions; among the more interesting was a numbering system adopted by the U.S. census early in the 20th century. During the late 20th century most of the factions yielded to society's need for labels and adopted (at least informally) a designation, the largest group now being known as the Christian Brethren.

Although the informal designation of any Christian group as the brethren is widespread, where it is used in a formal sense, the group almost always fits into one of the three traditions mentioned above.

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See also: Brethren in Christ; Christian Brethren; Church of the Brethren.

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Brethren in Christ

The Brethren in Christ is a small American denomination in the Mennonite tradition. Many of the original members had been influenced by the Dunkers (now the Church of the Brethren) and had come to accept their practice of baptism by triune, or triple, immersion. Peter Witmer and Jacob Engel were among the first of the small group, which met in Engel's home in Lancaster County, Pennsylvania, to act upon their new insight. When the group organized formally in the 1770s, the members designated Engel as their first bishop.

The River Brethren, as they were originally known, drew most of their doctrine from the Anabaptist tradition, but a century later the members were dramatically influenced by the Methodist Holiness movement and came to believe in its teaching on sanctification. Holiness teachings emphasized the possibility that by an act of the Holy Spirit it was possible for a believer to become perfected in love in this life. Such an expe-

rience became the norm of Christian life within the Holiness churches. The adoption of Holiness teachings by the Brethren led to a number of members withdrawing and forming other new churches.

The church accepted its present name in 1865. It finally incorporated in 1904. Through the 20th century members began to move to different parts of the United States and Canada, and during the last half of the century its membership in North America tripled to its present level of 27,000 (2009). While having an evangelical thrust in North America, it also developed an extensive mission program, which now includes work in more than 15 countries in Africa, Asia, and Latin America. A majority of the members (65,000) now reside outside North America.

The Brethren in Christ church supports Messiah College in Grantham, Pennsylvania, and Niagara Christian College in Canada. It is a member of the Christian Holiness Partnership, the Mennonite Central Committee, and the National Association of Evangelicals, through which it relates to the World Evangelical Alliance.

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See also: Christian Holiness Partnership; Church of the Brethren; Holiness Movement; World Evangelical Alliance.

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British Forest Sangha

The British Forest Sangha is a Theravada meditation-centered community that follows the meditation practices established in Thailand in the 19th century by monks dissenting from the secularization of the larger state-supported Buddhism of the country. The dissenting monks abandoned the cities for the remote forests of northern Thailand, where some Westerners discovered them in the 20th century.

The British Forest tradition came to England in 1977 when Ajahn Chah (1917–1992), founder of a famous hermitage monastery, Wat Pah Pong in northeast Thailand, visited the West. He arrived in Britain in company with a small group of Western disciples who had been ordained as monks in Thailand. The visit was arranged by the English Sangha Trust (EST), formed in 1956 with the express intention of establishing an indigenous Theravada Buddhist monastic order in Britain. In the intervening years lay members of EST sponsored a series of lone Western monks as incumbents of a *vihara* (monk's dwelling) at premises in Hampstead, London. Each encountered problems in maintaining monastic rules. Most were junior, in terms of the length of time that they had spent as monks in Asia. In Britain they had no teachers to guide them. In addition, individual monks could not perform the important corporate rituals, which require a quorum of four.

Ajahn Chah returned to Thailand, leaving his disciples at the Hampstead vihara. The most senior was the American monk, Ajahn Sumedho (b. 1934), who had acted as abbot of Wat Nanachat, a branch monastery that Ajahn Chah had established to accommodate his Western disciples. Ajahn Sumedho and his monks gained a reputation as effective meditation teachers, a reputation that, together with their strict interpretation of the monastic rules (Pali: *vinaya*) attracted a growing number of British lay supporters. British lay supporters are attracted to Buddhism by a strong desire for self-cultivation that leads them toward the practice of meditation. Many small meditation groups scattered across Britain became affiliated with the Forest Sangha monasteries.

In the summer of 1979, the EST exchanged the Hampstead premises for larger quarters in Chithurst, Sussex. Adjoining woodlands were donated to the trust, and the monks began referring to themselves as the British Forest Sangha. A key event took place at Chithurst in 1981 with the first ordination ceremony, held in front of a crowd of 100 laypeople. Since then

ordination ceremonies have been conducted regularly. Branch monasteries were founded in Devon and Northumberland. In 1984 the EST purchased extensive premises in Hertfordshire to found Amaravati Buddhist Centre, a monastery designed to receive large numbers of lay visitors. Currently, about 40 affiliated meditation groups exist throughout Britain, and some 1,500 recipients receive the *Forest Sangha Newsletter*.

The success of the British Forest Sangha was facilitated by innovations, introduced in consultation with Theravada ecclesiastical authorities in Thailand. Among the most notable of these are the founding of a nuns' order and the institution of a new kind of postulancy in the form of the *anagarika* (homeless). A nun is known as a *siladhara* (upholder of virtue). The nuns follow rules elaborated from the Ten Precepts of the traditional *samanera* (novice) ordination. An anagarika is permitted to handle money and to cook food, activities forbidden to monks. The introduction of the anagarika meant that laypeople did not have to be consistently available to assist with the upholding of monastic rules, as they had during EST's earlier attempts to support monks. These adaptations have been important to the successful establishment of branch monasteries in Italy, Switzerland, North America (California), Australia, and New Zealand.

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See also: Meditation; Theravada Buddhism.

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■ British Indian Ocean Territory

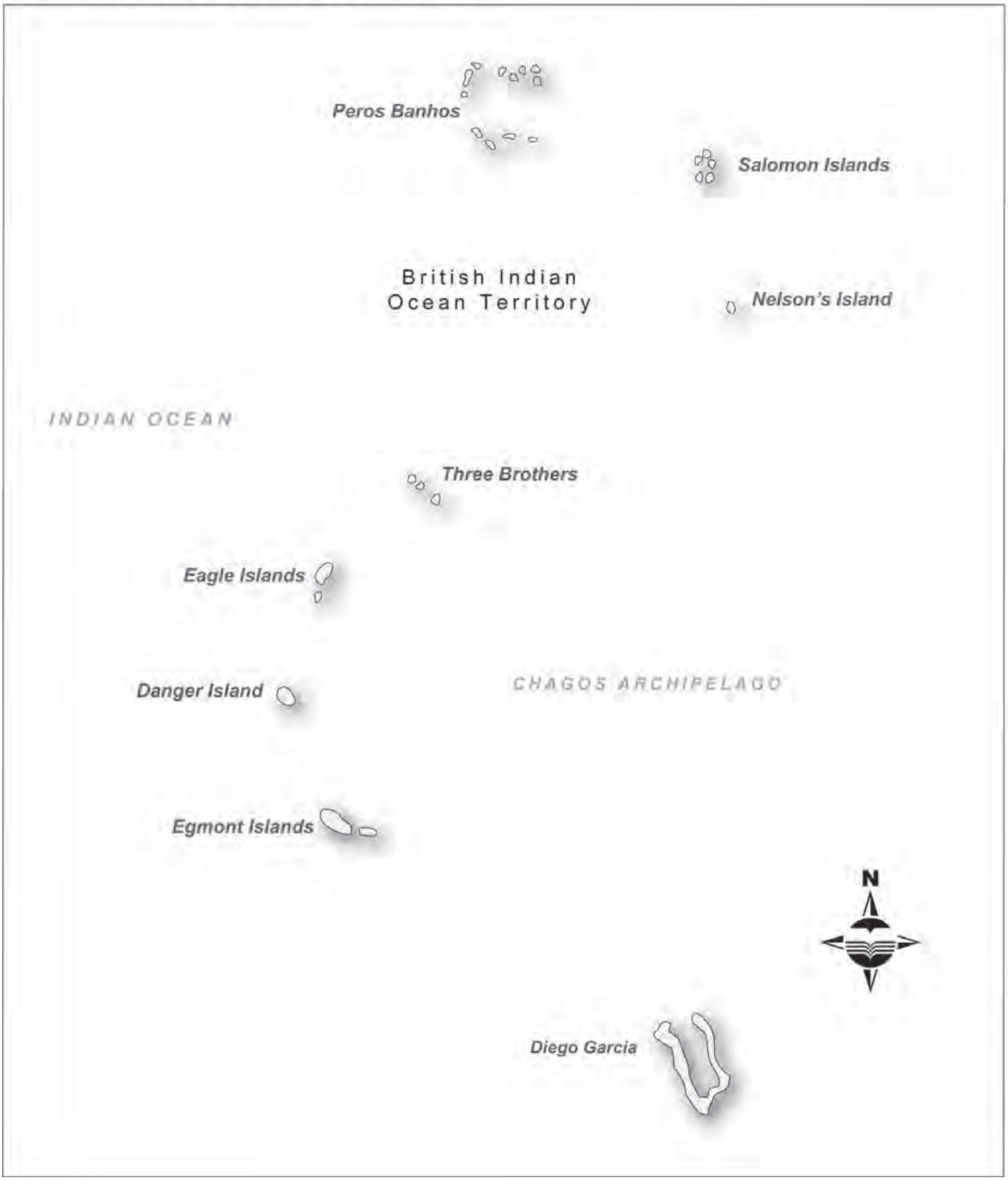
The British Indian Ocean Territory (BIOT) consists of a set of islands in the middle of the Indian Ocean that have been colonized by the United Kingdom for their strategic military value. The islands were uninhabited, and currently the only residents are the several thousand British and American navy personnel, including workers from India, who are temporarily stationed there. They all reside on the single island of Diego García, which includes 17 square miles of the 23 square miles of the territory's land.

Diego Garcia had been a French colony; it was turned over to the British following the defeat of Napoleon. Through the 19th century, a number of Madagascans and Africans came to the island, where they developed as a distinct group known as the Ilios. It was considered part of Mauritius (which was in a process of becoming independent that was completed in 1968) until 1965, when it was separated as part of the new BIOT. At this time, the Ilios were removed to Mauritius, where, much to the scandal of both governments, they were abandoned by the authorities and largely forgotten. Two years later, the British leased the island to the Americans for a 50-year period.

The religious among the British and Americans are primarily Christians, drawn from across the spectrum of Christian churches in their home countries. There are no clergy among those stationed on the island; however, Roman Catholic priests and Anglican ministers visit the island from Mauritius (where the Roman Catholic Church's Diocese of Port Louis is headquartered and the Diocese of Mauritius of the Church of the Province of the Indian Ocean is located).

It is also the case that military personnel are drawn from across the religious community in the United States and the United Kingdom, but there are no organized services for these other faiths. The religious among the Indian workers are primarily Hindu, Muslim, and Sikh, but none have developed any permanent

British Indian Ocean Territory



British Indian Ocean Territory

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	900	1,700	85.0	0.00	1,700	1,700
Roman Catholics	500	900	45.0	0.00	900	900
Anglicans	100	460	23.0	0.00	460	460
Agnostics	0	220	11.0	0.00	240	240
Hindus	900	50	2.5	0.00	50	50
Atheists	0	20	0.8	0.00	20	20
Muslims	200	20	0.8	0.00	20	20
Total population	**2,000**	**2,000**	**100.0**	**0.00**	**2,000**	**2,000**

religious facilities or organized regular events for worship.

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See also: Church of the Province of the Indian Ocean; Roman Catholic Church.

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British Israelism

British Israelism, or Anglo-Israelism, refers to a strain of thought within millenarian Christian British that identifies the British people and the related peoples of the Commonwealth Nations and the United States as the true lineal descendants of the ancient Israelites. Israelism is associated with several small organizations rather than any single major organization. Although British Israel organizations never boasted many members, British Israel thinking had some influence upon William Miller (1782–1849), whose ideas gave rise to the Adventist tradition within Protestantism, and upon Charles F. Parham (1873–1929), founder of Pentecostalism. William Herbert Armstrong, founder of the Worldwide Church of God, accepted British Israelism and introduced his 100,000 followers to the doctrine, but since Armstrong's death, the Worldwide Church of God has repudiated British Israelism.

Although the notion that the English have been chosen by God for a special destiny dates back somewhat farther, the first individual to articulate the British Israel ideology in a formal way was the Canadian Richard Brothers (1757–1824). Brothers remained an isolated figure with few followers, and it was not until the publication of *Lectures on Our Israelitish Origin* by Scotsman John Wilson (d. 1871) in 1840 that British Israelism as a religious movement can really be said to have begun. In the years following the publication of Wilson's book, a number of organizations were formed to promote British Israel ideology and to foster communication among adherents. The movement never developed into a sect or denomination but remained a loose network of people with a common interest in but often-different interpretations of the British Israel idea. At the peak of its popularity in England in the 1920s, British Israelism may have had as many as 5,000 adherents in addition to smaller followings in the Commonwealth nations and the United States.

While not all versions of British Israelism are explicitly racist and anti-Semitic, British Israelism has been a major source of inspiration for the Christian Identity movement, which has developed it in a decidedly racist direction. Such small, but militantly rightist organizations as The Order, The Church, The Sword, and The Arm of the Lord, and The Church of Jesus Christ, Christian, Aryan Nations derive their religious and political stances from a radicalized version of British Israelism.

The core tenet of British Israelism is the belief that the Anglo Saxon people can trace their lineage back to the 10 lost tribes of Israel. Jews are the heirs of the

Kingdom of Judah rather than the Kingdom of Israel and are therefore not the group referred to in the biblical book of Revelation. To those who interpret Revelation as a blueprint for the millennium, this is significant because it means that prophecies concerning Israel refer to the British and related peoples. Christian Identity groups have taken the anti-Semitism implicit in this point of view to its extreme by positing that Jews are not only not really Israelites but are in fact the biological descendants of the devil.

British Israelism has also sometimes been associated with Pyramidology, the belief that the great Pyramid of Cheops was built for a divine purpose and that the proper interpretation of its measurements has much to reveal about the unfolding of sacred history.

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See also: Parham, Charles Fox; Pentecostalism.

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■ British Virgin Islands

The British Virgin Islands are a set of some 40 islands located in the Caribbean east of Puerto Rico and north and east of the Virgin Islands of the United States. Some 24,000 people (2008) reside on the islands 59 square miles of land. When Christopher Columbus visited the Virgin Islands in 1493, he found them inhabited by the Carib and Arawak peoples. Both were exterminated over the next two centuries. He also gave the islands their present name, a reference to the legendary Saint Ursula and the 11,000 virgins associated with her. The Spanish took control of the islands but created only one settlement for the purpose of mining copper. The Dutch took an interest in them, and in 1648 they established a settlement on Tortola Island.

Finally in 1672 the British began to push the Dutch out, a feat finally accomplished in 1680. The British introduced sugarcane and its seemingly necessary component, slavery. They began the introduction of African workers, who today constitute the largest segment of the population. Slavery was abolished in the 1830s.

British rule continues. In 1872 the islands were incorporated into the Leeward Islands colony but were again separated in 1956. Since 1960, the British government has appointed a governor, but legislative matters have been placed in the hands of a locally elected legislature. The United Kingdom bears responsibility for defense, foreign affairs, and internal security.

British Methodists came to the islands in 1789 as part of Methodism's initial missionary thrust into the Caribbean, prompted in part by the separation of the Methodists in the former American colonies. Openly allied to the African peoples, they grew to claim the great majority of the population (at one point more than 70 percent), though their percentage dropped as the island secularized in the later 20th century. Today the Methodist work has been incorporated into the larger Methodist Church in the Caribbean and the Americas.

The Church of England was established in 1700, many decades before the Methodists, but largely identified with the ruling white elite. Their membership was concentrated on Virgin Gorda Island. In 1916, administration of the Anglican work was turned over to the Episcopal Church based in the United States, which had developed work in the American Virgin Islands (purchased from the Dutch in 1917). In 1947 a diocese serving both the British and American territory was created. That diocese is today a part of Province II in the Episcopal Church, which includes New York, New Jersey, Haiti, and the congregations in Europe.

Only a few additional churches have entered the British Virgin Islands, its small population of 12,000 offering little prospect for growth. The Roman Catholic Church established a parish in 1960 that is currently

British Virgin Islands

British Virgin Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	8,900	19,700	84.4	1.42	21,900	22,800
Protestants	5,700	11,700	50.2	1.03	12,600	12,300
Anglicans	1,500	3,200	13.7	1.39	3,700	4,000
Independents	270	1,400	6.0	2.47	1,900	2,500
Spiritists	700	2,000	8.4	1.41	2,200	2,400
Agnostics	50	900	3.9	1.42	1,300	1,700
Hindus	40	280	1.2	1.43	400	500
Muslims	30	270	1.2	1.40	400	500
Baha'is	60	200	0.9	1.36	300	400
Atheists	0	30	0.1	0.79	40	70
Total population	**9,800**	**23,300**	**100.0**	**1.42**	**26,500**	**28,300**

attached to the Diocese of St. John's (Antigua). There are also a few members of the Jehovah's Witnesses, the Church of God International (Cleveland, Tennessee) the Church of the Nazarene, and the Seventh-day Adventist Church. A small group of Baptists is divided between the Southern Baptist Convention and the Baptist Missionary Association of America.

Immigrants from India and Pakistan have introduced Hinduism and Islam into the islands, and there is a small community of the Baha'i Faith.

J. Gordon Melton

See also: Baha'i Faith; Baptists; Church of England; Church of God International (Cleveland, Tennessee);

Church of the Nazarene; Episcopal Church; Jehovah's Witnesses; Methodist Church in the Caribbean and the Americas; Methodism; Roman Catholic Church; Seventh-day Adventist Church; Southern Baptist Convention.

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Brotherhood of the Cross and Star

Apart from some outward similarities, such as members wearing white *soutanes* (robes), the Brotherhood of the Cross and Star (BCS) in southeastern Nigeria is not an Aladura church but a messianic and deliberately syncretistic movement that claims not to be a church, although it does claim to be Christian. The organization was founded in 1956 in Calabar by Olumba Olumba Obu (b. 1918), a healer and miracle worker known as O.O.O. (members paint these letters on homes and cars for protection) and as Leader Obu, "Sole Spiritual Head" of this movement.

Unlike most founders of African new religious movements, Obu did not belong to a church, did not receive a divine call, and did not undergo a period of seclusion and training. He is believed to have become aware of his divine mission and to have performed miracles at the age of five, and to know the Bible because he is its author. Nevertheless, Obu teaches that all of the Bible, except the book of Revelation, is a closed and useless book, and he teaches a pantheistic idea of God, the fallibility of Jesus, and reincarnation. He lives simply in Calabar, which he has not left since 1954; he preaches always in his native Efik; and he rejects Western clothing, watches, and footwear.

Although he appears to have handed over the movement to his son (who goes by the same name) the aging Obu stands at the center of this movement. By 2009 he had not been seen publicly for several years and was said to be blind. His followers believe him to be the Messiah and the eighth and final incarnation of God—the seventh incarnation being Jesus. Although he at first denied his deity, Obu began to proclaim it publicly in 1977, and the BCS hymnbook abounds with references to him as divine. The movement's website refers to him as "the Sole Spiritual Head of the Universe." His son and successor is also now referred to as "the King of Kings and the Lord of Lords." Apart from its central emphasis on the person of Obu, the movement emphasizes spiritual and material prosperity, healing, and deliverance from witchcraft; it has aroused opposition from most other Nigerian churches. BCS practices baptism by immersion, foot washing

Brotherhood of the Cross and Star Service, ca. 1990s, Great Britain. (Corbis)

before a Sunday congregational feast, the use of holy oil and holy water, and healing in the "powerful name" of Obu. It rejects some traditional beliefs, such as the existence and powers of witchcraft, and condemns cultural societies and traditional diviners, as well as polygyny.

The BCS may have had one million members worldwide in 2000 (BCS sources put this figure much higher), and it has expanded in West Africa, Europe, Asia, and North America. It has more recently developed links with other religious bodies, including several groups led by Hindu teachers, Rosicrucianism, and the Unification movement. Olumba O Obu and various leaders in the Brotherhood have published numerous small publications through Brotherhood Press over the years.

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See also: African Initiated (Independent)Churches; Aladura Churches; Reincarnation; Unification Movement.

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Bruderhof

See Church Communities International.

■ Brunei

The Sultanate of Brunei Darussalam, located on the island of Borneo, is the smallest country in Southeast Asia, in terms of population. It is the remnant of a 15th-century sultanate, which lost control over Borneo during the colonial period that began in the 17th century. The British created a protectorate over Brunei in 1888 that lasted until 1984, when Brunei became an independent country.

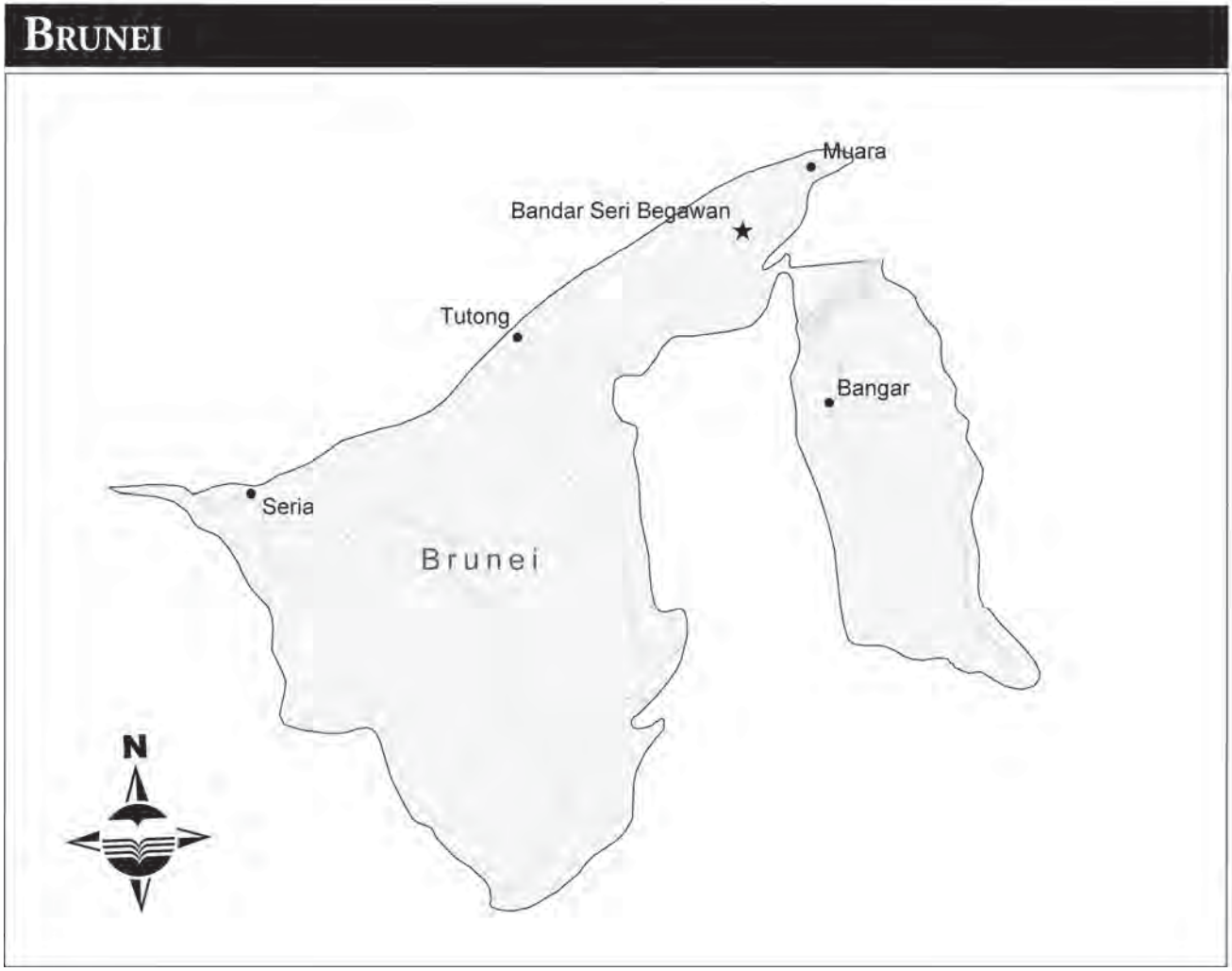
Brunei's 2,228 square miles of territory is home to approximately 388,600 citizens (2008). Of this number 67.2 percent are ethnic Malays, the absolute majority of which are Muslims. Other ethnic Malay groups, which include the Kadayans, Dusuns, Muruts, Bisayas, Belaits, and Tutongs, account for 6 percent of the population. A majority of this group practice traditional premodern religions, although a marginal number among them have converted to Christianity and Islam. Among the immigrant population, ethnic Chinese (who have arrived in the area through the 20th century from China, Hong Kong, and Taiwan) now account for 15 percent of the population. Members of this group practice a spectrum of religions traditionally associated with China (Buddhism, Daoism, Confucianism). Some are also Christians, while a handful among them have converted to Islam. Freethinkers, Hindus, and others of unstated faiths account for the remaining 11.8 percent of the total population.

The most recent census of Brunei in 1991 indicated that 67 percent of the population identified themselves as Muslims, 13 percent as Buddhists, 10 percent as Christians, and the remaining 10 percent "other," which includes freethinkers, Hindus, Sikhs, members of the Baha'i Faith, undeclared, and so on.

Although Islam is the official religion of the country, and the state funds many Muslim religious organizations through the Ministry of Religious Affairs, religious minorities have the right to observe their religious values and traditions. According to the Constitution of the state of Brunei (1959), "the religion of the State shall be the Muslim religion, provided that all other religions may be practiced in peace and harmony by the persons professing them in any part of the State."

Brunei

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	76,100	228,000	55.1	2.31	306,000	422,000
Christians	7,300	63,300	15.3	2.31	87,200	116,000
Roman Catholics	0	30,000	7.2	1.83	38,000	49,000
Independents	1,500	21,000	5.1	3.84	32,500	45,000
Protestants	1,600	7,000	1.7	2.66	10,000	15,000
Ethnoreligionists	18,900	44,000	10.6	2.31	50,000	55,000
Buddhists	16,000	40,000	9.7	2.31	38,000	43,000
Chinese folk	10,000	21,000	5.1	2.31	21,500	12,500
Confucianists	0	7,800	1.9	2.31	10,000	13,000
Agnostics	0	4,700	1.1	2.31	7,000	10,000
Hindus	1,300	3,500	0.8	2.32	4,500	6,000
Baha'is	530	1,300	0.3	2.31	1,500	2,500
Atheists	0	150	0.0	2.36	200	300
New religionists	0	100	0.0	2.29	200	300
Total population	**130,000**	**414,000**	**100.0**	**2.31**	**526,000**	**681,000**



Religious and educational institutions for both Muslims and non-Muslims are scattered around the country. There are 102 mosques and Muslim prayer halls. There are also seven Christian churches (two in Bandar Seri Begawan [BSB], three in Seria, and two in Kuala Belait), the majority being congregations of the Roman Catholic Church. In addition to the above, there are three Chinese temples (the Kuan Yin or the Goddess of Mercy temple in BSB, the Ching Nam in Muara, and the Fook Tong Keng temple in Tutong) and two small Indian temples located in BSB and Seria. Although the small Sikh community in Brunei (approximately 500 people) has no official religious institutions, weekly services are held in members' homes. Of the religious educational institutions, 115 are Islamic religious schools, which operate in conjunction with the government schools. In addition, a number of Christian-based schools established during the colonial period are still in operation today. Such schools include St. George's and St. Andrew's in BSB, and St. Michel's and St. Angela's in Seria. There are eight Chinese schools in Brunei managed by the Chinese community in the country, including the well-known Chung Hwa Middle School in the capital.

Dr. Niew Shong Tong, a former senior lecturer at Universiti Brunei Darussalam (UBD), has discovered more than 40 socio-religious and cultural Chinese associations established in Brunei. These include dialect-locality groups, trade-occupational, cultural-recreational, mutual help-benevolent, religious, and community-wide associations.

The primary Christian association operating in Brunei is the Borneo Evangelical Society, which is essentially an umbrella organization operating on behalf of Christians on the Island of Borneo (including the East Malaysian states of Sabah and Sarawak).

There are two Indian-related organizations/associations in Brunei. The oldest is the 58-year-old Hindu Welfare Board in Brunei, which functions as a Hindu religious organization and has approximately 3,000 members, both foreigners and locals. The second major Indian organization is the 51-year-old Indian Association, which is considered a social organization for the Indian community and has 300 registered members.

Brunei annually celebrates a number of religious holidays, including Eid al-Fitri (the festival marking the end of Ramadan), Eid al-Adha (the festival of sacrifice), the Prophet's birthday, the First of Muharram, Nuzul al Qur'an (descension of the Koran), the Fast of Ramadan, and Isra (the night journey) and Miraj (ascension) for Muslims. The Christian New Year and Christmas are also officially recognized holidays, as is the Chinese New Year. Although they are not recognized as national holidays, the Hindu community in Brunei celebrates both Thaipusam (a celebration of exotic rituals) and Diwali (the festival of lights). On regional and local levels, Hari Gawai, an annual festival commemorating the rice harvest, is celebrated by the Iban tribe.

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See also: Baha'i Faith; Brunei, Islam in; Diwali; Eid al-Adha; Ramadan; Roman Catholic Church.

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Brunei, Islam in

Historical documents dating back to 414 CE show that Brunei, an independent sultanate in Borneo, was originally a Hindu-Buddhist city-state. Historians have suggested different theories regarding the coming of Islam to Brunei. Some say that Islam came to Brunei from China during the 10th century, while others trace it to Arab traders who came to Southeast Asia during the 14th century from Yemen and possibly Hujurat, India. Still others argue that Islam first came to Brunei during the 14th century, with the conversion of Awang Alak Betatar and his brother, Bateh Berbai. Awang Alak Betatar, who changed his name to Muhammad Shah, subsequently became the first Muslim sultan of Brunei.

Whatever the origins of Islam in the region, it is certain that from the 15th to the mid-16th centuries, the Sultanate of Brunei became a dominant regional power, with sovereignty over the whole island of Borneo and the Philippines. During this period, there were a number of sultans who were particularly active in the promotion of Islam. For example, Sultan Sharif Ali (1425–1432), the third leader of Brunei (said to be a descendant of the Prophet's grandson, Hussein), established religious institutions such as mosques and schools, and implemented the Shariah (Islamic law code based on the Koran) in Brunei.

With the coming of the Spanish and the British to the region in the latter half of the 16th century, Brunei's power became gradually eroded, until it became little more than a British protectorate in 1888. During

Sir Omar Ali Saifuddien Mosque in Brunei. (J. Gordon Melton)

the initial period of British penetration, two sultans, Saiful Rijal (1533–1581) and Hassan (1582–1598), played a significant role in promoting Islam, as well as protecting the people from Christianization.

As in the past, Islamic values and ethics continue in the modern period to be incorporated and manifested within Brunei culture, society, and politics. No greater proof of the continuous link between religion and state, past and present, exists than the continuation of the MIB (Melayu Islam Beraja, or Malay Muslim Monarchy) concept, which has been in existence since Brunei first declared itself a Muslim Malay Sultanate six centuries ago. MIB is the cornerstone of the religio-political philosophy of Brunei, which stresses the importance of maintaining the Malay race, language, and culture, and the Muslim religion of the nation. The significance of this concept was reaffirmed during the reign of Sultan Haji Omar Ali Saifuddien (1950–1967) when it became officially recognized in the 1959 Brunei Constitution.

Today Islam, primarily of the Shafiite School of jurisprudence, is alive and thriving in Brunei. Birth, marriage, divorce, burial, and other social ceremonies in Brunei are generally done according to the Islamic law. According to the Department of Mosque Affairs, the number of mosques and prayer halls reached 102 in 1999. This number includes two major state mosques, Masjid Omar Ali Saifuddien (Kampong Sultan Lama, Bandar Seri Begawan, Brunei Darussalam) and Jame'Asr Hassanal Bolkiah (Kampong Kiarong, Bandar Seri Begawan, Brunei Darussalam), both of which are considered major tourist attractions for visitors to Brunei.

The majority of Islamic organizations or departments in Brunei are established and funded by the government. For example, the Ministry of Religious Affairs (Kementrian Hal Ehwal Ugama, Jalan Mentri Besar, Barakas, BB3910, Bandar Seri Begawan, Brunei Darussalam; website address: religious-affairs.gov.bn/?tpl=th003_english_org), established in 1986, is comprised of five different departments, namely, Mosque Affairs, Hajj, Islamic Studies, Shariah Affairs, and Administration, in addition to the Islamic Da'wah Center (propagation center). As far as nongovernmental Islamic religious organizations are concerned, they are few in number. These include the National Association of Qur'anic Reciters and Memorizers (IQRA'), which trains and assists members to properly read and memorize the Koran, the New (Muslim) Converts Association, and the Ikhwan al-Muslimeen, which is based in the district of Kuala Belait. Of these groups, only the first two can be genuinely classified as active.

A number of Islamic institutions of an economic nature have also been established in Brunei. These include Tabung Amanah Islam Brunei (TAIB), an Islamic trust fund founded in 1991, and Insurance Islam Taib and the Islamic Bank of Brunei (IBB), both of which were established in 1993.

Islam in Brunei is well represented in the local print and electronic media. For example, Radio-Television Brunei (RTB) devotes more than 20 hours a week to religious or religion-related television programming. Such programs include coverage of the weekly Friday khutbahs, or religious sermons, the annual Koran competition, Muslim festivals and celebrations, and the like. In addition to the above, the government also funds the religiously oriented Nurul-Islam (Light of Islam) radio station.

In addition to the above organizations and groups, Sufi orders, or *tariqahs* (mystical paths), such as al-Ahmadiyya and al-Naqshabandiyya, have also established themselves in the country. Some of these tariqahs trace their roots directly to the Middle East, while others entered Brunei via neighboring countries such as Indonesia and Malaysia. Many of these groups engage in Mawlud Dhikir, a socio-religious ceremony in which religious poems are read and chanted. In this century, the Ahmadiyya Muslim movement has also established itself.

The 20th century witnessed the growth and development of Islamic religious education in Brunei. In 1956, 7 full-time Islamic schools were officially opened. By 1999, the number of religious schools had increased to 115. Islamic education is also promoted under schools and colleges affiliated with the Ministry of Religious Affairs, where traditional Islamic subjects are taught in both Malay and Arabic languages. Some of the more renowned religious institutes in the country are the Sultan Haji Hassanal Bolkiah Tahfiz al-Quran Institute in Bandar Seri Begawan (BSB), the Brunei College of Islamic Studies (Ma'had) in Tutong, and the University College Religious Teachers

Training College (Maktab Perguruan Ugama) in BSB. Religious (*ugama*) classes are also taught in the public schools. The majority of students study under the "old system" and accordingly have four hours a week of Islamic studies at the elementary level and three hours in the secondary level. Under the "new system," which is presently in operation in 15 schools in the country, the amount of Islamic instruction has been increased to 8 hours per week for elementary students and 6 hours at the secondary level. In addition to the above, a Kefahaman Islam (Islamic understanding) course has recently been introduced for non-Muslim students on a trial basis in three schools, St. George, St. Andrew, and Chung Hwa, all of which are located in the Bruneian capital.

At the tertiary level, the newly (2007) established Sultan Sharif Ali Islamic University (UNISSA) has four faculties and three centers, and offers undergraduate and postgraduate programs on Islamic Studies and others.

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See also: Ahmadiyya Movement in Islam; Naqshabandiyya Sufi Order; Sufism.

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Buddha Purnima

See Wesak.

Buddha, Gautama

566–486 BCE

Buddha, a title meaning the Enlightened One, was initially ascribed to an individual born to the royal family of a tiny northern Himalayan kingdom of the Sakyas (in what is now Nepal). Sakyamuni, or sage of the Sakyas, as he is sometimes called, was given the name Siddhartha and called Gautama (descendent of the sage Gotama). As is true of many ancient figures, the facts about Siddhartha have been called into question by modern scholars given the several centuries that passed before the documents recording the Buddha's life began to be written down.

The Sakya regime was centered at the city of Kapilavastu. Some have identified ruins along the Nepal-Indian border as those of Kapilavastu, but none have been positively identified. Ancient Kapilavastu was most likely absorbed into the empire of the Magadhas, which flourished during and after the Buddha's period.

Statue of Gautama Buddha, Taos, New Mexico. (J. Gordon Melton)

It is also the case that the Sakya lineage is known only through Buddhist sources, and much elaboration was added over the centuries. It seems likely that the leader of the Sakya state was simply a regional ruler in a larger state. The Sakya rulers were from the *kshatriya* (warrior) class (caste) of the Gotama clan. The original ancestor was a *rishi* (seer) named Gotama who was of the *brahmin* (priestly) class. It remains an unresolved quandary as to why the descendents of a person of the higher brahmin class would later claim the status of kshatriya, a lower class. Possibly, Vedic regulations concerning strict membership in particular castes were not fully functional within the Sakya tribe.

Today, few doubt the existence of the Buddha, and all traditions agree that he lived for eighty years and taught in India. That being said, a variety of dates have been suggested for his birth—cases being made for 566, 563, and as early as 623 BCE. Some traditions date him even earlier to the sixth century BCE. Most scholars have used the 566–486 dating (thus making him a contemporary of Mahavira (c. 599–527 BCE), the founder of the Jain tradition in India. This question of his dating is complicated because all records were oral and the sutras, the discourses he gave, were not committed to writing for several hundred years. Accounts of his life were created by a process of compiling data from all the sutras into a narrative.

Siddhartha was the son of Suddhodana, the king of the Sakyas, and Maya, the queen. Maya gave birth in the forest of Lumbini. One popular account describes the queen being showered with perfumed blossoms as her son was born. Immediately after his arrival, the infant stood up, took seven steps, and announced "I alone am the World-Honored One!" Siddhartha was raised by Maya's sister, Mahaprajapati, whom his father had also married. We are unaware of

any other children of Suddhodana, but Siddhartha had a number of cousins, among them being Ananda, a major disciple, and Devadatta, who betrayed him. Siddhartha grew up as a prince in line for the throne. He married a woman named Yasodhara who bore him a son. The birth of his son became the occasion of a personal crisis in his spiritual quest and soon afterward he left his family and princely life. He was 29 years old.

From the large body of material assembled once the sutras were written down, what is known as the Pali Canon (Pali being the language in which they were written), material for the first biography, the Asvaghosa's Buddhacarita (or Acts of the Buddha) was composed in the second century CE and is an important early biography. It appears to mix legendary materials with a core of historical truth. Later generations added additional details and embellishments.

According to the widely accepted biography, King Suddhodana took pains to keep his son from the more unpleasant realities of life. The young prince lived in luxury and was given a quality education but was confined within the royal compound. As he matured, Siddhartha desired to know about the larger world outside the walls. He secretly conspired with his charioteer, Channa, to escort him through the countryside. What he saw shocked him to his core. He saw misery and pain in the realities of old age, illness, suffering, and even death. His experience outside the walls contradicted much of the picture of the world communicated in his education. By the time his son was born, he decided to leave his home and seek truth by himself.

Thus, Siddhartha bid his wife, Yashodhara, and baby son, Rahula, farewell and left the compound for the last time. He rode with his horse and charioteer some distance before abandoning both, and, ordering them to return, he cut himself off from his previous enclosed life. He soon met five wandering ascetics, men who had given up all physical and social attachments as part of a process hopefully leading to spiritual insight and wisdom. Siddhartha decided to join the ascetics on their quest for spiritual understanding, and during the next four years he engaged in a variety of extreme physical deprivations in hope of overcoming the influence of the physical body. He eventually concluded that asceticism was simply another extreme and would not lead to true wisdom. He left his companions and contemplated his alternatives. Finally settling in a forest grove, beneath a fig tree (now called the Bodhi Tree) at a place now called Bodh Gaya, he began to contemplate his life experiences. After forty days he achieved what is invariably described as enlightenment, a complete and pervasive shift in understanding of the nature of reality. Siddhartha, the former prince and wondering ascetic, had become the Buddha, that is, the enlightened one.

The Buddha's subsequent story involved his forty-five-year career as a teacher. Shortly after gaining enlightenment, he traveled to the Deer Park at Sarnath, near Benares, where he gave his first discourse (or sermon), laying out the basics of his new insights. He also reconnected with the five ascetics he formerly lived with and organized the community of monks, the Sangha. His growing following of mendicant monks wandered the countryside with him as he taught, settling down for a lengthy annual retreat during the rainy season. He also later facilitated the organization of an order of nuns.

After more than four decades of teaching, the Buddha sensed his health was deteriorating and chose a forest setting (at present-day Kushinagar, India) to die, which is generally termed entering Parinirvana. Though most often pictured in the sitting position, the Buddha is also shown reclining on his side, his head resting on the palm of his hand, delivering his last teaching prior to his passing. The Buddha's body was subsequently cremated and the relics were divided and placed in structures called stupas. Some of these relics are believed to have survived to the present and are quite valued items within the larger Buddhist community.

At a later date, many Buddhists came to believe that he was born, reached enlightenment, and passed away on the same day of the year, namely the evening of the full moon in the Indian month of Vaisakha (April or May on the Common Era calendar). This day, called Wesak, is now celebrated each year. Others, however, such as the Buddhists of Japan, celebrate the three events on different days. The places associated with the major events of the Buddha's life—Lumbini, Bodh Gaya, Sarnath, and Kushinagar—have become pilgrimage sites. The site of Buddha's enlightenment fell into non-Buddhist hands when Buddhism was largely wiped out in India in the twelfth century, and an effort was

begun in the late nineteenth century to recover the site. Led by the Maha Bodhi Society, the effort has met with moderate success.

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See also: Bodh-Gaya; Enlightenment; Kushinagar; Lumbini; Maha Bodhi Society; Mahavira; Monasticism; Pilgrimage; Relics; Sarnath; Statues—Buddhist; Wesak.

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Buddhasasananuggaha Association

The Venerable U Sobhana Mahathera, more widely known as Mahasi Sayadaw (1904–1982), was born on July 29, 1904, in Seikkhun village, near Shwebo, in northern Burma. After demonstrating extraordinary precociousness in the mastery of Pali Buddhist texts as a novice monk (*samanera*), he became an ordained *bhikkhu* (monk) in 1923. Although U Sobhana continued to excel in his scholastic achievement and the intellectual mastery of the texts of Theravada Buddhism and remained steadfastly committed to this pursuit throughout his entire life, he was also determined to apply the practical aspects of those texts to the practice of meditation. He therefore set out to find an appropriate meditation teacher, a most difficult task due to the unfortunate fact that methodical meditation training had become nearly extinct in Theravada Buddhist countries by the early 20th century. However, eight years after his ordination the opportunity arose for U Sobhana to enter what he later described as "a most intensive practical course of *satipatthana* (Foundations of Mindfulness) meditation under the personal guidance of the Most Venerable Mingun Jetavan Sayadaw of Thaton." In 1938 he began his own career as a teacher of the intensive practice of satipatthana, directing his efforts largely toward laypeople, who had essentially no means of learning rigorous meditation technique.

He began teaching meditation at a monastery in Seikkhun village known as Maha-Si Kyaung, due to a large (*maha*) drum (Burmese: *si*) located there. The many practitioners who learned meditation under him at this location thus came to call him Mahasi Sayadaw ("Sayadaw" being Burmese for Great Teacher). In 1944, in response to requests from students, Mahasi Sayadaw completed his great treatise, *The Method of Vipassana Meditation.* Some brief quotes from this work may suffice to demonstrate the essence of the meditation technique he taught:

"Try to keep your mind (but not your eyes) on the abdomen. You will thereby come to know the movements of rising and falling of this organ . . . Then make a mental note, *rising* for the upward movement, *falling* for the downward movement . . . What you actually perceive is the bodily sensation of pressure caused by the heaving movement of the abdomen . . . and do not think of *rising* and *falling* as words. Be *aware only of the actual process of the rising and falling movement of the abdomen*."

This method, adapted from Mingun Jetavan, was further developed by Mahasi Sayadaw to include making mental notes for all activities throughout the day. Thus, for example, while eating:

> "When you bring the food to the mouth, *bringing*
> When you bend the neck forward, *bending*
> When the food touches the mouth, *touching*.
>
> In this way insight (*vipassana*) into the impermanent (*anicca*), unsatisfactory (*dukkha*), and unsubstantial (*anatta*) nature of all conditioned (i.e., non-*nibbana*) phenomena is developed."

Venerable Mahasi Sayadaw succumbed to a sudden heart attack on August 14, 1982. His life exemplified a rare combination of profound erudition in Pali

Buddhist texts, deep meditation experience, and practical teaching ability.

In 1947, Sir U Thwin and others founded the Buddhasasananuggaha Association in Rangoon. Sir U Thwin served as its first president and donated a plot of land for the erection of a meditation center. He also proposed that Mahasi Sayadaw be invited to teach at the center. Subsequently, the Buddhasasananuggaha Association became the vehicle for the dissemination of the Mahasi Sayadaw Vipassana technique around the world.

The Buddhasasananuggaha Association is located in Yangon (Rangoon). A related Internet site can be found at http://web.ukonline.co.uk/buddhism//mahasi.htm#biography. Affiliated centers are found in 41 countries in Asia and Europe as well as the United States. Approximately one million people have received formal training in the Mahasi Sayadaw Vipassana technique at meditation centers around the world devoted to teaching this approach to meditative practice. Over the two decades since his death, as the Mahasi Sayadaw meditation technique has become increasingly influential in the West, there has been a concomitant propagation of some of the hermeneutical disputes that arose during his life within the Burmese Sangha concerning the precise textual/scriptural basis of his approach to Vipassana practice.

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See also: Meditation; Theravada Buddhism; Vipassana International Academy.

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◆ Buddhism

Today's approximately 400 million Buddhists can look back on 2,500 years of history with diverse developments and a wide spectrum of cultural expressions. Although the different traditions emphasize specific concepts, practices, and lifestyles, all Buddhists relate back to these three fundamental principles: the Buddha, the Teachings, and the Order. They call these principles the three Jewels or "Gems of Buddhism."

It is generally assumed that Buddha Shakyamuni lived from 560 to 480 BCE. However, in the later 20th century, Indological research questioned those dates and placed the lifetime of the Buddha at the turn of the fifth to the fourth centuries BCE. And though the debate has not yet come to an end, scholars provide good evidence to adopt as the lifetime of the historical Buddha the span between 448 and 368 BCE, with a margin of 10 years. As a consequence of this recalculation, the Buddha's life, the order's development, and Buddhist history in general move much closer to the reign of King Ashoka (ca. 268–239 BCE), and thus to the earliest reliably datable accounts in Indian history.

The name Buddha is an honorific title meaning "the Awakened One." Born as Siddhartha Gautama in a royal family in a region of northern India (in Lumbini, now southern Nepal), Siddhartha spent his childhood and youth in luxury. He was married at 16 and became the father of his son Rahula 12 years later. Upon leaving—and while away from—the protected world of the palaces, the "four sights" provoked a major change in the course of his life. The 29-year-old saw an aged man bent by the years, a sick man scorched by fever, a corpse followed by mourners weeping, and a mendicant ascetic. Becoming aware of the transitoriness of life, Siddhartha left the palace and became a wandering monk. In those days monks and ascetic orders commonly sought to find and teach final solutions to the human sufferings of old age, sickness, and

Painting inside a Buddhist temple in Luang Prabang, Laos. (Luciano Mortula/Dreamstime.com)

death, and their perpetual recurrence. For six years Siddhartha engaged in strict practices of asceticism designed to deny the pleasures of the senses. When that severe self-denial failed to bring the solution desired, he withdrew to a balanced form of asceticism, called the Middle Path. This approach avoids the extremes of self-denial and self-indulgence. At the age of 35, while meditating in a resolved manner under a tree known as the Bodhi Tree (*Ficus religiosa*), Siddhartha attained enlightenment (Sanskrit/Pali: *bodhi*). In Buddhist accounts, here at Bodh Gaya he became "awakened" from the sleep of delusion—that is, from the ignorance that binds living beings to the suffering of this world.

From now on, the homeless ascetic was called the Buddha, the Enlightened or Awakened one. Buddha spread his insight and the teaching of the Middle Path through conversation, parable, and speech. He preached for 45 years in northern India, where he founded an order of monks and nuns. Laymen and laywomen supported the newly founded order by donating food and clothes and offering accommodations. For centuries the Teachings were transmitted orally, and it was no earlier than about 300 years after the Buddha's death that they were written down in Pali, and later in Sanskrit. Buddha did not nominate a successor. It was rather his Teachings that succeeded him, after the "extinction" of his physical death.

Buddha adapted the Vedic and Brahmanic concepts of rebirth and dependent origination—that is, the principle of cause and effect. According to those theories, the next life is dependent on the meritorious and bad deeds (Sanskrit: *karma*) of the present life. In order to leave the endless cycle of rebirths (*samsara*), a practitioner would have to fully understand and follow the Buddhist teachings. Thus the aim of the teachings is to overcome the suffering or dissatisfaction (*duhkha*) that is caused by being imprisoned in the cycle of rebirths. The Four Noble Truths describe and analyze the existence of suffering and provide a way to extinguish it. According to Buddhist tradition, in his very first sermon at Deer Park in Sarnath (near Benares), the Buddha had preached these Truths, a sermon later known as the "first turning of the Wheel of *Dharma*." The truth of Suffering points to the fundamental reality that nobody is able to escape birth, old age, illness, and death. The truth of the Origin of Suffering states that desire (*tanha*) and thirst after life are the causes of suffering. The truth of the Cessation of Suffering says that it is possible to put an end to suffering by overcoming desire and thirst. The fourth truth, the truth of the Path to the Cessation of Suffering, con-

sists of eight parts. Called the Noble Eightfold Path, it is pictured as an eight-spoked wheel, an important Buddhist symbol. This Path consists of: (1) right view, (2) right intention, (3) right speech, (4) right conduct, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right concentration. For convenience and clarity, the Path's eight components are regrouped into three categories: wisdom (1–2), ethics (3–5), and meditation (6–8).

Basic to the Four Noble Truths and Buddhist teaching is that every existence is unsatisfactory (duhkha). This is because nothing has an enduring substance or self (*anatman*), due to the fact that everything is subject to change and is transitory in the final end (*anicca*). These three "characteristics of existence" are to be found in everything that is born and comes into existence. Clinging to the idea of a lasting satisfaction or something that is enduring in perpetuity is both desire and a false view—that is, ignorance (*avidya*). The Noble Eightfold Path provides practical advice and exercises both to acquire an understanding of these principles and to embark on the liberating path to extinguish the "thirst" (*trishna*). This path is directed to reach the ultimate goal, *nirvana* (Sanskrit) or *nibbana* (Pali), the "blowing out" of the fire of desire and ignorance.

Strictly speaking, only the monks (*bhiksu*) and nuns (*bhiksuni*) constitute the members of the *sangha*, the Buddhist monastic order. They have undergone a formalized ordination and taken vows to live in celibacy and simplicity. Monks and nuns are responsible for preserving and passing on the teaching and providing the social context for its practice. The ordained are intended to serve as inspiring ideals to the laity and to teach them the dharma. The sangha is an autonomous body that is, ideally, self-regulating. There is no individual or collective body that can make decisions for the sangha as a whole. As a consequence, divisions according to different monastic rules (*vinaya*) and ordination lineages occurred, resulting in a variety of monastic traditions and schools (*nikaya*).

According to Mahayana Buddhist interpretation, however, not only the ordained but also male and female lay supporters are a part of the sangha. All Buddhists, the ordained as well as the laypeople, take refuge in the "threefold refuge": the Buddha, the Teachings (dharma), and the community (sangha). Tibetan Buddhists additionally take refuge in the teacher (Tibetan: *bla ma*, pronounced *lama*). All Buddhists promise to refrain from killing, stealing, undue sexual contacts, lying, and taking intoxicants. The ordained pledge themselves to numerous further self-disciplines, the number of precepts varying according to the monastic tradition they belong to. In the southern tradition (Theravada), the monks have to observe 227 rules and the nuns 311.

The Primary Buddhist Traditions During the tradition's first two centuries of existence, a fair number of distinct branches or schools (nikaya) evolved. The various schools of so-called "early Buddhism"—Buddhist tradition speaks of 18 and the texts state names for about 30 different schools—differed according to their interpretation of monastic rules and later of specific doctrines. All these schools may be summed up under the designation of *Shravakayana*, "the Vehicle of the listeners (of Buddha's word)." Of these, the "school of the Elders," the Sthaviravadin (Sanskrit) or Theravada (Pali), is the only one to have continued until today.

Around the beginning of the Common Era, the reformist movement of Mahayana Buddhism, the "Great Vehicle," emerged within the Buddhist community in India. The followers of the Mahayana criticized the established schools to the effect that the ultimate goal of liberation was granted only to monks and nuns—that is, that the ordained ascetic, the self-sufficient or "worthy" (Sanskrit: *arhat*) was exclusively held to have attained nirvana. Pejoratively they designated these schools as "Hinayana," the Lesser Vehicle. In contrast, Mahayana Buddhists emphasized the ideal of the unselfish "living being committed to awakening" (Sanskrit: *bodhisattva*). The bodhisattva, though capable of reaching enlightenment, has delayed entering nirvana. Motivated by compassion for the suffering beings, the bodhisattva remains in the world in order to help these beings attain enlightenment. Mahayana Buddhism also enhanced the status of laypeople, as it declared that not only an ordained but also a layperson is able to become a bodhisattva. The new emphasis and interpretation praised itself as the "second turning of the Wheel."

Responding to the new ideal and soteriological path, Shravakayana Buddhists laid emphasis on the view that it is only they who painstakingly had passed on the teaching of the Buddha. Advocates of the Shravakayana, and the surviving Theravada tradition, placed its legitimacy on the Pali canon that was (and is) held to have preserved the "original" word of the Buddha. This canon was written down on palm-leaves and collected in three thematic "baskets" (Sanskrit: *tripitaka*). First is the basket of the monastic rules (vinaya); the second basket contains discourses attributed to the Buddha and his immediate disciples (*sutra*); the third basket consists of treatises expounding Buddhist doctrine in abstract and theoretical terms (*abhidharma*). Within early Buddhism, there had existed other collections with different text groups. The Pali Tipitaka of the Theravada school is the only surviving closed canon, first committed to writing in the first century BCE in Sri Lanka. The Mahayana Buddhism refers not only to the Pali scriptures but also to the sutras (teachings) written in Sanskrit and later translated into Chinese and Tibetan. This new genre of scriptures, among them the *Prajnaparamita* sutras, the *Saddharmapundarika* sutra, and the *Lalitavistara* were composed between the first and fifth centuries CE. They hold that the sutras present the teachings of the Buddha in a more appropriate way than the former texts.

Tibetan Buddhism looks upon the transplantation of Tantric Mahayana Buddhism from northern India beginning in the seventh century on as a "third turning of the Wheel." The use of Tantric practices that make use of bodily experiences, instrument of thought, sequence of sounds (Sanskrit: *mantras*), and circle (Sanskrit: *mandalas*) are based on late Indian Mahayana teachings. They are held to provide a quick path to final liberation. The *lama* plays a central role in guiding the disciple and giving initiations. Like Mahayana Buddhism in China and East Asia, the self-designated Thunderbolt or Diamond Vehicle (Sanskrit: *Vajrayana*) lays emphasis on the selfless actions of the bodhisattva. Its primary reliance is upon texts called *tantras* rather than upon the sutras. Emphasis is laid on meditation practices as visualizations and a characteristic type of liturgical meditation (Sanskrit: *sadhana*). While becoming established over a period of 500 years, a variety of syncretic forms evolved in absorbing native Bon concepts and rituals then current in Tibet. These forms remained basic, on a popular, lay-oriented level, with rites to accumulate merit, honoring local and personal tutelary deities, wearing protective amulets, conducting pilgrimages, and much more.

Finally, at the turn of the 21st century, Western Buddhists in North America and Europe began to outline the contours of a new, fourth vehicle (Sanskrit: *yana*). According to them, the encounter of Western culture and Buddhist ideas, ethics, and practices is currently molded into a new Buddhism, self-consciously named the "fourth turning of the Wheel." This new Vehicle (Sanskrit: *Navayana*) or World or Global Vehicle (Sanskrit: *Lokayana*) takes impulses from socially and politically engaged Buddhists, feminist interpretations of Buddhist concepts and practices, psychological and scientific approaches, and, last but not least, the meeting and encounter of Buddhist schools and traditions in Western localities.

Spread and Local Development Buddha and the members of his order preached the dharma in northern India on the plain of the River Ganges, in Magadha and Kosala. Compared with competing ascetic orders in the fifth and subsequent centuries BCE, the Buddhist community grew fairly rapidly. It gained support from the economically better-off strata of society. This enabled the building of residences (*vihara*) and later monasteries. Parallel to the settled monks and nuns, dwelling in monasteries, a tradition of forest-dwelling monks practicing intense austerities and meditational practices persisted throughout Buddhist history.

During the time of Ashoka in the third century BCE, the model of rulers who assumed the role of "righteous king" (*dharmaraja*) came into being. These rulers supported the sangha and protected the monasteries. In return, the king received a sense of moral and religious legitimacy. This relationship, beneficial for both sides, was confirmed and celebrated in festivities and processions. The spread of Buddhism in China, Korea, Japan, and Tibet was greatly assisted by the patronage of Buddhist rulers. In Southeast Asia a close association between the practice of Buddhism and the institution of monarchy existed throughout its history.

With the encouragement of King Ashoka, Buddhist monks and nuns started to spread the dharma be-

A row of Thai Buddhist Monks in prayer at the Dhammakaya Temple north of Bangkok, Thailand. (Ilgitano/Dreamstime.com)

yond the borders of the vast empire, covering the whole of northern and central India. The ordained reached the northwestern parts of the subcontinent, and from the first century on, order members and Buddhist traders traveled from the Kusana Empire's center, Bactria (today's northern Afghanistan), to Chinese Turkestan.

In India itself, Buddhism blossomed with the development of the philosophical Mahayana schools of Madhyamika and Yogacara. Also, for the whole of the second half of the first millennium, the monastic University of Nalanda (in the north of India) became the center of learning. There and in other huge monasteries of the time, monks and nuns adhering either to schools of the Mahayana or Shravakayana lived side by side, following the same vinaya rules. The seventh century gave rise to Tantric ideas and practices within Buddhism. This new emphasis, with its focus on mantras, body-based experiences, and ritual, brought Buddhism nearer to concepts and devotional forms current in Hindu traditions. The gradual absorption of Buddhism into Hinduism and the destruction of the Buddhist centers of learning by Muslim invaders in the 12th century brought about the end of Buddhism in India as a lived religious tradition. In Nepal, Tibet, and Bhutan, however, the forms of Indian Buddhism survived and continued in culturally translated versions. It was no earlier than the late 19th and mid-20th centuries that Buddhism gained a new footing in its land of origin. In 1891 the Sinhalese Anagarika Dharmapala (1864–1933) founded the Maha Bodhi Society with the purpose of regaining control of the Maha Bodhi temple at Bodh Gaya and resuscitating Buddhism in India. In 1956, Bhimrao Ramji Ambedkar's (1891–1956) conversion to Buddhism set in motion a mass conversion movement among the West Indian Mahars, a caste of unskilled laborers designated as untouchables. Mainly because of that development, in 1991 the census counted some six and a half million Buddhists in India.

According to Buddhist tradition, the monk Mahinda, declared to be a son of Ashoka, brought Buddhism in its Theravada form in the mid-third century to the island of Ceyon. Mahinda built a monastery in the capital, Anuradhapura, and propagated Buddhist teachings and practices at the court and among the elite. Of utmost symbolic importance, during this time a cut from of the Bodhi Tree at Bodhi Gaya was planted in the ancient capital. Later, the relic of a tooth of Buddha, venerated to this day, was brought in an annual grand procession to Kandy. The sacred status of the tooth is symbolic of the close relationship between the sangha and the king. It represented the royal protection of the sangha and the king's legitimation on religious grounds. During succeeding centuries, the interweaving of kingdom and monastic order resulted in the establishment of prosperous monasteries, the monks of which becoming landlords with endowed villages and lands. With European colonialism from the 16th century on, a process of disestablishment and loss of privileges of the sangha began. In the late 19th century, as Western technologies (such as the press), scientific concepts, and Christian missionaries arrived, a Buddhist revival gained momentum. Responding to these challenges, Buddhist monks and laypersons like Anagarika Dharmapala (1864–1933) emphasized rationalist elements in Buddhist teachings, accompanied by a tacit elimination of traditional cosmology, a heightened recognition and use of texts, a renewed emphasis on meditational practice, and a stress on social reform and universalism. The two broad strands of Buddhism —that is, modernist and traditionalist, or village-based Buddhism—existed side by side, at times in tension. The involvement of the monastic order in the politics of the country has lasted, especially so as certain parts highlight the status of Sri Lanka as a "Buddhist nation" and the custodian of Buddhist tradition. This claim is to the detriment of ethnic and religious minorities in present-day Sri Lanka, observable also in the current Sinhalese–Tamil civil war.

Burma/Myanmar Buddhism spread in the form of Theravada to Burma. As in Sri Lanka, a close relationship with the kings and dynasties evolved. Although Theravada seems to have been introduced to the region around the start of the Common Era, it was in the 11th century that Buddhist teachings and practices began successfully to penetrate the nations and devotional forms. The Burmese King Anuruddha (1044–1077) was converted by a Buddhist monk from the Mon people, resulting in a lasting patronage of the sangha. Succeeding kings were also influential in sangha reforms and the introduction of an important ordination lineage from Sri Lanka (1476). Burma, like Sri Lanka, has been widely recognized among South Asian Buddhists as a guardian of Theravada Buddhism and of the Pali texts. The fifth and sixth Buddhist councils, with the recitation of the authoritative texts, were held in Mandalay in 1868–1871 and in Rangoon in 1954–1956. Unlike Thailand, Burma became a colony of the British Empire in the second half of the 19th century. The disestablishment of the sangha led to a revival of Buddhism and a renewed emphasis on meditation practices. Buddhism and Buddhist monks became an influential factor in the political independence movement. On a global scale, Burmese meditation masters such as Sayagyi U Ba Khin (1899–1971) and Mahasi Sayadaw (1904–1982) instigated the spread of Theravada meditation practices through their Western disciples to North America and Europe.

Thailand, Cambodia, and Laos Traveling Buddhist monks and traders had introduced Buddhism in its Mahayana form from India in the first millennium CE in Southeast Asia. In a parallel way, Hindu traditions and their ritual forms had become established. Both enjoyed privileged status at the royal courts and strengthened the political legitimation of the rulers.

In Thailand (then Siam), Theravada Buddhism became powerful from the mid-13th century on, also holding a paramount influence in Cambodia and Laos. Several times, the Siamese kings reformed the sangha with the import of Sri Lankan monks and their ordination lineage. In the mid-19th century, King Mongkut (1804–1868, r. 1851–1868), having been a monk for 27 years before ascending to the throne, established the Dhammayuttika (Thai: Thammayut) as the most influential school. This school follows a strict compliance with the monastic rules (vinaya), whereas a majority of monks and schools, summarized under the designation Mahanikaya (Thai: Mahanikai), opposed the imposed reforms. Monkut's son, King Chulalongkorn

(1868–1910), continued the reform for a more standardized and Bangkok-centralized Theravada Buddhism in Thailand. The Sangha Act of 1902 created a sangha bureaucracy with a "Supreme Patriarch," bringing the hitherto decentralized sangha with its diverse lineages into line with the civilian government hierarchy. In contrast to this monastery-based Buddhism, the austere life of monks, living as wandering ascetics in the forest and dedicated to the practice of meditation, continued, and it even witnessed an efflorescence. In the early 1970s, new Buddhist foundations or movements, such as the Dhammakaya and the Santi Asoka, were formed, and Thai meditational practices and approaches of engaged Buddhism became globally known through the work of Ajahn Chah (1924–1993) and Buddhadasa (1906–1993). Parallel to these forms of "official" Buddhism, a multitude of "popular" Buddhist practices, such as healing, warding off malevolent spirits, and bespeaking protective amulets, persist and take importance for the laity.

Cambodia In Cambodia, most widely known are the monuments of Angkor Wat (12th century), providing evidence in stone of the syncretism of Hindu and Indian Mahayana traditions, the cult of the divine king (Sanskrit: *devaraja*) forming the most important ritual. From the 13th century on, Theravada Buddhism was introduced and adopted by the royal Khmer court. Political and cultural influences from neighboring Siam (Thailand) increased and pushed back the ruling Khmer. Also via Thailand, the ordination lineages from Sri Lanka were adopted, and in 1855 King Norodom imported the reformed Dhammayuttika-Nikaya (Cambodian: Thommayut) from Thailand. The Sangha-state relationship and its administrative structure was formed along the Thai model, although not without opposition from the Mohanikay School. The reign of terror of the Khmer Rouge from 1975 to 1979 aimed to annihilate all religious expression, resulting in the murder of most monks and the destruction of the temple-monastery (Thai: *wats*) and traditional Khmer Buddhism. During the 1980s, Buddhist practices remained constrained by the Communist government installed by Vietnam in 1979. The restrictions were lifted in 1988, enabling the rebuilding of wats and ordaining of Buddhist novices and monks.

Laos Although the earliest traces of Buddhism in Laos date back to the 10th century, it was around 1350 that, with the creation of the kingdom of Laos, Theravada became the dominant religious tradition. The sangha enjoyed political patronage and high social prestige. Thailand had a strong political and religious influence until the late 19th century, when in 1893 Laos became a French colony. In 1953, Laos gained independence and Buddhism became the state religion. With the Communist takeover in 1975, the sangha and Buddhist traditional lifestyle lost much of its former dominance. However, some of the monasteries were allowed to continue their work, albeit under restrictions. Since the mid-1980s, less restrictive policies have enabled a moderate resurgence of Buddhism.

Whereas Theravada Buddhism dominates in these countries of South and Southeast Asia, and therefore at times is also designated as southern Buddhism; so-called northern Buddhism, or Mahayana Buddhism, is prevalent in Central and East Asia.

China Monks and pious laypersons from central Asia had brought Buddhist teachings and practices along the trade route to China in the first century CE. The Indian concepts of rebirth and personal awakening, as well as the monastic lifestyle of a person who is not manually productive and does not fulfill filial duties, aroused at best curiosity among the Chinese. With the end of the Han Empire (220 CE), Buddhism having existed in China for at least 150 years, Buddhism still remained a marginal, foreign, and exotic phenomenon. During the period of political disunity (311–589) Buddhism gained a footing among the educated elite and higher aristocracy. Monks no longer were exclusively "foreigners," but also sons and daughters of Chinese origin. Sanskrit texts were translated into Chinese, and wealthy monasteries came into existence as centers of learning, sponsored by local courts and the cultural elite. The number of monastics and local temples rose considerably, so that with the reunification of China in 589, Buddhism had become an established religious community, on par with other Chinese religions such as Confucianism and Daoism. Imperial patronage, coupled with bureaucratic control of the sangha and Buddhism's alignment to Chinese indigenous concepts, developed into a Sinicized Buddhism. During

the T'ang dynasty (618–906), Buddhist masters elaborated proper Chinese Buddhist traditions, mainly on the basis of Mahayana concepts. Zhiyi (538–597) advocated the centrality of the Lotus Sutra and formed the Tiantai School. In the seventh century, Pure Land Buddhism (*Ching-tu*) developed, focusing on devotion and faith in Buddha Amitabha. Although the actual school reached the end of its life in the ninth century, it remained indirectly influential in the way that virtually all Chinese schools had accommodated aspects of it. In Japan, ideas of Pure Land Buddhism developed into proper schools from the 12th century on. During the seventh century, Chan Buddhism arose as a blending of Chinese (notably Daoist) and Mahayana concepts and practices. The school emphasized meditational practice and developed a genealogical lineage of "patriarchs," placing the sixth-century semilegendary Indian monk Bodhidharma in the position of its first patriarch. A variety of schools and branches developed in due course. In 13th-century Japan, Chan Buddhism was elaborated into different schools of Zen Buddhism—Soto and Rinzai.

Following the flourishing of Buddhism during the T'ang period, Confucianism regained strength during the succeeding dynasties. Buddhist and Taoist schools faced repeated oppressions during the Ming (1368–1644) and Qing (1644–1912) dynasties. Monasteries were deprived of their privileges, and Buddhism steadily declined. In the early 20th century a revival of Buddhism began, with the reformist monk Tai Hsu (or Taixu, 1890–1947) playing a leading role. The Sino-Japanese War (1937–1945) and the establishment of the Communist Chinese People's Republic in 1949 brought an end to those activities. The Cultural Revolution (1965–1969), had a devastating effect on Buddhist clergy and institutions. Since the late 1970s, however, restrictions on religious activities have become less stringent, and Buddhism has started to recover. In line with the Chinese aims of political stability and control, Buddhist clergy and laypersons are organized in a paragovernmental association.

Republic of China (Taiwan) Following the Communist victory on mainland China, Buddhist monks and nuns moved to Taiwan in 1947 along with the Kuomintang. The Buddhist Association of the Republic of China was designed to represent all Buddhists in the Republic. It mainly served to communicate the official politics to the sangha and laypeople and to report concerns to the party. The Association had the right to ordain only monks and nuns. In 1989 the Law on Civic Organizations removed restrictions on all forms of Buddhist institutionalization and ordination. As a result, during the 1990s a dynamic emergence of hitherto marginalized Buddhist organizations and movements has come to the fore. Organizations such as the Buddhist Compassion Relief Tzu Chi Association, Dharma Drum Mountain, and the Foguangshan have been able to gather a substantial membership in the republic, as well as to establish branches and monasteries globally.

Vietnam Buddhism reached the region of today's Vietnam via the north, from China, and via the sea, from India, during the first millennium. The north of Vietnam formed the southernmost part of the Han Empire, resulting in a Sinization of the elite and the adoption of Confucian, Daoist, and Chan Buddhist concepts. Sea-traveling monks and traders had brought Buddhism in its Theravada tradition. The flourishing of Buddhism started with Vietnam's independence in the mid-10th century. The Dinh dynasty (968–980) introduced royal sponsorship of Buddhism, which reached its apogee under the Ly dynasty (1009–1224). The Ly court lavishly patronized the Sangha, supported the building of monasteries, and elevated Buddhism to the rank of official state religion. In due course, Buddhism spread among the population. The evolved Vietnamese synthesis of Chan and Pure Land Buddhism mixed with local creeds and customs, notably the cult of spirits and divine village patrons. The later Le dynasty adopted neo-Confucianism as its central ideology, causing a steady decline of Buddhism. Under French colonialism (1860–1940), Catholicism was introduced, which provoked a Buddhist revival movement in the 1930s. In 1951, Buddhist leaders formed the National United Sangha (Vietnamese: Tong Hoi Phat Giao Viet Nam), which included all Chan, Pure Land, and Theravada groups. The division of Vietnam at the 17th parallel in 1954 split the newly formed association into a renamed northern part, controlled by the Communists, and a southern part, under

Interior of a Buddhist temple, South Vietnam. (Natalia Pavlova/Dreamstime.com)

strong pressure by the regime of the Catholic Ngo Dinh Diem. Anti-governmental demonstrations by monks and nuns protested imposed restrictions, culminating in the public self-immolation of Buddhist monks in 1963. The formation of the Unified Buddhist Church of Vietnam (UBC) in 1963 in Saigon sought to provide peaceful answers to the military government, increasing U.S. involvement in Vietnam and the Second Indo-Chinese War (1964–1975). One of the early leaders was Thich Nhat Hanh. With the fall of Saigon in 1975 and the establishment of the Socialist Republic of Vietnam, Buddhist activities faced restrictions; numerous monks and nuns were imprisoned, and the UBC had to continue underground. A large-scale exodus of South Vietnamese people via unseaworthy boats across the Chinese Sea began in 1978, bringing refugees to Europe, Australia, and North America. In 1986 the Vietnamese Communist Party launched a national economic renovation (Vietnamese: *doi moi*) policy that since the 1990s has lifted some of the restrictions on religious activities.

Korea Buddhism was introduced from China at the three Korean courts in the late fourth century. The cultural elites regarded the new religious teachings and practices as part of advanced Chinese civilization, including in particular the use of Chinese script. The seventh century saw the unification of Korea under the royal house of Silla (688–917) and the sending of Korean monks for study in T'ang China. Some monks even traveled to India. All Chinese Buddhist traditions, including Chan, Tientai, Pure Land, and Tantric Chen-yen, gained a footing in Korea. Patronized by the royal court, many Chinese-style temples and monasteries were built. This period and the following Koryo dynasty (918–1392) formed the classical age of Korean Buddhism. As evidence of this, in the 11th and again in the 13th century, official sponsorship made possible the production of complete printed editions of the Buddhist canon. The more than 80,000 printing blocks are still preserved in the Haein Monastery near Taegu. The popularity of Chan Buddhism led to the gradual absorption of most other schools. Under the Yi or Choson dynasty (1392–1910), much as in China, neo-Confucianism gained status as the official ideology, leading to a steady decline and marginalization of Korean Buddhism. Since the late 19th century and during Japan's annexation of the peninsula (1910–1945), Japanese Buddhist traditions such as the Nichiren Shoshu and the Jodo Shinshu sent their missionaries, the Tokyo government using religion as a tool of colonization. Following the Japanese capitulation, the Communists took power in the northern part of the Korean Peninsula. Under the Stalinist leadership of Kim Il Sung (r. 1945–1993), all religious institutions were subjected to governmental control and later closed or destroyed. Religious believers were prosecuted and killed, and Buddhism has come to an end as a lived and practiced tradition. In the south, the reign of Park Chunghee (r. 1962–1979) strongly supported Buddhism for nationalist and anti-Communist reasons. Under the next president, the staunch anti-Buddhist Chun Doohwan (r. 1980–1987), Buddhism and the Chogye Order in particular came under the strict surveillance of government agents. As a consequence, order members became politicized and led antigovernmental rallies. Since the late 1980s, however, the succeeding governments aimed less to use Buddhism and Buddhist orders for their political purposes. Despite the strong rivalry by Christian churches, Buddhist traditions such as the dominating Chogye Order; the Won School, established 1910; the Pomun Order, founded 1971; and the globally spread Kwan Um School, founded 1983 have been able to arouse a growing interest.

Japan Korea served as the transmission belt of Buddhism to Japan. Following a Korean embassy to the

Japanese emperor in the mid-sixth century, carrying with it Buddhist texts and items, Buddhism began to be spread as a foreign faith among the imperial court and nobility during the reign of Prince Shotoku-Taishi (574–622). The newly ruling family was looking for a philosophy that would serve as an ideological basis for a centralized state and a legitimation of its power. Under Shotoku's regency, grand temples were built, a first embassy was dispatched to the court of Sui China in 607, and Chinese script, art, and science were adopted. The seventh and eighth centuries saw the introduction of the six Chinese schools, all Mahayana-based, existent in those days. The cultural translation of these and other Buddhist traditions imported to Japan went along with an adoption of native religious concepts, and it led to numerous varieties of Shinto-Buddhist amalgamation. This trend intensified during the Heian period (794–1185), especially after the transmission of the Lotus Sutra–based Tiantai School by Saicho in 805 and the Chinese tantric tradition of Chen-yen by Kukai in 806. These two traditions incorporated numerous aspects of Shintoist devotional faith and of the formerly imported Buddhist schools. With this, decisive steps had been taken to spread Buddhist teachings and practices to all social strata. A close interweaving between the imperial court and Buddhist temples, some of which maintained monastic armies, was also characteristic. The Tendai or Tiantai School or sect (Japanese: *shu*) developed into the dominant religious tradition in Japan. Tendai perspectives were superseded in the mid-11th century by the apocalyptic notion of living in the final period of the dharma (*mappo*). Only the invocation of the devotional formula *namu-amida-butsu* (surrender to the Buddha Amida) would make possible entrance to the Western Paradise of the Buddha Amida—that is, the "Pure Land." Based on this picture, Honen (1133–1212) systematized the idea of relying only on the "Other Power" (*tariki*)—that is, on the compassionate Buddha Amida—and established the Jodo-shu, or Sect of the Pure Land in 1175. His disciple Shinran Shonin (1173–1262), with a different emphasis, founded the Jodo Shinshu, or True Sect of the Pure Land in 1207.

As Japanese culture had started to emancipate itself from Chinese tutelage during the Heinan period, it was during the early Kamakura period (1185–1333) that other Japanese Buddhist schools were set up. Following studies in China, the Tendai monks Eisai (1141–1215) and Dogen (1200–1253) brought to Japan the teachings and practices of Chan Buddhism, forming the meditational schools of Rinzai Zen and Soto Zen. In contrast to the Jodo schools, Zen placed its emphasis on "Own Power" (*jiriki*)—that is, the ability to reach enlightenment through one's own efforts. Later devotional forms of worship to local deities (*kami*) and rites for deceased family members were incorporated, placing emphasis on temple rituals rather than on austere meditational practice. Finally, in 1253 the Tendai-trained Nichiren (1222–1282) proclaimed that the title of the Lotus Sutra (Japanese: *Myoho-renge-kyo, Hokekyo* for short) embraced the essence of the whole sutra. The invocation of the title (*daimoku*) by way of uttering *namo-myoho-renge-kyo* (Homage be paid to the Lotus sutra of the Wonderful Dharma) would be sufficient to find oneself in the state of the highest enlightenment of the Buddha Shakyamuni.

During the Muromachi period (1336–1573) the various Buddhist schools became firmly established, the Rinzai School being lavishly supported by the military government. The Tokugawa or Edo period (1573–1867) saw the closing of Japan to foreigners, the strengthening of neo-Confucianism, and a bureaucratic control of Buddhist temples and monasteries. The enforced opening of Japan to foreign trade (1853) sounded the end of the rigid feudal system. During the Meiji period (1868–1912) the new imperial regime modernized Japan's political, economic, and social system. Ideologically, a restoration was carried out in establishing Shinto as the state cult, to the detriment of Buddhism. The picturing of Buddhism as a foreign, non-Japanese element forced Buddhist leaders into reforms. Most brought Buddhism in close relationship to nationalistic tendencies, reaching a disastrous climax in the fatal support of fascism during World War II. During the Taisho (1912–1926) and Showa (1926–1945) periods, individual Nichiren priests and lay leaders founded various new societies, among them the Nipponzan Myohoji, Reiyukai, Soka Gakkai, and Rissho Kosei-Kai. Within the tradition of Shingon, the Shinnyoen and Gedatsu Kai were founded in the 1930s. Earlier on, reforms of Zen had set on, similar in terms to the modernization of South Asian Theravada

in the late 19th century. Zen modernists emphasized rational, scientific, demythologized, and lay-based elements, paving the way for the global spread of Zen meditational practices since the 1950s. Since 1945, Japan has witnessed a continuous proliferation of other Buddhist subsects. This contrasts with the steady decline of long-established Buddhist schools, which are seen to have become commercial, worldly, and unspiritual in the eyes of their critics. Finally, worldwide migration, already begun in the late 19th century, and the travel of Japanese masters to teach Westerners, have spread many of the Buddhist traditions and schools globally.

Tibet Buddhism in its Indian, Tantric Mahayana form reached the vast, mountainous regions north of the Himalayas from the seventh century on. King Songtsen Gampo (ca. 618–650) established Tibet as a powerful empire and, according to tradition, his two wives, one from Nepal, the other from China, introduced Buddhism to the royal court. The court adopted the Indian script, and the Jo-khang was built as the first Buddhist temple in 653 in Lhasa. Patronage of Buddhism continued during the eighth century, though rivaled by families and priests of the native Bon faith. King Trisong Detsen (ca. 740–798) invited Santaraksita and Padmasambhava, an Indian scholar-monk and a Tantric master, to spread Buddhist teachings and practices. Following the foundation of the first Buddhist monastery at Samye in 775, monks took residence and established the order of the Nyingma (adherents of the Old [Tantras]). Tantric Buddhism absorbed many of the native Bon ideas and ritual practices, thus paving the way for a culturally translated form of the Buddhist teachings and practices. Up until the mid-ninth century, Buddhist monks were able to gain a strong influence in the political sphere. The assassination of King Relbachen (r. 815–836) was followed by a temporary persecution of Buddhism. This brought to an end the "first dissemination" of Buddhism.

It took two centuries until, with the arrival of the Indian monk Atisa (982–1054) in 1042, the restraining of strengthened Bon began and a renewal of monastic discipline was initiated. During this "second dissemination," outstanding teachers, supported by local ruling families, formed the new orders of the Kadampa (later absorbed by the Gelukpa), the Sakyapa, and the Kagyupa with its various suborders (such as the Karmapa). A close contact with the Buddhist centers of learning in India existed during this time, and a steady flow of Tibetan pilgrims crossed the Himalayas. A multitude of Buddhist Sanskrit texts were translated into Tibetan, collected in the Tibetan Canon of the *Kanjur* (108 volumes, vinaya texts, sutras, and tantras) and the *Tanjur* (225 volumes, treatises and commentaries). The Nyingmapa compiled their voluminous "Compendium of Old Tantras" and thus codified their own doctrines. Although the schools differed in their emphasis on specific teachings and methods of practice, they all followed the same monastic rule (the vinaya of the Mulasarvastivadin). In the early 15th century, Tsong Khapa (1357–1419) founded Ganden monastery and established the reformist order of the Gelukpa. The school placed a strong emphasis on scholarship and monastic life.

In 1577, the Gelukpa abbot Sonam Gyatso (1543–1588) converted the Mongolian ruler Altan Khan to Tibetan Buddhism. The ruler bestowed the honorary title of Third Dalai Lama (ocean of wisdom) on the abbot, thus establishing the lineage of reborn Dalai Lamas. With the support of the Mongolian ruler Gusri Khan, in the mid-17th century the dominant Red Hat Karmapa was deprived of power and the Gelukpa gained supremacy in Tibet. The Fifth Dalai Lama, Ngawang Losang Gyatso (1617–1682), became the undisputed master of Tibet. During this time, Mongolian-backed Tibet established a far-reaching empire, acknowledged by the Chinese Manchu dynasty as a politically independent territory in 1653. Nevertheless, during the 18th and 19th centuries, Tibet came under temporary foreign control, and the Manchus were able to establish a "patron-and-priest" relationship.

Until the late 18th century, the system of government (with the Dalai Lama as ruler) and religious and social life remained virtually unchanged, reinforced by the sealing off of Tibet to foreigners from 1792 on. Under the 13th Dalai Lama, Tupden Gyatso (1876–1933), Tibet gained political independence as the Manchu dynasty collapsed in 1911. The incipient steps of the 13th Dalai Lama to reform political and social life came to an abrupt end as, in the autumn of 1950, the Communist regime of China sent its army

into Tibet. Following the Chinese annexation, a systematic looting of monasteries; the execution, imprisoning, or forceful disrobing of monks and nuns; and a suppression of religious life took place. The years of the so-called Cultural Revolution had been disastrous to Buddhism in Tibet, though antireligious campaigns during the 1950s had already been intense and destructive.

In 1959, the 14th Dalai Lama, Tenzin Gyatso (b. 1935), fled to India and established a government-in-exile in Dharamsala. Tens of thousands of Tibetans have since fled from Tibet. They were resettled in various camps and villages in the Himalayan foothills, in Nepal and in South India (Karnataka). Some of the head monasteries have been rebuilt, and monks and nuns work to preserve Tibetan culture and its specific religious tradition. Small exile communities also came into being in Switzerland, Canada, and the United States. Since the late 1960s, numerous Tibetan lamas have come to the West to teach Westerners. The lamas and their Western disciples have founded a multitude of teaching centers, monasteries, and groups globally.

Buddhism in the West Currently, Buddhism in the West is experiencing an enthusiastic growth of interest and a dynamic proliferation of groups and centers. During the 1990s the news media repeatedly declared Buddhism as "in" and as the "trend religion" of the 21st century. In this wave of positive adoption, it is worthwhile to remember that Europeans and North Americans had no coherent conception of Buddhism until 150 years ago.

Europe First information about Buddhist concepts can be traced to the records of the Greek philosopher Plutarch (first century CE). Plutarch writes about the Indo-Greek king Menander (second century BCE) and his commitment to Buddhist ideas. The Pali text *Milindapanha* (*Menander's Questions*) gives a detailed account of this conversation between the Buddhist monk Nagasena and the king. The rise of Christianity and later of Islam blocked any further exchange until the travels of Franciscan friars to Mongolia in the 13th century. Reports by Jesuit missionaries to Tibet, China, and Japan from the 16th century on provided further data, although fragmentary and distorted in nature. In the course of European colonial expansion, information was gathered about the customs and history of the peoples and regions that had been subjected to British, Portuguese, and Dutch domination. Around 1800, texts and descriptions about Indian religions had become known in literate and academic circles in Europe, and a glorifying enthusiasm for the East took hold. In particular, the Romantic movement and the Eastern Renaissance discovered the Asian world and its religious and philosophical traditions. In the 1850s, Europe witnessed a boom of studies and translations, paving the way for an enhanced knowledge of and interest in Buddhist teachings.

The sudden discovery of "Buddhism"—a concept systematized and coined by the French philologist Eugène Burnouf (1801–1852) in 1844—was essentially treated as a textual object, being located in books and Eastern libraries. During the 1880s, Europeans, self-converted by reading Buddhist treatises of the Pali canon, took up Buddhism as their guiding life-principle. Around the turn of the century initial Buddhist institutions were founded, the first being the Society for the Buddhist Mission in Germany, established in 1903 in Leipzig. The close contact of early Western Buddhists with the revival of Theravada Buddhism in South Asia was of much importance. European men traveled to South Asia to be ordained as Buddhist monks. On their return to Europe, they were active in propagating Buddhist ideas. The Ceylonese Anagarika Dharmapala traveled to Europe and the United States numerous times, founding sister branches of his Maha Bodhi Society, first established in 1891. During this time a philosophical interest in Buddhist ideas and ethics dominated. The texts of the Pali canon rather than the actually lived and practiced Theravada tradition formed the focus of interest. The few Buddhists came mainly from the educated middle strata, some from the upper strata of society.

After World War I (1914–1917) Buddhists in Germany and Great Britain started to take up religious practices such as spiritual exercises and devotional acts. Outstanding Buddhists during the 1920s and 1930s were Paul Dahlke (1865–1928) and Georg Grimm (1868–1945) in Germany and Christmas Humphreys

(1901–1983) in Great Britain. In other European countries, Buddhist activities remained low-key (if present at all) until the 1960s.

The postwar years saw the influx of Mahayana traditions from Japan and a growing interest in meditational practice. Zen in particular caught the interest of many spiritual seekers. The Zen boom of the 1960s was followed by an upsurge of interest in Tibetan Buddhism since the mid-1970s. Within only two decades, converts to Tibetan Buddhism were able to found a multitude of centers and groups, at times outnumbering all other traditions in a given country. This rapid increase, accompanied by an expansion of the already existing institutions of Theravada Buddhism and nonsectarian societies, led to a considerable rise in the number of Buddhist groups and centers on the side of convert Buddhists. In Britain, for example, within only two decades the number of organizations quintupled from 74 to 400 groups and centers (1979–2000). In Germany, interest in Buddhism resulted in an increase from some 40 to more than 500 groups, meditation circles, centers, and societies (1975–2001). Often ignored and hardly noticed in public, considerable numbers of Buddhists from Asian countries have come to Western Europe since the 1960s. In France, as a former colonial power in Indo-China, strong communities of refugees from Vietnam, Laos, and Cambodia have emerged; Paris has become the central place for Southeast Asian Buddhist migrants. Informed estimates speak of a million Buddhists currently living in Europe, two-thirds of whom are made up of Buddhists from Asia and their offspring. Among the convert strand, Tibetan Buddhism and Zen are favored most. Buddhism in the country is heterogeneous and plural, with Buddhist schools from the Theravada, Mahayana, and Tibetan Buddhist traditions, as well as newly founded Western Buddhist groups. Buddhism is very well organized in many European countries, often with a national umbrella organization that works for mutual cooperation between the different Buddhist traditions.

North America The intellectual approach toward Buddhism, dominant in Europe during the 19th century, also characterized the adoption of Buddhist ideas by American sympathizers and early convert Buddhists. Writers such as the Transcendentalists Ralph W. Emerson (1803–1882) and Henry D. Thoreau (1817–1862) spread Buddhist ideas in their essays to members of the middle and upper classes. The Theosophist Society, founded in 1875, additionally aroused an interest in Buddhist concepts. The Chicago World's Parliament of Religion in 1893 became important for the history of convert Buddhism in North America, as Buddhist speakers such as Dharmapala and the Japanese Zen master Soyen Shaku (1859–1919) presented Buddhism as a rational and scientific religion. It was in Chicago, as well, that the German-American Carl Theodor Strauss (1852–1937) became the first American to take refuge formally in the Buddha, dharma, and sangha, in 1893. Although Dharmapala succeeded in founding an American branch of the Maha Bodhi Society in 1897, and three Rinzai Zen masters resided in the United States as of 1905, interest in Buddhist teachings and practices was minimal. It wasn't until the lecture tours of Daisetz T. Suzuki (1870–1966) during the 1950s, which spread a modernist understanding of Zen Buddhism, that a broader interest in Zen came about among artists, poets, and members of the counterculture. Zen as a meditational practice started with the influence of the Beat Generation and increased in the 1960s with the arrival of Japanese teachers (Japanese: *roshis*) and American disciples returning from Japan to teach and establish meditation centers. The Zen masters were followed by Tibetan lamas and Theravada bhiksus from the 1970s on, further enriching the increasingly plural spectrum of Buddhist options in North America.

Parallel to these processes, since the mid-19th century Buddhism had spread along a very different line to North America. Chinese and later Japanese migrants had come to the West Coast to find work and gold. By the 1880s, the number of Chinese in Gold Mountain (California), Montana, and Idaho had grown to more than 100,000, with an additional 10,000 in Canada. Upon their arrival, Chinese temples were built, the first two in San Francisco in 1853. During the next 50 years, hundreds of so-called joss-houses, where Buddhist, Daoist, and Chinese folk traditions mingled, spread throughout California and Canadian British Columbia. In striking contrast to the high esteem that Buddhist texts and ideas had gained among East Coast

The Great Stupa of Dharmakaya at the Shambhala Mountain Center at Red Feather Lakes, Colorado. (Julie Crea)

intellectuals, in the American West, residents devalued East Asian culture as strange and incomprehensible. In 1882 the Chinese Exclusion Act restricted further immigration of Chinese nationals to the United States. Japanese immigrants during this time were treated no better. For their religious guidance, two Jodo Shinshu priests were sent to the United States in 1899, and the Buddhist Mission to North America was formally established in 1914. Renamed the Buddhist Churches of America in 1944 during the internment of 111,000 people of Japanese ancestry, the Jodo Shinshu Buddhists have become a part of the broader middle class in U.S. society since the 1960s.

Following the change of U.S. immigration laws in 1965, further Buddhist traditions arrived from Asia with Sri Lankan, Thai, Chinese, Taiwanese, Korean, and Japanese teachers and adherents. Among these traditions and schools, one of the most vigorous turned out to be the Soka Gakkai International, gaining a stronghold with a claimed membership of 500,000 people in the mid-1970s. As in Europe, Buddhism is a heterogeneous and very diversified phenomenon. Although well established in a multitude of groups, centers, and monasteries, intra-Buddhist cooperation and exchanges are on a much lower level than in the "Old World." Estimates of the number of Buddhists in the United States and Canada run from around one million to about four and a half million convert and immigrant Buddhists.

Australia The history of Buddhism in Australia begins with the arrival of Chinese immigrants in 1848. As in North America, the Chinese came to work in the gold fields. Numerous joss-houses were set up, followed by more established temples such as the one in Melbourne in 1856. During the 1870s other workers came from Sri Lanka and Japan, and a Sinhalese Buddhist community came into being in 1876 on Thursday Island. Two Bodhi Tree saplings were planted on the island, and Buddhist festivals were strictly observed. With the Immigration Restriction Act of 1901, the community slowly began to disperse. The same applied to the Chinese and Japanese communities, paying tribute to the racist "White Only" policy. Around the turn of the century, Theosophist ideas caught an increasing interest among the better educated citizens of the upper-middle class. Henry Steel Olcott (1832–1907), cofounder of the Theosophical Society, visited Australia in 1891 and spent several months lecturing. A strong influence of Theosophy remained until the 1950s, the Sydney Theosophical Lodge having been the largest and wealthiest in the world in the 1920s. Melbourne has the credit for having staged the first two convert Buddhist organizations, the Little Circle of Dharma in 1925 and the Buddhist Study Group in 1938. In the early 1950s, Buddhist societies were set up in the states of Victoria, New South Wales, Queensland, and Tasmania, assisted by the visits of the American-born Theravada "nun" Sister Dhammadina (1881–1967) and prominent Theravada monks from Burma and Sri Lanka. At the end of the decade, in 1958, the Buddhist Federation of Australia was formed as a national body; it is still existent today. The first Buddhist organizations were made up with a membership of mainly well-educated citizens, emphasizing philosophical and ethical aspects of Southern Buddhism. In particular,

Charles F. Knight (1890–1975) and Natasha Jackson (1902–1990) saw Buddhism as a triumph of rationalism, banishing all ritual and religious devotion as accretions of traditional Buddhism, an approach that dominated the small Buddhist scene until the early 1970s.

The 1960s and 1970s saw the introduction of Japanese Mahayana traditions to Australia. Zen meditational groups came into being, the Diamond Sangha being one of its pioneers. Jodo Shinshu and the Soka Gakkai formed their first institutions in Australia. With the 1970s, an increased influence of monastics on the hitherto lay-dependent presence of Buddhism in Australia began. Theravada monasteries were built to house residential monks, and Tibetan lamas began to visit incipient groups. The influx of more than 100,000 Vietnamese, Laotian, and Cambodian refugees during the 1980s proved to be decisive for Buddhism in Australia, however. The overall number of Buddhists grew from 35,000 to 200,000 between 1981 and 1996. Subsequently, the number of Buddhist groups and centers rose from 167 to 315 between 1991 and 2000. The largest Buddhist complex in the Southern Hemisphere came into being in the 1990s, the Taiwanese Fokuangshan order setting up the Nan Tien Temple at Wollongong, south of Sydney. Buddhism in Australia is well established with a wide spectrum of Buddhist traditions and schools, forming a multifarious part of Australia's plural society.

South Africa Although the history of Buddhism in southern Africa can be traced back to 1686, when three Thai bhiksus were shipwrecked on the west coast and compelled to stay four months, Buddhist activities in organized form did not start until the 20th century. In 1917, the Indian Rajaram Dass established the Overport Buddhist Sakya Society and called low-caste Hindus working in Natal to embrace Buddhism in order to escape the degrading social and religious position imposed on them by Hindu custom. The movement did not really gain momentum, however, and after reaching its peak with some 400 families during the 1930s (one percent of the total Indian population), in the course of time it gradually declined. Buddhist activities started to take off from the 1970s on as small, local meditational groups were founded in the main metropolitan areas. The important Buddhist Retreat Center near Ixopo (Natal) started operating in 1979, offering established Theravada meditation courses but also meditative practice combined with artistic expression and nature awareness. The 1980s saw an influx of visiting U.S. and Asian teachers, establishing a variety of Zen and Tibetan centers. Groups formerly rather open to a variety of Buddhist practices changed to sharpening their doctrinal identity and lineage adherence. Other traditions, such as the Soka Gakkai and the Foguangshan Order, have established themselves, the latter working on building a huge monastery and the Nan Hua temple near Bronkhorstspruit since 1992. During the 1990s, Tibetan Buddhism was able to gain a comparatively strong following, as teachers began to stay on a permanent basis. Likewise, Zen teachers and Theravada monks settled and firmly established their traditions. Estimates on the number of Buddhists in 2001 range from 6,000 to some 30,000, although the lower informed guess seems more reliable, especially in view of the 1994 census, giving a total of only 2,400 Buddhists.

Buddhism has gained a footing in numerous other countries outside Asia, among them Brazil, Mexico, Ghana, Israel, Eastern Europe, and New Zealand. A rapid growth in terms of founding groups and centers took place in the 1980s and 1990s in particular. Buddhism in the West is deeply marked by its plurality and heterogeneity. A multitude of schools and traditions have successfully settled in urbanized, industrialized settings. The presence of the main traditions of Theravada, Mahayana, and Tibetan Buddhism is heavily subdivided according to country of origin (for example, Laos, Burma, Sri Lanka, or Thailand), lineage (Gelukpa, Karma-Kagyu, Sakyapa, or Nyingma; Rinzai, or Soto), teacher (Asian and Western, manifold), and emphasis on specific Buddhist concepts and practices. In addition to the publicly, more visible convert groups, monasteries and societies established by Asian migrant Buddhists and their offspring have increasingly come to the fore and claimed recognition in the presentation of Buddhism. The marked plurality of Buddhism outside Asia has been intensified by the globalization of once local organizations. The British-based Friends of the Western Buddhist Order or the France-based International Zen Association have spread worldwide.

This applies also to various Zen and Vipassana organizations with teachers from the United States and prominent Vietnamese and Korean meditation masters. In a similar way, Tibetan Buddhist organizations have created global networks with lamas untiringly touring the globe. Apart from institutional aspects, Buddhists in the West work to adapt and change Buddhism as they place emphasis on lay practice and participation, critically evaluate women's roles, apply democratic and egalitarian principles, favor a close linkage to Western psychological concepts, conceptualize a socially engaged Buddhism, and create an ecumenical, nonsectarian tradition. The study of Buddhism in the West has grown into a subdiscipline of Buddhist Studies, and the 21st century will prove to be most fascinating in following up in what ways and directions a "Western Buddhism" and possibly a "fourth turning of the Wheel" will emerge.

Martin Baumann

See also: Ambedkar Buddhism; Angkor Wat; Ashoka; Benares; Bodh-Gaya; Bodhisattva; Bon Religion; Buddha, Gautama; Buddhist Compassion Relief Tzu Chi Association, The; Dalai Lama III, Sonam Gyatso; Death; Dharma Drum Mountain Association, The; Diamond Sangha; Dogen; Enlightenment; Foguangshan; Gedatsu Kai; Gelugpa; International Zen Association; Jodo-shinshu; Kagyupa Tibetan Buddhism; Karma-Kagyupa Tibetan Buddhism; Kukai (Kobo Daishi); Lumbini; Maha Bodhi Society; Mahayana Buddhism; Monasticism; Nichiren; Nichiren Shoshu; Nipponzan Myohoji; Nyingma Tibetan Buddhism; Pomun Order of Korean Buddhism; Pure Land Buddhism; Reincarnation; Reiyukai; Relics; Rissho Kosei-kai; Sacred Texts; Saicho; Sarnath; Shingon Buddhism; Shinnyoen; Shinto; Soka Gakkai International; Soto Zen Buddhism; Thai Forest Monks; Theosophical Society (Adyar); Theravada Buddhism; Tian Tai/Tendai Buddhism; Tibetan Buddhism; Unified Buddhist Church; Western Buddhist Order, Friends of the; Won Buddhism; Zen Buddhism.

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Buddhist Association of Thailand

The Buddhist Association of Thailand is the major normative and nongovernmental Buddhist association in Thailand. It was founded by a group of 33 devout Thai Buddhists, led by Phra Rajadharma-nidesa, a well-known nobleman of the time, on February 28, 1933. The founders were scholars, noblemen, and people of high social status who, during their meeting at the Samagayacarya Club in Bangkok vowed to adhere to the Buddha's teachings and to propagate Buddhism throughout the country. Its significance rests in its leading in the Buddhist propagation and development at the national level. Being led and administered by a group of respectable people of the country and supported by the king of Thailand, the Association is unanimously trusted by all Thai Buddhists to run all religious activities in the name of the people. Originally, the Association was named Buddha-Dharma Society, but it was later changed to the Buddhist Association in order to embrace the Triple Gem, the name given to the three pillars of Buddhism: the Buddha himself, the basic principles of human life as he taught them (the dharma), and the fellowship of Buddhists who have chosen the perfected life of the monk (the sangha).

The Buddhist Association of Thailand is supported by the Royal Institution and the Thai Sangha (monks' order). Its work is in accordance with national policies and the Thai Buddhist tradition. Its creative activities

Buddha statues at the temple ruins of Ayutthaya, Thailand. (Luciano Mortula/Dreamstime.com)

are the annual Visakha (Vesakh festival) Celebration at Phra Meru Ground, Bangkok, where people have joined the Thai government in offering food to Buddhist monks. In 1935 this festival also included the establishment of the yellow Buddhist flag with the symbolic emblem of the Wheel of the Law at its center, which originally decorated the Phra Meru Ground during the Visakha Celebration, and, since then, has been used in all major Buddhist ceremonies and celebrations. In addition, in 1935 the Buddhist Association published palmleaf books of the Buddhist doctrine for distribution to all Thai provinces to be used as teaching manuals in Buddhist monasteries.

In 1950, the Buddhist Association of Thailand joined with Buddhist associations of other countries to found the World Fellowship of Buddhists (WFB) in Colombo, Sri Lanka. As a WFB regional center, its work and activities are increasingly international.

Within Thailand, the Buddhist Association of Thailand works primarily for the benefits of Thai Buddhists, that is, monks and novices, students, and all the needy. Its primary objectives are (1) to support all Buddhist activities within the country and abroad; (2) to study, spread, and uphold Buddhist doctrine; (3) to provide unity; and (4) to render public services and serve social welfare. Regularly, it propagates the Buddhist doctrine at its office and outside, for example, at schools, in prisons, and around the country. Dharmic lectures and discussion are held at its office from 2:00 p.m. to 4:30 p.m. every Saturday and at some radio stations occasionally. Since 1934, it has organized a writing contest on Visakha Day and rewarded the winners. It opened a free clinic in its office building in 1975 to render services to monks, novices, and members from 2:00 p.m. to 5:00 p.m. on Sunday.

As to its international role beginning in 1950, the Buddhist Association of Thailand has published many Buddhist books in English, for distribution within Thailand and abroad, especially the Visakha Puja, the annual Buddhist text for the Visakha Celebration. The text is widely popular for its contents, which include Buddhist teaching, art, and literature. Apart from this,

the Buddhist Association of Thailand also joins the World Fellowship of Buddhists Headquarters in hosting the WFB General Conference whenever the conference is held in Thailand.

There are now approximately 7,500 members (2009) registered at the main office of the Buddhist Association of Thailand, though the number of members in all of its 70 branches throughout the country is unknown.

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See also: World Fellowship of Buddhists.

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Buddhist Association of the Republic of China

The Buddhist Association of the Republic of China (BAROC) is not a religious denomination but an association that claims to represent all Chinese Buddhists. The BAROC had sought after 1947 to rebuild in Taiwan the association that had been previously set up in China by the reformist monk Tai Hsu in 1927, even though only a fraction of the original clergy could move to Taipei along with the KMT government in 1949. Although a few reformers subscribing to the ideas of Tai Hsu initially controlled the BAROC, more traditionalist figures opposed to his innovations led the Association after 1957. This clergy upheld a theologically conservative view in the Chinese Mahayana Buddhism orthodoxy that was in tune with the Confucian tradition of deference to the secular leader. As a result of this, the BAROC's leaders have designed their Association in such a way that it has long served as a transmission belt for the government. That is, the Association was expected to communicate to members of the sangha and lay devotees instructions from the KMT, and was in return expected to aggregate, articulate, and express the concerns of the whole Buddhist community to the ruling party. Until 1989, the KMT had granted the Association the exclusive right to represent Buddhists in Taiwan, but this privilege was lost with the passing of the Law on Civic Organizations that year. As a result of this evolution, very few Buddhists in Taiwan now take seriously the assertion that the BAROC represents them.

Taiwanese Buddhists initially accepted the claims of the BAROC because of the circumstances that prevailed in Taiwan when the KMT took control of the island: the monks who came from the continent in 1947 were then the only individuals with some measure of prestige among Buddhists. After 1989, however, other organizations could ordain monks and nuns, thus depriving the Association of its monopoly on ordination, the only effective instrument with which it could control the sangha. The BAROC suffers from the fact that its leadership does not reflect the current dynamic of Taiwanese Buddhism, which embraces the reforms proposed by Tai Hsu. In particular, the leadership of the BAROC is under the control of ecclesiastics, even though the dynamism and the influence of the religion on the island are increasingly a function of laypeople's activism. Two other characteristics of the BAROC leadership are also at odds with current trends in Taiwanese Buddhism. First, men continue to govern the BAROC despite the fact that women significantly outnumber men among Taiwanese Buddhists. Second, the leadership of the Association remains the preserve of people from the Chinese mainland, even though a majority of Buddhists in Taiwan, like most other inhabitants of the island, do not identify with China. As a response to its diminution of standing, the BAROC has tried in vain during the mid-1990s to pressure the government into passing legislation that would help it reassert its authority over Taiwanese Buddhists, despite almost unanimous opposition from most other Buddhist organizations.

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The Buddhist Compassion Relief Tzu Chi Association

The Buddhist Compassion Relief Tzu Chi Association is one of the two largest Taiwanese Buddhist organizations in the ROC, and its leader Cheng Yen (b. 1937) is one of the most prominent public figures on the island. Tzu Chi is officially registered as a charitable foundation and a lay organization, but it is in fact a religious organization under the authority of a charismatic leader. Its activities in the provision of relief and free health care to poor people, vocational education for nurses, campaign for a bone marrow registry, the establishment of a publishing house, and the operating of a television broadcast station have made it the largest of its kind in Taiwan. Cheng Yen originally established Tzu Chi to perform a mission of "helping the poor and educating the rich," and the members of the organization enthusiastically perform their charitable activities because they believe it brings them spiritual merit. The enthusiasm of Tzu Chi members for charity work is not limited to the ROC. The provision of international relief started in 1991, when the American branch of Tzu Chi in Los Angeles helped victims of a cyclone in Bangladesh, and in 2000, many

Displaced residents receive blankets, cash, and food supplies from the Chinese Buddhist Tzu Chi Foundation during relief distribution in Marikina, east of Manila, Philippines, on November 19, 2009, following massive flooding in the capital and surrounding provinces. (AP/Wide World Photos)

people outside of the overseas Chinese communities of North America, Europe, and Asia have joined the Association. In 1999, during the deadly September 21 earthquake that struck Taiwan, the Association was among the first to organize relief in the disaster area. In 2008, after the devastating Sichuan earthquake, Tzu Chi was finally authorized to register in China.

Tzu Chi was founded in 1966. Its functioning rests entirely on the authority of its charismatic leader, whose decisions are not questioned. Although people both inside and outside Tzu Chi are reluctant to call Cheng Yen "leader," there is no question as to the source of authority within the foundation. Her awe-inspiring authority is sustained by devotion to her within the organization and admiration from the Taiwanese media, which has dubbed her as the "Mother Teresa of Taiwan." The leadership of Cheng Yen needs to be situated in the context of the ascendancy of humanistic Buddhism in Taiwan. This approach, developed by Taixu and his Taiwanese Yinshun, emphasizes the importance of the laity and charitable activities in the propagation of the dharma.

In 1966, Cheng Yen established her foundation with only 5 disciples and 30 followers. Today, Tzu Chi has an estimated membership of about four million people in Taiwan and abroad. Its core monastic community comprises only 110 nuns and is vastly outnumbered by the few thousand active lay members of the organization. Another important distinguishing feature of Tzu Chi is the importance of women in the organization. Because of a Buddhist practice that allows nuns only to initiate women, Cheng Yen's following within the small monastic community she leads is exclusively female. Indeed, the prevalence of women in Tzu Chi is not limited to the monastic community but extends to the whole of the lay organization.

Buddhist Compassion Relief Tzu Association
21, Kang Leh Village
Shin Cherng Shiang
Hualien County, Taiwan

André Laliberté

See also: Devotion/Devotional Traditions.

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Buddhist Institute

The Buddhist Institute was founded in 1930 as part of a reorganization of the Royal Library established in 1921. Coordinated by librarian Suzanne Karpelès, the Institute was the first research and publication center in Cambodia, with branches established in Laos and Cochin-China (in southern Vietnam, locus of a large ethnic Khmer community). Together with the School of Higher Pali Studies established in 1922, it was initiated by the French in part to sever an educational, cultural, and political dependence, by monks in particular, on Siam (Thailand) and as a means to promote an Indochinese identity. The Institute incorporated the Tripitika Commission, established in 1929 to translate the Pali canon into Khmer, a vast oeuvre (110 volumes) completed in 1969. Its general editor, the Venerable Chuon Nath, the reformer of Buddhism in Cambodia, also produced the first Khmer dictionary, published by the Institute, in 1934.

The Institute took over Cambodia's first literary periodical, *Kambuja Suriya* (*Sun of Cambodia*), a monthly published since 1926 at the Royal Library. In 1934, a Mores and Customs Commission was established with the help of Eveline Porée Maspéro to collect ethnographic and literary materials, and by 1938 it published a seven-volume *Collection of Cambodian Tales and Legends*. On a political level, intellectuals associated with the Institute (Pach Chhoen, Sim Var, Son Ngoc Thanh) created a moderate nationalist movement in the mid-1930s with the publication of *Nagaravatta*, the first Khmer-language newspaper. After the July 1942 monks' "umbrella" demonstration calling for the release of an incarcerated monk, Hem Chieu, the French authorities banned the paper.

By the 1970s, the Institute's library, with its 40,000 titles and collection of ethnographic materials, was the largest of its kind in the country. The 1975 Communist revolution ended work at the Institute until its formal reappearance in 1992, together with its parent Ministry of Cults and Religious Affairs. Although plagued

by the loss of qualified personnel, the semi-autonomous Institute has received Japanese and German assistance to reprint books, rebuild the library, and gradually re-establish its previous structure, if not stature. *Kambuja Suriya* resumed publication as a quarterly in 1994, and a more spacious Japan-financed building was opened in 1998.

Buddhist Institute
PO Box 1047
Phnom Penh
Kingdom of Cambodia

Peter Gyallay-Pap

See also: Theravada Buddhism.

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Buddhist Missionary Society

The Buddhist Missionary Society (BMS), with headquarters at the Buddhist Maha Vihara, a Sinhalese Buddhist Temple, in Brickfields, Kuala Lumpur, Malaysia, was registered on April 3, 1962. In 1996, following an amendment to its constitution to allow it to establish branches, its name was changed to Buddhist Missionary Society Malaysia (BMSM). It now has two branches in Malaysia. The founder of BMSM is the Venerable Dr. K. Sri Dhammananda Maha Nayaka Thera (1919–2006), a Sri Lankan monk who came to Malaysia in 1952 as a Buddhist missionary. Dhammananda was a prolific writer with more than 50 books on Buddhism to his credit.

The objectives of BMSM are as follows: (1) to study and promote Buddhism and Buddhist culture; (2) to encourage, foster, and develop the qualities of Truth and Compassion, and to cultivate religious harmony and understanding in the practice of Buddhism; (3) to print Buddhist literature; (4) to provide proper guidance in practicing the Buddhist way of life; and (5) to render spiritual solace, guidance, and advice to Buddhists in case of sickness or death.

The official organ of the society is its biannual journal, *Voice of Buddhism*, which first appeared in 1963. However, BMSM is well known for the millions of Buddhist pamphlets written by Dhammananda that it has distributed free to different parts of the world. Many of the titles are now translated into various foreign languages.

With regard to temple activities and projects, BMSM organizes on an annual basis the Wesak Celebrations, All-Night Chanting, the Buddhist Novitiate Program, and the Kathina ceremony. This is done jointly with the Sasana Abhiwurdhi Wardhana Society (SAWS), which manages the Buddhist Maha Vihara. Other activities held at the temple include the New Full and Full Moon Services, Dharma talks on Friday evenings, and Sunday morning service and talks.

The Society established the Endowment Fund in 1996 to assist needy students, the physically handicapped, and victims of natural disaster. In 1997, a similar Scholarship and Loans Fund was set up. The BMSM, together with SAWS and the Malaysian Buddhist Association, is represented in the Malaysian Consultative Council of Buddhism, Christianity, Hinduism, and Sikhism (MCCBCHS). This forum was formed in 1983 to promote interreligious harmony in Malaysia.

The BMSM began with 27 members in 1962. By 2009, its membership had grown to more than 10,000 members all over the world.

Buddhist Missionary Society Malaysia
c/o Buddhist Maha Vihara
123 Jalan Berhala
Brickfields, Off Jalan Tun Sambanthan
50470 Kuala Lumpur
Malaysia
http://www.bmsm.org.my/

Benny Liow Woon Khin

See also: Theravada Buddhism; Wesak.

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Voice of Buddhism. Kuala Lumpur, Buddhist Missionary Society, biannually. 1963–present.

Buddhist Society, The

The Buddhist Society is the oldest existing Buddhist institution in the United Kingdom, having been founded in 1924 by Christmas Humphreys (1901–1983). His interest in Buddhism drew him to the Theosophical Society and the work of Helena P. Blavatsky (1831–1891). His conviction that Buddhism was "the noblest and least defiled of the many branches of an Ancient Wisdom Religion" led him to set up a Buddhist Lodge within the Theosophical Society. An earlier Buddhist Society of Great Britain and Ireland (1907–1926) had consisted primarily of scholars. However, with the growth of the Buddhist Lodge the emphasis shifted, and the beginnings of a community of practicing Buddhists in Britain emerged. The Lodge's "threefold object" stated that it was founded "to form a nucleus of such persons as wished to study, disseminate and attempt to live the fundamental principles of Buddhism." In 1925 the Society opened a public shrine room at Lancaster Gate. However in 1926, due to certain philosophical differences, the Buddhist Lodge parted company with the Theosophical Society, and in 1943 the Buddhist Society of today came into being. Over the following years the Society was housed in various London locations, finally settling at 58 Eccleston Square in London in 1956. Organizationally it is structured around a council of 12 members, a general secretary, and two vice presidents.

The Buddhist Society is a lay organization, and being nonsectarian in nature, it aims to "publish and make known the principles of Buddhism and to encourage the practice of those principles." In its early years it did have a stronger connection with the Theravada School and with the monk, Anagarika Dharmapala (1864–1933). However, with a rise in interest in the Mahayana, the Society became increasingly inclusive. Consequently, today classes and courses are offered in Rinzai Zen, Theravada, Tibetan Gelugpa, and Pure Land Buddhism, as well as a general introduction to Buddhism. Various teachers from these traditions, both ordained and lay, are invited to give classes. Other activities include special study and practice days, retreats, an annual summer course, and occasional major study courses on topics such as Indian Mahayana and Chinese Buddhism. A correspondence course covering the fundamental principles of Buddhism, including characteristics of the major schools and an outline of its history, is also available.

The Buddhist Society, London, England. (J. Gordon Melton)

Current membership stands today at around 2,000, though many of these people may also be members of other Buddhist groups. Its publishing activities, however, including a magazine called *The Middle Way* (issued thrice annually) and the *Buddhist Directory*, have meant that many people worldwide have come into contact with the Society. The recent growth of Buddhism in the United Kingdom has meant that the Society is no longer in a position to represent all schools and traditions. Its position of nonalignment with any one tradition or school means that the Society does not

have its own distinctive religious practices or texts. Rather it draws in and makes available teachers from various traditions and groups to teach both practice and doctrine as part of an eclectic program. Members do usually however align themselves with one or another of these traditions. For further details regarding the practices and sacred literature of the traditions presented within the Buddhist Society, please refer directly to the entries on the various traditions elsewhere in this encyclopedia.

Buddhist Society
58 Eccleston Sq.
London SW1V 1PH
United Kingdom
www.buddsoc.org.uk/

Jamie Cresswell

See also: Blavatsky, Helena P.; Pure Land Buddhism; Theosophical Society (Adyar); Theravada Buddhism; Zen Buddhism.

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Builders of the Adytum

The Builders of the Adytum (BOTA) is a mystery school in the Western Esoteric tradition and the major representative of the initiatory magical current originated by the Hermetic Order of the Golden Dawn (HOGD), a new magical group founded in England in the 1880s. The HOGD developed a membership throughout the English-speaking world before it fell apart early in the 20th century. Paul Foster Case (1884–1954) was an American initiate of the HOGD. Several years after the disintegration of the HOGD, in 1922, Case founded BOTA as a school of practical occultism.

Like the HOGD, BOTA emphasizes the Christian Kabbalah (or Qabalah) as it had been appropriated from Jewish mysticism in the 16th century. The Kabbalah presents a system for understanding the universe grasped through numbers and letters. According to this system, the cosmos emanated from God as 10 realms (called *sephirots*) that are connected to each other by 22 paths. These are pictured in a diagram called the Tree of Life, which is seen as a representation of both the outer visible world and the inner psychological world of each person. During the magical revival in France in the 19th century, the 22 paths of the Kabbalah were identified with the 22 trump cards of the Tarot. The basic work of the BOTA consists of introducing its members to the mystical workings of the Kabbalah and Tarot. The symbols of the Tarot are believed to speak directly to the universal structure of the human soul.

The practical occultism of BOTA leads to an affirmation of the oneness of God, the brotherhood of man, and the kinship of all life. The order has posed as its objective the promotion of the welfare of humanity, as exemplified in its seven-part program of working for (1) Universal Peace, (2) Universal Political Freedom, (3) Universal Religious Freedom, (4) Universal Education, (5) Universal Health, (6) Universal Prosperity, and (7) Universal Spiritual Unfoldment. It is believed that work with the Tarot and Kabbalah will bring with it individual spiritual enlightenment and that the transformed person will be better able to influence the larger social environment.

BOTA is an outer school, behind which stands an inner mystery school that offers instructions for those members who wish to participate. Members may relate to BOTA either as individuals or through joining a group (*pronaos*). After initiation in a pronaos, the member may participate in BOTA group rituals.

BOTA is headed by a board of stewards and the proculator general, the primary link between the outer order and the inner school (which exists only in the invisible magical realms). BOTA was largely confined to Southern California until the mid-1970s, but in the last quarter of the 20th century, groups were founded in most of the states of the United States and also in Canada, Great Britain, the Netherlands, New Zealand, Colombia, and Aruba.

Builders of the Adytum
5105 N. Figueroa
Los Angeles, CA 90042
www.bota.org

J. Gordon Melton

See also: Hermetic Order of the Golden Dawn.

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Bukhara

Bukhara, a city in what is now Uzbekistan, became a Muslim city in the eighth century and grew in importance over the next millennium. In the 14th century it emerged as a prominent educational center and the origin point of the Naqshbandiyya Sufi Order. It was a key stop for traders traveling the Silk Road, and later was established as a center for the Uzbek people.

Settlement at Bukhara dates to the third millennium BCE, but around 500 BCE the several communities that had formed at what was a desert oasis built a protective wall and emerged as a urban center. Its auspicious placement between Persia to the east and China to the west made it a attractive target for kingdoms seeking to expand.

In 708, Arab Muslims of the Umayyad Caliphate established themselves in Damascus. Located on the eastern edge of the empire, Bukhara would frequently switch hands as one-by-one Persians, Turks, and Mongols emerged. In the 14th century, a native of the area who came to be known as Tamerlane (1336–1405) emerged as a leader and took control from the weakened Mongol leadership that had been imposed by Genghis Khan (1167–1227). Under Tamerlane, Bukhara

View of the Islamic monuments of Bukhara, Uzbekistan. Under the Abbasid dynasty, especially from the eighth to ninth centuries CE, the city of Bukhara became one of the most important cities for Islamic art, culture, and education. (Shutterstock)

emerged as a prominent center of Islamic learning. Also, Baha al-Din Naqshband, founder of the Naqshbandiyya Sufi Order, was a resident of the city at this time. Bukhara shared its role in the region with Samak, where Tamerlane and his successors had established their capital.

Early in the 16th century the Uzbek people invaded and took control of Bukhara, and in 1557 the Uzbek leader Abd Allah ibn Iskander Khan (d. 1598) designated it his new capital, and the city gave his name to his new state. Under the Bukhara Khanate, the city prospered and became a center of Islamic architecture. As seem to be the course of dynasties, however, the Khanate was weakened by internal feuding and in 1740 the Persians took control of the city. It took 13 years for it to regain its independence in 1753, but by then the Uzbek state had lost both size and power.

When the Russians moved into the region, they made the Bukhara Khanate a protectorate (1868), and maintained the ruling dynasty in power. The protectorate provided the environment for the emergence of a Muslim intellectual reform movement. The Young Bukharans found stiff resistance from both the Islamic community leadership (the *ulama*) and the ruling emir. Russian control disappeared briefly as the Russian Revolution took attention away from the edges of the empire, but the Young Bukharans became allies of the Soviet Union, taking back control of the country in 1920, at which time the emir fled into exile.

The Soviet Union established the Bukhara People's Soviet Republic, which in 1924 was divided into the Uzbek, Tajik, and Turkmen Soviet Socialist Republics (the precursors of the present states of Uzbekistan, Tajikstan, and Turmenistan). Through the 20th century, the Sik Road having long since lost it function, the city of Bukhara steadily declined in importance.

Today, Bukhara continues as an important regional seat of Islamic learning. Among its notable surviving architectural sites are the 16th-century Kalyan Mosque (Masjid-i kalyan), (often compared to the Bibi-Khanym Mosque in Samarkand), and the Ismail Samani mausoleum, which dates from the 10th century, when the Persians ruled the city.

J. Gordon Melton

See also: Naqshbandiyya Sufi Order; Sufism.

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Bukkyo Dendo Kyokai

The Bukkyo Dendo Kyokai (BDK), or Society for the Promotion of Buddhism, is a Japanese-based organization devoted to the propagation of Buddhism worldwide. It was founded in 1965 by Reverend Dr. Yehan Numata (1897–1994), a businessman and Shin Buddhist priest. Numato founded Mitutoyo Manufacturing Company in 1934. The founding of BDK resulted from his reflections upon his company's 30th anniversary and the success it had enjoyed globally.

For years, Numata had dreamed of ways to familiarize the world's population with Buddhist teachings. As his thoughts matured, he mobilized a group of people from a spectrum of Japanese Buddhist groups to back a non-sectarian mission to transmit Buddhism globally. The Society initiated its work with the publication of a basic text on Mahayana Buddhism, *The Teachings of the Buddha*, a book that was originally published in 1925. It was an anthology of essential Buddhist teachings that a group of Japanese scholars had compiled. They distributed it during the closing years of the Meiji regime (which officially supported Shinto).

The Teachings of the Buddha had been translated into English and published in 1934, and even before founding BDK, Numata had reprinted the English edition (1962). BDK subsequently assembled a group of scholars who were assigned the task of preparing a

new English-Japanese edition. As the group of scholars expanded, it was translated into more than 30 additional languages.

The BDK leadership studied the program of the Gideons, the American group that specializes in placing Bibles in hotel rooms. From them they learned various techniques for distributing *The Teaching of Buddha*. Through the first decade of the 21st century, they placed more than 6 million copies in hotel/motel rooms in more than 50 countries. While developing this distribution program, BDK affiliates emerged in Japanese diaspora communities around the world.

BDK's interface with the academic world led to its founding of a number of Numata Chairs in Buddhism at different universities. It also began publishing the Tripitaka Translation Series, a program to issue copies of the Buddhist scriptures. In addition, Numata has established several Shin temples called Ekoji (Temple of the Gift of Light). Several are located in Japan and one each has been opened in the Washington, D.C., metropolitan area; in Dusseldorf, Germany; and in Mexico City. BDK is headquartered in Tokyo. The temples are affiliated with the Jodo Shinshu Buddhists internationally, and the single American temple with the Buddhist Churches of America.

Bukkyo Dendo Kyokai
Ekoji Buddhist Temple
6500 Lake Haven Lane
Fairfax Station, VA 22039-1879

Edward A. Irons

See also: Jodo-shinshu; Mahayana Buddhism.

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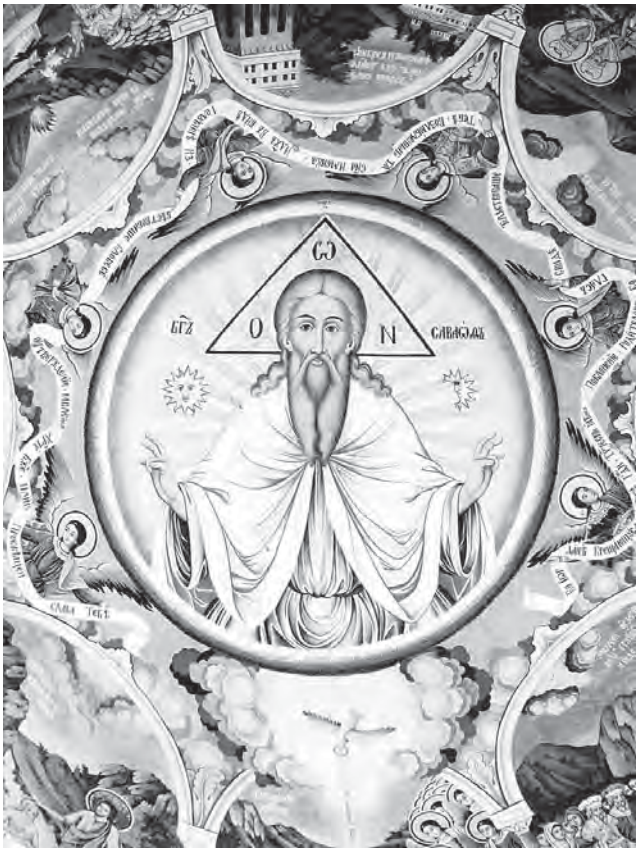
■ Bulgaria

Bulgaria, a southeast European country, is located on the Black Sea between Turkey and Romania. It also shares a border with Greece, Macedonia, and Serbia. The great majority of the 7,260,000 people (2008) who inhabit the 42,857 square miles of land that makes up what is now Bulgaria share the heritage of the Bulgars.



Icon of God the Father with saints around Him, at the Rila Monastery, Bulgaria. The monastery, built in the 14th century, is a major landmark in Bulgaria and has hosted monks, two schools, and countless visitors. (Petar Neychev/Dreamstime.com)

Bulgaria was settled by Slavic peoples as early as the seventh century BCE. They found the area occupied by Traco-Illyrian people, some of whom were displaced and others absorbed into the new dominant Slavic community. In the wake of the coming of Attila and his Huns into the region, the Bulgars, a Central Asian people known for their warlike character, settled in north of the Black Sea (fifth century CE). Several centuries later they were forced into present-day Bulgaria by the Kazars. The Byzantine emperor recognized their existence as an autonomous state in 681. Once established in the area between the Byzantines

Bulgaria

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,668,000	6,269,000	83.9	–0.59	5,524,000	4,195,000
Orthodox	5,534,000	6,055,000	81.0	–0.77	5,400,000	4,090,000
Protestants	68,500	145,000	1.9	1.63	100,000	100,000
Roman Catholics	57,000	78,000	1.0	–0.76	80,000	75,000
Muslims	934,000	904,000	12.1	–0.65	792,000	600,000
Agnostics	1,180,000	220,000	2.9	–1.65	180,000	120,000
Atheists	700,000	73,300	1.0	–2.31	50,000	30,000
Jews	7,000	3,700	0.0	–0.65	3,600	3,000
Baha'is	100	650	0.0	–0.67	900	1,100
Total population	**8,490,000**	**7,471,000**	**100.0**	**–0.65**	**6,551,000**	**4,949,000**

to the south and the Magyars (Hungarians) to the north, they adopted the Slavic language and eventually Christianity. The Bulgarian king was baptized in 870.

The borders of Bulgaria changed frequently. It expanded greatly in the 10th century during King Simeon's rule (893–927), reaching across the Balkans to the Adriatic. In 1014 the kingdom was incorporated into the Byzantine Empire. During the 10th-century expansion, Simeon's armies captured the Macedonian territory, which had become the home of a new Gnostic religious movement, the Bogomils, followers of a peasant named Bogomil. He taught a dualism similar to Manicheanism, which viewed the world as a battleground for the struggle between a good deity, who had created the heavens, and an evil one, who had created the Earth. Leadership of the Bogomils was vested in an ascetic celibate priesthood. The movement spread through Bulgaria and on to Constantinople. Though frequently the target of persecution, the movement survived as a popular form of religious life until the Muslim invasion and capture of Bulgaria by the Ottoman Turks in 1393. Bulgaria remained a part of the Ottoman lands through the empire's decline in the 17th and 18th centuries. Then in 1810 and again in 1823, Russian invaded, but did not stay.

A spirit of independence emerged strongly in the 19th century, and Bulgarians aligned with the Russians in their ongoing battles with the Turks. In 1878, the Berlin Congress carved out a semi-independent Bulgarian state. A constitutional monarchy was installed, with a grandson of the czar as the ruler. The state continued to change boundaries in the series of Balkan wars that occurred over the next generation. Bulgaria aligned with Germany in both World Wars. It was invaded by the Soviet Union in 1944. After the war the country aligned with the Soviet Union. As the Soviet Union was falling apart, in 1989–1990, the Marxist hold on Bulgaria also gave way to a new democratic government, which began a new relationship with the rest of Europe.

Christianity had entered what is now Bulgaria by the second century. As Christianity emerged to dominance in the Mediterranean Basin, both Roman and Greek missionaries established churches. Their almost equal strength was demonstrated in the ninth century when King Boris (828–907) (a Bulgar) first accepted baptism from the Greeks, then became a Roman Catholic, and still later returned to the Greek church, which in 870 named a Bulgar priest the archbishop of Bulgaria. Subsequently, priests were sent to Constantinople (Istanbul) for training. In 889, Boris abdicated in favor of his son Vladimir, who tried to reestablish Paganism and was deposed in 893 in favor of his brother, Simeon (r. 893–927). As part of building his empire, Simeon supported the establishment of a Bulgarian patriarchy independent of Constantinople. Thus the Bulgarian Orthodox Church came into existence.

When Bulgaria fell to Byzantium in 1186, the Patriarchate was suppressed. It reappeared briefly in 1235, but was again suppressed during the days of the Ottoman Empire, when it was again made subordinate to the patriarch in Constantinople. It only reappeared in 1870, and it was not reconciled to the Ecumenical Patriarchate until 1945. During the early 20th century,

Bulgaria

the church claimed the allegiance of 85 percent of the Bulgarian people. It suffered greatly during and after World War II and only began to recover after the fall of Marxism in 1990.

Non-Chalcedonian Orthodoxy is represented in Bulgaria by the Armenian Apostolic Church, which originated with the movement of Armenians into Bulgaria as early as the fifth century, though the first church does not appear to have been built until the middle of the 11th century. Through the centuries the Armenians have been able not only to remain, but to resist assimilation.

The Roman Catholic Church continued its presence in Bulgaria even after the country's alignment with Greek Orthodoxy. Missionaries came with the Crusaders, and priests of various orders arrived at different times. In the 17th century Franciscans arrived in numbers and had the greatest success, most present Catholics being descendants of people converted during this period. In 1758 a vicariate was es-

tablished in Sofia. The Diocese of Nicopoli was erected in 1789.

In the 1870s, Rome accepted a group of Orthodox believers who were allowed to keep their Bulgarian Orthodox rite. The Eastern-rite Bulgarians, now numbering around 7,000, constitute one of the small Eastern-rite enclaves in the Roman church.

The Roman church suffered the most damage under the post–World War II Marxist government. It lost all of its institutions and most of its buildings. All foreign religious leadership was expelled in 1948. The bishop of Nicopoli was executed in 1952, and for several decades the church existed without episcopal leadership. Only in the 1970s was a new bishop consecrated.

Islam entered the country in force in 1393. Although there was no attempt to force conversion on the people, it is believed than many of the Bogomils and some Roman Catholics were among the converts. There are also many Gypsies who profess Islam. Through the years of Ottoman control, many Turks settled in Bulgaria. They created a large Muslim community, primarily in the eastern part of the country. This community numbered more than 500,000 in the mid-1960s. The Turks lived in somewhat segregated communities, and in 1989 there was a marked attempt to assimilate them into the larger society. They resisted, and the Bulgarian government moved to suppress their demonstrations with force. In June 1989 they began deporting the Turkish Bulgarians to Turkey. Over the summer some 300,000 were forced out, at which point Turkey closed its borders. The situation led to a demand by the Muslims for religious freedom, a demand now seen as one of the first steps in the downfall of the Marxist government. The Bulgarian Muslims are primarily of the Hanafite School of Islam. The community is headed by its grand mufti.

Meanwhile, in the 1850s, missionaries from the American Board of Commissioners for Foreign Missions established a small mission in Bulgaria. Colleagues from the Methodist Episcopal Church (now a constituent part of the United Methodist Church) followed the next year. However, the larger Protestant enterprise originated from Russia. Russian Baptists came in 1865, Seventh-day Adventists in 1891, and Pentecostals in 1921. The Pentecostals, though dividing into the Pentecostal Evangelical Church and the Free Pentecostal Church, became the largest element in the Protestant/Free church community.

The Jewish community in Bulgaria appeared in the second century CE. As World War II began, there were some 50,000 members of the community, but in the decade after the war the great majority migrated to Israel. Today only about 6,500 remain. They are organized through the Central Jewish Religious Council and Synagogue in Sofia. The associated Organization of the Jews in Bulgaria operates a Jewish museum, publishing house, and resource center, also in Sofia. The Sofia Synagogue, which resembles the famous Sephardic house of prayer in Vienna, was opened in 1909.

In the wake of changes at the beginning of the 1990s, a number of both Eastern and Western religious groups have appeared in Bulgaria, beginning with an indigenous Bulgarian esoteric group, the White Brotherhood, which was able to revive. There is a spectrum of Hindu groups and several of the new religions, including The Family/Children of God and the Unification Church. The Church of Jesus Christ of Latter-day Saints established work that led to the creation of the Bulgaria Sofia Mission in 1990. The Reorganized Church of Jesus Christ of Latter-day Saints also has a following.

A host of Christian evangelical groups have begun missionary activity, among the most important being the Campus Crusade for Christ, the Greater Europe Mission, and SEND International. The very conservative Wisconsin Evangelical Lutheran Synod began a mission in 1992. The sudden emergence of so many unfamiliar groups in Bulgaria in the 1990s has presented a new challenge to a country with little experience with the radical religious pluralism that became the common way of life of most of the world's countries in the 20th century.

There is no council of churches in Bulgaria, and no church headquartered in the country is a member of the World Council of Churches. However, evangelical groups have formed the Bulgarian Evangelical Alliance, which cooperates with the World Evangelical Alliance. The Evangelical Congregational Churches in Bulgaria, the outgrowth of the American Board mission, is a member of the World Alliance of Reformed Churches.

J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; Armenian Apostolic Church (Holy See of Etchmiadzin); Bulgarian Orthodox Church; Church of Jesus Christ of Latter-day Saints; Ecumenical Patriarchate/Patriarchate of Constantinople; Franciscans; Free Churches; Hanafite School of Islam; Roman Catholic Church; Unification Movement; United Methodist Church; White Brotherhood; Wisconsin Evangelical Lutheran Synod; World Alliance of Reformed Churches; World Council of Churches, World Evangelical Alliance.

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Bulgarian Alternative Orthodox Church

In Bulgaria, in the wake of the fall of the Berlin Wall and the end of the Communist-led governments in Eastern Europe, a controversy broke out in Bulgaria. In 1992, the Board of Religious Affairs of the Bulgarians' post-Communist government challenged the status of the head of the Bulgarian Orthodox Church by suggesting that he held office illegally. He had been appointed by the former atheist government. Soon afterward, three of the Bulgarian bishops called for Patriarch Maxim (b. 1914) to resign. Metropolitan Pimem of Nevrokop emerged as the leader of the dissidents. He found some initial support from government officials and in 1996 was installed as the new patriarch for the dissenting group. In 1998, the church's bishops consecrated the new metropolitan archbishop of the dissenting Montenegrin Orthodox Church, with whom they have remained aligned.

In 1997, the group suffered a major setback when the country's supreme court ruled against it and rejected its registration as a religious body. At that point, the country's president, Petar Stoyanov (b. 1952, r. 1997–2002) stepped in with an unpopular suggestion that both patriarchs resign and that a new candidate be chosen that would satisfy all. From that point events turned against what had become known as the Bulgarian Alternative Orthodox Church. First, in 1999 Patriarch Pimen died and no successor was elected. In 2002, a new religion law was passed in Bulgaria that marginalized the church. By this time the church had possession of some 250 church facilities. Then, during the evening hours of July 20–21, 2004, the priests and bishops of the Alternative Church were forcibly ejected from those facilities by government authorities, now decidedly behind Patriarch Maxim.

The loss of their property was devastating for the Alternative Church, but it has continued. In 2008, it held a synod at which a new patriarch was elected.

The Bulgarian Alternative Orthodox Church is in full communion with several autonomous Orthodox bodies: the Ukrainian Orthodox Church–Kiev Patriarchy, the Chiesa Ortodossa in Italia, and the Montenegrin Orthodox Church. None of these churches are in communion with the Ecumenical Patriarchate.

J. Gordon Melton

See also: Bulgarian Orthodox Church; Chiesa Ortodossa in Italia; Montenegrin Orthodox Church; Ukrainian Catholic Church.

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Bulgarian Catholic Church

The Bulgarian Catholic Church is an Eastern-rite church, originally composed of members of the Bulgarian Orthodox Church who converted to Roman Catholicism in the 1850s. As had occurred elsewhere, the Roman Catholic Church (which had had a Latin-rite presence in the country for many centuries) allowed this group to keep a revised version of their Orthodox liturgy in Old Slavonic when the church was established in 1859.

As part of the process of founding the new church, Joseph Sokolsky was consecrated the first Bulgarian Catholic prelate in 1859. Unfortunately, soon afterward, he was abducted by the Russians and interned for the next 18 years. Throughout the 19th century, the Bulgarian Orthodox had sought various means of freeing themselves from the control of the Ecumenical Patriarchate in Istanbul. Then in 1870, the Turkish sultan finally allowed the Bulgarians to establish themselves independently of the Patriarchate. This break occurred as the Bulgarian Catholic Church reached its peak at the beginning of the 1870s, when it counted some 80,000 faithful. Following the reestablishment of an independent Bulgarian Orthodox Church, 60,000 members of the Bulgarian Catholic Church left the fold and returned to Orthodoxy.

The number of members of the Bulgarian Catholic Church dwindled to around 7,000 in the 1970s. It revived in the 1990s and now reports approximately 15,000 members. The church is headed by its Bishop Christo Proykov (b. 1946), the Apostolic Exarch for Catholics of the Byzantine-Slav Rite in Bulgaria, who resides in Sofia.

Bulgarian Catholic Church
c/o Assumption Cathedral
5, Ljulin planina Str.
1606 Sofia
Bulgaria
http://www.catholic-bg.org/eng/

J. Gordon Melton

See also: Bulgarian Orthodox Church; Ecumenical Patriarchate/Patriarchate of Constantinople; Roman Catholic Church.

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Bulgarian Orthodox Church

The Bulgarian Orthodox Church is the largest Christian body in Bulgaria. Over the centuries, the idea of church membership merged with the national identification of most of the country's citizens. Christianity came to Bulgaria as early as the second century CE. Through the next centuries the area became a battleground in which Roman Catholicism and Eastern Orthodoxy vied for control, with the latter, due in large part to the proximity of Constantinople, the eventual victor. In 870, the orientation of Bulgaria toward the East was solidified when King Boris convinced Constantinople to appoint a Bulgar as archbishop of Bulgaria. Boris retired in 889 to become a monk. His son Simeon (r. 893–927) actively pursued the substitution of Slavonic for Greek in the church's liturgy (utilizing the translation by the Greek missionaries Methodius and Constantine). He also pushed the Bulgarian bishops to declare their autonomy, in spite of the opposition of the Ecumenical Patriarchate in Constantinople.

In 1018, the Bulgarian kingdom fell to Byzantine forces, and the new authorities suppressed the Bulgarian Patriarchate. It was reestablished in 1235. But then in 1396 Bulgaria fell under the domination of the Ottoman Empire. After the fall of Constantinople, the Bulgarian Church once again came under the control of the Ecumenical Patriarchate in Constantinople. Only

Interior of the Dormition of the Theotokos Cathedral in Varna, Bulgaria. (Tass/Dreamstime.com)

in 1870 did the Turkish authorities allow the Bulgarians again to set up independently. Then two years later, the Greek Orthodox authorities excommunicated the Bulgarians. Only in 1945 did the Bulgarian Orthodox Church reconcile with the Ecumenical Patriarchate. A new patriarch was elected and enthroned in 1953.

Unfortunately, by the time that it had the Ecumenical Patriarchate's approval, the country had fallen under the control of a Marxist government, with its antireligious perspective. All the monasteries were appropriated by the new government, though they were returned in 1953 after the church made a formal statement of allegiance to the new government. It is estimated that the church went from counting the adherence of 85 percent of the population to around 25 percent by the mid-1960s. Through the years to the overthrow of the Marxist government at the beginning of the 1990s, the church received financial support from the government, but only at a survival level. The two theological seminaries, Tcherepich Seminary and the Sofia Theological Seminary, were allowed to remain open.

Through the 20th century, Orthodox church members became part of the diaspora that brought many Eastern Europeans to Western Europe and North America. Congregations began to appear soon after the beginning of the 20th century. A diocese was created in America in 1937. In 1974, the American diocese incorporated separately as the Bulgarian Eastern Orthodox Diocese of the U.S.A., Canada, and Australia, and announced that it could no longer accept direction from the Patriarchate in Sofia. The split was partially healed in 1962, when the patriarch recognized the independent jurisdiction. That reconciliation led to a schism within the American church and the formation of an anti-Communist Bulgarian Orthodox Church (Diocese of North and South America), which has not yet reconciled to the parent church. There is also a diocese for Western and Central Europe, now headquartered in Germany.

In 1998, the Bulgarian Orthodox Church claimed that its 12 dioceses held the loyalty of more than 85 percent of the people, though other estimates are considerably lower. The church is led by its patriarch, currently His Holiness Patriarch Maxim, enthroned in 1971. The church supports the Theological Seminary St. John of Rila in Sofia.

Amid complaints of a lack of ecumenical openness, in 1998 the church withdrew from the World Council of Churches in protest of its dominance by Protestants and its concentration on a set of liberal theological issues such as the status and role of women, liturgical reform, and sexuality.

Bulgarian Orthodox Church
Oboriste 4
BG-1090 Sofia
Bulgaria
www.bulch.tripod.com/boc/contentsen.htm
(in English)

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See also: Ecumenical Patriarchate/Patriarchate of Constantinople; World Council of Churches.

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■ Burkina Faso

Burkina Faso is a country of more than 15 million people in central Africa. A landlocked country, its 105,792 square miles of land is surrounded by the Ivory Coast, Ghana, Togo, Benin, Niger, and Mali.

More than 60 distinct African peoples reside in the country, though the Mossi people established themselves as dominant in the 11th century. Through its leadership and organization of the various peoples, this group was able to fend off attempts by different African neighboring kingdoms to expand into its territory. It was not as successful in stopping invasion by the French in the years between 1895 through 1904. French forces burned villages, slaughtered livestock, and killed thousands of individuals. Their harsh rule was challenged in 1916, but the insurrection looking to throw off French control was violently repressed.

In 1919, Upper Volta, as it was called at the time, was incorporated into the colony of Upper Senegal-Niger. Its colonial status went through several changes prior to the area being granted freedom in 1960. A series of government coups followed. Thomas Sankara was brought to power by such a coup in 1983. The next year he changed the name from Upper Volta to Burkina Faso. In 1991, a new democratic constitution was adopted, and some stability appears to have been brought to the country.

Burkina Faso has been one of the more resistant areas of the world to both Muslim and Christian

The Grand Mosque in Bobo Dioulasso, the second largest city in Burkina Faso. (Torsius/Dreamstime.com)

Burkina Faso

proselytization, understandable given the violent nature of its interactions with both its Muslim neighbors to the north and with Europeans in the 20th century. Each of the different peoples has its own language and its own religion, though the different indigenous faiths have some similarities with each other. Among the more famous of the groups are the Dogon people, whose traditional land reaches into neighboring Mali.

Islam entered the area in the 18th century, and toward the end of the century a mosque was built and an imam installed in Ouagadougou, the country's present capital. Islam spread successfully among some peoples, such as the Fulani, Masina, Sia, Songhai, Udalan, Wala, and Zerma. In 1962, the Muslim Community, a national organization, was founded. Most Muslims follow the Sunni Malekite School of Islam, but there is a significant presence by the Tijaniyya and Qadariyya Sufi brotherhoods. The Ahamdiyya Muslim movement is also active in the capital.

Christianity appears to have been established in Upper Volta only in 1901, when the White Fathers opened a mission at Ouagadougou. From the center

Burkina Faso

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,880,000	7,876,000	48.9	3.24	11,946,000	19,058,000
Ethnoreligionists	3,045,000	4,710,000	29.3	1.41	5,900,000	7,801,000
Christians	523,000	3,401,000	21.1	6.46	5,696,000	10,234,000
Roman Catholics	416,000	1,850,000	11.5	3.64	3,100,000	5,500,000
Protestants	97,000	1,600,000	9.9	10.07	2,650,000	4,800,000
Independents	7,100	92,000	0.6	2.55	180,000	400,000
Agnostics	500	106,000	0.7	3.24	180,000	400,000
Baha'is	340	3,500	0.0	3.24	5,000	8,000
New religionists	100	700	0.0	3.25	1,000	1,700
Atheists	0	600	0.0	3.22	800	1,000
Total population	**5,449,000**	**16,097,000**	**100.0**	**3.24**	**23,729,000**	**37,503,000**

of the country the work reached out to various peoples, and in spite of the nature of the French domination of the country, steadily expanded. The vicariate of Ouagadougou was erected in 1921. The next year, an indigenous religious order, the Black Sisters of the Immaculate Conception, was formed. Ouagadougou became an archdiocese in 1955.

The Assemblies of God (AOG) pioneered Protestant/Free church presence in Upper Volta. AOG missionaries settled in the capital in 1921. In 1933 they opened a Bible school and began turning out numerous educated lay workers. The Christian and Missionary Alliance began work in Dioulasso in 1923 and joined their strength to the AOG in translating the Bible into the indigenous languages.

The first indigenous church was an independent congregation in the capital city, Temple Apostolic. Over the last half of the 20th century several other independent groups emerged, and a number came in from neighboring countries. Very conservative evangelical churches have dominated the Christian community in Upper Volta, and they created the country's primary Christian cooperative association, the Federation of Evangelical Churches and Missions in the Upper Volta, in 1961. The federation is associated with the Association of Evangelicals of Africa and Madagascar and the World Evangelical Alliance. Until 2005, Burkina Faso did not have a church in the World Council of Churches, but that year the Association des Églises évangéliques réformées du Burkina Faso, an indigenous church formed in 1977, joined.

In the relatively free religious environment created by the country's constitution, Burkina Faso has become home to different global religious groups such as the Baha'i Faith, the Jehovah's Witnesses, and the Ancient and Mystical Order Rosae Crucis.

J. Gordon Melton

See also: Ahamdiyya Movement in Islam; Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Christian and Missionary Alliance; Dogon Religion; Free Churches; Jehovah's Witnesses; Malekite School of Islam; Qadiriyya Sufi Order; Tijaniyya Sufi Order; White Fathers; World Council of Churches; World Evangelical Alliance.

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Burma

See Myanmar.

■ Burundi

Burundi, one of the poorer countries of the world, is located in central Africa between the northeast shore of Lake Tanganyika and Rwanda. It also shares borders with Tanzania and the Democratic Republic of the Congo. In 2008, 8,691,000 people resided in its 9,900 square miles of territory. Ethnically, the people are divided among three very different ethnic communities: the Hutu (85 percent), Tutsi (14 percent), and Twa (one percent),

Like Rwanda, its neighbor to the north, it was originally settled by the Hutu and Twa peoples and then overrun by the Tutsi (or Watusi) people in the 15th century. Much of the history of Burundi has been written in the continuing ethnic struggle between the conqueror and the conquered, the same struggle that has had such disastrous results in Rwanda. The Tutsi held sway until the late 19th century, when Germany moved into the area and established the colony of Rwanda-Urundi. Following World War I, Belgium took over from Germany, divided Burundi from Rwanda, and merged it into the Congo. Under the Belgian system, Tutsi, though a minority, were placed in all the local governing positions.

Burundi gained its independence in 1963. Following four years of instability, a Tutsi prime minister staged a coup, and as president purged the government of Hutu officials. In 1971, still during the rule of the Tutsi Michael Micombero (r. 1966–1976), more than 350,000 Hutu were killed and an additional 70,000 fled the country. Jean-Baptiste Bagaza (r. 1976–1987), supported by the Hutu majority, succeeded Micombero. More recent decades have been marked by attempts to hold democratic elections and several coups; Burundi's president was assassinated in 1993. His death led to widespread ethnic violence between the Hutus and the Tutsis. Though attracting less attention than the fighting in Rwanda, Burundi saw 200,000 of its citizens die over the next dozen years, and the level of violence forced additional hundreds of thousands from their homes, many fleeing into neighboring countries. Finally, in 2003, a power-sharing agreement between the two factions led to a transition process for peace. Initially, an integrated defense force was established. Two years later a new constitution was adopted and elections brought a majority Hutu government led by President Pierre Nkurunzizi to power. With South African assistance, the last rebel group still holding out was pacified in 2006.

The original religions of the several groups that constitute Burundian society have survived, to some extent among the Hutu, but especially among the Twa. Prior to 1966, the country was ruled by a king who was assisted by a set of priests (called *ganwa*), and the overthrow of the king did not help the survival of traditional religion. Among the Twa, the Creator is known as Imana. A popular form of the traditional religion that originated in Rwanda is focused on a hero figure known as Kiranga. The Kiranga religion is a semi-secret group with a hierarchical organization. Followers are known as Abana b'Imana (children of Imana).

Burundi

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,579,000	8,879,000	92.9	3.43	14,102,000	27,087,000
Roman Catholics	2,108,000	5,850,000	61.2	3.57	9,300,000	17,500,000
Protestants	147,000	1,350,000	14.1	3.54	2,300,000	4,500,000
Anglicans	45,000	750,000	7.9	3.71	1,300,000	2,500,000
Ethnoreligionists	903,000	525,000	5.5	2.21	700,000	784,000
Muslims	30,000	130,000	1.4	3.34	208,000	390,000
Hindus	300	6,800	0.1	3.34	10,000	17,500
Baha'is	1,600	6,700	0.1	3.34	12,000	22,000
Agnostics	100	5,000	0.1	3.54	8,000	14,000
Atheists	0	180	0.0	5.37	300	500
Total population	**3,514,000**	**9,553,000**	**100.0**	**3.34**	**15,040,000**	**28,315,000**

Burundi

Kiranga, who is seen as an intermediary, is assigned the ability to facilitate or stop a person's access to Imana.

The original attempt to establish a Christian mission in Burundi was launched in 1879 by the White Fathers. Two years later, two priests were killed, and no further efforts were made to evangelize the land until 1899. By this time Burundi had come under German control. When the Belgians took over, they forced the closure of the German missions, and French priests began to flow into the area. In 1922 the Roman Catholic Church in the area was formed into a vicariate apostolic. Suddenly, in 1930, the number of adherents began to grow rapidly, and by 1937 almost a half million new members had been added. The present University of Bujumbura was originally founded as a Catholic institution by priests from the Society of Jesus (Jesuits).

The first African bishop (a Tutsi) was appointed in 1959. The church has been deeply affected by the intertribal warfare that erupted into violence in 1972–1973. Eighteen priests were killed in massacres that took 100,000 lives. Most of the Hutu intelligentsia were

killed, including a number of Catholic medical workers. The church has tended to favor the Tutsi elite, and during the early 1980s it opposed a number of reforms instituted by then president Bagaza that attempted to end discrimination against the Hutu. Bagaza forced a number of missionaries from the country and confiscated church property. The government and church were not reconciled until 1989, at which time the church's former property was returned.

Protestantism entered the country in 1907 when German Lutherans opened a mission, but they were soon forced out by the Belgians. Since Belgian Protestants were unable to take over from their German colleagues, Danish Baptists established work in 1928. In the meantime, Seventh-day Adventist missionaries had found their way into the country (then a part of the Congo). During the 1930s, a variety of Protestant and Free church bodies established missions, including the Kansas Yearly Meeting of Friends (now the Evangelical Friends) (1932), the Free Methodist Church (1935), the Swedish Free Mission (1935), and the Christian Brethren (1938). The Swedish Free Mission, a Pentecostal body now known as the Églises de Pentecoste, has become the second largest church in the country. Three American churches with a Wesleyan Holiness background, the Churches of Christ in Christian Union, the Congregational Methodist Church, and the Evangelical Methodist Church, supply support to the Église Evangélique Mondiale.

The Church of England also entered the country in 1934 with the arrival of Church Missionary Society missionaries and were greatly assisted by a religious revival that swept through East Africa right at the time they were setting up work. The mission founded a variety of medical facilities and a teacher training school, Warner Theological College. The first African bishop was named in 1965, and the following year Burundi became a diocese in the Church of the Province of Uganda, Rwanda, and Burundi. As the work grew, Uganda was separated and the Congo (Zaire) added. More recently, Burundi was established as a separate province. The Church of the Province of Burundi, now the third largest religious group in the country, is a member of the World Council of Churches.

The Kimbanguist Church/Église de Jésus Christ sur la terre par le prophète Simon Kimbangu, which entered in 1965 from the Congo (then Zaire), was the first of the African Initiated Churches to gain a significant following. Three years earlier, there had been a schism from the Anglican Church in southern Burundi, but the Église de Dieu au Burundi, as the new church was called, lost most of its members when it was officially suppressed in 1965. Even earlier there was a schism from the Friends church, but it soon died out.

Approximately two-thirds of Burundi's 5,500,000 citizens are Christian, the majority being Roman Catholics. Many of the Protestant churches are united in the National Council of Churches of Burundi, which in turn is affiliated with the World Council of Churches. The majority of the remaining population follow traditional African faiths. There are about 50,000 Muslims. Most of the African Muslims are Sunnis who follow the Malekite School of Islam. There is a minority of Asians who follow Ismaili and Shia Islam and a few Bohras (members of the Shiah Fatimi Tayyibi Dawoodi Bohra). Most Muslims live in western Burundi near Lake Tanganyika.

J. Gordon Melton

See also: Bohras; Christian Brethren; Church Missionary Society; Church of the Province of Burundi; Evangelical Friends International; Free Methodist Church of North America; Jesuits; Kimbanguist Church; Malikite School of Islam; Roman Catholic Church; Seventh-day Adventist Church; Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra; White Fathers; World Council of Churches.

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Bwiti

One of the largest new religious movements in Gabon, in western equatorial Africa, is the syncretistic and ethnically based Bwiti movement, also known as Église de Bwiti (Church of the Initiates) and the Eboga religion, after the bitter hallucinogenic root iboga (*Tabernanthe iboga*), which is used ritually in all-night vigils. Found among the southern Fang people, Bwiti is a group of several religious movements named after a traditional initiation society. It is essentially a revitalization of ancient Fang ancestor rites, a movement originating at the end of the 19th century and persecuted by colonial and Catholic authorities alike. By 1945 it had incorporated some Christian (especially Catholic) elements, and the religion is constantly changing. The Gabon government legalized it in 1970 on an equal footing with Christianity and Islam.

Bwiti members meet all night with traditional music and dance, have an elaborate mythology, and use the traditional narcotic drugs to acquire religious power and encourage communication with the ancestors. The Bwiti savior, identified with Christ, is called Nzambia-Pongo, and is at the heart of initiation and other rituals, as is the iboga drug. In these vigils, traditional music on a sacred harp and dancing led by the *Nganga*, who represents Christ, together with the consumption of iboga, prepare initiates, known as *banzie*

European women rest in a temple, after taking iboga during an initiation to the Bwiti rite, September 2005, in Libreville, the capital and largest city of Gabon. (AFP/Getty Images)

(angels), to fly away to another world, where they achieve a state of "one-heartedness" and are reunited with the ancestors and the Mother of God.

In 1983 a *Catechism of the Bwiti Religion* was publicly displayed. The movement spawned a united organization called the Association of Eboga Members, founded by Ovono Dibenga Louis-Marie in 1984. By 2000, the movement was thought to have some 60,000 members in Gabon and Equatorial Guinea, perhaps 20 percent of the Fang people. There is a related initiation movement known as Mbiri (named after spirit beings known collectively as *imbwiri*), which also is found among the southern Fang, uses iboga in rituals, and is primarily a healing and anti-sorcery cult seeking direct communication with the ancestors.

The headquarters of the Bwiti movement is in Libreville, Gabon.

Allan H. Anderson

See also: African Initiated (Independent) Churches.

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Byakko Shinko Kai

Byakko Shinko Kai is a Japanese new religion founded by Goi Masahisa (1916–1980) in 1951. As a teacher of Seicho-no-Ie, Goi devoted himself to others who were suffering, but he gradually doubted the practice and teachings of the religion, and then he broke away from it. After various spiritual experiences he received a special message from God, May Peace Prevail on Earth, and founded his own religious movement. According to Goi's teachings, words and thoughts are waves vibrating at different frequencies, and peace prayer vibrating at the highest possible level has a purifying effect on people and the world. Byakko Shinko Kai emphasizes prayer for world peace and teaches that human beings derive from the universal *Kami* (Deity) and that everyone has *shugorei* (guardian spirits) and *shugoshin* (guardian deities). The prayer for world peace is as follows:

> May peace prevail on earth
> May peace be in our homes and countries
> May our missions be accomplished
> We thank thee, Guardian Deities and Guardian Spirits.

Following Goi's death in 1980, his adopted daughter Saionji Masami became the spiritual leader. It is believed that Goi sends spiritual messages to the Earth using Saionji as a medium. Byakko Shinko Kai distributes stickers and erects Peace Poles, and has conducted world peace prayer ceremonies in such cities as Los Angeles and Assisi.

As the new century began, Byakko Shinko Kai claimed some 500,000 members. Although the great majority of members reside in Japan, some have joined the Japanese diaspora and may now be found in the United States, South America, and Europe.

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See also: Seicho-No-Ie.

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Religions of the World

Second Edition

A COMPREHENSIVE ENCYCLOPEDIA
OF BELIEFS AND PRACTICES

C

Cairo

Cairo, the capital of Egypt, is located on the Nile River at the head of the river delta. An ancient river crossing site, its place was overshadowed by Memphis, the ancient capital some 15 miles upriver (to the south). It gained some importance in the years after the Persian conquest of Egypt in 525 BCE. The Persians built a fort north of Memphis, which was called Babylon-on-the-Nile, and from which they controlled Egypt for the next 200 years. Alexander the Great and his successors had little use for the old Persian fort, but the Romans used it to protect their trade routes through the region, including a canal that connected Babylon with the Red Sea. It also became a center of Coptic Christianity, and when in the fourth century CE Egyptian Christians split with the larger body of Christians aligned with the Roman Empire based in Constantinople, serious social divisions occurred throughout the land.

Modern Cairo really dates from 640 CE and the arrival of the Muslim conquerors under Amr ibn El-Ãs. Legend meets history in the story of Amr's completion of the Egyptian conquest. Once in control of Cairo, his army settled in what amounted to a tent city. Amr then departed to capture the seaport city of Alexandria, leaving his tent behind. Upon his return, a dove (the symbol of peace) had built her nest on top of his tent. Taking this as a sign, he decided to erect his mosque on that site, and around it the new city of al-Fustat al-Misr (or the Camp of Egypt) would emerge.

Fustat/Cairo would now be ruled from Medina, Arabia, and for the next decade its government would take orders from afar. Among the first that would change things was an order issued in 706 to make Arabic the official language of the Egyptian government. A half century later, the Abbasid caliphate superseded the Umayyads (750) and subsequently moved the capital of the Muslim Empire from Damascus, Syria, to Baghdad, Iraq. The change was significant for Egypt as Fustat was taken over by Abbasid General Saleh in 750. Saleh established his new headquarters on a flat stretch of dry land on the northern edge of the city that he called El-Askar, the place of "the Soldiers."

Problems with the leadership in Fustat led the caliph to send a trusted courtier, Ahmad ibn Tulun, to assume control. He not only put affairs back in order, but in 868 declared Egypt independent of Baghdad, though he maintained friendly relations otherwise. When he outgrew his lodging in al-Azar, he established a new city in the edge of Fustat, called al-Qatai (or the Quarters), located just north of the city on a piece of high ground. It was also a place associated in popular thought with both Moses and Abraham. He completed his new mosque serving al-Qatai in 876. It would be all that survived in al-Qatai when the Abbasid forces reasserted their control of the city in 905.

Even as the Abbasids were re-establishing control over Egypt, their successors were emerging to the west in Tunisia. Ubayd Allah al-Mahdi Billah (r. 909–934) established his claim to the throne by building on the thought of an obscure Persian occult theorist Abdallah Ibn Maymun (d. 875), who had settled in North Africa in the previous century to escape the authorities in his homeland. Ubayd Allah al-Mahdi credentialed himself as a descendant of Muhammad through his daughter Fatima, from which his dynasty would take his name, and her son Husayn. He thus set himself squarely in the Shia Muslim camp. He also accepted the Ismaili claims that the leadership of the Muslim community had passed through descendants of Husayn

Mamluk minarets tower above the Fatimid courtyard at the Al-Azhar Mosque in Cairo. The mosque was founded in 972. (Angelo Hornak/Corbis)

to Isma'il ibn Ja'far (ca. 721–755), the eldest son of Imam Ja'far al-Sadiq. Most Shias trace their lineage through Ismail's brother Mūsá ibn Ja'far al-Kāżim (745–799). The scholars of the Sunni leadership in Damascus tried to refute his claims, but swayed few in North Africa. Shia Muslims trace their leadership through religious leaders that have assumed the title of "imam."

The Fatimid rulers expanded their rule from their base in Tunisia along the North African coast. They took Cairo/Fustat in 969, and almost immediately Gawhar, the Fatimid general, began to lay out his new headquarters along the Red Sea canal, which emerged as a royal enclosure oriented toward Mecca. It would house the caliph and his staff and courtiers, and construction began as soon as astrologically propitious. The new center of authority was named El-Qahira (from which the modern English name Cairo is derived), which means both "Mars" and "the victorious." The Fatimid caliph moved his capital to and took up residence in El-Qahira in 973.

Gawhar also selected the site for the new Mosque of al-Azhar and began its construction. It would take many years to complete, but even before completion it became the new center of Egyptian Muslim life from which missionaries would be sent far and wide. El-Qahira also became the site of numerous shrines to the descendants of Muhammad, whom the sultans considered their relatives.

The Crusades of the 12th century brought an end to Fatimid rule of Cairo. In 1169, a Christian army occupied the city, but had by the time it arrived lost the support of the local Christian community because of a massacre it had carried out at Belbeis, a city it conquered on its march to Cairo. The Coptic Christians subsequently aligned with the Seljuk Muslims who were backed by the sultan in Damascus. In 1171 Nasser Saladin (1171–1192) began his two decades of rule in the city. He evicted the large family of the former ruler and opened the abandoned El-Qahira to the city's residents. In abandoning the royal enclave, Saladin reconceptualized Cairo as a large, unified city. He built a new fortress, the Citadel, on the most easily defended high ground, but then expanded the walls of El-Qahira to encompass the whole city.

Most important for the religious life of the city and entire country, he suppressed the Shia faith of the citizens in favor of Sunni Islam. To this end he opened a number of Islamic schools and built new mosques. He also built a mausoleum for Muhammad ibn Idris al-Shafii (767–820), the founder of the Shafiite School of Islam.

Saladin's successors ruled the city for three-quarters of a century, but the use of too many Turkish soldiers, the Mamelukes, eventually proved their undoing. These former slaves trained in the military arts took over in 1250. In 1260, they stopped the Mongol invasion of the Middle East before it entered Egypt at the Battle of Ayn Jalut (Goliath's Spring) in Palestine. This victory set the stage for relocation of the political center of the Muslim Empire to Cairo. In addition, as the Mongols destroyed the centers of learning in their movement through the Middle East, many scholars fled to Egypt

and even after the Mongols left did not return to their homeland. The Mamelukes maintained control of Egypt until the rise of the Ottomans in the 14th century. The Ottomans emerged in *western* Anatolia (now Turkey) and spread eastward to Mecca and northward into Romania and Hungary.

In 1516, the Ottoman army defeated the Mamelukes decisively and took over Cairo. They were not entirely losers, however, as the Ottomans divided the land into 24 districts and set a Mameluke, directly subject to the Ottoman sultan in Istanbul, in charge. This system remained in place until 1796–1797, when the Egyptians revolted against the Turks and were able to establish Egypt as an essentially independent state within the Ottoman Empire. Their independence was short-lived, however. In 1798 Napoleon and 40,000 troops landed on the Mediterranean coast and marched on the city. He occupied Cairo on July 25.

The French occupation was never solid, and Napoleon soon turned his attention back to his plans for Europe. In 1801 the British pushed the remaining French out of the country. They turned it over to the Ottomans, but five years later, a mercenary named Mohammad Ali (1769–1849) took control and again asserted Egyptian autonomy. Mohammad Ali established his power with brutal force. He reorganized the country and expanded its boundaries. He also began to modernize the land and invite Western scholarship. In his attempts to improve the land, he created a heavy debt that undermined his control and that of his successors. The British first gained economic control and then political control, though the sultans in the lineage of Mohammad Ali remained as figurehead rulers.

In 1922, the Egyptians negotiated an end to the British protectorate over Egypt. The sultan at the time, Ahmad Fuad (1868–1936), assumed the title of king and ruled the now "independent" nation as Fuad I. He was succeeded by his son, Farouk I (1920–1965). The corruption of the Farouk regime culminated in its inability to act effectively to prevent the establishment of the state of Israel and in Farouk's forced abdication in 1952 and the formal end of the monarchy in 1953. Control was assumed by the leaders of the Free Officers Movement under Muhammad Naguib (1901–1984) and Gamal Abdel Nasser (1918–1970). Following their coup, they declared Egypt a republic. The new secular government continued under Anwar Sadat (1918–1981), and the present president Hosni Mubarak (b. 1928).

In 1979, the older section of Cairo was designated a World Heritage Site by the UN Educational, Scientific and Cultural Organization (UNESCO) under the label Islamic Cairo. In 2000 that designation was changed to Historic Cairo, a concession to the surviving Christian sites in the city. The history of the city is best preserved in the mosques. The royal palaces and military buildings of each ruler tended to be abandoned and destroyed and/or dismantled by their successors; because they were Muslims, they tended to leave the mosques intact even as they shifted the city center to a new location. Surviving the ups and downs of the city through the centuries are the Amr ibn al'As Mosque, the oldest in the city and the oldest mosque in Africa; the al-Aqmar Mosque, the oldest of the Fatimid mosques, which retains its Shia symbolic carvings; and the much larger mosque of al-Salih Tala'i', built by the Fatimid vizier al-Salih Tala'i' ibn Ruzzik in 1160; the An-Nasir Mohammed Mosque, the oldest building inside the Citadel, constructed in the 13th century; the large Mosque of Sultan Hassan, completed in 1363, an outstanding example of early Mameluke architecture; the Mosque of Aytmush al-Bagassi, built in 1383; and the Mosque of Muhammad Ali built inside the Citadel in the 19th century. These are but a few of the many mosques and Muslim sites within the city.

Among the most important Muslim institutions in Cairo are the Al-Azhar Mosque and the associated university. The mosque was originally established in 972. It was designed by the Fatimid general Gawhara Qunqubay, who conquered the city for his Fatimid Caliph Muezz Li-Din Allah. Its name Al-Azhar derives from Fatima al-Zahra, the Prophet's daughter. Around the mosque has grown the university, the oldest in the world. The first lectures were delivered in 975 CE. It has emerged as the most prestigious Muslim school internationally.

The Christian presence in Cairo is marked by the Church of Saints Sergius and Bacchus (Abu Serga), which dates to the fourth century. It is the oldest of the city's Christian churches and built over the spot where tradition suggests that Joseph, the Virgin Mary and the infant Christ rested at the end of their journey into

Egypt as recounted in the New Testament (Matthew 2:12–20). Cairo's Christian presence was reaffirmed in the 20th century by the construction of St. Mark's Coptic Orthodox Cathedral, completed and dedicated in 1968; it is presently the largest cathedral in Africa (the larger Basilica of Our Lady of Peace of Yamoussoukro in Côte d'Ivoire, the largest church in the world, not being a cathedral). Soon after its construction, the church became the site of some well-documented (and photographed) apparitions of the Virgin Mary notable for the number who saw them, both Muslims and Christians.

The continuing Jewish presence in the city is focused in the Ben Ezer Synagogue, which dates to the ninth (some suggest the sixth) century CE. The synagogue was the site of the discovery in 1896 of a collection of documents written mostly in what is termed "Hebrew Arabic," a version of Arabic that uses the Hebrew alphabet, a script used by Jews in the Middle Ages. The documents have proved invaluable in detailing life of the medieval Jewish community and describing relations between the dominant Muslims and the Jewish and Christian citizenry.

Jews, of course, trace their connection to Egypt to ancient times, the ascendency of Joseph who had been sold as a slave into Egypt and the later encounter of Moses with Pharaoh. The Hebrews left Egypt for their encounter with God and the formation of the covenant that made them a new people. Their return to Egypt in the first millennium BCE was not well documented, but Cairo's Ben Ezra Synagogue is acknowledged to be the oldest synagogue in the world, and one tradition dates it to Ezra the Scribe in the fifth century BCE. Ezra is highly respected in Muslim circles, some scholars identifying him as a prophet.

The Jewish presence in Egypt was bolstered by exiles arriving from Spain and Portugal in the 1490s and from Russia at the end of the 19th century. They suffered greatly following the formation of the state of Israel and the subsequent 1952 government change. Of the approximately 75,000 Jews residing in the country, less than 10,000 were citizens. Most fled or were expelled in the 1950s. The remaining community followed through the rest of the century. Today less than 30 Jews remain in the country, in Cairo.

J. Gordon Melton

See also: Coptic Orthodox Church; Mary, Blessed Virgin; Muhammad.

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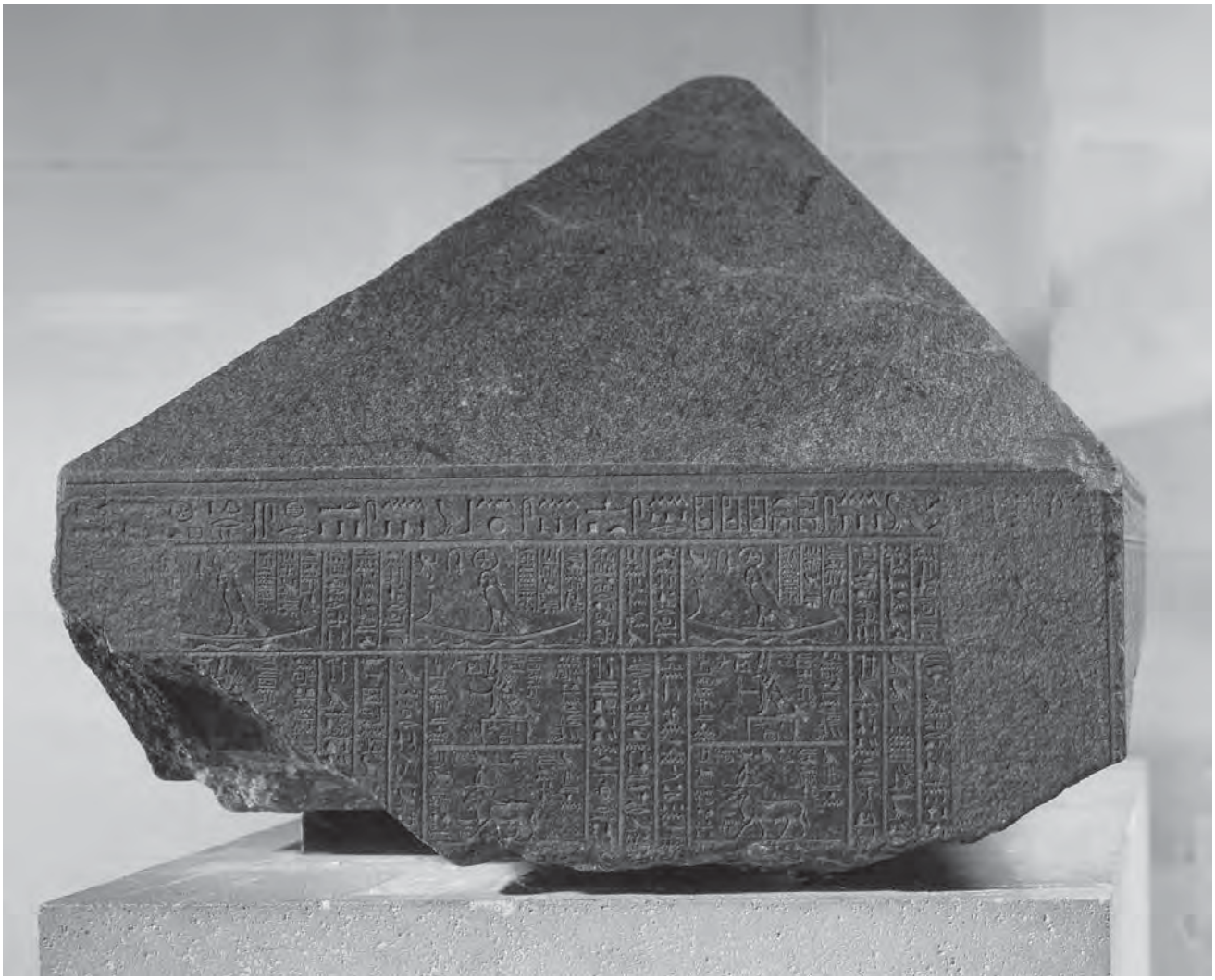
Calendars, Religious

Before human communities developed a written language, they devised methods to divide time and thus to regulate the initiation and culmination of important processes in their lives, commemorate significant events, and gain some predictive control over the future. A variety of factors were used to reckon time, including the passing of the seasons, alternating wet and dry periods, the blooming of certain plants, and the behavior of animals. Of course, very early, the observation of the Sun and the Moon provided markers, and as astronomy became more sophisticated, something like a calendar came into being. The diversity of the calendars found around the world suggests that they arose locally rather than spread globally by a process of diffusion. Like religion itself, calendars were constructed to serve a variety of local needs.

The calendar that is now used by most countries of the world and denotes the Common Era (CE) and the period Before the Common Era (BCE) has its roots in ancient Egypt. The Egyptian calendar, like most cal-



Upper section of the Naos of the Decades, a grey granite fragment inscribed with text related to Egyptian astrology and the pharaonic concept of the calendar. (H. Lewandowski/Art Resource)

endars, began as a lunar calendar and then evolved into a solar-lunar calendar of 360 days. By the eighth century BCE, the Egyptians had a calendar of 365 days, the extra 5 days being added at the end of the year. The high point annually in Egyptian society was the flooding of the Nile River, upon which the country's agricultural cycle was based. Those who observed the sky were aware of the temporal relationship between that event and the position of the Sun and the star Sirius.

It was noticed in ancient Egypt that the flood came soon after the "helical rising" of the star Sirius. The helical rising of a star occurs on the day that it can first be observed in the eastern sky at dawn. Over a year, the star will rise earlier and earlier until it can be observed setting at dawn. Following a period of 70 days when it is not visible in the sky at dawn, it will reappear again and the cycle will be repeated.

As calendars developed in the Middle East and around the Mediterranean basin, amid the many differences some basic patterns emerged. The calendars were based on the solar cycle that best coincided with the repeating seasons or periods of dry and wet. Then the Moon tended to be used to mark off shorter periods, the precursors of the modern month. Various shorter periods of 7 to 10 days served as precursors to the modern weeks. Calendars also had to designate a starting point, and as they became more sophisticated,

that starting point would be the primary difference between different calendars.

The development of the Egyptian calendar was affected by the various invasions of the land by the other nations that brought their calendars with them. For example, in the sixth century BCE, the Persians invaded Egypt and merged their calendar that had developed from the Babylonian calendar with the older Egyptian one.

Meanwhile, in Rome, a calendar, traditionally ascribed to the legendary Romulus, evolved with 10 months and space for additional days or months to fill out the 365 days of the solar year. Around 715 BCE, Numa Pompilius, then the king of Rome, carried out a calendar reformation and added 2 months, bringing it up to 355 days. The Romans also divided the months by noting the first day, Kalends, the 5th or 7th day, the Nones, and the 13th or 15th days, the Ides. The Ides of March became famous as the day of Julius Caesar's assassination.

Relative to the modern world, the next step in the development of the calendar was the reform of Julius Caesar in 46 BCE. His reformation was unique in that he discarded reference to the Moon and created a completely solar calendar. The year was calculated to be 365 1/4 days, with an extra day added every 4 years. Each month was assigned a specific number of days. The Julian calendar would hold for many centuries with some minor changes, including a slight reassignment of the number of the days given each month that occurred soon after Caesar's death.

Important for the religious West, in 324–325 CE, at its first major council in its new role as part of the ruling elite, and after leaving behind three centuries of living a somewhat clandestine life as a persecuted minority, the Christian church adopted the Julian calendar as its official calendar. The one significant alteration at this time was the changing of the point from which the date would henceforth be calculated. Year 1 would be marked from the birth of Jesus Christ. The years of the Christian era would be designated AD, or Anno Domini (the year of our Lord).

The Council of Nicaea in adopting the Julian calendar also moved to deal with a controversy that had plagued the Christian movement internationally, the setting of the date for Easter. Prior to the Council decision, most Christians agreed that it should be celebrated on Sunday, the day of the week on which all agreed the resurrection had occurred. The resurrection was also believed to have occurred close to the Jewish Passover. Passover begins on the 15th day of the month of Nisan (equivalent to March and April in the Gregorian calendar), the first month of the Hebrew calendar's festival year (which occurs annually in either March or April on the modern calendar). The 14th and 15th day of Nisan may occur on any day of the week.

It had been the practice of Christians to hold a pre-Easter fast. Thus the question became when the fast should be ended. The main body of Christian tended to end it on Saturday evening before Easter Sunday. A large dissenting group, the Quartodecimans, wanted to end the fast on Nisan 14, on whatever day it happened to fall, and begin the celebration of Easter the next day.

The Council created a formula for determining the date of Easter. It would be set for the Sunday following the first full moon after the Spring (or Vernal) Equinox. The Spring Equinox was seen as occurring on March 21. Julius Caesar had arranged his calendar so the Spring Equinox would occur in the month of March. For Christians, in the event that the day designated for Easter should occur on Nisan 14, Easter would be moved to the following Sunday so that it would never coincide exactly with Passover. This decision, for all practical purposes, settled the Easter day controversy. It also sets the date for the whole period in the liturgical calendar tied to Easter that begins with Ash Wednesday and the launching of the pre-Easter Lenten fast and ends with Pentecost seven weeks after Easter.

The solution of the Council of Nicaea worked fine for centuries, but the Julian calendar was based on a slight error, that the solar year was 365 1/4 days. This is close, but over the centuries the Vernal Equinox wandered away from the day on which it was supposed to occur—March 21. Slowly confusion again crept in and by the eighth century different dates were vying for the true Easter Sunday. It was not until the 16th century that a meaningful step was taken to correct the problem. In 1582, following up on the reform-minded Council of Trent, Pope Gregory XIII (r. 1572–1585) assumed the power to correct the date of the drifting equinox by deleting 10 days from the calendar in October of that year, and making a change to prevent fu-

ture drift by deleting 3 days from the calendar every 4 centuries.

The Gregorian calendar was quickly adopted in Catholic Europe, but it took some time for the dominantly Protestant countries to adhere to it. England (and its colonies in North America) did not accept it until 1752. From that time forward, as international communications and relations developed, the issue of the calendar was more and more taken out of religious hands and became the concern of the secular governments of the world. Crucial in the process was the 1884 International Meridian Conference in Washington, D.C. Chester A. Arthur, the president of the United States, called the Conference, which was attended by delegates from 25 nations. At the Conference, the delegates affirmed the desirability of designating a single world meridian from which to measure the beginning and end of the day and the need for all countries to adopt a universal day. That day would begin at midnight. The meridian was fixed at Greenwich in the United Kingdom. Henceforth, the universal day would be a Mean Solar Day that would begin at the Mean Midnight at Greenwich. It would be counted on a 24-hour clock. This decision was made by an assembly that included not only America and many Western European countries, but representatives from Brazil, Japan, Russia, and the Ottoman Empire. Collectively, they welded significant power to move the world.

While the 1884 Conference did not speak to the calendar issue directly, it was a major step in the development of international political control of the issues of dividing time in human society, from the common calendar upon which businesses, airplanes, and other forms of transportation, and communication systems operate, to the minute measuring of the second and its subdivisions that become important in subatomic physics, space travel, and personal computers. By this time, the Western calendar so rooted in Christianity was being used by so many nations that no other seriously competed with it. It was the most precise calendar available for use by the academic and scientific community, and it was taken as the one to be further developed and used worldwide as the framework for such tasks as the writing of history, the holding of political conversations, and the coordination of international activities.

Among the countries that were most hesitant to accept the Gregorian calendar and supportive actions such as the decision of the 1884 International Meridian Conference were those lands where Eastern Orthodoxy was the dominant religion. Only one, Russia, sent delegates to Washington in 1884, and interestingly, it was the first of the Eastern Orthodox countries to accept the Gregorian calendar, though it took the Revolution in 1917 to bring about the change. The other Orthodox lands soon followed, however, and in 1923 the Greeks became the last European country to accept it.

In spite of the countries with majority Orthodox populations adopting the Gregorian calendar, no Orthodox church (with the exception of the Finnish Orthodox Church) has adopted it for liturgical calculations. Instead, in 1923, a new revised Julian calendar was proposed. It dropped 13 days from the Julian calendar as it then existed and made some future adjustments relative to leap year. The revised Julian calendar will work for the next centuries and has had the effect of bringing those Orthodox churches that use it in alignment with the Roman and Protestant churches on the date for celebrating Christmas, though not Easter.

The following Orthodox churches have adopted the revised Julian calendar:

Ecumenical Patriarchate
Greek Orthodox Patriarchate of Alexandria and All Africa
Greek Orthodox Patriarchate of Antioch and All the East
Orthodox Church of Cyprus
Orthodox Church of Greece
Romanian Orthodox Church
Bulgarian Orthodox Church

The following Orthodox churches continue to use the old Julian calendar:

Georgian Orthodox Church
Greek Orthodox Patriarchate of Jerusalem
Orthodox Church of Macedonia
Orthodox Church of Poland
Russian Orthodox Church (Moscow Patriarchate)
Russian Orthodox Church Outside of Russia
Serbian Orthodox Church

All of the non-Chacedonian or Oriental Orthodox churches, which include the Coptic, Ethiopian, Eritrean, Syrian, Armenian, and Assyrian churches, have a different calendar peculiar to them alone, though the result is that the fixed dates of their liturgical year, most notably the date for Christmas, align with the old Julian calendar. Old Calendarists formerly in the Church of Greece and the Romanian Orthodox Church have complained that the revised Julian calendar gives away too much to the Roman Catholic Church and Protestantism.

Interestingly, Protestant churches that have a much lower understanding of the sacraments than the Catholic and Orthodox churches have since accepted the more pervasive Gregorian calendar with little to no discussion about it. They have tended to see calendar issues as more of a practical problem of coordinating different communities than an important theological consideration.

Alternate Religious Calendars The evolved Common Era calendar has as its base, midnight, January 1 of the year 1 CE at Greenwich, England. Stated in such blatant terms, the secularization of the Gregorian calendar from which it evolved is evident. The Gregorian calendar, having been built upon the Julian calendar, also had other errors built in. Among them was a miscalculation by the church leaders gathered at Nicaea in 324–325 on the date of the birth of Jesus, the event that the bishops saw as the date from which they would measure time. Most Christians now accept the notion that Jesus was probably born in 4 BCE, before the death of Herod the Great. (The issue of dating Jesus' birth—the year, month, and day—is a matter of contemporary inquiry from a variety of theological, biblical, and historical perspectives, but is now carried out from an assumed acceptance of the Common Era calendar.)

The widespread acceptance of the Common Era calendar for the major elements of secular life has had the effect of reducing its competitors to religious calendars still utilized for the calculation of major holy days and liturgical events. Where there are enough people following one religion in a single country, the calendar may have some day-to-day use, but it constantly has to be translated into the relevant date on the Common Era calendar. The Hebrew calendar is used in Israel, for example, for the conducting of all civil and religious events, while outside Israel it is used only for calculating religious observances. Such computations have become easier with the arrival of the computer and the circulation of tables that carry both the religious calendar and the Common Era equivalent. Several calendars remain of particular note—the Hebrew calendar, the Islamic calendar, and the Chinese calendar.

The Hebrew Calendar Prior to the fourth century BCE, the Hebrew calendar remained in flux. It had become a lunar-solar calendar by the seventh century and then underwent significant adjustment during the years of the Babylonian Captivity when agricultural events in Palestine could no longer be used as a reference point. The present calendar reckons year by the Sun and months by the Moon. It is a sophisticated calendar and requires some work to understand it and even more to calculate its variations from year to year.

The calendar begins with a seven-day week, corresponding to the seven days of creation. A day is deemed to begin at sunset (rather than midnight). Creation is calculated as having occurred in what would be 3761 BCE. The year is defined as consisting of 12 months. A month, the time of a lunar cycle from new moon to new moon, is approximately 29 1/2 days. Thus most months alternate between 29 and 30 days. Two months are of variable length to assist in conforming the lunar movements to the solar year. Twelve months are still short of a solar year, so periodically a 13th month is added to make up for lost days.

Years are grouped in cycles of 19. Every 19 years the solar cycle and 235 lunar months converge, and begin again at the same starting point. Within that 19-year period, any given year may vary from 353 to 385 days. This variation allows for following rules concerning the setting of the major liturgical events.

The new year begins on the first day of the month of Tishri, which usually falls in September of the Common Era calendar (on rare occasions it may fall on one of the last days of August). Rosh Hashanah (or the Jewish New Year) is celebrated on Tishri 1. Tishri 1 must be on a Monday, Tuesday, Thursday, or Saturday, hence the variation in the years the calendar begins with the

designation of Rosh Hashanah. Passover occurs on Nisan 15 and Shabuoth (or Pentecost) on Sivan 16. These two days must precede Ros Hashanah by 163 days and 113 days, respectively. Also affecting the calendar are rules that Yom Kippur (the Day of Atonement) must not fall on Friday or Sunday and the Day of Tabernacles must not fall on a Saturday.

The Jewish year begins with the calculation of Tishri 1. That day is designated as the day when the first sliver of moonlight appears after the dark of the new moon at the end of the previous year. In ancient times, the new month was determined by direct observation. When the new moon was seen, the religious authorities, the Sanhedrin, were immediately notified. When the observation was verified, the Sanhedrin would immediately declare that day, which had already begun at sunset, to be the Rosh Hashanah. They would then dispatch messengers to inform the people. This process would be repeated at every new moon and the verified observation of the new light would lead to the declaration of *rosh chodesh* (first day of the month).

The Hebrew calendar has two beginning points. The years are numbered from Tishri to Tishri. However, the liturgical/ceremonial year begins in the spring with Passover; hence Nisan is commonly referred to as the first month of the Jewish year. It is following the 12th month, Adar, that a 13th month is added in some years.

The Hebrew names for the 13 months are (1) Nisan, (2) Iyar, (3) Sivan, (4) Tammuz, (5) Ab, (6) Elul, (7 Tishri, (8) Heshvan, (9) Kislev, (10) Tevet, (11) Shevat, (12) Adar, (13) Adar Beit. Using the liturgical year, the major holy days of the Jewish year are:

Nisan 15	Pesach (Passover)
Sivan 15	Shabuoth (Pentecost)
Tammuz 17	Shiveah Asar B'Tammuz (Taking of Jerusalem)
Ab 9	Tishah B'ab (Destructuion of the Temple)
Tishri 1	Rosh Hashanah (New Year)
Tishri 3	Taom Guedaliah (Fast of Guedaliah)
Tishri 10	Yom Kippur (Day of Atonement)
Tishri 15	Feast of Tabernacles
Tishri 21	Sukkot
Tishri 25	Simchat Torah (Rejoicing of the Law)
Kislev 25	Hanukkah (Festival of Lights)
Adar 14	Purim (Festival of Lots)

Pesach, Shabuoth, Rosh Hashanah, Yom Kippur, and Sukkot are recognized as official holidays in Israel.

The Calendar of Islam Islam begins its calculation of communal time with the flight of the Prophet Muhammad from Mecca and his arrival in Medina on what in the Common Era calendar is July 16, 622. This event is known as the Hegira. The calendar is a straightforward lunar calendar with 12 lunar months of approximately 354 days in the year. The Islamic lunar year is approximately 11 days shorter than the solar year; thus the Islamic new year begins approximately 11 days earlier each year on the Common Era calendar. In the Koran (9:36–37), Allah prohibited the use of an intercalary month, a common method of reconciling lunar cycles with the solar year. It is to be noted that the major Muslim countries from the Middle East across North Africa are close enough to the equator as to be less tied to an annual agricultural cycle in which growing seasons would have to be calculated.

There is a seven-day week; one day of each (Friday in the Western calendar) is named el-Jumah, the day of gathering. A day begins at sunset, as Muhammad entered Medina at that time. The week begins at sunset on el-Jumah (the end of the light on Thursday in the Common Era calendar), and at noon on Friday Muslims gather at the mosque for weekly communal prayer.

The lunar month is calculated to be 29 1/2 days and the 12 Islamic months alternate between 29 and 30 days. To account for the deviation of the Moon's cycle from 29 1/2 days, an extra day is added 8 times each 30 years. As with other cultures, the beginning of the month was based on observation of the first light of the new moon. That could cause complications if the sky was cloudy.

The 12 Islamic months are:

Muharram
Safar
Rabi I

Rabi II
Jumada I
Jumada II
Rajab
Sha'ban
Ramadan
Shawwal?
Dhu al-Qi'dah
Dhu al-Hijjah

The beginning of the Muslim year with Muharram was the suggestion of Uthman ibn Affan (ca. 579–656), a Companion of the Prophet and one of the four rightly guided caliphs who led the early Muslim community. He suggested that this was a functional beginning point as the believers would have just completed their pilgrimage to Mecca and would be ready to begin a new year. Ramadan is venerated among Muslims as the month of the fast (the keeping of which is one of the five pillars of the faith). During that month, the faithful are required to abstain from eating, drinking, smoking, and sex through the daylight hours.

Important dates in the Islamic calendar include:

Muharram 1	Islamic New Year, not a special holy day in Islam.
Muharram 10	Ashura, commemorates Moses leading Israelites through the Red Sea.
Rabi I 12	Mawlid an Nabi, the birthday of Muhammad.
Rajab 27	Laylat ul Isra and Mi'raj or the Night of the Journey and Ascension.
Sha'ban 15	Laylat ul Bara'ah or the Night of Freedom from Fire.
Ramadan 1	The fast of Ramadan begins.
Ramadan 27	Nuzul Al-Qur'an, the revealing of the Qur'an.
Shawwal 1-3	Eid al-Fitr, the end of Ramadan, a time for feasting for three days.
Dhu al-Hijjah 8-10	The Hajj or annual pilgrimage to Mecca.
Dhu al-Hijjah 10-13	Eid al-Adha, or Festival of Sacrifice,

In addition to the holidays celebrated by all Muslims, there are important additional dates recognized by Shi'a Muslims:

Muharram 10	Ashura, martyrdom of Husayn ibn Ali and his followers.
Rajab 13	Birthday of Ali ibn Abi Talib.
Rabi I 17	Mawlid an Nabi or Muhammad's birthday for Shi'a Muslims.
Ramadan 21	Ali ibn Abi Talib's Martyrdom.

Because of the way that the beginning of the month and year was calculated, the celebration of holidays would often vary a day or two from country to country. This issue was not as important in centuries past, except for the day for the Hajj, which began on the date on the Saudi Arabian calendar. It also became customary for Middle Eastern countries to look to Cairo for the setting of the beginning of the month. With the movement of Islam around the world, and the improvement of communication, the desire for a uniform calendar grew. It was also the case that waiting each month for the determination of the new moon placed some limits on long-term planning. Thus in the 20th century, an at-times heated discussion on the use of astronomical calculation to preset the Muslim calendar took place. While a majority of Muslim clerics appear to oppose replacing actual observation with such calculations, a growing minority have adopted them. In this regard, in 2006 American Muslim leaders attended a conference organized by the Fiqh Council of North America and decided in favor of using astronomical calculation to determine the beginning of the Islamic lunar months. Further they suggested that either the International Date Line (IDL) or the Greenwich Mean Time (GMT) could be used as a point of reference.

Chinese Calendar Possibly the oldest calendar still in use is the Chinese calendar. It traces its beginning point of measuring time to what on the Common Era calendar is 2953 BCE. In looking at the heavens, Chinese astronomers described three roads through the heavens. The Red road is equivalent to the equator. The Yellow road is the path that the Sun appears to travel. The third, or White, road is the path traversed by the Moon. The starry background was divided into 12 segments, the houses of the Zodiac. Each division of the Zodiac was designated by the 12 places to which the stars of the Big Dipper point during the 12 months of the year. The 12 signs of the Zodiac were named for 12 animals.

The Chinese calendar was divided into 60-year cycles, each taking its designation from one of the 12 Zodiac signs combined with the 10 celestial signs, also called the Ten Heavenly Stems, which came to the fore during the Shang dynasty (1766–1122 BCE). The Shang people posited 10 suns that appeared in the sky in a 10-day cycle. The Heavenly Stems were the names of the 10 suns. Over the centuries they developed a variety of connotations.

The ten signs of the Zodiac		Ten Heavenly Stems
1. Rat	zǐ	1. jiǎ
2. Ox	chǒu	2. yǐ
3. Tiger	yín	3. bing
4. Rabbit	mǎo	4. dǐng
5. Dragon	chén	5. wù
6. Snake	sì	6. jǐ
7. Horse	wǔ	7. gēng
8. Ram	wèi	8. xǐn
9. Monkey	shēn	9. rén
10. Rooster	you	10. guǐ
11. Dog	xū	1. jia
12. Pig	hài	2. yi

To create the 60-year cycle, the 12 signs of the Zodiac are repeated 5 times. Then the Ten Heavenly Stems are repeated in order 6 times and the signs and stems paired in what become 60 combinations, at which point the combinations begin to repeat. Thus, the first year becomes zi-jia and the 11th xu-jia. There is a second system for getting to the 60 years by replacing the Ten Heavenly Stems with the 5 elements—wood, fir, earth, metal, and water.

Any particular year on the 60-year cycle begins on the new moon nearest to the 15th degree of Aquarius. The Chinese New Year will thus be two weeks before or after February 5 on the Common Era calendar. The year following will then be divided into 12 lunar months and further subdivided into 24 periods of approximately 15 days each (each period marking a move of 15 degrees around the Zodiac). As the beginning of the year might move two weeks in either direction, so each date in the calendar would also move accordingly. On a year in which the New Year occurs on February 5, the 24 periods would be:

February	5	Spring Begins
	19	The Rain Water
March	5	The Excited Insects
	20	The Vernal Equinox
April	5	The Clear and Bright
	20	The Grain Rains
May	5	The Summer Begins
	21	The Grain Fills
June	6	The Grain in Ear
	21	The Summer Solstice
July	7	The Slight Heat
	23	The Great Heat
August	7	The Autumn Begins
	23	The Limit of Heat
September	8	The White Dew
	23	The Autumnal Equinox
October	8	The Cold Dew
	23	The Hoar Frost Begins
November	7	The Winter Begins
	22	The Little Snow
December	7	The Heavy Snow
	21	The Winter Solstice
January	6	The Little Cold
	21	The Severe Cold

The festivals and holidays of the Chinese (and Japanese and Koreans) are marked off on this annual calendar. Generally a holiday is seen as being on a certain day of a particular month (which are numbered 1–12). Thus the Dragon Boat Festival is said to be held on the fifth day of the fifth lunar month. The fifth lunar month

begins on June 6 (give or take two weeks) and hence the Dragon Boat Festival would be held near June 11. The main traditional Chinese festivals would include:

Laba Festival, 8th day of the 12th month
Preliminary Year Festival, 23rd day of the 12th month
Spring Festival (New Year's), 1st day of the 1st month
Lantern Festival, 15th day of the 1st month
Pure Brightness Festival, 1st day of the 3rd month
Dragon Boat Festival, 5th day of the 5th month
Dounblr Seventh Festival, 7th day of the 7th month
Ullam-bana (Ghost Festival), 15th day of the 7th month
Mid-Autumn Festival, 15th day of the 8th month
Double Ninth Festival, 9th day of the 9th month
Winter Solstice

The Chinese calendar was in general use until 1911, when the Chinese adopted the Gregorian calendar for official use. The Japanese and Koreans had also adopted a version of the Chinese calendar, but Japan adopted the Gregorian calendar in 1873 and Korea in 1895. In all three countries, festivals and holidays are still calculated using the old calendar.

Indian Calendars According to Indian lore, our world goes through four stages of development—the Satya Yuga, Treta Yuga, Dvapara Yuga, and the present Kali Yuga. According to a medieval Indian astronomical treatise, the *Surya Siddhanta*, Kali Yuga began on what would be January 23, 3102 BCE, in the Common Era calendar. The *Surya Siddhanta* became the work from which all Hindu and Buddhist calendars began and from which they diverged. Most of the countries that came and went in what is now India developed a variation of this calendar. It faced competition from the Muslim lunar calendar after 1200, but then in 1757, the British introduced the Gregorian calendar, which remained in effect for official business until Indian independence in 1947.

The new Indian government, finding itself beset by a number of local calendars that had survived both the era of Muslim rule and British colonialism, developed a program of calendar reform that led to the production of a modern solar calendar that in many ways followed the Gregorian calendar but differed at significant points. It took as its starting point the Vernal (Spring) Equinox of 78 CE, a date of importance in the life of the Satavahana dynasty, which ruled much of India from around approximately 230 BCE to around 220 CE, about 450 years. In 78 CE, the Satavahana ruler is believed to have initiated a new era marking his victory over Vikramaditya, the ruler of a neighboring kingdom, Ujjayini. The new era came to be known as Shalivahana Saka. The calendar finally introduced in India in 1957 became known as the Saka calendar.

The Saka calendar has 12 months, all 30 or 31 days in length. There is a provision of adding a leap year day as needed. The calendar begins with a New Year's Day on the Vernal (Spring) Equinox, March 21 or 22 on the Common Era calendar. It is the official calendar for all government business in India, and official Indian holidays such as Independence Day and Mahatma Gandhi's birthday are fixed on the Saka calendar. News media will often operate on both the Saka calendar and the Common Era calendar. Its 12 months are: (1) Chaitra, (2) Vaishākh, (3) Jyaishtha, (4) Āshādha, (5) Shrāvana, (6) Bhādrapad, (7) Āshwin, (8) Kārtik, (9) Agrahayana, (10) Paush, (11) Māgh, and (12) Phālgun.

The calendar reform committee also introduced a new religious calendar by which Hindu festival days could be calculated in a way both related to and separate from the new secular Saka calendar. The religious calendar includes 12 30-day lunar months (that have the same names as the solar-based Saka calendar). The month is named for the solar month in which the new moon occurs. Should two new moons occur in the same solar month, it is time to add a month and the name of the previous month is repeated. Previously, lunar months were reckoned from new moon to new moon in southern India and from full moon to full moon elsewhere. In the reformed calendar, lunar months are measured from new moon to new moon. Days also begin at sunrise rather than midnight.

The primary religious festivals in India are Ramanavami, Buddha Purnima (Buddha's birthday, or Wesak), Janmashtami, Dussera, Divali (Festival of

Lights), Guru Nanak's birthday, Mahasivaratri, and Holi (Festival of Colors). These festivals remain moveable events on the reformed religious calendar, but the amount of movement has been somewhat limited.

The Nanakshahi Calendar of the Sikhs For centuries, the Sikh community used the Hindu lunar calendar of northern India to set its holidays. In the 1960s, however, Pal Singh Purewal, a Canadian Sikh, suggested that Sikhs have their own calendar and that it be a symbol of their independence from the Hindu community. He set about creating the calendar, which was in the 1990s finally adopted by the ruling authorities in the community in the Punjab. His calendar was based on the sidereal year, slightly different from the tropical year upon which the Common Era calendar rests, and was slightly altered by a committee appointed to deal with the problem. Since 1999, however, it has been used to determine the dates of the major Sikh commemorations and holidays.

The Nanakshahi calendar is named for the founder of the Sikhs, Guru Nanak (1469–1539). It is a solar calendar based on Nanak's birth year (1469) and uses March 14 as its first day of the first month or New Year's day. There are 12 months:

Chet	14th of March
Vaisakh	14th of April
Jeth1	5th of May
Harh	15th of June
Sawan	16th of July
Bhadon	16th of August
Asu1	5th of September
Katik1	5th of October
Maghar	14th of November
Poh	14th of December
Magh	13th of January
Phagan	12th of February

While most Sikh holidays are now set by the Nanakshahi calendar, there are three holidays that Sikhs celebrate that remain linked to celebrations in the larger Hindu community. These three continue to be set annually according to the Hindu lunar calendar: Hola Mohalla (tied to the Hindu holiday called Holi); Bandi Chhor Divas (which coincides with the Hindu festival called Divali); and Guru Nanak's birthday, a national holiday in India.

Baha'i Calendar The Baha'i Faith emerged out of the movement begun by Siyyid Alí-Muhammad of Shiraz, Iran. In 1844 he proclaimed that he was "the Bab" (aka the "Gate"). The movement he began, called Babism, was suppressed by Persian authorities, in the midst of which the Bab was imprisoned and executed (1850). The Bab suggested that followers should look for "He whom God shall make manifest." One of the Bab's followers, Bahá'u'lláh, claimed to be that person in 1863. His declaration led to the founding of the Baha'i Faith.

The calendar of the Baha'i Faith, called the Badi calendar, originated with the Bab, who devised a calendar of 19 19-day months. Bahá'u'lláh subsequently revised it. He set the beginning of the year at the Spring (or Vernal Equinox), added the intercalary days, and generally tied it to the Gregorian or Common Era calendar. Shoghi Effendi, who led the Baha'i movement in the mid-20th century, fixed the alignment with the Common Era calendar by setting the first day of the year on the Baha'i calendar as always March 21 (even when the Spring Equinox is March 20 or 22).

As currently used, the Badi calendar uses 1844 as the base year from which time is measured, the year of the Bab's original proclamation. The year consists of 19 19-day months with 4 (in leap year 5) days added beginning on February 26 to keep it aligned to the Common Era calendar. The number 19 has a variety of meanings in the Baha'i Faith, and the calendar gives visible expression to them. Each of the months is named for an attribute of God.

The months of the Baha'i calendar are:

Bahá (Splendour)	March 21–April 8
Jalál (Glory)	April 9–April 27
Jamál (Beauty)	April 28–May 16
'Aamat (Grandeur)	May 17–June 4
Núr (Light)	June 5–June 23
Ramat (Mercy)	June 24–July 12
Kalimát (Words)	July 13–July 31
Kamál (Perfection)	August 1–August 19
Asmá' (Names)	August 20–September 7
'Izzat (Might)	September 8–September 26

Mashíyyat (Will)	September 27–October 15
‘Ilm (Knowledge)	October 16–November 3
Qudrat (Power)	November 4–November 22
Qawl (Speech)	November 23–December 11
Masá’il (Questions)	December 12–December 30
Sharaf (Honour)	December 31–January 18
Sulán (Sovereignty)	January 19–February 6
Mulk (Dominion)	February 7–February 25
Ayyám-i-Há (The Days of Há)	February 26–March 1 (Intercalary Days)
‘Alá’ (Loftiness)	March 2–March 20 (Month of fasting)

On the first day of each month, Baha’is gather for a feast. The last month is a month of fasting analogous to the Muslims’ Ramadan. The calendar is strictly a religious calendar and is used only to mark the events of the Baha’is’ remembrance of the founding events of their faith and the annual holy days they observe. Otherwise, Baha’is use the Common Era calendar or the calendar used by the dominant group in the country in which they reside. Baha’is are present in more than 200 countries worldwide.

Zoroastrian Calendar The Zoroastrian community has a calendar that begins with the birthday of their founder, Zoroaster, which is said to have occurred on March 3, 288 (on the Common Era calendar). The calendar has 12 30-day months and adds 5 days at the end of each year. This difference from the actual solar year means that the calendar begins a day earlier approximately every four years. By the year 2000 of the Common Era, the beginning of the Zoroastrian year was in October.

In Persia, where most Zoroastrians live, this calendar was replaced by the Islamic calendar, and in the 19th century by the Borji calendar, a solar calendar based on the Zodiac. Its 12 months were calculated from the day the Sun moved into the next zodiacal house. The beginning of the year was the Spring Equinox, when the Sun passed from Gemini into Aries. The calendar is self-adjusting, allowing months to add or subtract a day and the whole system being restarted each year at the Spring Equinox. The effect of the change of calendar in Persia/Iran was the survival of the Zoroastrian calendar only in India (where the Parsis, the second large Zoroastrian community dwells) and among some Zoroastrian diaspora communities.

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See also: Baha’i Faith; Bulgarian Orthodox Church; Common Era Calendar; Ecumenical Patriarchate/Patriarchate of Constantinople; Georgian Orthodox Church; Greek Orthodox Patriarchate of Alexandria and All Africa; Greek Orthodox Patriarchate of Antioch and All the East; Greek Orthodox Patriarchate of Jerusalem; Orthodox Church of Cyprus; Orthodox Church of Greece; Orthodox Church of Poland; Romanian Orthodox Church; Russian Orthodox Church (Moscow Patriarchate); Russian Orthodox Church Outside of Russia; Serbian Orthodox Church; Sikhism/Sant Mat.

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Calvin, John

1509–1564

John Calvin, who headed the Reformed Church community in Geneva as the 16th-century Protestant Reformation was gathering steam across Europe, stands beside Martin Luther as the second great founder/leader of Protestantism. His teachings would be embodied in the Reformed Protestant tradition exemplified in the Reformed, Presbyterian, Congregational, and Baptist churches, and would strongly affect the Anglican tradition. In its second generation, through dissenting theologian Jacob Arminius (1560–1609), Calvin would also shape the Arminian Reformed tradition leading to the Remonstrant Church in Holland and the Methodist movement in Great Britain.

Calvin was born on July 10, 1509, in Noyon, France. His father, desiring a life in the church for his son, sent him to Paris for his education. He completed a bachelor's degree at the College de Montaigu, by which time Calvin's father changed his mind and directed his son into a law career. This decision led Calvin to Orlean and Bourges to complete his graduate studies (1531).

During his school years, Calvin began to enthusiastically support the efforts of the Christian Humanists who were attempting to elevate secular realms of study, and most notably create a place for classical Greek and Latin studies. Their work was infused with a critical spirit that often set them at odds with a spirit of acceptance of contemporary views of church tradition. About the time Calvin finished his formal studies, his father died and he moved back to Paris, where he seized the opportunity to study with Humanist Jacques LeFevre d'Etaples (ca. 1450–1536).

In 1533, Calvin's friend Nicolas Cop (ca. 1501–1540) gave a speech in Paris offering his support for elements of the Protestant call for reform. The Reformation was already more than a decade old and Europe's countries were taking sides. The Catholic Church was threatened with major schism. The pair left Paris and settled in Basel, Switzerland, already leaning toward the Reformation cause. Here Calvin, utilizing his legal training, began writing his *Institutes of the Christian Religion* (1536), the first systematic book-length presentation of the Protestant position.

Protestant reformer John Calvin originated the theological perspective shared by the Reformed, Presbyterian, Congregational, and Baptist churches. (Library of Congress)

Before the year was out, Calvin moved to Geneva, where William Farel (1489–1565) was already hard at work on reform. Efforts did not go smoothly, however, and as negotiations with the city council disintegrated, Calvin and Farel moved to Strasbourg, where Reformer Martin Bucer (1491–1551) had emerged as a Reformation giant. While there, Calvin took time to do more Bible study, resulting in his penning a commentary on the book of Romans. In the second edition of the *Institutes* (1539), he developed the idea of predestination with which he would be later identified.

While Calvin was in Strasbourg, the town council in Geneva continued its discussion on reform, and finally in 1541 invited Calvin to return to the city, where he assumed leadership of the church, a position he retained for the rest of his life. He preached weekly at the cathedral church and as his support grew, the

people elected secular officials who accepted Calvin's theology and the strict moral standards it emphasized. Preaching twice each Sunday, Calvin used his pulpit to insist on a strict moral code, and people responded by electing his followers to city offices. He wanted to separate church and state, the latter being in the hands of believing laypeople. Meanwhile, the church was reorganized around the leadership of presbyters (or elders). The preaching elders were the ministers, and the ruling elders, who controlled the temporal affairs of the local congregation, were laypeople.

Under Calvin, Geneva became a Protestant stronghold and haven. Here many Protestant leaders fled when facing persecution in their homeland. Most notably, many British Protestants settled there during the reign of Mary I (r. 1553–1558). The long-term stays of many foreigners in the city had the unplanned consequence of spreading Calvinism to many parts of Europe. The Marian Exiles, in particular, would transform the Church of Scotland into a Presbyterian body, and infuse the Anglican Church as developed under Elizabeth I (r. 1558–1603) with many Reformed theological perspectives, though it remained under Episcopal leadership.

The main blemish on Calvin came with the attempt of non-Trinitarian Reformation thinker Michael Servetus (1511–1553) to find refuge in Geneva. Servetus had written a book comparing the Trinity to the three-headed hound of hell. Calvin found Servetus's dissent as offensive as Catholic excesses, and saw to the arrest of Servetus and his eventual execution.

Since Calvin left little record of his personal life, he is most remembered for his theological and biblical writings. His theology is most noted for the role he assigned to the doctrine of predestination, a correlate of his emphasis on the sovereignty of God. He taught that God had elected such as he would save from the fallen human race and given them the gift of salvation, there being nothing that individuals could do to merit or attain such a status by their own action. This position that assumed that Jesus Christ died for the elect whom God had predestined by his will for salvation before the foundation of the world would become the keystone of Calvinism, theology in the tradition of John Calvin.

Equally important to the future of the Reformation, Calvin developed a position on the Eucharist (or Lord's Supper) that kept some understanding of Christ's actual presence in the sacramental elements (in agreement with the Lutherans) while rejecting the position of pioneer Swiss Reformer Ulrich Zwingli (1484–1531) that the Lord's Supper was simply a memorial meal. Calvin suggested that Christ assumed a spiritual presence, visible to the eye of faith alone (thus necessitating no magical understanding of the altering of the substance of the meal's elements). Many have suggested that had Calvin's position been articulated earlier, before the Lutheran position had hardened, it might have become the consensus Protestant view of the sacrament.

Calvin is also identified with his understanding of the three uses of the law. Primarily, the law operates to restrain evil, and administering the law is the proper duty of the state. Second, the church manipulates the law so as to bring individuals to a conviction of sin and convince them that they stand in need of repentance. Finally, the law serves the regenerated Christian as a guide for living the Christian life.

Calvin remained as private in his death as he had in life. Following his death on May 27, 1564, in Geneva, confidants saw to a private burial in a spot they refused to reveal. The site of Calvin's tomb remains unknown to the present.

Calvin lived to see his thought come to dominate the church in several cantons of Switzerland and in Scotland. The Reformed Church would emerge in Holland as that country gained independence from Spain. Though the largest Christian body in very few other places, in the 19th century the Calvinist Reformed tradition would be carried around the world as Reformed, Presbyterian, Congregationalist, and Baptist churches were established in most of the world's countries.

Calvin wrote extensively and his writings have been translated into many languages and gone through many editions. Works about him and his thought are also voluminous. The H. Henry Meeter Center for Calvin Studies, a research facility located at Calvin College/Calvin Theological Seminary, Grand Rapids, Michigan, maintains a running bibliography on new

Calvin material at its webpage, http://www.calvin.edu/meeter/.

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See also: Arminius, Jacob; Mary I; Reformed/Presbyterian Tradition.

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Calvinism

Calvinism is the name given to the theological current that was derived from John Calvin (1509–1564) and was embedded in his writings, most important, the *Institutes of the Christian Religion* (1536); the 16th-century Reformed confessions of faith (such as the Helvetic Confession, the Heidelberg Catechism, the Canons of the Synod of Dort, the Westminster Confession of Faith); and numerous theologians and church leaders of the world's Reformed, Presbyterian, Congregationalist, and Baptist churches. Calvinism is concerned with a set of interrelated ideas, including a belief in human depravity, God's election of those who will be saved, Christ's death for the elect, and people's inability to resist God's grace operating on their lives.

Calvin arose as the dominant thinker among French-speaking Protestants (the French and Swiss Reformed churches), and saw himself articulating a Christian perspective in line with the Bible and the early church fathers, while stripping away the many accretions that had grown over the centuries, producing what had become the Roman Catholic Church. He offered some basic affirmations that underlay Calvinism. He believed the Bible to be the written Word of God and hence the final authority for Christian life and thought. It is the self-revelation of God, while at the same time pointing to God's revelation of himself in nature and history. The Bible teaches of a sovereign God, and from the emphasis on the sovereignty of God, many of the key emphases of Calvinism are directly derived. God is viewed as intimately connected to his world as creator and sustainer of it. God also has decreed a plan for the world and his creatures.

In stark contrast, humans are not God or divine entities, they are God's creation. God created humans in his own (spiritual) image, and pronounced them good. As God rules over creation, so humans were to serve God and to rule over the world as God's representatives. Humans, desiring to be independent, broke faith with God, and went their own way. Thus sin entered the world and humans are now in slavery to sin. The sin of the first human to fall from grace is now passed to all; all have sinned and can do nothing on their own to re-establish a relationship with God.

The sovereign God foresaw the fall of humanity, and made provision for many to return to a positive relationship to him. He sent Christ into the world to make atonement for sin and release God's grace into the world. From the race, God has elected some to this renewed relationship, and freely gives them his grace so that they might repent of their sin, be regenerated, and have faith in Jesus Christ. The logic of Calvin's position was worked out in a situation in which everyone was baptized into the church in infancy and grew up in a society dominated by the church and by secular authorities who were professing Christians. At the same time, it was obvious that many did not live lives of Christian values and virtue.

Calvinists assumed that God, in his mysterious sovereignty, had, quite apart from human logic, effort, or desire, chosen some humans to receive his grace and thus turn in faith and respond to that saving grace. This perspective stood over against opinions that humans could at any time exercise faith and thus come into relationship with God.

Calvinism faced a defining challenge in the person of Jacob Arminius (1560–1609), a Reformed theologian residing in Holland. A student of Calvin's

colleague Theodore Beza (1519–1605), Arminius came to believe that Reformed Church thought had so emphasized the sovereign God that Christ's saving work was de-emphasized. Arminius attempted to rework the tradition so to, as he saw it, place proper emphasis on Christ and his atoning activity. The key biblical passage around which the revision hinged was Romans 8:28–30, "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he justified: and whom he justified, them he also glorified." The question became, in what logical order did God foreknow and predestine to justification?

Arminius's position, termed infralapsarianism (literally, after the fall), suggested that when God established the process of redemption and elected (chose) those who would be saved, he did so with fallen humanity in mind and chose those who by his foreknowledge he knew would turn in faith to him. The Calvinist position, termed supralapsarianism (literally, before the fall), suggested that the opposite was true. God in his sovereignty, without reference to the merits or lack of merits of any person, had chosen and predestined the elect to grace and salvation.

In reaction to Arminius and the proposition issued by his followers, the Remonstrants, Calvinist leaders in the Netherlands (one of the leading centers of Reformed thought), called the Synod of Dort. The Synod issued a set of statements accepting the supralapsarian position and condemning Arminianism. The Calvinist position has subsequently been summarized as holding to five doctrines. In English, the first letter of these five points spell out the word "tulip," a convenient tool for remembering the doctrines:

Total Depravity
Unconditional election
Limited Atonement
Irresistible Grace
Perseverance of the Saints

Calvinists are thus assumed to believe that human beings are totally depraved and hence unable of themselves to turn and believe the gospel. From humanity, God has, of his own will, chosen to elect some. To that end, he sent his Son Jesus to die and atone for the sins, not of all, but of the elect. God has shared his grace with the elect, and just as apart from that grace turning to God is impossible, grace once shared is irresistible. Those who are given grace will remain in a state of grace for all eternity.

The variant Calvinist and Arminian positions would divide those churches that arose out of the Reformed Protestant movement. Calvinists saw themselves as protecting the Reformation's confession of salvation by grace as opposed to any scheme that projected salvation based upon one's accumulated works of merit (as they understood to be the Roman Catholic system). Arminians saw themselves as emphasizing the grace of God given to the whole world. What began as an argument about free grace was in the 19th century turned into an argument about free will. Were human beings free to turn and have faith in Christ? Overall, among Protestants, free will appears to have carried the day.

Among Calvinists, other arguments flowed from the logic of the position adopted at Dort. For example, if God elected some to salvation, it appeared to imply that God in his sovereignty and foreknowledge must have also elected some to damnation. This position, termed double-edged predestination, was adopted by the most conservative wing of the Calvinists, but is only rarely found among believers at the present time.

While the emphasis of the Calvinist tradition has been on the doctrines relative to God's sovereignty and human salvation by grace, the tradition has also been identified with particular positions on additional issues. It has passed along a tradition of church polity, which gave its name to Presbyterianism (rule by elders), of the sacraments (which in the 16th century most clearly differentiated it from Lutheranism), and worship (with an emphasis on simplicity and order).

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See also: Arminius, Jacob; Calvin, John; Congregationalism; Lutheranism; Reformed/Presbyterian Tradition; Remonstrant Brotherhood; Roman Catholic Church.

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■ Cambodia

Located in mainland Southeast Asia, the Kingdom of Cambodia (Kampuchea in Khmer, Kambuja in early Khmer) consists of 69,900 square miles of territory and in 2009 had a population of 14.5 million people, of whom 90 percent were Theravada Buddhist. Indigenous/highland peoples constituted approximately 5 percent of the population, followed by Muslim Chams with 500,000 adherents and some 60,000 Christians. The country is 85 percent ethnic Khmer.

The indigenous belief system of the Khmers was challenged, principally through court circles, where many adopted Brahmanism and Indian social customs and mores during, in particular, India's Gupta period (second to seventh centuries CE). Pockets of Buddhism were also evident. A Hindu-Mahayana Buddhist cosmology reached its apogee during the so-called classical period of Cambodian (and Southeast Asian) history, between the 9th and 14th centuries. The Khmer rulers of the Angkor Empire claimed, as adherents of the *deva-raja,* or god-king cult, to be incarnations of Siva, Vishnu, or in some cases, future Buddhas (bodhisattvas) ruling as Buddha-rajas.

Detail of the Temple of Angkor Wat, Cambodia. The temple complex was built in the early 12th century to honor the Hindu deity Vishnu. (Corel)

The current Sinhalese-rooted, Pali-language Theravada Buddhism came to Cambodia via Siam in the 12th and 13th centuries from its foothold among Talaing (Mon) monks in southern Burma. Along with Islam in the southern, insular reaches of Southeast Asia, this older, Council of Elders (Theravada) form of Buddhism spread on the mainland as a popularly based religious movement. If the Hindu-Mahayana Buddhist tradition of Angkor was court-centered and based on a priestly class, Theravada Buddhism was village-based and monastic, with monks identifying with and catering to the needs of the people, their service being seen as a means of gaining merit. It was not until the mid-14th century that the Khmer court formally adopted Theravada Buddhism. The Angkor Empire, under siege by Siamese forces, succumbed in 1432, after which

Cambodia

remnants of the Hindu-Mahayana Buddhist belief system died out.

The politically unstable post-Angkor period, which lasted until the onset of the French protectorate in 1863, was marked by territorial encroachments from Theravada Buddhist Siam and Sinitic Vietnam and attempted introductions of Christianity by Spanish and Portuguese missionaries and traders in the 16th and early 17th centuries, as well as by an interlude of Islamic rule in the mid-17th century. Islamic traders from the Malay Archipelago and refugees from Champa, conquered by Vietnam, form the basis of Cambodia's Muslim community today. The indirect rule of the French, which lasted until 1953, coincided with a Buddhist revival, spurred in part by a largely passive resistance to the European presence. Monks succeeded in thwarting French attempts to replace the Buddhist education system. But influenced in part by the Dhammayutikaya reform sect initiated by Siam's Western-influenced King Monkgut IV in the 1850s, the Khmer *sangha* (community of monks) in the capital replaced a mythopoeic approach to Buddhism with a more rational, scriptural approach after the turn of the century. The Buddhist Institute became the principal instrument for a print-based Buddhism.

In the interest of Western-style "nation-building" following independence in 1953, the Buddhist sangha became marginalized and co-opted by a more secular, modernizing state. The monk-based educational system was replaced by secular instruction. Extreme forms of nationalism erupted following the overthrow of the monarchy in 1970; the millenarian Communist movement that overthrew the republic in 1975, the Khmer Rouge was especially extremist and carried out a reign of terror, which included targeting all forms of religious expression. Of the 65,000 Buddhist monks and novices registered in 1969, when the country's population was seven million, very few (most estimates do not exceed 3 to 5 percent) survived the 1970s, and of those who did, many chose to immigrate to the West

Cambodia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	6,040,000	12,930,000	84.9	1.65	16,242,000	20,509,000
Ethnoreligionists	250,000	700,000	4.6	1.78	870,000	1,100,000
Chinese folk	141,000	450,000	3.0	1.78	580,000	760,000
Agnostics	150,000	350,000	2.3	1.85	530,000	750,000
Muslims	170,000	350,000	2.3	1.78	460,000	600,000
Christians	33,300	305,000	2.0	9.76	596,000	1,075,000
Protestants	10,600	220,000	1.4	14.50	400,000	650,000
Independents	2,000	75,000	0.5	6.44	170,000	340,000
Roman Catholics	20,100	28,000	0.2	3.10	45,000	100,000
New religionists	100,000	46,800	0.3	1.78	66,000	90,000
Atheists	30,000	37,600	0.2	1.78	50,000	65,000
Hindus	1,000	36,000	0.2	1.78	60,000	100,000
Baha'is	22,600	18,400	0.1	1.78	35,000	65,000
Total population	**6,938,000**	**15,224,000**	**100.0**	**1.78**	**19,489,000**	**25,114,000**

in the 1980s. A majority of the country's 3,369 *wats* (temple-monasteries) were destroyed in the 1970s.

Since the lifting of restrictions on Buddhist practice in 1988 by the Communist government installed by Vietnam in 1979, nearly all wats have been rebuilt, and villagers' sons have again been ordained. (The Vietnamese withdrew from Cambodia in 1989.) The number of monks increased from approximately 6,000 in 1988 to more than 51,000 in 3,685 wats in 2000, and has continued to grow steadily. Freedom of religion was fully restored in 1993 following UN-sponsored elections, the formation of a new government under a new Constitution, and the restoration of the monarchy. At the same time, the government-controlled sangha remained a weak institution and force in society in 2000, with the Buddhist revival propelled largely by tradition-bound villagers. Nonetheless, formal monastic education resumed in the early 1990s, and in 2000, there were 272 primary schools with more than 9,000 students and 8 secondary schools with 1,460 enrollees. Although the Buddhist university founded in 1954 reopened with preparatory classes in 1997, the first 30 monks formally began undergraduate studies only in 2000. Sri Lankan monks have assisted with Pali and Sanskrit studies in secondary and tertiary education in Phnom Penh, the capital.

The Roman Catholic Church had only 4 congregations and some 200 members by 1840. However, an apostolic prefecture was created in 1850, which was elevated to a vicariate in 1924. It functioned primarily among Vietnamese and French residing in Cambodia, and the first Khmer priest was not ordained until 1957. The Vietnamese Roman Catholics were among the first attacked following the change of government in 1970, and the church was decimated over the next five years. Protestant work began in 1923 when missionaries from the Christian and Missionary Alliance (CMA) began work in Phnom Penh, and that work led to the formation of the Église Evangélique Khmère. Missionaries were expelled in 1965 when the United States and Cambodia broke diplomatic relations, but returned in 1970. CMA efforts fared better during the 1970–1975 period, as its work was among Cambodians. The Seventh-day Adventist Church and the Anglicans also have congregations, the latter attached to the Anglican diocese in Singapore.

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See also: Buddhist Institute; Christian and Missionary Alliance; Roman Catholic Church; Seventh-day Adventist Church.

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■ Cameroon

Cameroon is a West African nation of some 181,252 square miles situated on the Bight of Biafra between Nigeria and Equatorial Guinea. The eastern border is shared with Chad, the Central African Republic, and the Republic of the Congo (Brazzaville). What is today the nation of Cameroon was the original home of the Bantu peoples (presently found throughout sub-Saharan Africa), and more than 100 of the groups currently found in the country are part of the larger Bantu culture. Other important groups include the Fulani in the north and the Baka Pygmy people in the southeast. Together, they fill out the country's population of 18,468,000 (2008).

The Portuguese arrived in 1429, but significant European penetration of the country awaited the coming of the Germans in 1884. At that time there existed in the interior the Emirate of Adamaua, established a century earlier when the Muslim Fulani moved into the region from Nigeria. European powers recognized German hegemony in the coastal region but not until 1894 did the British relinquish their claim over the emirate. Then in the mid-1890s the Germans attempted to exercise their power in the region, and a war ensued (1897–1901). German takeover of the more fertile regions led to widespread hunger and resultant deaths among the Cameroon peoples.

France and England took control of parts of Cameroon as a result of World War I. Movements for independence, which became prominent following World War II, led to the establishment of an independent nation in 1960. At that time, Alhaji Ahmadou Ahidjo (a Muslim) emerged as the president and strongman and retained power until 1982. His successor, Paul Biya (a Christian), continued Ahidjo's repressive policies while dropping many of Ahidjo's colleagues from the government. In 1992, Biya allowed more open elections, and opposition parties proved in the majority, though Biya was reelected as president. He continues in office with powers to override the legislature.

Traditional religions continue to be practiced by around one-fifth of the Cameroon people; several groups such as the Bugudum and Duru have been unresponsive to either Christianity or Islam. Among the religious functionaries noted in traditional Cameroon societies is the blacksmith, who not only engages in

Cameroon

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,151,000	11,161,000	56.8	2.44	14,901,000	20,422,000
Roman Catholics	1,529,000	4,800,000	24.4	1.58	6,150,000	8,300,000
Protestants	757,000	3,956,000	20.1	3.13	5,416,000	7,800,000
Independents	84,700	1,000,000	5.1	6.34	1,500,000	2,200,000
Ethnoreligionists	2,326,000	4,364,000	22.2	2.01	4,471,000	5,000,000
Muslims	1,325,000	3,950,000	20.1	2.34	5,500,000	7,300,000
Agnostics	5,000	100,000	0.5	4.23	140,000	250,000
Baha'is	29,500	52,000	0.3	2.33	70,000	95,000
Atheists	1,000	28,400	0.1	2.33	45,000	65,000
New religionists	700	7,000	0.0	2.33	9,000	12,000
Total population	**6,838,000**	**19,662,000**	**100.0**	**2.33**	**25,136,000**	**33,144,000**

Cameroon

iron smelting but in divining the future. As in traditional religions in other African lands, magic forms a significant aspect of the belief systems. The tension between traditional religions and the more dominant Christianity and Islam is reflected in the legal system, where specific provisions exist against the practice of witchcraft (malevolent ritual or magic). Indications are that no moves are made against the practice of magic unless it is accompanied by the commission of otherwise illegal acts.

Islam, of the Sunni Malikite School, was introduced into Cameroon from Nigeria and Mali with the migration of the Fulani people in the 18th century. The several Fulani fiefdoms evolved into the Emirate of Adamaua, which was headquartered in what is now Nigeria. In Cameroon, the religious and secular authority was united in the persons known as *lamidos.*

In the 19th century, the Fulani leadership began to push the local population to convert to Islam. Many who refused to convert moved to the mountainous region in order to continue their traditional religious practices. They had particular success among the Bamum and Shoa peoples.

Besides the Sunnis, there are several Sufi brotherhoods that are active in Cameroon, the most prominent being the Qadiriyya and the Tijaniyya. The Baha'i

Faith began to grow in the 1960s and now has almost 200 spiritual assemblies.

Christianity was introduced into Cameroon in 1841 when missionaries from Jamaica representing the Baptist Missionary Society (United Kingdom) arrived. In 1884, owing to the new German hegemony, the work was transferred to the control of the Basel Mission. Some who did not like the changes wrought by the Basel Mission separated and sought help from German and German American Baptists, who in 1898 organized the Mission Society of the German Baptists. Meanwhile a third group separated from mission control altogether. The Baptist missionaries were expelled during World War I. The work of both missions in what became French territory was ceded to the Paris Mission after World War I, but the work remained separate, and both eventually matured (1957) as separated organizations, the Evangelical Church of Cameroon (by far the largest Protestant church in Cameroon) and the Union of Baptist Churches of Cameroon. Meanwhile, the work in the British West Cameroon eventually fell into the hands of missionaries representing the North American Baptist General Conference, a German American organization. In 1954 that work reorganized as the Cameroon Baptist Convention.

Presbyterians entered the country from the United States in 1879 and began what became a French-speaking church, now known as the Presbyterian Church of Cameroon. The Basel Mission began in 1884, and its mission became what is now an English-speaking church whose congregations are primarily in the western part of the country. Both the French-speaking church and the English-speaking church became autonomous churches in 1957.

There are also two Lutheran churches in Cameroon, and the Seventh-day Adventist Church has built a respectable presence. Pentecostals are present, but no one church has pushed out ahead. Possibly the Apostolic Church (from the United Kingdom) has been as successful as any. Independent churches began with separations of Baptists from missionary authority in 1864 and 1888 that led to the Native Baptist Church of Cameroon and of the Presbyterians in 1934 that led to the formation of the African Protestant Church. More recently, a variety of African Initiated Churches have appeared, most, such as the Cherubim and Seraphim, having come to Cameroon from neighboring Nigeria.

Members of the Society of the Catholic Apostolate (an order founded by Saint Vincent Pallotti in 1835 in Italy and popularly known as the Pallottines) initiated the work of the Roman Catholic Church in Cameroon in 1890. The work grew slowly until the 1930s, when something like a mass movement into the church began. It grew particularly strong in the area around the capital, Yaoundé. The church pushed into the north after World War II, but has encountered stiff resistance in that predominantly Muslim area. It has gone on to become the largest Christian body in the country. In the 1980s it began a self-conscious effort to build an indigenous priesthood and hierarchy.

The World Council of Churches (WCC) is represented in the Federation of Protestant Churches and Missions in the Cameroon, which includes WCC member churches such as the Evangelical Church of Cameroon, the Native Baptist Church of Cameroon, the African Protestant Church, and both the Presbyterian Church in Cameroon and the Presbyterian Church of Cameroon.

Apart from the Ancient and Mystical Order Rosae Crucis, which has chapters in most French-speaking countries, there are few Western Esoteric or Eastern religions that have a presence in Cameroon. The Unification Church has opened an office of its International Relief Friendship Foundation to work among the poor. There is one center each of the International Society for Krishna Consciousness and of Sahaja Yoga.

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See also: African Initiated (Independent) Churches; African Protestant Church; Ancient and Mystical Order Rosae Crucis: Apostolic Church; Baha'i Faith; Baptists; Basel Mission; Cameroon Baptist Convention; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Evangelical Church of Cameroon; International Society for Krishna Consciousness; Malikite School of Islam; Native Baptist Church of Cameroon; Paris Mission; Presbyterian Church in Cameroon; Presbyterian Church of Cameroon; Qadiriyya Rifa'i Sufi Order; Roman Catholic Church; Sahaja Yoga; Seventh-day Adventist

Church; Tijaniyya Sufi Order; Unification Movement; Union of Baptist Churches of Cameroon; World Council of Churches

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Cameroon Baptist Convention

Baptists in Cameroon were greatly affected by the changing European interventions in the region. Work begun in the 19th century by British Baptists was turned over to the Basel Mission in the 1880s. The Germans were asked to leave during World War I and the land was divided between the British and French. In British West Cameroon the mission was under the leadership of German Americans associated with what is now known as the North American Baptist Conference. Over the next decades, the American missionaries expanded the mission and founded a variety of institutions, including two hospitals, two colleges and other schools, and a center for the treatment of Hansen's disease (leprosy). The steps toward the independence of the mission began with the formation of the Cameroon Baptist Convention in 1954. In 2008, the Cameroon Baptist Convention reported 9,000 members in its 900 congregations. It supports the Baptist Bible Training Center at Ndu, and is a member of the Baptist World Alliance.

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See also: Baptist World Alliance; Baptists; Basel Mission.

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Campus Crusade for Christ International

Campus Crusade for Christ, a ministry to college students begun in the 1950s by Bill and Vonette Bright, has grown into one of the largest evangelical Christian organizations in the world. It experienced phenomenal growth through the use of a simplified presentation of Christianity in a small booklet entitled *The Four Spiritual Laws* and more recently through the showing of the *Jesus* film.

Bill Bright (1921–2003), a California businessman, had experienced a conversion in 1945 and decided to attend seminary. He attended Fuller Theological Seminary in Pasadena, California, but left in 1951 before finishing his degree. He sold his business and began a ministry to college students at the University of California, Los Angeles. The couple began with a simple plan: convert college students, train them to convert others, and place Christian ministries on all of the campuses in the United States. To implement that vision, in 1956 Bright wrote *The Four Spiritual Laws*, in which he outlined a simple plan for evangelism. As a new attempt to state the minimal essence of evangelical Christianity, it became the vehicle for simply inviting

people to Christianity and was elemental enough for almost anyone to use in that task. By the end of the 20th century it had been translated into approximately 200 languages and millions of copies had been distributed.

The Four Spiritual Laws is believed to have become the most widely disseminated piece of Christian literature apart from the Bible, but in making it the bedrock of its evangelicalism, Campus Crusade attracted widespread criticism for perpetuating a new form of shallow Christianity and being irresponsible in its neglect of new converts. Critics have, however, been less slow to complain about the obvious growth of evangelical churches due to Campus Crusade's activity.

While continuing its base in college campuses, the very successful organization began to expand its vision into other ministries. An early 1970s campaign, known for its widespread use of the slogan, "I found it," created large-scale reaction, especially from the Jewish community, for its plans to visit every home in the United States. A new impetus begun in 1987, the New Life 2000 program joined other efforts to evangelize every person on earth by the year 2000. Though falling far short, the program motivated many people to increased evangelistic endeavors. At the same time, several very successful subsidiary ministries were developing with Campus Crusade backing, including the Josh McDowell ministry, Athletes in Action, and the Man's Authentic Nature program. Possibly its most successful program began in 1979 with the filming of the life of Christ. Subsequently translated into almost 400 languages, the *Jesus* film has been shown to almost a billion people and in some countries has become the backbone of national evangelism programs.

As the new century began, the aging Bright named longtime colleague Steve Douglass as his successor to head the organization. By that time, Campus Crusade, now known as Campus Crusade for Christ International, had the world's largest evangelical Christian ministry, with operations in 191 countries, a staff of 26,000 full-time employees, and more than 225,000 active volunteers. It greatly extended its reach through widespread networking with evangelical organizations that share its goals. In 1991, the center of operations of Campus Crusade, located since its beginning in California, was moved to Orlando, Florida.

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See also: Evangelicalism.

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■ Canada

Canada is the second largest country in the world, with a land mass of 3,511,023 square miles. It is part of the North American continent and shares an unprotected border with the United States. It is bounded by the Atlantic Ocean to the east, the Pacific to the west, and the Arctic Ocean to the north. Its capital is Ottawa. Statistics Canada reports that the population of Canada in May 2006 was 31,612,897. Current estimates for 2009 are more than 33 million. English and French are the two official languages. Protestants and Roman Catholics make up the vast majority of the population though there are significant numbers from every major world religion and most new religions.

Canada became independent from Britain in 1867 and has been a parliamentary democracy since inception. It is a member of the British Commonwealth and Queen Elizabeth II appoints a governor general for Canada. The country adheres to a Charter of Rights and Freedoms, part of the Constitution Act of 1982. This Charter says that everyone has "freedom of con-

Canada

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	20,514,000	25,570,000	75.8	0.57	27,358,000	29,444,000
Roman Catholics	9,066,000	13,920,000	41.2	–0.12	15,300,000	16,500,000
Protestants	4,153,000	3,450,000	10.2	0.21	3,700,000	4,000,000
Orthodox	560,000	980,000	2.9	1.31	1,300,000	1,700,000
Agnostics	628,000	4,400,000	13.0	3.26	5,500,000	7,000,000
Chinese folk	30,000	670,000	2.0	1.01	880,000	1,050,000
Atheists	100,000	650,000	1.9	1.46	900,000	1,150,000
Muslims	42,000	590,000	1.7	2.12	850,000	1,020,000
Jews	294,000	435,000	1.3	1.01	485,000	540,000
Buddhists	16,000	420,000	1.2	1.51	550,000	750,000
Hindus	20,000	375,000	1.1	2.42	550,000	720,000
Sikhs	20,000	380,000	1.1	2.71	550,000	750,000
Ethnoreligionists	12,000	128,000	0.4	1.02	125,000	125,000
New religionists	12,000	77,700	0.2	1.93	85,000	95,000
Baha'is	24,000	26,000	0.1	0.97	35,000	45,000
Spiritists	4,000	13,000	0.0	1.01	15,000	20,000
Jains	1,000	14,000	0.0	2.71	25,000	40,000
Zoroastrians	0	3,300	0.0	1.01	4,000	5,000
Total population	**21,717,000**	**33,752,000**	**100.0**	**1.01**	**37,912,000**	**42,754,000**

science and religion" and "freedom of thought, belief, opinion and expression."

There are currently four national political parties that have members in the Parliament: Bloc Quebecois, Conservative Party of Canada, Liberal Party, and the New Democratic Party. Of these, the Conservative and Liberal parties, in their various manifestations, have held power throughout most of Canada's history. As of 2009, the Conservative Party formed a minority government under Prime Minister Stephen Harper. Recent controversies involving religion have illustrated Canada's secularist spirit, including allowance for abortions and same-sex marriages.

In 1900 almost 99 percent of the population identified with a Christian body. That number is now down to about 75 percent, and, based on social trends, David Barrett and Todd Johnson predict that percentage will fall to 63 percent by 2025. The most recent national census in 2001 provides details of decline among most Protestant groups, a small increase among Roman Catholics, and major growth among a few other religions. The most stunning change has to do with the increase in the number of people reporting no religion.

The full national census occurs every 10 years. Between 1991 and 2001 the number of Roman Catholics increased 4.8 percent to 12.8 million followers. Protestant numbers dropped 8.2 percent to about 8.7 million. The Catholic population has outnumbered the Protestant since 1971, a change that resulted from a high percentage of Catholics among immigrants in the previous two decades. Catholics have their highest numbers in the French-speaking province of Quebec (see separate entry).

Of the six largest Protestant denominations only Baptists increased in percentage from 1991 to 2001, with a total of 729,470 (+ 10 percent). The decline for the other large denominations went as follows: Presbyterian (–35.6 percent to 409,830), Pentecostal (–15.3 percent to 369,475), United Church (–8.2 percent to 2,839,125), Anglican (–7.0 percent to 2,035, 500), and Lutheran (–4.7 percent to 606,590). What complicates the statistics for both Protestants and Catholics is the fact that an increasing number of Canadians prefer to simply identify as Christian.

The most recent numbers show some consistency with patterns between 1981 and 1991. For example, the

St. Paul's Anglican Church in Trinity, Newfoundland, Canada. There are many Christian denominations in Canada. (iStockPhoto.com)

United Church, formed in 1925, dropped in membership totals, as did Anglicans, Presbyterians, and Lutherans. The most significant reversal in the two census reports was the growth of Pentecostalism between 1981 and 1991 and a decline in the next 10-year period.

As noted earlier, Canada achieved nationhood in 1867. Before and since, the land's Native peoples have faced enormous difficulty in maintaining social and cultural independence. As in the United States, the arrival of the European explorers in the 16th and 17th centuries forever altered the religious and social identity of the Inuit and other Native peoples. Over time, most Natives adopted some form of identification with Christianity, though there is evidence that the rituals of particular Christian traditions are mixed with abiding Native rites and practices. Governments, both provincial and federal, have made reparations for abuse of Native children in public schools.

The first permanent European religious structures were Roman Catholic, coming with the establishment by the French of Arcadie in 1603 in Nova Scotia and Quebec in 1608. In 1633 Charles I (r. 1625–1649) decreed that worship in Newfoundland, which England and France both laid claim to, should be according to the customs of the Church of England. However, France and Catholicism continued to dominate. In 1749 the British established the city of Halifax and brought in subjects, not only from the British Isles, but also from Hanover in Germany, who in turn brought a variety of Protestant churches, including Lutheran, Congregational, Reformed, and Presbyterian.

Baptists arrived in Nova Scotia in 1760, the Quakers in 1762, the Moravians in 1771, and the Methodists in 1775. The Quebec Act of 1774 provided a much greater level of toleration for the Catholics, who continued to grow, primarily in the Quebec region. The

Canada

Alert
Kaujuitoq
(Resolute)
Inuvik
Dawson
Cambridge Bay
Echo Bay
Whitehorse
Watson Lake
Yellowknife
Iqaluit
Hay River
Fort Nelson
Kangiqcliniq
Fort Smith
Ivujivik
Prince Rupert
Prince George
Churchill
Schefferville
Happy Valley - Goose Bay
Edmonton
Flin Flon
Victoria
Vancouver
Chisasibi
Gander
Saint John's
Calgary
Saskatoon
Canada
Sept-Iles
Lethbridge
Regina
Moosonee
Chibougamau
Sydney
Winnipeg
Charlottetown
Thunder Bay
Quebec
Fredericton
Saint John
Halifax
Sherbrooke
Sudbury
Montreal
Ottawa
Toronto
Hamilton
London
N

Constitutional Act of 1791 divided Canada into Lower Canada (Quebec), where most of the French lived, and Upper Canada (Ontario), where most of the English lived, and for both areas the government provided support for the structures and clergy of the Church of England, which, of course, gave the Anglicans an immediate advantage in determining the future shape of religious life in Canada.

Because of an early French ban on Jewish settlement, the Jewish population did not become established until around 1760, when Samuel Jacobs began Congregation Shearith Israel near Montreal, and Samuel Hart began a congregation in Three Rivers. In 1829 Jews received full recognition as a religious community (prior to the Jews in England). By 1860 there were 1,200 Jews. There are now about 350,000 Jews in Canada. The Nazi Holocaust has received significant attention in recent times through major legal action against several people who denied the Holocaust. The most notorious cases involved Jim Keegstra, a former public school teacher in Alberta, and Malcolm Ross, a former teacher in New Brunswick. Both men lost their licenses to teach.

In the 1800s there was a growing movement to unify Canada and make it semiautonomous. This shift meant rethinking government support of the Church of England. In 1853, all clergy land reserves were secularized, and the church was forced to develop an internal, self-supporting government that, as a missionary arm of the Church of England, it previously had not needed. In 1867 the various Canadian provinces were united into a single federation, and with the completion of the transcontinental railroad in 1885, the western lands were ready for settlement.

Increased ease of transportation helped western Canada increase its ethnic and religious pluralism. Russian Mennonites arrived in 1874, Utah Latter-day Saints in 1887, and Orthodox Church members from Eastern Europe about the same time. The Orthodox now number more than 400,000. Buddhism was introduced into British Columbia by the Chinese rail workers and gold seekers in the 1880s. The 2001 census shows about 300,000 Buddhists in Canada, an increase of 38 percent over the 160,000 figure in the 1991 census. Hindus number just under 300,000 in the 2001 reporting.

The first Sikh *gurdwara* (worship center) was built in Vancouver in 1908. There are now more than 270,000 Sikhs in the country. The Sikh community in Canada gained international attention in 1996 after violent clashes erupted in British Columbia over whether chairs could be used in religious ceremonies. That issue was settled but political and civil tensions remain over real and alleged Sikh involvement in the downing of Air India flight 182 on June 23, 1985.

Muslims began entering Canada in the 1880s, mostly from Syria. Many Albanian and Yugoslavian Muslims moved to Canada after World War I. After World War II Canada became home to many Muslims from countries of the Middle East and Southeast Asia. There are now around 600,000 Muslims in the country, though more than half have chosen to live in Ontario. The Muslim community across Canada represents the full range of Sunni, Shia, Ismaili, and Sufi groupings.

Two issues have jarred Canadian Muslims recently. First, there was immense debate over the possible implementation of Shariah law by the Province of Ontario. This pitted conservative and liberal Muslims against one another. In the end the Ontario government backed away from the idea. There has also been significant turmoil among Canadians, Muslim and otherwise, over the arrest of 18 suspected terrorists in Toronto on June 2, 2006.

The Christian Protestant fundamentalist-modernist conflict played itself out in Canada in the early decades of the 20th century. The center of the storm revolved around T. T. Shields (1873–1955), the fiery and eloquent pastor of Toronto's Jarvis Street Baptist Church. Shields accused his fellow Convention Baptists of liberalism, targeting certain faculty at McMaster Divinity School. Shields eventually withdrew from the Baptist Convention of Ontario and Quebec. Canada duplicated American religious life in the growth of the Bible College movement in the late 1800s and early 1900s.

As with the United States and many other countries, Canada has seen a constant increase in the number of religious groups, either by the splintering of existing groups, the intrusion from the outside of missionary agencies (Christian and otherwise), or the quieter proliferation of immigrant groups bringing their native

beliefs along to their new home. The *World Christian Encyclopedia* lists about 130 different Christian groups in Canada. Many of these groups belong to either the Canadian Council of Churches (formed in 1944 and generally aligned with the World Council of Churches) or the Evangelical Fellowship of Canada (founded in 1964 and aligned with the World Evangelical Alliance).

The multifaceted religious identity of Canada must not be overstated, however. According to the 2001 census, only somewhere between 0.1 percent and 0.2 percent of the population identify with a new religious movement. The small number says something about the hysteria of the cult scare in the 1970s and 1980s. There has been little violence connected with new religious movements in Canada, though the majority of the members of the Solar Temple (which lost some 70 members in Europe to the mass murder/suicides of 1994–1995) resided in Quebec. The Church of Scientology headquarters in Toronto was raided by police in March 1983, leading to lengthy court battles between the province and the church.

The increasing diversity of religious groups in Canada has been both praised and scorned. William Closson James, a scholar at Queen's University in Kingston, Ontario, celebrates the fact that "the locations of the sacred are found to be everywhere and nowhere, multiple rather than single, fluid rather than fixed, ephemeral rather than permanent, or at the margins rather than the centre." Reginald Bibby, a sociologist at the University of Lethbridge in Alberta, has been sharply critical of what he calls an overstatement of the Canadian mosaic. He has argued that Canadian politicians and many academics ignore the simple fact that the vast majority of Canadians still claim allegiance to a Christian worldview.

The most significant increase in religious identity in the last two census reports involves those who claim "no religious affiliation." More than three million Canadians chose this category in 1991, a jump of more than 5 percent, to 12 percent of the population. In 2001 that increased to 4.8 million, or just over 6.2 percent of the total number of Canadians. Although the power of secularization has been overstated, there is no doubt that the grip of religion on Canada's identity has weakened in the last half century. This is especially true in Quebec with the demise of the power of the Roman Catholic Church in the 1960s, a radical change that has made Quebec's society open to many new religious movements and to radical innovations in Catholicism.

James A. Beverley

See also: Baptist Convention of Ontario and Quebec; Canada (Quebec); Church of England; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Ismaili Islam; Mennonites; Roman Catholic Church; Secularization; Shia Islam; Solar Temple, Order of the; Sufism; United Church of Canada; World Council of Churches; World Evangelical Alliance.

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Canada (Quebec)

Quebec is a province of eastern Canada between Ontario and Labrador. Its northwest coast is on Hudson Bay. In 1663, as New France, Louis XIV named it a royal colony. Hegemony over New France was granted

View inside the Basilica of Notre Dame, Montreal, Quebec, Canada. Roman Catholicism is the majority religion in Quebec. (Corel)

to England in 1763. Later integrated into the nation of Canada, present-day Quebec stands as a reminder of the country's French past. With a population of approximately 7,500,000 people, Quebec is also one of the most homogeneous regions of Canada—linguistically, culturally, and religiously; 81.2 percent of its residents are Francophone, while 8 percent are Anglophone, and 10 percent speak other languages. Most of the non-Francophone population resides in the Montreal region, home to half of the province's inhabitants.

Despite the recent increase in immigration and the cultural and religious diversity of new-Quebeckers, Quebec's dominant religions remain those of its two main cultural communities. Traditionally, the Francophone Québécois have been Catholic and the Anglophone Quebeckers have been Protestant. According to Statistics Canada, in 2001 there were 5,939,715 Catholics in Quebec, which represents 83 percent of the provincial population. The overwhelming majority of those Catholics (99.8 percent) were Roman Catholic, and most were Francophone. Three-quarters of the Anglophone population identified as Christian, including 244,000 Catholics. The number of Catholics had risen slightly since the 1991 survey (5,861,205 Catholics), mostly due to increased immigration.

The 2001 census showed 335,595 Protestants, or 4.7 percent of the provincial population. Half of these Protestants attended mainline Protestant churches. A full 10 percent of the Protestant population was Francophone, dispersed among 40 different denominations and church groups, mostly evangelical. Since 1971, there has been a noticeable decline (55 percent) among mainline Protestant congregations. The number of Protestants in Quebec dropped 7 percent between 1991 and 2001.

The 2001 survey also revealed that 8 percent of Quebeckers claimed a religious affiliation other than Catholic or Protestant. Among them, 89,525 (1.3 per-

cent) were Eastern Orthodox Christians, 89,915 (1.3 percent) were Jewish, and 108,620 (1.5 percent) were Muslim. The fastest-growing religious minority of a significant size was undoubtedly Islam. The number of Muslims in Quebec doubled in the decade between 1991 and 2001. A variety of other Christian and non-Christian religions accounted for the remaining 4 percent of the population. Buddhism accounted for the most significant portion of the 4 percent, with 41,375 Quebeckers claiming it as their faith tradition. The 2001 statistics also reveal that a growing number of Quebeckers claim no religious affiliation: 5.7 percent, up from 3.7 percent in 1991.

At first glance, it would seem that there is not much religious diversity in Quebec, and that most Quebeckers remain affiliated with the traditional religion of their cultural groups. It is the case, that despite the massive decline in church attendance (Francophone Quebeckers regularly attending church services fell from 60 percent in 1961 to 10 percent in 1991), certain important rites of passage are still celebrated at church. For instance, of the 21,583 marriages that took place in 2008, 13,064 (60.5 percent) were religious ceremonies. More than 90 percent of Catholic parents still have their children baptized. In addition, church services continue to be well attended at Christmas and Easter.

Raymond Lemieux and Micheline Milot have done significant analysis of religion in Quebec in their *Les Croyances des Québécois* (1992 and 2002). They point out that a significant number of Quebeckers hold beliefs traditionally associated with the Judeo-Christian tradition: 70 percent profess belief in God, 56 percent believe in angels, 27 percent believe in the existence of the devil, 24 percent believe in hell, 64 percent believe in heaven, and 63 percent believe in Jesus. Even though Quebeckers are less inclined to traditional Christian beliefs than other Canadians, Christian terminology still retains importance. Quebeckers are defining Christian words in non-traditional ways, conceiving of "God" as an energy force, or of Jesus as a model of humanity.

Studies also show that Quebeckers often integrate a wide variety of ideas into their religious outlook, involving anything from energy flows and aliens, to positive thinking, hedonism, materialism, and the drive for success and money. Concepts from Eastern religions have been particularly influential in Quebec. For example, 42 percent of Quebeckers say that they believe in reincarnation.

Researchers have been interested in the way that these eclectic religious beliefs are acquired and practiced. Spiritual journeys are taking place outside of traditional religious communities and institutions. Individuals are taking responsibility for their own spiritual quests, and confidently shrug off any religious affiliation. There is a sense that the individual is the artisan and the overseer of his or her own religious path. Another interesting feature of this type of spirituality is its practicality. Many Quebeckers feel free to shift and adopt a variety of religious beliefs according to their usefulness in any given situation or period of life. This stands in stark contrast to the way that religion operated in the past, when an inherited faith was passed down intact from religious authorities and through generations. Nowadays, Quebeckers are more apt to abandon beliefs that no longer feel constructive, with no consideration of the question of salvation.

Like products in a supermarket or department store, religious beliefs are available and on display, and are no longer the domain of religious officials. A bookstore, conference, magazine article, or Internet site provides the locale for a veritable buffet of beliefs available for the consumer. Quebeckers are surrounded by what Réginald Bibby calls "religion *à la carte*" (*La Religion à la carte,* 1988). The religious product is subject to little regimentation as the consumer controls what elements she or he picks and chooses.

Philosopher Charles Taylor has suggested in his 2002 work *Varieties of Religion Today: William James Revisited* that Quebeckers desire religious experience. Despite the rapid secularization of Quebec since the 1960s, and despite the fact that Quebec is Canada's most secular province, religion remains at the heart of life in Quebec, even in a pluralistic form. However, while Quebeckers are attracted to a fusion of different spiritual concepts, there also seems to be a desire to conserve a link with traditional religion.

Religious life in Quebec emerges as a complex phenomenon. On the one hand, there is an overriding tendency to take one's spirituality into one's own hands and to be autonomous in one's spiritual quest. On the other hand, when Quebeckers choose to retain certain

elements of their traditional faiths, they do so in order to maintain a sense of collective cultural identity. In this sense, religion remains an important identity category and will continue to be a crucial element of cultural identity in the 21st century.

The creativity and originality exhibited in the religious life of Quebeckers in recent years does not necessarily signify an irreversible shift from an old to a new order. Rather, it inaugurates an era in which religious beliefs are grafted onto each other and form a complementary role in individual and social life.

Gilles Marcouiller
(as translated by Andrea Beverley)

See also: Christmas; Easter; Roman Catholic Church; Secularization.

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Canadian Baptist Ministries

Canadian Baptist Ministries (CBM) serves as the national umbrella of 4 regional conventions/unions and 3 women's ministries representing more than 1,000 churches and 150,000 people who worship in 32 different languages and call themselves Canadian Baptists (2008). CBM is an amalgamation of Canadian Baptist Federation (CBF) and Canadian Baptist International Ministries (CBIM) brought together in 1994. The independent covenanted member bodies, under the Canadian Baptist Partners Agreement of October 28, 2008, are the Convention of Atlantic Baptist Churches, the Baptist Convention of Ontario and Quebec, the Canadian Baptists of Western Canada and l'Union d'Églises Baptistes Françaises au Canada, Baptist Women of Atlantic Canada, Baptist Women of Ontario and Quebec, and Women in Focus (western Canada).

One progenitor of CBM was the Canadian Baptist Foreign Mission Board. Founded in 1911, the Canadian regional missionary societies and boards combined their more than 100 missionaries overseas, about 25 percent of whom were single women supported by regional Woman's Baptist Missionary Unions. In the 1960s, Angola became a mission field in addition to India and Bolivia. In response to the rising tide of nationalism in the Third World, the name was changed to the Canadian Baptist Overseas Mission Board. It moved to "team ministries" working with indigenous groups in theological education, agricultural work, pioneer team missions, and Bible translation. Another name change to Canadian Baptist International Ministries allowed workers to go where missionaries were not traditionally welcomed. Short-term volunteer workers also reshaped the pattern of how Canadian Baptists think of missions.

The second part of CBM, the Baptist Federation of Canada, was founded in 1944. It was created to develop a new sense of Canadian Baptist identity and speak to the national, international, and ecumenical agendas with committees for social service, war services and rehabilitation, law, radio and publicity, evangelism, chaplaincy, finance, and world peace. It operated chiefly as a fellowship group because the regional conventions/unions and Mission Board were unwilling to give up power to a new central agency. It coordinated some national ministries and held triennial conferences across Canada and played a leading role in military, hospital, and prison chaplaincy ministries. The Federation created The Sharing Way through which Canadian Baptists contribute millions of dollars each year to caring and development ministries around the world. This latter ministry overlapped with CBIM and provided one key reason for a new integrated organization in 1994.

CBM (name change, 1995) provides an integrated vision of home and overseas ministry for the participating bodies and works with church partners in grassroots leadership development, sustainable community development, pioneer outreach, and global discipleship in Angola, Bolivia, Brazil, Canada, Central Europe, China, El Salvador, India, Indonesia, Kenya, Lebanon, the Middle East, and Rwanda.

CBM is affiliated with the Baptist World Alliance.

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See also: Baptist Convention of Ontario and Quebec; Baptist World Alliance; Canadian Baptists of Western Canada; Convention of Atlantic Baptist Churches; Union d'Églises Baptistes Françaises au Canada.

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Canadian Baptists of Western Canada

Canadian Baptists of Western Canada (formerly known as the Baptist Union of Western Canada [BUWC]) unites Baptists in east-central Canada in a voluntary association that facilitates mutually supported ministries and allows their speaking with one voice to the larger culture. The Union has two geographic and several theological streams. Baptist work in Western Canada began in 1873 in Winnipeg by the Reverend Alexander "Pioneer" McDonald (1837–1911), who was sent to the west by the Baptists of Ontario. In 1875, First Baptist Church was established. By 1880 there were four churches in the newly formed Red River Association. The Baptist Convention of Manitoba and the North West Territories was founded in 1884 and the work moved west toward the Rocky Mountains.

Baptist work in British Columbia began with several laymen and help from the American Baptists. In 1876, First Baptist Church, Victoria, was founded. By 1897, the British Columbia Baptists formed a convention that was unique in that it integrated the Woman's Board of Missions into the Convention.

In 1907, the BC Baptists joined the Baptist Convention of Manitoba and Northwest Territories to form the Baptist Convention of Western Canada with some 200 churches and a membership of 11,000. Two years later the name was changed to the Baptist Union of Western Canada. In 1944, the BUWC became a founding member of the Baptist Federation of Canada (Canadian Baptist Ministries since 1995).

In 1949, the BUWC founded Baptist Leadership Training School, which for 50 years trained lay leaders and provided the first step to theological education for many pastors. Future ministers are trained at Carey Theological College in Vancouver. The CBWC has 7 residential camps ministering to 4,500 youth each year.

In 2008 there were 178 congregations and ministries with about 20,000 members in all 4 western provinces, the Yukon, and the Northwest Territories serving about 100,000 worshippers.

CBWC is a covenanting partner in Canadian Baptist Ministries and a member of the Evangelical Fellowship of Canada.

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See also: Canadian Baptist Ministries.

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Canadian Yearly Meeting of the Religious Society of Friends

The Religious Society of Friends (Quakers) arose in mid-17th-century England during the religious ferment of the Cromwellian Civil War. "Quaker" was a derisive name given to George Fox (1624–1691, the founder of the Society of Friends) by an examining judge whom Fox called upon "to tremble before the Lord." The central message was that "Christ is come to teach His People himself" and that there is "that of God in every man and woman" that enables them to respond to God's Inward Voice.

The Canadian Yearly Meeting (Assembly) is part of the worldwide Society of Friends through the Friends World Committee for Consultation and holds membership in both the Friends General Conference and the Friends United Meeting. Quakers have been in Canada for more than 200 years. They arrived during the American War of Independence as refugees from the rebellious colonies and later from the British Isles and Europe. The Canadian Yearly Meeting was founded in 1955 from the union of three 19th-century Yearly Meetings. The Yearly Meeting is held annually in different locations across Canada. There are 24 Meetings (congregations) and 33 Worship Groups across Canada from coast to coast. Membership has remained constant at about 1,200, and there are many attendees.

Worship is held on the basis of silent waiting upon the Lord, which enables ministry to be given in a spirit of devotion by any worshipper present.

Canadian Yearly Meeting (CYM) has a summer camp for Young Friends situated on Georgian Bay (Lake Huron). The Canadian Friends Historical Association, founded in 1972, maintains the Quaker Archives at Pickering College, Newmarket, Ontario. As a founding member, CYM holds membership in the World Council of Churches and in the Canadian Council of Churches.

The Canadian Friends Service Committee (CFSC), a committee of Canadian Yearly Meeting, witnesses in words and in action to the Testimonies of Friends: It witnesses to the Quaker Peace Testimony, through peace education and by international service and relief to victims of war and to the poor; it works for reconciliation and in justice and prison issues, in social and

economic justice and Aboriginal concerns, and currently in ecological questions (for example, biodiversity and genetically manipulated seeds) at the CFSC Office in Ottawa. CFSC cooperates in the international affairs work of the Quaker International Programs at the United Nations in Geneva and New York.

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See also: Friends General Conference; Friends United Meeting; Friends World Committee for Consultation.

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Candomblé

Candomblé is rooted in the spiritual heritage of the at least three million African slaves who came to Brazil between the first half of the 16th and the end of the 19th centuries. It is the result of a process of cultural assimilation that took place under the pressure of a white-dominated society. In the course of this process the collective memory of the black people was diluted, and their former tribal spirituality gave rise to a syncretism, which included elements of other religions, particularly Roman Catholicism and Spiritism.

Today, this form of worship appears in different geographical areas under varying designations. The term *Candomblé* refers originally to the Afro-Brazilian religiosity in the state of Bahia, but is also frequently used as a collective name for all Afro-Brazilian religiosity. In Pernambuco and Alagoas the word *Xango* is popular; people in Maranhão and the states of the Amazon area prefer *Tambor de Mina*, while in Rio Grande do Sul the word *Butuque* is applied. *Macumba*, a term coined in Rio de Janeiro outside of Afro-Brazilian circles, carries a pejorative undertone and is not appropriate to an unbiased academic approach.

It took some time until Afro-Brazilian religiosity gained an institutionalized form. Although the slaves on the isolated and enclosed *fazendas* suffered from considerable social control, urban slaves were normally more independent. As a consequence, in the second half of the 19th century, Afro-Brazilian places of worship (called *terrenos*) and their hierarchies were first established in the cities of the northeast. They became numerically even more significant after the abolition of slavery in 1888, when former slaves migrated to urban areas en masse.

Until the 1960s the affiliation with a terreno normally implied African ancestry. Thereafter, the social dynamics within the Brazilian society in general and its religious field in particular led to a change in the essential character of Afro-Brazilian religiosity. Freeing itself of the previous ethnic limitations of its doctrines and practices, Candomblé became an option for urban middle-class people searching for a religious alternative. This change also reflected the greater social mobility within Brazilian society. The shift in Candomblé's social base is reflected in the results of the 1994 *Datafolha* study, which showed that in 1994 51 percent of all Candomblé practitioners were white and 74 percent lived in large cities. Currently, there are efforts within Candomblé circles to re-Africanize their actual religious repertoire, but the effectiveness of these attempts cannot yet be evaluated.

Brazilian scholars treat Candomblé as one of the several "mediumistic religions"; Umbanda also falls into that category. The 1991 census, which treated Candomblé and Umbanda as a statistical unit, counted 648,463 members, or 0.44 percent of the total population. According to the 1994 *Datafolha* study, about one percent of Brazil's adult population was associated with Candomblé and one percent with Umbanda. According to the last national census, which treats

Candomblé practitioners in Brazil dance to the beat of drums during a ceremony honoring various orixas, or gods. Candomblé is an Afro-Brazilian religious tradition. (Stephanie Maze/Corbis)

Candomblé separately, there were 130,662 (0.09 percent of the total population) Candomblé practitioners in 2000. In striking contrast, the Federação Nacional de Tradição e Cultura Afro-Brasileira estimates that 70 million Brazilians participate in either Candomblé or Umbanda.

Frank Usarski

See also: Roman Catholic Church; Spiritism; Umbanda.

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Canterbury

The ancient town of Canterbury, in southeast England, today the seat of the archbishop of Canterbury, the head of the Church of England and the worldwide Anglican Communion, became one of the first British towns touched by Christianity and then emerged as the center from which Christianity was disseminated throughout the British Isles. Christianity appears to have been introduced into Britain in the fifth century during the last years of the Roman occupation. St. Thomas Church, the oldest parish church in England, situated just outside the wall to the east of the old

town, has been in continuous use since the sixth century. The local ruler, King Ethelbert (ca. 560–616), had married a Christian, and allowed his new queen Bertha (539–ca. 612) to include her personal chaplain, Bishop Luidhard, in her entourage. The bishop operated from St. Thomas Church.

Bertha's presence paved the way for Augustine (d. ca. 604), a Catholic priest who settled in England in 596 with instructions from Pope Gregory I (ca. 540–604) to convert the Angles. Shortly after his arrival, having obtained control of a former Pagan temple, he refurbished it as a church that he named in honor of a Christian martyr, Saint Pancras (ca. fourth century). Only ruins of this church remain today.

In 597, Augustine traveled to France, from where Bertha had come, and was consecrated as a bishop. Shortly after returning to England, Ethelbert accepted Christian baptism and presented Augustine with a modest building adjacent to the royal palace as the new seat of episcopal office. After it was refurbished, Augustine reconsecrated it (ca. 603) as the Church of Christ of Canterbury. Later canonized, Saint Augustine is today remembered as the first archbishop of Canterbury.

In Augustine's later years, the king also gave him land adjacent to St. Pancras upon which a monastic center was erected. His successor, Archbishop Laurence, completed the project. Several centuries later, Saint Dunstan (d. 988) would name the abbey in honor of its founder. The monastery flourished as a major British educational center until the 16th century.

A new era for Canterbury began with William the Conqueror (1027–1087). Lanfranc, who came to England with William, became the first Norman archbishop of Canterbury (1070–1089). He launched a thorough reorganization of the British church that introduced Normans to many high clerical positions formerly held by Saxons, and firmly established Canterbury as the chief center of the British church (over against its primary rival, York). Three years before becoming archbishop, he pulled down the original church, and rebuilt the cathedral. He constructed the new cathedral on a model he brought from Italy. He then used the occasion of the church's dedication to indicate his allegiance to Pope Gregory VII (r. 1073–1085) over his rival Clement III, who had been appointed to the papal office by the French king.

In this 19th-century drawing, four knights slay the archbishop of Canterbury, Thomas Becket, on December 29, 1170. Becket had vigorously resisted Henry II in his claim of royal authority over Catholic Church officials in England. Though Henry did not necessarily order the death of Becket, his antipathy for him was well known, and his subjects acted on this ill will. (Ridpath, John Clark, *Ridpath's History of the World,* 1901)

Over the years, Canterbury would become the site for numerous historical events. In the cathedral, Thomas à Becket (d. 1170) would be murdered as his opposition to King Henry II's attempt to control the clergy reached an impasse. Becket's supporters quickly gathered his remains and treated them as they would a martyred saint. Those relics remain a treasured possession of the cathedral. The pope canonized Becket in 1173. Canterbury, already a site for pilgrimage, became more so after the archbishop's internment, thus setting the stage for the *Canterbury Tales,* stories about pilgrims on their way to Becket's tomb written by Geoffrey Chaucer (ca. 1343–1400).

In 1538, the monastery at Canterbury was not exempted from Henry VIII's orders to dissolve all the British monasteries. Its destruction (only ruins remain) did not extend to the cathedral; this severely weakened the archbishop's support community. As archbishop of Canterbury, Thomas Cranmer (1489–1556) would lead the Protestant cause, until arrested in 1553 as Mary I (r. 1553–1558) attempted to restore England as a Catholic nation. After Mary had Cranmer executed, Reginald Pole (1500–1558), who led Mary's restoration effort, became archbishop, but died the following year. Succeeding archbishops like Matthew Parker (1504–1575) and John Whitgift (ca. 1530–1604) became known for leading Queen Elizabeth's effort to establish her *via media* between continental Protestantism and Roman Catholicism.

With the overthrow of the Anglicans and the rise of the Puritans (Presbyterians), bishops were dismissed from their office. From 1642, when Puritan forces despoiled the cathedral, it was largely abandoned. Following the Restoration of the monarchy in 1660, however, it reemerged as the headquarters of the Church of England and the center for the spread of the worldwide Anglican Communion. In the 20th century, several of the archbishops of Canterbury have become world famous for their leadership in the international ecumenical movement and the redefining of relationships between the Church of England, the Roman Catholic Church, and Eastern Orthodoxy.

In 1988, Canterbury was added to the list of World Heritage Sites designated by the United Nations.

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church of England; Eastern Orthodoxy; Elizabeth I; Mary I; Pilgrimage; Roman Catholic Church.

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Caodaism

Caodaism is a movement consisting of several groups dedicated to the worship of Cao Dai, a mystical pseudonym for the Supreme Being. These movements originated in Vietnam from the 1920s on. Presently Caodaism ranks as Vietnam's third largest religion behind Buddhism and Catholicism and it is the country's largest indigenous faith. It has an estimated following of more than 6 million in Vietnam and throughout the Vietnamese diaspora, principally in Australia, Cambodia, Canada, France, and the United States.

The origins of the faith can be traced to the esoteric experiences of a French colonial administrator Ngo Van Chieu (also known as Ngo Minh Chieu) from 1920. His work was primarily focused on Chinese folk religions, Masonry, and mediumistic visions. His meeting in late 1925 with other French-educated Vietnamese, in particular, a group of younger French-speaking Vietnamese clerks enthusiastic about European trends in Spiritism and séance, caused the religion to erupt in a mass movement. This latter group, which included Caodaism's greatest charismatic leader, Pham Cong Tac (1890–1959), developed Caodaism as strongly esoteric; this did not suit Chieu well, and he departed with his own small group.

Also called Dao Cao Dai, Caodaism is concentrated in the south of the nation. Doctrine describes the faith as a Dai Dao, or Great Way—a self-admittedly syncretistic system that unites all previous world faiths within a millennial framework understood by Caodaists as the Third Period of world religious development; hence the official name of the main branch of Caodaism, Dai Dao Tam Ky Pho Do (Great Way, Third Period, [for] Salvation). Caodaism makes exceptional use of traditional East Asian mediumistic techniques wedded to Western Spiritism introduced by the French. As the religion grew during the 1930s a number of competing mediums led different groups. The Thanh Ngon (Compilation of Divine Messages), Tan Luat (New Canonical Code), Giao Ly (Book of Principal), and Phap Chanh Truyen (Religious Constitution), together

with the prayers and rituals, were all either suggested or confirmed by séance. Most of these texts are accepted by the various branches of the faith.

The administration of the main branch of the religion, which is centered in the great religious complex at Tay Ninh (approximately 56 miles northwest of Saigon), is divided into three bodies: A college of mediums, Hiep Thien Dai, also acts as the judicial branch of the religion; an administrative hierarchy, Cuu Trung Dai, headed by a Giao Tong, or pope; and a heavenly organization, Bat Quai Dai, headed by the spirit of Li Po (the famous Daoist Chinese poet of the eighth century). The administrative section is divided at every level into male and female streams, allowing Caodaists to claim that their religion is not sexist.

During the early years, the séance was used as a brilliant recruitment technique. This partly explains the initial rapid growth—up to 500,000 adherents in the first four years. Some Western commentators see this phenomenal rise as a reaction to French colonialism and world crises, while others speak of Caodaism as a disguised political movement. The rapid growth of the faith also led to much sectarianism. From the followers of Ngo Van Chieu, the Chieu Minh, to those groups that broke from Pham Cong Tac's increasing control during the late 1930s (for example, Ben Tre), Caodaism's schisms have become numerous.

Very early on, séance messages drew the religion out of Saigon to Tay Ninh, 56 miles to the northwest of the city where, over the next 60 years, a vast, autonomous community was established. The jewel of this area is the religion's Holy See, Toa Thanh, the most splendid religious complex in the region (Ankor excepted). Caodaist architecture is highly individual, and temples resemble small cathedrals with pagoda-like decorations. Inside, ritual focuses upon offering of flowers (symbolizing the body), tea (the mind), and wine (the spirit) to the altar of Duc Cao Dai (literally, Venerable High Palace—a very mystical appellation). The Supreme Being is represented by a Great Eye (Thien Nhan). Adepts concentrate their vision on this eye to effect internal alchemical changes. Prayers are also said to a canon of deities that includes Kung Zi (Confucius), Lao Zi (Lao Tzu), the Buddha, Jesus Christ, and the novelist Victor Hugo.

Since 1975, Caodaism, like other religions in Vietnam, has been subject to sometimes quite brutal repression by the Communists. Most activity today is centered in the West, with the most active communities located in North America and Australia. The Vietnamese government has moved to suppress Cao Dai in its homeland, and in response many members have moved to other countries. A replica of the Vietnamese headquarters temple is in process of construction; the site is at 9980 Mission Boulevard in Riverside, California.

Thanh That Cao Dai California/Cao Dai Temple of California
8791 Orangewood Ave.
Garden Grove
CA 92841

The most extensive website with electronic texts and translations is: www.daocaodai.info.

Christopher H. Hartney

See also: Spiritism.

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■ Cape Verde Islands

The Cape Verde Islands are a group of islands in the Atlantic Ocean located to the west of the nation of Senegal. With a total land area of 1,557 square miles, the islands are now home to some 427,000 people, the majority of mixed European and African heritage.

The Cape Verde Islands were discovered by the Portuguese explorer Diogo Gomes (ca. 1420–ca. 1485) in 1460. Prior to that time, they were sparsely inhabited by several peoples of related Bantu heritage. In the next century the islands, like Sao Tomé and Principe, became an important point for processing slaves captured along the west coast of Africa and redirecting them to various places in the Americas. Farmers from Portugal arrived to establish plantations, and their methods destroyed much of the islands' fertility. As the plantation culture failed, many islanders migrated

Cape Verde Islands

to Guinea-Bissau, other Portuguese colonies (Angola, Mozambique, Brazil), or the United States. In the 20th century, Cape Verdeans began to agitate for independence and developed close ties to their counterparts in Guinea-Bissau. They became independent in 1975. Major droughts through the 1980s and into the 1990s kept the islands poverty-stricken and dependent to some extent on foreign assistance. This poverty has also led to further migrations, and currently more Cape Verde citizens live outside the country than on the islands.

In 1462, just two years after the Portuguese discovered the existence of the islands, clergy of the Roman Catholic Church who were affiliated with the Franciscan Order arrived to begin a mission to the islands' inhabitants. At the time, the islanders followed a form of West African religion that recognized a Supreme Being, but centered upon the veneration of ancestors and lesser deities. Magic was integral to the belief, and Europeans saw it as rank heathenism.

Conversion of the indigenous population proceeded over the next century, and a diocese that included Gambia and Cape Palmas was established in 1532. Jesuits arrived in 1604 and Capuchins in 1656. More recently they have been joined by Holy Ghost Fathers and nuns from several different orders. The present Diocese of Santiago de Cabo continues the original diocese, Gambia having been separated early in the 20th century. Through the 20th century, an increasing percentage of the clergy were Africans, though a number arrived from Goa (India).

The Church of the Nazarene, a Holiness denomination from the United States, was the first Protestant/Free church to establish work on the islands. They remain the largest dissenting group, and primary leadership has been assumed by local leaders. They were

Cape Verde Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	266,000	539,000	95.0	2.36	710,000	944,000
Roman Catholics	251,000	495,000	87.3	1.86	644,000	843,000
Independents	200	20,200	3.6	3.56	30,000	40,000
Protestants	8,500	17,400	3.1	2.02	25,000	40,000
Muslims	0	15,800	2.8	2.38	22,000	32,000
Ethnoreligionists	300	6,200	1.1	2.38	7,000	8,000
Agnostics	1,000	5,200	0.9	4.37	9,500	15,000
Baha'is	100	920	0.2	2.38	1,500	3,000
Jews	0	70	0.0	2.31	70	80
Total population	**267,000**	**567,000**	**100.0**	**2.38**	**750,000**	**1,002,000**

joined by the Seventh-day Adventist Church (1935) and the Jehovah's Witnesses (1955). The primary non-Christian group on the islands is the Baha'i Faith.

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See also: Baha'i Faith; Church of the Nazarene; Franciscans; Free Churches; Holy Ghost Fathers; Jehovah's Witnesses; Jesuits; Roman Catholic Church; Seventh-day Adventist Church.

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Capuchins

The Capuchins, officially the Order of Friars Minor Capuchin, is a Roman Catholic ordered community in the larger family of Franciscan orders. It was founded in 1520 by Matteo da Bascio (1495–1552), as part of an effort to reform not just the Franciscans, who Bascio felt had fallen away from the original intention of the order's founder, Saint Francis of Assisi (ca. 1181–1226), but the whole church. The Capuchins parallel in their development with the Protestant Reformation and the Jesuits (Society of Preachers). Their name derives from the hood, or *capuccio,* they adopted and that was at the time a distinguishing sign of a hermit.

The Capuchins had a controversial beginning. Bascio joined the Franciscans at the age of 17. After more than a decade of life as a monk, he aligned with a larger opinion that the order needed reform. In 1525 he decided to enter a more austere life and alter his habit in a manner that seemed to more closely resemble that of Saint Francis. The pope initially condoned his actions, and in 1528 issued a bull publicly accepting his reform movement. A small number of Franciscans had joined the Capuchins by the time it formally organized the following year. He was elected the vicar general of the new order. A parallel female Capuchin order formed in 1537.

Bascio did not find leadership suited to his own goals, and he resigned in order to return to his own spiritual practice. Then in 1537, following some papal letters criticizing the Capuchins, he left the order and returned to the Franciscans, among whom he lived the remainder of his life. Those who were left persevered, in spite of multiple leadership problems. Bascio's successor as vicar general became a problem so severe that he was removed from office and expelled from the

Capuchin Catholic church in Michoacan, Mexico. The Capuchin monastic order was founded in the early 16th century. (Radius Images/StockphotoPro)

order. The third vicar general, Bernardino Ochino (1487–1564), attuned to the currents of his day, converted to Protestantism and threw his considerable skills into the building of the Reformed Church.

Those left tried to keep the reform movement alive. They abandoned the ideal of the hermit's life for a more communal approach (the membership was divided into local centers of from 8 to 12 members), but emphasized a life centered on austerity, simplicity, and poverty. To avoid subverting the intent of the rule, provisions were set in place. The house was told not to store up necessities such as food for more than a few days. The needed supplies were to be obtained by begging and the brothers were to refrain from touching money. To emphasize the austerity and simplicity of the ideal life, the friars were discalced, that is, went about their tasks without footwear. A schedule of daily prayer and regular fasts punctuated their calendar. Their outward work was centered on preaching and assisting the poor.

Surviving their early critics, the Capuchins spread throughout Europe in the last half of the 16th century and joined the Jesuits as an essential part of the Catholic Counter-Reformation. They are remembered by Protestants for their role in instigating the violence of the St. Bartholomew's Day Massacre. At the same time, they launched missions to Africa, Asia, and the Americas.

The order peaked at the end of the 18th century when an estimated 31,000 men were friars. It had attracted the support if not the membership of the powerful and wealthy, many of whom were buried in the large crypt located below Santa Maria della Concezione, a large 17th-century church in Rome. It suffered significant setbacks through the turbulence of the 19th century, and by the end of the century membership dropped below 10,000.

The order spread to the United States in the 19th century. The initial Province of St. Joseph, aka Province of Calvary, is headquartered in Detroit, Michigan. An early American recruit, Father Solanus Casey (1870–1957), became noted for his holy life, and after being beatified by Pope John Paul II (r. 1978–2005) will possibly become the first American-born male Roman Catholic saint. There are now five other American provinces and one sub-province. Internationally, as of 2008, the Capuchins had 1,800 communities located in 101 countries around the world, with approximately 11,000 brothers in residence.

Possibly the most famous Capuchin was Padre Pio (1887–1968), an Italian priest best known for the stigmata he bore on his body for many years. Following the declaration by Pope John Paul II in 2002 of his sainthood, Padre Pio has become one of the most popular saints in the Catholic Church. More than 3,000 Padre Pio Prayer Groups with an estimated three million members have been founded worldwide, and new parishes in Vineland, New Jersey, and in Sydney, Australia, have been dedicated in his honor.

Curia Generalizia Frati Minori Cappuccini
Via Piemonte, 70
I - 00187 Roma
Italy

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See also: Jesuits; Roman Catholic Church.

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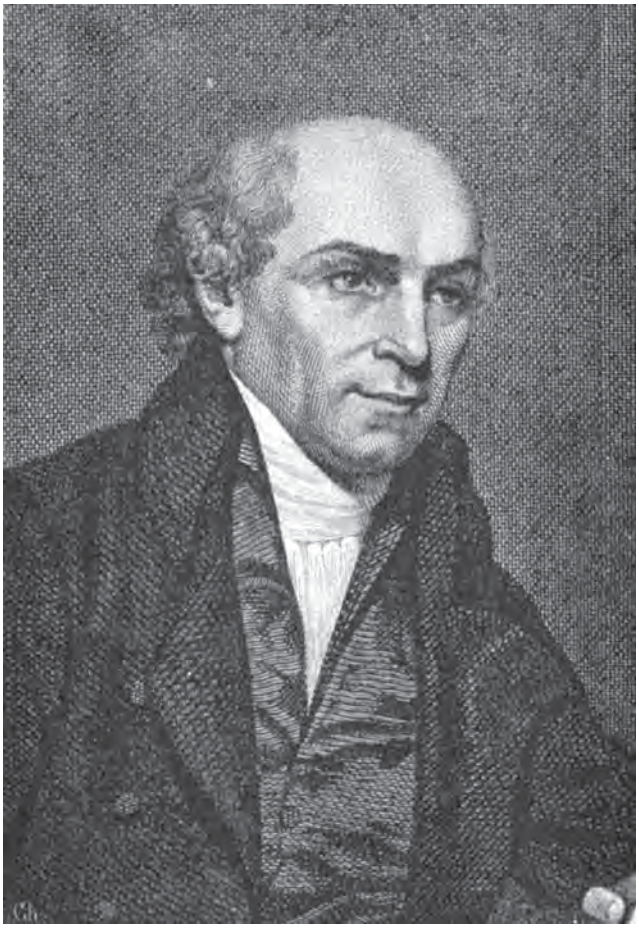
Carey, William

1761–1834

William Carey, a pioneering voice of the Protestant missionary movement, became involved in the movement to send Christian missionaries to countries around the world that had emerged in England late in the 18th century. Unlike some other churches, including the Moravians and Methodists, which had already become involved in sending missionaries, the Baptist movement to which Carey adhered had no organization that could sponsor and support such missionaries. Thus Carey had to create the first society specifically designed to promote and manage a missionary endeavor.

Carey was born August 17, 1761, in Paulerspury, Northamptonshire, England. He was raised in the Church of England, but experienced a personal religious awakening during his 18th year that led him to join the Congregational church in Hackleton, where he then resided. In the meantime he had learned a trade as a shoemaker and, while following his secular occupation, began preaching whenever he had the chance. In 1781 he married Dorothy Plackett.

Carey became aware of a Baptist church located in Olney, not far from Hackleton. The congregation followed a Particular, or Calvinist, Baptist perspective, not unlike that espoused by the Congregationalists, but demanded of those who joined them to undergo baptism again, as they did not accept infant baptism (which both the Church of England and the Congregationalists practiced). After associating with the Baptists for a period, in 1783 Carey was rebaptized and joined with them. In 1785 he moved to Moulton, where he assumed a new job as schoolmaster; in 1786 he became the minister of the Baptist congregation there. He had had little formal education, but was the son of a schoolmaster and an avid reader. In his adult years he would master several different languages, both classical and modern.



Considered by some as the father of modern missionary efforts, William Carey left Great Britain at a young age for British India. (John Brown Myers, *William Carey: The Shoemaker Who Became the Founder of Modern Missions,* 1887)

He traced his interest in the world situation and missionary activity to his reading of the *Last Voyage of Captain Cook,* a account of Cook's third voyage

during which he died in 1779. It directed Carey's reading to other volumes descriptive of foreign lands. He also became aware of the missionary activity initiated by the Moravians and Lutherans and the outreach efforts to Native Americans by the New England Congregationalists.

Through the 1780s, Carey contemplated the condition of the peoples of the world relative to religion and concluded that as it was the duty of all to believe the gospel, it was likewise the duty of all Christians to spread the Christian message to all nations. However, there being no societies dedicated to missionary activity in England at the time, he had first to overcome the resistance of his colleagues in the Baptist ministry who taught that it was not the duty of contemporary Christians to attempt to convert the unbelieving nations; that was God's responsibility. If one held to a Calvinist theological perspective, with an understanding that God calls the elect to salvation irrespective of human endeavor, missionary work could logically be seen as an unnecessary activity.

In the face of resistance, Carey persisted. Possibly aware that Thomas Coke had been promoting missions among the Methodists and earlier had penned a *Plan of the Society* [of Methodists] *for the Establishment of Missions among the Heathen*, in 1792 Carey issued a booklet, *An Enquirey into the Obligation of Christians, to Use Means for the Conversion of the Heathen*. This brief work became the key item considered by his Baptist colleagues who finally agreed upon the organization in October 1792 of the Particular Baptist Society for Propagating the Gospel amongst the Heathen, the first such organization in the English-speaking world. A short time later, John Thomas, a Baptist who had previously spent time in Bengal, made an appearance in Northamptonshire. The new Society chose him along with Carey to initiate missionary activity in India. Carey sailed in June 1793.

The East India Company, which controlled Calcutta at the time, was anything but enthusiastic about the arrival of Carey and his family. They saw him as at best a distraction and at worst a disrupter of their primarily economic interests in the region. Carey moved farther inland from Calcutta to the Dutch settlement at Serampore. During his first six years he did little actual evangelism, spending most of his time mastering some local languages.

He was joined in 1799 by two colleagues, Joshua Marshman (1768–1837) and William Ward (1769–1823). Then two years later he received an unexpected boon when the British governor-general appointed him to a teaching position in Calcutta. That position evolved into a professorship at the Fort William College. This job kept him confined to the Calcutta–Serampore area, but through it he was also to secure government protection for the mission and aid for the publication of Bibles and other Christian literature.

Carey's wife passed away in 1807. For many years previously he had been severely distracted by her gradual mental deterioration. Six months after her passing, he married Charlotte Rumohr, a Danish convert with whom he lived until her death in 1821.

The Serampore Mission was not a great success relative to the number of converts it made. It was, however, in light of what followed, invaluable for the information it offered about the process of missionary work, particularly the importance of preparing translations of the New Testament into various indigenous languages. More immediately, its staff would assist numerous British missionaries across the Protestant spectrum who established work in India in the decades ahead, and it served as an inspiration for those back home in England who were creating an interest in and support for the emerging missionary endeavor. The Baptist Missionary Society became the model for a host of additional Protestant missionary societies that would be created across Europe and North America in the first half of the 19th century.

After many years of work, Carey and his colleagues would lead the Serampore Mission to break relations with the Baptist Missionary Society (1827), the ownership of the mission's property being one of the important issues. Following the break, the mission suffered significant financial instability. It could not survive the deaths of Carey (June 9, 1934), and then Marshman (1837), and by the end of the decade collapsed. Its work passed into other hands, and the college that Carey founded at Serampore closed its doors.

With the growth of the international Protestant missionary endeavor through the 19th century, Carey's

work came to be seen by many, especially the Baptists, as the fountainhead of the movement. Missionary histories frequently began by recounting his story, and numerous projects and missionary-related institutions were named after him. Among the educational institutions that carry his name are William Carey University, in Hattiesburg, Mississippi, and William Carey International University in Pasadena, California. The Mississippi campus is home to the Center for Study of the Life and Work of William Carey.

J. Gordon Melton

See also: Baptists; Church of England; Congregationalism; Methodism.

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Caribbean Conference of Churches

The Caribbean Conference of Churches (CCC) is the primary expression of the ecumenical movement among Christians of the Caribbean region. Though not including the churches of the several North American countries that border on the Caribbean, it does include churches from two South American countries (Guyana and Suriname). The CCC was formed in 1973, but grew out of the work of an earlier organization, Christian Action for Development in the Caribbean.

The challenge facing any kind of common religious action through the region are the obstacles created by the diversity of cultures found throughout the region, the relative isolation of its many island nations, and the widespread presence of poverty in the world of post-colonialism. Most of the nations represented in the CCC were previously colonies of England, France, Spain, the United States, or the Netherlands. Many now have as the dominant element of the population the descendants of slaves brought from Africa to work European-owned plantations.

Member churches of the CCC attempt to speak with a united voice concerning the major issues faced by the region. Current leading issues include endemic poverty, the HIV/AIDS epidemic, and the scourge of drug trafficking and addiction.

In 2009, the CCC reported 33 member churches. It has greatly expanded in recent years by the loosening of control over religion in Cuba, which now has eight denominations that have joined the Conference. The Conference operates through its head office in Trinidad and two program offices in Antigua and Jamaica. Some of the member churches in countries where Spanish is the dominant language also participate in the Latin American Council of Churches.

Caribbean Conference of Churches
PO Box 876
Port of Spain
Trinidad

Program Office:
PO Box 911
St. John's
Antigua

Program Office
PO Box 527
Kingston

Jamaica
http://www.ccc-caribe.org/eng/index.htm

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See also: Latin American Council of Churches; World Council of Churches.

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Cathedral of Christ the Savior

The Cathedral of Christ the Savior is the largest Orthodox church in Russia, and possibly in the world. The account of the church begins on Christmas Day, 1812. With the last of Napoleon's soldiers driven out of Russia, Czar Alexander I (r. 1801–1825) ordered a general thanksgiving to God and an honor to the Russian army to be punctuated with the construction of a new cathedral in Moscow.

The project faced a variety of delays, not the least being the unsuitability of the original site chosen for its erection. Finally, in 1832, Czar Nicholas I (r. 1825–1855) picked a new site and got the project moving again, which included the removal of the church and convent already present at the site. Further delays resulted in the cornerstone not being laid until 1839.

The building of the original cathedral took 40 years to complete. Philaret (Drozdov), the metropolitan of Moscow and Kolomensk, and his vicar bishop Leonid (Krasnopevkov) oversaw most of the planning and creation. The decorations for the cathedral had a united voice in affirming the mercy of the Lord vouchsafed to the Russian people through the intercession of saints during the nine centuries of the existence of the Russian Orthodox Church. The heroes of the Napoleonic War were especially highlighted.

Following a common model used previously in large church building in Russia, the cathedral used the Greek cross (with four arms of equal length). The cathedral was officially named in 1880 with the consecration held on May 26, 1883, which happened to be the day Czar Alexander III was crowned. From that time, all of the important church and civic events were marked with worship services in the cathedral.

In the wake of the Russian Revolution, in 1917, Patriarch Tikhon founded the Brotherhood of the Cathedral of Christ the Savior as an effort to keep the cathedral open in the new situation. His hopes ran into a plan by the new government that hoped to build a Palace of Soviets on the site of the cathedral. This proposed palace was projected to be the largest building in the world and a monument to Socialism. In 1931, the cathedral was destroyed, though no building was ever raised in its place.

Immediately after the fall of the Soviet Union, the leadership of the Russian Orthodox Church (Moscow Patriarchate) began to petition for permission to rebuild the cathedral. Approval came in 1992 and the first construction began in 1994, with the aim of completing the work by the end of the millennium. Worship services began to be held in the partially completed building in the mid-1990s, with the final dedication being held in 2000.

The Cathedral of Christ the Savior is the largest church building in Russia and is very close in size to the Cathedral of St. Sava in Belgrade, Serbia, generally considered the largest Orthodox church building in the world. The cathedral is designed as an equal-sided cross measuring 279 feet across (St. Sava is 298 feet by 266 feet). The cathedral is much taller, having an overall height of approximately 338 feet (compared to 239 feet at St. Sava). Seating can accommodate some 10,000 people.

As it commemorates the divine intercession that the builders believed led to the Russian victory over Napoleon, the cathedral is seen as both a religious and a historical monument. Therefore, many of the interior frescoes cover both religious and historical themes, especially relative to the War of 1812.

The patriarch of the Russian Orthodox Church is the rector of the cathedral.

J. Gordon Melton

See also: Cathedral of St. Sava; Cathedrals—Christian; Russian Orthodox Church (Moscow Patriarchate).

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Cathedral of St. Sava

Saint Sava (1175–1235), the patron saint and national hero of the Serbian people, was born Rastko Nemanja in 1175, the son of Serbian King Stephen (r. 1166–1196). Serbia was still a relatively young nation, having freed itself from the Byzantine Empire in the previous century. In 1077 Duklja became the first Serb kingdom, its founding being intimately interconnected with the establishment of the Roman Catholic Bishopric of Bar. Toward the end of the 12th century, the new state Raska, centered in what is now southern Serbia, rose as a second Serbian nation. King Stephen ruled Raska. In 1196, he, like his son Rastko before him, moved to the Eastern Orthodox monastic center on Mount Athos in Greece, where he was known as the monk Simeon. Soon afterward, he joined with his son to rebuild the ruined Monastery of Hilandar, on Mount Athos, which had been given to the Serbian people by the Byzantine emperor. Simeon died there in 1199.

In 1208, Sava returned to Serbia from his many years on Mount Athos. He settled the feud between his two brothers, who had been fighting over the throne, thus allowing a new kingdom of Raska to be established. He then started to organize what became the Serbian Orthodox Church, which required the establishment of a number of parishes and monasteries. His primary task, however, was to free the country from the jurisdiction of the Archbishopric of Ohrid (Macedonia), which was accomplished in 1218. The following year, Sava was consecrated the first archbishop of the Serbian church by Patriarch Manuel I of Constantinople (r. 1216–1222), the Ecumenical Patriarchate. In his years as archbishop he not only developed the church but had a significant role in the development of Serbian secular life, especially in the realms of law and education.

Sava died in 1236. He was later canonized and named the patron saint of Serbian schools and schoolchildren. In 1595, the Ottoman Empire's General Sinan Pasha (1506–1596), then in a war with the Hapsburg Empire, incinerated the body of Saint Sava on the Vračar plateau, just north of the center of Belgrade. It is a high point in the present city of Belgrade.

On the 300th anniversary of the burning of Saint Sava's body, a group of Serbian Orthodox believers founded the Society for the Construction of the Cathedral of Saint Sava on Vračar with the idea of building a cathedral on the site. Initially a small church was constructed and the search began to find an adequate design. That quest was disrupted by World War I and the Society was not re-established until 1919. Finally in 1926 an acceptable design submitted by architect Aleksandar Deroko was selected.

Construction of the church began in 1935, with the laying of a cornerstone by Bishop Gavrilo Dožić-Medenica (1881–1950, later known as Patriarch Gavrilo V). Work continued until interrupted by World War II. The Society ceased to exist, and an atheist government took control as Serbia was integrated into the new federal republic of Yugoslavia. In 1958, Patriarch German (189–1991) revived the idea of the church, but his requests were rebuffed until 1984. With an updated plan using newly available building materials, the construction was restarted in 1985. Work has continued to the present (2009), with the internal decoration the primary part to be completed.

The church is centrally planned, having the form of a Greek cross (with each of its four arms the same length). Its most impressive feature is the large central dome supported on four pendentives. The church is 299 feet long from east to west, and 266 feet from north to south. It is 230 feet tall (to the top of the dome), with the cross on the top of the dome reaching another 39.4 feet upward). The ground floor has a surface area of 37,700 square feet, with 4 additional galleries. The cathedral can accommodate 10,000 worshippers. The choir gallery seats 800 singers.

The Cathedral of St. Sava in Belgrade, Serbia, is an Orthodox church. (Diomedia/StockphotoPro)

The Cathedral of St. Sava (not in fact a cathedral as it is not the church of the archbishop of Belgrade) challenges the Cathedral of Christ the Saviour in Moscow as the largest Orthodox church in the world. The Moscow church is 335 feet tall, and measures 279 feet on both its north-south and east-west axes, and is about equal in the number of worshippers it can accommodate.

J. Gordon Melton

See also: Cathedral of Christ the Saviour; Cathedrals—Christian; Serbian Orthodox Church.

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Cathedrals—Christian

Within the Christian tradition, the term "cathedral" most often refers to the primary church building of a diocese (or archdiocese) that is also attached to or

houses the diocesan headquarters. It is a designation used almost exclusively within the Roman Catholic, Eastern Orthodox, and Anglican traditions (and a few Lutheran state churches in northern Europe), where leadership is placed in the hands of a bishop or archbishop. More literally, the cathedral is the seat placed in the chancel area of the church's sanctuary in which the bishop sits when attending worship at the cathedral church. The seat has thus become a symbol of the bishop's authority.

In non-episcopal churches, the term "cathedral" has been applied to large and otherwise special church buildings, suggesting a comparison of the church with some secondary characteristics associated with cathedrals architecturally or in terms of importance to the group. Thus, the Crystal Cathedral, in Garden Grove, California, a church related to the Reformed Church in America, is a large church building with a variety of architectural innovations. In the modern Pentecostal/Charismatic movement, the leader of the many relatively small denominations has been given the title bishop, and the movement has subsequently used the term "cathedral" as a designation of the lead church of the new denomination. Since cathedrals are generally the largest church buildings in a city or diocese, there is a tendency to see any large church building as a cathedral whether it is a diocesan headquarters church or not. Such is the case, for example, with the Cathedral of St. Sava in Belgrade, Serbia, possibly the largest Eastern Orthodox church in the world.

Through the Middle Ages, cathedrals evolved architecturally from the ancient Roman basilica, the imperial palace hall. They were designed to be impressive structures above and beyond the role assumed by parish churches as the central building in a town. To encase more space and make a more forceful statement of the church's hegemony in society and culture, the Romanesque and then Gothic format evolved to obtain the most spectacular result from the primary building material—stone. In the contemporary world, steel and concrete have allowed for even more impressive structures to emerge using a spectrum of new styles.

The cathedral would begin to make an impact on the church in the fourth century, after Constantine decriminalized the church and then began to privilege it throughout the Roman Empire. In its new position the church began to gain strength and status in the culture; it also accumulated wealth and had access to numerous wealthy potential patrons. It began to make an architectural statement with the erection of the St. John Lateran Basilica in Rome, the official cathedral of Rome. (Though St. Peter's is often called a cathedral, it is a basilica only, the seat of the archdiocese of Rome being at St. John Lateran.) Then in 360, Constantius II (r. 337–361) built the first Hagia Sophia in Constantinople. As impressive as the new church was, it would be replaced in the 530s by the Emperor Justinian with the new Hagia Sophia, still one of the most impressive monuments of Christianity, as the new cathedral church for the archdiocese of Constantinople and headquarters for the Ecumenical Patriarchate. For the next 1,000 years, it was the largest cathedral in the world.

In the West, the cathedral developed first as a community of the clergy attached to the bishop and the church over which he was formally the pastor. The cathedral community also often had a monastery attached to it. In the 11th century a trend started toward secularizing monastic communities attached to cathedrals. By the 16th century, most clergy serving at cathedrals were not under monastic vows, and the number dropped dramatically as a result of the Protestant Reformation. The non-monastic clergy attached to a cathedral often operated collegially and were governed by a code of statutes, or canons. Thus they came to be known as canons. A range of offices were created to organize the cathedral staff and facilitate their work.

Over the centuries, as the status of the bishop and the wealth of dioceses increased, local communities worked to create cathedrals that were symbolic of the faith they professed and a worthy representation of the God they worshipped. The cathedral was designed to be the most prominent building in the community, and the larger cities informally vied with each other to have the biggest, best, and most aesthetically pleasing structure. It was decorated in such a way as to assist in the education of a congregation, with a high percentage of people who could not read. Its design praised the Creator's work with representations of such things as the seven liberal arts, the seasons of the year, or the Zodiac, and its stone statues and stained glass related elements of the biblical story.

Hagia Sophia in present-day Istanbul, Turkey, was commissioned as a Byzantine church by Emperor Justinian I in 537 CE. For centuries the most important church in Eastern Orthodox Christianity, it was later adapted for use as an Islamic mosque and today houses a museum. (Corel)

Structurally, cathedrals were most often orientated along an east-west axis, with the floor plan in the shape of a Latin cross. The main entrance was in the west. Worshippers commonly entered into the nave, the main body of the building, where aisles facilitated their finding their place for the worship service. At the far end of the nave, farthest from the main entry, were the sanctuary and the altar, where the sacramental elements were consecrated for consumption in the Eucharist. An altar rail generally divided the area in which the congregation gathered and the sanctuary where the clergy would be found. During worship, the priests and other officiants gathered in the sanctuary. The lay worshippers faced the sanctuary, where Christ was present in the Eucharistic elements and beyond in the distance, the rising Sun, that is, the Risen Christ.

The smaller part of the cathedral, forming the arms of the cross, was oriented north and south. Those parts sticking out from the main body of the church were the two transepts. They often were home to altars for the veneration of saints, side chapels, or the resting place of the honored dead. The portals, windows, and statues of the north side of the building generally depicted scenes of the Old Testament, while the south side would be devoted to scenes from the New Testament. The west portal facing the Sun was generally concerned with the Last Judgment.

The more prominent cathedrals became places for pilgrimages. People were attracted not only by the spectacular architecture of the building but what it contained—relics of Jesus or Mary, or one of the other biblical characters, or an equally famous post-biblical saint. Many of the relics would gain a reputation for facilitating miracles and/or healings. Thus pilgrims were attracted to the Romanesque Cathedral of St. Madeleine of Vezalay (France) because of legends

that suggested that the relics of Saint Mary of Magdala had been miraculously transported there. Aachen Cathedral, among its collection of relics, possessed the shroud of the Blessed Virgin, while Chartres Cathedral claimed her veil. Visitors to Cologne could gaze upon the Sarcophagus of the Magi, a large gilded sarcophagus claimed to hold the skulls of the three wisemen who visited the baby Jesus. The head of John the Baptist was on display at the Cathedral of Amiens. One of the most visited sites of medieval Europe, Santiago de Compostela in Spain, houses the legendary sarcophagus of one of Jesus' Apostles, Saint James. Cathedrals did not have all the relics, of course. Every parish church had at least one, but with the exception of a few, such as Jesus' shroud located in a specially built chapel in Turino, Italy, the cathedrals tended to possess most of the more famous relics.

The building of cathedral churches became the cutting edge of architectural development through the Middle Ages. In each new structure, the builders were attempting to span as much space as possible and to allow in as much light as they could. As the basilica grew during the early centuries of the second millennium CE, what was termed the Romanesque style emerged, known from its representative examples such as the Abbey at Cluny (France), the Imperial Cathedral at Speyer (Germany), and the Cathedral at Mainz (Germany). These massive buildings had thick walls, often giving them a fortress-like appearance, and space was enclosed under the circular Roman arch. While expanding the space available in the basilica, the Romanesque cathedrals did not admit much light.

The Gothic cathedral that superseded the Romanesque was inaugurated by Abbot Suger at the French Imperial Cathedral of St. Denis north of Paris. The new form, which quickly spread throughout Europe, offered two fundamental architectural innovations. The preceding Romanesque cathedrals were tall but their massive walls allowed for only small, narrow windows. The Gothic architects in effect divided the thick walls and distributed the weight to flying buttresses along the side of the nave. The buttresses not only allowed for further heightening of the structure but for a radical expansion of the space allocated to windows, resulting in the brilliant displays of stained glass for which Gothic cathedrals became known. At the same time, by replacing the Roman arch with the broken Gothic arch, more space could be enclosed in the structure.

Like the Romanesque cathedral, the Gothic cathedral was constructed on an east-west axis, with the entrance facing west and the apse above the sanctuary facing east. Generally there were three portals on the north, south, and west sides. The tympanum, the semicircular space above the central entrance, often had Christ sitting in judgment over the world as its major theme. As originally planned, cathedrals might have projected as many as nine spires. In reality, spires proved expensive and difficult to complete, and rarely were more than two raised. On occasion funds ran out after just one, and in constructions that took multiple decades, the two spires could look very different.

The art of the cathedral followed some traditional patterns with depictions of the Old Testament to the north and of the New Testament to the south, though a particular theme of the art overall, such as to whom the church was dedicated, could affect the content. There was often an attempt to relate an event on the north wall from the Old Testament as the anticipation of a parallel New Testament event that appeared opposite on the south wall. This artistic format followed a typological interpretation of the Old Testament that saw particular events as types of later events in the New.

As the Romanesque cathedrals began to be built in the 11th century, the Hagia Sophia in Constantinople remained the largest church building in the world, and European stone masons began experimenting on ways to increase the space they could enclose. The first successes involved lengthening the nave, and three British cathedrals begun within a year or two of each other demonstrate the accomplishment. Ely, St. Albans's, and Winchester all pushed their naves beyond 500 feet with Winchester finally coming out the longest with a 558-foot-long nave. The next century would be marked by the new church at Cluny, in Burgundy, France, which, though not a cathedral church, was upon completion the largest church in Europe, second only to Hagia Sophia. The lead church for a powerful religious order, the building, with its 600-foot nave, would influence what would follow in the next century. Completed almost simultaneously with the church at Cluny was the Cathedral Church of Christ, Blessed Mary the

The Cathedral of the Incarnation, Nashville, Tennessee, is the cathedral seat of the Roman Catholic Diocese of Nashville. (J. Gordon Melton)

Virgin and St. Cuthbert of Durham, the cathedral for Durham, England. The Durham Cathedral is now seen as the epitome of what was termed Norman architecture, the designation of the Romanesque in Great Britain, and is noted for its 500-foot nave, 200-foot observation tower, and flying buttresses that allow it to be seen as a transitional building anticipating the Gothic. Durham was completed in 1133, just three years after Cluny.

The 13th century saw the explosion of cathedral building that again pushed the limits of the possible. The town of Chartres, about 50 miles southwest of Paris, was already a pilgrimage site due to its ownership of a tunic said to have belonged to the Virgin Mary. Fairs were organized on the occasions of the main feast days devoted to her. The tunic gained even more fame when it survived the fire that destroyed the previous cathedral. The miracle of the tunic's survival increased the funds available for support, and over the next 25 years, the church was raised (1194–1220). Not the largest, but by many considered the best, Chartres Cathedral was dedicated to the Virgin. It brought together all the Gothic features seen earlier at Durham and St. Denis and remains an object of beauty to be admired. It has also become an object of massive Esoteric speculations because of the mathematical proportions it embodies and its artistic features, from the rose window to the famous labyrinth.

Salisbury Cathedral was begun as Chartres was being built and became the leading example of early British Gothic architecture. Today it is known for its beauty, its single tower, the tallest church spire in the

United Kingdom (404 feet high), and the world's oldest working clock, which dates from 1386 CE. The 14th century would see the completion of a host of new large cathedrals, including Nidaros Cathedral in Trondheim, Norway (ca. 1300); Lincoln Cathedral in Lincoln, England; and Notre Dame in Paris (1345). The following century would be punctuated by the Basilica di Santa Maria del Fiore in Florence, Italy, notable for its dome, the largest brick dome ever constructed, and Winchester Cathedral with its 550-foot nave.

The 16th century was a turning point in European history and architecture and notable for the construction of two churches, the Cathedral at Seville, Spain, and St. Peter's Basilica in Rome. The former, begun for the basest of reasons, was intended to showcase the city's prosperity and to celebrate the recapture of the city by Christians who pushed the Moors out in the 14th century. Work on the church began around 1402 and continued for a century. Initially completed in 1506, the church experienced a major disaster in 1511 when the dome collapsed. The new dome was completed in 1520. At this point, Seville surpassed the Hagia Sophia in size, and emerged as the largest cathedral in the world. Of course, by this time Constantinople had been conquered by the Ottoman Empire, which transformed Hagia Sophia into a mosque. The Seville Cathedral was built over the site of a former mosque, and incorporated its minaret as a bell tower that now rises in excess of 300 feet. St. Peter's, when finished in the 17th century, would, of course eclipse all of the previous church buildings, and it would await the advent of modern building materials and practices.

The Reformation would bring with it sweeping changes not so much as to how cathedrals were built as to how they were viewed. Many of the older, more famous cathedrals fell into Protestant hands, especially ones in Germany, Scandinavia, and England. Relics were abandoned, the role of saints re-evaluated, pilgrimages de-emphasized, and monastic communities dispersed. Cathedrals were now seen much more simply as the diocesan headquarters church.

Meanwhile, two important cathedrals begun prior to the Reformation, one in Italy and one in a part of Germany that had remained largely Catholic, were slowly being completed. The cathedral at Milan, the Doumo, begun in 1385, took 500 years to complete. An evolving, sophisticated, and complicated architectural plan was pronounced completed in 1965. It is one of the five largest cathedrals in the world, depending upon what measurements are used to determine that status.

By the time the Doumo was completed, the cathedral at Cologne had also been finished. Begun in 1248, it took 600 years to complete (in 1880). The massive structure emerged as the largest Gothic church in Northern Europe. When completed it was also for a few years the tallest structure in the world, though by the end of the century it had been surpassed by the Washington Monument in the District of Columbia and the spire of Ulm Cathedral. It still boasts the largest façade of any church in the world.

The larger cathedrals such as the ones at Seville, Milan, and Cologne, compete for attention with those that have acquired historical significance such as Westminster Abbey in London, where the rulers of England are crowned, or St. Patrick's, the first major cathedral building in the United States. They also compete with the new modern structures, such as the Cathedral of Our Lady of the Angels in Los Angeles, built after the application of steel and concrete created possibilities of eclipsing the massive designs of stone structures. It is to be noted that several new mega-churches adopting modern materials, such as the Basilica of the National Shrine of Our Lady of Aparecida in Brazil or the Church of Our Lady of Peace in Cote d'Ivoire, are not diocesan churches as such. In the midst of the emergence of the new materials and techniques, in the 1880s the Episcopal Diocese of New York commenced the building of the Cathedral of St. John the Divine. As it now stands (and it has not been deemed completed), the inside encompasses 121,000 square feet (more than half a city block). Its nave is more than 600 feet long. It claims the title of the largest cathedral, the largest Anglican church, and the fourth largest Christian church in the world. Its claims are disputed by Liverpool Cathedral in the United Kingdom. St. John encompasses a larger total area within its walls, but Liverpool has a longer nave (618 feet). Seville is slightly larger than St. John in the area encompassed under its roof.

Amid the drive to build the largest religious edifices, some attention should be given to the cathedral

The Cathedral of Monreale, Sicily, was constructed between 1175 and 1189 and is a national monument of Italy. (J. Gordon Melton)

in Mexico City, which was built over the Aztec Templo Major. Begun in 1573, it was not completed until 1813. It is both the largest and oldest cathedral in Latin America, and most other Latin American cathedrals can be seen as variations of it. It in turn drew inspiration from Spain and reflects the Baroque mystical theology of Spain's Counter-Reformation led by Saints Teresa of Avila, John of the Cross, and Ignatius Loyola.

In naming but a few of the more outstanding Western cathedrals, it should not be forgotten that the Eastern Orthodox churches were also creating cathedrals. While some of these were built on the longitudinal form of the basilica, most tended to be modeled on the circular pattern with a central dome, typified by the Hagia Sophia. This basic model gave Orthodox cathedrals a different look and feel from that of their Western counterparts. Though they never reached the proportions of the Hagia Sophia, they became outstanding pieces of art and architecture due to their intricate designs and artwork. Notable examples, among many that could be named, are the Saint Sophia Cathedral in Kiev, Ukraine; Bagrati Cathedral, Kutaisi, Georgia; Cathedral of Christ the Savior or the Cathedral of the Dormition in Moscow; St. Mark's Coptic Orthodox Cathedral, Cairo, Egypt; and Etchmiadzin Cathedral, Etchmiadzin, Armenia.

The largest Eastern Orthodox church in the world is the Cathedral of St. Sava in Belgrade, Serbia; however, it is not a true cathedral, having no role as the seat of a bishop. That being the case, the Cathedral of Christ the Saviour in Moscow, originally commissioned

by Peter the Great and modeled on the Hagia Sophia, with space for 10,000 worshippers, appears to be the largest Orthodox cathedral in the world. Uspenski Cathedral, a Russian Orthodox church in Helsinki, is the largest Orthodox church in Western Europe.

Cathedrals have attained an importance over the centuries as they have embodied advances in architecture, participated in history, and influenced the development of culture. As such, not a few have been chosen for inclusion on the UN Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site list. Among those cited are Etchmiadzin Cathedral, Armenia; Notre-Dame Cathedral, Tournai, Belgium; Cathedral of Saint James in Sibenik, Croatia; Roskilde Cathedral, Denmark; the Chartres, Amiens, and Bourges cathedrals, France; the Aachen, Speyer, and Cologne cathedrals, Germany; the Cathedral of Seville, Burgos Cathedral, Spain; and Durham Cathedral, Westminster Abbey, and Canterbury Cathedral, United Kingdom. Additional cathedrals are included on the list as part of a larger designation of a whole city or section thereof, as a listed site.

J. Gordon Melton

See also: Basilica of the National Shrine of Our Lady of Aparecida; Cathedral of Christ the Savior; Cathedral of St. Sava; Constantine the Great; Eastern Orthodoxy; Ecumenical Patriarchate/Patriarchate of Constantinople; Hagia Sophia; Roman Catholic Church; Rome/Vatican City; Russian Orthodox Church (Moscow Patriarchate).

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Catholic Apostolic Church

The Catholic Apostolic Church was a major part of the prophetic Adventist Christian movement of the 19th century. Although it no longer exists it gave birth to the New Apostolic Church.

It was founded around 1832 in London, England, by the followers of a former Presbyterian minister, Edward Irving (1792–1834), after he was forced to leave his London church over doctrinal issues; in the fashion of small sects of the time, it was sometimes known as the Irvingites. Rather than setting out to be a new church, it was intended to be a wake-up call to the main Christian denominations in the Last Days. Leading members included Sir Henry Drummond (1786–1860), on the grounds of whose estate at Albury, Surrey, in southern England, the Church's Apostles' Chapel was built, and also the son of Spencer Perceval, Britain's only prime minister to be assassinated.

Theologically the Catholic Apostolic Church was what today would be called Charismatic evangelical, with exercise of the gifts of the Spirit, including speaking in tongues and prophecy; but unlike most churches of this type it also developed a rich liturgy and ceremonial, borrowed and adapted from the Catholic, Orthodox, and Anglican churches. Its main emphasis, however, was on the imminent return of Christ.

It appointed 12 apostles to take "the Great Testimony," "couched in lofty language, for presentation to the Potentates of the world and the bishops of the Church universal," in an effort "to seek to unite the entire Christian Church in preparation for the Lord's arrival." The testimony met with minimal response. (Irving himself was only appointed an "angel," or bishop, rather than to the higher offices of apostle or prophet. Disappointed by this, and by the lack of evangelistic results, he died a broken man at age 42, in Glasgow, Scotland, in 1834.)

The apostles were mainly of high social standing and included three clergymen, three barristers, and two members of Parliament. They believed that Christ might return at the end of 1838, and returned to Albury from their separate (and uniformly unsuccessful) tours of European countries, before Christmas that year. A major dispute arose in the church as the prophets, who had appointed the apostles, criticized them for their failure; the apostles, who outranked the prophets, pointed out severely that the prophets had no authority over them. The church lost its unity and much of its impetus.

Worldwide membership at the beginning of the 20th century was estimated at 200,000 in nearly 1,000 congregations, around a third of these in Great Britain.

Over the following years some apostles retired, and all eventually died. As the work of the apostles was to spread the message of Christ's imminent return while there was still time, the church had made no provision for replacing apostles as they died—and without apostles, they could not appoint new bishops, elders, shepherds, evangelists, priests, and deacons. The last apostle died in 1901, age 95, and the last active priest in 1970. Before that, most of the few remaining members had been absorbed into the Church of England. It is thought very unlikely that any members still existed at the beginning of the 21st century.

Although the Catholic Apostolic Church dissolved away, its work has been continued quite successfully by the New Apostolic Church. In 1863 the Catholic Apostolic Church in Germany, believing that new apostles could and should be appointed, split from its U.K. parent in the "Hamburg Schism" and reorganized, initially as the Restored Catholic Church and a variety of other names. Today the New Apostolic Church has nearly 11 million members worldwide in some 170 countries; it claims to be one of the largest dissenting religious groups in Germany. The movement comprises a number of separate denominations as a result of numerous schisms.

David V. Barrett

See also: Church of England; New Apostolic Church.

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Catholic Diocese of the Old Catholics in Germany

The center of the movement in reaction to the declaration of papal infallibility by the First Vatican Council (1870–1871) of the Roman Catholic Church was led by German Catholics, most notably church historian Johann Joseph Ignaz von Döllinger (1799–1890). He was excommunicated on April 17, 1871. An initial Old Catholic Congress met at Munich, Germany, September 22–24, 1871. More than 300 delegates and observers attended, primarily from German-speaking countries—Germany, Austria, and Switzerland. The conference affirmed its allegiance to the ancient Catholic faith, along with rejection of the new dogmas promulgated by the Vatican Council. It went even further, however, in repudiating every dogma of faith not in harmony with the actual consciousness of the church, a proposition that was to allow them to make other changes in the years ahead. Most important, the conference decided to seek control of the property of the churches that served their members. Thus, they indicated their aim to ask for state support for their actions. Some in Germany hoped that the movement would claim the allegiance of the majority of Roman Catholics and thus allow for the nationalization of Catholic interests in the various German states.

At a second congress at Cologne, September 20–22, 1872, the 350 delegates made decisions on the election of a bishop and the organization of the

clergy and parishes. Immediately after this congress, efforts were made to obtain recognition by the several governments, especially Prussia, Baden, and Hesse. The following year, Professor Josef Hubert Reinkens (1821–1896) of Bonn was elected bishop; he was consecrated at Rotterdam by the independent bishop of Deventer, Hermann Heydekamp, on August 11, 1873. He was soon officially recognized as a Catholic bishop by Prussia, and he selected Bonn as his residence. The bishop and his diocese were recognized by Prussia and granted an annual sum for support. The eventual support offered by other German states and Swiss cantons led to the transfer of local church property to the Old Catholics, in spite of strong Roman Catholic opposition.

Subsequent congresses were held at Freiberg (1874), Breslau (1876), Baden-Baden (1880), and Krefeld (1884). Clerical celibacy was abolished in 1874, and in 1877, Reinkens founded a seminary for theological students, and a theological faculty developed at the University of Berne. It was also the case that changes introduced among the Old Catholics, such as allowing priests to marry and the use of the vernacular, alienated Döllinger, who refused to participate in these additional church congresses or lend his name to their promulgations.

The Old Catholic Church of Switzerland organized in 1875, and Reinkens consecrated a bishop for it the following year. Initially all of the Old Catholic parishes (other than those in the Netherlands) were part of the German diocese, but during the 20th century they separated into their own independent national churches. After an initial surge in membership, the movement declined, as many members decided to return to the papal jurisdiction. In 1878 there were in Germany some 122 congregations (including 44 in Baden, 36 in Prussia, 34 in Bavaria) and about 52,000 members. By 1890 the number of members had shrunk to about 30,000. In 2005 the diocese reported 25,000 members in 45 congregations.

The diocese is a member of the Union of Utrecht, founded by the Old Catholic bishops in 1880, through which it has been since 1931 in communion with the Church of England. It now has full sacramental communion with all of the churches of the Anglican Communion. It was a founding member of the World Council of Churches. As had other Old Catholic bodies, the German Old Catholics initially had problems with the ordination of females, and during the 1980s tensions developed with the Anglicans, as the Anglicans moved forward on this issue. In the 1990s, however, their problems with admitting females to the priesthood and bishopric were resolved, and in 1996 the first German Old Catholic female priest was ordained.

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See also: Anglican Communion/Anglican Consultative Council; Church of England; Roman Catholic Church; World Council of Churches.

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CAUX-Initiatives for Change

CAUX-Initiatives for Change is the name adopted in 2001 for the spiritual movement begun in the 1920s as the First Century Christian Fellowship, which was known through the last half of the 20th century as Moral Re-Armament (MRA). The movement was founded by Lutheran minister Dr. Frank Buchman (1878–1961). Buchman had had an intense personal spiritual awakening in 1908. In the years after World War I he began to share his experience of release from resentment and other negative emotions with college students at Oxford and Cambridge in England, and as his following grew, it was informally named the Oxford movement.

Buchman suggested that God could become real to anyone who believed, the lack of experience of God being caused by moral laxness. A turnaround began with self-examination in the light of moral standards—purity, unselfishness, and love. He offered a means of realizing a change through the confession of one's failings to another and listening for God's guidance in the quiet moments of life, as one listens to one's thoughts. He organized a series of what were termed "house parties" to share—that is, to confess and listen.

Buchman was deeply concerned as Europe re-armed in preparation for World War II. He proposed that the next great world movement would be (should be) a program for moral and spiritual rearmament. The Oxford group launched a program for Moral Re-Armament in 1938. After the war, the group purchased a hotel at Caux, in Switzerland, to focus its program for postwar healing and reconciliation, and from which the movement would eventually revise its name. They brought together people from both sides in the war and placed them in intimate space for personal and social reflection. Leaders likened their work to an ideological Marshall Plan. They did breakthrough work by including both Germans and Japanese in their programs, and in 1986 MRA was given credit by Japanese Prime Minister Nakasone for contributing to the re-creation of Japan in the postwar years. The leadership of MRA developed their program around two major imperatives: they envisioned a world in which the national leaders were themselves governed by God, and they advocated the beginning of each day with quiet time to listen for God's guidance.

While MRA was developing their international program, anther program that had originated from the Oxford Group developed as an independent sister organization. A man simply known as Bill to the large audience who had heard of him, who had experienced the changes Buchman advocated, developed his understanding of Buchman's approach into a 12-step program to assist alcoholics to stop drinking. Alcoholics Anonymous spread across the United States and then internationally. In the 1960s it began to spin off a set of 12-step programs to deal with a variety of addictions, from narcotic drugs to gambling.

In the years since Buchman's death, MRA has been led by an informal leadership at the global level. It operates through a number of national affiliates, each incorporated in its own country. There are a large international conference center in Caux, Switzerland, which also serves as the international headquarters, and a similar center in Mumbai, India. Smaller centers are located in the United Kingdom, Australia, Brazil, and Zimbabwe.

The organization, now CAUX-Initiatives for Change, supports an expansive Internet site at the address given below. Both the British and American organizations also have an Internet presence. Initiative for Change oversees a variety of programs that embody its concerns as they affect different arenas of human activity. It is not a membership organization, but some tens of thousands of people in 80 countries are estimated to be part of its active network. There are national organizations in 37 countries.

In 2002, the various national affiliates of Initiatives for Change created Initiatives of Change International as an association to represent the universality and multi-faith character of the movement and especially to facilitate its relationships with the United Nations and other international institutions. Initiatives for Change International has nongovernment organization (NGO) status with the United Nations and is in special consultative status with its Economic and Social Council (ECOSOC).

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Caves of the Thousand Buddhas

In Dunhuang (Yunhuang), a town in northwest China along the ancient and fabled Silk Road, one finds some 500 caves filled with representations of the Buddha. Once a thriving center of Buddhist culture, the caves were the site where a lone monk had a vision of what he recounted as 1,000 golden Buddhas. Other monks began to settle at Dunhaung and began to turn the cave complex into a massive Buddhist shrine. As the number of Buddhas, bodhisattvas, and various related divine figures carved on the caves' walls grew, the site began to be known as the Caves of the Thousand Buddhas.

In past centuries, the caves were more accessible, as they were located on what was then the main route from central Asia to China. Here, monks from India destined to join the work of transmitting Buddhism to China could stop at Dunhuang to master Chinese. Even more came to the caves on pilgrimage. Women would arrive from the surrounding territory to offer their respects to Guan Yin and seek an end to their barrenness before a famous statue of her located in the caves.

Over the centuries, as the monastic community expanded, the caves came to house a large library of Buddhist texts. Then, as the Silk Road lost much of its importance as a trade route, the community declined. By the 19th century the caves mostly were abandoned and the library largely forgotten. Then in 1907, explorer Aural Stein set out to verify the existence of Dunhuang's library based on the description of the place left from the eighth century by the traveler Xuan Zang. As he explored the caves, he rediscovered the large library of ancient texts sealed up in a room in Cave 17. He bribed the abbot of the surviving community of monks, and carted off the treasure trove of texts, which finally arrived in Europe. Among the items to emerge from the library was what was later verified as the world's oldest printed document, a ninth-century copy of the Diamond Sutra, an important Buddhist scripture.

Today, the caves have emerged as an important major tourist spot within the People's Republic of China. Though the site has been repeatedly pillaged through the centuries, a surprisingly large amount of the statues, carvings, and illustrations that decorated the caves has survived, and a small community of monks continues to maintain the site.

In 2001 the caves were added to the list of World Heritage Sites designated by the United Nations.

J. Gordon Melton

See also: Bodhisattva; Pilgrimage; Sacred Texts; Statues—Buddhist.

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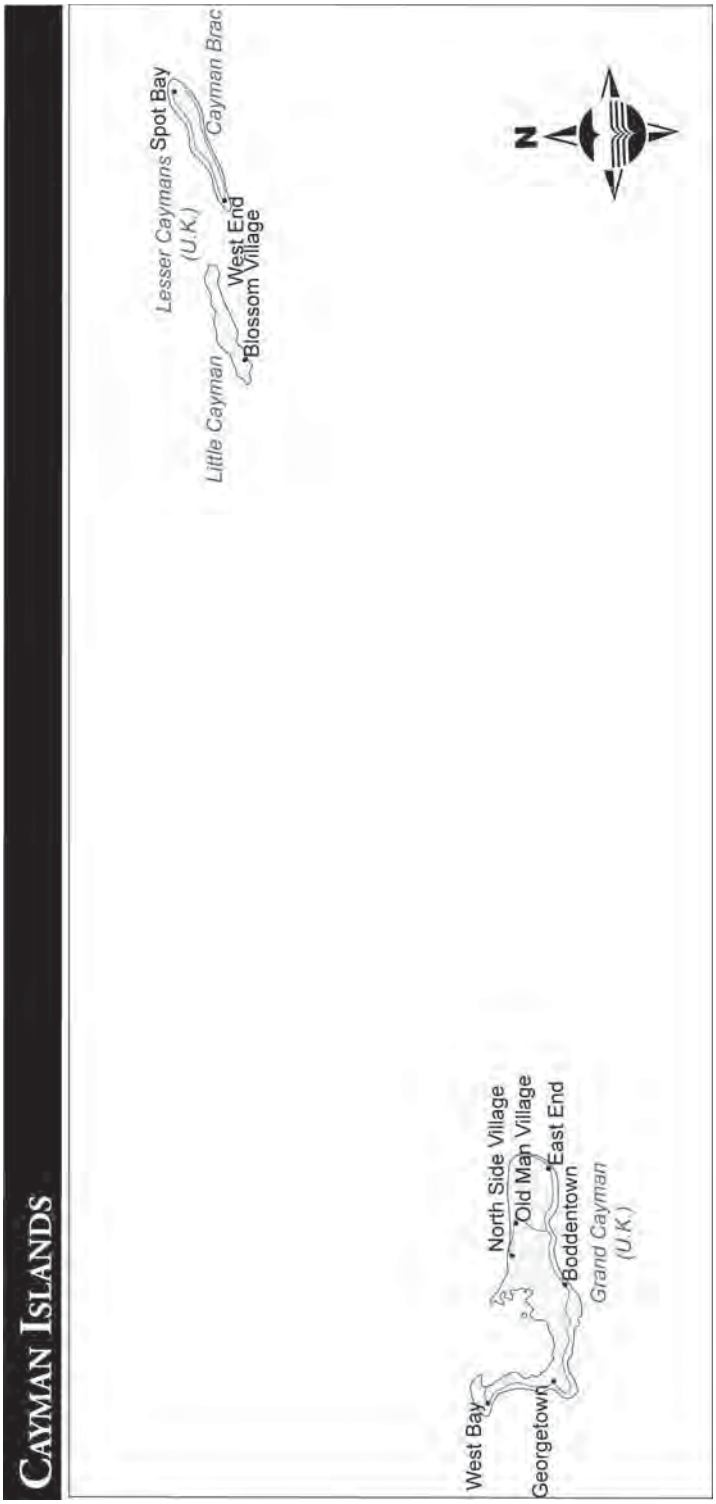
■ Cayman Islands

The three islands that constitute the present-day Cayman Islands are located in the Caribbean Sea south of Cuba and north and west of Jamaica. The 48,000 residents share some 100 square miles of land.

The Caymans were uninhabited prior to the sighting of them by explorer Christopher Columbus in 1503. The first settlers were buccaneers, and through the 18th century the islands were a headquarters and haven for pirates. Though Spain formally ceded the islands to the British (along with Jamaica) in 1670 by the Treaty of Madrid, it was not until 1833 that a settlement on Grand Cayman was started by Jamaicans. The land remained a Jamaican dependency until 1959, when it became a British dependent territory. It retains its relationship to the United Kingdom in spite of some local efforts to attain full independence.

Presbyterians, representatives of the Scottish settlers in Jamaica, began work on Grand Cayman around


CAYMAN ISLANDS
Lesser Caymans
(U.K.)
Spot Bay
Cayman Brac
West End
Blossom Village
Little Cayman
N
North Side Village
Old Man Village
East End
Boddentown
Grand Cayman
(U.K.)
West Bay
Georgetown

Cayman Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	9,200	39,800	81.0	2.45	43,800	45,700
Protestants	7,200	17,200	35.0	3.36	18,400	19,000
Independents	1,200	4,700	9.6	1.21	5,300	5,800
Roman Catholics	0	4,300	8.7	0.00	4,600	5,000
Spiritists	500	5,000	10.2	2.53	5,600	6,000
Agnostics	110	2,700	5.5	3.83	3,800	4,500
Jews	200	810	1.6	2.53	800	900
Baha'is	50	410	0.8	2.57	700	1,000
Atheists	0	190	0.4	2.57	300	500
Hindus	0	140	0.3	2.41	250	500
Muslims	0	100	0.2	2.44	150	300
Total population	**10,100**	**49,200**	**100.0**	**2.53**	**55,400**	**59,400**

1800 and have continued to dominate the religious life of the islands. In 1965, the Presbyterian Church of Jamaica and Grand Cayman and the Congregational Union of Jamaica merged to form the United Church in Jamaica and the Cayman Islands. The Presbyterians were joined in 1870 by the Baptists, the second largest group on the islands. Only a small number of Anglicans have come to the Caymans over the years, and there is but a single Anglican congregation, attached to the Church of the Province of the West Indies (now headquartered in the Bahamas). Similarly, the Roman Catholic Church has had only a few members and has a single congregation attached to the Archdiocese of Kingston (Jamaica).

Through the 20th century, two American-based Holiness churches had a significant impact on the Caymans. The Church of God (Anderson, Indiana) and the Church of God Holiness arrived in the 1930s and now claim a combined membership almost equal to that of the United Church. They had joined the Wesleyan Church, a Holiness body that began work in 1911. As the population of the Caymans has grown since World War II (and its role as a vacation and banking center has become known), a variety of Protestant and Free church denominations from the United States have organized congregations, including several predominantly African American churches such as the Church of the Lord Jesus Christ of the Apostolic Faith.

The Church of Jesus Christ of Latter-day Saints came to the Caymans late (1981), and the single center is attached to their larger work in Jamaica. There is also a small work supported by the Reorganized Church of Jesus Christ of Latter-day Saints. The Jehovah's Witnesses opened work in the 1930s. For many years there was a single practitioner of the Church of Christ, Scientist, but no Christian Science presence was reported as the new millennium began.

There are approximately 35 Jewish families on Grand Cayman, but no synagogue. They hold services in private homes. There is also a small Rastafarian community.

J. Gordon Melton

See also: Church of Christ, Scientist; Church of Jesus Christ of Latter-day Saints; Church of God (Anderson, Indiana); Church in the Province of the West Indies; Church of the Lord Jesus Christ of the Apostolic Faith; Jehovah's Witnesses; Rastafarians; Roman Catholic Church; United Church in Jamaica and the Cayman Islands; Wesleyan Church.

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CBAmerica

During the height of the fundamentalist-modernist controversy, conservative Baptists fought for a missionary society that would exclusively commission missionaries who held to an orthodox Christian theology. Given the unsatisfactory response of the primary organizations of North Baptists (now combined in the American Baptist Churches in the U.S.A.), many of the more conservative congregations began to turn to various independent missionary organizations to place their missionary giving. Finally, in 1943, Richard Beal, pastor of the First Baptist Church in Tucson, Arizona, and Albert Johnson, pastor of Hinson Memorial Baptist Church, took the lead in calling for the formation of the Conservative Baptist Foreign Mission Society (CBFMS), now known as Conservative Baptist International. The following year, at the meeting of the Northern Baptist Convention, the new Society was excluded from its consideration.

The action of the Northern Baptists against the CBFMS became the catalyst for the several hundred churches that had chosen to support it to move on toward the formation of a new congregational association that would in effect create a new denomination. The Conservative Baptist Association (CBA) was formed in 1947. The creating of the Conservative Baptist Home Mission Society in 1948 completed the development of an alternative to the Northern Baptist structures. Congregations began to withdraw from their former relationships and reorient their life to the new Association. As the Association grew, Bible schools and seminaries for the training of ministers were opened, and missionaries were sent into a steadily growing number of countries.

The CBA played an important role in the formation of the National Association of Evangelicals, which united the new evangelical consciousness in the years after World War II. In the 1960s, the headquarters of the three related organizations were moved to adjacent properties in Wheaton, Illinois, though further attempts to unite them into a single corporation failed. In the 1990s the Association assumed its present name and moved its headquarters to Colorado. In 2006, CBA reported some 200,000 members in its 1,200 affiliated congregations in the United States. The Association supported three seminaries and three colleges. Congregations are organized into 23 state associations.

Conservative Baptists support missionary personnel around the world. Some are working specifically in Conservative Baptist missions and others are working with various projects initiated by like-minded evangelicals.

The Conservative Baptists have resisted attempts by some members to move toward a more stringent fundamentalist position, and in 1964–1965 more than 100 churches left the Association to form the New Testament Association of Independent Baptists.

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See also: American Baptist Churches in the U.S.A.

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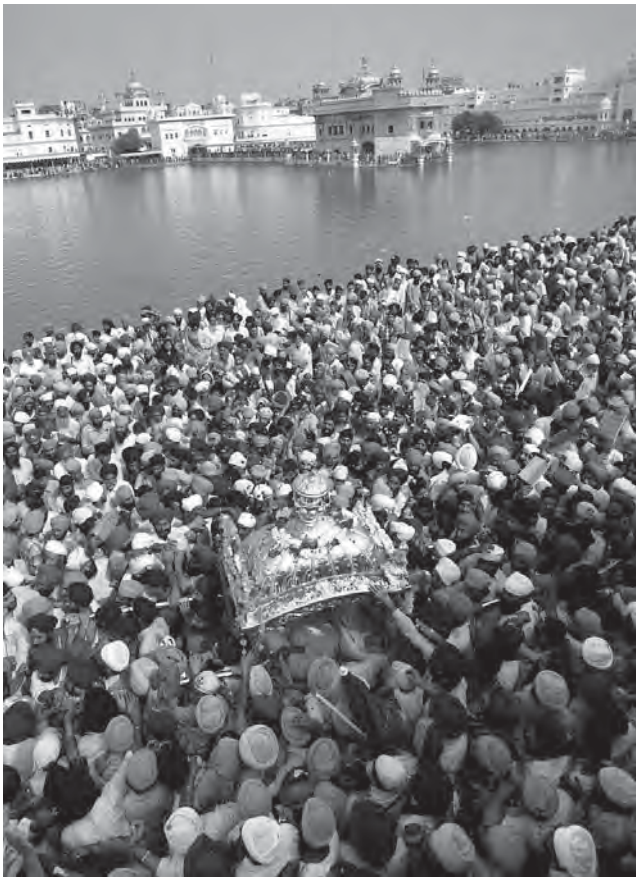
Celebration of the Guru Granth Sahib

The Guru Granth Sahib (also known as the Adi Sri Granth Sahib Ji) is the scripture of the Sikh community, and is treated with the same, if not more, respect as that accorded the Bible by Christians and the Koran by Muslims. Sikhs consider it not only their holy book, but also their living guru.



Sikh devotees carry a canopy containing the Shri Guru Granth, the Sikhs' sacred book, during celebrations of the 400th anniversary of the book at the Golden Temple in Amritsar, India, September 1, 2004. The celebrations mark the day when Sikh Guru Arjan Dev walked from another shrine in Amritsar to the Golden Temple to install the book. (AP/Wide World Images)

The Guru Granth Sahib began with the founder of the movement, Guru Nanak (1469–1539), who composed a number of hymns and prayers that were collected, sung, and recited by his companions. His successors as head of the Sikh community also composed hymns, which would be collected in books called *pothis*. Paralleling the work of Nanak and his successors were others who also composed hymns, poems, and prayers following Guru Nanak's format. Over time, it became increasingly difficult to separate the highly valued writings of the Sikh gurus from those of their imitators. The fifth guru, Arjun Dev (1563–1606), assumed the task of assembling an authentic collection of the writings of his own and his predecessors that could be presented to the community as an authoritative text. He also added material from some 36 Hindus and Muslims to the collection.

Guru Arjun left some blank pages in what now emerged as the Granth. The 10th guru Gobind Singh (1666–1708) filled in these pages primarily with the hymns of his immediate predecessor, Guru Teg Bahadur (1621–1675). Before his passing, Guru Gobind Singh suggested to the community that they treat the Granth Sahib as their next guru.

The respect paid the Guru Granth Sahib is seen in its placement in the *gurdwara,* the Sikh worship hall. It is placed on a platform in the front of the gathered community. It is covered with a fine piece of cloth, and rests under a canopy, which is decorated in attractively colored materials.

The annual celebration of the Guru Granth Sahib commemorates its installation in the Golden Temple in Amritsar, India, the lead temple of the community. The Adi Granth as first assembled by Arjun Dev was completed in 1604 and installed in the Golden Temple at that time. That event is now celebrated on September 1 (the 17th day of the month of Bhadon). However, an even more important event that is celebrated annually is the second installation of the complete Guru Granth Sahib by Guru Gobind Singh, and the declaration of its status as the new guru, which occurred on October 20, 1708. On the new Nanakshahi calendar, that event is now celebrated annually on October 20 (the sixth day of the month of Katik).

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See also: Calendars, Religious; Sikhism/Sant Mat.

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Celestial Church of Christ

The Celestial Church of Christ (CCC) represents one of the most popular African Instituted Churches with a geo-ethnic, demographic spread in Africa and the African diaspora. The CCC is part of an indigenous religious phenomenon referred to in Western Nigeria

Members of the Celestial Church of Christ ride on a canoe as it floats past houses built of wood and bamboo in the village of Makoko in Lagos, Nigeria, September 28, 2003. (AP/Wide World Images)

as Aladura churches, a name expressing their proclivity for prayer, healing, prophecy, and other charismatic activities. CCC worldwide membership has been estimated at several million, with branches spread widely in Africa, Europe, and North America.

The CCC was inspired by the life, visionary experience, and charismatic personality of its pastor-founder Samuel Joseph Oschoffa (1909–1985). The founder (a Yoruba carpenter turned prophet) claimed to have received a vision while marooned in a mangrove forest in Dahomey in his quest for timber. Following this spiritual experience, he claimed to have received a divine commission to found a church. The church itself emerged in 1947 in Porto-Novo (now Republic of Benin) and later in 1950 in Makoko (Nigeria), where it gained popularity and worldwide fame. From its nucleus membership comprising Yoruba and Egun peoples, the church has transcended ethnic and national boundaries. The membership cuts across all social strata of the societies where it is found.

CCC organization is structured around the centralized authority of the pastor. As both the spiritual and administrative head of the church, the pastor has the unchallengeable authority on all matters and legitimates this authority through his personal charisma. His position remains the constant reference point of the church. The pastor-in-council, under the ultimate authority of the pastor, represents the highest organ of government. It comprises the diocesan heads and their deputies, the board of trustees, and members chosen by the pastor, who also serves as the chairman.

The internal organization of the church involves a complex hierarchical structure that could be classified into upper and lower cadres. CCC Worldwide is run through the international headquarters located at the Mission House at Ketu, in Lagos (Nigeria), though a

new International Headquarters Secretariat complex is under construction at an acquired parcel of land on the Lagos–Ibadan Expressway. Other major sacred spaces of the church include the Celestial City in Imeko (New Jerusalem) and the Supreme Headquarters in Porto-Novo.

The most significant issue perhaps that the CCC has dealt with was the untimely death of its pastor-founder in 1985, an incident that marks a watershed event in CCC's history. The mantle of leadership fell on Alexander Bada, though not without disagreements over succession and legal contestation. Bada's death in 2000 plunged the church into protracted legal tussle, leaving the church to deal with the matter of succession in its leadership, continuity, and the routinization of charisma.

CCC beliefs are of immense significance to its members, as they lie behind the praxis, rituals, worship, membership, and ethos. The members see the Bible as the source of all their knowledge, the foundation of all their beliefs and of their mode of worship. The CCC constitution states explicitly the belief that the name and organization of the church, as well as its doctrines, beliefs, and rituals, are derived primarily from the inspiration of the Holy Spirit. One peculiarity of the CCC is in their hymnody. All CCC hymns are believed to have been revealed, or channeled, through certain individuals such as the pastor-founder and various prophets and prophetesses from a divine source, that is, under the influence of the Holy Spirit. The CCC is a member of the Christian Association of Nigeria, the Organization of African Instituted Churches, and the All Africa Conference of Churches. In spite of its global demographic spread and its self-identity as a Christian church, the World Council of Churches has denied it membership on grounds of its non-condemnation of polygamy.

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Afe Adogame

See also: African Initiated (Independent) Churches; All Africa Conference of Churches; Organization of African Instituted Churches; Polygamy-Practicing Mormons; World Council of Churches.

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■ Central African Republic

As its name implies, the Central African Republic (CAR) is located in almost the geographical center of the continent. The landlocked country of some 240,000 square miles is surrounded by Chad, the Sudan, Cameroon, and the two Congo states. The country is inhabited by a variety of ethnic groups, the largest being the Baya, approximately a third of the 4.5 million citizens (2008), followed by the Banda (27 percent) and the Mandjia (13 percent). Conflict between the several ethnic groups remains a problem inhibiting national unity.

Various archaeological sites indicate that the country has been inhabited since prehistoric times, but the real history of the region begins around the end of the first millennium CE, as people from both Sudan and Cameroon began moving in. During the Middle Ages, slavers from both Europe and the Middle East were

Central Africa Republic

Central African Republic

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,204,000	3,048,000	66.4	1.78	4,082,000	5,437,000
Roman Catholics	278,000	920,000	20.0	2.92	1,300,000	1,800,000
Independents	211,000	820,000	17.9	1.78	1,100,000	1,600,000
Protestants	225,000	690,000	15.0	1.66	950,000	1,350,000
Ethnoreligionists	575,000	825,000	18.0	1.18	800,000	850,000
Muslims	86,000	675,000	14.7	1.64	880,000	1,200,000
Agnostics	2,000	32,300	0.7	1.64	50,000	90,000
Baha'is	3,500	11,500	0.3	1.64	18,000	30,000
Atheists	200	650	0.0	1.66	1,000	2,000
Total population	**1,871,000**	**4,592,000**	**100.0**	**1.64**	**5,831,000**	**7,609,000**

capturing individuals among the CAR peoples and carrying them into obscurity in faraway lands.

In the 19th century, France was awarded hegemony over Central Africa and granted concessions to different companies to exploit the region economically. Caring little for the population, they killed, tortured, and enslaved many. French rule was more firmly established after World War I and was able to hold on through World War II, but then granted CAR partial autonomy and in 1960 complete independence. In 1965 a successful coup brought the infamous Jean Bekel Bokassa to power. In 1972 he declared himself president for life. Five years later he renamed the country the Central African Empire and had himself crowned as Emperor Bokassa I. His repressive and corrupt government was brought down with the assistance of the French government two years later. He later died in prison, convicted of murder, torture, and cannibalism. David Dacko, whom Bokassa had pushed out of office, returned, and the country resumed its previous name. Dacko was deposed a second time in a coup in 1981. His successor, André Kolingba, did little better in moving the country toward democracy and out of poverty. It remains in turmoil and poverty in the new millennium.

Much of the strife in the CAR has reflected the rivalries between the different peoples who live there. Each of these groups holds to a distinctive faith (though all are somewhat related) that includes a belief in a Supreme Creator and a pantheon of lesser deities. One relatively new movement related to the traditional beliefs is the Nzapa to Azande movement, which the government has recognized as an authentic African religion.

Islam was introduced in the Middle Ages by Arab traders and found some support in the towns and cities, though to this day the primary support for Islam comes from CAR citizens of Arab heritage. Primary Islamic support among the Central African peoples is found among the Hausa and Bororo peoples in the northern part of the country. Muslims are Sunnis of the Malikite School of Islam.

The Roman Catholic Church entered the country in 1894 as the French were asserting their hegemony over the region. An initial mission was opened at Bangui and through the 20th century grew into a vicariate (1937) and a multi-diocese organization under the archbishop of Bangui.

Protestants entered the country in 1920 through the efforts of Baptist Mid-Missions, a conservative missionary agency based in the United States, and the following year with the Brethren Church (now the Fellowship of Grace Brethren Churches). Baptist Mid-Missions continues to be the largest single supplier of Christian missionary personnel. The Brethren pioneered the effort to have the Bible translated into the various languages spoken in the CAR. They were later joined by representatives of various denominations and missionaries sent by several interdenominational sending agencies. The Swedish Baptist Mission opened their first station in 1923, and workers from the Africa Inland Mission arrived in 1924 and established work

among the Zande people. Their efforts are now known respectively as the Union of Baptist Churches and the Église Evangélique Centrafricaine.

Independent African churches first appeared in 1956, when a group left the Baptist Mid-Mission fellowship to found the Comité Baptiste. Other African Initiated Churches include the Church of Christ on Earth thru the Prophet Simon Kimbagu (from the Congo [Zaire]), the Christianisme Prophétique en Afrique, and Kanda Dia Kinziga (People for Eternal Life).

The majority of CAR citizens are members of the various Protestant and independent churches. The Christian community is notable for the relatively small number of churches representative of the liberal Protestant community, the primary representative being the Église Luthérienne de la RCA. It began as an effort by the Sudan Mission and later received support from the American Lutheran Church (now a constituent part of the Evangelical Lutheran Church in America) and the Church of Norway. No church based in the CAR is a member of the World Council of Churches. Groups such as the Fellowship of Grace Brethren Churches and Baptist Mid-Mission are strongly opposed to the WCC.

The continued political instability in the Central Africa Republic has contributed to its not being an attractive site for new religious movements from outside of the region to establish work there. Hence the older churches grew through the last decades of the 20th century with relatively little competition. Those that have initiated activity include the Jehovah's Witnesses (1945), the Baha'i Faith (1961), the Seventh-day Adventist Church (1962), and, most recently, the Church of Jesus Christ of Latter-day Saints (1995). The Baha'i work, including some missionaries from Haiti, grew rapidly during its first decade, establishing more than 20 spiritual assemblies.

J. Gordon Melton

See also: African Initiated (Independent) Churches; Baha'i Faith; Church of Jesus Christ of Latter-day Saints; Church of Norway; Evangelical Lutheran Church in America; Jehovah's Witnesses; Malikite School of Islam; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches.

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■ Chad

Chad, a landlocked northern African country, is located south of Libya, east of Sudan, and west of Niger. To its south are Nigeria, Cameroon, and the Central African Republic. The northern half of the country's 486,000 square miles stretches into the Sahara Desert, and most of the country's 10 million people (divided among some 200 different people groups) reside in the south. Especially during the last several thousand years, an actively expanding Sahara Desert has pushed the population farther and farther south.

The land has been inhabited for millennia. Archaeological evidence indicates that humans were in the area a million years ago. Muslims found their way to Chad in the 11th century, but Islam only became a national religion during the 16th and 17th centuries. The primary routes established to transport slaves from Africa to the Middle East ran through Chad, and the peoples of southern Chad became traditional victims of the slavers. In 1885, France was assigned hegemony over Chad by the Berlin Treaty, but did not become an active presence until after World War I, by which time Chad was designated a territory in the colony of French Equatorial Africa. In 1920, the French Foreign Legion invaded the region and defeated the powerful Muslim groups that controlled the north. The southern tribes aligned themselves with the French, whom they saw as liberators.

French rule continued until France granted Chad political independence in 1960. France has, however, continued to meddle in the country's affairs because of ongoing economic interests. The years of independence

Chad

have been ones of war with Libya, civil war, and political instability. The country remains largely divided between the northern Muslims and southern groups.

Muslims experienced considerable success in the early modern era, and about 45 percent of the population became adherents of Islam, a figure that has remained stable in recent centuries. The largest number are Sunnis of the Malikite and Shafiite schools. Islamic Affairs Committee of Chad (Comité Islamique du Tchad), based at N'Djamena, the capital, provides a point of unity for Muslim believers. As with much of Africa, Sufi brotherhoods are an important part of the Muslim population, the Hamilliyya, Tijanniyya, Qadiriyya, and Sanusiya being the more important ones.

Capuchin priests of the Roman Catholic Church attempted to establish a mission in Chad in 1663,

Chad

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,842,000	6,770,000	57.8	3.69	10,250,000	17,611,000
Christians	854,000	2,986,000	25.5	4.69	4,944,000	9,112,000
Protestants	211,000	1,257,000	10.7	4.36	2,100,000	4,100,000
Roman Catholics	231,000	887,000	7.6	6.17	1,480,000	2,700,000
Independents	36,800	580,000	5.0	7.69	1,100,000	2,000,000
Ethnoreligionists	980,000	1,855,000	15.8	2.28	2,149,000	2,400,000
Baha'is	5,000	98,000	0.8	3.69	150,000	250,000
Agnostics	1,000	5,900	0.1	3.69	10,000	20,000
Atheists	0	600	0.0	3.70	1,000	2,000
Total population	**3,682,000**	**11,715,000**	**100.0**	**3.69**	**17,504,000**	**29,395,000**

but were unsuccessful. Only after the French established their governance of the region did the Holy Ghost Fathers, in 1929, establish permanent work, at Kopu.

Protestants came to Chad in 1925 through the efforts of missionaries sent out by Baptist Mid-Missions. Work was started at Fort Archambault. Although the people were receptive, no progress was made until the then chief of the Sara people died in 1937. Suddenly the work grew rapidly. The mission became autonomous in 1964 as the Association of Baptist Churches of Chad (Églises Baptistes du Tchad). The Sudan United Mission entered Chad in 1927. The mission later united its work to the missions of the French Mennonites and the Worldwide Evangelism Crusade to form the Evangelical Church of Chad (Églises Evangéliques du Tchad), the largest Protestant group in the country. The Christian Brethren, through their international missionary arm, Christian Missions in Many Lands, quietly moved into Chad in the 1920s from their mission in Nigeria. Work was established at Fort Lamy by 1925. Today, the Assemblées Chrétiennes du Chad is the second largest Protestant body in Chad. In addition, the U.S.-based Church of the Lutheran Brethren has built an expansive work as the Église Fraternelle Luthérienne du Tchad.

Evangelical Christianity dominates within the Protestant Free church community, and no Chad-based churches are members of the World Council of Churches. Several of the Protestant groups have formed a Fédération des Églises Evangéliques du Tchad, affiliated with the World Evangelical Alliance.

Jehovah's Witnesses have been active in Chad since the end of World War II. The Seventh-day Adventist Church established its Chad Mission in 1967. It is now part of the Central African Union Mission, which includes a number of predominantly French-speaking African countries.

During the post–World War II era, the Baha'i Faith also expanded rapidly. It reported more than 50 spiritual assemblies (local centers) by the mid-1970s.

J. Gordon Melton

See also: Baha'i Faith; Evangelical Church of Chad; Free Churches; Holy Ghost Fathers; Jehovah's Witnesses; Malikite School of Islam; Qadiriyya Rifa'i Sufi Order; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam; Tijaniyya Sufi Order; World Council of Churches; World Evangelical Alliance.

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Chaitanya, Shri Krishna

1486–1533

Shri Chaitanya is one of the most influential teachers of Vaishnava Hinduism, and many of his devotees claim him to be an incarnation of Krishna, that most famous of Hindu deities. A contemporary of Martin Luther (1483–1546), he worked a reformation in Hinduism in eastern India in the 16th century.

Chaitanya was born as Visvambhara Misra in Mayapur (now in West Bengal) in 1486. Though the early biographies contain hagiographic elements, including miraculous events that took place when he was a child, the general shape of his life is clear. Chaitanya became a scholar of Sanskrit at a youthful age. He married, but his marriage ended abruptly soon afterward when his wife died of a snake bite. Plans to remarry were subsequently aborted when he experienced spiritual transformation through an encounter with the noted ascetic Ishvara Puri of Gaya. Chaitanya had traveled to Gaya and was in a trance at a Vishnu shrine when Ishvara kept him from falling. Ishvara subsequently taught him about Radha's love for Krishna and gave him the Krishna mantra. Vaishnava Hindus generally regard Krishna as an incarnation of Vishnu.

Chaitanya abandoned his role as teacher and became obsessed with a mystic passion for Krishna. Soon people began to acknowledge him as the incarnation of Krishna for this age and simultaneously as an embodiment of Radha, Krishna's lover. He became a *sannyasin* in about 1510, traveled throughout India for a short while, and then settled in Orissa until his death in 1533.

Chaitanya adopted a personalist view of God and rejected the advaitist position that all is the impersonal One. For Chaitanya, Krishna is the Supreme Personality of God. Chaitanya left no extant writings though eight verses directly from him are recorded by others. These verses are known as the Siksastaka and mainly comprise devotional language about Krishna. The last verse reads: "I know no one but Krishna as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally."

The most important early biographies include *Chaitanya Bhagavata* (by Vrindavana Das Thakura, 1507–1589), the *Chaitanya Mangala* (Lochana Dasa), and the *Chaitanya Charitamrita* (Krishna Das Kaviraja, 1496–ca. 1587). Krishna Das Kaviraja was a disciple of Raghunatha dasa Goswami (1494–1586), who was a student of Chaitanya. Raghunatha is one of the six *goswamis* of Vrindaban, the main teachers of Chaitanya's message.

The *Chaitanya Charitamrita* is widely known through the publishing efforts of Sri Bhaktivedanta Swami Prabhupada (1896–1977), the founder of the modern International Society for Krishna Consciousness (ISKCON). Prabhupada published the *Charitamrita* in a deluxe 17-volume English edition in the 1970s. ISKCON has done more than any Hindu group to foster knowledge of Chaitanya and adoration of him as an incarnation of Krishna globally.

Some followers of the Indian saint Ramakrishna (1836–1886) have suggested that he was an incarnation of Chaitanya.

James A. Beverley

See also: International Society for Krishna Consciousness; Luther, Martin; Vaishnavism.

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Chajang

Seventh century CE

Chajang, an outstanding Korean Buddhist monk of the seventh century CE, was born of a noble family and

early in life showed himself to be an intelligent and capable person. Chinp'yong (r. 576–579), the ruler of what was then the kingdom of Silla (on the southwestern part of the Korean peninsula), tried to convince Chajang to abandon the religious life and join his government. Chajang refused, citing his commitment to the Buddha. Chinp'yong was succeeded by his daughter, Queen Sondok (r. 634–647), who instituted a policy of strengthening Silla's ties to China.

Sondok's policies benefited Chajang, who was chosen as one of the first Korean Buddhist monks to go to China for study. Shortly after Sondok took the throne, he traveled to Wutai Shan, one of the four Chinese mountains especially sacred to Buddhists and believed to be the home of the Bodhisattva Manjushri, the embodiment of perfect wisdom. Toward the end of his stay at Wutai, Chajang was chanting before a statue of Manjushri and was given a poem in a dream. Unable to interpret the poem, he consulted a local monk, who gave him several relics of the Buddha and told him to return to his home. After a further week of devotional practice, he had a vision in which he was told that the monk was in fact Manjushri and that upon his return home he must build a temple to the bodhisattva.

In 643, Chajang arrived at the mountain Odae-san in southern Korea, where after some waiting he had another encounter with Manjusri. He subsequently built Woljong-sa (Calm Moon Temple), later a major center for disseminating Buddhism throughout the peninsula. In 646 he received the patronage of Queen Sondok to build T'ongdo-sa Temple. He settled on Yongjuk-san Mountain in what is now the South Kyongsang Province and from there oversaw the building of the new temple complex. Here he enshrined the relics of Manjushri acquired in China. (Woljong-sa was destroyed during the Korean War but rebuilt in 1969. T'ongdo-sa was largely destroyed during the Japanese invasion in 1592 and reconstructed in 1601.) He spent the rest of his life at T'ongdo-sa.

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See also: Korean Buddhism; Relics; T'ongdo-sa Temple.

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Chaldean Catholic Church

The Chaldean Catholic Church is an Eastern-rite church in full communion with the Roman Catholic Church that emerged in Iraq in the 1550s. The Christian community in Iraq had separated from the main bodies of Eastern Orthodoxy in the fifth century, following its unwillingness to affirm the promulgations of the Council of Ephesus (431 CE), one of the international gathering of bishops of the Christian church at which decisions on essential Christian doctrines were made. The Iraqi (or Assyrian) church rejected the Orthodox formula concerning the nature of Christ. That church, now known as the Apostolic Catholic Assyrian Church, included Christians in Iran and Lebanon, and has survived through the centuries in spite of the conquest of the region by Islamic forces.

In the 13th century, Roman Catholic missionaries began work within the Iraqi Christian community. In the 1550s they were present and able to take advantage of a peculiar situation. The Assyrian church had developed a mode of passing the office of patriarch (the highest office in the church) from uncle to nephew in a single family. On occasion this practice led to the selection of an untrained youth as the new patriarch. Such a youth was selected in 1552. As a result, a group of bishops declined to acknowledge the new patriarch and instead turned to Rome. They selected a new patriarch, and in 1553, the pope consecrated him as Patriarch Simon VIII of the Chaldean Church. The new church accepted Catholic doctrine, especially its understanding of the person and work of Christ, but retained its own rite, the ancient East Syrian liturgy of Addai and Mari (with a few minor changes).

The new patriarch survived only two years, before being arrested and executed by Iraqi authorities. How-

Iraqi Chaldean Catholic worshippers attend Sunday mass at a Chaldean church in Amman, Jordan, February 18, 2007. There are about 2,000 Iraqi Christians in Jordan and most of those are Chaldean Catholics, who once formed Iraq's largest Christian community. They are linked to Rome, acknowledging the Pope as the head of their church. (AP/Wide World Images)

ever, the church survived and grew, primarily at the expense of the Assyrian church. It is currently headed by Patriarch Emmanuel III Delly (b. 1927), patriarch of Babylon of the Chaldeans, who was elected and installed in office in 2003.

Today, the Chaldean Catholic Church is headquartered in Baghdad, Iraq. It sponsors a seminary in Baghdad and oversees two religious orders. There are 10 dioceses in Iraq, 4 in Iran, and 7 additional dioceses in the Middle East. There are some 419,000 members (2008). Along with other non-Muslim bodies, it has suffered severely due to the Iraqi War launched in 2003. The church is active in the Middle East Council of Churches. Outside the Middle East there is one diocese, the Diocese of St. Thomas the Apostle, serving the church's members in the United States.

Chaldean Catholic Church
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Baghdad
Iraq
http://www.st-adday.com/

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See also: Apostolic Catholic Assyrian Church of the East; Eastern Orthodoxy; Middle East Council of Churches; Roman Catholic Church.

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■ Channel Islands

The Channel Islands is the name given an archipelago in the English Channel off the French coast, west of Normandy and north of Brittany. Two islands, Jersey and Guernsey, share the majority of acreage (120 square miles) and people (160,000). The islands have been inhabited since prehistoric times, and they are dotted with the same monoliths that may be found across England and western France.

Christianity was introduced by Saint Marculf in the sixth century. He founded an abbey and was instrumental in having Saint Helier (d. ca. 550) come to the islands. A cave-dwelling hermit, Helier was killed by the Pagan residents of Jersey, among whom he was engaging in evangelical activity. Later Saint Samson and Saint Magloire worked on Jersey, as did Pretextatus, archbishop of Rouen, who settled at the Monastery of St. Helier after a quarrel with the king of the Franks. The monastery appears to have been destroyed in the ninth century when the Normans invaded and took control of the islands, but it was rebuilt in the 12th century.

The islands became dependencies of England in 1066 and remain in a relationship with the United Kingdom. The residents of the islands have their own Constitution. Prior to the Reformation, the Roman Catholic Church in the islands was a part of the Diocese of Coutances (France). French Calvinist Protestants came to the islands in the 16th century and in 1564 organized the Presbyterian Church. The Presbyterian Church remained the dominant force in the Channel Islands until displaced by the Anglicans. The Church of England had been organized in Jersey in 1623 and Guernsey in 1663, but during the 19th century grew considerably. Today half the islanders are affiliated with the Church of England, and its parishes have been incorporated into the Diocese of Winchester. Both Guernsey and Jersey have deaneries, and the bishop has delegated some episcopal authority to the deans in their administration of the church.

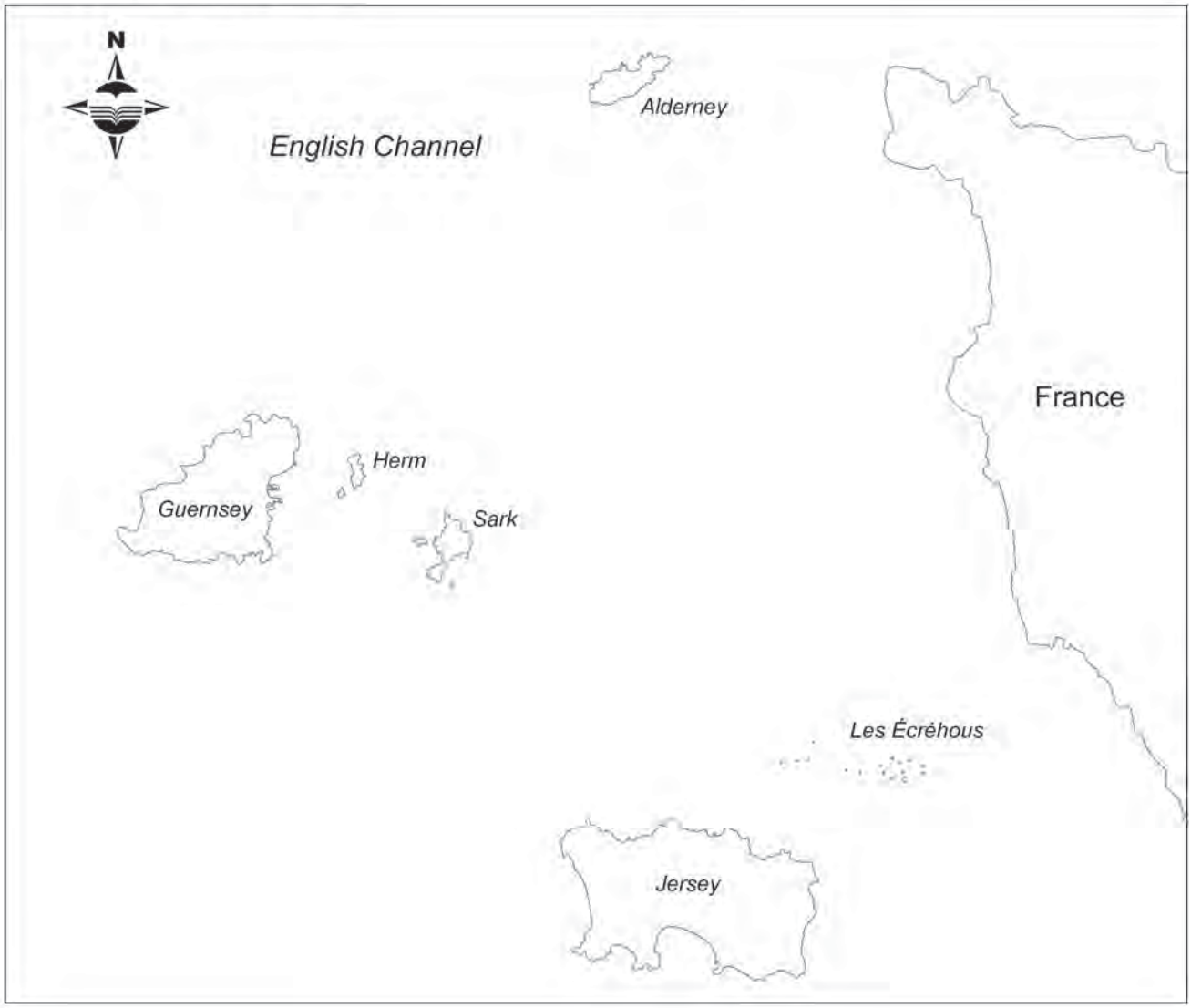
Methodism arrived in the island in the 18th century, and had a deep influence among the population in the next century. The Methodist Church of the United Kingdom is now the third largest church in the islands.

The remaining population of the islands is found along the spectrum of religions present in the United Kingdom, though given the limited size of the population, the number of individual groups is quite limited. There are congregations of the United Reformed Church, the Greek Orthodox Church, the Elim Pentecostal Church, and the Baptist Union of Great Britain. Among the smaller religious communities, one can find the Church of Christ, Scientist, the Church of Jesus Christ of Latter-day Saints, the Greater World Chris-

Channel Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	116,000	126,000	84.3	0.03	123,000	112,000
Anglicans	69,200	65,500	43.7	0.22	64,000	59,000
Roman Catholics	20,500	22,500	15.0	0.00	22,000	21,000
Protestants	13,600	9,300	6.2	–0.39	9,200	9,000
Agnostics	5,700	20,800	13.8	1.81	25,000	27,000
Atheists	110	1,700	1.1	0.25	2,100	2,300
Baha'is	200	650	0.4	0.28	1,000	1,600
Hindus	20	150	0.1	0.34	220	370
Muslims	20	150	0.1	0.17	250	400
Jews	50	130	0.1	0.20	200	320
Buddhists	0	10	0.0	0.00	20	40
Total population	**122,000**	**150,000**	**100.0**	**0.26**	**152,000**	**144,000**

Channel Islands



tian Spiritualist Church, and the New Church (part of the larger Swedenborgian movement). There is one Jewish synagogue and one Buddhist center, connected with Soka Gakkai International on Guernsey.

Jews were noted on the islands as early as the 1760s, but it was not until the early 19th century that a community emerged. It took the lead in building a synagogue at St. Helier, Jersey, in 1842. The majority of Jews left the islands prior to June 1940, due to the Nazi threat. Among those left, deportations to the death camps began in April 1943. Several dozen were eventually killed, though some survived by being hidden and protected by their neighbors. Those religious Jews that now reside in the islands are members of the Jersey Jewish congregation.

There is a council of churches on both Guernsey and Jersey, and both are associated with the Council of Churches for Britain and Ireland.

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See also: Baptist Union of Great Britain; Church of Christ, Scientist; Church of England; Church of Jesus Christ of Latter-day Saints; Elim Pentecostal Church; Methodism; Methodist Church; Roman Catholic Church; Soka Gakkai International; Swedenborgian Movement; United Reformed Church of the United Kingdom.

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Char Dham

The term "Char Dham" (four abodes) refers to two pilgrimage circuits in India. Originally, the term was used to indicate the four temples singled out by the eighth-century reformer/philosopher Shankaracharya —Puri, Rameshwaram, Dwarka, and Badrinath. Puri is located in the state of Orissa on India's eastern coast and the site of the temple of Lord Jagannath. Rameshwaram, in India's far south, is home to the Ramanathaswamy Temple. Dwarka, in the western Indian state of Gujarat, is home to the Dwarkadish temple, the core of which is dated to around 500 BCE. Badrinath, the northernmost of the four pilgrimage points, located in the state of Uttarakhand in the Neelkanth Mountains, is the site of the temple of Shri Badrinathji, resting on the banks of the Alaknanda River. Three of the temples are the homes or abodes of Vishnu and Krishna, while one, Rameshwaram, is seen as the residing spot of Shiva.

Shankaracharya was a champion of the monistic form of Hindu thought known as Vedanta and of the monastic life. To perpetuate both, he founded four monasteries (*maths*) whose location was relatively close to the four pilgrimage sites. The four maths are at Sringeri in Karnataka in the south, Dwarka, Puri, and Jyotirmath in Uttarakhand in the north.

Both the pilgrimage circuit and the four maths were created by Shankaracharya following his own travels throughout the subcontinent preaching the Vedanta doctrine. He saw a need to unify the larger transnational Hindu community and establish a structure that would bring people from different parts of the country to the different pilgrimage points as a tool to that goal.

In Shankaracharya's thinking, Badrinath served as the culminating point of the pilgrimage circuit and was the most sacred of the four sites. Over the centuries, Badrinath also became the lead point of a second pilgrimage circuit that came to be known as the Chota (or little) Char Dham: Badrinath, Kedarnath, Yamunotri, and Gangotri. The territory that contained the Chota Char Dham sites was until relatively recently quite inaccessible to the general public. Given the difficulty of traveling even to Badrinath, going on the Chota Char Dham was usually left to wandering ascetics, religious professionals, and a few laypeople with the time and resources to devote to the arduous journey.

The accessibility and status of the circuit changed significantly after the 1962 India–China war. During the war, India invested considerable capital in improving transportation into the Himalayas. Inadvertently, the roads also supplied ready access to the Chota Char Dham sites. As the number of pilgrims radically increased (and tourist guides stepped in to facilitate pilgrimages), the Chota Char Dham slowly transformed into the Himalayan Char Dham.

Badrinath and the other Himalayan Char Dham differ in that travel is usually limited from the late spring into the early fall (and highly concentrated in the period between May 15 and July 15, just before the rainy season commences; however, as many as 200,000 may arrive in that relatively brief period.

J. Gordon Melton

See also: Kedarnath; Pilgrimage.

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Charismatic Movement

During the 1970s, a wave of Pentecostal enthusiasm swept through Christian groups that were not part of

the classical Pentecostal tradition. This movement was characterized by the appearance of the gifts of the Spirit, as mentioned in the Bible in chapter 12 of Paul's first epistle to the Corinthians (healing, prophecy, discernment, working of miracles, and the rest), including speaking in tongues. Accompanying the revival was a theological critique of various points of Pentecostal doctrine, especially the idea that speaking in tongues was always present when the baptism of the Spirit was received and that it was evidence of the Spirit's presence.

The movement is generally traced to the manifestation of the gifts in the life of a small group of Episcopalians in California in 1959. Included in the group were two pastors, Frank Maguire and Dennis Bennett (1917–1991). On April 3, 1960, Bennett shared what had happened to him with his congregation at the morning services at St. Mark's Episcopal Church in Van Nuys, California. At the close of the third service, he also announced his resignation. The story was later covered by several national newsmagazines, by which time Bennett had moved to a church in Washington State. Meanwhile, in Van Nuys, Jean Stone, a laywoman who had received the baptism of the Holy Spirit, organized the Holy Trinity Society and began sending the Society's periodical to ministers across the country.

Bennett and Stone found immediate support from the Full Gospel Business Men's Fellowship International (FGBMFI), a Pentecostal association founded by California layperson Demos Shakarian (1913–1993) and known for holding prayer luncheons attended by a variety of Christians from different backgrounds. FGBMFI was conceived as an evangelistic organization designed to spread the Pentecostal message. As members and ministers of non-Pentecostal churches began to receive the baptism of the Holy Spirit, the FGBMFI periodical, *Voice*, became the major instrument for spreading the word.

The Charismatic revival grew slowly through the 1960s, and church leaders in all of the major Protestant denominations became aware that Charismatic fellowships were developing within their congregations. Through the decade a number of national denominationally oriented Charismatic fellowships came into existence. The American Lutheran Church (now an integral part of the Evangelical Lutheran Church in America) became the first body to officially discourage its members and ministers from participating in Charismatic events or promoting Charismatic experiences in the church.

As the Charismatic movement emerged among Protestants, some Roman Catholics, caught up in the spirit of renewal fostered by the changes inaugurated by the Second Vatican Council, also began to experience the gifts of the Spirit. The early recipients of the Spirit had been associated together in the mid-1960s, and in 1967, several of these formed the Word of God Community in Ann Arbor, Michigan, and began holding Days of Renewal Conferences to spread their experience. In 1969 an initial Center for Service and Communion was opened to serve the expanding movement within the Roman Catholic Church. Through the 1970s, the movement spread around the world, assisted immeasurably by the support of Leon-Joseph Cardinal Suenens (1904–1996), archbishop of Malines-Brussels and primate of Belgium.

The mixed reactions in the larger denominations, from open hostility to benign neglect, provided some with hope that their denomination would either become a Charismatic church or at the least welcome Charismatics as a vital element in the membership. Others, however, reacted to real and perceived hostility by leaving their former churches and founding new congregations, most of which eventually became part of new Charismatic denominations. Among the first such proto-denominational fellowships was Christian Growth Ministries, based in Fort Lauderdale, Florida. Most of the new denominations, with prominent exceptions, were organized congregationally and opposed any move toward hierarchical structures. As one by one the established denominations increasingly expressed their unhappiness with the movement, a growing number of people affected by the revival left to found new congregations and denominations.

The emergence of the Charismatic movement led necessarily to a theological critique of Pentecostalism, as people in the older churches experienced the baptism of the Holy Spirit and attempted to reconcile it with their previous theological perspective. Many Charismatics jettisoned any necessary connection between the experience of the baptism of the Holy Spirit

and speaking in tongues. While allowing for the tongues experience, they suggested that the Spirit could empower people who might manifest various gifts of the Spirit other than tongues. Roman Catholic doctrine taught that all Christians had been baptized by the Spirit, and it thus had to produce new language to talk about the "release" of the Spirit among those who had experienced the empowerment of the Spirit through their involvement in the Catholic Pentecostal prayer groups. These developments took place amid ongoing research by psychologists into the nature of glossolalia (speaking in tongues) and the related phenomenon of xenoglossia (speaking in a language unknown to the speaker).

In the early 1980s, a new emphasis in the movement developed out of the ministry of John Wimber (1934–1997), a teacher at Fuller Theological Seminary in Pasadena, California, and founder of the Vineyard Fellowship. Wimber emerged as a leader as older evangelical denominations were resolving differences with Pentecostals, and attempted to reconcile evangelical theology with Pentecostal experience. In his classes at Fuller, a leading evangelical school, he highlighted the normalcy of miraculous activity ("signs and wonders") in evangelism. His work influenced many ministers during the decade, and the Vineyard grew into an international denomination.

The Charismatic movement, in both its Protestant and Catholic phases, spread around the world in the 1970s and through the last two decades of the century brought literally millions of believers into Pentecostal and Charismatic churches. In the United States, more than 100 new Charismatic denominations emerged, and the older Pentecostal churches experienced a surge in membership, as several million people were affected by the movement. Two Christian cable television networks helped to encourage a generation of new believers.

The movement also spread across Europe, where it generally met strong opposition from Protestant state churches. In spite of such resistance, a Pentecostal and Charismatic church became the largest non-established religious group in countries such as Sweden, Norway, Finland, and Italy, while making a strong showing in other countries, such as France, the Netherlands, and Spain.

The movement has had its most dramatic effect in Latin America, where new churches developed quickly from initial Charismatic missionary endeavors, and older Pentecostal churches founded in the first half of the century developed heightened growth profiles. In Brazil, five different Charismatic denominations, each with a membership of more than two million members, came to the fore late in the 20th century, including the Assemblies of God of Brazil, the largest Protestant body in the country. A similar dramatic emergence occurred in Guatemala, where approximately 60 percent of the Protestant community is Charismatic/Pentecostal, and like observations could be made about, for example, Chile, Argentina, and Mexico (from where the five-million-member Light of the World Church is spreading in Spanish-speaking communities worldwide).

The Charismatic movement has also spread across sub-Saharan Africa, where a much more complicated picture has arisen. Africa has nurtured literally thousands of independent churches, the majority of which have incorporated elements of Pentecostalism and the Charismatic movement. At the same time, numerous Pentecostal missions have been started by American and European bodies. Although Pentecostalism is an important phenomenon across the land, it is a highly diverse community, and no individual churches have assumed dominant positions in the various countries, as has occurred in South America. Prominent churches would include the Zimbabwe Assemblies of God, the African Apostolic Church of Johane Marange, the African Israel Church, Nineveh, and the African Independent Pentecostal Church.

The Charismatic movement launched Pentecostalism on a new worldwide growth phase, which continues to the present.

J. Gordon Melton

See also: African Apostolic Church of Johane Marange; African Independent Pentecostal Church; African Israel Church, Nineveh; Assemblies of God in Brazil; Evangelical Lutheran Church in America; Light of the World Church; Pentecostalism; Roman Catholic Church; Zimbabwe Assemblies of God Africa.

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Chen Tao

Chen Tao (Chinese: True Way) is a small Taiwanese millennial group that practices a syncretistic belief in Buddhism, Christianity, reincarnation, strict vegetarianism, and divinely driven flying saucers. It has also been variously known as God Saves the Earth Flying Saucer Foundation, God's Salvation Church, and the Right Way. The most prominent leader, Hon-Ming Chen, garnered international media attention when he claimed that God would land a flying saucer on his lawn in Garland, Texas, on March 31, 1998. When his prophecies failed to come true, many people were worried that the Chen Tao adherents would commit mass suicide. Although in hindsight there was little cause for alarm, the local authorities closely monitored the group and strictly policed the neighborhood, putting the freedoms of religion, speech, and the press at odds with that of peaceable assembly.

The Chen Tao faith has its roots in a Taiwanese splinter of Pure Land Buddhism, a school of Ithin Mahayana Buddhism. The organization began the 1950s under the direction of a woman named Yu-Hsia Chen, who formed the Association for Research on Soul Light. Originally, this Association emphasized better health, spiritual powers, and lessons on karma. In 1995 Hon-Ming Chen (b. 1956), a retired sociology professor, assumed leadership and infused these beliefs and practices with radical prophecies about flying saucers and the end of the world, which was to take place in 1999.

A member of God's Salvation Church in Garland, Texas, kneels before a shrine in the backyard of the home belonging to Chen Tao church leader Hon-Ming Chen, after God failed to appear as predicted by Hon-Ming. The leader had predicted a television broadcast by God on midnight March 24, 1998. (AFP/Getty Images)

Master Chen's books and broadsides predominantly discuss karma, antediluvian civilizations, eschatology, and the belief that "heavenly devil kings" rule over humanity. He also is reputed to have divinely inspired visions of golden spheres of light. Politically, Chen is an anti-Communist who fears that a nuclear war between China and Taiwan will spark the apocalypse.

Setting Chen Tao far apart from traditional faiths is the belief that the worthiness of a person's soul can be detected using an electronic device that measures his or her spiritual light energy. All but one of the known members of Chen Tao have been citizens of Taiwan. Since no Americans have been invited to join, its evangelical practices may be considered either selective or, at this point, nonexistent.

In 1996 Chen encouraged his followers to sell their belongings and relocate to North America, the only continent that would be spared the doom of an impending nuclear war. Another reason for immigrating to America was to search for the reincarnation of Jesus Christ. Later, Chen also claimed that in a previous life he had fathered Jesus and that two children within the group were, in fact, the reincarnations of Christ and the Buddha. Eventually, the group moved to Garland, Texas, because to them it sounded like "God Land." Once settled there, they called a press conference to announce when the flying saucers would arrive, at which time Master Chen would perform three miracles. He promised he would become invisible, duplicate his body, and simultaneously shake hands with everyone present and be able to speak each person's native language. Furthermore, Chen predicted that God would announce his descent during a worldwide television broadcast on March 25, 1998. This prediction ensured that the media would provide sensational coverage, while allowing Chen sufficient time to revise the March 31 prophecy, which he found necessary to do when God failed to appear on TV. At the time, he said that his predictions should be considered "nonsense," even though God had indeed appeared in the spirit world.

This publicity-seeking backfired when anti-cultists, the media, and local police promoted fears that the cult would commit mass suicide, as the Heaven's Gate adherents had done the previous year in Rancho Santa Fe, California. Although members of both of these marginal faiths believed that flying saucers would transport their bodies to spiritual realms, Chen Taoists conspicuously and continuously wore white clothes, in contrast to the black uniforms of the suicidal Heaven's Gate Away Team. In an effort to blend in with their Texan neighbors, most Chen Taoists wore white cowboy hats. Two or three of the presumed leaders sported traditional Chinese straw hats, which they said resembled flying saucers. Additionally, adherents wore rhinestone rings in emulation of Chen, who claimed he spoke with God via the jewels in his ring.

On March 31, 1998, police officers outfitted themselves with riot gear and blocked off nearby streets. Protesting evangelical preachers, curiosity seekers, and lifelong Garland residents were brusquely informed that only news representatives and immediate neighbors would be allowed to attend the press conference. Chen said (via translator Richard Liu) that his miraculous portents had indeed come true because, unbeknownst to those in attendance, all people were gods who could shake their own hands and greet themselves in their native tongues. He did not address the issues of his becoming invisible or welcoming flying saucers. For the remainder of his nearly three-hour speech, Chen briefly stared directly at the Sun (which he said would not hurt his eyes), surmised that objects such as furniture and televisions would become animated in the near future, and warned that strict vegetarianism was the only way to purify one's soul before the commencement of the Great Tribulation. Finally, when Chen invited nonbelievers to crucify or stone him to death, the Garland police crowded around him protectively.

The next day, about 10 members flew to upstate New York to search for new headquarters. One year after moving to New York, the membership had dwindled to between 30 and 40 faithful adherents. In an online statement dated June 18, 2002, six members declare that Chen Tao is an unorganized religious community. Citing deception and false prophecy as reasons for expulsion, they no longer consider Hon-Ming Chen a member of the True Way. The few remaining faithful adherents appear to have abandoned their belief in flying saucers and returned to the original teachings about karma and spiritual light.

http://www.geocities.com/grandtrueway/

Forrest Jackson

See also: Pure Land Buddhism; Reincarnation; Vegetarianism.

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Cherry Hill Seminary

Founded in 1999, Cherry Hill Seminary provides graduate-level training for contemporary Pagans, including Wiccans, Druids, and others. Its existence has become a major sign of the maturing of the modern Wicca/Pagan community that emerged in the mid-20th century. Its courses, primarily taught online, focus on providing skills in pastoral counseling, public ministry and chaplaincy (for prisons, hospitals, etc.), interfaith relations, and religious leadership and administration—all from a Pagan perspective. Its motto is "Distance education for professional Pagan ministry."

The seminary is a 501(c)3 nonprofit organized in the states of Vermont and South Carolina, its name taken from a site near the Vermont home of its chief founder, Kirk White, who was joined by Cat Chapin-Bishop and Laura Wildman-Hanlon. The seminary is now administered by a board of directors with its business office in Columbia, South Carolina.

By virtue of its South Carolina location, the seminary as a religious institution is exempt from state oversight. Its staff, however, are seeking to meet the same standards for licensure that would be required of a non-religious school. Cherry Hill Seminar is currently in the process of accreditation by the Distance Education and Training Council (DETC), with plans to seek later accreditation from the Association of Theological Schools, a largely Christian-focused body.

The seminar currently offers a certificate in professional development and a certificate of continuing education. In addition, Cherry Hill will be offering a master's degree beginning in the 2009–2010 academic year.

Cherry Hill Seminary
PO Box 5405
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http://www.cherryhillseminary.org

Chas S. Clifton

See also: Goddess Spirituality; Wiccan Religion; Witchcraft.

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Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim

In 1925 in Yorubaland the first Aladura church started with the Eternal Sacred Order of Cherubim and Seraphim (C&S) Society founded by an Anglican, Moses Orimolade Tunolashe (d. 1933), and the 15-year-old young woman Abiodun Akinsowon, later called Captain Abiodun, also an Anglican. Orimolade began preaching in about 1915 after partially recovering from a long illness. Crowds came to him for prayers for healing during the influenza epidemic of 1918. He was called upon to pray for Abiodun to awaken from a trance, after which she related her visions of heaven, out-of-body experiences, and instructions to use special prayers and holy water for healing.

The movement began as a prayer group within the Anglican Church, but withdrew from it because of heavy criticism by Anglican priests. Orimolade and Abiodun associated for a time with African American missionary Daniel Coker (ca. 1780–ca. 1846) and the United Native African Church in Lagos, where they were given the name "Seraph," to which "Cherub" was later added, after a revelation that these two words should go together. The members of this prayer

movement claimed a special relationship with angels, whom they represented on Earth. Abiodun and Orimolade took the revival to other parts of Yorubaland on extended missionary journeys, and they challenged witchcraft openly. This brought them into considerable conflict with both traditional and colonial authorities. The two leaders parted company in 1929, and Abiodun founded the Cherubim and Seraphim Society, the first of several schisms in this movement. This was followed in rapid succession by the Redemption Band of C&S, the Praying Band of the C&S under Ezekiel Davies in 1930, and the Holy Flock of Christ Church in 1932 under Major A. B. Lawrence. Orimolade died in 1933, after which Abiodun made an unsuccessful attempt to reunify the C&S movement, but by 1935 there were six independent C&S churches. Orimolade's emphases caused him to be known as Baba Aladura (praying father)—a title used by subsequent leaders of his church.

At this time, the influential daughter of a chief, prophetess Christianah Olatunrinle, known as Mama Ondo, became Iya Alakoso (mother superintendent) of the Western Conference of the C&S, a separate conference set up to protest against the increasing secessions. She was responsible for guiding the movement in the direction of Pentecostalism until her death in 1941. Her presence in the C&S leadership was evidence of the powerful influence of women in the Aladura movement—although she was denied the title of chairperson.

In 1943, another schism took place in Ilaje, where C&S members began to condemn the traditional practice of twin killing, resulting in the Holy Apostles Community at Aiyetoro (Happy City). There, starting in 1947, an internationally renowned and thriving commercial commune was developed, particularly known for its fishing and transportation industries, with community of ownership under its first oba, Ethiopian Ojagbohun Peter. After the third oba introduced private property to the community in 1968, members began to leave, and the community gradually disintegrated.

The various C&S groups came together in 1965 to form what became the National Council of Cherubim and Seraphim. By 1996, all but 4 of 52 C&S groups had reunited in the Eternal Sacred Order of the C&S, under the Baba Aladura, Dr. G. I. M. Otubu. The C&S movement continues to be very influential in Nigerian society, with schools and other community projects under its care.

Eternal Sacred Order of the Cherubim and Seraphim
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See also: African Initiated (Independent) Churches; Aladura Churches; Pentecostalism.

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Chi

See Energy.

Chiesa Ortodossa in Italia

The Chiesa Ortodossa in Italia (Orthodox Church in Italy) was formed as an alternative to the Greek Orthodox Archdiocese of Italy, the older Greek Orthodox body in communion with the Church of Greece and the Ecumenical Patriarchate. It began as an outpost of the True (Old Calendar) Orthodox Church of Greece, also known as the Holy Synod in Resistance, then under the leadership of Archbishop Cyprian. Archbishop Cyprian's church had left the Church of Greece because of its adoption of the revised Julian calendar.

Leading the Chiesa Ortodossa in Italia was its founder, Antonio (de Rosso), a former Roman Catholic priest, who served as the bishop of Aprilia and Latium. Following his consecration, Bishop Antonio attempted to unite many of the independent Orthodox churches operating in Italy, but with little success. He

also concluded that he agreed with the Church of Greece on the issue of calendar reform, and adopted the revised Julian calendar that brings Eastern Orthodoxy in line with the calendar of the Western church, without adopting the Gregorian calendar. He broke with the Old Calendrists and in 1993 aligned with the dissenting Bulgarian Alternative Orthodox Church.

In 1995, the Bulgarian bishops participated in Bishop Antonio's enthronement as bishop of Ravenna and Italy. He was later elevated as metropolitan of Ravenna and Italy, and became a formal member of the Holy Synod of the Bulgarian Alternative Orthodox Church.

The Chiesa Ortodossa in Italia is in full communion with the Bulgarian Alternative Orthodox Church, the Ukrainian Orthodox Church—Kiev Patriarchate, and the Montenegrin Orthodox Church. In 2009, Metropolitan Antonio died and was succeeded by his former vicar Metropolitan Basilio Grillo Miceli.

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See also: Bulgarian Alternative Orthodox Church; Calendars, Religious; Ecumenical Patriarchate/Patriarchate of Constantinople; Montenegrin Orthodox Church; Roman Catholic Church; True (Old Calendar) Orthodox Church of Greece.

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Children of God

See The Family International.

■ Chile

Chile is a long, narrow country that extends along the southwestern edge of the South American continent. Chile is approximately 2,500 miles long, while the width varies between 100 and 185 miles. Ascent from the Pacific shore to the eastern mountain crests is, therefore, very abrupt, with the highest mountain peaks rising to more than 22,000 feet in the Andes, which also span the length of the country from north to south. The surface of the country, including its main islands, is calculated at about 290,000 square miles. Although Santiago is the capital, legislative bodies meet in nearby Valparaíso, the country's largest seaport.

The country has a population of 16.6 million (2009 estimate, compared to 11.2 million reported in 2002). Chilean ethnic groups have been defined thusly: white (European) and mixed combined, 95.4 percent; indigenous Mapuche, 4 percent; other indigenous groups, 0.6 percent (total indigenous 4.6 percent, 2002 census). An estimated 52.7 percent are white European, with *mestizos* estimated at 44 percent.

The Constitution provides for freedom of religion, and other laws and policies contribute to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors.

According to the 2002 National Census of Population and Housing, 70 percent of the population (over 14 years of age) identified as Roman Catholic and 15.14 percent as evangelical. In the census, the term "evangelical" referred to all non-Catholic Christian churches with the exception of the Orthodox Church (Greek, Persian, Serbian, Ukrainian, and Armenian), the Church of Jesus Christ of Latter-day Saints (Mormons), the Seventh-day Adventist Church, and Jehovah's Witnesses.

Of those surveyed in the 2002 census, all those affiliated with "other religions" totaled 493,147 persons, or 4.4 percent of the total population; atheists, those "indifferent" regarding religion and those classified as "none/no response" constituted approximately 8.3 percent (931,990).

It was not until 1540 that a permanent Spanish conquest of Chile began, led by Pedro de Valdivia (ca. 1502–1553), who was more successful than his predecessors. He founded Santiago de Chile in 1541 with the name Santiago del Nuevo Extremo, as homage to the Apostle St. James and to the province of Extremadura, Valdivia's birth place in Spain. Valdivia founded

Roman Catholic church in San Pedro de Atacama, in northern Chile. Roman Catholicism is the predominant religion in Chile. (Jose Luis Stephens/StockphotoPro)

at least seven Spanish settlements, including Serena, Concepción, Angol, and Imperial. However, a prolonged and fierce war followed between indigenous warriors and Spanish forces, which lasted, with short interruptions, for more than two centuries. It was finally brought to a close only after 1773 by a peace treaty in which the Araucanians negotiated with the Spanish as an independent and foreign power.

Spain was unable to take care of its Chilean colonies in the first decade of the 19th century during the struggle for independence by rebellious *criollos* (Chilean-born of Spanish heritage). An independent provisional government was installed in Chile in 1810 but was soon attacked by Spanish Loyalist forces from Peru. The Chileans had to resort to arms, but its army, led by General Bernardo O'Higgins (1778–1842) (a self-declared Freemason, as were many of the liberators), was defeated at Rancagua in 1814. Spanish authority was restored for a while, but in 1817, the Argentine and Chilean independence armies, led by O'Higgins and José de San Martín (1778–1850), decisively defeated the Spanish. The independence of Chile was formally declared in 1818, and formally recognized by Spain in 1846.

O'Higgins's popularity as supreme director declined quickly, as the Conservative and Catholic leadership of Chile opposed his many innovations. The Catholic clergy deplored his interference with ecclesiastical authority: his insistence upon the government's right of patronage over church appointments; his demand for tolerance of religious dissenters (non-Catholics); and his opening of a cemetery for foreigners and non-Catholics. The Conservatives feared his cultural innovations, which included the establishment of the National Institute, the enlargement of the National Library, the founding of public primary schools, the invitation to teachers of the Lancastrian system of education in England to establish schools in Chile with-

out the interference of Catholic authorities, the importation of books without church censorship, and the right of freedom of speech and of the press. O'Higgins encouraged the establishment of uncensored newspapers.

The 19th century was marked by confrontations between two ideologies: the Conservatives, on the one hand, regarded themselves as the guardians of monarchical order and authority while the Liberals, on the other hand, were inspired by the Enlightenment, the American and French revolutions, and British parliamentary ideals. The Liberals favored limitations upon the church (while remaining good Catholics), and dreamed of land reform and social progress for the majority of citizens. The Conservatives and Liberals fought a series of civil wars in 1830, 1839, 1851, 1859, and 1891. The Chilean Civil War of 1891 was an armed conflict between forces supporting congressional authority and forces supporting the executive authority led by the sitting president, José Manuel Balmaceda (1842–1891). This conflict ended with the defeat of Balmaceda's Liberal forces, followed by his tragic suicide in the Presidential Palace. The defeat of the Liberal forces opened a so-called pseudo-parliamentary period in Chilean history, which lasted from 1891 to 1925.

The Chilean government was led by various political factions during the authoritarian era of the first Republic of Chile (1826–1932) and the second Republic of Chile (1932–present). In 1970, a coalition of Socialists, Communists, Radicals, and some dissident Christian Democrats had backed the presidential candidacy of Dr. Salvador Allende Gossens (1908–1973). After barely winning the election, Allende began to restructure Chilean society along Socialist lines while retaining the democratic form of government and respecting civil liberties and the due process of law. With active support from the U.S. government's Central Intelligence Agency (CIA), however, in 1973 a group of military officers staged a coup d'état under the leadership of right-wing General Augusto José Ramón Pinochet Ugarte (1915–2006). Allende died during the coup.

Pinochet imposed a repressive military dictatorship that lasted until March 1990. According to the 1993 Rettig Report, more than 3,200 people were killed during the 1970s and 1980s; in addition, according to the 2004 Valech Report, at least 80,000 were incarcerated without trials and 30,000 were subjected to torture. Another 200,000 people went into exile as political refugees. Pinochet was finally forced out of power in March 1990, and a new democratic government took charge. Pinochet continued to serve as commander-in-chief of the Chilean army until 1998, when he retired and became a senator-for-life. Later, as his crimes began to catch up to him, he fled into exile. He died in exile fighting extradition back to Chile.

Today, Chile is a rapidly developing country with a large, educated middle class and a robust free market economy. The decline of Chilean economy for three decades was reversed during the 1990s and early 2000s. According to recent data on income distribution, 6.2 percent of the Chilean population composes the upper economic stratum; 15 percent the upper-middle stratum; 21 percent the lower-middle; 38 percent the upper-lower stratum; and 20 percent the lower-lower stratum.

Roman Catholic Church Catholicism arrived in 1541 and thereafter with the Spanish conquerors, colonists, and missionary priests. The Diocese of Chile was established in 1561 in Santiago de Chile, and was administered under the jurisdiction of the Diocese of Lima (Peru). The first Catholic seminary was opened in 1584. In 1768, the Jesuits, who had begun missionary work among the Araucanians during the latter part of the 16th century, were expelled by an edict signed by King Charles III of Spain in 1767; and they were not allowed to return until 1843. After their departure, many of the Jesuit-administered Indian mission villages were turned over to other religious orders or to civil authorities.

The Conservative oligarchy that governed Chile between 1830 and 1861 was Roman Catholic, and Catholicism was made the official state religion. However, the newly independent government decided to confiscate church property, including most monasteries of religious orders; abolish the payment of tithes to the church by the state; and fix a salary for the clergy.

Between 1861 and 1891, Chilean society suffered great confusion. In 1865, the Liberal government granted non-Catholics the freedom to worship as they pleased without public display (no church steeples or

bells, for example) and the freedom to operate their own schools, and a few cemeteries were established for non-Catholics. In 1878, growing criticism of the government by Catholic authorities led to a generation of strained relationships between church and state. In 1883, ecclesiastical tribunals were placed under lay supervision, and in 1884 civil marriage was introduced, which is still the only form approved by law.

In 1910, the Archdiocese of Santiago administered the Chilean Catholic Church, which had jurisdiction over the dioceses of Concepción, San Carlos de Ancud (Chilóe), and Serena, and the vicariates apostolic of Tarapacá and Antofagasta. In southern Chile the Indian missions were supervised by the Franciscan Recollects, the Capuchins, and the Salesians. The church operated numerous private schools and colleges throughout the land, under the administration of religious congregations, but even in the public schools Catholic religious instruction was compulsory.

Following the military coup of 1925, former President Arturo Fortunato Alessandri Palma (1868–1950) was restored to the presidential office under the Liberal Alliance. The Liberal government decreed the separation of church and state, which had the effect of granting religious freedom to other religious communities —most notably the Protestant groups. Nevertheless, the Catholic Church has continued to receive considerable subsidies for its educational and other charitable work.

Between 1925 and 1960, the relationship between church and state was strong under Conservative administrations and tense under Liberal ones. During this period, the nation was plagued by authoritarian governments of the right and left that were often intolerant of opposing views and that resorted to strong-arm tactics to retain power. Diverse tensions arose within the Chilean Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s). *Reformers* generally supported the church's modern, post–Second Vatican Council stance. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Chilean society and establishing greater social justice through peaceful democratic means. *Radical*s adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing the Pinochet dictatorship and creating a Socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues"), rather than by political and social activism.

The Catholic Charismatic Renewal (CCR) in Chile began in Santiago in 1972, during a spiritual retreat that took place at the Casa de Ejercicios de las Rosas on February 1–5. The leadership team at the retreat was composed of three Dominican priests—Fathers Francis McNutt (b. 1925), James Burke, and Patrick Rearden—and a Dominican nun, Sister Ana Félix, accompanied by a Methodist pastor from the United States. The CCR currently exists in more than 700 communities, from Arica in the north to Punta Arenas in the south.

During the 1970s, the Catholic Church risked its position by attempting to negotiate an end to the despotic Pinochet dictatorship; and, although its efforts failed, it emerged as a vocal critic of the government's dismal human rights record. However, some priests sympathetic to Allende's Socialist agenda were more vocal and assumed an activist role in defying the civil authorities. Many of them suffered the cruel consequences of being detained, beaten, tortured and "disappeared" by the secret police.

In 2004, the Chilean Catholic Church reported 27 dioceses with 951 parishes, which were served by a total of 2,201 priests (1,113 diocesan and 1,088 religious priests), who were assisted by 568 permanent deacons, 1,735 male religious workers, and 5,735 female religious workers. The church was divided ad-

ministratively into 4 archdioceses (Antofagasta, La Serena, Puerto Montt, and Santiago de Chile), 18 dioceses, 2 territorial prelatures (Calama and Illapel), one vicariate apostolic (Aysén), and one military ordinariate. The current archbishop, Cardinal Francisco Javier Errázuriz Ossa, was appointed in 1998 as archbishop and in 2001 as cardinal.

The great majority of Chileans still consider themselves Roman Catholics, but the number of Catholic adherents declined from 76.7 percent of the national population in 1992 to 70 percent in 2002, according to census data. However, research conducted by the daily *La Tercera* in 2003 revealed that in 48 Chilean cities with the largest proportion of people living in poverty, Catholic adherents declined from 74.8 percent in 1992 to 67.7 percent in 2002. This indicates that the lower classes have lost faith in traditional religion and have opted to look elsewhere for answers to their multifaceted needs; some have opted to attend and become members of evangelical churches, while others have been attracted to the Christian sects or to new religious movements, or to no religion at all, which helps explain the growth of these alternative religious movements and of the population segment that now declares itself to have no religion at all.

The Protestant Movement In June 1821, the Scotsman James Thompson (1778–1854), a representative of the British and Foreign Bible Society (BFBS) and of the Lancastrian School Society, came to Chile at the request of the Supreme Director Bernardo O'Higgins (r. 1818–1823), who asked Thompson to promote popular education in Chile independently of the Roman Catholic Church, based on the Lancastrian system of mutual instruction. Thompson urged the government to invite foreign traders and agriculturalists to come to Chile to promote the economic development of the new republic.

However, Catholic authorities and their Conservative allies in government strongly objected to Thompson's activities. The clerical party was opposed to the establishment of schools by non-Roman Catholics, arguing that such innovations would "destroy the cultural unity of the nation." Furthermore, the ecclesiastic commission that investigated Thompson's activities stated: "It would not be prudent to receive *these devouring vipers* who are not Roman Catholics into the bosom of the State, which desires to conserve pure, clean and inviolable the religion which it confesses" (Paul 1973, 53).

Thompson had taken with him to Chile 60 copies of the New Testament in Spanish, which he began to freely distribute. However, the Catholic authorities immediately challenged his right to import and distribute "Protestant" Bibles in the country, which were subject to clerical control at that time. Discouraged, Thompson left Chile after less than a year and traveled north to Peru and Colombia, where he was warmly welcomed by Liberal government leaders and where he achieved greater success in establishing the Lancastrian system of education and distributing the scriptures.

The Anglicans first held chapel services in English among foreign immigrants in the hilly port city of Valparaiso in 1825, led by Anglican laymen and chaplains from visiting British vessels. That year, the English and German immigrants in Valparaiso received permission from the civil authorities to build the first Protestant cemetery in Chile. In 1837, Anglican chaplain John Rowlandson arrived in Valparaiso as a private tutor and began English-speaking worship services in his own house. These services were continued, but it was not until 1858 that the Anglicans received permission to build the small St. Peter's Church in Valparaiso, financed by the British government, which is still in existence.

In 1860, Allen W. Gardiner Jr. arrived in Chile. He was the son of Captain Allen Gardiner (1794–1851) of the Royal British Navy, who died in Tierra del Fuego in 1851 while serving as a pioneer Anglican missionary in the evangelization of the Amerindians under the sponsorship of the Patagonian Mission Society. The younger Gardiner came with the intention of continuing his father's work of evangelizing the Araucanian Indians in the southern region, but because hostilities between the Indians and the Chilean army prevented him access, he accepted a chaplaincy for a small English colony in the coal mining town of Lota in Concepción province. His example encouraged the South American Missionary Society (SAMS) of the Church of England to establish chaplaincies in other South American locations. Later, SAMS sponsored missionary work among the Araucanian (Mapuche) Indians

Chile

Arica
Pisagua
Iquique
Tocopilla
Chuquicamata
Chile
Antofagasta
Taltal
Chanara
Pueblo Hundido
Caldera
Puquios
Copiapo
Huasco
La Serena
Ovalle
San Felipe
Valparaiso
Santiago
San Antonio
Rancagua
Talca
Cauquenes
Chillen
Concepcion
Lebu
Londdimay
Temuco
Valdivia
Osorno
Puerto Montt
Ancud
Castro
Puerto Aisen
N
Porvenir
Punta Arenas

near Temuco, under Canadian clergyman Charles A. Sadleir, beginning in 1895.

It was not until December 1845 that New England Congregationalist missionary David Trumbull (1819–1889), after his graduation from Princeton Seminary, took up permanent residence in Valparaiso, under the joint sponsorship of the American Bible Society (established in 1816), the Foreign Evangelical Society (founded in 1839, later the American and Foreign Christian Union), and the American Seaman's Friend Society (founded in 1826). At first, David served as a Protestant chaplain, charged with the task of ministering to the spiritual and material needs of English-speaking seamen aboard ships docked in the harbor of Valparaiso, located about 75 miles from Santiago. Following independence from Spain in 1818, Valparaíso (founded in 1536) became the main harbor for the nascent Chilean navy and was opened to international trade, which had been limited to commerce with Spain and its other colonies. Many foreign shipping companies quickly established commercial houses in Valparaiso, which were staffed by agents from their respective countries.

In the beginning of his ministry in Valparaiso, Trumbull was restricted to holding religious services on board vessels in the harbor but later, after having won the confidence and support of the local community and obtaining permission from the civil authorities, he built the Sailor's Home and Bethel Chapel on shore. Soon he became engaged in encouraging the sick and the lonely in the American and British hospitals, and in visiting the foreign delinquents in the city's prison. However, Trumbull's goal was the establishment of the Reformed Church (in the tradition of the New England Reformed-Presbyterian-Congregationalist tradition), first in Valparaiso, then in strategic locations throughout Chile. After celebrating English-speaking worship services in private homes in Valparaiso for several years, Trumbull, along with an Anglican chaplain, helped organize Union Church in 1847, which was not permitted to build its own chapel until 1855. Until his death in 1889, Trumbull remained as pastor of Union Church in Valparaiso.

In 1862 another Congregational missionary, Nathaniel P. Gilbert, arrived in Santiago and organized another Union Church for all English-speaking residents in the capital. Gilbert was sponsored by the Foreign Evangelical Society, as was Trumbull. Finally, Trumbull, Gilbert, and their Chilean colleagues received permission from the civil authorities in 1865 to build the first Protestant church building in Santiago. To this end, Trumbull appealed to the American and Foreign Christian Union (previously known as the Foreign Evangelical Society) for reinforcements in the development of the Spanish-speaking work. Alexander M. Merwin and Sylvanus Sayre arrived in 1866, which facilitated the completion and dedication of the first Protestant church building in Santiago on September 20, 1868.

In November 1871, José Manuel Ibañez was ordained as the first Chilean Protestant pastor; in fact, he was the only native Spanish-speaking Protestant minister in all of South America (Paul 1973, 63). During this period mission stations were established at San Felipe, a village located 90 miles north of Valparaiso, and in 1869 at Talca, located south of Santiago in the central valley, in the fertile vineyard district.

The first Lutherans to work in Chile arrived in 1846 and founded a German-speaking organization largely limited to the expatriate community. After the German Revolution of 1848, the Chilean government offered Liberal German immigrants the opportunity to settle in the southern region, where large-scale immigration began after 1850. Many of the German immigrants were educated and had financial resources, which facilitated their settlement in Valdivia, Puerto Montt, and Santiago, while German farmers settled in what is now the Province of Llanquihue. The second wave of German immigrants arrived after 1870 and occupied frontier areas in southern Chile in the proximity of the territories of the Araucanos and Temucos near the Río Bió-Bío. This is where the most important colonies of German Lutherans were established.

After the arrival of German Lutheran pastor Oscar Fiedler, a congregation was organized in Valparaiso in 1867 but later ceased to exist. In 1886, a German Lutheran congregation was organized in Santiago under the leadership of R. A. Philippi, who later helped to reestablish the Lutheran congregation in Valparaiso, in 1889. After several failed attempts, the German Lutherans were able to organize the Deutsche Evangelische Chile-Synode in 1906.

Chile

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	8,867,000	15,010,000	87.6	1.06	16,569,000	17,176,000
Roman Catholics	7,794,000	12,000,000	70.0	–0.25	13,000,000	13,500,000
Independents	1,407,000	4,000,000	23.3	2.10	5,000,000	5,500,000
Marginals	40,700	735,000	4.3	1.15	950,000	1,060,000
Agnostics	321,000	1,300,000	7.6	1.86	1,800,000	2,400,000
Atheists	240,000	415,000	2.4	1.12	500,000	650,000
Ethnoreligionists	100,000	270,000	1.6	1.12	230,000	220,000
Muslims	2,000	76,000	0.4	1.12	100,000	120,000
Baha'is	7,800	28,000	0.2	1.12	25,000	36,000
Jews	30,000	20,800	0.1	1.12	25,000	26,000
Buddhists	500	6,200	0.0	1.12	7,500	11,000
New religionists	1,200	7,300	0.0	1.12	9,000	15,000
Chinese folk	0	400	0.0	1.12	500	800
Total population	**9,570,000**	**17,134,000**	**100.0**	**1.12**	**19,266,000**	**20,655,000**

The earlier work by Congregational missionaries became the foundation upon which missionaries of the Board of Foreign Missions of the Presbyterian Church in the United States of America (now a constituent part of the Presbyterian Church [U.S.A.]) built their ministries. After the U.S. Civil War (1861–1865), the American and Foreign Christian Union ran into financial difficulties because many of its supporters began channeling their contributions through denominational mission agencies. Trumbull and his colleagues heartedly agreed with the proposal that their work in Chile be handed over to the Presbyterian Board of Missions, which took place officially in early 1873 when Trumbull himself became affiliated with the Presbyterian Board. His identification with the Chileans reached its logical conclusion in 1886 when he became a naturalized Chilean citizen. When he died in 1889, the Chilean Congress suspended its session out of respect for this respected Christian worker.

In 1873, the Reverend and Mrs. Robert McLean arrived from the United States and were assigned to the Presbyterian mission station in San Felipe. At the request of Trumbull, the Presbyterian Board, in 1878, sent Eneas McLean, Robert's brother, to Chile as well, and he was assigned to work in Concepción, the third largest city in the nation at that time, where a Presbyterian church was organized in 1880. These established churches later formed the Iglesia Presbiteriana de Chile (IPC), which was under the jurisdiction of the Synod of New York of the Presbyterian Church in the United States of America. The IPC became an independent and completely self-supporting denomination in 1964. In 1944, a group of young Fundamentalist Chilean pastors deserted the IPC and established the Iglesia Presbiteriana Nacional (IPN), which later experienced its own division with the formation of the Iglesia Presbiteriana Nacional Fundamentalista (IPNF) in 1960. The IPNF aligned itself with Carl McIntire's fundamentalist International Council of Christian Churches (ICCC), while the IPN became affiliated with the Presbyterian Church in America (PCA). In the 1980s, the PCA decided to establish its own church body in Chile under the name Iglesia Presbiteriana en América en Chile (IPAC).

The beginning of the Methodist Episcopal Church (now a constituent part of the United Methodist Church) can be traced to schools established by William Taylor (1821–1902) in Bolivia and Chile during 1877–1878 as part of a self-supporting missionary enterprise, which was not officially endorsed or supported by his denomination. Between 1883 and 1888, Taylor and his colleagues began to develop church work among the Spanish-speaking population, despite great resistance from clerical authorities. The establishment and development of Methodist churches in Chile experienced slow growth between 1886 and 1893, but good prog-

ress was made in recruiting and training national pastors and workers. Between 1893 and 1897, Methodist work in Chile more than doubled in size, and this trend continued during the period 1897–1903, as well as from 1903 to 1907. Methodist growth in Chile between 1883 and 1907 was much more rapid than the Presbyterian work, which can be explained in part by the fact that Methodist methods of self-support tended to minimize the danger of nationalism and encouraged the development of lay ministry.

However, in 1910, the Methodist Church of Chile experienced a schism that both stopped its growth and gave a unique cast to Chilean Protestantism. Chile became one of the first places in South America where news of the Pentecostal revival at the Apostolic Faith Mission on Azusa Street in Los Angeles, California, in 1906 found a response. That response was among the Methodists, led by the Reverend Willis C. Hoover (1856–1936) in Valparaiso. By 1910, the majority of Methodists in Chile had opened themselves to the Pentecostal experience and that year left the Methodist Episcopal Church to establish the Methodist Pentecostal Church of Chile, which maintained many of the ecclesiastical forms of Methodism.

From this beginning, Pentecostalism gained a relatively early position of strength in the country due to its rapid membership growth and its geographical expansion, led by the Methodist Pentecostal Church of Chile that became the parent body of a dozen or more other Pentecostal denominations between 1913 and 1950, such as the Church of the Lord (1913), the Evangelical Church of the Brethren (1925), the Evangelical Pentecostal Church (1933), the Evangelical Corporation of Vitacura (1933), the Pentecostal Church of Southern Chile (1933), the Christian Evangelical Church (1936), the Evangelical Army of Chile (1937), the Apostolic Pentecostal Church (1938), and the Pentecostal Christian Church (1938). In turn, many of these daughter church bodies experienced their own divisions, which led to the formation of more Pentecostal denominations, especially between 1934 and 1956. For example, divisions within the Evangelical Pentecostal Church (founded in 1933) produced the following new denominations: the Christian Church of the Apostolic Faith (1934), the Christian Church Won with His Blood (1941), the Pentecostal Church of God (1951), the Pentecostal Mission Church (1952), and the Evangelical Pentecostal Corporation (1956).

The favorable climate for Pentecostalism in Chile, mainly among the oppressed lower classes as a "refuge for the masses" in an authoritarian society according to Swiss sociologist Christian Lalive d'Epinay (1969), also led various European and American Pentecostal groups to begin work in Chile. These include the Swedish Pentecostals (1938), International Church of the Foursquare Gospel (1940), Assemblies of God Foreign Missions (1941), Church of God (Cleveland, Tennessee) (1954), United Pentecostal Church International (1964), and Church of God of Prophecy (1975). However, serious disagreements over doctrine and church polity prevented cooperation between the later groups and most of the national Pentecostal denominations. Consequently, the later Pentecostal denominations (foreign-based) have not experienced as much church growth as the national church bodies that are more in tune with Chilean cultural idiosyncrasies.

Before Pentecostalism began to dominate the Protestant and Free church community in Chile, the first Baptist missionaries had arrived and began working among German immigrants in Victoria, near Temuco. The first Baptist church was established in this community in 1892. Between 1894 and 1897, a religious revival occurred with the German settlement, where worship services were held in German and Spanish. The Chilean Baptist Convention was formed in 1908; this denomination aligned itself with the Southern Baptist Convention in 1917, but has not been as successful as have Baptist denominations elsewhere in South America.

Historically, prior to 1900, 14 Protestant denominations and service agencies began work in Chile. Between 1900 and 1940, another 18 denominations and service agencies entered the country, or arose independently under national leaders, some by division from other church bodies. During the 1950s, 9 new organizations were established; during the 1960s, only 4; during the 1970s, 4 more; during the 1980s, 8; and during the 1990s, 10. In summary, during the period 1950 to 2000, a total of 35 new denominations and service agencies were established.

In 2002, about 90 percent of Chilean Evangelicals identified themselves as Pentecostal in the national census, while the remaining 10 percent were affiliated with Wesleyan, Lutheran, Reformed-Presbyterian, Anglican, Methodist, and independent Free churches.

Previously, the Lausanne Chile Country Committee, in preparation for the II Lausanne Congress on World Evangelization, held in Manila in July 1989, reported on the relative size of the largest Protestant denominations and independent church associations, based on their estimated number of adherents in mid-1989: the Pentecostal Methodist Church (700,000), the Pentecostal Church of Chile (400,000), the Baptist Convention of Chile (100,000), the Pentecostal Church of God (100,000), the Pentecostal Evangelical Church (50,000), the Pentecostal Apostolic Church (30,000), the Methodist Church of Chile (25,000), the Christian and Missionary Alliance (20,000), Church of the Lord Corporation (18,000), the Assemblies of God in Chile (15,000), the Evangelical Army of Chile (15,000), the Trinity Pentecostal Church (15,000), the Presbyterian Church of Chile (15,000), the Corporation Vitacura (12,000), the Church of God (Cleveland, Tennessee (10,000), the Autonomous Assemblies of God (10,000), and the International Church of the Foursquare Gospel (10,000). All other denominations had less than 10,000 adherents, according to this report. Thirteen of the 17 denominations listed above are Pentecostal.

During and after the Pinochet dictatorship, many evangelical leaders began to express their misgivings regarding "endorsing" any political leader, while at the same time realizing that the growing evangelical movement had more political clout in the ballot box than previously. Some Chilean evangelical leaders were inspired by the holistic message of the *Lausanne Covenant* while attending international conferences sponsored by the Lausanne Committee for World Evangelization during the 1970s and 1980s. After the founding of the Latin American Confraternity of Evangelicals (CONELA) in Panama in April 1982, this interdenominational fellowship of conservative leaders offered similar inspiration and motivation for the pursuit of common endeavors among evangelicals in Chile and throughout Latin America.

Although the Evangelical Council of Chile (CEC) was established in 1941, it was not until 1988 that the Corporation of Interdenominational Pastors (CIP) was formed, followed by the Council of Pastoral Entities of the Metropolitan Region (CUPREM); and the Committee of Evangelical Organizations (COE), which was led by Bishop Francisco Anabalón in 2003.

At the same time, there was a growing consciousness among leaders of mainline Protestant denominations and some Free church bodies regarding the need to take a stronger stand in behalf of human rights and social justice issues, which had been trampled on during the Pinochet dictatorship. Therefore, some Chilean denominational leaders and local pastors began to participate in activities sponsored by the Latin American Council of Churches (CLAI), which is affiliated with the World Council of Churches (WCC).

Other Christians The Ecumenical Fellowship of Chile (CEC), founded in 1973, includes the following members: Evangelical Lutheran Church, Methodist Church of Chile, Pentecostal Mission Church, Anglican Church, Baptist Union, Greek Orthodox Patriarchate of Antioch and All the East (through which are also represented the Russian Orthodox Church [Moscow Patriarchate] and the Greek Orthodox affiliated with the Ecumenical Patriarchate), Reformed Church, Roman Catholic Church, Universal Apostolic Mission Church; and the Wesleyan Church. The CEC is also associated with the WCC.

In 2002, the national census recorded 6,959 "Orthodox Christians" (Greeks, Persians, Serbians, Ukrainians, and Armenians) in Chile. Eastern Orthodox jurisdictions include the Armenian Orthodox Church; the Greek Orthodox Church; the Orthodox Church, Patriarchate of Antioch, led by Archbishop Sergio Abad; the Russian Orthodox Church (Moscow Patriarchate); and the Russian Orthodox Church Abroad (ROCA), Diocese of South America and Buenos Aires, led by Archimandrite Benjamin Wasniuk in Chile. The First Hierarch of the Russian Orthodox Church Outside of Russia is Metropolitan Vladyka Laurus, who resides in New York City.

In addition, there are several Roman Catholic-derived churches in Chile that are independent of the Holy See in Rome and that have established some type of relationship with Eastern Orthodox jurisdictions that claim "Apostolic succession." During the 1980s, Juan

Ignacio Cariaga y Cariaga founded the Holy Apostolic Catholic Church of Chile. René Parra Somorrostro was ordained a priest by bishops who were consecrated by Monsignor Carlos Duarte Costa of Brazil, and he was later consecrated a bishop and named bishop of Concepción and Araucanía, Chile, by Bishop Cariaga y Cariaga. From 1984 to 1989, Somorrostro was bishop of the Apostolic Episcopal Church of Chile. Since early 1989 he has been a bishop of the Orthodox Catholic Church of Chile, which is affiliated with the Igreja Católica Apostólica Brasileira, founded by Bishop Duarte Costa in 1945. Celso Mario Rosales y Fernes was ordained a priest and later consecrated a bishop in 1984 by Bishop Cariaga y Cariaga, assisted by Bishop Somorrostro, and named bishop of Valparaiso.

There are several non-Protestant marginal Christian groups that have been established in Chile: the Jehovah's Witnesses (810 churches with 71,715 members in 2008; the 2002 census reported 119,455 adherents); the Church of Jesus Christ of Latter-day Saints (one temple, 74 stakes and 24 districts with 103,735 adherents in 2002); the Philadelphia Church of God; the Church of Christ, Scientist; Israelites of the New Universal Covenant (Andean region); the Light of the World Church (from Mexico); the Universal Church of the Kingdom of God (Brazil); the God Is Love Pentecostal Church (Brazil); and Unity School of Christianity.

Additional Groups There are a wide variety of non-Christian religious groups in Chile. The small Jewish community in Chile is centered in Santiago and includes Hungarian, German, and Sephardic elements. Though suffering losses from immigration to Israel in recent years, it still includes an estimated 15,000 Jewish residents. The community has its focus in the Comité Representativo de las Entidades Judías de Chile, headquartered in Santiago. There is a program of Jewish Studies at the University of Chile in Santiago. Jewish communities are located in Santiago, Valparaíso, Viña del Mar, Valdivia, Temuco, Concepción, La Serena, and Iquique (although there is no synagogue in Iquique).

The 2002 census reported a total Muslim population of 2,894. Many of those are Chileans who, as a result of their conversion to Islam, have even changed their names. The first known Islamic institution was the Society of Muslim Union of Chile (Sociedad Unión Musulmana), founded in 1926, which was followed by the Society of Mutual Aids and Islamic Charity in 1927. Today, mosques are located in Santiago, Iquique, and Coquimbo. Also, the Subud Association is present.

The Baha'i Faith community was founded in 1940 after the arrival of Baha'i pioneers from the United States, who made converts among Chileans and established an independent national spiritual community in 1963. In 2002, this community was picked for the establishment of the first Baha'i Temple of South America, which the community is still seeking to establish. Although Baha'i adherents were not mentioned in the 2002 census, Baha'i officials estimated that their community numbered about 6,000.

Buddhism not only exists among Chinese immigrants, but also among Chileans who are affiliated with one of the following organizations: the International Zen Association, Soka Gakkai International, Drikung Kagyu Ling Meditation Center, and the Valparaiso Buddhist Meditation Center.

The following Hindu-derived organizations exist in Chile: the Swami Shivapremananda Foundation (Centros Sivananda Yoga Vedanta), the Supreme Master Ching Hai Meditation Association (Sant Mat tradition), the International Society for Krishna Consciousness (ISKON), and the Vaisnava Mission.

The Western Esoteric tradition appeared early in the 20th century among adherents of Spiritualism, Freemasonry (including Bernardo O'Higgins and other Liberals of his day; the Grand Lodge of Chile was formally established in 1862; Chilean Masons follow the Ancient and Accepted Scottish Rite), and the Martinista Order of Master Cedaior. Others that appeared later were the Ancient and Mystical Order Rosae Crucis (AMORC), Applied Metaphysical Studies Group, and Wicca-Chile.

Also present in Chile are groups associated with the Psychic-Spiritualist-New Age movements: the Theosophical Society, the Unification Church (Rev. Moon), Universal Life–The Inner Religion, Ishaya Techniques, and the Silvan Method.

Popular Catholic religiosity (syncretistic) is practiced by a majority of the Hispanic white and mestizo population. Among practitioners of Amerindian religions (animist) and "popular Catholic religiosity"

there are "specialists" who practice witchcraft (*brujería*), shamanism (*chamanismo*), and folk healing (*curanderismo*). The traditional Amerindian religions that have survived in Chile are the Mapuche religion, with Nenechen at the head of a pantheon of gods and goddesses. Among the prominent deities is Pilan, who has power over thunder and volcanoes.

In August 2009, Hugo Zepeda Coll, a Chilean lawyer and theologian, published an article in the Chilean daily *La Cuarta* in which he claimed to have identified at least 70 locations where satanic rituals had been or were being conducted by as many as 250 secret satanic societies. That number remains unverified.

Clifton L. Holland

See also: Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Capuchins; Christian and Missionary Alliance; Church of Christ, Scientist; Church of England; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-Day Saints; Dominicans; Ecumenical Patriarchate/Patriarchate of Constantinople; Franciscans; Greek Orthodox Patriarchate of Antioch and All the East; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; International Zen Association; Jehovah's Witnesses; Jesuits; Latin American Council of Churches; Light of the World Church; Master Ching Hai Meditation Association; Methodist Church in Chile; Methodist Pentecostal Church of Chile; Pentecostal Church of Chile; Pentecostalism; Presbyterian Church (U.S.A.); Philadelphia Church of God; Roman Catholic Church; Russian Orthodox Church Outside of Russia; Russian Orthodox Church (Moscow Patriarchate); Salesians; Seventh-day Adventist Church; Soka Gakkai International; Subud; Theosophical Society (America); Unification Movement; United Methodist Church; United Pentecostal Church International; Unity School of Christianity/Association of Unity Churches; Universal Church of the Kingdom of God; Universal Life; Wesleyan Church; Western Esoteric Tradition; Wiccan Religion; Witchcraft; World Council of Churches.

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■ China

With 3,705,406 square miles of territory, China is the fourth largest country on Earth, but relative to population, its 1,330 million people make it the most populous of the world's countries (slightly ahead of number two India and far ahead of number three, the United States). China is located on the western edge of the Pacific Rim, immediately west of the Yellow Sea, the East China Sea, and the South China Sea, between Vietnam to the south and Korea and Russia to the north. China spreads westward from the ocean to India and Kazakhstan.

China is a nation with diverse religious beliefs; some originated in China and others were introduced from elsewhere. Both indigenous and introduced religions continue to play a significant role as the new century begins, especially in the era initiated by the establishment of the People's Republic of China in 1949.

Confucianism could be considered a philosophy rather than a religion, but in either case, it is central to any consideration of the Chinese cosmic view. Originally the teachings of Confucius (ca. 550–480 BCE) focused on humanistic ethics and moral conduct. He dismissed speculation about the supernatural and insisted on the need for personal responsibility in the context of formal relationships between men and women, parents and children, rulers and subjects. In later centuries, Confucianism was adopted as the state orthodoxy and came to dominate official thinking, culture, and education. Its political expression was the veneration of the emperor as the supreme ruler by virtue of a heavenly mandate and the creation of an elaborate ritual around him.

Grave site of Matteo Ricci, Beijing, China. Ricci was a founder of the Jesuits' mission to China. (J. Gordon Melton)

Folk religion profoundly influenced society throughout China. Every district had its own particular traditions, practices, and beliefs related to gods, ghosts, and ancestors. All over China, local deities made up a varied pantheon, including spirits of local heroes, versions of Daoist and Buddhist deities, and local, or animistic, spirits. Celebrations of gods often took the forms of colorful processions. Ancestor worship was most common in southern China, where it played a central role in kinship, lineage, and clan systems. Most

China

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Agnostics	400,500,000	413,277,000	30.9	–0.88	350,531,000	232,388,000
Chinese folk	217,360,000	435,000,000	32.6	0.87	480,000,000	500,000,000
Buddhists	54,000,000	190,000,000	14.2	2.49	245,000,000	270,000,000
Atheists	95,000,000	98,000,000	7.3	0.02	90,000,000	85,000,000
Christians	1,102,000	115,009,000	8.6	4.59	175,095,000	225,075,000
Independents	207,000	85,000,000	6.4	5.98	120,000,000	150,000,000
Protestants	423,000	25,000,000	1.9	5.63	42,000,000	55,000,000
Roman Catholics	400,000	15,200,000	1.1	2.69	25,000,000	35,000,000
Ethnoreligionists	40,000,000	57,000,000	4.3	0.68	55,000,000	45,000,000
Muslims	12,000,000	21,300,000	1.6	0.87	24,000,000	25,000,000
Daoists	200,000	6,000,000	0.4	4.08	10,000,000	12,000,000
New religionists	88,000	228,000	0.0	1.96	300,000	600,000
Sikhs	8,000	19,500	0.0	0.67	25,000	35,000
Hindus	12,500	17,800	0.0	0.67	20,000	25,000
Baha'is	500	6,300	0.0	0.98	12,000	20,000
Jews	900	2,500	0.0	0.67	2,500	2,500
Zoroastrians	50	70	0.0	0.63	70	70
Total population	**820,272,000**	**1,335,860,000**	**100.0**	**0.67**	**1,429,986,000**	**1,395,146,000**

households had a small altar where respect would be paid to previous generations. Ancestors and deities were expected to answer petitions. If they failed to do so, the supplicant was perfectly entitled to switch allegiance to others. Temples were often dedicated to several gods, and there was no concept of exclusivity. The entire system was decentralized, unsupervised, and subject to local conditions. The complexities of rituals and divination gave rise to religious specialists such as shamans, diviners, mediums, ritual leaders, astrologers, and healers.

Daoism is a term applied to the philosophy attributed to figures of uncertain historicity, Lao Zi (known to most Westerners as Lao Tzu) and Zhuang Zi (known as Chuang Tzu), who asserted the existence of an unseen, inexpressible absolute, known as the Dao, pervading the universe. Their works, dating from about the third century BCE, discuss how a person could become a sage by following the Dao, abandoning worldly desires, and acting spontaneously. Daoism later evolved into an esoteric system of religious beliefs centered on the achievement of immortality by a variety of occult means, including alchemy, rituals, exercises akin to yoga, and chanting of scriptures. All these practices greatly influenced the various Daoist-like sects popularized as forms of folk religion. The poem *Dao De Jung,* attributed to Lao Zi, is one of the most celebrated works of Chinese spirituality. The typical Daoist figure is the hermit, and Daoism was regarded by many of the elite as an alternative to the conventional state philosophy of Confucianism. Scholars who became disillusioned with the life of the court had the option of wandering away from the mundane world. There are many accounts of such men, telling how they retired to remote rural areas where they devoted themselves to meditation, the study of the Dao, medicinal herbs, and music or poetry. These sages, it was thought, could attain the blessed state of immortality.

To turn now to the foreign religions, Buddhism was introduced to China in the early centuries of the Common Era. Having originated in India in the fifth century BCE, it was at first mostly confined to foreign residents, but in the fifth century CE began to spread among native Chinese. The following centuries saw a rapid expansion of Buddhism, which reached its peak in the Tang dynasty (seventh to ninth centuries). The most popular sects were the Pure Land and the Chan (later known in the West via its Japanese derivative, Zen Buddhism). It is difficult to summarize the range of doctrines preached by different schools, but most

of them advocated compassion, piety, and devotion to Buddha.

When Mahayana Buddhism was introduced to Tibet in the seventh century, it became influenced by Tibet's traditional Bon religion, and developed into the unique branch of Buddhism that is predominant among the Buddhists in Tibet, Nepal, Bhutan, Sikkim, and northern India. Tibetan Buddhism also spread into China, under the patronage of several emperors. Today, Tibetan-influenced forms of Buddhism play a significant role, together with Chan and Pure Land, even in mainstream Chinese monasteries. Buddhism never fully recovered from a severe persecution in the ninth century, but it still remained an integral part of the Chinese religious scene, with thousands of temples and monasteries all over the country.

The first documented Christian missionary to China was the Nestorian Aloben (or Alopen) of Persia, who came to China in 635 CE. Later, Nestorian Christianity flourished in China until the ninth century, when the emperor suppressed all non-Daoist religions, including Nestorianism. Many Nestorians, including Mongolians, were exiled to Central Asia and only returned to China with Genghis Khan in 1215, after which they built a sizable Nestorian Church in China. However, when the Mongolians left China as the ruling class in 1385, the Nestorian Church in China gradually ceased to exist with the last documented Nestorians in the late 19th century. What remains in China now is the Nestorian Tablet and the Nestorian Pagoda in Xi'an (built in 700 CE)—the only standing architectural monument of the ancient Nestorian Church in the world.

Zoroastrianism was introduced to China in 516 CE and enjoyed a steady development for several hundred years. Beginning in the 10th century, it gradually declined in China, and ceased to exist since the 13th century. Zoroastrians came back to China as merchants in the mid-19th century and formed small communities in Guangzhou and Shanghai until 1950. Manicheanism came to China in the sixth century CE, flourished for a few hundred years, and disappeared in the 16th century, leaving behind a Manichean temple in Fujian Province, perhaps the only standing Manichean temple in the world. Starting in the seventh century CE, Judaism came to China along with Jewish merchants. The Jews had synagogues in China for more than a millennium. Apart from those Jews who came to China in the mid-19th century as merchants, there has been a Chinese Jewish community in Kaifeng, Henan Province, with its rabbi and synagogue, since at least the late 16th century, and it lived as a distinct community even as recently as the beginning of the 20th century.

Arab and Persian merchants brought Islam to China in the eighth century CE. By the 16th century, many Muslims were integrated into Chinese society; these Sinicized Muslims are known as the Hui people. The Hui are descendants of Muslims who settled in China, often gaining administrative posts under the Mongol regime. They intermarried with Han; quite often the only sign of their former belief in Islam is some lifestyle feature such as headdress or diet. More than a dozen ethnic minority groups, such as the Uygurs, Kazakhs, and Salas, who were Muslim far back in history, live in the northeastern part of China. In the 19th century, under the influence of the Naqshbandi Sufi Order, there was a fierce Muslim revolt by the Chinese Muslims (Hui). Some have since been exiled to present Kazakhstan and are now known as the Donggan people who speak an archaic form of Chinese dialect.

Among the prisoners of war from the czar's army in Siberia taken by the Chinese Qing army in 1685 was a Russian Orthodox priest, Maksim Leontbev, who brought with him into captivity an icon of Saint Nicholas and a few Bibles. These few captives formed the first Russian Orthodox community in Beijing, where the emperor granted them a special area to live, as well as a temple to be used as an Orthodox church. Orthodoxy in China grew steadily and attracted many Chinese followers until the Boxer Rebellion in 1900, when many of the Chinese Orthodox were killed; 120 of the Chinese Orthodox martyrs were later canonized as saints. The Orthodox Church of China remained under the authority of the Moscow patriarch until 1956, when the Eastern (Russian) Orthodox Church of China (KHP) became an independent ecclesiastical entity, headed by Archimandrite Vasyliy Shuan of Beijing.

The Roman Catholic Church sent a Franciscan, Bishop John of Monte Corvino (1247–1328), as the first missionary to China. He arrived in 1294. However, the first Roman Catholics in China were the Catholic merchants from Europe, such as Marco Polo, who was

China

Karamay
Urumqi
Korla
Hami
Kashi
Hotan
Qiemo
Yumen
Golmud
Xining
Lanzhou
Yinchuan
Hohhot
Baotou
Beijing
Tianjin
Taiyuan
Shijiazhuang
Jinan
Taian
Qingdao
Zhengzhou
Kaifeng
Xian
Nanjing
Hefei
Wuhan
Hangzhou
Ningbo
Mianyang
Chengdu
Lhasa
Zigong
Chongqing
Yueyang
Changsha
Nanchang
Wenzhou
Fuzhou
Dukou
Guiyang
Xiamen
Taipei
T'ai-chung
T'ai-nan
Kunming
Shantou
Kao-Hsiung
Nanning
Guangzhou
Hong Kong
Haikou
Qiqihar
Harbin
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Changchung
Fuxin
Shenyang
Benxi
Dalian
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N

in China in the mid-13th century. Bishop John built a small Catholic community, but it died off when the Mongol Empire collapsed a few decades later. The Catholic mission to China was re-established by the Jesuits in the late 16th century and was based in Macao. Michael Ruggerius, later joined by Matteo Ricci (1552–1610), established himself in China in 1583.

Other Jesuits as well as missionaries from other religious orders such as the Dominicans and Franciscans followed them. Soon these missionaries had different views on the Chinese tradition of ancestral worship, disputing whether it was a form of Pagan worship and so condemned by Catholic teaching, or a nonreligious tradition that could be tolerated if not honored. This conflict gave rise to the famous Rites Controversy, which led to an official ban on Catholicism in China for almost a century, along with intense persecution. The Catholic mission continued only when China was opened up to foreign merchants and missionaries after losing the Opium War in 1842. The Catholic population grew rapidly, in spite of the Boxer Rebellion, which killed at least 25,000 Catholics. When the Holy Hierarchy of the Chinese Catholic Church in China was established in 1946, it numbered three million followers.

The first Protestant mission to China comprised the Dutch missionaries who came to Taiwan (called Formosa by the Portuguese, and later occupied by Dutch colonial forces) in 1626 and established churches and schools with more than 1,000 converts. They were driven away by Chinese military forces in 1662 and failed to re-establish their mission despite several later attempts. In 1807, Robert Morrison (1782–1834) of the London Missionary Society went to Guangzhou (Canton) via Macao as a staff member for the East India Company and claimed to be the first Protestant missionary who had set foot in Mainland China. In 1808 he returned to Macao. It was not until after 1842, when China signed the Nanjing (Nanking) Treaty after the defeat in the Opium War, that Protestant missionaries were allowed to work in China. After that, China became the largest Protestant mission field, with more than 10,000 missionaries, mostly from the United Kingdom and the United States, in the 1930s establishing the Protestant presence through building churches, schools, hospitals, and other social service agencies. By 1949, there were slightly less than one million believers under virtually all major denominational banners—from Anglican, Lutheran, Pentecostal, to Free churches and Salvation Army. There were also major indigenous groups such as the Little Flock (the Local Church), the True Jesus Church, the Jesus Family, and the Church of Christ in China.

Since the establishment of the People's Republic of China in 1949, the Chinese Communist Party has governed China. Marxist-Leninism is the state orthodoxy, so atheism, rather than religious belief, is the official ideology. The party has formulated the "Policy of Freedom of Religious Belief," and the government has established the Religious Affairs Bureau to implement that policy, which is as follows:

1. All citizens have the right to believe, and not to believe religion. The government officially recognizes only five religions in China—Buddhism, Daoism, Islam, Catholicism, and Protestantism. The government has the authority to define what is, and what is not, a religion. Those that are not defined as falling under the five accepted religions are regarded as evil cults or feudal superstitions and are suppressed by law. The exception is the Orthodox Church of China; Orthodox churches are without a national body and are registered with local government authorities. The new religious movements and folk religions exist in China without clear legal status and in general are tolerated by the civil authority.
2. Each of the five religions is organized into its own patriotic organization under the supervision of the government: the Buddhist Association of China, the China Daoist Association, the China Islamic Association, the Chinese Patriotic Catholic Association, the Chinese Catholic Bishops' Conference, and the Three-Self Patriotic Movement Committee of the Protestant Churches of China/China Christian Council (TSPM/CCC). All religious groups are affiliated with one of these groups and are registered with the government in order to have a

legal status for existence. All religious groups have to support the ruling party and cooperate with the government's interests.

3. Religious activities are allowed within designated religious venues under the auspices of these organizations.
4. Religions are not allowed to instruct people less than 18 years of age unless they are minors whose family has already ascribed to religion. Religions are not allowed to interfere with the government's social, education, and marriage policies.
5. Party members, government cadres, military personnel, and public security officers are not allowed to embrace religious belief.
6. National minority groups have special permission to embrace a religion that is not one of the five officially recognized ones, as long as that religion symbolizes the cultural heritage of the particular minority group.
7. Foreigners in China are under separate ruling. They are allowed to have their own sanctioned religious activities, even outside of the five officially accepted religions, but foreigners' religious activities cannot involve local nationals. Further, all missionary activity is forbidden in China, and contacts between foreign and national religious groups must receive prior approval from the civil authority.

Currently, the government reports that there are more than 100 million followers of various religious faiths, more than 85,000 sites for religious activities, some 300,000 clergy, and more than 3,000 regional religious organizations (regional branches of the above mentioned national religious organizations). In addition, there are 74 religious schools to train religious personnel. Buddhist groups are separated into 3 divisions: Tibetan Buddhism, Mahayana Buddhism, and Theravada (Pali) Buddhism. There are more than 13,000 temples and 200,000 monks and nuns, among them 120,000 lamas, 1,700 living Buddhas of Tibetan Buddhism, and 10,000 Bhiksu of Pali Buddhism. There are 25,000 Daoist priests and nuns with about 1,500 temples, and the priests are classified into 2 groups: Zhengyi and Quanzhen. The Muslims are mostly Sunnis with a few Shiites; the total population is more than 18 million. Most of the Muslims are Hui and Uygur; in addition there are another 10 national minority groups who are all Muslim. There are 30,000 mosques, with 40,000 imams and Akhunds. These statistics, supplied by the government, are only approximate; accurate numbers of religious believers and their institutions have not yet been ascertained by reliable surveys.

The Protestant Church, with at least 15 million members affiliated with the TSPM/CCC, is officially declared to be post-denominational, but various traditions do exist within this community. The Seventh-day Adventist Church is treated as a separate entity within the China Christian Council. Similarly, the followers of the True Jesus Church and the Local Church (also known as the Little Flock and the Assembly) have their separate churches and training institutes in many places. In 2007, the Amity Press in China had printed 40 million copies of the Chinese Bible. There are many Protestant groups, with a collective membership of at least 15 million, not affiliated with the TSPM/CCC; these groups operate clandestinely and illicitly.

The Catholic Church in China broke its formal relationship with the Holy See in 1957 when it consecrated its bishops without papal approval. From the mid-1950s until now, formal relations between Beijing and the Vatican have been suspended, as the Vatican has kept diplomatic relationship with the Republic of China (Taiwan) as the legitimate representation of China.

Currently there is an underground Chinese Catholic hierarchy in full communion with Rome claiming a membership of more than 6 million. There is also a separate government-approved Catholic Church in China with independently consecrated bishops (the majority of them, however, having received papal approval) with a total membership of 6 million and at least 4,000 clergy and about 5,000 churches.

Sino-Vatican rapprochement was on the horizon in 1999–2000, as both parties engaged in intensive negotiations, but both parties broke negotiations off over the controversy created by the pope's canonization of 120 martyred saints of China on October 1, 2000, the National Day of the People's Republic of China. Talks between Beijing and the Vatican for normalization of

relation has since been resumed as both sides are sending positive signals, and in 2007 Pope Benedict XVI issued a long pastoral letter to the Catholics in China urging different factions to be united under the papal authority. Several new Episcopal consecrations have since taken place with tacit approvals from both sides.

Since the death of the last government-recognized Chinese Orthodox priest—Gregory Zhu—in October 2000, there has been, officially, no longer a functional Orthodox Church in China. There are, however, a dozen communities of Orthodox believers in Beijing, Shanghai, Heilongjiang, Inner Mongolia, and Xinjiang as well as a few validly ordained Chinese Orthodox priests that the government has not recognized. In December 2007 the Synod of the Russian Orthodox Church (Moscow Patriarchate) started a department to help the normalization of the Orthodox Church of China (KHP). Since 2004, the government allowed several young Chinese Orthodox men to study theology in Moscow and St. Petersburg preparing for priesthood.

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See also: Chinese Buddhist Association; Chinese Catholic Patriotic Association; Chinese Daoist Association; Chinese Protestant Three-Self Patriotic Movement /China Christian Council; Confucianism; Confucius; Laozi; Local Church, The; London Missionary Society; Orthodox Church in China; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church; True Jesus Church; Zhuangzi; Zoroastrianism.

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■ China: Hong Kong

Hong Kong resulted from the British settlement of Hong Kong Island beginning in 1841. The following year China formally conceded it and the Kowloon peninsula to Britain. In 1898, British territory was extended by a lease of additional land, the New Territories, for 99 years. Over the years, the whole spectrum of religion that was present in China became visible in Hong Kong.

Unlike the rest of the People's Republic of China (PRC), where there are specific policies regarding religion, since 1997 the Hong Kong Special Administrative Region Government, under the political principle of One Country–Two Systems, follows the Basic Law in regarding to religion. Hong Kong's official policy is religious freedom, which is without any religious law or governmental division supervising religious groups.

Traditional Chinese religions play a major role in Hong Kong. There are several Buddhist organizations representing various branches of Buddhism, and they operate hospitals, schools, charitable organizations, temples, and monasteries. The Buddhist Po Lin Monastery is home to the world's largest outdoor bronze statue of the Buddha. The Daoists run several Daoist temples and schools. However, the majority of the 600 temples do not make clear distinctions between Buddhism and Daoism, as most of them venerate local deities. These temples are manifestations of Chinese folk religion—a syncretistic religion of Daoism, Buddhism, ancestor worship, and polytheism from folk legends. The most popular deities are Bodhisattva (the Buddha), Guang Yin (protector of seafarers), Guang Gong (god of war and source of righteousness), Beidi (Supreme Emperor of the Dark Heaven), Che Gong (a general in the 12th century CE), and Wang Daxian (a local deity). Confucianism is registered as an academy, and its followers promote the teaching of Confucius. There are also many branches of neo-Daoist groups such as Tin

Altar at Tin Hau Temple, Hong Kong. The temple is dedicated to the Taoist sea goddess Tin Hau. Taoism is a traditional Chinese religious philosophy and one of many religions practiced in Hong Kong today. (J. Gordon Melton)

Tak Sing Kau (also known as Tien Dao or Yiguandao in China), which teaches a form of syncretistic religion. The Falun Gong registered with the Hong Kong government in the late 1990s as a social organization with less than 100 followers. Since 1998, the birthday of the Buddha has been observed as a public holiday.

Christianity also plays a substantial role in the society. Protestantism entered with the British colonial government in 1841 and has a current membership of 350,000 believers. The Protestant community is composed of more than 50 denominations, 1,500 congregations, 36 theological seminaries/Bible schools, and at least 200 Christian organizations. Most of the mainline denominations have branches here, including the Baptists, Anglicans, Methodists, Lutherans, Salvation Army, Presbyterians, and Pentecostals. There are many indigenous denominations, such as the Hong Kong Council of the Church of Christ in China (representing Presbyterian and Congregational tradition), the True Jesus Church, and the Local Church (commonly known as the Little Flock). The Protestant community operates more than 500 schools (kindergarten, primary, and secondary), 3 postsecondary institutions, 5 hospitals, more than 200 social service centers, and a whole range of charitable institutions. There are two major ecumenical bodies—the Hong Kong Christian Council and the Hong Kong Chinese Christian Church Union—and two Christian weekly papers, the *Christian Times* and *Christian Weekly.*

The Roman Catholic Church began as a mission vicariate in 1841 and was elevated to a diocese in 1946. Cardinal Joseph Zen, assisted by Bishop John

Tong and close to 1,000 religious persons (about 300 are priests), shepherds about 250,000 Hong Kong Catholics in 59 parishes and 30 centers for Mass. There are also an additional 100,000 Filipino Catholics, who are mostly domestic workers serving in Hong Kong. The Catholic Diocese operates more than 320 schools (kindergarten, primary, and secondary), 6 hospitals, a seminary, and a whole range of social service operations. It publishes two weekly newspapers: *Kung Kao Po* and the *Sunday Examiner.* It is in full communion with the Holy See.

There are three Orthodox representations in Hong Kong. The Greek Orthodox Church has a small congregation established in 1997. It is headed by a metropolitan, who is also in charge of the Metropolitanate of Hong Kong and South East Asia under the Ecumenical Patriarchate of Constantinople. In 2004 the Russian Orthodox Church re-established its parish in Hong Kong, suspended since 1970, under the Moscow Patriarchate. The Coptic Orthodox Church established a parish in Hong Kong in 2006, under the Coptic bishop of Australia. The Seventh-day Adventist Church's congregations are part of the Hong Kong–Macao Conference and sponsor a hospital and college, independent from other Christian groups.

Other religions are also present. There are several major Muslim organizations in Hong Kong—the Islamic Union of Hong Kong, the Chinese Muslim Cultural and Fraternal Association, the Pakistan Association, the Indian Muslim Association, and the Shiah Fatimi Ishmaili Tayyibi Dawoodi Bohra Association, plus a dozen smaller ones. Islam has about 80,000 followers, with 4 major *masjids,* several charitable organizations, and 6 schools.

There is one inter-faith institution in Hong Kong, the Colloquium of Six Religious Leaders of Hong Kong, which holds regular inter-faith seminars and events; it is involved in the political apparatus by selecting delegates to the Election Committee of Hong Kong representing religious sectors, and also operates the Inter-Faith Prayer Rooms in the Hong Kong International Airport. Buddha's Birthday, Christmas Day, Good Friday, and Easter Monday are public holidays.

The Church of Jesus Christ of Latter-day Saints and the Jehovah's Witnesses have also made their presence known to the public for decades, and the LDS Church established its Asian headquarters in Hong Kong. The Hindu community numbers 12,000 and has its own temple. The Sikh temple has been serving the small Punjabi community for more than a century. The Jewish community, dating from the 1840s, operates three synagogues (one Orthodox and two Reform), a community center, and a religious school. The Baha'i Faith began in Hong Kong in 1923 and formally registered with the government in 1974; it has a few dozen followers with its own religious center. The Zoroastrians registered with the government in 1842 and currently have a center in charge of Hong Kong and Macao affairs; there is a priest with some followers. Shinto is practiced among the Japanese in their homes in Hong Kong, but there is no Shinto temple. Among the new religious movements, Soka Gakkai International operates two larger centers with an increasing number of followers. The International Society for Krishna Consciousness established itself in the mid-1970s and supports academic activities in universities.

Methodist Church, Hong Kong. Methodism is one of many faiths practiced in Hong Kong. (J. Gordon Melton)

The New Age movement is becoming popular among the youth and intellectuals and most of the popular sects can be found here.

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See also: Baha'i Faith; Church of Jesus Christ of Latter-day Saints; Coptic Orthodox Church; Ecumenical Patriarchate/Patriarchate of Constantinople; Hong Kong Council of the Church of Christ in China; International Society for Krishna Consciousness; Jehovah's Witnesses; Local Church; Roman Catholic Church; Seventh-day Adventist Church; Shiah Fatimi Ishmaili Tayyibi Dawoodi Bohra; Shinto; Soka Gakkai International; Statues—Buddhist; Tian Dao; True Jesus Church.

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■ China: Macao

Macao became a Portuguese colony in 1557, and in 1997 was returned back into the sovereignty of China. It lives under the political rule of the People's Republic of China, but follows the Macao Basic Law in religious affairs under the One Country–Two Systems guideline. The Basic Law states that the Macao government does not intervene in the internal affairs of religious groups unless activities conducted by these groups are in violation of other laws. A wide spectrum of religious groups now manifests in this Special Administrative Region.

The major Buddhist group in Macao is Chan (Zen) Buddhism led by the Puzhi Zen Monastery, which was built in 1622. The second major Buddhist branch—Pure Land Buddhism—started in Macao in 1928. Several smaller Buddhist branches subsequently were introduced in Macao. The Macao Buddhist Association was established in 1997. Daoism has been popular in Macao in various forms of folk religion, with worshippers venerating various deities in the different temples. The most popular temple is Ma-Kwok Temple, built in 1605, venerating Mazu—the goddess of seafarers. There are some deities from local legends, such as Zhu Daxian and Sanbu Shen, worshipped by Macao inhabitants. There is no formal Daoist organization except a loosely formed Macao Federation that has long been dysfunctional.

Mazu, the Empress of Heaven, is a popular deity figure in Taiwan, Macao, and Hong Kong. (J. Gordon Melton)

The first missionary of the Roman Catholic Church in Macao was the Jesuit Gregorro Gonzales, who came to Macao in 1553. Pope Pius V (r. 1566–1572) appointed Melchior Carneiro (1516–1583) as the first bishop of Macao in 1566. Pope Gregory XIII (r. 1572–1585) formally established the Macao Diocese in 1567, with jurisdiction over the missionary territory of China, Japan, and Indochina. The diocese became the center to train and send missionaries to these mission regions for several hundred years until the gradual formation of regional Catholic hierarchies. The Diocese of Macao currently has one bishop, about 250 religious persons (80 priests), and a membership of 23,000. It operates a college, several schools, and several social service centers.

The first Protestant missionary to come to Macao was Robert Morrison (1782–1834) of the London Missionary Society. He arrived in September 1807 and

was followed by other missionaries and mission agencies. Currently there are about 3,500 Protestants and 200 pastors and missionaries belonging to about 5 churches or preaching points, 3 Bible schools, and 50 church organizations. The main denominations are the Anglicans, Baptists, Church of Christ in China, Pentecostals, and Christian Mission Church (an indigenous denomination). In 1990, several churches and organizations formed the Union of Christian Evangelical Churches in Macao with current membership of 20 churches and 18 agencies; it issues a monthly news letter. The Protestant churches operate schools, social service centers, and drug rehabilitation centers.

The presence of Islam in Macao can be traced back to the late 16th century. Currently there are several hundred Muslims in Macao affiliated with the Macao Islam Association. Zoroastrianism began its presence in Macao in the 17th century, and Zoroastrian merchants once had significant impact in Macao, especially in the 19th century. Currently they have no religious activity in Macao other than the upkeep of the Zoroastrian cemetery through the Zoroastrian Center in Hong Kong. The first missionary of the Baha'i Faith, Frances Heller, arrived in Macao in 1953. The Baha'is established their first local chapter in 1958 with 24 believers. Currently there are more than 2,000 followers, with 4 local chapters under the Macao Regional Chapter. There is a branch of Soka Gakkai International in Macao under the auspices of Hong Kong Soka Gakkai Center. The Church of Jesus Christ of Latter-day Saints came to Macao in the mid-1980s and is still growing. There is a New Apostolic Church congregation, mainly attended by Filipino followers living in Macao. The International Society for Krishna Consciousness began work in Macao in the late 1980s and now reports a small number of followers.

Kim-Kwong Chan

See also: Baha'i Faith; Church of Jesus Christ of Latter-day Saints; International Society for Krishna Consciousness; London Missionary Society; Pure Land Buddhism; Soka Gakkai International; Zen Buddhism.

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■ China: Taiwan

Taiwan is an island 90 miles to the southeast of the Chinese mainland, across the Taiwan Strait from Fukien Province. Its capital is Taipei and its population is close to 23 million. The ethnic makeup of the island includes indigenous Taiwanese and Chinese. The movement of the national government from the mainland in 1949 markedly increased the Chinese population. As in traditional Chinese society the religions of Taiwan comprise a combination of Confucianism, Daoism, and Buddhism. Less than 5 percent of the country identifies as Christian, although much more than 50 percent of indigenous Taiwanese identify themselves as Christian.

The religious history of Taiwan is marked by an indigenous tradition overlaid by both Western colonial and Chinese influences. The Chinese influences have resulted from an ongoing need for various groups of

Holy Family Church, a Roman Catholic parish in Taipei, Taiwan. Christianity is a growing minority religion in China. (J. Gordon Melton)

mainlanders to seek refuge, both political and economic. This influx from the mainland has included the establishment of pirates' bases, rebel army refuges, and even, after World War II, the site for the National Government in Exile, which fled Communist military successes on the mainland. Taiwan's recent religious developments have been most strongly influenced by those fleeing the political situation on the mainland and by the island's continued economic growth.

The indigenous group that until the ninth century CE inhabited the fertile southern plains of Taiwan has been identified as being of proto-Malayan ancestry. Familial life was matriarchal, and religious life was centered on the priestess of the village. In his *Formosa: A Study in Chinese History,* William B. Goddard describes her role: "Under the influence of the sacred *samshu,* a spirit distilled from the sweet potato, the priestess held communion with the ancestral spirits and interpreted their will to the chiefs."

Tribes not of proto-Malayan stock settled in the north. They have a myth of the "cutting of the sun," which refers to an extended night, and that has led some to infer that this group came from the far north. Other theories, held predominantly by Chinese scholars, suggest that these tribes originated on the mainland. Their evidence relies on the interpretation of

Longshan Temple, Taipei, dedicated to Guan Yin, is one of the oldest Buddhist temples in Taiwan. (J. Gordon Melton)

annals that refer to the political life and population movements that occurred under the (mainly mythical) emperors of the Xia and Shang dynasties (from before the 18th to the 11th century BCE). These northern tribes, often headhunting groups, demonstrate cultural practices similar to those of the Yueh, a group that settled throughout southern China and northern Vietnam. From an account of 1904 we hear of one of these northern tribes worshipping a dog that was believed to embody the spirit of the founder of the tribe.

In 611 CE there are Chinese records of an expedition launched from the mainland, which returned after encountering strong opposition. From the chaos, famine, and migration that accompanied the end of the Tang dynasty (907), the Hakkas (strangers), a racial group that for centuries had been denied social rights on the mainland, moved to Taiwan and pushed the indigenous peoples out of the fertile plains in the west. These people resettled in the foothills of the central and eastern mountains. The approach of Mongols on the mainland during the 1200s hastened this process and saw the arrival of the Hoklos peoples from Amoy and other parts of Fukien. Now it was the turn of the Hakkas to be pushed into the foothills. With this last movement the cult of Mazu Tianfei was introduced. Often presented as a virtuous young girl who risked her life to save shipwrecked sailors, she became the patron deity of all who used the sea and was elevated to the position of "heavenly mother."

In the early 16th century, Taiwan was "discovered" by the Dutch, Spanish, and Portuguese, Ilha Formosa, as the island has been called, being the Portuguese for "beautiful island." The Dutch established an administration on the south of the island in 1622, the Spanish

China: Taiwan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Chinese folk	7,411,000	10,082,000	42.8	0.30	10,029,000	9,159,000
Buddhists	3,661,000	6,250,000	26.5	0.94	6,600,000	6,250,000
Daoists	1,534,000	3,000,000	12.7	1.24	3,173,000	2,990,000
New religionists	926,000	1,600,000	6.8	0.66	1,700,000	1,600,000
Christians	933,000	1,420,000	6.0	0.94	1,642,000	1,617,000
Protestants	275,000	400,000	1.7	1.13	500,000	500,000
Roman Catholics	305,000	300,000	1.3	–0.28	300,000	270,000
Independents	222,000	330,000	1.4	1.34	420,000	420,000
Agnostics	20,000	1,000,000	4.2	0.66	1,250,000	1,320,000
Muslims	60,000	92,000	0.4	0.66	100,000	100,000
Ethnoreligionists	40,000	57,000	0.2	0.51	60,000	58,000
Atheists	10,000	45,000	0.2	0.66	60,000	80,000
Baha'is	3,000	16,600	0.1	0.66	22,000	30,000
Jews	100	200	0.0	0.66	250	400
Total population	**14,598,000**	**23,562,000**	**100.0**	**0.66**	**24,636,000**	**23,204,000**

in the north in 1626. The Christian presence on the island is thus more than 400 years old, and many of the indigenous peoples were converted to Christianity centuries ago.

The interest from mainland China increased during the disturbances that accompanied the establishment of the Qing dynasty (1644–1911). Many Chinese, particularly in the south of the country, considered this Manchu dynasty illegitimate. Koxinga, a merchant adventurer and supporter of the Ming dynasty, was forced to flee to Taiwan after being routed by the Manchus. He expelled the Dutch East India Company and made the island his kingdom, renaming it Taiwan (terraced bay). Many religio-political secret societies that were anti-Qing in intent and that held Lord Guan (Guan di Gong), the Chinese god of loyalty, as their special patron, found refuge on the island. Lord Guan is immortalized in the popular novel *Romance of the Three Kingdoms* as guarding the throne for the rightful heir. Thus he represented the return of legitimacy. Under Koxinga, a military and civil administration was established. Much like Lord Guan, Koxinga himself was deified, at first by the people of Taiwan; after the capture of the island by Manchu forces in the 1690s his cult was made official. In 1930, a Japanese survey discovered 57 temples dedicated to the worship of this nationalist figure.

After the descendants of Koxinga were defeated, secret societies with a strong millenarian component, such as the White Lotus Society and the Tian-di Society, increased their activity; despite this unrest, during the ensuing decades living standards improved, and the island returned to peace under the Qing. The coming of the official Chinese bureaucracy brought state-supported temples dedicated to Confucius and the further development of Buddhism, as well as of Daoism, in both its popular and philosophical forms.

Religious life under the Chinese in Taiwan involved many layers: At the most basic level, ancestor worship operated primarily as a family cult and secondarily as a clan cult. Above the familial level there were many layers of state worship, the most immediate being the worship of the village or town deity. For example, the patron deity of Taipei is famous for his reputation of preventing the spread of epidemics through the town.

By the terms of the treaty of Shimonoseki (1894), Taiwan became a Japanese possession, and during the World Wars the island was developed as a highly industrialized supply base for the Japanese war effort. Returned to the control of the Chinese Nationalist Government in 1945, Taiwan became the place that this government fled to in 1949. As a part of China that has remained free from Communist control, Taiwan

has become the most significant center for Chinese religious development. This became especially true after the Cultural Revolution.

Today, about 70 percent of Taiwan's residents follow the popular combination of Daoism and Buddhism, sometimes referred to as Chinese folk religion, that was at one time so evident on the Chinese mainland, or one of the popular new movements such as Tian Dao (Yiguandao). Since 1949 the growing prosperity of the island has allowed Taiwanese religious organizations to encourage the study of Chinese religions and their dissemination to the world. Such organizations as the Buddhist Compassion Relief Tzu Chi Association, Dharma Drum Mountain, Foguangshan (International Buddhist Progress Association), and the highly structured Buddha's Light International Association have now become large international organizations, which are constructing Buddhist temples throughout the island and around the world.

Christianity came to Taiwan in 1621, when some Dominicans began a small mission, but the Dominicans were driven out by Dutch Protestants during their period of hegemony (1624–1662). However, the Christian community was totally wiped out by pirates later in the century. The Roman Catholic Church returned in 1859 and Protestants (Presbyterians) in 1865. Christianity thrived even when the Japanese tried to suppress it, first in the 1890s and then during World War II. Christianity burgeoned after 1949, when many missionaries and lay Christians moved to Taiwan with the Nationalist government, and since then Taiwan has been home to numerous Western missionary efforts and a variety of indigenous Chinese churches such as the True Jesus Church and the Local Church. As the new century begins, however, only about 6 percent of the inhabitants of the island are professed Christians.

There is a small Muslim community, which began with refugees in 1949.

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See also: Buddhist Compassion Relief Tzu Chi Association, The; Dharma Drum Mountain Association, The; Dominicans; Foguangshan; Local Church, The; Roman Catholic Church; Tian Dao; True Jesus Church.

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■ China: Tibet

Prior to its forcible annexation into the People's Republic of China (PRC) in the 1950s, Tibet was an independent country situated on the Tibetan plateau, one of the highest inhabited areas on Earth. Bordered by some of the world's tallest mountains, much of Tibet is remote and inaccessible, but the country had ongoing contact and trade with its neighbors, including India, China, Nepal, and Russia. Tibetan Buddhism is the dominant religious tradition of the plateau, and it is also found in surrounding areas, including Nepal, Mongolia, parts of Russia, and several Central Asian republics. Largely as a result of the diaspora caused by the Chinese invasion, Tibetan Buddhism has spread around the world, and there are now thousands of centers in North America, Europe, and Asia that practice Tibetan forms of Buddhism.

The Tibetan plateau lies an average altitude of 12,000 feet above sea level; the air is thin and the soil mostly sparse and rocky. Many of Tibet's inhabitants survive on a combination of subsistence farming and animal husbandry. Only in the lower valleys—such as the area around the capital city, Lhasa—is large-scale agriculture possible. The main language of the plateau

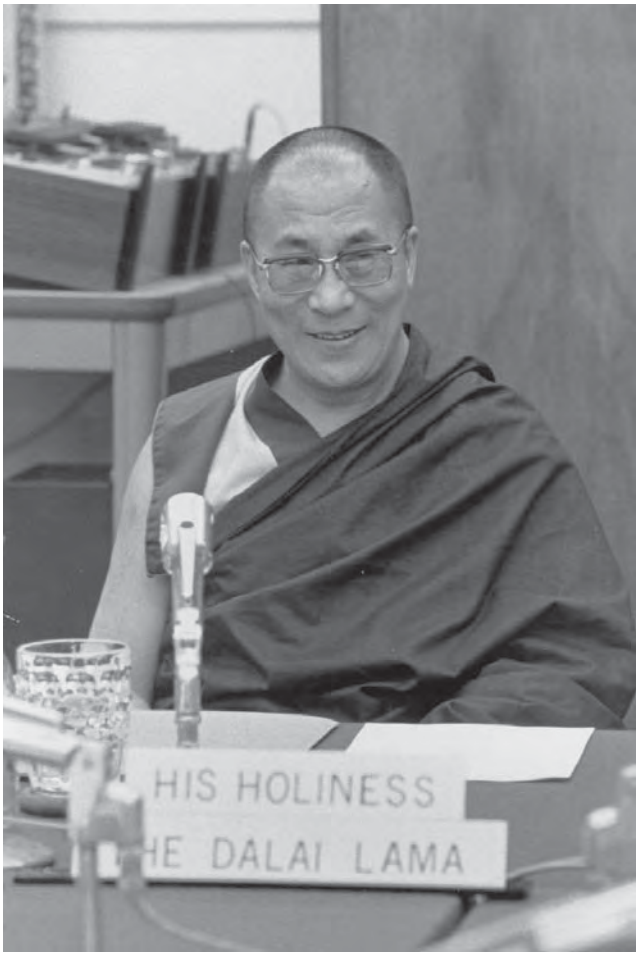
is Tibetan, which is divided into a number of regional dialects. The populace is overwhelmingly Buddhist, despite the concerted efforts of the Chinese to undermine Tibetan Buddhism's influence and a campaign of vilification of its most important leader, the Dalai Lama.

Prior to its forced amalgamation into China's modern empire, Tibet tried to remain aloof from the rest of the world for centuries. In the 19th century its borders were closed to foreigners and legal punishments were prescribed for anyone who helped outsiders travel through the country. Despite such measures, Tibet had ongoing commerce with countries at its borders, and people from various parts of the plateau traveled to holy places on pilgrimages. Tibet's self-imposed isolation came to an end in 1950, when Chinese troops entered from the east. They encountered poorly armed and untrained recruits led by militarily inept aristocrats, and Tibet's defenders were easily defeated.

China's advance troops marched to Lhasa and declared that Tibet had always been an "inalienable part of China" (despite the fact that it had its own sovereign government that issued currency, ran an independent legal system and military, and collected taxes entirely separately from China). When the foreign troops arrived, there were no roads connecting the two countries; and because all Chinese nationals had been expelled from Tibet in 1911, there had been only minimal contact between the two countries for decades.

Despite these factors, Chinese authorities proclaimed that China had a "historical right" to Tibet and that its recent estrangement was due to the sinister machinations of "foreign imperialists" who had lured Tibetans away from the "motherland." In 1950 there were a total of five foreign nationals residing in the Tibetan plateau, none of whom had any role in the government. Despite this, China has consistently referred to its invasion and annexation as a "peaceful liberation."

Inspired by Communist ideology, China's supreme leader, the "Great Helmsman" Mao Zedong, proposed to remake Tibet in the image of modern China. Traditional small farms were abolished and the populace forced to merge into collectives, and Mao declared that "religion is poison" and worked vigorously to eradicate it. When the Chinese arrived, Tibet had more than 7,000 religious buildings, including monasteries, temples, and stupas, but by the end of the Cultural Revolution (1965–1975) only 7 remained intact. Many monasteries were converted to military uses, and their contents were looted and sold overseas. Vast numbers of sacred texts were burned or defaced, and statues were melted down for their precious metals and jewels. Monks and nuns were forced to return to lay life, and many were subjected to the public humiliation of "struggle sessions" in which they were accused of being "class enemies," forced to confess their "crimes," and often made to perform public sexual acts.



Tenzin Gyatso, the 14th Dalai Lama, the leader of Tibetan Buddhists worldwide. The Dalai Lama has been in exile since 1959 when China seized control of Tibet. (Special Collections, Davidson Library, University of California—Santa Barbara)

Tibetans are arguably among the most religiously devout peoples in the world. Prior to China's invasion, about 15 percent of the populace were monks. The

people generously supported religious institutions, and their daily lives were pervaded by religious practices. Thus it is unsurprising that Chinese attacks on their religion and culture produced a negative reaction. Beginning with the first incursions of Chinese troops, Tibetans took to the streets and demanded that their self-proclaimed "liberators" leave them alone and return to their own country. Organized resistance movements began to operate in eastern areas of the Tibetan plateau, particularly Kham and Amdo, and in 1959 tens of thousands of Tibetans took to the streets of Lhasa protesting Chinese actions and policies and demanding that Tibet regain its independence. This protest was brutally suppressed, and the Dalai Lama fled into exile in India, where he was soon joined by more than 100,000 other Tibetans. This event is commonly referred to by exiled Tibetans as the "First Tibetan War of Independence" and is commemorated every year by Tibetan communities and foreign supporters around the world. There have been ongoing demonstrations in Tibet since the 1950s, but these are always countered by overwhelming military force. Perpetrators (and often people who were in the vicinity of a demonstration) are commonly subjected to lengthy prison terms, torture, and often execution.

The most recent demonstrations occurred in March and April 2008. They began when a small number of monks took to Lhasa's streets demanding an end to China's campaign of "patriotic re-education," in which monks and nuns are forced to participate in daily classes of Chinese propaganda. Instructors require them to repeat the highly fictitious Chinese view of Tibetan history and the PRC's version of Tibetan Buddhist belief and practice (which deviates significantly from that of most adherents), and all monks and nuns are required to sign a document denouncing the Dalai Lama. Only officially recognized monastics can reside in monasteries, and only those who have signed denunciations of the Dalai Lama are allowed to join. Because of these harsh measures, thousands escape into exile every year in order to find religious freedom.

The first group of demonstrators was met by Chinese security forces, who beat them and took them into detention. A larger group of monks then protested their arrest, and they too were beaten and taken to a military detention center. This prompted thousands of laypeople to join the protest, and they focused on the economic marginalization of Tibetans in their own country. Several Chinese-owned businesses were destroyed, and several Chinese settlers were killed, with scores more injured.

Significantly, most of the protestors were in their twenties and thirties, and so had grown up under Chinese rule, as had their parents. The PRC government, embarrassed by this public show of Tibetan disaffection, attempted to blame the protests on the exiled Dalai Lama, although for decades Chinese officials have declared that he has no influence in Tibet and that he has been completely marginalized.

For the first time in Tibetan history, the Lhasa protests sparked others all over the plateau. Major demonstrations erupted in Kham and Amdo, and even the normally apolitical northern areas saw a number of large gatherings. Most monks and nuns focused their anger on "patriotic re-education," while lay Tibetans denounced Chinese economic policies, racism by Han Chinese toward them, and attempts to destroy their religion and culture. Chinese authorities responded by expelling all foreigners and domestic tourists. Deported reporters witnessed vast military convoys pouring into Tibetan regions, filled with heavily armed combat troops. The entire region was placed under strict military lockdown, and according to some reports thousands of Tibetans were rounded up and incarcerated. Reports of arbitrary detention and torture trickled out of Tibet despite Chinese efforts to censor communications.

As this article was being written, the situation remains tense, and a number of monks report that Chinese soldiers or intelligence agents reside in their monasteries and that there is an extensive network of spies. A climate of fear pervades the region, and religious figures are the primary focus of Chinese repression. Human rights organizations that have investigated the situation agree that freedom of religion is nonexistent in Tibet. Torture, arbitrary arrest and imprisonment, and government surveillance are commonplace.

Tibetan Buddhism: History and Practice The introduction of Buddhism is traditionally thought to have begun in the seventh century CE, during the reign of

King Songtsen Gambo (ca. 618–650), who is credited with initiating the "first dissemination" (*ngadar*) of the religion into Tibet. Royal patronage continued during the reign of King Trisong Detsen (ca. 740–798), who together with the Indian scholar-monk Santaraksita and the Tantric master Padmasambhava founded the first Buddhist monastery at Samye in 775. The two Indian masters represent competing paradigms of Buddhism, both of which became influential in Tibet: a monastic and clerical stream that emphasized cenobitic monasticism; and lineages often centered on charismatic lay tantrics. The former was transmitted mainly from north Indian monastic universities such as Nalanda, while the latter was centered in Bihar and Bengal and generally existed well apart from the monastic establishments.

Following the demise of the first ruling dynasty of Tibet in the ninth century, Buddhism went into decline, but it was revived in the 11th century by the Indian scholar-monk Atisha, who traveled to Tibet in 1042 and played a major role in the "second dissemination" (*chidar*) of Buddhism along with the great translator Rinchen Sangpo, the kings of the eastern Tibetan kingdom of Guge, and monks in Kham who had maintained scholastic traditions imported from India. In addition, Indian Tantric teachers had a powerful influence on the development of the tradition.

Tantric Buddhism is the dominant form of practice in contemporary Tibetan Buddhism. It derives from Indian texts that mostly have the term "Tantra" in their titles. They focus on ritual and visualization as means to transform the mind and cultivate desired qualities such as wisdom, compassion, altruism, and patience. The Indian root texts have been supplemented by millennia of oral commentary by both Indian and Tibetan masters, and all orders of Tibetan Buddhism have a range of Tantric rituals and scholastic traditions. Most serious practitioners of Tibetan Buddhism have taken at least one Tantric initiation and maintain a daily practice of ritual and visualization.

The monastic tradition championed by Atisha and the Tantric lineages of such masters as Naropa are the two main paradigms in Tibet to the present day. Over the centuries, the Buddhist tradition divided into four major orders and a variety of subsects. The major orders are the Nyingmapa, the Gelugpa (the school to which the Dalai Lama belongs), the Sakyapa, and the Kagyupa.

In addition to these Buddhist orders, there is a tradition referred to as Bon, which claims to predate the introduction of Buddhism to the region. Its histories report a separate (and superior) transmission by way of Persia, and Bon has its own canon, which shares much in common with that of Tibetan Buddhism. In recent times Bon has shifted away from its traditional emphasis on shamanistic practices and now has developed scholastic traditions and monastic practices similar to those of Buddhist orders.

One of the most important aspects of Tibetan Buddhism is the institution of reincarnating lamas (*tulku*). The most prominent of these is the Dalai Lama, believed to be the 14th in a series of physical emanations of the buddha Chenrezi (Avalokiteshvara). Each reincarnate lama transmits his consciousness to a newly conceived fetus after his death, and religious leaders of their respective lineages generally organize their recognition. The institution is based on two factors: (1) the Buddhist doctrine of rebirth, according to which every being is born, dies, and is again reborn in an endless cycle that is only broken by those who successfully engage in Buddhist practice and thus remove themselves from rebirth; and (2) the ideal of the bodhisattva, a compassionate figure who works for the liberation of all sentient beings from cyclic existence. Reincarnate lamas are believed to be advanced bodhisattvas who consciously choose their rebirth situations in order to help others.

Today Buddhism remains the dominant tradition in Tibet, and the majority of the inhabitants of the plateau are devout Buddhists despite Chinese efforts to undermine the tradition. In addition, devotion to the Dalai Lama remains strong, as evidenced by the response to remarks he made at a religious ceremony in India in 2006 in which he denounced the Tibetan practice of wearing animal furs. When some Tibetans who attended the ceremony reported the Dalai Lama's words following their return, a wave of fur burnings ensued all over the Tibetan plateau, and the fur trade plummeted. Chinese authorities, embarrassed by this obvious demonstration of his continued influence, banned fur burning and even began to force Tibetans to wear furs in public.

The severe restrictions on religious practice in Chinese-controlled regions have led to the virtual eradication of freedom of religion for Tibetan Buddhists in their homeland, but the tradition continues to flourish in exile communities in India and Nepal, and Tibetan Buddhism is becoming increasingly popular around the world due to the missionary efforts of prominent Tibetan religious luminaries like Sogyal Rinpoche (b. 1947), the 16th and 17th Karmapas, Lama Zopa Rinpoche (b. 1946), and the late Chogyam Trungpa (1939–1987).

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See also: Atisha; Bon Religion; Dalai Lama III, Sonam Gyatso; Gelugpa; Kagyupa Tibetan Buddhism; Nyingma Tibetan Buddhism; Reincarnation; Sakyapa; Tantrism.

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China Islamic Association

The China Islamic Association was founded in 1953, soon after the formation of the People's Republic of China in 1949. It coordinates the activity of the Muslim community in China with the central government.

Islam reached the Chinese Province of Xinjiang (Sinkiang) during the seventh century, by tradition in 650, with the arrival of Saad ibn Abi Waqqas, one of the Companions of Muhammad. The Chinese emperor subsequently approved the building of the country's first mosque at Ch'ang-an, which remains open today. Subsequently Muslim merchants from as far away as Persia settled in China along the fabled Silk Route, created small autonomous communities, and began to convert the local population. Later Sufis from Baghdad arrived. The community expanded rapidly during the Sung dynasty (960–1279), and were especially valued in the government of Kublai Khan (ca. 1216–1294), who recruited thousands of learned Muslims to help build the government infrastructure. By the 15th century, Islam had spread among a substantial number of the residents of Xinjiang and gradually became the dominant faith in the region.

Islam established itself among the Han Chinese, who became known as the Hui people. During the Ming dynasty (1368–1644), the Hui took major steps to integrate culturally back into the dominant Han culture, a process that included their adoption of Chinese names, while keeping their religion. The Hui are now found scattered throughout China but are especially important in Ningzxia Hui (an autonomous region and the only Muslim province in China), Yunnan, and Inner Mongolia. The Hui now constitute half of the Muslim community in China and outnumber the Turkish groups, primarily the Uighurs and Tadjiks, who remain a strong minority in Xinjiang. Eventually, some 10 different ethnic groups (including the Kirgiz, Uzbeks, Tatars, Tungsiang, Paoans, and Salars) also became predominantly Muslim.

In 1953, the China Islamic Association was assigned the task of seeing to the needs of the Muslim minority, including the care and upkeep of mosques, the printing of the Koran, and, most important, the supervision of the Muslim leadership. Among its accomplishments was the translation and publication of the Koran into the vernacular. It ceased to function from 1966 to 1979, and the government organized a short-lived Revolutionary Group for the Abolition of Islam. Following the closing of the country's mosques, many Muslims fled to the Soviet Union and Taiwan while the Cultural Revolution ran its course.

The lessening of hostility toward Islam began to manifest rather quickly, and as early as 1967 a mosque (for diplomats) was opened in Beijing and one in Shanghai the following year. At the beginning of the 1970s some mosques serving the Hui people were reopened. Broad reorganization of the community,

Thousands of Muslim worshippers depart Id Kah Mosque after service at the end of Ramadan, Kashgar, Xinjiang province. (Pniesen/Dreamstime.com)

however, only occurred at the end of the 1970, when a degree of religious freedom was again allowed.

After the end of the Cultural Revolution, in the early 1980s, Chinese Muslims were once again allowed to make the trip to Saudi Arabia for the annual *hajj* (pilgrimage). In 1989, the association was able for the first time to organize flights for the annual trip. Around 140,000 Muslims had made the pilgrimage by 2009.

The China Islamic Association was reorganized in 1979 and held its first gathering since the 1960s the following year. Its headquarters is in Beijing. There are, it is estimated, between 25 and 35 million Muslims in China, most Sunnis of the Hanafite School. Most Tajik people are Shias, but several Sufi orders are also present.

In 1999 the China Islamic Association of China reported that China had 30,000 mosques (refurbished and reopened since the Cultural Revolution), 30,000 imams, and 30,000 mullahs. The Association oversees the Institute of Islamic Theology.

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See also: Islam.

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Chinese Buddhist Association

The Chinese Buddhist Association (CBA) is not a religious denomination but a para-governmental association that includes clergy and laypersons. It claims to represent the interests of all Buddhist practitioners in the People's Republic of China (PRC). The Association is present at national and local levels, with headquarters usually located in one of the main temples in each provincial capital.

During the early decades of the 20th century, Chinese Buddhists made a few attempts at establishing a national association, mainly in response to the threats to monastic property. Among other organizations, a Chinese Buddhist Association saw the light in 1929, when delegates from 17 provinces convened in Shanghai. Although the Association was open to lay membership, the clergy were firmly in control. Altogether, there were eight national conferences, until the Association was brought under the control of the Nationalist Party and government. In 1937, after the Japanese attack on China, it became almost completely inactive.

In 1945, the Venerable Taixu (aka T'ai Hsu, 1890–1947), an important figure within modern institutional Buddhism in China, was appointed the head of the Committee for the Reorganization of Chinese Buddhism. During a general meeting of the Committee in 1947, a new Chinese Buddhist Association emerged. Soon after the Communist victory in 1949, there were various attempts at resurrecting the CBA. After a few years of political skirmishes, an inaugural meeting of the new Association was held in Beijing in 1953. Its primary goal was to serve as an intermediary between the Buddhists and the government. The famous lay Buddhist Zhao Puchu (1907–2000) was secretary-general during all the life of the organization. Its official

The Panchen Lama (right) presents a hada or white ceremonial silk scarf to Zhao Puchu, chairman of China's Buddhist Association, during their meeting in Beijing on November 22, 1996. (AP/Wide World Images)

organ was the magazine *Modern Buddhism*. An important feature of the CBA of this period was that it did not have ordinary membership. In 1966, as the Cultural Revolution began, the organization ceased all its activities again.

Institutional Buddhist activities finally resumed after 1978. In 1980 a national CBA congress was held in Beijing. The Association was essentially a reincarnation of the one that had ceased to operate in 1966. The chairman Zhao Puchu and other senior figures had retained their former posts. The leaders of the CBA announced a program for the restoration of Buddhism in the PRC, which was endorsed by the party and reported in the media. The official organ changed its name to *Dharma Voice*. Since the end of the 1980s, the CBA seems to have engaged mainly in temple administration and cultural and educational activities, keeping a generally low profile with regard to politics. However, many officers are appointed by the government, with no regard for their understanding of Buddhist practice and doctrine. A report published in 1982 listed five major tasks of the national CBA: to help the government to implement the policy of freedom of religious belief; to train monks and nuns; to produce and circulate Buddhist scriptures and other publications; to foster Buddhist research; and to promote exchanges with Buddhists from various countries.

In the new century, under its president Most Venerable Shi Yie Chang, the Association has shown increased activity and government favor. With government support, it organized the World Buddhist Forum in 2006, the first major international Buddhist conference in China since the founding of the People's Republic of China, with a follow-up conference in 2009. Some observers have suggested that a subtle policy change is taking place within Chinese government circles toward the favoring of Buddhism above other religions.

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See also: Pure Land Buddhism.

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Chinese Catholic Patriotic Association

During the Yuan dynasty (1260–1368 CE), the Mongol Empire included not only all of China but extended eastward to include parts of Europe. Thus China was brought in contact with Western Christianity. Through Marco Polo, Kublai Khan (ca. 1216–1294) invited Western religious and scientific teachers into his land. In 1289, the pope sent the Franciscan John of Monte Corvino (1247–1328) to China, where he was welcomed by the court. He settled, translated the Bible, and built a church of some 6,000 members. He also ran into conflict with the leadership of the Nestorian Apostolic Catholic Assyrian Church of the East, which had previously established a widespread presence in China. The work prospered until the fall of the Mongols, when all the Catholics were expelled.

Catholicism reentered in the 16th century, after the Portuguese established a trading relationship with the Chinese in 1517, but missionaries were limited to Macao. A breakthrough came only in 1574 with the arrival of the Jesuits, who first attempted to build a de-Westernized church. Under the Jesuits and other orders the church made modest gains. The Jesuits also initiated a policy of purchasing land and creating close-knit self-sustaining communities, in which their converts were encouraged to settle. What had originally been an innovative theological approach to Chinese culture became over the centuries a conservative form of Catholicism that was largely isolated from the intellectual currents of the 19th and 20th centuries, both

Chinese Patriotic Catholic Association cathedral, Beijing, China. The Chinese Patriotic Catholic Association is the only organizational body of Catholics officially recognized by the government of the People's Republic of China. (J. Gordon Melton)

Chinese and Western. By the mid-19th century the church had a quarter of a million members. The numbers had almost tripled by the end of the century.

During the Chinese revolution, the Catholic Church supported the nationalists led by Chiang Kai-Shek, rather than the Chinese Communist Party. No attempt was made to accommodate to the new government when the war ended in 1949. Because of their obstinacy, Roman Catholics became targets for persecution, and the church was severely repressed. The move to find a more supportive leadership led the government to establish the Chinese Catholic Patriotic Association in 1957. This new organization acknowledged the spiritual authority of the pope but denied his power to directly interfere with the church in China. Most important, the new Association claimed the right to consecrate bishops without Vatican approval. Although many Chinese Catholics adhered to the Association, the pope condemned it as schismatic.

During the Cultural Revolution, the churches were closed, and many buildings were confiscated for other uses. Some priests were arrested, and others forced to marry. A number of loyal Roman Catholics were killed. Both the Roman Catholic Church (sub rosa) and the Chinese Catholic Patriotic Association (CCPA) revived in 1979, when open religious activities were again allowed in China. However, the church faced a severe shortage of priests. The church was also still attached to pre–Second Vatican Council structures, especially the Latin Mass. The vernacular Mass was introduced in the 1990s.

In the wake of the revival of the CCPA, two additional organizations, the National Administrative Council of the Catholic Church in China and the Chinese Bishops College, were created. Together, these three organizations represent the concerns of Catholics to the government. In the meantime, bishops loyal to Rome created a structure that they hoped would allow the Roman Catholic Church to continue. Their actions have challenged the authority of the CCPA. The pope showed his support on October 1, 2000, by canonizing 120 Chinese martyrs on a national Chinese holiday. His actions were denounced by the Chinese government and the CCPA. Since that time, several of the loyal Chinese Roman Catholic bishops have been arrested.

In 1995, the Bishops' Conference of the CCPA issued its first pastoral letter, on the status and role of women. It was issued just before the Fourth World Conference on Women held in Beijing; it called for the union of the Chinese people in the implementation of "China's Platform for the Development of Women" as formulated by the government.

The Chinese Catholic Patriotic Association has approximately five million adherents. It is currently led by Joseph Li Shan (b. 1965), who succeeded Bishop Fu Tieshan (1931–2007). An estimated five million Catholics remain loyal to the pope.

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See also: Apostolic Catholic Assyrian Church of the East; Jesuits; Roman Catholic Church.

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Chinese Daoist Association

The Chinese Daoist Association (CDA) is the government organization that regulates Daoism in the People's Republic of China (PRC). Based in Beijing's Baiyunguan District, the CDA was founded in 1932, then refounded under the auspices of the PRC in 1957. After the antireligious fervor of the Cultural Revolution had subsided, the new directives on culture handed down from the paramount leader Deng Xiaoping resulted in the reestablishment of the CDA in 1979 as well as the establishment of regional counterparts in various states and provinces. The CDA publishes a journal and sponsors conferences to serve scholars as well as Daoists themselves.

The CDA is subject to directives from the government's Bureau of Religious Affairs, which in turn bows to the Department of Propaganda and the Cultural Planning Committee. Also, as many Daoist sites in China are tourist attractions, the Daoist leadership must deal with Tourism Bureaus. (Note that the Chinese state has always attempted to exercise control over Daoism. See the general article on Daoism for more details.)

As of early 2001, the director of the Chinese Daoist Association was Min Zhiting, a practicing Daoist, originally from Qingcheng Mountain in Sichuan. The director of the standing committee is Yuan Zhihong, a bureaucrat whose job it is to see that Daoism operates within the limits set by the Chinese government.

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See also: Daoism.

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Chinese New Year

See Chinese New Year's Day; New Year's Day.

Chinese New Year's Day

Chinese New Year's is annually the most celebrated festival of the Chinese people. It begins on the first day of the Chinese lunar calendar, following a week of preparation. Celebrated usually in early February, it is a time of hope, welcoming the beginning of good weather with the spring season and a better year than the one left behind. A rich heritage of stories, art, and rituals has assembled itself around this holiday.

The celebration of the turning of the year, with offerings of thanks for the past year and invoking favorable events in the new, can be traced to the early years of the Western Zhou dynasty (1046–771 BCE) in China. With the adoption of the *taichu* calendar during the Han dynasty (475–221 BCE), the first day of the year on the new calendar became a date unifying a variety of celebrations that had been held with similar purpose on a variety of dates within the territory united under Han rule. The conflating of a variety of activities done to celebrate, worship, and sacrifice, the holiday grew in significance decade by decade. By the Tang dynasty, the exploding of fireworks, drinking of wine, and staying up all night with lanterns became identified with the day. As the entertainment aspect developed, lion dancing, dragon dancing, storytelling drama, flowers, and music were all integrated into the festivities. The

Worshippers celebrate the Lunar New Year during a parade on February 21, 2010 in New York City.

temple of the god of the city became one of the popular stops on a round of holiday activities.

With many local variations, rituals for the day include veneration with sacrifice to the deities, veneration of ancestors, visits with the extended family, and the writing of *chun lian* (poetic couplets with brief hopeful and uplifting messages). Activities may start a week before New Year's Day and continue for up to two weeks afterward, depending upon one's circumstances, including one's ability to take off work.

During the last weeks of the old year, homemakers begin spring cleaning and pay attention to the kitchen god, who will on the 23rd day of the 12th lunar month leave for his annual visit with and report to the jade emperor, the head of the Daoist pantheon. On that day, the Preliminary Festival for the New Year, the family will offer their veneration to the kitchen god with grass and water for the horse on which he will travel and a sticky sweet (honey, sticky rice, etc.) so he will be unable to speak badly about the family. After he departs, the family will get serious about decorations and food for New Year's. The doors will be stuffed with red papers picturing door gods to keep out spirits that would bring bad luck, and all will begin to settle any outstanding debts.

Shortly before New Year's Day, people who live away from their family home will return to it, most often leaving the city for the site of their rural upbringing. On New Year's Eve they may stay up all night celebrating, reminiscing about the past year as they prepare to leave it behind, and wishing each other a good life in the new year approaching. They will begin to make offerings to the deities at the home altar and to the family's honored ancestors and exchange gifts. As the dawn approaches, the paper seals on the doors are removed, and the house is now opened to receive all the auspicious forces that might enter to influence the new year. Firecrackers will be heard throughout the town, though the streets are deserted.

New Year's Day itself is for eating, visiting with friends and neighbors, and enjoying the wealth of

entertainment available through the day. The day is often punctuated with the acknowledgment of traditional culture; the temple ceremonies of traditional religion acknowledge the gods of the Daoist pantheon in all their local uniqueness, usually by the burning of incense.

Flowers are an important part of the New Year's celebrations and the narcissus the most favored. One story tells of a widow who had only a small plot of land to farm. In spite of her poverty, she showed kindness to a beggar, and gave him the last of her food. He saw her crying and discovered that she had nothing to feed her family for supper. The beggar then ran out of the house and across her land to a nearby pond. He jumped in and disappeared. As she searched for his body, flowers began to grow on her land. As they blossomed, people began to arrive to purchase them, beautiful narcissi. From that time on, the widow was able to make a comfortable living, and the narcissus became the preferred flower for the New Year's celebrations.

New Year festivities will certainly spill over into the next day or two, as people slowly return to the city and their jobs. However, celebrations and visits with family and friends will continue as long as possible. The holiday spirit will continue until the Lantern Festival begins two weeks later.

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See also: Calendars, Religious; Chinese New Year's Day (Preliminary Festival); Daoism; Lantern Festival; New Year's Day.

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Chinese New Year's Day (Preliminary Festival)

The Chinese New Year, whose festivities are held the first week of the Chinese lunar calendar, is possibly the most celebrated event in the year both in China and among people of Chinese heritage worldwide. Much less well known, especially outside the Chinese community, is the Preliminary Festival or Small New Year held a week before in preparation for New Year's. This Preliminary Festival occurs on the 23rd day of the 12th lunar month, usually around the end of January on the Common Era calendar.

The Preliminary Festival is centered on one of the more famous Daoist deities, the kitchen god. The Daoist pantheon is headed by the jade emperor, who annually dispatches the kitchen god from heaven to keep an eye on the family and report back on the family's activities. On the basis of the kitchen god's report, the jade emperor will dispense good or evil to the members of the family in the coming year. The kitchen god leaves the home to report to the jade emperor on the 23rd day of the 12th month. He is often pictured with a wife, and with as many as seven children.

At the end of the 1950s, the government of the People's Republic of China attempted to stop the worship of the kitchen god, and actively suppressed it, but following the Cultural Revolution, it has slowly made a comeback. The god remained popular in Taiwan and within the diaspora communities.

Traditionally, the family has a porcelain statue or at least a picture of the kitchen god in the room where food is prepared. On the appointed day, the kitchen is cleaned and the statue of the kitchen god washed. The god will then be presented with an offering of water, grass, and sweets. The water and grass is for the horse the god rides; the sweets (sugar syrup, sticky rice, honey, etc.) have a more sinister purpose—to make the god's teeth stick together so he is unable to utter anything negative about the family to the jade emperor. (Some suggest the sweets are to be thought of more as a bribe, or to make the god's mouth so sweet that he would not think of speaking negatively.) Then a picture of the kitchen god is burned, a symbol of his journey upward. A new picture will be put up on New Year's Day, a week later, symbolic of his return from heaven.

The kitchen god's name is Zao Jun (Stove Master). Numerous stories are told of him, most involving accounts of his mortal life and an event that led to his becoming the kitchen god. One such story tells of Zao Jun as a farmer. One year, when crops failed, he had to sell his wife to pay the bills. Even with that, he wound

up as a servant in the home of his wife's new husband. The wife secretly baked some buns into which she had placed coins. Rather than eating the buns, he sold them. When he discovered what he had done, he killed himself. The gods took pity on him and gave him the job of kitchen god. After his wife's death, he was later reunited with her.

As the preliminary festival approaches, family members will be on their best behavior, and regular veneration of the kitchen god, usually in the form of burning incense, will occur. After his departure for heaven, the doorway may be adorned with door gods to keep away evil spirits and influences. People will also write well-wishes on strips of red paper and post these in the entrance way to their home or business. The red color is both lucky and potent in frightening off Nian, the New Year monster, who can make an appearance to destroy crops and disturb homes.

Among the most substantive activities for the week of preparation is the settling of debts before the New Year begins. With the kitchen god fully placated and sent off to heaven and all the preparations in place, however, the family is ready for the imminent big celebration, Chinese New Year's Day.

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See also: Chinese New Year's Day; New Year's Day.

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Chinese Protestant Three-Self Patriotic Movement/China Christian Council

After the founding of the People's Republic of China in 1949, the Chinese Communist Party (CCP) launched a political campaign to transform China into a Socialist society that took a pro-Soviet and anti-Western political stance. Other than a few indigenous Christian groups, most of the Protestant churches in China were mainly composed of denominations heavily linked with Western counterparts and foreign support. Therefore the Protestant community was under intense government pressure to convert into a politically acceptable organization. In September 1950, some Christian leaders, headed by YMCA lay staff Wu Yaozong (1893–1979), who was well known for his pro-Communist views, advocated a pro-Communist declaration entitled "The Direction Which the Protestant Church in China Should Strive At in New China." This declaration called for both the independence of the Chinese church from its Western parental denomination/mission groups and the education of Christians on the crimes committed by the imperialistic missionaries in China.

The term "Three-Self" (self-administered, self-supporting, and self-propagating) was introduced as a guiding principle for the independence of the Chinese church from the West. At the outbreak of the Korean War in April 1951, Christian leaders—guided by the government—formed a national organization called the Chinese Protestant Church Anti-America, Aid-Korea Three-Self Reform Movement Committee. This national committee, headed by Wu Yaozong, established branches all over China to prepare for the First Chinese Protestant Church National Conference, attended by 230 delegates and held from July to August 1954 in Beijing. This conference established the Chinese Protestant Three-Self Patriotic Movement Committee, with Wu Yaozong as chairman. The committee passed the resolution to (1) lead the Protestant church in China to operate under the Three-Self principle, (2) merge the different denominations into one church body, (3) support the government to build a Socialist China, and (4) promote patriotic education among Christians to root out the poisons of imperialism in the church.

Membership in the Three-Self Patriotic Movement Committee (TSPM), as the new organization was called, was restricted to those who had secured party approval by enthusiastic support for the new regime. Many were "progressive" Christians who sympathized with the CCP's objectives of social reform and national independence; some were conservative church

leaders who decided to cooperate with the new regime; others were underground party personnel who had infiltrated into Christian circles. The most active and politically reliable members were selected to form the Standing Committee of the TSPM, led by Wu Yaozong and based in Shanghai. Soon the TSPM established regional chapters and published the only national Protestant magazine, *Tien Feng* (*Celestial Wind*). Although TSPM was technically not an ecclesiastical, but rather a lay political organization, it functioned as the government-endorsed organ that effectively ruled over the Protestant population in China. All denominational structures and the old National Christian Council were abolished by the TSPM, and churches were merged. Those who refused to cooperate with the TSPM were punished as antirevolutionary by the secular judiciary apparatus.

The Second Chinese Protestant National Conference was held in Shanghai from November 1960 until January 1961 with 319 delegates. Wu Yaozong was again elected as the chairman, and Bishop Ding Guangxun (K. H. Ting) (b. 1915) was elected as one of the seven vice chairmen. This conference revised the constitution of the TSPM to define it as a patriotic anti-imperialist political organization under the leadership of the CCP and the government. Among its missions were (1) to oppose the American occupation of Taiwan and the conspiracy of the Two-China Policy, (2) to guide Christians to follow the CCP's leadership, (3) to strengthen the political education within the Christian circles, and (4) to give priority to the government's policy of putting production over the needs of religious activity. The TSPM ceased to function from 1966 until 1980 due to the Great Proletarian Cultural Revolution.

The Third Chinese Protestant National Conference was held in 1980 in Nanjing with 176 delegates. It amended the TSPM constitution and established a new organization: the China Christian Council (CCC). The amendments affirmed the political mission of TSPM as the agent that implemented the political policy of the party among the Protestants, reflected new national political objectives such as the Modernization program, and confirmed the newly formed CCC as a parallel organization that would carry the pastoral duty of the church. The constitution of the CCC defined this new organization as the ecclesial body that has authority over the pastoral ministries of the church. In effect, the CCC later organized pastoral ministries such as printing of the Bible, establishing of seminaries and Bible schools, drafting church polity, and organizing ordinations and consecrations. CCC, like TSPM, established regional and local branches. Both TSPM and CCC are under the authority of the China Protestant Representative Conference. Bishop Ding Guangxun was both the chairman of TSPM and the president of CCC from 1980 until he retired in 1996. He has since retained honorary positions in both organizations.

The relationship between the national TSPM/CCC and regional TSPM/CCCs is one of providing political and ecclesiastical guidance. A regional TSPM/CCC may enjoy a certain degree of autonomy, depending on its relationship with its local government. The regional (provincial and municipal) and local (county and village) branches of the TSPM/CCC run the daily local ecclesiastical affairs. Technically speaking the TSPM is a lay political group, which deals with political matters between the government and the church, while the CCC concentrates on pastoral and religious issues within the church community. In reality, in most places there is little difference between their functions at the local level, for very often it is the same group of church leaders who hold office in both organizations.

In 1993, the World Council of Churches formally accepted the China Christian Council as a full member to represent the Protestant church in China. In 1994, the government passed a national ordinance stating that all religious groups have to register with the government through the recognized religious organization. Therefore, all Protestant communities in China have to join TSPM/CCC in order to legally exist. Many Protestant groups have refused to join and are operating illegally in China. Some of the leadership of the TSPM/CCC, in 2007, suggested that there are at least 18 million Christians, more than 20,000 clergy, at least 40,000 churches/meeting points, a printing press, and 20 seminaries and Bible schools under its jurisdiction. It also recognized that there are Protestants who have refused to join TSPM/CCC. Other sources have suggested that the non-TSPM/CCC faction might have a population as large as, if not larger than, the TSPM/

CCC group. Currently the Presbyter Fu Xianwei is the chairperson of the National TSPM and Reverend Gao Feng is the president of CCC.

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See also: World Council of Churches.

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◆ Chinese Religions

China is the oldest continuous civilization on Earth (imagine if Greece and Rome had never fallen), and religion is at its heart. The very first Chinese dynasties, long thought of as legendary, are now being confirmed as historical. (Archaeology in China is in its infancy compared to that in Egypt, for example, and new finds are periodically putting the earliest dates of Chinese civilization farther and farther into the past.)

The concept of "China" itself began with the first emperor, Qin Shi Huangdi, who in 221 BCE conquered several smaller kingdoms to form a unified state. The new empire was called Zhongguo, the Middle Kingdom, still the Chinese name for China, which conveys its geographic and cosmic centrality. It was also referred to as Tian Xia, Under Heaven, which shows, perhaps, that Chinese self-conception was fundamentally religious.

Visit any Chinese temple in Hong Kong, Taiwan, Southeast Asia, or any Chinese community anywhere in the world. Observe the religious activities, the attitudes and organizational structures. The temple may be called Daoist or Buddhist, or be named after any of a plenitude of divinities. What you are witnessing is Chinese religion in action. Chinese religion is the religion of the Chinese people. It is different from both Daoism and Confucianism, although it incorporates elements of both and has influenced both.

China has seen virtually every major religion practiced in its borders. Indeed, the capital of China during the Tang dynasty (618–907) was at the time the largest city in the world and quite possibly as religiously diverse as New York City is today. Zoroastrians, Nestorian Christians, Manicheans, different kinds of Muslims, and Buddhists all lived together in relative harmony under the authority of the emperor. Later, the Chinese were exposed to Jews, Catholics, and Protestants. But all these religions, with the exception of Buddhism, remained foreign, and did not become part of Chinese religion properly so called, the subject of this article.

Chinese religion is not a specific religion in the Western sense, with an articulate doctrine and confession of faith. Rather, it is a worldview that encompasses the rhythm of agricultural cycles, the primacy of the family, and the idea of China itself. In Chinese discourse, the idea of religion is often placed under the larger category of traditional culture.

The Earliest Dynasties: Divination, Sacrifice, and Ancestor Worship China's first three dynasties, the Xia, the Shang, and the Zhou, in many ways laid the foundation for Chinese religion, practice, and worldview for the next two millennia. The Xia dynasty was the time of legendary culture heroes. Fu Xi first established the family unit and bred animals; Shen Nong invented agriculture; Huang Di, the Yellow Emperor, created medicine. There is not yet any archaeological evidence confirming the existence of the Xia.

There is evidence that the Shang dynasty was founded around 1600 BCE in the present-day Yellow River Valley provinces. The Shang dynasty was a theocracy based not on military might but on religion and ritual. The ruler was a priest-king who had power to communicate with the high god Di. Like many other

A traditional Chinese temple, Jakarta, Indonesia. Chinese religions and philosophies have become influential worldwide. (J. Gordon Melton)

civilizations around the world, the Shang dynasty engaged in human and animal sacrifice, which was a form of transaction. Deities were offered goods in hopes of obtaining immediate or long-range benefits. Official sacrifices included meat, grain, and wine. Important people were buried with texts, food, jewels, and human figures. Today, sacrifices are part of all temple services and usually consist of fruit, foodstuffs, and incense.

Another hallmark of Chinese religion from prehistory until today is divination. Definite evidence from the Late Shang shows that rulers used scapulamancy, that is, reading cracks on bones or turtle shells to predict the future. When the Zhou overthrew the Shang, besides ending the practice of human sacrifice, the Zhou kings introduced a new form of divination. By randomly picking from a pile a number of stalks of the milfoil plant, the diviner would generate odd or even numbers, which when repeated several times, would turn into a series of broken or unbroken lines. A diagram of six lines made up a hexagram. The text that interpreted the meaning of the 64 possible hexagrams was called the Yijing (more commonly known in the West as the I Ching; the Book of Changes). This Zhou dynasty classic also marked a shift from seeing the forces believed to control divination anthropomorphically to seeing them as impersonal forces and from assuming a relationship of interdependence with deities to questioning the nature of that relationship.

The Yijing is a moral and metaphysical text that links human action to cosmic cycles. It sees the universe as continuously changing and perpetually active. It has probably been the most used book in China (per-

haps even the world), consulted by emperors, fortune-tellers, and common folk alike. It was appropriated by Confucians, Daoists, and Buddhists but predates all these traditions. In more modern times, the Yijing has become popular in the West as part of the counter-culture. In China today, using the Yijing (but not studying it academically) is technically illegal, though prevalent. Mao Zedong himself is said to have used it to plot military strategy.

Related to divination and sacrifice is ancestor worship. Ancestors were asked about which sacrifice was appropriate, and they were also asked to predict the future. Gods were asked too, but through the ancestors as intermediaries. Ancestor worship is the true bedrock of belief in China. Evidence of such devotion can be found in the burial practice of Neolithic times. The more archaeological evidence has been uncovered, the more support has been found for the hypothesis that the ancestral cult is one of the few constants of Chinese civilization from earliest times to the present. Ancestor worship is a demonstration of the mutual dependency between the living and the dead. The dead have more power than when alive, but need supplies and sacrifice; the living need protection.

There is no concept of the immortal soul in Chinese religion. So what then is worshipped in ancestor worship? Traditional Chinese religion holds that humans have several kinds of souls (or energies) that constellate together to form a human. The *po* souls are physical energies that disperse back to the Earth. The *hun* souls are the mental energies, which can be stored in ancestral tablets and remain part of the family lineage.

Around 1050 BCE the Zhou tribe conquered the Shang kingdom from the west and set up the Zhou dynasty. Their sacrificial rites were conducted by a young descendant of the royal family, who acted as a kind of medium, or shaman (the Chinese word is *wu*). Men or women could be possessed by spirits or deities, or send their souls on journeys. In ritual settings, shamans could heal and could also consult with the ancestors. Emperors used them right up until their suppression in the 11th century. In fact, many Chinese religions have their origins in mediumistic revelations, from the Heavenly Master Daoists of the third century CE to the quasi-Christian Taiping Rebellion in the 19th century. Several spirit-writing cults active in Hong Kong today are equally based on revelations from shamanic figures.

The Early Confucian Tradition The Warring States period (403–221 BCE) of the eastern Zhou dynasty (770–221) was a time of social disorder and political disunity. The Zhou king had little real power; rival states jostled for power. The Warring States was also China's richest era in religious and philosophical doctrine. Counselors for hire went from court to court promoting their own political philosophy and denigrating their rivals. This era has traditionally been referred to as the Hundred Schools period (551–233). The schools included logicians, hedonists, advocates of universal love, and cynical statesmen. Sunzi, the military strategist who wrote *The Art of War,* dates from that period as well. The two religious-philosophical systems of this period that survive down to the modern day are those of the philosophical Daoists, as they are often referred to, and the Confucians. The philosophical Daoists are covered in the article on Daoism.

The Confucian tradition has shaped the ethical and ritual norms of China for more than two millennia. Its founder, Master K'ung (551–479) or Kongzi, better known by his Latinized name, Confucius, often serves as the emblem of Chinese religion and civilization. Confucius was a petty official in the state of Lu from an impoverished noble family. He became a teacher whose students wrote down his teachings. About 100 years after his death, Confucius's sayings were compiled into a book of 497 verses in 20 chapters known as the Lunyu, or in English, the *Analects*.

Confucius spoke of certain virtues that all humans can and should cultivate. These include *shu* (reciprocity), *chung* (loyalty), *li* (ritual propriety or decorum), *ren* (human-heartedness, humanity, or benevolence), and *xiao* (filial piety). To practice these virtues means to become a gentleman, the Confucian ideal. Being a gentleman is not a result of mere birth or social position; it is rather a matter of character. These virtues can be taught, thus the importance the Confucian tradition has always placed on pedagogy. The idea of virtue being a matter of character and education, not noble birth, was revolutionary at the time, and constitutes the biggest contribution Confucius made to world civilization.

Note too that all Confucian virtues are based on relationships and action. He advocated morality of and in human relationships. Wholly absent from Confucianism are such Western solitary virtues as innocence and purity. In Confucianism, and in the Chinese religious worldview in general, there is no distinction between secular and sacred. All life becomes a holy ritual, man a holy utensil. Unlike Christianity or Buddhism, the original teachings of Confucianism posit no inner life and no special relationship between man and God.

The two most important Confucian thinkers after Confucius himself were Mengzi and Xunzi. Mengzi (Latinized to Mencius) (372–289 BCE) believed in the natural human potential for goodness, most notably expressed in his story about how any human being would respond, seeing a baby fall into a well. The most natural, automatic response is to rescue the baby. Mencius taught the natural equality of all things and the immanence of a benevolent divine power referred to as heaven. He fleshed out and standardized many of the ideas of the *Analects,* and in many ways he is more important than Confucius is.

Xunzi (or Sun-tzu; 310–220 BCE) was generally more pessimistic. He saw human nature as fundamentally evil. Only with education can man learn to restrain his impulses. He was also known for his rational agnosticism, denying any kind of active heavenly principle. From the Sung dynasty on, Xunzi was not as popular as Mencius.

Chinese Cosmology—Yin and Yang and the Five Agents The Han dynasty (206 BCE–220 CE) saw the rise of religious Daoism, as well as the arrival of Buddhism from India via Central Asia. The Han also saw the development of a synthetic cosmology, a grand philosophy for a grand empire, which influenced all aspects of Chinese life from then on, from philosophy to medicine to architecture.

The most important element incorporated into Han cosmology was the theory of yin and yang. Originally referring to the shady (yin) and sunny (yang) sides of a mountain, for the Zhou dynasty yin and yang were the metaphysical building blocks, symbolizing a fundamental polarity that manifests in many ways: dark and light, passive and active, female and male, Earth and heaven. Yin and yang are not moral qualities: they do not refer to good and evil. Nor should they be construed as opposites: yin and yang exist in dynamic tension with each other, each containing the essence of the other and each becoming the other.

The other consistently important metaphysical principle is the composition of the universe from the five agents (*wu xing*). These are water, fire, wood, metal, and earth. They are emphatically *not* the equivalent of the four elements of Greek cosmology: water, fire, earth, and air. The five agents are not essences, but phases that all things pass through. They were used to explain the succession of dynasties, the astronomical procession, and indeed all processes of growth and change.

Buddhism in China Buddhism was the first portable faith; it was not tied to any particular people or location. Thus it became the first world religion. It arrived in China from India through the trade routes of Central Asia. The meeting between China and Buddhism was one of the great cultural encounters in world history. Both were changed significantly.

Buddhism first entered China in the first century CE. At first, it was regarded as a sect of Daoism (one Daoist scripture told of the legendary founder of Daoism, Laozi [Lao Tzu], going to India and teaching the Buddha). Soon, however, a deeper understanding of Buddhism was developed, promoted by translations of the sutras, the holy texts of Buddhism, into Chinese.

The late Han dynasty, disintegrating and decadent, was ready for Buddhism. Still, there were huge differences to be overcome. The Chinese and Indian civilizations were opposite in many ways. Their languages, including grammar, alphabet, and use of metaphor, were completely different. Their worldviews were similarly opposed. Chinese philosophy posited the existence of the universe and left it at that. Religious debate in China centered on the definition of the good life and questions of family and society. Its cosmology was finite. Indian philosophy was more cosmic, inquiring into the origins of the world. It cared more about an afterlife and salvation.

Also Chinese religion was and is non-psychological, with little analysis of individual personality. Buddhism involves and has always involved a sophisticated

In Chinese temples, food is offered to the deities as incense smoke fills the air. (J. Gordon Melton)

psychological analysis. Monasticism, one of the foundations of Buddhism, included many extremely un-Chinese practices, such as cutting off hair and burning of corpses. Worst of all though, from the Chinese perspective, becoming a monk meant leaving one's family, renouncing one's name, and not bearing children. Buddhism justified monasticism by making the *sangha* (the community of monks) into a kind of family. Daoism adopted a quasi-Buddhist style of monasticism only in the 12th century (Quanzhen Daoism).

These differences were the source of Buddhism's appeal as well. Buddhism addressed questions of suffering, death, salvation, and the afterlife that Chinese religion had heretofore ignored. The monkhood promoted social equality; sources show that the monasteries were filled by people from all segments of society: from ethnic minorities, to officials, to farmers. For Chinese women, Buddhism provided (as it still does) a way out of patriarchal Chinese society.

Buddhist monasteries flourished or shut down depending on state policy and imperial whim. To cite one notable example: in 845 the emperor, looking for immortality from the Daoists, decided to persecute the Buddhists. Records show that a quarter of a million monks and nuns were returned to lay life (out of a population at the time of 60 million). Five thousand monasteries were demolished or converted to other purposes. Monastic Buddhism never recovered. More popular sects flourished, notably Chan, the meditation tradition, which in Japan is known as Zen Buddhism, and Pure Land Buddhism, the devotional school, which posits that anyone can be reborn in Paradise. These sects continue to exist in China.

Although the previous paragraphs have dealt with Mahayana Buddhism, China has known all three main branches of Buddhism. Theravada Buddhism has had a presence in China, though it now only exists in Southwest China's Yunnan Province, among ethnic minorities related to the Thai and Burmese. Vajrayana, or Tibetan Buddhism, is of course the religion of the Tibetan people, and has been the religion of choice of Mongols, Manchus, and even Han.

Literati and Neo-Confucianism as Religion The continuity of Chinese religion is unthinkable without the classics of the literati, a series of books that formed the basis of classical education from the Han dynasty until the early 20th century. This canon is somewhat analogous to the Bible, in that it was studied, memorized, and commented on by the elite of Chinese society.

The Five Classics (Wu Jing) consists of Zhou dynasty texts, all of which were said to be edited by Confucius. They include the Book of History, the Book of Changes, the Book of Songs, the Spring and Autumn Annals (another history), and the Book of Rites.

Neo-Confucianism was an attempt to revitalize Confucianism through increasing its focus on social reform, and personal improvement. It developed during the Sung dynasty, after the Confucian tradition had for several hundred years been eclipsed by Buddhism and Daoism.

Neo-Confucians promoted the Four Books (Se Shu) to canonical status. These are the *Analects* of Confucius, the Book of Mencius, and two short chapters extracted from the Book of Rites, dealing with self-cultivation: the Great Learning and the Doctrine of the Mean. These texts became the basis of the civil service exams for the next 700 years.

The Four Books were edited and commented on by the most important neo-Confucian, Zhu Xi (Chu Hsi; 1130–1200). His thought has been called the crowning achievement of the Sung, and his influence has been felt not only in China but also in Japan and Korea. Zhu Xi believed all phenomena were made up of principle or pattern (*li*) and material force (*qi*). He advocated self-cultivation through an external "investigation of things." Wang Yangming (1472–1529) challenged Zhu Xi's metaphysics and program of self-cultivation. Both agreed on moral principles, and the ideal of sagehood, but Wang held that the mind was the source all things (like the idealist school of Western philosophy) and so objected to Zhu Xi's program of external study, which depended so much on books. Wang thought all universal principles were already present in everyone's mind (and so could not be known only by those who could afford to study). Therefore, even ordinary people could self-cultivate while working in the fields, for example.

Another prominent neo-Confucian philosopher came up with a systematic metaphysics (something the original Confucians were lacking) based on the Yijing. Everything was made up of yin and yang, but prior to that was the Supreme Ultimate, or Taiji, represented visually by the famous diagram of swirls of light and dark forming a circle, each swirl with a dot of the opposite color. This represents the undifferentiated cosmos out of which all things arise. Erroneously known in the West as the "Tai Chi Symbol," it can be found on everything from surfboards to tattoos.

Take *taiji*—the word and the concept—and add *chuan*, meaning fist, to get the name of the slow-moving martial art now taught all over the world, which is said to accelerate the embodiment of the powers of the cosmos within the human frame.

State Confucianism was overthrown in 1905, and the civil examinations emphasizing the four Confucian classics were abolished. Twentieth-century Chinese literati are often called "New Confucians." Most of them left Mainland China and went to Hong Kong and Taiwan and often from there to the United States. New Confucians work toward advancing Confucianism as a Third Way for the development of modern Asian society, as an alternative to both Western market capitalism and Communism. They also are bringing their ancient philosophy into the global sphere, and proving it can coexist with democracy, environmentalism, and feminism. New Confucians are mainly university professors, though they have been called upon to make policy in Asian countries, particularly Singapore. The most prominent is Tu Wei-Ming, a professor at Harvard University.

When comparative religion departments were created in the 1960s and 1970s, courses in Chinese religion were generally taught by Chinese professors

from the philosophy departments, who were themselves products of either secular or Christian education and came from a Confucian literati tradition. Thus the study of Chinese religion in North America for many years ignored Chinese religion—sometimes even proposing that "the Chinese don't have a religion." The Confucian bias was evident in the way Buddhism was minimized and Daoism ignored or reviled. Philosophy was studied at the expense of ritual. The fact is that, although from the time of Xunzi Confucian literati sometimes criticized the "superstition and mysticism" of other Chinese religions, Confucians have traditionally been as religious as any other Chinese. They engaged in divination, sacrifice, and ancestor worship as much as anyone in China. Neo-Confucians even had prayers for rain. In fact, neo-Confucianism shares many characteristics with Daoism and Buddhism. Neo-Confucians stress the importance of lineage; they dedicate temples to perform rites; they emphasize meditation traditions (in neo-Confucianism meditation is called "quiet sitting").

Popular Religion During the Sung dynasty, popular religion often referred to as Chinese folk religion evolved into a tradition in its own right, something recognizable today. A pantheon of personified deities and household gods was worshipped in a plethora of local shrines. Popular religion became, in effect, the religion of everyone except clergy and literati. But much mutual influence existed between these spheres. In the 16th century, an explicitly syncretistic religion evolved, combining Buddhism, Daoism, and Confucianism. The founder was known as the "Master-of-the-Three-in-One." There are still temples in Southeast Asian Chinese communities dedicated to this three-in-one religion.

The most important aspect of popular religion is the festival year, based on the lunar calendar. The most important festival marks of course the New Year, preparation for and celebration of which take several weeks, incorporating many religious traditions and rituals. There are also three different festivals during the year involving visits to ancestral tombs. Today, of course, many holidays are thoroughly secularized, involving no more than the consuming of special foods. Chinese funerals are huge events, complete with special clothes, various protocols for mourners based on degree of relatedness, continuing sacrifices (at domestic altars, gravesites, and clan ancestral halls), and eventually reburial.

Religion and Rebellion (Sectarianism) Often overlooked in Western discourse about Chinese religion is the fact that it is quite often political and even revolutionary in nature. The Han dynasty saw the Daoist sects of the Heavenly Masters and the Yellow Turbans try to bring about an ideal theocracy on earth.

Millenarian movements increased during the 16th and 17th centuries. These movements, whether inspired by Daoism or Buddhism, often worshipped goddesses, notably the Queen Mother of the West (Xiwangmu). Perhaps the most famous of such movements was actually Protestant-inspired: the Taiping rebellion. Hong Xiuquan (1814–1864) had visions inspired by a Christian tract given to him by a missionary. He saw himself as God's younger son. Inspired by mediumistic trances, he raised an army and took over a good portion of China, burning temples wherever he went. He eventually set up a capital in Nanjing. In 1864 the imperial army, aided by foreign troops, put him down.

One of the most important of these "heterodox" groups is the White Lotus Society, which began during the southern Sung dynasty (1127–1279) and has spawned numerous sects ever since. These sects expect the coming of Mi-lo-fo (in Pali, Maitreya), the Buddha of the future, and their leaders have often claimed to be Maitreya himself, or at the least a ruler who will found a virtuous dynasty and thereby usher in a new age. These sects, of course, have always been persecuted by the government, which has driven them farther underground and often made them more popular.

These groups were known for their clinics, schools, and other social services, as well as for their married leadership. The White Lotus groups helped overthrow the Mongols and institute the Ming dynasty in 1368. The first Ming emperor then instituted a strict law against heterodoxy. Still, White Lotus groups were active up to the 19th century in North China. Also, they were the inspiration for early-20th-century millenarian groups, which, though combining elements of many religious groups, are in essence Maitreyist (for example, Tian Dao).

Religion in the PRC Today Freedom of religion is officially guaranteed by the Constitution of China; however, the government has the power to define what religion is. The five officially recognized religions in China are "Protestantism," "Catholicism," Daoism, Buddhism, and Islam. (The first two are in quotations because the Protestant Church of China is not affiliated with any denomination, and the Catholic Church is not affiliated with the Vatican. Catholics who remain loyal to Rome are often persecuted.)

Religious groups in China, like all other organizations, from opera troupes to universities to oil refineries, are controlled by a centralized bureaucracy, overseen by the Communist Party. Every religious denomination has an organization at the local, provincial, and national levels made up of councils of believers who are both lay and clergy, overseen by nonbelievers (Party members) responsible for instituting government regulations. Overseeing it all, also at all three levels, is the Bureau of Religious Affairs, made up of bureaucrats, academics, and social scientists specializing in religious studies.

Daoism and Buddhism are the two largest religions in China, but because neither is a membership religion, accurate membership counts are difficult to make (in fact, by some counts Islam is the largest religion in China). Buddhism seems to have a higher profile, perhaps because of its internationalism and growing popularity in the West. Even during the height of antireligious fervor during the Cultural Revolution (1965–1975), a few monasteries were kept open for show. Daoism is more parochial, with fewer international exchanges and contacts. Throughout the 20th century, it was more likely to be suppressed as a heterodox cult or as superstition.

Daoist and Buddhist monks must be over 18, unmarried, have parental approval, and have lived in a monastery for a two-year trial period. Some outside observers have claimed that Daoist and Buddhist monks today serve more as museum guards and ticket takers than as religious contemplatives. Unquestionably, China has developed monasteries as income-generating tourist attractions and outfitted previously inaccessible sacred mountains with cable cars, hotels, and karaoke bars.

Confucianism is not recognized as a religion in China but as a philosophy and method of pedagogy, although there are some ancestral temples that claim to enshrine the Kong family. After the 1949 revolution, Confucian ideals were attacked as examples of backward feudalism. Lately Confucius has been on a rebound as a moral exemplar, advanced by the government as a model of rectitude and selflessness, as part of their "rebuild spiritual civilization" campaign, an antidote to the corruption and materialism rampant in Chinese society today. In Taiwan, Confucius is a national hero, and his birthday is celebrated as a holiday. Confucianism is much more of a religion among Chinese communities in Southeast Asia.

An important current development is modern China is the rise of quasi-religious institutions. These are neither officially sanctioned religions, nor proscribed "evil cults" (such as Falun Gong, the Home Church, and the like). They include private charities, temple and lineage associations, nongovernmental organizations, and foreign businesses that surreptitiously promote religion (for example, Taiwanese-owned factories that include temples on their grounds at which workers are coerced to worship). Most qigong groups also fall in this quasi-religious category (as did Falun Gong before it was proscribed in 1999). So too do village or lineage festivals, which are officially called cultural or community events in order to maintain a legal status, although they may have very religious elements.

The most important quasi-religious movement in the PRC during the last half of the 20th century could be said to be Maoism. Chairman Mao Zedong (1893–1976) founded the People's Republic of China on October 1, 1949. Especially during the years of the Cultural Revolution, religious energies and activities were channeled into the Mao cult. Quotations from Chairman Mao, making up the famous "little red book," were memorized and recited in groups. Families would bow daily to a poster of Mao. The chairman wanted to be cremated, but after he died his body was put on display in the middle of Tiananmen Square in Beijing. More recently, he has become a domestic folk god, like Saint Christopher, his image adorning medallions hanging from rearview mirrors.

The power of religion should never be underestimated in Zhongguo Tian Xia, the Middle Kingdom under Heaven.

Elijah Siegler

See also: Agnosticism; Ancestors; Chinese Buddhist Association; Chinese Catholic Patriotic Association; Chinese New Year's Day (Preliminary Festival; Chinese Protestant Three-Self Patriotic Movement/Chinese Christian Council; Confucianism; Confucius; Daoism; Falun Gong; Laozi; Mencius; Monasticism; Pure Land Buddhism; Quanzhen Daoism; Theravada Buddhism; Tian Dao; Zen Buddhism; Zoroastrianism.

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Chinul

1158–1210

Chinul was a prominent practitioner of Korean Son Buddhism (the Korean equivalent of Chan or Zen Buddhism) and reformer of the Korean Buddhist tradition. He was born into a somewhat privileged family that resided near the Korean capital Kaegyong (Kaesong), but was a sickly child who suffered from a chronic condition. His life was changed when his father offered Chinul to a Buddhist monk if the boy was healed. The monk healed him and Chinul, though a mere seven years old, was subsequently ordained. His training followed an atypical course. He was not placed in the care of a particular recognized teacher, though he did grow up in the small monastery in his hometown. Raised in a rich Buddhist environment, he was able to study broadly in many Buddhist writings that were made available to him. He also developed a broad perspective on the variant schools of Son meditation then practiced throughout the land.

Chinul was 42 when the need to take his examination occasioned his first trip to the capital. He was appalled by what he saw there, especially the worldly life led by many who considered themselves Buddhists. The experience led him to form a retreat society where practitioners could focus upon concentration and the acquisition of wisdom. He also abandoned his sedentary life and for almost a decade traveled widely throughout Korea, where he was able to study different monastic centers and further expand his comprehension of the tradition. This period became the

occasion of important experiences that led him to a realization of the truth concerning the reality and experience of One Mind. His ever growing perspective that now combined theory with the practice of meditation would place him squarely in the tradition that affirmed the realization of enlightenment as a sudden and immediate awareness of what already is rather than a process of acquiring or attaining something new.

In 1190, Chinul formed a new retreat society on Kong Mountain and at the same time authored his first book, *Encouragement to Practice: The Compact of the Concentration and Wisdom Community*. He attacked what he saw as a degenerate Buddhist community, with special animus directed toward Pure Land Buddhism. Following his earlier insights, he argued that each person is already an enlightened Buddha and what is needed is the recovery of one's pristine enlightened state. Within a few years, the combination of Chinul's magnetic personality and the popularity of his teaching led thousands to Kong Mountain.

Soon the center on Kong Mountain proved unable to contain the many who wished to study with Chinul and he began to lay plans for a new center. By the end of the century he had selected a site on Songgwang Mountain in southern Korea, which became the setting for a new temple complex. On his journey to take up residence in the new temple, Chinul and his companions made a retreat on Chiri Mountain to consider the direction to be taken with the new community. During this retreat, they experienced a variety of supernatural events that were subsequently interpreted as confirmation that Chinul had realized a final and higher state of enlightenment.

Once installed at Songgwang Mountain, Chinul became the dominant voice in the Korean Son community. His first book from the Songgwang period emphasized the moral basis of the monastic life. *Admonitions to Beginning Students* is still regularly given to all young Buddhist monks in Korea. A few years later, the equally popular *Secrets on Cultivating the Mind* (ca. 1205) outlined Son practice and made it available to the beginner. His more advanced books would appear before the decade was out. *Abridgment of the Commentary of the Flower Garland Sutra* (1207) and *Excerpts from the Dharma Collection and Separate Circulation Record with Personal Notes* (1209) are considered his most important writings. The latter, a comprehensive survey of Buddhist thought and practice, soon became a standard work for students of Son meditation throughout Korea. He approached the practice of Son with an initial phase leading to sudden enlightenment to one's Buddhahood that should be followed by a life of cultivation of Buddhism that produces a mature realization. Chinul's approach continues to dominate Son practice in Korean Buddhism.

With the end of his earthly life nearing, in April 1210 Chinul invited his close disciples to engage him in a set of question and answer sessions. He died on April 22 and was buried in a stupa at Songgwang. Shortly thereafter, the Korean king named him National Preceptor Pril Pojo (or Buddha Sun Shining Universally), and another of his more remembered works, *The Complete and Sudden Attainment of Buddhahood,* was published.

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See also: Enlightenment; Korean Buddhism; Meditation; Zen Buddhism.

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Chistiniyya Sufi Order

Although the Sufi brotherhood of the Chistiniyya originated in Khurasan and developed some short-lived branches in the Iranian world too, it is primarily an Indian order. It was founded in Khwaja Cisht, today's Cisht-i Sharif in western Afghanistan, by the Syrian

Shaykh Abu Ishaq Shami (d. 940), who traced his spiritual lineage back to the early Sufi Hasan al-Basri (d. 728).

In the early 13th century, when South Asia became a center of armed conflicts between the dynasties of the Ghurid and the Khwarezmshahs, the eighth in the line of Chishti-Shaykhs, Mu'in ad-din Cishti (d. 1236), shifted the center of the order to the eastern periphery of the Ghurid Empire; the new center became Ajmer in today's Indian state of Rajasthan. At this time already one distinctive feature of the formative period of this *fariqa* became apparent. The centers of the Chistiniyya were, due to doctrinal reasons, mainly situated on the periphery of their respective empires. Here the example of leading a pious life became an important factor in the consolidation of Islamic values among an only superficially Islamized population. From Ajmer, Mu'in ad-din sent his spiritual successors (*khalifa*) to different parts of the emerging Delhi Sultanate, and soon the fariqa spread all over northwestern India. One of those khalifas, Qutb ad-din Bakhtiyar Kaki (d. 1235), had considerable influence on Sultan Iltutmish in Delhi and thus extended the impact of the Chishtiniyya on the society. Nevertheless, his major khalifa, Baba Farid ad-din 'Ganj-i Shakkar' (d. 1265), again turned to the less crowded rural areas of Punjab. He is considered a good example of Cishtiya doctrine and practices.

The doctrines of the Cishti-fariqa in its classical period are best summed up in the "Khayr al-majalis" of Nasir ad-din Mahmud Ciragh-i Dihli' (d. 1356). Two things are to be rejected: Sufihood without having been properly initiated by a shaykh (*taqlid*) and an initiated Sufi who begs a worldly ruler for money and thus sells his belief (*jirrat*). Everything, the spiritual and the material, will be provided by God to him who focuses his mind entirely on God. This absolute concentration on God can best be achieved by the renunciation of all worldly affairs and by leading an ascetic and pious life that relies only on donations (*futuh*). The community of Sufis lives together in a closed-up hall, the *jama'at-khana*.

At the lower stage of the consciousness of God the primary aim consists in the cutting off of the animal soul (*nafs*) and the purification of the human soul (*qalb*) by means of prayer, loud *dhikr* (*dhikr-i jahr*), contemplation (*muraqaba*), and certain exercises to control the breath (*pas-i anfas*). At a higher stage *sama',* as a special type of dhikr that uses religious music (*qawwal*) and dance, some very difficult types of ascetic exercises are performed as well. The monistic philosophy of Muhyi d-din b. 'Arabi (d. 1240) became most popular, especially his famous philosophy of the oneness of the existence (*wahdat al-wujud*), which allows for equal knowledge of the creation with knowledge of the creator. The last two aspects, together with a great sense for equality between men in the face of their creator, draw the Cishtinya near to Hindu thoughts and practices and thus made this fariqa adaptable and popular in South Asia.

Baba Farid ad-din appointed a long list of khalifas, but two of them require special attention, as they laid the foundation for the two major *silsilas* of the Cishtinya-fariqa. The first one, Shaykh Nizam ad-din Awliya' (d. 1325) of Delhi, was at the same time his most important khalifa and thus marks the peak of the classical period in the history of the fariqa. In Nizam ad-din the *silsila* of the Nizamiya is rooted. His tomb is, together with the shrine of Mu'in ad-din in Ajmer and the burial ground of Khuldabad in the Deccan, the main pilgrim's site for the order. The second important khalifa was Shaykh 'Ala' ad-din 'Ali b. Ahmad Sabir (d. 1291), to which the Sabiriya-silsila is traced back, though it gained considerable importance only from the 15th century on, with the activities of Shaykh Ahmad 'Abd al-Haqq (d. 1434) of Rudawli in Awadh.

After the time of Nizam ad-din Awliya', due to political developments, new centers of the Cishtiya emerged, although with the above-mentioned Nasir ad-din Mahmud 'Ciragh-i Dihli', the city of Delhi remained a main center. Khuldabad in the Deccan became one new important center from the 14th to at least the 17th centuries, connected with names such as Burhan ad-din Gharib (d. 1337), who standardized the typical genre of Sufi writing among the Cishtis, the oral discourse (*malfuzat*). Another important center in the South became Gulbarga, from which Muhammad Gesu Dazaz (d. 1422) propagated the idea of the "oneness of testimony" (*wahdat ash-shuhud*) that

was developed by the Kubrawiya-Shaykh 'Ala' ad-din Simnani (d. 1336) against the widely acknowledged teaching of the wahdat al-wujud.

The era of the Mughals seems to be connected to the rise of the Sabiriya-silsila in North India, though the relation between the emperors and the Sabiri-Shaykhs was not always a warm one. Around this period a considerable number of treatises in passionate defense of the concept of wahdat al-wujud were written by Sabiris. Even if some of the most outstanding and reform-oriented Sufi personalities in post-Mughal times, such as the founders of the seminary at Deoband, stood also in the line of this silsila, it must be emphasized that they belonged to the Naqshbandiya-fariqa as well; this fact seems more likely to be responsible for their orientation toward religious reformism, which is a very common feature in South Asian Sufism. Nonetheless, the founder of today's missionary movement Tablighi Jama'at, Mawlana Muhammad Ilyas Kandhlawi (d. 1944), belonged to the Cishtiya-Sabiriya.

In the 18th century the Nizamiya branch saw a revival, which was strongly connected to the activities of Shaykh Kalim-allah Jahanabadi (d. 1729). His "Kashkul-i Kalimi" soon became regarded as the new standard manual for *Cishtiya* doctrines and practices. The late-18th-century philosophical school of Khayrabad/Awadh, to name a prominent example, belonged to this line.

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See also: Islam; Sufism.

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Chogye Order

The Chogye Order is the largest Buddhist organization in the Republic of Korea (South Korea) in terms of both membership and places of worship. Although the teachings of the order focus primarily on East Asian Zen Buddhism, the worship of other Buddhist holy beings—the bodhisattvas Avaloktiesvara, Ksitigarbha, and Maitreya, and the buddha Amitabha—also figure prominently in lay worship. Thus, the Chogye Order preserves many of the traditional votive observances of pre-modern Korean Buddhism. In recent years, as a result of the general economic success of South Korea as well as outreach activities such as the temple-stay program, a program in which native Koreans and foreigners spend several days in participating monasteries learning meditation and other activities, Buddhism and Buddhist traditions in Korea are reaching out to a greater number of people, and the order has become a more visible and more viable religious choice for many Koreans.

The origins of Korea's Chogye Order (Chogyejong) date back to the arrival of the Son Buddhist monk Chinul (1158–1210), later known as State Master Puril Pojo, at Kilsang Monastery on Mount Songgwang in 1200. This monastery was renamed Son Cultivation Community (Susonsa) by the king in 1205. It soon became known as Songgwang Monastery. The early Chogye School soon subsumed the remnants of the Nine Mountains of Son, practitioners associated with the lineages of the Five Houses of Chinese Chan Buddhism (which came to be known in Japan as Zen Buddhism). Since the Chogye School received royal patronage during the Koryo period (918–1392), it was able to build a foundation strong enough to endure the oppression of Buddhism that came with the adoption of neo-Confucianism as the state ideology during the Choson period (1392–1910). The Chogye Order preserves a strand of traditional mainstream East Asian Mahayana Buddhism that stretches back several hundred years.

Chinul's systemization of Buddhist doctrine was based on the Platform Sutra of the Sixth Patriarch, the Avatamsaka Sutra and its exposition by Li Tongxuan, and Dahui's *Discourse Records*. His approach was the concurrent development of *samadhi* (Sanskrit: the

South Korean Buddhists pray during a service to celebrate the 2,552nd birthday of Buddha at the Chogye Temple in Seoul, South Korea. About one-third of South Korea's 48 million people are Buddhist. (AP/Wide World Images)

highest state of meditation) and *prajna,* the faith and understanding of the complete and sudden teachings, and the shortcut *hwadu* method, which focuses on the critical phrase or headword of a public case (*kongan*). Although Linji-style Chan (Zen) has been promoted by various leaders, Chinul's approach of sudden enlightenment and gradual cultivation remains the doctrinal mainstay of the school. Monks, however, trace their dharma lineage to T'aego Pou (1301–1382), who returned from China in 1348 bearing the lineage in the Yangqi line of the Linji School and who became state preceptor in 1371. In 1372, the community was officially named the Chogye School. Over a period of 200 years the school came to control more monasteries and land than any other school in Korea. However, by royal order in 1426, the Chogye School was combined with two other schools, its land and economic holdings were reduced, and it was renamed the Son School.

In 1911, control of the monasteries in the school was turned over to the Japanese and the headquarters were moved to the capital. In 1941, the school was renamed the Chogye Order of Chosen Buddhism. After liberation in 1945, the school was again renamed the Chogye Order of Korean Buddhism. Following Japanese policies, married monks and nuns were introduced into the school during the colonial period. This led to a great schism beginning in 1954 between the celibate monks and the married monks. This issue was partially resolved in 1962, when the married monks were officially expelled from the order. As of 2008, the Chogye Order administered 25 main monastic complexes and more than 2,000 branch temples and shrines in the Republic of Korea for a total of 2,444 sites. The order also sponsors many hospitals, social welfare organizations, schools, and universities, including Dongguk University. These religious sites and other institutions serve and are served by 5,292

monks, 5,209 nuns, 1,843 male novices, and 1,212 female novices. According to the Chogye Order, its lay membership is 11,084,460 (3,368,870 men and 7,715,590 women). Additional branch shrines and monastic establishments overseas serve Korean populations and converts in Japan, North America, and Europe.

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See also: Bodhisattva; Chinul; Korean Buddhism; Meditation; Songgwangsa; T'aego Pou; Zen Buddhism.

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Chondogyo

Chondogyo, the most successful of a number of new religions that arose in Korea in the 19th century, was founded by Ch'oe Suun (1824–1864). Reacting to what he saw as both the influx of Western ways (especially Christianity) and the moral decay of the nation, he wandered the country for 10 years and then spent 6 years in meditation. While meditating he had a mystical experience during which he was given a mystical book. In 1860 he had a visit from Hanulnim (the supreme deity), receiving a spiritual symbol and instructions to save humankind from sickness. He received the culminating great awakening on April *5,* 1860. He began to spread his teachings the following year, but was immediately opposed by Confucian leaders and the government. He subsequently authored Nonhakmoon, a part of the Chondogyo scripture in which he declared his way as the Heavenly or Eastern Way (Tonghak) as opposed to the Western Way (Catholicism).

Tonghak was organized in *jops,* each composed of 30 to 50 believers. In June 1862, Ch'oe Suun appointed 15 jop leaders. By this time the new movement had aroused the concern of the authorities, who saw it as a challenge to the government's power. In 1864 the government moved to suppress it. Ch'oe Suun was arrested and executed. His family and most of the group leaders were also arrested and exiled. However, Ch'oe Si-Hyung (1827–1898), Ch'oe Suun's appointed successor, was able to carry on underground. The scriptures were published in 1880–1881, and slowly the movement was rebuilt. In 1893 it emerged as a movement to protect the nation from foreign influence. In 1894 a protest movement against government corruption erupted in Chulla Province that became identified with Tonghak. Tonghak continued its attempt to reform the nation through the end of the century.

In 1897 Ch'oe Si-Hyung ordained his successor, Son Byong-hi. The following year Ch'oe Si-Hyung was arrested and executed by the government. Finally in 1904, Son Byong-hi, was officially renamed Tonghak. The new name, Chondogyo, was a signal to the government that it had been reformed as a nonpolitical religious movement. Although this solved many of its problems with the Korean government, the movement still ran into problems with the Japanese authorities, who, beginning in 1910, occupied Korea. In 1919 Chondogyo leaders organized an independence movement, which was met with a harsh response by the Japanese. Son Byong-hi and many leaders were arrested. Prior to his arrest, he ordained Park In-ho as his successor. Chondogyo continued to work for Korean freedom underground.

Chondogyo is derived from its two scriptures, the Tonggyung Tae-on (Great Eastern Scripture) and Yongdam Yusa (Memorial Songs of Yongdam), both penned by Ch'oe Suun. Worship centers on Hanulnim, the Lord of Heaven. Hanulnim is the Great Totality innate in humans who were caused to be by God. Human beings are called upon to improve the quality of their lives here and now rather than focus upon an afterlife. They are seen as identical with God but not the same

as God. Every person bears Hanulnim, and all are called upon to act toward others as they would act toward God. The people of Chondogyo are attempting to build the paradise of heaven on Earth.

Members of the faith practice a spiritual discipline aimed at spiritual cultivation. Basic is the repetition of the Chondogyo Incantation formula, which consists of 21 syllables calling the person reciting it to harmonize his or her mind with God. The date of the founding of the religion (April 5) and of the ordinations of the second, third, and fourth leaders are celebrated as holidays.

At the end of World War II, Chondogyo's strength was in North Korea, where it had more than a million adherents. A headquarters building had been opened in 1921 in Seoul. That building remains the headquarters of Chondogyo in the Republic of Korea (South Korea). The movement grew rapidly in the postwar years: It had more than 700,000 members in the 1970s and more than a million at the beginning of the 21st century. It is estimated that more than two million adherents remain in the People's Republic of Korea (North Korea). There is in Pyongyang a government-sponsored Chondogyo organization, but its relationship to believers across North Korea is uncertain.

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See also: Meditation.

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Christ Apostolic Church

An Anglican lay leader at Ijebu-Ode, Joseph Shadare (d. 1962), formed a prayer group in 1918 together with a female schoolteacher, Sophia Odunlami, who had a vision in which she was commanded to preach healing through holy water only and to reject medicines. This group, known as the Precious Stone (Diamond) Society, was created to provide spiritual support and healing for victims of the influenza epidemic. In 1922 the society left the Anglican Church (present in the form of the Church Missionary Society) over the issues of infant baptism and the rejection of medicines, both Western and traditional. It began a branch in Lagos and affiliated with a North American non-Pentecostal fundamentalist group called Faith Tabernacle, whose literature had reached Nigeria and which emphasized divine healing and adult baptism by immersion. Contact with the church in the United States was severed in 1925 after doctrinal differences over the Pentecostal gifts of the Spirit (particularly speaking in tongues), the apparent failure of the Americans to support the church in Nigeria, and the American leader's alleged immorality.

The greatest expansion of the Aladura, or prayer people, movement took place after a revival beginning in 1930 in which Shadare and the Precious Stone Society had a central role. After a series of divine visions, former road construction driver Joseph Ayo Babalola (1906–1959) contacted Shadare, became a member of the Precious Stone Society, and began preaching at Ilesa. He later became general evangelist of the Christ Apostolic Church (CAC), constituted in 1941 and soon the largest Aladura church in Nigeria. Babalola heard a voice calling him to preach using prayer and the "water of life" (blessed water), which would heal all sicknesses. The ensuing revival resulted in thousands of people becoming Christians and burning traditional charms. The colonial authorities became disturbed, for the revival activities were alleged to include witch-hunting and opposition to hospitals and medicine, and therefore they endangered public health. Some of the leaders of the revival, including Babalola, were arrested and jailed. This movement invited British Pentecostals to Nigeria, and missionaries from the Apostolic Church of Great Britain arrived in 1932,

supported by the Nigerian church. The association was broken in 1939 over the British missionaries' attempt to control the church and their opposition to the use of the water of life. The African leaders also found the missionaries' use of medicine and quinine objectionable, and this problem led to Peter Anim in Ghana founding the CAC there.

Sir Isaac Babalola Akinyele (1882–1964), the first president of the Christ Apostolic Church (since 1940), became ruler (Olubadan) of Ibadan; he was one of the first converts in Ibadan and a strong financial supporter of the church. Akinyele had become a member of Shadare's Faith Tabernacle in 1925. Babalola died in 1959 and Akinyele in 1964, but the CAC continued to grow. By 1990 it had more than a million affiliates, one of the largest churches in Nigeria, and it had spread to several other countries in Africa, Europe, and North America. There were also inevitable schisms, one of the most significant being the Christ Gospel Apostolic Church, founded by the prophet Peter Olatunji, a prominent CAC leader, in 1948, and more recently a major split in the church occurred in Nigeria.

The CAC tends to distance itself from other Aladura churches and has been regarded more favorably by government and mainline church leaders than other Aladura churches because of its more definite Christology and emphasis on the Bible, its educated leadership, and its considerable involvement in education. Unlike those who belong to most other Aladura churches, CAC members and ministers do not wear white garments and practice monogamy. However, the church shares the customs of other Aladura churches of prayer; fasting; water and oil for healing purposes; sacred hills and mountains; and the rejection of medicines, alcohol, and tobacco. A different church of the same name exists in Ghana and is known as Christ Apostolic Church International.

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See also: African Initiated (Independent) Churches; Aladura Churches; Apostolic Church; Church Missionary Society.

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Christ Community Church of Zion/ Christian Catholic Church

Christ Community Church of Zion, known until 1997 as the Christian Catholic Church, was founded in 1896 in Chicago, Illinois. It is a small American denomination that has had a significant role in the development of religion in southern Africa. The church originated out of the career of its charismatic founder, John Alexander Dowie (1847–1907). As a child Dowie moved with his family from Scotland to Australia. He grew up to become a Congregationalist minister, but left the church after he discovered the healing power of God and founded the International Divine Healing Association. On his way to England to attend a conference on spiritual healing in 1888, he stopped in America and decided to make it his new home. He eventually began an urban ministry in Chicago.

The congregation he pastored in Chicago moved to a rural tract north of Chicago in 1901 and there created the city of Zion, an intentional community. The community was guided by a theocratic order. Following a stroke in 1906, Dowie relinquished control of the church to Wilbur John Voliva (1870–1942). Voliva took complete control and brought the church back from bankruptcy. Voliva headed the church until 1942, and in subsequent years there has been a succession of general overseers.

The church draws broadly from the different traditions of evangelical Christianity. The Bible is accepted as its rule of faith and life. There is an emphasis on the

necessity of personal repentance from sin and trust in Christ for salvation. Even though, because of its emphasis on divine healing, the church did not affiliate with the new Pentecostal movement, it had a considerable amount of interaction with it.

An annual conference meets in September. There are three congregations in the United States with some 1,100 members (2009). It is a member of the National Association of Evangelicals, through which it relates to the World Evangelical Fellowship.

In 1904, Daniel Bryant, the first missionary sent out by the Christian Catholic Church, came to South Africa. He founded a church in Johannesburg that took the name Apostolic Faith Church in Zion. Bryant introduced Africa to the practice of threefold baptism. In 1908 the first group of Pentecostals, inspired by the original Pentecostal revival in Los Angeles, California, arrived and conducted their first meeting in connection with the Apostolic Faith Church. The Pentecostal effort resulted in the founding of the Apostolic Faith Mission of South Africa. From these two churches and their ambiguous attitudes toward their African converts arose a spectrum of churches that continued a number of the peculiarities of the Christian Catholic Church—an emphasis on healing and baptism by triune immersion. Many of these churches added the word Zion to their name. The Zionist and Apostolic Churches have been particularly active in South Africa and Zimbabwe, and one of these, the Zion Christian Church (ZCC), is now the largest denomination in South Africa. The Christ Community Church rejects many of the Zionist churches, concerned with their "untenable syncretistic way" that includes animal sacrifice, ancestor worship, witchcraft, and divination.

There is still a branch of the Christ Community Church in South Africa. The church also has branches in 10 other countries around the world, including the Philippines, where the affiliated Zion Christian Community Church has more than 70 congregations. There are 6,000 members worldwide.

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See also: Ancestors; Apostolic Faith Mission of South Africa; Witchcraft; Zion Christian Church (South Africa, Zimbabwe); Zionist and Apostolic Churches.

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Christadelphians

The Christadelphian movement was started by Dr. John Thomas (1805–1871), a physician from Richmond, Virginia, and a member of the Churches of Christ movement associated with Alexander Campbell (1788–1866). In the 1840s, Thomas began to disagree with Campbell on a number of points. Their polemics led to Thomas's separation in 1844 and the emergence of the Christadelphians. The movement did not have a name until the 1860s, when members needed to be identified in order to be considered for conscientious objector exemptions from service in the two armies engaged in the American Civil War. The name means "Brethren in Christ."

Thomas had a primary disagreement on the doctrine of the Trinity from which he dissented. He came to feel that the Holy Spirit was not a third "person" of a Triune God, but simply a name for God's power, by which he creates and redeems. Thomas also articulated what at the time was distinctly a minority view among Christians, that believers remained unconscious from death until the general resurrection, at which time they would finally be judged. Believers will enter the kingdom, and unbelievers will be annihilated (rather than

confined to eternal torment). These beliefs have separated the Christadelphians from the main body of Protestant and Free church Christians, and made them the target of a considerable body of polemic writings.

The movement spread internationally through the English-speaking world and gained considerable support in Canada, England, Australia, and New Zealand. Christadelphians founded autonomous congregations, tied together by their mutual rejection by other church groups and by the periodicals that served them. In England in the 1890s, a theological controversy broke out that divided the local congregations (called *ecclesias*).

In 1898, the ecclesia in Birmingham, England, one of the more prominent in the growing movement, moved to clarify the movement's stand on the resurrection of people for judgment at the end of human history. Those in the movement all agreed that both believers and unbelievers would be resurrected and that only those who had become "responsible" for responding to the gospel would be summoned for judgment. Most agreed that those who had died as children were not responsible. The Birmingham ecclesia, however, proposed that among unbelievers, only those who had heard the gospel and been called to repentance could be considered responsible. This amendment left a place in God's kingdom for unbelievers who had never heard of Christ.

Robert Roberts (1829–1898), the editor of the *Christadelphian*, the leading British periodical serving the movement, had been largely responsible for writing the amendment, and he was able to convince most British Christadelphians to accept it. However, another prominent leader, J. J. Andrew, rejected the amendment, and championed the more conservative older statement. During the early 20th century, the Christadelphian ecclesias were forced to choose between the two positions, and two groups developed, the Amended, who were persuaded by Roberts and accepted the Birmingham ecclesia's position, and the Unamended, who followed Andrew. Over the years several attempts have been made to work out a reconciliation between the two groups, but a solution to the theological differences, now bolstered by other ideas as well, proved inconclusive.

The Christadelphians are a decentralized group with an ultra-congregational polity. There is neither national nor international headquarters The movement is represented by a set of periodicals; the publishing house of each serves one or the other of the two branches of the movement. The Amended Christadelphians in the United States are served by the Christadelphian Book Supply, 8132 Puritan, Detroit, MI 48238, and *Christadelphian Tidings,* PO Box 530696, Livonia, MI 48153-0696. The Gospel Publicity League (PO Box 4129, Edgeworth, NSW 2285, Australia) publishes material for Australian believers. The Unamended ecclesias are served by the *Christadelphian Advocate,* 9420 Stanmore Place, Richmond, VA 23236 (http://www.christadelphian-advocate.org/).

Extensive Christadelphian Internet sites, which avoid the discussion on responsibility, but are generally representative of the Amended ecclesias, are maintained by members of the movement in Australia (www.christadelphian.org.au/), England (http://www.christadelphians.com/united-kingdom.htm), and North America (www.christadelphian.org). There are an estimated 50,000 Christadelphians worldwide; Christadelphian Bible Mission activity out of the United States and Canada, the United Kingdom, and Australia has established work in more than 100 countries on every continent, though to date the number of new ecclesias remains small.

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See also: Churches of Christ (Non-Instrumental).

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Christian and Missionary Alliance

The Christian and Missionary Alliance (CMA) was founded in 1887 by people who had been attracted to

the evangelical and healing ministry of Presbyterian minister Albert Benjamin Simpson (1843–1919). Simpson, a Canadian, began his ministry in Hamilton, Ontario, but moved to Louisville, Kentucky, in 1875. During his years in Louisville, he associated with the Holiness movement, and at one point, while attending a camp meeting at Old Orchard, Maine, experienced a physical healing. In 1882, he left the Presbyterian Church and founded an independent congregation that would embody his ideal of a Christian people centered on evangelical and missionary concerns.

In 1882, Simpson began to issue a magazine calling for interdenominational support for missions. He held the first of a series of missionary conventions in 1884 in New York, and similar conventions were held in other cities over the next few years. These led to the formation of the Christian Alliance, a fellowship of like-minded congregations, and the Missionary Alliance, an agency to send missionaries to different countries. These two organizations came together to create a new denomination, the Christian and Missionary Alliance, in 1887.

Simpson had been deeply affected by Holiness teachings that looked for a deeper Christian life in the experience of sanctification, an experience of the love of God that led to a life of holiness. He developed a theological perspective around the All-Sufficiency of Christ as Savior, Sanctifier, Healer, and Coming King. That theology led to a life of evangelism and missionary support, the experience of the holy life, spiritual healing, and an expectancy of the soon return of Jesus Christ. Within a decade, the Alliance had sent more than 200 missionaries into the field.

During the 20th century, the Alliance sponsored missionaries in more than 50 countries. In the United States, it operated as a loose confederation of independent congregations, but beginning in the 1960s it began to react to a changing world situation. The first sign of change was the separation of mission churches into new autonomous church bodies. Then in 1974, the Alliance went through a reorganization in the United States. It dropped its self-image as the focus of an interdenominational movement and declared itself a denomination. In 1980 the Canadian Alliance became an autonomous organization. As more and more mission fields became independent, the missionary endeavor was reorganized as an association of cooperating national churches, though many of the churches in Third World countries remain heavily dependent on North American support. The former CMA missions are now associated in the Alliance World Fellowship.

In 2006, the CMA reported 190,000 members in some 2,010 churches. Around 15 percent of the churches were functioning among a variety of Asian Americans and other ethnic groups. There were an additional 428 churches in Canada. The members of the Alliance World Fellowship reported more than 1.9 million members in 53 countries. As of 1998, CMA personnel were located in 39 countries.

The CMA has its main headquarters in Colorado Springs, Colorado. The Canadian CMA is headquartered at #510–105 Gordon Baker Rd., North York, ON M2H 3P8 (English-speaking) and 5473 Royal Mount, Ville Mont Royal, PQ H8P 1J3 (French-speaking). It supports three colleges and a theological seminary in the United States and a college and seminary in Canada. The CMA and the member churches of the Alliance World Fellowship generally support the World Evangelical Fellowship.

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See also: Alliance World Fellowship; Holiness Movement.

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Christian Biblical Church

The Christian Biblical Church originated in the movement of Pentecostal missionaries of Italian descent from Chicago to Argentina in the middle of the second decade of the 20th century. From their work a Pentecostal movement spread among Italian Argentineans throughout the country. The Christian Biblical Church was formed by some Italian Pentecostals in 1970. It is a conservative Trinitarian Holiness Pentecostal body. It practices believer's baptism by immersion, and its congregations celebrate holy Communion twice monthly. Its conservative stance is also marked by an allegiance to family values and traditional views of sexuality and the role of women. It advocates for the family as the basic unit of society.

The church has a basic commitment to both evangelism and social ministries. The latter is reflected in its sponsoring anti-drug centers, soup kitchens, and a secondary school. It also sponsors a school at which pastors are trained.

In 2005, the church reported some 30,000 members in 66 congregations. It joined the World Council of Churches in 1997, and is a member of the Evangelical Pentecostal Commission of Latin America.

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See also: Pentecostalism; World Council of Churches.

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Christian Brethren

"Christian Brethren" is an increasingly used designation for a movement within evangelicalism and the Free churches often referred to (usually just by others) as "Plymouth Brethren" (after the English port where a prominent early congregation was located). One must be careful not to confuse them with other Brethren movements that began in different times and places, although there are some similarities. These Brethren began in the 1820s and 1830s in Ireland and Britain, but quickly spread so that by the early 20th century they were found globally and are now in at least 120 countries. Some of this was due to migration, but mostly because of evangelistic and missionary work. At times the Brethren may well have had the largest percentage of their adherents serving abroad since the early Moravians. Currently at least 2,000 missionaries from their ranks serve internationally and many others serve cross-culturally within their own countries. Besides throughout the British Commonwealth and the United States, Brethren are found in most of Europe (especially Germany and the Romance-language lands from Portugal to Romania), in almost all of Latin America and the Caribbean, in most of Africa (especially in Angola, Chad, Congo, Egypt, and Zambia), and in much of South and East Asia (especially the Commonwealth nations of India, Malaysia, and Singapore).

Their distinctive ecclesiological emphases, including a common tendency to avoid the term "brethren," make them an especially difficult movement for scholars, governments, and fellow evangelicals to interact with. The Brethren have remained relatively small, totaling by 2008 in all branches perhaps 1.5 to 2 million or so adult adherents in at least 30,000 congregations, but they are widely recognized to have had a disproportionate influence on the broader evangelical movement. Many emphases originating with Brethren have been adopted elsewhere, often unaware of their origin.

In view of their many internal divisions, and of the minimal relations with other evangelicals that some Brethren have, it is ironic that the first of the two most significant emphases that launched the movement was an insistence upon the unity of all true Christians over against the denominational walls that many had erected within Protestantism. This unity was to be visibly and practically manifested not by formal organization (like Catholics and Orthodox), nor by fairly complete agreement on distinctive doctrines or practices (as most Protestant confessions traditionally insist).

Instead, unity was to stress what believers shared in common (rather than their differences) and was to

appear in three major ways. (1) The Lord's Supper should be observed weekly as a significant meeting for worship (often called the "breaking of bread") as a regular reminder of the Lord's sacrifice to create his one body. (2) Distinctive names (like Baptist or Methodist) that could not be equally applied to all Christians should not be used as this encouraged sectarianism. Instead, believers should meet simply in Christ's name. Among biblical terms that could have sufficed for self-designation, "brethren" prevailed at a time when it clearly included sisters. (3) Formal comprehensive church organization (whether older as with Catholics or newer as with Lutherans or Friends) was likewise felt to be sectarian and to diminish the role of the Holy Spirit thought to be actively leading the one body of Christ. Of course, with the passage of time, as with all movements, these ways of exhibiting unity have been modified or changed.

The second distinctive emphasis that created and sustained the Brethren is the insistence on diverse gifts for ministry given by the Spirit to all Christians. Though such giftedness has now become widely accepted, only a few others apply it as thoroughly as do Brethren, at least as regards gifts of evangelism, teaching, serving, and leading. This is because Brethren find no basis in the New Testament, neither theologically nor practically, for a distinction between clergy and laity. (Traditionally they have seen biblical reasons for distinguishing the exercise of gifts by men and by women, although for them current discussion does not involve the term "ordination" as it does in other groups.) Despite their insistence on the active role of the Spirit, Brethren do not generally accept the Pentecostal understanding of such sign gifts as tongues. However, in several countries Brethren have added at least some "Charismatic" features, or have divided over whether to do so.

Instead of an "ordained" ministry, Brethren "commend" both men and women (including their numerous missionaries) to full-time ministry. Among the more conservative, such ministry is usually itinerant. Among those who are more progressive, full-time ministry primarily with one congregation (still usually with a plurality of "elders") has become increasingly possible in the last generation (and was found in some places from earliest days). This practice did not develop rapidly or widely enough to avoid "exporting" many gifted preachers to serve non-Brethren congregations.

Traditionally, instead of centralized structures, specialized service agencies (such as publishers, camps, missionary service agencies, and, by many, Bible and theological colleges) have been seen as the appropriate organizations for ministries beyond what congregations could do. In the English-speaking world this still largely prevails (hence making it difficult to find details of membership or even numbers of congregations). But through pressure from colonial and other governments, in non-English lands branches of the Brethren have formed central organizations, often with the translation of the term "Brethren" not being part of the name (thus compounding difficulties for statisticians). Similarly their congregations (which they often refer to as "assemblies") do not use "Brethren" on their buildings, which are usually a "Gospel Hall" or "Bible Chapel" or the like, only sometimes a "Church." (Interestingly, the Christian Churches and Churches of Christ arose in America about the same time as the Brethren did in Britain and with many of the same distinctive emphases—and consequences. However, that movement became much larger and more diverse, but not nearly so widespread globally or so influential in the broader evangelical movement.)

The historic Brethren emphasis on the unity of all true believers has led in two opposite directions. Some have little cooperation with others—even though they acknowledge them as Christians—because they feel their way to express unity is the only biblically valid one. Indeed, separation from what is deemed to be evil is taken to be the main way of expressing unity by some. By contrast, many other Brethren have always made a disproportionate contribution to evangelical nondenominational ministries, both evangelistic and instructional, whether aimed at youth or adults. Their emphasis on unity coupled with fewer Brethren organizational structures facilitates this. Those with this cooperative emphasis are more likely to use the label "Christian Brethren" when they must identify themselves. Often their Brethrenness is unheralded, such as with the biblical scholar F. F. Bruce (1910–1990) or Ecuador missionary martyr Jim Elliot (1927–1956). The rise of these specialized, nondenominational agencies (publishers, schools, camps, missions, etc.) over

the last century and a half in turn allows evangelical congregations in many countries to function independently rather than to be in a denomination. However, such congregations do not necessarily eschew clergy or celebrate the Lord's Supper as Brethren traditionally have.

In many countries the Brethren are growing, but in others where they were once prominent their numbers and influence are decreasing as "lay" leaders and full-time workers see better opportunities to serve elsewhere. Their historic emphasis on the unity of all true believers makes a transition away from the movement of one's natural and/or spiritual birth easier.

Besides ecclesiology, the other area of theology to which the Brethren have made a significant distinctive contribution is eschatology. They are generally credited (or blamed) with developing what is known as Dispensationalism, although not all Brethren did or do espouse it. Dispensationalism strongly dissented from the prevailing Christian view, even from before Constantine, which saw the church as having replaced or superseded Israel. Besides facilitating anti-Semitism, this prevailing view permitted the continuation within the church of such clearly Old Testament practices as a distinct priesthood and as close a link with the state as possible. God had supposedly given up on national Israel because of the rejection by most Jews of their Messiah. While earlier movements had stressed the distinctive nature of New Testament Christianity, Brethren felt they did this more consistently. To this emphasis, Brethren and later Dispensationalists added that the proper reading of the New Testament would show that God had not finished with national Israel after all. During this age or dispensation, Jews who accept Christ will indeed be joined to the church, and along with Gentile believers will be suddenly removed at the first phase (the "rapture") of Christ's return. God will then resume dealings with those left behind, among whom will be numerous Jewish people who only then will believe in Jesus. This is seen as the basic message of the last book of the Bible (Revelation), though indications of it can be found elsewhere in the New Testament. Moreover, only through having such a separate future for national Israel can so many of the Old Testament prophecies be properly fulfilled. While the first phase of Christ's return will be only for those who have accepted him, the second phase, after a period of great tribulation, will be in glory and judgment and usher in a millennial kingdom. It is noteworthy that Dispensational teaching was promulgated before modern Zionism arose, but the increasing return of Jews to their ancient homeland, followed by the formation of the state of Israel, helps explain its attraction for so many.

Eschewing Brethren ecclesiological distinctives, leading clergy from many denominations, especially in America, accepted and popularized among evangelicals the eschatology garnered from Brethren writings and traveling preachers. They did not publicize its origins both because it was believed to be the biblically correct view and because, along with disapproving of clergy, Brethren had developed a reputation for divisiveness. Prominent among them were Anglicans such as W. H. Griffith Thomas (1861–1924), Baptists such as W. B. Riley (1861–1947), and Congregationalists and Presbyterians such as James Brookes (1837–1897), C. I. Scofield (1843–1921), and Lewis Sperry Chafer (1871–1952). The renowned evangelist Dwight Moody (1837–1899) had connections with many of these (and with Brethren) and mildly backed the new eschatology. And although few from the Wesleyan tradition embraced it, its newer Pentecostal offshoot overwhelmingly did so, in spite of the opposition of both Brethren and the Reformed movement to "sign gifts" of the Spirit.

There were widespread speaking and writing about these elaborations to the traditional Christian teaching about Christ's return, but the biggest single factor in Dispensationalism's dissemination was Scofield's preparation of an annotated Reference Bible published by the Oxford University Press (1909). Financial support for this crucial project came from a Brethren businessman but Scofield only obliquely refers in his preface to the role of Brethren in developing what was distinctive in his theological notes.

In areas other than ecclesiology and eschatology, Brethren generally reflect the commonalities and diversities of evangelicalism. For example, soteriologically some are Calvinistic, others are Arminian, but most are somewhere in between.

John Nelson Darby (1800–1882), an Anglo-Irishman who was educated as a lawyer but became

for a while an Anglican priest, early came into association with what is often called the first Brethren meeting, which was in Dublin, Ireland. Darby soon began a lifetime of global traveling, spreading the movement through years of residence on the continent, making several trips to North America, and once going as far as New Zealand. Another early leader was a German emigrant, George Mueller (1805–1898) of orphanage house fame in Bristol, England. The first of a long line of Brethren missionaries was Anthony Norris Groves (1795–1853), who in 1829 went from England first to Iraq and then settled in India. His practice of trusting in God to provide the needed support rather than receiving a stipend from a sending society made him a pioneer of what became known as "faith missions" and is another example of Brethren influence on the wider evangelical movement.

In the 1840s, the young movement was permanently divided into "Exclusives" or "Closed" (who stressed the informal though strong connections among the assemblies that were meeting "on the ground of the one body") and "Opens" (who stressed the independence of each assembly and the willingness to cooperate actively with non-Brethren). Exclusives felt such "independency" undercut the emphasis on unity as well as opened the door to false teaching. Darby was clearly the Exclusive leader, while Mueller and Groves represented the Open perspective. At first, the Exclusives were much larger and included most of the movement's teachers (who were to influence the development of Dispensationalism) such as William Kelly (1821–1906), W. J. Lowe (1838–1927), C. H. Mackintosh (1820–1896), F. E. Raven (1837–1903), all from the United Kingdom, and F. W. Grant (1834–1902), who left England as a young adult to settle in North America. Because of a much greater missionary and evangelistic emphasis, as well as a tendency for some Exclusives to become Open, the latter eventually became by far the larger. Therefore, it is important to realize that by 2009, the Open branch comprises well more than 90 percent of the Brethren, although it is true that many of these are now more or less separatistic in practice. Apart from what has been said on Dispensationalism, most of the influence and contacts with the broader evangelical movement has been from the Open branch of the Brethren.

The Opens have had one small breakaway that claimed new "needed truth." In the 1890s in Britain they set up a presbyterian-style central organization called the Churches of God but it soon divided and both branches are now greatly reduced. However, in most countries where Open Brethren are found there have developed usually informal, partial, and overlapping distinctions into conservative and centrist and progressive assemblies. The first can be practically "exclusive" even if not historically derived from them. The last can so deemphasize any Brethren features that they become practically like any other non-denominational evangelical congregation. The middle group often appears as simply one more evangelical denomination with an emphasis on certain distinctives and institutions. Of course this process is similar to what has happened to other such movements over the centuries.

The situation among Exclusives, with their stress on the informal but strong connections among the assemblies, has been quite different. Until almost the end of Darby's long life, the Exclusives held together, but by 1890 they were divided into five distinct groups, two of which divided again by 1910 so there were seven Exclusive divisions, not all of which existed in every country. However, over the 20th century, as a result of a number of reunions, there came to be only three more or less global groups of Exclusives, along with many small, more localized groups.

What is now the largest, though not the best known, Exclusive group had, following Lowe, opposed the distinctive teachings of Raven, resulting in the major split of 1890. They are often known as Continentals because they prevailed on the European mainland. Not only migrants but also missionaries have spread this group globally. With difficulty and splintering they have gradually reunited most from six of the seven major divisions, the exception being the followers of Raven and his successors. A major reunion occurred in 1926 with the Kelly division. Often those who would be in this Reunited grouping can be involved with other evangelicals, especially by supplying literature. Over the years, sometimes through government pressure, some Exclusives have come into increasing association and eventual de facto merger with Opens. This occurred with maybe half the Grant division (which had been the largest in North America) by the

1930s. In the last generation, apparently beginning in the Netherlands, this process has resulted effectively in dividing the Reunited Exclusives between those who keep to the principle of "meeting on the ground of the one body" and those who practice the "independency" and other practices, such as recognized "elders," long associated with Opens.

A second distinct group, probably now the largest in North America (and they have some missionary work, mostly in Latin America), comprises those Exclusives who opposed Grant, then Raven, but supported a 1909 decision of the assembly in Tunbridge Wells, England, which the majority of their group (the Lowe-Continentals) rejected. This division was largely healed in the United Kingdom in 1940, but the North Americans then made it clear that they opposed the principle of collective reunion. Reportedly, this grouping has been the most fissiparous of all.

The third and by far the most publicized of the Exclusive groups is often mistakenly thought to represent all of them, especially in English-speaking lands where they, apart from North America, have prevailed. These Exclusives sided with Raven in the 1890 split with Lowe and the Continentals, and then subsequently expelled those who sided with an assembly in Glanton, England, in 1908. This group alone has had the concept of a succession of principal leaders, the role that Darby had once filled. After Raven's death James Taylor Sr. (1870–1953) of New York came to fill that role. Taylor's ministry was even more controversial as far as other Exclusives were concerned, such as his denial that the title "son" belonged to Christ eternally. Curiously, during this period the large Local Church movement of the Chinese teacher Watchman Nee was associated with them from 1932 to 1935. (Their nickname "Little Flock" comes from the name of the hymnal used by Exclusives.)

On the elder Taylor's death there was a considerable struggle before his son James Taylor Jr. (1899–1970) emerged as the recognized leader, but only after many defections. The younger Taylor was even stricter in promoting separation from what was deemed evil, so much so that the breakup of families and other actions led to negative publicity and government concerns in more than one country. Near the end of his life, scandal was alleged surrounding a visit from his New York base to Aberdeen, Scotland. The result has been a major reduction in the size of this group, with those departing going in various directions, some of which formed small subgroups. Those who remained loyal to Taylor (and denied there was any scandalous behavior) were led after his death by James Symington (1913–1987) of North Dakota and then John S. Hales (1921-2002) of Australia, who was followed by his son, Bruce Hales (b. 1953). There are perhaps 40,000 adults in the Raven–Taylor–Hales group of the Exclusives in 300 assemblies in a score of countries but mostly in Australia, New Zealand, and the United Kingdom. They are now less than half of all Exclusives globally. Although they do not vote, this section of Exclusives has nevertheless in recent years become involved in supporting certain political parties, candidates, and initiatives whose positions may coincide with some of their views. They also maintain a network of private schools for their children, sometimes subsidized and even commended by the state.

The Christian Brethren movement was one of the first of many attempts to reverse the divisions within Protestantism by trying to give continuous practical expression to the universal Christian belief that there is in fact only one church. Although all such attempts have so far failed to achieve that goal, besides some negative lessons to be learned, there have been many positive results from the effort. Surely some credit for denominational and clerical-lay distinctions not being taken so seriously as they once were goes to the Brethren movement and its often anonymous influence.

Donald Tinder

See also: Brethren; Christian Churches and Churches of Christ; Darby, John Nelson; Free Churches; Local Church, The.

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www.brethrenhistory.org and www.brethrenportal.com (both with numerous links).

Christian Church (Disciples of Christ)

The Christian Church (Disciples of Christ) is one branch of the Restoration movement that grew out of the revivalist activities of Barton Stone (1772–1844), Thomas Campbell (1763–1854), and Alexander Campbell (1788–1866) on the American frontier in the early 19th century. The leaders of the movement all had Reformed theological backgrounds, but rejected the presbyterian hierarchical polity in favor of a loose congregationalism. They understood the church as consisting of autonomous congregations of members who had made a profession of faith in Jesus Christ. This Free church perspective led them to accept the view previously adopted by the Baptists that baptism should be by immersion and limited to adults.

In the middle of the 19th century, the churches of the Restoration movement tended to divide over two issues: the use of instrumental music (which the more conservative churches rejected) and the development of any organizations that tended to resemble denominational structures. The more conservative churches tended to be in the southern United States and to consist of poorer elements of the population. The more affluent churches in the northern states were more accepting of instrumental music, especially the use of organs in church worship. During the latter part of the 19th century, the northern churches were more accepting of historical-critical approaches to understanding the Bible and to more liberal trends in theology.

Through the 1840s the movement experienced rapid growth. A variety of associated schools and publishing concerns were founded. In 1849 a general

A delegate addresses the General Assembly of the Christian Church (Disciples of Christ) in Charlotte, North Carolina, on October 21, 2003. (AP/Wide World Images)

convention was called to discuss coordinated support of the various forms of missional work in the areas of evangelism, foreign missions, and church extension. That convention adopted the name American Christian Missionary Society. Through the next 60 years, additional boards and agencies were created to oversee other joint programs supported by the churches. In 1910, many demanded that one general convention be formed that would centralize and coordinate the work of the various boards and agencies. That demand led to the creation in 1917 of the International Convention of the Christian Churches.

By the time of the formation of the International Convention, the more conservative wing of the movement, which rejected participation in organizations like the American Christian Missionary Society, had broken away under the name Churches of Christ (Non-Instrumental). Besides those who supported the International Convention, there was a third group that rejected the trend toward centralization of activities in a denominational organization. They began increasingly through the century to identify themselves separately as the Christian Churches and Churches of Christ.

The churches that supported the International Convention increasingly came to resemble a denominational organization with a congregational polity. This was finally recognized in 1968 when the International Assembly of the Convention voted itself out of existence and reorganized as the Christian Church (Disciples of Christ). The Disciples formed a representative general assembly, which meets biennially. It elects a general board, which administers all of the programs of the church and represents it to other churches and the government.

The Disciples have been active ecumenically, and were founding members of both the National Council of Churches of Christ in the U.S.A. and the World Council of Churches. The church supports 19 institutions of higher learning. In 2005 the church reported 698,686 members in the United States.

Beginning in the 19th century, the Disciples began to support missionary programs around the world. In the later 20th century, most of these missions became autonomous churches and in several cases became a part of united churches (in the Philippines and India, for example). The Disciples retain a partnership relationship with many of these former mission churches. In 1985, the General Synod of the United Church of Christ and the General Assembly of the Christian Church (Disciples of Christ) issued a declaration of ecumenical partnership and four years later affirmed their full communion. In 1995 their world mission agencies merged as a Common Global Ministries Board.

Christian Church (Disciples of Christ)
c/o Disciples Center
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PO Box 1986
Indianapolis, IN 46206-1986
www.disciples.org

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See also: Christian Churches and Churches of Christ; Churches of Christ (Non-Instrumental); Free Churches; United Church of Christ; World Council of Churches.

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Christian Church (Disciples of Christ) in Canada

The Christian Church (Disciples of Christ) in Canada is one region of the larger 823,000-member Christian

Church (Disciples of Christ) that is spread throughout the United States. The international headquarters for the denomination is in Indianapolis, Indiana. The Christian Church in Canada has congregations in six provinces, with the greatest number located in Ontario.

The first Disciples congregations in Canada were in the Maritimes, and were primarily founded by Scottish Baptist immigrants. The first Canadian congregation was formed near Charlottetown, Prince Edward Island, in 1811, under the leadership of a Scottish Baptist preacher, Alexander Crawford. These Scottish immigrants were very receptive to the early 19th-century Restoration movement in the United States, a movement led by Americans Barton Stone (1772–1844) and Alexander Campbell (1788–1866). Many Scottish Baptist churches had become a part of the Restoration movement by 1840. The growth of the denomination was slow, limited by its small size and the vast distances between churches. In 1922 the All-Canada movement was begun as a way to coordinate and unite the churches and their efforts. Plans were discussed in the early part of the century to unite with the United Church, the Baptists, and the Anglicans, but after 1925 these talks ended. At the end of the 20th century there were 26 congregations in Canada, with around 2,700 members. The Christian Church in Canada is a member of the Canadian Council of Churches and the World Council of Churches. Its publication is the *Canadian Disciple*.

Disciples desire the church to live as it is described in the New Testament. Convinced that creeds and theological formulas divide the Body of Christ, they consider the Bible the only authority for faith and practice. This reflects the early Disciple motto, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Believer's baptism is practiced, and is administered by immersion (although other forms are recognized for church membership). The Lord's Supper is a weekly celebration. These two ordinances are considered to be in obedience to Christ's commands. Lay elders and deacons, both male and female, provide leadership for the church, as well as presiding over the Lord's Supper. Clergy are ordained and granted credentials by each region. Service and missions work in the community and world are also considered to be important.

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417 Wellington St.
St. Thomas, ON N5R 6A3
Canada
www.web.net/~disciple/canada.html

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See also: Christian Church (Disciples of Christ); World Council of Churches.

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Christian Church in Central Sulawesi

The Christian Church in South Sulawesi began as a Reformed church mission at the end of the 19th century, the mountainous terrain making the country one of the last areas over which the Dutch attempted to establish their hegemony. It also became important for the pioneering work of Albertus C. Kruyt (1869–1949), a Dutch missionary who broke with his missionary colleagues and approached the people of Sulawesi and their culture in a more positive manner. He worked on the island for 40 years (1892–1932) and built a movement that was integrated into the local culture and society.

Kruyt gained converts for many years, but did not hold an initial baptismal service until 1909, when he had gathered a large group ready to make a public profession of their faith. That event marked the beginning of a new growth phase that continued until World War II, by which time there were 42,000 church members. They were able to survive the war in better shape than other parts of Indonesia through the help of a Japanese civil servant who went out of his way to protect them.

The synod of the Christian Church in Central Sulawesi was organized in 1947, but was immediately

Christian church in Manado, Sulawesi. Christians make up an important minority group in Sulawesi, where most people follow Islam. (Guillen Photography/StockphotoPro)

plunged into a period of instability, due to both the Islamic revolt centered in the southern part of the island and the secessionist movement against the Indonesian government. Not until the 1970s was Sulawesi to return to a time of relative calm. In 1974, the church finally adopted a formal presbyterial church order. To assist the general recovery of the region from the troubled period through which it had passed, the church founded an agricultural college, which supplemented its older educational program that had included a number of primary and secondary schools. It also sponsors a hospital.

In 2005 the church reported 188,000 members in 376 congregations. It is a member of the World Alliance of Reformed Churches and a founding member of the World Council of Churches.

Christian Church in Central Sulawesi
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Tentena 94663
Sulawesi Tengah
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See also: World Alliance of Reformed Churches; World Council of Churches.

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Christian Church in East Timor

See Protestant Church in Timor Larosa'e.

Christian Church in South Sulawesi

The Christian Church in South Sulawesi (Gereja Kristen in Sulawesi Selatan [GKSS]) began in 1933, but built on a century of Protestant contact with the people of the southern part of Sulawesi. In 1848 a translator arrived at the Dutch settlement in Makassar and translated the Bible into the two local languages. At the time Islam was spreading through the region, and the Dutch authorities prevented the Protestants from opening a mission station, as they tried to do in 1858. Another attempt was made in 1895, but had little success and was abandoned in 1905.

Finally, in 1933 a mission was established on the nearby island of Salayar among a group of heterodox Muslims. That mission provided a point of contact with the main island. Simultaneously, a congregation of the Reformed Churches in the Netherlands in Java started a mission in South Sulawesi. Several hundred people converted prior to the Japanese occupation. Following World War II, South Sulawesi became the site of an Islamic revolt that lasted through the 1950s. It was not until the mid-1960s that the Christian community recovered. In 1966 the two missions merged and formed the Christian Church in South Sulawesi. It has grown slowly, but has been unable to effectively penetrate the Muslim community.

The church has a presbyterian organization, with a synod as the highest legislative body. In the 1990s it reported 6,500 members in 41 congregations. It is a member of the World Alliance of Reformed Churches and the Communion of Churches in Indonesia. It was a member of the World Council of Churches through the 1990s but has in more recent years withdrawn.

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See also: Reformed Churches in the Netherlands (Liberated); World Alliance of Reformed Churches; World Council of Churches.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Church of Sumba

Sumba is a relatively small Indonesian island located west of Timor and east of Bali. It was formally incorporated into the possessions of the Dutch East Indies in 1866. In the process of establishing control of the island, the government moved immigrants from the island of Sawa. Initially two congregations came into being among these new arrivals in the 1870s. A missionary first arrived in 1881 and the Reformed Churches in the Netherlands (now an integral part of the Protestant Church in the Netherlands) assumed control of the work in 1892.

As it turned out, the Sumbanese and the more recent residents from Sawa did not get along very well. The souring of the relations between the two groups meant that few Sumbanese became Christians. Thus in 1907, the missionaries in effect made a new beginning and set up an initial missionary post among the Sumbanese that was disconnected from the older work. Teachers from other islands came to Sumba to expand the work, but the first baptism did not occur until 1915. As congregations were established, they were given autonomy, but the leadership was not ordained. Only in 1942 was a Sumbanese minister ordained, and he was executed during the war by the Japanese who occupied the island.

After the war, the process of organizing the more than 5,000 Sumbanese Christians and providing them with an ordained ministry was accelerated. The church became autonomous in 1947, and while a number of the missionaries remained, they assumed an advisory position.

In 1972, the church worked out a new agreement with the Reformed Churches in the Netherlands that reordered their cooperative relationship. In the 1990s issues of contextualization of the Christian message and an accompanying renewed appreciation of the island traditions came to the fore.

The church is organized with a presbyterian polity. It has the Nicene Creed and the Heidelberg Catechism as its standards of faith. It sponsors two hospitals, several schools, and a variety of social service programs. It joined the World Council of Churches in 1998 and is also a member of the World Alliance of Reformed Churches and the Reformed Ecumenical Council.

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87113
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See also: Protestant Church in the Netherlands; Reformed Ecumenical Council; World Alliance of Reformed Churches; World Council of Churches.

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Christian Churches and Churches of Christ

The Christian Churches and Churches of Christ form one branch of the Restoration movement that grew out of the revivalist activities of Barton Stone (1772–1844), Thomas Campbell (1763–1854), and Alexander Campbell (1788–1866) on the American frontier in the early 19th century. The leaders of the movement all had Reformed theological backgrounds, but rejected the presbyterian hierarchical polity in favor of congregationalism. They also adopted a Free church perspective that saw the church as made up of autonomous congregations of members who had made an adult profession of faith in Jesus Christ.

First Christian Church is located in Columbus, Indiana. The First Christian Church, established in 1942, was designed by Eliel Saarinen and was originally known as the Tabernacle Church of Christ. (Corbis/G.E. Kidder Smith)

As the movement developed it associated with some similar antiauthoritarian movements that had developed in the eastern part of the United States under James O'Kelly (1757–1826) in Virginia and Abner Jones (ca. 1772–1841) and Elias Smith (1769–1846) in New England. These groups identified themselves as simply the Christian Church. Thus they had a natural affinity with the larger Restoration movement, which rejected all denominational labels. They also rejected church creeds, preferring to rely upon the Bible alone as their guiding authority. Alexander Campbell had stated their position: " Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the movement developed, it divided over several important issues resulting from variant interpretations of the basic guiding principle. The most conservative wing rejected the use of instrumental music in worship and the organization of an association or fellowship

of churches that offered the possibility of developing into a denominational structure. This conservative wing is now known as the Churches of Christ (Non-Instrumental). The more liberal wing had no problem with instrumental music (especially organ music) and in the 1840s began to develop annual meetings of congregational representatives that led to the emergence of a new denomination, the Christian Church (Disciples of Christ). The Christian Churches and Churches of Christ fit between these two groups. The congregations do not have an issue with instrumental music. They are opposed to the development of denominational machinery, but are not opposed to voluntary gatherings at which representatives of the churches facilitate cooperative activities in missions and ministries. Such an annual gathering is coordinated by the North American Christian Convention (4210 Bridgetown Rd., Cincinnati, OH 45811). There is also an annual National Missionary Convention that focuses upon programs outside the United States.

In the absence of denominational machinery, the congregations have created a variety of outreach programs beyond the local churches. Members have organized colleges and a variety of missionary societies. Each school and missionary agency is independent and seeks support by a direct appeal to local congregations. In this manner missionaries are now supported in more than 50 countries.

In 1931, many of the Christian churches merged with the Congregational Church to form the General Council of the Congregational-Christian Churches (now a constituent part of the United Church of Christ). Those that did not join the merger identified with the more moderate congregations, which called themselves Churches of Christ, and in the last half of the 20th century emerged as a third significant branch of the Restoration movement.

The Christian Churches and Churches of Christ do not have a central headquarters, though many congregations meet together at the annual North American Christian Convention, whose office keeps many of the group's records. Among 38 colleges identified with this movement are the Cincinnati Bible College and Seminary in Cincinnati, Ohio, and Lincoln Christian College and Seminary in Lincoln, Nebraska. Among the prominent periodicals identified with it are the *Christian Standard* and the *Lookout*, both published by the Christian Standard Publishing House (8121 Hamilton Ave., Cincinnati, OH 45231), which also publishes much Christian education material used by the congregations. In 1995, the Christian Churches and Churches of Christ reported 1,071,616 members in the United States and 5,500 members in Canada. More than 1,500 missionaries were supported by the churches in 53 additional countries. Mission Services Association (Box 2427, Knoxville, TN 37901–2427) promotes the missionary programs operating among the churches.

North American Christian Convention
4210 Bridgetown Rd.
Cincinnati, OH 45211

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See also: Christian Churches and Churches of Christ; Churches of Christ (Non-Instrumental); Free Churches; United Church of Christ.

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Christian Churches of Java

The Christian Churches of Java (Gereja-Gereja Kristen Java [GKJ]) as a movement has its roots in the various missionary efforts that were started by different missionary groups operating in Java in the first half

Christian church in Bogor, West Java, Indonesia. Christianity is a minority religion in Indonesia, where most people are Muslims. (Yoppy Pieter/StockphotoPro)

of the 19th century. One product of those missions was a man named Sadrach, who broke with the Europeans and started his own Christian movement. At a time when most Europeans had a low opinion of Javanese culture, Sadrach was a product of it. His movement spread through central Java in the 1870s and 1880s.

In the 1880s a Dutch missionary agency, the Nederlandsche Gereformeerde Zendingsvereeniging, moved into Java in an attempt to organize the scattered Christians into a single organization. It immediately came in contact with Sadrach's movement, but around 1890 rejected him and his work. With those Christians who adhered to it, the agency decided to make a new beginning. In 1894 the agency was absorbed into the Zending der Gereformeerde Kerken in Nederland. In 1900 the missionaries decided to build their church on a Dutch model. It introduced Western education and opened a number of medical facilities. However, it attached many elements of traditional culture. It also adopted a stance against Indonesian nationalism.

In spite of its opposition to the culture, the new church now known as the Christian Churches of Java slowly grew. In 1931 the synod was organized with Javanese leadership. The presbyterian church order was adopted the following year. The missionaries remained in place until the arrival of the Japanese in 1942. When the missionaries returned following the war, they were placed in subordinate positions in the autonomous church, whose members were active participants in the establishment of an independent Indonesia.

In the 1990s the church reported 212,000 members. An ecumenically minded body, it joined the World Council of Churches in 1948 and the World Alliance of Reformed Churches in 1959, though in recent years it has withdrawn from the Council. It also participated in talks that aimed at uniting the several Javanese-speaking churches of Reformed background, but negotiations failed to produce positive results.

Christian Churches of Java
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See also: World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Churches Together in the U.S.A.

Christian Churches Together in the U.S.A. (CCT) is an effort founded at the beginning of the 21st century to broaden the visible expression of Christian unity that

is provided by the larger ecumenical bodies operating in the United States, and to speak especially to the division between liberal and evangelical Protestants. To that end CCT began as a diverse group of Christian leaders representative of the evangelical and Pentecostal, Eastern Orthodox, Roman Catholic, and liberal Protestant churches. It also reached out to churches most identified by their racial and/or ethnic makeup.

An initial meeting of interested church leaders convened in September 2001, to be followed by two meetings in 2002 at which the present name was chosen, announcements of their gathering were publicized, and a call was made for more participants. At the gathering in Chicago in April 2002, a statement was issued that suggested that a common witness could be visible through the many churches celebrating a common confession of faith in the Triune God; seeking the guidance of the Holy Spirit through biblical, spiritual, and theological reflection; engaging in common prayer; speaking to society with a common voice; promoting the common good of society; fostering faithful evangelism; seeking reconciliation by affirming commonalities and understanding differences; and building a community of fellowship and mutual support.

The next years were devoted to organizational development, especially the establishment of a process by which denominational bodies could officially join the organization. In 2005, the Steering Committee finalized the proposed organizational structure and initiated plans for an official organizing meeting that was held in Atlanta on March 30, 2006, with 34 churches and organizations in attendance.

CCT has chosen to operate by consensus. Its first goals are focused on building trust and friendships among the participating bodies. By aiming for consensus in its actions, it ensures that no minority at any point is left out of deliberations and that the majority on any issue are forced to listen and work through minority opinions.

By 2008, 43 denominations and parachurch organizations had joined and an additional 13 were in process of joining. Members run the spectrum of the American Christian community.

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Indianapolis, IN 46224-0188
http://www.christianchurchestogether.org/

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References

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Granberg-Michaelson, Wesley. "Christian Churches Together." *Sojourners* (February 2006). http://www.sojo.net/index.cfm?action=magazine.article&issue=Soj0602&article=060221b.

Christian Community (Movement for Religious Renewal)

In 1922, a group of pastors and theology students approached Rudolf Steiner (1861–1925), the founder of Anthroposophy whom they knew to be very concerned with the Christian life, to find ways of renewing the church after the tragedy of World War I. While Steiner was not inclined to limit himself to the institutional structure of Christian denominations, and was quite uninterested in beginning a Christian sect centered on himself, he nevertheless had ideas as to how the Christian community might reinvigorate itself in the light of Anthroposophy. He worked with a Lutheran pastor, Friedrich Rittelmeyer (1872–1938), Emil Bock, and others to initiate what eventually came to be called the Movement for Religious Renewal and then the Christian Community.

Steiner's own understanding of Christianity through his study of Esotericism and his own clairvoyant experiences became a source for reunderstanding and reinterpreting what the foundations of Christianity were about. In contrast to other Christian revival efforts, such as the evangelical Fundamentalists, the neo-orthodox such as Karl Barth, or the Existentialists such as Paul Tillich, which emphasize a particular understanding of Christian doctrine, the distinctive feature of this renewal movement is the centrality of the sacraments in the Christian experience. The unity and continuity of their church lie in the definitive form

Religious philosopher and writer Rudolf Steiner helped found the denomination known as the Christian Community.

of the sacraments. Rather than laying emphasis upon "normative doctrine," the Christian Community has what might be called "normative practice." The traditional seven sacraments are given a broader meaning through Esoteric Christianity as understood by Steiner.

While Steiner understood the practice of Esoteric Christianity in Anthroposophy to involve a more solitary spiritual journey, the Christian Community offers spiritual experience in the context of a collective congregation of believers that may make Esotericism somewhat more accessible to people in their everyday circumstances. As with Steiner's own thought, the education of children to grow into loving free individuals is an important part of the work of the Christian Community.

For the Christian Community, religious experience is central to what they are about. They invite people to come to their services on the basis of the experience of the sacraments that they will receive. Most strikingly, the Mass, centering on the Eucharist, becomes "the Rite of the Consecration of Man" and is the central sacrament of the Christian Community. They practice "open Communion" wherein all who feel they may benefit from participating in the sacrament are both free and encouraged to partake of it.

The Christian Community emphasizes freedom of thought and reflection within the framework of Christian symbolism. The work of Rudolf Steiner is a continuing source of inspiration and insight, and he is freely cited and acknowledged by the Community. They emphasize however that, as Rudolf Steiner himself insisted, his work is to be a launching point for further reflection, and was not simply to become a new orthodoxy.

So much is freedom of thought encouraged and respected that the priests of the Community, when speaking or writing, are said to be sharing their own understanding of what the Community is about and not speaking in some definitive way for the Community as a whole. Their religious leaders are called "priests" though they often use the German word *Lenker* (guide) to describe them. Since its founding, men and women have both been eligible for ordination. Issues and problems are dealt with by synods of priests and, as much as possible, decisions are made by consensus.

There are now about 350 independent Christian Community congregations worldwide, 12 in the United States. The first congregation was founded in New York in 1948. The Christian Community has spread to other countries, particularly Germany, though there is a growing presence in the Czech Republic, where it sees the possibility of becoming an influential Christian movement in that country. Each congregation is expected to be financially independent and, like other Christian churches, depends upon contributions.

The Christian Community in New York
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212-877-3577
www.thechristiancommunity.org

James Burnell Robinson

See also: Anthroposophical Society; Steiner, Rudolf; Western Esoteric Tradition.

References

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Hindes, James. *Renewing Christianity*. Edinburgh, Scotland: Floris Books, 1995.

Frieling, Rudolf. *New Testament Studies*. Edinburgh, Scotland: Floris Books, 1994.

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Christian Conference of Asia

The Christian Conference of Asia emerged in the atmosphere of ecumenism that permeated the post–World War II decade and the spirit of decolonialism that swept through the Christian world outside Europe and North America. An initial meeting of some representative churches in 1957 in Indonesia led to the founding of the East Asia Christian Conference two years later in Kuala Lumpur. The present name, reflecting the enlargement of the area covered by member churches, was adopted in 1973. The council's territory reaches from India and Sri Lanka across Southeast Asia to Japan and Korea.

The council's assembly meets every five years. It elects the General Committee, which is composed of the elected officers and one representative from each country represented in the Christian Conference of Asia. The Committee administers the affairs of the Conference between assemblies.

In 2009, the Conference reported membership of more than 100 churches from 17 countries. Missing from its member churches has been the Chinese Protestant Three-Self Patriotic Movement/China Christian Council, the primary Protestant church in the People's Republic of China, though the Hong Kong Council of the Church of Christ in China is among its most active member churches.

Christian Conference of Asia
c/o Payap University
Muang, Chiang Mai 50000
Thailand
http://www.cca.org.hk/

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See also: Chinese Protestant Three-Self Patriotic Movement/China Christian Council; Hong Kong Council of the Church of Christ in China; World Council of Churches.

Reference

Van Beek, Huibert. *A Handbook of Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Christian Congregation of Brazil

The Christian Congregation of Brazil (Congregação Cristã do Brasil) began among Italians who had migrated to Brazil in the 19th century. Luigi Francescon (1866–1964) had migrated to the United States and while living in Chicago had converted to Protestantism; then in 1907 he had received the Pentecostal baptism of the Holy Spirit (with the accompanying evidence of speaking in tongues) while attending services at the church pastored by William H. Durham (1863–1912). In 1909 he migrated to Argentina and began the Pentecostal movement there before moving to São Paulo, Brazil, in 1910. A short time after making contact with the Italian community he founded initial congregations in Santo Antonia da Platina and São Paulo.

Growth was primarily in southern Brazil (as most Italians lived in the São Paulo area), but expansion took the movement to Uruguay, Argentina, Chile, and Bolivia. By the mid-1930s there were some 2,000 members and by the mid-1950s, 16,000. The church spread among the lower economic classes, and its services were designed to meet the needs of the illiterate. The church has also developed programs to create jobs for the unemployed.

The church was organized as a lay movement, with leadership being provided by deacons and elders, there being no officially ordained pastors or ministers. The church grew primarily by word of mouth and the public evangelistic meetings so characteristic of most Pentecostal churches. The church opposes legalistic practices, including the observance of Sunday as a special day and tithing. Services have an air of spontaneity.

The church follows Pentecostal doctrine and practice, but has developed some rules that reflect its unique

A statue of Christ stands outside a Christian church in Porto Seguro, Brazil. (Sergio Tafner Jorge/StockphotoPro)

circumstances. Critics have noted that Bible study is not emphasized, the work of the church being carried on as a nonliterary movement. Much that happens in worship, including who will preach on a given occasion, is not decided ahead of time; rather the congregation allows the Spirit to designate the preacher and the message.

The Christian Congregation grew at a spectacular rate in the last half of the 20th century, with more than 1.5 million members by the end of the 1990s. It is the third largest Protestant Free church body in the country, having transcended its Italian roots.

J. Gordon Melton

See also: Pentecostalism.

References

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Christian Evangelical Church in Bolaang Mongondow

During the Dutch era in the East Indies, the kingdom of Bolaang Mongondow was neglected by Dutch authorities, and Islam was established as the dominant religion. Then in 1904, the Muslim king asked the Protestant mission to establish schools in his realm. Protestants responded by moving to the area from the Sangir Islands and the Minahasa peninsula. They founded schools and, at the same time, the Christian Evangelical Church in Bolaang Mongondow (Gereja Masehi Injili di Bolaang Mongondow [GMIBM]), but they did almost no proselytizing among the general

population. Worship continued in the Sangir and Minahasa languages. As late as 1970, the membership of the church consisted primarily of the descendants of the original Protestant settlers.

In 1950, when Indonesia became an independent country, the church became an independent body. It adopted (or rather continued) its Reformed doctrine and church order, with a synod as the highest legislative body. The church is a member of the World Alliance of Reformed Churches (since 1974) and the Communion of Churches in Indonesia. It was a member of the World Council of Churches, but has in more recent years withdrawn.

In the mid-1990s the church reported 86,000 members in 176 congregations in an area that is still predominantly Muslim. It supports the Fakulta Theologia Universitas Kristen at Tomohon, Indonesia.

Christian Evangelical Church in Bolaang Mongondow
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Kotamobagu 9571 Sulawesi Utara
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See also: World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Christian Evangelical Church in Halmahera

Halmahera, an island in the midst of Indonesia, was Muslim territory when the Dutch arrived in the area at the beginning of the 17th century. They made no attempt to establish a Christian presence on the island, and it was not until 1866 that some Dutch Protestants established a mission station. The missionaries had very little response through the rest of the century, a result that has been attributed in large part to their denigration of the dominant Islamic culture. After a generation of work, only 150 people had become Christians.

In 1896 a movement into the church began, and during the next generation some 17,000 people identified with the church. The group suffered during World War II, as the Japanese placed a key military base on Halmahera. Many citizens were forced to work for the Japanese, and their home became targets for Allied bombs. During this period, the church members formed an independent church. Following the war, local church leaders renegotiated their relationship with the missionaries, and in 1949, the present Christian Evangelical Church in Halmahera (Gereja Masehi Injili Halmahera [GMIH]) emerged. It had some 30,000 members. Shortly thereafter all of the missionaries withdrew, Halmahera being a major point of conflict between the Netherlands and the Indonesians who were bent on independence.

In 1965 the Indonesian government pressured those on Halmahera who continued to follow one of their traditional religions to choose one of the modern religions recognized by the government. Many chose the Evangelical Church, which enjoyed a sudden and unexpected spurt in growth. By the 1990s the church reported some 150,000 members in 328 congregations. In 2005 it reported 300,000 members in 374 churches. It now manages a set of schools, including one university and two theological schools. It sponsors a hospital and a home for the elderly.

The church has a presbyterian polity, and a synod serves as the highest legislative body. It accepts the ancient Christian creeds as its doctrinal standard. It is a member of the World Council of Churches (since 1979) and the World Alliance of Reformed Churches.

Christian Evangelical Church in Halmahera
Jalan Kemakmuran
Tobelo
Halmahera Maluku Utara 97762
Indonesia

J. Gordon Melton

See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Christian Evangelical Church in Minahasa

The present Evangelical Church in Minahasa (Gereja Masehi Injili di Minahasa [GMIM]) traces its history to the original introduction of Christianity in that area on the northern peninsula of Sulawesi in Indonesia. In 1563, the Portuguese had established a mission of the Roman Catholic Church in Minahasa and baptized some 1,500 people, but a war with the Muslims on another island in 1570 prevented the spread of the mission. Much of northern Sulawesi subsequently became Islamized. The Catholics also gave the church members very little care. Eventually, in 1666, the Dutch, who had taken control of Indonesia, led in the conversion of all the Christians in Minahasa to the Reformed Protestant faith. However, they too neglected the community of believers.

It was in 1817 that a Reformed minister, Joseph Kam (1769–1833), of the Nederlandsche Gereformeerde Zendingsvereeniging visited the community and arranged for permanent missionary care. The work revived quickly, and through the remainder of the century some 80 percent of the people became Christians. In 1875 the work came directly under the care of the Reformed Churches of the Netherlands. Through the next decades, the church developed outstanding local leadership and itself sent missionaries to other parts of Indonesia. In 1927 it became an independent church, though a Dutch minister was chosen to head the synod until 1942, when the first Minahasan assumed that post. A. Z. R. Wenas went on to become the church's most visible leader for the next generation. It became his job to negotiate with the Japanese and then to see the church through the period in which forces seeking secession from the new state of Indonesia arose on Sulawesi. He also led the church in its opposition to Marxism.

The church is organized presbyterially, and has over the years wavered on the amount of congregational autonomy it allows. Typical of Indonesian churches, it has developed a primary and secondary school system and sponsors several hospitals and other medical facilities. In the 2005 it reported 730,000 members in 816 congregations. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Christian Evangelical Church in Minahasa
PO Box 5
Tomohon Minahasa
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Indonesia

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See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Christian Evangelical Church in Timor

See Protestant Evangelical Church in Timor.

Christian Evangelical Church of Sangihe Talaud

The Christian Evangelical Church of Sangihe Talaud (known in Indonesian as the Gereja Masehi Injili

Sangihe Talaud [GMIST]) dates to the arrival in 1857 of a group of German carpenters in the Sanghe islands, located on the eastern edge of the Celebes Sea south of the Philippines. There was already a large number of Christians in the islands, the product of proselytizing during the years of Portuguese and Spanish rule. They had, however, been without leadership for a period and their practice was weak. A short time later a second team of carpenters settled on Talaud Island, where the earlier Christian community had all but disappeared.

Under the sponsorship of the Dutch Missionary Society, the carpenters worked at clearing land, building churches, and spreading the teachings of the Reformed Church. They worked in relative isolation for most of their lives and when they finally passed away, the Society assumed full responsibility for the mission they had brought into being. The work proved relatively successful and membership increased from around 20,000 when they began to 121,000 by 1936. By the end of the century, 90 percent of the residents were church members.

The maturing of the mission was punctuated by two important events. In 1921, the missionaries ordained 16 pastors from among the Native people, and began to turn over to them the responsibility for the continuation of the work. A presybyterian polity was slowly installed. In 1947, the mission became autonomous as the Christian Evangelical Church of Sangihe Talaud.

The church has adopted the Apostles' and Chacedonian creeds as its doctrinal standard. In 2006, it reported 198,200 members in 322 churches. Pastors, slightly over half of whom are women, are trained primarily at the Faculty of Theology at the Indonesian Christian University at Tomohon on North Sulewesi.

The church is a member of both the World Council of Churches and the World Alliance of Reformed Churches.

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Indonesia

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See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Christian Holiness Partnership

The Christian Holiness Partnership, the cooperative fellowship of Holiness churches and organizations, is one of the oldest Holiness organizations, having been founded in 1867 as the National Camp Meeting Association for the Promotion of Holiness. The Holiness movement had developed slowly in the decades just prior to the American Civil War (1861–1865), but then enjoyed a sudden spurt of growth in the late 1850s. Immediately after the war, it quickly revived and spread through camp meetings that operated independently of the Methodist Episcopal Church and the Methodist Episcopal Church, South (both now constituent parts of the United Methodist Church), the churches in which most Holiness people then held membership. Over the next decades, people from other denominational backgrounds (especially Baptists and Quakers) associated with the movement. In the 1870s work extended to India and Australia, and by the end of the 1880s, the first Holiness denominations were formed.

The changes in the Holiness movement were reflected in the changing names and orientation of the Christian Holiness Partnership. In 1894, the words "Camp Meeting" were dropped. It operated through the first half of the 20th century as the National Holiness Association, becoming the Christian Holiness Association in 1971, a name that accommodated Canadian members. The present name was adopted in 1997, and reflects the reorientation in the late 20th century of North American thinking about former mission churches in the rest of the world.

The partnership now exists as a cooperative fellowship of Holiness churches worldwide. Membership

currently (2009) consists of 17 churches. The Christian Holiness Partnership allows independent congregations and local churches to affiliate, whether their parent denominational bodies are part of the Christian Holiness Partnership or not. Approximately 10 percent of the individual members are also members of the United Methodist Church.

Christian Holiness Partnership
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See also: Holiness Movement; United Methodist Church.

References

Christian Holiness Partnership. *Catalogue of Holiness Books*. Clinton, TN: Partnership Press, 1999.

Jones, Charles Edwin. *A Guide to the Study of the Holiness Movement*. Metuchen, NJ: Scarecrow Press, 1974.

Christian Life Churches International

Christian Life Churches International is one of the larger church bodies to emerge out of the Charismatic movement in Australia. The fellowship began in 1970, when New Zealander Trevor Chandler came to Brisbane in January 1970 as pastor of a Pentecostal church. He was assisted in his work by Clark Taylor, who later left to found the Christian Outreach Centre. The church in Brisbane adopted the name Christian Life Center in 1972. Additional associated centers were opened in other nearby communities, and by 1975 there were seven congregations (five in Queensland and two in New South Wales) associated with each other.

In 1986, the various churches that were fellowshipping with each other adopted the name Christian Life Churches International. They remain a loose association of autonomous congregations that share a common faith and life. Their doctrine is like that of mainstream Pentecostalism.

Christian Life Churches International has continued to grow both by initiating new congregations and by the affiliation of older congregations with the fellowship. As of 2009, there were some 25 churches and missions in Australia and affiliated work in Papua-New Guinea, Japan, China, Malaysia, Italy, and Africa.

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See also: Charismatic Movement; Christian Outreach Centre; Pentecostalism.

Reference

Humphries, R. A., and R. S. Ward, eds. *Religious Bodies in Australia: A Comprehensive Guide*. Wantirna, Australia: New Melbourne Press, 1995.

Christian Methodist Episcopal Church

"Set up, but not set off" is the way the Christian Methodist Episcopal (CME) Church characterizes its emergence as an independent Methodist body. The phrase reflects the communion's assertion that, unlike other black Methodist communions, it is a legitimate offspring of its parent body, the Methodist Episcopal Church, South (MECS) (now a constituent part of the United Methodist Church).

The slavery establishment in the pre–Civil War United States resisted the evangelization of African bondspersons, largely out of fear that the Christian gospel of the unity of humanity under God would have an unsettling, insurrectionary effect on the enslaved. There was a particular antipathy to such a message being delivered by persons from the free North and from others sympathetic to abolition. On the other hand, the South, which argued on biblical and theological grounds the validity of slavery, did not want to appear to undermine the work of evangelism among enslaved Africans, in as much as the need to Christianize them was one of the chief justifying rationales long advanced in support of their forcible importation to the West. So, by 1830, while barring "outside" evangelists, the Southern churches were investing considerable energy in converting and taking into membership the

Worshippers celebrate at the official re-opening and rededication service of the Bethel African Methodist Episcopal Church in the Lower Ninth Ward on June 1, 2008, in New Orleans, Louisiana. (Getty Images)

enslaved population, albeit on terms that were consonant with their slave status. As in the society more broadly, Methodists scored notable numerical successes for their efforts among blacks.

But following the close of hostilities in the Civil War, African American members in the white churches of the South began flooding out of those bodies and affiliating with established black congregations and denominations, which used their access to the South to do active recruitment. In opting for black denominations, the formerly enslaved were affirming their newly acquired freedom to choose and their sense of identity with and pride in institutions founded by African Americans. The black members of the MECS seem to have been impelled by these same motives, and most left the communion. But others also valued their Methodist identity and their association with the institution by which had come their spiritual rebirth. Thus, in 1866, those 78,000 remaining requested that they be granted a separate ecclesiastical structure and the ordination of their own clergy and bishops. The MECS General Conference granted the request, and in December 1870, the new denomination was organized in Jackson, Tennessee. The parent body transferred to this new Colored Methodist Episcopal Church in America all properties that had formerly been used by the black members. In subsequent decades the MECS and its successor bodies sustained close ties with the CMEC (the name changing in the mid-20th century from Colored to Christian to honor current racial nomenclature). Material assistance and consultation continued to be extended; warm association continued to be shared.

The initial focus of the CMEC was the American South, its birthplace. But as the primarily southern African American population migrated slowly to other regions in the postwar years, the CMEC sought to follow with its ministry. Congregations were established

Israel Metropolitan Christian Methodist Episcopal Church, Washington, D.C. (J. Gordon Melton)

along both coasts, in the Southwest, and in the Midwest, though the numerical strength of the denomination in the United States has remained in the South.

The CME General Conference established in 1873 a General Missionary Board to coordinate the church's expansion efforts. The 1886 General Conference authorized Women's Missionary Societies to be organized at all levels of the church's structure to assist in the support of missional efforts. To this point, the vision was for home missions, that is, evangelizing and addressing the pervasive needs of the U.S. black population. However, the 1898 General Conference considered that the time had come for the church to undertake mission work in Africa, the homeland. And in 1902, the Vanderhorst Foreign Missionary Society was organized to pursue that purpose. Nonetheless, the effort did not come to fruition at that time. The leadership of the church, in assessing the resources of the denomination and the still pressing, far-ranging needs of the African American population, decided that for the time being the priority should remain with *home* missions.

In 1910, the MECS initiated a plan of cooperation between itself and the CMEC for inaugurating mission work on the African continent. The CME General Conference of that year voted to participate. Some preparatory steps were taken, and there was even an exploratory journey to the Belgian Congo. But the work languished. A subsequent effort in 1926 to establish the CME Church in Trinidad had a promising beginning but also fell into quietude.

Then in 1947, a minister in the Gold Coast (later renamed Ghana) wrote to invite the CMEC to come to

that place. In a series of positive responses, the CMEC supported the zeal for missions of the Reverend M. L. Breeding, who in 1954 began the active establishment of the church in Ghana. In his statement to the 1958 General Conference, Breeding declared: "The time is ripe for us to move into Ghana to help build this little country into a strong Christian nation so that it can link up with the total liberation of Africa." In that year, lasting CME mission work in Africa began.

In 1978, the CMEC accepted the request of some independent congregations in Haiti to be brought into the denomination. In 1980, the same response was given to congregations applying from Jamaica.

The concern for African American identity and well-being that led to the call for setting up an independent CME Church also continued to find expression in the founding of multiple primary and collegiate educational institutions, such as Paine College in Augusta, Georgia, and Lane College in Jackson, Tennessee. It also found expression in a record of CME clergy and lay involvement in public advocacy for civil rights and racial advancement.

Today, the CMEC has approximately 850,000 members spread among some 3,000 congregations in the United States, Jamaica, Haiti, Liberia, Ghana, and Nigeria.

Christian Methodist Episcopal Church
564 Frank Ave.
Memphis, TN 38101
www.cmesonline.org

Larry G. Murphy

See also: African Methodist Episcopal Church; African Methodist Episcopal Zion Church; United Methodist Church.

Resources:

Lakey, Othal Hawthorne. *The History of the CME Church.* Rev. ed. Memphis, TN: The CME Publishing House, 1996.

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Phillips, C. H. *The History of the Colored Methodist Episcopal Church in America*. Jackson, TN: Publishing House of the CME Church, 1925.

Richardson, Harry V. *Dark Salvation: The Story of Methodism as It Developed among Blacks in America.* Garden City, NY: Anchor Press/ Doubleday, 1976.

Christian Outreach Centre

One of several products of the charismatic revival in Australia, the Christian Outreach Centre (COC) traces its beginning to a congregation organized by Reverend Clark Taylor (b. 1937) in Brisbane in 1974. Taylor had formerly been a Methodist minister and in the 1960s had been healed of cerebral malaria. In 1970, he joined with Reverend Trevor Chandler in the founding of Christian Life Churches International, which originated in Brisbane. Two years later he became independent and began a period as an itinerant evangelist. He proved to be an appealing speaker who placed an emphasis on the visible manifestations of the Holy Spirit, especially the phenomenon of "slaying in the Spirit," in which people appear to faint under the Spirit's power.

In 1974 he founded the original Christian Outreach Centre in Brisbane. Through the next 15 years, additional congregations joined together, and the association known as Christian Outreach Centre was formed, primarily in Queensland and New South Wales, including a large congregation of several thousand at Mansfield, possibly the largest congregation in the country. Then in 1990, Taylor was accused of sexual immorality and removed from all leadership positions. Neil Miers was selected to head the fellowship, and he has continued as the international president since that time.

The church affirms a mainline Pentecostal doctrinal position, with an emphasis on the gifts of the Spirit and the freedom and joy that the Holy Spirit brings to the life of the believer. Unlike many Charismatic groups, the Centre has a centralized government, with all the local church property held in the name of the whole body by a Property Commission. A committee of pastors oversees denominational matters, including the ordination, appointments, and discipline of the ministers.

In the 1980s, the Christian Outreach Centre began work in the Solomons and other islands of the South Pacific, and by the end of 1988, there were 136 churches reaching from Auckland, New Zealand, to Perth, western Australia. Rapid growth was continuing and the following year, churches were established in Papua-New Guinea, Fiji, Vanuatu, the United Kingdom, and Malaysia; the first Bible college complex was completed in Brisbane. Through the 1990s, churches were opened in South Africa, the Philippines, Singapore, Thailand, Germany, South America, Tonga, western Samoa, Spain, the United States, Argentina, and Bolivia. COC launched Global Care in 1996 with a program to deliver relief aid, development programs, and deploy Christ-centered mission works. Expansion has continued through the opening years of the new century. As of 2009, work was sustained in some 30 countries worldwide.

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See also: Charismatic Movement; Christian Life Churches International.

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Christian Protestant Angkola Church

See Protestant Christian Church–Angkola.

Christian Protestant Church in Indonesia

The Christian Protestant Church in Indonesia (Gereja Kristen Protestan Indonesia [GKPI]) grew out of several attempts at revival and reform by members of the Protestant Christian Batak Church (HKBP), one of the larger churches in Indonesia, with the majority of its two million members residing in northern Sumatra. When the church did not respond positively to the concerns of the reformers in the early 1960s, several of the movements for reform made common cause in a Coordinating Body for Reformation within the HKBP. That organization proved the proto-organization of the Christian Protestant Church, which was formed in 1964. The new church existed in a state of tension with its parent body for a decade before a reconciliation (but not a reunion) occurred.

The church is headed by its general synod, which meets every five years, and its bishop. Its congregations are organized into circuits and the circuits into districts. The pastors choose the bishop, whose election is then ratified by the synod. The synod also elects an executive committee, which administers the church's affairs between synod meetings.

Doctrinally, the church follows the Lutheran perspective of its parent body. It has an expansive evangelical program that has carried it across Sumatra into Java. By the end of the 1980s more than 220,000 people had joined the new church. In 2005 it reported 348,575 members and 1,114 churches. It joined the Lutheran World Federation in 1975 and established a relationship with the United Evangelical Mission similar to what its parent body enjoyed. The church also joined the World Council of Churches in 1977.

Christian Protestant Church in Indonesia
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See also: Lutheran World Federation; Protestant Christian Batak Church; World Council of Churches.

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Indonesian worshippers attend Christmas Mass at a Protestant church in Jakarta on December 24, 2009. Christians in this Muslim-majority country along with other Christians worldwide observe religious rituals on Christmas Eve, the day before Christmas, which commemorates the birth of Jesus Christ. (AFP/Getty Images)

Christian Reformed Church in North America

The Christian Reformed Church in North America dates to the 1830s and the secession of members of the Netherlands Reformed Church who rejected the attempt of the Dutch monarchy to bring the church under state control. In 1834, Reverend Hendrik de Cock (1801–1842) was suspended from the ministry, and his congregation in Ulrum subsequently withdrew from the state church. Within two years a number of other pastors had also withdrawn, and more than 100 independent congregations had emerged. They became known informally as the Christelijke Afgescheiden Gemeenten. In 1869, many of these independent congregations organized as the Christian Reformed Church.

In 1846, encouraged by the failure of the potato crop, de Cock and associated pastors Henrik Scholte and Albertus C. van Raalte led a migration of church members who had supported the secession to the United States. They finally settled in the state of Michigan and in 1848 organized the Classis (synod) Holland. They found existing in the United States a church with common roots, the Reformed Church in America, and in 1850 affiliated with it. At the time of affiliation, it was agreed that should the interests of Classis Holland and the church ever come into significant conflict, the Classis could withdraw.

The Classis Holland found a happy home within the Reformed Church in America, but a minority of its members began to dissent in the mid-1850s. Specifically, Gysbert Haan charged the Reformed Church in America with practicing open Communion, using a

collection of hymns that included some that were not altogether sound, and neglecting catechism preaching. He further accused the church of aligning itself with the state church in the Netherlands and claiming that the Secession was illegitimate. The Classis as a whole did not agree with Haan, but beginning in 1857, individual congregations began to disaffiliate with the Reformed Church in America.

The several congregations affiliated in 1859 as the Dutch Reformed Church, assuming its present name, the Christian Reformed Church in America, in 1904. The church grew primarily through the continued immigration from the Netherlands. It assumed a conservative Reformed doctrinal position based on the Belgic Confession, the Heidelberg Catechism, and the Canons of the Synod of Dort. Rejecting the hymnology of the Reformed Church in America, the new church relied on a selection of hymns derived from the biblical book of Psalms, though it has more recently expanded its hymnology considerably. It stresses the teachings of the catechism to its youthful members.

The Christian Reformed Church of North America is organized presbyterially. The general assembly is the highest legislative body in the church. The church supports an active mission program, which includes two seminaries, four colleges, and several hospitals and homes. In 2006 the church reported 196,900 members in the United States and 72,900 in Canada.

The church began an expansive mission program during the 20th century. As of 1998, it had more than 200 missionaries serving in 23 countries. Many of these missionaries were working to support national churches that had developed from older missionary activity by either the Christian Reformed Church or the Reformed Churches in the Netherlands and the Dutch Reformed Church in South Africa, with which it is closely affiliated. The Christian Reformed Church took the lead in creating the Reformed Ecumenical Council, through which it unites many conservative Reformed churches throughout the world. As of 2009, the Reformed Ecumenical Council is in process of merging with the World Alliance of Reformed Churches to form the World Communion of Reformed Churches.

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See also: Dutch Reformed Church; Netherlands Reformed Churches; Reformed Church in America; Reformed Churches in the Netherlands (Liberated); Reformed Ecumenical Council; World Alliance of Reformed Churches; World Communion of Reformed Churches.

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Christian Reformed Church of Brazil

The Christian Reformed Church of Brazil was started in 1932 by Reverend Jamos Aposted as an outpost of the Reformed Church of Hungary, and its first members were recent Hungarian-speaking immigrants to Brazil. The first congregation, in São Paulo, consisted of recent immigrants from Transylvania. Never a large body, the church had three congregations when it became autonomous after World War II. By the 1990s, the church had been reduced to a single congregation and about 500 members. It has since had an era of significant expansion, now holding services in both Portuguese and Hungarian.

The church follows a presbyterian polity. Doctrinally, it holds to the Helvetic Confession and the Flumineuse Confession of 1557, a confession written by a group of French Reformed refugees who attempted unsuccessfully to set up a haven for Huguenots in the 1550s. It is a member of both the World Council of Churches and the World Alliance of Reformed Churches.

In 2006, the church reported 19,000 members in 11 churches.

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See also: Reformed Church of Hungary; World Alliance of Reformed Churches; World Council of Churches.

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Christian Service Society

See Bengal Orissa Bihar Baptist Convention.

◆ Christianity

Christianity, which claims the allegiance of some 30 percent of the world's population, traces its origins to the ministry of Jesus, a Jewish teacher who lived in Palestine at the beginning of the Common Era. He built a small following during his brief ministry, but in the context of the Roman occupation of Judea ran afoul of the authorities and was put to death around 30 CE. Shortly after his death and burial, a number of his followers had an intense experience of Jesus, who they claimed had been resurrected physically. Some also claimed to have been present when Jesus was seen ascending into the clouds and disappearing in the heavens. Those of his close associates in his earthly ministry and who professed to have seen him in his resurrected state, became known as Apostles.

The Apostles assumed leadership of the discouraged followers. Following a time of internal prayer and consultation, the Apostles, now headquartered in Jerusalem, made a profession of their faith in Jesus and in his resurrection. They identified him as the expected Anointed One, the Messiah in the Jewish tradition, termed in Greek the Christ. The launching of their public ministry during the Jewish festival of Pentecost was accompanied by the Apostles speaking in languages other than Aramaic (the Apostles' common tongue).

The church (Greek: *ecclesia*), as the collectivity of Jesus' followers was designated, grew quickly in Jerusalem and then in other near-by towns. In Antioch, in what is now Syria, they were first termed Christians, followers of the Christ.

The growth of the Christian church was marked by several turning points. The first occurred when the Apostle Peter convinced his fellow Apostles and the members of the church, all of whom were Jews, that following the Jewish law should not be a requirement of membership in the church and that the Christians should admit Gentiles to their fellowship. Following on that decision was the conversion of Saul, a Jewish leader who had actively joined the efforts to suppress the movement. Following a dramatic visionary experience around 41 CE, he took a new name, Paul, and became the most prominent advocate of the faith he had previously persecuted. His experience included a vision of Jesus, and became the basis of his Apostolic authority. Though he had never met Jesus prior to his death, on the basis of his encounter with the resurrected Christ, Paul now termed himself an Apostle "out of season."

Paul, who was born and raised in Tarsus (in present-day Turkey), traveled on three missionary journeys from Jerusalem and Syria across the Mediterranean to Greece (where he introduced Christianity to Europe) and on to Rome. Legends suggest he may have also traveled to Spain, though he is believed to have been executed in Rome around 65 CE. He nurtured the people and congregations he had called to faith with a set of letters, now a part of the Christian scriptures.

No writings are attributed to Jesus directly, but soon after the church began, collections of sayings attributed to him were collected, and commemorations of the events of the last week of Jesus' life constructed. Jesus was remembered for his compassion, his healing

The cross, the major symbol of Christianity, at Saint Patrick's Cathedral, Chicago, Illinois. (J. Gordon Melton)

of those who came to him (including some of leprosy), and his proclamation of the imminent arrival of the kingdom of God. Many of his teachings were delivered in pithy statements, others as parables. The major events at the end of his earthly existence, which occurred during the annual Jewish Passover festival, were named and commemorated with ritual, beginning with Palm Sunday (when Jesus arrived in Jerusalem), Good Friday (when he was executed on a cross), and Easter (when he was believed to have risen from the dead). Jesus' sayings and stories about him would later be collected in chronicles of Jesus' life called Gospels.

Through the first century, Christianity gradually separated itself from its rootedness in the Jewish community. That separation was spurred by both the spread of the church across the Roman Empire and its penetration of "Pagan" society, and the destruction of the Jewish temple in Jerusalem in 70 CE. Roman persecutions of the Christian community served to further distinguish it from the Jews. Anti-Jewish statements made as the church became a distinctive community would in later centuries be used by Christian rulers to legitimize actions against Jews.

Through the first several centuries a large spectrum of Christian writings appeared, including a number of gospels and documents offering instructions on the managing of church life. Already in the second century, the question of which writings were authoritative came to the fore. The importance of choosing the correct writings to guide the church was accentuated by the rise of Christian Gnosticism, a teaching that challenged the worldview of the older Christian writings but appealed to many in the context of the time. Over the next centuries, those books determined to have been written by Paul, the original Apostles, and their honored colleagues (such as the physician Luke) were brought together to constitute the Christian New Testament, which placed together with the Jewish Bible (called the "Old Testament" by the Christians) constituted the Christian scriptures. In this process, Christian leaders rejected the authority of a variety of writings, including those written from the Gnostic perspective as well as some popular Christian writings deemed not-Apostolic. Some were seen as simply less authoritative than the Apostolic writings, others were pushed aside as heretical.

Christianity operated as one among many minority religions in the Roman Empire, and on several occasions experienced widespread persecution, especially under the emperors Nero (r. 54–68), Decius (r. 249–251), and Diocletian (r. 284–305). However, the situation changed radically under the emperor Constantine (r. 306–337), who in 313 issued the Edict of Milan that made Christianity a legitimate religion in the empire. He later gave strong support to the Christians and through the fourth century they were increasingly identified with the empire, now headquartered in Constantinople, as the state religion.

While Christianity spread around the Mediterranean Basin, it also moved eastward from Jerusalem and Antioch into Mesopotamia and Persia. Edessa (modern-day Urfa, Turkey), the first center of Christianity outside of the Roman Empire, became the point from which Christianity found its way into the Persian Empire and beyond. Very early in the Christian era, the town was associated with Thomas, one of the Apostles,

and Thaddeus (or Addai) (one of the 70 disciples mentioned in Luke 10:1). According to legend, Addai came to Edessa and became the instrument of the healing of the ruler, King Abgar, leading to the conversion of the tiny kingdom of Osrhoene. Addai is revered as the founder of the Church of the East, and his disciples Aggai and Mari with the further expansion of the church among the Armenians and Persians as far east as India.

Vying with Edessa in the East was Arbela, capital of another small kingdom, Adiabene, whose ruler had in the first century converted to Judaism. In the second decade of the second century, the bishop of Arbela, Semsoun, is said to have become a martyr for the faith. It is also near Arbela that Tatian the Assyrian (ca. 110–180) opened a school. His most lasting contribution was a translation of the four Gospels that had emerged as authoritative in the West into a single harmonized gospel, the Diatessaron. The Diatessaron was used for several centuries as the Gospel section of the New Testament for the Eastern Church. Tatian also impressed upon the Eastern Church his own asceticism that became an early impetus to monasticism.

By the end of the second century, the Christian community had spread eastward as far as Bactria, in what is now Afghanistan. It had gained strength throughout the Persian Empire. One of the oldest traditions within this community also spoke of the Apostle Thomas continuing his mission to the East by traveling to the Malabar Coast of India and there establishing Christianity in what would undoubtedly be its easternmost outpost. Landing around 50 CE, he is said to have founded seven churches and was eventually martyred. The legendary origins of the Indian church underlay the more firmly historical accounts of the arrival of the theologian Pantenus from Alexandria on a missionary journey toward the end of the second century. By the end of the fourth century, regular communications between the Indian Christians and the Church of the East indicate a developing relationship that continues to the present through the Syrian Orthodox Church of Antioch.

Doctrinal Development The rise of Christianity as an international movement also coincided with the church's development of a maturing theological outlook and turning its attention to the issuance of a consensus statement of Christian belief. As the church spread around the Mediterranean Basin and moved eastward through Persia to India and Central Asia, various movements had challenged the central tradition, including the very popular Gnostic movement and the third-century Montanist movement championed by Tertullian, one of the early church's intellectual leaders. Then, at the beginning of the fourth century, a controversy arose concerning the nature of Christ whom the church termed the son of God and worshipped as divine. This controversy flowered in the aftermath of the legalization of Christianity throughout the Roman Empire.

Arius (ca. 260–336), an Egyptian Christian priest, challenged the generally held belief in the divinity of Christ. He argued that such a belief contradicted monotheism. He suggested instead that Christ was a superior creation of God, properly called the son of God but not God. To resolve the controversy caused by the popular spread of Arian ideas, Constantine called a church council to meet at Nicaea (in what is now Turkey). The Council of Nicaea (325 CE) condemned Arius and issued a creedal statement that would become the most widely accepted summary of the orthodox Christian belief in the Triune God. The Nicene Creed would find its way into the liturgies of the church both East and West. The orthodox position, generally associated with Bishop Athanasius (ca. 300–373), the bishop of Alexandria, defined the one God manifesting as Father, Son, and Holy Spirit, and Jesus Christ as both fully God and fully human.

The Nicene Creed set the direction for the church as a whole, but did not solve all of its problems. Arianism was a movement, especially among the people who lived on the northern edge of the Roman Empire. It would peak in 410 when Arian Christians (the Barbarians) would invade Italy from the north and sack Rome. The fall of Rome was the beginning of the end of the empire in the western Mediterranean. Meanwhile, in the surviving Eastern Byzantine Empire, church leaders were concerned with the theological debates that grew out of the decisions at Nicaea. Subsequent councils were called in 381 (Constantinople) and 431 (Ephesus). The Council of Ephesus condemned the opinions of Bishop Nestorius (ca. 381–451), who

appeared to divide the human and divine natures of Christ, thus destroying the unity of his personhood. He had also attacked the use of the term *theotokos* (literally, "Mother of God") to describe Mary, the mother of Jesus. He feared the increasing veneration of Mary as a semi-divine figure in Christian mythology. A fourth council gathered at Chalcedon in 451 where a further definition of the Trinity was accepted and a new heresy, Monophysitism, was condemned.

The decisions promulgated by the councils of Ephesus and especially Chalcedon were not accepted by the dioceses that lay beyond the Roman Empire to the east, whose bishops had been unable to attend, and the church in Egypt, the primary loser at Chalcedon. As a result, a number of churches separated from the main body of Christians within the Roman Empire, including the Armenian Apostolic Church, the Apostolic Catholic Assyrian Church of the East, and the Coptic Orthodox Church. Although traditionally condemned by the Roman Catholic Church and the Eastern Orthodox churches as heretical bodies (Nestorian and Monophysite), in recent years their leaders have argued that they were not opposed to Chalcedon and that the heresies the Council had condemned falsely characterized their actual position. In the 20th century, these non-Chalcedonian churches would be fully admitted into the larger ecumenical world.

The Church of the Middle Ages Although the councils at Nicaea, Constantinople, Ephesus, and Chalcedon were the most important in shaping the Christian theological perspective, they were by no means the only ones. Three additional councils (Constantinople, 553 and 680–81, and Nicaea, 787) would convene to further refine Trinitarian belief, and the promulgations of these Seven Ecumenical Councils would form the consensus between the Roman Catholic and Eastern Orthodox churches. Meanwhile, the synods of Hippo Regius (393) and Carthage (397) capped the process of assembling the Christian New Testament and canonizing the 27 writings as a body of Apostolic and authoritative literature.

With the setting of the canon of the Christian New Testament and the definition of Christian orthodoxy, the church would be set to continue its expansion for the next several centuries. In the West, that expansion would be resisted by the indigenous leadership of the traditional Pagan religions of Europe, but over the remaining centuries of the first millennium CE the church would become the dominant religious force throughout Europe, from Constantinople, to Spain, Ireland, and Scandinavia. Five leading centers of the faith would emerge at Rome, Alexandria, Jerusalem, Antioch, and Constantinople. To the east and south, however, that dominance would be checked by the sudden rise of Islam.

Islam was established in Arabia by the time of Muhammad's death in 632. Under his successors, the four caliphs, expansion began. Syria, Egypt, and Iraq fell relatively quickly. During the Umayyad dynasty (661–750), the Arab Muslim kingdom was extended across North Africa and moved into Spain. Its expansion was finally turned back north of the Pyrenees. Eastward, it crossed Persia and moved into central Asia and what is today Pakistan. While not, at least initially, moving against the overrun Christian community, Islam effectively blocked further Christian expansion in Africa and the Middle East for the time being. Under Islam, the Christian community survived, and those churches that had dissented from the ruling of Chalcedon, though heavily taxed, fared much better than they had within the Byzantine Empire.

Three of the ancient Christian centers (Antioch, Jerusalem, and Alexandria) fell into Muslim hands, leaving the Patriarchate at Constantinople the unquestioned leading voice of Christianity in the Byzantine Empire. The effective leadership of Constantinople extended into the Balkans and then to the northern Slavic lands, and then to Russia (by the end of the first millennium CE). As the territory brought under the bishop of Constantinople grew, it faced constant rivalry with the Western Latin church.

The rise of the Roman church occurred in many stages, but was punctuated by a variety of events. The fall of the Western Roman Empire, generally dated at 476, left the church as the most important international organization, its authority built on its assumptions of many civic functions formerly performed by officials of the empire, its acquisition of lands, and its claims to primacy through the Apostles Peter and Paul. That authority was more firmly established during the reign of Gregory I (ca. 540–604), who reformed the church

Engraving depicting the crucifixion of Jesus of Nazareth on orders from Roman prefect Pontius Pilate. The crucifixion of Jesus is a central event in Christian belief. (PhotoDisc/Fotosearch)

both organizationally and financially during his pontificate (r. 590–604). Over the next 400 years, as the church extended its control over Europe, allegiance to Christ and his church went hand-in-hand with an acknowledgment of papal hegemony.

The rivalry between the Eastern and Western churches was marked by the cultural distinctions between the Latin-speaking West and the Greek-speaking East; however, it was fueled by mutually exclusive claims of primacy by Jerusalem (where the church began), Rome (where Peter and Paul ministered), and Constantinople (the seat of power in the continuing Roman Empire). Pope Leo I (r. 440–461) asserted Rome's primacy. In the East, a collegiality of authority was claimed for the five Patriarchies (Alexandria, Jerusalem, Antioch, Constantinople, and Rome). However, the relationship between the Patriarchies shifted significantly after Alexandria, Antioch, and Jerusalem were incorporated into the Arab Muslim Empire. Real power was left in the hands of Rome and Constantinople.

The very different situations of Rome and Constantinople also began to be reflected in their approach to church-state relations. The church remaining under the jurisdiction of the bishop in Constantinople operated essentially in one political realm in a land with a strong secular ruler, while other Eastern Orthodox communities survived as minorities in a hostile Muslim environment. Their situation tended to blunt their assertiveness relative to the state. On the other hand, the Roman Catholic Church emerged as a strong political force regularly asserting its prerogatives and autonomy in the many kingdoms, princedoms, principalities, and city-states of the West.

Over the centuries numerous distinctions, each in and of itself relatively minor, accumulated to give the Western and Eastern churches a somewhat different flavor. Differences were reflected in theological concerns, liturgical variations, and the relative emphasis on mysticism (in the East). One visible difference was the use of statues of the saints in Western churches and the use of icons (two-dimensional pictures) of the saints in Eastern churches. The accumulating differences culminated in a break between the two churches in 1054 over a seeming minor theological difference concerning the wording of the Nicene Creed. In the West, the phrase "and the Son" was inserted into the creed to indicate a belief that the Holy Spirit, the third person of the Trinity, proceeds from the Father "and the Son." That phrase was deleted from the Eastern text of the creed.

The adoption of the phrase, termed the *filioque* clause, by the Western church included an assertion of the power to make the change while the Eastern church claimed that only an Ecumenical Council could make such a decision. The ensuing controversy resulted in a hostile break, with both sides issuing anathemas and excommunications against the other. This critical break in Christian unity created in fact what had largely already existed in substance. The Roman Catholic Church now emerged as the single religious institution of note in the West. In the East, four separate churches representative of Eastern Orthodoxy appeared—the Patriarchate of Constantinople (generally referred to as the Ecumenical Patriarchate), the Greek Orthodox

Patriarchate of Alexandria and All Africa, the Greek Orthodox Patriarchate of Jerusalem, and the Greek Orthodox Patriarchate of Antioch and All the East.

As the Roman and Byzantine churches assumed control of Europe, the non-Chalcedonian churches existing in Muslim lands were largely stymied in any further attempts to expand. One notable exception occurred in the seventh century when Alopen, a Christian missionary from the Nestorian Church of the East, arrived in China around 635 and presented the Christian message to the Emperor T'ai-tsung (of the T'ang dynasty). Three years later, T'ai-tsung, in what was a reversal of the policy of the former emperor, issued an edict granting universal toleration for religions, specifically mentioning the Way (Christianity). He had previously ordered a Chinese translation of the Christian scriptures be prepared. The Christian mission seems to have flourished in the eighth century but at some point in the 10th century, for reasons not altogether understood, the first establishment of Christianity in China disappeared.

The Second Millennium of Christianity In the centuries immediately following the split between the Eastern and Western churches, much of the energy of both bodies was spent upon the creation of a Christian culture in the lands over which they had religious hegemony. In the West, a number of universities emerged and theology flourished. The work of building the church (including the stamping out of pockets of heresy) fell to the Dominicans and Franciscans, the first of what would become a host of religious orders that served to establish monasticism in the West. The monastic impulse had become evident in the East in the fourth century, and in subsequent centuries its role in the church served as another difference between the East and the West.

The stability of the Western church allowed it to turn some of its attention to Islam. In 1095, Pope Urban II (r. 1088–1099) proclaimed a crusade against Islam aimed specifically at reclaiming prominent Christian sites in Palestine from the then rulers. The goal was accomplished in 1099. Unfortunately, in the process, a Jewish community in Germany along the route chosen by some of the would-be Crusaders became victims of a massacre. Over the next centuries, as conflict continued and subsequent Crusades led additional armies into the region, the focus of the original Crusade was lost. In 1204, for example, the Crusaders were diverted to Constantinople, which they sacked. Previously, in 1187, Saladin (or Salah-ad-Din, 1138–1193) recaptured Jerusalem, an early signal of a new period of expansion for Islam.

The Crusades had one positive effect in the West. They served to introduce scholars to a number of lost texts, including Aristotle's philosophical writings and other Greek texts that had been lost. Also, the Crusaders returned with a number of writings by Arab scholars, most notably Avicenna (980–1073) and Averroes (1126–1198). These new materials stimulated further philosophical and theological work in the West, culminating in the monumental system created by Thomas Aquinas (ca. 1224–1274). Aquinas, a Dominican monk, used his new knowledge of Aristotle to create a synthesis of knowledge that came to dominance within the Roman Catholic Church and has retained some degree of popularity to the present day.

During this same period, the Eastern church was enjoying a great expansion. Around 988 CE, Prince Vladimir of Kiev (r. 980–1015) converted to Christianity, in its Eastern Orthodox form. This expansion of Christianity into Russian territory coincided with a favorable political alliance with Constantinople. That alliance unfortunately did not deter the Mongol invasion of the region in the 13th century. When the Russians were finally able to throw off the Mongol rule in 1449, Moscow replaced Kiev as the center of a modern Russian state just in time to develop their independency in the face of a greatly weakened Patriarchate in Constantinople.

Since pushing the Crusaders out of Jerusalem, the Islamic kingdom had put increased pressure on the Byzantine Empire centered in Constantinople. Finally, in 1453, the Muslims overran Constantinople and in effect ended the old Roman Empire. The fall of Constantinople began a period of transition in European society and Christianity, which would in the next century remake the structure of the whole Christian world. The immediate effect of the capture of Constantinople would be the movement of Islam north and west along the Danube River. Bulgaria, Romania, the Balkan lands, and Hungary would be incorporated into the Ottoman

Empire. Early in the 16th century, Muslim armies were sitting at the gates of Vienna. The Russian church, far outside the Muslim borders, would proclaim Moscow the new Rome.

Meanwhile, across the continent, on the Iberian Peninsula, ruled by Muslims for many centuries, Christian forces converged to push the Muslims out of Spain and Portugal, the completion of the process signaled by the fall of Granada in 1492. That year proved a significant one also marked by the discovery of the Americas by Columbus (who had been backed by Spain) and the expulsion of the Jews from the country.

Events in Spain did not deter Muslim forces in their drive into Central Europe. In the 1520s they moved to the gates of Vienna, but failed to capture it in 1529. The attention given to the Islamic threat would distract Catholic attention to the new threat coming from Germany.

The Drive for Reform Almost as soon as the Roman Catholic Church constructed the organizational, liturgical, and theological system through which it would exercise its spiritual authority throughout Western Europe, problems began to manifest. Although the church dominated society in many ways, one could hardly speak of its having created a holy or spiritual community. The church, having grown wealthy, had also developed signs of corruption. One symbol of its corruption was its failure in the face of the rising power of France, which all but controlled the papacy in the 14th century. Clement V (r. 1305–1314) was the first of seven popes who resided at Avignon in France rather than Rome. Only in 1377 did Gregory XI (r. 1370–1378), himself a Frenchman, find the strength to return to Rome. However, two years later, two contenders for the papal office emerged. The lineages of these two competing popes continued for a generation as different countries lined up behind each. The problem was only solved in 1414 when a broadly based council gathered at Constance (in present-day Germany). By this time even a third "pope" had appeared. The council declared its right to act, saw to the disposal of the three contenders, and elected a new pope with the council's approval.

However, while the council returned organizational unity to the church, it was unable to still the calls for reform. In fact, it called one of the leading voices of reform, John Hus (ca. 1373–1415), to present his case. After hearing him, the council condemned his views, revoked his safe passage, and saw to his execution at the stake. Hus, however, was just one of a series of voices of reform with whom the church would have to contend, ranging from Englander John Wycliffe (ca. 1329–1384) to the Florentine Girolamo Savonarola (1452–1498).

To understand the cry for reform, it is somewhat helpful to understand the organization and belief system out of which the church operated. Europe was divided into a set of geographical parishes, each parish having a church whose priest(s) served the people residing in the parish. Parishes were grouped into dioceses, each diocese being headed by a bishop, the older and more prominent dioceses being designated archdioceses. Both priests and bishops were expected to lead celibate lives. Within his own diocese, the bishop was the ultimate authority, but himself owed authority to the pope, the bishop of Rome. The ultimate authority in the church was a church council, consisting of all the bishops meeting in assembly, but such assemblies were rarely held.

The church had evolved around a sacramental system in which worship centered on a series of ceremonies that were believed to make available the grace of God to those who participated in them. The sacraments were designed to meet the needs of each individual from birth to death. Soon after birth, infants were baptized and welcomed into the realm of God's fellowship, the church. As they entered their teen years, individuals were confirmed in the faith. Along the way, they would be introduced to the practice of confession of sins and penance (making restitution for sin) and the reception of the Eucharist.

In the Eucharist, the Last Supper of Christ with his disciples, would be reenacted daily. In that supper, Jesus likened the bread and wine that he shared with those present to his body and blood. The reenactment of the meal would recall his death and resurrection. Through the centuries, the church had come to believe that Christ was somehow present in the elements of bread and wine. Drawing a philosophical distinction between the essence and the appearance of different substances, the Roman Catholic Church had articulated

a belief in transubstantiation, that as the words of consecration were pronounced in the Eucharistic ceremony, the substance (though not the appearance) of the bread and wine was transformed into the body and blood of Christ.

Ideally, parishioners would regularly confess their sins to a priest, receive the forgiveness of their sins, and do the penance required, after which they would partake of the Eucharist. The regular reception of the Eucharist was seen as leading to the increasing holiness of the individual.

During one's life, one usually also went through one additional sacrament. Those who wanted to establish a family participated in the sacrament of marriage. Those who entered the priesthood would go through the rites of holy orders. Those women who entered a religious order went through a ceremony in which they were symbolically married to Christ.

At the end of one's life, final unction offered forgiveness of as yet unconfessed sins, thus preparing one for the next life. Following death, the church would oversee the funeral and burial of one's body in consecrated ground. At death, it was believed that one passed to one of three realms. Those who refused the graces mediated through the church went to eternal damnation in hell. Those who died in a state of holiness went to heaven. The great majority, however, were seen as moving to an intermediate state, purgatory, where the remaining penance for sins was completed prior to entering heaven.

Given the structure of the church, corruption had a tendency to assume some predictable forms. Charges of simony, buying and selling of church offices, were widespread. Many priests found ways to avoid their vows of celibacy and those in religious orders to subvert their vows of poverty. However, by the 1520s, the belief that the church possessed a storehouse of grace that it could at will dispense to believers and thus reduce their time (or that of a loved one) in purgatory became the focus of widespread criticism. Typically, a believer could receive an indulgence, a dispensation from the storehouse of grace, by the performance of some act of piety such as a pilgrimage or the repetition of a number of prayers. However, increasingly the church began to exchange indulgences for gifts of money, a practice that soon allowed the development of a fundraising project through the systematic selling of indulgences, which eventually led to the Protestant Reformation.

The Protestant Reformation In the second decade of the 16th century, the pope picked up the idea of building St. Peter's Cathedral in the Vatican. In 1517, a Dominican friar, Jon Tetzel (ca. 1465–1519), arrived in Saxony (Germany). Martin Luther, a professor of theology at the University of Wittenberg, objected to Tetzel's activity and in reaction posted a set of theses (debating points) on the door of the local castle's chapel. His action would set off a series of events. Many church leaders looked with favor on Luther's perspectives that were widely debated. Finally, in 1521, he was summoned to present his ideas before the Diet of Worms, an assembly of secular and church officials who advised Charles V (r. 1519–1559), the emperor of the loosely organized Holy Roman Empire.

By the early 1520s, Luther's perspective had matured into a broad attack on church authority. He challenged church traditions that had created the sacramental system in the name of the Bible, which he saw as the authority over that of the pope, church councils, and traditions. He attacked the sacrament of penance with an assertion of the priesthood of all believers. He undermined the role of the church in human salvation by his assertion of salvation by grace through faith alone.

The Diet rejected Luther's teachings. He was outlawed by the secular authorities and excommunicated by the church. However, he had found many allies, including the ruler of Saxony, who disapproved, among other things, of Saxon money flowing out of Germany to Rome. His initial protection of Luther allowed his ideas to spread in the face of religious and secular authorities distracted by the immediate threat of Muslim forces on the Danube. Over the next 20 years, Luther's initial challenge to Roman authority would divide the church into five competing communities.

Luther's own teachings would come to dominate in Germany and flow northward into Scandinavia. In German-speaking Switzerland, Ulrich Zwingli (1484–1531) would emerge as the leader of a Reformation effort that would offer further challenges to the sacramental system. Zwingli's effort would be cut short by his untimely death in 1531. However, his effort would

then be taken up in Geneva (French-speaking Switzerland) by John Calvin (1509–1564), whose *Institutes of the Christian Religion* (1536) would be the first systematic presentation of the Protestant faith and the bedrock of the Reformed Church. The Reformed Church would become the dominant form of Protestantism in Switzerland and Holland and as Presbyterianism in Scotland. Although not becoming the majority faith, it would gain significant followings in a number of countries, including France and Hungary, and exert considerable influence in some of the German states.

The Reformation would reach England by a very different route. At the time that Luther emerged, England and its king, Henry VIII (r. 1509–1547), were firmly in the Catholic camp. However, Henry ran into several problems, including the need to fill government coffers emptied by war and the desire to perpetuate his line with a male heir. The latter would become the occasion of the break with Rome, when the pope refused to sanction Henry's attempt to set aside Catherine of Aragon as his wife (an insult to the Spanish Crown). Henry forced Parliament to pass an act declaring him the supreme head of the church in England in 1534, and then moved against the monasteries whose property he confiscated to bolster the treasury. As he began to take minute steps to alter church practices (such as changing the language of the church's liturgy from Latin to English), Protestant forces gained strength, though only after Henry's death did they gain ascendancy.

During the reign of Henry's son, the youthful and sickly Edward VI (r. 1547–53), Protestants emerged and attempted to bring the church into the Reformed camp. Edward's sister, Mary (r. 1553–1558), tried to return the church to Catholicism. Then, during the lengthy reign of Elizabeth I (r. 1558–1603), a new form of the faith that attempted to mediate between Roman Catholic and Protestant demands was articulated. The new Church of England continued the establishment of British Christianity and was the source of what would become known as the Anglican tradition.

The Lutheran, Reformed, and Anglican churches did not challenge the Roman Catholic tradition in one respect. Each continued to view itself as an established church with close ties to the secular government, and understood itself to ideally be the church of all the citizenry, with responsibility for the religious needs of the entire population. However, a much smaller group of people challenged the very idea of an established church. Generally referred to collectively as the Radical Reformation, a spectrum of individual leaders called for a church consisting only of those adults who professed the Christian faith and agreed to try to live the Christian life.

This more radical call for reforming the church lost much support due to several violent incidents when followers attempted to revolt against the state's authority. Quite apart from the violence, however, the Radical Reformers found themselves opposed by the Lutherans, the churches of the Reformed/Presbyterian tradition, and Catholics alike. They experienced severe repression and survived in small pockets in the lands of a few tolerant rulers. The primary group assembled in Holland, where their cause was championed by a former Catholic priest, Menno Simons (1496–1559), whose community became known as Mennonites.

The Roman Catholic Church initially opposed the spread of Protestantism with the power of the state. Charles V took the lead, and the war in Germany continued with neither side winning. Eventually, the Peace of Augsburg of 1555 established an important principle that would operate in Europe for the next several centuries, the right of the ruler of each of the German states to choose the faith, Lutheran or Catholic, which would be observed within his realm. Although the Peace of Augsburg established the right of Lutheranism to exist, wars between Protestants and Catholics would break out intermittently for the next century. The most devastating conflict was the Thirty Years' War (1616–1648) that left large sections of the continent in waste, though the Peace of Westphalia (1648) would finally establish the legal rights of the Reformed Church.

The Catholic Church would also respond to the theological challenge posed by Protestantism. In 1545 it called a general church council that would meet in several sessions at Trent (Italy). The Council of Trent laid out the church's teachings over against the Protestants, including its position on the value of tradition, the authority of the popes, the sacramental life, worship in Latin, and clerical celibacy. The action of the Council coincided with a revival of Catholic church life signaled by attempts to root out the corruption in

the priesthood and hierarchy, the establishment of new religious orders, and the development of an expansive evangelistic effort.

The most important of the new orders was undeniably the Jesuits. Founded by Ignatius Loyola (1515–1582), the Jesuit brothers took a special oath of allegiance to the pope and dedicated themselves to reverse the gains of the Reformation with their evangelistic and educational efforts. They would also take the lead, along with the Franciscans, in what would become a new world missionary expansion of Catholicism.

The Age of Exploration At the time of the Reformation, Christianity was primarily a European enterprise. Although Christian communities were to be found in the Middle East and at several places in southern Asia, the growth of the Christian community had been largely blocked by the rise of Islam. However, with the discovery of the Americas and the possibilities it offered, a burst of exploratory activity began to occur, with Portugal and Spain taking the lead. Portuguese sailors headed southward along the African coast and the Spanish directed their efforts across the Atlantic. So significant was this effort and so loaded with the possibility of conflict, that the pope took upon himself the task of dividing the worlds yet to be discovered. In 1493 he drew a line in the middle of the Atlantic Ocean (moved westward in the next year) and declared that all lands discovered west of the line belonged to Spain and all the lands to the east belonged to Portugal.

The pope's line, confirmed in the 1494 Treaty of Tordesillas, would lead to the extensive exploration of the Americas by Spanish conquistadors with the resultant spread of the Roman Catholic Church as an adjunct to that exploration. The result was the establishment of Roman Catholicism in Spanish colonies in Central and South America and many of the Caribbean islands.

The line finally agreed to in 1494 left the shore of Brazil in the region assigned to Portugal. However, the majority of Portuguese efforts were made to the south. Eventually Portuguese sailors rounded the Cape of Good Hope (South Africa) and made their way into the Indian Ocean. Although the subsequent invasion of various African and Asian lands by the Portuguese remains one of the less meritorious episodes in European history, it opened the way for Catholicism to gain its initial footholds in east Africa and southern Asia from India to Indonesia. Francis Xavier (1552–1610) and Matteo Ricci (1552–1610), two Jesuits, are most remembered for their initial efforts to spread Christianity in Asia and adapt Christian thought to the Asian context. Although the Portuguese would lead the way, the Spanish would soon follow the Portuguese in the lucrative trade with the lands found along the coasts of the Indian and Pacific oceans.

Much of the work accomplished by Christian missions was negated by the establishment of the slavery system through which Spanish and Portuguese dealers transported hundreds of thousands of Africans to the Americas in the 17th and 18th centuries. Christianity has been severely criticized in recent centuries for its seeming cooperation with the slave trade and the slowness of its response to the abolitionist cause. The church placed its emphasis on ameliorating the condition of the slaves and converting them to Christianity rather than work toward the destruction of the institution itself.

France, somewhat late, joined in the exploration effort and initially established colonies in Canada, the Caribbean, and the South Pacific. Even later, Great Britain entered the European effort to establish global empires. The British would colonize the eastern coast of North America and eventually drive the French from Canada. Conflict with Spain would lead them to the Caribbean and then the search for trade would lead them to Africa, the Middle East, southern Asia, and the South Pacific. Globally, the British would build the most expansive network of colonies. To a lesser extent the Dutch and, in the 19th century, the Germans, would attempt to also build colonial empires.

Protestant Expansion The effect of Portuguese, Spanish, and French expansion, especially in the 17th and 18th centuries, transformed the Catholic Church into a global religious organization. Protestant expansion beyond Europe began almost simultaneously with that of Catholicism, but in the first centuries was somewhat limited to the movement of Dutch, Swedish, and British Protestants to colonies their governments established, primarily in the Americas. A change began, however, in the 18th century when members of

the Moravian Church launched a mission among the African Americans who had been brought to the Caribbean to work plantations. However, at the beginning of the 19th century, the British took the lead in what would become a massive movement that would transform Protestantism into a global faith. Pietists, similar in faith and practice to the Moravians, began the original Protestant mission in Asia, their representatives reaching India in 1706.

In the decades after the establishment of the Anglican Church of the *via media*, a process that emphasized the politics of ecclesiology at the highest level, many felt that the process of reformation should continue while others felt that the spiritual life of the British people had been neglected. There arose in England, even before the end of Elizabeth's reign, a call for further purification of the church. Some Puritans asked for a renewed emphasis on the spiritual life of the laity, some wanted to rid the church of bishops, some wanted to create a church of purely dedicated professing Christians that would be separated from the government. Those who wanted to see a Protestant church modeled somewhat on the Reformed model (with direct reference to the Presbyterian Church that had emerged in Scotland) briefly gained power in the middle of the 17th century during the reign of Oliver Cromwell (1599–1658). Following the end of the Commonwealth, England returned to the monarchy in 1660, and Anglicanism has since been the established church in England.

Following the Restoration, those groups dissenting from Anglicanism did not go away but formed a spectrum of sectarian bodies, each with its distinctive emphasis. Included were the Presbyterians, the Congregationalists, the Baptists, and the Friends (Quakers). They were joined in the 18th century by Methodism, the spearhead of the Evangelical Awakening that touched every segment of British life.

The British missionary thrust would begin with the felt need to serve British citizens in the American colonies. That need would lead to the formation of the Society for the Propagation of the Gospel in Foreign Parts (1699) and the Society for Promoting Christian Knowledge that between them recruited Anglican ministers to serve American parishes and nurtured them with books and literature. As the colonial empire developed, Anglican chaplains were recruited to accompany the initial settlers and keep the Church of England alive in their hearts.

By the end of the 18th century, however, a consciousness of the world's community, limited as it was, was present in British society, and the leaders in the dissenting churches began to organize structures for world evangelism. This effort is usually traced to a sermon preached by William Carey (1761–1834) in 1792 to a group of Baptists in Nottingham. Following the sermon, 12 ministers who were present met and organized what became the Baptist Missionary Society. As their first endeavor, they commissioned Carey to begin work in India. Over the next few years Congregationalists formed the London Missionary Society (1795), and Anglicans founded a second missionary organization, the Church Missionary Society (1799). The Methodists organized in 1813, and the Presbyterians of the Church of Scotland in 1823. Through the century, the work initiated in England would also inspire the formation of like organizations on the European continent (possibly the first being the Netherlands Missionary Society, 1797) and in North America. As the colonial empires expanded, typically, missionaries from the country that established the colony arrived and initiated evangelistic activities among the indigenous population. If colonial territories changed hands, it was common for missionary agencies to shift their work to a doctrinally aligned society from the new ruling country.

Through the 19th century European missionary agencies succeeded in establishing Christian churches in almost every country of the world, the great majority of those countries either becoming dominantly Christian in religious affiliation or becoming home to a significant Christian minority. Through the 20th century, Catholic and Protestant missions combined to change the world's Christian population from approximately 20 percent to some 35 percent. Most of that growth was at the expense of the many indigenous, ethnically based, primal religions.

The 20th Century While Christianity was experiencing a remarkable world growth, back home in Europe and North America, the church was being rent by the developments in the modern world, forces that

have collectively grouped under the labels Secularization and/or Modernity. Protestantism, especially the thought that grew from the direction laid out by John Calvin, developed a much more mundane and less mystical and supernatural view of the world than that perpetuated by medieval Catholicism. This trend was pushed forward by the French Enlightenment and the rise of science and technology, which saw the world much more in terms of natural law than of God working in nature. The subsequent rise of the social sciences served to push God farther aside as an active force in history and the individual.

One product of the new worldview was the rise of biblical criticism with its questioning of both miracles in general and the miracles recorded in the Bible in particular. Work in geology and archaeology called the creation stories of the biblical book of Genesis into question, at least as literal events. Scrutiny of the biblical texts led to a much more complicated view of the assembling of the various books of the Bible and their compilation into what became first the Jewish Bible and then the Christian Old and New Testaments.

Although many clung to traditional affirmations, by the end of the 19th century, voices on both sides of the Atlantic were calling for a transformation of Christian thought that acknowledged the new information that was coming out of the centers of learning across the Christian world. The two tendencies would split Christians into those who would variously be called Traditionalists or Fundamentalists and those who would be termed Modernists. While living together for some decades in an uneasy tension, through the 20th century, disagreements on how to approach the Bible, the faith, and the world would drive the Protestant world into two camps, today grouped around the World Council of Churches (whose member bodies have tended more toward the Modernist approach) and the World Evangelical Fellowship (whose members tend toward the conservative Bible-oriented camp). Meanwhile, deep fractures within the Roman Catholic Church between Modernists and Traditionalists have appeared, though the church has largely been held together by its very flexible organization that has shown a remarkable ability to be inclusive of a range of opinions.

By the beginning of the 20th century, as a result of the global missionary endeavor, a relatively small number of churches and missionary agencies had established missions in countries around the world. The larger Protestant bodies existed as international bodies whose membership overseas in many cases already outnumbered its membership in its home country. Through the 20th century, that situation would dramatically change. First, in most countries, these churches would be the object of independence movements as the people who had become Christians in missionary situations broke with the sending church and established new churches that they believed better served the members in their own country, be it China or India or Kenya. Second, as the missionary churches developed their own leadership, they were released from their organizational ties to the church from which they originated and became autonomous bodies. That latter trend became most noticeable in the last half of the 20th century, as European countries largely divested themselves of their colonies.

Early in the 20th century, the missionary movement had been the major impetus for another movement, Ecumenism. Lone voices had, through the 19th century, decried the fragmentation of Protestantism, a process that has continued to the present. However, missionaries became the most vocal about keeping the issues that had so divided the European and North American churches into numerous competing denominations away from the mission field, where they distracted from the primary work of evangelism. Through the 19th century, the various churches had tried to handle the situation by dividing the vast missionary territory between missionary agencies. However, as missions grew, they inevitably moved into each other's areas.

The growing demands for ending the competition and finding some way to get around the sectarian differences among the larger churches led to the call for the development of cooperative councils and even the merger of churches in Africa and Asia. Several notable mergers across denominational lives occurred in India (Church of North India, Church of South India) and Pakistan (Church of Pakistan), while governmental pressure forced mergers in Japan, China, and the Congo. In the older countries, notable mergers across denominational lines occurred in Canada (United Church of Canada) and Australia (Uniting Church in

Australia). Numerous additional mergers also occurred; however, they tended to bring together churches of the same denominational tradition (with the least doctrinal differences to resolve), such as the five churches in the Wesleyan tradition that merged in several steps to form the United Methodist Church in 1968.

The Ecumenical movement peaked in the 1950s and was subsequently given new life in the era of good feeling between Protestants and Roman Catholics that began with the Second Vatican Council in the 1960s. Ultimately, it was unable to halt the process of setting up new Christian denominations, the number of new churches growing decade by decade. However, it has succeeded in bringing most of the larger denominations into a working relationship with each other through local and regional church councils and the international fellowships of the churches of the same denominational traditions (such as the World Alliance of Reformed Churches [soon to become the World Communion of Reformed Churches] and the Lutheran World Federation). Most important, it has succeeded somewhat in lessening the animosity that developed in the 16th through the 18th centuries when the establishment of new denominations was accompanied with intense polemics and in many cases the attempts of governments to suppress the newer bodies.

The Future of Christianity In spite of predictions to the contrary, Christianity continued to grow through the 20th century, but most of that growth followed population trends, and unlike the 19th century, there was little growth percentage-wise relative to the world's population. Real growth in places such as Africa has been compensated for by losses in Europe, which emerged as a uniquely secularized area, and those countries that fell under Marxist rule (though there is every reason to believe that significant growth in post-Marxist societies will occur in the 21st century). Many churches that have shown a notable growth have gained their members from other Christian bodies rather than converting non-Christians.

Demographer Todd Johnson and historian Philip Jenkins have emphasized the southward shift as Christianity grows in South America, southern Asia, and especially sub-Saharan Africa. The geographical center of Christianity has moved from Europe into northern Africa and is expected to continue to drift southward year by year for the next decade. This shift has been visible in the changing membership of the World Council of Churches and was signaled not only by the growing number of African churches that joined, but even more so by the initial acceptance of the new African Initiated Churches into membership.

In the meantime, the church in dominantly Christian lands continues to be affected by various renewal and revival movements that periodically inject new life into the larger community. Among the more noticeable such movements in the 20th century were the Marian movement in the Roman Catholic Church and emergence of Pentecostalism and the Charismatic movement within both Roman Catholicism and Protestantism worldwide. A World Network of Marian Devotion, punctuated by claims of apparitions of the Blessed Virgin by hundreds of individuals around the world, has become an integral part of the life of the Catholic Church involving every parish and affecting the church's hierarchy all the way to the papal office. Beginning in a small Bible school in Topeka, Kansas, the Pentecostal/Charismatic movement has brought the religious life to literally millions of people around the world. The spread of Pentecostalism through the 20th century produced a host of new global denominations, but has had even more impact as piety has permeated and brought new life to the older Protestant Churches, especially in Africa and Asia and the Roman Catholic Church everywhere. Outside North America, the majority of those affected by Pentecostal phenomena have remained in their otherwise non-Pentecostal denominations.

Meanwhile, as Christianity has grown elsewhere, the Christian bases in Europe and North America have had to contend with a growing pluralism that has seen large worshipping communities of Buddhists, Hindus, and Muslims, and lesser communities of other faiths, developed both through the massive immigration from Asia and the Middle East, but also by the conversion of people of Christian heritage to the newly arrived faiths. It would appear that the new pluralistic context will challenge the secularism that has consumed such a large proportion of the European populace, even as it has checked the growth of unbelief in the Americas.

The unique role of unbelief in Europe will also be challenged by the reassessment of the role of Western

Esotericism in the religious community. Western Esoteric religions have formed a large segment of the religious community in North America (2 to 4 percent) and claim an even larger percentage of public allegiance in Europe; however, in the latter it is often lumped in with unbelief. Seeing membership in Esoteric and other spiritual communities as following a religious path will lead to a different picture of Europe's secular state.

Primary challenges for Christianity in the next century include the retention of its intellectual leadership and the development of a rapport with the world's other religious communities without losing its evangelical mandate. Christianity has in every generation produced a cadre of outstanding philosophers and theologians who have been able to speak not just as church leaders but as spokespersons amid the world's intellectuals. To maintain its place in the future, such voices will continually have to arise. Their priority task will be to restate the Christian perspective in the globalized and pluralistic world. The imperative to relate to other believers became vividly manifest following the death of 6 million Jews in the Holocaust. That event not only focused the tragedy of centuries of bad relations between the two communities, for which many Christian leaders have subsequently acknowledged the church's guilt, but also forced remembrance of the suffering and deaths that had been caused over the centuries by the conflict between competing religions. Thus it was that Pope John Paul II opened the new century with a series of public statements calling the Christian community to admit sins relative to the church's work in the past, and asked forgiveness for that history as a foundation for its future efforts.

J. Gordon Melton

See also: African Initiated (Independent) Churches; Apostolic Catholic Assyrian Church of the East; Arius; Armenian Apostolic Church (Holy See of Etchmiadzin); Athanasius; Athens; Baptists; Calvin, John; Carey, William; Church Missionary Society; Church of England; Church of North India; Church of Pakistan; Church of Scotland; Church of South India; Congregationalism; Constantine the Great; Coptic Orthodox Church; Dominicans; Easter; Eastern Orthodoxy; Ecumenical Patriarchate/Patriarchate of Constantinople; Elizabeth I; Franciscans; Friends/Quakers; Gnosticism; Greek Orthodox Patriarchate of Alexandria and All Africa; Greek Orthodox Patriarchate of Antioch and All the East; Greek Orthodox Patriarchate of Jerusalem; Holy Week; Istanbul; Jerusalem; Jesuits; London Missionary Society; Luther, Martin; Lutheran World Federation; Lutheranism; Marian Devotion, World Network of; Martyrdom; Mary, Blessed Virgin; Mary I; Mennonites; Methodism; Monasticism; Moravian Church; Paul; Pentecostalism; Reformed/Presbyterian Tradition; Roman Catholic Church; Rome; Savonarola, Girolamo; Society for the Propagation of the Gospel in Foreign Parts; Syriac Orthodox Patriarchate of Antioch and All the East; Thomas Aquinas; Unbelief; United Church of Canada; United Methodist Church; Uniting Church in Australia; World Alliance of Reformed Churches; World Communion of Reformed Churches; World Council of Churches; World Evangelical Alliance.

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Christmas

The term "Christmas" is derived from the English "Christ's Mass" and is associated with the Mass that celebrates the birth of Jesus, the incarnation of God. The name for this high feast in other languages usually refers to the nativity: *Navidad* (Spanish), *Natale* (Italian), *Noël* (French). The Germanic word *Yule,* the earliest word for the December 25 holiday, probably refers to the Winter Solstice. The current German word for the feast, *Weihnachten,* means "hallowed night."

Evidence suggests that Christmas was celebrated early in the fourth century in North Africa and by the

Christmas nativity scene depicting the adoration of the infant Jesus Christ. According to Christian belief, Jesus was born in a stable and placed in a manger. (Corel)

middle of the fourth century in Rome. By the end of the fourth century, December 25 became the date for most Western churches to celebrate the birth of Jesus. In Eastern churches, the older feast of Epiphany remains the time for Nativity observances.

Christmas probably originated in the Roman culture, which celebrated the Winter Solstice on December 25, the shortest day of the year. It was a Pagan celebration of the birth of "The Invincible Sun" as it began its annual journey back north from its southernmost point. It is likely that Christians began celebrating the birth of Jesus at this time as an alternative to the Pagan observance of the Winter Solstice. Another less likely theory suggests that the date for the birth of Christ was based on the idea that his conception coincided with the date of his death, which some consider to be March 25.

Even more than Easter, Christmas became one of the most popular holidays in Western culture. Today it is celebrated even among those who do not observe other Christian holy days. In the early sixth century the Roman emperor Justinian (483–565) made Christmas a public holiday. The feast was extremely popular in all European countries during the Middle Ages, inspiring the composition of music and liturgical drama. Its observance received added impetus in the early 13th century when Saint Francis of Assisi (1182–1226) originated the devotion of the Christmas crib (or crèche).

After the 16th century most of the Reformation churches retained the Christmas feast. However, the English Puritans tried to do away with the celebration of Christmas altogether in the course of the 17th century. The feast was revived with the restoration of the English monarchy in 1660. Under the Puritan influence in early America, especially in New England, Christmas was a regular workday until the middle of the 19th century.

Santa Claus is one of the most celebrated features of the Christmas season in Western culture. Also known as Saint Nicholas, Father Christmas, or Kris Kringle (depending on the country), Santa Claus is the legendary and mythical figure who brings gifts to the homes of the good children during the late evening and overnight hours of Christmas Eve, December 24. The legend may have a basis in tales concerning the historical figure of gift giver Saint Nicholas. He was a fourth-century Greek Christian bishop of Myra in Lycia, now part of Turkey. Nicholas was famous for his generous gifts to the poor, in particular presenting the three impoverished daughters of a pious Christian with dowries in order to avoid a life of prostitution. Consequently, the giving of gifts has become a central focus of the Christmas season.

While the attention given Santa Claus and the attendant commercialization and gift giving have caused many Christians concern, it is not the only Christmas tradition to have had a wide influence in Western culture, Christian or otherwise. The custom of sending special greeting cards at Christmas originated in 19th-century England.

The Christmas tree has become a traditional decoration for the season. Normally an evergreen, it is adorned with Christmas lights and ornaments during the Advent season and gifts are placed around it. An angel or star is often placed at the top of the tree, representing the host of angels or the Star of Bethlehem from the Nativity story. The practice began in Germany in the seventh century.

Other customs of the Christmas season include the baking of special foods, the cooking of poultry dinners on Christmas Day, and the singing of carols. The celebration of Christmas includes both Christian observances and wider folk customs that have roots in general festivity at the time of the Winter Solstice. In church sanctuaries, the liturgical colors of Christmas are white and gold, but red and green have come to symbolize the season in popular culture.

Christmas is one of the most celebrated of holidays. In North America it has become a public holiday with significant secular components, and is celebrated by Christians and non-Christians. As Christianity has spread globally Christmas has emerged as a popular holiday even within other religious communities who will exchange Christmas greetings and gifts.

In North America, there are several groups, most in the Adventist tradition (Worldwide Church of God, Jehovah's Witnesses), that make an issue of not celebrating Christmas, which they find to be unsupported by the Bible and of Pagan origins.

Kevin Quast

See also: Francis of Assisi; Jehovah's Witnesses; Roman Catholic Church; Winter Solstice; Worldwide Church of God.

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■ Christmas Island

Christmas Island, since 1958 a dependency of Australia, is a small island of only 52 square miles located in the Indian Ocean south of Java. Like Malaysia and Indonesia, its population of some 1,400 people is very mixed, the largest number being Chinese and Euro-Australians. The island existed for many years as part of the British colony of Singapore, but in 1958, as Singapore moved toward independence, the island was transferred to Australia. The major industry on the island is phosphate mining.

Buddhism, in its Chinese incarnation, is the primary religion on Christmas Island and is largely confined to the Chinese community. The Malaysians,

Christmas Island

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	400	380	24.1	0.32	430	620
Roman Catholics	150	160	10.0	0.00	200	280
Anglicans	80	110	6.9	0.00	130	200
Protestants	100	60	3.8	1.68	80	120
Muslims	250	310	19.4	0.71	400	540
Agnostics	250	250	15.6	1.24	340	480
Buddhists	0	200	12.5	0.78	250	360
Hindus	0	20	1.6	1.15	50	50
Baha'is	0	10	0.6	0.00	30	50
Total population	**1,400**	**1,600**	**100.0**	**0.68**	**2,000**	**2,800**

approximately 20 percent of the population, are primarily Sunni Muslims of the Shafiite School of Islam.

Christianity is the faith of less than 20 percent of the population. The Church of England work, established in 1888, is now within the jurisdiction of the Diocese of Perth of the Anglican Church of Australia. The Roman Catholic Church also has work, including a substantial presence in the Chinese and Malaysian community. It is attached to the Archdiocese of Singapore. Less formally organized groups of Methodists, Congregationalists, and Presbyterians can also be found.

J. Gordon Melton

See also: Anglican Church of Australia; Church of England; Roman Catholic Church; Shafiite School of Islam.

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Church Communities International

In 1920 Eberhard Arnold (1883–1935) and his wife Emmy Arnold opened a Christian commune in a rented German farmhouse. A few years later, members of the group began reading Anabaptist history and became fascinated with the communal Hutterites, whose vision seemed much like their own. Later they learned that the Hutterites still existed in North America, and in 1930 Arnold spent a year visiting Hutterite colonies.

The rise of the Nazis to power in 1933 led the Bruderhof members, as they now called themselves, to move to Liechtenstein, and then to England. With the outbreak of World War II, the community, now without Arnold, who had died following unsuccessful surgery, bought a 20,000-acre ranch in Paraguay on which they developed 3 separate *hofs,* or colonies, to house their growing population. In 1954 they immigrated yet again to Rifton, New York. Thereafter they expanded rapidly, soon operating nine hofs in five countries.

Many of the new members of the Bruderhof had been participants in existing American intentional communities. One of them was the Macedonia Cooperative Community in Georgia, and when about half of Macedonia's members joined the Bruderhof, they brought with them Community Playthings, a business that manufactured high-quality children's toys. Community Playthings has been the most important Bruderhof industry ever since.

Internal and external turmoil has marked a good deal of the Bruderhof's history. A conflict over the leadership claims of Eberhard Arnold's son Heini led to mass resignations and expulsions between 1959 and 1961. In the late 1980s a large group of critical ex-members began to publish a newsletter and hold periodic reunions. Relations with the Hutterites have been uneven, with positive ties for a decade or two after Arnold's initial contact with them, followed by antagonism, then renewed alliance, and then another break in the 1990s.

International expansion of the Bruderhof after it had become well established in the United States met with mixed results. In the 1980s the organization went back to its homeland, establishing Michaelshof, in Birnbach, Germany. It met with stiff resistance from its neighbors, and after several stormy years of conflicts over building plans and other matters the Bruderhof finally withdrew in the mid-1990s. Meanwhile, in 1991 the Bruderhof established a relationship with a Nigerian Christian community called Palmgrove and soon granted it membership in the Bruderhof movement. Cultural differences, however, proved problematic, and in 1994 the Bruderhof severed its relations with Palmgrove amid recriminations on both sides. Projects in other countries were better received.

Recently the movement changed its name to Church Communities International. Overall, the Bruderhof/CCI has remained prosperous and has grown over the years. In 2000 it had some 3,000 members in 9 hofs (6 in the United States, 2 in England, one in Australia). Contact with the CCI communities may be made through the movement's website, which in 2009 said

that the movement had communities in the United States, England, Germany, and Australia. The Woodcrest Bruderhof in the United States has long served informally as the group's headquarters.

Woodcrest Bruderhof
Rifton, NY 12471
www.churchcommunities.org

Timothy Miller

See also: Communalism; Hutterites.

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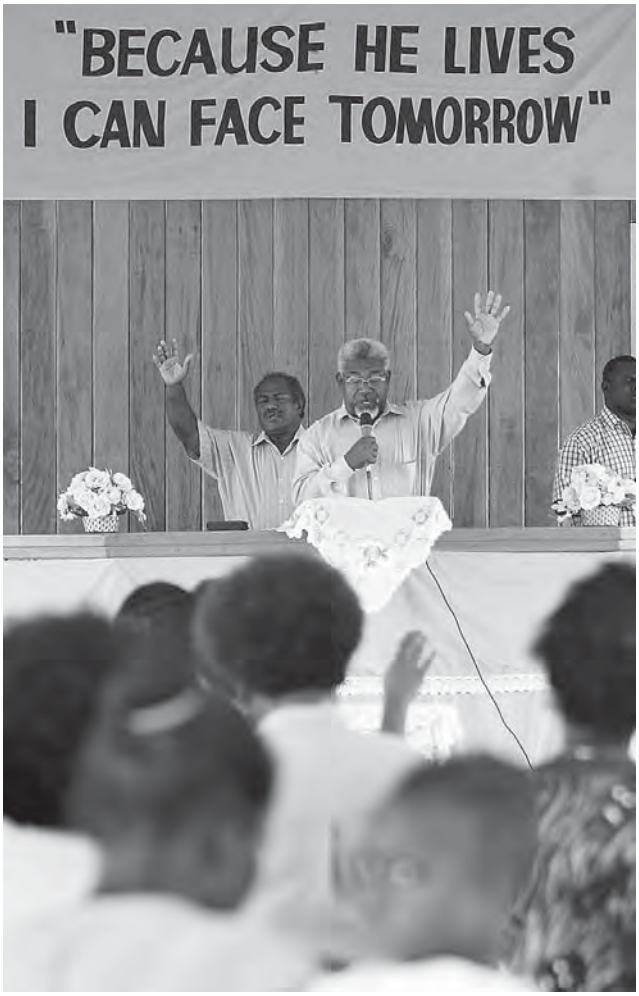
Church in the Province of Kenya

See Anglican Church of Kenya.

Church in the Province of Melanesia



Pastor Daniel Niirae preaches to his congregation at the South Seas Evangelical Church in the Solomon Islands in Melanesia, April 2007. (AFP/Getty Images)

Protestant work in the Solomon Islands dates to the establishment of New Zealand as a separate Anglican province in 1858. George A Selwyn (1809–1878), the first New Zealand bishop, established a Melanesian Mission and made several personal trips through the Solomons and other nearby islands. In 1861 John C. Patterson (1827–1871) was consecrated as a missionary bishop to oversee the development of the work throughout Melanesia. He carried out his duties until he was killed in 1871 by residents of the Santa Cruz islands. He was succeeded by Bishop Selwyn's son, John Richardson Selwyn (1844–1898), who continued Patterson's program for developing indigenous leadership.

The mission developed for more than a century as part of what is now the Anglican Church in Aotearoa, New Zealand; Polynesia eventually grew to become the sixth diocese in that church. Although the diocese was centered on the Solomons, its boundaries changed over the years as work was shifted from one jurisdiction to another. The strongest work was developed on the eastern islands, Santa Isabel, Malaita, Guadalcanal, and San Cristóbal. Here the church developed an extensive primary and secondary school system (mostly now secularized) and a teacher training college.

Extensive discussions concerning the independence of the Solomons were held in the 1970s and culminated in independence being granted in 1978. It was in this atmosphere that the Diocese of Melanesia

was set apart in 1975 as the independent Church in the Province of Melanesia. It continues as one in faith and practice with its parent body.

The church is led by its archbishop and now includes eight dioceses, one of which comprises the Anglican work in neighboring Vanuatu. In 2005 it reported 200,000 members in 197 parishes. Ministers are trained at the Bishop Patterson Theological Centre in Honiara.

The church is a member of the World Council of Churches (since 1977).

Church of the Province of Melanesia
PO Box 19
Honiara
Solomon Islands

J. Gordon Melton

See also: Anglican Church in Aotearoa, New Zealand, and Polynesia; World Council of Churches.

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Church in the Province of Rwanda

See Province of the Episcopal Church in Rwanda.

Church in the Province of South Africa

Anglican presence in South Africa is traced to the establishment of British hegemony in Cape Town in 1806. During the ensuing years, the members of the Church of England in the Cape met for worship in the building that had been erected by the members of the Netherlands Reformed Church. The first missionaries of the Society for the Propagation of the Gospel in Foreign Parts arrived in 1821 and of the Church Missionary Society shortly thereafter. The initial growth phase is dated from the consecration of Bishop Robert Gray (1809–1872) in 1847, one of the first Anglican bishops appointed for work outside of the British Isles. During his first two years he promoted the training of clergy, ordained and tripled the number of functioning priests, and saw to the erection of 20 churches.

A Dutch Reformed church in Worcester Church Square, South Africa. (T.W.P./StockphotoPro)

Through the 19th century, the South African church tended to have a preference for High-Church Anglicanism, and in 1870 a group of Low-Church Evangelicals separated and has continued to the present as the Church of England in South Africa. In spite of the schism, the church continued to grow, and by the beginning of World War I had churches across the Union of South Africa. Its jurisdiction has also extended into neighboring Botswana, Mozambique, Lesotho, and Namibia. Its present jurisdiction also includes the islands of St. Helena, Ascension, and Tristan de Cunha.

The church is headed by its primate. In 2007 Archbishop Winston Hugh Njongonkulu Ndungane was succeeded in that post by the Most Reverend Thabo

Makgoba. In 2005, the church reported 2,300,000 members in its 24 dioceses that include in their territory Mozambique, Namibia, Angola, Lesotho, Swaziland, and the island of St. Helena. In 2002, the former United Evangelical Church Anglican Communion of Angola became the Angola Diocese of the Church of the Province of South Africa. The church is a member of the worldwide Anglican Communion and the World Council of Churches.

The Anglican Church made history in 1986 when it elected Reverend Desmond Tutu (b. 1931) as its new primate and archbishop of Cape Town. After completing his studies in London, Tutu returned to his native South Africa as a lecturer at the universities of Botswana, Lesotho, and Swaziland. His subsequent rise was due both to his scholarly abilities and to the oratorical skills that manifested as the Anglican Church decided to confront the government on apartheid. In 1975 the church appointed him the Anglican dean of Johannesburg, the first Native African to hold that position. The following year he became bishop of Lesotho. He then became the general secretary of the South African Council of Churches (1978–1985). In 1984 he was named the Nobel Peace Prize laureate. He was appointed bishop of Johannesburg in 1985, then archbishop of Cape Town in 1986. In this latter post he became a global spokesperson, not only for the people of his own country, but for suffering people worldwide, and attained a status in South Africa similar to that held by Martin Luther King Jr. in the United States.

Church in the Province of South Africa
16-20 Bishopscourt Dr.
Claremont, Cape 7700
South Africa
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See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Netherlands Reformed Churches; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Church in the Province of Sudan

The Church Missionary Society of the Church of England opened its first station in Sudan in 1899 at Omdurman, which became the launching point of an extensive mission work through the southern part of the country. A growth phase began in 1916 that led to the establishment of strong churches among six different Sudanese peoples.

In 1920, the work in the Sudan, which had grown up under the jurisdiction of the Anglican bishop in Jerusalem, was separated, along with that in Egypt, in a new Diocese of Egypt and Sudan. Through the next decades the work in the Sudan continued to grow, while that in Egypt was stifled. In 1945, Sudan was set apart as a separate diocese. It was again attached to Jerusalem in 1957, at which time the Jerusalem Diocese became an archdiocese. In 1964 the Muslim government expelled all foreign missionaries. At the time there were 2 Sudanese bishops and 44 priests.

In 1974, however, the Diocese of the Sudan, with more than 100,000 communicants, was separated from Jerusalem and placed under the direct authority of the archbishop of Canterbury. That change was in preparation for the establishment of the Church in the Province of the Sudan and the designation of four new

dioceses. The new independent province was inaugurated in October 1976. (That same year the Episcopal Church in Jerusalem and the Middle East was given provincial status.)

The province (also known as the Episcopal Church of the Sudan) is headed by its archbishop, the Most Reverend Daniel Deng Bul Yak (b. 1950), who in 2008 succeeded the retiring Most Reverend Joseph B. Marona (b. 1941). Marona had identified the province with the more conservative element of the Anglican Communion, which opposed the election of a homosexual bishop by the Episcopal Church in the U.S.A. There are currently 23 dioceses. In 2005, the church reported 4,500,000 members. The church supports the Bishop Gwynne College in Juba. In 1998 it passed a resolution favoring the ordination of women. It is a member of the worldwide Anglican Communion and the World Council of Churches.

Church in the Province of the Sudan
Bishop's House
PO Box 110
Juba
Sudan

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Episcopal Church; Episcopal Church in Jerusalem and the Middle East; World Council of Churches.

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Church in the Province of Tanzania

Anglicanism came to Tanzania when the Universities Mission to Central Africa (UMCA) initiated work in Zanzibar in 1864. The UMCA had been formed at Cambridge University in response to a sermon preached by David Livingstone (1813–1873) in 1858. It drew its support primarily from High-Church members of the Church of England. The Mission was supplemented by the arrival of representatives of the Society for the Propagation of the Gospel in Foreign Parts (another High-Church sending agency) in 1875. Then in 1878, Low-Church evangelicals within the Church of England established work through the Church Missionary Society, drawing additional support from Australia and New Zealand. Finally, the Bible Churchman's Missionary Society (now known as Crosslinks), an evangelical sending agency founded in 1922, began work.

In 1960 all of these efforts were incorporated into the Church of the Province of East Africa, which also included the Anglican missions in neighboring Kenya. In 1969, the government nationalized the extensive educational system that had been developed by the church. The following year, the work in Kenya and Tanzania was divided and the present Province of Tanzania emerged.

The Church in Tanzania is headed by its archbishop, currently the Most Reverend Valentino Mokiwa. Congregations are divided into 16 dioceses. In 2005, the church reported 21,000,000 members. It is the third largest Christian body in the country. The church is a member of the worldwide Anglican Communion and the World Council of Churches.

Church in the Province of Tanzania
PO Box 899
Dodoma
Tanzania
http://www.anglican.or.tz/

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

An Anglican church in Tanzania. (Giuseppe Masci/StockphotoPro)

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Church in the Province of West Africa

See Church of the Province of West Africa.

Church in the Province of the West Indies

The Church in the Province of the West Indies includes Anglicans from around the Caribbean basin. It includes a number of island nations, one Central American country, and three South American countries. Anglicans came into the Caribbean in the 16th century as Britain began to challenge Spanish hegemony in the region. Through the next century, they successively established themselves in Bermuda (1609), Barbados (1626), Antigua (1634), Jamaica (1655), and the Bahamas (1670s). From these islands, the church spread through the region. It reached such places as Trinidad and Tobago rather late (in 1797), and came to Belize in the 19th century along with Africans from Jamaica. Work on the coast of Guyana was begun by the Society for the Propagation of the Gospel in 1807 and

St. Anna Church in the Dutch West Indes, on the island of Aruba. (Angelo Cavalli/StockphotoPro)

moved on to Georgetown three years later. It is now the second largest church in the country.

In the 19th century, as part of the Church of England, the Anglican West Indies was centered on Jamaica and Barbados, where the first bishops were appointed in 1824. The work grew through the next century under the protective umbrella provided by the colonial government. It was also one of the first parts of the Church of England that was set apart as an independent province, in 1883. It remained the established church until colonial rule was ended and the various nations became independent.

The province is headquartered at the residence of the provincial archbishop, who resides in Nassau, in the Bahamas. The headquarters has moved periodically, depending on the residence of the person who is elected archbishop (the previous archbishop residing on Antigua). The province includes eight dioceses (Belize, Guyana [which includes work in Surinam and French Guinea], Jamaica, Barbados, the Bahamas, the northeast Caribbean and Aruba, Trinidad and Tobago, and the Windward Islands). For a short period, Venezuela was a ninth diocese, but in 1982 it left the province to affiliate with the Episcopal Church, based in the United States. Not included in the province are the Episcopal Church of Cuba and the Anglican Church of Bermuda, both of which currently exist as extra-provincial dioceses directly related to the archbishop of Canterbury.

The province supports two seminaries, Codrington College in Barbados and United Theological Seminary of the West Indies in Jamaica. It is a member of the worldwide Anglican Communion and the World Council of Churches.

Church in the Province of the West Indies
Church House
East St. and Sands Rd.
PO Box N-1707

Nassau, N.P.
Bahamas

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See also: Anglican Communion/Anglican Consultative Council; Church of England; Episcopal Church; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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St. Tysilio Church in Anglesey, Church Island, Wales. (Pixtal/StockphotoPro)

Church in Wales

The Church in Wales dates to the arrival of Christianity in the second century CE. Real growth did not take place until the sixth century, the time of Saint David, the church's patron saint. Little is known of David's life, not even his birth and death dates, but he is known for having founded a monastery in Pembrokeshire and for having lived a godly life. His feast day, March 1, is a holiday in Wales.

The church was integrated into the Roman Catholic Church, and by the 12th century its four dioceses were part of the province of the archbishop of England. The Church in Wales felt the effect of the Protestant Reformation by way of England, and its dioceses were incorporated into the Church of England following the split with Rome. During Elizabeth I's reign, *The Book of Common Prayer* (1567) and the Bible (1588) were published in Welsh. These two publications are credited with helping to save the Welsh language.

During the 19th century, dissenting churches (Methodists, Congregationalists, Baptists) experienced significant growth in Wales, to the point that the Church of England, while still the largest church in Wales, no longer spoke for the majority of its citizens. The dissenting churches petitioned for the disestablishment of Anglicanism in Wales. The act to disestablish passed the British Parliament in 1914, but awaited the end of World War I for implementation. In 1920, the Church in Wales was separated from the Church of England. As a result, its bishops lost their seats in the House of Lords, and the church lost its tax revenues and favored legal status.

The Church in Wales is headed by its primate archbishop, the Most Reverend Barry Morgan. Its previous archbishop, Rowan Williams, became the 104th archbishop of Canterbury and primate of the Church of England in 2003. In 2005, there were 6 dioceses and a reported membership of 78,000. The first women were ordained to the priesthood in 1997. It is a member of the worldwide Anglican Communion and a founding member of the World Council of Churches.

Province of the Church in Wales
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Cardiff CF1 1 9XF
UK
www.churchinwales.org.uk/

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See also: Anglican Communion/Anglican Consultative Council; Church of England; Roman Catholic Church; World Council of Churches.

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Church Missionary Society

The Church Missionary Society (CMS) is one of the two major Anglican missionary societies that were important in the spread of the Church of England globally during the 19th century. The Society grew out of the Evangelical Awakening, a national revival in Great Britain, of which the Methodist Church was the primary organizational product. However, many affected by the revival and its emphasis on a personal relationship with God chose to remain in the established church. Among the products of the revival was a new interest in Christian evangelization of the world.

The beginning of the CMS is usually traced to the posing of a question by John Venn, a Church of England minister at Chapham: "What methods can we use more effectively to promote the knowledge of the gospel among the heathen?" The result of the discussion of that question was the founding of the Society for Missions in Africa and the East in 1799. That organization became the Church Missionary Society in 1812. There was already an Anglican missionary society, the Society for the Propagation of the Gospel in Foreign Parts, but it was identified with High-Church Anglicanism. The support for the CMS was decidedly Low Church. However, in many fields, the two societies worked side by side, and the CMS served as a bridge between missionaries from various Protestant and Free churches and the larger Anglican community.

Early successful work was established in Canada and China, but soon spread worldwide, primarily in areas where the British were establishing their hegemony—most important, in Africa and India. By the end of the 19th century, efforts were well under way to train indigenous leadership. A symbol of desires in this direction was the commissioning of an African, Samuel Adjai Crowther (1808–1891), with the responsibility of opening the CMS mission in Niger. Crowther went on to become the first Anglican bishop of African background to be consecrated.

Early in the 20th century, the CMS began to place great emphasis upon education and medical care for women in the lands where their missions were located. In this endeavor it came into close association with the Zenana Missionary Society of the Church of England. The two organizations eventually merged in 1957. At this same time CMS had to adjust to the maturation of the missions and their transformation into dioceses and, especially after World War II, into independent Anglican churches (called provinces). In this new setting, the work of the society has been refocused upon numerous social service projects in cooperation with the new churches that have been established in the old missionary fields.

The CMS was a leading force in the development of cooperation and coordination among Protestant missionaries around the world. It supported the formation of the various united churches in which Anglicans merged with Methodists, Presbyterians, Congregationalists, and other churches to form new bodies such as the Church of South India and the Church of Sri Lanka.

Church Mission Society Partnership House
157 Waterloo Rd.
London SE1 8UU

UK
www.cms-uk.org/

J. Gordon Melton

See also: Church of England; Church of South India; Church of Sri Lanka; Free Churches; Methodist Church; Society for the Propagation of the Gospel in Foreign Parts.

References

Hewitt, George. *The Problems of Success: A History of the Church Missionary Society, 1910–1942*. 2 vols. London: SCM Press, 1971.

Overmakinde, Mike. *An Introduction to Church Missionary Society Manuscripts*. Lagos, Nigeria: College Press Publishers, 2000.

Ward, Kevin, and Brian Stanley. *The Church Missionary Society and World Christianity, 1799–1999*. Richmond, Surrey, UK: Curzon Press, 2000.

Church of Bangladesh

The Church of Bangladesh continues the history of the movement of Protestants into India early in the 19th century. The Protestant community in what is now Bangladesh has been dominated by the Baptists, but the Church of England and the Presbyterians were also active. In 1947 Bangladesh became the eastern province of the bifurcated nation of Pakistan, but in 1972 it officially separated as an independent nation.

In 1970, the Presbyterians and Anglicans in Bangladesh united (as part of the general union of Christians in Pakistan) to form the Diocese of Dhaka of the Church of Pakistan. The creation of Bangladesh involved a civil war and the development of harsh relations between the two countries. Although officially continuing as a diocese of the Church of Pakistan for some years, the church in Bangladesh began almost immediately to function as an autonomous organization, which gradually emerged as the independent Church of Bangladesh.

The church is led by Most Reverend Paul S. Sarkar, who in January 2003 became the third national bishop of the Church of Bangladesh. The 71 parishes are divided into 2 dioceses. The church has approximately 15,600 members (2005). It has been a member of the World Council of Churches since 1975, and functions as part of the larger worldwide Anglican Communion.

Bangladeshi priest delivers his sermon during Christmas Mass at a church in Dhaka, on December 25, 2007. Bangladeshi Christians, who make up only 0.08 percent of the population of the predominantly Muslim nation, joined Christians the world over to celebrate Christmas. (AFP/Getty Images)

Church of Bangladesh
St. Thomas Church
54 Johnson Rd.
Dhaka 1100
Bangladesh

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church of England; Church of Pakistan; World Council of Churches.

References

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Church of Central Africa Presbyterian (General Synod)

In 1875 the Free church of Scotland established a mission in northern Malawi with its headquarters at Khondowe. The following year the Church of Scotland began work in the southern part of the country with headquarters at Blantyre. The Cape Synod of the Dutch Reformed Church in South Africa opened a third mission in 1889 with headquarters in Mvera (later moved to Nkhoma). As these missions grew, they worked to combat the slavery business that had first attracted the world's attention to the region, and as one of their tactics they cooperated in the building of alternative forms of business that would undermine slavery's economic base. In the early 20th century, their critique was turned on the government and British businessmen, whom they had come to see as exploiting the native population. The missions also opened Western-style medical facilities and schools.

In 1924 the two Scottish missions, both of which had been organized with a synodal structure, merged to form the Church of Central Africa Presbyterian. The Dutch synod joined two years later. In 1956, three years after Malawi (then known as Nyasaland) had been merged with Rhodesia into the Federation of Rhodesia and Nyasaland, the church organized the General Synod. Since then, the Presbyterian Synod of Harere (Zimbabwe) has joined the General Synod, as has the Synod of Zambia.

The General Synod is a loose organization that allows a great deal of autonomy to the five synods that constitute it. In Malawi, three different liturgies and catechisms and three church school curricula are being used. The General Synod does manage Zomba Theological College and Seminary. Ecumenically, the synod has observer status with the World Council of Churches. It is a member of the World Alliance of Reformed Churches, and the former Dutch synod is also a member of the Reformed Ecumenical Council.

During the years of the Federation of Rhodesia and Nyasaland, Presbyterian ministers were vocal critics of the political situation and a number were detained by the authorities. However, the federation came to an end in the early 1960s, when Nyasaland was separated from Rhodesia and became a self-governing country and then the independent republic of Malawi.

The General Synod worked with the Malawi Congress Party, the ruling party in the country during the first generation of Malawi's independence. Through the 1970s and 1980s, however, the government was frequently cited for human rights violations. At one point the president, a Presbyterian, outlawed the Jehovah's Witnesses organization. Finally in 1992, the General Synod, along with the World Alliance of Reformed Churches, presented a letter to the president calling for the establishment of a commission that would make recommendations to reform the single-party system of governance. A referendum in 1993 and elections in 1994 spelled the end of the era of the Congress Party, and a democratic government came to the country.

In the 1990s the General Synod reported 770,000 members in 503 congregations. There were an additional 20,000 members in Zambia and 12,000 in Zimbabwe. The church is a member of the national councils of churches in Malawi, Zambia, and Zimbabwe, but is not a member of the World Council of Churches.

General Synod
PO Box 30398
Capital City, Lilongwe 3
Malawi

J. Gordon Melton

See also: Church of Scotland; Jehovah's Witnesses; Reformed Ecumenical Council; World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Church of Christ in Thailand

The Church of Christ in Thailand began in the attempts of Protestants to establish missions in Siam (as Thailand was called at the time). The first mission, initiated by the London Missionary Society, was started in 1828. American Presbyterians arrived three years later. Over the next several decades, most of the groups that had originally come to Thailand abandoned the field, and the Presbyterians came to dominate the Protestant scene. They expanded throughout the country and followed a pattern of creating schools and hospitals with each of their churches. One of their missionaries, Daniel McGilvary (1828–1911), assumed the task of translating the Bible into Thai.

The Presbyterians were joined by other churches in the 20th century. The Churches of Christ, the British church inspired by the Christian Church (Disciples of Christ), arrived in 1903. Baptists began to form congregations, which became the Thailand Baptist Fellowship. Representatives of the Marburger Mission came from Germany. In the early 1930s the Presbyterians invited the other Protestant groups into the country to create a national Protestant Church. The Baptist mission in Bangkok was the first to accept. Then other Baptist congregations and members from the work of the Marburger Mission agreed. In 1934 they constituted the Church of Christ in Thailand. In 1951, the Christian Church (Disciples of Christ) took over the work of the Churches of Christ. In 1962 they merged into the Church of Christ in Thailand.

In the 1950s, the local leadership that had been generated by the church expressed their desire to have an autonomous church under Thai management. That wish was granted. Then in 1957 the Presbyterians placed all their mission work under the authority of the Church of Christ in Thailand, and when the Disciples merged into the Church of Christ they followed suit.

The church is organized on a presbyterial system with a General Assembly as the highest legislative body. The church has expanded to include various language groups other than Thai, including the Karen- and Lahu-speaking peoples. Continued growth through the last half of the 20th century was assisted by the support of missionaries from various churches around the world.

Catholic priests celebrate mass at a church in Bangkok, Thailand, in December 2005. (AFP/Getty Images)

In 2005 the church reported 130,000 members in 550 congregations. It supports the McGilvary Faculty of Theology at Payup University and the Chiang-Mai and Bangkok Institute of Theology. It is a member of the World Alliance of Reformed Churches and was a founding member of the World Council of Churches.

Church of Christ in Thailand
109 CCT Building, 13th Fl.
Surawong Rd., Khet Bangrak
Bangkok 10500
Thailand
http://netra.payap.ac.th/cct/cct.html

J. Gordon Melton

See also: Christian Church (Disciples of Christ); London Missionary Society; World Alliance of Reformed Churches; World Council of Churches.

Reference

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Church of Christ in the Congo—Anglican Community of the Congo

Of all the Anglican provinces, the one serving the Congo had the most unique beginning. In 1895, the chief of Boga invited the two Ugandan Anglican evangelists to preach and to teach his people, who resided in the Semliki River valley. The chief did not like their message, and stopped their support. They returned to Uganda. At that point, Apolo Kivebulaya, a former soldier, offered himself as a catechist (lay instructor). He was subsequently sent to Boga, in 1896. Kivebulaya's opposition to some of the traditional religious practices hindered his progress for a period, and for a time he was jailed on charges that later proved to be unfounded. His example under pressure proved persuasive to many, including the chief who had originally opposed him.

Then in 1915, the border between Uganda and the Congo was altered, and Boga, formerly in western Uganda, became part of the eastern Congo. By this means, Anglicanism came to the Congo, though the work remained under the jurisdiction of the bishop in Uganda. Kivebulaya lived until 1933 and spent the better part of his life training a new generation of leaders.

In 1969, Theodore Lewis, an American Foreign Service officer, visited Boga, and found approximately a dozen ministers caring for some 25,000 members. He petitioned the Church of England to place a bishop in the Congo. In 1972, with the support of the Church Missionary Society, Philip Ridsdale, an English missionary, arrived as the first bishop. He was subsequently succeeded by a lineage of African bishops.

In 1970, the government of what was then Zaire demanded that all of the Protestant churches unite into the Church of Christ in Zaire (now the Church of Christ in the Congo). This body succeeded the former Congo Protestant Council (founded in 1924), and the Anglican Church became Church of Christ in Zaire—Anglican Church of Zaire. In 1992 the Anglican Church of Zaire became a province with its own archbishop, Patrice Njojo Byankya. With the overthrow of Zairian leader Mobutu Sese Seko in 1997 and the reorganization of Zaire as the Democratic Republic of the Congo, the present Church of Christ in the Congo—Province of the Anglican Church of the Congo emerged.

The Province of the Congo is headed by its archbishop, Most Reverend Njojo Byankya (B.P. 154, Bunia, Democratic Republic of the Congo). As the new century begins, it has grown substantially and now reports a membership of 300,000. There are five dioceses. The church is supported by the Congo Church Association, based in the United Kingdom, which serves as an advocate for the Congo within the Church of England and maintains an Internet site providing history and other information on the church at www.congochurchassn.org.uk/. The church is a member of the worldwide Anglican Communion and the World Council of Churches.

The church remembers Apolo Kivebulaya as its apostle on the anniversary of his death, May 30.

Church of Christ in the Congo—Province of the Anglican Church of the Congo
PO Box 25586
Kampala
Uganda

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; World Council of Churches.

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Kane, J. Herbert. *A Global View of Christian Missions*. Grand Rapids, MI: Baker Book House, 1971.

Church of Christ in the Congo—Baptist Community of Congo

In the 1870s, just as the king of Belgium was asserting hegemony over the Congo, the Baptist Missionary Society in England started two efforts. One, launched by

the independent Livingstone Inland Mission, founded by a member of the BMS committee, led to what is today known as the Church of Christ in the Congo—Baptist Community of Congo (aka Baptist Community of the Congo River). The other began with a gift of £1,000 to the BMS, which in turn used the money to send Thomas J. Comber (1852–1887) and George Grenfell (1849–1906) on an exploratory trip up the Congo River to Sao Salvador. In 1880, Grenfell opened a station at Musuki.

Since navigation on the river is blocked 100 miles inland by rapids, the BMS sent a steam-powered boat to Grenfell, which was carried in pieces to Stanley Pool and reassembled. With this boat, named *The Peace,* Grenfell explored more than 3,400 miles of the Upper Congo River system (for which he was honored by the Royal Geographical Society). In 1886, the BMS began founding mission stations on the upper river. The early work focused upon the establishment of elementary schools. Since government money for schools only went to Roman Catholics, the BMS had to raise the funds to support the Baptist schools. The first medical facility opened at Bolobo in 1921.

The first Bible translation in a local language, Kikongo, was published in 1893. Works in 11 other languages followed over the next 25 years. The mission presented a conservative Christian perspective and asked believers to follow a strict discipline, which included refraining from alcohol, polygamy, and sexual promiscuity.

The Congo became independent in 1960. The BMS transferred its mission to three new Baptist bodies, the Baptist Church of the Lower River, the Baptist Church of the Middle River, and the Baptist Church of the Upper River. However, soon afterward, the government decreed that all Protestant groups, in order to receive state recognition, had to join in one organization, the Church of Christ in the Congo. The three Baptist churches united as the Baptist Community of the Zaire River (Communauté Baptiste du Fleuve Zaire) and then affiliated with the Church of Christ, whose organizers had worked out a means by which the member organizations could retain their separate existence. Those missionaries that remained in the Congo (then known as Zaire) were now responsible to the community rather than the BMS.

The community has survived the regime of Mobutu Sese Seko (r. 1965–1997), the successful revolution in the 1990s, and the establishment of the present Republic of the Congo. In 2007, it reported 1,018,500 members. It is a member of the Baptist World Alliance and the World Council of Churches.

Church of Christ in the Congo—Baptist Community of Congo
BP 205
Kinshasa 1
Democratic Republic of the Congo

J. Gordon Melton

See also: Baptist World Alliance; World Council of Churches.

Reference

Stanley, Brian. *The History of the Baptist Missionary Society, 1792–1992*. Edinburgh: T. & T. Clark, 1992.

Church of Christ in the Congo—Baptist Community of the Western Congo

The king of Belgium asserting hegemony over the Congo alerted Baptists in England to the possibility of opening missionary work in this then relatively unknown area of the world. The Baptist Missionary Society started a work there that grew into what is known today as the Church of Christ in the Congo—Baptist Community of the Congo River. Almost simultaneously, however, Alfred Tilly (1825–1899), a Baptist minister from Wales and a member of the committee guiding the BMS, founded the independent Livingstone Inland Mission. Believing that the BMS effort would be limited to the coastal region, Tilly directed the mission's efforts up river. Cooperating with the East London Institute for Home and Foreign Missions, Tilly recruited 50 missionaries and sent them to establish stations along the hundreds of miles of the riverfront.

Beginning in 1878, seven stations had been established within the first five years. Then in 1884 the work was turned over to the American Baptist Mis-

sionary Union (ABMU; now an integral part of the American Baptist Churches in the U.S.A.). As it turned out, the BMS did focus its mission along the same riverfront; however, the territory was so large that a situation of potential competition became one of cooperation. The ABMU work received its first breakthrough in 1886 when a revival broke out at their station at Banza Manteke. More than 1,000 people converted.

Horrified at the practices of the traditional religions of the peoples among whom they worked, the ABMU missionaries, like the BMS missionaries, insisted that their converts make a strong break with their past. Members were taught to refrain from drunkenness, polygamy, what was considered Pagan dancing, witchcraft, and any other practices that the missionaries saw as remnants of their religious past. Like the BMS mission, the ABMU effort founded a number of elementary schools. They also discovered that people would often associate with the mission for many years before making the decision to formally convert to Christianity, a decision symbolized by their being baptized.

The ABMU mission took a major step in 1947 with the formation of the Convention of Baptist Churches. When the Belgian Congo gained its independence, the Convention became the Association des Églises Baptistes du Congo Ouest, and a formal separation from the mission occurred. In 1966, the ABMU formally gave the Association all of its assets in the Congo. When the government decreed that all Protestant groups, in order to receive state recognition, had to join in one organization, the Church of Christ in the Congo, the Association became a charter member of the new church. It was structured in such a way that its members were able to keep their denominational identity. The former Association became known as the Church of Christ in the Congo—Baptist Community of Western Zaire.

In 1909, the two missions cooperated in the formation of the Kimpese Evangelical Training Institution to provide training in evangelism and the Bible. The institution is known today as the Evangelical Center of Cooperation and operates a number of schools throughout the country. The mission also opened several hospitals and a leprosy camp. In the post-independence era, medical work developed a focus on preventive health care.

In the 1990s, a successful revolution ended the long regime of Mobutu Sese Seko, and with the new government the country's name was changed to the Republic of the Congo. Church names were adjusted accordingly.

In 2007 the Church of Christ in the Congo—Baptist Community of the Western Congo reported 385,000 members in 600 churches. It is a member of the Baptist World Alliance. It was a member of the World Council of Churches for many years, but has recently withdrawn.

Church of Christ in the Congo—Baptist Community of the Western Congo
Avenue de l'Avenir 537
BP 4728
Kinshasa 2
Democratic Republic of the Congo

J. Gordon Melton

See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; Church of Christ in the Congo—Baptist Community of Congo; World Council of Churches.

References

Stanley, Brian. *The History of the Baptist Missionary Society, 1792–1992*. Edinburgh: T. & T. Clark, 1992.

Torbet, Robert. *Venture of Faith.* Philadelphia: Judson Press, 1955.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo—Community of Baptist Churches in the Eastern Congo

The Conservative Baptist Foreign Mission Society (CBFMS; now Conservative Baptist International), associated with the Conservative Baptist Association of America (CBAmerica), began work in the Congo in 1946 by assuming control of the mission previous established by Unevangelized Africa Mission. In 1928, Paul Hurlburt Sr. (b. 1927) had begun the work in Kivu

Province in the eastern part of the country. By the 1940s he had gathered some 2,600 missions and established several hundred schools and a clinic for people suffering from Hansen's disease (leprosy). Once the CBFMS took over the work, they opened secondary schools, expanded the evangelism program, and distributed literature. In 1948 the missionaries founded Rwanguba Bible Institute, from which several regional Bible schools were opened. The mission was organized as the Association of Baptist Churches of Kivu for purposes of seeking government recognition.

The progress of the mission was interrupted several times in the 1960s due to the warlike conditions in that part of the Congo. On at least four occasions the missionaries withdrew and returned. In the midst of this unrest, the church suffered a schism over the continuing role of the missionaries. The greater number of church members no longer wished to cooperate with the missionaries and left to found the Baptist Community in Kivu. The group working with the Conservative Baptist missionaries continued as the Association of Baptist Churches.

In 1970 the government granted recognition to the Association. It also demanded that all Protestant and Free church groups come together in a new government-sponsored structure, the Church of Christ of Zaire (now the Community of Christ of the Congo). In 1973 the Association changed its name to the Community of Baptist Churches in Kivu and affiliated with the Church of Christ. The Baptist Community in Kivu also affiliated.

In 2007, the Community of Baptist Churches in Kivu, more recently known as the Community of Baptist Churches in the Eastern Congo, reported 73,346 members in 330 churches. The Baptist Community in Kivu is a member of the Baptist World Alliance.

Church of Christ in the Congo—Community of Baptist Churches in the Eastern Congo
BP 485
Goma
Democratic Republic of the Congo

J. Gordon Melton

See also: Baptist World Alliance; CBAmerica; Free Churches.

References

Founded on the Word: Focused on the World. Wheaton, IL: CBFMS, 1978.

Nelson, Jack E. *Christian Missionizing and Social Transformation*. New York: Praeger, 1992.

Church of Christ in the Congo—Community of Disciples of Christ

In 1884 the Foreign Christian Missionary Society, the missionary arm of what later came to be known as the Christian Church (Disciples of Christ), considered the possibility of opening an African mission. After commissioning an exploratory visit, the Society sent Ellsworth Faris and Harry N. Biddle to establish the work. Unable to obtain the Belgian's government approval, they were blocked until the American Baptists abandoned some of their work in the central Congo and turned it over to Faris (Biddle having died, unable to cope with the climate). Initial work was established at Bolenge. The formal transfer of property was made in 1899, with the Disciples reimbursing the Baptists for part of the money that had been put into the facilities.

The original station expanded to 6 by 1925, at which time there were 664 self-supporting churches and almost 8,000 Native workers. Expansion was assisted by the construction of several large boats to navigate the Ruki River system. As the mission grew, its headquarters was moved to Coquilhatville, now known as Mbandaka.

The church in the United States very early adopted as its goal the building of an indigenous church, and soon saw that in terms of the mission becoming self-supporting and self-governing. Leadership began to be trained soon after a congregation was formed, and from early on the number of Native workers far outnumbered the missionaries, and many were ordained as ministers. The church was granted autonomy in 1964, though it has continued to receive support both from the Christian Church and from Germany through the United Evangelical Mission.

In 1971, following the rise to power of Mobutu Sese Seko and the change of the country's name to Zaire, the Disciples of Christ merged into the Church

of Christ in Zaire as the Community of Disciples of Christ. The Disciples of Christ had grown into one of the largest of the Protestant churches in the Congo, with more than 650,000 members being reported in 2005.

The Church of Christ in the Congo—Community of the Disciples of Christ operates an extensive system of primary and secondary schools, and a theological school at Bolenge. It has placed great emphasis on assisting people in the development of modern agricultural techniques.

The church has been a member of the World Council of Churches since 1965.

Church of Christ in the Congo—Community of Disciples of Christ
Avenur du Congo No. 5
BP 178
Mbandaka
Democratic Republic of the Congo

J. Gordon Melton

See also: Christian Church (Disciples of Christ); World Council of Churches.

References

Survey of Service. St. Louis, MO: Christian Board of Publication, 1928.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo—Community of Light

The Community of Light was founded in 1931 in the Congo, but it traces its beginning to 1918, when the father of Kayuwa Tshibumbu Wa Kahinga, the present patriarch of the church, gave his life to the service of God. The elder Kayuwa began to preach in the town of Kafinga and to gather a congregation. He taught that Sunday was the holy day instituted by God in the fourth commandment (Exodus 20:8) and that it was the church's duty to preach the gospel for the liberation of the whole person.

The Church of Light, formally organized in 1931, adopted an orthodox Christian, Bible-based perspective. As it grew it developed a program that was integrated into the life of the society. Wednesday became a day for Bible studies and prayer meetings, and the first Friday of each month was a time for the whole congregation to gather for a special spiritual meeting.

As the church spread, the various congregations organized a general assembly, the highest legislative body. The assembly meets annually. The church is led by its patriarch and the bishops. The bishops gather twice annually. Each parish has a monthly gathering to conduct any immediate business. The church carries on a program of health care for the public and has sponsored programs in agricultural development and cattle breeding.

The church has a strong evangelistic program, which includes organized meetings for women and for youth, vacation Bible schools, and evangelistic campaigns. Churches offer literacy courses for adults.

In the 1980s the church had more than 220,000 members. In the 1970s, as mandated by the government, it joined with the other churches in the Church of Christ in the Congo. It has a close relationship with the Christian Church (Disciples of Christ). It has in the past been a member of the World Council of Churches, but has in recent years withdrawn.

Church of Christ in the Congo—Community of Light
BP 10498
Kinshasa
Democratic Republic of the Congo

J. Gordon Melton

See also: Christian Church (Disciples of Christ); World Council of Churches.

Reference

Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo—Community of Presbyterians

The Church of Christ in the Congo—Community of Presbyterians grew out of the missionary thrust of American Presbyterians (now the Presbyterian Church [U.S.A.]) who opened a station at Luebo in 1891. The church began to move quickly to develop indigenous leadership, and the appointment of teaching evangelists and the ordination of pastors occurred before the organization of local churches. The missionaries pursued a policy of recruiting capable leaders and placing them in charge of areas in which they served as evangelistic arms of the mission endeavor.

More formal congregations began to emerge in the years after World War I, and the more complete presbyterian church order, complete with local church elders and deacons, began to appear. These congregations could also take the more formal step of calling their pastors. Presbyteries were organized, and they in turn came together to constitute a synod. In 1959, the missionaries relinquished control, and the Presbyterian Community became an autonomous body. It received government recognition the following year.

Presbyterians in the Congo were among the leaders in the ecumenical movement and participated fully in the Protestant Council of the Congo formed in 1924. This Council was one of the first formal attempts outside the West of Protestant churches to coordinate their work in missions. It was also one of the first places in which the split between the more liberal socially active churches and the more conservative evangelistically oriented churches began to appear.

The Presbyterians were among the more liberal groups, their stance emphasizing the need for broad ecumenical relationships among the churches. They were among the churches giving their support to the idea of the creation of the Church of Christ in Zaire in 1970, soon after the coming to power of Mobutu Sese Seko (r. 1965–1997). Mobutu forced all of the churches into a single ecclesiastical organization much more closely tied together than a mere council of churches, though the former denominations were able to keep some denominational identity. As they later saw the attempts of the Mobutu regime to use the new united church for political purposes, church leaders became critics of the arrangement.

The Presbyterian Community has suffered two schisms. First, in 1967, a group in eastern Kasai withdrew to form the Presbyterian Community of eastern Kasai. Then in 1982 the leadership of the Church of Christ in Zaire attempted to impose an episcopal polity on the Presbyterian Community. Although most Presbyterians opposed this proposal, Pastor Jean Bakatushipa liked the idea and was consecrated as a bishop. He was then excommunicated from the Presbyterian Community and with his supporters established the Presbyterian Community in western Kasai.

Over the years various Presbyterian and Reformed churches established missions apart from the American Presbyterian effort, and several of these grew into independent churches. A number of these formed the Reformed Conference of Zaire (now the Alliance Réformée du Congo-Kinshasa) in 1988.

The Presbyterian Community is the largest Presbyterian body in the Congo and one of the largest non-Catholic churches in the country. In 2005, it reported 2,500,000 members organized into 12 synods and 43 presbyteries. Its General Assembly is its highest legislative body. It has been a member of the World Council of Churches since 1972, and has also affiliated with the World Alliance of Reformed Churches.

Church of Christ in the Congo—Community of Presbyterians
c/o Procure CPZa
BP 1799
Kinshasa
Democratic Republic of the Congo

J. Gordon Melton

See also: Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.
Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Church of Christ in the Congo—Evangelical Community

The Evangelical Community in the Congo began in the 1880s with the arrival of missionaries in the then Belgian Congo from the Mission Covenant Church of Sweden, which emerged in the 19th century from the spread of the Pietist movement into Scandinavia. The first missionary, Carl Johann Engvall, worked in cooperation with the Livingstone Inland Mission, an interdenominational Protestant mission founded in 1878 by Irish evangelist H. Grattan Guinness (1835–1910). Their initial work in the Congo was eventually turned over to the American Baptists. As the Swedish work grew, some of the American Baptist work was turned over to the Swedish Mission.

The Swedish Mission became an independent evangelical church in 1961, after the Congo became an independent nation as Zaire (now the Democratic Republic of the Congo). Soon afterward, the government ordered the nation's Protestant groups to join in one organization, the Church of Christ in the Congo, as a prerequisite for receiving state recognition in the new independent state. Each of the member units of the Church of Christ became known as a community.

The church's centers are primarily located in the countryside, where it supports several hospitals and a large medical ministry. The Evangelical Community also maintains close connection with the Evangelical Church of the Congo in the neighboring Republic of the Congo (formerly Middle Congo). It is through that church that it may be reached. In 2005, it reported 83,746 members. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Church of Christ in the Congo—Evangelical Community
BP 3205
Brazzaville
Republic du Congo

J. Gordon Melton

See also: Baptists; Mission Covenant Church of Sweden; World Alliance of Reformed Churches; World Council of Churches.

References

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Church of Christ in the Congo—Mennonite Community

The Church of Christ in the Congo—Mennonite Community dates to the arrival of the first Mennonite missionaries in the 1890s. However, in 1912 the Defenseless Mennonite Church (now known as the Evangelical Mennonite Conference) and the Central Illinois Mennonite Conference (now an integral part of the General Conference Mennonite Church), both based in the United States, organized the Congo Inland Mission. The Mission assumed hegemony of the Mennonite work that was located southeast of Kinshasa and west of the Kasai River. In 1914, the missionaries supported by the Swedish Baptist Mission merged their work into the Congo Mission. The work grew slowly but steadily for the next half century. A number of Mennonite churches contributed both money and personnel to the Congo Mission.

In February 1960, in anticipation of the forthcoming independence, the Mission was turned over to local control, and it emerged as an independent Mennonite Church in the Congo, though the missionaries remained in the field to supply continuing support. The action proved fortuitous, as the missionaries were expelled before the end of the year. They returned briefly before being expelled again. In 1970, like other churches in the Congo, the Mennonite Church became a community in the Church of Christ in the Congo and assumed its present name.

The Mennonite Community headquarters are in the city of Tshikapa in West Kasai, but is best contacted through the Mennonite Central Committee in Kinshasa. In 2005, it reported 83,746 members. It has been a member of the World Council of Churches since 1961.

Church of Christ in the Congo—Mennonite Community
c/o Mennonite Central Committee
BP 4081
Kinshasa II
Democratic Republic of the Congo

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See also: Mennonites; World Council of Churches.

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Church of Christ in the Congo—Presbyterian Community of Kinshasa

In 1955 the Presbyterian mission that had been established by the American Presbyterians (now the Presbyterian Church [U.S.A.]) was shaken by a controversy in Leopoldville (now Kinshasa). Leadership in the area of the capital wanted to redirect its program to meet the needs of what it saw as an emerging urban area and of the growing educated middle class. This controversy led to a break with the mission, and the African leadership established an independent church. The lay membership of the church provided some of the dynamism for which the church became known, and that drive, coupled with the strength of the church because of its location in the major city of the country, gave it a level of influence beyond that which its actual size might suggest.

The church cultivated an emphasis on worship, but it was hurt in the 1960s when a wave of Pentecostalism swept through the membership; in 1962 some 1,500 members left to form a Charismatic church. On the other hand, the church rebounded under the able leadership of the Reverend Josue Tashimungu in the 1970s. Tashimungu emerged as one of the major architects of the Church of Christ in the Congo, the federation of Protestant churches that was forced upon the country in the 1970s following independence and the emergence of Mobutu Sese Seko as the country's strongman.

The Presbyterian Community of Kinshasa moved from being a leading voice in the formation of the federated church to being one of its strongest critics as the church's leadership began to impose an authoritarian rule on the church and the Mobutu government tried to use the church to manipulate the Protestant community. Among the significant issues it confronted was the 1980s attempt by the government to transform the Church of Christ into an episcopally led organization.

In the 1990s the Presbyterian Community of Kinshasa reported approximately 65,000 members. An ecumenically active body, it has joined the World Council of Churches and World Alliance of Reformed Churches and has been very active in the Alliance Réformée du Congo-Kinshasa, a cooperative body for churches of the Reformed tradition in the country.

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Limete, Kinshasa
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See also: World Alliance of Reformed Churches; World Council of Churches.

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Church of Christ in the Congo—Protestant Baptist Church in Africa/Episcopal Baptist Community of Africa

The Episcopal Baptist Community of Africa is a relatively new missionary endeavor, founded in 1956 by a Swiss Baptist minister, E. Clemann, assisted by Kabweka-Leza and other Congolese Christians. Though Baptist in belief and maintaining close relationships with Baptist churches in Europe, it has adopted an episcopal mode of organization. The church grew quickly, and as congregations were formed it developed an extensive educational program of primary and secondary schools, Bible schools, and maternity schools. It also manages a variety of medical and diaconal facilities. Work is conducted in French, Swahili, and Kiluba.

The church is led by its bishop, three auxiliary bishops, and the general auxiliary conference. The conference meets every five years. There is an episcopal cabinet that carries on the administration of the church on a day-to-day basis. There is also a council for each region of the church. The bishop nominates candidates for auxiliary bishop, and they are approved by the episcopal conference. Candidates for the ministry are approved by the episcopal cabinet. Both male and female candidates are accepted. Ministers must have a thorough education in the Bible and theology, given through the church's Higher Theological Institute. Some also study with the Theological Faculty at the University of Kinshasa or the Theological School in Kananga.

In 2005, the church reported 67,300 members. It retains close ties with the European Association of Baptist Churches and with various Baptist unions, especially those in French-speaking countries, from which it receives volunteer workers. It was a founding member of the Church of Christ in the Congo, the united church mandated by the government in 1970. However, the church has an ecumenical outlook and in 1973 joined the World Council of Churches.

Church of Christ in the Congo—Episcopal Baptist Community of Africa
c/o Mindolo Ecumenical Foundation
Kitwe
Zambia

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See also: World Council of Churches.

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Church of Christ in the Congo—Province of the Anglican Church of the Congo

See Church of Christ in the Congo—Anglican Community of the Congo.

Church of Christ, Scientist

Christian Science is a metaphysical religion with a spiritual healing component based on the revelations of Mary Baker Eddy (1821–1910), revelations received

A stately Christian Science building in Boston, MA. (Corel)

after a fall on the ice in 1866. Eddy, a semi-invalid, had in the past been assisted in her health problems by Phineas Parkhurst Quimby (1802–1866), a mesmerist and spiritual healer in Belfast, Maine. After he died in 1866, Eddy was confined to bed without his services after her fall. While she was reading the Bible, she received what she saw as a divine healing. After the healing, she got up and walked. Later, perceiving her mission to be divine, she began to explore scripture and wrote her first major treatise, *Science and Health* (later expanded as *Science and Health with Key to the Scriptures)* in 1875. Her work formed the theological cornerstone for the church and today is believed by Christian Scientists to be a companion volume to the Bible.

Eddy believed that Christian Science had been revealed to her alone and started the Christian Science Association for her students near Boston in 1876. Her religion was a controversial one, frequently called the "Boston Craze" by newspaper writers. She suffered attacks from former Quimby student Julius Dresser (1838–1893), who accused her of pirating the healing work of Quimby without giving him credit. The polemics continued for a number of years, even after the death of Eddy, and the historical repercussions eclipsed the history of New Thought (that is, those metaphysical churches like the Unity School of Christianity and Religious Science whose history parallels Christian Science) and tainted Christian Science itself until late in the 20th century.

Eddy trained others how to heal in silence using her specific methodology when she formed her first class in 1870. In 1879 she organized the Church of Christ, Scientist, in Lynn, Massachusetts, later, in 1881, moving it to Boston, where she allowed her students to ordain her as the sole pastor. (Church services today are conducted by readers, who follow her precise lessons for each Sunday of the year.) In 1882 she founded the Massachusetts Metaphysical College, where she taught her students to be Christian Science practitio-

ners. It flourished for several years, and then Eddy closed its doors in 1889.

Many of her brightest students, such as Emma Curtis Hopkins (1853–1925), Ursula Gestefield (1845–1921), and Augusta Stetson (1842–1928), left Christian Science to found other churches or academies for spiritual training. Later these religious entrepreneurs and others like them became strong influences of the eclectic New Thought movement. Despite Eddy's attempt to wed Christian Science with Christianity and divorce it from New Thought, it differs from normative Protestantism because of the interpretation of God as monistic, not monotheistic, that is, God is seen as the one underlying reality of the whole universe, rather than as a Creator separate from his creation. In other words, God is a Principle, not a person, and that Principle is Life, Truth, Love, Substance, and Intelligence.

Eddy fully reorganized her church in 1892 and developed the *Church Manual* and bylaws, which gave it the organizational configuration that it has today. There is a five-member governing board, which runs the administration by the authority vested in it by the Mother Church. The board charters branch churches, which operate with democratic control within the framework of the *Church Manual*. Perhaps the most well-known component of the church is the Christian Science Publishing Society, which has its own board of directors. Publications include the award-winning newspaper the *Christian Science Monitor*, the *Herald of Christian Science* (published in 12 languages and Braille), the *Christian Science Journal* (whose first full-time editor was Emma Curtis Hopkins, who later went on to found organizational New Thought), the *Christian Science Sentinel,* and the *Herald of Christian Science Quarterly,* all published in Boston.

A major controversy hit the church's leadership in the early 1990s, and some administrators resigned in protest or were fired. Several of the issues concerned the expansive development of television as a promotional device, the spending of church monies in ventures that were considered speculative by some, and, most important, what appeared to be autocratic control by the board of directors.

There are approximately 3,000 churches worldwide. Membership is unknown. Headquarters of the Church are in a large complex in downtown Boston that has become a mecca for tourists as well as visiting Christian Scientists and features a number of educational and religious exhibits. Mary Baker Eddy as a religious entrepreneur earned the longest entry in *Notable American Women.*

Church of Christ, Scientist
Christian Science Church Center
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Boston, MA 02115
http://www.tfccs.com/

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See also: Eddy, Mary Baker; Religious Science; Unity School of Christianity/Association of Unity Churches.

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Church of England

The Church of England, the primary religious organization in the United Kingdom, originated with the movement of Christianity to the British Isles during the years of the Roman occupation. Scattered communities of Christians were known by the second century, and the first martyr, Saint Alban, was killed during one of the periods of persecution in the third century. Bishops from London and York participated in the councils held at Arles (314) and Ariminum (359).

The miniscule British church experienced what is considered a new beginning at the end of the sixth century with the arrival of Augustine (d. 604; not to be confused with the North African bishop/theologian of the same name, 354–430), who came to Canterbury at the request of Pope Gregory the Great (ca. 540–604). He converted Ethelbert, the local ruler, was named

Parish church of the Church of England, Wembley, England. The Church of England is the established Christian church in England, with a network of parishes throughout the country. (J. Gordon Melton)

archbishop, and established Canterbury as the center of the British church. Following Gregory's plan for organizing the work in Britain, a second major episcopal see for the north was established in York, the primary Roman city in the north. Augustine began the task of bringing the church as it then existed under the more direct authority of Rome and of evangelizing the mass of the island's inhabitants, who still followed their Pagan faith. Through the seventh century, much of the island was evangelized and the subordination to Rome completed. A rich monastic life developed.

The conquest of England by William the Conqueror in the 11th century brought French Norman influence to the fore in England. Normans succeeded to the major offices in the church. The church was, if anything, made even more Roman, due to the special ties that the Normans had to the pope. William appointed the Norman Lanfranc as the new archbishop of Canterbury in 1070, and Lanfranc set about the reorganization of the church, which included the imposition of clerical celibacy and the separation of the ecclesiastical courts from the secular. The church also took part in the reorganization of the land along feudal lines. Bishops and abbots assumed a new importance as large landowners. It also set up the significant struggles between church and state that led to the assassination of archbishop of Canterbury Thomas à Becket in 1170 and the withdrawal by King Henry I of the demands he had made for the submission of the church.

Although the church experienced many issues and changes in the next five centuries, none were so critical for its future as its response to the Protestant Ref-

ormation in the 16th century. Initially, Reformation ideas made little headway in England, as both king and bishops were loyal to Rome. However, for a variety of political and personal reasons, King Henry VIII (r. 1509–1547) began to separate the church from papal authority. The initial crisis came when he decided to divorce Catherine of Aragon (1485–1536), the daughter of the king and queen of Spain. When the pope refused to alienate the Spanish Crown by granting a divorce, Henry forced the Parliament to enact a series of legislative acts (1534–1535) that changed the allegiance of the British church from the pope to the king. There was no change in doctrine, and no softening of the harsh attitude toward Lutherans in the country. He then moved against the monasteries to claim their land revenues for his own depleted treasury.

Even though Henry flirted with Protestantism, it was not until the reign of his son, Edward VI (r. 1547–1553), that Protestantism made any real progress. During his brief reign, the Protestants who had become his chief counselors and guardians promulgated Protestant belief and practice with a vengeance. However, after five years, the sickly Edward died, to be replaced by his sister Mary (r. 1553–1558), a loyal Roman Catholic. She and her supporters attempted to return the Church of England to its former position within the Roman Catholic Church and in the process executed a number of Protestant leaders. So extensive was the persecution that it earned her the lasting hatred of the Protestant community and her popular designation as Bloody Mary.

In 1558, Elizabeth I (1533–1603) inherited a land divided between Catholics and Protestants. Her great accomplishment was the articulation and enforcement of what became known as the *via media,* the middle way, a new path drawing upon both Protestantism and Roman Catholicism that led to the unique Anglican tradition of the modern world. She reinstituted the Act of Supremacy that had established her father as head of the British church and assumed the title of supreme governor of the church. She also authorized a new Protestant edition of the Prayer Book, the primary liturgical document for the church. In 1559, the Roman Catholic bishops resigned, and new bishops loyal to Elizabeth were installed in their place. Pope Leo XIII declared the orders of the new bishops invalid. In 1570, Elizabeth was excommunicated from the Roman Catholic Church.

In the meantime, Calvinist Protestantism gained a foothold in Scotland, and in 1580 the Church of Scotland became officially Presbyterian in belief and worship. In England, some Protestants proposed various programs for further purifying the Church of England (whence their popular name of Puritans), most of which involved the replacement of bishops with an alternate form of church authority. The largest grouping among the Puritans were the Presbyterians. In the 1640s, they came to the fore in England and became the dominant force in Parliament, which entered into the open conflict with King Charles I (r. 1625–1649) known as the English Civil War, which ended in the overthrow and execution of the king. In 1645, Parliament forbade the Prayer Book and outlawed Anglicanism. In 1647–1647, an assembly of Presbyterian leaders issued the Westminster Confession of Faith and the Westminster Catechism, the primary statements of British Presbyterianism.

Anglicanism reached its lowest ebb during the years of the Commonwealth under Protestant Oliver Cromwell (r. 1649–1658). However, his successor proved inept, and a new king restored the monarchy. Charles II (r. 1660–1685) reestablished Anglicanism in 1662. The Church of England has remained the official church of the land since that time. The Puritans now faced official disapproval, and they went through a period of persecution and discrimination until the Act of Toleration of 1689 established a system by which dissent from the established church could be institutionalized in different churches as long as they basically accepted the Anglican statement of faith as embodied in the Thirty-nine Articles, drawn up under Elizabeth I. These articles present a set of orthodox Christian affirmations concerning God and Christ, affirm two sacraments (baptism and the Lord's Supper), make no mention of bishops, and specifically deny a variety of Roman Catholic beliefs, most notably transubstantiation and the veneration of the Virgin Mary.

The re-establishment of Anglicanism, the continued outlawing of Roman Catholicism, and the period of official disapproval of Protestantism led many to come into the re-established Anglican Church while retaining their Roman Catholic and Protestant tendencies.

This led to the development of three recognizable groupings within the church and its leadership. Those favoring Protestantism formed a Low-Church wing. They enjoyed a period of prominence in the 18th century during the Evangelical Awakening associated with the rise of Methodism. Those who favored an emphasis on ritual that brought them closer to Roman Catholic practice formed the High-Church, or Anglo-Catholic, wing. They experienced a period of marked revival in the 19th century. In the middle were the latitudinarians, who attempted to mediate between the two extremes. These three groupings continue in strength to the present in both the Church of England and the worldwide Anglican movement

Soon after their re-establishment in power, Anglican leaders became aware of the significant number of British citizens who now resided outside of the country, especially in the newly discovered lands of the Americas. The large number of Anglicans who had settled in the American colonies were especially in need of leadership. Following a period of work in the American colonies in the 1690s, Dr. Thomas Bray (1656–1730) returned to England and led in the founding of two organizations to assist in the development of the church and clergy outside of England, the Society for the Promotion of Christian Knowledge and the Society for the Propagation of the Gospel in Foreign Parts (SPG). The former set itself the task of producing inexpensive Christian literature for mass circulation. The latter began the recruitment of Anglican ministers for service abroad, especially in America.

The establishment of Anglican parishes abroad was initially seen as simply an extension of the church at home, and foreign churches were attached to British dioceses. No bishops were consecrated for service overseas until 1787, when Charles Ingalls became the bishop of Halifax, Nova Scotia. Prior to his taking office, however, the American Revolution had swept the Anglicans in the new United States into a very different situation. They reorganized as the Protestant Episcopal Church (now the Episcopal Church), the first Anglican Church independent of the administrative authority of the Church of England.

The American Revolution and the loss of its work in the American colonies, coupled with the development of the British Empire, led to the reorientation of the SPG and the founding of two additional organizations focused upon building the church worldwide, the Church Missionary Society (1799) and the British and Foreign Bible Society. The SPG having become identified with the High-Church wing of the church, the Church Missionary Society channeled the energies of the Low-Church wing and became the single most important agency of the church in establishing the Church of England throughout the colonies.

The 19th century became the era of the great spread of the Church of England internationally. With the appointment of a bishop for Australia (in 1835), New Zealand (1841), and South Africa (1947), the changing global nature of the church became evident to all. This change was further signaled by the meeting in 1867 of the first Lambeth Conference, calling together the whole Anglican episcopate. That Conference has continued to meet at 10-year intervals. In 1888 the bishops issued an important statement concerning the basis of the Anglican tradition in four principles: (1) the holy scriptures, (2) the Apostles' and Nicene creeds, (3) the two sacraments of baptism and the Lord's Supper, and (4) the historic episcopate.

The Lambeth Quadrilateral (as it came to be known), as articulated in 1888, became the basis from which the Church of England in the 20th century became a leader in the ecumenical movement. The church participated (on many occasions as host) in the conferences that led to the creation of the World Council of Churches in 1948. It has also moved to establish special relationships with the Moravian Church, the Old Catholic Church, and the several Orthodox churches. It has also carried on a long-standing dialogue with the Roman Catholic Church, in the hopes of healing the rift brought on by the Reformation.

Although still the state church and the largest church in England, the Church of England has been stung by the widely reported findings of the steady erosion of public support for the church indicated by low attendance and the steady decline in the percentage of babies baptized and youth confirmed in the church. Nevertheless, the archbishop of Canterbury remains one of the more important world Christian leaders. In 1968, the Lambeth Conference recommended that the various Anglican bodies, including the Church of England, consider the ordination of females to the offices of

deacon and priest. Subsequently, in 1994, the Church of England ordained the first female to the priesthood. To date it has not selected a female for the office of bishop.

The Church of England has 44 dioceses, which include some 13,000 congregations across England, the Isle of Man, the Channel Islands, the Isles of Scilly, and a small part of Wales. An additional diocese in Europe includes more than 250 congregations across Europe, Morocco, Turkey, and the Asian countries of the former Soviet Union. Leadership is exercised by its 113 bishops, including 44 diocesan bishops and 69 suffragan and full-time assistant bishops. The dioceses are divided between the two provinces, Canterbury and York. An estimated 25 million people currently residing in the United Kingdom (approximately half the residents) have been baptized in the Church of England. Active membership, as measured by reception of holy Communion on Easter Day, is far lower. In 1997 only 1,172,000 people received Communion.

The current archbishop of Canterbury, who is also recognized as the leading cleric of the Anglican Communion, is the Most Reverend Rowan Williams (b. 1950), who was named in 2002 as the 104th bishop of the See of Canterbury. He is the first Welshman to hold the office and, as the former primate of the Church of Wales, the first bishop since the mid-13th century to be appointed to the office from beyond the Church of England.

At the beginning of the 20th century, the Church of England was a global body, with branches throughout the British colonial empire. Since World War II, that empire has been dismantled, and in keeping with the changes in missions throughout Christendom, the church granted autonomy to its affiliated branches in different countries and reorganized the whole of the world Anglican Communion as a fellowship of like-minded bishops and churches. As the mother church of the communion, the Church of England has hegemony over England while sharing responsibility for the Anglicans in the British Isles with the Church in Wales, the Scottish Episcopal Church, and the Church of Ireland. In a somewhat different status are the Anglican parishes throughout continental Europe. These parishes, usually one or two per country, serving primarily expatriates, have been organized into the Diocese of Europe, whose headquarters is in London.

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See also: Church in Wales; Church Missionary Society; Church of Ireland; Church of Scotland; Episcopal Church; Elizabeth I; Lutheranism; Mary I; Methodism; Roman Catholic Church; Scottish Episcopal Church; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Church of God, an International Community

See United Church of God, an International Association; Church of God, International.

Church of God (Anderson, Indiana)

The Church of God (Anderson, Indiana), one of the leading representatives of the 19th-century Holiness movement, was founded in 1880 by Daniel Warner (1842–1925), formerly a minister of the Church of God, General Council. The Holiness movement had emerged among the several Methodist churches in the middle of the century and emphasized the belief that

God could impart sanctification (holiness) to Christian believers as a special work of the Holy Spirit. Within Holiness churches, the experience of sanctification has been seen as the common experience of the Christian life.

Because of his belief in sanctification, Warner was expelled from the Church of God, General Council. He organized the new Church of God with a congregational polity. The highest legislative body for the church is the General Assembly, which meets annually. The assembly oversees the various agencies and schools established by the church. The church did not adopt a creed, but generally follows Holiness teachings and places a central emphasis upon evangelism and missionary endeavors. It celebrates three ordinances, all seen as symbolic acts of obedience: baptism, the Lord's Supper, and the washing of feet. Baptism is by immersion, the Lord's Supper is open to all Christians, and foot washing occurs annually on Maundy Thursday (during the week preceding Easter).

The church quickly developed an expansive missionary program and currently has work in 90 countries and territories encompassing some 7,500 churches and more than 1,100,000 believers, a large percentage in Central and South America and the Caribbean Islands. It is one of the few Protestant churches sponsoring work in Egypt.

The church has 2,215 congregations and 250,000 members in the United States (2006) and 48 congregations in Canada, with approximately 37,000 members. The church is affiliated with the Christian Holiness Partnership and the National Association of Evangelicals, through which it is additionally related to the World Evangelical Fellowship.

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See also: Christian Holiness Partnership; Holiness Movement.

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Church of God (Cleveland, Tennessee)

The Church of God traces its origin to August 19, 1886, when Missionary Baptist ministers Richard Green Spurling (1857–1935) and his father, Richard Spurling (1810–1891), organized the Christian Union in Monroe County, Tennessee. Reacting to the exclusivity of the Landmark Baptist movement, the Spurlings called for Christian unity based on a testimony of Jesus Christ as Savior and a covenant to take the New Testament as the basis of doctrine and practice.

Over the next few years R. G. Spurling founded several congregations in eastern Tennessee. In 1902 Spurling and R. Frank Porter organized the Holiness Church at Camp Creek, North Carolina, in the home of William F. Bryant (1863–1949). This congregation conserved the results of an 1896 revival that had introduced the doctrine of sanctification as a second definite work of grace and located the group in the American Holiness movement with its growing use of Pentecostal language (that is, baptism of the Holy Spirit) to describe the sanctification experience. Following this revival, many people testified of speaking in tongues and of experiences of divine healing. When Indiana-born Ambrose J. Tomlinson (1865–1943) joined the group in 1903, he was immediately selected as pastor and served as leader of the movement until his ouster in 1923, amid controversy over polity and financial management. Activities moved to Cleveland, Tennessee, in 1904 when Tomlinson relocated there. Reflecting a belief that it was restoring the New Testament church of God as addressed by Paul in the scriptures, the second General Assembly chose the name Church of God in 1907. The denomination became firmly established in the Pentecostal movement following the Spirit-baptism experience of Tomlinson in

1908. Publication of the *Church of God Evangel* began in 1910. A list of Teachings was published in 1910, and a Declaration of Faith was approved in 1948, following debate over the nature of sanctification.

International efforts began in late 1909 and early 1910 when a missionary team composed of Edmond and Rebecca Barr and R. M. and Ida Evans, along with Carl M. Padgett, took the Pentecostal message to the Bahamas. Over the years the movement supported various missionaries and finally established a standing missions board in 1926. The last half of the 20th century saw the development of amalgamation agreements with several indigenous Pentecostal organizations, including the Full Gospel Church of God in Southern Africa (1951) and Gereja Bethel Indonesia (Indonesian Bethel Church of God) (1970). In March 2009 the Church of God reported 34,394 congregations in 172 countries and territories with 7,059,348 members worldwide.

Although continuing many practices of Appalachian Baptists, such as believer's baptism, shouting, and foot washing, Tomlinson led the development of a centralized form of church polity, which combines an Assembly composed of all members who are able to attend with an episcopal system of appointments. The general overseer and some other officials are elected biennially at the International General Assembly. Field directors, superintendents, and state, regional, and national overseers supervise in various geographical divisions.

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David G. Roebuck

See also: Paul; Pentecostalism.

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Church of God in Christ

The Church of God in Christ ranks among a rare cadre of African American Christian denominations that have congregations on six continents. With more than six million members worldwide, the membership of the Church of God in Christ (COGIC) consists of myriad nationalities in some 60 countries. COGIC has become a global church through the ministry of its missionaries, nationals, and U.S. military families serving around the world.

The Church of God in Christ began as a Holiness fellowship among African American Baptists in Mississippi in 1895. In 1897 its first independent congregation was established as a Holiness church, and the Church of God in Christ has identified 1897 as its founding date. This was also the year that the name Church of God in Christ was revealed to Charles Harrison Mason (1861–1961), one of the leaders of the fellowship. The fellowship grew throughout the mid-South region of the United States, in addition to establishing a mission in Liberia. During this time, the fellowship became interdenominational, attracting Methodist as well as Baptist congregations into its organization. Theological controversies, however, over the compatibility of Baptist doctrine and Holiness teaching led the African American Baptist state conventions in Mississippi and Arkansas to disfellowship leading Holiness Baptist clergy such as Mason and Charles Price Jones (1865–1949).

In 1907 Mason and two other clergy from the fellowship attended the Azusa Street Revival in Los Angeles. All three clergy received the Pentecostal experience. Mason returned to the South and introduced the Pentecostal message to his Holiness fellowship. Only a minority of the clergy embraced the message; the majority requested that the Pentecostal faction withdraw. Mason retained the name Church of God in

Christ and began the process of transforming his faction of the fellowship into a Holiness-Pentecostal denomination. During the next decade (1907–1917), COGIC functioned as an interracial network of black and white fellowships. One of the white fellowships served as the core faction in organizing the Assemblies of God in 1914. Even though COGIC has remained a predominantly African American denomination, it has always had white and Latino members within its American congregations; during various periods of its history, especially the pre–civil rights era, COGIC included white and Latino congregations within its American membership.

Since its reorganization in 1907, COGIC has been led by 6 leaders, with 66 years being divided between two leaders: Mason for 44 years and J. O. Patterson (1912–1989) for 22 years. The current presiding bishop is Charles Edward Blake (b. 1940). Within COGIC ranks have been pioneers and leaders of the gospel music movement in the United States, Canada, Japan, and Great Britain. Within the United States, COGIC has expressed an ecumenical impulse in its involvement in the Fraternal Council of Negro Churches, the Congress of National Black Churches, and the Faith and Order Commission (National Council of Churches). Since 1970, the denomination has sponsored the Charles Harrison Mason Theological Seminary, located in Atlanta, Georgia, the first accredited Pentecostal seminary in the world. The seminary is a member of the Interdenominational Theological Center, an ecumenical consortium of seminaries affiliated with Presbyterian, Baptist, and Methodist denominations.

COGIC as a Holiness-Pentecostal denomination began to expand beyond the United States by 1919 with its emergence in Jamaica. By the mid-1920s, it had already been introduced into various Caribbean countries besides Jamaica: Mexico, Panama, the Turks Islands, and Trinidad. In 1924 Alfred B. Cunningham, a Jamaican, returned to Jamaica to advance the ministry in Jamaica. By 1925 a Rev. Hall, a Turks Islander, returned to the Turks Islands to introduce COGIC there as well as in some other islands in the area. Also in 1925 Mattie McCauley (McCaulley), an African American, became the first non-national commissioned by COGIC; she served in Trinidad.

In 1928 COGIC commissioned Joseph Paulceus, a Haitian, as a missionary to Haiti; he established a congregation on the island in 1929. Paulceus had served as a COGIC elder in Connecticut. In 1929 COGIC entered Canada through the leadership of C. L. Morton Sr., a black Canadian, who established a congregation in Windsor, Ontario.

Within the Caribbean, Haiti came to take the lead, with currently more than 150 congregations, 42 primary and secondary schools, and an orphanage. Dorothy Webster Exume served as the first COGIC missionary to Haiti. In 1947 she opened the first COGIC school, the C. H. Mason School. COGIC personnel later established a presence in other Caribbean islands, including the Bahamas, Bermuda, the Virgin Islands, Cuba, Puerto Rico, Barbados, British Virgin Islands, and the Dominican Republic.

In the 1920s Ms. January, a COGIC member, went to Liberia; in 1930 she was joined by Elizabeth White. Liberia remained the focus of COGIC's African missions until the World War II era; by 1945, the denomination was introduced to South Africa. In the 1960s, COGIC would move into Ghana and Nigeria. By the 1990s, it was present in 18 sub-Saharan African countries in addition to Egypt. Currently, COGIC's ministry in Africa is led by African nationals and has its largest presence in Nigeria, with more than 2,000 congregations.

Among Central and South American countries, COGIC first established a presence in Panama. Alfred B. Cunningham of Jamaica opened work in Panama in 1924. During the late 1920s, Mattie McCaulley shifted her focus to Costa Rica. By 1930, the ministry in Mexico was inaugurated, assisted by Latino COGIC congregations in Colorado. In 1956–1957 Reverend Richard Fidler introduced the church to Cuba. Through his contacts on the island, 40 congregations joined or were established. During the early 1970s, work expanded to Belize, Guatemala, Panama (reestablished), Colombia, Guyana, Brazil, Argentina, and Chile.

COGIC spread to Asia during the 1930s with missionaries in India and China. In 1945, Gracie Yancey would begin 25 years in ministry in Thailand under COGIC auspices. A mission would also be opened in Fiji by Floyd Thuston, a U.S. soldier. Archie Buchanan, a U.S. soldier stationed in Japan in the 1950s,

would establish COGIC in Okinawa. During the 1960s, COGIC would be reintroduced to India after a lapse through an affiliated Pentecostal movement, the Indian Pentecostal Church of God, led by K. E. Abraham. With more than 500 congregations, India has the largest COGIC presence in Asia; these congregations joined COGIC after the affiliated relationship with the Indian Pentecostal Church changed. The COGIC presence in the Philippines, begun in the 1960s, was strengthened through the activities of COGIC military personnel at U.S. bases in the Philippines. Then Buchanan, along with Paul K. Hong, introduced the ministry to South Korea in 1970. Work later spread to Sri Lanka, New Guinea, Singapore, Malaysia, and Pakistan. The COGIC presence in Australia originated from South African congregations.

COGIC entered Europe in 1948 through a COGIC family, the McLachlans, from Jamaica, who immigrated to England. In subsequent years COGIC expanded within the Afro-Caribbean immigrant community and would be embraced by African émigrés during the early 21st century. It spread to Germany among military personnel, and then to Italy and Bulgaria. Haitian émigrés organized COGIC congregations in France during the 1990s and Nigerian émigrés established COGIC ministries in Denmark and the Netherlands during the early 2000s.

Currently, the nationality of COGIC membership varies significantly from country to country. In Africa, the Caribbean, Latin America, and most of Asia, its members are all nationals. In Japan and South Korea along with Germany and Italy, the members tend to be African American expatriates or military families. Asian Indians constitute the COGIC membership in Sri Lanka, Singapore, Malaysia, and Canada (British Columbia). Afro-Caribbeans along with their European-born descendants make up the majority in Great Britain and France. COGIC finds its largest concentration of congregations outside the United States in Nigeria, India, the Congo, Haiti, Liberia, South Africa, and Mexico.

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David D. Daniels III

See also: Assemblies of God; Indian Pentecostal Church of God; Pentecostalism.

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Church of God, International

The Church of God, International (CGI) was founded in 1978 by Garner Ted Armstrong (1930–2003) after he was ousted from the Worldwide Church of God (WCOG) by his father Herbert W. Armstrong (1892–1986). The church is Sabbatarian and millenarian.

During most of the 1970s Garner Ted had effectively run the Worldwide Church of God, including making most of the *World Tomorrow* radio and TV broadcasts, while his aged father traveled the world on publicity trips meeting princes, prime ministers, and presidents in what Garner Ted was later to call "the world's most expensive autograph hunt." But this was also a decade of turmoil and scandal. After revelation of his extramarital affairs, Garner Ted was suspended from all his church duties in 1974; when church income plummeted, he was reinstated to his preaching on the broadcasts after making a confession of his misbehavior. To ministers who complained that his immoral behavior made him unsuitable to be a minister, it was said that as one doing God's work, he was exempt from biblical strictures on morality.

However, father and son frequently clashed, and Herbert W. Armstrong would often overturn decisions made by his son. Although still very conservative in the world's eyes, Garner Ted took a more liberal view than his father of some of the church's doctrines, and was involved in an internal review of doctrines, the Systematic Theology Project, which his father later repudiated. But in a church characterized by an authoritarian and ambitious leadership, some of Herbert W. Armstrong's closest advisors, according to Garner

Ted, were telling his elderly father lies about him. In 1978 Herbert W. Armstrong said that his son "has accused his father of senility" and that "his sole effort has been to destroy his father and God's Church." Garner Ted was banished, and went on to found the Church of God, International, headquartered in Tyler, Texas, which eventually grew to perhaps 3,000 members worldwide. This church and its offshoots are at the liberal end of the spectrum in comparison with most of the other Worldwide offshoots.

In 1995 Garner Ted Armstrong was again embroiled in sexual scandal. A masseuse released a videotape to the media, showing him in a compromising situation. She pressed charges of sexual assault. Many of the ministers of CGI asked Armstrong to step down as church president. When he refused, around two-thirds of them left early in 1996; in May 1997 they formed a loose confederation of independent churches known individually as Church of God (location); the umbrella group is called Churches of God Outreach Ministries (CGOM).

Armstrong continued with CGI until the end of 1997, when the Council of CGI unanimously voted him out of all positions in his church. He then withdrew from CGI, founded the Garner Ted Armstrong Evangelistic Association, and shortly after that set up the Intercontinental Church of God (ICG). A charismatic preacher, Garner Ted Armstrong continued to attract a strong personal following in spite of his checkered history. CGI, which he had founded, had a smaller membership without his leadership.

Garner Ted Armstrong died unexpectedly in 2003 of complications from pneumonia. His final church, ICG, is now run by his son Mark Armstrong, though he is not an ordained minister.

The Church of God, International, had around 1,500 members in 2009. It still maintains the television program *Armor of God*, established by Garner Ted Armstrong.

The independent churches in the umbrella group Church of God Outreach Ministries have around 750 members in total. They publish the magazines *New Horizons* and *Fountain of Life.*

The Intercontinental Church of God had around 2,000 members in 2009. They publish the *Intercontinental News* and *Twenty-First Century Watch*; an indication of the importance of Garner Ted Armstrong's preaching is that the ICG still broadcast his sermons in their television programs.

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Tyler, TX 75710
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Church of God Outreach Ministries
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Tulsa, OK 74155–0621
www.cgom.org

Intercontinental Church of God
PO Box 1117
Tyler, TX 75710
www.intercontinentalcog.org/
www.garnertedarmstrong.org/

David V. Barrett

See also: Sabbatarianism; Worldwide Church of God.

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Church of God of Prophecy

The Church of God of Prophecy (the name since 1952) often claims to share the early years of the Church of God (Cleveland, Tennessee). As a result of numerous sociological, theological, historical, and personal factors, the Church of God of Prophecy (CGP) came into existence in 1923–1924. It is an orthodox Christian body in the Holiness Pentecostal tradition.

A. J. Tomlinson (1865–1943) served as general overseer of the church until his death, at which time his youngest son, Milton A. Tomlinson (1906–1995), was chosen for the position. Tomlinson remained the head of the million-member (as of 2009) international church (with a presence in 125 countries) until retiring in 1990. Tomlinson oversaw international departments that directed prayer groups, organized missions, worked with young people, utilized modern media, sought out military personnel, and encouraged Bible study and evangelism. CGP still maintains the multi-million-dollar, 216-acre biblical theme park in western North Carolina known as the Fields of the Wood.

Under the Tomlinsons, the term Atheocracy was employed to describe an ecclesiastical government that proclaimed the annual general assembly to be the highest tribunal, while at the same time the entire ecclesiastical structure fell under the office of the general overseer. All of the general assembly resolutions, which were considered to be unanimous decisions of all males who attended the assembly, were predicated on Holiness Pentecostal thought, like the prohibition of multiple marriages of adulterous persons and affirming immanence-oriented eschatologies. The Holiness influence was keenly felt in matters of clothes and recreation, while the restorationist impulse was manifested in an exclusive body ecclesiology. The latter influenced the fact that the CGP has had a high percentage of female pastors and may be the most racially inclusive Pentecostal church at the leadership level in the United States.

Billy D. Murray was chosen to fill the position of general overseer when M. A. Tomlinson resigned in 1990. The church subsequently experienced rapid changes like the closing of Tomlinson College, financial restructuring with an emphasis on local churches, plurality of the office of general overseer, and relaxing of some previous taboos. CGP is active in the Pentecostal Charismatic Churches of North America (PCCNA), the Pentecostal World Conference, and the North American Renewal Service Committee (NARSC). Women ministers may now administer sacraments but are excluded from the elevated rank of presbyter.

Most recently, General Overseer Fred Fisher retired in 2006 and was succeeded by the present general overseer, Randy Howard.

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Harold D. Hunter

See also: Church of God (Cleveland, Tennessee); Pentecostal World Fellowship; Pentecostalism; Women, Status and Role of.

Resources:

Cyclopedic Index of Assembly Minutes and Important Business Acts of the Church of God of Prophecy: 1906 to 1974. Cleveland: White Wing Publishing House and Press, 1975.

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Churches of God Outreach Ministries

See Church of God, International

Church of Ireland

The Church of Ireland, the representative of the Anglican Communion in both the Republic of Ireland and Northern Ireland, traces its history to the earliest entrance of Christianity into Ireland and especially to the work of Saint Patrick in the fourth century. In this regard, until the 16th century, it shares its history with that of the Roman Catholic Church in Ireland. In the 16th century, the Protestant Reformation spread to Ireland from England, and in 1537, the king of England (Henry VIII) was declared head of the Church of Ireland. Under Elizabeth I (r. 1558–1603), the Anglican way (discussed under Church of England) was imposed on the church, though it did not win the hearts of the people.

In the 18th century, immigration to Northern Ireland was encouraged by the British government. Through the 19th century the Anglican cause suffered, as Catholicism became identified with the fight for Irish independence. An important step came in 1829

Roman Catholic cathedral in Armagh, Northern Ireland. The city is the seat of both the Roman Catholic and Protestant archbishoprics, and as such has seen its share of the sectarian violence that has swept through Northern Ireland in waves for hundreds of years. (Northern Ireland Tourist Board)

with the granting of legal status to the Roman Catholic Church. In 1867, the Church of Ireland was formally disestablished as the state church of Ireland and became administratively independent of the Church of England. The great majority of the former members of the Church of Ireland reverted to Roman Catholicism.

In 1921, what became the present Republic of Ireland emerged as the Irish Free State, but six counties in the northern part of the island remain part of the United Kingdom. The Church of Ireland retains most of its strength in Northern Ireland. The subsequent decades of war and terrorism have given the church, with members in both parts of Ireland, its primary agenda item through the later decades of the 20th century to the present. In 1995 it passed a statement concerning the ongoing peace process and the role that various church bodies have played in the past: "We are all called, without exception, to be peacemakers and agents of healing. The involvement of each and every Christian in peacemaking is essential to ensure that the cyclical nature of sectarian violence, which has been exploited for political purposes and has dominated this island's history, is broken once and for all."

The Church of Ireland is headed by its primate, presently the Most Reverend Alan Harper. There are two provinces in the church. The primate also serves as the archbishop of the Province of Armagh, which includes the seven dioceses in the northern half of the island. The Province of Dublin includes five dioceses in the southern half of Ireland. In 2005 the church reported 365,000 members. It was a charter member of the World Council of Churches.

Through the 1980s and 1990s, the church engaged in a lengthy process through which women were admitted to the ordained ministry. Legislation to admit women to the diaconate was initially passed by the

General Synod in 1984. The first woman to be made a deacon, Katharine Poulton, was ordained in 1987. After further legislation was passed, the first women priests, Irene Templeton and Kathleen Young, were ordained in 1990. These actions made the Church of Ireland the first Anglican Church in Europe to ordain women as priests.

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Church of Ireland House
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See also: Anglican Communion/Anglican Consultative Council; Church of England; Elizabeth I; Roman Catholic Church; World Council of Churches.

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Church of Jesus Christ in Madagascar

The Church of Jesus Christ in Madagascar began with the protection given by King Radama I (ca. 1793–1828) to missionaries from the London Missionary Society (LMS) who arrived in 1818. David Jones (1797–1841) and Thomas Bevan (ca. 1796–1819) established their initial missionary station at Toamasina on the island's eastern coast. Their school soon attracted many youth from the country's leading families. As additional missionary personnel arrived, the Malagasy language was reduced to writing, and a translation of the Bible was finally published in 1835. Unfortunately, however, Radama died in 1828 and was succeeded by his widow, Queen Rannavola I (ca. 1782–1861). She disliked the missionaries and turned on them. Finally, in 1835 she banished the missionaries and killed many of her people who had converted. This period forced the indigenous leadership to take over and created a memory of a generation of persecution, a generation that only ended with Rannavola's death in 1861.

Rannavola's son, Radama II (1829–1863), invited the missionaries to return, and in 1869 his widow and successor, Rannavola II (1829–1883), converted to Reformed Christianity. However, now a new force entered the picture, the government of France, which was asserting its hegemony in the region. As that government favored the Roman Catholic Church, the LMS moved to protect its mission by inviting the Paris Missionary Society (of the Reformed Church of France) to begin work in 1895. The following year, Madagascar's status as a French colony became official.

In spite of Roman Catholic dominance, both the LMS's work and the Paris Society's mission prospered. In the meantime, the Friends had formed a small mission. During the 1950s these three entities constituted themselves as independent churches, the Church of Christ of Madagascar, the Evangelical Church in Madagascar, and the Malagasy Friends Church. During the 1960s, these three groups saw themselves as essentially one in doctrine and entered into merger talks. In 1968, as part of a celebration of the 150th anniversary of the original LMS mission, the three churches formally created the new Church of Jesus Christ in Madagascar.

The new church immediately ran into problems with the French authorities. The problem concerned a minor clause in the Constitution eliminating any manifestation of the state's authority in the church's buildings. The primary manifestation of the state under question was the flying of the state flag during visits by state officials to the church during various celebratory occasions. Only after the change in the government that brought a new Socialist regime was the church allowed registration. In 1972, the church turned

over all its schools to the state. That same year it moved to become self-sufficient by no longer employing non-Malagasy personnel, though it still received considerable foreign financial support.

In 1980, following the establishment of the National Council of Christian Churches in Madagascar, the church participated in conversations to clear up a nagging problem, the need of a common spelling of Jesus Christ in the Malagasy language. In Malagasy, the Church of Jesus Christ's name became Fiangonan'I Jesoa Kristy Eto Madagasikara.

In 1991 the church participated in the overthrow of the government (not an altogether peaceful process) and in the writing of a more democratic Constitution for the new government.

In 2005 the church reported 3,500,000 members in 5795 congregations. It supports three theological schools and the graduate Faculty of Theology at Antananarivo. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

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See also: Friends/Quakers; London Missionary Society; Paris Mission; Reformed Church of France; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Church of Jesus Christ of Latter-day Saints

Joseph Smith Jr. (1805–1844) founded the religion that became known as the Church of Jesus Christ of Latter-day Saints (LDS) on April 6, 1830, in the area of western New York known as the Burned-Over District, from the fires of revivalist enthusiasm that had swept through the region in the previous decades. Following a vision of God and Jesus Christ, Smith said an angel directed him to translate the Golden Plates, an ancient religious history explaining the Hebraic origins of the Native Americans and their important role in the Second Coming. Published as the Book of Mormon, the scripture gave Smith's religion its popular name of Mormonism and established him as a "prophet, seer and revelator" to his followers. To escape his reputation as a treasure hunter, Smith moved to Kirtland, Ohio, where missionaries achieved great success recruiting followers from what later became the Christian Church (Disciples of Christ), founded by Alexander Campbell. Smith's "new and eternal covenant" made his followers the modern Israel, God's chosen people. He laid plans to build a communal society and temple to welcome Christ's return in Independence, Missouri, site of the Garden of Eden. Financial reverses encouraged Smith's departure from Ohio, and political conflict and persecutions in Missouri ultimately resulted in the expulsion of all Mormons from the state in 1839.

Smith rallied to a new "gathering place" at Nauvoo on the Mississippi River and implemented revolutionary extensions of his theology. He developed the doctrine of eternal progression based on a "multiplicity of gods" and an evolving deity. Revelations directed Smith to "do the works of Abraham," and polygamy became required of those who sought the highest levels of salvation. The Mormon prophet in 1844 was ordained king of the kingdom of God, the political organization he created to rule the earth following Christ's return. Smith was running for president of the United States when he was killed by a mob on June 27, 1844. His enemies accused him of being an imposter, but his followers claimed that Smith had "done more, save Jesus only, for the salvation of men in this world than any other man." Today Joseph Smith is widely viewed as a genius who some believe defined a religious tradition as different from Christianity as Christianity was different from Judaism.

Several candidates contested for Smith's legacy, but Brigham Young (1801–1877) consolidated his power as head of the Twelve Apostles and assumed control

In this illustration, Brigham Young and his followers reach the Great Salt Lake in July 1847. Young was an early Mormon leader and the founder of Salt Lake City in Utah. (North Wind Picture Archives)

of the main LDS church shortly after Smith's murder. Although several dozen "Restoration" churches claim Smith as their founder, the branch led by Young became today's largest LDS church. Young directed the completion of the Nauvoo temple, where thousands of members received Masonic-style "endowments"—which had been revealed by Smith before his death—prior to the movement west. Young personally directed the initial migration and established a new gathering place at Great Salt Lake City (as Salt Lake City was first called) in the Great Basin. For two decades Young was one of the most powerful men in the western United States and insisted that polygamy—which Smith had initiated but had kept secret—be acknowledged.

Young served as governor of Utah Territory from 1850 to 1857, ruling a frontier theocracy that combined the powers of church and state. His defiance of federal authority and abuse of appointed officials ultimately persuaded President James Buchanan to send one-third of the U.S. Army to Utah to ensure Young's acceptance of his non-Mormon replacement. In spite of the government's blocking of his overall plan, by his death in 1877 Young had established Mormonism as the region's dominant cultural force. His successors battled the American authorities over polygamy until the manifesto issued by President Wilford Woodruff (1807–1898) declared in 1890 that the church would discontinue the practice. The hard work of bringing Mormonism into the mainstream of American society and making it a viable world religion fell to the church presidents of the 20th century.

The Mormons faced new political problems related to polygamy when church officials Brigham H. Roberts (1857–1933) and Reed Smoot (1862–1941) were elected to the U.S. Congress. In response, in 1904, the church issued a second manifesto to finally restrict

practice of plural marriage throughout the world, although the actual revelation that Smith relied on to justify the practice remains part of Mormon scripture. Between 1900 and 1950, the church shed its controversial heritage as a radical sect to become a powerful religious community under astute conservative leaders such as Heber J. Grant (1856–1945) and David O. McKay (1873–1970). Grant, the last polygamist to lead the church, systematically unchurched those who practiced polygamy and elevated the proscription of alcohol, tobacco, and "hot drinks" in the "Word of Wisdom" from advice to commandment. In the second half of the 20th century the LDS church rapidly gained wealth and members, with notable success in Central and South America, enlisting by century's end more than 10 million souls. More than 85 percent of the membership is concentrated on the American continents.

As the millennium ended, the LDS church built temples at an increasing rate, establishing 100 by the year 2000; 8 years later, the faith had 128 temples in operation and another dozen being built in locations ranging from the Ukraine to Brazil. The temple endowment's purpose, creating eternal families, is unique to Mormonism. The ceremony is closed to outsiders, and even members lacking "temple recommends" cannot attend their children's temple marriages. Beginning with Brigham Young, the church refused to ordain black males to the priesthood or allow black members to participate in the temple endowment. President Spencer Kimball terminated this policy in 1978.

The LDS Church has played a significant role in conservative American politics and was instrumental in defeating the Equal Rights Amendment. It actively opposes the gay and lesbian rights movement, gambling, liquor sales, abortion rights, and commercial activities on Sunday. It has also excommunicated intellectuals who have published works critical of church leaders or have presented views of history inconsistent with the church's own interpretation.

The current leadership has struggled to win acceptance as a mainstream religion. It has de-emphasized the doctrine of eternal progression expressed in the epigram, "As man now is, God once was; as God now is, man may be," and has called polygamy evil. As it works to overcome its controversial past, the church promotes traditional families and conservative moral values in sophisticated public relations campaigns.

Mitt Romney's 2008 presidential campaign focused much media attention on his religion, reviving a sense of persecution among his fellow Mormons and evoking criticism and hostility from evangelical groups that consider the religion unchristian.

Yet the religion considers itself as different from Protestantism and Catholicism as Christianity was from Judaism. Some sociologists and historians and other unofficial spokespersons for the church have claimed that this uniquely American faith will be the world's next great religion.

The church teaches that baptism by immersion for persons eight years and older is required for church membership. Belief in the divinity of Jesus Christ, the prophetic calling of Joseph Smith, and the Book of Mormon is central to conversion. The church's canon of scripture includes not only the Bible and Book of Mormon but also additional revelations given to Joseph Smith and his successors contained in the Doctrine and Covenants and the Pearl of Great Price. The church believes in an open canon and proclaims that the teachings of the church prophet are binding on the members. Blessings to heal the sick or infirm are often given by priesthood holders to the general church membership. The sacrament of the Lord's Supper is administered each week in local wards (congregations). Bread and water are blessed and administered in remembrance of Christ. Members are encouraged to pay a full tithing, and no members are permitted to enter church temples unless they confirm that they have complied with this, and other church commandments, on a yearly basis. Members are endowed and married in the temple for time and eternity.

The church is governed by a First Presidency, which consists of the president-prophet and his two counselors; 12 apostles; various Quorums of Seventies (who direct the missions of the church); and a Presiding Bishopric (which governs the temporal affairs of the church). These leaders are collectively referred to as General Authorities. When the prophet dies the senior apostle is ordained as his successor.

Missionaries, who represent the church for two years during full-time missions, present a series of gospel lessons to investigators. Their primary objec-

tive is to baptize converts into the worldwide church, but some missionaries are also called to provide assistance on a more temporal level. In 2008, the church reported 13,508,509 members worldwide, of which approximately 5 million resided in the United States. The church is active in more than 200 countries and publishes literature in 166 languages.

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Michael W. Homer and Will Bagley

See also: Christian Church (Disciples of Christ); Community of Christ; Independence, Missouri; Polygamy-Practicing Mormons; Salt Lake City; Smith, Joseph, Jr.; Temples—Church of Jesus Christ of Latter-day Saints.

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Church of Moshoeshoe

The Moshoeshoe Berean Bible Readers' Church, commonly shortened to Kerekeng ea Moshoeshoe, or the Church of Moshoeshoe (1786–1870), is named after King Moshoeshoe, the highly revered first chief of the Lesotho nation. King Moshoeshoe was to the peoples and history of the region what Moses was to the Israelites in pre-Davidic times. The Church of Moshoeshoe was founded by a man from the Berea District named Walter Matitta (1885–1935). It is not clear whether Matitta, born Matitta Phakoa, was raised as a Methodist or as a "heathen." At approximately the age of 25, he began to experience powerful visions. One vision in particular, in which Matitta "died" and went to heaven where he witnessed God and Satan arguing over to whom Matitta belonged, seems to have been formative in his decision to become an evangelist under the Paris Mission (PEMS). In 1922 Matitta formed the Moshoeshoe Berean Bible Readers' Church in response to the more charismatic style of worship that his followers preferred and in response to the theological discrepancies he discovered between what he read in the Bible and what the missionaries had been teaching.

Although the Bible appears in a place of prominence in the church's title, and although it is read or recited with ritualistic prominence in worship services, members of the Church of Moshoeshoe do not appear to be more biblically literate than the average member of an African Initiated Church (AIC). Due to a lack of historical perspective, the Gospel story, that is, the particular story of Jesus Christ, is to a great extent lost within the larger biblical story. Heavy emphasis is placed on the role of law, especially on the laws from the Old Testament. The Ten Commandments, which are seen to be consistent with the traditional African worldview and its emphasis on social order, are read at each worship service. The Trinitarian formula may be readily affirmed by members of the Church of Moshoeshoe, but in reality the church functions with a binitarian understanding, relating primarily to God and the Holy Spirit. Members are generally unclear about the incarnation and are not concerned with having a personal relationship with Jesus Christ. However, unlike many AICs in Botswana, the Church of Moshoeshoe strongly discourages the practice of performing animal sacrifices, believing that Jesus' death negates the need to perform sacrifices today. Attraction to the Church of Moshoeshoe can be attributed largely to its healing ministry, thanks to which it draws members from mission churches and traditional religions alike. The church acknowledges the traditional African

understanding of spiritual causation, recognizing fears of defilement associated with contacting certain objects and the fear of sorcery, and responding with methods of purification and protection.

In 1982 the membership of the Church of Moshoeshoe in Lesotho was estimated to be 2,200, with 5,500 affiliates, in 15 congregations. There have been at least five major schisms in the church. The Church of Moshoeshoe has spread to the Orange Free State of the Republic of South Africa, with 8 pastors in 10 congregations in 1982. Membership in the church is primarily made up of the Sotho people, with a few Zulu and Pedi congregations as well. An interdenominational and international body known as the Mokhatto oa Banazari was established to encourage Bible study, memorization of Bible passages, prayer, and healing in AICs in Lesotho, Orange Free State, and the Transvaal. This body, however, operates predominantly within the Church of Moshoeshoe. The Church of Moshoeshoe also has had connections with the Spiritual Healing Church of Botswana since the prophet Harry Morolong visited Matsiloje, Botswana, in 1923. Matitta is still considered a great prophet in the Spiritual Healing Church today.

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See also: African Initiated (Independent) Churches; Paris Mission; Spiritual Healing Church.

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Church of Nigeria

Anglican work in Nigeria began with the migration of former slaves from Sierra Leone; shortly thereafter, in 1845, Henry Townsend (1815–1886) of the Church Missionary Society opened the first station among the Yoruba people. The work progressed quickly, and additional stations were soon opened in Abeokuta (1846), Lagos (1852), and Thadam (1853). The first African bishop for an Anglican church, Samuel Crowther (1808–1891), was consecrated in 1864 and gave yeoman service for almost three decades.

The Diocese of Lagos, which for many years operated directly under the jurisdiction of the archbishop of Canterbury, was among the five dioceses that after World War II petitioned the archbishop for status as an autonomous church. In 1951 the Church of the Province of West Africa was declared to be in existence, and the next decade was spent making it a reality; the synod had its first meeting in 1957, and the constitution was published in 1962. The constitution was accepted and went into effect in 1963.

In 1952, the Diocese of Lagos was divided into four dioceses. Through the 1960s and 1970s, further dioceses were carved out of the still growing church. This development of the episcopacy culminated in 1979, when the work in Nigeria was set apart as a new province, the Church in the Province of Nigeria. The province evolved into the present Church of Nigeria which includes 10 provinces, each headed by an archbishop, and made up of 91 dioceses.

The church is headed by its archbishop primate, currently the Most Reverend Peter Akinola. Akinola has become a international figure for his leadership in the conservative Anglican movement that has included the establishing of a missionary jurisdiction in North America, the Convocation of Anglicans in North America, for which Akinola consecrated a bishop, his support of the summer 2008 Global Anglican Future Conference in Jerusalem, and his assistance in the formation of the new Anglican Church of North America.

In 2005, the Church of Nigeria reported 17,500,000 members in 5,000 parishes, making it the second largest Anglican church in the world. It supports three theological schools, Immanuel College (Ibadan), Trinity College (Umuahia), and Vining College (Zana). The province is a member of the World Council of Churches (since 1980) and the worldwide Anglican Communion.

Church of Nigeria
Episcopal House

Archbishop of the Anglican Church of Nigeria Peter Jasper Akinola prepares to enter the sanctuary for the investiture of the Right Rev. Martyn Minns as the missionary bishop of the Convocation of Anglicans in North America at the Hylton Chapel on May 5, 2007, in Woodbridge, Virginia. Minns is now a bishop in the Anglican Church of Nigeria. (Getty Images)

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See also: Anglican Church of North America; Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of the Province of West Africa; World Council of Churches.

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Church of North India

The Church of North India, formed in 1970, was the product of more than four decades of merger negotiation among various churches that had grown out of 19th-century Protestant Christian missions. The Church of England entered India through the Church Missionary Society in 1813 and within a few decades had thriving work in such places as Benares, Lucknow, Meerut, and Allahabad. Its work was supplemented by the efforts of the Society for the Propagation of the Gospel in Foreign Parts. British Methodists entered in 1819, after beginning work in Sri Lanka prior to their being allowed into India proper. Although their work was concentrated in the south, it eventually moved into Bengal, Benares, and Lucknow.

The Baptists initiated their world missionary enterprise in India with the formation of the Baptist Missionary Society in London in 1792. William Carey (1761–1834) and John Thompson landed in Bengal the following year and established their headquarters at Serampore. The work expanded greatly in the 1820s, after a college to train Indian national leadership had been established in 1818. One of the larger bodies to grow out of the original mission was the Council of Baptist Churches in North India.

The American Board of Commissioners for Foreign Missions (supported by American Congregationalists) sent missionaries to Sri Lanka in 1818. The first to transfer to India was Dr. John Scudder (1793–1855), who arrived in Madura in 1835. From there, the work spread across India to include a variety of educational and social service institutions, the most notable in the north being a medical college at Ludhiana. Ludhiana had been the site of the original mission station established by the Presbyterians from the United States in 1834. Subsequent stations were opened in Allahabad (1836), Mussoorie (1847), Lucknow (1870), and Vengurla (1900). In 1924, the Presbyterian and Congregational missions merged their efforts and formed the United Church of North India.

The Moravians did not intend to initiate work in India, but the Moravian German office directed missionaries to western Tibet in the 1850s. However, because of the problems involved in entering Tibet, they made Kyelang, India, their original headquarters, and worked among the Tibetan-speaking residents on the Indian side of the border. Work continued among the Ladakh people in the area of the China–Tibet border, though few converts were made. World War I proved a crisis for the German missionaries, and after the war steps were made to develop indigenous leadership. In 1953, the congregation at Leh, the capital of Ladakh, affiliated with the United Church of North India.

Wilbur Stover (1866–1930), Mary Stover (1871–1960), and Bertha Ryan (1871–1953) launched the Church of the Brethren mission at Bulsar in 1895. Their work was quickly supplemented with additional personnel, who expanded the number of stations throughout the Gujarati-speaking region in northwest India. Early in the 20th century, a number of stations were created in the Marathi-speaking area along the coast north of Bombay. Eventually some 25 congregations and 20 evangelistic stations were organized.

The Christian Church (Disciples of Christ) began its work in India at Harda (northeast of Bombay) in 1882. From the initial station, missionaries established additional centers of activity across a vast area in the central part of the country.

As in South India, negotiations looking to a union of Protestant and Free church missions in North India began early in the 20th century. They were spurred by the formation of the Church of South India, but had additional theological and organizational problems to surmount. Finally, in 1970, the Plan of Union was completed and approved by six bodies—the Council of Baptist Churches in North India, the Church of the Brethren, the Disciples of Christ, the Methodist Church, the United Church of Northern India, and the Church of India, Pakistan, Burma, and Ceylon. The latter body, a very large multinational Anglican body, was while pursuing merger in India also dividing along national lines. The merger that produced the Church of Pakistan occurred almost simultaneously with the formation of the Church of North India. The Anglican Church of the Province of Myanmar and what is now the Church of Sri Lanka were also established in 1970.

The new church adopted an episcopal polity, and in 1988 it was accepted as a full member of the worldwide Anglican Communion. The church also retains membership in the World Methodist Council and the World Alliance of Reformed Churches and cooperates

Indian Christians gather at The All Saints Cathedral during the installation ceremony of the Rt. Rev. Morris Edgar Dan as bishop in the diocese of Lucknow, the Church of North India, in Allahabad on September 6, 2009. Thousands of people gathered to witness the installation ceremony where they offered nightlong prayers. (Getty Images)

with the Council on World Ministries, reflecting the continued recognition of its Methodist, Congregational, and Presbyterian heritage. The churches that merged to form the Church of North India were members of the World Council of Churches, and Council membership was continued by the new church. The church developed its own ecumenical statement of faith, which was included in the "Basis of Union" document promulgated in 1970. Its commitment to ecumenicity led it in 1978 into full communion with the Church of South India and the Mar Thoma Syrian Church of Malabar. The three churches accept the validity of each other's sacraments and ministerial credentials.

In 2005, the Church of North India reported 1.5 million members. Churches are organized into 26 dioceses. The General Synod, the highest legislative body, meets every three years.

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See also: American Board of Commissioners for Foreign Missions; Anglican Communion/Anglican Consultative Council; Carey, William; Christian Church (Disciples of Christ); Church Missionary Society; Church of England; Church of Pakistan; Church of South India; Church of Sri Lanka; Church of the Brethren; Church of the Province of Myanmar; Mar Thoma Syrian Church of Malabar; Society for

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Church of Norway

The life of the Church of Norway, the state church of the country, was shaped by two important events, the coming of Christianity to the northernmost reaches of Scandinavia and the Protestant Reformation of the 16th century. Christianity came to Norway from England, where Viking raiders had established a foothold in the 10th century. Christian missionaries had slow success at first, but King Olaf Haraldsson (d. 1030) accepted the faith for his people early in the following century. He was later canonized as the country's first saint and spiritual patron. Olaf's successors served as heads of the Church of Norway and along with his nobles, who built and kept up most of the church buildings, largely controlled its development.

In 1104, Denmark incorporated the Church of Norway into the Province of Lund (Sweden). Finally in 1152, however, the Diocese of Nidaros (now Trondheim, Norway's major seaport), whose bishop was responsible directly to Rome, was erected. The diocese included Greenland, the Faeroes, and Iceland. Norway was still under Danish control when, early in the 16th century, the Reformation, in the form of Lutheranism, spread northward. In 1537 the Danish government passed the Danish Church Ordinance making the Church of Denmark Lutheran. The Norwegian diets meeting in Oslo and Bergen accepted the ordinance two years later. That action effectively ended the Roman Catholic Church's control of Scandinavia.

The Catholic bishops of the Church of Norway were replaced by superintendents. They later assumed the title of bishop, but they had lost any claim to Apostolic succession. Danish hymnals and Bibles were in common use, and Danish was the language of worship and instruction in the faith. The integration of the new faith into the hearts of the people, however, is credited to the Pietist movement of the 18th century, expressed in Norway in the popular explanation of Luther's Small Catechism written by Erik Pontoppidan, as well as in the ministry of popular evangelist Hans Nielsen Hauge (1771–1824).

The 19th century launched a period of struggle for Norway's independence, the major steps being the ceding of Norway to Sweden by Denmark in 1814 and the establishment of a constitutional monarchy under Haakon VII (1872–1957, r. 1905–1957). At that time, the Parliament and the king were assigned a number of powers in the administration of church affairs. Two years after the Swedes took control, the Norwegian Bible Society was created, and work began on a Norwegian Bible. The Old Testament appeared in 1891 and the New Testament in 1904.

The Church of Norway extended its influence internationally through a set of missionary organizations, many lay-inspired, which began to form in the 1840s. The Norwegian Missionary Society, formed in 1842, launched the church's cooperation with the worldwide spread of Protestantism. The first missionaries were sent to South Africa, and work later expanded to Madagascar, Cameroon, and Ethiopia. A secondary emphasis on the East led Norwegians to China, Taiwan, and Hong Kong. As late as the 1970s, new work was launched in Thailand and Brazil. Early interest in the Jews also led to the founding of the Norwegian Mission to Israel (1844), now known as the Norwegian Church Ministry to Israel. Christian Hebrew congre-

Olden Church in Norway. Most Norwegians belong to the Evangelical Lutheran Church of Norway. (Jaxpix/StockphotoPro)

gations were formed in Hungary and Romania, which later moved to Palestine/Israel. The Norwegian Seaman's Mission created chapels in ports around the world frequented by Norwegian sailors. The Norwegian Santal Mission launched work in India in 1867, which led to the formation of a Lutheran presence that still remains in Bengal and Bangladesh. The Norwegian Lutheran Mission (founded 1891) began work in China, Ethiopia, Tanzania, Japan, and Hong Kong. Work in China was extended through the Christian Mission to Buddhists, founded in 1922. Most recently, the Norwegian Christian Mission to Muslims, founded in 1940, began work in India, Pakistan, and Indonesia.

Today, the Church of Norway is divided into 11 dioceses, each led by a bishop and a diocesan council. The bishops form the bishops' conference, led by the church's primate, the bishop of Oslo. There is also a national church council. In 1984, Parliament established a national church synod, and the church council now serves as the synod's executive body. Pastors are trained at the Free Theological Faculty and at the University of Norway. Most missionaries are trained at the School of Mission and Theology at Stavanger. Through its Council on Foreign Relations, the church is related to the World Council of Churches, the Lutheran World Federation, and other ecumenical structures.

In 2005, the church reported a membership of 3,800,000, representing the great majority of Norway's citizens. Although more than 90 percent of the population are baptized members, ongoing support, as indicated by church attendance, is much lower. The church remains in a cooperative relationship with the state and is supported with public funds. The church is an inclusive body, accommodating both liberal Protestant theologians and conservative Pietist lay organizations.

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See also: Lutheran World Federation; Lutheranism; Roman Catholic Church; World Council of Churches.

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Church of Pakistan

The Church of Pakistan was formed in 1970 by the merger of mission churches previously initiated by the Presbyterians, Anglicans, Lutherans, and Methodists.

Protestant Christian missionaries had pushed into what is now Pakistan in the 1830s from the Punjab. The first appears to have been John C. Lowrie (1808–1900), who moved to Lahore in 1834, though he soon had to retire. Then in 1849 Charles W. Forman opened the first permanent missionary station and went on to develop the impressive educational program that led to the founding of a string of elementary and secondary schools, several colleges, and a seminary. Forman led in the founding of the Lahore Church Council. In 1904 the Lahore Church Council joined the United Church of Northern India (a union of Congregational and Presbyterian missions that later became part of the Church of North India).

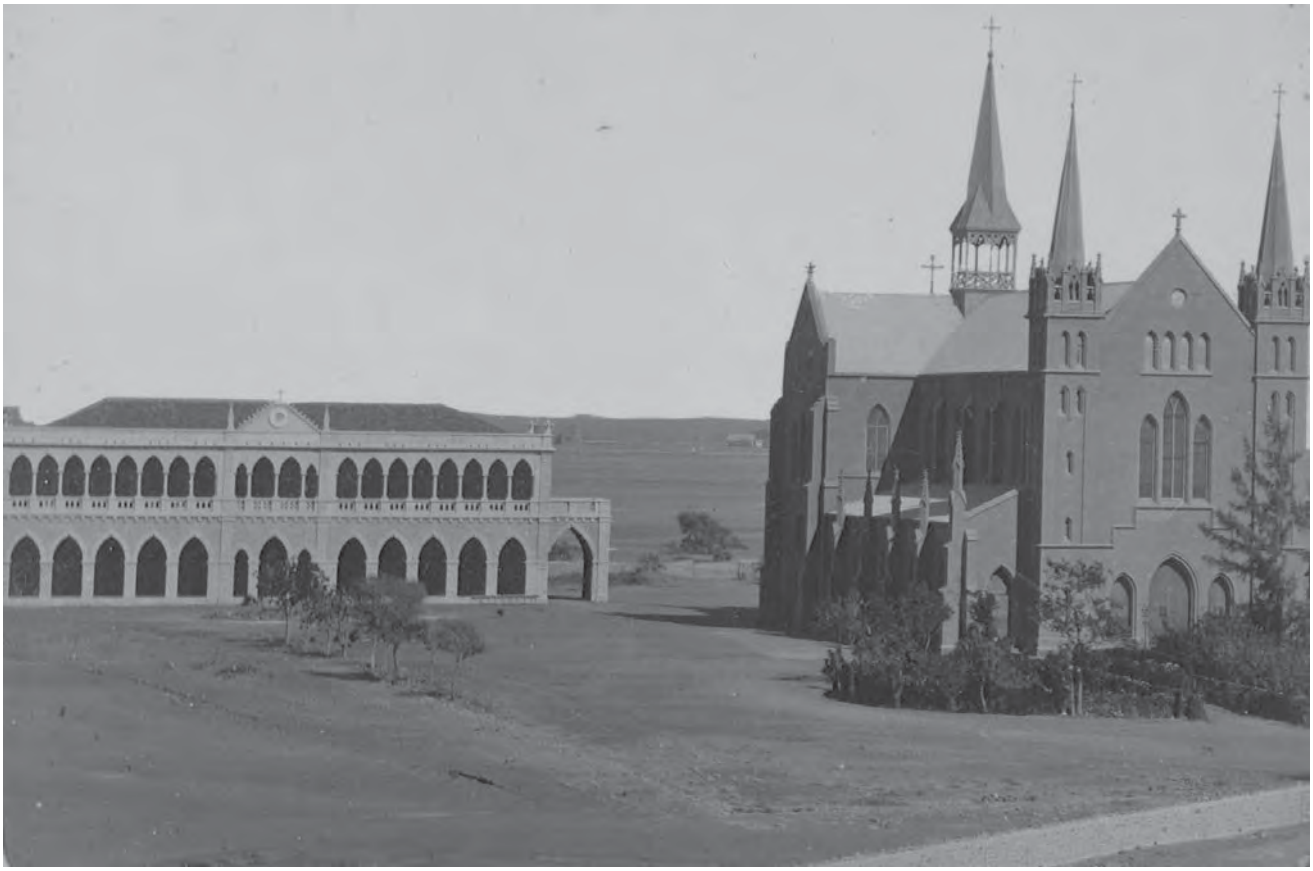
A second missionary thrust began in the Sialkot in 1855 under Andrew Gordon (1828–1887). This work grew to become the Presbytery of Sialkot, organized in 1859. In 1893 the presbytery was incorporated as one presbytery in the Synod of the Punjab, affiliated with the United Presbyterian Church in the U.S.A. (now a part of the Presbyterian Church [U.S.A.]). That synod became independent in 1961 as the United Presbyterian Church of Pakistan.

A third Presbyterian effort began in 1856, when missionaries of the Church of Scotland settled in. In 1953, the Sialkot Presbytery was eventually incorporated into the United Presbyterian of North India and Pakistan.

The Church of England initiated work through the Church Missionary Society, which opened its initial station at Karachi in 1850. The initial Diocese of Lahore was erected in 1877. The Anglicans in New Zealand and Australia added their strength to the missionary effort. Those Anglicans leading the work in Pakistan became known as among the most conservative in the world Anglican community.

Methodism began in Karachi in 1874 among British troops stationed in the city who responded to the preaching of lay evangelist William Taylor (1821–1902). Daniel O. Fox (1835–1909) arrived as a missionary from the Methodist Episcopal Church and secured Taylor's initial works and before the year was out had built the first church. He also soon attracted a following among the Pakistanis. The work was attached to the center in Bombay. The work grew slowly until the first mass conversion of Hindus into the church. The work was organized into the Indus River Conference in 1988.

Methodist work was shattered by the partition of India that set up the nation of Pakistan. Most of the leadership of the Indus River Conference chose to remain in India, and the Pakistan work had to quickly rebuild. Work centered in Karachi and Lahore and along the railroad line that connected them. In 1956, a second conference, the Karachi Provisional Annual Conference, was established, and in 1960 the two conferences were tied together through the Central Provisional Conference of the Methodist Church in Pakistan. Meanwhile in the United States, in 1968, Methodists took a further step toward union with the creation of the United Methodist Church. That church's General Conference passed legislation allowing Pakistani Methodists to enter the Church of Pakistan merger.



St. Patrick's Roman Catholic church and convent, Karachi, Pakistan. (The British Library/StockphotoPro)

In 1903, Maria Hoist, a Lutheran physician serving with the Danish Pathan Mission, began working among the females of the Pathan people around Peshawar. From her initial work, an indigenous movement among the Pathan people (formerly Muslim) developed. The first Pathan minister was ordained as a Lutheran minister in 1937. The Norwegians added their assistance in 1940. The World Mission and Prayer League, an interdenominational society composed mostly of American Lutherans of Scandinavian descent, also started work. In 1955 the Lutherans formed the Pakistani Lutheran Church and elected pioneer missionary Jan Christensen as their first bishop.

In 1970, the Pakistani members of the Anglican, Methodist, and Lutheran churches and the United Presbyterian Church of North India and Pakistan joined in creating the Church of Pakistan. (The Presbyterians associated with the Lahore Church Council and the United Presbyterian Church of Pakistan did not join in the merger. These two bodies later merged in 1993 to form the Presbyterian Church of Pakistan.) By this time the Anglican work had been organized in what was known as the Church of India, Pakistan, Burma, and Ceylon. That same year, the remaining work in India was incorporated into the Church of North India. Like the other united churches carved out on the Indian subcontinent, the Church of Pakistan accepted an episcopal polity as the Anglicans had demanded. It originally had four dioceses. There are now eight.

In 2005, the church reported 500,000 members. It is a member of the World Council of Churches, the Methodist World Council, the World Alliance of Reformed Churches, and the Anglican Communion.

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See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Church of North India; Church of Scotland; Methodism; Presbyterian Church of Pakistan; Presbyterian Church (U.S.A.); United Methodist Church; World Alliance of Reformed Churches; World Council of Churches.

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Church of Pentecost

A Pentecostal church, initiated by James McKeown (1900–1989), a British Pentecostal missionary from the Apostolic Church who went to the Gold Coast (now Ghana) in 1937 after being invited by an African preacher, Peter Anim (1890–1978). Anim had been associated with the Faith Tabernacle, a non-Pentecostal healing church based in the United States. He left the Apostolic Church in 1939 because of McKeown's use of medicines (instead of relying on God for healing), and established the Christ Apostolic Church in Ghana, in association with the Nigerian church of the same name. McKeown continued as a missionary with the Apostolic Church until 1953, when he was dismissed for refusing to abide by the church's constitution. With the support of most of the African preachers, McKeown seceded and established the Gold Coast Apostolic Church that year, to be renamed the Ghana Apostolic Church after independence in 1957. A dispute with the Apostolic Church over the name led, with President Kwame Nkrumah's intervention, to the church being renamed the Church of Pentecost in 1962.

The church grew rapidly, through both the efficient administration of the church and the work of Ghanaian pastors and evangelists. Through the mediation of McKeown, it formed a cooperative agreement with the British Elim Pentecostal Church, an agreement that continues today. McKeown continued to lead the church until 1982, when, in his eighties, he retired in favor of F. S. Safo, a Ghanaian. McKeown was an unusual figure: a European missionary working for three decades for an African church.

Membership in 2009 was estimated at more than a million, which makes this possibly the largest church in Ghana. Because of its long association with British Pentecostals, the church may be considered a classical Pentecostal church in theological orientation, but it has nevertheless become an African church with its own distinctive features. Branches of the church are now found in many other parts of West Africa, as well as in Europe and North America, where the members are mainly Ghanaian migrants.

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See also: African Initiated (Independent) Churches; Apostolic Church; Christ Apostolic Church; Elim Pentecostal Church; Pentecostalism.

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Church of Satan

The Church of Satan, reduced today to a small organization, is the movement that was largely responsible

Anton Szandor LaVey (1930–1997) was the founder of the Church of Satan. (AP/Wide World Images)

for the development of modern Satanism in the 1960s. Its founder, Anton Szandor LaVey (1930–1997), gladly told the media flamboyant details about his life, all of which went unchallenged until the 1990s, when *New Yorker* investigative journalist Larry Wright proved that most of the claims were totally false. LaVey's real name was Howard Stanton Levey. There is no evidence, contrary to what he later claimed, that he was born with a tail, and had traveled extensively throughout Europe as a teenager. According to Wright, stories told by LaVey about having been a lion-tamer in a circus, a photographer for the San Francisco Police Department, and the lover (if only for a short time) of Marilyn Monroe (1926–1962), as well as the official organist for the City of San Francisco, are all apocryphal tales. It is true that in the 1950s he did play the organ for a living in San Francisco nightclubs and carnivals, as well as for occasional city events, and had made enough money by 1956 to be able to buy the later famous (or infamous) Black House at 6114 California Street in the same city. In 1960 he divorced his first wife, Carole Lansing, and took 17-year-old Diane Hegarty as his live-in girl friend (the union lasted until 1984).

In 1951, LaVey became interested in the ideas of Aleister Crowley (1875–1947), and joined a Berkeley group of the Ordo Templi Orientis (OTO) connected to the Pasadena Agapé Lodge established by Wilfred Talbot Smith (1885–1957) and Jack Parsons (1914–1952). In subsequent years, LaVey became somewhat

disillusioned with Crowley and the OTO, although it was this milieu that brought him in contact with Hollywood underground director Kenneth Anger (pseudonym of Kenneth William Anglemyer, b. 1927). In 1961, LaVey and Anger founded an organization known as the Magic Circle, which gradually evolved into the Church of Satan, formally established on April 30, 1966.

In the tolerant 1960s, Satanism became somewhat fashionable in California (one of LaVey's early converts was actress Jayne Mansfield, 1933–1967), and he received surprisingly sympathetic treatment from the local media. LaVey was even hired as a consultant for Roman Polanski's 1968 movie *Rosemary's Baby*, based on Ira Levin's novel, which added to his fame. In fact, as clarified by the publication of LaVey's *The Satanic Bible* in 1969, the Church of Satan did not promote evil, nor did it literally believe in the existence of the devil. It was more an idiosyncratic and militantly anti-Christian human potential movement, devoted to the exaltation of human beings, who, having been freed from religious superstitions and the false Christian notion of sin, would eventually become empowered to be happy, enjoy life, and flourish. LaVey was deeply influenced by pro-capitalist writer Ayn Rand (pseudonym of Alice Rosenbaum, 1905–1982), and (largely based on her writings) concluded that selfishness, rather than altruism, is at the root of both personal and social happiness. LaVey's rituals honored Satan in a purely symbolic way, although *The Satanic Rituals* published in paperback form in 1972 underwent considerable editing, whereby certain references to practices of sexual magic in the Crowley tradition (included in the confidential private versions) were omitted.

In 1968, LaVey met Michael Aquino, an officer and intelligence specialist in the U.S. Army with an academic education. Aquino gradually became the main organizer of the Church of Satan, which he structured into local chapters known as grottos, thus recruiting some 200 or 300 active participants (with many more limiting their activity to the payment of a yearly membership fee and to receiving information by mail). During the early 1970s, however, a conflict developed between LaVey and Aquino. Ideologically, Aquino believed in the real, physical existence of a character known as Set, or Satan, an entity also believed to communicate in mystical ways with selected devotees, and he became increasingly disillusioned with LaVey's "rationalist" Satanism. Organizationally, Aquino was a firm believer in the system of the grottos, while LaVey was not particularly interested in running a church-like organization, even less so after some local grotto leaders found themselves in trouble with law enforcement agencies for a number of offenses. In 1975, Aquino and several important grotto leaders left LaVey, and went their separate ways into the newly established Temple of Set (PO Box 470307, San Francisco, CA 94147; website: www.xeper.org). With its "occult" Satanism, the temple may be the largest international Satanist organization still active today.

Despite Aquino's grim prophecies, however, the Church of Satan did not disintegrate. Although it is true that it remained a largely mail order organization for several years, the disappearance of local chapters actually helped LaVey to keep a low profile, as the media began to take a less tolerant attitude toward Satanism in the aftermath of the Charles Manson trial (1971) and the increased activities both of a Christian countercult movement, and of secular anti-cult organizations. In the 1980s, when anti-Satanism became somewhat disreputable because of its tall tales and gross exaggerations, LaVey was able to stage a comeback. Crucial in this revival was Blanche Barton, who had become LaVey's new companion after he left Diane in 1984. LaVey's daughters, Karla and Zeena, although very different in character, also cooperated in reestablishing the Church of Satan as a national presence in the 1980s. In 1990, however, Zeena publicly denounced both the Church of Satan and what she called her "un-father"; after several short-lived occult ventures with her husband, Nikolas Schreck, she eventually joined Aquino's Temple of Set and became one of its high priestesses.

In the same year, 1990, LaVey suffered a heart attack, which very much reduced his activities. Once again, it seemed that the Church of Satan was about to collapse. It was kept alive, albeit with difficulty, by Blanche Barton and by one of LaVey's closest disciples, Peter Gilmore. It is currently a largely mail order organization, but ritual activities are going on in a limited number of U.S. cities, where a grotto system has been put into operation once again. It maintains a website at the address given below. The website www.churchofsatan.org, on the other hand, does not belong to LaVey's

original organization, but to a splinter group, known as The First Church of Satan, led by Daemon Egan (pseudonym of John Dewey Allee) and headquartered at PMB 172, 203 Washington Street, Salem, MA 01970. Critics have described the First Church of Satan as a commercial organization, mostly engaged in selling Satanic paraphernalia via the Internet, although Egan maintains that he is keeping LaVey's original spirit alive.

Karla LaVey originally cooperated with Blanche Barton, but eventually they parted company, based inter alia on a legal dispute about LaVey's inheritance, and in 1999 Karla established her own First Satanic Church (PO Box 475177, San Francisco, CA 94147; website: www.satanicchurch.com). The dispute over the inheritance also involved Zeena, and Barton represented (in addition to herself) her son, Xerxes LaVey, born in 1993, who, according to his father, would one day inherit his Satanic leadership mantle; it was later settled. In addition to the Church of Satan, the Temple of Set, the First Church of Satan, and the First Satanic Church, several dozen minor splinter or independent Satanist groups, all tracing their origins to the original 1966 foundation event, still operate throughout the world. Most of these organizations are quite small, however, and the current combined active membership of all branches probably reaches no more than 1,000, even though many more nonactive members have joined by mailing (or, most recently, by completing a form on the Internet), and thus remain on the mailing lists of the various groups.

Church of Satan
PO Box 499
Radio City Station
New York, NY 10101-0499
www.churchofsatan.com

Massimo Introvigne

See also: Ordo Templi Orientis; Satanism.

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Church of Scientology

Scientology is a religious and therapeutic system of ideas and ritual practices developed, starting in the early 1950s, by American writer, adventurer, and philosopher L. Ron Hubbard (1911–1986). The first church was founded in Los Angeles, California, in 1954. At the beginning of the new century Scientology is represented on all continents, in 145 countries. The church estimates that 8 million people worldwide are, in some way, using Hubbard's life-improvement techniques, but not all of these people are devoted members. Most of them are buying books and taking courses in the church facilities on a regular basis without considering themselves devotees.

Scientology was reorganized in the beginning of the 1980s, and today the organizational structure is divided into two major units. The first is the Church of Scientology International, founded in 1991, with its headquarters in Los Angeles. This unit oversees public relations, legal affairs, organizational expansion, and other practical affairs. The second unit, Religious Technology Center, appeared in 1982. This unit owns all trademarks and service marks of the religion and controls the licensing of these items worldwide. Together these two units control all Scientological activities, from field activities to missions and churches and advanced churches, in order to secure what are considered the unique teachings of Hubbard.

In the 1960s a religious order of dedicated Scientologists, the Sea Organization, was founded, and in the 1980s its members assumed control of the church internationally. All executives and most of the staff of the Church of Scientology International, the Religious

L. Ron Hubbard (1911–1986) was the founder of Dianetics and Scientology. (Special Collections, Davidson Library, University of California—Santa Barbara)

Technology Center, and those facilities that deliver the more advanced training for Scientology leaders and facilitate access to what are considered the higher levels of Scientology teachings are Sea Organization members. Members of the Sea Organization take vows of commitment to the faith similar to those expected of members of ordered communities in other religions.

During the late 1930s and 1940s Hubbard developed his do-it-yourself-therapy, Dianetics, according to which every human being is suffering from severe mental and psychosomatic traumas because of the functions of what Hubbard calls the reactive mind. In the memory bank of this mind are stored the engrams, that is, all the pieces of a person's memory involving mental or physical pain. In the book *Dianetics: The Modern Science of Mental Health*, published in May 1950 and still figuring on bestseller lists, Hubbard presented his ideas on how one can eliminate the engrams through dianetic therapy, called auditing.

From 1951 Hubbard carried his ideas further and began the transformation of the therapy to a fully developed religious soteriological system by including metaphysical ideas and axioms about the individual and the universe in his representations. In 1954 Hubbard announced the full transformation into a religion. The new religion got the name Scientology (from Latin *scio,* to know, and from Greek, *logos,* word or thought), knowing about knowing.

The basic idea in Scientology is the idea that the human being, a composite of body, mind, and spirit, is a spiritual, individual being (called a Thetan). Each individual, or Thetan, has existed through an endless number of incarnations on this and other planets through hundreds of millions of years. Scientology's mythological texts tell, for instance, how the Thetans in a remote past made the mistake of identifying themselves with a physical universe and physical bodies and how the different states of existence and mytho-evolutionary history have influences on the present condition of the individual. For each incarnation, the Thetan is suffering a series of karmic experiences hidden on what is called the timetrack. Through the ritual practices of Scientology one can get insight into these matters, confront one's mythological past on one's individual timetrack, and thereby improve one's happiness, relationships, and general well-being, as well as find one's individual path to ultimate truth.

Scientology, inspired by, to name a few, Buddhism, Hinduism, Western Esotericism, science fiction, and psychotherapy, offers an individual salvation to its practitioners through a number of ideas and related practices by means of which individuals can recognize and change various existential conditions of their lives. The salvational path to ultimate spiritual salvation, called the Bridge to Total Freedom, represents an extensive soteriological hierarchy of ritual steps to which each individual is gradually initiated in a codi-

fied prescribed sequence. Through these initiations one can move oneself into higher and higher states of awareness and order of existence, toward an ultimate recognition of oneself as a spiritual being and of the universe.

As the new century begins, Scientology is probably the new religion most exposed to the controversy among anti-cultists and most discussed in the media in the Western world. The organization has been accused of controlling its parishioners, financially and mentally, as well as of having an opaque organizational structure and using shady financial transactions between the different organizational units. These accusations prompted a prolonged and thorough examination of the church's financial and organizational practices in the United States by the Internal Revenue Service (IRS). When that examination was completed, in the mid-1990s, the IRS concluded that Scientology is, as it claims, a religion that works for charitable purposes, that the income is used for these purposes, and that the organization does not operate in order to damage public policy or society. Although the conclusion reached by the IRS was clear, it does not seem to have influenced the church's reputation in many countries of Europe. In most European countries Scientology is not recognized as a religion, although the church continuously strives to win recognition, and has done so in such places as Italy, Sweden, and South Africa. In several countries, among them France, Germany, and Russia, not only the organization but individual Scientologists are exposed to different kinds of more or less sophisticated restrictions and discrimination.

The Church of Scientology International supports the official Internet site given below, and there are numerous additional sites concerning the church sponsored by the church, its members, and its critics. Congregations and missions of the church are now located in more than 120 countries.

Church of Scientology International
6331 Hollywood Blvd., Ste. 1200
Los Angeles, CA 90028-6329
www.scientology.org/home.html

Dorthe Refslund Christensen

See also: Hubbard, L. Ron; Western Esoteric Tradition.

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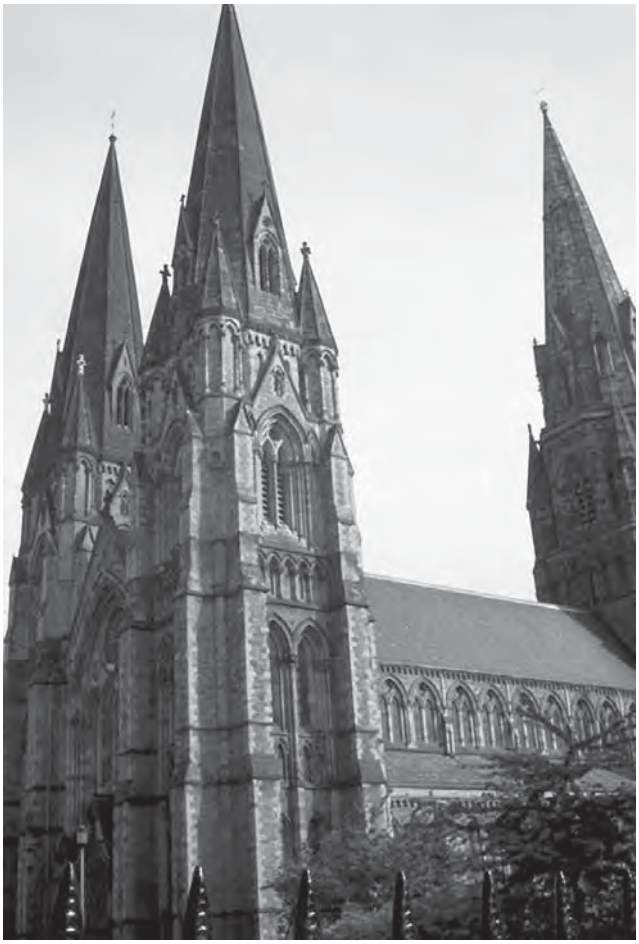
Church of Scotland

The Church of Scotland is the largest Christian denomination in Scotland and is the national church there for purposes of church-state relations. For historical reasons it is often regarded as a mother-church of English-speaking Presbyterianism and so has been highly influential far beyond the borders of Scotland, especially in places where the founding initiative is traced to Scottish missions during the British colonial era.

The Church of Scotland traces its heritage back to the initial evangelization of Scotland by the Celtic church and through its pre-Reformation history, but dates its present form from the Scottish Reformation of 1560. John Knox (ca. 1514–1572), a disciple of John Calvin (1509–1564) and Theodore Beza (1519–1605),



A Scottish cathedral. The Church of Scotland is the largest denomination in that country. (Corel)

led the initial Reformation in the face of opposition from the queen regent of Scotland, Mary of Guise, and subsequently from Mary Queen of Scots (1542–1587), who was a passionate defender of the Roman Catholic Church. Over the course of a further generation, the recognizably presbyterian form of church government was developed, particularly by the church leaders who gathered around Andrew Melville (1545–1622). The principal accommodation of church and state was made in 1592, which may conveniently be regarded as the point at which the Protestant system of the Church of Scotland was established.

The 17th century was characterized in Scottish history as the era of tension between the emergent Presbyterian church and the episcopal polity (like that of the Church of England) preferred by the Scottish king, James VI (later James I as king of both Scotland and England, r. 1603-1625) and by his immediate successors, the Stuart kings of Scotland and England. The Wars of the Covenant of the 1640s and 1650s can be regarded as both a struggle over church government and a conflict for sovereignty between church and crown. With the Restoration of 1660, the struggle resolved in favor of Presbyterianism in Scotland.

The 18th and 19th centuries witnessed a modified version of the conflict, in the disputes over the system of patronage that allowed secular authorities, especially major landowners, to appoint parish ministers. At the peaks of this argument three significant ruptures took place: The two lesser ones are called the First and Second Secessions of the Eighteenth Century, and the most celebrated is known as the Disruption of 1843, when about one-third of the church's congregations removed themselves from the Establishment. Most of the secessionists returned through a process of reunion that culminated in the Union of 1929, which created the modern Church of Scotland. Though no longer established in a legal sense, the church retains a carefully defined relationship with the state, being simultaneously national and free, with responsibilities to the whole nation but with an independent spiritual jurisdiction under church law.

Church government is by a conciliar hierarchy of three courts: the Kirk Session is the body of ruling elders in the local congregation; the Presbytery is the local grouping of congregations and consists of equal numbers of ministers and elders, plus members of the diaconal ministry; the General Assembly is the annual national meeting, again made up of equal numbers of ministers and elders, and including deacons. Each court fulfills primary functions, and the superior courts exercise both judicial and appellate functions. As oversight (a translation of the Greek *episkopē*) is exercised by courts, not individuals, there is no great emphasis on a leading figure; the strength of the system lies rather in ordered government, largely through the committees and agencies of the courts of the church.

The principal doctrinal standard of the Church of Scotland is the scriptures of the Old and New Testament, not including the Apocrypha, and the subordinate standard is the Westminster Confession of Faith (1647), subject to a limited degree of liberty of interpretation. Worship follows the Reformed tradition, with a variety of styles, reflecting the theological opinions and preferences of the local minister.

The influence of the Church of Scotland is recognized in the many denominations that now constitute the World Alliance of Reformed Churches, because of the historical influence mentioned above. Therefore ties are particularly strong with churches in Commonwealth countries, though the Church of Scotland has a presence at the congregational level in about 15 countries, mainly in continental Europe and Israel. The church's commitment to ecumenical dialogue and cooperation is demonstrated in its membership in the World Council of Churches, the Conference of European Churches (CEC), Churches Together in Britain and Ireland (CTBI), and Action of Churches Together in Scotland (ACTS).

In 2007 the church reported approximately 500 000 adult communicant members. The inclusion of baptized persons not having proceeded to adult profession of faith would increase this number to around one million, making the denomination one of the largest numerically in Scotland (alongside the Roman Catholic Church).

General Assembly of the Church of Scotland
121, George Street
Edinburgh EH2 4YN
Scotland
http://www.churchofscotland.org.uk/

Marjory A. MacLean

See also: Calvin, John; Church of England; Reformed/Presbyterian Tradition; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Church of South India

The Church of South India, founded in 1947 by the merger of Anglican, Methodist, Congregationalist, and Presbyterian churches operating in the southern half of the Indian subcontinent, continues the traditions of Indian Protestant missions that began early in the 19th century.

As the global missionary impulse grew among Protestant groups at the end of the 18th century, India was among its early targets. As a matter of fact, India was the site of a singular effort by two Danish graduates of the University of Halle (the seat of continental Pietism) who came to India in 1706 and began a mission among the Tamil-speaking people on India's east coast. Their work was later supported by the early Anglican organizations, the Society for the Propagation of the Gospel in Foreign Parts and the Society for Promoting Christian Knowledge. However, a new beginning came with the arrival of Baptist minister William Carey (1761–1834) in 1795. He settled at the Danish settlement at Serampore, some 15 miles inland from Calcutta.

The beginning of what became the Church of South India came only three years after Carey began his work, with the arrival of Nathaniel Forsyth, the first missionary sent to India by the newly formed and Congregational Church–based London Missionary Society. He settled in Calcutta and worked alone until the arrival of additional missionaries, who settled in Madras (1814) and Travancore (1818).

Anglicans came to India through the Church Missionary Society (CMS), which had earlier begun a mission in the Middle East. Abdul Masih, a convert from that mission, arrived in 1913 to begin his labors in the United Province (immediately south and west of Nepal). As with previous efforts, the CMS concentrated its initial activities in centers where Europeans had already settled—Calcutta, Travancore, Cochin, and so on. The church tried to work with the indigenous Syrian Orthodox Church of Malabar, but they soon parted ways.

India was at this time under the control of the East India Company, which was somewhat hostile to interference in its operation from clergymen; in 1813, however, Parliament had forced the company to open the land to missionaries The coming of the CMS and the

A missionary and educator, Alexander Duff (1806–1878) was a powerful figure in the Church of Scotland and played a pivotal role in Great Britain's missionary work in India. (Library of Congress)

expansion of the LMS to Madras had been based upon that decision.

The Methodists also took advantage of the change of policy. Thomas Coke (1747–1814), who had taken the lead in building Methodist support for foreign missions, had given the last of his financial resources to support a mission to India. After Parliament's action he won the support of his brethren, and in December he sailed for India with a group of missionaries. The group arrived in Sri Lanka a few months later, but unfortunately Coke died during the voyage. After Methodism was established among the Ceylonese, one of their number, James Lynch, moved on in 1817 to Madras, where he found a small group of Methodists who had been brought together by an expatriate merchant.

Missionaries from the Scottish Missionary Society (Presbyterians affiliated with the Church of Scotland) arrived in 1823. They settled in Bombay. Among the prominent leaders was Alexander Duff (1806–1878), who developed an outreach program to the upper classes of Indian society. Although he made few converts, through the schools he founded he was able to bring Western education to Maharastra and influence a generation of Indian leadership.

In 1833, the East India Company opened its territory to non-British missionaries. American Presbyterians and Congregationalists were the first to take advantage of the new opportunity. Missionaries supported by the American Board of Commissioners for Foreign Missions had opened work in Sri Lanka in 1819. The leader of the work, John Scudder (1793–1855), moved on to Madura in 1835 and then on to Madras, where he opened a mission station in 1836. American Presbyterians came to India, their first foreign mission enterprise, in 1934. They settled at Ludhiana. A mission was opened in Allahabad two years later.

The British and American Congregationalist, the Scottish and American Presbyterian, and the Methodist and Anglican missions grew side by side through the 19th century. Each began work among expatriates, but soon turned their eyes toward the masses of the Indian people. Occasionally, their activity was rewarded by what became known as a "mass movement," the sudden movement of a large number of Hindus into the Christian church. It has been estimated that as much as 80 percent of the members of all the Christian churches by the end of the 19th century were to be accounted for by such mass movements. Many of them were large-scale defections by the members of the lower castes and the untouchables from a religion that put them in so bad a situation that they had little to lose.

The churches were also affected by negative events. The Presbyterians were particularly hurt by the Sepoy Rebellion, and many of the missionaries lost their lives, caught in the middle of an attempt to overthrow foreign rule.

At the beginning of the 20th century, the missions moved to reduce the duplication of effort and competition among them. In 1901 the American and Scottish Presbyterian missions merged to form the South India United Church, and four years later, the British and American Congregationalists united to form the Congregational General Union of South India. These two

churches united in 1924 as the United Church of South India. By this time negotiations were under way for a broader union that would include the Anglican and Methodist churches. Prominent issues to be resolved included the nature of the polity of the new church and the resolving of ministerial orders; the Anglican Church differed from the others because of its belief that its bishops held special authority because they could trace their lineage back to Christ's 12 Apostles, in what is known as the Apostolic succession.

In the end, the Anglicans emerged as the dominant body. The Church of South India that emerged in 1947 had an episcopal polity: that is, the church was led by bishops and organized into dioceses. A means of accepting those ministers not ordained by bishops in the Apostolic succession was finally agreed on, and the church emerged as a model for Christian cooperation throughout the Protestant world. The basis of the union was the Lambeth Quadrilateral, the historic statement of the bases of Anglican belief (discussed in the entry on the Church of England), which includes acknowledgment of the ancient Christian creeds.

In 2005, the Church of South India reported 3,500,000 members in 8,715 congregations. The congregations are divided among 22 dioceses (with one diocese reaching into Sri Lanka). The synod is the highest legislative body. It meets biennially, at which time a presiding bishop is designated. The church supports a number of educational and medical facilities, and in the 1960s initiated a vast program of rural development across India.

The church was a model for similar union attempts around the world, and it has remained a staunch supporter of the ecumenical movement. It is a member of the World Council of Churches, the Anglican Communion, the World Alliance of Reformed Churches, and the World Methodist Council. Initially, many Anglicans outside of India had expressed concern over the provisions of the church's constitution, but in 1971, the Anglican Consultative Council called upon all Anglican churches worldwide to reexamine the Church of South India with a view to entering into full communion with it. In 1972 the Church of England's General Synod voted full communion. The problem for Anglicans had been the many ministers who had not been re-ordained by a bishop in the Apostolic succession. That problem had been taken care of over time by the ordination of all new ministers since 1947 by the church's bishops.

A number of the CSI members have moved to the United States. At first they worshipped in Indian Orthodox parishes, but then began to form informal Protestant groups, which gradually formed into local congregations. In 1981, the Diocese of Kerala recognized the existence of these parishes and began to include them in their pastoral concern. In 1988, the CSI Synod placed all of the parishes of the church outside of India directly under the presiding bishop.

Church of South India
CSI Centre
No. 5 Whites Rd.
PO Box 688
Royapettah, Madras 600 014
India
www.csichurch.com

J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Church of Scotland; London Missionary Society; Methodism; Society for the Propagation of the Gospel in Foreign Parts; Syrian Orthodox Church of Malabar; World Alliance of Reformed Churches; World Methodist Council; World Council of Churches.

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Church of Sri Lanka

The Church of Sri Lanka (aka Church of Ceylon) continues the initial attempts of representatives of the Church of England to establish Anglicanism on the island of Ceylon. Several years after the Dutch ceded power over the island to the British, the Church Missionary Society began work in Candy (1818). Many formerly affiliated with the Dutch Reformed mission affiliated with the Anglicans. Stations were subsequently opened among the Sinhalese (who were Buddhists) at Baddegama (1819), Kotte (1822), and Kurunagala (1880), and among the Tamil (who were Hindus) at Jaffa (1818) and Colombo (1850). Education was an early and persistent concern, and the mission supported four men's colleges, two women's colleges, and two women's middle schools. A teacher training school was opened for both the Tamils and the Sinhalese.

In 1930 the work separated from the Church of England and was incorporated into the new independent Church of India, Burma and Ceylon. Then in 1947, the Anglican diocese in southern India became part of the new Church of South India. Two of the Ceylonese dioceses (Colombo and Kurunagala) did not join the new united church, preferring instead to concentrate on the effort to unite with the other churches in Sri Lanka that were members of the National Christian Council (Methodists, Baptists). In 1947, the Jaffa Diocese (serving Sri Lankan Tamils) did affiliate with the Church of South India.

Various conversations aimed at uniting the Church of Sri Lanka, the Methodist Church of Sri Lanka, the Baptists in Sri Lanka, and the Jaffa Diocese of the Church of South India have proceeded, but a plan for

Christian church in the fishing town of Negombo, Sri Lanka. Christians make up a small minority in Sri Lanka. (Diomedia/StockphotoPro)

a united church acceptable to all parties has yet to mature. The continuing violence in the country has contributed to the failure of union attempts.

With slightly more than 50,000 members (2005), the church is the second in size only to the Roman Catholic Church in the Sri Lankan Christian community. The church is a member of the World Council of Churches and the worldwide Anglican Communion.

Church of Sri Lanka
Bishop's Office
358/2 Bauddhaloka Mawatha
Colombo 7
Sri Lanka

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Church of South India; Methodist Church, Sri Lanka; Roman Catholic Church; World Council of Churches.

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Church of Sweden

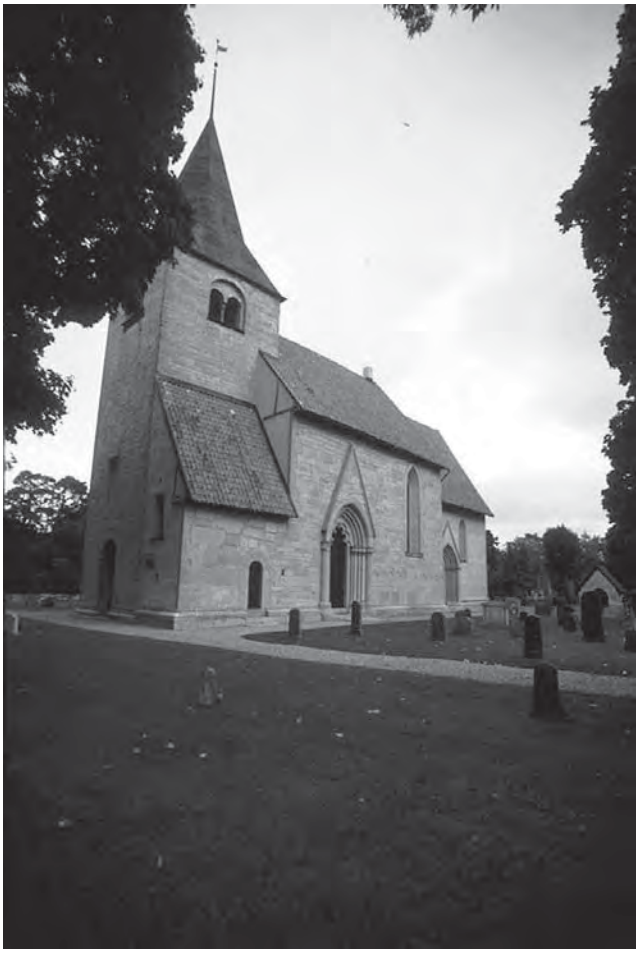
The coming of Christianity to Sweden is generally traced to the efforts of Saint Ansgar (801–865), the archbishop of Hamburg (Germany), who earned the title of "Apostle to Scandinavia" for his missionary efforts. However, the traditional religion of the northern people was firmly entrenched, and it was not until 200 years later that Christianity made real progress in gaining a foothold in the country. An early center was established at Uppsala, where the first diocese was erected and later (1477) a university opened. The church was thus still in the process of establishing itself within the Roman Catholic Church when the Reformation swept through Germany.

Two Swedes who had studied with Martin Luther at the University of Wittenberg, Olavus Petri (1493–1552) and Laurentius Petri (1499–1573), had the ear of King Gustavus Vasa (1496–1560), and the three took the lead in aligning Sweden behind the Reformation. Olavus Petri wrote pro-Reformation books and assumed the task of translating the Bible (1541) and Luther's Small Catechism (1537) into Swedish. Laurentius Petri became the administrative leader as archbishop of Uppsala (1531). The reorientation of the church was secured over the remaining decades of the century. In 1593, a convocation of the church firmly established the church in the camp of Lutheranism. It adopted the Unaltered Augsburg Confession as its doctrinal standard and decreed that adherents to "foreign" religions were not to be tolerated in the land.

From the reign of Gustavus Adolphus (r. 1594–1632) forward, the fate of the Lutheran Church of Sweden was largely tied to that of the government, especially its spread with the establishment of the present boundaries of the country. Its exclusive rights to operate in Sweden were loosened only slightly by the introduction of an Act of Toleration in 1781 that granted other Christians the privilege of residing in Sweden. Toleration to Jews was granted the following year.

Secularization of the church began in the 19th century. In 1866, the Swedish Parliament created the church's synod as a new legislative body and dropped the church's direct representation in the government. At the same time, the church was hit with a variety of criticisms from Pietist and conservative theological perspectives. Many called for a revival of personal spirituality, and others condemned the church for a departure from the faith. A number of dissident groups formally separated from the church. In response, new church leadership arose, articulating the church's position as an instrument offering Christianity to all the people of the country. Outstanding 20th-century leaders included Einar Billing (1871–1939) and Nathan Söderblom (1866–1931).

The Church of Sweden continues to hold the allegiance of the Swedish people, and some 90 percent are



Bro Church in Gotland, Sweden. A majority of Swedes identify themselves as members of the Church of Sweden. (Corel)

members. It keeps many of the statistical records on the Swedish population (for which taxes are collected and paid to the church), and most people turn to the church for baptism, marriages, and funerals. However, the church does not attract many (less than 10 percent) to regular attendance at worship. Widespread official church membership exists side-by-side with an extreme secularization of the country.

The church has an episcopal polity, its bishops having received Apostolic succession in the 16th century from a lineage of bishops considered to be in direct line from Christ's Apostles. One bishop is chosen as the church's archbishop, the remaining bishops being assigned to one of the 13 dioceses. The king of Sweden is considered the first member of the church, and the government confirms the appointment of bishops. In 1982, the church was given more independence to make decisions in areas of worship, doctrine, sacraments, evangelism, and world mission activities. The synod formed in the 19th century has evolved into the General Assembly, which meets annually. The assembly opened the ministry to ordained female clergy in 1960.

Entrance into the worldwide missionary movement was made formally in 1874 with the establishment of the Church of Sweden Mission, founded in 1874, which focused on efforts in Africa, India, and Malaysia. The work of that mission has led to the formation of a number of now independent churches. Its work is supplemented by that of the Swedish Evangelical Mission and the Swedish Jerusalem Society. It is challenged by the Swedish Mission of Bible True Friends, a movement protesting the dominance of liberal theology in the Swedish church. The Church of Sweden also oversees a number of Swedish-speaking congregations that serve expatriates in various European countries.

In 2005, the church reported 7,200,000 members. It is a member of the World Council of Churches and the Lutheran World Federation.

Church of Sweden
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S-751 70 Uppsala
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J. Gordon Melton

See also: Lutheran World Federation; Lutheranism; Roman Catholic Church; World Council of Churches.

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Church of the Augsburg Confession of Alsace and Lorraine

During the 16th century the Protestant Reformation dominated by Lutheranism based in Germany spread

into adjacent French territories, even though the Reformed Church based in French-speaking Geneva gathered the bulk of the response from Protestants in France. Lutheran congregations appeared especially in the provinces of Alsace and Lorraine and the Montbéliard region farther south. Persecuted throughout the century, Lutheranism experienced some reprieve following the issuance of the 1598 Edict of Nantes, which gave Protestants some degree of toleration. Nevertheless, the church continued to suffer some persecution until the French Revolution and the subsequent establishment of a set of regulations under Napoleon that provided for the existence of Protestant churches. The regulations did not, however, allow the Protestants (either Reformed or Lutheran) to develop a national synod.

In 1871, as a result of the Franco-Prussian War, Alsace and Lorraine became German territory. The Lutheran Church continued under the Napoleonic regulations and, apart from the ravages of war, survived with relative ease until the region was returned to France following World War II. There Lutherans, united by their allegiance to the 16th-century Augsburg Confession of Faith, were finally able to organize, but chose to remain separate from the other French Lutherans in the Reformed Church of France.

Through the last half of the 20th century, making use of its strength in the Strasbourg area, the church committed itself to working with Protestants in the Rhine Valley (including churches in Germany, the Netherlands, and Switzerland). It is an active member of the Conference of Churches along the Rhine and shares its headquarters building with the Reformed Church of Alsace and Lorraine, with whom it shares several centuries of history. The church was a charter member of the World Council of Churches. In 2005, the church reported 210,000 members worshipping in 206 congregations.

Church of the Augsburg Confession of Alsace and Lorraine
1 quai St. Thomas
F-67081 Strasbourg Cédex
France

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See also: Lutheranism; Reformed Church of Alsace and Lorraine; World Council of Churches.

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Church of the Brethren

The Brethren Church dates to the year 1708, when a group of German Lutherans decided to separate themselves from the church. In the process of establishing the new church, they showed some influence from the Anabaptist and Free church tradition in their practice of conducting an act of rebaptism. Their leaders had ties to the Mennonites and had read the Mennonite confessions of faith, and critics connected them immediately with their Anabaptist roots.

The Brethren found little support from either the more dominant church bodies (the Roman Catholic Church, Lutheranism, and the churches in the Reformed tradition). As hostility turned to active persecution, they sought shelter, as had the Mennonites before them, in Holland. By 1719, the Brethren began considering immigration to the British American colonies, and received with some joy the invitation of William Penn (1644–1718) to take advantage of his experiment in religious freedom in Pennsylvania. Before the year was out, the first group migrated to Pennsylvania and settled in Germantown (now a part of Philadelphia). Over the next 15 years, most of the Brethren migrated to Pennsylvania. Those few who chose to remain in Europe were absorbed into the Mennonite Church.

The first Brethren congregation in North America was established on Christmas Day, 1723, in Germantown. It became the mother congregation of the Church of the Brethren. Peter Becker (d. 1758) emerged as the pastor, and he baptized the first American converts and presided over the first love feast, a distinctive feature of Brethren worship. The love feast (variations of which

were later adopted by Moravians and Methodists) is a service that includes foot washing, a group meal, and the Lord's Supper. Neighbors called the Brethren "Dunkers," in reference to another distinctive practice, triune baptism, wherein the believer, on his or her knees in the water, is immersed three times in the name of the Father, Son, and Holy Spirit.

Like the Friends and the Mennonites, the Brethren shared a commitment to peace and simplicity; sought separation from secular influences (an attitude manifested in the plain clothing they wore); opposed slavery; and refrained from voting, taking oaths, or entering lawsuits. Brethren instituted a strict system of church discipline. Problems from their refusal to bear arms in war began at the time of the American Revolution and periodically reappeared through World War II. As the church spread, the Brethren began to hold an annual meeting for business and worship during the 1740s. Their ministers received no salary and were not expected to have a formal education.

Following the establishment of the church in the United States, the Brethren expanded westward, establishing centers in Kentucky and Ohio in the 1790s, and Indiana, Missouri, and Illinois in the 1810s. Brethren reached the West Coast by mid-century, though the main strength of the church is still found in Pennsylvania, Ohio, and Indiana. The first schism among the Brethren occurred in the 1880s, and the church subsequently lost those members who either rejected any change or who felt that the church was changing too slowly. The Church of the Brethren remains the largest of the several Brethren denominations. In 2006 it reported 127,526 members in 1,064 congregations in the United States.

In the 1890s the Church of the Brethren began mission work in Denmark. They followed with efforts in China, Nigeria, India, and Ecuador. The China work was lost with the changes at mid-century. Nigeria emerged as the most successful mission and has resulted in the present independent Church of the Brethren of Nigeria. Work in India was merged into the Church of North India (1970), and the work in Ecuador into the United Evangelical Church of Ecuador.

The Brethren have become known for their work in relief, rehabilitation, and reconstruction after disaster. They earned special respect from their colleagues in other denominations for their efforts in Europe following World War II. They have an extensive publishing program through Brethren Press, established in the 1890s. The church is ecumenically active and was a founding member of the World Council of Churches.

Church of the Brethren
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Elgin, IL 60121–1694
www.brethren.org

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See also: Church of North India; Church of the Brethren in Nigeria; Free Churches; Friends/Quakers; Lutheranism; Mennonite Church, U.S.A.; Reformed/Presbyterian Tradition; Roman Catholic Church; World Council of Churches.

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Church of the Brethren in Nigeria

The Church of the Brethren in Nigeria began in 1922 with the arrival of H. Stover Kulp (1894–1964) and Albert D. Helser (1897–1969) as the first missionaries of the American-based Church of the Brethren in Africa. The first congregations, which consisted of but four members, were founded at Garkida in 1927. In 1932, a school to train primary school teachers was founded. Through the next generation additional missionary personnel arrived, and in the decades following World War II, an expansion of institutional life aimed at building indigenous leadership. A pastor's school opened in 1950. The first of the Waka schools, to train teachers, church workers, and public officials, opened two years later. An expansive agricultural program was initiated in 1957. Kuip Bible School was opened in 1960 and the Theological School of Northern Nigeria in 1969.

In its second generation, the Church of the Brethren pursued the process of building indigenous leadership. In 1955 the first Nigerian was elected chairperson of the Nigerian synod, and the first Nigerian pastors were ordained. In 1972 the church in Nigeria was recognized as an autonomous sister church to the Church of the Brethren in America. In 1976 it adopted its present name, in the local language, Ekklesia Yanuwa a Nigeria. It continues the faith and practice of the Church of the Brethren.

The Church of the Brethren in Nigeria has reported 160,000 members and 403 congregations (2006). It joined the World Council of Churches in 1985.

Church of the Brethren in Nigeria
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See also: Free Churches; World Council of Churches.

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Church of the Disciples of Christ

A missionary affiliated with the Christian Church (Disciples of Christ), Willie Burner, with his family, settled in Buenos Aires in 1906. The work was expanded by the arrival of additional personnel in 1910. Evangelism concentrated in Buenos Aires and its suburbs and was marked by cooperation with the Methodist Episcopal Church (now an integral part of the United Methodist Church). In 1918, the two churches founded Colegio Americano and, along with the Waldensians, Union Seminary. Colegio Americano, a school for boys, was supplemented by El Instituto Modelo, a school for girls; the two later merged into the present Colegio Ward. In the 1930s, the church expanded into the province of Chaco, adjacent to the Paraguayan border.

The mission became an autonomous church in 1959, though the church maintains a strong relationship with its parent body. Its strength still lies in its social service work in the capital. It cooperates with other Protestant churches in supporting Aurora Publishing House.

This small church has been on the decline since the last decades of the 20th century and now has approximately 700 members in 7 congregations (2005). It has been a member of the World Council of Churches since 1975.

Church of the Disciples of Christ
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1416 Buenos Aires
Argentina

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See also: United Methodist Church; World Council of Churches.

References

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Church of the Kingdom of God

The Church of the Kingdom of God is the largest among various European groups that separated from the Bible Students, the organization that eventually evolved into the contemporary Jehovah's Witnesses.

In 1916, Charles Taze Russell (1852–1916), the founder of the Bible Students, died quite unexpectedly, and a struggle for the succession followed. Although the great majority of the Bible Students eventually followed Judge Joseph F. Rutherford (1869–1942) as Russell's successor (who later went on to establish the Jehovah's Witnesses), a number of other Bible Students leaders created splinter organizations. One of them was the leader of the Bible Students in Switzerland, F. L. Alexander Freytag (1870–1947). Attempts to resolve his differences with Rutherford failed, and in 1920 Freytag published the *Laodicean Messenger*, a book marking the beginning of the separation. Rutherford answered with *The Harp of God*, his first mature doctrinal work.

In 1921, Freytag established the independent Church of the Kingdom of God (also known in certain countries as the Philanthropic Association of the Friends of Man). The organization was quite successful in Switzerland, with several thousand members, and expanded to a number of other countries, including the United States and Italy, where, thanks to the efforts of Sebastiano Chiardola (1914–1993), it also enjoyed a membership of several thousands. In subsequent years, Freytag not only denounced what he regarded as Rutherford's innovations, but also reinterpreted most of Russell's peculiar doctrines, so that his movement has been regarded by some scholars as Russellism evolving toward Fundamentalist evangelical Protestantism.

The Monitor of the Kingdom of Justice, the movement's magazine, is published in several languages.

Church of the Kingdom of God
Le Château
1236 Cartigny (Geneva)
Switzerland

Massimo Introvigne and PierLuigi Zoccatelli

See also: Jehovah's Witnesses; Russell, Charles Taze.

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Church of the Lamb of God

The Church of the Lamb of God was a small polygamy-practicing Mormon church, which attained a level of fame because of the violence in which it became involved as a result of some of its members murdering members and leaders of other polygamy-practicing groups. The church was founded in 1970 by Ervil LeBaron (d. 1981), formerly the patriarch of the Church of The First Born of the Fullness of Times. The Church of the First Born grew out of the participation of the large LeBaron family in polygamy, which dated to the 1930s. In the 1950s they had resided at a colony in Mexico associated with the Apostolic United Brethren, the group led by Rulon C. Allred (d. 1977). In 1955, three LeBaron brothers, Joel (d. 1972), Ross Wesley, and Floren, left the colony and incorporated the Church of the First Born. Eventually Joel claimed to possess the Patriarchal Priesthood through a line of succession in the family that led back to Joseph Smith Jr., the founder of the Church of Jesus Christ of Latter-day Saints.

In 1970, Joel and Ervil parted after Joel accused his brother of taking undue liberties with the women in the church. After establishing the Church of the Lamb of God, Ervil issued a manifesto claiming leadership over all of the polygamy-practicing groups and the authority to execute any who did not acknowledge that authority. Soon afterward a series of attacks, some causing deaths, began to plague the other polygamy groups. In 1972 Joel LeBaron was murdered. A close associate of his, Dean Vest, was killed in 1975. Then in 1977 several individuals entered the office of Rulon Allred in suburban Salt Lake City, Utah, and killed him. A few days later an attempt to kill Merle Kilgore, another polygamy leader, was foiled. Eventually, all of these deaths were traced to orders given by Ervil LeBaron. In 1980 he was tried and convicted, but died the following year in prison.

The church did not die with Ervil. He was succeeded by his son Aaron LeBaron, and deaths associated with the group continued through the 1980s.

The most prominent deaths were of four members of the Chynoweth family in 1988. Aaron LeBaron was eventually convicted (1997) of conspiracy to kill the Chynoweths.

In recent years there have been conflicting reports of the church's disbanding. Its present status is unknown, and it may survive as a small informal organization of devoted followers.

J. Gordon Melton

See also: Church of Jesus Christ of Latter-day Saints; Polygamy-Practicing Mormons.

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Church of the Lord

A prominent Aladura church, founded by Josiah Ositelu in 1930. Ositelu, an Anglican schoolteacher who had thousands of visions, became involved in the prophetic exposure of witchcraft. He was associated with Joseph Shadare (d. 1962), founder of Christ Apostolic Church (Ghana), and Joseph Ayo Babalola during the revival of 1930. Ositelu was known as a powerful healer, and he broke his short affiliation with Faith Tabernacle, an American non-Pentecostal church that emphasized faith healing in its teachings, in the same year, when the other leaders challenged his authority and practices. They objected to his concern with exposing witches, the use of holy names and seals to guarantee miracles, and his acceptance of polygyny. Ositelu then founded the Church of the Lord (Aladura) (CLA) and eventually took seven wives, for which he claimed divine permission.

Ositelu died in 1966, to be succeeded by Apostle Adeleke Adejobi (1921–1991), who had just completed a two-year theological training course at an evangelical Bible college in Glasgow, Scotland, and had established a church among West African immigrants in London in 1964. Adejobi was a man of considerable spiritual and administrative gifts and one of the most widely traveled Aladura leaders. He built the largest church building of the CLA in Lagos in 1942, planted the CLA in Freetown, Sierra Leone, in 1947 and in Accra, Ghana, in 1953. Adejobi's work in Ghana resulted in one of the most successful of the non-Nigerian CLA churches, and the daughter of the king of Ashanti, Princess Victoria Prempeh, became an avid supporter and eventually a minister.

The CLA was admitted to the World Council of Churches in 1975. Adejobi was also involved in the creation of two ecumenical associations for the African Initiated Churches, the Nigeria Association of Aladura Churches and the intercontinental Organization of African Instituted Churches (OAIC), created in Cairo in 1978, with offices in Nairobi. Primate Adejobi became the OAIC's first chairman (1978–1982). The CLA was also responsible for the creation of the Aladura Theological Seminary and the Prophets and Prophetesses Training Institute, originally established by Adejobi in 1965. On Adejobi's death in 1991, Ositelu's eldest son, Gabriel Segun Ositelu (1938–1998), an agriculturist and head of an Ibadan research institute, took his place as primate. On his death in 1998, his brother Rufus Ositelu became primate and was still in that position in 2009. The CLA seems to have evolved from a charismatic leadership pattern to a hereditary one.

Church of the Lord (Aladura)
PO Box 71
Sagamu Remo, Ogun State
Nigeria
www.aladura.de

Allan H. Anderson

See also: African Initiated (Independent) Churches; Aladura Churches; Christ Apostolic Church; Organization of African Instituted Churches; World Council of Churches.

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Church of the Lord Jesus Christ of the Apostolic Faith

The Church of the Lord Jesus Christ of the Apostolic Faith (CLJCAF) is a predominantly Black Oneness (Apostolic) Pentecostal denomination founded by Sherrod C. Johnson (1897–1961) in 1933. Johnson called for a multiracial church and society during a period of deep racial tensions in America.

Johnson was born in North Carolina and began his ministry in 1917 in a predominantly white congregation in Philadelphia. In 1919 he founded another congregation in the city, mostly black, which he pastored until his death. Both Johnson and his church were originally affiliated with the Church of Our Lord Jesus Christ of the Apostolic Faith (COOLJC) in New York City, itself a split from the original Oneness organization, the Pentecostal Assemblies of the World.

The growth and oversight of the CLJCAF were largely a consequence of Johnson's radio ministry, which began in 1935. By the time of his death he was heard weekly over 70 church-owned stations worldwide. Instead of appointing elders and bishops, his taped messages became the primary means for overseeing affiliated congregations. Johnson was a controversial leader and a product of the doctrinal and racial divisions within the early Oneness movement.

Johnson inherited many of his views from the COOLJC. Notable among them was his strict opposition to ordaining women and remarrying after divorce. He also taught that foot washing is a sacrament and insisted upon the use of wine in Communion. Other teachings were more radical. Women were required to dress conservatively in plain, full-length dresses, wear head coverings in church, and refrain from all jewelry and rings. Johnson condemned the festival observance of Christmas and Easter. He rejected all forms of military service and the practice of funeral services.

Theologically, Johnson held a variant position on the traditional Oneness doctrine of the sonship of Christ. He agreed that sonship is temporal, not eternal. But he taught that, because the kingdom of God is spiritual, sonship ceased the moment Jesus died on the cross and his flesh was glorified.

Upon his death, the church's secretary-general, S. McDowell Shelton (d. 1991), succeeded Johnson as apostle and general overseer. His appointment was not received well by the southern elders, and the CLJCAF has suffered six, mostly small, schisms since 1961. Under Shelton, succession was established according to family lineage. His eldest son by adoption, Shelton Nehemiah, succeeded him until his death in 1994. But Shelton's youngest son, Omega Y.L. Shelton, has also claimed legal right of succession since 1992, and continues as general overseer of CLJCAF and pastor of the mother church.

The festivals of Christmas and Easter are still not officially observed, but church policy is not binding on members. The CLJCAF now conducts funeral services and approves of military service. Standards of modesty have relaxed, but women are encouraged to wear a head covering when they pray.

Johnson's historic radio ministry was reduced to four U.S. cities—Los Angeles, New York, Philadelphia, and Washington, D.C. Audio closed-circuit broadcast simultaneously beams the bishop's weekly message to all the affiliated congregations in the United States.

The CLJCAF officially claims a membership of 5,000 and approximately 70 congregations in the United States. Of this number, 2,500 belong to the mother church in Philadelphia. The CLJCAF neither counts members abroad nor holds church property. Its followers are most heavily concentrated in Belize, Bahamas, Jamaica, Nassau, Ghana, Liberia, Nigeria, South India, South Africa, and England. An internet website has replaced the church's former magazine, *The Whole Truth*.

Church of the Lord Jesus Christ of the Apostolic Faith
22nd and Bainbridge Streets
Philadelphia, PA 19146
www.tcljc.com

David A. Reed

See also: Pentecostal Assemblies of the World; Pentecostalism.

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Church of the Nazarene

The Church of the Nazarene is one of the leading representatives of the Holiness movement in American Christianity; during the 20th century, it became a global church with affiliated churches in more than 100 countries.

The church was founded in 1895 by Reverend Phineas F. Bresee (1838–1915), a former pastor in the Methodist Episcopal Church (now a constituent part of the United Methodist Church). Bresee had been a leading minister in the Methodist Episcopal Church in the years following the American Civil War, when the Holiness movement had the support of Methodism's leadership. By the 1890s, however, that support was waning. In 1894, Bresee asked the church to allow him to take charge of an independent mission in downtown Los Angeles, and when they refused his request, he withdrew from the Methodist Church. After a year at the mission, he founded the First Church of the Nazarene in Los Angeles. The aging Bresee, having previously served the Methodist Church for three decades, started a second career as the head of a new Holiness movement. The initial congregation grew rapidly, and a second congregation was started in 1897 in northern California at Berkeley. Several other congregations soon followed, and Bresee saw the possibility of developing a Holiness church along America's West Coast.

The first delegated assembly of the associated churches gathered in 1898, at which time Bresee was named superintendent. In 1907, the West Coast group merged with a similar Holiness group on the East Coast, the Association of Pentecostal Churches of America. Their union produced a new national organization, the Pentecostal Church of the Nazarene. By this time, the Church of the Nazarene had already become involved with foreign missions. In 1897 it had sent a team of five workers to open a mission in India.

The 20th century was a time of steady growth in the United States. That growth was punctuated by a series of mergers, which have brought a number of smaller Holiness bodies into the church. These include the Holiness Church of Christ (1908), the Pentecostal Church of Scotland (1915), the Pentecostal Mission of Nashville (1915), Laymans Holiness Association (1922), the International Holiness Mission (1952), the Calvary Holiness Church (1955), and the Gospel Workers Church of Canada (1958). Most recently, the Church of the Nazarene (Nigeria), an indigenous church that had developed by using the 1944 edition of the church's Manual, came into the larger church (1988). The Pentecostal Church of Scotland, the International Holiness Mission, and the Calvary Holiness Church were all products of the Holiness movement's earlier spread in the United Kingdom.

In 2006, the church reported 633,000 members in the United States, 12,873 members in Canada, and 1.8 million members worldwide. The church is organized into districts, each headed by a district superintendent. The highest legislative authority is the General Assembly, which elects the general superintendents (who function somewhat like bishops) and the General Board, the primary executive body. Under the General Board are a spectrum of boards and agencies. The church sponsors a number of colleges and seminaries, the majority of which are located outside the United States. The church is affiliated with the Christian Holiness

Partnership and the National Association of Evangelicals, through which it is additionally related to the World Evangelical Fellowship.

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Kansas City, MO 64131
www.nazarene.org

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See also: Christian Holiness Partnership; Holiness Movement; United Methodist Church.

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Church of the Province of Burundi

Anglican work in Burundi began in 1934 with the arrival of missionaries of the Rwanda General and Medical Mission, the theologically conservative wing of the Church Missionary Society, which had initiated work in Rwanda in 1926. At this time a notable spiritual revival that had originated in Rwanda was sweeping through the country, and the mission experienced rapid growth among the Tutsi people (the smaller of the two ethnic groups in the country). The mission went on to found three hospitals. In 1961 the work was incorporated into the Church of Uganda, Rwanda, and Burundi.

Like other churches operating in Burundi, the Anglicans were directly affected by the sudden influx of more than 100,000 refugees during the period of disturbances that followed the gaining of independence by Rwanda in 1962. Burundi gained its independence the following year, followed by four more years of violence, which followed the pattern of older conflicts between the Tutsi and Hutu people. Many of the Anglicans were killed in this era.

In 1965, a coup led by strongman Michael Micombero ended the violence temporarily. That same year, the first African bishop was consecrated for Burundi, and the Diocese of Burundi became an independent diocese within the church the next year. In 1971–1972 a Hutu uprising was put down brutally, with more than 300,000 killed. Half of the Anglican clergy and more than 100 catechists were killed, and the church was forced to rebuild without trained leadership. There were more than 500 parishes to be served by less than 20 ordained priests.

In 1980, the Church of the Province of Uganda was separated, and the new Church of the Province of Burundi, Rwanda, and Zaire erected. This province was divided into three provinces along national boundaries in 1992. The Church of the Province of Burundi is led by its primate, currently the Most Reverend Bernard Ntahoturi. It has six dioceses, its primate residing at DS 12, Bujumbura, Burundi. The church joined the World Council of Churches in 1994 and participates fully in the worldwide Anglican Communion, of which it is among the most conservative members. The church, with approximately 600,000 members (2005), is the third largest religious body in Burundi, behind the Roman Catholic Church and the Church of Pentecost. It sponsors Warner Theological College.

Church of the Province of Burundi
BP 2098
Bujumbura
Burundi
http://www.anglicanburundi.org/

J. Gordon Melton

See also: Church Missionary Society; Church of Pentecost; Church Missionary Society; Roman Catholic Church; World Council of Churches.

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Church of the Province of Central Africa

The Church of the Province of Central Africa unites Anglican churches in four countries—Botswana, Malawi, Zambia, and Zimbabwe. The beginning of work in Central Africa dates to a sermon by David Livingstone (1813–1873) delivered in 1858 to students of Cambridge University. In response, the Universities' Mission to Central Africa was organized under Bishop Charles MacKenzie (1825–1862). MacKenzie accompanied Livingstone to Africa in 1861 and began work south of Lake Nyasa. However, MacKenzie died in 1863, and the mission withdrew to Zanzibar. A second attempt at the end of the 1870s by the Society for the Propagation of the Gospel in Foreign Parts led to a permanent mission being established.

George W. H. Knight-Bruce (1852–1896), bishop of Bloemfontein (South Africa), journeyed to Zimbabwe in 1888, and three years later became the first bishop of a new Diocese of Rhodesia. His work was somewhat overshadowed by that of one of the African catechists he recruited to assist in building the church, Bernard Mizeki (1861–1896). Assigned to the village of Nhowe, Knight-Bruce built a mission-complex,

Interior of a mission church in Malawi. (Travel Ink/StockphotoPro)

learned the local language, and opened a school. Then in 1896, after refusing to flee, he was killed during a local uprising. His death was attributed partly to his having cut down some trees held sacred by followers of the traditional religion. He is remembered to the present on the calendars of the church in Zimbabwe as a martyr. The work in Zimbabwe was eventually put together with the work in Botswana and Mozambique in the Diocese of Southern Rhodesia, which was incorporated into the Church of the Province of Southern Africa.

Work in Botswana had begun in 1899 as an extension of the work in South Africa. The Diocese of Botswana was formed in 1972. In 1910, John Edward Hine (1857–1934), the bishop of Nysaland and Zanzibar, initiated work in Zambia (then known as Northern Rhodesia), the occasion being the 50th anniversary of the Universities' Mission to Central Africa. He was assisted by Leonard Kamungu, one of the first Africans in the region to be ordained to the priesthood.

Work in Central Africa developed under the jurisdiction of the Church in South Africa and the archbishop of Canterbury. The Province of the Church in Central Africa was established in 1955, with Edward Paget named as the first archbishop.

The church is led by its archbishop. The Most Reverend Walter P. K. Makhulu retired in 2008 and his successor has yet to be named. In 2005 the church reported 15 dioceses, 900,000 members, and 250 congregations. The church supports the National Anglican Theological College of Zimbabwe, Zomba Theological College (Malawi), and St. John's Seminary (Zambia). In 1998 the church voted against the ordination of females. It is a member of the worldwide Anglican Communion and since 1956 of the World Council of Churches.

Church of the Province of Central Africa
PO Box 20 798
Kitwe
Malawi

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church in the Province of South Africa; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Church of the Province of Melanesia

The Church of the Province of Melanesia is the Anglican body with jurisdiction over the Solomon Islands, Vanuatu, and New Caledonia. Work in Melanesia began in 1849 by Bishop George Augustus Selwyn (1809–1878), who defined his territory as bishop of New Zealand broadly. He began to make annual trips to the islands and brought young people back to New Zealand to be educated in a Western style. Beginning in 1855, Selwyn was joined in his annual trips by John Coleridge Patterson (1827–1871), who in 1861 was consecrated as the first bishop for the region. He promoted local leadership in the churches and the use of Mota as the common language of the mission. In 1871, as a result of forced movements of islanders by labor traffickers, Patterson was killed. He is still venerated in the islands as a martyr.

The church has experienced two periods of increased growth. First, at the end of the 19th century, an emphasis on the more populous Solomon Islands developed, away from Vanuatu and the Norfolk Islands upon which Patterson had concentrated. Then in 1978, following the Solomons becoming independent, a second growth phase resulted as the local leadership again expanded the territory covered by the church.

The church experienced a variety of problems during the unrest that swept the Solomon Islands during the period 1999–2003. A variety of social injustices had led to a state of lawlessness that resulted in Australia sending in, at the local government's request, a peacekeeping force. At the height of the unrest, seven brothers of the Melanesian Brotherhood were tortured and martyred.

The church of Melanesia is a part of the worldwide Anglican Communion. Worship is largely High Church in orientation, an approach bequeathed by its first bishop, but unique in its integration of Native music. The church is also distinguished by the presence of four Anglican religious orders, one of which, the Melanesian brotherhood, is the largest religious order in the Anglican Communion. The Mothers' Union in the Church of Melanesia mobilizes the younger women in the church and has become a base for the advocacy of women's issues.

The church is divided into eight dioceses. The general convention, which includes the bishops and representatives of the clergy and laity, is the highest legislative body. Each diocese is led by its bishop and diocesan synod.

In 2005, the church reported 200,000 members in its 197 parishes. The church is a member of the World Council of Churches.

Church of Melanesia
PO Box 19
Honiara
Solomon Islands

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; World Council of Churches.

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Church of the Province of Myanmar

An Anglican presence in Myanmar (then known as Burma) was initiated in 1825 by chaplains serving British expatriates, but a meaningful mission was not established until 1859, when representatives of the Society for the Propagation of the Gospel in Foreign Parts arrived at Moulmein, five years after the British annexed the region. The first bishop was consecrated in 1859 and took his place in Rangoon (Yangon). Work began among the Burmese people, but was later extended to the Karin and Chin peoples. In 1924, the Bible Churchman's Missionary Society, a Low-Church evangelical sending agency supported by members of the Church of England, opened work in the northern part of the country and among the Khumi people in western Burma.

The Diocese of Burma grew under the jurisdiction of the archbishop of Canterbury, but was eventually incorporated into the Church of India, Pakistan, Burma, and Ceylon. That church was broken apart by the

A Christian church in Myanmar. Christians face some religious persecution in Myanmar, where most of the population is Buddhist. (Keith Levit/StockphotoPro)

establishment of the Church of North India and the Church of Pakistan. At the same time, the Church of the Union of Burma was established, which continues as the Church of the Province of Myanmar.

The church is led by its archbishop, currently the Most Reverend Stephen Than Myint Oo. Congregations are divided into six dioceses. In 2005, the church reported 62,000 members and 300 congregations. The church is a member of the worldwide Anglican Communion and since 1971 the World Council of Churches.

Church of the Province of Myanmar
140 Pyidaungsu Yeiktha Rd.
Dagon PO (11191), Yangon
Myanmar

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See also: Anglican Communion/Anglican Consultative Council; Church of England; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Church of the Province of Southeast Asia

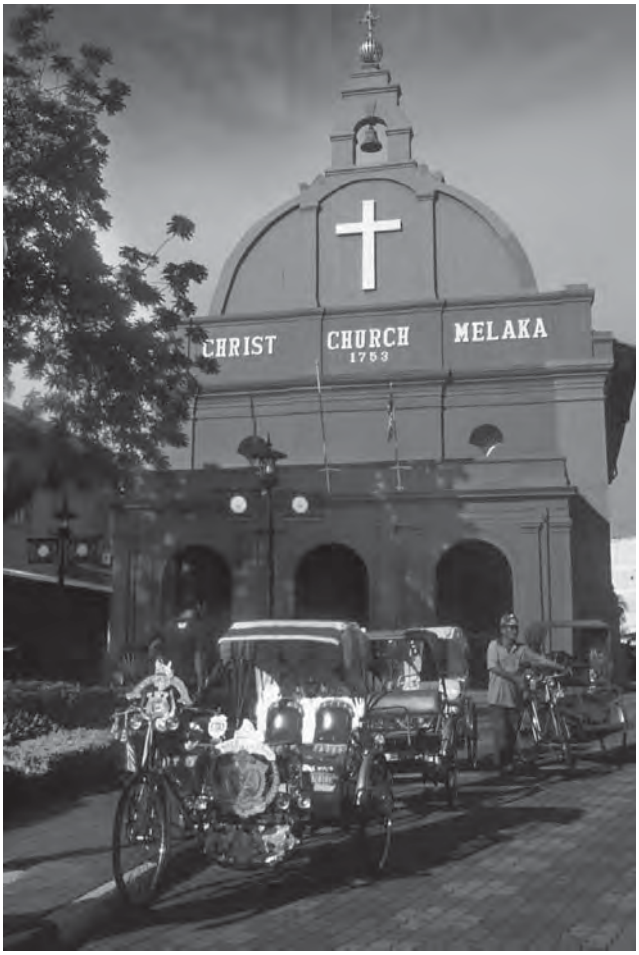
Anglicanism arrived in what is now Malaysia following the establishment of the first British settlement in Malaya on Penang, an island off the western coast of the Malay Peninsula, by the British East India Company in 1786. The local magistrate, an active layman in the Church of England named George Caunter, took the leadership as lay clerk and acting chaplain. Supervision of the fledgling work was assumed by the Diocese of Calcutta. The Church of St. George the Martyr was constructed in 1819. The East India Company secured an Anglican chaplain for Singapore in 1826 and supported the building of its first church, St. Andrew's.

The church operated primarily among British expatriates until 1848, when more formal missionary work was commenced by the Society for the Propagation of the Gospel in Foreign Parts (SPG) among the Chinese and Tamil-speaking Indians. Their efforts were boosted by missionaries from the Church Missionary Society and the Church Missionary Society of Australia. The SPG settled in Singapore in 1856.

In 1855 a Diocese of Singapore, Labuan, and Sarawak was created for better administration of the work. It operated as a missionary diocese of the Archdiocese of Canterbury. The East India Company closed in 1867, and Penang came under direct British rule. At that point, the SPG assumed the active role of procuring chaplains for the church in the region. The diocese was again reorganized into the Diocese of Singapore in 1909.

Malaysia became independent in 1957, and three years later the diocese was renamed the Diocese of Singapore and Malaya, the name selected to give due recognition to the political importance of Malaya. In 1970 the Diocese of West Malaysia was separated from Singapore (which by that time had become an independent country). Subsequently the dioceses of Sabah and Kuching (Sarawak) in eastern Malaysia were designated. In 1996, the dioceses of Singapore, West Malaysia, Sabah, and Kuching (previously existing as extra-provincial dioceses) were brought together as the Church of the Province of Southeast Asia. The Diocese of Singapore includes Anglican work in Thailand, Laos, Cambodia, Vietnam, and Indonesia.

The Province of Southeast Asia has emerged as one of the most conservative in the worldwide Anglican Communion. It has been particularly critical of the Episcopal Church (U.S.). The province does not ordain women, and made headlines in March 2000 when Moses Tay (b. 1938), the province's then archbishop, along with Emmanuel Kolini, archbishop of the Church of the Province of Rwanda, consecrated two U.S. priests, Charles H. "Chuck" Murphy III and John H. Rodgers, in Singapore for service in the United States. The two subsequently formed the Anglican Mission in America, which superseded two other conservative Episcopal organizations: First Promise Roundtable and the Anglican Association of Congregations on Mission (AACOM). Murphy (for the Prov-



Christ Church in Melaka, Malaysia, is part of the Church of the Province of Southeast Asia. (Kevin Burke/ StockphotoPro)

ince of Rwanda) and Rodgers (for the Province of Southeast Asia) were given the joint charge of planting churches and receiving congregations and clergy who felt unable to remain in the Episcopal Church. Archbishop Tay justified the action as an attempt to halt the exodus of unhappy members from the very liberal American church.

The Church of the Province of Southeast Asia is headed by the Most Reverend Dr John Chew, who also serves as bishop of Sabah. The province, with its estimated 98,000 members (2008), is not a member of the World Council of Churches, though three of the dioceses are members of the Council of Churches of Malaysia, and the Diocese of Singapore is a member of the National Council of Churches of Singapore. Both councils are affiliated with the World Council's Commission on World Mission and Evangelism. The Anglican Mission in America may be reached at PO Box 3427, Pawleys Island, SC 29585. It has a website at http://anglicanmissioninamerica.org.

Church of the Province of Southeast Asia
PO Box 10811
88809 Kota Kinabalu, Sabah
East Malaysia

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See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Episcopal Church; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Church of the Province of the Indian Ocean

The Church of the Province of the Indian Ocean, formed in 1973, brings together the Anglican churches established in the islands of the westernmost part of the Indian Ocean, including Madagascar, Mauritius, the Seychelles, and La Reunion. These areas had previously been opened to Christianity by French-speaking missionaries of the Roman Catholic Church. The first Anglican work began on Mauritius in 1810, just a few years before England gained control following the defeat of Napoleon. It was 1843 before Church of England missionaries arrived in the Seychelles, in spite of England having gained control in the 1790s. For many

years, the work in the Seychelles was included in the Diocese of Mauritius, but a separate diocese for the islands was created in 1973.

The Church of England arrived on Madagascar in 1864 through representatives of the Society for the Propagation of the Gospel (SPG) and the Church Missionary Society (CMS). The CMS withdrew in the 1870s and left the field to the SPG. The SPG concentrated its efforts along the east coast, the area around the capital of Antananarivo, and in the far north. In the 20th century it emerged as the Ekklesia Episkopaly Malagasy with three dioceses. By 1973 it had some 30,000 members. In 2005 it reported 505,000 members.

The church is at one in belief and practice with the churches of the wider Anglican Communion. It is led by its archbishop Most Reverend Gerald James (Ian) Ernest. There are seven dioceses, with the work on La Reunion a designated mission of the province as a whole. It sponsors three theological schools for the training of ministers. The church, especially in Madagascar, serves some of the poorest segments of the population and continues to receive support from other Anglican churches through the Province of the Indian Ocean Support Association. The church has been a member of the World Council of Churches since 1975.

Church of the Province of the Indian Ocean
Ambohimanoro
101 Antananarivo
Madagascar

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Roman Catholic Church; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Church of the Province of Uganda

Anglicanism came to Uganda in 1876 in the person of Alexander Mackay (1849–1890), a representative of the Church Missionary Society, and a party of missionaries, all of whom except Mackay died during the first two years. He carried on until additional missionaries could be sent. The mission made substantial progress under the leadership of Bishop Alfred R. Tucker, who headed the work for more than 20 years (1890–1911), during which time the number of members of the Church of England grew from 200 to 65,000. The work was further supplemented in 1929 when representatives of the Bible Churchmen's Missionary Society, representing the evangelical wing of the church, opened work among the Karamopong people. Over the years, the tragedy suffered by the original missionaries has been repeated. In 1886, for example, the first bishop, James Hannington (1847–1885), and his companions were murdered. More recently, in 1977, Archbishop Janani Luwum (1922–1977) was killed by Ugandan president Idi Amin (r. 1971–1979).

In 1961, the Church of Uganda, Rwanda, and Burundi was inaugurated, with Leslie Brown (1912–1999) being named the first metropolitan archbishop of the new province. In 1966 the first Ugandan archbishop, Erica Sabiti (r. 1966–1974), succeeded Brown. At the time, there were 10 dioceses in Uganda. In 1980 the church became the Province of Uganda, Rwanda, and Burundi. In 1994 that province was divided into three units, and the present Church of the Province of Uganda emerged.

The Church of Uganda is headed by its primate. In 2004, the current archbishop, the Most Reverend Henry Luke Orombi, succeeded the Right Reverend Livingstone Mpalanyi-Nkoyoyo (r. 1995–2004). The church is divided into 31 dioceses. In 2005, it reported a membership of 8,100,000. The church supports Bishop Theological College, founded in 1923, and Uganda Christian University, founded in 1997. It has been a member of the World Council of Churches since 1961.

People attend a mass in an Evangelical and Pentecostal church on July 20, 2009, in Kampala, Uganda. (Getty Images)

Church of the Province of Uganda
Centanary Road, Namirembe Hill
PO Box 14123
Kampala
Uganda

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See also: Church Missionary Society; World Council of Churches.

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Church of the Province of West Africa

The Church of the Province of West Africa brings together the Anglicans of Ghana, Sierra Leone, Gambia, and Guinea. Anglican presence in the area began as early as 1752 but was confined to the Cape Coast, a Ghanaian coastal settlement. Work began in Sierra Leone in 1804, but was primarily focused upon Freetown and the community of freed slaves there. Work in Gambia began as a chaplaincy for British troops stationed there in 1816.

The church in Ghana grew during the 19th century, missionary personnel being primarily supplied by the Church Missionary Society (CMS) and later by the Society for the Propagation of the Gospel in Foreign Parts. Work in Sierra Leone prospered through the 19th century, but growth stagnated during the 20th century. Progress in Gambia was stopped by the growth of Islam as the majority religion. It was not until the 20th century that CMS missionaries entered Guinea, a French colony. Work in the small mission was slowed for a time when in 1967 the government expelled all foreign missionaries.

Through the 20th century, the work in West Africa was organized into five dioceses. (The Diocese of Gambia and Rio Pongas included the work in Guinea, the minuscule Anglican community in Guinea-Bissau, and the single congregation in the Senegal that serves Anglican expatriates in the country.) These dioceses were under the direct supervision of the archbishop of Canterbury. In 1951, the archbishop began the process of creating a new province for West Africa, the synod of which met for the first time in 1957. The constitution was promulgated in 1962 and came into effect the following year.

As originally formed, the Diocese of Nigeria was part of the province, but in 1979 it was set apart in a separate Church of the Province of Nigeria. In 1982, the Diocese of Liberia was accepted into the Province of West Africa. It had a separate origin, being the product of the world of the Episcopal Church of the United States, which had started numerous schools among various Liberian peoples.

Over the years, the province has designated new dioceses, there being 11 at present. It is led by its archbishop, since 2003, the Most Reverend Justice Ofei Akrofi (b. 1942). The church supports Trinity College (Ghana), Cuttington University College (Liberia), and St. Nicolas Anglican Theological College (Ghana). In

St. Mary's Anglican Cathedral in Banjul, Gambia, is part of the Church of the Province of West Africa. (Art Directors .co.uk/Ark Religion.com/StockphotoPro)

2005, the church reported 300,000 members. The province is a member of the worldwide Anglican Communion and the World Council of Churches.

Church in the Province of West Africa
Bishopscourt
PO Box 980
Koforidua
Ghana
www.netministries.org/see/churches/ch00609

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Episcopal Church; Society for the Propagation of the Gospel in Foreign Parts; World Council of Churches.

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Church of the White Eagle Lodge

The Church of the White Eagle Lodge grew out of the work of Ivan Cooke (d. 1981) and Grace Cooke (d. 1979), two Spiritualist mediums. From the beginning of her career as a medium, Grace Cooke, known to church members as Minestra, was associated with the Spiritualist Church of England and the Stead Borderland Library in London. In 1930, she was contacted by a French member of the Polaire Brotherhood who informed her that a recently deceased author, well known in Spiritualist circles, Arthur Conan Doyle (1859–1930) (known to the rest of the world as the author of the Sherlock Holmes stories), had chosen her as his instrument to speak to the living from his spirit existence. The result of this contact was later published as a book, *The Return of Arthur Conan Doyle* (1956).

As a medium, Cooke had been guided by a spirit being named White Eagle, a spirit identified as a Native American. White Eagle is believed to be the symbol of Saint John the Divine (one of the 12 Apostles who were the main disciples of Jesus Christ) and a sign of a coming age of brotherhood. Minestra channeled numerous messages from White Eagle, which became the basis of the work and teachings at the Church of the White Eagle, founded in 1934. At the time of her contact with the Polaire Brotherhood she was also given a six-pointed star, described as the Christ star of balance, which became the church's symbol. She was also asked to train men and women to work in the light of Christ and to aid the world in the "years of fire" that were approaching.

The church conveys the teachings of what is called the Great White Brotherhood, a group of evolved beings who reside on a higher plane and who guide the development of the human race. They offer the hope of a coming golden age, when intuition will arise as a greater force in human affairs. The church affirms belief in God as Father and Mother, the Cosmic Christ, and the five cosmic laws of reincarnation, cause and effect (karma), opportunity, correspondences, and compensation. The church also affirms that every person has a spark of divine light, the spirit of Divine Love, within. These teachings place the church firmly within the Western Esoteric tradition.

The Church of the White Eagle has its headquarters in the United Kingdom. Soon after World War II, the church spread to North America, and centers opened in the United States and Canada. Additional centers appeared across Europe and in the lands of the British Commonwealth (including Australia and South Africa). The international work is led by ministers ordained by the church in England. Worldwide membership is in excess of 15,000.

Church of the White Eagle
New Lands Lodge
Brewells Lane, LISS
Hampshire GU33 7HY
UK
www.whiteaglelodge.org

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See also: Spiritualism; Western Esoteric Tradition.

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Church of Tuvalu

Christianity in Tuvalu, a group of islands in the western Pacific formerly known as the Ellice Islands, began in 1861 with the landing of nine people who had been shipwrecked and drifting in the ocean for eight weeks. One, a deacon in the church on the Cook Islands named Elekama, received permission from the island chief to evangelize. After four months of work, he seized the opportunity to go to Samoa, where the London Missionary Society (LMS) had built a very successful missionary work, to receive more formal training. He returned with other Samoans to the Ellice Islands. They were joined by J. S. White, a missionary with the LMS, in 1870.

Previously, in the 1850s, the American Board of Commissioners for Foreign Missions, the American equivalent of the LMS, had developed a mission in the Gilbert Islands. In 1917, they turned that work over to the LMS, and afterward the mission in the Gilbert and Ellice Islands operated as a single unit. Among the primary contribution of the missionaries was the translation of the Bible into the Tuvaluan language (closely related to the languages of Samoa and Kiribati).

The mission became independent as the Church of Tuvalu in 1969. It has a congregational polity and has written its own Tuvalu Church Creed, which places it squarely in the Reformed theological tradition.

The church, also known as the Congregational Christian Church of Tuvalu, publishes a periodical, *Te Lawa* (in Tuvaluan). It is a member (since 1980) of the World Council of Churches and the World Alliance of Reformed Churches. It claims some 95 percent of the islands' 10,850 residents as members of its 13 congregations (2005).

Church of Tuvalu
PO Box 2
Funafuti
Tuvalu

J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; London Missionary Society; World Alliance of Reformed Churches; World Council of Churches.

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Church Universal and Triumphant

Founded in 1958 by Mark L. Prophet (1918–1973), the Church Universal and Triumphant began as Summit Lighthouse. The Summit Lighthouse traces its roots to the I AM Religious Activity of Guy (1878–1939) and Edna (1886–1971) Ballard. Guy claimed that he met the Ascended Master Saint Germain on Mount Shasta in northern California in 1929. The latter instructed him to give out various teachings that resemble those of Theosophy—for example, that a hierarchy of advanced entities called Ascended Masters guide the evolution of life on Earth—and New Thought—that affirming healing and other realities verbally makes them so, because the thoughts behind those verbal affirmations influence the material world. After Ballard's death in 1939, various splinter factions arose. One, the Bridge to Freedom, led by Geraldine Innocente (d. 1961), included a young World War II veteran from Wisconsin named Mark L. Prophet. His messages, or dictations, given to him by Ascended Masters, were published in the magazine of another I AM splinter group, Lighthouse of Freedom.

In 1958 Prophet began his own movement, the Summit Lighthouse, in Washington, D.C. In 1961 he married Elizabeth Clare Wulf (b. 1939), and in 1962 they moved to Fairfax, Virginia, and expanded their publishing activities, their most important publication being a periodical, *The Pearls of Wisdom*, in which were published the dictations Prophet received from Ascended Masters, especially El Morya, one of the Ascended Masters who guided Helena P. Blavatsky of the Theosophical Society. In 1962 they established the Keepers of the Flame, an inner circle of followers seen as serving as volunteers for the work of God on planet Earth millions of years ago in previous incarnations. In 1966 they moved their organization's headquarters to Colorado Springs. In 1970 they established a Montessori preschool in order to educate the children of Keepers of the Flame. They began Summit University in Santa Barbara, California, in 1971 as a series of training workshops for followers who completed basic lessons in the organization's beliefs.

In the late 1960s and early 1970s, the Prophets and some of their staff visited India, the Middle East, Africa, and Europe to expand their teachings and organization. They incorporated ideas from Asian religions and various New Age beliefs. Unlike the New Age movement, however, the Summit Lighthouse organization developed a structured and complex belief system that did not allow for the New Age's individualistic and eclectic doctrinal experimentation. Mark Prophet died suddenly after suffering a stroke in 1973, leaving the movement in Elizabeth Prophet's hands. In 1974, the Summit Lighthouse became the Church Universal and Triumphant, with Elizabeth Prophet as the messenger, in retrospect appointed jointly with Mark Prophet, and with Mark Prophet now elevated to Ascended Master status and given a new name, Lanello. In 1972, shortly before Mark Prophet's death, the Prophets coauthored *Climb the Highest Mountain*, the first exposition in book form of their cosmology. Subsequent books contained dictations and teachings from both Elizabeth Prophet and Mark Prophet/Lanello. Under Elizabeth Prophet's leadership the church grew significantly in numbers, reaching 25,000 by 1980. She moved the group's headquarters to Santa Barbara, later Pasadena, and then Malibu, where their headquarters complex, called Camelot, remained until 1986, when they made their final move to the headquarters' present location, the Royal Teton Ranch, near Corwin Springs, Montana.

During the years that followed the organization experienced a major controversy, sometimes called the "shelter cycle." The Prophets taught that evil, fallen entities work against the Ascended Masters from Maldek, a planet that rebelled against God and was destroyed, and whose pieces are now the asteroid belt between Mars and Jupiter. The corrupted entities, Luciferians, and their minions, the Nephilim, or "soulless ones," work to deprive humanity of its rightful evolution toward God. Elizabeth Prophet found evidence of the evil ones' work in the current state of affairs in the world, especially the advance of Communism. In some of the dictations given to her, she warned of the nuclear threat posed by the Soviet Union, leading some members to conclude that they should arm themselves for a post-nuclear holocaust world and dig shelters on the church's Montana property as protection against nuclear attack. This activity resulted in the events of 1989, when two high-ranking church officials were arrested for illegally purchasing arms. Elizabeth Prophet meanwhile predicted that a surprise nuclear attack could occur in 1990. Two thousand of the church's faithful sold their possessions and moved to Montana, renting space in the shelters for the possible day of disaster. But nothing occurred during the period that Elizabeth Prophet said was most likely for an attack. Some disillusioned church members left the organization. The controversy dragged the church's name through lurid media stories about harmful cults.

In the aftermath, several high-ranking officials resigned their offices in 1995, and Gilbert Cleirbaut, a Belgian managerial consultant, assumed the presidency. Elizabeth Prophet retired from active administrative leadership but retained her role as messenger of the Ascended Masters. Cleirbaut overhauled the organization's structure and finances, made it more accountable to the general public as well as to the membership at large, and led in the establishment of new subunits within the organizational chart dedicated to strengthening local centers and their ministries. Eventually Cleirbaut stepped down, and today the church is governed by a ministerial council and board of directors. Elizabeth Prophet was diagnosed with Alzheimer's

disease in 1998. In 2000 she made her last public appearance and formally resigned her positions and offices with the church, with the exception of vicar of Christ, and moved away from the ranch to be closer to her family.

The organization currently has more than 200 centers in 40 countries. They boast offices in Argentina, Australia, Belgium, Brazil, Canada, England, Finland, the Philippines, South Africa, Spain and other countries, but their world headquarters remains in Corwin Springs. Ex-members of the church include Elizabeth Prophet's son, Sean, who edits the online sites *Black Sun Journal* and *Atheism.Online.*

The Church Universal and Triumphant teaches that human beings are sparks of the light given off by the Great Central Sun, the hub of the universe, which is God, also called the Father/Mother God, because God combines both masculine and feminine energies perfectly and expects the individual to balance them in her or his life as well. These individualized sparks of divine light are the I AM Presences, which endure numerous incarnations. Each human being is also composed of four lower bodies: emotional, physical, mental, and etheric frequencies of spirit and matter surrounding a core, the soul. In each lifetime, the soul achieves progress by strengthening the Christ Self or Real Self, energy vibrations that are purified in the light of the I AM Presence. At death, the four bodies disperse and the individualized I AM Presence continues. The ultimate objective of human life is for the I AM Presence to reunite with God, fortified and matured through its journey in various incarnations.

Millions of years ago, a number of sparks from God were earmarked to exist in several lifewaves, or root races, on Earth. The first three existed in near perfection and harmony, but the fourth, on the ancient continent of Lemuria, rebelled against God and introduced evil and corruption into human history. This corruption serves as astral substance or negative karma weighing down the individual, who must overcome these negative effects through ethical living and spiritual disciplines. Ascended Masters, collectively called the Great White Brotherhood, are advanced entities from other planets who volunteered to guide humanity's lifewaves through their evolutions. They achieved coordination of karma and attuned their own I AM Presences to the light of God to such a degree that they are no longer bound by the limits of time and space. After the rebellion of the fourth root race, or Lemurians, an Ascended Master from Venus named Sanat Kumara came to earth with many helpers to salvage Earth's sorry state. The Prophets are among those original volunteers, all of whom have subsequently been through many incarnations.

Saint Germain, the Ascended Master who communicated with Guy Ballard, is also important in the church's beliefs. He determined more than 100 years ago that humanity needed democracy, believing that of all the political philosophies, it would be most conducive to individualized I AM Presences achieving spiritual advance. Saint Germain supported the American Revolution and insists that the United States will continue to play a crucial role in humanity's spiritual evolution because it preserves the teachings of democracy in its governmental system. Therefore, like the I AM Movement, the Church Universal and Triumphant fosters patriotism.

Saint Germain and other Ascended Masters maintain centers, or retreats, in the etheric plane above Earth, from which they guide humanity and to which various advanced human beings can travel in dreams or meditation for further instruction. Those members of humanity who advance the most will someday become Ascended Masters in their own right, as exemplified by Mark Prophet. As followers increase in spiritual and moral purity, so they also increase the vibrational strength of light and sound from God and help the Earth to overcome the deleterious effects of earlier evil ones. They can achieve this growth by charging the seven *chakra* centers of energy, located along the spine from spinal base to the crown of the head, each corresponding to a particular ray emitted from the Great Central Sun. These energy foci in the human etheric body cycle divine energy in such a way as to render the devotee more attuned to cosmic reality. The seat of all spiritual activity in the human being is the heart, midway along the chakra stack, containing the threefold flame of power, wisdom, and love.

Elizabeth Prophet teaches that all human beings can potentially achieve Christlike status. Christ himself was but one of many Ascended Masters, but because of his particularly insightful teachings and crucial place

in cosmic history, his words and example continue to be especially formative for church members. Church rituals included hearing Elizabeth Prophet deliver dictations from the Masters until her resignation. Members also "decree," a form of prayer in which thoughts are expressed intentionally to alter existing states in order to effect healing and world peace, among other worthy goals. These rituals incorporate elements of Christian liturgy as well as meditative practices reminiscent of Buddhism and Hinduism. Liturgical objects include statuary of Jesus and figures from other world religions. The church structure is hierarchical, with some of the Keepers of the Flame having the rank of Communicants, the most committed members. From this group, the inner core of church leaders and members of the headquarters' staff are chosen.

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See also: I AM Religious Activity; New Age Movement; Theosophical Society (America).

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Churches of Christ (Non-Instrumental)

The Churches of Christ (Non-Instrumental) is one of four large international church bodies to emerge from the revival work of three former Presbyterian ministers on the American frontier. Thomas Campbell (1763–1854) and his son Alexander Campbell (1788–1866) were Irishmen trained in Scotland and heavily influenced by the Free church tradition in Scottish Presbyterianism. Thomas Campbell came to America in 1807 and, after a very brief association with the Presbyterians, founded the Christian Association of Washington (Pennsylvania). He was soon joined by his son, and they led their followers into an association with the Red Stone Baptist Association. A lengthy affiliation with the Baptists assisted in grounding them in democratic Free church perspectives.

Barton Stone (1772–1844) was a Presbyterian minister who in the frontier atmosphere found the Presbyterian structure too confining. In 1809 he left the Presbyterians and began to found local churches that were simply called Christian churches. Authority was vested in the local church, and any association between congregations was for fellowship and edification only. The Campbells left the Baptists in 1830 and consummated a merger with Stone's group in 1832. The churches associated with Stone and the Campbells adopted an anti-creedal Bible-based perspective. Thomas Campbell summed up their position: "Where the Scriptures speak, we will speak; where the Scriptures are silent, we are silent." They were antiauthoritarian and distrusted any authority apart from the local church. They also protested the many divisions of Christianity, which they attributed to creeds and unbiblical forms of church organization (episcopal and presbyterial). They refused to adopt what they considered sectarian denominational names (Methodist, Baptist, Presbyterian) and began to give themselves non-sectarian names, such as the Christian Church, Churches of Christ, or Disciples of Christ.

The movement spread during the 19th century. It saw itself as restoring primitive Christianity, and is

David Lipscomb's log cabin home, now on the campus of David Lipscomb University, Nashville, Tennessee. Lipscomb was a member of the Churches of Christ. (J. Gordon Melton)

often designated the Restoration movement. The movement was served by numerous schools, publishing concerns, and missionary agencies. As there was no denominational structure, each institution was formed and sponsored by a small group of the churches' leaders or by a single local congregation. The different periodicals that appeared represented the spectrum of opinion within the churches. Important differences of opinion developed over the use of instrumental music and the development of centralized boards and agencies carrying out the evangelistic, missionary, and charitable work of the churches.

In the late 19th century, the movement began to divide into three groupings. The Churches of Christ (Non-Instrumental) represented the most conservative wing of the Restoration movement Concentrated in the American South, the leaders of the Churches of Christ opposed the introduction of organs (as well as other musical instruments) into worship services. They were also the wing most opposed to any attempts to organize congregations into conferences and associations, even the rather limited associations that had appeared among the Baptists. Although the Churches of Christ had been differentiating themselves through the last decades of the 20th century, 1906 is usually taken as the date when the separation of the Churches of Christ from the rest of the Restoration movement, primarily the Christian Church (Disciples of Christ), was formalized.

In the years after the Civil War, David Lipscomb (1831–1917), the editor of the *Christian Advocate* in Nashville Tennessee emerged as the leading spokes-

person of the conservative branch of the Restoration movement in the last half of the 19th century. Lipscomb opposed many trends he saw developing, primarily among the brethren in the North, including the installation of organs in church sanctuaries, the larger role given to women in worship and church leadership, the use of historical-critical methods in Bible interpretation, and the acceptance of liberal theological beliefs. Lipscomb also emphasized the uniqueness of the Churches of Christ, which as the true church required converts who had previously been baptized in another church to be rebaptized. Through the 20th century, the Churches of Christ became the focus of a series of controversies, both with other branches of the Restoration movement and internally. The internal controversies over premillennial eschatology, Sunday schools, and the use of individual communion cups in the Lord's Supper led to divisions within the Churches of Christ in the United States.

The Churches of Christ particularly opposed the development of the American Christian Missionary Society, which coordinated the work of a number of missionary evangelism and charitable activities supported by those Restoration congregations that chose to gather at its annual convention. The Society became the focus of an expanding number of shared activities, which led in the 20th century to the emergence of its supporting congregations as the Christian Church (Disciples of Christ). Between the two stands the third large Restoration group, the Christian Churches and Churches of Christ.

The Churches of Christ are decentralized, and have no headquarters or denominational executives. There are a variety of representative institutions. The *Gospel Advocate* (Box 150, Nashville, TN 37202) and *Firm Foundation* (PO Box 690102, Houston, TX 77269) are leading periodicals. David Lipscomb University in Nashville, Tennessee, and Harding University in Searcy, Arkansas, are among 13 institutions of higher learning identified with the movement in the United States.

In the later 19th century, like other conservative Free church groups, the Churches of Christ became interested in world missions. Without a denominational structure, the founding of missions became the responsibility of individuals with a missionary calling who were willing to found individual missionary societies and gain the support of individual congregations That effort has borne fruit, and Churches of Christ congregations are now found around the world.

In 2006, the Churches of Christ reported 1,250,000 members in the United States and an additional 2.5 million members in other countries. Globally, church members fellowship through the World Convention of Churches of Christ.

J. Gordon Melton

See also: Christian Churches and Churches of Christ; Christian Church (Disciples of Christ); Free Churches; World Convention of Churches of Christ.

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Churches of Christ in Australia

The Churches of Christ in Australia is the representative of the Restoration movement launched in the United States in the early 19th century by Barton Stone, Alexander Campbell, and their colleagues. The movement in Australia is traced to a congregation of Scotch Baptists in Adelaide whose members circulated the writings of Alexander Campbell in the mid-1840s.

Uniting Church in Victoria, Australia. (Radius Images/ StockphotoPro)

This action resulted in a split in the congregation and the emergence of the core of members from which the movement developed. The movement also spread a short time later among Methodists in New South Wales. Growth followed the arrival of several talented preachers from America in the 1860s. The development of publishing concerns and regular conferences in the late 19th century gave the movement, which is congregationally organized, some added coherence. The first educational institution, the College of the Bible (now the Melbourne College of Divinity), was founded in Melbourne in 1907.

Through the 20th century, the movement in America divided, the Christian Church (Disciples of Christ) being the most organized and most liberal in its theology. Both the Churches of Christ and the Christian Church remained committed to the ultra-congregationalism of the original movement. The movement in Australia has not divided, but different congregations and leaders plainly align to the different segments of the American movement.

In the 20th century, the element favoring the Christian church (Disciples of Christ) came to the fore, and the Churches of Christ in Australia became ecumenically oriented. They have joined in the Disciples Ecumenical Consultative Council and the World Council of Churches. In 2005, the Churches of Christ in Australia reported 33,000 members worshipping in 430 churches.

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See also: Christian Church (Disciples of Christ); Disciples Ecumenical Consultative Council; World Council of Churches.

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Cistercians

Two Cistercian orders are now found within the Roman Catholic Church, one founded in the 11th century and the other in the 19th. Both are cloistered, or enclosed, monastic orders that seek closely and literally to observe the sixth-century Rule of Saint Benedict. Both also wear a similar white habit over which is placed a black apron called a scapular.

The Cistercian reform was directed at the Benedictines, who had by the 11th century grown rich; many monks had moved from the life of manual labor to one of administration of that wealth. Thus in 1098, Robert of Molesme, left the Burgundian monastery over which he presided and with some 20 others moved to some marshland south of Dijon, France, called Cîteaux (Latin: *Cistercium*), where they founded a new monastery. A short time later, no less a personage than Pope Urban II (r. 1088–1099) ordered Robert to return to his former duties, and he was succeeded by Alberic of Aubrey (d. 1108), a former hermit and one of the group's original instigators, as their new abbot. Alberic led the group to exchange the black garments they had worn as Benedictines and to adopt the white garb that became their common clothing. He also established their life based on the ideal of work and prayer, with a projected ideal of both charity and self-sustenance. The church the monks built was dedicated in 1106.

Stephen Harding succeeded to the leadership of the growing group in 1108. Stephen put together the constitution that expressed the life as it had by this time been embodied in the monks. The new order also refused to admit minors, accepting only adults who chose to adopt their austere lifestyle.

As the order grew, it accepted gifts of unimproved land, which the brothers would develop by their own labors. Very early they developed a lay following, peasants who were illiterate, who were formed into a less stringent lay order.

As the order developed, each monastery was an autonomous center that elected its own abbot and handled its own finances. At the same time it was associated together with the other monasteries and was under the oversight of the general chapter that met annually at Citeaux, and was presided over by the abbot of Citeaux. Emphasis was placed on conformity in matters of observance of the common rule.

Early in their life, the Cistercians attracted a Burgundian nobleman named Bernard (1090–1153), who in 1115 was sent to lead the development of a new abbey at Clairvaux. Bernard of Clairvaux was to become one of the most famous of the second generation of Cistercians and one of the most honored churchmen of his age. He became the first member of the order to be canonized. His growing fame coincided with the remarkable international growth of the movement. The order proved the most popular of several introduced into England following the Norman conquest, and later spread to Scotland, Wales, and Ireland.

By 1152, there were 333 Cistercian abbeys throughout in Europe, and a decision was made to halt further expansion. It had spread from Norway to Italy and from England to Hungry and Romania. Growth did not stop, however, but merely slowed. One place of continued growth was on the Iberian Peninsula, where Christians struggled with Muslims for control. At the request of King Alfonso VII (r. 1135–1157) the Cistercians created a military branch known as the Order of Calatrava, the initial members being lay brothers who were reorganized as "soldiers of the Cross." The new order would prove an important part of the re-conquest of Spain and remain in existence until it was dissolved in the 18th century. The continued growth of the order led to its inclusion of some 500 centers by the end of the 13th century, with the addition of 250 more over the next 2 centuries. It became one of the most influential orders across Europe.

The order's success also tended to undermine its rigorous lifestyle and promote its decline. Like the Benedictines before them, the Cistercian monks tended to become administrators of wealth rather than productive workers. Rules were relaxed. The election of a reformist Cistercian monk as Pope Benedict XII (r. 1334–1343) only slowed the decline temporarily, and the Cistercians' decline became just another part of the reform being called for throughout the whole of the Roman Catholic Church.

The Cistercians were major losers when the 16th-century Protestant Reformation, with its general devaluation of the monastic life, swept Europe, especially England where King Henry dissolved all the monasteries and confiscated their property. The order survived in France and other predominantly Roman Catholic lands, and experienced periods of reformation and new life. However, what the Reformation had done in northern and Western Europe, the French Revolution and the various democratic upheavals of the 18th and 19th centuries did elsewhere. By the middle of the 19th century, the Cistercians were almost totally destroyed. By the beginning of the 20th century, the main body

had been reduced to about 30 monasteries, the large majority being in Austria-Hungary.

It is to be noted that there was also a large influx of females into the order, and an initial convent was founded in Langres in 1125. At one point there were some 900 convents. The life of the cloistered nuns centered on contemplation and field-work. One of the nunneries located at Port-Royal, southwest of Paris, was, in the 17th century, led by Marie Angélique Arnauld (1591–1661) and became a center for the dissemination of the controversial theological trend called Jansenism.

In the last half of the 17th century, some Cistercians in France developed a reformist movement that emerged as a new branch of the Cistercian movement, the Order of Cistercians of the Strict Observance. They are more popularly known as the Trappists, from La Trappe Abbey in Normandy (France), where the order began. The reform, launched in 1664, was led by Armand Jean le Bouthillier de Rancé. Like the original Cistercians, the Trappists attempt a strict following of the Rule of St. Benedict.

Trappists are often known for the silence that is observed as an element of their life. Their rule does not impose a vow of silence, but following Benedict they discourage an unnecessary or frivolous discourse, and even developed a sign language that further delimited the need for verbal communication. They also are silent at meals, listening as one of their number reads from a book.

The Trappists have supplanted the older branch of the movement and are now its largest segment. In the 20th century it spread significantly outside Europe, By 1940 there were 82 Trappist monasteries worldwide. That number grew to 127 by 1970, and 169 by the end of the 1990s. The most recent expansion has included new monasteries in Central and South America, Africa, Asia, and the South Pacific. As with the older body of Cistercians, there is a female order among the Trappists.

The Trappists received their greatest attention from the outside world in the 1960s and 1970s due to the mystical writings of one of their monks, Thomas Merton (1915–1968).

J. Gordon Melton

See also: Benedictines; Devotion/Devotional Traditions; Roman Catholic Church.

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Clan of Ausrans

The Clan of Ausrans constitutes a form of revived pre-Christian Paganism. The Clan was formed in 1954 in Lodz, Poland, among the founders being the present leader, Ryszard Ignacy Danka, a linguist. The name of the group comes from Ausra, or "dawn." The Clan members see themselves as trying to restore the spiritual heritage of their Indo-European forefathers. They feel obliged to know both themselves and their ancestors, as "he who for genetic or cultural reasons sees himself as an Indo-European has the Being's given right and obligation to take from and give thanks to the sources which used to feed his ancestors." In accordance with its statute, since 1960, the Clan has used a reconstruction of the Indo-European language, which appears in its printed calendars and poetry, as well

as in the religious songs (as many as 200 so-called *mentlas*) that they sing during ritual meetings. Worship is directed toward the Powers of the World conceived as gods. Among the worshipped deities are Dieus, Sawelijos, Worynos, and Pussan. The religious life is considered to be one of the ways of the soul toward higher perfection.

The worship (*deiwokvolia*) consists of recitation and singing of mentlas and other religious formulas, sacrifices, and sometimes teachings in parables about gods or classes on morality or philosophy. The priests obtain their own patron deities. Priests (*deiwokvols*) and believers (*peristants*) are allowed to take part in religious ceremonies of other religions. However, they should abstain from participation in actions spreading intolerance or destruction. Christianity is considered either a punishment for bloody pagan sacrifices or an attempt, as valid as the Pagan ones, at describing the Absolute.

Both priests and laymen can improve themselves through an ascetic life, which should be based on the Indo-European culture and nutrition. There are 200 to 500 members of the whole Clan. However, only a small minority of them (15–30) accept the religious character of the group.

Leslaw Borowski

See also: Pagan Federation; Wiccan Religion.

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Clapham Sect

The Clapham Sect was a diverse but influential group of evangelical Christian social reformers that emerged in England at the end of the 18th century. The group became best known for its support of William Wilberforce's activity in Parliament to end British participation in the international slave trade.

Organization of the group is generally attributed to Henry Venn (1725–1797), best known for his leadership of the Church Missionary Society, one of the Church of England's prominent world missionary organizations. His son John Venn (1759–1813) was the rector of Holy Trinity Church in Clapham, at the time a small village just south of London, from which the group took its name. Early on, they were joined by Hannah More (1745–1833), a successful religious writer who used her earnings for philanthropic endeavors. Also residing in Clapham were the two most prominent Members of Parliament identified with the group, Henry Thornton (1760–1815), a banker and MP for Southwark, and Wilberforce. Help from London was provided by scholar Granville Sharp (1735–1813), possibly the most active worker on the antislavery cause, while important support was provided by Beilby Porteus, the bishop of London, who had authority over the Anglicans in most of England's overseas colonies (where slavery was being practiced).

Those who identified themselves with the Clapham Sect were mostly prominent and relatively wealthy Anglicans who were brought together by a common desire to end human slavery and reform the jails. They found their initial focus in the drive to end the slave trade, or at least England's participation in it.

After several decades of work, the group was initially rewarded with Parliament's passage of the Slave Trade Act in 1807, which banned the trade throughout the British Empire. Their efforts culminated in the passing of the Slavery Abolition Act in 1833, which eliminated slavery throughout the British Empire. They were less successful in their efforts to eliminate slavery worldwide.

Many contemporaries looked upon the Clapham Sect as a bunch of do-gooders whom they called pejoratively "the saints." In the light of history, however, the group has been looked upon as moral pioneers. Their work was portrayed in the 2006 film about William Wilberforce, *Amazing Grace*.

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See also: Church Missionary Society; Church of England.

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Claver, Pedro

1581–1654

A Spanish Jesuit priest, Pedro (aka Peter) Claver emerged out of obscurity after being assigned to Colombia early in the 17th century. He went on to become the first person from the Americas to be canonized by the Roman Catholic Church.

Raised on his father's Catalonian farm, Claver was educated at the University of Barcelona, and at the age of 20 joined the Jesuit novitiate at Tarragona. During his religious training, he felt a divine call to evangelize the Spanish possessions in America. Pedro obeyed, and in 1610 landed at Cartagena, where for 44 years he was known as the "Apostle of the negro slaves."

Early in the 17th century, the colonial rulers of Central and South America needed laborers to cultivate the soil they had conquered and to exploit the gold and silver mines. However, the Amerindians were decimated by warfare, physical mistreatment by the colonists, and European diseases, and hence were as unable as they were unwilling to supply the needed labor required. Therefore, it was determined to replace them with Africans brought from the coasts of Guinea, the Congo, and Angola.

Because of its position as a key port on the Caribbean Sea, Cartagena became the chief slave market of the New World. Neither the repeated censures of the pope, nor those of Catholic moralists, could prevail against this enterprise. Because of the authoritarian and despotic rule of the Spanish colonial government, the Catholic missionaries found themselves essentially helpless in suppressing slavery; therefore they redirected their work toward alleviating the suffering of those enslaved. Pedro Claver, according to historical accounts, emerged as the first among equals among the priests.

To instruct so many slaves speaking different dialects, Claver assembled at Cartagena a group of interpreters of various nationalities, whom he made catechists. While the slaves (men, women, and children) were penned up at Cartagena waiting to be purchased and dispersed, Claver sought to instruct and baptize them in the Catholic faith. He firmly believed that baptism in water would save their souls from eternal damnation in the fires of hell; he advocated for humane treatment of the slaves on the nation's plantations and in the mines; and he organized charitable societies among the Spanish colonies, similar to those organized in Europe by Saint Vincent de Paul. For 44 years, Claver visited the slaves frequently and inquired about their needs and defended them against their oppressors.

However, the work done by Claver caused him severe trials, and the slave merchants were not his only enemies. The Apostle was accused of indiscreet zeal, and of having profaned the Holy Sacraments by giving them to creatures that scarcely possessed a soul. Fashionable women of Cartagena refused to enter the parish churches where Friar Claver occasionally assembled his Negro flock. Claver's superiors were often influenced by the many criticisms that reached them from concerned citizens who were more interested in financial gain than in spiritual endeavors. Nevertheless, Claver continued his heroic career, accepting all humiliations and adding rigorous penances to his many works of charity.

Claver became known as the prophet and miracle worker of New Granada, the oracle of Cartagena, and many people were convinced that often God would not have spared the city but for him. During his lifetime, he allegedly baptized and instructed more than 300,000 Africans in the Christian faith. After his death, his body was laid to rest in a glass coffin on the high altar of what is now known as the Church of San Pedro Claver in Cartagena.

Claver was beatified in 1850 by Pope Pius IX (r. 1846–1878), and canonized in 1888 by Pope Leo XIII (r. 1878–1903). The Feast of San Pedro Claver is celebrated on September 9. In 1896, he was proclaimed the special patron of all the Catholic missions among the Negros. The Knights of Peter Claver,

founded in 1909 in Mobile, Alabama, is the largest African American Catholic lay organization in the United States.

Clifton L. Holland

See also: Jesuits; Roman Catholic Church; Saints.

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Cochin Jews

While the largest group of practicing Jews in India, the Bene Israel, resided in Mahashastra, a second group settled in southern India and continue in what is now the state of Keral. They take their designation as Cochin Jews from the ancient state of Cochin. Cochin, located along Malaba coast in the extreme south of India, is recalled in the name of one of its prominent cities, Kochi, now an important Indian seaport.

The present Cochin Jewish community traces its beginning to the migration of Jews to the region at the time of the biblical King Solomon and the later division of his kingdom in the 10th century BCE. Those who claim such a lineage are popularly referred to as "black Jews," not to be confused with contemporary Africans who claim a Jewish lineage. Variant accounts put the migrations in the eighth century or following the destruction of the temple in 70 CE. A second group, which came from Europe after the Roman conquest of the Holy Land, are called the Paradesi Jews (and popularly referred to as the "white Jews"). They integrated into the Cochin community. They dropped their Judeo-Spanish language and began to use the variant Keralan language, Judeo-Malayalam.

The community rose out of obscurity with the arrival of Joseph Rabban a Jewish merchant, who settled on the Malabar coast in the eighth century CE. Most likely from Yemen, Joseph seems to have been granted the rank of prince over the Jews of Cochin by the local ruler. According to the inscription on two bronze tablets still in existence, he became the ruler of a principality in Anjuvannam, whose main city was Cranganore some 150 miles north of Chochin. His charter dates to around 750 CE. Joseph's descendants continued in power until the 1340s, when internal strife in the principality led to outside intervention and the end of Jewish autonomy.

In 1524, the Muslim forces attacked Cranganore, which led the majority of the Jews to migrate south and hence relocate to Cochin. Here, the Hindu ruler gave them sanction and set aside a plot of land upon which they could build their own community, later to become known as "Jew Town." The sanctity of their new home was short-lived as Cochin was occupied by the Portuguese who periodically persecuted the Jews until they were displaced by the Dutch in 1666. The Jews were able to live peacefully with the Dutch and beginning in 1795 the British. Besides the main community at Cochin, they developed centers at Ernakulam, Aluva, and North Paravur.

The Jews of Cochin follow an Orthodox Jewish tradition, their main variation being the nurturing of public singing by women (a practice prohibited in the Talmud, a primary text on Jewish law) in their Judeo-Malayalam tongue.

Through the centuries many Jews converted to Christianity. Descendants of the converts form the largest segment of today's St. Thomas Christians, now divided into several denominations—the Malankara Orthodox Syrian Church, the Mar Thoma Syrian Church of Malabar, the Syrian Orthodox Church of Malabar, and the Syro-Malabar Catholic Church. The small remaining Jewish community has largely migrated to Israel. Some 8,000 are divided between 2 locales, one in the far south in a community on the edge of the Negev desert and one in the north near Jerusalem. Less than 50 remain in India where one synagogue is still open (as of 2009).

J. Gordon Melton

See also: Bene Israel; Malankara Orthodox Syrian Church; Mar Thoma Syrian Church of Malabar; Syrian Orthodox Church of Malabar; Syro-Malabar Catholic Church.

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■ Cocos Islands

The Cocos Islands, sometimes called the Keeling Islands, are 2 main and 25 small coral atolls in the Indian Ocean that are now an external territory of Australia. Approximately 600 people now inhabit the 5.4 square miles of land territory.

The Cocos were discovered in 1609 by William Keeling of the East India Company. They remained uninhabited until 1827, when settled by the Clunies-Ross family, headed by John Clunies-Ross (1786–1854), the founder of the Clunies-Ross Company. The riches afforded by the islands were their coconut groves. In 1857, the British assumed control over the islands, but then granted them in perpetuity to the family. Australia purchased the islands in 1978, but the company retained control of the production from the coconut trees. In 1984, residents voted in favor of annexation to Australia.

In the 19th century, the company brought in laborers from Malaysia to work the coconut trees. These were Muslims, primarily of the Shafiite School. They constitute more than half of the present residents, approximately 650 people. The remainder of the population are primarily Australians, and the largest group are adherents either of the Anglican Church of Australia or the Roman Catholic Church. For Roman Catholics, a priest from the Archdiocese of Perth occasionally visits the islands to say Mass.

J. Gordon Melton

See also: Anglican Church of Australia; Roman Catholic Church; Shafiite School of Islam.

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■ Colombia

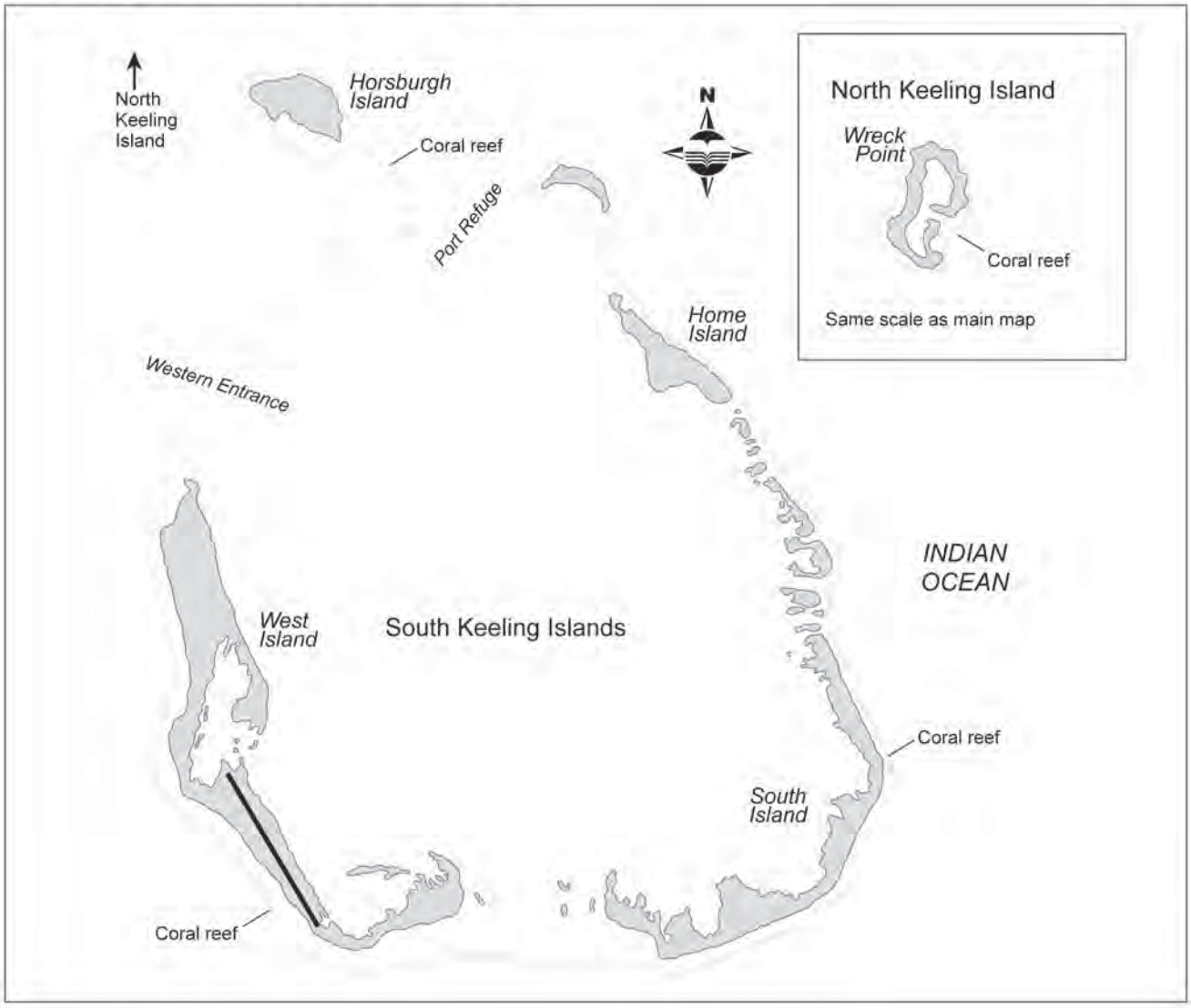
The Republic of Colombia is a large country in the northwestern corner of the South American continent, located between Ecuador and Peru to the south, Venezuela and Brazil to the east, and Panama to the west on the Darién Peninsula. Its northern coastline east of Panama touches the Caribbean Sea and to the west is the Pacific Ocean. Colombian territory also includes several small islands in the Caribbean Sea (San Andrés and Providencia) and in the Pacific Ocean (the largest of which is Malpelo).

In 2008, Colombia had an area of 439,735 square miles (land and water) and a population of 44.9 mil-

Cocos (Keeling) Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	150	180	27.3	0.70	210	230
Anglicans	70	100	14.6	1.09	120	120
Roman Catholics	40	40	6.7	0.00	40	60
Protestants	0	0	0.0	0.00	0	0
Agnostics	10	40	6.0	0.60	60	80
Chinese folk	20	10	1.0	0.00	10	20
Total population	**620**	**670**	**100.0**	**0.64**	**740**	**810**

Cocos (Keeling) Islands



lion, making it the third most populous country in Latin America, after Brazil and Mexico. The majority of the population (58 percent) is *mestizo* (mixed European and Amerindian ancestry); 20 percent is of white European ancestry (predominantly Spanish, along with some Italian, Portuguese, and German ancestry); 14 percent is *mulatto* (mixed European and black African ancestry); 4 percent is Afro-Colombian (black African ancestry only); 3 percent is *zambo* (mixed Amerindian and black African ancestry); and one percent is Native Amerindian.

Today, there are an estimated 450,000 Amerindian people, representing more than 80 ethnolinguistic groups, in Colombia. Most inhabit the upper extremities of the Amazon River basin in the eastern regions that border Brazil. According to Wycliffe Bible Translators' *Ethnologue* (2009), the largest indigenous groups are the Paéz (an estimated 138,500 in the Central Andean Range near Popayán, Department del Cauca), Wayuu (135,000 in the Guajira Peninsula), Emberá (about 71,000 in the departments of Chocó, Risaralda, Caldas, Antioquía, and Valle), Guambiano (23,500 in the Central Andean Range near Popayán, Cauca), Guahibo (23,000 in the savanna regions of Casanare, eastern Meta, Vichada, Guaviare, and Guainia), Awa (20,000 in the Pacific slopes of the Andes, from the

Ecuadoran border north), and Kogi (about 11,000 in the Sierra Nevada de Santa Marta). Most of the language groups of less than 10,000 people live in isolated areas of the eastern lowlands.

After the initial period of Spanish colonization, immigration has included a variety of other Europeans (Dutch, German, Italian, French, Swiss, Belgian, and Basque); also many North Americans arrived in the late 19th and early 20th centuries, along with Middle Easterners fleeing the cruelties of the Ottoman Empire (ended in 1914). In addition, there were an estimated 79,000 Romani (or Roma), popularly known as *gitanos* (Gypsies), in Colombia; the Romani are a European ethnic group that traces its origins to medieval India. During and after World War II, small numbers of Poles, Lithuanians, English, Irish, and Croats arrived. Many immigrant communities have been formed on Colombia's Caribbean coast. Barranquilla, the largest city on the Caribbean coastline, has the country's largest concentration of foreign residents, including people of Lebanese, Arab, Sephardic, Romani, Italian, German, and French descent. There are also small communities of Chinese and Japanese; the city of Cali has the largest Asian community because of its proximity to the Pacific Coast. Asians can also be found in other major cities, such as Barranquilla, Bogotá, Bucaramanga, and Medellín.

The 1991 Constitution provides for freedom of religion (Article 19), and other laws and policies contributed to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors. The Constitution states that there is no official church or religion but adds that the state "is not atheist or agnostic, nor indifferent to Colombians' religious sentiment." Some interpret this to mean that the state unofficially sanctions a privileged position for Catholicism, which was the official religion until the adoption of the 1991 Constitution.

A 1973 Concordat between the Vatican and the government remains in effect, although some of its articles are unenforceable because of constitutional provisions regarding freedom of religion. A 1994 Constitutional Court decision declared unconstitutional any official government reference to a religious characterization of the country.

The government extends two different kinds of recognition to religious organizations: recognition as a legal entity (*personería jurídica*) and special public recognition as a religious entity. Although the application process is often lengthy, the Ministry of the Interior and Justice (MOIJ) readily grants the former recognition; the only legal requirements are submission of a formal request and basic organizational information. In addition, any foreign religious group that wishes to establish a presence must document official recognition by authorities in its home country. The MOIJ may reject requests that do not comply fully with established requirements or that violate fundamental constitutional rights. However, many non-Catholic religious groups have opted not to apply for legal recognition and instead operate as nongovernmental organizations (NGOs) or as informal religious entities.

Between 1995 and 2004, the MOIJ approved 1,170 applications for special public recognition as a religious entity; an estimated 90 percent of the approvals were for Protestant entities (including denominations, local churches and service agencies). An article in the daily *El Tiempo* (April 2, 2007) quoted Bogotá's mayor as stating that "there are now 700 non-Catholic places of worship in the capital city, compared to 450 Catholic churches." According to the MOIJ, 1,775 applications failed to meet constitutionally established requirements and thus were not approved. Although the MOIJ has statutory authority over recognizing religious entities, there is no government agency to monitor or enforce laws governing religious freedom.

However, the daily newspaper *El Tiempo* (March 22, 2007), based on a national public opinion poll, reported that only 80 percent of the population claimed to be Roman Catholic (with a footnote that not all were active practitioners), 13.5 percent belonged to non-Catholic forms of Christianity (independent Western Roman, Eastern Orthodox, Protestant, or marginal groups), 2 percent were agnostic (no religious affiliation), and the remaining 4.5 percent were affiliated with other religious groups, such as Islam, Judaism, Hinduism, Buddhism, and Afro-Colombian and Indigenous animistic religions.

The presence of terrorist organizations in some areas of the country, such as the leftist Revolutionary Armed Forces of Colombia (FARC), have inhibited

Colombia

Puerto Bolivar
Riohacha
Santa Marta
Barranquilla
Cartagena
Valledupar
Covenas
Sincelejo
Monteria
Turbo
Careoa
Cucuta
Barrancabermeja
Bucaramanga
Arauca
Puerto Berrio
Medellin
Paz de Rio
Puerto Carreno
Quibdo
Puerto Salga
Tunja
Manizales
Yopal
Santa Rita
Pereira
Armenia
Bogota
Ibaque
Tulua
Villavicencio
Buenaventura
Colombia
Puerto Inirida
Cali
Barrancomina
Neiva
Popayan
San Jose del Guaviare
San Vicente del Caguan
Tumaco
Calamar
Florencia
Pasto
Mocoa
Larandia
Mitu
Ipiales
Santa Ana
Tres Esquinas
Puerto Asis
San Miguel
La Tagua
Puerto Leguizamo
Puerto Santander
La Pedrera
El Encanto
N
Leticia

Colombia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	21,980,000	45,949,000	95.9	1.48	52,788,000	58,478,000
Roman Catholics	21,808,000	43,700,000	91.3	1.20	48,800,000	52,900,000
Protestants	325,000	1,350,000	2.8	3.38	2,025,000	3,200,000
Independents	110,000	1,100,000	2.3	3.57	1,700,000	2,040,000
Agnostics	99,000	920,000	1.9	3.63	1,600,000	2,000,000
Spiritists	10,000	490,000	1.0	1.52	600,000	720,000
Ethnoreligionists	280,000	305,000	0.6	1.49	260,000	260,000
Atheists	44,000	94,600	0.2	1.52	125,000	140,000
Baha'is	24,300	76,800	0.2	1.52	100,000	150,000
Muslims	50,000	25,000	0.1	1.52	60,000	70,000
Jews	10,000	10,300	0.0	1.52	8,000	7,000
Hindus	0	11,500	0.0	1.52	12,500	20,000
New religionists	1,000	3,300	0.0	1.52	3,500	6,000
Chinese folk	1,000	2,400	0.0	1.51	3,000	5,000
Buddhists	1,000	2,000	0.0	1.52	2,500	4,000
Total population	**22,500,000**	**47,890,000**	**100.0**	**1.52**	**55,563,000**	**61,860,000**

free religious expression by killing, kidnapping, and extorting money from religious leaders and practitioners. However, the terrorist organizations generally target religious leaders and practitioners for political rather than religious reasons.

More than a dozen Amerindian cultures inhabited Colombian territory before the Spanish Conquest and left vestiges of the surprising level of development they had attained. The Amerindians resisted Spanish attempts to enslave them and force them to work the land and the mines under the colonial feudal system, which included resettling them near the Catholic missions (*reducciones*) to make it easier to "convert" them to Christianity, instruct them in the Catholic faith, and organize them as a labor force to work in the fields and mines, and to build roads, towns, and churches. As disease reduced the Native Amerindian populations in Spanish-conquered territories, the Spanish colonial government and colonists began relying on imported slaves from Africa as a source of cheap labor. In 1518, the first shipment of black slaves went directly from West Africa to the Caribbean islands, where the slaves primarily worked on sugar plantations.

Extreme measures of taxation and exorbitant duties provoked a popular uprising in 1781 against the colonial government. The country remained in a state of turmoil, which was aggravated by the downfall of the Spanish monarchy before the invading French armies of Napoleon Bonaparte, which occupied Spain between 1808 and 1814 during the so-called Peninsula Campaign. With the resulting collapse of the Spanish colonial government in the Americas, including the Viceroyalty of New Granada, a period of chaos and uncertainty ensued in Colombia and neighboring countries. On July 20, 1810, a junta of *criollo* revolutionary leaders met at Bogotá to determine the territory's future, and the following year the independent United Provinces of New Granada were established, which included Colombia, Venezuela, and Ecuador. Soon two warring parties emerged among the revolutionaries, so that by 1816 three civil wars had been fought.

Simón Bolívar's victory in 1816 led to the establishment of the Republic of Greater Colombia (República de Gran Colombia) in 1819 under his leadership (r. 1819, 1827–1830) and that of Francisco de Paula Santander (r. 1819–1827). Venezuela and Ecuador left the republic to become independent countries in 1829–1830, and the territory of Colombia became the Republic of New Granada in 1831; its present name, the Republic of Colombia, was adopted in 1886.

No country of Spanish America, since its independence, was so often and so violently disturbed in-

ternally as Colombia during the 19th century. Almost every presidential term was marked by one or more bloody revolutions that produced disruption and anarchy. Despite these upheavals, Colombia settled down and became more orderly after 1909. This pattern of constitutional order was maintained until 1948.

Reasons for the frequent disruption of social and political order in Colombian society are not difficult to discover. One source of conflict has been the rivalry between partisans of strong central government and the defenders of the sovereign rights of individual departments (states). The Liberal and Conservative parties, founded in 1848 and 1849, respectively, are two of the oldest surviving political parties in South America. In summary, the Liberal Party is anti-clerical, broadly liberal economically, and federalist, while the Conservative Party supports Roman Catholicism, protectionism, and centralism.

Mariano Ospina Pérez (Conservative Party) was president between 1946 and 1950 when conflicts between the nation's two main political parties erupted into violence that lasted for a decade (1948–1958), called La Violencia. On April 9, 1948, Liberal politician Jorge Eliécer Gaitán was assassinated in confusing circumstances. Colombia was thrown into a constant state of insurrection and criminality from 1948 to 1958, a period during which more than 200,000 people lost their lives. In 1958, democracy finally returned to Colombia after the formation of a Liberal-Conservative coalition government (called the National Front), which formalized arrangements for an alternation of power between the two parties and excluded non-establishment alternatives.

However, the political monopoly of the National Front (1958–1974) fueled the nascent armed conflict that has continued into the 21st century. Since the 1960s, government forces, left-wing insurgents, and right-wing paramilitaries have been engaged in South America's longest-running armed conflict. Fueled by political rivalry and the lucrative cocaine trade, the nation's violence escalated dramatically during the 1980s and 1990s. Medellín became world-famous as home of the Medellín Drug Cartel, led by the infamous Pablo Escobar, who reportedly was one of the world's richest men at the time of his death in 1993 in a rooftop shootout with police. By the time the National Front was dissolved in 1974, traditional political alignments had begun to fragment, and this process has continued to the present.

The Roman Catholic Church Catholicism entered Colombia with the arrival of the Spanish, and the Diocese of Santa Marta was established on the Caribbean coast in 1534. The Diocese of Santafé en Nueva Granada was created in 1562 out of the Diocese of Santa Marta, and in 1564 it was elevated to the status of Archdiocese of Santafé (de Bogotá) en Nueva Granada. The Diocese of Santa Marta became a suffragan of the Archdiocese of Santafé en Nueva Granada in 1577.

What progress was attained in evangelizing the Amerindians during the colonial period was due to the efforts of the Dominicans, Franciscans, Jesuits, and other religious orders. However, missionary work was often opposed by the colonists and government officials who were more interested in achieving material prosperity. Due to the expulsion of the Jesuits by Charles III in 1767, the Catholic Church in New Granada lost its principal ally in the evangelization and civilization of the country.

Early in the 17th century, the colonial rulers of Central and South America needed laborers, and because of its position as a key port on the Caribbean Sea, Cartagena became the chief slave market of the New World. A thousand slaves landed there each month. Because of the policies of the Spanish colonial government, the Catholic missionaries could not suppress slavery, so they turned their attention toward alleviating the suffering of those enslaved.

The growth and expansion of the Colombian Catholic Church progressed steadily throughout the 18th century. The church authorities ran into trouble with the leaders of the Independence movement in the early 19th century. Catholic clergy accused the Republicans of being Liberals, Freemasons, agnostics, and atheists who wanted to destroy Catholic civilization, which was based on the authoritarian rule of state and church where dissent was not tolerated during the colonial period.

The Catholic Church and its rigid dogma permeated every corner of Colombian colonial society, and neither the Spanish state nor the Catholic Church

Catholic church in Barichara, Colombia. (Urosr/Dreamstime.com)

allowed any outward expressions of non-Catholic religions among Europeans within the national territory during the colonial period. The Inquisition officially began in Cartagena de Indias in 1610. Construction was completed in 1770 on a two-story building for exclusive use by the Tribunal of the Holy Office of the Inquisition. About 700 people were tried (the majority for committing blasphemy or practicing superstition and magic) and some were tortured and "executed" in this building, which today is known as the Palace of the Inquisition.

Following Independence in 1819, the new Colombian government terminated the Catholic Church's financial support from Spain, and the government had troubled relationships with the papacy. This period of the conflict between church and state provided an opening that allowed Protestantism to enter the country in the early 1800s. In 1853, church and state were separated during the Liberal administration of President José Hilario López (1849–1853), who also abolished slavery, created the agrarian law, and supported freedom of the press and the federalization of the state.

The Liberals governed between 1861 and 1884, but Conservative ascendancy in the 1880s led to their gaining control of the government and approving a pro-clerical Constitution in 1886. This Constitution explicitly provided (Article 38) that "the Catholic Apostolic Roman Religion is that of the Nation; the public authorities will protect it and cause it to be respected as an essential element of the social order." Elsewhere the Constitution guaranteed all persons freedom from molestation on account of their religious opinions, and then forbade all groups that acted contrary to Christian morality or the country's laws. The Colombian government signed a Concordat with the Vatican in 1887. The Archdiocese of Santafé en New Granada became the Archdiocese of Santafé de Bogotá in 1889.

The Catholic Church was able to weather the stormy period of Liberal anti-clericalism during the 19th century because of its stronghold on the hearts and minds on the majority of the people, who identified as Catholics first and then as Colombians. In the 20th century, the Catholic Church emerged as the guardian of Conservative values and the protector of the people

against what were considered harmful ideas and practices, which included Liberalism, Freemasonry, Protestantism, Socialism, and Communism.

Continued Catholic opposition to Liberal reforms and modernization culminated in the terrible decade (1948–1958), known as La Violencia, in which Protestants were identified with the Liberals and suffered accordingly. The persecution of Liberals and Protestants was justified as a necessity in order to safeguard traditional values, which were based on Catholic dogma and social Christian principles.

Significant change came to the Colombian Catholic Church beginning in the 1960s as a result of measures passed by the Second Vatican Council (1962–1965) and the Second General Conference of Latin American Bishops in Medellín in 1968, and the rise of Liberation Theology through Latin America and the Catholic Charismatic Renewal.

These new movements polarized Catholic bishops, parish priests, religious workers, and the laity into various factions: *traditionalists* who wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (late 1960s); *reformers* who supported the church's modern stance; *progressives* who sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Colombian society and establishing social justice through peaceful democratic means; *radicals* who adopted Liberation Theology, based on Marxist ideology, and advocated violent revolution by the people as a means of overthrowing the oligarchy and creating a Socialist state that would serve the marginalized masses; and *charismatic agents* (priests, nuns, and lay members) who sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues").

The Catholic Charismatic Renewal (CCR) began in Colombia in October 1967 when Reformed minister Harald Bredesen (1918–2006), pastor of Mount Vernon Dutch Reformed Church in New York, and an ecumenical team of Charismatics from North America held a series of meetings in Bogotá. During their visit, Friar Rafael Garcia-Herreros (1909–1992), host of the radio/TV program, *Minuto de Dios*, was baptized in the Holy Spirit and spoke in tongues. Friar García communicated his newfound charismatic enthusiasm to a young priest, Diego Jaramillo. The pair (both members of the religious order Congregación de Jesús y María, called Eudistas) launched the Catholic Charismatic Renewal through their broadcasts.

In 1991, despite strong efforts by the Conservative Catholic hierarchy, Colombia's Constitutional Convention took away the official status of the Roman Catholic Church as the nation's official state religion and declared that "all religious confessions and churches are equally free before the law." This action was a serious blow to the Conservative Catholic leadership. It also demoralized the Catholic clergy and had a negative impact upon the recruitment of priests and religious workers. Between 1999 and 2006, the greatest decline in the Archdioceses of Bogotá was seen in the number of priests in religious orders (from 960 to 297), religious brothers (from 1,929 to 997), and religious sisters (from 4,975 to 2,604). The decline created serious leadership shortages in local parishes and Catholic institutions throughout the country.

In 2002, the Colombian Catholic Church was composed of 13 archdioceses and 75 dioceses with 3,831 parishes that were served by 5,661 diocesan and 2,259 religious priests (total of 7,920), who were assisted by 278 permanent deacons, 4,163 religious brothers and 15,178 religious sisters (nuns). The head of the Metropolitan See of Colombia is Cardinal Pedro Rubiano Sáenz, archbishop of Bogotá, who was appointed archbishop in 1994 and named cardinal in 2001. In 2007, an estimated 35.9 million people (80 percent of Colombia's total population) was reported to be at least nominally affiliated with the Catholic Church. Colombia's faithful Catholic population continued to honor and make annual pilgrimages to shrines dedicated to the nation's patron saints.

The Protestant Movement The history of the Protestant movement in Colombia can be roughly divided into six periods: (1) missionary pioneers (1629–1900); (2) early denominational development (1900–1948); (3) political violence and social turmoil (1948–1958); (4) organized evangelistic activities (1959–1969);

(5) Charismatic Renewal and evangelical organizational development (1970–1989); and (6) accelerated evangelical church growth (1990–2009).

Protestantism in what is now Colombia began on the Caribbean archipelago of San Andrés, Providencia, and Santa Catalina, two island groups and eight outlying banks and reefs located about 480 miles northwest of the Colombian mainland. Finding them unpopulated, Puritans from England settled there in 1629. The islands remained under British control until the Treaty of Versailles of 1783, which ceded the islands to Spain. They remained thinly populated by English-speaking white Protestants and their African slaves. In 1806, 800 of the 1,200 inhabitants were Africans.

After the British abolished slavery in their Caribbean colonies in 1833, the African population of the Colombian islands increased by migration. American missionaries founded the Emanuel Baptist Church in 1844 on San Andrés Island. They were assisted after 1860 by colleagues from the Jamaican Baptist Missionary Society. Many of the islands' oldest churches are Baptist.

In 1915 the Seventh-day Adventist Church arrived to begin mission work on the islands of San Andrés and Providencia. Later, other Protestant churches would be established on these islands, such as the Christian Mission of Barbados, the Assemblies of God, and the Church of Christ (as well as Jehovah's Witnesses, the Roman Catholic Church, and Islam).

Meanwhile, the Scotsman James Thompson (d. 1850), an agent of the British and Foreign Bible Society (BFBS), introduced Protestantism to many South American countries, and was active on the Colombian mainland as early as 1824. The BFBS continued to make sporadic attempts to establish offices in the country over the next century, finally turning over its responsibilities to the American Bible Society in 1921.

It was not until 1856 that the first permanent U.S. missionary, the Reverend Henry Barrington Pratt, settled in Bogotá, as a representative of the Presbyterian Church in the U.S.A. (now a constituent part of the Presbyterian Church [U.S.A.]). This was the only Protestant denomination in Colombia for many years, and it succeeded because of the establishment of a school system and medical facilities. Nevertheless, this denomination attracted relatively few church members during the 19th century.

Additional evangelical mission agencies arrived on the Colombian mainland between 1900 and 1930: the Gospel Missionary Union (1908) in Buenaventura and Cali; the Scandinavian Alliance Mission (1918) in Cucúta, later known as The Evangelical Alliance Mission (TEAM); the Seventh-day Adventist Church (1921); the Christian and Missionary Alliance (1923), a holiness denomination, opened its first mission station in Ipiales and Cali and pioneered in the western departments; the Protestant Episcopal Church began work in 1923 among English-speakers in Cartagena and Santa Marta; and the Cumberland Presbyterian Church (1927) in Cali.

During the 1930s, at least 14 Protestant mission agencies, denominations, or independent groups arrived in Colombia beginning with some independent missionaries who arrived in 1930. Pentecostals associated with the Assemblies of God arrived two years later. They would be followed with a spectrum of missionaries sponsored by both interdenominational missionary agencies and denominations, mostly originating in the United States.

The Pentecostal Assemblies of Jesus Christ (later an integral part of the United Pentecostal Church International), a "Jesus Only" or Oneness Pentecostal denomination, entered Colombia in 1936 and soon became the largest non-Catholic religious organization in the country. In 1970, however, more than 90 percent of its members broke with the U.S. headquarters and formed the independent United Pentecostal Church of Colombia.

Although the general situation markedly improved for Protestants after the Liberal government came to power in 1930, it deteriorated significantly during the civil war that divided the country between 1948 and 1958, called La Violencia. A number of new missionary agencies arrived and established evangelistic efforts in the 1940s, including the Southern Baptist Foreign Mission Board (1941); the Wesleyan Methodist Church World Missions (1941–1943); the South American Evangelical Union (1942); the International Church of the Foursquare Gospel (1942); and the General Conference Mennonite Church (now the Mennonite Church U.S.A.). Then beginning in 1948, Prot-

estants were identified with the Liberals (who had lost power in 1948), and they suffered the consequences of that association. They experienced a vast destruction of church and school property, the deaths of more than 120 Colombian Protestants, and the displacement of thousands who had to flee for their lives. The violence slowed the entrance of new missionary agencies, though a few did enter, including the Assemblies of God (1951), the Church of God (Cleveland, Tennessee, 1954), the Christian Brethren, and the Society of Friends.

The general situation in Colombia greatly improved for Protestants after 1960. A study on church growth by Palmer (1974), analyzing information from the two CEDEC censuses, reveals that the Pentecostal membership increased by 560 percent between 1960 and 1969, compared to 110 percent for Adventist membership, 60 percent for the membership of older Protestant denominations, and 160 percent for the membership of independent interdenominational missions. During the 1960s, a variety of new mission agencies and denominations began work in Colombia, including the Church of God (Anderson, Indiana) (1961), the independent Christian Churches and Churches of Christ (1962), Wycliffe Bible Translators (1962), Evangelical Lutheran Church of Canada (1967), and the Fellowship of Evangelical Baptist Churches of Canada.

The 1970s and 1980s were marked by Charismatic Renewal and evangelical organizational development. The first experiences of charismatic renewal in Colombia occurred in 1967 among Roman Catholics in Bogotá. Then, as the new decade began, the Charismatic Renewal movement (CRM) suddenly appeared almost simultaneously, among Catholics and Protestants, in dozens of countries and quickly spread throughout Latin America and the Caribbean regions. In 1972, two U.S. charismatic leaders, Father Francis MacNutt (b. 1925) and Ruth Carter Stapleton (1929–1983), visited Bogotá and held a series of meetings that impacted many university and high school campuses across the country, as well as local Catholic parishes and evangelical churches.

However, both Catholic and Protestant conservatives began to raise objections about the very nature of the CRM on the one hand and about the historic doctrinal differences on the other hand. Attempts of the Catholic hierarchy to regulate and control the CRM led many Catholics to leave the church and affiliate with evangelical Bible study and prayer groups and local congregations. As a result, evangelical congregations, in general, began to grow substantially throughout the nation, especially in the larger cities. Visible products of the move of former Catholics appeared in the formation of the Caravans of the People of God Biblical Christian Churches (formed by a group of Charismatic Catholics in 1974); the Bethesda Missionary Center (an independent Pentecostal church founded by Enrique Gómez Montealegre in 1975 in Bogotá); and the Christian Crusade Churches, a national Pentecostal denomination founded by Silvio H. Barahona in 1975. In addition several more U.S.-based Pentecostal churches began work in the country.

During the next decade, the Light of the World Trinitarian International Evangelical Work (an independent Pentecostal denomination founded by Jaime Banks Puertas in 1968) became established in Colombia. About the same time, in 1983, the International Charismatic Mission (MCI) was founded by César Castellanos Domínguez and his wife Claudia in Bogotá. Shortly thereafter, Castellanos visited the Reverend David Yongi Cho in South Korea, pastor of the largest Christian church in the world, the Yoido Full Gospel Church. In South Korea, Castellanos received a "revelation" that God would significantly increase the size of his work in Colombia and help him care for the growing numbers of people. Castellanos subsequently reorganized his church members into cell groups of 12 adults (called the G12 Vision), which caused his flock to grow in spectacular fashion. By 2009, the MCI had expanded its ministry throughout the country and established more than 200 local churches and hundreds more in North America, Central America, South America, and Europe.

Since 1990, Protestants, especially Pentecostals, have experienced an era of accelerated church growth (1990–2009). The period was marked by the arrival of several additional U.S.-based mission agencies and denominations, the expansion of older denominations, and the birth of new national church associations.

In 2007, the Protestant population of Colombia was estimated at 5 million, or 11.2 percent of the nation's total population. At that time, the Protestant community

included more than 2 million baptized church members, 150 denominations, and about 400 foreign missionaries (mostly from the United States). PROLADES estimated that, in 2000, there were 2 million baptized church members among 22,222 local congregations (average of 90 members per church), with a total Protestant population of about 5 million. The difference between the aggregate of "baptized church members" (over 14 years of age) and the total Protestant population nationally (adherents) accounts for those considered "nominal" in their religious commitment and attending church services infrequently or not at all.

However, overall, Protestant church growth in Colombia has been impacted by external historical circumstances that had a strong influence on the Catholic public's perception of evangelicals as well as on their predisposition to visit and participate in evangelical activities, such as local worship services or public evangelistic crusades. After centuries of hostility toward Protestants by Catholic clerics who instigated their parishioners to oppose Protestant efforts at all levels of Colombian society, there was a radical shift in the official attitude of the Catholic hierarchy toward Protestants worldwide, beginning in the 1960s. This changed attitude began with the changes instituted by the Second Vatican Council (1962–1965).

In terms of interdenominational and ecumenical relations among Protestant denominations and service agencies since 1980, there have been two main tendencies: (1) most conservative evangelical leaders are supportive of the vision and mission statements of the Latin American Confraternity of Evangelicals (CONELA), affiliated with the World Evangelical Alliance, whereas (2) the more liberal and ecumenical leaders and their respective denominations are affiliated with the Latin American Council of Churches (CLAI) and, directly or indirectly, with the World Council of Churches (WCC).

Other Christians In 2007, 4.5 percent (830,200 people) of the total population was affiliated with religious groups other than those already listed. One of these groups is the New Apostolic Church with international headquarters in Zurich, Switzerland (worldwide, in 2007, there were 408,960 members, 7,569 ministers, and 1,419 congregations). This denomination is a pre-Pentecostal charismatic church that separated from the Catholic Apostolic Church in Europe in 1863. The focus of the New Apostolic doctrine is the expectation of the imminent return of the Son of God, Jesus Christ. The denomination is led by apostles who have been called to ministry by prophets; it emphasizes the activity of the Holy Spirit as the focal point of church life, and freely exercises the gifts of prophecy, healing, and speaking in tongues. This denomination has dozens of congregations throughout Colombia, with its headquarters in Bogotá.

During the 1930s, a wave of Middle Eastern immigrants (Maronite Christians) arrived in the Peninsula of La Guajira from Lebanon, Syria, Jordan, and Palestine, countries formerly under the Ottoman Empire, and established themselves mostly in the municipality of Maicao, on the border with Venezuela. Today, Eastern Orthodox jurisdictions in Colombia (with an estimated 8,000 adherents) are the following: the Orthodox Church, Ecumenical Patriarchate of Constantinople (Divine Providence Mission Congregation in Medellín); the Mercian Orthodox Catholic Church; the Orthodox Apostolic Catholic Church of Colombia; and the Greek Orthodox Church of Colombia.

Marginal non-Protestant Christian denominations include the Jehovah's Witnesses (first arrived in 1895) who reported 2,016 congregations with 138,068 members and 457,022 adherents in 2008; the Church of Jesus Christ of Latter-day Saints (founded in 1966 and with 27 congregations established in 10 cities by 1971) reported one temple and 265 congregations with 163,764 members in 2007; the Philadelphia Church of God; Universal Life—the Inner Religion; the Christadelphians; the Light of the World Church (from Mexico); Unity School of Christianity; Mita Congregation and Voice of the Chief Cornerstone (both from Puerto Rico); Israelites of the New Universal Covenant (from Bolivia and Peru); Universal Church of the Kingdom of God and the God Is Love Pentecostal Church (from Brazil); and Growing in Grace Ministries International (Miami, Florida).

Additional Religious Groups The very diverse Jewish community, which numbered about 10,000 in the mid-1970s, had shrunk to around 5,600 by the mid-1990s due to the unstable economy and violence (kid-

nappings and murders) against Jews, which led to immigration to Israel, Central America, the United States, and elsewhere. Currently, the Jewish population is estimated at about 4,200. During the early part of the 20th century, a large number of Sephardic immigrants came from Greece, Turkey, Syria, and North Africa. Before, during, and after World War II, Jewish immigrants began arriving from Europe. The Jewish community in Colombia is composed of three main groups: the Ashkenazim, the Sephardim, and the Germans. Although most Jews in Colombia are not observant and generally not active in Jewish religious life, there are nine official synagogues in the country: Bogotá has four, Cali two (Unión Cultural Israelita and Centro Israelita de Beneficiencia), Barranquilla two (Sinagoga Shaare Sedek–Comunidad Hebrea Sefaradita and Casa Lubavitch), and Medellín one (Casa Lubavitch). The majority of the Jews reside in Bogotá, where the Centro Comunitario Israelita (founded in 1928) is located; other Jewish organizations in Bogotá include Congregation Adath Israel, Synagogue Israelita Montefiore, the Sephardic Hebrew Community (reorganized in 1943, mostly of Syrian, Turkish and Moroccan origin), the Colombo Hebrew School, and the Friends of Lubavitch.

Since World War II, a much more diverse religious situation has developed, with the arrival of as many as 50,000 Muslims from the Middle East. Islam is represented by the Islamic Center of Santafé de Bogotá, the Islamic Center of Maicao, the Islamic Center of Isla San Andrés, the Beshara School of Intensive Esoteric Education, and Subud. The Baha'i Faith spread rapidly during the 1970s, partially due to a mass movement into the Baha'is among the Guajiros.

Within the small Chinese community of Colombia there are those who practice traditional religions (including ancestor worship, Confucianism, and Taoism) and Buddhism, and there are many other Buddhist organizations in the country, such as the Foundation for the Preservation of the Mahayana Tradition, the Yamantaka Center (FPMT), the Buddhist Center of Bogotá, and the Osho Rajneesh Movement. Japanese new religions that draw on Shinto as well as Buddhism include Sukyo Mahikari and Tenrikyo.

Hindu organizations include the Rosa Yoga Brahm Center; the World Spiritual University of Raja Yoga Meditation; the Brahma Kumaris Association; the Krishnamurti Foundation; the Sawan Kirpal Ruhani Science of Spirituality; the Vaisnava Mission; the Sri Sathya Sai Baba International Organization; Satyananda Ashrams (International Yoga Fellowship Movement); the Osho Rajneesh Movement; the Vishwa Nirmala Dharma Religion; Transcendental Meditation (TM), now organized as the Global Country of World Peace; and the International Society for Krishna Consciousness (ISKCON). ISKCON experienced a significant response in Colombia and became home to several spin-off organizations, such as the Vrindavan Institute for Vaisnava Culture and Studies (founded by Srila B.A. Paramadvaiti Maharaj), the Varsana Ecological Gardens in Granada-Cundinamarca (the principal temple of VRINDA, led by Swami B. V. Bharati), and the Temple of Prama Vardhana in Pereira (founded by Srila Guru Maharaj).

The Sikh/Sant Mat tradition is represented by the Sri Chaitanya Saraswat Mat; ECKANKAR; Supreme Master Ching Hai Meditation Association; and Elan Vital.

The Western Esoteric tradition is represented by the Ancient and Mystical Order Rosae Crucis (AMORC), Builders of the Adytum, the Grand Universal Fraternity-Mission of Aquarius, the Universal Christian Gnostic Movement of Colombia, the Universal Christian Gnostic Church, the Wisdom Center of Gnostic Studies, the Samael Aun Weor Universal Christian Gnostic Church, the New Acropolis Cultural Center, and the Universal White Fraternity. Also, there are numerous Satanist groups in Colombia, such as Los Lobos en Contra de Cristo (The Wolves against Christ) and Los Cabras (The Goats), according to sociology professor Carlos Arboleda Mora in Medellín. In April 1998, the Administrative Department of Security (DAS, a police intelligence unit) reported the existence of Satanist sects in eight of Colombia's departments and some of their alleged activities: sadomasochism, profanation of cemeteries and Catholic churches, animal sacrifices, suicide by poison, and the attempted assassination of several Catholic priests using poison.

The Psychic-Spiritualist-New Age movements are represented by the Astrologers Association; the Colombian Spiritist Confederation; the Theosophical Society; the Anthroposophical Society; the Ancient

Church in Colombia; the Basilio Scientific School; the Center of Prayer, Growth and Spiritism; the Light of Your Destiny Esoteric Center; the CIMA Movement of Spiritist Culture (Movimiento de Cultura Espírita CIMA, founded in 1958 by David Grossvater [1911–1974] as Centro de Investigaciones Metapsíquicas y Afines [CIMA] in the city of Maracay, State of Aragua, Venezuela, and a member of the Confederación Espírita Panamericana—CEPA, founded in Buenos Aires, Argentina, in 1946); the Spiritual Magnetic School of the Universal Commune; the Ascended Masters; the Raelian Movement; the Rama Mission of Sixto Paz Wells; the Age of Aquarius Movement; the Church of Scientology—Dianetics; the Unification Church (Rev. Moon); and the Silvan Method.

Traditional Amerindian religions have survived in Colombia, especially in the more remote areas of the country. Many of the indigenous communities practice various forms of their traditional animistic systems, while others practice "popular Catholicism" (syncretistic) that blends Catholic and pre-Colombian beliefs, especially in the central highlands (for example, the Quechuas), whereas the tribal peoples in the remote tropical rainforests continue to practice traditional animistic belief systems. Also, the Aboriginal Cult of Maria Lionza (a nature goddess of Amerindian and Afro-Venezuelan origin), which is similar to Santeria, is practiced by some Venezuelan immigrants and Colombians.

Popular Afro-Catholic religiosity permeates the Hispanic white and mestizo population. Among practitioners of Amerindian religions (animist) and "popular Catholic religiosity" there are "specialists" who practice witchcraft (*brujería*), shamanism (*chamanismo*), and folk healing (*curanderismo*). Mestizo folk healers and others have discovered the ritual use of hallucinogenic substances that some practitioners of traditional animistic religions have utilized for centuries in the Amazonian lowlands.

Clifton L. Holland

See also: Aboriginal Cult of Maria Lionza; Agnosticism; Ancient and Mystical Order Rosae Crucis; Anthroposophical Society; Assemblies of God; Atheism; Baha'i Faith; Brahma Kumaris; Christadelphians; Christian and Missionary Alliance; Christian Brethren; Christian Churches and Churches of Christ; Church of God (Anderson, Indiana); Church of God (Cleveland, Tennessee); Church of Jesus Christ of Latter-day Saints; Church of Scientology; Cumberland Presbyterian Church; Dominicans; ECKANKAR; Ecumenical Patriarchate/Patriarchate of Constantinople; Episcopal Church; Foundation for the Preservation of the Mahayana Tradition; Franciscans; Freemasonry; Global Country of World Peace; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; International Yoga Fellowship Movement; Jehovah's Witnesses; Jesuits; Krishnamurti Foundations; Latin American Council of Churches; Light of the World Church; Lutheran Church in Canada; Maronite Catholic Church; Mennonite Church, U.S.A.; Mita Congregation; New Apostolic Church; Philadelphia Church of God; Presbyterian Church (U.S.A.); Roman Catholic Church; Seventh-day Adventist Church; Southern Baptist Convention; Subud; Sukyo Mahikari; Tenrikyo; Theosophical Society (American); Unification Movement; United Pentecostal Church International; Unity School of Christianity/Association of Unity Churches; Universal Church of the Kingdom of God; Universal Life; VRINDA/The Vrindavan Institute for Vaisnava Culture and Studies; Wesleyan Church; World Council of Churches; World Evangelical Alliance; Yoido Full Gospel Church.

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Common Era Calendar

The Common Era calendar is the name given to the calendar now used officially in most of the world's countries, and unofficially in the remaining countries, as well as a variety of international organizations such as the United Nations and the Universal Postal Union. This designation for what is a revised Gregorian calendar has come about in stages as the Gregorian calendar was accepted in countries where Christianity was not the majority religion and because of a growing

sensitivity by scholars, government leadership, and the general public in the West to the presence of other religions in the world.

The Common Era calendar can be traced to the Julian calendar promulgated by Julius Caesar, a revised form of which was accepted as the calendar of the Christian church in 325 CE. That calendar, which had a small but increasingly important error in its measurement of the length of the year, remained in use until the 16th century, when Pope Gregory XIII (1502–1585) took the lead in revising it. The Gregorian calendar took root first in European Catholic countries and then in the Protestant countries. It was spread globally in the 19th century during which time much of the world became part of European empires.

As international trade and government relations increased, the need grew for a globalized way of measuring time, including the definition of the beginning of the day, the designation of a place for measuring the beginning of the new day, and a common means of naming the days, months, and years. The dominant role of the Western nations in world affairs in the late 19th century led to acceptance of the Gregorian calendar and the establishment of Greenwich meantime and the International Date Line. Through the 20th century, the measuring of time has become an increasingly more precise endeavor that has been turned over to an international group of scientists and technicians.

Part of the secularization of the Common Era calendar is the separation of its starting point, the year 1 CE, and the defining event it was supposed to commemorate, the birth of Jesus Christ. In the Bible, Jesus' birth was tied to the reign of Herod the Great. Herod is now believed to have died in 4 BCE; thus Jesus' birth would have to have occurred earlier.

The replacement of the Christian designations for the calendar (AD for anno Domini, or year of Our Lord) and BC (before Christ) with CE (Common Era) and BCE (before the Common Era) has proceeded rapidly in the West through the last decade of the 20th century into the new century. It is now standard practice in universities, reference books, and political discourse. While the current calendar with all the post-Gregorian alterations has moved forward virtually unchallenged, the adoption of Common Era terminology and abbreviations has met with some vocal resistance from some conservative Christian denominations, most notably the Southern Baptist Convention, the largest Protestant church in the United States.

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See also: Calendars, Religious; Southern Baptist Convention.

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Communalism

Religious communalism, defined as the withdrawal of deeply committed believers from mainstream culture into small interdependent enclaves in which they pursue their distinctive spiritual work in the company of like-minded faithful, is found in nearly every major world religion. Its origins are probably nearly as old as religion itself.

Hinduism is the oldest of today's major world religions, and it has had a rich communal tradition. For thousands of years Hindu seekers have gathered in ashrams, which are small communities centered, usually, on individual spiritual teachers. Ashrams are traditionally located in remote locations of low population but of natural beauty helpful to spiritual growth. The residents of an ashram receive spiritual guidance from a guru (teacher) and engage in various spiritual exercises, including yoga. Because an ashram is usually attached to a particular sage, ashrams tend to come and go over time.

Jainism, which broke off from Hinduism in the sixth century BCE, has had a strong communal com-

Elderly Jains talk to a Jain Sadhavi or Nun high priest as another walks in at their ashram in New Delhi, India. An ashram is an example of religious communalism. (AP/Wide World Images)

ponent from its earliest days. The followers of the founder, known as Mahavira, initially lived communally; later lay members were admitted to the movement as well. Monks continue to be important figures in contemporary Jainism, and are known for their extreme detachment from worldly comforts. In some Jain subdivisions the monks wear no clothes as a statement of separation from all material desires.

Buddhism also has an ancient tradition of communalism. It is said that the Buddha himself established orders of monks and nuns, and the *sangha,* as the Buddhist religious community is known, is often regarded as the oldest ongoing communal religious institution in the world. Thousands of local temples and monasteries in all of the branches of Buddhism house local sangha members. Generally a lifelong commitment is not required of Buddhist communitarians; often young men (and to a lesser degree young women) will spend a year or two in a monastery and then return to life in the larger society.

Judaism, with its strong commitment to marriage and family, has not embraced withdrawn religious communalism as strongly as have many other religions. However, Jewish religious communities have appeared frequently over at least the last 2,000 years. Around the beginning of the Common Era a community known as Qumran was active near the Dead Sea; its members, the Essenes, lived under a monastic discipline. More recently, many of the East European Jews who immigrated to the United States to escape persecution were settled in cooperative farm colonies, and still later, in the 1960s era, many young Jews seeking warm personal community founded communal settlements known as Havurot (a plural form; the singular is Havurah).

Christianity has had a strong tradition of religious communalism since its early years. Christian monasticism is usually traced to individual ascetics who withdrew to remote locations for intense spiritual practice and who often developed communities as other seekers sought them out and settled near their exemplars.

After several centuries of such informal communalism, Christian monasticism took a new direction under the influence of Benedict of Nursia (ca. 480–547), who encouraged the development of structured communities and laid down detailed rules for monastic life. Benedictine monasticism, with thousands of local communities of men and women, has continued to be an influential part of Christian religious life, particularly in Roman Catholicism. Monks and nuns traditionally take vows of poverty, celibacy/chastity, and obedience.

More than half a millennium after the founding of Benedictine monasticism a new form of Catholic communitarianism took shape with the development of Cistercian monasticism, which emphasized a less worldly, more contemplative, and more strictly disciplined form of religious life. Various orders of Cistercians, including the well-known Trappists, continue their work in the Western world today.

Communities also have ancient roots in Eastern Orthodox Christianity. Monasteries and convents can be found throughout the Orthodox world, typically taking shape as small, localized institutions. The preeminent Orthodox monastic center (for men only) is Mount Athos, in northern Greece, which has existed for perhaps 1,000 years and has dozens of monasteries.

Protestant Christianity has not typically emphasized communitarian life, but some religious orders have developed nonetheless. The Anglican Communion has orders of men and women that resemble the Catholic communities. Smaller communal establishments can also be found among such Protestants as the Lutherans and Methodists. More important, perhaps, many communal societies only loosely (or not at all) tied to specific Protestant denominations have emerged over the last several centuries. The Brethren, a Pietist movement founded in 1708 in Germany, saw many of its members immigrate to America, where they founded several communities, including Ephrata, in Pennsylvania, which endured for nearly a century after its founding in 1732. The Shakers (officially the United Society of Believers in Christ's Second Appearing), under their leader Ann Lee, left England for America in 1774, and soon established what became a network of about 20 communal villages in the eastern United States, one of which is still active. Several additional Pietist groups that had arisen in Germany in the 18th and 19th centuries also left their homeland for the United States, founding such communal movements and enclaves as the Harmony Society, the Amana Society, and the Zoar Society. Later groups followed those precedents; the Evangelical Sisterhood of Mary, for example, founded in 1947 in Germany, has established local communities in several countries, and the Bruderhof movement, founded in 1920 also in Germany, has had some thousands of members in communities on five continents. In the 1960s era tens or hundreds of thousands of countercultural Christian believers involved in the Jesus Movement founded thousands of communes in many countries.

Islam, like its predecessor faith Judaism, has emphasized family life and has not widely promoted separatist communities. However, especially as Islam has expanded in the West, mosques have often housed informal communities of the faithful. Islamic schools are also sometimes operated on a communal basis.

Daily life in religious communities varies according to the mission of the community, the direction of a parent organization (as in the case of the Roman Catholic Church), and the commitment of individual members. Typically religious communities are self-supporting, so work is a part of the lives of most members. Members can engage in agriculture, teaching, hospital work, social service, or any number of other productive activities. Some communities, in fact, define work as a form of worship. That fact notwithstanding, specific religious observances, such as daily prayer and Communion services, are usually a part of religious communal life. Income and assets are usually shared by the entire community, which in turn provides for basic needs of members. In some communities members maintain private finances but pay into a common pool for communal needs.

Many religious communities have required their members to be celibate; that pattern is basic to the majority of monastic paths described above. Some communities, however, particularly over the last several decades, have embraced family life. That tendency appears to be growing, at least in new Christian communities, and may represent an important part of the future of religious communalism.

Timothy Miller

See also: Athos, Mount; Benedictines; Cistercians; Mahavira; Monasticism; Roman Catholic Church; United Society of Believers in Christ's Second Appearing; Yoga.

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Community of Christ

The Community of Christ is the second largest of several denominations that lay claim to the religious work of Joseph Smith Jr. (1805–1844). Smith formally organized his church at Fayette, New York, on April 6, 1830. Following Smith's assassination at Carthage, Illinois, in 1844, members and leaders alike became divided over the question of prophetic succession.

Congregations that would become the Community of Christ began to unite in the Midwestern United States in 1850. Initially adding the prefix "New Organization" to the name of the church as it had been in 1844—Church of Jesus Christ of Latter-day Saints—by 1872 the denomination formally adopted the prefix "Reorganized." The Community of Christ was known as the Reorganized Church of Jesus Christ of Latter-day Saints from that time until April 6, 2001, when the new name was inaugurated. Members and leaders alike felt the new name was more descriptive of the denomination and its message.

Following formal organization in 1830, Smith and a handful of followers from New York united with a Baptist preacher named Sidney Rigdon (1793–1876) early in 1831. They moved to Rigdon's settlement at Kirtland, Ohio, where the denomination began to grow rapidly. Smith sent a colony to Independence, Missouri, which Smith named Zion.

Smith promoted a new book of scripture, called the Book of Mormon, which he said he had translated from ancient metal plates inscribed in an unknown language. The Book of Mormon addressed most of the religious questions of the time in the United States, and it attracted notable attention, both positive and negative. After the church settlements at Independence, Missouri, and at Kirtland, Ohio were destroyed, members and leaders settled in Illinois, where they set up a thriving community at Nauvoo in 1839. Mounting distrust from longtime settlers, coupled with the church's growing political and economic influence, led to the death of Smith at the hands of an angry mob in 1844.

After Smith's death, many leaders claimed the prophetic mantle, which caused the church to split into more than a dozen factions. The best known of these factions, the Church of Jesus Christ of Latter-day Saints, emerged under the leadership of Brigham Young (1801–1877), who had been an influential church leader under Smith during the Nauvoo period. Young led his followers to Utah.

Joseph Smith's son, Joseph Smith III (1832–1914), and most of his family united with the "New Organization," where church members recognized the young Smith as the legitimate successor to his father on April 6, 1860. The denomination had its headquarters first at Nauvoo, Illinois, then Plano, Illinois, followed by Lamoni, Iowa. International headquarters were finally set up at Independence, Missouri (from where it had been driven in 1833) in 1920.

The theology of the Community of Christ would be considered moderate to liberal, similar to mainline Protestantism in the United States. Although the church has no formal creed, its understanding of God, humanity, and salvation is Protestant in nature and practice. The Bible is seen as foundational, even though the denomination acknowledges the Book of Mormon. The denomination has never made any official statement about the historicity of the Book of Mormon. The church requires no formal confession about that book.

Another book of scripture, called the Doctrine and Covenants, contains what the church considers to be inspired guidance from the presidents of the church from Joseph Smith to the present. These writings consist mostly of counsel to the church on how its members

Community of Christ Temple, Independence, Missouri. The temple is the international headquarters for the Community of Christ (formerly the Reorganized Church of Jesus Christ of Latter-day Saints). (J. Gordon Melton)

should interact with the larger community, as well as major policy statements about the practices of the denomination. For example, in 1984 then-president Wallace B. Smith, great-grandson of the founder, introduced what is now known as Section 156 of the Doctrine and Covenants. This document called the church to build the long-awaited temple on part of the original 63 acres of land in Independence, Missouri, that had been bought in 1831. This document also called for a reformation of the church's priesthood, which for the first time included the ordination of women. The ordination of women erupted into a major controversy, which split the denomination and witnessed the emergence of a small, but vocal fundamentalist movement. Some of the fundamentalists have selected new leaders, and others are simply functioning independently of the denomination as congregationally governed churches.

Congregations of the Community of Christ are generally run by lay leaders, many of whom are ordained as ministers but receive no financial support from the church. Only a few denominational leaders are supported full-time by the church, and these are mostly headquarters staff and administrative leaders who work at international or regional levels.

The denomination is headed by a president with two counselors who are collectively known as the First Presidency. The Council of Twelve Apostles is the chief missionary and administrative body of the denomination. Members of the Twelve serve as the administrative officers of regional areas of the world. The Presiding Bishopric, comprised of the presiding bishop and two counselors, oversees denominational finances and assets. Seven Quorums of Seventy, almost all of whom are bivocational ministers, serve in local areas as leaders of missionary and evangelistic work.

The denomination has a large membership in the United States and Canada, but just over 50 percent of total membership is located in other countries. As of December 2008, the denomination has congregations in more than 50 countries, with a total membership numbering about 250,000.

The international headquarters at Independence, Missouri (near Kansas City), is the focus of church administration, leadership education, and publishing. The church runs Herald Publishing House, which produces monthly magazines, church literature, and curriculum. The headquarters complex consists of the Auditorium, where regular legislative assemblies are held, and the Temple, which was dedicated in 1994. Both buildings house church offices and contain libraries, museums, theaters, sanctuaries for worship and meditation, and classrooms.

Community of Christ
1001 West Walnut
Independence, MO 64050–3562
http://www.cofchrist.org

Steven L. Shields

See also: Church of Jesus Christ of Latter-day Saints; Smith, Joseph, Jr.

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Community of Protestant Churches in Europe

The Community of Protestant Churches in Europe, more informally known as the Leuenberg Church Fellowship, is an alliance of more than 100 Protestant Christian denominational bodies that have agreed that they have a shared understanding on a number of key points of Christian belief. Based upon that understanding, they can share "complete pulpit and table fellowship," meaning that ministers of any group in the fellowship may be allowed to preach in the congregations of the other member churches and that all members recognize and may receive the sacraments of the other member churches. The agreement grew out of conversations initiated by the Lutheran and Reformed churches after World War II. It later came to include the Waldensian Church (Italy) and the Church of the Czech Brethren (Czechoslovakia).

The Leuenberg Church Fellowship was formed in 1973, when a lengthy text detailing the points upon which agreement had been reached was published. The agreement affirms the Christian faith centered in the affirmation of the Triune God and salvation in Jesus Christ. The heart of the agreement, however, concerned the sacraments, the differing understandings of which had been a major obstacle diving Lutheran and Reformed churches. In two crucial paragraphs, the agreement affirmed the following:

> Baptism: Baptism is administered in the Name of the Father and of the Son and of the Holy Spirit with water. In Baptism Jesus Christ irrevocably receives man, fallen prey to sin and death, into his fellowship of salvation so that he may become a new creature. In the power of his Holy Spirit he calls him into his community and to a new life of faith, to daily repentance and discipleship.
>
> The Lord's Supper: In the Lord's Supper the risen Jesus Christ imparts himself in his body and blood, given up for all, through his word of promise with bread and wine. He thereby grants us forgiveness of sins and sets us free for a new life of faith. He enables us to experience anew that we are members of his body. He strengthens us for service to all men. When we celebrate the Lord's Supper we proclaim the death of Christ through which God has reconciled the world with himself. We proclaim the presence of the risen Lord in our midst. Rejoicing that the Lord has come to us we await his future coming in glory.

This agreement sidestepped 16th-century disagreements over the nature of the sacraments and in other places discounted a variety of pronouncements issued

by the Reformation churches on other Protestant churches. Following the promulgation of the agreement, churches across Europe have signed it and joined the fellowship. The membership has extended beyond the Lutheran and Reformed traditions and earlier union churches formed by the merger of Lutheran and Reformed churches to include a number of Methodist churches in Europe. Several Lutheran churches in Argentina have also signed the agreement. Most of the member churches are also members of the World Council of Churches.

Although the Leuenberg Agreement has been implemented primarily in Europe, it has had an effect on church relations globally. For example, it was instrumental in bringing the Reformed and Presbyterian churches in Ethiopia into the Ethiopian Evangelical Church Mekane Yesus, which had been formed by the previous merger of Lutheran missions in that country. Notable nonparticipants in the fellowship are the Baptist churches and the member churches of the worldwide Anglican Communion.

In 2009 the Community of Protestant Churches in Europe reported 105 member churches of which 95 have formally signed the Leuenberg Agreement. The seven Methodist churches in Europe joined it on the basis of a "Joint Declaration of Church Fellowship." With the exception of five South American Protestant churches which were created by European immigrants and the United Methodist Church, all of the churches are headquartered in Europe.

Community of Protestant Churches in Europe
Leuenberg Church Fellowship
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1180 Vienna
Austria
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See also: Anglican Communion/Anglican Consultative Council; Ethiopian Evangelical Church Mekane Yesus; Lutheranism; Reformed/Presbyterian Tradition; United Methodist Church; Waldensian Church; World Council of Churches.

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■ Comoros

Officially known as the Federal Islamic Republic of the Comoros (République Féderal et Islamique des Comoros), Comoros comprises an island group in the Indian Ocean north of Madagascar and off the coast of Mozambique. Some 732,000 people inhabit the 838 square miles of land.

The islands were originally settled in the fifth century CE by Indonesians. They lived a rather isolated existence until they were joined by Muslims in the 12th century. By the 14th century the Zandj culture of East Africa (and Islam) had been established. The Comoros remained a prosperous trading center, though briefly seized by the Portuguese in the 16th century. Through the centuries since the Portuguese first arrived, a number of Africans, mostly Bantu, came to the islands as workers.

The French occupied the island of Mayotte, a first step to taking control of the entire Comoros. They remained in control until 1975. Even before the results of the 1974 plebiscite, in which the overwhelming majority of the people voted for independence, the local government proclaimed its autonomy. The French decided to separate Mayotte, on which they had air and naval bases, from the rest of the Comoros, and the status of that island remains in dispute.

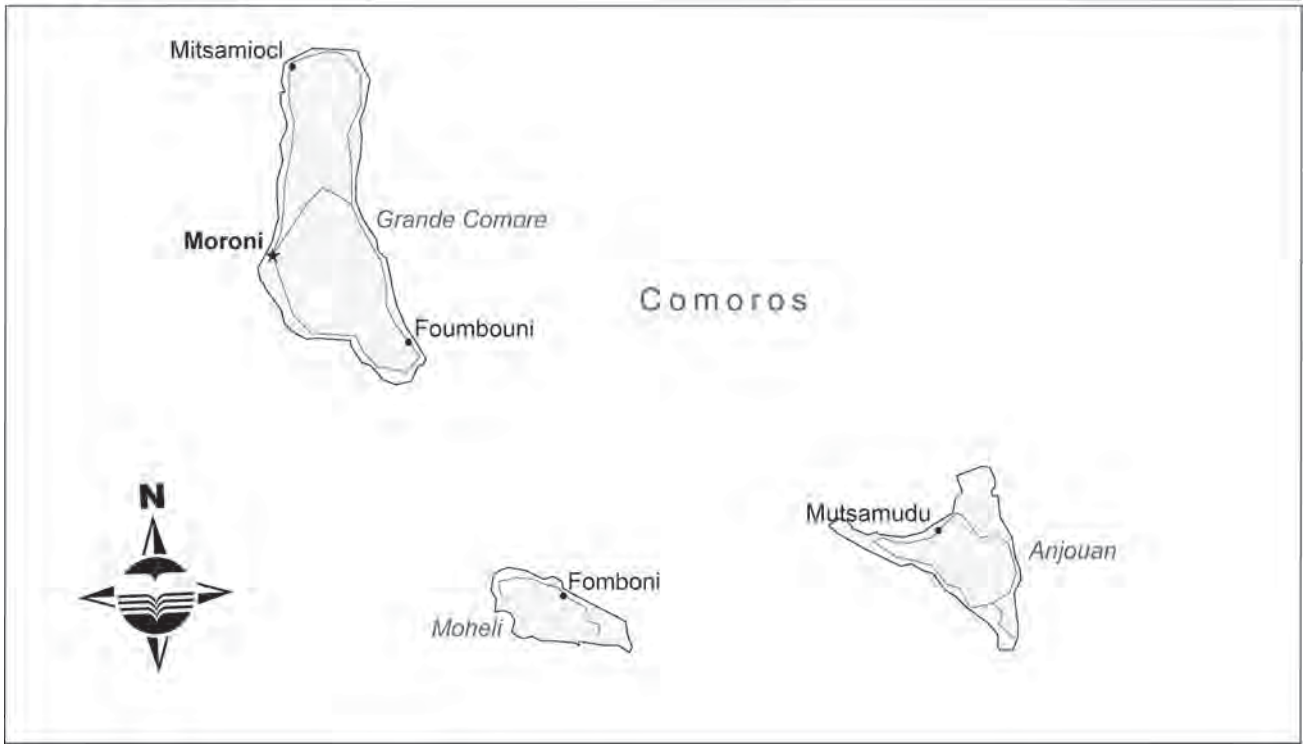
Sunni Islam of the Shafiite School of Islam dominates the life of the Comoros. There is a mosque for every 500 inhabitants.

Christianity was introduced by the Portuguese in 1517 and reintroduced by the French. There are, however, only a few thousand members in a population of more than half a million. The Africa Inland Mission, an evangelical missionary organization, initiated work in 1975, but its missionaries were expelled by the government in 1978. In the same way, work begun by the Seventh-day Adventist Church was terminated.

J. Gordon Melton

Men pray at a mosque on March 5, 2008, in Moroni, the capital of the Union of Comoros. Islam is the majority religion in the Comoros. (AFP/Getty Images)

Comoros



Comoros

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	228,000	760,000	98.3	2.72	1,014,000	1,351,000
Ethnoreligionists	2,000	7,500	1.0	2.72	9,000	9,500
Christians	1,500	3,800	0.5	2.72	5,500	7,400
Roman Catholics	1,100	1,700	0.2	1.30	2,200	2,600
Protestants	330	1,200	0.1	2.84	1,800	2,500
Independents	30	800	0.1	6.16	1,200	1,800
Agnostics	0	980	0.1	2.72	1,600	2,600
Baha'is	300	650	0.1	2.74	800	1,500
Atheists	0	80	0.0	2.53	140	200
Total population	**232,000**	**773,000**	**100.0**	**2.72**	**1,031,000**	**1,372,000**

See also: Seventh-day Adventist Church; Shafiite School of Islam.

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Companions of the Prophet

The term "Companions of the Prophet" refers to those individuals who chose to join the prophet Muhammad (d. 632) following his abandonment of Mecca in 622 (the Hijra) and came together in Medina to create the first Muslim community, and later died still in the faith. The Hijra event is used as the starting point of the Muslim calendar, and it led directly to the formal founding of the community. The relatively small group who participated is highly esteemed by Sunni Muslims in general for the role it played in initially founding its faith, but is particularly esteemed for its effort to preserve the Koran and maintain the community in the years immediately after Muhammad's death. The Companions' activity came, in large part, to define the Sunna, the precedents used by Islamic jurists to create Islamic law. The Hadith, the Islamic book of tales about Muhammad, is based upon stories recounting incidents witnessed by the Companions and usually lists the name of one or more of the Companions among the people who transmitted the story that would eventually be written down.

The Companions are also considered exemplars of authentic Islamic practice, and most were remembered for their devotion, and several for their asceticism. A few were noted for their generosity, a few others for the life of sin they had left behind. Several knew Muhammad well enough to become legal experts. Among the Companions were the first four caliphs, often called the "rightly guided caliphs," though the reigns of several were highly conflicted and resulted in their untimely death; some like the Ethiopian Bilal actually accompanied Muhammad on the Hijra. Some residents of Medina, the Ansars, joined the emigrants from Mecca and fought in the early battles through which the Muslim community established itself (Badr and Uhud). There was also the People of the Bench, a small group of poor but pious Muslims who were known to gather at the bench in the Medina mosque. This latter group is especially remembered in Sufi traditions.

There were women among the Companions, including most of Muhammad's wives, such as Aisha,

Umm Salamah, and Khadijah ul-Kubra, and his daughter Fatima. His wife Hafsa was for a time entrusted with the original handwritten copy of the Koran.

The Shia Muslim community has a somewhat different view of the Companions. It is their belief that Ali ibn Abi Talib, Muhammad's son-in-law, should have been named his successor. They see many of the Companions (including Muhammad's wife Aisha and the early caliphs Abu Bakr and Umar) as ones who united to block the rise of Ali. Thus they are seen as corrupting forces to be denigrated rather than revered. As the Shia community united around the descendants of Ali, opinion on his role among the Companions remains a vital difference between the Sunni and Shia communities.

See also: Ali ibn Abi Talib; Bilal; Mecca; Medina; Muhammad; Shia Islam.

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Conference of European Churches

The Conference of European Churches (CEC) was among the spectrum of organizations that emerged from the ashes of World War II and the subsequent tensions of the Cold War. Through the 1950s a growing number of issues divided the countries of Western Europe and the United States from the Soviet Union and the countries of the Warsaw Pact. Following the formation of the World Council of Churches in 1948, European Christian leaders began to envision the possibility of regular contact between churches representing differing economic/political systems from across the political boundaries, especially the Iron Curtain.

Following informal preparatory meeting, an initial organizing conference was held at Nyborg, Denmark, in 1959. A subsequent conference at which the constitution was adopted was held aboard a ship in the Baltic Sea to avoid the many visa problems posed by such an international gathering at the time. Because of the unusual international situation in which it was born, the new organization set about the task of overcoming the divides that separated people from the political divides of the next generation to the more traditional divides between older and younger generation, men and women, and the poor and rich. It has seen the overcoming of divisions between Christians in various faith communions as a primary symbol of its effort.

In the decades prior to the fall of the Berlin Wall in 1989, the churches of Western Europe, which operated with a much higher degree of freedom than those in the east, formed the European Ecumenical Commission on Church and Society. In 1989, that commission was merged into the Conference of European Churches and continues as the CEC Church and Society Commission.

The CEC meets every six years in an assembly. The assembly elects a 40-member central committee that guides the work between assemblies. The various commissions and committees of the conference now work on a broad spectrum of social issues in the increasingly secularized Europe. In 2009, the Conference reported 126 Orthodox, Protestant, Anglican, and Old Catholic churches along with 43 associated organizations, with at least one member from each of the countries on the European continent. It maintains three offices, including one in the world council headquarters building in Geneva.

CEC Office in Geneva:
PO Box 2100
150, route de Ferney
CH-1211 Geneva 2
Switzerland

CEC Office in Brussels:
Ecumenical Centre

rue Joseph II, 174
BE-1000 Brussels
Belgium

CEC Office in Strasbourg:
Church & Society Commission
8, rue du Fossé des Treize
FR-67000 Strasbourg
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See also: World Council of Churches.

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Confucianism

"Confucianism" is the Western-language name for a religious/philosophical tradition that was never, in East Asia, named after a founder. The Western appellation is based on the name coined by 17th-century Jesuit missionaries in China for Kong Qiu (551–479 BCE), a Chinese teacher of literate young men who generally referred to him as Kongzi (Master Kong), and who in a very few later texts was also called Kongfuzi (a more honorific form of Master Kong). It was this last name that the Jesuits Latinized into "Confucius," which in turn gave rise to "Confucianism" in the West.

In China, the tradition of thought and practice associated with Master Kong was known as the "teachings of the Ru" (Rujiao). "Ru" literally meant "refined" or "soft," but came to refer to "scholars," especially those versed in the ritual, music, poetry, and history associated with the royal aristocracy of the Zhou dynasty (1045–221 BCE). The Ru were experts in the textual traditions that were regarded as blueprints for a benevolent government and humane society, based on the models provided by the sagely founders of the Zhou dynasty. These texts came to be known as the Five Classics or Scriptures (*jing*)—originally six before the Scripture of Music was lost—the earliest religious canon in Chinese history. This canon gradually expanded until, by the Song dynasty (960–1279), it reached its final form of Thirteen Scriptures.

Confucius was an itinerant teacher who regarded himself as merely a transmitter of these more ancient teachings, not a creator of a new tradition. But in fact he was an innovator, being largely responsible for injecting ethics into the religion of the Zhou literate elite. Until his time, the religious practices of the aristocracy had centered on ritual sacrifice to ancestral and natural spirits and divination. Confucius redirected attention to the human, social realm of family life, community life, and government—the beginnings of "Confucian Humanism." But this Humanism was a religious Humanism, because it was grounded in the belief in "heaven" (*tian*), a semi-personalistic but mostly naturalistic absolute reality that engendered "virtue" or "moral power" (*de*) in human beings.

The best source for what Confucius actually taught is a collection of his sayings, brief conversations, and statements about him called the Lunyu (discussions and sayings), conventionally translated into English as the *Analect*s. It is the best source but not exactly a good source, for it was compiled by his students after his death, with additions continuing for perhaps as long as 200 years. Nevertheless, throughout most of Chinese history it has been regarded as an accurate representation of the Master's thought and, to some extent, his practice. "Practice" here means, primarily, selected examples of his comportment in daily life: how he treated other people, how he listened to music, how he ate, how he dressed, and the like.

This type of daily activity was included by Confucius in his understanding of "ritual" (*li*), a term that originally had referred more specifically to sacrificial ritual. Confucius broadened its meaning to include every human activity, which should be conducted, he said, with the same sense of reverence that one should have when sacrificing to gods or ancestors. Ritual so understood was the uniquely human way of expressing the fact that human beings are fundamentally social beings. Our social relationships are constitutive of who and what we are: we are sons or daughters, brothers or sisters, fathers or mothers, and so on. These relationships are primary characteristics of human beings, not secondary. What distinguishes the "noble person" (*junzi*) from the "petty person" (*xiaoren*) is an under-

A Confucian temple, Melacca, Malaysia. With the spread of Confucianism, Confucian temples have been built throughout East Asia. (J. Gordon Melton)

standing of these basic facts and a dedication to strive toward perfecting one's social nature. That perfection—probably not achievable but important as a goal nonetheless—was called by Confucius "humaneness" or "humanity" (*ren*)—a variant of the word for person or human (also pronounced *ren*). Thus for Confucius, to be authentically human is to be humane; this is the proper goal of human life and what makes it meaningful. (Being a junzi is not the goal; the junzi is one dedicated to achieving the goal.) Without ren, ritual (li)—no matter how perfectly performed—is meaningless (*Analects* 3:3). But ritual is necessary in order to achieve ren. So ren is the necessary inner dimension of li, and li is the necessary outward expression of ren.

The reason that reverence is appropriate to the process of transforming oneself into a humane person is that "Heaven produced the virtue [de] in me" (*Analects* 7:21 or 7:22, depending on the edition), and heaven is the Confucian symbol of the ultimate. One's inherent virtue is one's connection with something that transcends the mundane world and is therefore sacred. Yet the fact that such virtue is inherent in human nature means that the sacred is, in a sense, immanent in the human world; the potential or power enabling human beings to transcend their given conditions is immanent. Another connection with the sacred in Confucian thought is "learning" (*xue*), which for Confucius primarily meant learning from the wisdom of the "sages" (*shengren*) who produced the Classics or Scriptures (jing). The Confucian Classics were thought to be the records of the divine sages who created some of the fundamental features of Chinese culture (in the

case of the *Yijing*) and the sage-kings who founded the Zhou dynasty, whose first 300 or 400 years were thought to have been a glorious golden age of peace and benevolent government. Confucius regarded these sages as beyond the reach of ordinary humans, beyond even the achievement of perfect humaneness. They were divine or semi-divine, as is suggested by the word we translate as sage, shengren, which is also used for "saint." Similarly, the so-called classics were jing, the same word used later to translate the word *sutra* when Buddhism entered China from India. And the two words together, *sheng jing*, are in fact the Chinese translation of "Holy Bible." This is why "scripture" is a better translation of jing than "classic." So the Confucian understanding of learning is also a connection with the sacred. In addition to these texts, learning encompassed the arts, such as poetry and music.

All of this together—*wen* or literate culture—was part of the Confucian Way (*dao*). The goal of making the Way prevail encompassed not only the self-perfection of the junzi aimed at humaneness but also the perfection of society through benevolent government. Service in government was the highest calling for the Confucian junzi. Confucius apparently served in several minor positions, but never achieved his personal goal of being an advisor to a king. The next best position for him was to be a professional teacher, and this is how he was honored throughout later Chinese history, as the "First Teacher," the "patron saint" of the teaching profession. His birthday, conventionally taken to be September 28, has traditionally been celebrated as Teacher's Day in both the People's Republic of China and the Republic of China on Taiwan.

The teachings of Confucius were spread by his disciples, in several different lineages and variations. The next great Confucian thinker was Meng Ke, called Mengzi (Master Meng) in Chinese and Mencius (another Latinized construction) in English. His dates are less certain than those of Confucius, but he lived in the fourth century BCE and perhaps a little into the third. While we know Confucius (based on the *Analects*) as a teacher, Mencius comes down to us, through the book bearing his name, as a philosopher who presents and defends his ideas through rational argumentation. He is best known for his argument that human nature (*renxing*) is inherently good—a claim that can be found implicitly but not explicitly in the teachings of Confucius. What he means by this, Mencius says, is that humans are born with the *potential* to achieve the virtues of humaneness (ren), rightness (*yi*), ritual propriety (li), and wisdom (*zhi*). That potential is innate in the form of four specific, natural feelings, such as the feeling of commiseration, which can be consciously cultivated into the fully developed virtue of humaneness. It is these concrete, naturally occurring feelings that constitute the inherent goodness of human nature. This is a further development of Confucius's claim that "Heaven produced the virtue in me." It is restated by another text from the Mencian school, the *Zhongyong* (*The Mean in Practice*), which begins with the line, "What Heaven ordains/confers [*tian ming*] is called human nature." Mencius differed from Confucius in regarding sagehood as being within the realm of human possibility—in effect redefining sagehood as the theoretically achievable goal of humaneness.

The last great Confucian thinker from the "classical" period was Xun Qing or Xunzi (Master Xun), who lived in the third century BCE. He is primarily known for his sharp criticism of Mencius's theory of the goodness of human nature. He claimed, in fact, that human nature is fundamentally evil, since if left unchecked people are naturally selfish and aggressive. He did say, though, that people can become good, and in fact agreed with Mencius that any person is theoretically capable of becoming a sage. What is required for our natural, evil inclinations to be transformed into goodness is learning, especially the learning of ritual propriety. So on the question of human perfectibility Mencius and Xunzi agree. Their disagreement actually hinges on different concepts of what the "nature" (*xing*) of a thing is. For Mencius it is the unique characteristic that differentiates one class of things from another. Since only humans are capable of cultivating the four primary virtues, that is what distinguishes us from other animals, and so that is our nature. For Xunzi, the nature of a thing is what appears naturally or spontaneously, *without* external influence or training. Since education is necessary for human goodness to be expressed, that goodness cannot constitute our nature. Another way Xunzi differs from both Confucius and Mencius is in his understanding of heaven

(tian). For Confucius and Mencius, heaven has a moral will, expressed as the mandate of heaven (tian ming). This was originally a doctrine of political legitimation attributed to one of the founders of the Zhou dynasty in the 11th century BCE, the duke of Zhou. The doctrine originally stated that heaven confers the authority to rule on a family (dynasty) based on its virtue, and removes that authority when their virtue declines. Thus the Zhou, who conquered the previous ruling dynasty, the Shang, through military means, "deserved" the right to rule because of their virtue and the later Shang rulers' debauchery. Beginning with Confucius, tian ming was extended to mean "what heaven ordains," which was assumed to be good. Xunzi, however, said that heaven is merely "the heavens" in a naturalistic sense, which do not respond in any way to human goodness or evil—a position of religious skepticism. This and his theory that human nature is evil (taken at face value) eventually resulted in Xunzi being excluded from the "orthodox" interpretation of the Confucian tradition. Mencius, with his idea of the naturalness of human virtue and its corollary, the idea that morality is inherent in the natural world, came to represent the main line of Confucian thought.

Until the second century BCE Confucianism was just one of several influential schools of thought, which also included classical Daoist thought, Legalism, and the School of Mozi (fifth century BCE). During the Han dynasty (206 BCE–220 CE), Emperor Wudi (r. 140–87 BCE) reorganized his government according to the subjects of the Five Classics (documents, history, ritual, poetry, and divination) and established a school for training government officials in those subjects. This was the first institutionalization of Confucianism, making it the official ideology of the Han government. Since the Ru who were the acknowledged experts in these fields were also followers of Confucius, his ideas came as part of the package. The advisor who influenced Han Wudi to support Confucianism was Dong Zhongshu (179–104 BCE), an accomplished scholar who integrated the naturalistic theories of yin and yang and the Five Phases (*wu xing*) into Confucian thought. Although imperial support of Confucianism rose and fell over the centuries, the official status of Confucianism largely remained a constant until the last dynasty (the Qing) fell in 1911.

During the period of disunity that followed the fall of the Han in 220 CE, most of the work done by Confucian scholars was literary and commentarial, with little added to the pool of Confucian ideas. Buddhism, which had entered China in the first century CE, and the Daoist religion, which began in the second century CE, attracted the most original thinkers during this period. (Daoism as a full-fledged religion is only loosely connected with the classical texts, such as *Laozi* or *Daodejing* and *Zhuangzi*, which are commonly regarded as Daoist.) China was reunited by the Sui dynasty (589–618). During the succeeding Tang dynasty (618–906) the first stirrings of a Confucian revival began, most notably with Han Yu (768–824), who was strongly opposed to Daoism and argued that Buddhism was antithetical to the essence of Chinese culture.

The Confucian revival came into its own during the Song dynasty (960–1279), when there were several new schools of thought that collectively came to be known in the West as "neo-Confucianism" (there were also "conventional Confucians" during the Song who should not be included in this category). Of these, the one that emerged dominant from the 13th century on was the Cheng-Zhu School, named after Cheng Yi (1033–1107) and Zhu Xi (1130–1200). Cheng Yi and his brother, Cheng Hao (1032–1085), developed a metaphysical terminology in which the earlier Confucian-Mencian concerns with human virtue, human nature, learning, and government could be embedded in a larger philosophical framework. The two key terms were li ("principle" or "order"—a different word from the li that means "ritual") and *qi* (the "psycho-physical stuff" of which all existing things—including mind and spirit—are composed). Zhu Xi, a few generations after the Cheng brothers, combined their ideas with those of several of their contemporaries, constructing a coherent system that dominated Chinese intellectual life for the next 700 years, and is still being actively studied and developed by scholars worldwide. Zhu Xi also developed an educational curriculum covering all levels of schooling and beyond. This included a book called *Family Rituals* (*Jia li*), which became very popular in China, was reprinted throughout the ensuing centuries in many editions, and was regarded as the standard to strive for in the practices of ancestor worship and life-cycle rituals. Another influential school

of neo-Confucian thought was developed in the Ming dynasty (1368–1644) by Wang Shouren (1472–1529), commonly called Wang Yangming, and his followers. Drawing in part on the ideas of a contemporary of Zhu Xi's, Lu Jiuyuan (1139–1193), commonly called Lu Xiangshan, and therefore called the Lu-Wang School, this approach relied more on moral intuition than the Cheng-Zhu School, which emphasized the importance of intellectual inquiry in pursuit of the Way.

The teachings of the Cheng-Zhu School, beginning in 1313 under the Mongol Yuan dynasty (1279–1368), were the official basis of the civil service examination system through which government officials were selected until 1905. In the 19th century there was an intellectual movement known as *kaozheng* (examination and verification, or "evidential research"), which critically analyzed the texts on which the Cheng-Zhu School based its teachings and promoted a return to more original sources, or "Han learning." At the very end of the 19th century there also began what some have called a "third wave" of Confucianism (after classical and neo-). These scholars incorporated Buddhist and Western learning into a new Confucian synthesis. As of the beginning of the 21st century the third generation of these "new Confucians" are the elder generation of Chinese and Chinese-American scholars, who have trained a large contingent of younger scholars, most of whom are Chinese, Korean, Japanese, Chinese American, and Euro-American. This last generation, for the most part, are less apt to be considered "Confucians" themselves; they are generally seen as scholars of Confucianism. However, since "Ru" really means "scholar," the distinction is not a sharp one. Due largely to the influence of the third and fourth generations of Confucian scholars, the Confucian tradition is increasingly being taken seriously as a significant contributor to the cross-cultural dialogue of religions and to comparative philosophy.

There is not a consensus on the question of the religious nature of Confucianism, although scholars in the field of religious studies generally understand it as a religious tradition. The problem is partly a semantic one and partly due to the particular character of Confucian thought and practice. One semantic question concerns the reifying connotations of speaking of it as "a religion," given that it is not, at least since the demise of the imperial Chinese examination system and court rituals, an institutionalized religion. But neither is Chinese "popular religion" institutionalized, yet no one denies that it is religious; it simply is not referred to as "a religion." Confucianism can indeed be understood as an example of "diffused religion" (a term coined by the sociologist C. K. Yang in the early 1960s), which is religion that is practiced in largely secular social settings. The settings for Confucian practice are the family, the community (interpersonal relations), and, until the end of the last dynasty, the state (government).

Another semantic problem involves the Sino-Japanese words for "religion," *zongjiao* in Chinese and *shūkyō* in Japanese, which are different pronunciations of the same Chinese characters (*kanji* in Japanese). This word was coined in the late 19th century by Japanese translators of treaties and Western-language texts and was later adopted by the Chinese. These translators felt that Christianity was a different sort of thing than the various Chinese and Japanese "teachings" (*jiao* / *kyō*), such as Buddhism and Daoism, and "ways" (*dao* / *dō* or *tō*), such as Shintō. Christianity demanded exclusive allegiance, while Buddhism, Daoism, and Shintō could be mixed and matched by individuals unproblematically. And Christianity strongly emphasized belief in particular doctrines, while the East Asian traditions emphasized action more than belief. Zongjiao / shūkyō fit the bill, because *zong* / *shū* means "sect" and implies exclusive membership, and *jiao* / *kyō* ("teaching") implies doctrine. Zongjiao / shūkyō therefore has connotations of a foreign, exclusivistic, doctrinal religion. When Chinese or Japanese people, then, say that Confucianism is not a "religion," they of course are saying that it is not a zongjiao / shūkyō—which is correct if we understand that word as unpacked above. But when asked whether it is a *jiao*, like Daojiao (Daoism) or Fojiao (Buddhism), they are likely to agree, because in Chinese it is in fact called Rujiao.

Joseph A. Adler

See also: Buddhism; Christianity; Confucius; Confucius's Birthday; Indonesia, Confucianism in; Mencius; Shinto.

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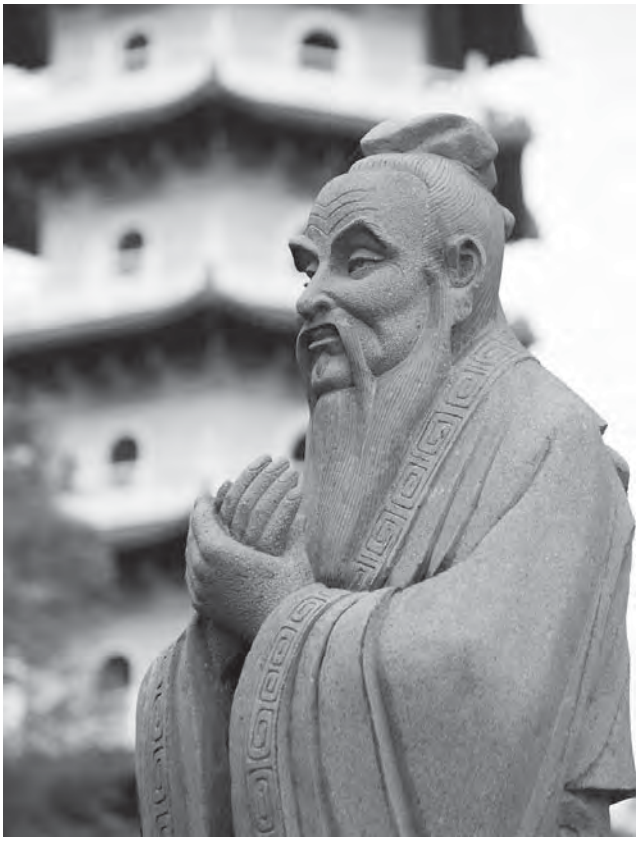
Confucius

551 BCE–479 BCE

The man we call Confucius was the founder of a religio-philosophical tradition that became almost synonymous with Chinese culture. From the second century BCE to the beginning of the 20th century "Confucianism" (Rujiao, literally "the teaching of the scholars") was the official ideology of the Chinese imperial government and the reigning philosophy of education. As such, its values eventually permeated all levels of Chinese society. Confucius thereby became a cultural icon and a symbol for both the glories and the failures of traditional Chinese culture.



Statue of the Chinese philosopher Confucius. Confucianism has had a profound impact on Chinese thought and ethics. (Espion/Dreamstime.com)

The year of Confucius's birth is uncertain but is traditionally given as 551 BCE. The Kong family into which he was born was, according to his first biographer, Sima Qian (ca. 145–86 BCE), formerly aristocratic but had been relatively impoverished for generations. He lived during a period of political disunion and constant warfare when the former dukedoms of the Zhou dynasty were vying for power, a situation that lasted until the reunification of China under the Qin state in 221 BCE. Confucius's given name was Kong Qiu, his "courtesy name" was Kong Zhongni, and he is most commonly referred to in the Chinese literature as Kongzi (Master Kong). "Confucius," coined by 17th-century Jesuit missionaries in China, is a Latinized form of Kongfuzi, a more honorific form of Master Kong. He had a son who died before he did,

and a grandson, Kong Ji (483–402 BCE, also known as Zisi), who was an important figure in the later dissemination of Confucius's teachings.

Until his early fifties Confucius held a series of minor government positions in his home state of Lu, where he gained a reputation as an expert in court ritual and decorum (*li*) and had a small coterie of disciples or protégés. In 497 BCE, after one of the disciples, Zi Lu, opposed three powerful families for usurping the proper rulership of the duke of Lu, he and Confucius left Lu along with a few other disciples. Confucius became an itinerant teacher, traveling from state to state seeking a position as advisor to a ruler, a goal he never achieved. Around 484 he returned to Lu, having made something of a name for himself as a teacher of young men wishing to work in government. A few of his students did achieve responsible positions. Confucius lived the remaining five years of his life in Lu, where he died in 479 BCE.

After his death, Confucius's disciples began to record what they remembered of his sayings and conversations, as well as their recollections of his personal behavior. This record came to be known as the *Lunyu* (*Discussions and Sayings*), or *Analects*. Followers added to it for, according to some scholars, more than 200 years. The later chapters are therefore unreliable as sources of what Confucius actually taught, although the entire book, comprising 20 chapters, has traditionally been considered an authentic record of his teachings.

By the Han dynasty (206 BCE–220 CE) Confucius had become a sort of patron saint of the teaching profession. Sacrifices were made to him, beginning in his home town of Qufu, Shandong Province, and later in state-supported Confucian temples. Confucius's teachings were focused on restoring the ritual propriety that he believed had prevailed under the early rulers of the Zhou dynasty (ca. 1045–221 BCE). His moral theories, based on a relational understanding of human nature, became the basis for a comprehensive religious and philosophical worldview accepted by the majority of Chinese literati or intellectuals and many in Korea and Japan.

During the Chinese Cultural Revolution (1966–1976) Confucius was held responsible for all that had gone wrong in traditional Chinese culture, such as hierarchical age and sex discrimination. Since the 1980s his image has been gradually rehabilitated, to the point where the People's Republic of China in the 21st century is supporting Confucius Institutes around the world to spread the teaching of Chinese language and culture. Critics say, however, that the government's motivation is to use Confucius as he was used since the Han dynasty, to support social order and the status quo. Modern scholars have attempted to separate out this "politicized Confucianism" from the original teachings of Master Kong and his later followers.

Joseph A. Adler

See also: Confucianism; Indonesia, Confucianism in.

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Confucius's Birthday

Confucius (aka Kǒng Fūzǒ or K'ung-fu-tzu), a sixth-century BCE thinker, was possibly the most influential philosopher/ethicist in China's history. His thought also deeply influenced the neighboring countries of Korea, Japan, and Vietnam and has been spread farther through the modern Chinese diaspora.

Much of his thought revolved around the idea of perfecting society by having its citizens engage in right behavior, which included the avoidance of extreme actions and emotions, being considerate to others, respecting family, and venerating one's ancestors. He found the key to building the happy society in correctly ordering five key relationships, those between ruler and subject, older brother and younger brother, father and son, husband and wife, and two friends.

Confucius's thought permeated all of Chinese society, at times becoming an independent system of thought that competed head on with rival religious thought worlds, especially Buddhism, and at times being integrated into other existing systems, especially the world of indigenous Chinese religions. He is honored in China in both Confucian temples and the circulation of his ideas throughout the schools and within the government.

Confucius was believed to have been born on the 27th day of the 8th month of the Chinese lunar calendar, placing his birth date somewhere between the last days of September and the first days of November on the Common Era calendar. That date is retained throughout much of the Chinese diaspora. In the Republic of China, Confucius's birthday is now celebrated on September 28, and heralded as National Teacher's Day, as Confucius is seen as the great teacher. Secularized Chinese emphasize the citizen's right to learning and knowledge.

The most elaborate celebration occurs at the Confucius Temple in Qufu, Shandung, where Confucius was born. Festivities include impressive ceremonies and rituals and much music and dance. In celebrations that begin at four o'clock in the morning practitioners will dress in traditional costumes and perform dances accompanied by ancient instruments. The event is also a time to recall the prominent ideas of Confucius, especially in celebrations organized among young students.

Incidentally, Teacher's Day had been created in China in the 1930s as an effort to build support for and raise the status of teachers. It was originally celebrated in June and then moved to coincide with Confucius's birthday in 1939. In 1951, the People's Republic moved Teacher's Day to May 1, where it was submerged in the annual Communist May Day celebrations. Confucianism was suppressed as anti-modern and only revived in the 1980s, after the Cultural Revolution. As Teacher's Day gained new prominence and Confucius was again recognized as a positive influence on the country, the two themes were again merged.

Outside of the People's Republic, events commemorating Confucius most often occur on the lunar calendar—hence are on different days every year of the Common Era calendar. In countries like Korea, where Confucian thought still has much support, the events emphasize ceremony and ritual. Through the Chinese diaspora, music and dance predominate.

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See also: Common Era Calendar; Confucianism; Confucius.

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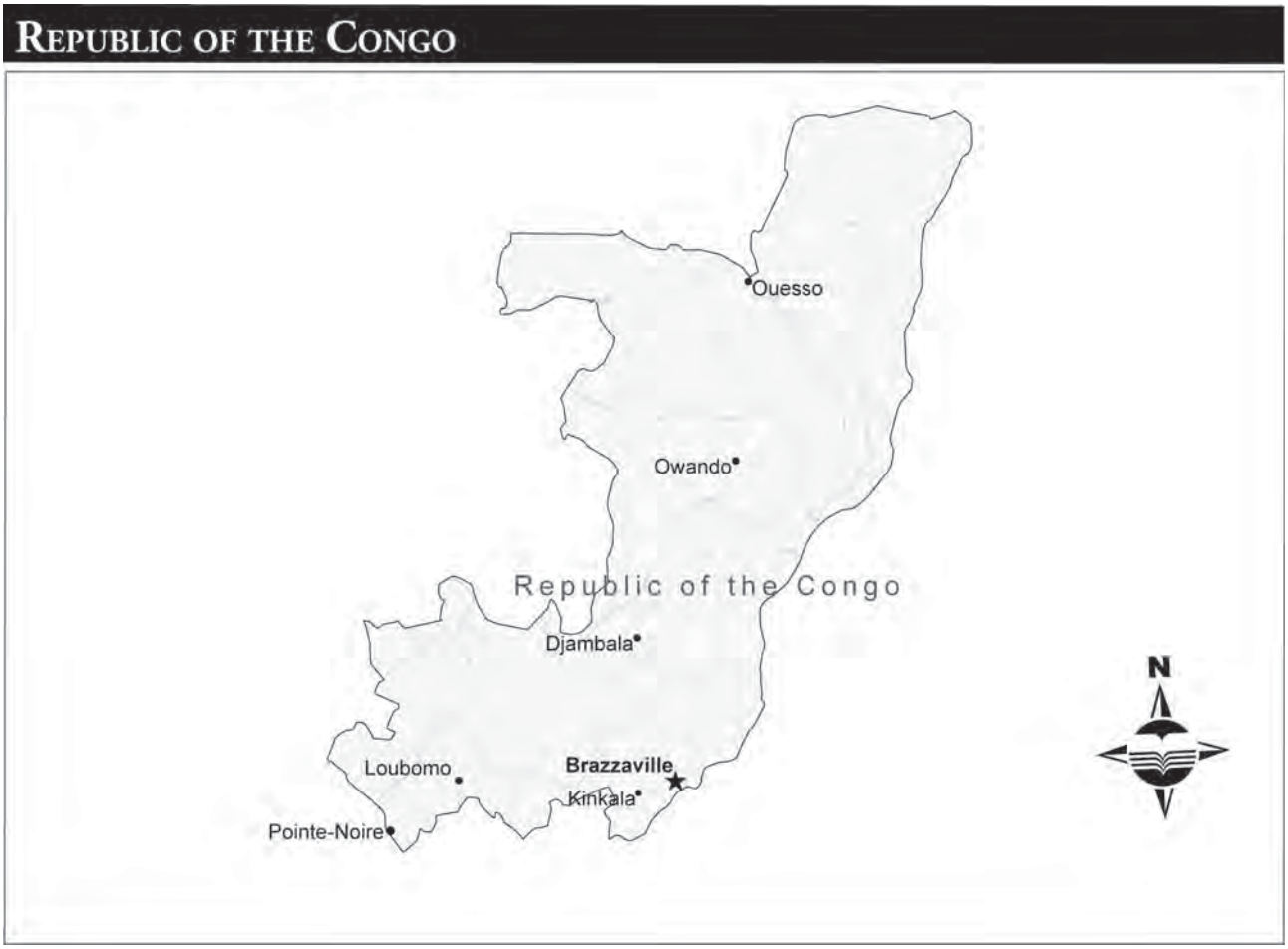
■ Congo (Brazzaville), Republic of the

The present Republic of the Congo is located north of the Congo River (as opposed to the Democratic Republic of the Congo, formerly Zaire, located south and east of the river). To the north and west it is bordered by the Central African Republic, Cameroon, and Gabon. It has 106 miles of coastline on the Atlantic Ocean. The capital, Brazzaville, is located just across the Congo River from Kinshasa, the capital of the Democratic Republic of the Congo. Its 132,000 square miles of territory is inhabited by 3.9 million people (2008).

The Congo was originally settled by the San people (often referred to as Bushmen) and Pygmies, who were pushed aside by Bantu people, who easily came into control of the region in the first millennium CE. By the 14th century there were a variety of Bantu states in Central Africa, the Luango ruling over the Congo and much of neighboring Gabon. The Luango state was subservient to and paid tribute to the Manicongo state, centered farther south in what is now Angola and the Democratic Republic of the Congo.

The Portuguese visited the Atlantic coast in the 1490s and early in the next century established a profitable slave trade. Meanwhile, in the 16th century, the Luango state rose in strength and became increasingly autonomous. Eventually it replaced the Manicongo as



the dominant nation in the region. As the Portuguese worked to establish their power in Angola, the Luango resisted any attempt at colonization north of the Congo River, although they continued to cooperate with the slave traders.

Late in the 19th century, rubber and palm oil became the main export items from the Congo, and the French, desiring control of the market, moved in and set up a colony. Over the next generation, two-thirds of the Native population were killed in the attempt to pacify the country. The brutality of the French regime led to a series of religious independence movements in the decades prior to World War II.

After World War II, Socialism came to the fore. Three years after independence (achieved in 1960), a Socialist government came into power and created a single-party system. A series of governments have followed. In 1992, a new Constitution was adopted that called for a president and a bicameral legislature. The new government was overthrown in 1997 by former Marxist ruler Denis Sassou Nguesso in a military coup. At the beginning of the new century, Nguesso remains president, and democratic rule has not returned.

Christianity was introduced into the Congo in 1491, when a Portuguese missionary expedition began an attempt to reach the people of the Congo River valley. Although highly successful to the south, the mission had little success in the area of the present-day Republic of the Congo. However, with the coming of the French, the Holy Ghost Fathers launched a new mission in 1883, which was designated a vicariate in 1886. Work was extended to the upper Congo in 1889, and a second vicariate erected the following year. The first Congolese priest was ordained in 1895. The church experienced a period of growth in the years after World War II, and in 1955 the Archdiocese of Brazzaville was created. The first Congolese bishop was consecrated in 1961. The Roman Catholic Church,

Congo-Brazzaville

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,212,000	3,607,000	89.9	2.43	4,752,000	6,653,000
Roman Catholics	399,000	2,488,000	62.0	5.21	3,500,000	5,000,000
Independents	121,000	522,000	13.0	2.13	750,000	1,100,000
Protestants	177,000	510,000	12.7	1.66	740,000	1,050,000
Ethnoreligionists	94,600	180,000	4.5	2.42	200,000	220,000
Agnostics	6,400	122,000	3.0	2.24	240,000	400,000
Muslims	5,600	56,400	1.4	2.42	90,000	140,000
Baha'is	3,100	26,300	0.7	2.67	45,000	80,000
New religionists	1,100	17,000	0.4	2.42	30,000	60,000
Atheists	500	2,200	0.1	2.42	4,000	7,000
Chinese folk	0	300	0.0	2.46	500	800
Buddhists	0	180	0.0	2.35	400	500
Total population	**1,323,000**	**4,011,000**	**100.0**	**2.42**	**5,362,000**	**7,561,000**

with almost a million and a half members, is now the largest church in the country.

In 1909, the Swedish Evangelical Mission (of the Swedish Mission Covenant Church) expanded their work from the Belgian Congo (now the Democratic Republic of the Congo) northward. The church grew in spurts over the next decades; its membership fluctuated, first with the growth of the independent church founded by Simon Kimbangu (1889–1951) and then influenced by a popular movement into the Salvation Army, which had arrived in 1935. The Kimbanguist Church, from neighboring Belgian territory, has been one of the most successful of the African Initiated Churches in the region and was the first to be admitted to the World Council of Churches (WCC). The Salvation Army in the Congo developed a strong emphasis on congregation building, which gave it an early leadership position in the Protestant community. The Evangelical Church of the Congo, created in 1961 when the Swedish mission became autonomous, is the only Congo-based church in the WCC.

Beginning in the late 20th century, Pentecostalism has attracted a large following. The Assemblies of God began work in the 1960s, but have been eclipsed by the independent Église Charismatique de Brazzaville and Assemblées du Dieu de Pentecost. There are several interesting new church groups, such as the Movement Crois-Koma (founded by former Roman Catholics) and the Église Matsouaniste, a messianic political movement founded in the 1930s. There is also a fairly large Eastern Orthodox community under the Greek Orthodox Patriarchate of Alexandria and All Africa.

The traditional religions of the several Native peoples of the Congo have almost disappeared, with more than 90 percent of the population professing Christianity. The Bakwili and Ngwilli have been most loyal to their traditional religious life. More evident is the admixture of traditional elements of belief and practice in the life of professing Christians.

A Bantu-based religion has been alive among most of the Congo's peoples. It professes a belief in an all-powerful creator deity (Nzama or Nzambi) who is manifest in two aspects, the beneficent and the malevolent, God's nature explaining the alternating aspects of human experience. Integral to the worldview are the spirits of the ancestors, who are divided into those who reside in the abode of the dead and wandering spirits (*bakuyu*) who have not been admitted to their proper home in the spirit world, and who thus wander around the countryside causing all manner of mischief. The Christian traditionalist movement known as Nzambi ya Bougie (God of the Candle), begun by prophet Zepherin Lassy in 1953, once claimed 8.7 percent of the population of the Congo, though it has declined significantly in more recent years.

Islam has yet to make a significant impact in the Congo, though there is a small community, primarily of followers of the Sunni Malikite School who reside in the Congo as expatriates. They have been organized

under the Muslim Committee of the Congo. The Congo has become one of the few places in Africa that host one of the Japanese new religions. In 1966, Tenrikyo, a Shinto-based new religion, founded a center in Brazzaville and today has several hundred followers. It supports a dispensary as part of its larger emphasis upon health.

In the fluctuating political climate of the Congo, the churches have been in a somewhat precarious position. In 1965, for example, the government nationalized all of the schools that had been founded by the Catholic Church, the Salvation Army, and the Evangelical Church (except for several professional training schools). More than half of the primary school pupils in the country attended these schools. In 1978 the government banned all but seven religious bodies (the Roman Catholic Church, the Evangelical Church, the Salvation Army, the Muslim Committee, the Kimbanguist Church, the Nzambi ya Bougie, and Tenrikyo). All religious youth organizations were banned, and all religious instruction to the young forbidden. Groups such as the Baha'i Faith, the Seventh-day Adventist Church, and the Jehovah's Witnesses were particularly affected by this ruling. The religious situation has changed for the better since the adoption of a new Constitution in 1992 that guarantees religious freedom.

Ecumenically, the Ecumenical Council of Christian Churches of Congo (which includes the Salvation Army, the Evangelical Church, and the Kimbanguist Church) is affiliated with the World Council of Churches.

J. Gordon Melton

See also: African Initiated (Independent) Churches; Assemblies of God; Baha'i Faith; Evangelical Church of the Congo; Greek Orthodox Patriarchate of Alexandria and All Africa; Jehovah's Witnesses; Kimbanguist Church; Malikite School of Islam; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; Tenrikyo; World Council of Churches.

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■ Congo (Zaire), Democratic Republic of the

The Republic of the Congo is a large country in West Central Africa whose 66.6 million people reside on the traditional lands of more than 200 ethnic and language groups who lived along the Congo River and its tributaries. Most of these peoples are of Bantu origin, though there are other important groups such as the Nilo-Hamites in the far eastern part. During the modern era, a variety of Bantu kingdoms had come and gone.

What emerged in the late 20th century as the Democratic Republic of the Congo includes 876,000 square miles of territory carved out as a colony by Belgium in 1908. It now lies between the Democratic Republic of the Congo and Angola. It also shares borders with Zambia, Rwanda, Tanzania, Burundi, Uganda, Sudan, and the Central African Republic.

The Congo has 23 miles of coastline along the Atlantic Ocean. It is situated between Angola on the south and Cabinda, a small enclave of land officially a part of Angola but also claimed as an independent country by many separatist rebels. Tens of thousands of the Cabindans now reside in the Congo, as their land has been engaged in a civil war for more than a decade.

The history of the Congo would take a distinctive turn in the 1840s when Scottish missionary and doctor David Livingstone (1813–1873) began to make Europeans aware of its existence. Then in 1876 King Leopold of Belgium financed the explorations of Henry M. Stanley (1841–1904). While in the area he signed hundreds of trade agreements with African leaders. Subsequently, Belgium established trading posts along the mouth of the river, and the king began to treat the Congo Basin as his personal property. In 1897 it became a Belgian colony, and troops of the Belgian army arrived to prevent any opposition, especially in the area of a prosperous copper mining operation in the province of Katanga.

Belgium liberalized its policies in 1957, and three years later the Belgian Congo became an independent

Democratic Republic of the Congo

nation. A period of civil war and political instability followed until 1965, when Sese Seko Mobutu (1930–1997) came to power in an army coup. He changed the name of the country to Zaire and his own name to Mobutu Sese Seko. Mobutu ruled as a dictator, and the government became increasingly corrupt and repressive. Through the 1980s, opposition grew, and Mobutu responded with more repressive measures. He was finally overthrown in 1997 by Laurent Kabila (b. ca. 1940), who changed the name of the country to the Democratic Republic of the Congo. However, hopes for a new democratic government have not been realized. A rebel army opposed to the Kabila regime still holds part of the country in the east, near the border of Uganda and Rwanda.

A variety of traditional religions remain strong in the Congo, especially in the more rural areas. As Christianity entered and European rule was imposed, traditionalists responded with a variety of new movements that promoted religion but decried the practice of malevolent magic (witchcraft). The first such movement, called Kiyoka (or Burning), swept through the southern part of the country along the Angola border in the late 19th century. Similar movements appeared

Congolese worshippers attend a Sunday Catholic Mass at St. Joseph Church in Kinshasa's central district. Catholicism is a major religion in the Democratic Republic of the Congo. (AFP/Getty Images)

sporadically throughout the 20th century. Also, new traditionalist movements emphasizing spirit possession have arisen.

The Roman Catholic Church was the original Christian church introduced into the Congo. In 1482 a Portuguese explorer discovered the Congo River, and in 1491 a number of priests came, mostly Dominicans, Franciscans, and Canons of St. John. They made their way to the king of the nation of M'banza Congo, whose capital was in what is today northern Angola. He was eventually baptized, and a large stone church was constructed. Afonso I (r. 1506–1545) came to the throne in 1506. He sent his son to Europe for education, and the son was ordained and became the first modern African bishop. The capital, now renamed San Salvador, became the headquarters for the church in the region.

The Roman Catholics suffered as the slave trade grew, and only a remnant was left when a new wave of Catholic missionaries arrived in 1865. Their work was supported by the Belgian king, who assigned missionaries (both Catholic and Protestant) to specific areas, granted land, and gave concessions for education and medical work. Leopold II (1835–1909) negotiated an agreement with the Vatican that limited Roman missionaries to Belgian nationals and those orders headquartered in Belgium. In the 1950s, the church finally began official opposition to the injustices it saw perpetrated by the government, and in 1956 it published a long list of grievances. Siding with the laboring classes cost the church support among the elite, and during the period of civil war and instability in the 1960–1965 period, more than 200 Catholic priests and religious were killed. In spite of Mobutu's attempts to subvert the church, it retained popular support and today counts approximately half of the population as adherents.

British Baptists took the lead among Protestants for Zaire. Beginning in 1878 they built mission stations

Congo-Zaire

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	18,548,000	65,803,000	95.4	2.99	102,878,000	179,432,000
Roman Catholics	9,908,000	35,600,000	51.6	0.56	56,500,000	100,000,000
Independents	3,986,000	15,132,000	21.9	2.24	23,365,000	39,800,000
Protestants	4,645,000	14,500,000	21.0	3.45	23,000,000	40,000,000
Ethnoreligionists	1,635,000	1,740,000	2.5	2.97	2,100,000	2,500,000
Muslims	280,000	755,000	1.1	3.01	1,150,000	2,000,000
Baha'is	128,000	295,000	0.4	3.00	500,000	1,000,000
Agnostics	5,000	286,000	0.4	3.00	600,000	1,400,000
Hindus	1,000	105,000	0.2	2.99	200,000	400,000
Atheists	0	15,000	0.0	3.06	35,000	70,000
New religionists	500	6,400	0.0	3.33	10,000	20,000
Buddhists	0	4,000	0.0	3.33	7,000	15,000
Jews	500	400	0.0	–5.06	500	500
Total population	**20,598,000**	**69,010,000**	**100.0**	**2.99**	**107,481,000**	**186,837,000**

along the Congo River. They were soon joined by American Baptists, who worked along the Lower Congo River. Presbyterians from the Presbyterian Church in the U.S.A. (the main Presbyterian body in the southern United States, now an integral part of the Presbyterian Church [U.S.A.]), arrived in 1891 and centered their work along the Kasai River, with headquarters at Kananga. The Christian Church (Disciples of Christ) came just before the turn of the century and took control of a former Baptist station at Bolenge. The Church of England did not have the presence in the Congo that it had in British-controlled areas, but the work initiated by the Anglican Church Missionary Society in 1895 has grown into the Church of the Province of the Congo.

Newly appointed missionary bishop William Taylor (1821–1902) surveyed the Congo River in 1885, which led to the Methodist Episcopal Church establishing several stations along the river between the ocean and Kinshasa. However, much of this work died out as missionaries succumbed to the land's climate and rigors. In 1911, a couple previously assigned to Rhodesia, Helen and John Rasmussen, pioneered a mission at Lukoshi in the Lunda country (north of the Zambian border). The Methodist mission did not really take off, however, until the Congo Mission was organized in 1915 and eventually grew to become the South Congo Annual Conference.

Meanwhile, the Methodist Episcopal Church, South, established work in the Kasai and Kivi provinces, which included the land of the large Otatela people. In 1939, the two Methodist churches in the United States merged, and in 1964, the two Congo conferences received their first African bishop, Wesley Shingu. They continue as part of the United Methodist Church formed in 1968.

The independent African Inland Mission began their large and important work in 1912. Their first station was at Kasengu, from which they moved inland and built a considerable following throughout the northeast part of the country between the Congo River and Uganda. This church is a sister to the Africa Inland Church in Kenya.

Pentecostals penetrated the country in 1915, the first coming from Great Britain and supported by the Congo Evangelistic Mission. The Assemblies of God in Great Britain and Ireland opened work three years later, and the Assemblies of God from the United States, which had only formed in 1914, sent people to the Congo in one of its first missionary enterprises.

The large country attracted a number of Protestant and Free church groups through the 20th century, among the larger churches being those developed by the Christian Brethren, the Mennonites (through the Congo Inland Mission), and the Seventh-day Adventist Church. Equally important, a number of indigenous

churches developed, beginning with the Kimbanguist Church, by far the largest independent church in Zaire and the second largest Christian body in the country. The church began with the preaching activity of Simon Kimbangu in 1921. The success of his work led the Belgian authorities to arrest him. He spent the last part of his life in prison, but his church persisted, spread across the Congo and throughout central Africa, and became the first indigenous African church welcomed into the World Council of Churches.

In the half century after Kimbangu launched his work, more than 500 independent denominations appeared, and that number has continued to grow, both from schisms of the larger mission churches and from the influx of African Initiated Churches found in neighboring countries. Among the latter are the African Apostolic Church of Johane Marange, the Legion of Mary, and the Église Lumpa. Many of the newer indigenous churches have developed unique approaches to Christianity or have blended Christianity with elements of traditional religions in such a manner as to distance them from the older mission churches.

In 1970, five years after Mobutu took control, the government demanded that all of the Protestant churches unite into the Église du Christ au Zaire (now the Église du Christ au Congo, or Church of Christ in the Congo). This body succeeded the former Congo Protestant Council (founded in 1924), but came to be an association including churches of the most diverse theological perspectives. Eight churches that attempted to withdraw and found an alternate body in 1971 were refused recognition by the government and had to return to the state-mandated church. In addition to the Protestant church, the government recognized three other bodies: the Roman Catholic Church, the Church of Christ on Earth through the prophet Simon Kimbangu, and the Greek Orthodox Church (a branch of the Greek Orthodox Patriarchate of Alexandria and All Africa, which has been present in the country since 1958).

Churches that joined the Church of Christ in the Congo became known as communities. Those church bodies that affiliated with the new church added the name to their former name. Thus the former Church of Light became the Church of Christ of the Congo—Community of Light. In many ways they continued to operate as distinct denominations within the new structure. Several of the groups are members of the World Council of Churches and other ecumenical bodies. Churches that did not join the Church of Christ in the Congo were not granted government recognition and either went out of business or operated unofficially. Many groups, including the Jehovah's Witnesses, have operated apart from official recognition. Many have survived because of the government's lack of resources to enforce the law. The government stopped attempts to build an evangelical alliance that would have been affiliated with the World Evangelical Alliance and an attempt to form an association of independent African Initiated Churches.

The Congo, because of the unrest there, has not been a magnet drawing new or Eastern religions. However, two European new religions have established work in Kinshasa, the Grail Movement and Universal Life. During the Belgian years, there was a Jewish community that grew to some 2,500 members, most residing at Lubumbashi. Since 1960, however, most have left the country. Of the 320 that remain, 300 live in Kinshasa and remain in contact with the chief rabbi in Brussels, Belgium.

Islam is present; missionaries arrived in the northern part of the country in the 19th century. Most are found in the northeast, where the Congo shares a border with the Sudan. Most Muslims are of the Sunni Shafiite School, but there is a small community of Indian and Pakistani expatriates who are Ismailis. Two Sufi Brotherhoods, the Tijaniyya and the Qadiriyya, are also present among the estimated 200,000 Muslims. Several movements that include roots in Islam are also present, including the Ahmadiyya Muslim movement, Subud, and the Baha'i Faith. In 1963 there was a mass movement that brought 20,000 Congolese into the Baha'i movement.

J. Gordon Melton

See also: Africa Inland Church; African Initiated (Independent) Churches; African Apostolic Church of Johane Maranke; Ahmadiyya Movement in Islam; Assemblies of God; Baha'i Faith; Christian Brethren; Christian Church (Disciples of Christ); Church of England; Church of Christ in the Congo—Community of Light; Church Missionary Society; Domini-

cans; Franciscans; Free Churches; Grail Movement, The; Greek Orthodox Patriarchate of Alexandria and All Africa; Jehovah's Witnesses; Kimbanguist Church; Legion of Mary; Mennonites; Presbyterian Church (U.S.A.); Qadiriyya Rifa'i Sufi Order; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam; Subud; Tijaniyya Sufi Order; United Methodist Church; Universal Life; World Council of Churches; World Evangelical Alliance.

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Congregational Christian Church in Samoa

The Congregational Christian Church in Samoa dates to the arrival of a team of Tahitian and Cook Islander Christian teachers and British missionary John Williams (1796–1839) in Samoa in 1830. Williams, a representative of the London Missionary Society (LMS), stationed the members of the team throughout the archipelago and then left the work in their care. Their work grew slowly for the first 5 years, and only some 2,000 were converted. However, by the end of the decade the overwhelming majority of the population had become Christians. In the meantime, the officials from the Methodist Church and the LMS met in Tonga and agreed to divide labors in the South Pacific in order to avoid competition. Work in Samoa was to be assumed by the LMS.

At the time of this decision, the Methodists had a thriving work led by a European, Peter Turner (d. 1873). He withdrew, but most members of the Methodist movement refused to join the LMS mission and continued to operate as a Methodist church apart from the work on the other islands. However, the Methodist work stopped growing, while the LMS work spread throughout the whole archipelago. It remained a single mission even after the eastern islands were set apart as American Samoa in 1899.

The Samoan mission remained under the guidance of the LMS until 1962, the same year that Samoa became an independent nation. That year the mission was reorganized on a congregational model as the Congregational Christian Church in Samoa. Shortly after it became autonomous, it was accepted as a member of the World Council of Churches. In 1980 the churches in American Samoa separated as the Church of Tutuila and Manua (now the Congregational Christian Church of American Samoa). Efforts to reunite the two bodies have been unsuccessful to date.

With some 70,000 members (2005), the Congregational Christian Church in Samoa is the largest religious body in Samoa, and the leading member of the Samoa Council of Churches.

Congregational Christian Church in Samoa
Box 486
Apai
Samoa

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See also: Congregational Christian Church of American Samoa; London Missionary Society; World Council of Churches.

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Congregational Christian Church of American Samoa

The Congregational Christian Church of American Samoa shares a history with the Congregational Christian Church of Samoa until 1980. At that time American Samoa had existed as a distinct entity for more than eight decades, during which time Samoa had become an independent country (1962). In 1980 the congregational churches of American Samoa voted to become independent and reorganized as the Church of Tutuila and Manua. It soon assumed its present name. The new church remains similar to the parent body, as there were no theological or polity issues in the division. In the 1990s the two churches pursued attempts to reunite, but were unsuccessful.

The Congregational Christian Church is the largest religious body in American Samoa. In 2005 it reported some 39,000 members, of which approximately 10,000 were residing overseas. It has been a member of the World Council of Churches since 1985.

Congregational Christian Church of American Samoa
PO Box 1537
Pago Pago
American Samoa 96799

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See also: Congregational Christian Church in Samoa; World Council of Churches.

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Congregationalism

The Congregationalists emerged in the 17th century as one branch of the Puritan movement, which wished to further purify the Church of England, then based in the Anglican tradition as it had emerged during the reign of Queen Elizabeth I (1558–1603). The Anglican tradition drew upon both the Roman Catholic tradition (especially in maintaining an episcopal hierarchy) and continental Protestant traditions (in the latter case, primarily on the Reformed tradition as developed in Switzerland by John Calvin).

It was the desire of many Puritans that the Church of England become a Protestant church in the Reformed tradition. In addition, the Congregationalists believed that the local congregations of the church should operate administratively as autonomous units, though they should keep their intimate connection with the state and maintain fellowship with each other through geographically based associations. They differed from the Presbyterians (who wanted to establish the leadership of lay and clergy elders, or presbyters, and not allow independence to local congregations) and the Baptists (who wished to end the church's connection to the government). Congregationalists spelled out their few distinctive beliefs in a variant text of the Presbyterians' Westminster Confession known as the Savoy Declaration (1658).

Congregationalism was first established in the American colonies, especially Massachusetts, and then later developed in the British Isles after the failure of the Presbyterians to retain their favored place following the restoration of the monarchy in 1660. American Congregationalists experienced several mergers in the 20th century, which led to the formation of the United Church of Christ. The main branch of British Congregationalists merged into the United Reformed Church, though several groups such as the Scottish Congregational Church and the Union of Welsh Independents still exist.

Congregationalists became an important part of the massive Protestant missionary movement through their two missionary organizations, the American Board of Commissioners for Foreign Missions and the London Missionary Society. The work of their missionaries led to the formation of Congregational churches around the world, many of which are now tied together through the Council on World Missions. Most Congregational churches have joined the World Alliance of Reformed Churches, reflecting the Reformed theological heritage they share with Presbyterians and other Reformed churches. Some of the more conservative Congregational churches have formed the International Congregational Fellowship.

J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; International Congregational Fellowship; London Missionary Society; Union of Welsh Independents; United Church of Christ; United Reformed Church; World Alliance of Reformed Churches.

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Conservative Judaism

Conservative Judaism's origins lie with the evolution of Positive-Historical Judaism in 19th-century Germany as a mediating position between traditional Orthodox Judaism and the more radical program of Reform Judaism. It resembled Reform in that it espoused a more positive attitude toward modern culture; however, it remained committed to the observance of Jewish law and ceremony.

Largely in reaction to the growth of Reform Judaism in America, Sabato Morais, Marcus Jastrow, and Henry Pereira Mendes took the lead in founding the Jewish Theological Seminary as a more traditional rabbinical school. The school floundered after the death of its first president Sabato Morais, and was reconstituted in 1902, when its leaders invited Solomon Schechter (1848–1915), then a lecturer at Cambridge University, to become the school's president. Schechter gathered a distinguished faculty and the seminary emerged as the center for the gradually developing Conservative movement, which found a new and expanding constituency in the children of the East European Jews then streaming to America.

As a staunch traditionalist, Schechter attacked the problem of change in response to modernity. Changes could not be introduced arbitrarily or deliberately. He suggested that change has been a constant in Jewish practice and articulated a principle by which further change could occur, namely, that decisions on Jewish law can be made by reference to the practices of the whole of the observant Jewish community. Schechter's approach to legal decisions necessitated the adaptation of the Halachic process (the system of legal reasoning and interpretation) as regards the Torah. Eventually, Conservative rabbis created a committee on Jewish law and standards to serve as the movement's central legal advisor. For nearly 100 years, the men—and later the women after Conservative Judaism began ordaining women rabbis—who have sat on this committee have wrestled with adapting Jewish law to the modern world. In the mid-20th century, they ruled it permissible for Jews to use automobiles to drive to the synagogue on the Sabbath, and in 2006 decided that the movement would ordain gay and lesbian rabbis. This Halachic process by committee constitutes one of the primary distinctions between Conservative and Orthodox Judaisms.

In 1913 Solomon Schechter took the lead in founding the United Synagogue of America (now the United Synagogue of Conservative Judaism) as an association for Conservative synagogues. Cyrus Adler

Rabbi Jerome Epstein, executive vice president of the United Synagogue for Conservative Judaism, gestures while addressing the first joint meeting of five major organizations of Conservative Judaism, in Washington, D.C., on February 12, 2002. (AP/Wide World Images)

(1863–1940), the second president of the United Synagogue after Schechter, also succeeded Schechter as head of the seminary in 1915.

Through the 20th century, Conservative Judaism spread across the United States and at the beginning of the new century reported some 800 synagogues and 1.5 million members. Rabbis associate professionally in the Rabbinical Assembly. It has found some response in Europe, the roots of the Conservative position having originally been developed in Germany in the middle of the 19th century by Rabbi Zacharias Frankel (1805–1875). There it is usually called Masorti, except in Hungary where the term Neolog is used. The Neolog movement also took its inspiration from Frankel. The European and North American phases of the movement have come together in the World Council of Conservative/Masorti Synagogues, recently renamed Masorti Olami.

Conservative congregations became an important part of the faith community in Israel in the 1970s, though the first Israeli Conservative synagogue, Congregation Emet Ve'emuna, dates to 1936. Conservative Judaism began in a community of German Jews who were students of Frankel's historicist position. As the number multiplied, a United Synagogue of Israel was organized to provide them with some associated

structure, and rabbis affiliated in a Rabbinical Assembly. These two structures merged in 1979 to form the Masorti movement in Israel, which is also a part of Masorti Olami.

The headquarters of the United Synagogue for Conservative Judaism are in New York. An integral part of the United Synagogue is MERCAZ U.S.A., the American Zionist Organization for the Conservative Movement. It nurtures Zionism within U.S. Conservative Jewry, and represents its interests in both the World Zionist Organization and the Jewish Agency for Israel. The Association of European Masorti Communities includes congregations in France, Germany, Spain, and Sweden; in the United Kingdom, the Assembly of Masorti Synagogues is headquartered at 1097 Finchley Rd., London, NW11 0PU. The Masorti movement in Israel may be contacted at 8 Derech Hevron, PO Box 7559, Jerusalem 91074, Israel. In 2009 it reported some 30 affiliated congregations. There are several Conservative synagogues in various Latin American countries, including Mexico, Brazil, and Argentina.

The Rapaport House
International Headquarters of the
United Synagogue of Conservative Judaism
820 Second Avenue
New York, NY 10017-4504
http://www.uscj.org/index1.html

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See also: Orthodox Judaism; Reform Judaism.

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Constantine the Great

285–337

Constantine the Great, who served as co-emperor (306–324) and then sole emperor (324–337) of the Roman Empire, is remembered primarily for his changing the status of Christianity from that of a marginalized and persecuted religion to the privileged faith of the empire. He is credited with moving the center of the empire from Rome to Constantinople (named after him), presiding over the first of the Ecumenical Councils held at Nicaea, and elevating the status of relics within the church, following the identification of many objects reputedly traced to the earthly ministry of Jesus and the Apostles by Constantine's mother Helena. He is revered by the Eastern Orthodox churches as a saint while both the Eastern churches and the Roman Catholic Church revere his mother as a saint.

Constantine was born around the year 285 CE in Naissus, in what is now Turkey. His father, Constantius I Chlorus, was the emperor and his mother Helena a barmaid. He rose to prominence as a military leader, a number of his battles being directed against rivals for the throne. Constantius, whose power base lay with the Western empire then centered in Trier, Germany, gave his son his blessings to succeed him as he lay dying in Britain in 306. Constantine subsequently married Fausta, the daughter of the emperor Maximian.

Constantine took sole control of the Western empire by defeating his wife's brother Maxentius in 312. The battle, one of the turning points in Christian history, occurred at Milvian Bridge, which crosses the Tiber River immediately north of the city of Rome. The church historian Eusebius of Caesarea (ca. 263–ca. 339) left a romantic account of the battle, the focus being on a dream during which Constantine reputedly saw the sign of the cross in the form of the Chi-Rho. Constantine then ordered the Chi-Rho placed on the standards carried by his army to replace the many Pagan protective talismans. Eusebius's account would further embellish the story of the dream with mention of a phrase spoken to the sleeping Constantine by

Head of Constantine I the Great, from a colossal statue, dating from about 325 to 337 CE. Constantine is renowned as the first Christian Roman emperor. (Allan T. Kohl/Art Images for College Teaching)

Christ, "*In hoc signo vinces*" ("With this sign you will conquer").

Whatever actually occurred relative to the dream and the use of the sign, Constantine had already moved to grant religious toleration in areas he controlled. Then after his victory and ascendancy to the throne as the primary Roman emperor in the West, Constantine granted the Christian church official toleration throughout the empire and returned some of its previously confiscated property. This policy was articulated in the Edict of Milan issued together with Licinius (r. 308–324), the emperor in the East. This edict culminated a series of actions recognizing the growth of the church and the failure of the persecutions during the last years of the reign of Diocletian (r. 284–305). In 311, Galerius (r. 305–311), the former emperor in the East, had issued a toleration edict in the Balkans shortly before his death.

While tolerating Christians, Constantine would continue to follow Pagan practices for many years. That did not stop him from becoming involved in church controversy. In 314, he called the Council of Arles in response to a request for help from the Donatists, a party of strict Christians who were slow to forgive other Christians who had shown weakness in the face of persecution. The Council condemned their position, and Constantine moved to suppress them.

As early as 314, Constantine and Licinius began to fight. Civil war would continue off and on for a decade until Constantine finally defeated him in 324. Now the supreme power in the empire, Constantine moved to the East, rebuilt the city of Byzantium, and renamed it Constantinople (now known as Istanbul). With Licinius out of the way, Constantine again moved to assert his position with the Christian movement by calling the Council that met at Nicaea, not far from Constantinople. The problem this time was the dissent being offered by the Alexandrian priest Arius concerning the nature of Christ. Arius asserted that Jesus was not God, but the first creation of God. Earlier Constantine had sent Hosius of Cordova, his imperial theologian, to attempt a settlement of the Arian controversy. The failure of that effort occasioned his calling of and sitting as presiding officer at the Council of Nicaea in 325. The Council condemned Arius and issued the Nicene Creed, still a standard statement of orthodox Christian belief. Arius was exiled.

Constantine now moved on his own family. His mother accused Constantine's wife of adultery. Constantine had Fausta and their son Crispus both murdered, and over the next years elevated the position of his mother. Toward the end of the decade, he underwrote his mother's trip to Jerusalem, during which a number of sites were designated as those referred to in the Gospel accounts of Jesus. She was shown a number of objects and accepted local testimony of locals that they were indeed relics, the most notable item being the cross upon which Jesus was reputedly crucified (the True Cross), pieces of which were later scattered to churches throughout Europe. Constantine subsequently authorized the building of the Church of

the Holy Sepulcher, over the site where it is believed by many that Jesus was buried after his crucifixion.

As work on Constantinople continued, it emerged as one of the most holy cities in the East. The archbishop of Constantinople was named a patriarch with status equal to that of the patriarchs of the older metropolitan sees of Jerusalem, Antioch, and Alexandria. Eventually, the patriarch of Constantinople would be named the first among the patriarchs and Constantinople would be recognized as the center of the Eastern Orthodox Church.

Constantine would also initiate a building policy throughout the empire. Among the many churches he built would be the basilica church St. John Lateran as the episcopal church of the bishop of Rome.

While Constantine had taken many actions that endeared him to church leaders, he did not become a Christian formally and accept baptism until the end of his life, on his death bed. Interestingly enough, he had in the mid-330s tried to rehabilitate Arius, who had at least outwardly tried to present a more orthodox front. Constantine was baptized by an Arian bishop Eusebius of Nicomedia. He died on May 22, 337. His less than orthodox baptism did not prevent his burial in the Church of the Twelve Apostles in Constantinople. In later decades he would be given an informal posthumous title as the "Thirteenth" Apostle.

Constantine's reign became a turning point in Christian history. Within a few short years, the church moved from an outlawed and persecuted minority religion to a legal and tolerated faith, to a replacement of Paganism as the single religion of the Roman Empire. Part of the price for that transformation was the introduction of a church-state policy that came to be called Caesaropapism, which assigned the ruler direct roles in ecclesiastical affairs. This policy soon became the dominant structure of the religion-government relationship in Eastern Orthodox countries.

Among the issues significantly affected by Constantine's reign was the relations of Jews and Christians. In a series of laws, he completed the designation of Sunday as the Christian Sabbath and devised a rule for determining Easter, so that Jews no longer needed to be consulted on its date. He also passed a law preventing Jewish leadership from attempting to impede any Jews from converting to Christianity.

Constantine was most honored in the East, where he was named a saint. His feast day is the same as that of his mother, May 21. While not venerated in the West, his stature was best illustrated by the document known as the Donation of Constantine. Forged in the ninth century, the document claimed that Constantine had given Pope Sylvester I (r. 314–335) title to the church buildings in Rome and authority over the patriarchs in the East. It would be cited by popes for several centuries relative to their claims to authority, until it was proved a forgery in the 15th century.

J. Gordon Melton

See also: Helena, Flavia Iulia; Istanbul.

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Constantinople

See Istanbul.

Continued Reformed Churches in the Netherlands

The Continued Reformed Churches in the Netherlands (Voortgezette Gereformeerde Kerken in Nederland [VGKN]) originated in March 2004. Some 20 local churches of the former Reformed Churches in the Netherlands (which in 2004 merged into the new Reformed Church in the Netherlands) decided to found a new community of churches. They disagreed with the foundation of the new Protestant Church in the Netherlands as they wanted to remain the Reformed Churches in the Netherlands. In the end, some eight

local churches came together to form their own separate community.

The VGKN currently reports 7 local churches with 3,000 members and 4 ministers (2007).

Voortgezette Gereformeerde Kerken in Nederland
De Sluiskampen 31
9422 AN Smilde
The Netherlands

E. G. Hoekstra

See also: Protestant Church in the Netherlands.

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Convention Baptiste de' Haiti

Baptist work in Haiti can be traced to 1823, when the Massachusetts Baptist Missionary Society, one of the older Baptist state conventions in the United States, sent Thomas Paul to the island nation. He preached and distributed Bibles, but after six months returned to Massachusetts. It was not until 1833 that the Triennial Convention (now an integral part of the American Baptist Churches in the U.S.A.) sent an African American preacher, William C. Monroe, to Port-au-Prince. He formed the first church, but also decided in 1837 to return to the United States.

More permanent work began with the American Baptist Free Mission Society, an abolitionist organization that had arisen in the context of the slavery debates among American Baptists, debates that eventually split them into two factions. The Society sent William M. Jones, who arrived in Port-au-Prince in January 1845. He was soon joined by William L. Judd and his wife, and in 1890 they were succeeded by one of their converts, Lucius Hippolite. During this period, British and Jamaican Baptists had also worked on creating a mission. The Jamaican work centered on the town of Jacmel, and then spread to St. Marc and Cap Haitien.

Following World War I, in 1923, the American Baptist Home Mission Society sent A. Garves Wood to Haiti. He was able to find more than 1,000 Baptists in the country. He gained the support of two pastors he located, Elie Marc and Nosirel L'Herrison. Traveling around the country, he trained Haitian pastors and created a national movement. Real growth came after World War II, signaled by the establishment of a seminary (1947), a hospital (1953), and an eye clinic (1989).

The Convention Baptiste de' Haiti was founded in 1964. It currently supports more than 85 schools. It has taken the lead in training people in modern agricultural techniques and in creating safe drinking water in rural communities.

In 2005 the convention reported 82,000 members in 110 churches. It is a member of the Baptist World Alliance. It maintains a close working relationship with the Board of International Ministries of the American Baptist Churches, and in 2005 joined the World Council of Churches.

Even though the Convention Baptiste de' Haiti is the largest Baptist group in Haiti, it is by no means the only one. Several Baptist groups from the United States have begun missions, and a sending agency then known as Worldteam, now World Team, found their motivation to enter Haiti from converts in Cuba in the 1930s. The WorldTeam effort, now known as the Evangelical Baptist Mission of South Haiti, has some 60,000 adherents.

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See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; World Council of Churches.

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Convention of Atlantic Baptist Churches

The Convention of Atlantic Baptist Churches (also known as Canadian Baptists in Atlantic Canada), representing the Baptist churches in the most easterly part of Canada, is the product of a set of mergers that took place through the 19th and 20th centuries. It includes among its member churches the oldest Baptist congregations in Canada, and is itself the oldest Baptist group in Canada.

What would become the Convention had two churches between 1763 and 1765, but both lost visibility by 1771. Henry Alline (1748–1784), the Congregationalist New Light preacher, helped reconstitute the Horton Church (Wolfville) in 1778, making it the longest continuing Baptist congregation in Canada. In 1800, nine Regular Baptist congregations formed the Nova Scotia Baptist Association.

Among the Loyalists who came after 1783 was the former slave and Baptist preacher, David George (ca. 1742–1810), who helped found several white congregations and one black congregation in Nova Scotia. This was the beginning of the future African Baptist Association.

A Free Baptist/New Light congregation existed in Barrington, Nova Scotia, by 1795. Several similar groups emerged, some calling themselves "Christians." In 1837, the Nova Scotians united to become the Free Baptist Conference and in New Brunswick they became the New Brunswick Free Christian Baptists.

The Regular Baptists founded Horton Academy (1827), Acadia College (1838), and the Fredericton Seminary (1827) that was the first coeducational college in the British Empire; the *Baptist Missionary Magazine* (1827); and the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island (1846). They sent out Protestant Canada's first foreign missionaries, Richard (1810–1853) and Leleah Burpee (d. 1845).

In 1905–1906, the Free and Regular Baptists, including the African Association, came together to form the United Baptist Convention of the Maritime Provinces with a combined membership of about 60,000. In 1944, the UBCMP was a founding member of the Baptist Federation of Canada (Canadian Baptist Ministries since 1995) and the Canadian Council of Churches, only to withdraw from the Council in 1971.

In 1964, Newfoundland and Labrador joined and it became the United Baptist Convention of the Atlantic Provinces. In 2001 it became the Convention of Atlantic Baptist Churches. The CABC has 21 associations, approximately 500 churches, and 61,000 members.

Its ministries include 14 facilities of the Atlantic Baptist Senior Citizens Homes; large youth programs built around association camps and special events; and Atlantic Baptist University (undergraduate) and Acadia Divinity College (graduate).

CABC is a covenanting partner in Canadian Baptist Ministries and is a member of the Evangelical Fellowship of Canada and North American Baptist Fellowship.

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See also: Baptist World Alliance; Canadian Baptist Ministries.

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Convention of Philippine Baptist Churches

Baptists affiliated with the American Baptist Missionary Union (ABMU) (now a constituent part of the American Baptist Churches in the U.S.A.) entered the Philippines immediately after the Spanish-American War opened the country to non-Catholic work. Eric Lund (1852–1933), a Swede who had worked with the ABMU in Spain, and Braulio Manikan, a Philippine national, opened a mission in Jaro on the island of Panay. It became the first Baptist church in the Philippines the following year. Lund, an accomplished linguist, soon translated the Bible into the local language, the Panayan dialect of Visayan. In 1905, the church organized a school, which later grew to become the Central Philippines University.

The educational work of the church grew during the first decade, and membership expanded through the central Philippines. In 1935, the Convention of Philippine Baptist Churches was founded. All the work came to a sudden halt when the Japanese invaded the islands during World War II. Much of the Convention's property was destroyed and many of the leaders interned. In December 1943, the Japanese executed 12 of the missionary personnel discovered hiding on Panay.

After the war, the work revived, and in the 1950s the Convention entered a growth phase. In 1969 the Convention launched its own foreign mission program and has subsequently sponsored missionaries in Indonesia, Japan, Laos, Thailand, Germany, and the United States. The expansion of the missionary effort led to the organization of a Commission on Overseas Mission and Evangelism. The missionary thrust is done in cooperation with the Board of International Ministries of the American Baptist Churches and the Australian Baptist Missionary Society, with which the Convention has a close working relationship.

The Convention was invited to join the merger that led to the formation of the United Church of Christ in the Philippines, but declined. It did, however, join the National Council of Churches in the Philippines, and remains the only one of the several Philippine Baptist groups affiliated with the Council. The Convention is also a member of the Baptist World Alliance and in 2001 joined the World Council of Churches.

In 2005, the Convention reported 100,000 members in 749 churches.

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See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; United Church of Christ in the Philippines; World Council of Churches.

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■ Cook Islands

The Cook Islands consist of a set of islands settled by Polynesians in the prehistoric past. The cluster of islands is located in the South Pacific about halfway between Hawaii and New Zealand. Together they have only 97 square miles of land, upon which some 12,000 people reside.

Today, most of the Cook Islands' population are Maori and share a natural kinship with the original in-

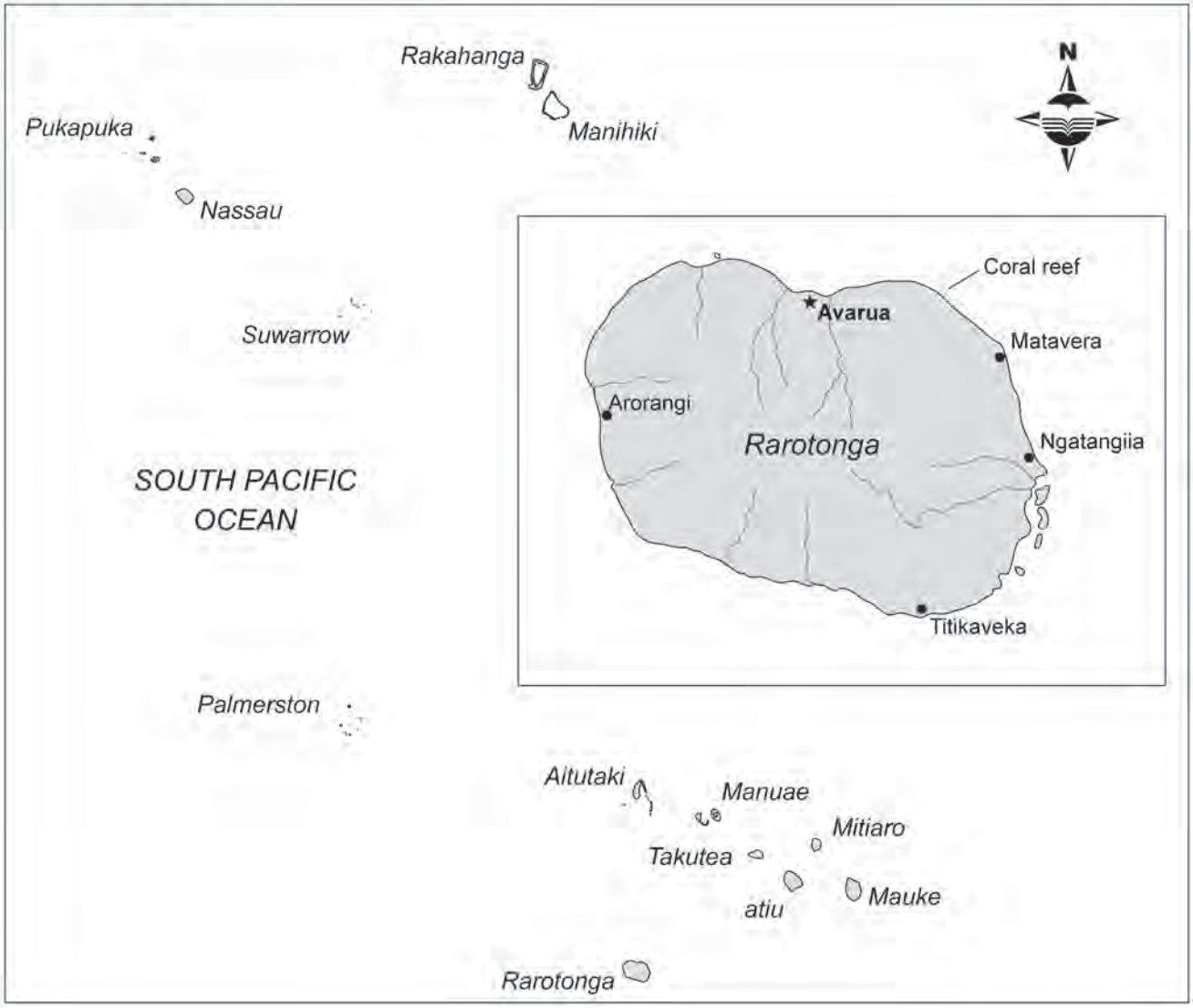
A Christian church and cemetery are seen on Aitutaki, Cook Islands, June 2006. The dominant religion of Polynesia and the Cook Islands is Christianity. (AP/Wide World Images)

habitants of New Zealand. European knowledge of the islands began in 1779, following the visit of British explorer Captain James Cook (1728–1779). Missionaries from the London Missionary Society (an interdenominational organization, but primarily based in Congregationalism) arrived in 1823. Over the next half century the mission campaigned against the indigenous faith and virtually eradicated it. Organized as the Cook Islands Christian Church, it was unopposed until the end of the century and beginning in the 1870s began to send missionaries to other islands, especially Papua.

The islands became a British protectorate, and the country was incorporated as part of New Zealand in 1901. For a few years it was administered jointly with Niue, but that administration was divided in 1904. In the 1890s two new Christian groups arrived, the Seventh-day Adventist Church (1892) and the Roman Catholic Church (1894). The SDA Cook Islands Mission was formally organized in 1923 and exists today as part of the Central Union Pacific Mission. Roman Catholics established a prefecture in 1922. A bishop resides on Rarotonga, the largest of the islands, and serves as suffragan to the archbishop of Suva (Fiji Islands). Pentecostalism was introduced in 1963 by representatives of the Assemblies of God.

There is only one indigenous church in the islands, the Amuri Free Church, founded at the beginning of the 1940s by former members of the Cook Islands Christian Church. It remains small. There is also a small Anglican community, consisting primarily of expatriates and existing as part of the Church of the Province

Cook Islands



Cook Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	21,300	12,000	96.3	–2.65	10,700	11,100
Protestants	16,300	8,600	69.0	–3.25	7,100	6,500
Roman Catholics	2,300	2,900	23.2	–0.90	2,800	3,000
Marginals	1,100	2,200	17.6	5.75	2,300	2,800
Agnostics	40	340	2.7	–2.24	500	700
Baha'is	100	110	0.9	–2.70	160	200
Atheists	0	10	0.1	–3.58	10	20
Total population	**21,400**	**12,500**	**100.0**	**–2.64**	**11,400**	**12,000**

of New Zealand. There is no formal ecumenical structure on the Cook Islands, but the Cook Islands Christian Church is a member of the National Council of Churches in New Zealand.

The overwhelming majority of the Cook Islanders are members of one of the more traditional Christian churches. In 1952, however, the Church of Jesus Christ of Latter-day Saints launched an aggressive mission and has now become the second largest church in the islands. There is also a small community of the Baha'i Faith.

In a plebiscite in 1965, the Cook Islands voted against independence, and the country continues as a New Zealand dependency.

J. Gordon Melton

See also: Assemblies of God; Baha'i Faith; Church of Jesus Christ of Latter-day Saints; Congregationalism; Cook Islands Christian Church; London Missionary Society; Roman Catholic Church; Seventh-day Adventist Church.

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Cook Islands Christian Church

The Cook Islands Christian Church owes its beginning to the South Pacific work of the London Missionary Society (LMS) and the efforts of its famous pioneer missionary John Williams (1796–1839). Williams had advanced the use of Native workers and in 1821 facilitated the arrival in the Cook Islands of Papeiha, a Tahitian Christian. Papeiha began work on Aitutaki with successful results. Williams and his associated missionaries pursued Bible translation (completed in 1890). Meanwhile the LMS established the Tacamoa Theological College at Rarotonga (the capital of the Cook Islands). Graduates not only served in the Cook Islands but became missionaries in various island nations across the Pacific.

The LMS mission became an independent church in 1963. Through the 20th century, the mission (like the Cook Islands as a whole) had developed a strong relationship with the LMS-related churches in New Zealand, and there are two congregations of the church in New Zealand. The church was especially affected by the 1970 merger of some of the churches of the Congregational Union of New Zealand into the Presbyterian Church of Aotearoa New Zealand. The Cook Island mission adopted a presbyterial form of church government.

Festivals form an important part of the celebrative life of the church. October 26 is Gospel Day, a public holiday in the islands commemorating the coming of Christianity to the islands.

In 2005 the church reported 18,000 members out of a population of approximately 21,000. It also has some 30 congregations in Australian and New Zealand. It sponsors both a radio and a television show. It joined the World Council of Churches in 1975.

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See also: London Missionary Society; Presbyterian Church of Aotearoa New Zealand; World Council of Churches.

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Cooperative Baptist Fellowship

The Cooperative Baptist Fellowship (CBF) is an association formed in 1991, in the aftermath of a major conflict within the Southern Baptist Convention (SBC). After a decade of struggle between a "moderate" leadership group and an insurgent fundamentalist movement, SBC moderates had, by 1990, lost every presidential election in the denomination since 1979; and by virtue of that, they had lost substantial ability to influence the Southern Baptist Convention's various theological schools and program agencies. In the summer of 1990, a call went out for "concerned Baptists" to gather in Atlanta. The 2,000 persons who responded created a rudimentary financial structure and an ad hoc "interim steering committee." In May 1991, the organization was officially chartered as the Cooperative Baptist Fellowship.

Almost all the founding delegates belonged to churches that were still part of the Southern Baptist Convention. However, over the following decade, an increasing number of them decreased or cut off their giving to the parent body, and many officially cut their ties. A few were ousted for their progressive practices, primarily related to women in ministry and the acceptance of homosexuality (both of which the SBC strongly condemned). Those who formed the Fellowship were disproportionately the best educated, urban, and progressive of the SBC's churches. While still conservative and evangelical relative to the mainstream of American Protestantism, the Southern Baptists who formed CBF were much less likely to hold strictly "inerrantist" views of the Bible, much more likely to support social service ministries, and virtually unanimous in their support for women's leadership, including a growing number of women pastors.

Early in its history, the CBF became a mission-sending organization, placing career missionaries and short-term volunteers around the world. The focus was on "unreached people groups" (such as the Romany or the Kurds), rather than on nations; and many of the missionaries were assigned to immigrant (and native-born) communities in the United States. By 2008, the full-time mission force had grown to 160, with hundreds of volunteers participating in a wide range of short-term activities.

Other organizational functions were largely accomplished through a network of related, but independent, agencies, increasingly reaching across ethnic and national lines. The network began in the early 1990s, as new organizations were founded to service the growing number of churches no longer seeking resources from the SBC. From a press agency to an ethics center to an educational publishing house to several institutions for theological education, CBF became a hub for a growing network of disaffected Southern Baptists. As the founding conflicts receded from memory, CBF partners were as likely to be independent evangelical agencies or other Baptist bodies as to have their roots in the SBC.

Both churches and individuals can join the Fellowship, and governance is by a Coordinating Council, elected by those who attend the annual CBF General Assembly. Elected presidents have been both clergy and laity and both men and women. A professional staff of 60, located in Atlanta, is led by a chief executive who is called the "coordinator." In addition, 19 state and regional organizations exist throughout the United States. Seventeen years into its history, a budget of $22 million was supported by approximately 1,900 contributing churches, placing it among the 25 largest religious bodies in the United States.

Its increasing distance from the SBC and its increasingly comprehensive range of activity mean that CBF is often treated as a new denomination. By the late 1990s, for instance, the U.S. military recognized the CBF as a separate official endorsing body for chaplains, and more than 500 chaplains (military, hospital, and other) have been endorsed. While some of its member churches remain tied to the SBC, its national and regional structures are, in fact, a separate and comprehensive religious network.

Rev. Carolyn Hale Cubbedge, Assistant Minister, First Baptist Church of Savannah greets parishioners. The church is part of the Cooperative Baptist Fellowship which emphasizes local church autonomy. (AP/Wide World Images)

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Atlanta, GA 31145-0329
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See also: Baptists; Southern Baptist Convention; Women, Status and Role of.

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Coptic Catholic Church

The Coptic Catholic Church, a church in full communion with the Roman Catholic Church, dates to the conversion in 1741 of a bishop of the Coptic Orthodox Church to Roman Catholicism, but has its roots in Roman Catholic attempts to establish missions in Egypt during the medieval period. In the fifth century,

the majority of the Christians in Egypt were separated from the larger body of the Christian community (represented by the Eastern Orthodox churches and the Roman Catholic Church) by their refusal to affirm the promulgations of the Council of Chalcedon (451) concerning the nature of Christ. The orthodox Christian formulation taught that the divine and human natures were present in the one person of Christ. Egyptian Christians tended to follow a position called Monophysitism, which affirmed that Christ had only the divine nature. In the eyes of the rest of Christianity, the members of the Coptic church were heretics.

Representatives of the Coptic Orthodox church attended the Council of Florence in 1442 and signed a document of reconciliation with Rome, but upon their return found that their action was not supported by the church's leadership. Then in the 1600s, Roman Catholic missionaries began to work in Egypt, but a breakthrough only came in 1741 with the conversion of a Coptic bishop, who was subsequently appointed vicar apostolic of a Coptic Catholic Church. The church adopted Catholic doctrine but continued to use the Coptic liturgy with some minor changes.

In 1824, Pope Leo XII (r. 1923–1929) established an Egyptian patriarchate, but it remained inoperative until 1899, when Cyril Makarios was named patriarch of Alexandria of the Copts. He retained the office until 1908, when he resigned. The office was again vacant until 1947, when a new patriarch was named. By the end of the 1990s, the church had approximately 180,000 members, and was far larger than the Latin-rite Catholic Church in Egypt. Parishes are also found in neighboring Libya.

Membership in the church is divided into nine dioceses. The church supports six religious orders, an extensive parochial school system, a set of medical facilities, and St. Leo's Theological Seminary in Maadi (a Cairo suburb). There is no official Internet site, but an unofficial site at www.opuslibani.org.lb/copticmenufr.html provides valuable information. The church is an active member of the Middle East Council of Churches.

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See also: Middle East Council of Churches; Roman Catholic Church.

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Coptic Orthodox Church

The Coptic Orthodox Church traces its history to two important foundational events. According to the Bible, Jesus' parents fled to Egypt to keep him safe from the slaughter of Hebrew babies ordered by King Herod (Matthew 2:14). Then, following Jesus' death and resurrection, tradition attributes the founding of the Christian church in Egypt to the preaching of Saint Mark, the author of the Gospel that bears his name. It is known that Christianity spread through Egypt during the first century CE. More recently, a fragment of the Gospel of Mark in the Coptic language dated to the second century has been discovered.

Through the fourth century, Egypt was among the more important parts of the larger Christian community, and the city of Alexandria an important center of Christian learning. Athanasius, the major defender of what became orthodox Christian theology, was the bishop of Alexandria for almost half a century. However, in the fifth century, the Egyptian church was accused of holding the Monophysite position concerning the nature of Christ (that is, of holding that Christ's nature is only divine, not both divine and human), after its refusal to affirm the documents promulgated by the Council of Ephesus in 431 and the later Council at Chalcedon. The Coptic church became somewhat isolated from the rest of Christendom from that time forward.

The Coptic church's isolation was increased by the move of Islam into Egypt in the seventh century. The Christian community has since existed as a minority community in a Muslim nation. The Egyptian church enjoyed a special status, due in part to the special place that Egypt had in the experience of Muhammad (who married a maiden sent to him by Coptic Christian ruler Muqawqis), but nevertheless frequently through the centuries became the object of persecution. The Copts were a semiautonomous community, but each member was required to pay a special tax. Those who did so were regarded as *dhimmis,* or protected ones. Individuals who were unable to pay were faced with the choice of converting to Islam or losing their status as dhimmis. Thus, although they have had periods of prosperity, they have continually lived under the threat of the government turning on them.

The position of the Copts improved during the 19th century under the stability and tolerance of Muhammad Ali's dynasty. The Coptic community ceased to be regarded by the state as an administrative unit, and by 1855 the *Gezya* tax, the main mark of Copts' inferiority, was lifted, and shortly thereafter Copts started to serve in the Egyptian army. The 1919 revolution in Egypt, the first grassroots display of Egyptian identity in centuries, stands as a witness to the homogeneity of Egypt's modern society as including both its Muslim and Coptic sects. Today, this homogeneity is what keeps Egyptian society united against the religious intolerance of extremist groups, who occasionally subject the Copts to persecution.

The Christian monastic movement started in Egypt toward the end of the third century and from there spread to Asia Minor through the efforts of Saint Basil and to Europe by way of Saint Jerome and later Saint Benedict. Like many Eastern Orthodox churches, the Coptic church draws its episcopal leadership from its monastic ranks.

Doctrinally, the church adheres to the Nicene Creed, and insists that it has never adhered to the Monophysite position. It attributes the break with the remainder of Christendom in the fifth century to both politics (a desire to eliminate the independent Egyptian patriarch) and a linguistic misunderstanding. Coptic theology affirms that Christ the Lord is perfect in his divinity, and he is perfect in his humanity, but his divinity and his humanity were united in one nature, called "the nature of the incarnate word," a belief that was reiterated by Saint Cyril of Alexandria (376–444). Copts, thus, believe in two natures, human and divine, that are united in one "without mingling, without confusion, and without alteration." Contemporary church leaders from both Eastern Orthodox and Roman Catholic churches have tended to accept the Coptic church's explanation. These more positive relations began in 1971 with the visit of Pope Shenouda to Rome.

Copts observe seven sacraments: baptism, chrismation (or confirmation), the Eucharist, confession, Holy Orders, matrimony, and unction for the ill. Baptism is commonly performed for infants a few weeks after birth, and chrismation immediately thereafter. Weddings may not take place during a fasting season. Polygamy is not allowed, though recognized by the civil law in Egypt. Divorce is eschewed, except in the case of adultery or other extreme circumstances.

The church's leader, currently Shenouda III, is designated the pope of Alexandria. The church has some 11 million members scattered across Egypt and an additional million members across Africa, Europe, North America, Brazil, and Australia (2005). Its 1,500 parishes are divided into 72 dioceses (with some bishops serving as abbots of monastic communities). Outside of Egypt, there are dioceses headquartered in Kenya, Israel, Sudan, France, Italy, the United Kingdom, Germany, Ireland, and the United States.

The church is active in both the Middle East Council of Churches and the World Council of Churches.

Coptic Orthodox Church
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222 Ramses St.
Abbassia, Cairo
Egypt
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See also: Middle East Council of Churches; World Council of Churches.

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Cordoba

The Spanish city of Cordoba was, along with Granada, one of the great cities of Spanish Islamic culture in the Middle Ages—culturally, religiously, commercially, and politically. At its height, it was the largest city of Europe. A symbol of Islamic power, it would later become a symbol of the reconquest of Spain by Christian forces.

Cordoba is located in south-central Spain, north of Granada. The Guadalquivir River that flows past it continues its southwest course through the Sierra Nevada Mountains to the Atlantic Ocean. It became an early center of commerce for the region. In the second century BCE, the Romans seized control and turned it into a prosperous colony. They were finally displaced by Germanic invaders from Central Europe who inhabited it between the fifth and eighth centuries CE. Muslim armies entering Spain from North Africa drove the Germanic rulers out in 711.

The Umayyad caliphs ruled their Spanish territory from Damascus, Syria, but in 750, the Umayyad dynasty was overthrown and, as his family was being killed, Abd ar-Rahman (r. 756–788), then but 16, fled Damascus, with Bedr, a former slave. Narrowly escaping death, it took him several years to reach Morocco. Looking toward the descendants of the Syrians who had conquered Spain, he found a divided community ruled by a weak emir. He was able to locate some loyal subjects of the Umayyad dynasty and to them he proclaimed his place as the rightful Umayyad heir. He gathered those loyal to him, and established his throne in Cordoba, though not without a fight. Abd ar-Rahman assumed the title of emir.

In 784 the emir purchased the Church of St. Vincent, the primary Christian facility in Cordoba, had it demolished, and began the building of what would become the Great Mosque. It was located adjacent to his palace. He named it the Aljama Mosque after his wife. As the mosque, the greatest example of Muslim architecture in the city, reached its first phase of completion, it had one unique feature: the *mihrab,* the niche in a mosque's wall that indicates the *qibla*, the direction of the Kaaba in the mosque at Mecca, the direction that worshippers should be facing while at prayer. The qibla should have been in the east, but was located in the south, which would be the proper direction if one were in Damascus, from which Abd ar-Rahman had been driven.

The mosque would undergo a variety of improvements over the next two centuries. The city would achieve the height of its greatness during the reign of Abd ar-Rahman III (r. 912–961), the first of the Umayyad rulers to use the title caliph. He had a new minaret added to the mosque. His successor, Al-Hakam II (r. 961–976), had the mosque enlarged and further decorated the mihrab. The last of the significant improvements to the mosque occurred during the reign of Al-Mansur Ibn Abi Aamir (r. 981–1002).

During his reign, Ibn Abi Aamir controlled all of the Iberian peninsula except its northwest corner. Cordoba, his capital, had some 300,000 residents and stood as Europe's largest city. Ibn Abi Aamir also set the stage for the eventual fall of Islamic Spain. At one point he ransacked Santiago de Compostela, the major Christian pilgrimage site where one of the 12 Apostles of Jesus was buried. Then he was accused of pedophilia, forcing himself upon a boy whom he later executed. The boy was quickly hailed as a Christian martyr and canonized as Saint Pelagius of Cordova. The two events served as uniting and motivating forces in the reconquest of Muslim Iberia by Christian forces.

In the remaining two centuries of Muslim control of Cordoba, it flourished as an intellectual center.

Pillars and arches of the Mezquita in Cordoba, Spain. At one time the second largest mosque in the world, the Mezquita is now a Roman Catholic cathedral officially known as the Cathedral of St. Mary of the Assumption. (Vanbeets/Dreamstime.com)

Among the notable Muslim scholars who lived there were Ibn Hazm (994–1064), who mastered most of the subjects known in his day from philosophy and theology to law and literature; Imam Abu 'Abdullah Al-Qurtubi (1214 –1273), a classical Muslim scholar; and most famous of all Ibn Rushd (1126–1198), better known throughout the West as Averroes, one of the men most credited with reintroducing Christian Europe to the writings of Aristotle. Not as well-known as a center for Jewish studies as was Granada, Cordoba had a small Jewish community that became the home to one of the most famous rabbi/scholars of all time, Moses Maimonides (aka Rabbi Moshe ben Maimon, 1135–1204), the preeminent Jewish thinker of the era, also known for his appropriation of and passing on the teachings of Aristotle.

Cordoba was at this time home to a variety of luxurious palaces and palace cities built around the city's outskirts. Among these was the Madinat al-Zahra, built by Abd al-Rahman III, and known for its fine gardens and Arabesque decorations. It was unfortunately destroyed in 1013. The city's intellectual life was based on its many schools, both Muslim and Christian. It also was home to Alcazar library, which boasted some 400,000 books, making it by far the largest library in Europe in the 11th and 12th centuries.

Cordoba finally fell to Christian forces in 1236. They initially occupied the Alcazar, the main government palace. They also assumed control of the Great Mosque, within whose walls they constructed a Gothic cathedral and several chapels. This action was seen as an act of displacing Islam with Christianity.

As modern Spain came into existence, Cordoba would begin to decline in status, though it would remain an important political center for several centuries. As late as the 15th century, the Spanish rulers King Ferdinand (1452–1516) and Queen Isabella (1451–1504) were officially based in Cordoba and occasionally held court there as they directed the final push of Islamic rule from Granada. Christopher Columbus (1451–1506) lived there for a time, prior to his first voyage to the Americas.

After Philip II (1527–1598), who moved the Spanish court to Madrid in 1561, Cordoba was forced to accept its present role as a provincial city capital.

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See also: Damascus; Martyrdom; Mecca; Mosques.

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■ Costa Rica

Called the "Switzerland of the Americas," Costa Rica is located in Central America, between Nicaragua to the north and Panama to the south. The country is bordered by the Pacific Ocean on the west and by the Caribbean Sea on the east. This largely mountainous country, about the size of West Virginia, was home to nearly 4 million people as the 21st century began, two-thirds of whom live in the fertile Central Valley where the country's largest cities are found: San José (the capital since 1838), Cartago, Heredia, and Alajuela. The country has an area of 19,730 square miles.

The total population of Costa Rica (4,253,877) as of June 2009 was composed of the following ethnic groups: Spanish-speaking Costa Ricans, 77.7 percent; Spanish-speaking Nicaraguans, 13.8 percent; other Spanish-speakers (Central and South Americans, Cubans, and Puerto Ricans), 2.8 percent; Native Americans, 1.1 percent; Asians (Chinese and Koreans), 1.0 percent; Afro-Americans (English-speaking), 2.0 percent; and Caucasians (citizens of the United States, Canadians, Europeans, Middle Easterners), 2.0 percent. The literacy rate was 93 percent.

European discovery of Costa Rica was made by Christopher Columbus during his fourth voyage to the Americas in 1502, when he sailed from Honduras to Panama and anchored briefly off the Caribbean coast of a land that was later called the "Rich Coast" due to its lush tropical vegetation. However, it was on the Pacific coast that the Spanish conquistadors first explored the territory of Costa Rica: Gáspar de Espinosa, accompanied by Hernán Ponce de León and Juan de Castañeda, in 1519, and Gil González Dávila in 1522. Participating in the later expedition was the Spanish Roman Catholic priest, Diego de Agüero, who became the first foreign religious worker to visit present-day Costa Rica and Nicaragua. After exploring the Nicoya Peninsula (extending southeast from the northwestern territory of Costa Rica), the Spaniards established a temporary settlement among the Chorotega people, where the priest claimed to have converted and baptized about 6,000 individuals—although neither the Spaniards nor the Chorotegas understood each other's language. The first Roman Catholic chapel in Costa Rica was built in 1544 in the village of Nicoya during the administration of the first governor, Diego Gutiérrez. In 1560, Franciscan friar Juan Estrada Rávago arrived on the Caribbean coast from Granada, Nicaragua, and he is credited with advancing the evangelization of Amerindians in Costa Rica.

In addition to the Chorotegas, Costa Rica was inhabited by several other Amerindian groups: the Huetares in the Central Valley and Caribbean coast, and the Bruncas in the southern region along the Pacific coast. Although scholars disagree about the size of the indigenous population in Costa Rica at the beginning

Evangelical church in Costa Rica. Some Protestant churches in Costa Rica represent traditional denominations, but many, like the "World of Faith" pictured here, do not and may be found in working-class neighborhoods mixed in among commercial establishments. (Photo by Meg Mitchell)

of the Spanish Conquest, some early records (1569) indicate that there were probably no more than 30,000 Chibchan-speaking peoples present in 1502. Many of the Amerindians later died of disease or at the hands of the Spaniards during battle, which led to a decline in the total population. By 1611, the entire population of Costa Rica was reported as 15,000, including Amerindians, Spaniards, and *mestizos.* Today, the descendants of the original indigenous peoples number about 40,000 and are known as Cabécares, Bribris, Guaymí, Borucas, Téribes, Guatusos, and Huértares.

During the Spanish colonial period, Costa Rica became a nation of small farmers because there were no significant mineral resources to exploit, such as gold and silver. Therefore, the colonists turned to producing sufficient food products for their own survival, as well as to producing goods for export to other Spanish colonies. The socioeconomic elite of the era were the principal families of the colonial capital of Cartago (founded in 1563) who traced their lineage to the Spanish conquistadors, and who controlled the cattle ranches of Guanacaste on the Pacific coast and the cacao-producing areas around Matina on the Caribbean coast. These families monopolized the wholesale and retail trade in Costa Rica, and they dominated civil, military, and ecclesiastical life.

The 18th century in Costa Rica produced an increasing racial mixture of whites, blacks, and Amerindians, which created today's majority mestizo population. This new mestizo peasantry began to populate other parts of the Central Valley, in particular the fertile land around Heredia (founded in 1706), San

Costa Rica

Santa Cecilia
La Cruz
Los Chiles
Hacienda Murcielago
Upala
Amparo
San Carlos
Colorado
Trinidad
Liberia
Coco
Carpintero
Sardinal
Filadelfia
Tilaran
Arenal
Fortuna
Muelle
Boca Arenai
Altamira
Pital
Puerto Viejo
Encina
Ceibo
Canas
Florencia
Rio Cuarto
Quesada
Santa Rosa
Santa Cruz
Palma
Juntas
Roxana
Angeles
Parismina
Rio Jimenez
Dorotea
Paraiso
Colorado
Capotal
Guapiles
Marbella
Nicoya
Puerto Jesus
San Ramon
San Pedro
Siquirres
Matina
Puntarenas
Barrance
Alajuela
Heredia
Moin
Peurto Limon
Garza
Naranjo
Caldera
San Mateo
Colon
San Jose
Tres Rios
Turrialba
Victoria
Bomba
Carrillo
Jabilla
Paquera
Pigres
Santiago
Cartago
Moravia
Paraiso
Cachi
San Ramon
San Ignacio
Atalanta
Puerto Viejo
Rio Negro
Cabuya
San Marcos
Telire
Uatsi
Suretka
Bixaola
Parrita
Costa Rica
Puerto Quepos
San Isidro
Savegre
Dominical
Buenos Aires
Ciudad Cortes
Palmar Sur
Sabalito
Drake
Rincon
Golfito
Neily
Canoas
Puerto Jimenez
Puerto Gonzalez
La Cuesta
Madrigal
N

José (founded in 1736), and Alajuela (founded in 1782), where local chapels were constructed and administered by the few Catholic priests then in Costa Rica.

Although during the colonial period (1519–1821) Spaniards and Roman Catholicism dominated the social and religious life of Costa Rica, beginning in the mid-1800s some ethnic, racial, and religious diversity appeared. The first Protestant worship services were conducted in San José during the 1840s among English-speaking foreigners, who were mainly American, British, and German citizens. This congregation eventually became the nondenominational Church of the Good Shepherd, now Episcopalian. During the mid-1800s, indentured servants were imported from mainland China to provide laborers for the growing coffee industry, and they brought their ancient religious beliefs and practices with them. During the late 1800s, additional Chinese laborers arrived in Costa Rica, along with Asian Indians and Afro-American immigrants from the British-controlled West Indies, particularly Jamaica, to help with railroad construction and banana industry development on the Caribbean coast. Most of the Asian Indians were Hindus, and the majority of the black West Indians were English-speaking Protestants upon their arrival; the latter established the first Baptist, Methodist, and Anglican churches on the Caribbean coast.

Following independence from Spain in 1821, liberal political parties vied with conservative ones for control of the government until the 1940s, when new political options and ideologies appeared on the national stage. During the 1800s, Costa Ricans became more conscious of the larger world and the need to strengthen their economy by exporting goods to North America and Europe, and by importing goods to make their life easier. During the late 1800s, coffee production and exportation became the country's leading industry, and its capital of San José became a showcase for the newly found prosperity: elaborate new public buildings, hotels, churches, homes, parks, and monuments were constructed, including the impressive National Theater (1897) that is a replica of the Paris Opera House.

Since the mid-1940s, two major political ideologies have dominated Costa Rican politics: the Calderonista movement (founded by Rafael Ángel Calderón Guardia, president from 1940 to 1944, based on Social Christian Catholic ideology) and the Social Democrat movement (founded in 1951 by José "Pepe" Figueres, who was president for three terms: 1948–1949, 1953–1958, and 1970–1974). Today, the Social Christian Unity Party (PUSC, conservative) represents the former, and the National Liberation Party (PLN, liberal) represents the latter. Between 1950 and 1990, the PLN won more presidential elections than the PUSC, but during the period 1998–2006 PUSC won two presidential elections, under Miguel Angel Rodríguez (1998–2002) and Dr. Abel Pacheco (2002–2006). Democracy, peace, stability, and economic growth and development have characterized this nation since 1950.

Dr. Oscar Arias Sánchez (Ph.D. in political science) of the PLN served as president from 1986 to 1990 and won the Nobel Prize for Peace in 1987 for proposing the "Arias Peace Plan" (also known as "Esquipulas II"). The presidents of Central America signed this peace proposal in August 1987, thereby ending a series of armed conflicts in the region between Marxist-led insurgents and democratically elected governments during an ugly era of the Cold War in Central America.

After a Constitution reform was approved in 2005 that permitted the re-election of former presidents, Dr. Arias ran again on the PLN ticket and won the presidency in 2006, which was the first time in 36 years that such a thing had happened. Arias's opponent in the 2006 election was economist Ottón Solís Fallas of the Citizen's Action Party (PAC), a center-left party composed mainly of PLN dissidents who strongly opposed the PLN's neoliberal "free trade" policies with the U.S. government.

Until the mid-1800s, the Roman Catholic Church of Costa Rica was administered as part of the Episcopal Province of León, Nicaragua, founded in 1534. However, in 1850, Pope Pius IX created an independent bishopric (diocese) in Costa Rica and appointed Dr. Anselmo Llorente y Lafuente (a Costa Rican) as its first bishop. In 1852, the government signed a Concordat with the Vatican, by which the jurisdiction of church property and its temporal rights were transferred to the civil authorities. The first Catholic seminary was established for training local priests in 1878, and the Diocese of San José was elevated to an archdiocese in 1921.

Juan Primitivo Próspero Fernández Oreamuno, president from 1882 to 1885, implemented measures that sought to undermine the power of the Catholic Church; he withdrew the Concordat with the Vatican, expelled the Jesuits and the German Bishop Bernardo Agusto Thiel Hoffman (1880-1901) from the country, and in 1884 passed laws that placed cemeteries under state control, introduced civil marriage, and legalized divorce.

It was not until the administration of President Rafael Ángel del Socorro Calderón Guardia (1940–1944) that the anti-clerical laws of 1884 and 1894 were repealed, which prohibited religious instruction in schools and the presence of religious orders in Costa Rica.

For centuries Catholic religious life was centered in the old cathedral of the nation's colonial capital and in the shrine of Our Lady of the Angels, both located in Cartago, where the faithful believe that a small statue of the Virgin Mary and Child mysteriously appeared to a *pardo* woman (of mixed Indian and Negro blood), known today as Juana Pereira, in 1635. However, the veneration of the hand-carved stone statue of the Black Madonna, known as La Negrita, at Our Lady of the Angels chapel was not popular outside Cartago until the Catholic hierarchy began to promote this in the 1880s. After 1926, when Our Lady of the Angels became the nation's patron saint, the most important religious holiday in Costa Rica has been on August 2, the Virgin of the Angels Day. Beginning the previous day, tens of thousands of Catholics of all ages participate in an all-night pilgrimage by walking from their home towns to the Basilica de Nuestra Señora de Los Ángeles in Cartago. Annually, during the morning of August 2, the nation's Catholic clergy, led by the archbishop, conduct a special ceremony in honor of the Virgin Mary in the large plaza facing the Basilica, where great crowds of Catholics and some foreign tourists typically gather. The statue of the Black Madonna is believed to have great healing powers, which is demonstrated by the presence of thousands of small replicas of body parts (housed in glass-covered display cases) that people have given to the Basilica as a testimony of their alleged miraculous healing after making a pilgrimage and praying before the altar.

Historically, the Costa Rican Catholic Church has suffered from a lack of economic resources, as was true in other Central American countries, because it depended on the tithes of a relatively small and poor population. Even in the mid-1970s, the Catholic Church was still small and poor as an organization in Costa Rica, with only about 350 priests to attend to the spiritual needs of about 1.9 million parishioners, which is about one priest for every 5,429 Catholics. Although the Archdiocese of San José reported one priest for an average of 3,000 Catholics, many remote parishes were not as well off: Tilarán had one priest for every 7,600 people and San Isidro de El General had one priest for every 8,700 people. Although the majority of the diocesan priests were Costa Ricans, nearly all the religious priests (members of religious orders) were foreign-born, mainly from Spain, Germany, Italy, and the United States.

Although nationally the priest-to-population ratio was about 1:3,955 Catholics in 1999, this was a marked improvement over the mid-1970s. Part of this change was due to the improved operation of the Central Seminary in Paso Ancho for the preparation of diocesan priests, and of the Franciscan Seminary in Sabanilla for the training of religious priests. However, in 2004, the large Archdiocese of San José, with a reported population of 1,621,800 parishioners, only had a total of 395 priests (diocesan and religious), which is an average of one priest for 4,105 Catholics. This is about the same proportion of priests-to-population as existed in the archdiocese in 1949.

Several diverse tensions arose within the Costa Rican Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s). *Reformers* generally supported the church's modern, post–Second Vatican Council stance. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new

Costa Rica

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,788,000	4,517,000	96.8	1.94	5,303,000	6,058,000
Roman Catholics	1,688,000	4,150,000	89.0	1.55	4,700,000	5,200,000
Protestants	51,400	480,000	10.3	3.78	700,000	900,000
Independents	18,300	225,000	4.8	4.10	350,000	500,000
Agnostics	9,300	80,000	1.7	2.76	150,000	240,000
Chinese folk	5,000	25,000	0.5	1.95	32,000	40,000
Baha'is	5,600	14,000	0.3	1.95	22,000	32,500
Atheists	5,000	12,200	0.3	1.95	20,000	30,000
Ethnoreligionists	1,000	8,500	0.2	1.95	9,000	9,000
Spiritists	4,000	4,000	0.1	1.95	5,500	6,000
Jews	1,500	2,700	0.1	1.95	3,600	6,200
Buddhists	2,000	1,400	0.0	1.94	2,500	3,200
Hindus	0	600	0.0	1.96	1,000	1,500
Total population	**1,821,000**	**4,665,000**	**100.0**	**1.95**	**5,549,000**	**6,426,000**

vision for "a preferential option for the poor" through social and political action aimed at transforming Costa Rican society and establishing greater social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people in neighboring Nicaragua as a means of overthrowing the Somoza dictatorship and creating a Socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues"), rather than by political and social activism.

The origin and development of the Catholic Charismatic Renewal (CCR) movement in Costa Rica during the early 1970s had a strong impact on many Catholics, although it also created a great deal of controversy. Opponents denounced it as the "Pentecostalization" of the church. The visits by several Catholic Charismatic leaders to Costa Rica, such as Dominican priest Francis MacNutt, Catholic laywoman Barbara Shlemon (RN), and other members of MacNutt's team in 1970–1971, preceded by the visit of an evangelical Charismatic pastor from Argentina, Juan Carlos Ortiz of the Assemblies of God, in 1969, resulted in the birth of an ecumenical Charismatic movement that removed some of the previous barriers to fellowship that existed between Catholics and evangelicals. In July 1973, Father Francis Corbett visited Costa Rica and spoke to numerous groups, which further impacted the development of the CCR in this nation.

Following the visits by MacNutt and Corbett between 1970 and 1973, the leadership of the CCR in Costa Rica was assumed by Padre Reinaldo Pol Iparaguirre, who initially welcomed Catholics as well as evangelicals to CCR activities held in Catholic institutions and private homes. In addition, a group of university students, Catholics and evangelicals, who were influenced by MacNutt's ministry, founded the Agape Coffee House ministry in May 1972 in San Pedro, Montes de Oca, near the University of Costa Rica campus. This ecumenical coffee house ministry had a strong impact on scores of university students who became active Charismatics until it was closed sometime in 1974.

Father Corbett also spoke at Holy Trinity Catholic Church in Barrio México to a group that had begun the "official" Catholic Charismatic Renewal in Costa Rica in 1972, led by a Catholic couple—José Miguel and Silvina Arias—and José Miguel's sister, Sor Cecilia Arias of the Sisters of Charity. Father Corbett also attended other meetings with Catholics during those few days, and prayed over people to be baptized in the Holy Spirit. The Arias family provided key leadership to the CCR, and Padre Pol, who was a very close assistant to Archbishop Carlos Humberto Rodríguez Quirós (1960–1979), joined the group some time later.

By the mid-1970s, Catholic and evangelical Charismatics went their separate ways, due mainly to restrictions placed on ecumenical cooperation between the two groups by the Catholic hierarchy, which placed a strong emphasis on different practices of popular piety that had fallen into relative disuse after the Second Vatican Council, such as rosaries, pilgrimages, and novenas. All this Catholic reaction was favored by the style of the new pope, John Paul II (elected in 1978), who, contrary to Paul VI (r. 1963–1978), was very favorable to traditional piety and to promoting Marian devotion. After Bishop Román Arrieta, until then of the Diocese of Tilarán, became the archbishop of San José in 1979, he gave support to the Catholic Charismatic Renewal, but he also made sure that it was strictly Catholic. Although he supported ecumenism in theory, he often spoke against "fundamentalist sects" and discouraged specific expressions of ecumenism in his archdiocese. However, he did endorse the Comunidad Agape (later called Arbol de Vida) as an "official" ecumenical group within his archdiocese.

Charismatic Catholics have made a significant contribution to church renewal in Costa Rica by opening an opportunity for greater participation by the laity in church activities, including hundreds of home Bible study and prayer groups that were established throughout the country, especially in the San José metro area. This movement deepened the faith and commitment of tens of thousands of Catholics and led to liturgical changes in worship services and to greater spiritual vitality in the daily lives of believers, mainly among the middle and upper classes.

The CCR in Costa Rica was mainly an effort led by Catholic laypeople with the participation of a few Catholic priests and nuns, such as Padre Pol. In 1982, an estimated 25,000 people attended a CCR celebration at the National Stadium in San José, which was reported to be the largest Charismatic gathering in the history of Costa Rica.

In 2002, the Ecclesiastical Conference of Costa Rica (CECOR) consisted of 7 dioceses and 284 parishes, which were served by 561 diocesan priests and 192 religious priests, for a total of 753. In July 2002, Monseñor Hugo Barrantes Ureña was appointed as archbishop of San José. In May 2005 the Diocese of Cartago was created. The Catholic University of Costa Rica (Universidad Católica de Costa Rica Anselmo Llorente y Lafuente) was founded in 1993.

While the nation's Constitution establishes Roman Catholicism as the state religion and requires that the state contribute to its maintenance, it also prohibits the state from impeding the free exercise of other religions that do not violate universal morality or proper behavior.

The numerical growth and geographical expansion of independent Western Catholic and Eastern Orthodox traditions, Protestant denominations, marginal Christian groups, and non-Christian religions in Costa Rica is largely a phenomenon of the post–World War II era, which also witnessed a decline in Catholic Mass attendance and in the observance of older Catholic traditions.

Protestantism Although the Roman Catholic Church remains the dominant religion of Costa Rica, the growth of new religious movements during the 20th century—especially among Protestants since the 1960s—has led to the current situation of religious pluralism, which is demonstrated by the following polls. According to a national public opinion poll by CID-Gallup in September 2003, the Catholic population was 69 percent, Protestants 18 percent, other religions one percent, and those with no religion (or no answer) 12 percent. An August–September 2008 public opinion poll by Simer, S.A. on the Greater Metropolitan Region (GAM), which includes the cities of San José, Cartago, Heredia, and Alajuela in the Central Valley, reported that Catholics were 47.2 percent, Protestants 24.1 percent, other religions 1.7 percent, and those with no religious affiliation (or no response) 26.9 percent. A comparison of these two polls reveals that Protestant adherents and those with no religion have a stronger presence in GAM than in the rest of the country, whereas Catholic adherents are stronger in smaller population areas.

The earliest Protestant missionary efforts in Costa Rica took place in the 1880s among English-speaking West Indians (Afro-Caribbean peoples), who came from the British West Indies to work on the construction of a railroad (1870–1890) between the capital city of San José in the Central Valley and Port Limón on the Caribbean coast. Many of these laborers remained

on the Caribbean coast to work in railroad maintenance, agriculture (cacao and banana plantations), fishing, and other endeavors, and they brought their own belief systems with them: Myalism (an African adaptation of Christianity), Obeah (witchcraft), and Protestant Christianity. The Jamaican Baptist Missionary Society sent its first worker to Costa Rica in 1887, the British Methodists in 1894, the Anglicans in 1896, the Seventh-day Adventists in 1903, and the Salvation Army in 1907.

The first Protestant worship services were conducted in San José, the nation's capital, in the 1840s among English-speaking foreigners, mainly American, British, and German citizens. The first Protestant chapel, Church of the Good Shepherd, was constructed in San José in 1865 to serve the expatriate community. Although this church was founded as a nondenominational worship center, in 1896 it became part of the Anglican Communion.

The activities of the British and Foreign Bible Society, beginning in 1845, and the American Bible Society (1890s) in San José and other major cities helped to promote Bible reading among Costa Ricans, and to strengthen the resolve of early Protestants to maintain their faith in an environment of religious intolerance created by Roman Catholics.

The first Protestant mission agency (nondenominational) to work in the Central Valley of Costa Rica was the Central American Mission (now CAM International), founded in Dallas, Texas, by Dr. C. I. Scofield and three friends "to pursue evangelism in Central America." The first CAM missionary couple was the Reverend and Mrs. William McConnell, who arrived in Port Limón in February 1891 and located in San José with "a vision to evangelize the nation's 280,000 souls." This work progressed very slowly and with great difficulty due to strong opposition from Catholic priests and the general public in the Central Valley.

By 1950, at least 15 Protestant mission agencies had begun work in Costa Rica, including those mentioned previously. Five missionary societies concentrated on West Indians along the Caribbean coast, and the other societies devoted their efforts to reaching the Spanish-speaking population, largely in the Central Valley. The Methodist Episcopal Church (now part of the United Methodist Church) arrived in 1917, followed by independent Pentecostal missionaries in 1918 (this work is now under the Pentecostal Holiness Church International), the Latin American Evangelization Campaign (founded by Mr. and Mrs. Harry Strachan) in 1921, the Church of God (Anderson, Indiana) in 1939, the Church of God International (Cleveland, Tennessee) also in 1939, the Southern Baptist Convention in 1943, the Assemblies of God in 1944, the Pentecostal Church of God (from Puerto Rico) in 1945, and the American Baptist Association in 1946.

The nondenominational Latin America Evangelization Campaign (LAEC), later known as the Latin America Mission (LAM), entered Costa Rica in 1921, under the leadership of Scottish Presbyterian missionaries, the Reverend and Mrs. Harry Strachan. The mission began as a promoter of evangelistic campaigns throughout Latin America, and soon came to have a major role in pulling the evangelical movement in Costa Rica out of its impasse and stagnation. This was accomplished by means of local evangelistic campaigns and the cooperative institutional efforts promoted by the Strachans.

In 1923, Harry and Susan Strachan established a Women's Bible Training School in their home, which was converted into a coeducational Bible Institute in 1924. In 1925, the Bible Institute was functioning with 19 students and a faculty composed of missionaries of the Central American Mission, the Methodist Episcopal Church, and the LAEC. This interdenominational Bible Institute met a long-felt need and was well received in evangelical circles, resulting in many mission agencies deciding to send students to the school. In 1930, there were 40 students, representing 11 countries and 8 denominations or mission agencies. The name was changed to the Latin America Biblical Seminary in 1941, when its academic standards were raised to meet the growing needs of the evangelical movement.

Other ministries were created by the LAEC to further its ministry of service in Latin America. In 1926, a Spanish literature ministry was initiated that later became Editorial Caribe/LAMP (Latin America Mission Publications) in 1949, now one of the most important publishers and distributors of evangelical literature in Latin America. The Bible Clinic was constructed in 1929 to care for people, mainly evangelicals, who needed hospitalization, since prejudice by Catholics

was so strong against them that they were sometimes refused entrance to the city hospital or, once interned, were neglected. Although Costa Rica was becoming more liberal, fanaticism still persisted in many of the state and Catholic institutions. A new hospital building was added to the older Bible Clinic facilities in 1975, which doubled the capacity to more than 60 beds. Since 1968, the hospital has been entirely under national management and constant improvements have been made among its staff and in its infrastructure. During the early 2000s, the older buildings were remodeled and new buildings were constructed or acquired, which has made Hospital Clínica Bíblica, now with international accreditation, the largest (more than 200 beds) and most prestigious private hospital in the nation. Today, this is an experienced world-class medical institution with state-of-the-art facilities and medical services, valued at more than $50 million.

Susan Strachan had a great concern for sick and homeless children, and in 1931, when a 200-acre dairy and coffee farm was purchased by the LAEC, her dreams were fulfilled by the establishment of an evangelical orphanage in 1932, called the Bible Home, located in San José de la Montaña. Hundreds of orphaned and abandoned Costa Rican children have been cared for by the Bible Home, and some of them have become outstanding evangelical leaders. In 1947, a Christian camping ministry was added, utilizing part of the Mission farm; Camp Roblealto thus became one of the earliest such camping ministries in all of Latin America. Both of these ministries are now under the ownership and administration of the Roblealto Childcare Association, founded in 1970.

The period 1941 to 1971 brought many changes to the LAEC. In 1941, its name was changed to the Latin America Mission (LAM) to reflect the expanding interests and ministries of the Mission. With the death of Harry Strachan in 1945, followed by his wife Susan in 1950, their university-educated son, Kenneth, became the general director of the LAM (1950–1965). Following the death of Kenneth Strachan, Horace L. Fenton Jr. served as general director from 1965 to 1971, at which time all of the LAM's ministries became autonomous entities.

The 1940s witnessed the emergence of the Costa Rican Bible Churches Association (AIBC), which grew out of the LAM's evangelistic ministry. Although it was not the Strachans' intention to plant local churches, the expansion occurred naturally, resulting from evangelistic work by students and faculty of the Bible Institute and from evangelistic campaigns sponsored by the LAEC. During the 1920s and 1930s, local congregations were formed in the Central Valley and in the northwestern coastal province of Guanacaste. The Bible Temple in San José, organized in 1929, remained the center of these efforts, with the distinction of being the largest evangelical church in the country at that time.

In 1945, the AIBC was formally organized with 14 churches and 406 baptized members; however, the number of active adherents was considerably larger. The LAM, during its early years of evangelistic enthusiasm, did not adequately follow up and consolidate the gains made in evangelism by organizing new believers into local congregations. This lack of proper ecclesiastical organization was a common defect of independent missions, such as the CAM and LAM, and stemmed from an inadequate concept of the importance of the local church. The first LAM missionary to see this weakness was Kenneth Strachan, who initiated the preliminary steps that led to the formation of the AIBC in 1945. However, many of the AIBC's founding congregations had only been organized locally the year before, when the first Latin American pastors of various nationalities were ordained. By 1959, much progress had been made toward self-support among congregations affiliated with the AIBC. In 1960, the AIBC reported 13 organized churches, 18 missions, and 37 preaching points, with a total membership of 1,055.

Between 1946 and 1982 numerous new LAM ministries were added: Radio Station TIFC, "The Light of the Caribbean," in 1946–1948; Colegio Monterrey (primary and secondary education) in 1956; Department of Evangelism (later called Evangelism-in-Depth) in 1959; Goodwill Caravans in 1960; Ministry to the Student World (MINAMUNDO) in 1967; Christian Ministries to the English-speaking (AMCA) in 1968; Roblealto Childcare Association in 1970; International Institute of In-Depth Evangelization (IINDEF) in 1971; the Latin American Center for Pastoral Studies (CELEP) in 1979; and the Missiological Institute of the Americas (IMDELA) in 1982.

It was under Kenneth Strachan's leadership that a major concern for mass evangelization was rekindled in the LAM, a vision that came to fruition beginning about 1948. The renewed evangelistic emphasis was seen in the expansion and growth of the AIBC, in the LAM's participation in the 1958 Billy Graham Caribbean Crusade, and in the decade of Evangelism-in-Depth campaigns held throughout the continent during the 1960s: Nicaragua, Costa Rica, Guatemala, Honduras, Venezuela, Bolivia, Dominican Republic, Peru, Colombia, Ecuador, and Paraguay.

Evangelical leaders in Costa Rica still remember the year of Evangelism-in-Depth (1960–1961) as a turning point in the history of the evangelical movement in the country, due to the strong impact that this cooperative effort had on the life and testimony of Costa Rican evangelicals. They were no longer a persecuted minority, but a growing army of committed disciples of Christ, who eagerly shared their faith with others and openly invited people to their local churches.

In 1971, the LAM was restructured under national leadership to provide a new organizational framework for the expanding ministries of its former departments. The Community of Latin American Evangelical Ministries (CLAME) was formed as an international federation of Christian organizations serving the evangelical community with ministries in Costa Rica, Panama, Colombia, and Mexico. Although CLAME was dissolved in 1986, most of its component ministries continue to exist as autonomous entities.

Between 1950 and 1985, at least 28 additional Protestant mission agencies began work in Costa Rica, and numerous other church bodies came into existence as the result of the nationalization of missionary efforts, as a reaction to missionary domination, or as a result of independent efforts.

The latest national survey of Protestant churches in Costa Rica conducted by PROLADES (2000–2001) identified 210 church associations with 2,367 local congregations distributed as follows: non-Pentecostal groups (908, or 41.5 percent) and Pentecostal (1,459, or 58.5 percent). The total Protestant church membership (over 15 years of age) was estimated at 235,000, and the total Protestant population at about 800,000.

Today, there are four Protestant universities in Costa Rica that operate with official government authorization under the supervision of the country's Council of Higher Education (CONESUP): the Adventist University of Central America (UNADECA), founded in 1986; the Latin American Biblical University–UBLA (formerly the Latin American Biblical Seminary, 1924), founded in 1997; the Evangelical University of the Americas (UNELA), a merger of the Missiological Institute of the Americas (IMDELA, 1982) and the Nazarene University of the Americas (UNAZA, 1992), established as UNELA in 1998; and the Methodist University of Costa Rica (UNIMET), founded in 2001.

Most of the more conservative Protestant denominations and independent churches are associated with the Costa Rican Evangelical Alliance (Alianza Evangélica Costarricense), which is affiliated with the World Evangelical Alliance (WEF). The Latin American Council of Churches (CLAI) is represented in Costa Rica by the Evangelical Methodist Church, the Evangelical Lutheran Church, the Costa Rican Lutheran Church, the Federation of Baptist Associations, the Evangelical Presbyterian Church (a split from the AIBC), the Episcopal Church, the Moravian Church, and the Faith and Holiness Pentecostal Church; and CLAI is affiliated with the World Council of Churches (WCC).

The Charismatic Renewal movement (CRM) began in Costa Rica during the period 1969–1973 inspired by the visit of several evangelical Charismatic leaders from the Argentine Charismatic Renewal movement in Buenos Aires: Juan Carlos Ortiz (Assemblies of God) and Alberto Mottesi (Baptist). After hearing about the Argentine Renewal movement that began among the Plymouth Brethren in Buenos Aires in 1968, a small group of evangelical leaders (led by Jonás González and Rubén Lores of the LAM) in Costa Rica agreed to invite Ortiz to visit San José and share what was happening in Argentina at a "Seminar on Evangelization." This seminar, held in September 1969, was well attended by an ample cross-section of evangelical leaders who were electrified by his message.

Many of the early CRM activities were associated with the Bible Temple (Templo Bíblico) in downtown San José (affiliated with the AIBC), which was one of the largest congregations in the country in 1970. After Ortiz shared his testimony regarding the Argentine Renewal movement at the Bible Temple, this historic

non-Pentecostal church (founded by the LAEC/LAM in 1927) became a catalyst for the CRM in Costa Rica. The CRM soon spread during the next few years to most of the AIBC churches in the Central Valley and Guanacaste province, and to some churches affiliated with the Baptist Convention, the Evangelical Methodist Church, the Association of Central American Churches, as well as many Pentecostal denominations.

An additional catalyst for the spread of the CRM in Costa Rica was evangelical radio station TIFC, known as "Faro del Caribe," owned and operated by the LAM, which broadcast the recorded messages that Ortiz delivered at the "Seminar on Evangelization" in 1969. This was followed by recorded messages delivered in San José by other charismatic leaders: Gerardo de Ávila (a Cuban Pentecostal pastor from New York City) in 1970, Alberto Mottesi (a Baptist pastor from Buenos Aires) in 1971, as well as a second visit by Ortiz that year and two more visits in 1972 and one by Father Francis MacNutt (a Dominican priest from the United States) in 1971 as well as Víctor Landero (an evangelical pastor from Colombia with the LAM-affiliated Association of Bible Churches of the Caribbean) in 1972.

After several members on the Board of Elders of the Bible Temple attended a private gathering of Catholics and Protestants in 1971 to hear the testimonies of Father MacNutt, Catholic laywoman Barbara Shlemon (RN), and Methodist pastors Tommy Tyson and Joe Petree concerning the nature, origin, and early development of the Catholic Charismatic Renewal (CCR) movement in the United States (which began in 1967 at Duquesne and Notre Dame universities), Father MacNutt was invited to speak at the Bible Temple on a Sunday morning. This was the first time in memory that a Catholic priest had spoken from the pulpit of an evangelical church in Costa Rica, and MacNutt gave a powerful message at the Bible Temple regarding the person, power, and gifts of the Holy Spirit (including "speaking in tongues," prophecy, and healing) that had a great spiritual impact on the audience. This event further stimulated the growth and expansion of the CRM among AIBC churches through the country.

Other catalysts for the spread of the ecumenical CRM in Costa Rica were the establishment of chapters of the Full Gospel Business Men's Fellowship and Women's Aglow Fellowship in the San José metro area during the late 1970s, which were well attended by evangelical and Catholic laymen and laywomen. In addition to regular weekly luncheon meetings, both of these organizations also sponsored small Bible study groups in private homes for men and women as well as for couples. These small group meetings, directed by lay leaders, became an important part of the development of the CRM movement in Costa Rica, not only in the Central Valley but also in other parts of the country.

Following a "Divine Healing Campaign" in San José led by Pentecostal evangelist T. L. Osborn in February 1973, there was a negative backlash among many non-Pentecostal evangelical pastors, denominational leaders, and missionaries, who were strongly opposed to Pentecostal and Charismatic (also called neo-Pentecostal) teachings concerning the baptism of the Holy Spirit, speaking in tongues, prophecy, faith healing, and casting out of evil spirits. The Fundamentalists, who are strong advocates of Dispensationalism, were particularly antagonistic toward Pentecostals and Charismatics (especially the Catholic variety), and toward non-Pentecostals who were sympathetic to the CRM. During the 1970s and 1980s, within some non-Pentecostal denominations, pastors and laypeople who became Charismatics were publicly rebuked and shunned, which resulted in an exodus of thousands of evangelicals from those denominations to Pentecostal and Charismatic groups.

Additional Religious Groups Although the Protestant population grew significantly between 1960 and 1990, this period also witnessed the arrival, numerical growth, and geographical expansion of other religious movements. Today, about 3 percent of the population belongs to "other religions," which in the context of Costa Rica includes independent Western Catholic and Eastern Orthodox traditions, non-Protestant Christian-based groups (also called "marginal" Christian groups), and non-Christian religions.

The existence of independent Western Catholic and Eastern Orthodox traditions in Costa Rica is a recent phenomenon. Independent Western Catholic jurisdictions include the following:

Ecumenical Catholic Church of Christ, Diocese of Our Lady Mother of God, Apostolic Administration of Central America, Panama and Cuba. It traces its apostolic succession through the Syrian Jacobite Orthodox Church and the Old Catholic Church of Utrecht. This denomination is led by Monsignor Sebastián Herrera Plá in Costa Rica and Monsignor Karl Raimund Rodig, ecumenical archbishop of Miami, Florida.

Community of Communities of Our Lady of Guadalupe is led by Monsignor Higinio Alas Gómez in Urbanización La Aurora, Heredia; there is an affiliated church in Panama.

Reunited Apostolic Catholic Church, Diocese of Central America, Panama and the West Indies. The church in Costa Rica is led by Archbishop Monsignor Pablo José de Jesús María (secular name: Francisco Eduardo de la Espriella Torrens) and Assistant Bishop Monsignor Rodrigo Antonio López Chaves, with headquarters in the suburb of Desamparados, Province of San Jose.

Independent Eastern Orthodox jurisdictions include the following:

The Russian Orthodox Church Outside Russia (ROCOR) began in 2004, when the Russian immigrant community (about 1,000) began to hold monthly services in private homes in the San José metro area, led by visiting priests from the United States: Daniel MacKenzie or Georgio Salatanov. In 2008, construction began on the country's first Russian Orthodox chapel in San Isidro de Coronado, Province of San José, under the auspices of the Russian Orthodox Association of Costa Rica.

The Autocephalous Orthodox Archdiocese of Costa Rica, Byzantine Rite, is led by Monsignor Nicolás I (secular name: Carlos Alberto Gómez Herrera) in San Jose, with chapels in Ulloa de Heredia and San Isidro, Vásquez de Coronado.

Orthodox Church of Costa Rica, Byzantine Rite (also known as Asociación Iglesia Misionera Apostólica Ortodoxa de Costa Rica) is led by Bishop Monsignor Pancracio de San Procopios (secular name: Carlos Retana) in the city of Guápiles, Limón province. This small denomination is a split from the group led by Monsignor Nicolás I (secular name: Carlos Alberto Gómez Herrera) in 2003.

The "marginal" Christian groups that emerged from the Protestant movement are: the Church of Jesus Christ of Latter-day Saints (Mormons, founded in 1946; one temple, 76 congregations and 35,647 members in 2007), the Watch Tower Bible and Tract Society (also known as Jehovah's Witnesses: 272 congregations and 21,024 adherents in 2005), Christadelphians, Unity School of Christianity, Mita Congregation, People of Amos Church, Voice of the Chief Cornerstone, Light of the Word Church, God Is Love Church, Universal Church of the Kingdom of God, and other groups.

The non-Christian religions (about 80 distinct groups) include the following: Amerindian religions (7 ethnolinguistic groups), Baha'i Faith (3 groups), Buddhism (5 groups), Hinduism (at least 25 groups), Chinese religions (10 groups), Islam (2 groups), Judaism (5 groups), and Western Esoteric groups (more than 25). The small Jewish community (2,500) is centered in San José and includes Orthodox, Reform, and Messianic Judaism.

The older Western Esoteric groups are: Freemasonry, established in Costa Rica in 1865 by Dr. Francisco Calvo; the Theosophical Society (1890s, Tomás Povedano de Arcos); European Spiritualism (1908, Ofelia Corrales); Liberal Catholic Church (1920s, José Basileo Acuña Zeledón); and Grand Universal Fraternity-Mission of Aquarius (1950s).

In addition, Myalism and Obeah (introduced by Jamaican immigrants during the 1870s) are still practiced by some West Indians (Creoles, Afro-Americans) on the Caribbean coast, and more recently a small group of Boboshanti Rastafarians appeared in San José among non-black *mestizos*. Also, there are small groups of Wiccans and Satanists in the Central Valley. Among practitioners of Amerindian religions and Popular Catholicism there are "specialists" who practice witchcraft (*brujería*), shamanism (*chamanismo*), and folk healing (*curanderismo*), while 43 percent of the population admitted to believing and participating in such practices, as reported by Demoscopía in a national poll conducted in November of 2001.

Another public opinion poll conducted in 2002 by IDESPO, a research institute of the National University in Heredia, showed that between 1995 and 2001

about 8 percent of the population of the San José Metropolitan Area (population 1.1 million) had "changed their religion," with Catholic adherents declining and Protestants increasing as did those identified with "no religion" and "other religions."

Clifton L. Holland

See also: American Baptist Association; Anglican Communion/Anglican Consultative Council; Assemblies of God; Baha'i Faith; Christadelphians; Church of God (Anderson, Indiana); Church of Jesus Christ of Latter-day Saints; Episcopal Church; Freemasonry; Jehovah's Witnesses; Latin American Council of Churches; Liberal Catholic Church; Mary, Blessed Virgin; Mita Congregation; Roman Catholic Church; Russian Orthodox Church Outside Russia; Salvation Army; Seventh-day Adventist Church; Southern Baptist Convention; Spiritualism; Theosophical Society (America); Unity School of Christianity; Universal Church of the Kingdom of God; Wiccan Religion; World Council of Churches; World Evangelical Alliance.

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■ Cote d'Ivoire

The nation of Cote d'Ivoire (aka the Ivory Coast), a former French colony, is a West African country located on the Atlantic Ocean between Liberia and Ghana. To the north it shares borders with Guinea, Mali, and Burkina Faso. Its 125,000 square miles of territory is populated by 20.2 million people.

The land that now constitutes Cote d'Ivoire was originally settled by a variety of African peoples, the major groups being the Akan, Kru, Volta, Mande, and Malinke. Those people closest to the Atlantic coast had by the 15th century made contact with Europeans, and two states that had formed in the southernmost part of the region, along the coast (Aigini), and somewhat inland (Atokpora), developed trading relationships with the Europeans. The European name of the area came from the trade in elephant tusks.

In the 18th century, the region was invaded by a group of Ashanti people from Ghana, the supporters of Queen Aura Poka (a loser in Ashanti political struggles), who established themselves in the central part of the region. Over the next century, the Ashanti grew powerful and expanded to the point that they began to put pressure on Aigini and Atokpora, who requested the French to come into the region as their protector. In return, the French assumed exclusive rights to the coastal trading centers in 1843.

Several decades later the French moved inland in an attempt to tie together their West African territories. Plans were thwarted for a generation by a strong nation that had been established in the region where Guinea and Cote d'Ivoire come together. Only after a war that lasted a quarter of a century was the region pacified and (in 1895) French West Africa established, made up of Senegal, Guinea, Mali, and Cote d'Ivoire. Other lands were added later.

French West Africa was dismantled in the late 1950s, and by the 1960s its various components had emerged as independent nations. Felix Houphouet-Boigny (1905–1993), a physician and head of one of the independence-oriented political parties, was named the new president of Cote d'Ivoire and was regularly re-elected until his death in 1993. He was succeeded by Henri Konan Bedie. A 1999 coup initiated a period of political turmoil and civil war on the country that was only resolved in 2007 when President Laurent Gbabo signed an agreement with rebel leaders that included a sharing of power.

The various peoples of the country, who are further divided into more than 80 subgroups, each pos-

Cote d'Ivoire

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Ethnoreligionists	2,710,000	6,920,000	34.0	0.82	7,383,000	8,481,000
Christians	1,348,000	7,119,000	34.9	2.34	10,135,000	13,855,000
Roman Catholics	627,000	3,565,000	17.5	3.84	4,950,000	6,645,000
Protestants	152,000	1,835,000	9.0	3.50	2,600,000	3,500,000
Independents	308,000	1,400,000	6.9	1.53	2,200,000	3,200,000
Muslims	1,245,000	6,200,000	30.4	2.18	8,500,000	12,000,000
Agnostics	2,000	77,000	0.4	1.74	120,000	200,000
Baha'is	4,000	30,000	0.1	1.74	50,000	90,000
Buddhists	0	10,000	0.0	1.74	15,000	20,000
New religionists	1,000	5,000	0.0	1.74	8,000	12,000
Atheists	0	2,100	0.0	1.74	4,000	6,000
Hindus	500	11,500	0.1	1.74	18,000	40,000
Total population	**5,310,000**	**20,375,000**	**100.0**	**1.74**	**26,233,000**	**34,704,000**

sess a different traditional religion, which plays a role in defining them as a people and providing a degree of communal cohesion. Typical of the traditional religions is that of the Dan people, who call the Creator God Zra. Zra is the Creator, from whom all spiritual entities come. The other spirit beings are good, with one exception, Kogbin-dy. Kogbin-dy encourages the practice of malevolent magic, or witchcraft. Zra, assisted by Zole-dy, fights against witchcraft. Various other spirit entities also contribute to the elimination of malevolent magic from among the people.

Cote d'Ivoire is one of the African lands in which traditional religions have retained the strongest presence. Figures vary, but suggest that from one-half to two-thirds of the population continue to practice one of the African religions, especially in the lands in the north farthest from the coast. Traditional religions came under heavy onslaught through the 20th century from both Islam and Christianity.

Christianity was introduced by French missionaries in 1637, but conditions hostile to Europeans served as barriers to permanent work. Thus it was not until after France established its protectorate among the peoples of the south that a permanent mission of the Roman Catholic Church was created. In 1895 a prefecture was created, and the African Mission of Lyon accepted responsibility for a systematic program of evangelism. Work progressed quickly, and in 1911 a prefecture was created in Korhogo in the north. From this point, the work proceeded along a common pattern, with the first indigenous priest ordained in 1934 and the first archbishop from the country consecrated in 1960. The church's strength lies in the several urban areas; it is especially strong in the capital, Abidjan.

In 1990, Pope John Paul II visited Cote d'Ivoire during which time he consecrated the newly finished Basilica of Our Lady of Peace, located in Yamoussoukro, the country's administrative capital. The basilica, which resembles St. Peter's in Vatican City, immediately jumped into international prominence as the largest Christian church in the world. With an area of 322,900 square ft and a height of 518 feet (including the cross on top of the dome), it surpasses St. Peter's, but due to its floor plan can accommodate only 18,000 worshippers, while St. Peter's can hold 60,000 people.

Protestantism was introduced after World War I. British Methodists entered in 1924, and their work grew into the Protestant Methodist Church in Cote d'Ivoire. It was followed by the French Baptists (Bible Mission) and Americans with the Christian and Missionary Alliance. The World Evangelism Crusade (WEC) from Great Britain came in 1934. These groups worked out agreements that cut down on competition, and to this day each resulting church is strongest in one part of the country and has a membership mostly among certain peoples. The Église Protestante du Centre, the church that has emerged from the work of the WEC, for example, draws most of its membership from the Dan, Bete, Wobe, and Ngege peoples.

Cote d'Ivoire

Beginning in the 1930s and continuing to the present, new groups have entered, including the Seventh-day Adventist Church, the Free Will Baptists, CBAmerica, and the Assemblies of God. The Jehovah's Witnesses began work in 1924. Nigerian traders who were Christians established an outpost of the Nigerian Baptist Convention in Abidjan in 1930.

The more conservative of the Protestant and Free Church denominations have formed the Evangélique de la Côte d'Ivoire, which is associated with the Association of Evangelicals of Africa and the World Evangelical Fellowship. The Protestant Methodist Church is the only Cote d'Ivoire church that is a member of the World Council of Churches.

Cote d'Ivoire has been one area strongly influenced by the rise of African Initiated Churches. One church in particular, the Harrist Church, founded by William Wade Harris in the years immediately preceding World War I, grew dramatically in the 1920s and 1930s and became the largest church in the country apart from the Roman Catholic Church. A second church, Église Déimatiste (Ashes of Purification Church), was formed in 1922 by former Roman Catholics under the leadership of a woman named Lalou, who has assumed the title of pope. The Methodists experienced a schism in 1932 when the prophet Boto Adai (d. 1963) began to work among them. His preaching led to the creation of the Église Adaiste. Additional groups have come into the country from Ghana and Nigeria.

Beginning with the establishment of French West Africa, people from Mali and Burkina Faso began to move into Cote d'Ivoire and to bring Islam, primarily of the Malikite School of Islam. In the 20th century it established bases among the Malinke, Bambara, Senufo, and Minianka peoples, and it has been aggres-

sively evangelistic. It appears that by the late 20th century Islam had moved ahead of Christianity (both Catholic and Protestant), and Muslims now constitute approximately 25 percent of the population (approximately twice the percentage of Christians).

The city of Bondoukou, which has 32 mosques, is the informal center of Islam in the country. Organizational unity is provided by the Islamic High Council (Conseil Supérieur Islamique), which makes policy decisions for the Muslim community. There is also a small presence of the Ahmadiyya Muslim movement and the Baha'i Faith. The Ancient and Mystical Order Rosae Crucis has established a small but dedicated following.

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See also: Ahmadiyya Movement in Islam; Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; CBAmerica; Christian and Missionary Alliance; Harrist Church; Malikite School of Islam; Nigerian Baptist Convention; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches.

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Council for a Parliament of the World's Religions

The Council for the Parliament of the World Religions grew out of informal discussions in Chicago among scholars and religious leaders who began to talk about appropriate ways to acknowledge and celebrate the centennial of the Parliament of the World's Religions. That initial gathering in 1893 was a watershed in the spread of the major religious communities globally and initiated a century of efforts to create structures through which different religious communities could resolve their differences through dialogue rather than violence and move beyond tolerance to genuine respect and cooperative activity.

The initial conversation led to the founding of the Council in 1988 with the single goal of planning the 1993 celebration. Held in Chicago, August 28–September 5, 1993, the Centennial Parliament brought together 8,000 people from around the world and culminated in the mass signing of a document, "Toward a Global Ethic." Following the event, the Council responded to the expressed desire of many attending the 1993 event that the work of that gathering might continue. The Council agreed to continue and to convene a similar conference every five years. The second gathering occurred in Cape Town, South Africa, on December 1–8, 1999.

In preparation for the 1999 Parliament, the Council called for individuals, organizations, and different faith communities to create gifts of service to the world. These were formally recognized at the Parliament. A summary of the activities of the Parliament was published on the Council's website, given below.

Centered as it has been in the Chicago metropolitan area, the Council has developed a second program especially for people in the Chicago area. Its local and global commitment is to promote understanding and cooperation among different religious and spiritual communities; to celebrate the diversity of the various religious and spiritual traditions; and to renew the role of these traditions in relation to personal growth and the broad challenges facing humanity.

The Council's headquarters continue to be in Chicago. It is led by a board that includes local, national,

and international trustees. It successfully organized Parliament gatherings in Cape Town, South Africa (1999), and Barcelona, Spain (2004), and planned its next gathering for Melbourne, Australia in 2009.

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Council for Secular Humanism

The Council for Secular Humanism was formed at the end of the 1970s as the Council for a Democratic and Secular Humanism by Paul Kurtz (b. 1925) and others formerly associated with the American Humanist Association. Kurtz, a professor of philosophy, was also the head of Prometheus Books, a prominent Humanist/atheist publishing house. He had gained a high profile for his public attacks on psychic and occult phenomena and his leadership in the establishment of a watchdog group, the Committee for the Scientific Investigation of the Claims of the Paranormal (now the Committee for Skeptical Inquiry). He had also been a prominent Humanist spokesperson. In 1973 he circulated "Humanist Manifesto H," a document seeking to update the original "Humanist Manifesto" of 1933. Then in 1980, on the heels of the Council's founding, he wrote a Secular Humanist Manifesto that sought to define his evolving position.

The term "Secular" was added as a descriptor to Humanism in the last half of the 20th century as a means of distinguishing it from forms of Humanism that are now seen as religions, albeit nontheistic religions. Secular Humanists are naturalists and as such do not accept the existence of any metanatural laws or principles, that is, laws or principles that transcend the natural realm, or of supernatural entities (gods, spirits, demons, and the like) beyond the material universe. As a corollary, they believe that most events described as miracles or as psychic in origin have a more mundane explanation. More important than any specific conclusions about the universe, however, secularists would hold that the method of arriving at conclusions is all-important. They demand the use of reason, the examination of evidence, and a scientific methodology, which are seen as opposed to faith or mysticism.

Secularists see their philosophical approach to life as the opposite of religion and not to be confused with it. That approach includes a concern for both individuals and humankind, and they search for ways to find fulfillment, growth, and a creative existence. They also search for an ethical existence and discuss among themselves options for leading the ethical life apart from revelation and God-given rules of conduct. They are committed to the democratic ideal and see in the give and take of a free society the best path to human progress. Secular Humanists are often united more by what they do not believe (theism) than by what they do believe, there being a wide range of outlooks among those who consider themselves Secularists.

The peculiar status of "religious freedom" as an individual right in law both in the United States and internationally, has created an ongoing problem for the Council relative to how Secular Humanism is seen in the larger world of religion. In 1961, for example, the U.S. Supreme Court had implied that Secular Humanism was a religion in its opinion in the case of *Torcaso v. Watkins* (367 U.S. 488). The Court held that a requirement for an oath declaring belief in God invades an individual's freedom of belief and religion. In the process it added, "Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism, and others." In the mid-1980s, in another case involving Secular Humanism, the Council moved against efforts to have Secular Humanism viewed as a "religion" by the federal courts. At the same time, the Council has continued to act like a religious organization and has participated in a series of inter-faith

dialogues with Latter-day saints, Roman Catholics, and Baptists.

The Council has helped organize a variety of affiliated organizations. The Academy of Humanism recognizes prominent Humanist thinkers and leaders. The Committee for the Scientific Examination of Religion attempts to focus upon the claims of religions in the light of reason and science. The Biblical Criticism Research Project tries to disseminate the findings of critical Bible research, which it feels will further undermine the claims of both the Jewish and Christian faiths. The Secular Organization for Sobriety provides an atheist alternative to 12-step programs, which require the acknowledgment of a Higher Power as part of their instructions to those recovering from alcoholism. It sponsors the Center for Inquiry Institute in Amherst, New York.

The Council has promoted the formation of local affiliate groups that are associated together in the Alliance of Secular Humanist Societies. There is also a program to meet the special needs of African American members, African Americans for Humanism. The Council is in turn a member of the International Humanist and Ethical Union.

The Council publishes *Free Inquiry*, a monthly periodical, and the quarterly *Secular Humanist Bulletin*.

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See also: Atheism; Humanism; International Humanist and Ethical Union; Unbelief.

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Council for World Missions

See London Missionary Society.

Council of Baptist Churches in North East India

There are more Baptists in India than any country except the United States, and the largest group of Baptists in India belong to the churches associated together in the Council of Baptist Churches in North East India. These churches originated somewhat accidentally, for the initial missionaries who had been sent by the American Baptists in 1836 were in fact headed for Burma. Unable to find their way into the land of the Shan people on the Burma–China border, they turned to the Indian state of Assam and began to evangelize the people. They baptized their first convert in 1841. The first church, with three branch congregations, was formed in 1845. Their first success was among the laborers of the tea gardens in Assam and among the Garos people in the state of Meghalaya.

Toward the end of the century, the work expanded to Nagaland and Manipur, and gradually included more and more of the different peoples, many of whom resided in rather remote hill country. Most of these people did not have a written language, and a considerable amount of time was spent reducing their languages to writing and producing the first pieces of literature, often portions of scripture, in the language. The mission also opened many elementary and secondary schools, and the graduates went on to become leaders among their people. The educational work took on additional importance in Nagaland, Manipur, and the Garos Hills area, where the mission was given the total educational responsibility by the British colonial authorities.

The area covered by the mission expanded greatly in the decades after World War I and continued to grow during the last half of the 20th century. An educational center developed at Jorhat, where the Bible school matured into a seminary for the training of pastors. Eventually Bible schools were created for each of the major language areas throughout the five-state

region covered by the mission—Assam, Arunachal Pradesh, Manipur, Meghalaya, and Nagaland.

In 1950, prompted in part by the establishment of India as an independent nation, the mission was turned over to a locally controlled body, the Council of Baptist Churches in North East India. The Council consisted of five conventions, one in each of the five states. Each convention had a number of associations, many representing a single language group. More than 50 languages are spoken by Baptists in the Council, English being the language most share in common.

The Council churches have continued their missionary emphases, and currently have workers in Myanmar and other parts of India. They participate in the United Mission to Nepal, a cooperative Christian agency drawing support from more than 30 denominations, which supplies educational and medical services to a land where evangelism is against the law.

In 1992 the Council downgraded its status and the five regional conventions assumed more responsibilities. Among the visible results of this change, the Council dropped its membership in the Baptist World Alliance. Three of the regional conventions have applied and been accepted as members. Neither the Council nor any of its member conventions are members of the World Council of Churches, though they cooperate with some World Council projects.

The Baptists had their greatest growth in Nagaland. Of the 550,000 members in the 5 conventions, 270,000 are in Nagaland, where the Baptists are now the largest religious body. Christians now hold positions of political and economic influence in the state.

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See also: Baptist World Alliance; World Council of Churches.

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Council of Christian Churches of an African Approach in Europe

The Council of Christian Churches of an African Approach in Europe (CCCAAE), formerly known as the Council of African Christian Communities in Europe (CACCE), is an ecumenical, pandenominational organization comprising mainly African Christian religious communities and other African-focused parachurch organizations in Europe. It represents one of the initiatives of African/African-derived Christian communities in creating new intrareligious networks at the local, national, and continental levels in Europe. Other examples of existing networks include the African Christian Council, Hamburg; West Yorkshire African Caribbean Council of Churches; Council of African Churches in Germany; Council of African and Caribbean Churches—United Kingdom; and the Churches Together in Britain. CCCAAE's nucleus membership was drawn largely from the United Kingdom and continental Europe. Berlin serves as its current headquarters.

The 1997 Leeds conference on "The Significance of the African Religious Diaspora in Europe" was largely the spark that ignited the zeal toward religious networking among African Christian communities in Europe. The meeting, which brought together African and European Christians and scholars, was unique in that it provided a forum for constructing a Europe-wide African identity that was poised for dialogue with the European populations. It was set to facilitate dialogue between African (religious) communities and the (European) historic churches; to help networking between scholars and African religious communities from different countries; to help European institutions to perceive African peoples' religions and spirituality as central to their survival in dignity and affirmation of

life; and to contribute to policymaking in terms of mutual support and empowerment across national borders.

From 1997, a number of other initiatives (African Christian Diaspora Consultations) took place in Västerås, Sweden (1998), Glay/Doubs, France (1998), Hamburg (1998), Cambridge (1999), and Belgium/Switzerland (1999), where further attempts were made to develop instruments and mechanisms for affirming the significance and implications of this religious development particularly for contemporary Europe. The 1999 Millennial Conference "Open Space: The African Christian Diaspora in Europe and the Quest for Human Community," which was held September 16–20 at Westminster College, Cambridge, under the auspices of the Partnership of African Christian Communities in Europe, culminated in the establishment of this network, and was born out of the desire of members and participants to facilitate such meetings, to affirm a sense of belonging, and to encourage networking in order to enhance further cooperation and build supportive relationships across the continents.

The CACCE was formally inaugurated in December 1999. Delegates from five countries—Belgium, France, Germany, Switzerland, and the United Kingdom—met at Notre Dame de Justice, Rhode Saint Genese in Belgium following the Cambridge conference that had provided the groundwork three months earlier. Their legitimacy seemed to hinge on the claim that since "there are over three million Christians of African origin in Europe . . . it is our responsibility to network, share ideas, and join in common activities for the spiritual, social, cultural and political development of these communities" (CACCE Press Release, "Africans Unite," July 2000). Their objectives were to "create strategic partnership for spiritual and social transformation in Europe; provide a platform for Africans to share common problems and find solutions in different African countries; work for peace, social, human and economic development in Africa." At a continental level, the Council strives to represent the needs, wishes, and aspirations of its members who live and operate in various European states. It also claims to be inclusive of all those who would have sympathy with its aims and raison d'être.

In a bid to widen its membership and modus operandi, the Council underwent further transition in 2001 with a name change to CCCAAE at Arzier, Switzerland. An executive body was constituted the same year at a meeting in Berlin, Germany; and the CCCAAE objectives streamlined and enlarged to include the coordination and networking of African Christian congregations in Europe; the spiritual awakening and awareness of African Christianity in Europe; furthering the partnership between African and European churches. Others were furthering the advancement of African theology and evangelism in Europe; developing a forum for the problems facing Africans in Europe, in particular social exclusion and discrimination; promoting research on African Christianity in Europe; promoting Christian education of African youths in Europe; and supporting projects related to economic development in Africa.

In 2003 the CCCAAE co-sponsored an interdisciplinary conference in Hirschluch (near Berlin, Germany), on "The Berlin-Congo Conference 1884, the Partition of Africa, and Implications for Christian Mission Today," which brought together African, European, and North American scholars from universities and research institutions in Africa, Europe, and the United States. The conference explored the historical and sociopolitical consequences of the partition of Africa for the continent and the African diaspora, highlighting issues such as migration, racism, and sexism; looking critically into the political role the Christian mission played in colonizing Africa as well as the paradigm shift in mission locally and globally; and inquiring into the significance of diverse indigenous movements (not least Pentecostal) emanating from the Two-Thirds World in their struggle for survival in dignity, as well as their interaction with religious and secular European institutions.

Afe Adogame

See also: Organization of African Instituted Churches; Pentecostalism.

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Course in Miracles, A

A Course in Miracles is a religious movement that emerged in New York in 1975. The *Course* is also a series of books first published by the Foundation for Inner Peace, begun for the purpose of publishing and disseminating these texts. It is not a formal religious institution, but rather a movement of those who read and follow the teachings found in *A Course in Miracles*. There is not a particular founder of this movement. The author of the texts, Helen Schucman, reportedly transcribed the texts and retired from public life. The board of the Foundation for Inner Peace would be the closest thing to an organizational body.

A Course in Miracles is designed as a self-study course, intended to span one year, with a lesson for each day. The *Course* was "channeled" by Helen Schucman (1909–1981), a psychiatrist, from a source identified as Jesus over the course of seven years. The three books that make up the *Course,* the *Textbook,* the *Workbook*, and the *Teacher's Manual,* were first published in 1975. Although the *Course* is designed for self-study, there are study groups that meet once a week to discuss what they've read during the week and how the *Course* is impacting their lives.

As is the case with many metaphysical religions, adherents to *A Course in Miracles* do not consider the *Course* to offer a theology, nor in fact do they consider the *Course* to be a religion at all. Rather, the *Course* is considered to be one path to ultimate reality. Helen Schucman was reportedly an unwilling medium for the message claimed to come from Jesus Christ. This message was transcribed over time by Bill Thetford (1923–1988), and after seven years was published and distributed by a small group of people who believed the message was important. Much of the message of *A Course in Miracles* is meant to correct orthodox Christian teachings and to inspire a new worldview based in love.

Those who choose to take the *Course* can find information about it online; there is information about how to purchase the books, about the nearest place one can join a discussion group, and about chat groups. Many congregations affiliated with the Association of Unity Churches offer the *Course* as part of their study activities, although they are not officially affiliated with the group that publishes the *Course*, the Foundation of Inner Peace. The Foundation also hosts a teaching center in Temecula, California, which offers workshops for participants in the *Course*.

Although Schucman finished transcribing the *Course* in 1975, her involvement with the *Course* evidently stopped there. The Foundation for Inner Peace has been responsible for the publishing and distributing of *A Course in Miracles*, as well as other materials related to the *Course,* since the beginning. The foundation maintains an Internet presence at http://www.acim.org/. In 1999, the Foundation assigned the copyright and trademark to the Foundation for *A Course in Miracles* (41397 Buecking Drive, Temecula, CA 92590, http://facim.org).

Although it is difficult to estimate the number of people who have taken the *Course*, according to the Foundation, there are about one and a half million copies of *A Course in Miracles* in circulation worldwide. Translations have been made in Chinese, Dutch, German, Hebrew, Italian, Portuguese, Russian, and Spanish.

The main objective of the *Course* is to teach universal love and peace, which can be achieved primarily through forgiveness. The *Course* works at teaching how to overcome fear and guilt through the practice of miracles; a miracle is defined as a "shift in perception from fear to love." Although the Christian overtones are clear throughout the text, it is considered to be a universal teaching.

The *Course* makes the fundamental distinction between the real and the unreal: "Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God." According to the text, there are two worlds: the world of Truth, which applies to the collective of God's creation, and the world of perception. Since Reality in the Course only refers to God and the Totality, all else is an illusion. The term "Creator God" is used throughout the text, not to describe the God who created the material universe, but to describe God as the Creator of the Totality. The Totality encompasses God and everything that is. This is Reality. The concept that there are two forces in the world, good and evil, is false. The illusion that we must be saved from evil, then, is false as well. The world around us does not exist. Rather than deny the body's presence in the world, however, adherents of the *Course* subscribe to the statement in John 15:19: "Be in the world, but not of the world."

Since the *Course* maintains that Jesus was the son of God as we *all* are sons and daughters of God, it is believed that we are each part of the divine Totality. All have been caught in the world of perception, and therefore have forgotten their divinity. Miracles, forgiveness, and prayer are corrective measures, meant to replace fear with love and to help human beings to remember that they are still a part of the Totality. It is believed that as soon as each person in the world realizes that all are living in a world of illusion, the illusion will disintegrate, and all will return to the Totality, which is Reality.

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See also: Theology; Unity School of Christianity/Association of Unity Churches.

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Covenant of the Goddess

The Covenant of the Goddess (CoG) was founded in 1975 as an umbrella organization of contemporary Pagan Witches and was shortly thereafter incorporated as a California nonprofit religious organization. Its founders deliberately copied the Congregational Church model of autonomous congregations. (According to an internal legend, this choice was based on a remark attributed to the 17th-century theologian Cotton Mather, that "the witches were organized like congregational churches.") The chief reason for CoG's foundation was to give Witches of different Wiccan traditions some form of nationally recognized credentials as "clergy" so that they could perform marriages, serve as prison and hospital ministers, and carry out other clerical functions.

Since 2000, however, CoG has become somewhat less active as contemporary Pagans have developed a spectrum of additional organizations through which they can receive clergy credentials. Nevertheless, the organization continues to hold its annual festival, which first began in 1981. The Internet increasingly offers more ways for Pagan Witches to network beyond newsletters and festivals.

Both individuals and covens are accepted as members, with applicants admitted upon testimonial of current members that they are Witches and Goddess-worshippers. Criteria for coven membership require that the coven must "generally focus theology and ritual, etc., around the worship of the Goddess and the Old Gods (or the Goddess alone)," follow a code of ethics compatible with that of the larger organizations,

and have been in existence at least six months. Since covens frequently dissolve and reform, CoG's membership rolls tend to be in a state of flux, but a handful of covens have been members for as much as two decades. Individuals may also join as associate members after paying annual dues.

Covens in some areas form local councils. As of 2009, local councils existed in the San Francisco Bay Area, Southern California (three councils), Minneapolis–St. Paul, and Seattle, as well as state-level councils in New Mexico, Texas, Florida, Massachusetts, and a Midwest Regional Council. Coven representatives meet each year in a Grand Council at MerryMeet, a large annual Pagan convention sponsored by CoG, where decisions are made through consensus methods based on those of the Society of Friends (Quakers). A first officer, elected annually, heads the organization.

The Covenant of the Goddess publishes a newsletter available from its headquarters address; membership is not required to receive the newsletter.

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See also: Cherry Hill Seminary; Congregationalism; Friends/Quakers; Gardnerian Wicca; Witchcraft.

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Creationism

Creationism is a theological and moral movement that emerged in the United States after Charles Darwin's publication of *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life* (1859) in order to combat the theories it proposed. Focusing on the Genesis narrative of creation, it adamantly affirms its inerrancy: God created the Earth, the animals, and humankind in six days and rested on the seventh. It is a major current within American Protestantism mostly led by the Fundamentalists who promote the return to the "fundamentals" of Christianity and the literal reading of the Bible, held to be the founding rock of the nation.

Originating as a battle against modernity, Creationism has grown into a full-fledged war: after abating around 1900, it reappeared in the 1920s, waned again after its defeat at the Scopes trial, and resurfaced in the 1960s. It has gathered more and more momentum ever since, thanks to the rise to national fame of Creationist preachers who forged alliances with conservative Republicans to form the New Religious Right. One of their major goals has been the introduction of Creationism in school programs. In spite of its deceptively simple tenets, it is a multifaceted movement that needs to be addressed beyond popular perceptions if one wants to understand its implications for contemporary society since it is a major component of the public debate at the turn of the 21st century in several countries.

The Development of Creationist Theology It is because Darwinism met with more success in the United States than anywhere else that it produced such a resistant anti-body. The theory of evolution shocked Christians because it negated the design of God in the universe: species appeared and disappeared thanks to the laws of nature, and the force behind them was not God but mere chance (even if Darwin admitted there must have been some supernatural creative act in the beginning). The Creationists are those Christians who, unlike those who admitted that such theory was not incompatible with the Bible, saw it as heresy. Since they were efficient activists well trained in the century-old tradition of evangelical revivalism, they turned their opposition into a crusade, a typically American mode of action. Though Creationism has thrived in the Bible Belt, it did not originate there but among the northern clergy and it spread throughout the country. Over the decades, inner feuds led to modifications in

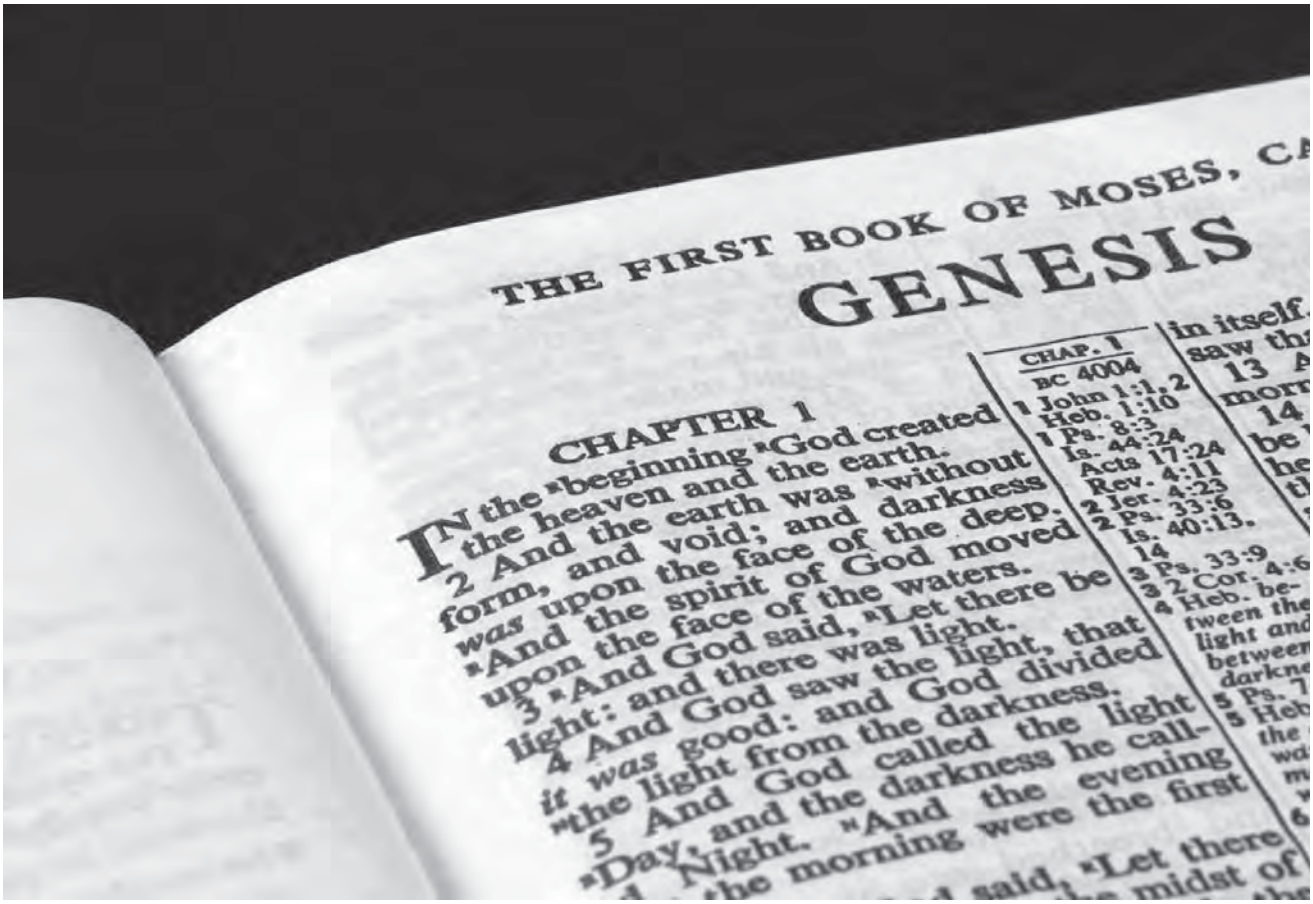
View of William Jennings Bryan and Clarence Darrow in the courtroom during the Scopes trial in Dayton, Tennessee, in 1925. The trial was the opening skirmish between fundamentalist Christians and modernist Christians over the teaching of the theory of evolution in schools. (Library of Congress)

the interpretation of Genesis concerning the duration of the creative act and the impact of the Flood, resulting in the concepts of "old earth" and "young earth."

Though many Creationists can be seen as adhering to the anti-intellectual tradition, they have constantly sought to fight evolutionary scientists with equal tools, producing demonstrable evidence, notably fossil and geological records, and to validate their theories through scholarship, whether coming from their own ranks or from outside; the term "science" is found in most of their book or institute titles.

Old Earth and Gap Theories In the 19th century, conservative Christians accepted the idea that the Earth must be very old because of geological and paleontological evidence. They took the six days of Genesis to mean ages spanning millennia. Some imagined that the Earth had existed before the actual creation described in Genesis. There had been a lapse of time, a gap, between what the first two verses reported; this gap theory was accepted by the Scofield Bible (1909) favored by Fundamentalists and it remained their major interpretation of Earth history until World War II. They could also accept some form of evolution after creation. The most prominent creationist ministers were Dwight L. Moody (1837–1899), the Methodist minister Luther T. Townsend (1838–1922), and the Presbyterian evangelist Alexander Patterson.

The first Creationists relied on Louis Agassiz, a Harvard scientist whose *Essay on Classification* (1857)



View of a Bible open to the Book of Genesis, the part of Judeo-Christian scripture that describes the creation of the earth. (Stan Rohrer/iStockPhoto.com)

held that species were created in large numbers, whereas Darwin negated the dogma of separate creations believed to have given birth to species once and for all. Arnold Guyot comforted them also for he saw multiple creations as divinely ordained. John W. Dawson's *The Story of Earth and Man* (1873) affirmed creation had been produced "by the Supreme Creative Will." These people read Genesis symbolically.

"New Earth" and Flood Theories Creationism radicalized throughout the 20th century. Only one-fifth of *The Fundamentals* (1910–1915) bore on evolution, all displaying various interpretations, none calling for an all-out war against Darwinism, though they saw it as the cause of the advent of higher criticism (that analyzed the Bible as a historical record). It was only gradually that the Fundamentalists saw it as the root of all evils: as engendering Communism, then the Germans' beastly behavior in World War I, and later feminism and Secular Humanism.

The further scientists progressed, the further Creationists reverted to a narrower view of origins. They now stick to the "new earth" theory that takes the six days as having 24 hours and figures that creation occurred less than 10,000 years ago. According to the Flood theory, fossils are not the vestiges of ancient times but of the catastrophic Noachian Deluge, a cataclysm that engulfed the planet and buried plants, animals, and humans on top of each other in the rapid but sequential upheaval it caused. This view was first expounded before Darwin by Eleazar Lord (1788–1871) who, in *The Epoch of Creation* (1851), asserted that fossils had been deposited during the Flood, the sediment column being due to the rising level of waters drowning living creatures in series. The same ideas would be developed in the 20th century by the figure-

heads of creation science: George McCready Price who in *New Geology* (1923) expounded the "new catastrophism" and the formation of the geological column, and John C. Whitcomb Jr. and Henry M. Morris in *Genesis Flood* (1961).

The term "Creation Science" or "Scientific Creationism" was meant to prove that scientific evidence proved Genesis true. The 1981 Arkansas law requiring "balanced treatment of creation-science and evolution-science in public schools" defined it as including "the scientific evidences and related inferences that indicate: (1) sudden creation of the universe, energy, and life from nothing; (2) the insufficiency of mutation and natural selection in bringing about development of all living kinds from a single organism; (3) changes only within fixed limits of originally created kinds of plants and animals; (4) separate ancestry for humans and apes; (5) explanation of the earth's geology by catastrophism, including the occurrence of a worldwide flood; and (6) a relatively recent inception of the Earth and living kinds."

Creationists formed many research centers such as The Religion and Science Association (1930s) with Dudley Joseph Whitney; the Deluge Geology Society (1938); and the famous Creation Research Society (1963) with Walter E. Lammerts, and William J. Tinkle, which is still active today. Henry M. Morris, from the Institute of Creation Research (1970) in San Diego, has popularized Creationism, along with the Seventh-day Adventists' Geoscience Research Institute (in Loma Linda since the late 1950s).

In the 1990s Creationists cloaked their beliefs under the label of "Intelligent Design," an expression positing a specific force that launched life. Though the term smacks of classical titles for God such as the Great Architect, The Prime Mover of the Universe, and Providence, it is supposed to neutralize religious innuendos.

Strategies and Court Cases Paradoxically, while Creationists often belong to separatist denominations, they have woven networks within the nation to convert it back to old-time Christianity. Mastering technology and distribution circuits, they have produced quantities of educational books, films, and television or Internet programs that have met with major success. They have reached so far out of their original subcultures that the intelligentsia establishment has consistently tried to contain them.

Such tug of war has been most visible in their crusades to impose the teaching of Creationism either exclusively or on a par with evolution in public schools. In the 1920s they succeeded in California, Texas, North Carolina, Tennessee, and Florida in particular, which led to the much publicized Scopes or Monkey trial (1925).

John T. Scopes (1901–1970), a high-school teacher in Dayton, Tennessee, admitted he had not respected the law forbidding the teaching of evolution and he was brought to court. William Jennings Bryan, the notorious politician who was also a Presbyterian Creationist, came to assist the prosecution but he was ridiculed by Clarence Darrow, the agnostic defense attorney. Opponents thought such defeat would eradicate Creationism. Yet, Fundamentalists went underground and organized grassroots efforts, buying radio and later television stations, opening colleges, and publishing journals. *Engel v. Vitale* (1962) and *Abington v. Schempp* (1963) forced them out of seclusion. With leaders such as Southern Baptist Jerry Falwell (1933–2007) and Pat Robertson (b. 1930) they abandoned political separatism in the 1970s and campaigned to impose on the nation a literal reading of the Bible. This would be best achieved if Creationism could be taught to all children first.

One of the first legal cases was raised by Nell J. Segraves, a Baptist mother in Southern California who tried, in vain, to have Creationism included in the curriculum of her children. *Epperson v. Arkansas* (1968) struck down an Arkansas law barring the teaching of evolution. The debate resumed and bolstered Creationists, yet their local successes kept being reversed. *McClean v. Arkansas Board of Education* (1982) struck down the 1981 Arkansas law and *Edwards v. Aguillard* (1987), a similar Louisiana law. *Kitzmiller v. Dover Area School District (2005)* held that Intelligent Design is not science, "cannot uncouple itself from its creationist, and thus religious, antecedents" and cannot be taught.

Despite such rebuffs, public support in the United States for Creationism is at an all-time high: a 2005 Pew Forum on Religion and Public Life study found

that 60 percent of Americans agreed with its tenets, and 64 percent supported its teaching along with that of evolution.

Creationism in Other Religions Though never with the scope they reached in conservative Protestantism, Creationism debates have agitated other religions, notably the Catholic Church. Between 1888 and 1900 several International Catholic Scientific Conferences examined new theories critically. Notorious for this stance against modernity, Pius X (1903–1914) announced in his *Pascendi* encyclical the opening of the International Catholic Scientific Association. In 1908 lists of scientists were drafted but inner conflicts led to the abandonment of the project. Evolution was never an issue afterward.

Unlike the Bible, the Koran does not give a detailed account of Creation. Two suras (15 and 38) describe the progressive creation of humankind that some interpret as validating evolution. If most Muslims accept the concept of a unique creation, some have spoken of polygenetic creations. It seems that, more than a Muslim tenet, it was the American crusade that influenced Harun Yahya, the rich Turkish Creationist who in 2007 inundated European and American institutions of learning with his *Atlas of Creation.* It shows how the fossils of a given species look similar to the living individuals of the same species, thus disproving evolution. The onslaught led the European Parliament to draft a report (June 8, 2007) that scathingly denounces the attacks against the teaching of evolution: "Science provides irreplaceable training in intellectual rigor. It seeks not to explain 'why things are' but to understand how they work." The authors warned that Creationist Fundamentalism threatened the core values of Europe.

Bernadette Rigal-Cellard

See also: Fundamentalism; Roman Catholic Church.

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■ Croatia

The present Republic of Croatia was established in 1991 when it declared independence from the People's Federated Republic of Yugoslavia. The crescent-shaped country has a long coast bordering the Adriatic Sea, the inward half of the country being bounded by Slovenia, Hungary, Serbia, and Bosnia and Herzegovina. Its 21,800 square miles of territory is inhabited by 4.5 million people (2008). Croatians form one group within the larger southern Slavic population and are distinguished most from those most like them (the Serbians) by their distinctive language, which is written in Roman characters rather than Cyrillic.

The Croatian people had inhabited the territory of the present country since the sixth century of the Common Era. In the seventh century, as they were becoming the ruling force in the region, they were also converted to the Roman Catholic Church. Various Croatian tribal groups began to merge into larger units, and a Croatian kingdom appeared in the mid-ninth century. The new kingdom had to defend itself against the growth of the prosperous Venetians across the Adriatic, the Hungarians in the north, and the Byzantines, who were already in control to the south and west.

CROATIA

In the 15th century, the Croats joined the Hungarians in an attempt to stave off the Turkish advance, but at the beginning of the 16th century, Croatia came under Turkish control. Austria drove the Turks out in the 17th century, but Croatia was then incorporated into the Austro-Hungarian Empire, where it remained (except for a brief period during the Napoleonic era) until after World War I. In 1918 Croatia became part of the Yugoslavian (southern Slavic) Kingdom, but remained an unwilling member, as Croatians were looking for independence. They received instead four years of German occupation and membership in the Federated Republic of Yugoslavia under Marshal Tito's Communist government.

Finally in 1991, with the breakup of the former Yugoslavia, Croatia emerged as an independent nation. Unfortunately, during much of its first decade it was involved in a war with Serbia that slowed its attempt to take its place in the post-Communist world.

Croatians were, like their neighbors to the north, the Slovenians and Hungarians, members of the Roman Catholic Church. However, unlike the Slovenians, they had been heavily influenced by Italian Catholicism with its differences from the German/Austrian variety. Also, at the time the first Croatian diocese was established at Nin in the seventh century, the Croats received the right to retain worship in their own language. Their Catholicism differentiated them from the Eastern Orthodox believers to the south. The church today is led by the archbishop of Zagreb and the Croatian Episcopal Conference. It retains the allegiance of the majority of the country's citizens.

Croatia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,960,000	4,176,000	92.1	0.34	3,983,000	3,431,000
Roman Catholics	3,533,000	3,640,000	80.3	0.01	3,503,000	3,050,000
Orthodox	370,000	270,000	6.0	0.79	250,000	200,000
Protestants	25,900	39,400	0.9	2.36	50,000	65,000
Agnostics	75,000	200,000	4.4	–2.12	150,000	130,000
Muslims	70,000	108,000	2.4	0.20	110,000	100,000
Atheists	64,000	47,300	1.0	0.20	30,000	30,000
Jews	0	850	0.0	0.20	1,000	1,000
Total population	**4,169,000**	**4,532,000**	**100.0**	**0.20**	**4,274,000**	**3,692,000**

Also, in the 16th century, an Eastern-rite Catholic Church emerged in the Archdiocese of Zagreb as a Roman counterpart of the Serbian Orthodox Church. In 1611 a bishop was appointed and attached to the bishop of Zagreb. From his headquarters at the Marcha monastery, he spearheaded efforts to convert members of the Serbian church to Roman Catholicism. The Eastern-rite church was given its own diocesan bishop, with his seat at Krizhevci, in 1777. When the 20th-century nation of Yugoslavia was created, the diocese was extended to include all of the country, and drew members from a variety of predominantly Orthodox ethnic groups (Ukrainians, Serbians, Macedonians, Romanians) found in Yugoslavia. It continues as the Byzantine Catholic Church of the Diocese of Krizhevci in the new nations of the former Yugoslavia.

Croatia was on the boundary between the Roman Catholic and Eastern Orthodox world formally created by the split between the two churches in 1054. However, as Croatia was brought into a united Yugoslavia and stayed there through much of the 20th century, Croatian Catholics found Orthodox believers moving into their region. The Serbian Orthodox Church has established a significant presence, but there are also lesser communities of the Albanian Orthodox Autocephalous Church, the Bulgarian Orthodox Church, the Macedonian Orthodox Church, and the Romanian Orthodox Church.

The Protestant movement, in the form of Lutheranism, came into Croatia in the 16th century. Lutheranism did not, however, have much impact until the 18th century, when thousands of Germans moved into the region to assist in the process of rebuilding after the Turkish forces were driven out. Included among the new German residents were some 100,000 Lutherans. They gave the church a decidedly German cast. After World War II, many German people returned to Germany. Through the years of Communist domination of the country, the once vital church went from 130,000 members to less than 5,000. Today, the Evangelical Church in Croatia has some 7,500 members.

The Reformed Church in Croatia grew among Hungarian-speaking residents of Croatia and was for many years an integral part of the Reformed Church in Hungary. In 1993 the church reorganized in light of the establishment of an independent Croatia. It has less than 5,000 members. It cooperates with the Lutheran Church in the Protestant Evangelical Council.

Baptists entered Croatia in 1883 when Filip Lotz, who had been converted and baptized in Vienna, returned to his home in Daruvar. A second center developed in 1890 in Zagreb under Ivan Zrinscalk, who like Lotz had been converted while out of the country. A Serbo-Croatian Baptist conference was founded in 1921. The conference cooperated with a Yugoslav Baptist movement founded in 1924. The Baptist movement was suppressed during the German occupation in World War II but revived after the war. Following independence in 1991, the Union of Baptist Churches was created by the several thousand Baptists in the new nation.

Jehovah's Witnesses have been active in Croatia since the 1920s. Suppressed by the Marxists in the last half of the 19th century, they revived and entered a growth phase in the 1990s. After a brief attempt to plant the Church of Jesus Christ of Latter-day Saints

in 1889, the church had to wait for some 90 years for the opportunity to reenter the region. The Yugoslavian government recognized the church in 1975. By this time, there were LDS members residing in Croatia who had been converted while traveling abroad. The most prominent was Kresimir Cosic, a member of the Yugoslavian basketball team in the Olympics. He later became the deputy ambassador to the United States from Croatia.

Numerous Protestant and Free churches turned their attention to the country during the war in the 1990s. A variety of new churches emerged, including several Pentecostal bodies. Free churches had come into the country at the turn of the century, The Christian Brethren had arrived around 1901, and an initial Pentecostal congregation opened in 1910. Many of these were severely suppressed and ceased to exist in the 1940s and 1950s. However, by the end of the 1990s, numerous new independent missions and congregations had emerged. Many of these cooperate with the Protestant Evangelical Council of Croatia, associated with the World Evangelical Alliance.

There had been a Jewish community in Croatia prior to the German occupation; it was almost wiped out during the Holocaust. Today approximately 2,500 Jews remain scattered in 9 centers around the country. The Jews of Zagreb have erected a Holocaust memorial in the cemetery of Mitrogoj.

Some Croatians converted to Islam during the years of Turkish rule, though they are a distinct minority, unlike the many in the neighboring countries of Bosnia and Albania. Islamic believers in Croatia follow the Sunni Hanafite School. There is also a small Baha'i Faith presence.

In spite of the conflict in the 1990s, a variety of Eastern groups found their way to Croatia, primarily Zagreb. Among the groups that have opened centers are the Kwan Um Zen School, the Croatian Shingon Buddhist Association, the Art of Living Foundation, the Gaudiya Vaisnava Association, and the International Society for Krishna Consciousness. There is also a center of the Unification Movement, and The Family has conducted an ongoing relief program through the 1990s from their centers in Budapest and Bucharest.

J. Gordon Melton

See also: Albania, Orthodox Autocephalous Church of; Art of Living Foundation; Baha'i Faith; Bulgarian Alternative Orthodox Church; Christian Brethren; Church of Jesus Christ of Latter-day Saints; Family International, The; Free Churches; Hanafite School of Islam; International Society for Krishna Consciousness; Jehovah's Witnesses; Kwan Um School of Zen; Lutheranism; Reformed Church of Hungary; Roman Catholic Church; Romanian Orthodox Church; Serbian Orthodox Church; Unification Movement; World Evangelical Alliance.

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Crowley, Aleister

1875–1947

Probably the most famous—and notorious—occultist of the 20th century, Edward Alexander Crowley was born in Leamington Spa, Warwickshire, England, on October 12, 1875, and raised in a fundamentalist Plymouth Brethren (now Christian Brethren) home. His father was a prosperous brewer who had retired to Leamington to study the Christian scriptures. Crowley came to despise the Plymouth Brethren primarily on the basis of his unfortunate experiences at the special sect school in Cambridge that he was obliged to attend, but after he went up to Trinity College, Cambridge, in 1895 he was able to spend much of his time reading poetry and classical literature as well as confirming his well-earned reputation as a champion chess player. It was while attending Cambridge University that he changed his name from Edward Alexander Crowley to Aleister Crowley, adopting a variant Gaelic spelling of his middle name.

Crowley's direct association with the Western magical tradition began in London in 1898 with his

English author, magician, and occultist Aleister Crowley (1875–1947) with a selection of occult instruments. (Hulton Archive/Getty Images)

introduction to George Cecil Jones, a member of the Hermetic Order of the Golden Dawn. Crowley was initiated as a Neophyte in the Golden Dawn on November 18, 1898, and soon came to appreciate that those with the loftiest ritual grades were able to wield profound spiritual influence over their followers. Keen to ascend to as high a rank as possible, Crowley studied the symbolism of the Kabbalistic Tree of Life and all the techniques of ceremonial magic now available to him as a magical initiate. He passed quickly through the introductory grades of the Order and then sought initiation into the spiritual rebirth ritual that would admit him to the Inner, or Second Order of the Golden Dawn—otherwise known as the Red Rose and Cross of Gold. Crowley went across to Paris, where influential Golden Dawn co-founder S. L. MacGregor Mathers was then residing, and in January 1900 was initiated by Mathers into the Inner Order. Crowley then returned to England where he challenged the authority of William Butler Yeats, hoping to displace him as head of the Golden Dawn in England.

Crowley was unsuccessful in his bid to dislodge Yeats as head of the Golden Dawn and then suddenly switched course, embarking upon a series of travels through Mexico, the United States, Ceylon, and India before finally arriving in Cairo. It was here, in 1904, that he received a mediumistic revelation from a metaphysical entity called Aiwass (documented in a text later known as *The Book of the Law*) that would lead to the establishment of his magical cult of Thelema (see separate entry for details). Crowley's doctrine of Thelema (Greek: "will") was based on the practice of sacred sex magick (Crowley's unique spelling of the word) and claimed to herald the arrival of a new cosmic Aeon. Crowley (as the Great Beast 666) and his Scarlet Woman, or Whore of Babalon (again, his spelling), would be the principal players in an ongoing magical saga intended to replace the world's major religions. It was a far cry from the Kabbalistic theurgy of the Hermetic Order of the Golden Dawn in which Crowley had initially been trained.

In 1907 Crowley established his own magical order, the Argenteum Astrum, or Silver Star. Based initially on sources borrowed from the Golden Dawn, it soon developed into a vehicle for Crowley's increasingly explicit bisexuality, thereby complicating the apparently clear sex-role distinction between the Beast and the Scarlet Woman delineated in the *Book of the Law*. One of the early members of the Argenteum Astrum was Victor Neuburg (1883–1940), a young poet who, like Crowley, had studied at Trinity College, Cambridge. Crowley quickly recognized in Neuburg a kindred spirit, and they entered into a homosexual magic liaison tinged with sado-masochistic tendencies, which would last until 1914. Crowley's magical relationship with Neuburg included acts of ritual sex magic in the Algerian desert.

Events in Crowley's magical career took an unexpected turn in London in May 1912, when Crowley was contacted by Theodor Reuss, head of the German branch of the Ordo Templi Orientis—an esoteric organization similarly dedicated to the practice of ritual sex magic. As a result of their meeting Crowley became head of a new magical order known as the Mysteria Mystica Maxima, effectively an English sub-

sidiary of the German Ordo Templi Orientis. In 1922—following Reuss's retirement—Crowley replaced Reuss as the head of the Ordo Templi Orientis itself, a position he held until his death in 1947. The Ordo Templi Orientis now has its headquarters in the United States and continues to embody Crowley's doctrine of Thelemic sex-magick.

Aleister Crowley spent his final years in a guest house in Hastings, Sussex, and it was here that he died on December 1, 1947. Crowley left behind an enormous outpouring of magical writing, much of it related to his central magical dictum: "Do what thou wilt, shall be the whole of the Law." Although this expression appears at first glance to be indulgent and hedonistic, it focuses on Crowley's belief that the magical practitioner should always endeavor to discover his or her true Will. Among the most enduring aspects of Crowley's esoteric perspective are his systematic approach to magical consciousness and his emphasis on self-empowerment. Unfortunately Crowley was also authoritarian. He disdained human weakness and was frequently cruel—especially to those who depended on him. His magical records reveal that he was a complete chauvinist, regarding women essentially as sex-objects, rather than as people in their own right. He was, nevertheless, a strong believer in personal freedom and always emphasized that all persons have it within themselves to change their circumstances and their individual destinies. Crowley celebrated the cause of the individual throughout his life, despite the controversy he attracted through his own, unique approach to ritual magic.

Nevill Drury

See also: Christian Brethren; Hermetic Order of the Golden Dawn; Mathers, Samuel Liddell MacGregor; Ordo Templi Orientis; Thelema.

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■ Cuba

The Socialist Republic of Cuba, known as "The Pearl of the Antilles," is an archipelago composed of 3,715 islands (with an area of 43,000 square miles) in the Caribbean Sea. The Island of Cuba (40,000 square miles), the largest and westernmost island of the West Indies, has a length of almost 750 miles with a width that varies from 100 miles to 30 miles.

The national language is Spanish, but Haitian Creole is spoken by more than 300,000 Haitian immigrants. Lukumi is a secret language used for rituals by priests (*babalawos*) in the Santeria religion.

According to Cuba's National Office of Statistics (ONE), based on the results of the 2002 census, the Cuban population was 11,177,743. Officially, the racial makeup was 7,271,926 whites (65.1 percent); 1,126,894 blacks (10.1 percent); and 2,778,923 mulattoes and *mestizos* (24.9 percent). Between 1900 and 1930 more than a million Spaniards immigrated to Cuba.

During Fidel Castro's first year as prime minister (1959–1960), reactions to government policies motivated many anti-Castro Cubans to leave. They formed a burgeoning expatriate anti-Castro community in Miami, which eventually grew to include some 900,000. Other Cubans have relocated to Venezuela (85,000), Spain (18,000), Jamaica (8,300), Puerto Rico (8,200), and other countries.

According to the 2008 International Religious Freedom Report, the Cuban Constitution recognizes the right of citizens to profess and practice any religious belief within the framework of respect for the law; however, in law and in practice the government continues to place restrictions on freedom of religion. Foreign missionary groups operate through registered churches. Visits by religious figures are handled by the Religious Affairs Office of the Central Committee of the Communist Party.

A man prays before a large homemade Santeria altar in Baracoa, Cuba. While most Cubans are Roman Catholics, many also practice Santeria. (Robert van der Hilst/Corbis)

The government continues to exert control over all aspects of social life, including religious expression. Certain groups, particularly Seventh-day Adventists and Jehovah's Witnesses, faced significant harassment and maltreatment. However, according to the majority of officially recognized religious organizations, there was a slight improvement in the status of respect for religious freedom during 2008. Various religious groups reported fewer restrictions on politically sensitive expression, fewer importation and travel restrictions, and permission to repair buildings, while reporting significant increases in membership.

Although guaranteeing religious freedom, the Castro regime passed a number of laws that had a direct effect upon religious groups. It nationalized all schools in 1961. It banned public religious festivals and demonstrations. It also passed regulations that took away church property from many religious groups. Even though there has been sporadic persecution of church leaders, the religious organizations that were in place in 1958 have been allowed to survive. Relations between the Cuban state and Christian churches began to improve following the January 1998 visit to Habana by Roman Catholic Pope John Paul II (r. 1978–2005).

The Cuban revolutionary government declared itself atheist during the early years of its administration, although in 1992 it redefined itself as secular and removed references to atheism in the Constitution, and religious believers were allowed to join the Communist Party.

There are no independent authoritative sources on the size or composition of religious institutions and their membership in Cuba. The Roman Catholic Church estimated that 54 percent of the population was Catholic in 2002. However, Catholic Church officials estimated that only about 10 percent of baptized Catholics attended Mass regularly. Membership in Protestant churches is currently estimated to be about 550,000 persons, or 4.8 percent of the total population. A small portion of the population is either non-practicing of any particular religion, or is atheist or agnostic, perhaps 10 percent. That leaves the category of "other religions" with about 30 percent of the national population. The latter category includes other organized religious groups (Christian and non-Christian) as well as non-formal religious groups, such as African-derived "popular religions" (animist).

Some reliable sources estimate that now as much as 80 percent of the population consults with practitioners of religions with West African roots, such as Santeria or Yoruba. During 2008, a historically secretive male brotherhood associated with Afro-Cuban religious practices, the Abakuá Society, opened a public office.

The Cuban Council of Churches (CCC) is a private, officially sanctioned umbrella organization that works closely with the Cuban government and includes 25 religious organizations as full members; 9 are associate members, and 3 have observer status. Other officially recognized groups, including the Roman Catholic Church, the Jehovah's Witnesses, and the small Jewish and Muslim communities, do not belong to the CCC. The government grants the CCC time for periodic radio broadcasts early on Sunday mornings.

Cuba was originally inhabited by the Taíno and Ciboney tribes of Amerindians. Their encounter with the Spanish after 1492 was disastrous, and during the 16th century they were largely eradicated by warfare and disease. Cuba subsequently became the staging area for the Spanish expeditions of discovery and conquest in the New World, specifically the conquest of Mexico and Central America, and the establishment of a Spanish presence in North America.

In 1511, Captain Diego Velásquez (1465–1524), who had accompanied Columbus on his second voyage, was sent to Cuba to subjugate and colonize the island. He founded a settlement on the present site of the city of La Havana, which later became the bishopric and capital (1552) and has remained so ever since.

The Aborigines that the Spaniards found in Cuba were reduced to slavery by the white settlers. However, among them was the energetic and persevering Friar Bartolomé de Las Casas (1484–1556), called "The Protector of the Indians," who earned a high reputation in history for his heroic efforts.

In 1524, the first cargo of Negro slaves landed in Cuba. The slaves were subjected to great cruelties and hardships, their natural birth rate was checked, and their numbers had to be replenished by repeated importations. This traffic constantly increased until, at the beginning of the 19th century, slaves were being imported at the rate of more than 10,000 a year. Cuba was one of the last countries to abolish slavery.

During the 1890s, pro-independence agitation revived, fueled by resentment of the restrictions imposed on Cuban trade by Spain and hostility to Spain's increasingly oppressive and incompetent administration of Cuba. The Cuban War of Independence (1895–1898), the last of three liberation wars that Cuba fought against Spain, was followed by the Spanish-American War, which lasted only a few months in 1898. In the resulting Treaty of Paris, Spain relinquished its hold on Cuba and Puerto Rico. The new Cuban government declared freedom of worship, but few left Catholicism.

U.S. government forces occupied the island for three years prior to a new independent government assuming control in 1902. Constitutional government survived until 1930, when President Gerardo Machado y Morales (1871–1939) suspended the Constitution. In 1933, Fulgencio Batista y Zaldívar (1901–1973) led a palace revolt and as head of the army became strongman behind a succession of "puppet presidents" until he was elected president himself in 1940. Batista eventually gave up the president's office, but again in 1952 assumed control as a "provisional president" for the next two years.

Batista was opposed by a young Cuban attorney, Fidel Castro (b. 1926). In 1956, Castro returned to Cuba from exile and led an insurgency with the assistance of the youthful revolutionary Ernesto Che Guevara (1928–1967). With growing support, through 1958, the rebels launched a general insurrection, and

Cuba

Havana
Mariel
Artemisa
San Cristobal
Minas de Matahambre
Arroyos de Mantua
Pinar del Rio
Guane
La Fe
Guines
Jovellanos
Matanzas
Cárdenas
Colón
Surgidero de Batabanó
Aguada de Pasajeros
Santa Clara
Cienfuegos
Nueva Gerona
La Fe
Isla de la Juventud
Cayo Largo
ArchipiOlago De Sabana
Isabela de Sagua
ArchipiOlago De CamagRey
Caibarién
Placetas
Sancti Spiritus
Morón
Ciego de Ávia
Nuevitas
Florida
Cuba
Camagüey
Puerto Padre
Las Tunas
Holguin
Banes
Anilla
Mayari
Moa
Baracoa
ArchipiOlago De Los Jardinas De La Reina
Amancio
Manzanillo
Bayamo
Palma Soriano
Guantánamo
Pilón
Santiago de Cuba
N

Batista fled the country into exile. Castro's rebel forces entered the capital in January 1959, and Castro became prime minister of Cuba in February 1959.

In its first year in power, the new revolutionary government carried out measures such as the expropriation of private property with no or minimal compensation and the nationalization of public utilities, and began a campaign to institute tighter controls on the private sector, including the closing of the gambling industry. The U.S. government became increasingly hostile toward the Castro-led government of Cuba, leading to an unsuccessful attempt by U.S.-backed Cuban exiles to overthrow the revolutionary government of Fidel Castro (the so-called Bay of Pigs Invasion).

The Bay of Pigs Invasion led to a strengthening of the Cuban-Soviet strategic alliance and the decision to place Soviet medium-range ballistic missiles (MRBMs) and intermediate-range ballistic missiles (IRBMs) in Cuba. This precipitated the Cuban Missile Crisis of 1962, during which the Kennedy administration threatened the Soviet Union with nuclear war unless the missiles were withdrawn. After a brief improvement in U.S.-Cuban relations, relations deteriorated again in 1963 as Castro moved Cuba toward a full-fledged Socialist system modeled on the Soviet Union. The U.S. government imposed a complete diplomatic and commercial embargo on Cuba.

Meanwhile, Cuba became openly anti-religious and promulgated repressive laws only loosened in the 1990s. In the early 1960s, the government nationalized all private schools—Catholic, Protestant, and secular—in an effort to move toward a "classless society." Over the next decades, the Cuban exile community in the United States effectively opposed the liberalization of U.S. policy toward Cuba; however, the efforts to foment an anti-Castro movement inside Cuba, let alone a revolution there, met with limited success.

The fall of the Soviet Union in 1991 dealt Cuba a giant economic blow. The Soviet Union's collapse caused a crisis in confidence for those who believed that the Soviet Union was successfully "building Socialism," but proved insufficient to persuade Cuba's Communists to surrender their grip on power. By the late 1990s, the situation in the country had stabilized. In 2006, Fidel Castro delegated his duties as president of the Council of State, president of the Council of Ministers, first secretary of the Cuban Communist Party and the post of commander-in-chief of the armed forces to his brother and first vice president, Raúl Castro.

Numerically, most Christian churches have fared poorly under the Castro regime, which remains in power (2009). The Roman Catholic Church declined from 85 percent of the population to about 49 percent in 1980. The various Protestant denominations and independent churches declined also during the 1960s, but began to grow again during the 1970s.

The Roman Catholic Church Roman Catholicism came to Cuba in 1512—some 20 years after Columbus first arrived in the Caribbean. The first Catholic priests were Dominicans, soon joined by the Franciscans. The priests primarily served the Spanish colonial settlements, because the Native Amerindian population was killed off rather than converted. Six years later, Pope Leo X (r. 1513–1521) established the Diocese of Baracoa, which included "all of Cuba" and the Spanish possessions of Louisiana and Florida. The name was changed to the Diocese of Santiago de Cuba in 1522. In 1910, Cuba was divided ecclesiastically into one archdiocese and three suffragan dioceses. The archbishop of Santiago de Cuba was the head of the Catholic Church in Cuba in 1910. Francisco Barnaba Aguilar (1835–1913), the first native Cuban to become an archbishop, was consecrated by Archbishop Chapelle in 1899. During the years of Spanish rule, all the bishops (and priests) on the island were appointed directly from Madrid. An apostolic delegate for Cuba and Puerto Rico resided at Havana, but he was not accredited to the Cuban government, and Cuba had no official representative at the Vatican. The first delegate was Archbishop Placide Louis Chapelle of New Orleans (r. 1897–1905), who was sent by Pope Leo XIII (r. 1878–1903) to look after the interests of the church in Cuba during the U.S. occupation in 1898.

During the early history of Cuba, the Catholic clergy seemed to have been the principal if not the only agents of education. In 1689, the College of San Ambrosio was founded in Havana for the purpose of preparing young men for the priesthood. As early as 1688, the city council of Havana petitioned the royal government to establish a university in that city, in

order that young men desirous of pursuing higher studies might not be compelled to go to Europe to do so. After some years of preparation, the present University of Havana was founded in 1728. The rectors, vice rectors, counselors, and secretaries were all Dominicans. In 1899, at the time of the U.S. occupation, private schools abounded in Cuba, but were available only to the wealthy. Public education became a priority during the American occupation and by 1910 the public schools were equal, if not superior, to the private ones.

A conservative Spanish Catholicism spread across the island during the 19th century. At the beginning of the 20th century, the new Cuban government adopted a policy of separation of church and state, under which the Catholic Church actually experienced a renewal of strength and influence.

During the Batista years (1933–1959), there were "warm relations" between the Cuban government and the Catholic hierarchy. On December 31, 1958, Batista fled the country. At the time, it had been politically inactive for the previous decades even though more than 85 percent of the public were Catholic (some studies put the percentage of "devout" Catholics at below 50 percent) with strength based in the upper and middle classes. All agree that the Catholic Church hierarchy, allied to the wealthy elite, had a close and friendly relationship with the Batista dictatorship. Shortly after Batista fled Cuba, the majority of the mostly foreign Catholic priests also left the country, while other Catholic priests and religious workers were expelled.

Beginning in 1959, the Castro regime suppressed the Roman Catholic Church, its efforts only easing up after Pope John Paul II visited Cuba in 1998. During this time, the Catholic Church was accorded some approbation in recognition of a few progressive Catholic laity and priests who identified with and assisted the Cuban Revolution. Nevertheless, all religious schools have remained closed since the early 1960s. After the Cuban Catholic Church issued some pastoral letters in 1969 that offered a new direction to the Catholic faithful, especially a letter calling for Catholics to work for the development of Cuban society, relationships began to improve. The Catholic Church in Cuba was also helped by the rise of Liberation Theology, a theology developed by radical Catholic theologians based on a Marxist critique of society and propagated among radical priests in Central and South America.

During January 21–25, 1998, Pope John Paul II visited Havana in an effort to revive the Catholic faith in Cuba, and to improve relations between the Cuban Catholic Church and the Marxist government. At the time of the pope's visit, the Vatican and the government of Cuba had maintained uninterrupted diplomatic relations since 1935.

The pontiff took aim at many aspects of Cuban society, and as he departed he made some critical references to the U.S. economic blockade of Cuba. In 2008, the Vatican secretary of state, Cardinal Tarciso Bertone, visited Cuba and reportedly met with President Raúl Castro. While there, Bertone unveiled a statue of Pope John Paul II in the city of Santa Clara to commemorate the 10th anniversary of the pope's visit.

Today, the Roman Catholic Church is led by the Cuban Catholic Bishops' Conference (COCC), under the leadership of Cardinal Jaime Lucas Ortega y Alamino, archbishop of La Havana. It has 11 dioceses, 56 female religious orders, and 24 male religious orders. In 2002, there were 264 parishes and about 200 prayer houses (*casas de misión*), served by 166 diocesan priests and 125 religious priests (total of 291); in addition there were 48 permanent deacons, 198 male religious workers, and 498 female religious workers. Informed observers reported that only about 10 percent of Catholic adherents—an estimated 6 million (54 percent) of the nation's 11.2 million people—attended Mass weekly.

Although the Catholic Church is by far the largest religious community in Cuba, it has experienced a steady decline in adherents since 1960, directly related to the growth of the Protestant movement, other religions and the non-religious sector (atheism) during the last 50 years.

The Protestant Movement Historically, the Protestant community in Cuba has been small. In 1959, the number of all adherents of an estimated 50 denominations was estimated to be approximately 250,000 people. By 1970, the number of adherents had shrunk to about 50,000, according to some sources. Nevertheless, beginning in the 1970s, the Protestant movement

Cuba

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,013,000	6,562,000	58.3	1.91	6,647,000	5,986,000
Roman Catholics	3,819,000	5,760,000	51.2	1.99	5,820,000	5,175,000
Protestants	108,000	405,000	3.6	3.04	480,000	500,000
Independents	60,800	200,000	1.8	2.12	235,000	250,000
Agnostics	2,675,000	2,050,000	18.2	–4.15	2,000,000	1,682,000
Spiritists	1,516,000	1,930,000	17.1	0.21	1,930,000	1,700,000
Atheists	490,000	650,000	5.8	0.21	575,000	450,000
Hindus	3,000	23,500	0.2	0.21	25,000	30,000
Chinese folk	4,000	22,500	0.2	0.21	27,000	30,000
Muslims	1,000	10,000	0.1	0.21	14,000	17,500
Buddhists	5,000	6,200	0.1	0.21	8,000	10,000
Baha'is	500	1,400	0.0	0.21	2,000	3,200
Jews	1,800	850	0.0	0.22	800	800
New religionists	500	900	0.0	0.20	2,000	2,000
Total population	**8,710,000**	**11,257,000**	**100.0**	**0.21**	**11,231,000**	**9,911,000**

experienced revitalization, with a multiplication of its leaders and house churches (both legal and illegal ones) and a substantial growth in its membership and total religious community (adherents).

Today, an estimated 550,000 persons, or 4.8 percent of the total population, are affiliated with the Protestant movement in Cuba (mainline Protestant, evangelical Free church bodies, Adventists, and Pentecostals), which now has 54 officially recognized denominations. Pentecostalism has grown rapidly in recent years, and the Assemblies of God alone claims a membership of more than 100,000. The Baptists—represented by the Baptist Convention of Cuba and smaller denominations—are reportedly the largest Protestant family of churches in Cuba today, followed by the Pentecostal family of churches. According to many observers, the number of Pentecostals has been growing rapidly in comparison to non-Pentecostals.

The Church of England began holding services in Cuba in 1741, though they were limited to expatriate Anglicans. In 1871, the Episcopal Church in the U.S.A. sent a pastor to reside in Cuba and serve British and American residents. During the last decades of the 19th century, many Cuban Catholics fled to the United States, and many found the Episcopal Church to be an acceptable substitute for the Catholicism of their youth. Several chose to return to Cuba and preach to their fellow citizens. By 1906 the work had grown to the point that a resident bishop was named. The first Cuban bishop was appointed in 1967. Today, the Episcopal Church of Cuba has an unusual status; it is headed by its bishop, who resides in Havana, and a Metropolitan Council. That Council includes the primate of the Anglican Church of Canada, the archbishop of the Episcopal Church's Province of the Caribbean, and the archbishop of the Church in the Province of the West Indies.

In 1873, ministers of the Methodist Episcopal Church, South (now a constituent part of the United Methodist Church) began working with Cuban exiles in Florida. In 1883, two Cubans, Enrique B. Someillán and Aurelio Silvera, returned to Cuba and began to preach in La Havana, where the first Methodist church was organized in 1888. As the work grew, the Methodists began to build schools and medical dispensaries in rural areas. The rise of Castro became the occasion of rethinking the church's position, and it was granted independence as the Methodist Church in Cuba in 1964 by its parent body in the United States, now known as the United Methodist Church (since 1968).

As with the Anglicans and Methodists, the Baptists found their initial converts working among Cuban exiles in Florida. In 1882, Juaquín de Palma, who became a Baptist in Florida, returned to Cuba as a Bible distributor with the American Bible Society. He was joined in 1883 by colporteurs Alberto J. Díaz and

Pedro Duarte, who were Episcopalian laymen. Later in 1883, Díaz established an independent Protestant church in La Havana, which became Iglesia Bautista Getsemaní in 1886 after Díaz became an ordained Baptist minister in 1885 under the Reverend William F. Wood of Key West, Florida, and became affiliated with the Southern Baptist Convention (SBC).

Also, in 1886, the Jamaican Baptist Missionary Society began work in Cienfuegos in eastern Cuba among Jamaican immigrants; and, in 1890, Episcopal pastor Evaristo Collazo decided to become a Presbyterian in Cuba. Southern Presbyterian Church missionary A. T. Graybill arrived from Mexico to begin work in Cuba.

In 1898, representatives of the SBC and the Northern Baptist Convention (NBC) met in Washington, D.C., to discuss the future development of Baptist work in Cuba under the U.S. occupation. The two denominations agreed to distribute their mission work geographically to avoid the duplication of efforts, with the SBC working in the western region and the NBC in the eastern region.

In 1899, the Reverend José Regino del Rosario O'Hallaron Valdés, a Cuban exile in Florida who had been converted under the ministry of Rev. Díaz in La Havana, returned to Cuba affiliated with the SBC to begin mission work in western Cuba. At about the same time, missionaries with the American Baptist Home Mission Society (NBC) began work in eastern Cuba: the Reverend Hartwell Robert Moseley in Santiago de Cuba and the Reverend A. B. Carlisle in Guantánamo. In February 1905, the NBC missionaries organized the Association of Baptist Churches in eastern Cuba with 12 churches, 3 missions, and 17 preaching points. These two Baptist denominations later joined forces to organize the Baptist Convention of Cuba, now one of the largest Protestant denominations in the nation.

Under U.S. occupation after the Spanish-American War in 1898, various Protestant denominations began mission work in Cuba among people who were disillusioned with the colonial Catholic Church. Protestant mission schools—eventually supported by mission boards and North American corporations—became centers both for spreading the gospel and for "civilizing the natives," and Protestantism became the spiritual justification not only for converting Cubans but also for the expansion of U.S. business interests.

The Congregational Church Home Missionary Society began work in La Havana in 1899, and the Central Congregational Church was organized there in 1900. The Christian Church (Disciples of Christ) also initiated work in Cuba in 1899, but abandoned the field in 1918. Both denominations later passed their work to the Northern Presbyterians (Home Mission Board of the Presbyterian Church U.S.A.), which began work in Cuba in 1899 under missionary pastor Pedro Rioseco, who was joined by Dr. J. Milton Green in 1901. The established churches became independent in 1967 as the Reformed Presbyterian Church of Cuba.

Also, in 1899, the Fire-Baptized Holiness Church (founded in 1898 in Anderson, South Carolina) sent their first missionaries to Cuba: John Dull, Sarah M. Payne, Nora Arnold, and Cornelia Allen. In 1909, this church body became the first Pentecostal denomination in the United States. In 1911, it merged with the Pentecostal Holiness Church in Falcon, North Carolina.

The African Methodist Episcopal Church and the Friends United Meeting (Quakers) both arrived in 1900. In 1902, The Pentecostal Mission of Nashville, Tennessee, began work in Cuba, and this Holiness (non-Pentecostal) body merged with the Church of the Nazarene in 1915. In 1902, various independent Fundamentalist missionaries began work in Cuba. In 1903, the Board of Missions of the General Council of the Seventh-day Adventist Church sent their first missionaries to Cuba.

Prior to 1898 only 5 Protestant denominations had begun missionary work in Cuba, but by 1920 13 more mission agencies had arrived and new Cuban-based Protestant churches began to emerge. Between 1920 and 1960, 31 additional Protestant denominations and independent church associations began work in Cuba. By 1960, there were at least 50 Protestant church bodies on the island. All of the churches suffered in the 1960s, when more than half a million Cubans (including many church leaders) left the country for exile in the United States due to growing hardships encountered under the Castro regime.

Numerous Pentecostal denominations were founded in Cuba between 1920 and 1960: Gedeon's Evangelical Band (1922), Church of God of Prophecy (1935),

Open Bible Standard Churches (1937), Church of God World Missions (1942, based in Cleveland, Tennessee), Bethel Evangelical Church (1944, affiliated with Elim Missionary Assemblies), Pentecostal Church of God (1951), Pentecostal Holiness Church (1952), and the Congregational Pentecostal Church of Cuba (1956, founded by Luis M. Ortiz from Puerto Rico; this denomination was renamed the Worldwide Missionary Movement in 1963). Also founded in the 1950s were the International Church of the Foursquare Gospel, Church of Christ of the Apostolic Faith, Apostolic Movement of God in Christ Jesus (founded by Emilio Alfonso Howard), United Pentecostal Church, Damascus Christian Church, Missionary Church of Christ, Worldwide Missions (founded by Marco Díaz Gonzáles), and Defenders of the Faith.

Also founded during this period (1920–1960) were numerous non-Pentecostal denominations, including Los Pinos Nuevos Evangelical Association (1928, affiliated with West Indies Mission, now WorldTeam), the Church of God (1930, based in Anderson, Indiana), African Methodist Episcopal Church (1939), independent Christian Churches and Churches of Christ (1939), Christian Brethren (1939, affiliated with Christian Mission in Many Lands), Free Will Baptist Churches (1941, founded by missionary Thomas Wiley), Interior Gospel Mission (1944, founded by Vicente Izquierdo and his wife, Bessie Vander Valk, who became affiliated with the Christian Reformed Church in 1958), United World Mission (1944), Church of the Nazarene (reopened its work in 1945), Berean Mission (1945, founded by missionaries Ruby Miller and Lucille Kerrigan), Lutheran Church–Missouri Synod (1946, Isle of Pines), Fellowship of Evangelical Bible Churches (1949), Franconia Mennonite Church (1954), Brethren in Christ Missions (1954), Baptist Bible Fellowship International (1955), and the Conservative Baptist Home Mission Society (1957, now CBAmerica).

According to PROLADES research on Cuba, using Dr. Peter Brierly's statistical data for 1995, the Liturgical Family of Churches had 65 churches with 10,300 members (2.3 percent of the total Protestant membership); the Evangelical Free Church Family of Churches had 546 churches with 36,318 members (38.6 percent); the Adventist Family of Churches had 110 churches with 11,200 members (11.8 percent); and the Pentecostal Family of Churches had 560 churches with 44,572 members (47.3 percent).

The Seventh-day Adventist Church reported 272 churches in 2007, up from 145 in 1997; and 27,556 members in 2007, up from 16,011 in 1997. This shows a large increase in the number of churches and members since 1980.

The Assemblies of God, officially registered as Iglesia Evangélica Pentecostal de Cuba, was founded by U.S. missionaries who laid the foundation for growth during the 1920s. When political unrest prompted missionaries to leave in 1963, the Assemblies of God had 42 organized churches, 248 preaching points, and 4,100 believers. During the difficult years that followed, the church suffered loss and experienced a time of stagnation. However, during the 1980s, there was a resurgence of church growth. By 1990, the Assemblies of God constituency numbered 12,000 in 90 churches. Today, the Assemblies of God is one of the largest Protestant denominations in Cuba.

After decades of tension following the January 1959 triumph of the Cuban revolution, relations between the Socialist government and Protestant churches took a radical turn for the better in the wake of an April 2, 1990 meeting between President Fidel Castro and 70 Protestant evangelical and ecumenical leaders. As a result of this meeting, the ruling Communist Party opened up its membership to people of faith, discrimination for religious reasons diminished, and new opportunities for religious organizations to work in the social arena were created. Today, an estimated 550,000 Cubans hear the gospel preached and taught each week in more than 8,300 registered Protestant churches, house churches (*casa culto*), or cell group meetings, some of which are considered illegal gatherings by the Cuban government. Between 1992 and 1998, more than 700 Protestant churches were established in Cuba, according to reliable sources.

The Cuban Council of Protestant Churches, founded in 1941, was renamed the Ecumenical Council of Cuba in 1977, when it was composed of 14 member organizations. Today, it is known as the Cuban Council of Churches (CCC) and is affiliated with the Latin American Council of Churches (CLAI) and the World Council of Churches (WCC). Within the CCC,

the only Cuban-based denominations that are members of the WCC are the Methodist Church of Cuba and the Reformed Presbyterian Church of Cuba.

In 2008, the CCC registered 25 religious organizations as full members, 9 as associate members, and 3 with observer status. The CCC is structured into 5 "zones" across Cuba and represents approximately 100,000 Christians, according to the CCC's leadership. Most CCC members are officially recognized by the state, although some, including the Evangelical Lutheran Church, lack legal status and are recognized through their membership in the CCC.

Other Christian Groups In the 1950s, local Catholic priests taught their parishioners that "Protestants were the devil and that the people should not send their children to Protestant schools," whereas today there is more religious tolerance and respect for differing religious views, whether between Catholics and Protestants or among Protestants. However, there is less tolerance by Catholics and Protestants regarding religious sects and "new religious movements" in Cuban society. The exception is the Eastern Orthodox denominations that exist in Cuba today.

The Greek Orthodox Church (affiliated with the Ecumenical Patriarchate) was founded in Cuba in 1950 in La Havana among a small Greek immigrant population. In 1960, the Cuban government took over these facilities and used them to house a children's theater company. Following the 1998 visit to Cuba of Pope John Paul II, the Castro government agreed to build a new Greek Orthodox church in La Havana, which was the first religious structure to be constructed in Cuba in 43 years. The new church was built near St. Francesco de Assisi Square, located on the port side of Old (Colonial) Havana, and dedicated to Saint Nikolaos (Nicholas).

In addition, the Russian Orthodox Church (Moscow Patriarchate) received permission and financing from the Cuban government in 2004 to begin construction of its own cathedral in La Havana. The Eastern Orthodox community in Cuba is composed of only a few thousand immigrants from Eastern Europe, the former Soviet Union, and the Middle East.

Non-Protestant marginal Christian groups include the Jehovah's Witnesses, which reported more than 1,238 congregations (many of these are probably house churches) with 90,783 adherents in 2008; the Church of Jesus Christ of Latter-day Saints (Mormons) currently reports no churches or members in Cuba due to government restrictions; the Unitarian Universalist Church; and the Church of Christ, Scientist (one congregation).

Additional Religious Groups Several of the major world religious traditions are represented in Cuba. Sant Mat is represented by the disciples of Sant Thakar Singh (1929–2005) now organized under the leadership of Sant Baljit Singh (b. 1962). Buddhism is carried forward by Soka Gakkai International (SGI), Nichiren Daishonin, and various Western Zen groups. SGI-Cuba became the first Buddhist association to be officially recognized as a religious corporation by the Cuban government. On January 6, 2007, a ceremony celebrating the official registration of SGI-Cuba was held in Havana. The Cuban Baha'i community had its beginning in 1939; its headquarters are in Municipio Cerro of La Havana.

The Muslim population consists of about 6,000 temporary residents and 300 native-born persons, many of Middle Eastern ancestry. Currently, Cuban Muslims perform their prayers at home, because even in La Havana there is no mosque in which they can congregate for prayers. Among the international Islamic organizations that are carrying out charitable work among Cuba's Muslims is the Qatari Charitable Society, and it is estimated that the population of indigenous Cuban Muslims is not less than 1,000. Also, the Subud Association (founded in Indonesia in 1925 by Muhammad Subuh) is active in Cuba with representatives in La Havana and Manzanillo de Granma.

Jews settled in Cuba in the 16th century, having been expelled from Spain in 1492. However, the growth of the community did not begin until the 19th century. The Jewish population in Cuba peaked in the 1950s at around 15,000 people, but most of them fled the island in the wake of the 1959 revolution that brought Fidel Castro to power. Today, the Jewish community has an estimated 1,500 members, with 1,200 residing in Havana.

In addition, a variety of Western Esoteric groups have survived from earlier in the 20th century, includ-

ing Freemasonry, the Theosophical Society (America), and the Ancient and Mystical Order Rosae Crucis (AMORC).

The Psychic-Spiritualist-New Age movement is represented in Cuba by a variety of religious groups: Santeria is just one of several branches of African-based Spiritualism in Cuba, albeit the most popular. Many local newspapers carry notices regarding local psychics, mediums, clairvoyants, fortune tellers, and the like, who are available to assist "seekers" (customers) regarding personal, matrimonial, social, and spiritual issues. European Spiritualism appeared in Cuba in the form of the International Spiritualist Federation (founded in 1923 in Paris), which established an affiliated association in La Havana in the 1920s. New Age groups include Reiki and Control Mental Silva.

While Christianity spread across Cuba, an undercurrent of religion grew among African slaves and their descendants derived from West African animistic religions. Cuban Catholicism is often practiced in tandem with Santeria, a mixture of Catholicism and African belief systems that include a number of cult religions: Culto a Ifá, Regla Conga, Palo Monte, Palo Mayombe, Arará, Ganga, and Sociedad Secreta Abakuá (also known as Ñañguismo). These groups operate as semi-secret religious communities that meet in private homes, and their actual size is difficult to assess.

Santeria (Way of the Saints), also known as Regla de Ocha or Lukumi, which many people believe rivals the Catholic Church in adherents, reached greater recognition in Cuban society after the 1959 revolution, and is now treated by the government on a par with all other religions. In 1999, there were an estimated 2,000 *babalawos* (Santeria priests) in the whole country, or one for every 4,000 people. No reliable figures exist, but *santeros* (adherents of Santeria) almost certainly outnumber the adherents of other organized religions in Cuba. Some sources estimate that now as much as 80 percent of the Cuban population consults with practitioners of religions with West African roots.

Cuba's patron saint, La Virgen de la Caridad del Cobre (the Virgin of Cobre), is a syncretism with the Santeria goddess Ochún. This important religious festival is celebrated by Cubans annually on September 8.

J. Gordon Melton and Clifton L. Holland

See also: African Methodist Episcopal Church; Ancient and Mystical Order Rosae Crucis; Anglican Church of Canada; Assemblies of God; Baha'i Faith; Baptist Bible Fellowship International; Baptist Convention of Western Cuba; CBAmerica; Christian Brethren; Christian Church (Disciples of Christ); Christian Churches and Churches of Christ; Church in the Province of the West Indies; Church of Christ, Scientist; Church of England; Church of God (Anderson, Indiana); Church of God of Prophecy; Church of the Nazarene; Dominicans; Ecumenical Patriarchate/Patriarchate of Constantinople; Episcopal Church; Franciscans; Freemasonry; Friends United Meeting; International Church of the Foursquare Gospel; International Pentecostal Holiness Church; Jehovah's Witnesses; Latin American Council of Churches; Methodist Church of Cuba; Palo Mayombe; Pentecostalism; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Santeria; Seventh-day Adventist Church; Soka Gakkai International; Southern Baptist Convention; Subud; Theosophical Society (America); United Methodist Church; United Pentecostal Church International; World Council of Churches; Yoruban Religion/Spirituality.

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Cumberland Presbyterian Church

The Cumberland Presbyterian Church grew out of an attempt of Presbyterian ministers on the American frontier early in the 19th century, who were reacting to the fact that only a small percentage of Americans (less than 20 percent) were affiliated with any church or religious organization. In the years after, the Methodists and Baptists experienced some growth through the use of evangelical preaching, as revivals of religion swept thousands into the churches. Most of the Methodists and Baptists also lacked formal theological education.

The revivals, though originating primarily in Baptist and Methodist meetings, quickly became ecumenical affairs involving Presbyterians, Congregationalists, and others. One Presbyterian minister, the Reverend James McGready (ca. 1758–1817), became deeply involved in the revivalist culture in Kentucky. He was originally licensed as a minister by the Redstone Presbytery. After 1802, he became associated with the Cumberland Presbytery. As the revivals swept through Kentucky, the Cumberland Presbytery licensed some untrained ministers. Other Presbyterians complained about what the Presbytery was doing and charged that these ministers had also departed from Presbyterian belief, as contained in the Westminster Confession. In 1805, the Kentucky Synod, of which the Cumberland Presbytery was a part, agreed that the Cumberland Presbytery was acting irregularly. It also demanded to examine the untrained ministers on the question of their orthodoxy. When the Cumberland Presbytery refused to submit to the Kentucky Synod's ruling, the synod dissolved the Cumberland Presbytery. The Presbytery appealed to the General Assembly of the Presbyterian Church. When that appeal went unheeded, some of the ministers from the Presbytery withdrew from the Presbyterian Church. In 1810, Finis Ewing (1773–1841), Samuel King (1775–1842), and Samuel McAdow (1760–1844) constituted a new independent Cumberland Presbytery. Over the next few years, those still at odds with the Kentucky Synod formed two additional synods, and in 1813 the members of the three presbyteries formed the Cumberland Synod.

Continuing to participate in the revivals on the frontier, the Cumberland Synod spread throughout Tennessee and Kentucky and to neighboring states. In 1929, the leaders of the synod gathered to constitute the General Assembly of the Cumberland Presbyterian Church. The church was strongly affected by the Meth-

Ed Schreiber, 96, prays during the traditional laying on of hands at his ordination in the Cumberland Presbyterian denomination on Wednesday, June 21, 2000, in Adairville, Ky. Schreiber, of Nashville, Tenn., decided to begin seminary studies at age 92, and in doing so inspired his classmates, professors, and others. The laying on of hands is done by Cumberland Presbyterian clergy and elders. (AP/Wide World Images)

odists, who rejected traditional Calvinist Presbyterian ideas about predestination and emphasized human ability to respond to the free grace of God. Over the 19th century, most Presbyterians tended to make a place for human freedom.

In the last half of the 20th century, some Cumberland Presbyterian leaders began to pursue reconciliation with their parent body, the Presbyterian Church in the United States. In 1906, by a slim majority, the Cumberland Presbyterians voted to merge back into the larger Presbyterian body, and today their group constitutes an integral part of the Presbyterian Church (U.S.A.). However, a significant minority refused to participate in the union and reorganized under their former name. It is this continuing faction that constitutes the present-day Cumberland Presbyterian Church.

In 2006, the church reported 81,000 members in the United States. There were more than 6,000 members in related congregations in Hong King, Colombia, Japan, and Liberia. The church continued a fraternal relationship with the Cumberland Presbyterian Church in America. This church was a result of a mission developed by Cumberland Presbyterian ministers to African Americans in the pre–Civil War South, many of whom were slaves. After the Civil War, these members were assisted in developing presbyteries and synods, and in 1874 these members (a remnant of some 30,000 who had been affiliated with the church prior to the war) organized what was originally called the Second Presbyterian Church. The Cumberland Presbyterian Church in America has its headquarters at 226 Church St., Huntsville, AL 33801.

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See also: Presbyterian Church (U.S.A.); Reformed/Presbyterian Tradition.

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■ Cyprus

Cyprus, an island nation in the middle of the Mediterranean Sea, was home to one of the oldest civilizations in the Mediterranean Basin. Today, its 3,600 square miles of land are inhabited by 793,000 people, the great majority of Greek descent (77 percent). There is a significant Turkish minority (17 percent)

The island was populated as early as 3000 BCE. It was an early home to Christianity, Saint Paul having recorded a visit in his travels in the first century CE. In the fifth century, the church in Cyprus, formerly attached to the church in Antioch, received autonomous status and has been a small but honored part of Eastern Orthodoxy through subsequent centuries. Cyprus became a jumping-off point for Europeans engaged in the Crusades, one result of which was the coming of members of the Roman Catholic Church to the island in significant numbers. In the 12th century, some 80,000 Maronites (Eastern-rite Roman Catholics from Lebanon) arrived, and a Maronite archdiocese was erected in 1352. Control of the island by Roman Catholics also led to the establishment of a Latin-rite church that enjoyed political favor.

Venice was the last of a succession of European powers to rule Cyprus. The Venetians' rule of almost a century was brought to an end in 1572 by the invasion and conquest of the island by the Ottoman Turks. The Turks favored the Orthodox Church and actively repressed the Roman Catholic dioceses, both Latin and Maronite. Only small communities of each survived, many Maronites returning to the Orthodox Church in the process. The Turks gave the head of the Cypriot church considerable secular power, a fact increasingly resented by the growing number of Turkish Muslims residing on Cyprus. In 1821, the archbishop (generally called the ethnarch) was executed.

Cypriot history changed again in 1878 when Britain gained control. It formally annexed Cyprus in 1914. That status remained until the independence of the island in 1960. The new nation inherited a major problem, caused by the presence of a significant Muslim minority (some 17 percent of the population). Though the majority of the islanders were Greek and favored an alignment with Greece, the island is relatively close to the Turkish coast. The new Constitution provided a set of guarantees for the Turkish minority. It established two communities, and each citizen had to choose to which community he or she would belong.

In 1974, the Orthodox archbishop and president of Cyprus, Ethnarch Makarios, was deposed, the culmination of a longstanding feud with other church leaders. As a result, Turkish forces invaded the island and re-established Makarios in the presidency; the events of the year drove a deep wedge between the Greek/Christian and Turkish/Muslim citizenry, and the Muslims residing in the northern part of the island proclaimed the existence of an autonomous Turkish state. The new government was not recognized by anyone except Turkey, but at the same time, the Cypriot government was unable to organize the support to reestablish its authority over the Turkish community. To this day the unofficial government controls the northern third of the island.

The Orthodox Church of Cyprus remains the dominant religious force on Cyprus, with approximately 75 percent of the population identifying with it. The church is led by its patriarch His Beatitude Chrysostomos, archbishop of Nea Justiniana and All Cyprus, who is assisted by the five bishops who preside over the five dioceses. The church is at one with the other Orthodox churches in faith and practice (apart from language). The Roman Catholic Church has survived only as a remnant. Its Latin-rite churches are attached

A man in Cyprus talks on the phone before a wall densely decorated with icons of saints. Such icons are typical of Eastern Orthodox Christianity, which is the dominant Cypriot religious denomination. (Lynn Galvin)

to the patriarch of Jerusalem. There are an Eastern-rite diocese and a resident bishop in Nicosia, the capital of Cyprus.

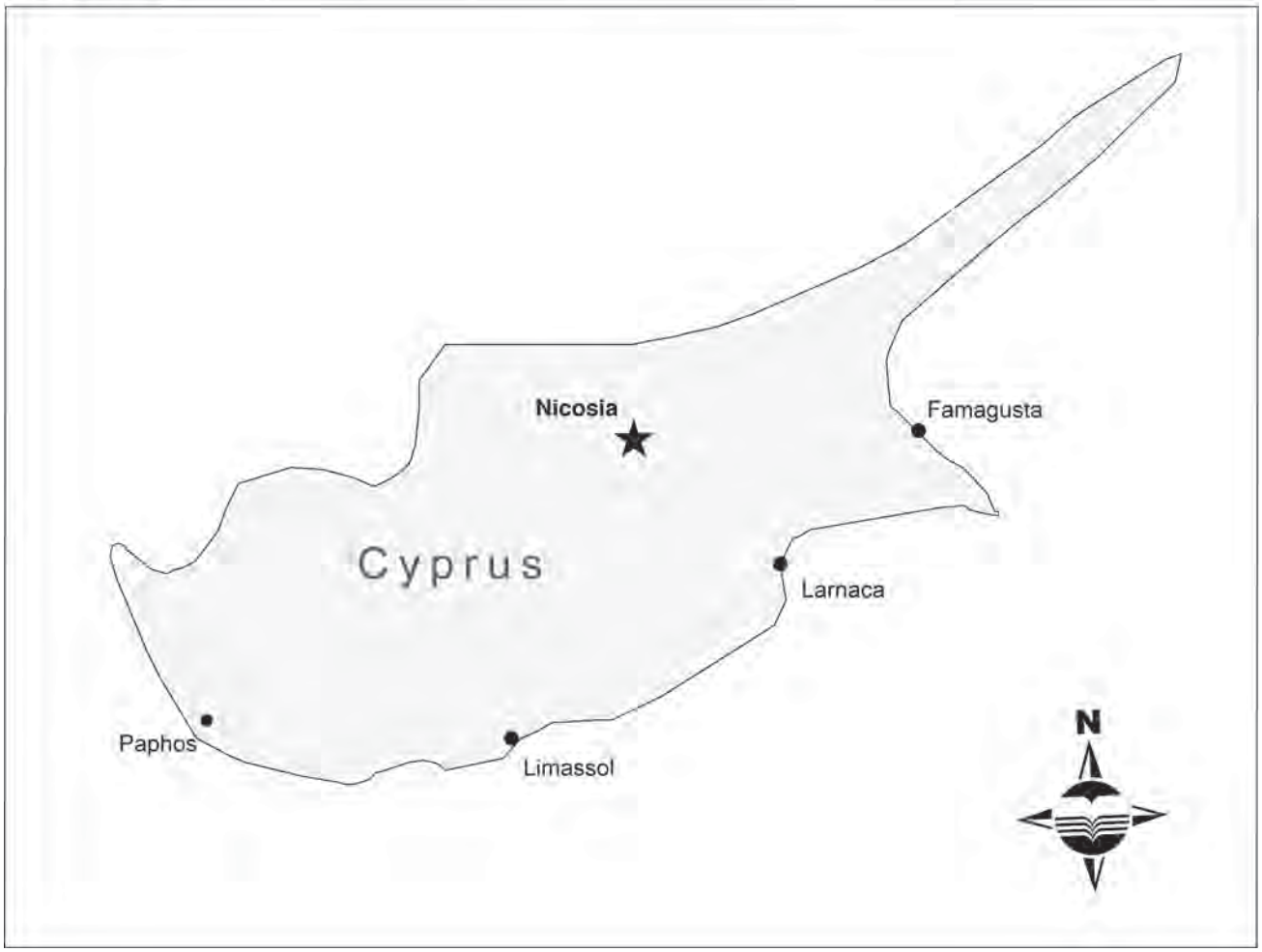
Protestantism was introduced to Cyprus after the British took control. The Anglicans now constitute a diocese in the Episcopal Church in Jerusalem and the Middle East. The Reformed Presbyterian Church initiated work in 1887, but the Greek Evangelical Church has been the most successful Protestant group.

In the 20th century, the Jehovah's Witnesses and the Seventh-day Adventist Church began missions, part of a spectrum of American-based Free churches, such as the Church of God of Prophecy and the Christian Brethren (Open Brethren). Noteworthy among them were the Armenian refugees who came to Cyprus to escape the Turkish massacre of Armenians in 1914–1915. They founded a branch of the Union of the Armenian Evangelical Church in the Near East.

The Muslim community of Cyprus is dominated by Sunni Muslims of the Hanafite School, the same school that dominates Turkey. Also as in Turkey, there are numerous Sufi brotherhoods, including the Mevlevi (whirling Dervishes), Fufai (howling Dervishes), Bektashis, and Ticani.

There are a small community of the Baha'i Faith on Cyprus and an equally small Jewish community. At one time a large Jewish community existed on Cyprus, but in 117 CE it revolted against Roman authority and was ruthlessly suppressed. There was a revival of the Jewish culture in the 12th century, which ended during the years of Venetian rule. As the Muslim rule began, only 25 families were left. During the 19th century,

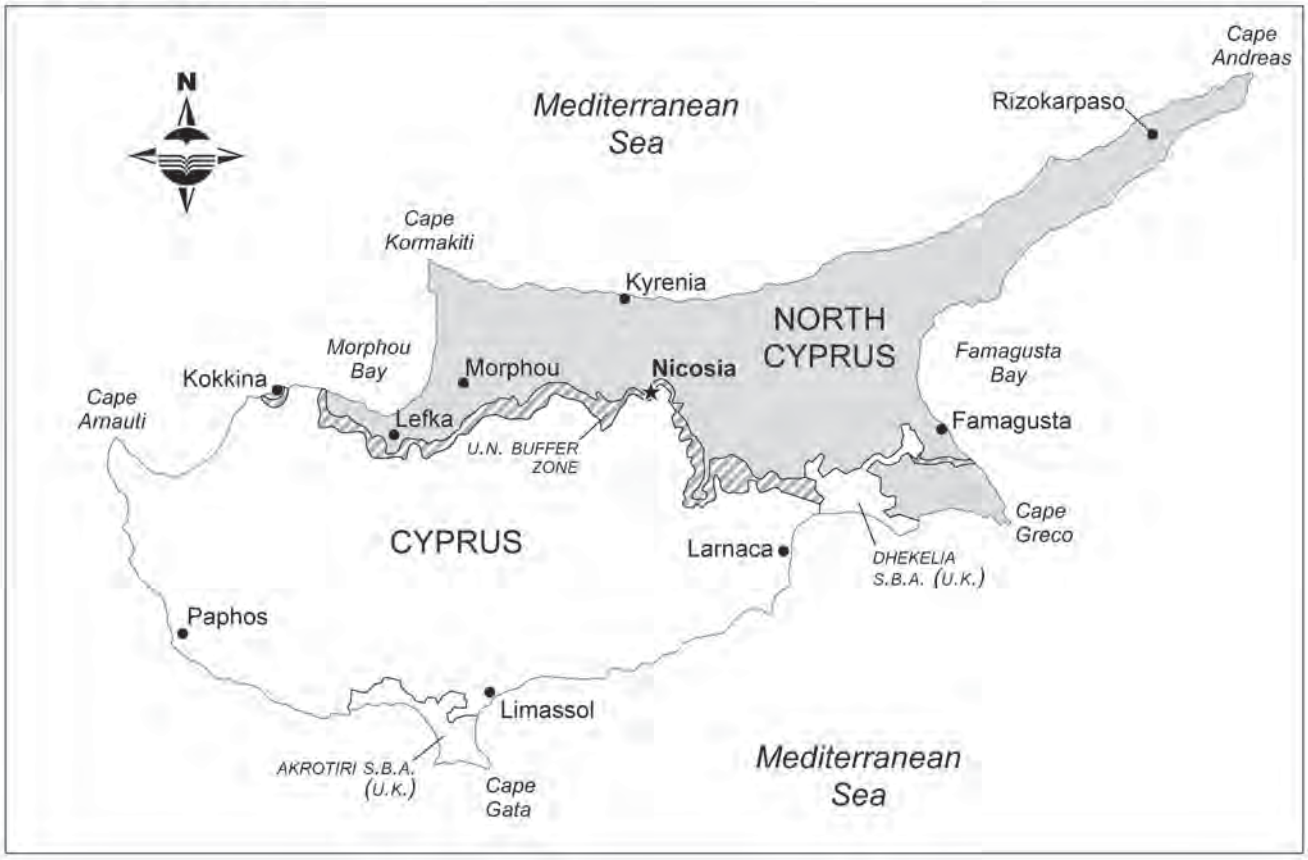
Cyprus



Cyprus

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	460,000	630,000	91.8	1.41	737,000	856,000
Orthodox	441,000	583,000	84.9	1.45	681,000	790,000
Roman Catholics	6,400	12,500	1.8	0.36	15,000	20,000
Protestants	3,100	5,000	0.7	2.01	6,500	8,500
Agnostics	8,000	31,000	4.5	2.29	38,000	46,000
Sikhs	0	7,800	1.1	1.45	9,200	10,000
Atheists	2,000	6,400	0.9	1.45	7,800	9,500
Buddhists	0	5,200	0.8	1.45	6,700	7,200
Muslims	500	2,900	0.4	1.45	3,400	4,500
Hindus	0	1,700	0.2	1.45	2,500	2,400
Baha'is	200	1,000	0.1	1.47	1,500	3,000
Jews	30	180	0.0	1.44	250	300
Total population	**471,000**	**686,000**	**100.0**	**1.45**	**806,000**	**939,000**

North Cyprus



North Cyprus

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	133,000	192,000	98.0	0.55	207,000	238,000
Christians	10,200	3,100	1.6	0.55	3,400	4,000
Orthodox	10,000	1,300	0.7	–1.37	1,400	1,500
Independents	210	1,400	0.7	2.81	1,500	2,000
Agnostics	1,000	700	0.4	0.54	1,100	1,700
Atheists	0	70	0.0	0.30	100	200
Total population	**144,000**	**196,000**	**100.0**	**0.55**	**212,000**	**244,000**

Cyprus was targeted for the settlement of Jewish agricultural colonies, largely unsuccessful. Today there are some 50 Jewish families on Cyprus.

The newer religions have discovered Cyprus. The Church of Jesus Christ of Latter-day Saints organized work within the English-speaking community in Nicosia in 1962 and remains primarily a church of expatriates. The two congregations are attached to the Greece Athens Mission. Among the other new religions are Subud. Among the more unique religious groups are the Linobambakoi, a group of Orthodox believers who concealed their true faith through the centuries of Muslim rule by taking Muslim names and visibly participating in keeping Islamic festivals (somewhat like the Marranos, the Christianized Jews of medieval Spain).

J. Gordon Melton

See also: Baha'i Faith; Bektashi Order (Bektashiye); Christian Brethren; Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Episcopal Church in Jerusalem and the Middle East; Free Churches; Greek Evangelical Church; Hanafite School of Islam; Jehovah's Witnesses; Mevlevi Sufi Order; Orthodox Church of Cyprus; Reformed Presbyterian Church of Equatorial Guinea; Roman Catholic Church; Seventh-day Adventist Church; Subud; Union of the Armenian Evangelical Churches in the Near East.

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■ Czech Republic

Gothic facade of Tyn Church as viewed from the Old Town Square in the Stare Mesto neighborhood in Prague, Czech Republic. The Roman Catholic Church is a major Christian denomination in the Czech Republic. (Rfoxphoto/Dreamstime.com)

The dominant religion in the Czech Republic is Christianity, especially Catholicism. The beginnings of Christianization of Slavic tribes in the region can be traced back to the ninth century, when Moravian and Bohemian *duces* (Latin: leaders, or dukes) accepted baptism. Geopolitically, the region, which had formed into what is called the Great Moravian State, was located at the intersection of two powerful forces, the Frankish Empire and the Byzantine Empire. Although the first missions (the so-called Irish-Scottish and Bavarian missions) came from the Frankish Empire, in 863 the great Moravian duke Rostislav invited two Byzantine Christian missionaries, Cyril (d. 869) and Methodius (d. 885), in an effort to strengthen the influence of Byzantium. They stressed the right of Slavic people to their own liturgical language (Old Slavonic) and culture. In 869, an independent diocese was founded, for the region of Pannonia and Moravia, and Methodius was appointed as its bishop. After his death, however, his disciples and the Slavonic priests were exiled into Bulgaria with the consent of Pope Stephen VI. As a result, the promotion of Latin liturgy followed, and under the rule of Wenceslas I (ca. 907–929), the Czech kingdom was increasingly oriented toward the Roman Catholic Church. The Holy Roman emperor, Charles IV, who was pronounced the king of Bohemia in 1346, played a prominent role in further developments. He founded an archdiocese in Prague (1344) and the first university in Central Europe (1348).

A short time afterward, Charles IV's (1316–1378) daughter, Anne (1366–1394), married the English king Richard II, which, among other things, brought the doctrines of John Wycliffe (ca. 1330–1384), forerunner of the Protestant Reformation, into Bohemia.

Czech Republic

Czech Republic

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	7,929,000	5,824,000	57.2	–0.32	6,158,000	6,073,000
Roman Catholics	5,743,000	3,317,000	32.6	–1.77	3,397,000	3,272,000
Protestants	428,000	260,000	2.6	–0.72	400,000	500,000
Independents	560,000	250,000	2.5	–0.46	350,000	450,000
Agnostics	1,043,000	3,823,000	37.6	0.35	3,270,000	2,320,000
Atheists	820,000	510,000	5.0	–0.06	460,000	400,000
Jews	8,000	7,100	0.1	–0.06	7,000	7,000
Buddhists	0	6,000	0.1	–0.06	7,000	10,000
New religionists	0	2,600	0.0	–0.05	4,000	7,000
Muslims	200	1,400	0.0	–0.06	2,000	4,000
Baha'is	400	1,000	0.0	–0.04	2,000	4,200
Total population	**9,801,000**	**10,175,000**	**100.0**	**–0.06**	**9,910,000**	**8,825,000**

Influenced by his teachings, Jan (John) Hus (1372/1373–1415) started his critique of the Catholic Church. Although Hus was burned to death as a heretic after the Council of Constance, his teachings inspired a mass reform movement (the Hussite movement) in the 15th century. Formal attempts to suppress the movement began in 1420 on the heels of the promulgation of two anti-Hus declarations (bulls) in 1418.

In spite of the Catholic reaction, the Czech Reformation continued. In 1457, a small group of Christians founded a village on the principles of early Christianity, which started the tradition of Unitas Fratrum (from Latin for the unity of brethren; later also known as the Moravian Brethren). Among its most significant representatives was its bishop, Jan Amos Komensky (1592–1670) (usually referred to as Comenius, his Latin name), known also for his works on education. Along with many other Protestants, Comenius was forced into exile in 1628, in a period of increasing strength for the Counter-Reformation. During the following years of rule by the German Hapsburgs, who championed Catholicism, Protestants were persecuted severely. This situation ended only with the Edict of Toleration issued by Joseph II in 1781, which introduced civil and religious equality.

Meanwhile, the Lutheran Protestant tradition, in part inspired by the teachings of Jan Hus, had also come to the Czech countries. The Toleration Edict, however, legalized only two confessions of faith from all Protestant denominations: the Lutheran Augsburg Confession and the Calvinist Helvetic Confession. An actual equality of Protestants with Catholics was reached only after 1848.

These historical events had an influence on the present situation. The most significant religion tradition is Roman Catholicism, but an important role is also played by the Protestant tradition, which had been connected with nationalist efforts to counter the German Catholic influence. The break-up of the Austro-Hungarian Empire in 1918 was then favorable to the Protestants. After the foundation of an independent Czechoslovak Republic, two new churches were established: the Evangelical Church of Czech Brethren in 1918, and the Czechoslovak Church (today, the Czechoslovak Hussite Church) in 1920, churches that evolved into the biggest Protestant churches.

The period of the Communist regime following World War II, in which religious life was deliberately and often violently suppressed, also had a strong impact on the present situation, which is marked by the prevalence of agnosticism. The census data from the years 1921, 1930, 1950, and 1991 serve to illustrate the decline of church membership. Although in 1921, 92.8 percent of the population declared themselves as belonging to a religious denomination, by the year 1991 this number dropped to a mere 43.9 percent and by the year 2001 to 32.2 percent. A similar decrease in membership can be documented within the individual churches: The Roman Catholic Church went from 82 percent (1921) to 78.9 percent (1930) to 76.4 percent (1950) to 39 percent (1991) to 26.8 percent (2001); the Czechoslovak Hussite Church, from 5.2 percent (1921) to 7.3 percent (1930) to 10.6 percent (1950) to 1.7 percent (1991) to 1 percent (2001); the Evangelical Church of the Czech Brethren, from 4 percent (1921) to 4.7 percent (1930), to 4.5 percent (1950) to 2 percent (1991) to 1.2 percent (2001).

After the fall of the Communist regime in 1989, the Czech Republic witnessed the alleviation of obstacles to free religious life. Under the new conditions, a large number of religions appeared. The state regulates their activities by means of several fundamental pieces of legislation: the Charter of Human Rights (Articles 15 and 16); Act No. 308/1991, concerning the freedom of religious belief and the status of churches and religious societies; and the Act of Czech National Council No. 161/1992, concerning the registration of churches and religious societies. According to this legislation, churches and religious societies registered by the state can, among other things, teach and educate the clergy and laypeople in their own schools and other institutions, as well as in tertiary theological schools and faculties. They also have the right to establish and run health and social-care facilities, or participate in providing services in such institutions established by the state. Entitled persons doing priestly work can further be admitted into public health and social-care facilities, children's homes, army barracks, places of imprisonment, detention, legally imposed therapy, and the like.

The above-mentioned rights are granted only to those societies that are acknowledged by the state as

churches or religious communities. To achieve this status, a given religious society must prove that it has collected at least 10,000 signatures of allegiance by adult citizens permanently living in the Czech Republic. If a society is a member of the World Council of Churches, it is sufficient for it to submit 500 signatures of adult citizens with permanent residence in the Czech Republic. At the beginning of the 21st century, 21 churches and religious societies were registered. However, 19 of them were already declared to be registered in the appendix of the Act of 1991, on the basis that they had been operating earlier with state consent.

Among the churches and religious societies acknowledged by the state are the following: Roman Catholic Church, Evangelical Church of the Czech Brethren, Czechoslovak Hussite Church, Silesian Evangelical Church of the Augsburg Confession, Orthodox Church in the Czech Lands, Religious Society of Jehovah's Witnesses, Seventh-day Adventist Church, Greek Catholic Church, Christian Corps, Methodist Evangelical Church, Brotherhood Union, Apostolic Church (UK), Federation of Jewish Communities in the Czech Republic, New-Apostolic Church, Religious Society of Czech Unitarians, the Church of Jesus Christ of Latter-day Saints, Lutheran Evangelical Church of the Augsburg Confession in the Czech Republic, Old Catholic Church in the Czech Republic. The Evangelical Church of the Czech Brethren, the Czechoslovak Hussite Church, the Orthodox Church in the Czech Lands, and the Evangelical Church of the Augsburg Confession in the Czech Republic are members of the World Council of Churches.

In 2002 a new act came into effect, under which the petition for registration can be filed by at least 3 persons, who at the same time attach signatures of 300 Czech citizens or foreigners with residence in the Czech Republic, who acknowledge affiliation to the new church. Such registration has been obtained by the Christian Fellowship Church, Christian Community in the Czech Republic, International Society for Krishna Consciousness, Czech Hindu Religious Society, Diamond Way Buddhism of the Karma Kagyu Tradition, Church of the Living God, Vishwa Nirmala Dharma, and the Center of Muslim Communities. In case the newly established church exists without any problems for 10 years and the number of its members reaches approximately 10,000 members, the church is granted the same rights as pertain to churches registered under the earlier act.

Dusan Lužný

See also: Agnosticism; Apostolic Church; Church of Jesus Christ of Latter-day Saints; Czechoslovak Hussite Church; Diamond Way Buddhism; Evangelical Church of the Czech Brethren; Greek Catholic Church; International Society for Krishna Consciousness; Jehovah's Witnesses; New Apostolic Church; Orthodox Church in Czech Lands and Slovakia; Roman Catholic Church; Seventh-day Adventist Church; Silesian Evangelical Church of the Augsburg Confession; World Council of Churches.

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Czechoslovak Hussite Church

The Czechoslovak Hussite Church was formed in 1920 by some former Roman Catholic priests who drew upon the tradition of Czech church Reformer Jan (John) Hus (ca. 1373–1415). Their action in setting up an independent ecclesiastical body was made possible by the collapse of the Hapsburg Empire and the end of its rule over what are now the separate countries of the

Czech Republic and Slovakia. The church saw itself as a progressive Catholic body, whose establishment followed the pope's rejection of a set of proposals for reform. Among the proposals was one for the Mass in the vernacular rather than Latin. The Hussite Mass was used, which included serving of both bread and wine to all communicants at the Lord's Supper.

The new reformed church continues to have an episcopal polity. One of the bishops is designated as the patriarch. A scholar, Karel Farsky, was elected as the church's first patriarch. Parishes are grouped into dioceses, each led by a bishop and diocesan council. The highest legislative body is the general synod, which meets every 10 years.

The church has been a member of the World Council of Churches since 1963. In 2005 it reported 102,000 members and 3037 congregations. The church supports the Czechoslovak Theological Faculty in Prague. It introduced the ordination of women in 1947.

Czechoslovak Hussite Church, Central Council
Wuchterlova 5
PO Box 255
16 626 Praha 6—Dejvice
Czech Republic
www.ccsh.cz (in Czech)

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See also: World Council of Churches.

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D

DahnHak

DahnHak, a movement that originated in Korea, is based upon the ancient Eastern practice of *qigong*. Although related to ancient traditions, the modern DahnHak movement was founded by Seung-Han Lee (b. 1950), who opened the first center in Seoul, Korea, in 1985. Following an enlightenment experience at Mo Ak mountain in Korea, he took the spiritual name Ilchi (literally, "a finger pointing to the truth"), by which he is now known. Lee had engaged in a process of spiritual seeking and development that led him to explore older approaches to spirituality. He modernized what he had discovered to create DahnHak. The movement has subsequently spread to both North and South America.

The practice of DahnHak centers upon the appropriation and use of *ki* (also known as *chi*), the life force, a common element in various Eastern meditation systems, exercise formats, and martial arts. DahnHak defines ki as the cosmic energy that circulates throughout the universe, the energy that is the true essence of every living entity. DahnHak practice follows a five-step program in which qigong exercises are introduced successively in order to introduce the individual to ki energy, to allow the accumulation of ki in the body's lower energy center (the Dahn-Jon), and to permit the awakening and development of the Middle Dahn-Jon. The result of basic practice is supposed to be a state of habitual joy and peace. At a more advanced stage, the body energy meridians (the same energy paths identified in acupuncture systems) are opened, so that the body is fully aligned to the energy flow of the universe. The goal of DahnHak practice is human perfection, a state in which the illusion of the ego is released and one is identified with the True Self, at which point there is a mystic realization of one's unity with all that exists.

Lee moved to the United States in 1994 and in 1997 established the Sedona Dahn Institute, still located in Sedona, Arizona, but since 2000 known as the Healing Society in Action, which has become the center of the movement in the West. There are currently (2009) more than 360 DahnHak centers worldwide, operating in Korea, Japan, the United States, Canada, Brazil, and the United Kingdom. The many centers are headed by DahnHak master teachers trained by Lee.

Also in 2000, Lee and Neale Donald Walsch, who channeled the popular New Age *Conversations with God* series, established the New Millennium Peace Foundation, dedicated to building a lasting world peace by raising human awareness. The following year, Lee hosted the First Humanity Conference in Seoul, Korea, dedicated to discussions of the concrete influence that spirituality might have in the contemporary world, given its political, economic, and cultural environment. Lee is also the president of World Earth Human Alliance for Peace and the Korea Institute of Brain Science. Early in the new century, he founded the International Graduate University for Peace, a Korean institute to study plans for peace and train leaders to implement those plans.

Healing Society in Action
2450 W. Broadway #108
Sedona, AZ 85202
http://www.healingsociety.com

Dahn Center Association
PO Box 41419
Mesa, AZ 85274-1419

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See also: Qigong; Yoga.

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Dalai Lama III, Sonam Gyatso

1543–1588

The title Dalai Lama (teacher of the ocean of wisdom) was initially given to Sonam Gyatso in the 16th century by the ruler of Mongolia. With it, Gelug Tibetan Buddhism emerged as the most influential community of Buddhism in the country, and Sonam Gyatso, formerly the head of the Gelug School and abbot of its leading monastery, took the first step to assuming political leadership over Tibet.

Sonam Gyatso was born in Khangsar, a community not far from Lhasa, Tibet's capital. A few years after his birth, the leadership at Drepung Monastery identified him as the reincarnation and successor of Gedun Gyatso (1475–1542), the former head of the Gelug School of Buddhism and abbot of Drepung Monastery. They took charge of the child and raised him at the Drepung and Chhokhorgyal monasteries. He proved an apt student and became famous throughout Tibet and in neighboring countries for his scholarship and leadership. As he reached adulthood, he took the opportunity to travel and expand his own reformed Buddhist community by founding the Champaling Monastery (in eastern Tibet), Kumbum Champaling (a monastery in northern Tibet), and Sandal Khang, the Sandalwood Temple, also in northern Tibet.

Then in 1578 Altyn Khan (1507–1582), in the last stages of uniting the Mongol tribes and rebuilding a Mongolian empire, invited Sonam Gyatso to visit eastern Mongolia. The new Mongolian ruler envisioned Vajrayana Buddhism as a further means of binding the Mongol tribes together. Sonam Gyatso proved a capable missionary and his success at introducing the Mongols to Buddhism met with Altyn Khan's approval. As he prepared to return to Drepung, he announced that Altyn Khan was the reincarnation of Kubla Khan and the embodiment of Maitreya, the bodhisattva of wisdom. This announcement was intended to further solidify and unite Khan's political and religious status.

Altyn Khan returned Sonam Gyatso's action in kind. He bestowed on him the title Dalai Lama. Gyatso and his successors would be seen as an incarnation of Avalokitesvara (aka Guan Yin), the bodhisattva of compassion. Upon his return to Tibet, Sonam Gyatso moved to honor the lineage of high lamas to which he belonged. He granted his title to his predecessor abbots Gendun Drub (1391–1474) and Gedun Gyatso (1475–1542). Thus, posthumously they came to be recognized as the first and second Dalai Lama, respectively.

As Buddhism spread in Mongolia, the people built their first Buddhist monastery in 1586. It occasioned a return visit by Sonam Gyatso. Unfortunately, it would be his last, as he died on his way back to Tibet. His colleagues cremated his body and brought his ashes to Drepung Monastery, which remained the center of the Gelug School until the 1950s.

Edward A. Irons

See also: Gelugpa.

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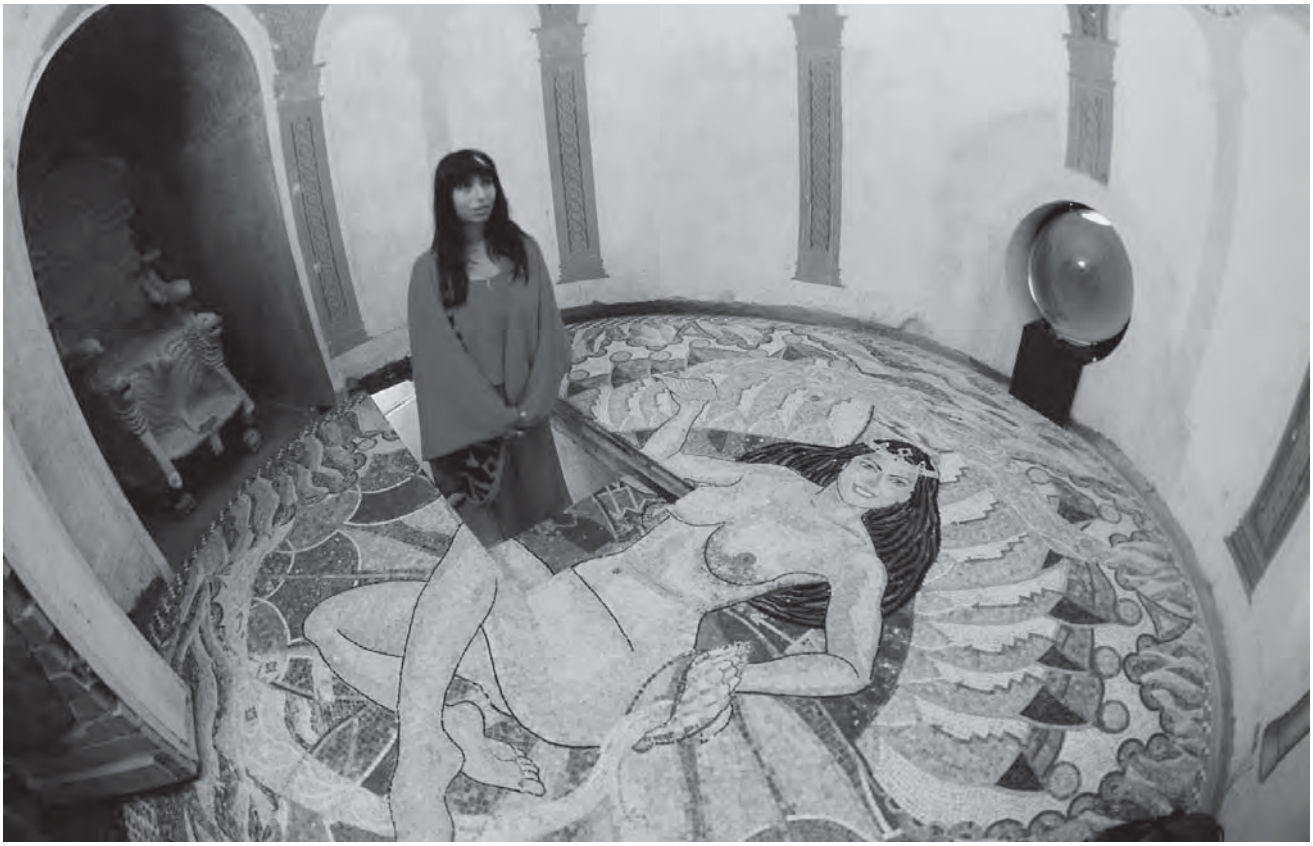
Damanhur

Damanhur is an esoteric New Age community founded in 1976 in the Valchiusella valley, some 30 miles north of Turin, Italy, by Oberto Airaudi (b. 1950). According to Airaudi, Damanhur is neither a religion nor a movement, but rather a social experiment and a community. In fact, Damanhur has its own constitution, its own government, and even a currency, known as "credit" (largely symbolic). There is little doubt, however, that



In this Damanhur meditation room, a secret trap door turns into a stairway leading to another chamber below. The woman ascending the stairs is a Damanhur teacher of sacred dance. The blue sphere links this meditation chamber to the Synchronic Lines. (Floris Leeuwenberg/The Cover Story/Corbis)

Damanhur's "citizens" live together on the basis of a peculiar religious philosophy and worldview. From the original 20 members, Damanhur has expanded to become the largest esoteric New Age communal group in the world, with some 600 members living in several communities all located in the same valley, and another 400 in communal houses nearby. Another satellite community has been founded in Berlin, Germany, and there are groups of sympathizers sharing the same worldview spread throughout Europe, the United States, Japan, and Australia. There are four levels of membership (indicated by the letters A, B, C, and D), the letters A and B indicating those living communally in Damanhur.

The central community in Piedmont is located in a series of highly symbolic buildings, including a large open-door temple. The existence of the most important facility, the construction of which was started in 1978, became known to the outside world only in 1992, following the revelations of a disgruntled ex-member. It is the Tempio dell'Uomo (Temple of Humankind), a huge subterranean temple comprising a fantastic collection of richly decorated rooms and galleries. Although Italian authorities originally regarded it as having been built in breach of zoning regulations, Damanhur managed to either win or settle all the ensuing court cases, and is now legally allowed to both operate and expand its underground temple. For Damanhur's citizens, the temple is much more than a means of expressing their artistic creativity; it is a "mystical pole," at which ritual work takes place for the benefit of the whole of humanity. A number of different rituals express a worldview based on the sanctity of nature, karma, reincarnation, and the tradition of Western Esotericism in general.

Damanhur runs its own kindergarten, primary, and intermediate schools, which have succeeded in developing friendly relations with local school authorities.

Relationships with neighbors in the Valchiusella valley have been more difficult. As has happened historically in the case of similar large communal settlements, some local residents initially welcomed Damanhur in the hope of reviving a struggling local economy. Damanhur has, in fact, become very much of a tourist attraction, receiving more than 50,000 visitors in the year 2008. Other local residents, however, fear that Damanhur's citizens will quickly become the majority of the valley's voters, thus eventually controlling the city councils in several local small towns. The town closest to Damanhur, Vidracco, for instance, elected in 1999 a citizen of Damanhur as its mayor. There is also some Roman Catholic opposition to a religious system perceived by Catholic counter-cultists as magical and neo-Pagan, as also to the fact that Damanhur celebrates "temporary weddings," which are supposed to last one or two years (although they can be renewed an unlimited number of times, and several Damanhurian couples have actually remained together for decades).

Damanhur
Via Pramarzo 3
180 Baldissero Canavese (Turin)
Italy
http://www.damanhur.org

Massimo Introvigne and PierLuigi Zoccatelli

See also: Communalism; Reincarnation; Western Esoteric Tradition.

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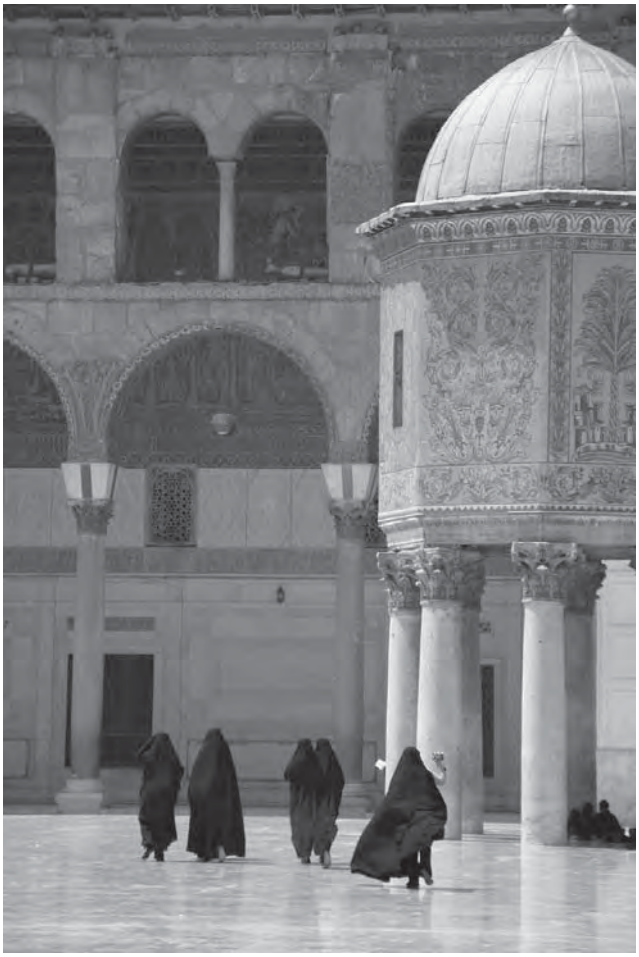
Damascus

Damascus, the capital of the Arab Republic of Syria, is an oasis-like city situated in the midst of a largely barren land. It sits on a plateau at the foot of the Anti-Lebanon Mountains. Watered by the Abana and Pharpar rivers, it is a highly fertile area known for its orchards and plush gardens, standing in sharp contrast to the surrounding mountains and the vast desert to the east. Arab writers likened it to an earthly paradise.

It has been inhabited since prehistory and at times was incorporated into ancient Israel's land following its conquest by David (1 Chronicles 18:6); later Jeroboam II (2 Kings 14:28) was said to have recovered Damascus, "which belonged to Israel." Christians know of the city from the encounter between the Apostle Paul and the risen Jesus that occurred on the "road to Damascus" (Acts 9). Today it is a Muslim city, having become the seat of the Umayyad dynasty in the seventh century and later being abandoned, devastated by the Mongols, revived, and finally becoming a regional center within the Ottoman Empire.

Archaeological finds show signs of habitation of the land in and around Damascus for some 6,000 years, and the city shares claims with the city of Benares in India as the oldest city in the world. It arises out of prehistory when it was added to the conquests of the Egyptian pharaoh Thutmoses III in the 15th century BCE. Five hundred years later, when its leaders came to support the king of Zobah, the Israelite King David (ca. 1037–970 BCE), defeated both and occupied the city. Jerusalem and Syria would be at odds through the next centuries. Damascus was later incorporated into Alexander the Great's kingdom and remained under his successors until 64 BCE, when the Romans took over. Christianity found early converts there. The Jewish leader Saul was on his way to the city ca. 35 CE to help suppress the movement when he had a visionary



Women walk along the grounds of the Grand Mosque of Damascus, Syria. The historic mosque is one of the oldest and largest in the world. (Shutterstock)

experience that led to his conversion to the new religion. Blinded in the encounter, he was taken to Damascus, where he encountered Ananias, who laid his hands on him and healed him. Paul later preached his first Christian sermon in the city. He also became the target of his former colleagues and had to escape over the famous walls of the city in a basket.

From being a part of the Roman Empire, the city would evolve into a city of the Byzantine Empire. It remained Byzantine territory until the Muslim conquest in 635 CE. The Muslim Umayyad Caliphate (662–750) ruled from Damascus and turned it into an even more important cultural and economic center of the region. The Umayyads also built the mosque located in the center of the old city. It has become one of the largest mosques in the world, built on a site that had previously housed in succession different Pagan temples and a Christian church. When in 750 the Abbasids replaced Umayyad rule, they moved the Muslim capital to Baghdad and Damascus became a provincial town subject to the various successive Islamic dynasties. Then in the 12th century the Zenkid Turkish prince, Nur al-Din (1118–1174), and his successor Saladin (r. 1174–1193), revived Damascus as the center of political power. These two successful rulers also promoted their city as a center of literature and religious learning. The revived importance of Damascus came to a quick and somewhat unexpected end in 1260 when the city was devastated by the Mongol army that swept through the Middle East, destroying both social and physical structures.

The city would recover soon after the Mongols left, but it would not return to its old glories. In the 16th century, Damascus would be incorporated into the emerging Turkish Ottoman Empire. It would now have centuries of relative peace and could mature as a regional city of importance along key trade routes and especially as a staging point for the annual pilgrimage to Mecca.

Even before World War I was over, the fate of the Ottoman Empire appeared to be already sealed. In 1918 the British occupied Syria, relinquished to the French in 1920. The French mandate colony lasted through World War II and the establishment of an independent Syrian nation in 1946. Damascus was named the capital of the new nation.

Damascus has become a sprawling modern metropolis with more than a million and a half residents. The much smaller older city is defined by the walls that once protected it and the seven gates that restricted entrance and exit. The Grand Mosque built by the Umayyads sits within the old city. There are cathedral churches for both the Greek Orthodox Patriarchate of Antioch and All the East and the Roman Catholics.

J. Gordon Melton

See also: Grand Mosque, Damascus; Greek Orthodox Patriarchate of Antioch and All the East; Paul; Roman Catholic Church.

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◆ Daoism

Daoism (or Taoism, as many in the West still call it) is the least understood of all the world's religions, and a considerable amount of misinformation about it exists in the mass culture. To most Westerners (and some Chinese), Daoism suggests an ancient philosophy of spontaneity and naturalness that emphasizes playfulness and going with the flow. That is not an accurate description of Daoism. At the same time, there is much disagreement about what an accurate description of the essence of Daoism would be. Although the basic historical contours, major figures, beliefs, rituals, and so on are not contested, fundamental issues remain a matter of scholarly debate. For example, is Daoism the deep undercurrent of Chinese culture, or is it a rare jewel? Did it come from the people or from an elite minority? Has it been a countercultural, revolutionary force, has it aided the political status quo, or is it inherently apolitical? Did Daoism influence popular religion, or did popular religion influence Daoism? These questions raise issues of interpretation and emphasis, of course, and cannot (and should not) be answered definitively. They indicate a continuing quest for deeper understanding in Daoist studies, and reflections upon them will be included in the presentation below.

Daoism (Chinese: *dao-jiao*) is the indigenous religion of China. A tradition with many subtraditions, Daoism comprises many sects and schools united by a similar cosmology and a shared goal of union with the Dao, which takes the form of a quest for either physical immortality or mystic transcendence, or both. The belief in immortality and transcendence predates Daoism and is found in every aspect of Chinese culture from medical theory to popular literature. But Daoist texts are most explicit not only in defining transcendence but in providing methods of attaining it. Daoism has embraced many diverse practices and ideas, including a wide variety of medical, gymnastic, and alchemical recipes.

Daoist doctrine owes much to Han cosmology and divination, which is based on the idea of the correspondence of all forces under heaven (in many ways similar to the Western metaphysical tradition of seeing a correspondence between the microcosm, the "small world" of the individual human being, and the macrocosm, the universe as a whole). The single most important term in the Daoist (and Chinese) worldview is *qi* (variously translated as energy, breath, pneuma), which has both physical and spiritual aspects. The first known usage of the word qi is in the *Neiye*, a manual of self-cultivation that predates Laozi (also known as Lao Tzu; usually dated to the sixth century BCE), the fabled founder of Daoism.

Zhang Daoling's vision of a deified Laozi in 142 CE in Sichuan Province is traditionally thought of as the founding event of religious Daoism. (Indeed, one Sinologist's famous definition of Daoism begins with a recognition of Zhang Daoling and excludes Laozi). Daoists began to identify themselves as Daoists and became self-conscious bearers of a tradition in the fifth century CE, and they continue to define themselves that way all over the Chinese world.

Hallmarks of Daoism, then and now, include divination through astro-geomantic principles, longevity techniques, rituals performed by clergy on behalf of the community, and a rich pantheon of divinities. The definition of the Daoist community remains one of the difficult questions. Daoism is not a membership religion. On one hand, clergy are easily identifiable; they wear long hair with a topknot and traditional robes. Their congregation, if one exists, might be a village or neighborhood. In the West, and more and more in China, people with an interest in Daoist philosophy or physical practices may call themselves Daoist.

The sacred books of Daoism are not the ones Westerners are most likely to know, the Daodejing (also known as the Tao Te Ching), supposedly written by the mythical Laozi, and the Zhuangzi (also known as the Chuang Tzu), supposedly written by Zhuangzi, the

Traditional Daoist temple in Malaysia. Daoism emerged at the same time as Confucianism during the Zhou dynasty. (Tdmartin/Dreamstime.com)

chief speaker in the book, a philosopher of the fourth century CE. Rather they are the appendixes to the Daozang (Daoist canon), which includes 1,120 titles in 5,305 volumes (making it one of the largest sacred canons in the world). Those texts include philosophy, scriptures, biographies (hagiographies), and ritual texts. Starting in the Tang dynasty (618–906 CE), emperors commissioned this evolving library of Daoist works. The latest extant edition was completed in 1445 and until recently had been preserved in only a few monasteries. It was little known to Western or Asian scholars until the 1930s. Complete editions now exist in libraries in China, Japan, and France.

Most textbooks and reference works begin their entry on Daoism by noting the distinction between religious and philosophical Daoism. This is an artificial division used in China today, based on words that have existed in Chinese (*daojiao* and *daojia*) only since the late 19th century. Most scholars have discarded this distinction.

The idea of religious Daoism as superstition derives from the Confucian literati who served as Native informants for Protestant missionaries in China, missionaries who in turn became the first interpreters of Chinese religion to the West. They elaborated on the colorful rituals performed by Daoist priests and were surely reminded of Catholicism. Their informants believed that contemporary Daoism was backwards and a degeneration of pure philosophical Daoism, which was represented by two compilations of ancient provenance mentioned above, the Daodejing and the Zhuangzi. (In fact, these books, enormously influential though they are, are not strictly Daoist at all, but only considered such insofar as Daoism is a retrospective bibliographic category.) For most of the 20th century then, these two books became the only accepted sources of Daoism among scholars, and indeed in society at large.

In the early 20th century, Chinese intellectuals saw religious Daoism as superstitious and regressive.

Communists later adopted this idea, with devastating results for religious Daoism in Mainland China. This article (along with related ones in this encyclopedia) emphasizes Daoism as a living religion over Daoism as an abstract philosophy. Still, some basic philosophical terms will be explained.

Dao literally means "way" or "path." It is a road to follow, or a method, or a principle. By the Zhou dynasty (ca. 1050–256 BCE), Dao had the connotation of "correct or natural way of doing something" (as in today's popular Daoist texts). The Confucians and other philosophical schools used it to mean guide, teaching, doctrine, or moral truth. Only later did Dao come to mean the way the whole universe operates, or nature. In its cosmological definition, the Dao exists before the creation of the world, and is the origin of all transformation. The Dao, too, has come to be seen as an object to be worshipped: the ultimate reality behind or a part of everything. Thus deities and elements are but various manifestations of the Dao.

History of Daoism Although there are some earlier texts now coming to light, the Daodejing (literally translated as Tao Virtue Classic) remains the most written about of Chinese classics, with 750 commentaries and counting. It has been read as a self-cultivation manual, a metaphysical treatise, a handbook of political rulership, an agrarian polemic, a chapbook of aphorisms, and a journal of quietist philosophy. Due perhaps to its brevity and lack of proper names, it has become the second most translated text in the world, after the Bible, and is considered a classic of world literature.

Laozi (literally The Old Master, or The Old Guy) reputedly wrote the Daodejing in the sixth century BCE. For reasons mentioned above, for a long time the Daodejing was considered the sacred book of Daoism, and Laozi its founder. The legends of Laozi include elements found in founders' hagiographies from around the world, including a virgin birth and astrological signs. With Laozi, however, unlike Jesus or Buddha, there is no evidence for his existence at all.

Many scholars think the Daodejing is a compilation of axioms in no particular order, a composite work by many authors over many years. But its consistent philosophical position and penetrating insight have made it the foremost Daoist scripture. Paradox is its hallmark: Humans are limited yet limitless; we can know through not knowing, act by not acting, achieve by letting go (indeed, one of the key terms is *wuwei,* which means nonaction).

Recent scholarship has shown that the Daodejing was used for the last two millennia as a sacred text, not just a philosophical one. It was considered revealed scripture, and chanted and memorized. Beginning in the Han dynasty, Laozi was deified, as Laojun (Lord Lao), a sovereign god who in one incarnation came down from heaven to instruct sovereigns and reveal sacred scriptures. Laojun was seen as an emanation of pure Dao, and worshipped along with three other manifestations, as the "Three Pure Ones."

The second text of "Classical Daoism" is the Zhuangzi (the Chuang Tzu), as prolix as the Daodejing is terse, bursting with legends, jokes, and satire. As a literary text, its influence has been unequalled. Its vocabulary impacted Daoist imagery and alchemy, but in general, it has been much less important than Laozi to religious Daoism. Its hallmark is a skepticism directed toward religion, language, logic, reality itself. In the work, Zhuangzi mentions meditative and gymnastic techniques, which has inspired people to practice these techniques under his name. But the author of the Zhuangzi may have made the references ironically and as a way of making light of those who wished to prolong the physical body.

In the last two centuries BCE, Huanglao Daoism became a political movement, named for the culture hero Huangdi (the Yellow Emperor) and Laozi. It competed with the Confucians for imperial sponsorship during the Han dynasty.

Two important early popular movements show how Daoism has long been associated with political uprisings. The Yellow Turbans, also known as the Taiping (Great Peace), was a messianic movement that rose up in what is now Shandong Province. It was crushed by the government. The Celestial (or Heavenly) Masters (Tianshi) in what is now Sichuan, begun by Zhang Daoling, ran, for several decades, an independent theocratic state. Zhang divided his territory into 24 districts, in imitation of Han dynasty bureaucracy. All member families had to contribute five bushels of rice (hence its nickname Wudoumi, or "Five Pecks of Rice"

Daoism) for which they were provided spiritual and military protection and healing. These were the first regular communities of Daoists. Tianshi Daoism included conventionally moral precepts, not too different from Confucianism, thereby reinterpreting the amorality of Laozi and Zhuangzi.

After being forced to settle in other parts of the country, the Celestial Masters gave rise to other medieval Daoist sects. The Celestial Masters are considered to have had great influence until the 10th century, and even today Orthodox Daoists claim direct descent.

Early Daoist groups were millenarian. They shared much in common with Western religions for which the word "millenarian" was coined, namely a revealed truth, an imminent eschatology, a cosmological dualism, and the prediction of cataclysm in which only members of the group will survive. Indeed, such tendencies are prominent throughout Chinese history and are observable today in such religious groups as Tian Dao and Falun Gong. This image of Chinese religion runs counter to the gentler picture usually painted in introductory textbooks and reference works.

Around the same time, Ge Hong (288–343 CE) wrote the first systematic treatise on alchemy as a means of seeking immortality. This book, called *Baopuzi* (*The Master Who Embraces Simplicity*), was for many years considered in Western scholarship to be the epitome of religious Daoism. In fact, the southerner Ge Hong was more of a freethinking Confucian interested in reenacting the cosmic processes in the laboratory. Although interested in many aspects of Daoism, he was not known to be affiliated with any organized movement.

Two famous medieval Daoist traditions are Shangqing and Lingbao, both dating from the second half of the fourth century CE. Shangqing began as a series of revelations to the medium Yang Xi (330–386). It is sometimes inaccurately called "Maoshan" Daoism, because Mount Mao (Shan means "mountain" in Chinese), southeast of present-day Nanjing, was one of its main centers.

As studied and translated by Isabelle Robinet and others, these revelations had a high literary quality, engaging in poetic flights of fancy. (The existence of such texts makes Shangqing Daoism different from that of the Celestial Masters, also from contemporary Chinese Buddhism.) Shangqing developed the idea of physical immortality into spiritual salvation. Its texts describing visualization practice of a colorful Daoist pantheon and ecstatic journeys throughout the universe remain an important part of the Daoist canon.

Lingbao (Numinous Treasure) is the other major school of early medieval Daoism. It borrowed heavily from Mahayana Buddhism, which by that time had made great inroads in China. Ideas included universal salvation and the liberation of one's ancestors from the hardships of transmigration. Its precepts were clearly inspired by Buddhist precepts. Lingbao was absorbed into the Shangqing by the mid-sixth century; its liturgy is still an essential part of Daoist ritual, even today.

The Tang dynasty (618–906) was a great period for the Daoist religion, as it was for Chinese culture in general. Daoism became the official state religion. Emperors shared the same surname of Laozi (Li), and considered him as an ancestor. All emperors and their wives took formal Daoist initiation, and thus became great patrons of Daoism. There were no new Daoist revelations or founding of new movements in the Tang, but Daoism became more of a unified tradition. Daoists could be government officials, priests, or hermit poets. (The famous poet Li Po [Li Bai] was an ordained Daoist.)

In the mid-eighth century, the emperor decided that a temple to Laozi was to be erected in both capitals and every prefecture and also published a compendium of all scriptures, known as the *Daozang* (Daoist canon). The Tang dynasty also saw the rise of internal alchemy (see below).

The Song dynasty (960–1279) is generally seen as a period of decline. It was also a time when local gods became part of the bureaucracy of the Daoist heaven. Most famously, in the late 12th century, a local god from Sichuan became known as Wenchang, the god of literature, who is still a regular feature in Daoist temples. Over the next several hundred years, Daoism became more regional, integrated into local communities. At the same time, the Zhang family, who claimed direct descent from the first Celestial Master Zhang Daoling, became the authorizing center of many of the new cults, at first unofficially and then through official decrees. They were based not in Sichuan, but in

Jiangxi Province, on Dragon Tiger Mountain (Longhushan). The emperor recognized them as the Zhenghi (Orthodox Unity) sect.

The Yuan dynasty (1260–1368) saw China, including its religions, come under the control of Mongols. The rulers, called khans, favored a reformed sect of Daoism called Quanzhen (Complete Reality).

It has been traditional to see Daoism during the Ming dynasty (1368–1644) as in decline, but in fact popular Daoist associations flourished. Official Daoism was severely restricted by the government, but folk festivals and annual pilgrimages, many of which are still celebrated today, sprang up. One example is the promotion of Mount Wudang as a major center of Daoism, associated with internal arts. One important figure associated with the mountain is Zhang Sanfeng, the legendary founder of internal martial arts, including *taijiquan* (*tai chi chuan*). Zhang's fame spread through the distribution of collections of esoteric works attributed to him. He is still enshrined in many Daoist temples today.

Also in the Ming, scholars compiled another version of the Daoist canon (Daozang), containing at least 1,500 separate works from all periods of Daoist history. This edition, which is the earliest one that survives, has been called the great encyclopedia of Chinese indigenous culture.

The Qing dynasty (1644–1911), when China was ruled by Manchus who practiced esoteric Buddhism, continued the trends set in the Ming. The government increased control and unified and standardized Daoist schools, even as more lay associations thrived. By the end of the Qing, only two Daoist sects were extant: the Orthodox Unity School (Zhengyi dao), which predominates in Taiwan and parts of eastern China, and the Complete Reality School (Quanzhen dao), which makes up 80 percent of Daoists in China today and predominates in Hong Kong.

Daoism Today The 20th century saw the somatization and secularization of Daoism through the new conceptual frameworks of *qigong* (energy work) and traditional Chinese medicine (TCM). The former is a series of longevity and meditative practices derived from Daoism, which spread throughout China beginning in the mid-1950s. The latter was a standardization of Daoist herbal lore and body energetics. Both approaches the Communists advanced as alternatives to Western (bourgeois) medicine.

The Constitution of the People's Republic of China officially guarantees freedom of religion, but it is the government that defines religion. Daoism in China is one of five officially sanctioned religions (Buddhism, Islam, Christianity [Protestantism], and Catholicism are the other four). Fortune telling, divination, and many other activities of Daoist priests were classified as superstition and therefore made illegal.

Since Deng Xiaoping and his liberalization policies came to power in the late 1970s, Daoism has made a comeback in Mainland China. Monasteries have been reopened, and new clergy have been ordained. Still, recent government statistics show that Daoism is relatively tiny compared to Buddhism. There are 600 Daoist temples in all of China, compared to 9,500 Buddhist ones, and 6,000 Daoist priests and nuns, compared to 170,000 Buddhist clergy. Cities that once had 100 Daoist temples now have one.

And yet Daoist traditions permeate everyday life in China. Calendars listing auspicious days are readily available once again. New sectarian qigong movements, such as Falun Gong, with followers that sometimes number in the millions, draw much of their teachings from Daoism, as well as Buddhism. Popular literature and film, particularly of the martial arts and ghost story genres, are indebted to Daoism.

Mainland China has also seen the growth of the academic study of Daoism since 1979, the beginning of liberalization. (This also coincides with the refounding of the Chinese Daoist Association.) In 1980, Daoist studies became a permanent part of the curriculum at Sichuan University in Chengdu and at the Beijing Academy of Social Sciences. Established in 2008, the Research Association on Laozi and Daoist Culture is a new Chinese national academic association, notable as it is licensed by the Chinese Ministry of Civil Affairs. It held its first International Summit on Laozi and Daoist Culture in Beijing in 2009.

Taiwan and Hong Kong never saw any legal restrictions on Daoist practice. In Taiwan, there is little monastic tradition: Daoist priests (primarily of the Zhengyi tradition) are householders who perform rituals for the community. Hong Kong has many active

temples (most of the Quanzhen tradition), which, since the 1997 handover, have tried to extend their influence over Daoism on the Mainland.

The academic study of Daoism in the West, after years of considering religious Daoism of little interest, is now flourishing. As of 2001, several comprehensive reference works and accurate textbooks by top scholars (Livia Kohn, Kristopher Schipper, Fabrizio Pregadio) have recently appeared.

Daoist Practices Longevity techniques (*yangsheng*) have always been among the most important concerns within Daoism. Indeed, the earliest Daoist texts extant, those found in the Mawang Dui manuscripts, unearthed from a tomb filled in 168 BCE, include not only the Daodejing but the *Daoyin Tu* (a gymnastics chart). The techniques may include breathing exercises, sexual hygiene, gymnastics, massage, diet, and herbs, but their aim is always to guide the qi. The ideal of the body functioning in harmony was a moral as well as a physical ideal, and the first stage in the quest for immortality.

Sexual techniques (*fangzhong*: the arts of the bedchamber) have also been known since earliest times. From the Celestial Masters on, formal sexual rites were used to codify marital relations. In the case of celibate practitioners, imaginary union with a divine partner was practiced. Group sex was also practiced. In a ritual called harmonizing the energies (*heqi*), community members joined in formal sexual intercourse.

The notion of Daoist alchemy has become somewhat popular in the West, but it is widely misunderstood. *Jindan* (literally, golden elixir or medicine, but translated as alchemy) refers to a range of esoteric doctrines. There are several streams that have contributed to its development.

Alchemy in China has a 2,000-year history. The earliest practices are called *waidan* (external alchemy), which was the compounding of elixirs through the refining of natural substances—notably, the refining of mercury from cinnabar (both of which were also cosmological symbols) in a search for the pill of immortality. The aim of *waidan* was not only to change the elixir but also the person who achieves it.

The Tang dynasty was the golden age of alchemy. Literati and certain emperors became interested (sometimes with fatal results). The Tang also saw the shift from waidan to *neidan* (internal or inner alchemy). (And yet as early as the second century CE, meditation was described in alchemical language—furnace, elixir and so forth.) The term refers both to the oral and written teachings, the practices derived from the teaching, and the inner state realized through these practices. Neidan held that the laboratory for making transformation was in the human body. Through meditation and concentration, the practitioner could crystallize the ingredients from his or her own energies (qi).

The most controversial and misunderstood aspect of inner alchemy is sexual practice. Some have said that the "arts of the bedroom" were key to the whole process. But references to these were expurgated from the texts and passed on orally. Certainly one of the key principles of internal alchemy is conserving *jing*, which translates as essence and also semen. Avoiding ejaculation during coitus is one way to do that. This technique is perpetuated by popular Daoist groups in the West such as the Healing Tao.

In general, though, the scholarly consensus seems to be that sexual practices are not central to mainstream alchemical traditions, even though those traditions retain the symbolism of sexual union. Indeed, some have said that redirecting semen into the bladder is a case of reading metaphor literally and that the practice is worthless at best and physically harmful at worst.

Inner alchemical texts listed separate practices for women (called *nudan*). This involved the control of menstrual blood, seen as the source of a woman's energy, just as seminal fluid is a source in a man. Women were taught also to give birth to a being of light through the top of the head.

Ritual is a key aspect of Daoism. The Daoist canon contains a huge number of liturgical rituals for all aspects of life, including exorcisms, funerals, and thanksgivings. Early Daoist ritual rejected blood sacrifice and the acceptance of money for ritual services and instead emphasized the burning of writings and scriptures, still an important feature of Daoist ritual. Indeed, priests are seen as cosmic bureaucrats and must prepare all documents in triplicate. In fact, they visualize themselves in the courts of the Daoist gods. Ritual is also said to transform the body of the ritualist, and thus ritual is a form of alchemy (or vice versa).

Divination is not a form of Daoist practice, but rather supports and informs Daoism (like traditional Chinese medicine). Divination is an integral part of all Chinese culture, high or low, Buddhist or Daoist. All Daoist services, especially funerary ones, are performed on proper and auspicious dates. Divinatory methods include technical instruments, spirit possession, and more recently spirit writing. Topics in the Daoist canon that deal with divination include the Yijing (I Ching, also called the *Book of Changes*), calendrics, astrology, weather predictions, geomancy, and physiognomy.

One popular form of divination includes oracle slips; it involves pulling out a wooden stick with a number on it from a box, which refers one to a slip of paper with advice, sometimes in the form of a poem. This practice is officially outlawed in Mainland China. But it plays an important role among both popular and Daoist practitioners in Taiwan and Hong Kong, as well as in overseas Chinese communities. All temples offer these oracle slips (even now on the mainland).

Elijah Siegler

See also: Alchemy, Daoist; Astrology; Chinese Daoist Association; Confucianism; Falun Gong; Healing Tao; Laozi; Mahayana Buddhism; Meditation; Mountains; Quanzhen Daoism; Tian Dao; Zhengyi Daoism.

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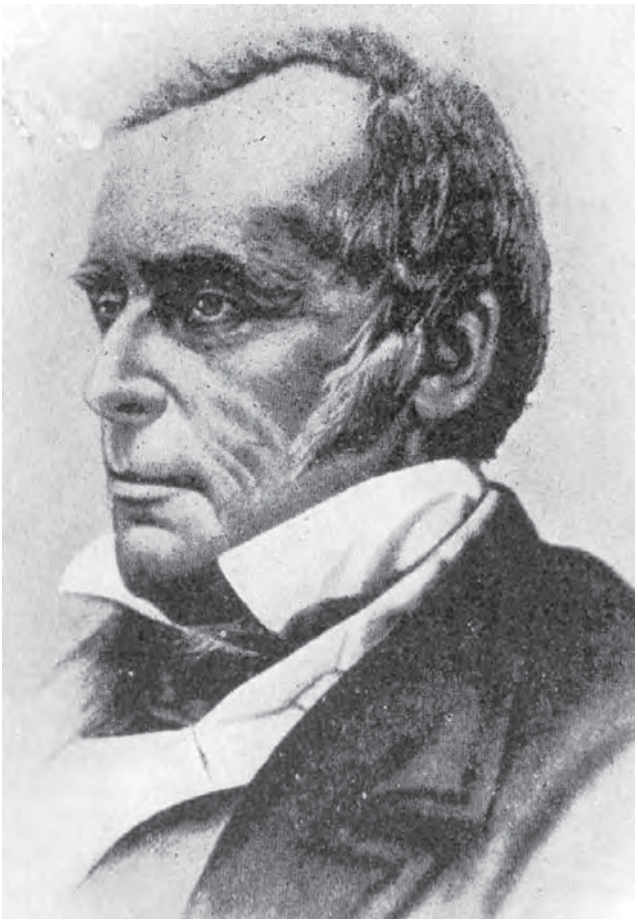
Darby, John Nelson

1800–1882

One of the most ignored of religious founders, in seeking a church fellowship that more closely resembled the apostolic example than what he had experienced in the Anglican Church of Ireland, John Nelson Darby took the lead in founding a movement that had no name itself but eventually became designated as the Plymouth Brethren. In the process he developed a new approach to studying the Bible known as Dispensationalism, which spread far beyond the Brethren among North American Fundamentalist Christians in the early years of the 20th century.

Darby was born into an Irish family then residing in London, England, on November 18, 1800. In 1815, his family moved back to Ireland, and a few years later Darby entered Trinity College in Dublin. He initially studied law and was admitted to the bar in 1822. At the same time, however, religious issues had come to the forefront of his life and he decided against pursuing a law career. Instead he accepted deacon's orders in the Church of Ireland (Anglican) and was assigned to a position as curate at Calary, County Wicklow. As he took up his duties, he began to ruminate on the difference between the church he was serving and what he saw pictured in the Bible.

Within a few years, in 1927, he resigned his pastoral assignment, withdrew from the Church of Ireland, and began searching for a new home among the several dissenting sects (Presbyterian, Congregational, etc.). Finding each unacceptable, he eventually found his way to a small group in Dublin that had banded together in their opposition to denominationalism, formal church membership, and non-scriptural church names. The group gathered each Sunday and manifested their unity with a simple act of breaking bread (in commemoration of the Lord's Supper). A similar



Portrait of Irish preacher John Nelson Darby. The Modern Fundamentalist movement can be traced to Darby's efforts. (Hy Pickering. *Chief Men among the Brethren.* London: Pickering & Inglis, n.d.)

group would later emerge at Plymouth, England, which gave the movement its common name.

Beginning in 1830, Darby traveled widely and wrote voluminously in support of the particular stance taken by the Brethren. Early stops included Paris and Britain's foremost university communities—Oxford and Cambridge. Early strength manifested in France and French-speaking Switzerland.

In the mid-1840s, a controversy at Plymouth split the movement. A disagreement developed between Darby and Benjamin W. Newton on several doctrinal issues and arguments grew more heated. As the disagreement continued, the congregation at Plymouth came into a relationship with a former Baptist congregation located at Bethesda. When some members of the Plymouth community visited the Bethesda congregation and were allowed to break bread (receive the Lord's Supper), the issue was joined around the quest, "Who was a proper subject with whom to share Communion?" Newton and the brethren at Plymouth suggested that they would break bread with any they perceived to be true Christians. Darby argued that he could break bread only with those who were affiliated with a fully separated assembly (congregation). Those assemblies that followed Newton would become known as the Open Brethren (now the Christian Brethren). Darby's supporters would become known as the Exclusive Brethren.

The controversy slowed Darby but little. He continued his travels with multiple trips to Germany, Canada and the United States, Italy, New Zealand, and the West Indies. The last months of Darby's life began in 1881 when he sustained a bad fall while in Scotland. His health began to decline and on April 29, 1882, he passed away at Bournemouth, where he had been staying.

Step-by-step, Darby originated the system of biblical theology called Dispensationalism. He saw the Bible as an account of God's interaction with humanity since creation. History can thus be divided into a series of historical periods in which God successively reveals himself ever more clearly and accordingly changes his expectations of the manner in which humans should respond. God's actions in history culminate in the incarnation of Jesus and the establishment of the present age of grace.

A major step in the spread of Dispensationalist thought was its acceptance by evangelist Dwight L. Moody (1837–1899), who promoted it through the 1880s and 1890s. Once beyond the Brethren community, however, Dispensationalism would continue to evolve as a system. One of Moody's associates, Cyrus I. Scofield (1843–1921) used the system as a basis of notes in the very popular *Scofield Reference Bible*, initially published in 1908, and the Bible led to Dispensationalism's widespread acceptance by most Fundamentalists in the 1920s and 1930s and its continuing popularity among evangelicals to the present. The Open Brethren (today generally known as the Christian Brethren) are an integral part of the larger evangelical scene. Meanwhile, in the 20th century, the Exclusive Brethren retained their separatist stance and a series of

internal controversies led to their division into several factions.

J. Gordon Melton

See also: Christian Brethren; Church of Ireland.

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Days of Awe

The period known as the Days of Awe and the Ten Days of Repentance in the Jewish calendar ushers in a time of reflection and repentance as themes in the Jewish faith. They begin with Rosh Hashanah (the New Year) and end with Yom Kippur (the Day of Atonement). Rosh Hashanah occurs on the first day of the month of Tishri and Yom Kippur falls on the 10th day of the same month (September–October on the Common Era calendar).

Jews believe that during these days God determines their fate for the coming year, even deciding who will live and who will die. On Rosh Hashanah God opens the book of judgment, and on Yom Kippur the book is closed and sealed. Jewish theology teaches that during the intervening days, when God's judgment remains open, prayer, repentance, and good deeds may avert a harsh decree. It is thus customary for Jews to

Prayer books are stacked at a Chabad Lubavitch Midtown Manhattan service for Rosh Hashanah in New York. Rosh Hashanah, the Jewish New Year, begins 10 days of repentance. The Days of Awe, as they are called, culminate with the holiest day of the year, Yom Kippur, or the Day of Atonement. (Corbis)

convey to one another good wishes for the new year accompanied by the phrase "may you be inscribed in the Book of Life."

In modern Jewish communities, the services held during Rosh Hashanah and Yom Kippur become the best-attended events of the year for the average synagogue. Rabbis will often organize additional gatherings for people who are either not affiliated with a synagogue or are unable to attend their own synagogue. The Sabbath service that falls between Rosh Hashanah and Yom Kippur is known as Shabbat Shuvah, or the Sabbath of Return.

On the day before Yom Kippur, termed Erev Yom Kippur (Eve of Day of Atonement), believers will mark the time with a meal before the fast, acts of charity, and requesting (and granting) forgiveness of others. Yom Kippur is a most solemn and focused occasion that includes 5 services at the synagogue and 25 hours of fasting, emphasizing the means of finding atonement in a world in which no temple in Jerusalem stands.

Generally, to accommodate the many who wish to participate in the High Holy Days, synagogues require reservations and will admit people only with the presentation of a "ticket" verifying their reservation. Most synagogues expect a donation in return for the ticket. A similar requirement accompanies the various independent High Holy Day services established to meet the needs of the otherwise unaffiliated. Both Rosh Hashanah and Yom Kippur are official holidays in Israel, but not the Days of Awe between them.

J. Gordon Melton

See also: Judaism; Rosh Hashanah; Yom Kippur.

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◆ Death

Death, as used here, refers to the termination of the various biological processes/functions that define a living organism, especially humans. The term may be used in reference to both the particular event that ends biological existence and the condition of the body following that event. The nature of death has through the centuries been a primary problem discussed in the discourse of all the world's religious traditions, leading to a variety of convergences and divergences of thought.

Many have suggested that the spiritual life was a preparation for death. Once religious movements began to teach the notion of transcendence of the cosmic cycle and propose ways of salvation that would lead to permanent states of freedom and bliss beyond bodily death, the whole notion of the spiritual path began to acquire the features of a lifelong preparation for death. In order to gain access to the postmortem state of bliss, persons had to undergo initiation rituals, practice various forms of personal and collective prayer or meditation, observe a set of rules in accordance with the definitions of morality proposed by the religion, and make use of the assistance of the religious virtuosi during the dying process and beyond.

Pre-axial civilizations (existing prior to 800 BCE) valued life in this world and seem to have described only a shadowy existence after death. The structure of life in a particular religious community was elaborated on the basis of the cycle of the seasons, the appearance of the Sun and the Moon, the seasonal shifts in the constellations, and the rhythms of biological life. Wisdom entailed living an upright life with the intention of prolonging the lifespan of individuals and increasing the fertility of the community and its agricultural holdings (fields and flocks) as a whole. Death was thought of as either simply a natural transition in which a person rejoined the ancestors, or else a calamity requiring expiatory sacrifice.

In some cases, sacrificial religion involved the death not only of animals but also of human beings, in

Egyptian papyrus depicting the god Anubis, the jackal-headed deity who served as embalmer and guide for the dead, presiding over the mummification ritual of a dead man. (Corel)

which case death was meant to represent the process of expiation and purification periodically required by the cycles that affirm and transmit life. A general dissatisfaction with the rather sketchy responses of these archaic religions to the deeper questions of the human spirit gave rise to feelings of insecurity and even fear. Most of the archaic religions not only practiced sacrifice, but also engaged in the practice of sorcery. Fear of death, of evil spirits, of diseases, of ill will, of envy and ill fortune, are all incited by sorcery and can become an oppressive burden on families and individuals, who live under perpetual fear of evil magic and its consequences. The notion of salvation beyond the sphere of this world in part arises as a repudiation of the power of sorcery to incite fear and subjection in persons; a supreme deity or a cosmic principle operates to overwhelm the often local potency of malefic forces.

The awareness of the universality of death and its deeply invasive quality in respect of human life have brought people, civilizations, and religions to reflect extensively on its origin and meaning, if and how it can be restrained in its destructive power, or indeed eventually overcome. In examining how different religions have faced up to death, it may be seen that the religious perception of existence is decisive. Understandably, many authors have held that the experience of death and humans' attempt to deal with it is what gives rise to religious practice in the first place (E. B. Tylor 1974).

E. Durkheim affirmed that "primitive peoples accepted the idea of death with a kind of indifference . . . They paid slight attention to human individuality, were used to putting their lives at risk, and were prepared to renounce it very easily" (Durkheim 1960, 383). This affirmation however stands in open contrast with the evidence provided by a great majority of ethnologists and anthropologists. Among Aboriginal peoples, says L. Lévy-Bruhl, "the fact of death seeks an explanation distinct from the workings of natural causes . . . If death

comes in a certain moment, some kind of mystical power has come on the scene" (Lévy-Bruhl 1960, 20ff.). This is so much the case that in many cultures death is seen directly or indirectly as the result of a violent intervention of another person (Jameson 1898, 271). M. Mauss is convinced that for Aboriginal Australian peoples, the origin of death is magical, that is to say, religious (Mauss 1960, 318). And B. Malinowski, speaking of the peoples who inhabited the Trobriand Islands, in the southeast Pacific, says that mourning is the result of the suffering occasioned by the death of one's own sub-clan, a suffering as severe as if one had lost a leg or a branch was torn off a tree (Malinowski 1932, 153). P. M. Kaberry spoke of death in terms of "the rending of emotional ties, the cessation of personal contact" (Kaberry 1939, 209). And religious systems consolidated, to an important degree, as humans attempted to respond to this the most powerful and incisive of all human experiences (Di Nola 1970; Thomas 1975; Taylor 2001).

Communication with the Dead: Visions, Dreams, Mediumship, Necromancy, Incubation Some of the earliest anthropological theories of the origin of religion made reference to dreams of the deceased as giving rise to the belief in disembodied souls. Mediumship and necromancy arose as attempts to communicate with the dead in order to obtain answers to questions of local and also of universal importance. Thus, the fate of the beloved dead might be sought; the reasons for an untimely or violent death; prognostications of the future; judgments on the conduct of persons left behind; guidance in making reparation for past offenses against the deceased; location of lost articles including inheritable treasures; finding ways to terrorize or defeat enemies, and so on. Incubation involved sleeping in or near a shrine in order to receive the blessing of a prognosticatory dream, particularly related to the healing of disease. Examples in the ancient papyri refer to dreams of Asclepius; medieval and even modern dreams of Saints Cosmas and Damian and other holy healers have been catalogued and widely reported.

Along with the rites for the dead, it is important to take note of the ritual objects and monuments for and to the dead in various human cultures. The pyramids of ancient Egypt, of stupendous size and almost unimaginable expenditure of human resources, were the archetypal funerary monuments of the earliest human civilization. Mounds and burial sites have been identified in Paleolithic times. Chinese civilization retained the custom of burying not only precious objects but also other persons (spouses, retainers, troops, slaves) with a royal deceased personage. The Hebrew scriptures describe concerns for proper burial; Abraham purchases a burial cave for his clan in Canaan; Joseph makes his heirs promise to carry his bones out of Egypt; burial sites for most of the Hebrew prophets are identified historically, Moses being the exception with accompanying legends of his possible ascension.

Christian burial in the early centuries focused on proximity to holy places, either the catacombs (vast underground cemeteries usually cut out of the tufa typical of the region around Rome and other Mediterranean cities) or burial *ad sanctos* (necropolis-style burial under or near a church, particularly the tomb-church of a martyr). The idea was to express solidarity with the patron saint while being gathered around the place where the Eucharist was celebrated (hence the martyrs' tombs are set beneath the altar; later a relic is inserted into the altar), thus expressing solidarity with Christ, whose Body and Blood are offered on the altar; an eschatological dimension is present in the notion that those buried near a holy place will be among the first to rise on the last day to meet the Lord to experience the final and eternal fulfillment of religious hope.

Islamic civilizations tended to downplay the site of burial; burial was to be extremely simple and unpretentious, with an insistence on burial rather than cremation. However, both royal and sanctoral burial emerged in Islamic societies over time; thus the Taj Mahal is the burial monument for a Mughal queen in north India. The tomb of Rumi in Konya (Iconium), Turkey, is an elaborate example of Sufi funerary architecture in which the tombs not only of the great saint and poet may be found, but also those of his principal disciples, as in an eschatological gathering. Tombs of *pirs* can be found throughout Sufi-influenced Islamic societies, but the veneration of these sites is undergoing relentless criticism from reformist Sunni teachers. Buddhist burial monuments, stupas or *chaityas*, are known from the earliest centuries; they are reliquary

mounds that became ever more elaborate in form and symbolism with time. Clockwise circumambulation of these monuments remains one of the principal forms of religious devotion for the Buddhist laity.

However, both pre-axial and post-axial (since 200 BCE) religions regard the time of death with particular attention. In some cases, divination or dream interpretation is used to predict the time of death. Over the centuries, religious virtuosi learned and handed on the indications of the onset of death, such as the appearance of the skin, the eyes, or the limbs, the pattern of breathing or of the pulse, the color of blood and urine, and so on. With time, the notion that a non-material element (the soul or spirit) exits the body at death became the common definition of death: the irreversible separation of body and soul. A Tibetan book, the Bardo Thodol, gives considerable detail on these biological phenomena, linking them with the stages of spiritual experience that the individual is undergoing, invisibly and simultaneously.

In ancient Egypt, the phenomenology of death became associated with the primary focus of religious worship. The preparation of the dead body of a pharaoh or leading figure acquired all the features of a very solemn ritual whose goal was to enable the deceased to attain immortality in part through the skillful embalming of the parts of the body. Chinese alchemy also sought to bring on bodily immortality in various ways, including breath and bodily practices, the use of herbal and metallic drugs, visualizations, and the like. Embalming seems to have been widely used, considering the large number of disparate cultures in which mummies have been found, including Peru, China, Japan, Egypt, and medieval Europe.

In real terms, many funeral rites attempt to deny the reality of death. Mourners make a special effort to ensure that the dead are well accompanied. Abundance of food and drink, magnificent clothes, rich, drawn-out ceremonies—all give the impression that the dead one still lives within the community. While it refuses to accept the extinction of the dead one, the community recuperates its unity and stability. In some Burkina Faso and Sudanese tribes, the dead person's brother or sister may be obliged to provide a child to the former's spouse so as to continue the progeny (the same practice is to be found in the Bible: Deuteronomy 25:5, Matthew 22:23–33). In many cases, close relatives are not allowed to mourn noisily or show excessive grief. To do otherwise might indicate the conviction that the dead person had disappeared altogether. Death should be mocked (Thomas 1982).

The literature associated with death and dying presents the possibility of encountering supernatural beings after death. The disciple is trained to deal with these encounters. Thus, the Gnostic Christian would learn the secret passwords enabling him or her to pass the postmortem toll stations governed by an infra-cosmic, and often malevolent, hierarchy of angels. In Christianity, after death one is to meet Christ as Judge, who will evaluate the person's conduct to see whether it corresponds to a faithful response to grace, thus concluding the process by which a person is saved. Religions that believe in reincarnation in various forms taught ways by which undesirable rebirths might be avoided and, if possible, complete liberation could be attained in the after-death state. The notion that one is judged on the basis of one's deeds also opens up the presentation of various demonic beings of the lower realms of the cosmos who are assigned the task of punishing miscreants, either for eternity or for the time necessary for purification.

The reality of death is also faced down in three additional ways. One is through possession rituals. Death is seen as the invasion of the evil spirit. To counteract it, mourners infused with divine power attempt to impart a vitality that overcomes the passivity of death. Another is reincarnation. This is admitted in many African and Eastern religions (Egyptian Orphites, Pythagoreans, Manicheans, some neo-Platonists, Brahmans). Reincarnation, whether symbolic (nominal) or real (ontological), attempts to assure continuity and renewal within society in spite of the apparent interruption death involves. Metempsychosis, or the transmigration of the soul into animals for the purposes of purification, common in Hinduism, moves in another direction, for it is not affirmative of the value of bodily life (Ortigues and Ortigues 1966). A third way in which death is resolved is the practice of ancestor cult. Many peoples hold that the dead lived in their ancestors and live on in their offspring, taking special care to look after the dead, ensuring they are provided with nutrition and protection. Practiced in China in

1000 BCE, it indicates a belief that the human spirit descends from the divine (Jensen 1951). This practice encouraged people to have many children so as to be properly honored when they die (Granet 1922). Likewise, Japanese Shinto religion teaches that the spirits of the dead (*kami*) pass on to one's descendants. In fact the most powerful among the *kami* are venerated as divinities. Of course ancestor cult is traditionally of special importance among sub-Saharan animist religions (Thomas 1982).

The Rise of Religious Beliefs That Mitigate the Destructive Power of Death It is considered that one of the most effective ways of overcoming the annihilating power of death is simply to deny the fundamental role of the individual in society, that is, by insisting on the predominant value of human collectivity. Ancestor cult is a particular case of this. Death is seen as a passage, a transition, a rebirth, and thus, fundamentally, an occasion of renewal of society and humanity. Some religious positions tend, as a result, simply to deny death. For animistic religions, life, in the strong sense of the word, is not individual or derived, in such a way that death of the individual is but a secondary manifestation of life (Jaulin 1967).

The denial of the relevance of death was common among some Greek authors, for example, Epicurus. The latter said that humans should not be anguished before the prospect of death, for when they are alive they are not dead, when they die they no longer continue living. Hence, death does not exist and should not be feared (*Lett. to Meneceus*, 125). Such a radical denial of death and immortality is not common, however. De-dramatization of death is more common than outright denial. Socrates claimed that by living a just life humans had no need to fear death, for their eternal soul just passes on to another state, superior and divine (*Apol*. 35d). Likewise for Stoics such as Seneca, life on Earth is but a preparation for the next life. If at present we live like a fetus in our mother's womb, at death we are born to eternity (*Lett*. 102).

Brahmanic and Buddhist religion also consider death in a like way (Morin 1951, 215–237). The former explains the role of death in human life on the basis of the identity between the "deep self" (*atman*) and the fundamental principle of the universe (*brahman*). Salvation (*moksha*) is obtained by means of the transmigration of souls (*samsara*) by which humans overcome all desire and are liberated from the results of their previous behavior (*karman*). In that sense, death is accidental in character.

For Buddhism, life is considered as a succession of illusory states of self that can only produce suffering and torment. Wisdom consists primordially therefore in "the annihilation of all desire, the annihilation of hatred, the annihilation of disorderly conduct," which will bring about the so-called nirvana, or extinction of individual consciousness, the ultimate elimination of death understood as an affirmation of individuality and desire. Once the cycle of transmigrations is complete, "the torrent of being is halted, the root of pain is destroyed, there is no more birth" (Morin 1951, 228). Death is defeated in the same way as individuality is overcome; true being is nothingness.

Nonetheless, using a term made popular by J. G. Frazer, most peoples and religions envisage the dead as "ammortal," as distinct from "immortal." That is to say, they live on indefinitely after death, but not necessarily forever. The dead eat, drink, experience sentiments, and even reproduce. Death after all is a passage, a transition, "a kind of life that prolongs individual life. Life after death is not an idea, but an image . . . a metaphor for life, a myth if you wish" (Morin 1951, 14). African animistic religions commonly accept this position: a remainder or fragment of the human soul lives on after death. In fact, the notion of a fundamental spiritual core that endures beyond death can be found in many other religious forms: the *ka* of the Egyptians, the *eidos* or *psyche* of the Greeks, the *genius* of the Romans, the *rephaīm* of the Jews, the *fravaši* of the Persians (O'Callaghan 2010). Buddhism teaches that "man is not like a banana, a fruit without a kernel, for his body contains an immortal soul."

A body of literature generally referred to as the "art of dying" (*ars moriendi*) exists in most post-axial religions (developed after 200 BCE). These exhortations are derived from sermons and other kinds of discourse meant to bring to mind the inevitability of death and the need to prepare oneself morally and spiritually for one's final moments of life. In some cases, these texts emerged from popular preaching and so have a strong content calling people to conversion through a

graphic presentation of the pains and confusion of the dying, the horrors of hell, and the need to reform one's life in order to be worthy of heaven and eternal life. In the case of the Tibetan *delog* accounts of the afterlife, the notion of an exhortation to moral reform is enhanced by the identity of the author, usually a woman, who has had a prolonged "death" experience in which the postmortem realms were observed in detail. Often these accounts prescribe prayers and other virtuous works in order to assist deceased persons seen in one of the hell realms by means of the transfer of merit. Similar objectives are expressed in the ancient Egyptian rites (Book of the Dead), in Masses and prayers for the dead (including the practice of transferring plenary indulgences to the deceased) among Catholic Christians, and in the postmortem rituals of Chinese and Tibetan Buddhism (for example, the recitation of the Tibetan Book of the Dead, the Bardo Thodol, for 49 days after death; the use of the *pho wa* practice of the transference of consciousness on behalf of the deceased; purification rites on behalf of the deceased; and the Chod ritual to remove bad karma and obstacles, including diabolical interference with the death process).

Death and the Divine Promise of Bodily Resurrection in Islam and Christianity An important distinction among post-axial religions may be made between those that propose a dematerialized final state of the person and those that propose some form of bodily resurrection. The most ancient form is generally held to have arisen among the Zoroastrians of ancient Persia; in order to enjoy the benefits of the final triumph of good over evil, the body is to be reconstituted in the heavenly realm. The basic principle remains the same for Judaism, Christianity, and Islam: since the body is inherently good, it necessarily participates in the pleasures of eternal life with God.

A strong notion of personal immortality is to be found in Islam and Christianity, centered in both cases on the doctrine of final resurrection that results from divine power. This decisively affects our perception of death.

Final resurrection of the dead is central in Islamic belief (Gardet 1960; Smith and Haddad 1982; Halevi 2007). The dead are snatched away by 'Isra'īl, the angel of death, and brought to the underworld, to be rewarded or punished as the case may be. At the end of time, the bodies of humans will rise up, accompanied by "subtle spirits," *arrouāh*. Resurrection (*ma'ad*) is closely associated with judgment, for all will have to give a reckoning (*hisāb*) of the weight (*misān*) of their actions: "Whosoever has done an atom's weight of good shall see it, and whosoever has done an atom's weight of evil shall see it" (Koran 99:7f.). As believers and non-believers pass over the bridge of Sirat, God will assist the just, whereas the evil will fall into hell. Final resurrection thus has strong ethical connotations, and produces great happiness and bodily pleasure in paradise (*al-Jannah:* Koran 76:12–22). However, resurrection is not considered as such as the result of redemption, nor is the vision of God (*ru'yat Allāh*) taken to be the essence of eternal beatitude.

Indeed, the peculiarity of Christianity (in close continuity with Judaism) lies in the doctrine of redemption (from sin, from slavery, from death) through the agency precisely of the death and subsequent resurrection of Jesus Christ (Hoffmann 1966; O'Callaghan 2010, chapter 9; Pieper 1969; Ratzinger 1988).

Three aspects of death typical to Christianity may be noted. In the first place, like all forms of religious practice, Christianity gives considerable importance to the presence of death in the midst of life. *Media vita in morte sumus*, sang the medieval hymn, "in the midst of life we are immersed in death." We are mortal beings, and we know it. Second, however, death is perceived as something improper and odious, as something that should simply not take place. Thomas Aquinas in a lucid and profoundly realistic way insists that death is the most terrible evil that exists in the created order (*Summa Theologiae I*, q. 72, a. 2); death is the "greatest of human misfortunes" (*Comp. Theol*. 277). The same may be said of other religions. Third and last, our understanding of death is perceived and situated in the context of immortality, of enduring life after death.

Traditional Catholic Christian practice provides rituals for the final moments of life beginning with the *viaticum,* reception of the final Eucharist, with accompanying prayers. Additional services provide for prayers at the home of the deceased or in a "funeral home" (rosary, along with a liturgy focused on biblical readings and prayers); a procession to the church with

psalms and hymns; the funeral Mass with traditional chants such as the Requiem eternam, Lux eternam, In Paradisum (the sequence, Dies Irae, is no longer part of the rite, but remains a feature of the great choral settings of the funeral Mass by composers such as Mozart, Verdi, and Berlioz); the procession to the cemetery (again, psalmody and hymnody); the rite of blessing of the gravesite and prayers of commendation at the burial of the body; memorial Masses offered for the deceased after one month and one year; additional memorial Masses in accordance with the customs of the family and the locality; annual visits to the gravesite by members of the family, particularly on All Souls' Day (November 2). These rites may be found in other religions as well, in forms corresponding to the respective belief system; in recent times the Catholic rites have been diminished in practice, although all these liturgical options are available in the revised rites of the post–Second Vatican Council period (since 1965).

Immortality for a Christian believer is not something at one's personal disposal, to be constructed by humans. Immortality consists substantially in perpetual beatific communion with God (for the just) and universal bodily resurrection. Hence it is a divine gift: the gift of creation by which God gives humans an incorruptible spirit (the soul), and that of redemption by which he divinizes or elevates humans to partake in divine life. As with other religions, this experience of promised immortality critically determines the way the believer faces up to death.

Five observations may be made. First, regarding the origins of human mortality. Is it an aspect of the natural structure of things, like the mortality of animals and plants, that should be simply accepted and assimilated? Or does death find its roots in a primordial accident or fall that could eventually be repaired or reversed? Aquinas says that the need to die "is due partially to sin, partially to nature" (*III Sent*., D. 16, q. 1, arg. 1, c). Just as death involves separation from God, so also it means separation within the human community and within humans themselves. Death is a manifestation of sin: a breakup in solidarity. In fact, the Bible clearly teaches that death came into the world through sin (Genesis 3:17, 19; Wisdom 1:13f.; 2:23f.; Romans 5:12; James 1:15). Paul says that "the wages of sin is death" (Romans 6:23). Second, however, just as sin is overcome among humans through the redemption deriving from Christ's obedient acceptance of death (Philippians 2:8), so also death will be overcome when the dead will rise up at the end of time through the power of God: "Every tear will be wiped from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away" (Revelation 21:4). This will be Christ's definitive work: "I will raise you up on the last day" (John 6:40), he promised. Third, death does not occasion the end or extinction of life, but affords humans a privileged opportunity to appreciate life as God's gift, that can be lost or enhanced as the case may be. Hence, death can offer an occasion of opening oneself to the perpetual gift of divine vision and perfect bodily integrity in close communion with the rest of saved humanity. Fourth, death constitutes the cross-over point between this life and the next, between the transient and the permanent, between the corruptible and the eternal. Human life is unique, it can only be lived once; death means the end of the human pilgrimage. Hence, neither traditional Judaism nor Christianity envisages any kind of reincarnation after death. Fifth, the fact that Christianity and Judaism recommend burial of the cadaver and even its preservation does not amount to a denial of the power of God, who raises the dead and gives life; still, cremation is not prohibited as long as it does not indicate a despising of body (*Code of Canon Law*, 1176, # 3).

Christianity gave rise to a profound awareness of the value of the individual not present to the same degree in other religions (Morris 1972; Carroll, Furlong, and Mann 1990). Understandably, this constitutes a serious challenge to understanding death as the (apparent) extinction of the individual. Still, it should be remembered that for Christianity, the individual develops an awareness of her or his value and dignity not in conflict with the good of the collectivity as a whole, with the perfection of the human community, with the continuity of the race, but precisely by giving oneself to others. The believer is called to "lose" his or her life, in imitation of Jesus Christ, so that others may have it in greater abundance. But the loss will bring about the definitive gain. "Whoever would save his life will lose it," Jesus said, "and whoever loses his life for my sake, he will save it" (Luke 9:24). Through the

willing acceptance of death (that is, loss of life, God's greatest gift), even to the point of renunciation in this life, Christian believers open themselves at the deepest possible level both to God's gifts and to one another.

At the same time, the life of the resurrected body is a fulfillment of the good or ill performed by the person in and with the instrument of the body during the course of one's life. In general (the exception being esoteric Judaism, which allows for reincarnation), the belief in bodily resurrection requires an identity of personhood and one unique incarnation; only one body is allotted per person, and only one body rises at the end of time to enjoy the life of the world to come (or to suffer the pains of hell). Christianity proclaims the resurrection of Jesus Christ as its central dogma, and the archetype of the life of the kingdom of God, to which all believers are called. The purpose of human life in Christ is to know, love, and serve God in one's earthly life in order to be eternally happy with God after death.

Christianity also proposes a dual judgment: one immediately after death, in which the person (separated temporarily from the body) is consigned to heaven, purgatory (to attain heaven after intense purification), or hell (from which there is no exit, although the possibility of a terminus to hell was discussed in esoteric and mystical circles, for which cf. Saint Isaac of Nineveh, in the trajectory of Origen and Evagrius of Pontus); a second and final judgment is pronounced on all humanity at the end of time, when purgatory is eliminated, and the heavenly realm is manifested as the conclusion of all sorrow, perfect communion with God, reconciliation of all injustices, and perfect justice for both the saved and the damned, evident to all. Likewise, Islam proposes an immediate judgment of the dead, and a final judgment in which Christ returns in judgment to reconcile all believers in the basic principles of monotheistic faith. Religions that propose liberation from all infra-cosmic processes prefer to speak of a purely spiritual vision of liberation or immortality of the soul without subsequent reunion with the bodily element; examples seem to include some forms of Sufism, Christian Gnosticism including Manicheanism, some expressions of Daoism, Hindu *moksha,* and some expressions of Buddhist nirvana.

As a way of expressing the sacramental dimension of life, founded upon the life, death, and resurrection of Jesus Christ, Christianity speaks of the "Paschal mystery" as an archetypal expression of the sacred dimension of a human life. Whatever suffering is undergone, it can be assimilated to the sufferings of Jesus; whatever consolations are received can be assimilated to the hope of glory manifested in the resurrection. The entire spiritual life, understood as a preparation for eternal life, undergoes purification and growth in the virtues in accordance with this basic pattern of "dying and rising."

Some exceptional manifestations of the death process have a place in the religions mentioned. These instances represent the process of moral perfection and salvation in a dramatic form that reinforces the convictions expressed in formal doctrine. Thus the Blessed Virgin Mary was "assumed" body and soul into heaven; even her death is not formally proclaimed in Catholic dogma, since she had not received the transmission of the effects of original sin at the moment of her own conception, and therefore her body was at all times free of the burden that brings bodily death into the human realm of being. In the Dzog chen School of Tibetan Tantrism, great masters attain one or another form of the "rainbow body" (*'ja' lus*) at the time of death; the material body may shrink or even disappear entirely in the week after death; perfumes, mysterious music, gentle rain, unnaturally formed rainbows and other lights in the sky; appearances to disciples; perpetual availability to disciples through prayers and invocations, are all reported. The rainbow body has some similarities to the ancient belief that kings and saints descend from a heavenly realm in times of crisis and re-ascend via a cosmic rope or pole instead of undergoing bodily death. The ascensions of Enoch, Elijah, and Jesus are comparable; legends claim similar phenomena for Moses and John the Baptist.

Reflection on the *Ars Moriendi* in Modernity Starting with the Protestant Reformation, with its intentional devalorization of Masses and prayers for the dead, there is a steady decline in Western religious focus on death and dying. The beloved dead are commended to the Lord; the notion of the eulogy grows in

peripheral Christian communities in order to attempt to affirm a life well-lived; the notion of saints is eliminated and with it burial *ad sanctos*, with the exception of the Anglican and early American Protestant churchyard burial custom, only recently recovered as a symbol of eschatological hope. Pre-Revolutionary America tended to emphasize the themes of suffering and judgment, with death being a symbol for human moral depravity receiving its just punishment and angel wings as a reminder that the soul hopes to "fly, fly away" to its heavenly reward. Post-Revolutionary symbolism (vases, urns, willow trees) sought to comfort the bereaved family with the notion of heavenly rest (a "balm in Gilead"; "swing low, sweet chariot, comin' for to carry me home"). Post–Civil War symbolism sought to give meaning to the loss of more than 600,000 lives by creating the first monumental cemeteries celebratory of the heroism of soldiers on both sides. Monuments to the fallen became a standard civic form of honoring those who gave their lives in warfare, both in North America and in Europe. Such monuments often dominate the center of town, whether a garden or green, or a piazza or square. Civic monuments to the fallen are the principal expressions of "civic religion" in the modern period; in some cases, monumental cemeteries have been created near the sites of the great battles of the two World Wars to remind the public of civic duty, and as an exhortation to personal sacrifice in the name of civic virtues. Recent times have seen the rise of cremation, the use of columbaria in churches and cemeteries, the practice of scattering ashes in a natural setting, keeping cremated remains in the home, and even the complete neglect of the remains of the deceased. At the same time, the funeral industry has tried to ally itself to traditional religion in order to preserve its cooperative role in a more rites-oriented manner of honoring the memory of the deceased.

It has been often observed that the Judeo-Christian understanding of life and death has given rise to an overly individualistic anthropology interested in personal, perpetual survival. This in turn affects our ethical perception, our notions of solidarity, community, ecology and death to a degree not present in many other religious forms. In post-Christian society, the result, however, is that death—referred of course to the individual—has come to be excluded from the warp and woof of everyday life, or at best made banal (Thomas 1975; Ariès 1977; Vovelle 1986; Ettinger 1964 ; Kübler-Ross 1970). Death and burial are sanitized and eliminated by specialized health services, cremation, burial in vast, remote state-run cemeteries, and the like. Marxist thought is a case in point: only collective humanity exists, whereas the affirmation of the individual, religiously founded, is at best a form of alienation. From the practical point of view, nothing can be achieved by humans attempting to obtain immortality. Speaking of death and immortality in *Das Kapital*, Marx teaches that humans should refrain from posing the problems they cannot solve.

The deaths of thousands in wars, plagues, natural calamities, and political persecutions have provoked both intensified public memorialization (Holocaust museums) and also reinforced the materialist view that only life has meaning and that death is the complete cessation of anything of human value. Modern literature celebrates the absurdity of belief in the afterlife, exposes the hypocrisy of military cemeteries as expressions of atavistic nationalism and militarism, and takes death as the most persuasive emblem of the essential aloneness of the human experience in a universe devoid of purpose or ultimate end.

Paul O'Callaghan and Francis V. Tiso

See also: Abraham/Abram; Alchemy, Daoist; Ancestors; Daoism; Devotion/Devotional Traditions; Gnosticism; Mary, Blessed Virgin; Meditation; Moses; Reincarnation; Relics; Saints; Sufism; Tibetan Buddhism; Zoroastrianism.

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Dee, John

1527–1609

John Dee was an English Renaissance mathematician, magus, and religious enthusiast, associated with the court of Queen Elizabeth I. His research in natural history always intertwined with religious speculations rooted in various trends of Western Esotericism. During the last 30 years of his life he was engaged in an idiosyncratic religious practice, the so-called angelic conversations that synthesized his enthusiasm and apocalypticism on the one hand and his epistemological theories on the other. Having been a theorist and practitioner of ceremonial magic he represented the kind of late Renaissance interconfessionalist and heterodox humanism that was looking for a general reformation of the world by the help of Esoteric ideas and means. Its influence can still be detected in postmodern ideology, religious life, and popular culture.

Dee was born in London in 1527. From early on he decided to pursue an intellectual career. He acquired his bachelor's degree at St. John's College, Cambridge, in 1546 and his master's degree two years later. From the time of his university studies, he showed a deep passion for collecting books that resulted a few decades later in the largest private library of the Elizabethan period.

After graduation he went to the continent for further studies. He spent some years in Louvain with mathematicians and cartographers, then he proceeded to Paris, where he met the most spectacular French humanists, including Guillaume Postel (ca. 1510–1581) the orientalist and linguist, himself a heterodox enthusiast of the kind Dee was to become. In 1550 he lectured on Euclid's geometry in the Royal College with great success.

Back in England he suffered a brief imprisonment because of his Protestant faith during the reign of Mary I (r. 1553–1558). His fortunes turned by 1558, when he was appointed to determine the astrologically suitable day for Elizabeth's coronation. The queen remained his supporter until her death. In the same year he published his first major work, the *Propaedeumata aphoristica* (*An Aphoristical Introduction*), in which he proposed a reform of astrological observations.

In the 1560s he traveled again to Germany, Austria, Hungary, Switzerland, and Italy. On his way back he wrote his main work, the *Monas hieroglyphica* (*The Hieroglyphic Monad*) in Antwerp, where it was promptly published (1564). During this time Dee became more and more interested in the hermetic philosophy and was absorbing various trends of Renaissance magic from Trithemius's *Steganographia*, through Ficino's sympathetic magic, Agrippa's humanist version of ceremonial magic to Paracelsus's new theosophical medicine and alchemy.

The rise of the Elizabethan British Empire turned Dee's interest toward politics: he became a supporter of the transatlantic discoveries and also worked out the queen's titles for the Overseas Territories. In the meantime he made his already impressive library available to courtiers and intellectuals; according to some interpretations his house became the seat of an informal think tank of the government. His intellectual development by this time shows a deepening interest in mysticism and the occult lore. All this led to his "angel conversations," which started in the early 1580s and soon became a daily practice assisted by the young "scryer," Edward Kelly. Scrying (crystal gazing) was in fact a crude medieval practice of magic; however, in Dee's interpretation it became an "archemastrie."

In May 1583, a visiting Polish aristocrat became interested in Dee's angel magic and invited the doctor with Kelly and their families to his estates in Central Europe. Until 1589 Dee lived on the continent, in various locations, offering his services and apocalyptic messages to Emperor Rudolf II in Prague and King Stephan Batory of Poland in Cracow.

After his return to England Dee could never regain his previous reputation and had to be content with a meager rectorship in Manchester. He died as a very old man in his Mortlake house in 1609. Practically until his last day he was pursuing the advice of angels and never gave up his hope of gaining superhuman knowledge and a direct contact with God by the help of the celestial beings.

Although during his long career Dee's intellectual development was shaped by various influences and widely differing concepts, there was a permanent attitude in his manifold activities and convictions: he had a burning desire for a superior knowledge that would enable him to get to know God and his creation perfectly. First he looked for this knowledge in

mathematics and astrology, later in meditative mysticism that used geometry, alchemy, and cabala as auxiliary systems (the Hieroglyphic Monad); finally he came to the conclusion that the easiest way to know God is to learn the language of angels and speak to him directly. This curious project was the rationale for his angel magic.

Although representing an atypical epistemological program, Dee's thought has been exercising a considerable influence on Esoteric and mystical schools up to the present. Perhaps the most famous modern offspring of his legacy is Aleister Crowley's "Enochian magick."

György E. Szönyi

See also: Alchemy, Daoist; Astrology; Crowley, Aleister; Elizabeth I; Meditation.

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Deeper Life Bible Church

The growth of new Pentecostal and Charismatic churches all over Africa since the 1970s has been most dramatic, but most so in West Africa, especially in Nigeria and Ghana. In these countries, many new churches originated within interdenominational university student groups, most notably the Scripture Union and the Christian Union. These groups later became fellowships, which then grew into full-blown denominations, often led by lecturers and teachers. One of the most remarkable and earliest of these movements in Nigeria is the Deeper Life Bible Church, with branches all over West Africa and inter-continentally, and with more than half a million members in Nigeria only 10 years after its founding.

William Folorunso Kumuyi (b. 1941) was a former education lecturer at the University of Lagos and an Anglican who became a Pentecostal in the Apostolic Faith Mission. He began a weekly interdenominational Bible study group in 1973, which spread to other parts of Nigeria and was called Deeper Christian Life Ministry. The Apostolic Faith Church expelled him in 1975 for preaching without being an ordained minister. Kumuyi began holding retreats at Easter and Christmas, emphasizing healing and miracles and living a holy life. His followers distributed thousands of free tracts, evangelized, and established Bible study groups all over western Nigeria. The first Sunday service held in Lagos in 1982 is regarded as the foundation date of the new church. The following year, Kumuyi sent some of his leading pastors to Yonggi Cho's Full Gospel Central Church (now Yoido Full Gospel Church) in Seoul, Korea (the largest Christian congregation in the world), and after their visit a system of 5,000 "home caring fellowships" based on the Korean model was instituted.

Unlike more recent new Charismatic churches, which tend to be less prescriptive, Deeper Life emphasizes personal holiness, as evidenced by rejection of the world and the keeping of a strict ethical code—and in this respect it is more like classical Pentecostal churches and some older African Initiated Churches. Kumuyi's own congregation in Lagos was the largest single congregation in Africa. The church prides itself on being a wholly African church, totally independent of Western links, and here again it differs from other newer Pentecostal churches, many of which regularly promote Western Pentecostal media. It has tended to be exclusive in its approach to other churches, but its

more recent involvement in ecumenical organizations has tempered this exclusivism somewhat. It considers itself part of the worldwide Pentecostal movement.

Deeper Life Bible Church
PMB 1004
Yaba, Lagos
Nigeria
http://www.deeperlifedc.org/index.html (D.C. congregation)

Allan H. Anderson

See also: African Initiated (Independent) Churches; Apostolic Faith Mission; Yoido Full Gospel Church.

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Deima Church

The Harrist movement, sparked by the ministry of the Liberian prophet William Wade Harris (1860–1929), resulted in the Harrist Church and many other African churches in the Côte d'Ivoire, including the Church of Boto Adai, the Church of Papa Nouveau, and Crastchotche (originally Christ Church), founded by the Prophet Makoui in 1935. Most significant, as was characteristic of many other African Initiated Churches (AICs), two of these Ivorian movements were founded by women. Marie Lalou, who claimed to be the true successor to Harris, rejected the "foreign gods" of the missionaries (which had caused the return of evil spirits), and founded the Église Déimatiste (Deima Church) in 1942. This movement, which has instituted women as successive leaders since Lalou's death in 1951, has become the second largest AIC in the Ivory Coast.

Another movement separated from Deima after its female founder, Ble Nahi, had claimed to be Marie Lalou's true successor, changing her name to Jesus Onoi. When Ble Nahi died in 1958, however, two male prophets succeeded her. Both movements deriving from Lalou advocate the celibacy of their women leaders; healing and protection by holy water and ashes; and the rejection of fetishes, witchcraft, and the reading (or even the touching) of the Bible, a magical book. Both women founders received visions after a time of illness or extreme trouble, much in the same way that traditional healers are called to their profession. There were many other schisms in the Harrist movement during this time. Most of these churches have certain rituals in common, following the example of Harris. Harris's baptism, his clothes, his ritual accoutrements (the cross, bowl, and rattle), and the use of holy water for healing and protection are liturgical practices common to most of these groups. It appears, however, that traditional meanings have been given to these symbols, probably different from the meanings intended by Harris.

Allan H. Anderson

See also: African Initiated (Independent) Churches; Harrist Church; Witchcraft.

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■ Denmark

Denmark exists as a peninsula attached to Germany in the south but jutting northward into the space separating

Stone circles mark Viking graves in Lindholm Hoje, Denmark. The Vikings believed in an afterlife and often buried their dead with clothes and valuables for use in the next world. (Corel)

the North Sea from the Baltic Sea. It also includes two main islands and a number of smaller ones to the east of the peninsula, the easternmost being Bornholm. To the northeast lies Sweden. Some 5.5 million people inhabit the 16,638 square miles of territory.

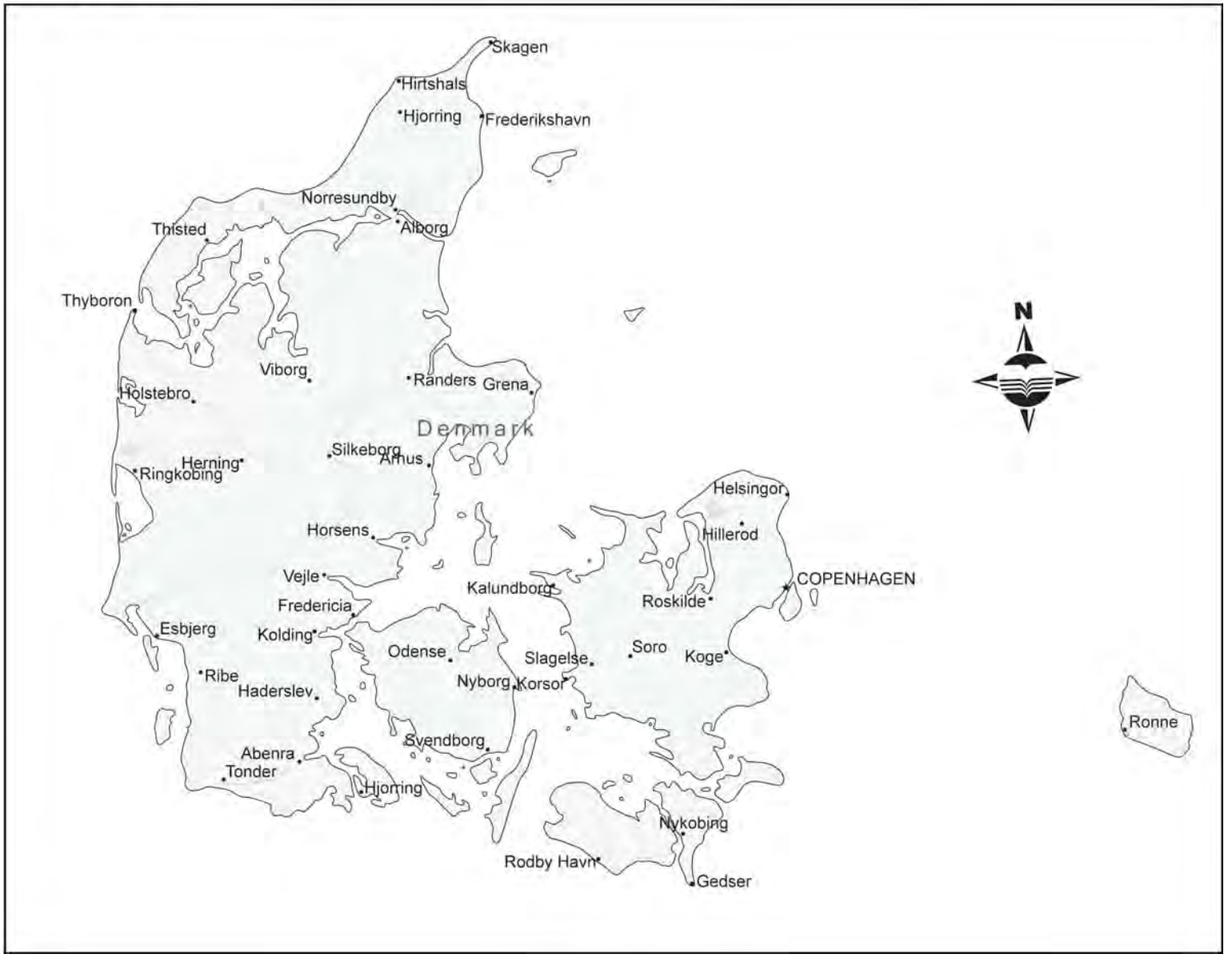
In a prehistoric context, Denmark must be regarded as a part of Northern Europe. We have only scant information about the religions of the first hunter-gatherers and the first agriculturists in the Paleo- and Neolithic, but the latter left behind a large number of megalithic chamber-graves. The Bronze Age (ca. 1800–500 BCE) was dominated by an aristocracy, who in the earlier part of the period were buried in large mounds. Some 20,000 such mounds still exist.

From about the time when iron came to be the main material for tools and weapons (ca. 500 BCE), Scandinavia probably came to be inhabited by Germanic peoples, whose religion was described by the Roman author Tacitus in 98 CE in his book *Germania*. Tacitus writes that the Germanic peoples believed their ancestor Tuisto was born of the Earth, that he had a son called Mannus (Man), and that Mannus again had three sons, whose names may be reconstructed as Ing, Hermin, and Ist. It is reassuring to find echoes of this mythical information in the mythology of the Vikings, which was preserved in Iceland, but in a language that was spoken all over the Scandinavian area.

The period between Tacitus and the Viking age is characterized by a dearth of sources, but from 793, when Vikings attacked Lindisfarne (off the eastern coast of England; called the Holy Island for its many monasteries) for the first time, more sources become available. Beginning in this period a series of poems, in modern times called the poetic Edda, began to be composed. They describe the mythical world of the Nordic gods, providing our best source for the pre-Christian religion. This is also the time when Christian missions to Denmark began. In 826 the German monk Ansgar preached in Denmark and later in Sweden. Wholesale conversion of the Danes was proclaimed by the Danish king Harald Bluetooth on a runic inscription around 965, but it took a long time before Denmark became a Christian nation with its own archbishop (in 1103). An Icelandic scholar and chieftain called Snorri Sturluson (1179–1241) collected and systematized the mythological poems in 1220. He called his book *Edda,* and this gave a name to the poems.

Snorri is our prime source for the Nordic mythology, but he may not have had better sources than we

Denmark



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Denmark

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,786,000	4,686,000	85.6	–0.03	4,560,000	4,332,000
Protestants	4,764,000	4,495,000	82.1	–0.03	4,375,000	4,135,000
Roman Catholics	27,300	38,500	0.7	1.84	45,000	50,000
Marginals	28,100	36,000	0.7	–0.98	44,000	55,000
Agnostics	96,500	460,000	8.4	2.63	571,000	641,000
Muslims	12,000	220,000	4.0	3.06	320,000	400,000
Atheists	47,000	80,100	1.5	0.26	95,000	113,000
Buddhists	1,000	4,300	0.1	4.41	5,500	8,200
Hindus	0	4,200	0.1	3.58	5,000	7,000
Jews	7,000	6,800	0.1	0.30	6,800	7,000
New religionists	1,000	5,900	0.1	1.88	7,300	9,400
Chinese folk	0	4,000	0.1	4.22	5,000	7,000
Baha'is	1,000	1,400	0.0	3.20	2,000	3,000
Total population	**4,929,000**	**5,473,000**	**100.0**	**0.30**	**5,578,000**	**5,528,000**

do today. The world of the Vikings can best be understood from the point of view of a farm in the woods. In the middle is Midgard, Middle Earth (literally, the fenced-in area in the middle); here live the humans. Around Midgard is Udgard (literally, outside the fence), and this is where giants live. Giants are a constant threat to order. They are associated with frost, wildfire, and wolves—anything that destroys crops or livestock. Around the world is the Ocean where another giant lives, the Midgard serpent, which encircles the world. Above Midgard, and connected to it by the rainbow Bifrost (literally, the shaky road), is Asgard, the realm of the gods called Aesir. There is another race of gods called Vanir. They battled the Aesir once, and in the ensuing exchange of hostages Njord and his offspring Frey (The Lord) and Freya (The Lady) came to live with the Aesir.

Other beings inhabit the universe, collectively called Vættir (Beings). Foremost are the dwarves, who live in big rocks and produce treasures, and the elves, who are something of a mystery. Names of these beings suggest that they are chthonic (associated with the underworld), related maybe to the cult of the ancestors. The gods are numerous. The most important are Thor, Odin, and Frey, who were worshipped in a temple in Uppsala, Sweden, probably as late as 1050. Thor is the god of cosmic order. He is the protagonist of many stories, where he demonstrates great strength and appetite and slays giants in duels. His symbol is his weapon, the hammer Mjollnir (Crusher). As Christianity encroached on the Nordic areas, Thor seems to have gained importance as the prime adversary of Christ, and the hammer symbol appears to have been consciously used as a symbol of opposition to the newfangled customs. Odin is the god of kingship, war, death, mead, poetry, magic, and ecstasy—all of which were perceived as interrelated by the Vikings. He is supposed to be the father of Thor, but they are portrayed as antagonists, just as the great farmers must have been against the warfaring aristocracy. Frey is a god of fertility. His image at Uppsala is said to have had an immense phallus. He was probably thought to unite with Freya, as the Male with the Female, although she is mythically described as his sister.

The religious festivals were tied to a solar calendar. The most important time of the year seems to have been the Vernal Equinox. Every ninth year a major festival was held, in which everybody had to participate or pay a heavy fine. Men, horses, and dogs were killed. The bodies were hung in trees, and the blood was used to stain the altars (and probably the participants). Highly regulated collective eating and drinking were an important part of the festivals, and we hear that a cup of drink was carried around "for Growth and Harmony," as well as for the gods and the ancestors.

According to an enigmatic poem called "Völuspa" (normally translated as "The Sibyl's Prophecy"), which describes the creation and decay of the world order,

the world will eventually come to an end in a pitched battle between gods and giants. Odin will be swallowed by an enormous wolf, which will then be killed. Thor will kill the Midgard serpent, but die from its poison. Freya will be killed by the fire-giant, and the world will be consumed in flames. It will rise again, though, in a renewed state.

The Christian church's history in Denmark is long and complex. Christianity ruled unchallenged until relatively recently, when secularization, which is very outspoken in Danish society, led to a considerable weakening of the church. Until 1536, when the Lutheran Reformation was adopted as a new theological program in Denmark, church affairs were in the hands of the nobility, who also ruled over the church's property (40 percent of Denmark's land). When the ties to Rome and the pope were cut, the Danish king was installed as the head of the church, a principle that has survived to this day. When the country's first real Constitution was adopted in 1849, legislators decided to design a national church that would encompass almost every citizen, but at the same time ensure freedom of religion. The result was a rather special legal construction, the Peoples' Church (Folkekirken), which, in accordance with the Constitution, is supported by the state.

Today, Denmark remains one of the most ethnically and culturally homogeneous countries in the world. By 2009, some 83 percent of the population (some 5.5 million individuals) were members of the same church, the Evangelical Lutheran Church in Denmark. During the later decades of the 20th century, the number of members declined, but in recent years the trend has turned, and the church seems to have stabilized its position. It has been observed on more than one occasion that the Scandinavian national churches, in certain ways, have become elements in civil religion structures, and a recent poll (1999) showed that 70 percent of the Danish population support the prevailing constitutional principle of a national church supported by the state. However, only a minority of people in Denmark are devoted Christians, and "belonging without believing" seems to be widespread.

On the other hand, "belief without belonging" is not uncommon in other walks of Danish religious life. Broadly speaking, New Age concepts have gained some influence, and many people hold beliefs in reincarnation, astrology, various kinds of healing, and so on; certainly many individuals without organizational affiliation believe in divine beings of various kinds, Christian and non-Christian. The rare category is the "believers who belong," a fact that points to secularization as a fundamental feature of contemporary Danish society. The pure breed of devoted "belonging believers" is primarily found in isolated parts of the National Church and in religious bodies on the fringes of or completely outside of conventional religion. About 3 percent of the population are engaged in other religious communities and approximately 11 percent reject religion and religious affiliation altogether.

All the world's major religions are represented in Denmark, but only Islam has a substantial following. In 2009, some 250,000 immigrants from Muslim countries (including their offspring) lived in Denmark (currently constituting some 3.4 percent of the entire population), but nobody knows to what degree these individuals consider themselves religious. Islam came to Denmark with imported labor in the 1970s, and now, when new generations are born into Danish society, it seems likely that a local variety of Islam, adapted to Danish ways, will evolve. The vast majority of Muslims follow Sunni Islam, but some groups are part of Shia Islam. Much smaller groups of Hindus and Buddhists have made their way to Denmark during the past two decades, primarily as refugees. These groups number up to 5,000 or 6,000 persons each, depending on how they are counted. In general members of non-Christian religions are able to lead religious lives according to their traditions, but Danish society has not as yet adapted to the reality of multiculturalism. At this point the country still awaits the erection of its first mosque and the inauguration of the first Muslim burial ground. A few Hindu temples exist, but they are remotely situated and by no means integrated into Danish urban life.

As regards new religions, the situation in Denmark seems to be the same as in other Western lands. Many different new groups are represented, but most of them only gain a very small following, and their presence leads to public concern and different kinds of negative reactions. At the same time, though, conflicts between the new religions and society at large seem to

have been a less frequent feature in Denmark than in other Western European countries such as Germany and France. Also, as in other countries, the vast majority of people in Denmark express a nonsympathetic attitude toward the new religions if asked, but most are basically uninterested and generally uneducated in the subject. Religious belief and religious affiliation are usually looked upon as an entirely personal affair, which also means that most Danes find missionary work of every kind unacceptable.

Most new or relatively new religions in Denmark remain very small, with an average membership of some 15 to 25 individuals in the inner groups being quite normal. Inner members of all postwar new religions actively operating in Denmark hardly number more than 2,500 individuals, or approximately 0.04 percent of the population. If subpopulations with a more superficial or peripheral attachment to the groups are taken into consideration, the number will obviously increase, but not to a point where one would talk of real success.

The largest of the more recent new religions is the Church of Scientology, which presumably has an inner group membership of approximately 500 individuals, a relatively large figure that probably is due to the fact that the Church's Continental Liaison Office and its facilities for advanced training in the faith for Europe and Africa are situated in Copenhagen. It should be noted that almost every new religion in Denmark is involved in a global or at least Euro-American organizational network, and probably none of them would be able to exist without close global affiliations.

From a legal point of view religious freedom is guaranteed in the Constitution and urged by changing governments. Problems in this respect are due to political right-wing propaganda against Muslims, which has become increasingly more outspoken during recent years, and cult-awareness propaganda against new religions by the country's only organization of that kind, the Dialog Center. Although the former has an impact, it seems that the counterattack on the new religions has largely failed. Religious groups may apply for formal recognition, a status that grants them freedom from taxation and the right to perform legally binding marriages. By 2009 about 100 religious groups had been officially recognized through either the prevailing law (of 1970) or the one that went before.

Mikael Rothstein and Morten Warmind

See also: Church of Scientology; Evangelical Lutheran Church in Denmark; Islam; Roman Catholic Church; Shia Islam.

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Department Françoise d'Action Apostolique

See Paris Mission.

Devotion/Devotional Traditions

The term "devotion" (from Latin *devovere*, "dedicate by a vow") is often used in the context of religious studies, but rarely defined. It can refer in a wide sense to nearly every form of religious action and/or attitude of individuals. The usage is often restricted to the colloquial meanings of the verb "devote" and its derivatives. In some cases, devotion (to gods and divine beings) is even used as a defining character of religion itself. In this sense, "devotion" encompasses attachment, faithfulness, affection, loyalty, fidelity, and love for beings (including humans) and objects considered as sacred. Thus, objects of devotion may include gods, ancestors, living religious specialists (gurus, spiritual teachers, specially qualified devotees), texts and scriptures, relics, books (such as the *Guru Granth Sahib*

Basilique de Sacre Coeur, a Roman Catholic church dedicated to the Sacred Heart of Jesus, Paris. (J. Gordon Melton)

in Sikhism), shrines, pilgrimage sites, and natural objects such as mountains and rivers.

In a somewhat narrower sense, "devotional" refers to more or less clearly definable traditions within the major religions that mostly teach an attitude of loving and/or serving attachment to gods, teachers, or sacred objects. Specifically devotional religious traditions include some mystical traditions (Sufism, Christian Mysticism, Hasidism, Kabbalism) and Christian Pietism as well as the Hindu bhakti tradition, which is usually held as a prototypical devotional tradition. In this sense, devotional traditions are differentiated from less devotional ones (non-devotional is nearly unimaginable because of the wider sense of the word) such as rationalist, ritualistic, or intellectualist traditions with reference to typical "devotional" emotional states of passion, affection, ecstasy, and submission.

In primary religious language, "devotion" as well as "piety" (and their respective equivalents or approximations in other languages such as Sanskrit *bhakti*, Arabic *taqwā, ihlās* or *birr*, Russian *nabozhnost*, German *Hingabe, Ergebenheit, Andacht*) are often used as highly normative concepts that tend to evaluate the truthfulness and sincerity of an individual's religious attitude and practice. Thus, nearly every form of religious practice (prayers, pilgrimage, worship, meditation, ascetic practices, charitable acts) can be taken as means to live and/or display one's devotion. Strongly devoted individuals, on the one hand, can themselves become objects of devotion as ideal devotees. On the other hand, an individual's religious practices can be rejected as "fake" because of a lack of devotion, if they are deemed not to be performed with the right devotional attitude. Highly rationalized, often so-called orthodox traditions tend to reject devotionalism and its emotionalized religious practices generally as mere displays that distract the follower from the religious purposes, and therefore as heretical.

Empirically, devotional attitudes and practices can be found in different types of religious texts. Devotional literature includes prose texts, dialogues of teachers and their disciples, poetry, prayers, hymns and songs, but also directions for correct behavior and practice. The latter can take the form of ritual manuals, or of biographies of model devotees and saints, regulations for general devotional practice as well as descriptions of and prescriptions for dealing with specific objects of devotion. Awakening an individual's devotion is the positive aim of a number of religious texts, ritual prescriptions, and teachings of spiritual masters. It is crucial to take the strong normative character of such texts (as of all religious texts) into account when dealing with descriptions of and prescriptions for devotional experiences. Most religious traditions also possess an (often implicit) canon of actions and attitudes that are considered to be particularly devotional.

In the history of Catholicism, the term "devotion" plays a role in the so-called *devotio moderna,* which in late medieval and early modern German and Dutch Catholicism refers to a reform movement of the 15th century that tended to further individual experience of God. The roots of this movement go back to medieval Christian mysticism. This movement can be regarded

as influential on later currents that preferred individual experiences of and a personal relationship with God and Christ to mere worship and submission under the Church. This tendency was further enhanced by (German) Pietism with its worldwide impact through mission, although the movement was subject to severe criticism from orthodox Christians for subjectivism and enthusiasm. Furthermore, Christian (especially Catholic) devotionalism is connected to the Christian mystical traditions and to the cult of saints. A recent kind of devotion developed in the evangelical and Pentecostal traditions with often highly emotionalized worship and a tendency to explicit declarations of devotion to Jesus Christ. The recent developments in Christian devotionalism seem to reflect the growing importance of individual religiosity in the religious discourses of the 19th and 20th centuries.

In Indian religious history, the notion of devotion is inseparably connected to the Hindu bhakti (Sanskrit: "participation, loving devotion") traditions that came to a first height in South India in the fourth to ninth centuries. Later on, it moved north to western and northern India, where it significantly helped to shape religious and secular literatures from the 13th and 14th centuries on. Most renowned are the Vaishnava traditions that worship the gods Rama and Krishna. Among them, the International Society for Krishna Consciousness (ISKCON) has spread Indian devotionalism globally. However, there are also elaborated Shaiva traditions of bhakti devoted to either Shiva himself or to Ganesha, as well as traditions worshipping a formless (*nirguna*) deity. In the various bhakti traditions, there exist diverse modes of devotional practice ranging from worshipping the names of god by chanting *mantras* to elaborate modes of service to both temple and private-altar deities. The widely fanned Bengali Vaishnava currents with their elaborate textual traditions of ritual texts distinguish inborn (*rāgānugā*) from trained, rule-bound (*vaidhi*) bhakti on the basis of differing emotional states (*bhāva, rasa*). The latter are further metaphorically categorized into different kinds of devotional relations to the respective god, such as a relation of younger and elder brother, of lover and beloved, of child and mother, or of servant and master.

Although the impact of bhakti movements on early modern Islam and Sufism in India is rather evident, it remains unclear to what extent Hindu devotionalism influenced developments of mystical Islam beyond the South Asian subcontinent. However, devotionalism in Islam is not restricted to Sufism with its mystical traditions of devotion to Allah, to the Prophet, or to Sufi saints. In fact, the name of the religion itself (*islām*) comes rather close to the meaning of devotion, specifically including submission or surrender to the will of God. Moreover, concepts like birr (piety, righteousness, goodness) or taqwā (piety, godliness) point to the normative notion of sincerity in one's belief and religious practice.

Frank Neubert

See also: Evangelicalism; Hasidism; International Society for Krishna Consciousness; Pentecostalism; Roman Catholic Church; Saints; Sufism; Yoga.

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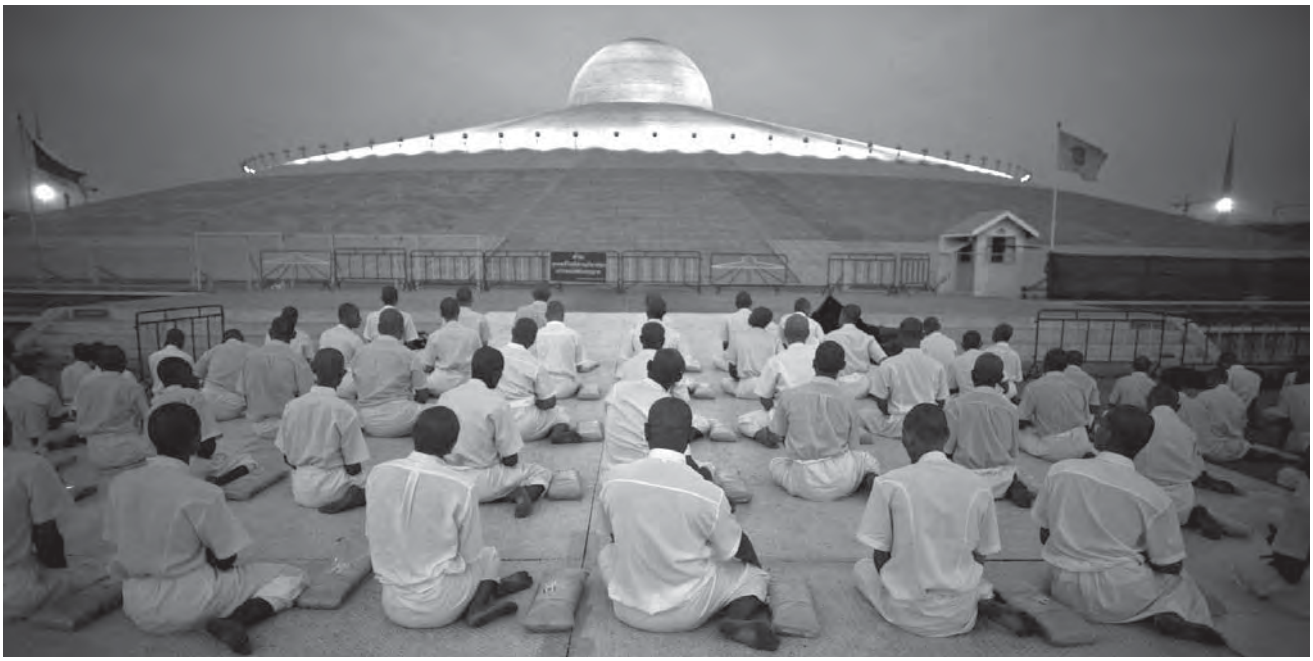
Dhammakaya Foundation

The Dhammakaya Foundation was established on February 20, 1970, in Wat Phra Dhammakaya, a famous Buddhist monastery near Bangkok, Thailand, by a group of leading disciples of the late Venerable Mongkol Thepmuni (Luang Phoh Sod, 1884–1959), the abbot of Wat Pak Nam in Bangkok. The Dhammakaya Foundation was originally known as the Dhammaprasithi Foundation, derived from the name of Grandma Upasika Jan Khon-nok-yoong (b. 1909), its leading founder and the earliest meditation teacher in the lineage of Luang Phoh Sod.

Dhammakaya means the dhammic element leading to enlightenment and the end of suffering. Luang Phoh Sod, the originator and the great master of the Dhammakaya tradition, teaches that Dhammakaya is the Buddha and the achievement of the Dhammakaya knowledge is to see the Buddha in oneself. The Dhammakaya practice requires a pure untainted mind, suitable for keeping all virtues. Its meditation technique requires a concentration on the phrase "Samma Araham" (perfect attainer) until one has the vision of dhammakaya. According to the Dhammakaya teaching, seeing the dhammakaya within oneself is the attainment of nirvana (Sanskrit: extinction, freedom; in Pali, nibbana), and the Buddha, together with his holy disciples, still exists somewhere in the universe. The teaching is quite controversial among Buddhists in contemporary Thailand, and thus the Dhammakaya practice has fostered a new Buddhist movement critically confronting the Thai government, which directly supports the Thai Buddhist establishment. In 1999 the Dhammakaya Foundation was charged with distorting the Buddha's teaching of nirvana and misusing donations.

The president of the Dhammakaya Foundation is the Venerable Dhammajayo Bhikkhu (b. 1944), who is now venerated with the monastic rank as Phra Rajabhavana-visudhi, the former abbot of Wat Phra Dhammakaya. The vice president is the Venerable Dattajeevo Bhikkhu (b. 1941), the acting abbot and former vice abbot. Both are Upasika Jan's leading meditation students. The remaining 11 administrative members of the foundation are lay attendants who faithfully follow the Dhammakaya tradition.

The pioneering work of the Dhammakaya Foundation has addressed the spiritual needs of modern



Novice Buddhist monks pray during ceremonies Feb. 6, 2010, at Wat Phra Dhammakaya on the outskirts of Bangkok, Thailand, in what organizers called the world's largest mass ordination ceremony involving 100,000 males from all of Thailand. (AP/Wide World Images)

society by using novel combinations of old and new. Modern technology has been applied to present traditional teachings in a way that attempts to respond to the needs and expectations of those in contemporary society. Modern administrative practices that have a scope much broader than is usually possible for traditional temples have been applied to the traditional charitable framework of temples and monastic communities alike.

The objects and purposes of the Dhammakaya Foundation are to promote social harmony through the practice of meditation and to promote in world society a culture of virtue and morality for all, irrespective of gender, race, language, or religion and belief. The Foundation works (1) to provide the facilities for the teaching of meditation and the study of the culture that underlies world peace; (2) to create virtue in society by instilling morality, with special emphasis on the younger generation; (3) to promote the recognition and praise of those of exceptional virtue in society; (4) to produce materials in print and other media to promote peace, social harmony, virtue, and morality; and (5) to provide humanitarian services.

The Dhammakaya Foundation provides facilities to allow individual meditators to learn how to practice in some degree of convenience, even though the number of meditators and observers may reach 200,000 people at one time. The Foundation supports the establishment of the World Dhammakaya Centre (WDC), on its present 800-acre site, comprising the Great Sabha Dhammakaya Assembly Hall (which it claims is the largest spiritual assembly hall in the world), the Phra Mongkolthepmuni Vihara (Luang Phoh Sod Monument), and the Maha Dhammakaya Cetiya (which the Foundation describes as the peace-dome stupa for the third millennium).

Resident in the temple community in 2008 were approximately 800 monks, 300 novices, 150 laymen, and 500 laywomen; whenever the Dhammakaya Foundation holds a grand event, such as the Vesakh Celebration and the Annual Merit Making, the number of participants may reach approximately 300,000 people. Apart from meditation training and ordination of Buddhist novices, aimed especially at young Thais, the Dhammakaya Foundation also works internationally. For example, in 1994, it provided computerized scriptures and a Buddha image to the Burmese monastic community in Rangoon, Myanmar, Since August 1984, it has become the United Nations accredited nongovernmental organization (NGO) associated with the Department of Public Information (DP) and has since sent delegates to the Annual DP/NGO Conference of the United Nations. It propagates its teachings and other information through the Internet and its 50 centers around the world. In 1986, the Dhammakaya Foundation was accepted as a member of the World Fellowship of Buddhists and World Fellowship of Buddhist Youth.

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Klong Luang, Pathum Dhani
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http://dhammakaya.or.th

Pataraporn Sirikanchana

See also: Meditation.

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Dharma Drum Mountain Association, The

The Dharma Drum Mountain Association (Fakushan Association) is a religious, educational, and cultural organization based in Taiwan and New York, with 5 affiliates elsewhere in Australasia, 6 in Europe, 2 in Canada, and more than 30 in the United States. It was formed in 1996 as the result of a merger between two other organizations: the Chung-Hwa Institute of Buddhist Culture, a Chan Meditation Center set up in 1979 in New York to teach meditation to interested Americans, and the International Cultural and Educational

Fakushan Foundation, established in 1989 in Taiwan. Both institutions result from the initiatives of Sheng Yen, a monk-scholar born in the Chinese Province of Jiangsu who divides his time between New York and the various branches of Fakushan in Taiwan. Although Sheng Yen does not elicit on the island mass appeal like his colleagues Hsing Yun, the creator of Foguangshan, or Cheng Yen, the founder of Tzu Chi, he is nonetheless a highly regarded spiritual leader in Buddhist circles. The Fakushan Association ranks as one of the 3 major Buddhist organizations in Taiwan, although, with a membership estimated at 400,000 members, it does not reach the scale of Foguangshan and Tzu Chi. While the latter two own branches throughout the island, the activities of Fagushan remain concentrated in the northern part.

The vitality of Fakushan, like other Buddhist organizations on the island, cannot rely solely on its small core community of about 100 monks and nuns residing in Taiwan and New York State, and must depend on the activities of lay members. In that particular respect, the practice and the teachings of Sheng Yen, like those of Hsing Yun, the founder of Fokuangshan, also relate to the pre-eminence of humanistic Buddhism (*renjian fojiao*) in Taiwan. Sheng Yen himself can claim a close bond to the founder of that trend, having studied at a seminary established by the famous reformist monk Tai Hsu in Shanghai. Although Fakushan organizes fundraising campaigns and participates in social and charitable activities in cooperation with the government and other associations in Taiwan, its involvement in that area does not compare to that of Tzu Chi. Fakushan, like Foguangshan, is primarily dedicated to the spread of the dharma through education.. The distinctive contribution of Fakushan to Taiwanese Buddhism resides in the particular emphasis that Sheng Yen puts on consciousness-raising about the environment, and in the organization of Chan retreats in the United States.

To achieve its educational goals, Sheng Yen has taught over the years as many as 25,000 people about meditation and Buddhism. Sheng Yen himself is a Buddhist scholar who has written and published more than 50 books, in Chinese and other languages, to introduce the public to Chan Buddhism, and he has participated in international Buddhist symposiums. To sustain these activities, Sheng Yen founded the Chunghwa Institute of Buddhist studies north of Taipei, a Chan meditation center, a retreat center, and a publishing house in New York. The organization had plans to build a Dharma Drum University that could offer to more than 3,500 students a curriculum on humanities and social sciences, but in the end, it had to rechannel its energies into the creation of the Dharma Drum Sangha University, a center for the training of monks and nuns.

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The Dharma Drum Mountain Buddhist Association
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See also: Buddhist Compassion Relief Tzu Chi Association, The; Foguangshan; Meditation; Zen Buddhism.

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Diamond Sangha

The Diamond Sangha is an international Zen Buddhist organization that has been significant in spreading Zen Buddhism outside Japan.

It was founded in 1959 by an American, Robert Aitken (b. 1917), one of the fathers of Western Zen. Aitken first became interested in Zen Buddhism when he was interned in a Japanese prisoner-of-war camp in Japan with R. H. Blyth, a scholar and well-known translator of Japanese poetry. Aitken began practicing Zen Buddhism in California in 1948 with a Japanese

Interior of dojo at Honolulu Diamond Sangha, a Zen Buddhist community in Hawaii. (Honolulu Diamond Sangha)

teacher, Senzaki Nyogen Sensei (1876–1958). Aitken continued his Zen training in Japan and Hawaii, studying with other Japanese Zen masters, including Nakagawa Soen Roshi (1907–1984). Soen gave Aitken permission to establish a Zen group in the United States where Soen could lead annual *sesshins* (meditation retreats) for American practitioners, so in 1959, Aitken and his wife, Anne Aitken (1911–1994), founded the Diamond Sangha in Hawaii.

Aitken continued his Zen practice under the tutelage of Zen master Yasutani Hakuun Ryoko Roshi (1885–1973), the leader of a school of Japanese Zen Buddhism called the Sanbo Kyodan (Fellowship of the Three Treasures). In 1962 Yasutani began periodic visits to Hawaii to guide the Diamond Sangha members in Zen practice, and his successor, Yamada Koun Zenshin Roshi (1907–1989), visited the Diamond Sangha annually in the 1970s and early 1980s. In 1974 Yamada authorized Aitken as a Zen master in the Sanbo Kyodan lineage. In 1983 Yamada gave Aitken an additional qualification, that of *shoshike* (correctly qualified teacher), which gave Aitken the authority to teach independently of the Sanbo Kyodan lineage. The Diamond Sangha separated from the Sanbo Kyodan and became an independent lineage with headquarters in Hawaii and Aitken as its leader.

Diamond Sangha groups were then founded in other American states as well as in Argentina, Australia, New Zealand, Germany, and Switzerland. Aitken has maintained the Sanbo Kyodan system for appointment of teachers. The first appointment is as an assistant teacher, then as a Zen master, or *roshi.* Zen masters in the Diamond Sangha have full autonomy, as *denpo* (dharma succession) qualifications are included in the qualification as a Zen master. In 1999 John Tarrant Roshi, leader of the California Diamond Sangha, exercised his right to autonomy and founded an independent lineage called the Pacific Zen Institute.

The Diamond Sangha engages in practices similar to those of the Sanbo Kyodan; the vast majority of Diamond Sangha practitioners practice the Rinzai Zen meditation method of koan practice. Zen Buddhism claims to differ from other Buddhist traditions through its emphasis on *zazen,* or seated meditation. Because of this emphasis, the majority of Diamond Sangha activities are designed to provide opportunities for practice of zazen. Most groups provide group zazen periods of different lengths, such as two-hour zazen periods in

the evening, half or full-day periods of Zen practice on weekends, and weeklong sesshins. A few groups also offer residential training programs of two to four weeks' duration. *Dokusan* is a private meeting of the student and the assistant teacher or Zen master that occurs in the teacher's room. This provides regular contact with a teacher and is particularly important for students undertaking koan practice.

The Diamond Sangha differs in several ways from many Japanese Zen Buddhist organizations and some Western Zen Buddhist groups. The Diamond Sangha is a lay practice with lay teachers (a tradition that originated in the Sanbo Kyodan). None of the teachers are Buddhist priests, monks, or nuns, although, paradoxically, some are in other religious traditions. A number of Diamond Sangha teachers are also qualified psychologists or psychotherapists, and psychological and psychotherapeutic techniques are being utilized in Zen practice.

The Diamond Sangha is well known for its emphasis on consensus and ethics. Aitken has written books on the relationship between Zen practice and ethics. Robert Aitken, Anne Aitken, and Nelson Foster Roshi (a Zen master in the Diamond Sangha) were among those who created the Buddhist Peace Fellowship as part of the Diamond Sangha in 1979. Teachers from other Buddhist traditions, including Gary Snyder, Joanna Macy, and Jack Kornfield, soon joined them.

Due to Aitken's emphasis on consensual decision-making processes, the Diamond Sangha ceased to be a hierarchical organization with headquarters and became an international network of affiliated Zen Buddhist centers. The Diamond Sangha has a charter of common ground to which all affiliated groups must agree, but each group is independent beyond the requirements imposed by this document. Formal discussion about organizational issues occurs between teachers at the annual Teachers' Circle. Most Diamond Sangha groups obtain the majority of their funds from membership fees. The percentage of male and female members is approximately equal, and members are mostly middle-class professionals or young people entering university, and Anglo-Saxon in background. Most would not classify themselves as Buddhists, and those that would are almost entirely converts to Buddhism.

There are now more than 40 assistant teachers and roshis in the Diamond Sangha network. At least 20 groups are formally affiliated with the Diamond Sangha, located in the United States, Australia, Germany, New Zealand, and Switzerland. Total membership is approximately 3,000.

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See also: Meditation; Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam); Sanbo Kyodan; Zen Buddhism.

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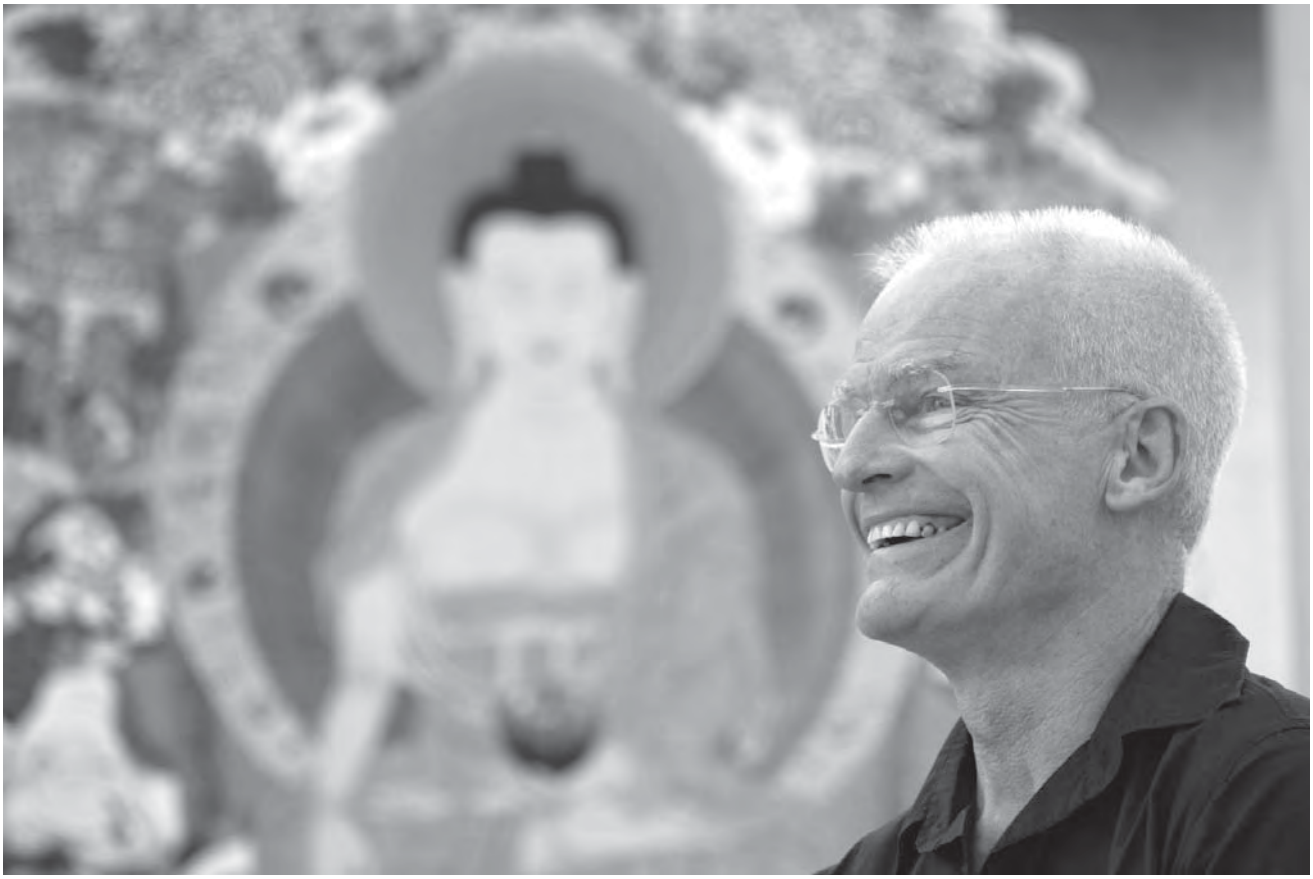
Diamond Way Buddhism

The Diamond Way organization is a Western lineage of the Karma-Kagyupa (Tibetan: *Karma bKa' brgyud*) Subschool of Tibetan Buddhism. Its rise and development offer an illustration of the way the Tibetan tradition of Mahayana Buddhism has settled in the West. Since the early 1970s, the Kagyu-oriented groups have settled and spread in Europe and the United States more quickly than any other school of Tibetan Buddhism. Unlike the Gelugpa, the Kagyupa had lost any significant role in Tibet's politics at the time of the Chinese invasion and annexation of the country (1950–1959). As a result, they favored a strategy of cultural and religious preservation by expanding in new areas. The 16th Gyalwang Karmapa (head of Karma-Kagyu



Lama Ole Nydahl, founder of Diamond Way Buddhism. (Diamond Way Buddhism Network)

Buddhism) and Rangjung Rigpe Dorjé (rGyal ba Rang byung Rig pa'i rDo rje, 1924–1981), head of the Karma-Kagyu lineage, soon realized that the appeal of Buddhism in the late 1960s among Westerners presented an opportunity to spread the dharma (the Buddhist doctrine) outside Asia. Three decades later, along with the expansion of the other subschools of the Kagyu lineage, the Karma-Kagyu branch has emerged as one of the major worldwide Tibetan networks.

The Diamond Way organization exemplifies a process of Westernization of Buddhism. It was founded in 1972 in Copenhagen, Denmark, by Danish-born Ole Nydahl (b. 1941) and his wife Hannah (1946–2007). They were the first Western followers of Rangjung Rigpe Dorjé. The Nydahls' commitment to Buddhism began during their travels in Asia, where they met Tibetan lamas in Nepal in the early 1960s, just before this country became one of the favorite destinations of Western spiritual seekers. Like other Western Buddhist masters, Ole Nydahl sought to make Buddhist methods acceptable and available in the West. In so doing, he proved to be a talented translator of the teachings and a prolific author, as well as an unflagging traveling instructor. From the early 1970s on, he founded almost 600 centers around the world (270 in the early 2000s), paving the way for the quick and massive settlement of a "white" Buddhism in Eastern Europe and Russia (in the mid-1980s), and nowadays, a meta-cultural universal Buddhism worldwide.

Despite the lay and Western emphasis upon transmission and training promoted by Nydahl, the Diamond Way organization maintains intense genealogical, doctrinal, and organic bonds with the Karma-Kagyu monastic assembly. The Diamond Way is indeed a literal translation of the traditional label of the Tibetan tradition of Buddhism: *vajrayāna*, from the Sanskrit words *vajra,* "diamond" or "thunder" (Tibetan: *rdo rje*) and *yāna,* "path." Although Ole Nydahl was not fully ordained as a monk, he is called "lama," and as a lay teacher and leader, he remains faithful to the traditional

teachings of the Kagyupa's doctrine and practices. Nydahl's attempts to demonstrate the superiority of Buddhism over other religions, as well as his polemics against other Buddhist traditions, have generated considerable criticism, and he lately switched toward a more moderate and tolerant attitude.

In the mid-1990s the recognition of two successors at the head of the Karma-Kagyu lineage brought to light an internal dispute concerning the traditional patterns of spiritual authority. Urgyen Trinley (or Orgyan Phrin las) (b. 1985) was first enthroned in Tibet (Tsurphu, 1992), and is now established in France. Urgyen's Asian headquarters is in Rumtek, near Gangtok, Sikkim, India. Nydahl actively supports Urgyen's challenger, Thaye Dorjé (or mThah yas rDo rje) (b. 1983), who fled from Tibet in 1994 and is now established in New Delhi. Thaye Dorjé may be contacted through the Karmapa International Buddhist Institute (KIBI) New Delhi, B 19–20 Institutional Area, Mehrauli, New Delhi, 110016 India. Thaye followers have a website at http://www.karmapa.org. He is considered by the Diamond Way organization as the authentic 17th Karmapa.

Nydahl's official website is at http://www.lama-ole-nydahl.org and is linked to the Diamond Way organization website (where a directory of centers is located).

Diamond Way Buddhism
Europe Center
Hochreute 1
D-87509 Immenstadt
Germany
http://www.diamondway-buddhism.org/

Lionel Obadia

See also: Karma-Kagyupa Tibetan Buddhism; Mahayana Buddhism.

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Disciples Ecumenical Consultative Council

The Disciples Ecumenical Consultative Council is an ecumenical body serving the sister churches of the Christian Church (Disciples of Christ). Through the 20th century, as one element of the Restoration Movement traced to Barton Stone (1772–1844), Alexander Campbell (1788–1866), and their colleagues, the Christian Church (Disciples of Christ), based in the United States, sponsored missionaries and nurtured the development of the movement around the world. It was joined in its activities by sister churches in the United Kingdom, Australia, and other Western nations. After World War II, most of the former mission churches became independent denominations in their own country and some of the sister churches in the Western world joined in ecumenical efforts that resulted in united churches.

In the 1970s, Disciples expressed an interest in creating a deeper relationship among the members in the many churches spawned by the movement and those disciples who had joined in various united churches. An initial meeting, held at the same time as the World Council of Churches' meeting in Nairobi, Kenya, in 1975 resulted in the formation of the Disciples Ecumenical Consultative Council. The Council sponsored a first international conference in 1979 in Kingston, Jamaica. Members from 12 countries attended.

The Council, given the strong commitment to a congregational polity among Disciples, is primarily for fellowship and is a visible sign of the movement's unity. It does not legislate for member churches. It has, however, found a vital role in keeping member churches informed of intellectual, moral, and spiritual currents of the larger ecumenical movement and has become a vehicle for expressing the concerns of Disciples within the ecumenical world. It has facilitated formal dialogues with Roman Catholic, Lutheran, Eastern Orthodox, and Reformed churches.

As of 2005, the council has 19 member churches participating from around the world.

Disciples Ecumenical Consultative Council
130 E. Washington Street

PO Box 1986
Indianapolis, IN 46206-1986

J. Gordon Melton

See also: Christian Church (Disciples of Christ).

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Divine Life Society

A trend in universalizing principles emerged in Hindu India early in the 20th century. The Divine Life Society is one of a number of organizations that promote a spiritual life, drawing upon insights from all the world religions' great teachers while framed in Hindu terms. The practice of meditation and yoga is central to Divine Life teachings. Belonging to the Divine Life Society does not preclude one from following the teachings and practices of other religious traditions.

The Divine Life Society is a religious organization whose philosophy and ritual practice are rooted in Hinduism's *bhakti* (devotional) and yogic traditions. Devotees refer to their faith as a practical form of spirituality promulgated through a nonsectarian, service-oriented, syncretistic set of beliefs in the teachings of prophets from divergent faiths (Zoroaster, Parsvanatha, Moses, the Buddha, Mahavira, Jesus, Muhammad, Guru Nanak), saints (Saint Francis of Assisi, Sri Aurobindo, the Baal Shem Tov, Mahatma Gandhi), and *acharyas* (Ramanujacharya, Chaitanya). Nevertheless, the primary source of their philosophical outlook is based on the work of the group's founder, Sivananda Saraswati Maharaj (1887–1963), and his disciples, who form a group of spiritual leaders that now run the organization. These teachings are focused on what Sivananda called the "science of seven cultures" (health, energy, ethical, heart, will, psychic, spiritual). In order to promote these cultures, the Divine Life Society sponsors conferences and seminars in yoga and meditation, and it is affiliated with temple communities in many countries around the world, particularly those with a significant population of people of Indian origin (South Africa, Trinidad and Tobago, Canada, Mauritius). Its headquarters is near Rishikesh, a sacred site high in the Himalayas where the Ganges River begins.

The founder, Sivananda, started life as Kuppuswami Iyer in the village of Pattamadai in Tamil Nadu. He was given a Western-style education and eventually became a medical doctor. While serving as a doctor for Indian plantation laborers in British Malaya from 1913 to 1923, Kuppuswami was exposed to the religious philosophies of many different faith traditions. He yearned for a more spiritual life for himself and thus returned to India to visit its holy places. While in Rishikesh he studied at the feet of Sri Swami Visvananda Saraswati, who renamed him after he had taken the vows of a *sannyasin* (follower of the renounced life). Sivananda now lived a monk's life of austerity and wandered from one end of India to the other. Eventually he returned to Rishikesh, where he established an ashram and dispensed medical services (practicing both Western medicine and Ayurveda, the traditional Hindu science of health) to those in need. It was here in a small *kutir* (hut) on the banks of the Ganga River that Sivananda established the Divine Life Society in 1936.

It is difficult to assess the number of people who subscribe to Divine Life precepts, although finding the locations of Divine Life Society chapters is relatively easy. Toward the end of his life, Swami Sivananda commissioned several of his students to go into the world and establish yoga centers in the Divine Life Society tradition. As a result Swami Vishnu Devananda (1927–1993) moved to Quebec and founded an international network of Sivananda Yoga Vedanta Centers across North America; Swami Satchidananda (b. 1914) moved to the United States and founded Integral Yoga International; and Swami Sahajananda began work in South Africa. Other international networks inspired by Sivananda include the International Yoga Fellowship Movement, and the Yasodhara Ashram Society. In the meantime, the Divine Life Society has itself opened work around the world and has centers in more than 15 countries.

Swami Chidanandaji of the Divine Life Society garlanding Lord Siva. (The Divine Life Society)

Swami Sivananda was succeeded by Swami Chidananda (b. 1916).

Divine Life Society
PO Shivanandanagar 249 192
District Tehri-Garhwal
Uttaranchal, Himalayas
India
http://www.divinelifesociety.org
http://www.sivanandadlshq.org
http://www.swami-krishnananda.org

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See also: Integral Yoga International; International Yoga Fellowship Movement; Rishikesh; Yoga.

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Divine Science Federation International/United Divine Science Ministries International

Divine Science began as an organized movement on May 4, 1888, when the original school was incorporated in San Francisco. Significant founders include Malinda E. Cramer (1844–1906) in San Francisco (1888); Nona Brooks (1861–1945) and her two sisters,

Fannie B. James and Alethea Brooks Small, in Colorado (1889); and Herman H. Schroeder, who lived and worked in the German American community in St. Louis (1892). San Francisco became one of the leading centers of early New Thought under Cramer's leadership. In 1892, Cramer established the International Divine Science Association as a loose coalition of many early New Thought leaders and centers.

The Home College of Divine Science in San Francisco served as the early headquarters of Divine Science, although local groups have always been autonomous, as they remain to this day. Cramer edited and published *Harmony*, a monthly magazine that began in October 1888 and continued through April 1906. The San Francisco facility was destroyed in the earthquake of 1906, after which Denver became the focal point of the movement.

Various efforts were made to create a new central organization. In 1957, several churches held a conference in Denver and founded the Divine Science Federation International (DSFI), with Irwin Gregg as its first president. The Federation office was established in Denver in 1957 and remained there until 1997, when it was moved to St. Louis. It continues in the St. Louis area. William Freeman is the current president. A new, independent alliance of Divine Science ministries began in the late 1990s, in San Antonio, Texas. It is known as the United Divine Science Ministries International. Anne Kunath, its founder, retired in 2007. Its headquarters is now in Largo, Maryland, with Christopher Bazemore as its current leader.

Divine Science teaches the Omnipresence of God, and affirms that each individual has access to all the potential of God through his or her own consciousness. On this basis, Divine Science works to heal the sick in mind and body through affirmative prayer. It is a direct approach to God, which affirms the essential goodness of humanity as God's idea. Through a close attunement with the Divine Presence, individuals overcome the appearances of sin, disease, lack, and alienation from God, humanity, and the cosmos, and live an abundant life here and now. Divine Science maintains that this teaching reflects Jesus' true purpose, and thus lays its claim to be a Christian movement.

In recent years, there has been an increased emphasis on humanity's metaphysical connection not only with the Divine Presence, but also with all people everywhere, and with the natural world. Divine Science's commitment to individual illumination and healing is as strong as it has ever been. The results of expanded consciousness, however, are being more fully understood in terms of planetary healing.

Worship practices differ among churches and centers. There is no required format, but most services include a sermon (often called a lesson), prayer and meditation, and hymn singing. In Communion services, some churches use the traditional bread and wine, but others use candles, and still others use no tangible objects at all.

The individual, when in touch with the Divine Presence, is the supreme authority in Divine Science. The Bible is revered as a sacred text, but is not considered infallible. Doctrinal texts include *Divine Science and Healing* and *Divine Science: Its Principle and Practice*. There have been no doctrinal controversies within the movement, but there have been key controversies on organization and educational policy.

Divine Science began in the United States, but has students on six continents. The Center for Creative Thought in Durban, Republic of South Africa, is currently the largest Divine Science ministry outside the United States. Even though Divine Science seeks to spread its message, it does not send out missionaries. Nevertheless, it is rapidly becoming more widely known through a proliferation of websites.

The movement has never emphasized membership, and it is impossible to determine the number of adherents with any confidence. It is likely that there are fewer than 5,000 members worldwide. Yet it has had a wider influence than its numbers indicate, through popular Divine Science authors such as Emmet Fox, Joseph Murphy, and William Parker.

It is difficult to evaluate Divine Science's recent progress as an organized movement. Through the last half of the 20th century, the movement experienced a slow decline. There are, however, some new churches, including the Church of the Infinite Presence in Oklahoma City, and the Church of the Holy Spirit in Largo, Maryland.

There are currently two central headquarters, whose addresses are given below. A positive development is that leaders of the two headquarters, and of the three

Divine Science schools, have enjoyed amicable contacts within the higher echelons of the movement since 2006. All three schools are now represented on the Board of Review, a quasi-judicial body within the Divine Science Federation; and this group held several conference calls during 2008. The Divine Science Ministers Association, which is open to members of both federations, is headed by its president, Will Mercer.

Students may enroll in ministerial programs in one of three schools: Brooks Center for Spirituality in Denver (which began as the Colorado College of Divine Science, with a charter dating to 1898); the Divine Science School in Washington, D.C.; and the United Divine Science Ministerial School in Largo, Maryland.

Two local churches, in their organizations dating back to the 19th century, are notable sites of the movement. Both have the corporate name of First Divine Science Church in their own cities, one being located in St. Louis (dating from 1892, the current building from 1916), and the other in Denver (dating from 1898, the current building from 1921). The church in St. Louis, however, now uses the name Center for Divine Love, holding itself out to the public as a New Thought ministry in the tradition of Divine Science.

United Divine Science Ministries International
8419 Callaghan
San Antonio, TX 78230
http://www.uniteddivinescience.org

Divine Science Federation International
110 Merchants Row, Suite 4
Rutland, VT 05701
http://www.angelfire.com/il/divinescience/index.html

Robert Winterhalter

See also: Religious Science; Unity School of Christianity/Association of Unity Churches.

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Diwali

Diwali (or Divali), the Festival of Lights, is the major Hindu festival of the year. It has become a national festival simultaneously celebrated by Jains, Sikhs, and even the Buddhists, each community pouring its own meaning into it. It lasts for five days, but centers on the the new moon day (the darkest day of each month) that ends the lunar month of Ashwin and begins the month of Kartika. It falls in the last half of October or the first half of November on the Common Era calendar. As a Festival of Lights, it properly occurs during the darkest period of the monthly lunar cycle and is a time to light the community with candles and lanterns.

Diwali seems to have evolved out of ancient but distinct harvest festivals, and many variations in celebration occur across India, reflective of the different local roots. There are also several stories that inform the celebration of Diwali. As with several other Hindu holidays, the story of the gods churning the ocean of milk is retold during Diwali. The story begins with the *devtas,* or demigods, complaining of weakness from a curse that had been placed on them. The deity Brahma told them that they needed to drink some *amrit*, the nectar of immortality, which could be obtained by the churning of the ocean. Vishnu suggested using Mount Meru as a stick to move the water and took the form of Kurma the giant Tortoise, whose back supported the churning stick. The devtas were assisted by the *asuras* (demons) in the churning activity, which was so successful that the turbulent ocean threatened to become a destructive force, and Vishnu was forced to take action to calm it.

Important for the celebration of Diwali, the churning of the ocean led to the emergence of Lakshmi, the goddess of prosperity and wealth. It is the goddess Lakshmi who is the major deity invoked throughout all the various ceremonies performed during Diwali. Also emerging from the ocean was Lord Dhanwantari, who brought with him the knowledge of Ayurvedic medicine, the traditional healing system of India.

Possibly even more popular than the story of the churning of the ocean is the account of Rama and Sita, incarnations of the deities Vishnu and his wife Lakshmi. Rama was the fabled king of Ayodhya. At one point, he was forced to leave home and he spent many years

Decoration for Diwali celebration in India. Hindus decorate their houses with *rangolis* and light oil lamps and candles to celebrate Diwali, the festival of light, and usher in the blessings of the occasion. (Thefinalmi/Dreamstime.com)

in exile. Sita joined him in exile, during which she was abducted by Ravana, the king of Lanka. Upon learning of his wife's fate at the hands of his old enemy, Rama defeated Ravana in battle. In one form of the story, Sita had to be tested by fire, in order to prove her chastity while in captivity. One text of the Ramayana tells of Sita walking on the fire and the coals turning to lotuses. In southern India, this account is tied to the practice of walking on live coals. By all accounts of the pair, the royal capital suffered greatly in their absence. Upon their return to Ayodhya, the citizens lit lanterns to welcome their ruler and express their delight with his return. The city revived and again became prosperous.

Though not the New Year's Day in India, many see Diwali as the time to make new beginnings. Homes are prepared by internal cleaning and the painting of outside walls. White is the preferred color as it better reflects the light. In recognition of Lakshmi, stores will hold sales and shoppers will look for bargains. Preparation and preliminary celebrations may begin as early as Vijayadashami, the last days of the Navaratri festival, which occurs several weeks earlier in the lunar month of Ashwin. Vijayadashami commemorates for many the anniversary of Rama's defeat of Ravana. In northern India, it is also a prominent date for worshippers of Durga,

Each of the five days of Diwali has an additional story and deity to be emphasized, and there are many regional variations throughout India. Ritual days begin with the prior evening and the first day commences with an offering of *prasad* (sweets) to Lord Yama (the lord of death). Believers pray for protection from an untimely death. The offering and prayer are made ide-

ally near a sacred tree or in the absence of an appropriate tree, in a clear space in one's front yard. After these rather solemn acts, lamps are lit and feasting begins. The next morning, attention turns to the goddess Lakshmi, and each family conducts prayers in which prosperity is a central theme. In Bengal, this day is given over to the dark goddess Kali, goddess of war, who is highly revered in eastern India. Celebration will last into the evening with lights turned on and fireworks discharged. (In Trinidad, firecrackers are made from freshly cut bamboo.)

This first day of Diwali has taken on added significance throughout India, as it has traditionally marked the beginning of a new financial year (though increasingly, the market is reordering itself around the Western New Year according to the Common Era calendar). A minor holiday, Dhan Terres (Wealth-Thirteenth) is recognized. It is celebrated as a particularly auspicious day to purchase precious metals. Meanwhile, many businesses celebrate Diwali, and many employees hope to receive Diwali bonuses and/or gifts. Throughout India, where Diwali is a national holiday, temples to Lakeshmi, Durga, and Kali will be filled, though attention to Lakshmi predominates. It is a time to consume many sweets.

Diwali is primarily a Hindu celebration, but Jains join the holiday festivities, which coincide with the date generally accepted as the anniversary of the attainment of nirvana (death) of Mahavira, the 24th and last of the Tirthankaras, the holy ones who founded Jainism.

For Sikhs, Diwali dates to the career of Guru Har Gobind Ji (1595–1644), the sixth Sikh Guru. At one point, he was imprisoned along with 56 other kings (all Hindus) at Fort Gwalior by the Islamic Emperor Jahangir (r. 1605–1627). After freeing himself and the other prisoners, Gobind Ji went to the Golden Temple in Amritsar. The Sikh community welcomed him by lighting candles and divas. Thus Sikhs will celebrate Diwali as "Bandi Chhorh Divas," the day of the detainees' release.

In Nepal, the only Hindu kingdom in the world, Diwali is also a major festival called Tihar, with its own national variations, though also centered on Lakshmi. Here, the primary minority, the Buddhists, also participate heartily in the celebration.

Constance A. Jones

See also: Calendars, Religious; Common Era Calendar; Mahavira; Navaratri/Dashain.

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■ Djibouti

Modern Djibouti is a relatively new country, having been established in 1898 as a colony, French Somaliland. It is a small country (8,872 square miles) located around the Gulf of Tasdjoura, an inlet on the Gulf of Aden. The land, mostly hot and uninhabited, was originally settled by the Afars (of Ethiopian heritage) and the Issa (of Somalia). Most of the country's 506,000 people (2008) are located along the lengthy coast. Islam came into the area in the 13th century from Yemen (across the Gulf of Aden to the north).

Present-day Djibouti became part of a new nation called Ifat centered upon the city of Zeila (in present-day Somalia). It later evolved into the Sultanate of Adal. Portugal aligned itself with Ethiopia and in 1541 attacked Zeila and other cities to the south. The Portuguese destroyed the cities' ability to compete in the rich trade that extended from India along the African coast to the south. Adal fell apart, and a variety of lesser sultanates divided the land.

One of these lesser sultanates was located at Tadjoura. In 1862, the sultan sold the city of Obock to the French. During the next generation the sultanate disappeared, and in 1898 the French announced the existence of their new colony, with the capital at the

Djibouti

Djibouti

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	149,000	851,000	97.0	1.97	1,079,000	1,431,000
Christians	12,000	14,100	1.6	0.81	14,600	15,800
Roman Catholics	11,000	7,500	0.9	1.39	7,500	8,000
Orthodox	800	5,400	0.6	–0.11	5,600	6,000
Protestants	200	630	0.1	1.04	800	1,000
Agnostics	200	10,400	1.2	2.98	17,500	30,000
Baha'is	100	770	0.1	1.98	1,000	1,300
Atheists	0	450	0.1	1.95	700	1,000
Hindus	300	340	0.0	1.98	440	560
Total population	**162,000**	**877,000**	**100.0**	**1.96**	**1,113,000**	**1,480,000**

city of Djibouti, a port they had built in the 1880s. Following the granting of independence to Somalia in 1969, the residents of Djibouti began to agitate for independence as well. A plebiscite in 1977 found 85 percent of the population favoring an end to colonial rule. Independence was granted. The area has remained somewhat unstable, however, due to the continued problems between Ethiopia and Eritrea and the unrest in Somalia.

Islam dominates Djibouti's religious life. The majority of the population are Sunnis of either the Hanafite or Shafaiite schools of Islam. There are some followers of Shia Islam, most from India. Active Sufi brotherhoods include the Qadiriyya, the Salihila, and the Rifaiya. There is also a small Ahmadiyya Muslim movement community.

Hinduism has been brought into the country by the relocation of several hundred Indians. There is also a small community of the Baha'i Faith.

Christianity appears to have been initially introduced into the country following the French purchase of Obock. The first priests of the Roman Catholic Church came from the Diocese of Arabia in 1883. The work grew slowly but steadily, and in 1955 the Diocese of Djibouti was established. Protestants from the Reformed Church of France arrived around 1940 and subsequently founded the Protestant Church of Djibouti. Workers from Ethiopia have more recently organized the Ethiopian Orthodox Tewahedo Church. The Ethiopian bishop of Djibouti, East and South Africa resides in Nairobi. There are also a small number of Greek Orthodox believers, mostly European expatriates.

J. Gordon Melton

See also: Ahmadiyya Movement in Islam; Ethiopian Orthodox Tewahedo Church; Hanafite School of Islam; Qadiriyya Sufi Order; Reformed Church of France; Roman Catholic Church; Shafaiite School of Islam.

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Dogen

1200–1253

Dogen, the student of Eisai, the founder of the Japanese Rinzai Zen Buddhist tradition in Japan, would as a mature practitioner establish Soto Zen (Chinese Caodong Chan Buddhism) in Japan. He would also work for the spread of Zen across the country.

Dogen was born January 12, 1200, into a well-to-do noble Japanese family, though he was left an orphan by the death of his parents during his childhood. He was raised by his uncle, who saw to his receiving a good education in Chinese literature. His home was near Mount Hiei, the headquarters of Tendai Buddhism, the dominant form of Buddhism in Japan as the 13th century began. Dogen, with a strong sense of the impermanence of human existence, began the serious practice of Tendai at the age of 13. He did not find a satisfactory practice nor an answer to his personal religious questions among the Tendai and after a decade of searching, in 1214 he eventually found his way to Kyoto, where Eisai (1141–1215), the founder of the Zen tradition in Japan, had opened Kennin-ji Monastery. Following Eisai's death, he studied with Myozen, Eisai's successor, who conferred dharma transmission on Dogen in 1221.

Two years later, Myozen accompanied Dogen on a trip to China, where they could explore the Chan centers directly. They had both been trained in the Rinzai tradition with its emphasis upon koans, verbal problems posed to students as a tool to assist students to enlightenment. In China, Dogen became increasingly distrustful of koan practice. He was led to Ru Jing (1163–1268), a master in the Caodong Chan tradition, which did not use koans, and focused upon sitting meditation (*zazen*). He eventually received dharma transmission and the "seal" (*inkashomei*) of dharma transmission from Ru Jing.

Myozen died while the pair were still in China. Thus Dogen returned to Japan in 1227 alone and settled back at Kennin-ji. Here he wrote an initial short book on sitting meditation, *General Teaching for Zazen*.

His stay in Kyoto was short-lived, however, as the Tendai leadership chose the opportunity to move against the new Zen teachings and attempt to mount a campaign to suppress the gains it had made during Eisai's last years.

Dogen moved out of Kyoto in 1230, settling first in Fukakusa south of the city, where he would build the first Soto Zen temple in Japan, Koshohorin-ji, and write his most famous text, the *Treasury of Knowledge of the True Law*, the basic text for Soto Zen practitioners. He emphasized following Buddha as a model and practicing zazen, sitting meditation.

The next years would be spent building Zen Buddhism, but were also ones of turmoil in the Buddhist world as several new forms of Buddhism were disturbing the Buddhist community. Finally, in 1247, Dogen withdrew from the turmoil that seemed to surround him and relocated to the rural Echizen Province. Here, in 1248, he founded Eihei-ji, the monastic complex that remains the major training center and point of dissemination for Soto Zen. Eihei-ji remained his headquarters for the rest of his life.

Dogen left Eihei-ji infrequently, but on occasion traveled to Kyoto and Kamakura on behalf of his growing movement. In 1253, the need of medical assistance forced him to Kyoto, and while there in September his condition worsened and he died. Ejo (1198–1280), his major disciple, became the new head of the movement.

J. Gordon Melton

See also: Meditation; Soto Zen Buddhism; Tian Tai/Tendai Buddhism; Zen Buddhism.

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Dogon Religion

The Dogon people inhabit land between the Niger River and Mali's border with Burkina Faso. The majority of the 700 Dogon villages are built along the 100 or so miles of the Cliffs of Bandigara, an escarpment that runs through the region. They appear to have settled in the area in the 15th century, in the process displacing other residents. They have been resistant to the encroachments of Islam, otherwise the dominant religion of the area, and Christianity, which was introduced during the years of French rule in the 20th century.

Dogon religion is built around three emphases. The Awa cult centers on Nommo, the first living being (and ancestor of the Dogon) who was created by Amma (the god who created the universe). Participants hope to reorder the spiritual forces disturbed by Nommo's death, a process to be accomplished by dancing with elaborate painted masks, especially for funerals and events marking the anniversaries of a death. More than 75 types of Dogon ritual masks have been identified. Awa dancing attempts to conduct the souls of the deceased to what is seen as their final resting place in the family altars. It also verifies their status among the ancestors.

The worship of Lebe, the earth god, centers on fertility, particularly as it is related to the agricultural cycle. Lebe is believed to visit his priests, called *hogons*, each evening. He takes the form of a serpent, which purifies and empowers the priest by licking him. The hogon takes the lead in various ceremonies that punctuate the agricultural cycle. He also oversees the shrine, one of which is found in each Dogon village, dedicated to Lebe. Each shrine incorporates some soil as a symbol of earth fecundity.

The Binu cult includes as important features ancestor worship, spirit communication, and agricultural

Living in the central regions of Mali, the Dogon people are known for their expressive masks, dances, and architecture. Shown here is a Dogon dancer wearing a traditional mask. (Wlablack/Dreamstime.com)

sacrifices. After Amma created Nommo, he multiplied into eight Nommo (four pairs). One of the eight primordial humans rebelled and upset the order of the universe. Amma then sacrificed one of the remaining seven Nommo and scattered bits of his body through the world, including the sites of presently existing Binu shrines. These shrines provide a point of contact between the Dogon and their ancestors, especially a class of primordial ancestors who lived before death became a reality of human existence. In ancient times, one of these ancestors would appear in the form of an animal, which would assist a kinship group (clan) and thus become its totem animal. The Binu priests oversee the ongoing contact and intercession with the ancestor represented by the clan's totem. The rituals ensure the ancestor's benevolence and provide access to spiritual power.

The Dogon arose out of relative obscurity in the 1970s following the publication of *The Sirius Mystery* by Robert K. G. Temple. Temple drew attention to the Awa cult, especially its dancing and the masks used. Each Dogon male carves and paints a mask that is worn for funerals, but also, once every 60 years, for a dance ceremony called the *sigi*. The sigi marks the renewal of the generations, but also marks the rebirth of the white dwarf star, Sirius. The sigi was first photographed in 1970. As part of the ceremony, it was explained that a second (and sacred) star orbited Sirius. Astronomers later discovered that the Dogon were correct about Sirius being a double star.

The publication of Temple's book in the West had the effect of bolstering what was in the 1970s being touted as the "ancient astronaut" theory, a theory posed as an alternative account of human origins. The theory suggested that humans had originally come to Earth from outer space or had been created by extraterrestrials. As interest in the ancient astronauts died in the 1980s, the focus on Sirius began to inspire channelers (mediums), who began to channel messages from what were believed to be advanced beings who resided on planets in the Sirius star system. Laird Scranton follows upon and greatly expands upon Temple's approach.

There are some 300,000 Dogon people.

J. Gordon Melton

See also: African Traditional Religions.

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■ Dominica

Dominica is a 300-square-mile island in the Lesser Antilles with a population of approximately 80,000 people. Most Dominicans are of mixed African descent. Dominica has been an independent nation since 1978. Previously, Dominica had been an associated state of Britain, a crown colony of Britain, a self-governing colony of Britain controlled by local mulatto elites, a colony exchanged a number of times between Britain and France, an independent Carib Indian island, and a Spanish possession. Geographically, Dominica is a mountainous volcanic island densely covered with vegetation. From the time it was named by Christopher Columbus (1451–1506), in 1493, to the late 18th century, the rough terrain made colonization difficult. Geography, economy, and politics have all been factors instrumental in shaping Dominica's religious history.

When Columbus set foot on Dominica in November 1493, he met the ancestors of the contemporary Carib Indians. Little is known about Carib religion, and few traces of it remain. What can be gleaned about Carib religion is often found in the suspect reports of early Roman Catholic missionaries.

Based on his analysis of Roman Catholic missionary documents, Douglas Taylor found Carib religion to be primarily a shamanic religion, which revolved around presenting offerings of food and drink to various spirits. There was belief in a variety of spirits, both beneficial and malicious. He also found evidence for some antagonism in Carib social structure, and one might surmise on the basis of various remaining cosmological myths, most of which deal with family relationships, that one function of Carib religion was mediating these antagonisms. In the mid-19th century, especially through the mission work of Father Delettre, most Caribs converted to Roman Catholicism.

In the colonial period, the religious landscape of Dominica was dominated by Anglicanism, Methodism, and, most especially, Roman Catholicism. Each of these religions was associated with a particular class, or status segment, and class and status associations are still important structures of Dominica's religious field.

Soufriere Catholic Church on the southern coast of Dominica. A majority of Dominica's population is Catholic. (Greg Johnston/StockphotoPro)

Anglicanism (represented by the Church of England) was the religion of British landowners, and in general Anglicans did not seek to convert the African Dominican populations. To this day, Anglicanism is a small religion, primarily associated with a few old landowning families. Anglican parishes are now included in the Church of the Province of the West Indies.

Methodism began to flourish in Dominica in the early 19th century. It is especially associated with the northeastern portion of the island (e.g., the villages of Wesley and Marigot), which have a different settlement history from the rest of the island, and were not colonized by the French. Methodism became especially associated with a rising mixed-race class in the 19th century, and from the 1830s forward it was particularly linked with the Mulatto Ascendancy, a col-

Dominica

ored elite that dominated Dominica's legislature. Among other things, Methodism indicated status. It also distinguished the elite from the primarily Catholic black population, and it encouraged literacy, which facilitated elite education. By the late 19th century Methodism, now a part of the Methodist Church in the Caribbean and the Americas, ceased growing, and though it has been influential, it has remained a far smaller religion than Roman Catholicism. Dr. Phillip A. Potter (b. 1921), former president of the World Council of Churches, is perhaps Dominica's most well known Methodist.

Roman Catholicism first was introduced to Dominica by the French; under Colbert's Code Noir of 1688, the French baptized slaves within six months of their arrival on Dominica. After the British took the island, the Roman Catholic Church was suspect, both for its ties to the pope and for its ties to France. It was only in 1828 that Roman Catholics were extended full rights. After that point, and continuing through emancipation in 1834, Catholicism was embraced by a large portion of the former slaves, who, it seems, often embraced it as an identity of resistance, in opposition to the Anglican landowners and the Methodist mulatto elite. At the

Dominica

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	63,600	63,000	94.2	–0.20	63,900	61,600
Roman Catholics	56,600	54,500	81.6	–0.45	52,000	48,000
Protestants	4,200	26,800	40.1	3.41	28,000	27,000
Independents	220	2,000	3.0	2.64	3,000	3,500
Spiritists	1,100	1,800	2.6	–0.19	1,800	1,800
Baha'is	50	1,200	1.8	–0.19	1,500	1,800
Agnostics	0	360	0.5	3.54	600	800
Ethnoreligionists	0	170	0.3	–0.23	200	200
Muslims	0	100	0.1	–0.21	300	500
Buddhists	0	90	0.1	–0.23	150	200
Hindus	0	70	0.1	0.00	140	200
Chinese folk	0	40	0.1	0.00	70	100
Atheists	0	30	0.0	0.00	40	50
New religionists	0	20	0.0	0.00	40	80
Total population	**64,700**	**66,800**	**100.0**	**–0.18**	**68,800**	**67,300**

same time, priests were important in representing peasant interests. Though there were severe conflicts between the Methodists and Catholics (including legislative disputes over religious involvement in education and at least two riots), these disturbances quieted toward the mid-19th century. After the Catholic bishop René-Marie-Charles Poirier (r. 1858–1878) gave up his French citizenship and became a British subject, the relationship of government and the Catholic Church was cemented. In the late 19th century, Dominica made the transition to crown colony status (a transition the Catholic Church had supported against the mulatto elite), and for the next half century a period of especially strong Catholic influence ensued.

During the late 19th century and the first half of the 20th century, the Roman Catholic Church exerted near hegemony over religious life on the island. In particular, the mountainous geography of the island left many villages disconnected from one another, and Catholic missionary priests (often French priests from the FMI—Sons of Mary Immaculate—Order) were the central organizing figures of village life throughout the countryside. In the city, the Catholic hierarchy (typically Belgian priests from the CSsR—Redemptorist—Order) was also instrumental in primary and secondary education, and later in providing social services (e.g., welfare services). During this time, Roman Catholic authorities actively discouraged the presence of new religious groups, and numerous witnesses attest to Catholic priests burning missionary tracts handed out by Protestant groups trying to establish themselves on the island. Despite Catholic opposition, small groups of the Jehovah's Witnesses, the Seventh-day Adventist Church, and Pentecostalism (the Church of God of Prophecy and the Church of God [Cleveland, Tennessee]) were established near the larger towns in the first half of the 20th century. However, none of these flourished.

The main survival of African religion on Dominica is Obeah, a form of sorcery performed by and for individuals, and without group affiliation. There is little information on the prevalence of Obeah on Dominica, and though many people claim that it is widespread, few if any admit to using it themselves. Interviews with older Dominicans indicate that this was also the case in the past. It is possible that the availability of Catholicism as a religion of resistance made it less necessary to preserve subaltern African traditions. On the other hand, Obeah is still prevalent enough to be officially illegal and actively prosecuted, and even in recent years there have been arrests and deportations on grounds of practicing Obeah. According to the police in Dominica, Obeah is particularly associated with drug trafficking.

In terms of other folk beliefs, tales abound locally about *soukouyan* (witches), *lougawou* (werewolves),

and other creatures, and though many people will carry a Bible verse or psalm to protect themselves from these creatures, it is difficult to determine the extent to which these types of belief structure Dominican worldviews.

After the middle of the 20th century, rapid social changes swept Dominica. These changes ranged from increased political independence and cultural revaluations of race to increased radio and television ownership. In turn these social changes led to changes in Dominica's religious field as well.

The Roman Catholic Church continues as the dominant tradition on the island, but its influence has diminished. In particular, the late 1960s saw a rapid expansion of the Protestant Pentecostal movement in Dominica, an expansion that relied heavily on radio. This was followed in the early 1980s by a second wave of expansion of the Pentecostal movement. Most villages on the island now have at least one Pentecostal or Charismatic church, both independent and denominational types. Partly in response to Protestant Pentecostalism, in the 1970s an active Catholic Charismatic Renewal movement also started. Hostilities between Catholics and Pentecostals became so severe that in 1986 the prime minister of Dominica, Dame Eugenia Charles, had to call a national meeting of religious leaders and appeal for toleration. Since that time, relations among religious groups have been more congenial.

Dissatisfaction with Roman Catholicism became particularly acute in the 1970s, when young men influenced by the black power movement increasingly associated Catholicism with colonialism (especially through its role in secondary education). Many of these men became associated in varying degrees with the Rastafarians, a religion originally from Jamaica, which emphasized Afrocentric notions of divinity, local traditions, and a return to the land. Partially as a cover for secular political and economic difficulties, and partly because of the challenge they posed to traditional norms, reaction against these Rastafarians was draconian; from 1974 through 1983 Rastafarians were virtually prohibited from Dominica through the infamous Dread Act. Among other things, the Dread Act made Rastafarian hairstyles (called dreads, or dreadlocks) illegal and provided blanket legal protection for those persecuting Rastafarians. The Dread Act further radicalized many Rastafarians, many of whom retreated to the rainforest to live in isolated communes. It is only in the last 20 years that Rastafarians have begun to be socially acceptable in Dominica.

Since 1970 other changes have also marked the religious field in Dominica. There is now a much wider range of religious groups on the island, including non-Christian groups such as the Baha'i Faith, Soka Gakkai International, and Islam (especially associated with foreign students at Ross University Medical School), and all groups practice freely. Since the 1990s and early 2000s, particularly with the entry of some Christian preachers into politics, religion has become increasingly important as an element of Dominican political discourse. This change has been an important topic of conversation among the on-line Dominican diaspora community, but there is no clear indication that religion will become a main reference point for Dominican politics.

Richard C. Salter

See also: Baha'i Faith; Church of England; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Jehovah's Witnesses; Methodist Church in the Caribbean and the Americas; Pentecostalism; Rastafarians; Roman Catholic Church; Seventh-day Adventist Church; Soka Gakkai International; World Council of Churches.

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■ Dominican Republic

The Dominican Republic is an island nation occupying the easternmost 48,380 square miles of the island

Dominican Republic

A stone church in the Dominican Republic. The vast majority of Dominicans are Roman Catholic. (iStockPhoto.com)

of Hispaniola. Most of its border is coastal land with the Caribbean Sea to the south and the Pacific Ocean to the north. Its western border is shared with Haiti. Some 9.5 million people reside within the Dominican Republic.

The island of Quiaqueya was originally inhabited by several Caribbean peoples, the Lucayos, the Ciguayos, the Tainos, and the Caribs. Christopher Columbus renamed the island Hispaniola when he landed in 1492. The fort he built is marked as the beginning of the European colonization of the Americas. The Spanish subsequently enslaved the island's residents, almost annihilating them. Seeing the inability of the Native peoples to survive the imposed order, Bartolome de Las Casas (1474–1566), the Roman Catholic bishop, suggested the importing of Africans. Some of the first slaves in the New World were brought to Hispaniola, and some of the first independent African communities appeared here in the 1500s.

The island culture shifted to the production of sugarcane on large plantations. Valued as a strategic point between Europe and Central and South America, Hispaniola was coveted by both the British and French. The French took the western half of the island, which they later renamed Haiti, in 1686. The whole island became French for a period, but was lost to a short-lived African American republic. Spain recovered it in 1809. Finally, in 1865, after Spain had been in and out of the country, the Dominican Republic became independent. However, it fell under U.S. influence at the beginning of the 20th century, which led to the United States imposing a protectorate.

In 1930 a dictator, Rafael Leonidas Trujillo, came to power. His brutal regime ended only in 1961, when he was assassinated. At that time it was learned that he personally owned 70 percent of the country's workable land. In the intervening years, the instability of the sugar market has kept the country in crisis, and changes of government have been frequent. A democratic government with regular elections has been in place since 1966, but it is threatened constantly by corruption, massive poverty, and labor unrest.

European presence on Hispaniola destroyed the Native people and their religion, which was replaced with Christianity. The area that was to later become the Dominican Republic became the early center of the Roman Catholic Church, and the first bishopric in the Americas was established there in 1511. St. Thomas University was opened in 1538. Catholicism enjoyed a monopoly in the religious sphere until the 19th century and still retains the allegiance of the majority of the people.

The Roman Catholic Church enjoys a special status in the country, a status now confirmed by law, following the signing of a concordat between the Vatican and the government in 1954. Among other privileges, Roman Catholics have access to public funds to cover some church expenses, including the repair of church buildings. The government generally does not interfere with the practice of religion; members of the national police, however, are required to attend Catholic Mass.

Protestants took the opportunity provided by the Haitian occupation of the Dominican Republic to enter

Dominican Republic

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,474,000	9,672,000	94.9	1.58	11,458,000	13,074,000
Roman Catholics	3,731,000	8,579,000	84.2	1.36	9,940,000	11,100,000
Protestants	92,500	770,000	7.6	5.19	1,050,000	1,300,000
Independents	41,500	215,000	2.1	3.43	300,000	445,000
Spiritists	98,000	223,000	2.2	1.61	268,000	307,000
Agnostics	12,000	225,000	2.2	2.98	350,000	450,000
Atheists	5,600	47,500	0.5	1.61	65,000	92,500
Chinese folk	0	7,800	0.1	1.61	9,000	12,500
Baha'is	3,900	7,200	0.1	1.61	10,000	17,000
New religionists	1,000	3,400	0.0	1.61	5,200	8,700
Muslims	0	2,200	0.0	1.60	3,000	4,900
Buddhists	1,500	1,900	0.0	1.61	2,800	4,200
Jews	350	700	0.0	1.60	850	1,200
Total population	**4,596,000**	**10,191,000**	**100.0**	**1.61**	**12,172,000**	**13,972,000**

the country. Africans from North America were invited to populate the land, and once they arrived, they asked for religious leadership. In 1834 a Methodist minister from England arrived, and a few years later a minister from the African Methodist Episcopal Church established work. In the 1840s, a British Baptist missionary founded a church, which has not survived, at Puerto Plata among African Americans. American Episcopalians entered the country in 1898 and created a mission, which is now a diocese of the Episcopal Church. Apart from one independent missionary, later identified with the Free Methodist Church of North America, no other churches initiated work until the 20th century.

In 1911, American groups that had already established work in Puerto Rico moved personnel to the Dominican Republic. In 1919, the Presbyterians, the Methodists, and Church of the United Brethren cooperated in forming an Alliance for Christian Service in Santo Domingo. The Moravians eventually joined the Alliance, which was serving as an agency for coordination and cooperation. This Alliance matured into a united church, which became autonomous in 1953 as the Iglesia Evangélica Dominicana. The church carries on a wide variety of social service programs and has an active publication board that distributes a significant amount of literature. However, it has fallen behind some of the more evangelistic churches in gaining a following among the population. The church is a member of the World Alliance of Reformed Churches.

The Seventh-day Adventist Church entered the country in 1908 and has built a strong movement, second only to the Assemblies of God, which entered in 1933. The Seventh-day Adventist work is a part of the Antillean Union Conference, which also includes Puerto Rico. The Jehovah's Witnesses, who started their evangelistic activity immediately after World War II, now have a substantial following. A wide spectrum of American Protestant and Free church groups have now opened work in the Dominican Republic. They range from Pentecostal groups such as the Church of God (Cleveland, Tennessee) and the United Pentecostal Church International to various evangelical churches, including the Baptists, the Evangelical Church of the West Indies, and the Christian Brethren.

The Church of Jesus Christ of Latter-day Saints arrived in 1978. There are also a number of local spiritual assemblies of the Baha'i Faith. There is a small Buddhist community, consisting primarily of Chinese and Japanese expatriates, including a chapter of the True Buddha School. There had been a small Jewish community that was established in the 16th century; over the centuries, however, it disappeared. A new Jewish community was started in the 1930s and now numbers around 150 people. They have a synagogue in Santo Domingo.

J. Gordon Melton

See also: African Methodist Episcopal Church; Assemblies of God; Baha'i Faith; Baptists; Christian Brethren; Church of God (Cleveland, Tennessee); Church of Jesus Christ of Latter-day Saints; Evangelical Church of the West Indies; Free Churches; Free Methodist Church of North America; Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church; True Buddha School; United Pentecostal Church International; World Alliance of Reformed Churches.

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Dominicans

The Dominicans, officially the Order of Preachers, constitute one of the oldest and largest of the religious orders of the Roman Catholic Church. Its founding was occasioned by the emergence of a heretical movement in southern France in the 13th century. The order's founder, Dominic (1170–1221), was placed in charge of the preaching mission directed to counter the Albigensians. To stave off any possible charges of personal gain, Dominic and his assistants practiced voluntary poverty. This group became the core of what became a permanent organization that in 1215 received the initial approval of the bishop of Toulouse, France. The next year the group adopted the Rule of Saint Augustine and in 1517 received approval of its name and mission from the pope.

The order was established to provide for the spiritual nourishment of its members and to send them upon missions in defense of the Catholic faith, the art of preaching being a primary tool. Shortly after its founding, Dominic sent lieutenants to various locations to open centers, beginning with Paris and Bologna. The first general chapter of representatives for the more than a dozen houses met in 1220. A vow of absolute poverty was adopted, and subsequently a form of governance was adopted and the work divided into provinces. The organization is democratic, but the leadership, especially the master general, is granted considerable administrative power. The general chapter may set broad policies and may on rare occasions modify the constitution.

Dominic's order was spreading rapidly when he died in 1221. It had penetrated most of Europe, and a number of national provinces were in process of formation. This growth continued under his successors. Dominic encouraged education, and the order obtained the first chair in theology at the Sorbonne. A number of scholars appeared among the Dominicans in their first century.

The order tended to establish its centers in urban areas. From this center, the community would become the target of systematic evangelism, and friars would be sent out to the surrounding countryside. Emerging out of the order were a number of "penitential preachers," who emphasized penance and reform of life as the major theme of their preaching work. The best known of these is Savonarola (1452–1498), who brought Florence to repent of its worldly ways during the Renaissance. The order quickly gained a reputation for its learning, and it was placed in charge of that major institution designed to stamp out heresy and promote allegiance to the church, the Inquisition.

Dominic's desire to help reform and revive the church also led him to missions. He sent Dominican brothers to the borders of Christendom. Early efforts were directed to the Jews and Muslims of southern Spain and northern Africa and to the Baltic peoples of Latvia, Estonia, and Lithuania. The order also pushed eastward into Poland and the Ukraine. Efforts in the western Mediterranean Basin were directed toward the return of Orthodox Christians to the authority of Rome, as well as to the conversion of Muslims.

As the order expanded, its vow of poverty became a problem, and in 1475, Pope Martin V granted the Dominican priories (not individuals) the right to own property and thus provide for the basic needs of the

members. The Protestant Reformation directly affected the order. It lost those provinces in northern Europe, and those in neighboring countries were considerably weakened. At the same time in the east the Dominicans were losing centers in lands overrun by the Turks.

The losses during the first half of the 16th century were partially offset by gains in the Western Hemisphere. The first Dominicans found their way to the West Indies in 1510 and had created a new province a mere 20 years later. That province was the base from which the order expanded through the Spanish colonies, as well as Brazil. Already in 1592 Dominicans had followed the Portuguese to Indonesia and the Philippines, from which they began efforts in China, Formosa, and Japan. From Italy they reestablished work in the Middle East and pushed eastward to Kurdistan.

Like the Jesuits, an order that was suppressed in 1773, the Dominicans suffered from the rise of secularized governments in several European countries. The wars for independence in South America then destroyed most of the work there. In 1804, the king of Spain separated the Spanish houses from the main part of the order, a separation that continued through most of the 19th century.

The initial problems created by hostile secular governments gave way to a new freedom to exist in a liberalized atmosphere that included commitments to religious liberty. Beginning in the late 19th century, the order reestablished itself in most European countries, and there was steady growth through the entire 20th century. Membership increased from 4,472 in 1910 to more than 10,000 in 1963. Much 20th-century growth occurred in the Third World.

The order is led by a general chapter and the master of the order (the successor to Saint Dominic). It consists of provinces, each of which is ruled by a provincial chapter and the prior provincial. Each province includes convents and houses, each of which is governed by a prior or superior. The international headquarters of the order is located in Rome. The master of the order has a website at http://www.op.org/curia/, but this is only one of many sites representing the many Dominican units worldwide.

The order is organized in three parts: the First Order, which includes priests and lay brothers; the Second Order, of contemplative nuns; and the Third Order, of people who live in the world but adopt the Dominican spirit or live communally but do not take the full vows of the First Order. The primary history has been carried by the First Order but the Second Order can also be traced to Saint Dominic, who authored its original constitution in 1206. The nuns took charge of their own temporal affairs in 1267.

The history of the Second Order has been marked by two periods in which mystical spirituality flowered. The first, in the 14th century, is associated with the preaching of several friars who were their spiritual directors, Meister Eckhardt (ca. 1260–1327), Henry Suso (ca. 1300–1366), and Johannes Tauler (ca. 1300–1361). A second period was noted in the 18th century. Like the First Order, the Second suffered ups and downs during the modern era, beginning with the Reformation, but enjoyed a period of expansion in the 20th century.

The Third Order appears to have emerged from the penitential fraternities that sprang up in response to the preaching of the Dominican friars in the 13th century. At the end of the century, a rule was created for those fraternities that came under the jurisdiction of the order. Some of these fraternities later developed a communal life and dedicated their time to social, educational, and other charitable works. Over the centuries the Third Order produced some notable saints of the church, including Saint Rose of Lima (1586–1617), the first person from the Western Hemisphere who was canonized; Saint Catherine of Siena (1347–1380); and Saint Louis-Marie Grignion de Montfort (1673–1716), whose writings laid the foundation for the present emphasis on the veneration of the Virgin Mary in Roman Catholicism.

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See also: Jesuits; Monasticism; Roman Catholic Church.

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Double Ninth Festival

The Double Ninth Festival continues a pattern in Chinese festivals that begin early in the lunar year that places a festival on the same day numerically as the month; thus there is a major festival on the first day of the first month (New Year's), the second day of the second month (Spring Dragon); the fifth day of the fifth month (Dragon Boat), and the seventh day of the seventh month (Double Seventh Festival). This pattern reveals both the potency of numbers considered good, with no festivals in the months numbered with negative numbers, and the additional symbolism accruing to different numbers. Nine is a male number associated with the male or yang side of the yin-yang polarity that controls so much of life.

The Double Ninth Festival appears to date back to the Han dynasty (221–206 BCE), at about the same time as the emergence of religious Daoism and its cosmology built around the concepts of yin-yang and the Five Agents: water, fire, metal, wood, and earth.

In the celebration of the festival, two plants come to the fore, the dogwood and chrysanthemum. The dogwood with its strong scent had been a plant desired for both its aesthetic qualities and its medicinal properties (Chinese doctors used it to treat kidney problems). The chrysanthemum is valued both for its beauty and as a substance producing longevity. Thus people came to wear the flowers of both plants and to drink wine (or tea) made from chrysanthemums.

Members of a chorus welcome the Double Ninth Festival in Shenyang of Liaoning Province, China. The festival is considered a traditional occasion to pay respect to the aged and falls on the ninth day of the ninth month of the Chinese lunar calendar. (Getty Images)

The actual festival traces back to a story from the Han dynasty about a mistress of the emperor who was driven from the palace by his wife. She revealed that every year on the ninth day of the ninth month everyone in the palace wore dogwood and drank wine to ward off disasters.

Today, as the holiday has become more secular, additional elements have been added to the celebration. The Double Ninth cake, some of which can become very fancy, is stuffed with various fruits or meats, and stacked in nine layers in the shape of a tower. Climbing mountains, also associated with long life, has become a popular activity on this day. The less adventurous can visit local parks to see the flower displays, or follow the example of the long-lived Empress Dowager Ci Xi (1835–1908) and add a little chrysanthemum jelly to their diet.

J. Gordon Melton

See also: Chinese New Year's Day; Double Seventh Festival; Spring Dragon Festival.

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The Double Seventh Festival

The Chinese, like people in many cultures, have interesting beliefs about numbers. Some numbers are considered lucky and it is also traditional wisdom that good things come in pairs. These various beliefs come together in Chinese holidays, many of which occur on

A couple kiss during a disabled persons group wedding held to mark the Qixi Festival (also known as the Double Seventh Festival), the Chinese equivalent of Valentine's Day, on August 26, 2009, in Chengdu of Sichuan Province, China. The festival originates from a romantic legend of lovers, the cowherder Niu Ling and fairy Zhi Nu, who were separated by the Supreme God but reunited across the Milky Way once a year on the day. (Getty Images)

the same numbered day as the month. Thus, the Spring Dragon Festival occurs on the second day of the second lunar month and the Dragon Boat Festival on the fifth day of the fifth month. The Double Seventh Festival is named for the fact that it occurs on the seventh day of the seventh month.

This day, the Chinese equivalent of Valentine's Day in the West, is built around the story of two lovers. The first was Niu Ling, an orphaned boy whose only possession was an old ox. Before he died, the aging animal told his owner that annually on the seventh day of the seventh month the seven daughters of the Jade Emperor, the ruler of heaven in traditional Chinese religion, would descend to Earth for a bath in the local river. He advised hiding the clothes of the youngest, Zhi Nu, known for her cleverness, and talking her into becoming his wife. Niu Ling acted on the ox's advice, with the promised results. They married, had children, and appeared to be leading a happy life.

Trouble came from the Jade Emperor, who resented the fact that his daughter's work of weaving beautiful clouds in the sky no longer occurred. When the daughter returned to heaven to visit, he caused a great river to flow across the sky that separated Zhi Nu from Niu Ling. That river is what we know as the Milky Way. The two lovers we know as the stars Vega and Altair. Meanwhile, on Earth, the magpies planned a solution to their problem. Every year on the anniversary of their meeting, they fly to the sky and form a bridge so they can again be united if but for a day. With the moon in its first quarter on the seventh day of the lunar month, the Milky Way appears dimmer, and no longer separates the two lovers.

The seventh day of the lunar month in August is China's day for lovers, but celebrated especially by unmarried women. Young girls in new clothes will visit local temples to pray to Zhi Nu for cleverness. While there they may also recite the traditional prayer for the ability to thread needles, symbolic of the acquisition of the traditional talents of a housewife.

J. Gordon Melton

See also: Spring Dragon Festival.

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Doukhobors

The Doukhobors' origins are obscure, due to their reliance on orally transmitted traditions and teachings, but it is generally accepted that their sect began during the wave of reform that swept through Russia in the 17th century. The original Doukhobors were peasants from southern Russia who were influenced by that reform, and at times they experienced persecution under the Russian czars and the Russian Orthodox Church (Moscow Patriarchate). An Orthodox archbishop called them Doukhobors (spirit wrestlers) in 1785. The term was meant to be derisive (wrestlers against the spirit), but the sect put its own positive spin on the term (wrestlers for and with the spirit) and kept it as their own.

They faced persecution again in the late 19th century, and with the czar's approval and the support of Leo Tolstoy (1828–1910) and British and American Friends (Quakers), 7,400 Doukhobors arrived in Canada as immigrants in 1899. They settled as a community in what was to become Saskatchewan. In 1902 the Russian authorities released their leader, Peter Vasilievich Verigin (d. 1924), from his exile in Siberia, and he soon joined his followers in Canada. After a change in the Canadian government's policy, the Doukhobors ran up against the authorities in 1905 for registering their lands communally (not individually as the Canadian government desired), as well as for their refusal to swear an oath of allegiance to the government. As a result, they lost the lands that they had tilled for the past few years. Beginning in 1908 Verigin led most of his followers to southern British Columbia, where he established an isolated community of close to 6,000.

Doukhobors are strict pacifists, and many refuse to swear an oath. The emphasis is on the inner light, which all Christians possess. Outward forms are rejected: the sacraments, clergy, images, signs of the cross, fasts, even the Bible. Many are vegetarians and avoid killing animals. What gives life is the Spirit of Christ that speaks through the lips of Jesus' followers.

The Bible is replaced with orally transmitted hymns and liturgy (their Living Book), which are sung and spoken during their meetings (called *sobranyas*). For most, communal living is the ideal way to live in mutual love. The leaders of the community are considered to have the Spirit of Christ more strongly than others.

Three major divisions occurred after the Doukhobors arrived in Canada. The Orthodox (or Community) Doukhobors continued in the communal way of living and remained loyal to the Verigin leaders. In 1938 these Orthodox Doukhobors were organized by Peter Verigin into the Union of Spiritual Communities of Christ. The Independents departed from the communal way of living. The Sons of Freedom (headquartered in Krestova, British Columbia) presented a more radical, and often violent, approach to dissent and nonconformity.

Presently there are around 30,000 Doukhobors in Canada. The Union of Spiritual Communities of Christ has its central office in Grand Forks, British Columbia. Its periodical is entitled *ISKRA,* which maintains a website at http://www.iskramag.org. A major challenge facing the Doukhobors in the 21st century is that of assimilation into mainstream Canadian culture.

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Grand Forks, BC V0H 1H0
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Gordon L. Heath

See also: Communalism; Friends/Quakers; Russian Orthodox Church (Moscow Patriarchate).

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Dragon Boat Festival

The Dragon Boat Festival occurs on the fifth day of the fifth lunar month (early to mid-June on the Common Era calendar). Like the earlier Spring Dragon Festival, it acknowledges the dragon, a symbol of the emperor in pre-modern China, and the dragon's association with rain and water in traditional Chinese lore.

There are a variety of stories told about the festival. One of the oldest concerns Qu Yaun, an advisor to the ruler of Chu, one of seven states vying for power in the Warring States Period (476–221 BCE). Over time, his advice was rejected and he was pushed from the court. Eventually, Chu was conquered by a rival nation, and Qu Yaun committed suicide by throwing himself in the river, on the fifth day of the fifth month in 278 BCE. People attempted unsuccessfully to retrieve his body from the river. To prevent the fish from devouring the body, they threw rice into the river. At a later date, someone reported meeting Qu Yaun's spirit and was told that the dragon stole the rice thrown in the river.

Qu Yaun is now celebrated in the Festival by the holding of Dragon Boat races on the anniversary of his death. Over the years, these have become a matter of intense athletic competition. The races were ritualized by having a Daoist priest (or in a more secularized setting, a VIP) touching the eyes of the dragon on the front of the boats, called Awakening of the Dragon, symbolically calling the dragon from his slumber and animating his *qi* (energy).

People also eat sticky rice that has been wrapped in bamboo or reed leaves. It was believed that wrapping the rice thrown in the river with leaves would keep the dragons from eating it.

In 1980, China added Dragon Boat racing to its list of national sports. By this time the custom had spread across the land and to neighboring Vietnam, Japan, and Korea, and throughout the Chinese diaspora. The most heralded Dragon Boat Races are held annually in Hong Kong.

J. Gordon Melton

See also: Daoism; Spring Dragon Festival.

A drummer keeps the beat as his team competes in the annual dragon boat races during the Dragon Boat Festival. (Corel)

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Druidism

Modern Druidism, or Druidry, has more groups than in Britain alone, and many more internationally. Most contemporary Druids in Britain are Pagan (and their groups and activities are part of the wider neo-Pagan and Wicca networks); some have close links with Wicca, some are Christians, some are members of non-religious friendly societies (for example, the Ancient Order of Druids), and others see Druidry as a philosophy or a way of life rather than as a religion. All Druids have at least one thread in common: the Celtic Druids are their source of inspiration. Little is known about how Pagan Celts practiced Druidry. Certainly, Druidism was the faith of the Celtic inhabitants of Gaul and the Celtic people of the British Isles until either Romanization or the introduction of Christianity led to its decline. Druids claim that the early Druids built megalithic monuments such as Stonehenge and the Rollright Stones.

The story of what constituted the beliefs and ritual practices of those inhabiting the prehistoric British Isles is little documented, and what is known is highly complex. However, by the 1720s an initial great revival of interest in the Druids was being disseminated

Present-day revellers in the south of England celebrate Bonfire Night, a ritual related to the Celtic festival of Samhain (otherwise known as Halloween). (Getty Images)

by Romanticism and new archaeological findings. The history of the revival of British Druidism must be seen as a history of attitudes to Druidry and has been summed up as a story of creative reinvention, a process that continues in contemporary Druidry. Modern Druidry, as recognized by Druids themselves, can include just about anything you want it to include, and rituals may include non-Celtic elements of an American Indian or Hindu tradition along with elements from Welsh or Irish myth and poetry. Public rituals performed by white-robed Druids may use a version of the Universal Druid Prayer (Iola Morganwg's Gorsedd Prayer, first spoken in London in 1792) and may follow the Revival Druids in seeing the light of the sun as the symbol of God, or they may revere the sun as a symbol of spiritual light and associate it with one of the sun gods in Celtic mythology.

For many Druids there is a central belief in the unity of the spiritual, the creative imagination, and the natural environment. These three elements reflect the three realms of traditional Druidic learning, the Bards (poets, storytellers, and singers), Ovates (philosophers, diviners), and Druids (moral philosophers). Reconnecting to the past and to the natural world is assisted by working with the natural eightfold seasonal cycle of festivals: Halloween (Samhain), Candlemas (Imbolc), May Day (Beltaine), and Lammas (Lughnasad), together with the Winter and Summer Solstices and the Spring and Fall Equinoxes. Contemporary Druids also emphasize the primacy of the circle as a symbol of the wholeness of life, and the seasonal cycle as a spiritual sanctuary. Most of their rituals are celebrated in private. The most public and controversial festival has been the Summer Solstice celebration of the triumph of Light by Druids at Stonehenge. Druids revere the sun and often practice their rites in daylight. For 10 years or so, however, their key Summer Solstice public festivities at Stonehenge were curtailed.

Public outcry and the efforts of Druids themselves brought them back the right to worship there.

Membership numbers vary widely. The British Druid Order (BDO), whose current chief is Philip Shallcrass and which publishes the main Druid magazine, *Druid's Voice*, estimates its membership at more than 2,000. It may be contacted at PO Box 29, St Leonards-on-Sea, East Sussex, TN37 7YP, UK, or through its website: http://www.druidorder.demon.co.uk/. The Ancient Order of Druids (founded by Henry Hurle in 1781) has more than 3,000 members, whereas many groups have fewer than 100. The Council of British Druid Orders acts as a forum for 8 of the 12 or so Druid groups in Britain. The Ancient Druid Order, or the Druid Order, founded in 1717, celebrates the Summer Solstice at Stonehenge, the Spring Equinox at Tower Hill, and the Autumn Equinox at Primrose Hill. From this developed OBOD, the Order of Bards, Ovates and Druids, constituted in 1964, and one of the largest Druid groups, with more than 3,000 members. It has a worldwide experience-based postal teaching program, a newsletter, and workshops. It aims to renew Druidry, promoting equality of the sexes, and is as concerned with environmental and artistic matters as spiritual ones. The first chief was Philip Ross Nichols, and the current one is Philip Carr-Gomm.

Other British groups include the Secular Order of Druids, whose current chief is Tim Sebastion; it developed out of attempts to counterbalance the increasing influence of the rock festival at Glastonbury, as well as from the feeling that the Druids needed to establish a stronger presence at Stonehenge in the mid-1970s. The Glastonbury Order of Druids, formed in 1988, remains a small group mainly concerned with Stonehenge and Glastonbury. The primary American Druidic groups are Ar nDraiocht Fein: A Druid Fellowship, founded in the mid-1980s by Isaac Bonewits (who became well known in 1968 when he graduated from the University of California at Berkeley with a degree in magic), and the original Druid group, the Reformed Druids of North America. The latter group originated in a student protest movement at Carleton College in Northfield, Minnesota, in 1963. An extensive directory of links to these and other Druidic groups may be found at http://www.esotericart.com/fringe/druidLinks.htm.

Order of Bards, Ovates and Druids
PO Box 1333
Lewes, East Sussex
UK BN7 37G
http://www.druidry.org

Charlotte Hardman

See also: Fall Equinox; Glastonbury; Spring Equinox; Stonehenge; Summer Solstice; Wiccan Religion; Winter Solstice.

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Druze

The Druze emerged as a new religious community in Egypt among the Ismaili Muslims during the rule of al-Hakim, the Fatimid caliph (r. 996–1021). Some Ismaili clergy began to teach that their generation was the time of the end of the era of Islam and of Islamic law. As the movement developed, they also began to proclaim the divinity of al-Hakim, who served as both caliph of the empire and imam of the primary Ismaili

community. The name of the new group was derived mistakenly from that of a leading exponent of that view, al-Darazi (d. 1019), though he was not associated with the group later called Druze. Another teacher, Hamzah ibu-'Ali, the real creative voice of the community, claimed to be both imam and lord of this age.

As the movement grew among the population, the authorities in Cairo moved to suppress it. In the midst of their efforts, al-Hakim suddenly disappeared under mysterious circumstances. The Druze interpreted this event as confirmation of their beliefs. To them, he had not been killed, but had voluntarily entered a period of Occultation, or Hiddenness, from which one day he would reappear to the faithful.

The disappearance of al-Hakim simply led to even harsher suppression of the Druze, who left Egypt and settled in Syria and Lebanon. There they survived as a semisecret community. They have been reluctant to share the materials containing their secret teachings with outsiders. Converts are not allowed; one can only be born into the Druze community.

The Druze now await the return of both al-Hakim and Hamsah, whose appearances will vindicate their faith. Meanwhile, they gather for worship on Thursday (rather than Friday), and they have a doctrine of the transmigration of souls. They have abandoned the following of the Muslim law (Shariah), feeling that many of its prescriptions are no longer relevant. Their moral code centers on truthfulness, mutual assistance, and submission to God's will as the highest values. They also are proud of having abandoned social discrimination a millennium ago, their understanding having led them to grant equal rights to women and to abandon slavery.

The Druze refer to themselves as al-Muwahhidun, which means those who believe in the Unity of God. While the Druze community remained strongest in Syria, Lebanon, and Palestine, it has become widely dispersed, beginning in the 19th century. The first American Druze community was organized in 1908. The American Druze Society was designed to protect the Druze identity, culture, and faith, as well as to serve the Druze community. Druze communities can also now be found across Latin America (Venezuela, Brazil, Argentina, Mexico, Chile, and Colombia). Others have settled in the West Indies, Australia, the Philippines, France, the United Kingdom, and Nigeria. The Druze in diaspora maintain a strong tie with the base community in the Middle East. There are an estimated 500,000 Druze worldwide, of which more than 400,000 live in Syria, Lebanon, and Israel.

Contact with the community for outsiders has been facilitated by the publication of *Adam Magazine*, a bilingual periodical (in Arabic and English). It and the Druze community may be contacted through the Druze website at http://www.druzenet.org. The American Druze Society and various local Druze communities also have Internet presence.

J. Gordon Melton

See also: Ismaili Islam; Shia Islam.

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Dussera

See Navaratri/Dashain.

Dutch Reformed Church

The Dutch Reformed Church is one of the two large churches in the Reformed tradition operating in South Africa that grew out of the settlement of the Cape of Good Hope by the Dutch in the 17th century. The church dates to 1672. After some years, church leaders began to institute missions among both the slave population that developed and the Native population, but they always maintained a very separate existence between the white European membership and the Afri-

can membership. The church became independent of Holland after the British took control of the Cape Colony at the beginning of the 19th century. It held its first synod as an independent body in 1824.

The church spread through South Africa, but experienced two major splits in the middle of the 19th century. Issues causing tensions included geography, with a more conservative theology prevalent among settlers in the Transvaal. Arguments developed over whether hymns other than those derived from the biblical book of Psalms could be used. The Dutch Reformed Church based in the Cape area also adopted a more liberal interpretation of the basic Reformed documents (the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort).

In 1862, the Supreme Court ruled that representatives of the Dutch Reformed congregations outside the Cape Colony could not sit in the synod of the Dutch Reformed Church. As a result, these congregations severed their formal ties to the church and established separate synods for the Transvaal, Orange Free State, and Natal. Later, a separate Dutch Reformed Church also arose for the same reasons in South-West Africa. These five churches remained in a friendly relationship, and in 1907 they formed a federation. They merged in 1962 to constitute the present Dutch Reformed Church (Nederduitse Gereformeerde Kerk).

The Dutch Reformed Church is headed by a general synod, and its congregations divided into presbyteries and synods. In the 1990s it reported 1.3 million members in 1,260 congregations. Missionaries from this church spread across the southern part of Africa in the late 19th century and were responsible for what have become independent national churches in Malawi, Zimbabwe, Zambia, Mozambique, Nigeria, Kenya, and Namibia. It has also built a number of social service institutions across South Africa.

As the issue of apartheid gained world attention, the Dutch Reformed Church, defensive of its segregated church life, withdrew from the World Council of Churches. Then in 1982, the World Alliance of Reformed Churches declared apartheid a sin and the theological justification for it that had been offered a heresy. It suspended the membership of the Dutch Reformed Church. By the end of the 1990s, with the changing events and stances being developed in the post-apartheid era, the Dutch Reformed Church began to rebuild its ecumenical relations. In 1997, the WARC readmitted it to membership, anticipating the church's formal rejection of apartheid. The church is also a member of the Reformed Ecumenical Council. It has yet to rejoin the World Council of Churches, but is a member of the South African Council of Churches, which is affiliated with the Council's Commission on World Mission and Evangelism.

In November 2006, leaders of the Dutch Reformed Church met with representatives of the Reformed Church in Africa, the Uniting Reformed Church in Southern Africa, and the Dutch Reformed Church in Africa to begin an exploration of the possibilities of reunion of the churches of the Reformed heritage in the country. While any possible merger is some years away, the meeting made manifest the strong intent of the assembled group to actively pursue reunion.

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General Synod of the Dutch Reformed Church
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PO Box 13528
Hatfield
0028 South Africa
http://www.ngkerk.org.za/english/whoarewe.asp

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See also: Reformed Ecumenical Council; Reformed/Presbyterian Tradition; Uniting Reformed Church in Southern Africa; World Alliance of Reformed Churches; World Council of Churches.

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Religions of the World

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E

East Africa Yearly Meeting of Friends

American representatives of the Society of Friends (now the Friends United Meeting) began mission work in Kaunosi, Kenya, in 1902. Work concentrated on the Kakamega and Bungoma districts in the western part of the country and later extended into the Rift Valley, the Nyanza Province, and the two large cities (Nairobi and Mombasa). Over the next four decades, the work grew into the largest Yearly Meeting (association) of Friends in the world. The East Africa Yearly Meeting became self-governing in 1946 and became responsible for all of the properties formerly owned by the mission in 1964. More recently, it became the source of a set of closely related Yearly Meetings.

A group of Kenyan Friends under the leadership of Johnstone Namufweli moved into Uganda in 1948 and founded a Monthly Meeting (congregation) at Kampala. They were joined by others who migrated in the mid-1950s at the invitation of the colonial government. They were set apart as an independent Yearly Meeting in 1969. In 1952 the government of Tanganyika (now Tanzania) invited Kenyans to relocate there, and some Friends were among those who accepted the invitation. The first group settled in Ikoma in the Musoma District, where the first congregation was established. The Tanzania congregations remained a part of the Kenyan work until 1968, when the Tanzania Yearly Meeting was formed.

In 1973, the work in Kenya was reorganized into nine districts, and the first of what became five Yearly Meetings (Elgon Religious Society of Friends) established. In 1979 the East Africa Yearly Meeting (South) held its first meeting and is now the largest of the Friends Yearly Meetings, with some 47,000 members. Yearly Meetings are congregational associations that are the basic organization unit among Friends. The East Africa Yearly Meeting (North) (with 13,000 members) and the Nairobi Yearly Meeting (with 4,000 members) were established in 1987. Among the five Kenyan associations, the East Africa Yearly Meeting sponsors the Friends Bible Institute (for the training of pastors) and Friends College, both in Aimosi. At the beginning of the new century, the East Africa Year Meeting was a member of the World Council of Churches, but has since withdrawn. It remains a member of the National Council of Churches of Kenya.

East Africa Yearly Meeting (South)
PO Box 35
Tiriki
Kenya

J. Gordon Melton

See also: Friends United Meeting; World Council of Churches.

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East Java Christian Church

The East Java Christian Church (Gereja Kristen Jawi Wetan [GKJW]) dates to the activities of Christian laypeople operating in East Java early in the 19th century. In the 1930s two European laypeople, one a German watchmaker, the other an Indo-Russian farmer, introduced Christianity into the Muslim community around Surabaya. They baptized an initial convert in 1843. During this time, the watchmaker spent several periods in jail for violating the law against proselytizing Muslims. Eventually a small congregation emerged, which in 1850 came under the care of the mission of the Reformed Church of the Netherlands. Over the next generations the mission grew slowly but steadily. In 1931 a synod was organized. At this time there were some 23,000 baptized members, almost all residing in rural areas.

As with other missions in Indonesia, the missionaries remained in control until the Japanese arrived in 1942. The war and period of occupation totally disrupted the church, which took the rest of the decade to recover. Growth began again in the 1950s and resumed its pattern of steady development in what is a predominantly Muslim part of the country. Associated with the church are a set of schools, an orphanage, and a variety of medical facilities.

In 2005 the church reported 130,000 members in 148 congregations. It was a founding member of the World Council of Churches and the World Alliance of Reformed Churches.

East Java Christian Church
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See also: Reformed Church in the Netherlands (Liberated); World Alliance of Reformed Churches; World Council of Churches.

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Easter

The high feast of the Christian church, Easter celebrates the resurrection of Jesus Christ. Even those churches that typically do not follow the liturgical year calendar will observe Easter. The timing of all of the other moveable feasts in the Christian year revolves around Easter, showing this event's central position in Christian doctrine and worship. Easter Sunday is preceded by the 40 days of Lent and Holy Week. The feast begins a 50-day season of "Eastertide" that includes Ascension Day and leads to Pentecost.

There is biblical and early church evidence that Christians originally celebrated the resurrection of Christ every Sunday. At some point in the first two centuries of the church, however, it became customary to further celebrate the event annually during the Jewish Passover season, the time of year when Jesus was crucified, buried, and raised.

Prior to the fourth century, because of its Passover associations, the holy day was called *Pascha*. The word for Easter in most European languages still derives from this root. However, the English word "Easter," which parallels the German word *Ostern*, has less certain origins. Saint Bede the Venerable (672–735 CE) was the first to suggest that the term comes from *Estre*, the Anglo-Saxon goddess of spring and fertility. A related and more commonly accepted theory is that the word originated from early Christian designation of Easter week as *in albis*, the Latin plural for *alba* ("dawn"). This word evolved into *eostarum* in Old High German, the precursor of the modern German and English term for spring. This parallels the development of the word "Lent," which also has spring connotations.

Easter, like the Jewish Passover, is a moveable feast. Originally, churches in Asia celebrated Easter on the same day as Passover, regardless of the day of the week on which it fell. All other churches in other

Catholics take part in an Easter procession celebrating Jesus Christ's resurrection in Niquinohomo, Nicaragua. (AP Photo/Esteban Felix)

regions celebrated Easter on the first Sunday after Passover.

Based on a formula decided by the Council of Nicaea in 325 CE, Easter is celebrated on the first Sunday following the first full moon after the Spring Equinox. As a result, Easter Sunday can fall between March 22 and April 25, depending on the lunar cycle. To complicate matters further, most Eastern churches use the Julian calendar (as revised early in the 20th century) and a 19-year lunar cycle while Western churches follow an 84-year cycle. Consequently, the Orthodox Easter sometimes falls on the same day as the Western Easter while at other times the two celebrations can occur as much as five weeks apart.

While there are many and varied liturgical customs associated with Easter, the Easter Vigil serves as the core of the event's worship activities. Before sunrise on Easter Sunday, worshippers gather in darkness for the lighting of the Christ, or Paschal, candle. From this new fire, worshippers light other candles to illuminate the entire sanctuary. Readings from the Gospels and songs of praise accompany the celebration of lights.

The sanctuary is newly adorned in the colors of Easter: white and gold. White symbolizes the hope of the resurrection, as well as the purity and newness that comes from victory over sin and death. The gold symbolizes the light of the world brought by the risen Christ who enlightens the world. The cross is no longer draped in black. Instead, it is covered in flowers and the top is draped in white.

The Easter Vigil has evolved into an outdoor sunrise service for many churches. The spreading dawn adds to the celebration of lights and candles. The practice may derive from the Gospel narrative of Jesus' resurrection, which states that Mary Magdalene went to the tomb "while it was still dark" (John 20:1) or as dawn was breaking (Matthew 28:1; Luke 24:1).

From the earliest days of the church, Easter has been the primary time for the baptism of new converts. It is a fitting time to celebrate not only Jesus' resurrection from death to life, but also the symbolism of death and resurrection of the Christian through the waters of baptism. At one time those baptized changed into new white clothes to symbolize their new life in Christ. This has led to the tradition of buying new clothes at Easter.

Easter has accumulated many traditions derived from folk customs, many of which were associated with springtime fertility celebrations. For example, the popular modern Easter symbols of eggs and rabbits are ancient Pagan symbols for fertility. The church prohibited the eating of eggs during the Lenten fast, so by the 13th century the custom arose of collecting and decorating eggs that were laid during Holy Week in anticipation of breaking the fast. The egg itself became a symbol of the resurrection. Just as Jesus rose from the tomb, the egg symbolizes new life emerging from the eggshell.

The custom of associating a rabbit with Easter arose in Protestant areas in Europe in the 17th century but did not become common until the 19th century. The Easter rabbit was said to lay the eggs as well as decorate and hide them.

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See also: Holy Week; Lent; Liturgical Year; Passover.

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Easter Island

Easter Island, a single isolated volcanic island, is located in the Pacific Ocean some 2,000 miles west of the coast of South America and an equal distance east of the clusters of inhabited islands of the South Pacific. Locally known as Rapa Nui, it received its Western name from Admiral Jacob Roggeveen (1659–1729), whose three ships visited the island on Easter Day in 1722. It would be Roggeveen who informed the world of the giant statues that seemed to peer out to sea from the island. Many interactions would occur between the Easter islanders and the outside world over the next two centuries, but not until the eye-catching work of anthropologist/adventurer Thor Heyerdahl (1914–2002) in the 1940s did the general public become engaged with the questions concerning the origins of the island's residents and its unique statuary.

Following Roggeveen's initial visit, additional ships occasionally stopped. Then early in the 19th century, a visit by a whaling vessel led to the spread of venereal disease. In the 1860s Peruvians raided the islands for slave labor, taking much of its political and religious leadership. The great majority of those taken died within a few years. Disease introduced by others killed most of those who escaped slavery. A mere 111 islanders were alive by the mid-1870s. The sudden loss of the island's religious leadership, who carried the group memories for what was a pre-literate people, led to the significant loss of knowledge concerning the island's history and culture. Through the last decades of the 20th century, anthropologists and other scientists spent many hours attempting to reconstruct the island's past.

The annexation of the island by Chile in 1888 did little to improve the residents' lot, as the island was turned over to commercial interests who ran it much like a slave labor camp. The harsh conditions did not improve when the island was turned over to Chile's navy in 1953.

Thor Heyerdahl came to Easter Island in 1955 bringing his celebrity over the popularization of his idea that the Polynesians originated in the Americas rather than Asia. He focused attention on the mystery surrounding the large stone heads. The team he assembled put together an initial story, which became the subject of several scholarly studies and a popular book. The islands had been inhabited since the fourth century BCE. He also found in the oldest statuary on the island a resemblance to contemporaneous statuary from South America.

Heyerdahl's work had a dramatic effect on the island. The Chilean government saw the possibility of attracting tourists. The islands saw their opportunity to reorder their relationship to their overlords. In 1966, they revolted and forced the writing of a Constitution that included a set of freedoms. Incorporating the island into modern transportation systems opened it to both tourists and scholars. Life steadily improved, and by the end of the century, the population had risen to approximately 2,000.

The archaeological community viewed Heyerdahl's study as merely a first step in understanding Easter Island. He focused his relatively brief study on the statues, locally called *moais*. These male figures stood some 13 feet high and weighed some 14 tons. They had been carved out of the volcanic rock. Their mystery was accentuated by the lack of written records concerning them and the loss of much of the oral tradition. It was also the case that by the 20th century, all of the statues, the existence of which had featured prominently in the early Western accounts of the island, had been toppled. Heyerdahl began the task of replacing the figures in their earlier resting places.

The mystery of the statues opened the door to the more complete study of the island's history and culture. In the late 20th century, UCLA archaeologist Jo Anne Van Tilburg emerged as the chief scholar of Easter Island lore. She deduced that the statues represented stylized images of various chiefs. She dated their initial erection to the years 1400 to 1600, during which time they played a key role in the religious life of the Rapa Nui. They appear to have served as contact points for communication with divine entities. The lack of definitive records, however, has left the door open to variant opinions on the statues and the island's history.

In 1995, Easter Island (Rapa Nui) was added to the list of World Heritage Sites designated by the United Nations.

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Eastern Orthodoxy

Together, the Eastern Orthodox churches constitute one of the three major traditions of Christianity (Roman Catholicism and Protestantism being the other two). Eastern Orthodoxy emerged as the dominant expression of Christianity in the eastern half of the Mediterranean world in the eastern half of the Roman Empire (which after the fall of Rome in 475 came to be known as the Byzantine Empire), and its organizational focus was on the archbishops at Constantinople (originally Byzantium, later Istanbul), Antioch, Jerusalem, and Alexandria. Greek was the dominant language, as opposed to Latin in the western Mediterranean, where after the fall of Rome the bishop of Rome became more and more important, leading the whole Western church as pope. Through the centuries, the organizational unity of Christendom was gradually weakened

Mosaic in a Ukrainian Orthodox church, Edmonton, Alberta, Canada. (J. Gordon Melton)

by theologically divergent churches in Armenia, Egypt, Persia, and lands to the east. Then in the 11th century, the most significant schism occurred, that between the Roman Catholic Church and the Greek Orthodox churches.

Today, Eastern Orthodoxy consists of a number of churches, which are divided nationally and ethnically, but held together in communion through a shared faith, which finds expression in their version of the Nicene Creed. The Eastern Orthodox have a technical theological disagreement with the Roman Catholic Church concerning the place of the Holy Spirit in the Trinity. In the Nicene Creed as recited in Eastern Orthodox churches, belief is affirmed in "the Holy Spirit, who proceeds from the Father." In the Roman Catholic version of the creed, the phrase "and the Son" is added at this point, so that it reads, "the Holy Spirit, who proceeds from the Father and the Son." The Eastern church rejected that phrase, believing that it suggested an undue subordination of the Holy Spirit.

The Eastern church also did not develop the ideal of celibacy of the clergy as in the Roman Catholic Church, though it insists that priests marry before receiving Holy Orders and that bishops be drawn from unmarried priests (primarily from its monks, who live in ordered communities).

The archbishop of Istanbul, the ecumenical patriarch, is the symbolic focus of the unity of Eastern Orthodoxy. His jurisdiction, the Ecumenical Patriarchate, includes Turkey (the former base of the Roman Empire in the East, usually referred to as the Byzantine Empire), parts of Greece, all of Europe not specifically assigned to other jurisdictions, and the Greek-speaking Orthodox in North and South America. The remainder

of the Mediterranean is divided between the Greek Orthodox Patriarchate of Antioch and All the East, the Greek Orthodox Patriarchate of Jerusalem, and the Greek Orthodox Patriarchate of Alexandria and All Africa.

Through the centuries a variety of autonomous Orthodox jurisdictions have been recognized, most separating from the Ecumenical Patriarchate as they grew in size and their country asserted its independence. Important Orthodox churches include the Russian Orthodox Church (Moscow Patriarchate), the Ukrainian Orthodox Church, the Orthodox Church of Greece, the Bulgarian Orthodox Church, and the Romanian Orthodox Church. There are in addition a number of smaller autonomous jurisdictions.

Also, during the centuries since the schism between the Eastern and Western churches, a variety of Orthodox communities have for various reasons moved back into communion with the Roman Catholic Church and now exist as Eastern-rite Catholic churches. Such Eastern-rite churches now parallel most Orthodox jurisdictions.

There are some Orthodox churches that are not in communion with the Ecumenical Patriarchate. Some of these were formed during the 20th century, as Marxist governments rose in predominantly Orthodox countries. It was the feeling of some members of these churches that they could not remain in communion with bishops who had tacitly offered allegiance to such government authorities. The largest of these anti-Communist Orthodox churches is the Russian Orthodox Church Outside of Russia, formed by Russian bishops who were outside the country at the time of the Russian Revolution and who attempted to reorganize the Russian parishes in the diaspora.

In the late 20th century, as the Orthodox Church began to participate in the ecumenical movement as expressed in the World Council of Churches, the more conservative church leaders saw such relationships as inherently subversive of Orthodox faith and practice. Their protest was focused in the change of most Orthodox churches from the traditional Julian calendar to the more commonly used Gregorian calendar. The conservative dissenting jurisdictions are generally known as "Old Calendar" churches.

J. Gordon Melton

See also: Bulgarian Orthodox Church; Ecumenical Patriarchate/Patriarchate of Constantinople; Greek Orthodox Patriarchate of Alexandria and All Africa; Greek Orthodox Patriarchate of Antioch and All the East; Greek Orthodox Patriarchate of Jerusalem; Orthodox Church of Greece; Roman Catholic Church; Romanian Orthodox Church; Russian Orthodox Church (Moscow Patriarchate); Ukraine, Eastern Orthodoxy in; World Council of Churches.

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ECKANKAR

ECKANKAR, also known as "The Religion of the Light and Sound of God," was founded by Paul Twitchell (ca. 1908–1971) in California in 1965. Although it claims to be the oldest religion in the world, its beliefs and practices bear striking resemblances to the Punjabi Radhasoami tradition, Western Esoteric traditions such as those found in the Theosophical Society and Rosicrucianism (the Ancient and Mystical Order Rosae Crucis), and certain aspects of the Church of Scientology. The essence of ECKANKAR lies in its spiritual practices, which are said to lead the individual into greater union with God and toward becoming a co-worker with God. The practices taught by ECKANKAR include singing the mantra "Hu" (an especially holy name for God) and bilocation (soul

travel). Eckists believe that they can be in more than one place simultaneously and that many dreams are actually such experiences. ECKANKAR teaches them how to interpret the spiritual meanings of dreams.

Paul Twitchell wrote several books about and for ECKANKAR, including the first volumes of an open-ended canon of ECKANKAR scriptures known as Shariyat-Ki-Sugmad. Twitchell died in 1971 and was succeeded by Darwin Gross, who was in turn succeeded as "Living ECK Master" (spiritual leader and oracle of God) by Harold Klemp in the early 1980s. Under Klemp and ECKANKAR's president, Peter Skelskey, ECKANKAR relocated its world headquarters from California to Minneapolis, Minnesota, in the late 1980s. The world headquarters includes the Temple of ECK, ECKANKAR's primary worship center, in Chanhassen, Minnesota. The organization does not publish membership statistics but claims to have tens of thousands of adherents worldwide. It is a nonexclusive religious organization, so many members are also members of other religious groups.

The highest authority in ECKANKAR is the Living ECK Master, and Harold Klemp is considered the 973rd such person in world history. ECKANKAR *chelas* (devotees) regard Klemp as their spiritual guide and believe that he appears to them and teaches them in their dreams. Klemp is believed to be in touch with a group of spiritual guides known as the Order of Vairagi Masters. The spiritual teachings and practices of ECKANKAR are determined by Klemp and communicated to the chelas via books, correspondence courses, and magazines published by Illuminated Way Publishing Company. ECKANKAR also produces videos, which often feature talks given by Klemp, and these are shown on cable television. ECKANKAR centers exist in numerous cities in North America, Europe, and Africa.

ECKANKAR has endured several controversies since its founding. Paul Twitchell's autobiography and credibility as a genuine spiritual leader was questioned by at least one scholar. David Christopher Lane's exposé of Twitchell and ECKANKAR, entitled *The Making of a Spiritual Movement: The Untold Story of Paul Twitchell and ECKANKAR,* has plagued ECKANKAR since its first publication in the late 1970s. Controversy surrounded the departure of Darwin Gross and his succession by Harold Klemp. Many Minnesotans initially objected to the building of ECKANKAR's temple in suburban Minneapolis, claiming that a cult was appearing in their midst. However, under Klemp's capable leadership, ECKANKAR has managed to survive these controversies and has settled into a more stable life among the West's relatively new alternative religions.

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See also: Ancient and Mystical Order Rosae Crucis; Church of Scientology; Theosophical Society (American).

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■ Ecuador

Ecuador is located on the Pacific Coast of South America, between Peru to the south and Colombia to the north. This small Andean nation has an area of 109,483 square miles and a population of 14.6 million (July 2009), of which 66 percent is urban and 34 percent is rural. The country also includes the famous Galápagos Islands in the Pacific Ocean, about 600 miles west of the mainland. It is one of only two countries (with Chile) in South America that do not have a border with Brazil.

Ecuador

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,830,000	13,364,000	97.0	1.14	15,466,000	17,036,000
Roman Catholics	5,844,000	12,532,000	91.0	0.82	14,000,000	15,250,000
Protestants	82,900	532,000	3.9	5.17	850,000	1,000,000
Marginals	13,700	380,000	2.8	3.81	570,000	750,000
Agnostics	19,000	211,000	1.5	5.33	400,000	700,000
Ethnoreligionists	90,000	125,000	0.9	1.24	105,000	100,000
Atheists	6,000	21,000	0.2	1.20	29,000	50,000
Baha'is	16,400	17,200	0.1	1.20	25,000	35,000
Buddhists	2,000	14,600	0.1	1.20	17,500	24,000
Chinese folk	4,000	13,200	0.1	1.20	18,000	21,500
Jews	2,000	4,200	0.0	1.20	4,200	5,000
New religionists	1,000	3,000	0.0	1.20	5,000	7,500
Muslims	0	1,800	0.0	1.19	4,000	9,000
Total population	**5,970,000**	**13,775,000**	**100.0**	**1.20**	**16,074,000**	**17,988,000**

Ecuador's population is very diverse, comprising many races and ethnic groups. In general, Ecuadorans trace their origins to four sources: Amerindians, Europeans, Africans, and Asians. *Mestizos* (mixed Amerindian and Spanish ancestry) are by far the largest of ethnic groups, constituting more than 65 percent of the current population. In second place are Amerindians, who are approximately 25 percent of the population. The whites are mainly *criollos*, who are descendants of Spanish colonists, and are about 7 percent of the population. In addition, there were waves of immigration from the Middle East, Italy, Germany, France, and other European countries. The Afro-Ecuadoran community, descendants of African slaves and freedmen, includes Negros, mulattos, and *zambos*, and it constitutes most of the remaining 3 percent of the population.

Since the early 1900s, Ecuador has experienced increased immigration from the Middle East, Asia (especially China and Japan), North America, and Europe. Today, Ecuador has about 95,000 U.S. expatriates and 30,000 European Union expatriates.

The community of Middle Easterners numbers in the tens of thousands, mostly of Lebanese, Syrian, or Palestinian origin. Many are prominent in commerce and industry, and are concentrated in the coastal cities of Guayaquil, Quevedo, and Machala; most are Eastern Orthodox Christians. The Arab-Ecuadoran community has created many cultural organizations to honor and celebrate their heritage, although most of those born in Ecuador do not speak Arabic. They are well assimilated into the local culture and are referred to commonly as *turcos* since the early Middle Eastern migrants arrived with passports issued by the Ottoman Empire at the beginning of the 20th century.

There are an estimated 225,000 English speakers and 112,000 German speakers in Ecuador of which the majority reside in Quito, mainly descendants of immigrants who arrived in the late 1800s. There are also small communities of Italians, Jews, Armenians, French, and Greeks. The Jewish community, which numbers less than 500, is mostly of German or Italian descent.

Also, there is a small East Asian–Ecuadoran community, estimated at 25,000; it mainly consists of those of Japanese and Chinese descent whose ancestors arrived as miners, farm laborers, or fishermen in the late 1800s.

Until the end of the 19th century, the Ecuadoran population was concentrated in the central highlands (the Andes Mountains run through the center of the country and surround the central highlands, known as the Sierra region), due to the prevalence of malaria and yellow fever in the coastal region, but today's population is distributed about equally between the highlands and the coastal lowlands. Migration toward cities, particularly larger cities, in all regions has increased the

urban population to about 55 percent of the national population. The majority of Ecuador's small but vibrant upper- to middle-class population segment is distributed between the capital, Quito, and Guayaquil, each home to 1.5 to 2.0 million inhabitants.

The Oriente region, composed of Amazonian lowlands to the east of the Andes and covering about half the country's total land area, includes some of the headwaters of the Amazon River and remains sparsely populated. It contains only about 3 percent of the population, many of whom are unassimilated Amerindians who maintain a wary distance from the more recent arrivals: mestizo and white settlers. This region is home to nine tribes of indigenous peoples who survive mainly as hunters and gatherers: the Quichua, Shuar, Achuar, Waorani, Siona, Secoya, Shiwiar, Záparo, and Cofan. These groups are all represented politically by the Confederation of Indigenous Nationalities of the Ecuadoran Amazon (CONFENIAE). By contrast, the Colorado Indians (about 2,300 in 2000) inhabit the northwestern jungle area west of Quito, around Santo Domingo de los Colorados, in the Pacific lowlands.

Occasional visits by outsiders to the Oriente region, seeking gold, land, trade, and converts occurred during and after the Spanish colonial period. These early contacts between Europeans and the indigenous people were disastrous because new diseases were introduced that decimated the tribal population. Later, the Amazon rubber boom in the 19th and early 20th centuries brought increased contact with Europeans, causing measles, malaria, and tuberculosis epidemics that further reduced the Native population.

Recent settlers in the Amazonian lowlands are the result of a small wave of immigration (mainly mestizo migrants from the central highlands) that began in the 1960s, when government-sponsored multinational corporations began to exploit petroleum reserves in the region. The boom in the petroleum industry led to mushrooming towns as well as to substantial deforestation, pollution of wetlands and lakes, and the further decline of the indigenous population.

Current Religious Situation The nation's Constitution provides for freedom of religion, and the government has generally respected this right in practice. The government, at all levels, seeks to protect this right in full and does not tolerate its abuse, by either governmental or private actors. The only limits imposed by the government are "those proscribed by law to protect and respect the diversity, plurality, security and rights of others." The Constitution prohibits discrimination based on religion.

The Catholic Episcopal Conference estimates that 85 percent of the population is Roman Catholic, with 35 percent of Catholics actively practicing. Although no scientific survey has been undertaken, the Episcopal Conference estimates that attendance at Mass increased slightly during the 2000s. Some ethnolinguistic groups, particularly indigenous people who live in the mountains, follow a syncretistic form of Catholicism that combines animistic Amerindian beliefs and practices with orthodox Catholic doctrine. Catholic saints often are venerated in ways similar to those associated with indigenous deities.

Based on research conducted by PROLADES (Programa Latinoamericano de Estudios Sociorreligiosos), religious affiliation in Ecuador can be described as follows in 2000: Roman Catholic, 85 percent; Protestant, 12 percent; other religions, 1 percent; and none/no response, 2 percent. The latter category includes atheists and agnostics, but there are no reliable statistics for these specific groups.

While Protestant conversions traditionally have been more numerous among the lower classes, growing numbers of the middle class and professionals are converting to Protestantism or marginal Christian groups. There has been success finding new converts in different regions, particularly among indigenous people in the Andean provinces of Chimborazo, Bolivar, Cotopaxi, Imbabura, and Pichincha, especially among persons who practice syncretistic religions, as well as among the marginalized sectors of society, especially in urban areas.

Historical Overview of Social, Political and Religious Development Evidence of human cultures exists in Ecuador from ca. 3500 BCE. Many ancient civilizations were created and developed throughout Ecuador, such as the Valdivia culture and Machalilla culture on the coast, the Quitus (near present-day Quito), and the Cañari (near present-day Cuenca). Each

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civilization developed its own distinctive architecture, pottery, and religious characteristics. After years of fiery resistance by the Cayambes and other tribes, as demonstrated by the Battle of Yahuarcocha ("Blood Lake"), where thousands of warriors were killed and thrown into the lake, the region succumbed to the expansion of the Incas and was loosely assimilated into the Inca Empire in 1453. The most prominent of the conquered tribes were the Quichua (or Quechua), whose center was located at Quito.

In 1531, the Spanish conquistadors arrived under the leadership of Francisco Pizarro to find an Inca Empire torn by strife and civil war. In subsequent years, the Spanish colonists became the new elite in the Andean region, with their centers of power in the viceroyalties of Lima and New Granada. Warfare and disease decimated the indigenous population during the first decades of Spanish rule, when the Native people were forced into the *encomienda* labor system of the Spanish landlords. In 1563, Quito became the seat of an *audiencia royal* (administrative district) of Spain and part of the Viceroyalty of Lima, and in 1717 it became part of the Viceroyalty of Nueva Granada, which included Colombia and Venezuela.

After nearly 300 years of Spanish colonization, Quito was still a small city of only 10,000 inhabitants. It was there, on August 10, 1809 (now, a national holiday), that the first call for independence from Spain was made in Latin America (Primer Grito de la Independencia), under the leadership of the city's criollos such as Carlos Montúfar, Eugenio Espejo, and Bishop Cuero y Caicedo. Quito's nickname, Luz de América ("Light of America"), comes from the idea that this first attempt produced the inspiration for the rest of Spanish America. Quito is also known as La Cara de Dios ("The Face of God") for its beauty.

On October 9, 1820, Guayaquil became the first city in Ecuador to gain its independence from Spain. On May 24, 1822, the rest of Ecuador gained its independence after Field Marshal Antonio José de Sucre defeated the Spaniard Royalist forces at the Battle of Pichincha, near Quito. Following the battle, Ecuador joined Liberator Simón Bolívar's Republic of Gran Colombia (modern-day Colombia and Venezuela), but withdrew from Gran Colombia and became an independent nation in 1830.

The 19th century was marked by instability in Ecuador, with a rapid succession of rulers. Between 1833 and 1908, the nation had 19 presidents. The opposing political parties were the Conservatives (or Clericals) and the Liberals. The first president was the Venezuelan-born Juan José Flores (r. 1830–1834, 1839–1843, 1843–1845), who was ultimately deposed, followed by many other authoritarian leaders. The Conservative Gabriel Garcia Moreno (r. 1861–1865) unified the country in the 1860s with the support of the Roman Catholic Church. In the late 19th century, world demand for cocoa (chocolate) tied the economy to commodity exports and led to migrations of people from the highlands to the agricultural frontier on the Pacific coast.

The country continued under the leadership of an oligarchy of large landowners. Their stranglehold on the country prevented land reform, and their ineptitude led to the loss of areas of the country to their neighbors. Present-day Ecuador represents approximately 20 percent of the country's original territory at the time of independence from Spain.

The Liberal Revolution of 1895 led by José Eloy Alfaro Delgado (r. 1895–1901, 1906–1911) reduced the power of the Catholic clergy and the Conservative land owners of the highlands, and revoked the Concordat with the Vatican. He is credited with the separation of church and state in Ecuador and for implementing many political and civil rights, such as freedom of speech and the legalization of civil marriage and divorce.

The Ecuadoran Radical Liberal Party (Partido Liberal Radical Ecuatoriano [PLRE]) is the oldest existing political party in Ecuador. The PLRE emerged out of divisions between moderate and radical liberals within the Liberal Party of Ecuador. As in many Latin American countries, Ecuador experienced a great deal of conflict, often violent, between the Liberal and Conservative parties. Alfaro Delgado brought the Liberal Party to power during the revolution of 1895, which adopted a policy of secularization in church matters. The PLRE was officially founded in 1925, and during the next 50 years several of its members served as presidents of Ecuador. The PLRE was in power from 1895 to 1911, from 1921 to 1952, and from 1960 to 1970. Each time it was overthrown by military coups.

The Liberals retained power until the military "Julian Revolution" of 1925, which gave ultimate political freedom to all Ecuadorans, including the Catholic hierarchy. The 1930s and 1940s were marked by instability and the emergence of populist politicians, such as five-time president José María Velasco Ibarra (r. 1934–1935, 1944–1947, 1952–1956, 1960–1961, and 1968–1972 [as dictator]). However, he only served one of those terms (1952–1956) without being ousted by the army.

In 1972, a "revolutionary and nationalist" military junta overthrew the government of dictator Velasco Ibarra (r. 1968–1972). The coup d'état was led by General Guillermo Rodríguez. The new president exiled Velasco Ibarra to Argentina and served as head of the Supreme Government Council until 1976, when he was removed by another military coup. The new military junta was led by Admiral Alfredo Poveda, who was declared chairman of the Supreme Government Council. After the country stabilized socially and economically, this Supreme Government Council proceeded to hold democratic elections and stepped down to hand over the reins of government to the newly elected president. Elections were held in April 1979, under a new Constitution that instituted democratic rule. Jaime Roldós Aguilera (r. 1979–1981) took office as the first constitutionally elected president, but died two years later in a plane crash.

Beginning in the late 1990s, there was a high emigration of Ecuadorans due to the nation's deteriorating economic and political conditions, which culminated in a severe economic and financial crisis in 1999. The emergence of the Amerindian population as an active political constituency has added to the democratic volatility of the country in recent years. The Quichua population, in particular, has been motivated by government failures to deliver on promises of land reform, lower unemployment, and provision of social services, and to stop the exploitation of indigenous territory by the land-holding elite.

At the start of the 2006 presidential campaign, Correa Delgado founded the Alianza PAIS (Patria Altiva y Soberana), a movement that espouses national sovereignty, regional integration, and economic relief for Ecuador's poor and marginalized masses. After 8 ineffective presidents in 10 years, the frustrated population elected the left-leaning Correa Delgado in late 2006 (a friend of Venezuela's current president, Hugo Chavez) who promised major governmental and economic reforms. President Correa Delgado, an economist and self-described "humanist," took office in January 2007. Despite his earlier promises not to do so, in June 2009, Correa Delgado joined the Chavez-backed Bolivarian Alternative for the Americas (ALBA), founded in 2004 between the governments of Venezuela, Cuba, and Bolivia.

The Roman Catholic Church The Spanish introduced Roman Catholicism in the 1530s, and the Bishopric of Quito was established in 1545. Making use of the infrastructure of the Incas, both Spanish authority and the Catholic faith were established throughout the territory. Following the initial diocesan synod in 1595, a program of evangelizing the Amazon lowlands began under the Dominicans.

Missionary work among the different Amerindian tribes on the tributaries of the Amazon was difficult, and the Dominican missions were destroyed in 1599 by the savage Jivaros (Shuar and Achuar). Later, however, the Dominicans re-established themselves and were assisted by the Jesuits who had worked in Quito beginning in 1596. By the close of the 17th century, Ecuador was "well-evangelized," according to Catholic historians.

However, after the expulsion of the Jesuits in 1767, who on the Napo River alone had established 33 missions among an estimated 100,000 inhabitants, the Dominicans were unable to maintain the work and many of the converted Natives left the faith. During the colonial period, the Catholic Church founded institutions of learning such as the University of Quito, and established a printing press at the same place in 1760.

Steady progress in Christianizing the country was pursued through the 18th century; however, the country's independence from Spain in 1822 brought many problems. The church's dependence on Spain for priests, male and female religious workers, and financial support led to a sharp cutback in the services provided. The church's limitations, especially in pastoral leadership and parish work, led to the further development of a popular folk Catholicism, which integrates many elements of traditional Amerindian culture, beliefs, and practices (syncretism).

In 1848, the Diocese of Quito was upgraded to an archdiocese under Archbishop Nicolás Joaquín de Arteta y Calisto, who died in September 1849 and was replaced by Archbishop Francisco Xavier de Garaycoa Llaguno in 1851.

The Catholic Church has always had an important role in Ecuadoran government and society. The Constitution of 1869, approved by the Conservative government of President Gabriel García Moreno (r. 1859–1865 and 1869–1875), declared the Roman

Exterior of a Catholic church in Tena, Ecuador. (iStockPhoto.com)

Catholic Church the nation's official religion and only Catholics could obtain citizenship. Under the new president, a Concordat was established with the Vatican (1863), new dioceses were established, and schools and missions were given back to the Jesuits, who had been permitted to return.

However, President García Moreno was murdered in August 1875, and his death not only put an end to the Concordat but also led to a wave of persecution against the church under the new political regime. In 1885, when Bishop Pietro Schumacher, C.M., became bishop of Portoviejo (established in 1870), nearly all the Native clergy were suspended and replaced by European priests and a new Conservative hierarchy was established under Archbishop José Ignacio Ordóñez (1882–1893), who participated in the First Vatican Council (December 1869–October 1870) hosted by Pope Pius IX (r. 1846–1878).

Part of the animosity García Moreno generated among Liberals was his friendship toward the Society of Jesus (Jesuits). During a period of exile, he helped a group of displaced Jesuits find refuge in Ecuador. He had also advocated legislation that would outlaw secret societies. This action and many similar ones encouraged the anti-Catholic parties of Ecuador, especially the Freemasons, to see in him an inveterate enemy. While the political situation at that time was "extremely convoluted and murky," the fact that García Moreno was elected to a second term of office (r. 1869–1875) clearly indicates his popular appeal, both with the hierarchy of the Catholic Church and with the masses. His vigorous support of universal literacy and education based on the French model was considered both controversial and bold.

Liberal anticlerical forces in control of the government during the administration of President José Eloy Alfaro Delgado (r. 1895–1901) repudiated the Concordat with the Vatican in 1895. In 1899, the Liberal government approved a new Constitution that guaranteed freedom of religion and respected all religions. These actions were a severe blow to the Catholic Church. Religious orders, among them the Capuchins, Salesians, Missionaries of Steyl, and the various sisterhoods, were all banished and Bishop Schumacher was exiled.

In 1910, the state religion was Catholicism but other creeds were tolerated. The state provided for the maintenance of Catholic worship and supported religious educational institutions, such as the three seminaries at Quito and one in each of the six dioceses. At the same time, the state ruled that no new or foreign religious order would be permitted in the country. The Ecuadoran government was controlled by anti-clerical Liberals until 1925, when the so-called Julian Revolution led to the establishment of a new Conservative government that granted political and religious freedom to all Ecuadorans.

Diverse tensions arose within the Ecuadoran Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, the emergence of Latin American Liberation Theology, and the Catholic Charismatic Renewal move-

ment. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s), with an emphasis on apostolic authority, orthodox theology, the sacraments, and personal piety. *Reformers* generally supported the church's post–Second Vatican Council stance of modernization and toleration of diversity based on its official social doctrine. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Ecuadoran society and establishing social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing right-wing military dictatorships and creating a Socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues"), rather than by political and social activism.

The Catholic Church has traditionally identified with the ruling Spanish elite and was thus unprepared to deal with the radical program introduced by Bishop Leonidas Eduardo Proaño Villalba (r. 1955–1987) of the Diocese of Riobamba in the Province of Chimborazo, who identified his diocese with the rights of the Quichuas and other Amerindian peoples and who introduced a broad range of programs, not only to draw them closer to the church but to bring reforms to secular society in rural areas. By the mid-1970s, Bishop Proaño Villalba was being excluded from meetings of the other bishops, but he was able to retain the support of the Vatican.

In 2004, the Ecuadoran Catholic Church was divided administratively into 4 archdioceses (Quito, Cuenca, Guayaquil, and Portoviejo) and 19 dioceses with 1,151 parishes that were served by 1,779 priests (1,019 diocesan and 760 religious priests), assisted by 69 permanent deacons, 1,360 male religious workers, and 4,759 female religious workers. Catholic male religious orders include the Franciscans, Mercedarians (Order of Our Lady of Mercy), Dominicans, Augustinians, Carmelites, Capuchins, Jesuits, Salesians, Saint Vincent de Paul (Lazaristas), Oblates, and Congregation of Saint Joseph. The current archbishop of Quito is Monsignor Raúl Eduardo Vela Chiriboga, who was appointed in March 2003.

In addition, there are two Eastern Orthodox denominations in Ecuador that are in communion with the Vatican. The Orthodox Church of the Blessed Virgin Mary (Maronite rite) was founded in 1978 in La Atarazana, Guayaquil, now led by the Reverend Flavio Alexis Alfaro, a former Roman Catholic priest. In 2002, the Holy Orthodox Catholic Church was founded in Quito (Archdiocese of Ecuador and South America) to serve Greek, Slav, and Arab Orthodox Christians; since 2004, this denomination has been led by His Eminence Vladika Chrysóstmos (an Ecuadoran), who supervises the Monastery of Anástasis and the Seminary of St. Basil in Quito.

The Protestant Movement In the face of almost total Catholic hegemony in Ecuador, James Thompson (1788–1854), a Scottish Presbyterian and agent of the British and Foreign Bible Society (BFBS), initiated a Protestant presence in the country in 1824. This initiative was followed up by BFBS agent Lucas Matthews in 1828. In 1835 the Reverend Isaac Watts Wheelwright, an agent of the American Bible Society (ABS), visited Guayaquil and Quito, where he assisted in the establishment of public education at the request of President Vicente Rocafuerte y Bejarano (r. 1834–1839). It was not until 1892 that another ABS agent visited Ecuador, the Reverend Francisco Penzotti, and distributed the scriptures in Guayaquil.

In 1896, the inter-denominational Gospel Missionary Union (GMU, now Avant Ministries) sent its first three missionaries, who were able to take advantage of the opening provided by the repudiation of the country's Concordat with the Vatican by the Liberal government of Eloy Alfaro (r. 1895–1901, 1906–1911). They initiated work along the Pacific coast and in the Amazonian lowlands among the Shuar and Achuar (Jivaroan) people, known as headhunters, who live in scattered communities along the tributaries of the Rio

Napo and the Rio Paute, but their greatest success was among the Quichua in the Andean highlands. Later, their work was organized as the Gospel Missionary Union Churches (1949), which is now the largest non-Catholic denomination in Ecuador.

The Christian and Missionary Alliance (CMA) opened work in 1897, and today its affiliated churches are called the Ecuadoran Evangelical Church. The Methodist Episcopal Church, now an integral part of the United Methodist Church in the United States, sent its first missionaries in 1900. The Seventh-day Adventist Church initiated work in 1905. Several independent Pentecostal missionaries arrived during the period 1910–1930.

After World War II, Ecuador became a major focus of evangelical Christian missions in South America, in part due to the attention brought by the work of the World Radio Missionary Fellowship. In 1931, Clarence Jones and Reuben E. Larson, both of CMA background, began Ecuador's first radio station with a 250-watt transmitter in Quito. HCJB, or the "Voice of the Andes" as it is best known, also was the first religious radio station established outside the United States.

After World War II, as other groups developed their own radio ministries, they gave support to HCJB and used it to build their various mission activities. The most famous incident associated with the station occurred in 1950s, beginning with the 1956 murder of five evangelical missionaries who, with the assistance of HCJB, had pioneered work among the Auca (Waorani) Indians, a remote tribe of hunters and gatherers located in the Amazonian lowlands. The missionaries' deaths were widely reported and debated in evangelical circles, as well as the relocation of the wife and sister of two of those who were killed to Auca territory, where they bravely engaged in missionary work, which led to the eventual "conversion" of the people who had actually murdered the missionaries.

The only other Protestant groups to begin missionary work in Ecuador prior to 1945 were the Church of the Brethren in 1935 and Child Evangelism Fellowship in 1941. Among the groups that began ministries in Ecuador between 1945 and 1959 were the Missionary Church (Fort Wayne, Indiana, 1945), the Oriental Missionary Society (OMS International, 1946), the Evangelical Covenant Church (1947), Missionary Aviation Fellowship (1948), the Southern Baptist Convention (1950), the Lutheran-affiliated World Mission Prayer League (1951), Wycliffe Bible Translators (1953), the General Conference Mennonite Church, now the Mennonite Church U.S.A. (1953), Heifer Project International (1955), the International Church of the Foursquare Gospel (1956), the Evangelical Lutheran Church of Ecuador (Missouri Synod, 1956), the United Pentecostal Church International (1957), the Church of England in Ecuador (1957, later known as the Anglican Catholic Church in 1982 and the Anglican Province of Ecuador in 1982, affiliated with the International Anglican Communion), the Berean Mission (1959), and the Apostolic Church of Faith in Jesus Christ (Pentecostal, 1959).

Several older U.S. mainline denominations—the Evangelical and Reformed Church (now a constituent part of the United Church of Christ), the Presbyterian Church in the U.S., and the United Presbyterian Church in the U.S.A. (both now constituent parts of the Presbyterian Church [U.S.A.]), and the Evangelical United Brethren (now a constituent part of the United Methodist Church) combined their resources in 1945 to create the United Andean Mission in Ecuador. Although they intended to launch work in several countries, their efforts have been limited to Ecuador with only modest success, although its various medical, agricultural, and educational efforts have been well received.

Historically, the establishment of Protestant denominations and service agencies in Ecuador can be described as follows: prior to 1900 (4 groups), 1900–1944 (4), 1945–1959 (15), 1960s (18), 1970s (22), 1980s (18), and the 1990s (10). In summary, the period 1960–1989 witnessed the largest development of new church associations and service organizations in the country.

A number of national Amerindian churches have emerged since the mid-1960s, including the Church of the Holy Spirit (1967), the Universal Independent Church of Christ (1970), and the Voice of Jesus Christ Church, all of which are Pentecostal groups. The Association of Indigenous Evangelical Churches of Chimborazo (GMU-affiliated) was the largest Protestant or Free church association in the country in 1985: 235 congregations with an estimated 30,000 members, an average

attendance of 80,000, and 130,000 adherents (*Directorio de la Iglesia Evangélica del Ecuador*). Other GMU-related church bodies at this time were the Association of Gospel Missionary Union Churches (founded in 1896: 8,500 adherents among mestizos), the Association of Indigenous Churches of Cotopaxi (founded in 1972: 2,000 adherents), the Association of Indigenous Churches of Tungurahua (founded in 1978: 2,000 adherents), the Association of (indigenous) Shuar Evangelical Churches (founded in 1980: 2,000 adherents), and the Association of Indigenous Churches of Pinchincha (also founded in 1980: 1,550 adherents).

The largest Protestant denominations in Ecuador in 1995, based on the *World Churches Handbook*, were the following: all GMU-related church associations (560 congregations with 71,800 members and an estimated 123,000 adherents), the United Pentecostal Church (65 congregations with 15,000 members and 30,000 adherents), the Christian and Missionary Alliance (190 congregations with 13,400 members and 32,500 adherents), the Baptist Convention (112 congregations with 12,300 members and 35,000 adherents), the International Church of the Foursquare Gospel (110 congregations with 8,100 members and 26,400 adherents), the Assemblies of God (150 congregations with 5,410 members), and the Evangelical Covenant Church (51 congregations with 3,880 members).

More recently, the Seventh-day Adventist Church reported the following statistics for the period 2001–2007: 84 churches with 42,377 members in 2001 and 150 churches with 74,096 members in 2007 (year-end statistics).

Protestant organizations were usually divided between predominantly indigenous organizations, such as the Council of Evangelical Indigenous People and Organizations (FEINE), and mestizo organizations. In large cities, Protestant mega-churches, some with more than 10,000 members, have continued to grow substantially. There is a high percentage of mestizo Protestants in the Guayaquil area.

Interdenominational work began with the establishment of the Inter-Mission Fellowship, founded in 1950, which included a spectrum of Protestant missionary organizations. It was superseded by the Ecuadoran Evangelical Confraternity (CEE) in 1964, a reflection of the emergence of autonomous Ecuadoran denominations. In 2007, the CEE membership included more than 150 denominations and independent church associations that represented conservative evangelicalism. The CEE is affiliated with the Latin American Confraternity of Evangelicals (CONELA) and the World Evangelical Alliance.

Some of the ecumenical Protestant denominations are affiliated with the Latin American Council of Churches (CLAI), which established its continental headquarters in Quito in 1987. CLAI is associated with the World Council of Churches (WCC) and is active in broader ecumenical scene in the continent. CLAI members in Ecuador are: the Faith, Integrity and Hope Council of Evangelical Indigenous Organizations and Peoples of Ecuador (Consejo de Pueblos y Organizaciones Indígenas Evangélicas del Ecuador/Fe Integridad y Esperanza); the Episcopal Church of Ecuador; the Evangelical Lutheran Church; and the United Evangelical Church of Ecuador.

Other Christian Groups There are several Western Catholic denominations in Ecuador that are independent of the Vatican. The Priestly Fraternity of Ecuador (affiliated with the International Organization of Married Catholic Priests, based in the United States) is led by the Reverend Alonso Pérez of the parish of Iglesia La Dolorosa in Ambato. The Priestly Fraternity of Saint Pius X, founded in Switzerland by Mons. Marcel Lefèvbre (1905–1991) in 1970, administers a parish in Quito and only celebrates the Mass in Latin; the Old Catholic Church has been led by Bishop José Javier Guanulema in Saquislí since 2005. The Reformed Catholic Church, founded in 2002 in San Camilo, Quevedo, is led by Bishop Vicente Ney Valero, a former Episcopal priest. The Latin Catholic Church, founded in 2003 in Barrio Guamaní in southern Quito, is headed by Luis Bolívar Lara, also a former Episcopal priest; this is a Spiritualist group that performs healing rituals with the "intervention" of a dead Venezuelan medical doctor, Gregorio Hernández, known as a folk healer. Finally, the Ecumenical Catholic Church was founded by Juventino Espinoza in Barrio La Cristianía in northern Quito; its current leader is Bishop José Vicente García, a lawyer.

Many non-Protestant "marginal" Christian groups are also present in Ecuador: the Church of Jesus Christ

of Latter-day Saints (LDS—Mormons, founded in 1965; one temple, 294 congregations and 185,663 members in 2007; on August 1, 1999, the Guayaquil Mormon Temple was dedicated by LDS President Gordon B. Hinckley); the Watch Tower Bible and Tract Society (also known as Jehovah's Witnesses: 764 congregations and 64,792 adherents in 2008); the Children of God, also known as The Family International (located in Valle de los Chillos); the Philadelphia Church of God; the Israelites of the New Universal Covenant (also in Peru and Bolivia); Christadelphian Bible Mission; the Unity School of Christianity; the Voice of the Chief Cornerstone (from Puerto Rico); Growing in Grace Ministries International (headquarters in Miami, Florida); Light of the World Church (from Mexico); and the God is Love Pentecostal Church and the Universal Church of the Kingdom of God from Brazil.

Additional Religious Groups Non-Christian religions include Hinduism, Judaism, Buddhism, Baha'i Faith, Islam and Subud. Hindu-derived groups include: the International Society for Krishna Consciousness (ISKON), Vaisnava Mission, the Brahma Kumaris Community, the Singh Rajinder Community, the Divine Light Mission (now Elan Vital), International Sri Sathya Sai Baba Organization, Osho-Bhadra Meditation Center, Srila Sridhar Swami Seva Ashram, Sawan Kirpal Ruhani Mission-Science of Spirituality, the Maharishi Community of Ecuador, and Transcendental Meditation (TM, now organized as the Global Country of World Peace).

There is a small Jewish community in Ecuador, whose approximately 1,000 members are found primarily in Quito and Guayaquil. There are more than 5,000 Chinese in Ecuador, many of whom continue in their Buddhist and Daoist faiths. Buddhist groups include the Buddhist Community of Ecuador (the Pagoda Yuan Heng is located in La Garzota, Guayaquil), the International Zen Association, the Dahrma Buhdi Susila Community, and the Tibetan Buddhist Community. The Baha'i Faith, introduced in the mid-1900s, has experienced growth, especially among some of the Amerindian peoples and those of African descent. Also, the Sunni Muslim (Islamic Center of Ecuador) and the Subud Association have a small following.

The Ancient Wisdom Tradition is represented by Freemasonry (Grand Equinocial Lodge of Ecuador); the Ancient and Mystical Order Rosae Crucis (AMORC); the Grand Universal Fraternity, Order of Aquarius (GFU, founded in Venezuela); the Gnostic Community of Ecuador; and the Universal Gnostic Christian movement.

The Psychic-Spiritualist-New Age traditions are represented by the Center of Esoteric Studies, Providence Spiritual Center, New Age Holistic Center, Ishaya Techniques, the Silvan Method, the Church of Scientology (also known as Dianetics), the Community of Oriental Spirituality, and the Unification Movement (founded in Korea by the Reverend Sun Myung Moon).

Popular Catholic religiosity (syncretistic) is practiced by a majority of the Hispanic white and mestizo population. Among practitioners of Amerindian religions and "popular Catholic religiosity," there are "specialists" who practice witchcraft (*brujería*), shamanism (*chamanismo*), and folk healing (*curanderismo*). The Quichua people make up about 40 percent of the present population of Ecuador. However, it is among the various smaller Amerindian groups in the remotest parts of the country, especially in the headwaters of the Amazon River, that traditional animistic religion has survived relatively untouched by the outside world. Among the Quichua there are still followers of Inti, the traditional Inca sun god.

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See also: Ancient and Mystical Order Rosae Crucis; Agnosticism; Assemblies of God; Atheism; Augustinians; Baha'i Faith; Brahma Kumaris; Capuchins; Christian and Missionary Alliance; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church of the Brethren; Dominicans; Elan Vital/Divine Light Mission; Family International, The; Fraternity/Society of Saint Pius X; Freemasonry; Global Country of World Peace; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; International Zen Association; Jehovah's Witnesses; Jesuits; Latin American Council of Churches; Light of the World Church; Lutheran Church–Missouri Synod; Maronite Catholic Church; Moon, Sun Myung; Philadelphia Church

of God; Presbyterian Church (U.S.A.); Roman Catholic Church; Salesians; Seventh-day Adventist Church; Southern Baptist Convention; Subud; Unification Movement; United Church of Christ; United Methodist Church; United Pentecostal Church International; Unity School of Christianity; Universal Church of the Kingdom of God; World Evangelical Alliance.

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Ecumenical Patriarchate/Patriarchate of Constantinople

The Patriarchate of Constantinople, also known as the Ecumenical Patriarchate, is one of the autocephalous churches of the Eastern Orthodox communion. It ranks highest in honor among those churches, and serves as a point of unity among them.

After the Emperor Constantine moved the Roman imperial capital to the town of Byzantium in 330 and renamed it New Rome, or Constantinople, the church of that city took on new importance. Thus the First Council of Constantinople in 381 elevated it to a patriarchal rank second only to Rome. The Council of Chalcedon in 451 expanded the boundaries of the Patriarchate and gave it jurisdiction over bishops of dioceses in "barbarian" lands. For the next 1,000 years, the church of Constantinople was the center of the church in the Eastern Roman Empire (usually referred to as the Byzantine Empire). It also presided over expansive missionary activity into the Balkans and the Slavic lands to the northeast. After the schism with the Roman Catholic Church of the West in the 11th century, Constantinople assumed the first rank among the Eastern Orthodox churches. The steady decline of the Byzantine Empire was hastened by the brief Latin conquest by Crusaders in the 13th century and the gradual encroachment of the Ottoman Turkish armies.

The fall of Constantinople to the Turks in 1453 ironically enhanced the authority of the Patriarchate dramatically. Although its territory had been reduced on the eve of the conquest to the small remnants of the

Byzantine Empire, the Ottoman sultans established a new millet (administrative) system, which gave the Patriarchate civil as well as religious authority over all the Orthodox Christians within their vast empire. Then, when the Ottoman Empire went into decline and new Christian states emerged in the Balkans in the 19th century, the Patriarchate began to give up its ecclesiastical authority there and granted autocephalous status to the new churches in those countries. A small Greek kingdom gained independence in 1832, and in the wake of that independence, the expansion of the kingdom in the wake of the Balkan Wars of 1912–1913, and an extensive exchange of populations between Greece and Turkey in the 1920s, the great majority of the Greek-speaking faithful of the Patriarchate have been transferred to the autocephalous Orthodox Church of Greece. Anti-Greek rioting in Istanbul (the modern Turkish name of the city) in the 1950s precipitated another exchange of populations, such that now fewer than 5,000 Greeks remain in Turkey itself.

Nevertheless, the Patriarchate of Constantinople retains jurisdiction over the semi-autonomous Orthodox Church of Crete as well as the Orthodox dioceses in the Dodecanese Islands and the monastic republic of Mount Athos, all of which are in Greece. The Greek Orthodox in the so-called diaspora also come under the Patriarchate's jurisdiction, notably including the faithful in the Americas, Australia, and Western Europe. The total membership has been estimated at 3.5 million. It administers a number of theological institutions in Greece and elsewhere.

Today the Ecumenical Patriarchate of Constantinople continues to serve as a point of unity among the Orthodox churches, with the patriarch's role often defined as "primus inter pares," or first among equals. The Patriarchate does not have the authority to intervene in the internal affairs of the autocephalous churches, but it does coordinate pan-Orthodox activities, such as decisions to participate in ecumenical dialogues with other Christian bodies. Occasionally it calls the Orthodox churches together for common action when problems arise. The Patriarchate is governed by a permanent 12-member Holy Synod, which is presided over by the Ecumenical Patriarch. The Patriarchate's position in Istanbul remains precarious. The Turkish government closed down its only theological school on the island of Halki in 1971, and the tiny Greek community undergoes periodic harassment. But in 1989 the Patriarchate was able to dedicate a new administrative center to replace the one that had been destroyed by fire in 1941. This gave it the capacity to fulfill its role more effectively and to host important church events.

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See also: Constantine the Great; Istanbul; Orthodox Church of Greece; Roman Catholic Church.

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Eddy, Mary Baker

1821–1908

Mary Baker Eddy, the founder of Christian Science and author of *Science and Health with Key to the Scriptures*, was one of the most influential and controversial religious leaders in 19th century America. Those who dissented from her primary organization, the Church

Mary Baker Eddy, founder of the religion of Christian Science. Eddy established the Church of Christ, Scientist, one of the United States' fastest-growing religious institutions of the late 19th and early 20th centuries. (Library of Congress)

of Christ, Scientist, and its teachings went on to create the modern New Thought movement.

Eddy was born on July 16, 1821, in Bow, New Hampshire, and was raised in the Congregational Church, though she had early doubts about Calvinistic theology. She was married in 1843 to George Washington Glover but he died the following year. She wed Daniel Patterson, a dentist, in 1853 but that union resulted in financial and emotional torment and eventual divorce in 1873. She married again in 1877, this time to her former student Asa Gilbert Eddy.

In 1862 the future Mrs. Eddy traveled to Maine to seek healing at the hands of Phineas Parkhurst Quimby (1802–1866), a self-professed mental healer. Quimby emphasized the role of the mind in healing, and this suited her growing interest in the importance of the spiritual over the material. While she later downplayed his influence on her, Gillian Gill has shown that critics have often overstated the parallels between the two.

Christian Science is usually traced to Eddy's healing from a fall on the ice in Lynn, Massachusetts, on February 1, 1866. Her recovery from the accident followed a realization of the Allness of God. In her 1891 autobiography she called it a miracle wrought by "the divine Spirit." By 1870 she was teaching her views on healing and gathering devoted students to her side. Her most important works are *Science and Health with Key to the Scriptures,* the textbook of the movement, first published in 1875, and the church manual, the movement's organizational guidebook.

The Christian Scientist Association was born in 1876 and the Church of Christ, Scientist was founded in April 1879. By then Eddy was a public figure, both loved by her followers and maligned by ex-students (Josephine Woodbury) and critics, including Mark Twain. Twain was withering in his critique of Eddy but did compliment her for industriousness. As an example of that, in her 87th year she founded *The Christian Science Monitor*. She died at home in New Hampshire on December 3, 1910.

Mary Baker Eddy was a convinced idealist and her statements about the sole reality of Spirit are uncompromising. One of the most famous lines in *Science and Health* reads: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (468). Later, she writes that "Man is not matter, he is not made up of brain, blood, bones, and other material elements." For her "Man is incapable of sin, sickness, and death" (475) and "evil is but an illusion" (480).

Following a fallout, Eddy's student Emma Curtis Hopkins (1849–1925) would move to Chicago and began teaching students who would become the founders of the major New Thought associations, including Charles and Myrtle Fillmore (Unity School of Christianity), Malinda Cramer (Divine Science), and Ernest Holmes (Religious Science).

James A. Beverley

See also: Church of Christ, Scientist; Religious Science; Unity School of Christianity/Association of Unity Churches.

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Églises Baptistes de la RCA

Baptists entered French Equatorial Africa in the 1920s through the efforts of a fundamentalist Baptist missionary, William C. Haas (1873–1924). Haas had been a missionary in the Belgian Congo with the interdenominational Africa Inland Mission, but in 1920 founded an independent Baptist missionary society called Baptist Mid-Missions (now headquartered at 7749 Webster Rd., Cleveland, OH, 44130). Haas joined the first missionary team that established a mission in what is today the Central African Republic in 1921. They established initial stations at Sibut, Crampel, and Bangasou, where Haas was buried after his death in 1924.

The mission had steady growth over the next generation, and by the 1960s it had founded more than 100 churches. It also had established a hospital and six medical dispensaries. In pursuit of its educational ministry, it owns a printing press and has opened several bookstores. Its two Bible schools and seminary have assisted the development of indigenous leadership. It has contributed to the larger effort of translating the Bible into African languages by publishing the Bible for the Sango people. Its workers translated the New Testament and cooperated with the Grace Brethren Mission on the translation of the Old Testament.

In 1963, the mission was organized as the Association of Baptist Churches. The work was hampered by the discovery of some moral problems among the leadership, and the association was dissolved in the 1970s. In 1996, it reorganized under its present name. The work has continued to grow, and by the mid-1990s it reported 6,000 members in 375 churches. It is the largest non-Catholic religious group in the Central African Republic.

The Églises Baptistes has its headquarters at Bangui. As a fundamentalist group, it has no connection with either the Baptist World Alliance or the World Council of Churches. Baptist Mid-Missions remains an independent society, but has the recommendation of the General Association of Regular Baptist Churches, from which it draws much of the resources that it uses to continue its support of the Églises Baptistes. In 1998, it reported 41 associated personnel in the Central African Republic. An account of the work is found at the Baptist Mid-Missions website at http://www.bmm.org/Fields/car.html.

Two schisms of the Églises Baptistes led to the formation of the Union Fraternelle des Églises Baptistes (1977) and the Association des Églises Baptistes Centrafricaines.

J. Gordon Melton

See also: Baptist World Alliance; World Council of Churches.

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■ Egypt

Egypt, considered by many Westerners as the cradle of their civilization, was for millennia the home to a flourishing religious tradition (a tradition whose belief and practice lie beyond the reach of this encyclopedia). That religion, which in a revisionist form has

Al-Azhar Mosque and Al-Azhar University in Cairo, founded in 972 CE by the Fatimid caliph. (Paul Cowan/Dreamstime .com)

reappeared outside of Egypt in neo-Paganism, was in stages replaced by Christianity and then Islam, whose entrance into the Nile Valley initiated the modern religious history of the region. Contemporary Egypt sits on the northern boundary of the African continent. The northern border of its 334,000 square miles lies on the Mediterranean Sea with the Red Sea and Gulf of Suez to the east. Sudan is to the south and Libya to the west. Much of Egypt's history has taken place on the Sinai Peninsula, a land mass of 23,000 square miles that lies to the east of the Suez Canal and the Gulf of Suez and forms a bridge between Africa and Asia. Egypt has one of the fastest rates of population growth in the region, which by 2008 reached more than 81 million.

Egypt was incorporated into the kingdom of Alexander the Great (356–323 BCE) and afterward came under the Ptolemaic dynasty, which continued to rule until Egypt became a Roman province (31 BCE). It remained within the Roman Empire through its transformation into the Byzantine Empire until the Arab conquest in 642 CE. The Arabs imposed their language and created the most definitive break with the country's ancient past.

In the 10th century, the Arabs were replaced by the Fatimids, Ismaili Muslims who had emerged at the end of the prior century in Tunisia and spread across North Africa. The Fatimids established their capital in Cairo and established the famed University of Al-Azhar. The Fatimid Empire extended from Palestine to Tunis but in the 12th century was weakened by war with the Christian Crusaders. In 1171, the Arabs were able to drive the Fatimids from power and reestablish themselves as the dominant force in the land. They held sway until 1517, when the rising Ottoman (Turkish) Empire assumed control.

EGYPT

Formally, Egypt remained a part of the Ottoman Empire into the 19th century. In 1805 an Albanian, Muhammad Ali, seized control and began the process of modernization. In the 1860s, Egypt gained a degree of autonomy, but it had already become the object of economic forces operating out of Western Europe. It had joined with the French to create the Suez Canal but in 1874 sold its interest in the canal to pay its debts to the British. In 1882 the British landed an occupation force, and in 1914 Egypt became a British protectorate. Though the protectorate was officially discontinued in 1922, the British presence continued in force through World War II, when Egypt was a staging area for Allied opposition to the Germans in North Africa.

In 1948, the weakened rulers of the country, who claimed royal prerogatives, were overthrown in a coup led by Colonel Gamal Abdel Nasser (1918–1970). Nasser installed a secular government. He created an

international crisis by successfully nationalizing the Suez Canal in 1956. Two years later he united Egypt with Syria in the short-lived United Arab Republic (1958–1961). Nasser's last years were overshadowed by the Israeli defeat of Egypt in the 1967 Six-Day War. His successor, Anwar Sadat, reoriented Egypt toward the West and worked out an agreement with Israel, both of which led to his assassination in 1981. He was succeeded by the present president, Hosni Mubarak.

Christianity looks to the account of Mary and Joseph fleeing to Egypt with the infant Jesus (Matthew 2:14–15) as the beginning of Christianity in the country. Then, according to tradition, after the church was established in Jerusalem, Saint Mark was sent to Egypt, where the first Christian church was called together in Alexandria. Over the next centuries, the church spread through the Nile Valley, and the successive bishops of Alexandria became major participants in the evolution of Christian theology through the fifth century. Egypt was also among the first places that Christian monasticism emerged as an important part of church life.

Egyptian Christians faced a major crisis in the middle of the fifth century; as part of the larger theological project of defining the nature of the Trinity, the Christian movement was concerned with defining the nature of Christ. Christ's two natures (human and divine) were defined by the Council of Chalcedon in 451. The Egyptian leadership rejected the formula espoused by Chalcedon and were labeled Monophysites (from the Greek for "one nature") by those who accepted Chalcedon (who in Egypt were called Melkites). The theological battle continued over the next centuries, during which time the majority of the Christians in Egypt were united in their refusal to acknowledge the Chalcedonian position (while claiming that they fully accepted the Nicene Creed and were not Monophysites). Nevertheless, the Egyptian church broke relations with the rest of the Christian world, especially the patriarch in Constantinople (the Ecumenical Patriarchate of Constantinople being the nominal center of Eastern Orthodoxy).

Christian history was then interrupted by the Arab invasion in the seventh century and the entrance of Islam. Christianity was most negatively affected by the subsequent warfare between Egypt, the Muslims headquartered in Baghdad, the Byzantine Empire, and the Crusaders. Many Christians converted to Islam; however, the weakened Coptic Orthodox Church, as it was then called, survived, and eventually the Egyptian Christians becoming a recognizable subgroup in Egyptian society.

Islamic history also followed a somewhat disjunctive course, beginning with the Ismaili Fatimid rulers in 969. The Fatimid caliph established the new city of Cairo as his capital and in 1972 founded Al-Azhar University. The Ismailis represented a form of Shia Islam that looked for leadership of the Muslim world in the descendants of Muhammad through his daughter Fatima and son-in-law Ali. They split with the main body of Shiites in the eighth century when the heir to the throne, Ismail, the son of Imam Ja'far al-Sadiq, died before he could assume authority. Most Shiites threw their support to Ismail's brother, but the Ismailis recognized the descendants of Ismail as the beginning of a new line of imams. The new lineage was named after Fatima.

The Ismailis also proposed the belief that prior to the end of time, a seventh prophet (Muhammad being the sixth) would arise. This prophet, the Mahdi, from the Arabic for "rightly guided," was expected to bring no new revelation, but to bring political unity.

In 1021, a Fatimid prince was declared Ismail resurrected and the one prophesied to overthrow the Arab ruler, a follower of Sunni Islam, then ruling from Baghdad. He failed to accomplish his assigned task, and the resulting splintering of the Ismailis contributed to the weaknesses that led to their overthrow in 1171. Among the groups emerging from the Ismailis was the mystical Tayyibiyya Sufi Brotherhood. Although the reestablishment of Arab leadership in Egypt did not mean the disappearance of the Ismailis, they did move into a minority status, while the Sunni Muslims took the lead. Sunnis are split among the major schools, with the Shafaiite and Malikite schools of Islam dominating in the north and the Hanafite School in the south.

Islam, in its several factions, remains the faith of more than 80 percent of Egypt's 81 million citizens. In the post-Nasser era, Islam in Egypt has developed a set of structures that now offer leadership to the religious community. The Supreme Council for Islamic Affairs has the assigned purpose of spreading Islam in

Egypt

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	28,711,000	68,804,000	86.5	1.92	86,626,000	107,668,000
Christians	6,347,000	10,293,000	12.9	1.29	11,277,000	12,676,000
Orthodox	6,002,000	9,300,000	11.7	1.26	10,000,000	11,000,000
Protestants	136,000	560,000	0.7	0.83	700,000	900,000
Roman Catholics	139,000	340,000	0.4	4.12	450,000	600,000
Agnostics	100,000	355,000	0.4	2.09	500,000	720,000
Atheists	30,000	76,000	0.1	1.83	100,000	140,000
Baha'is	1,100	6,500	0.0	1.83	8,000	12,000
Jews	700	1,500	0.0	–2.17	1,500	1,500
Hindus	0	800	0.0	1.83	1,000	1,600
Total population	**35,190,000**	**79,537,000**	**100.0**	**1.83**	**98,513,000**	**121,219,000**

Egypt and around the world. To that end it prints literature in a number of languages and makes grants for the construction of mosques and the education of youth. Al-Azhar University is one of the leading Muslim centers of higher learning in the world, and its scholars are called upon to make decisions concerning disputed questions in the Muslim community. Reorganized in 1961, it has developed a school for the training of females, a training institute for future Muslim leaders from around the world, and radio and printing facilities to assist in the spread and purifying of Islam. Finally, the Council for Islamic Studies has as its purpose the vivification of Islamic culture. Both the university and the council have been strongly opposed to the more politically radical elements (often lumped together under the term "Islamic Fundamentalism") in Egypt.

Egypt was the originating point of the Muslim Brotherhood, a conservative group allied with the Wahhabi leadership in Saudi Arabia. The brotherhood gained political clout each time the Saudi government put money into the financially ailing Egyptian economy. It has advocated the institution of Islamic law as the law of the land, but has lost considerable support since individuals associated with it were deemed responsible for Anwar Sadat's death. Hosni Mubarak has banned all overt political activity by the brotherhood, while developing friendly relations with the United States. Under Mubarak the country has become more secular, at the same time resisting any attempt to return to the Socialist policies favored by Nasser.

Egyptian Christianity entered the modern world in two main forms, the Coptic Orthodox Church and the much smaller Greek Orthodox Patriarchate of Alexandria and All Africa (in communion with the Ecumenical Patriarchate). Then, in the 17th century, the Roman Catholic Church entered Egypt through missionary activity instituted by the Capuchins and Jesuits. While building up Latin-rite congregations, the spread of Catholicism also led to the formation of the Eastern-rite Coptic Catholic Church. As Egypt's population diversified, congregations of the Maronite Catholic Church and the Melkite Catholic Church also emerged (as have congregations of a variety of Orthodox churches, such as the Russian Orthodox Church [Moscow Patriarchate] and the Armenian Apostolic Church).

Protestants opened work in 1854 through the efforts of the U.S.-based Associate Reformed Presbyterian Church (now a constituent part of the Presbyterian Church [U.S.A.]). Their proselytizing activity, primarily among Coptic Christians, led to the formation of the Coptic Evangelical Church, now known as the Evangelical Church–Synod of the Nile. Other independent evangelical churches and missionary agencies launched missions, among the most substantive being that of the Free Methodist Church in 1899. The work of evangelicals was disrupted by the wars in 1956 and 1967, when foreign missionaries had to leave the country. Several missionary agencies reassigned their missionaries to more friendly locations. Among the churches retaining at least a presence in the country are the Christian Brethren (since 1869) and the Church of God

(Cleveland, Tennessee). Many of the evangelical groups have their base among expatriates (especially Greeks and Lebanese) living and working in Egypt.

Anglicans began work in 1847, and their parishes are now part of the Episcopal Church in Jerusalem and the Middle East, based in Israel.

Egypt, of course, plays a major role in the beliefs of Judaism, and there has been a significant Jewish community in Egypt at least since the fifth century BCE. It was in Egypt that the Hebrew Torah was translated (around 250 BCE) into Greek, a work known as the Septuagint translation. That community survived through the years of Roman and then Muslim rule until 1948. After the establishment of the state of Israel, most of Egypt's Jews migrated, especially spurred by the hostility directed toward them following the wars in 1956 and 1967. At present only some 200 Jews remain in Egypt, supplemented by a small expatriate community that has recently emerged in Cairo. There are four Jewish synagogues in the Cairo metropolitan area.

Few of the newer 20th-century religions have tried to colonize Egypt. Although Buddhists speculate on the possibility that Buddhist missionaries reached Egypt in ancient times, there are no known Buddhist centers in the country at present. There is a small community of the Baha'i Faith, but no Hindus, Sikhs, or representatives of the new religious movements (though it is likely that some of these groups are represented by members in the expatriate community).

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See also: Armenian Apostolic Church (Holy See of Etchmiadzin); Baha'i Faith; Christian Brethren; Church of God (Cleveland, Tennessee); Coptic Catholic Church; Coptic Orthodox Church; Ecumenical Patriarchate/Patriarchate of Constantinople; Episcopal Church in Jerusalem and the Middle East; Evangelical Church–Synod of the Nile; Free Methodist Church of North America; Greek Orthodox Patriarchate of Alexandria and All Africa; Hanafite School of Islam; Jesuits; Malikite School of Islam; Maronite Catholic Church; Melkite Catholic Church; Presbyterian Church (U.S.A.); Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Shafaiite School of Islam; Shia Islam; Wahhabi Islam.

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Egypt in Western Religious Imagination

The idea that Egypt is the homeland of profound spiritual wisdom has deep roots in Western culture, and can be found already in Greek sources. Over the centuries, various authors have differed widely in describing the substance of Egyptian wisdom. Statements that were once commonplace, such as the late 18th-century claim that the tarot cards have an Egyptian origin, seem to have become increasingly infrequent. One major reason for such shifts over time is the dissemination among a wider readership of scholarship on the Egyptian system of writing and language. Claims regarding the mystical properties of the hieroglyphs, or of the spiritual import of particular texts translated by paranormal means, have become less common after the

decipherment of Ancient Egyptian by Jean-François Champollion (1790–1832) and the popularization of his results and those of subsequent generations of Egyptologists. Another reason is that the nature of these claims adapt to the interests of society at large. In a technological age, claims regarding the profound spirituality of ancient Egyptians are conflated with claims that portray them as masters of an amazingly advanced technology partly built on paranormal foundations.

With the passage of time, the genre of literature and the social forums where the idea of an esoteric or spiritually advanced Egypt is disseminated have also shifted. With the advent of modern archaeological discoveries, conceptions of an esoteric, spiritual Egypt have largely been relegated from mainstream intellectual culture to various new religious movements and alternative (occultist and/or New Age) milieus. Several recent titles presenting alternative claims regarding the paranormal and esoteric insights of the Egyptians have been published by mass-market publishers and have sold millions of copies. Most academic Egyptologists consider such theories pseudoscientific, and the uncharitable label "pyramidiots" has been coined to designate those who accept such alternative claims.

There is no single, coherent image of spiritual Egypt in circulation in these alternative milieus, but rather a number of loosely related claims. Many of these concern the role, nature, and provenance of the pyramids. A first set of narratives suggests that a chamber within the Cheops pyramid functioned as a kind of meditation retreat, where highly initiated members of Egyptian secret societies could receive mystical knowledge. Related narratives suggest more broadly that the core of Egyptian spirituality was secret initiation, and portray a number of key figures in religious history, including Jesus, as the recipient of this hidden knowledge. Much of this alternative history can be traced back to theosophical literature (in particular, Helena P. Blavatsky's *Isis Unveiled*, 1877), or to works historically related to the theosophical current (for example, Rudolf Steiner's interpretations of Egyptian religious history or Edgar Cayce's readings on this topic).

A second set of narratives focuses on the dating of the pyramids themselves. The conventional dating of these monuments to the third millennium BCE is challenged, and alternative accounts push this chronology back several thousand years. These alternative histories do not always agree with each other. Theosophical sources (for example, Helena P. Blavatsky in her work *The Secret Doctrine* [1888], vol. 2, 432) suggest an age of 78,000 years, whereas approximately 10,000 BCE is a common time frame in much of the more recent literature.

The method of construction of the pyramids is also the subject of frequent speculation, with a third group of alternative theories rejecting the standard Egyptological suggestion that the stones were transported on ramps to their final locations on the sides of the pyramid. Rather, paranormal means are invoked, for example, levitation by means of incantations and sound waves. Not infrequently, the ancient Egyptians themselves are given a subsidiary role in the construction of the pyramids, and the main role in the effort is attributed either to extraterrestrials (an idea mentioned by Louis Pauwels and Jacques Bergier in *The Morning of the Magicians* [French original published in 1960, English translation in 1963] and popularized by Erich von Däniken in books such as *Chariots of the Gods* [1968]) or to beings from Atlantis.

A fourth class of narratives insists that the pyramids encode secret or sacred information. In the past, the measurements of the Great Pyramid at Giza have been held to unlock the key to biblical chronologies and the timing of the apocalypse. These suggestions can be traced back to 19th-century speculations by writers such as Charles Taylor (1781–1864) and Piazzi Smyth (1819–1900). Taylor's book *The Great Pyramid: Why was it Built? And Who Built it?* published in 1859 proved particularly significant. Other narratives of this type connect various measurements of the pyramids with astronomical data, for example, the exact duration of the Earth's orbit around the Sun, or the precise distance between the two bodies. The placement of the pyramids at Gizah in relation to each other has also been interpreted as encoding astronomical information. Robert Bauval (b. 1948) has launched the theory that the pyramids correspond to the positions of the stars in the constellation of Orion as they appeared from an Earth-centered perspective approximately 10,000 BCE, that is, the time when the structures were purportedly built by a civilization predating that of the Egyptians.

A fifth, more recent suggestion is that the shape of the pyramids has paranormal properties. A highly publicized book by Sheila Ostrander and Lynn Schroeder, *Discoveries behind the Iron Curtain* (1971), popularized the notion, previously suggested in the 1930s by Antoine Bovis and in the 1950s by Karel Drbal, that objects placed inside pyramids are affected by a paranormal force, pyramid power. It is thus claimed that razor blades remained sharp if placed inside pyramid structures aligned along a north-south axis.

Beside various narratives regarding the pyramids, other archaeological findings are also reinterpreted as evidence of esoteric or paranormal claims. Thus, the Great Sphinx of Giza is frequently mentioned as an object with mysterious properties and a dating that differs radically from that accepted by the vast majority of academic Egyptologists.

Olav Hammer

See also: Blavatsky, Helena P.; Meditation; New Age Movement.

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Eid al-Adha

Eid al-Adha, or Days of Sacrifice, is a Muslim holiday celebrated for four days during the Islamic month of Dhu al-Hijjah. It celebrates the willingness of the Prophet Abraham (called Ibrahim by Muslims) to sacrifice his son in obedience to God. Like Jews and Christians, Muslims also honor Ibrahim, though their

Muslims slaughter sheep to celebrate Eid al-Adha in Jordan. On this holiday, the meat from slaughtered animals is given to the poor. (Adeeb Atwan/Dreamstime.com)

telling of the story varies somewhat from that found in the biblical book of Genesis, where Abraham as an old man finally becomes the father to a son by his wife Sarah. When Isaac has grown to be a young boy, God orders Abraham to build an altar and kill Isaac. Abraham is about to comply when his hand is stayed and a ram is supplied in Isaac's place.

In the Koran, much more attention is paid to Ibrahim's relation to his first son by the servant Hagar, Ismail. He is believed to have accompanied Ibrahim on a visit to Mecca, where they fixed in place the Kaaba, the cubical structure inside the great mosque in Mecca toward which Muslims prayer daily (Koran 2:125). Muslims also believe that it was Ismail, not Isaac, that was the son who was almost sacrificed by Ibrahim.

Because Allah caused a ram to appear to be sacrificed in Ibrahim's son's place, when commemorating this event, Muslims sacrifice an animal to be eaten. They subsequently share a third of the meat with the poor and a third with friends and family, and keep a third for their own feast. The animals for the sacrifice are sheep, goats, cattle, or camels. The sacrifice must be made during the Days of Sacrifice, and verses in both the Koran and the Hadith indicate the obligatory natures of the sacrifice for all except the poor. The animal must be in good condition—not maimed. Also, the hide must be disposed of properly—one cannot sell it and pocket the money. In the end, the purpose of the holiday is to provide another vehicle for the wealth of the society to be shared with the less fortunate.

Ibrahim's act of obedience is also remembered during the Hajj, the pilgrimage to Mecca required of Muslims at least once in their life. During the Hajj, pilgrims pass a site where Iblis (Satan) attempted to dissuade Ibrahim from making the sacrifice at least three times. Each attempt by Satan is designated with a symbolic pillar. As they pass these pillars, they throw stones at them.

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See also: Abraham/Abram; Islam.

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Eid al-Fitr

See Ramadan.

Eisai

1141–1215

Myoan Eisai, a Japanese Buddhist reformer, is credited with bringing Rinzai Zen (known in China as Linji Chan) to his homeland from China. His work would establish Zen meditation as the primary practice in its own separate community and lead to Zen's emergence as a major Japanese Buddhist tradition. Eisai is also credited with bringing green tea to Japan.

Eisai was born in 1141 into the Kaya family in Bitchu Province (modern Okayama), west of Kyoto. His well-to-do family was associated with both the local Tendai temple and Kibitsu Shinto shrine. Eisai began his appropriation of Buddhism at the Annyoji Temple, where he studied for two years with the priest and tantric practitioner Joshin. He was but 13 when he went to Mount Hiei, the headquarters of the Tendai sect, to further his studies. He was ordained as a Tendai priest in 1154, though still in his early teens. Through his teen years he would travel between his home and Mount Hiei. He would in addition study Shingon (the Japanese form of Vajrayana Buddhism) and emerged as a competent Tantric practitioner. Finally, he also mastered a form of meditation taught within the diverse Tendai tradition.

Early on Eisai had become convinced that Buddhism in Japan had degenerated and was in need of reform. He concluded that he needed to go to China to tap into older purer sources. As he made plans for his journey, he encountered Li Te-chao, a Chinese interpreter in Japan, from whom he learned of Chan centers in southern China. In 1168, he was finally able to make his way to China and while there he visited Mount T'ien-t'ai. During his six-month stay, he delved into the origins of the Tendai tradition and made his first exploration of Chan. He returned to Japan with 60 volumes of Buddhist texts. He now immersed himself in Tendai meditation practices and made plans for a longer visit to China. It would be

almost 20 years before he was able to realize his desire in that regard.

Eisai's return visit was delayed by events in Japan, including a civil war, which in the late 1170s forced him to relocate to Kyushu in southwest Japan. He again visited China in 1187. During this visit he concentrated on mastering Zen and received the "seal" (*inkashomei*) of Zen transmission from his instructor, Xuan Huaichang. He also gained a respect for the *vinaya*, the traditional discipline prescribed for Buddhist monks. Upon his return to Kyushu, he established the Hoon-ji, the first Rinzai temple in Japan. At this time he introduced tea drinking to his students, an aid to the strenuous discipline he imposed. He promoted tea based on its health values and in that regard authored a book, *Kissa Yojoki* (*Drinking Tea for Health*), which emphasized tea's general restorative properties. The later popularization of the tea ceremony can be traced to Hoon-ji.

In 1195, authorities at Mount Hiei, who enjoyed official favor with the secular authorities in Kyoto, became aware of what Eisai was attempting on Kyushu and summoned him to defend his practice. This inquiry occasioned the writing of a second book, *Shukke Taiko* (*Essentials for Monks*), in which he defended the vinaya. During his visit, he was able to successfully defend himself, though winning few friends on Mount Hiei in the process. In response to the confrontation, Eisai wrote *Kozen Gokokuron* (*Propagation of Zen and Protection of the Nation*), considered his most important book. He did, however, find important support from members of the powerful Minamoto clan, who sponsored his construction of the Shofukuji Temple on Kyushu. With their help he was able to begin building support at the imperial court in Kyoto, a necessary requirement for Zen to move from its rural beginnings.

In 1204, now in his sixties, he became the abbot of the Kennin-ji Monastery in Kyoto. Among his students was Dogen, who would later in the century also travel to China and transmit Soto Zen (Chodong Chan) to Japan. In 1206 Eisai was asked to rebuild Todaiji Temple in Nara. Work on the temple, damaged in a war, took several years, but was completed in 1213, much to the delight of the emperor. After accepting the honors the emperor bestowed upon him, Eisai retired to Kennin-ji. He died there two years later.

Eisai is considered the first monk to have established Zen teachings in Japan. He not only brought Rinzai practice from China, but through his life lifted it from obscurity and planted it in seats of power in the country. Through his student the second major school of Zen would be introduced and through the 13th century Zen would enjoy a massive expansion throughout the country.

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See also: Meditation; Tian Tai/Tendai Buddhism; Zen Buddhism.

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Ekalesia Niue

The Ekalesia (church) of the tiny island nation of Niue, also known as the Congregational Christian Church of Niue, was initiated by missionaries from Samoa sent by the London Missionary Society in the 1840s. They were joined by Europeans in the 1860s, first William George Lawes (1839–1907) in 1861 and then his successor Frank E. Lawes in 1868. The Lawes brothers organized the mission along Congregationalist lines and trained missionaries who later went to Papua and launched the church there. In successive decades the church developed a close relationship with the Congregational Union of New Zealand. At the same time, the country of Niue developed strong ties to New Zealand. Some 15,000 Niueans now reside in New Zealand, and Niueans have special citizenship rights there.

The mission in Niue became independent in 1966. It has congregations in New Zealand, and a continuing

relationship to the Congregational Union of New Zealand and the Presbyterian Church of Aotearoa New Zealand, which also has congregations in Fiji with Niuean members.

The Ekalesia of Niue includes as members 1,300 of the island's 1,896 residents (2005). It is a member of the World Alliance of Reformed Churches, and in 2001 joined the World Council of Churches.

Ekalesia of Niue
PO Box 25
Alofi
Niue (via New Zealand)

J. Gordon Melton

See also: London Missionary Society; World Alliance of Reformed Churches; World Council of Churches.

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■ El Salvador

El Salvador is the smallest of the Spanish-speaking countries in Central America, bordered by Guatemala, Honduras, and Nicaragua in the north, east, and south, respectively. El Salvador, known as Cuscatlán ("Land of the Jewel") by the indigenous peoples, is a spectacular land of volcanoes, rolling hills, and lakes, with a long, uninterrupted beach along the Pacific coast. The country has an area of 8,124 square miles and a population of 7.1 million (2007 census). El Salvador has the highest population density in Central America.

An estimated 90 percent of Salvadorans are *mestizo* (mixed Amerindian and Spanish origin) and culturally known as *ladino*; 9 percent are reported to be white: this population is mostly of Spanish descent but it includes others of European and North American descent (mainly French, German, Swiss, and Italian); only about 1 percent is Amerindian. Very few Native Americans have retained their ancient customs, traditions, or languages except for recent Kekchí migrants from Guatemala, an estimated 12,000. There is also a large community of Nicaraguans, 100,000 according to some estimates, many of whom are seasonal migrant workers. Spanish is the nation's official language and is spoken by virtually all inhabitants.

El Salvador has witnessed progress toward greater economic and political stability during the 1990s and into the 21st century, despite the fluctuations of the world economy that have affected traditional exports (mainly coffee and textiles), the revitalized manufacturing sector, the balance of payments (trade deficit and international loans), tourism, and other areas of the economy. One of the most important economic factors in the 1990s and early 2000s was growth in the amount of remittances from relatives living abroad, which helped Salvadoran families to survive the hardships and boosted the nation's staggering economy.

The country's religious landscape has also become divided since the early 1900s, with the arrival of scores of Protestant missionary agencies, mainly from the United States, and the emergence of a strong national evangelical movement, particularly since the 1960s, which have challenged the historically dominant position of the Roman Catholic Church in El Salvador. However, the Constitution explicitly recognizes the Roman Catholic Church and grants it special legal status.

The Constitution provides for freedom of religion, and other laws and policies contribute to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors. The Constitution states that all persons are equal before the law and prohibits discrimination based on nationality, race, sex, or religion.

A series of public opinion polls between 1988 and 2008 demonstrated that no significant changes had

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,579,000	6,953,000	97.4	1.46	8,238,000	9,561,000
Roman Catholics	3,313,000	5,800,000	81.2	1.48	6,600,000	7,335,000
Independents	67,900	850,000	11.9	3.74	1,100,000	1,400,000
Protestants	149,000	840,000	11.8	4.08	1,100,000	1,400,000
Agnostics	2,400	105,000	1.5	3.35	180,000	320,000
Ethnoreligionists	9,500	38,100	0.5	1.48	30,000	42,000
Baha'is	5,100	32,000	0.4	1.48	60,000	90,000
Atheists	600	7,000	0.1	3.60	8,500	15,000
New religionists	500	2,400	0.0	1.48	3,500	5,000
Muslims	0	2,000	0.0	1.48	2,500	4,000
Chinese folk	300	850	0.0	1.48	900	1,100
Buddhists	300	650	0.0	1.47	750	1,000
Jews	300	600	0.0	1.46	700	800
Total population	**3,598,000**	**7,142,000**	**100.0**	**1.48**	**8,525,000**	**10,040,000**

taken place in religious affiliation since the mid-1980s. However, between 1995 and 2004, new polls showed a marked increase in the size of the Protestant population, from 16.8 percent to 25.0 percent, with a corresponding decrease in those affiliated with the Catholic Church: from 67.9 percent in 1995 to 56.5 in 2004, a decline of 11.4 percent. All of these studies had a margin of error of plus or minus 2.5 to 3.0 percent. This trend continued between 2004 and 2008, with the Protestant population increasing to 34.4 percent while the Catholic population declined to 50.9 percent. Although an evangelical study published in 1993 claimed that the Protestant population was then more than 30 percent of the total population, in reality this did not happen until the end of 2007 (29.5 percent in November 2007, according to IUDOP-UCA).

It appears that one of the consequences of the end to the nation's civil war (1980–1992), which was followed by a period of relative peace and prosperity after decades of political violence and bloodshed, was a radical shift in religious affiliation from Catholic to Protestant (along with a slight decline in those who previously were religiously indifferent, agnostic, and/or atheist) and a trend toward greater civic and political participation by evangelicals (most were previously apolitical publicly) who have lost their fear of expressing their political views and become involved in social justice and human rights issues in the national context of free and democratic elections and a decline in political violence.

History of El Salvador By 1525, Pedro de Alvarado y Contreras (1495–1541), one of the cruelest Spanish *conquistadores,* had suppressed—with extreme brutality—most of the Amerindian population of Central America. In El Salvador the Pipil, Lenca, and Chortí resisted Spanish colonization but were subdued between 1524 and 1550. The territory of El Salvador became part of the Captaincy-General of Guatemala during the Spanish colonial period, and for some time after independence was part of a federated Republic of Central America (1821–1838) until achieving its full independence in 1838.

The young nation experienced a series of political struggles, assassinations, and revolutions until 1886, when Conservative rule brought about political stability for the next 45 years. During this period communal Amerindian lands were privatized, coffee became the main crop, and the coffee oligarchy consolidated its control of the country's political, economic, and social life.

In 1881–1882, government decrees abolished Pipil communal land holdings, which opened the way for coffee producers to increase their land holdings. The

Pipil were, and still are, concentrated in the western departments of Sonsonate, La Libertad, Ahuachapán, and, to a lesser degree, Santa Ana. As coffee production expanded in the western departments, the Pipil population suffered increasing displacement, which forced them to join the growing labor pool of landless and land-poor peasants who were forced by economic necessity to work on the coffee plantations, especially during harvest season. It was in this context of social dislocation and labor unrest during the period 1900–1930 that the early Protestant churches took root and expanded in the western region.

From 1931—the year of the coup in which General Maximiliano Hernández Martínez (1882–1966) came to power until he was deposed in 1944—there was brutal suppression of any resistance to the military government. Until 1980, all but one Salvadoran temporary president was an army officer. Periodic presidential elections were seldom free or fair, which meant that a virtual military dictatorship controlled El Salvador from 1931 to the 1980s.

From the 1930s to the 1970s, authoritarian rightwing governments employed political repression and limited reform to maintain power, despite the trappings of democracy. The conservative-led National Conciliation Party was in power from the early 1960s until 1979.

During the 1970s, the political situation in El Salvador began to unravel. In the 1972 presidential election, the opponents of military rule united under José Napoleón Duarte, leader of the reformist Christian Democrat Party. Due to widespread electoral fraud, Duarte's broad-based reform movement was defeated. Subsequent protests and an attempted coup were crushed and Duarte was exiled.

These events eroded hope of reform through democratic means and persuaded those opposed to the government that armed insurrection was the only way to achieve needed change. Following decades of continuous social and political turmoil, the Salvadoran civil war generated the large-scale internal displacement (*los desplazados*) of an estimated 265,000 (registered) persons in El Salvador by October 1983, who were forced to leave their homes in embattled areas and wander the countryside in search of a secure town or settlement removed from the violence. The majority of the internally displaced persons—women and young children and the disabled and elderly—were too poor to leave the country; most of the men had been recruited by the Salvadoran Army or by the leftist guerrilla groups, or they had "disappeared" or had been killed. In addition, another 500,000 or more Salvadorans had fled to neighboring countries or to the United States as economic or political refugees by late 1983, according to international relief and development agencies.

During this tragic period of civil war, the international press reported a series of massacres that shocked the nation and the world and that began to sway U.S. public opinion against its government's support of the repressive Salvadoran government, which needed continued U.S. government assistance to win the war against the Marxist-led revolutionary movement. More than a dozen Roman Catholic priests were killed by right-wing death squads or public security forces during the period 1977–1991, including Archbishop Oscar Arnulfo Romero of San Salvador. Also, in 1980, four U.S. Catholic nuns and lay workers were raped and killed by a military patrol near San Salvador, which led to a temporary suspension of U.S. military aid to the Salvadoran government.

In May 1980, Army Major Roberto D'Aubuisson Arrieta, after heading a failed coup against the ruling military government (1979–1982), organized the Secret Anti-Communist Army to coordinate rightwing death-squad activities. From 1978 to 1992, before and during the civil war, D'Aubuisson commanded secret military and paramilitary death squads. Among his victims was Archbishop Óscar Arnulfo Romero of San Salvador. On May 7, 1980, six weeks after Romero's assassination, D'Aubuisson and a group of civilians and soldiers were arrested on a farm, where investigators found weapons and documents identifying D'Aubuisson and the civilians as death squad organizers and financiers. However, D'Aubuisson and some of his collaborators managed to flee to exile in Guatemala.

In 1981, D'Aubuisson founded the Nationalist Republican Alliance (ARENA), which he led from 1980 to 1985, and his party campaigned in the 1982 election. In March 1982, despite alleged electoral fraud and political violence, the Salvadoran legislative election of a Constituent Assembly was a victory for

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El Salvador
Citala
Metapan
Tejutla
Texistepeque
Chalatenango
Santa Cruz
Santa Ana
Chalchuapa
Aguilares
Suchitoto
Victoria
Ahuachapan
La Hachadura
Sensuntepeque
Ilobasco
Quezaltepeque
Lislique
Apopa
Sonsonate
Armenia
San Salvador
Cojutepeque
Sesori
San Francisco
Nueva San Salvador
San Vicente
Santa Rosa de Lima
Acajutla
El Triunfo
Zacatecoluca
Comalapa
La Libertad
San Miguel
La Herradura
Usulutan
El Carmen
La Union
La Canoa
Puerto El Triunfo
Intipuca
El Cuco
N

ARENA, which gained 19 of 60 seats, and its allies gained 17 seats. Consequently, D'Aubuisson's supporters were the legislative majority. ARENA dominated Salvadoran presidential politics for the next 17 years under Alfredo Cristiani (r. 1989–1994), Armando Calderón Sol (r. 1994–1999), Francisco Flores Pérez (r. 1999–2004), and Elías Antonio Saca González (r. 2004–2009). The political tide finally turned in the 2009 national election, which was won by Carlos Mauricio Funes Cartagena, the candidate of the left-wing FMLN political party, who took office on June 1, 2009.

The Roman Catholic Church The evangelization of Central America by Catholic missionaries followed the Spanish conquest and occupation of the region in the 1520s. Although the Pipil in El Salvador had a sophisticated religion based on the worship of the forces of nature, there were a number of parallels between their religious practices and Catholicism, which made Spanish missionary efforts somewhat easier.

Following the defeat of the Indian armies by Pedro de Alvarado in 1525, the old gods seemed powerless before the Spanish conquerors and their new religion. The Franciscan friars, after driving out the Native priests and destroying the images of their gods, offered the Amerindians a new religious system that was generally accepted by them and superimposed on their old belief systems. Thousands of indigenous peoples were converted to Catholicism during the Spanish colonial period, when El Salvador was a province and parish of the Captaincy-General of Guatemala.

However, due to the chronic shortage of Catholic priests and other religious workers, the people of the smaller towns and villages learned to conduct their religious life with only occasional assistance from the Catholic clergy. To fill this need, the *cofradía*, a voluntary religious association, developed among the people for planning, organizing, and paying for local religious celebrations during the year.

The status of the Catholic Church in the post-colonial period changed depending on who was ruling the country, the Conservatives or the Liberals. The first anticlerical laws were established by a Liberal government in El Salvador in 1824. In 1871, the Liberal revolution proclaimed freedom of thought and religion, removed cemeteries from clerical control, legalized civil marriage, made education non-clerical, and abolished monastic orders. Priests were not allowed to teach in public schools, but private religious schools were permitted. These policies have remained in force until the present, except for the prohibition of religious orders.

The government does not contribute in any way to the support of religion, but since 1962 the Catholic Church has been allowed to acquire real estate for other than religious purposes. There is no Concordat between the Salvadoran government and the Vatican, but diplomatic representatives are exchanged. The Constitution of 1962 reiterated the separation of church and state and guarantees religious freedom for all faiths, but it precludes the clergy from belonging to political parties and holding public office.

There has always been a shortage of Catholic priests and other religious workers in El Salvador. In 1944, there were 106 parishes with 203 priests and 357 nuns, which increased to 175 parishes, 373 priests, and 803 nuns in 1968. In 1980, among 229 parishes, there were 373 priests (173 diocesan and 200 religious), 70 lay brothers, and 735 nuns. In 1970, about 62 percent of the priests and 19 percent of the nuns were native Salvadorans, which is a high percentage of national priests and a low proportion of native nuns compared to other countries of Latin America at that time. The proportion of priests per inhabitant in El Salvador decreased from 1:7,692 in 1970 to 1:9,090 in 1975 and to 1:12,860 in 1980.

In 1980, 200 Catholic priests in El Salvador belonged to religious orders. The most numerous were the Salesians and the Jesuits. About 50 percent of the religious clergy were dedicated to parishes, 20 percent to teaching, 10 percent to the training and preparation of priests, and the rest to work in the archdiocese. The religious priests assigned to parishes were mainly foreign missionaries, principally from Italy and Spain. The Catholic Church also sponsored 161 private schools with more than 35,000 students. Catholic personnel from the United States included 15 men (6 diocesan, 5 Franciscan, and 4 Maryknoll priests) and 13 women (11 nuns and 2 lay workers).

Since the 1920s, the Catholic Church has also been increasingly divided internally between those who have

Catholics attend a procession with an image of Jesus Christ carried on a donkey on Palm Sunday in Panchimalco, El Salvador. (AP Photo/Edgar Romero)

supported the status quo—the Conservative alliance of church and state—and those who have supported a Liberal and progressive agenda, based on defending the human rights of the marginalized sectors of society.

Diverse tensions arose within the Salvadoran Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s), with an emphasis on apostolic authority, orthodox theology, the sacraments, and personal piety. *Reformers* generally supported the church's post–Second Vatican Council stance of modernization and toleration of diversity based on its official social doctrine. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Nicaraguan society and establishing greater social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing the Conservative dictatorship and creating a Socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit" and "speaking in tongues"), rather than by political and social activism.

Many Catholic families were sundered apart by armed conflict and forced geographical relocation due to the civil war and by internal conflicts between Conservatives, Liberals, and Progressives, in both the political and religious arenas. Monsignor Luis Chávez y González was archbishop of San Salvador from 1939 until 1977. During his tenure, the Salvadoran Catholic Church underwent significant changes. The marginal condition of the peasantry, which had been taken for granted by the church's hierarchy, became a source of growing concern. The traditional approach of charity was seen as ineffective, and the growth of Protestantism loomed as a threat to the Catholic faith in the country. The archbishop addressed this situation by promoting the organization of cooperatives in the countryside, which were followed by the formation of Catholic base communities.

Many *campesinos* were encouraged to find new religious meaning in the message of a socially engaged Jesus and to seek liberation from economic and political oppression, which had significant repercussions. After the armed skirmishes between the army and the Marxist-inspired guerrillas turned into civil war in the 1980s, most Catholic base communities radicalized their activities and became members of peasant associations that provided support for the FMLN.

Relations between the Catholic Church and the state became strained after the rise of General Carlos Humberto Romero to power in January 1977 through a fraudulent election. At about the same time, another Romero, Oscar Arnulfo Romero, was appointed archbishop of San Salvador (1977–1980), apparently the more conservative of the two candidates for that position. However, in a country dominated by terror and injustice, Archbishop Romero soon became a voice for Christian compassion and reason, denouncing the military's systematic repression of the people and pleading for redistribution of land and unification of the country. Tragically, Archbishop Romero was shot through the heart by a sniper in 1980 while celebrating Mass two months after asking U.S. President Jimmy Carter to cease military aid to the Salvadoran government due to its dismal record on human rights.

Archbishop Romero's successor, Archbishop Arturo Rivera y Damas, S.D.B. (1983–1994), expressed his support for the ruling government junta, which he believed was holding its own ground in the political struggle between the forces of the extreme right and left. After Archbishop Rivera y Damas's death in 1994, Bishop Fernando Sáenz Lacalle was appointed as his replacement and served until his retirement in 2008. The current archbishop is Monseñor José Luis Escobar Alas.

In 2002, the Salvadoran Catholic Church reported 8 dioceses with 376 parishes that were served by 429 secular priests and 233 religious priests (a total of 662), in addition to 394 male religious workers (nonordained brothers in religious orders) and 1,542 female religious workers (nuns). The first diocese was established in San Salvador in 1842, while the dioceses of Santa Ana and San Miguel were formed in 1913. San Vicente was added in 1943, Santiago de María in 1958, and Chalatenango and Zacatecoluca in 1987. The Diocese of San Salvador became an archdiocese in 1913 under Archbishop Antonio Adolfo Pérez y Aguilar, who served until his death in 1926.

The Protestant Movement The history of the Protestant movement in El Salvador is distinct from that of other Central American countries, in that pioneer foreign mission efforts were directed toward the Spanish-speaking population from the very beginning. In other republics, the presence of English-speaking immigrants, largely West Indians, often served as a cultural and linguistic bridge for new missionaries from the United States in their evangelistic and church planting activities prior to engaging in ministry to the Spanish-speaking ladino, or Amerindian, populations.

Since the Amerindian groups in El Salvador are predominantly Spanish-speaking, no Christian churches, either Catholic or Protestant, use an Indian dialect. Consequently, there is little obvious distinction between ladino and Amerindian ethnic groups in terms of general religious practices, and it is difficult to determine the extent of Protestant penetration among the remnants of the Pipil, Lenca, and Chortí. However, in the early 1900s, several Protestant missions began work among the Pipil in the southwestern region and the Chortí in the northwestern region of El Salvador using Spanish; and it is assumed that there are still congregations composed largely of Hispanized Amerindian believers.

The earliest Protestant groups to enter El Salvador were the newly formed Central American Mission (now known as CAM International, with headquarters in Dallas, Texas), whose first missionaries arrived in 1896; the California Friends Mission (Quakers) in 1902; an independent Canadian Pentecostal missionary, Frederick Ernest Mebius, who arrived in 1904; the American Baptists in 1911; the International Pentecostal Holiness Church (Mr. and Mrs. Amos Bradley, 1912–1918); and the Seventh-day Adventists in 1915.

By 1936, most of these Protestant church bodies were well established in El Salvador and had achieved some notable success among the general population of Spanish-speaking mestizos and the remnant of early Amerindians. The Quakers developed an extensive ministry among the Chortí (Mayan) in a region known as the Three-Nation Triangle (El Salvador, Guatemala, and Honduras), which includes northwestern El Salvador. However, the Quakers have not prospered as well as other Protestant groups in El Salvador.

Despite numerous stages of growth and decline, the CAM-supported church association has become one of the largest evangelical non-Pentecostal denominations in the country. From the establishment of its first church in 1898 in Ilapango, near San Salvador, this independent fundamentalist denomination had planted

21 churches and 83 mission stations in 8 of the country's 14 departments by 1936, largely due to the efforts of a team of U.S. missionaries and trained Salvadoran pastors. In 1935, the CAM-related churches were organized under a national council of leaders and became known as the Evangelical Church of El Salvador. In 1978, this association reported 83 churches, 32 missions, and more than 180 preaching points, with about 6,000 members. By 1992, there were about 140 churches with an estimated 13,000 members.

In 1911 the American Baptist Home Mission Society (affiliated with the Northern Baptist Convention, now the American Baptist Churches in the U.S.A.) entered El Salvador, where it soon developed strong educational and church work, especially in the departments of San Salvador and Santa Ana. By 1936, a chain of 19 churches and 50 mission stations had been established with about 1,380 members. Many of the churches were completely under national leadership, and work had begun among the Pipil in the western coastal region, near the city of Santa Ana. The Baptist Association of El Salvador was organized in 1934, but the development of trained national leaders was a slow process. In 1978, the association reported 41 churches with 3,665 members; in 1989 there were 57 churches with 5,700 members; however, by 1992 there were only 51 churches with 4,975 members.

In the 1970s, several other Baptist groups began work in El Salvador, but only two had more than 1,000 members in 1978: the Good Samaritan Baptist Churches with 15 congregations, the Miramonte Baptist Church with 16 congregations, the Baptist Bible Fellowship International, and the International Baptist Mission.

In 1915 the Seventh-day Adventist Church sent a missionary couple to El Salvador, and in 1916 their first church was established in San Salvador. However, the Adventists only reported 5 churches and 325 members in 1936, an effort that was curtailed due to competition with the growing Pentecostal movement. By 1978, there were 61 Adventist churches and 59 mission stations in the whole country, with a total membership of 12,067. Significant church growth occurred thereafter. In 2007, there were 593 congregations with 168,937 members. Three other Adventist-related bodies also exist in El Salvador: the Seventh-day Adventist Reform Movement, founded in 1956; the Church of God-Seventh Day; and the Israelite Church of God.

In 1904, Frederick Ernest Mebius began one of the first Pentecostal movements in Latin America, known as the Free Apostolic Churches of El Salvador. This occurred about two years prior to the world-renowned Azusa Street Revival that began in Los Angeles, California, in 1906, which is considered to be the modern-day origin of the Pentecostal movement. The Pentecostal doctrine preached by Mebius and his Salvadoran assistants became a source of great upheaval within the emerging Salvadoran evangelical churches, which brought Mebius into conflict with leaders of the CAM-related churches, the American Baptists, and the Adventists. Mebius and his assistants traveled throughout the countryside in an itinerant preaching ministry that eventually produced 25 loosely organized congregations with about 750 baptized members by 1930.

The congregations founded by Mebius became known as the Free Apostolic Churches, but several splinter groups were formed among his early converts, such as the Apostolic Church of the Apostles and Prophets (1935) and the Apostolic Church of the Upper Room (1930s). Two other denominations belong to this same tradition: the Apostolic Church of God in Christ (1950) and the Apostolic Church of the New Jerusalem (1977), as well as many independent congregations. In 1978, there were at least 50 independent churches with about 3,200 members within the Free Apostolic movement, as well as 114 churches and 5,500 members among the organized Apostolic Church associations.

After the arrival of the Assemblies of God in El Salvador in 1930, efforts were made to bring some order to this assortment of independent Free Apostolic Churches, but this attempt was only partially successful. In April 1930, 12 of these churches became founding members of the Assemblies of God, whose missionaries had entered the country at the request of Francisco Ramírez Arbizu, one of the leading Free Apostolic pastors. However, most of the Free Apostolic leaders did not want to submit themselves to the authority of the Assemblies of God in the United States or to its missionaries in El Salvador; consequently, they remained independent with only fraternal ties

between them. Nevertheless, under the guidance of British missionary Ralph Williams, the initial groups of Assemblies of God were strengthened, advances were made toward self-support, and new congregations and preaching points were established. By 1936, the Assemblies of God reported 21 churches and 14 mission stations, with 655 members and 965 adherents.

Based on the foundations established by early missionary and national pioneers, the Assemblies of God experienced phenomenal church growth during the next 40 years, especially between 1970 and 1990. These advances made this country a showcase for this denomination's mission work in Latin America. This solid growth is attributed to the employment of "indigenous church principles" during the administration of missionaries Ralph Williams and Melvin Hodges. There was a large spurt of growth between 1935 and 1945, when the total membership increased from 684 to 2,560, and then rapid geographical expansion and membership growth followed.

There was continued growth in the Assemblies of God to the end of the century and into the next. In 2002, 1,395 churches with an estimated 132,525 members were reported. In retrospect, the Assemblies of God have not been immune to schismatic movements, with several splits occurring during the 1960s and early 1970s. At least five church associations were formed by leaders who left the Assemblies of God and began their own organizations: the Pentecostal Evangelical Union (1954), the Evangelical Mission of the Holy Spirit (1960), the Garden of Eden Evangelical Church (1962), the Evangelical Mission of the Voice of God (1969, the largest of these groups), and the Evangelical Pentecostal Church of El Salvador (1974). These 5 associations had a total of 62 churches and 2,830 members in 1978.

The arrival of the Church of God (Cleveland, Tennessee) in El Salvador in 1940 brought the Reverend H. S. Syverson, the general overseer of the Church of God in Central America, in contact with Mebius, who agreed to work together under the auspices of the former, although there were some obvious doctrinal differences between the two church traditions. Nevertheless, Mebius worked with the Church of God for several years, until his death in 1945 at age 76.

The Church of God in the U.S.A. sent a number of short-term missionaries to assist Syverson in El Salvador during the 1940s and early 1950s, but it was not until 1953 that additional full-time missionaries were assigned to the country. Growth over the next 20 years shows a consistent pattern of expansion and development in the Church of God in El Salvador. By 1970 there were 117 churches and 78 preaching points with about 4,300 members; by 1978 the work had grown to 165 churches and 50 preaching points with 6,117 total members. In 1980, there were 191 churches and 56 preaching points with 9,557 members; by 1987 there were an estimated 300 churches and 200 preaching points with 20,122 members; and by 1992 there were 392 churches and 287 preaching points with 19,281 members. Between 1987 and 1992 there was a plateau in church membership due to unexplained causes that need to be investigated.

Additional Pentecostal denominations also began work in El Salvador in the period 1950–1980. The Latin American Council of the Pentecostal Church of God of New York (with 58 churches and 5,665 members in 1992) and the Pentecostal Church of God of Puerto Rico, both with historical ties to the Assemblies of God, arrived in 1966. The Prince of Peace Evangelical Church from Guatemala began work in the early 1960s: PROLADES in 1987 reported 171 churches with 5,050 members; and in 1992 there were 430 churches with 19,111 members. The International Church of the Foursquare Gospel sent its first missionaries to El Salvador in 1973. The Elim Christian Mission from Guatemala established its first congregation in El Salvador in 1977. The Assemblies of God of Brazil arrived in 1978.

The Church of God of Prophecy arrived in 1950, but this denomination, called the Universal Church of God of Prophecy (UCOGP) in El Salvador, has had several divisions: Church of God Holy Zion (1952), Fountain of Life Church of Prophecy (1969, with 74 churches and 6,727 members in 1992), the Fundamental Church of God of Prophecy (1972), the Holy Zion Church of God of Prophecy (1974), and the City of Zion Church of God of Prophecy (also in 1974). The total membership of these splinter groups was 9,871 in 1978 with 175 organized churches, whereas the parent

body reported only 38 churches and 4 missions with 1,726 members. In 1982, the UCOGP reported 54 churches and 2,445 members; in 1992 there were 92 churches with 5,151 members.

The Oneness ("Jesus Only") Pentecostal movement is represented in El Salvador by two denominations: the Apostolic Church of Faith in Jesus Christ (1948) and the United Pentecostal Church International (1965). The former had 33 churches, 25 missions, and 600 members in 1978, while the latter had 47 churches and missions, 372 preaching points, and 2,400 members.

Other non-Pentecostal denominations in El Salvador include the Lutheran Church–Missouri Synod (1953), independent Christian Churches and Churches of Christ (1963), Church of the Nazarene (1964, with 32 churches and 2,469 members in 1992), Congregational Holiness Church (1966), Christian Brethren (1970, Cristianos congregados en el nombre del Señor, affiliated with Maurice Johnson's group in California; 45 congregations in 2007), Evangelical Mennonite Church (1968, Beachy Amish), Church of God (1970, Anderson, Indiana), Apostolic Lutheran Church of America (1974), Evangelical Lutheran Synod (1975), Christian Reformed Church (1976), and several smaller groups.

In 1978, the estimated Protestant population of El Salvador was about 295,000, or 6.5 percent of all Salvadorans. The nation's Protestant population had a large proportion of Pentecostals within the total membership (about 68 percent), compared to slightly more than 50 percent for the entire Central American region at that time. The largest Protestant denominations were the Assemblies of God (22,500 members); Seventh-day Adventists (12,000); Church of God (Cleveland, Tennessee) (9,850); the Evangelical Church of El Salvador, related to the Central American Mission (6,000); and the Prince of Peace Evangelical Church (5,000).

Several new Protestant denominations in El Salvador have experienced significant growth during the past 20 or 30 years. Elim Christian Mission of El Salvador is a Pentecostal church founded by Sergio Daniel Solorzano Aldana in 1977, which now claims to have about 115,000 members, led by Pastor General Mario Vega since 1997. "Friends of Israel" Bible Baptist Tabernacle was founded by "Hermano Toby," Edgar Lopez Bertrand, about 1978; it now claims to have about 10,000 members and is affiliated with Baptist International Missions. "Campground of God" Christian Church–Iglesia Cristiana Campamento de Dios was founded as an independent Charismatic church by Juan Manuel Martinez in 1990; Martinez was the president of the Evangelical Alliance of El Salvador in 2006. International Revival Tabernacle was founded by Carlos H. Rivas in 2001; it now claims to have about 15,000 members.

Ecumenical relations between the various Protestant denominations in El Salvador have been extremely difficult due to strong doctrinal differences and leadership conflicts, mainly between Pentecostal and non-Pentecostal groups. However, the Salvadoran Bible Society has been the major focus of interdenominational cooperation since the 1970s because of its neutral service function of promoting the distribution and reading of the Bible among the general public. More recently, the Latin American Confraternity of Evangelicals (CONELA), affiliated with the World Evangelical Alliance (WEF), has provided a platform for cooperation among conservative evangelicals since the early 1980s. In 1987, the Salvadoran Confraternity of Evangelicals (CONESAL) held its First Interdenominational Congress of Evangelicals in San Salvador. In 2001, CONESAL reported more than 50 member organizations.

The Latin American Council of Churches (CLAI), affiliated with the World Council of Churches (WCC), has the following institutional members in El Salvador: the Baptist Association of El Salvador (affiliated with American Baptist Churches in the U.S.A.), the First Baptist Church of San Salvador, the Emmanuel Baptist Church in San Salvador, the Episcopal Church of El Salvador, the Calvinist Reformed Church of El Salvador (affiliated with the Christian Reformed Church in North America), and the Salvadoran Lutheran Synod (affiliated with the Evangelical Lutheran Church in America).

During the Salvadoran civil war, few Protestants leaders raised their voices to publicly denounce the repression by government security forces and paramilitary death squads. Among the few prophetic voices demanding social justice for the oppressed were the

Reverend Roger Velásquez, senior pastor of the First Baptist Church; the Reverend Edgar Palacios, senior pastor of Emmanuel Baptist Church; and Bishop Medardo E. Gómez of the Salvadoran Lutheran Church (Missouri Synod, established in 1954), all in San Salvador.

In 1985 the Salvadorian Lutheran Synod became an autonomous church. The relationship with the Missouri Synod was disrupted over a spectrum of issues—differing views on Liberation Theology and solidarity with the oppressed, ecumenical commitment, and ordination of women. During the civil war in El Salvador, the Salvadoran Lutheran Synod advocated for justice and assisted displaced persons and the poor. The Lutheran Church paid a high price for its social involvement: one of its pastors was murdered (David Fernández in 1984) and many church workers, including the bishop, received death threats and had to go into hiding or flee the country, as did Baptist pastors Velásquez and Palacios and their families.

Other Christian Groups In addition to the rapid growth of evangelical denominations during past decades, El Salvador has also witnessed the emergence of numerous non-Protestant marginal Christian groups, such as the Jehovah's Witnesses (531 congregations with 30,687 members in 2005), the Church of Jesus Christ of Latter-day Saints (Mormons, established in San Salvador in 1951; in 1965, there were 4,200 members in El Salvador; in 1986, membership was 15,100; in 1990, membership was 38,000; and in 2007, membership was reported to be 102,043 in 161 congregations), and the Reorganized Church of Jesus Christ of Latter-day Saints (now called "Community of Christ") from the United States; the Light of the World Church from Guadalajara, Mexico; Mita Congregation, People of Amos Church and Voice of the Cornerstone from Puerto Rico; the God is Love Church and the Universal Church of the Kingdom of God from Brazil; the Growing in Grace International Ministries (founded by Jose Luis de Jesus Miranda in Miami, Florida), the Unity School of Christianity, and the Christadelphian Bible Mission from the United States, among others.

Additional Religious Groups Also, a few non-Christian religions have appeared, adding to the historical presence of the Jewish community that arrived from Spain (Sephardic) during the colonial period or from other European countries, mainly in the aftermath of World Wars I and II. The first synagogue was founded in 1950, and the first rabbi and spiritual leader of the community was Alex Freund.

Other non-Christian religions in El Salvador include the Baha'i Faith, Islam (mainly among Palestinian Arabs: Comunidad Islámica Shiíta de El Salvador, Centro Cultural Islámico Fátimah Az-Zahra), Buddhism (Buddhist Center of San Salvador [Lhundrup Changchub Ling—Jardín de la iluminación espontánea], Buddhist Group of San Salvador, Budismo Laica Reiyukai, Casa Tibet México–El Salvador, Kusum Ling Study Group, the International Meditation Association of the Supreme Master Ching Hai), and several Hindu-related groups: the Sawan Kirpal Ruhani Mission–Science of Spirituality (Sikhism/Sant Mat), Transcendental Meditation (TM, now organized as the Global Country of World Peace), and the International Society for Krishna Consciousness (ISKON, Hari Krishnas).

The Ancient Wisdom tradition is represented by: the Ancient Mystical Order Rosae Crucis (AMORC) with local chapters in San Salvador, Santa Ana, San Miguel and Sonsonate; Freemasonry (Grand Lodge Cuscatlán of the Republic of El Salvador); the Instituto de Yoga y Escuela de Astrología Gran Fraternidad Universal (GFU, founded in Venezuela by Dr. Serge Raynaud de la Ferrière), and the Salvadoran Christian Gnostic Movement (founded by Samael Aun Weor in Mexico).

The Psychic-Spiritualist-New Age movement is represented by the Theosophical Society in America (with headquarters in Wheaton, Illinois, was established in San Salvador in 1929), the Church of Scientology, and the Unification Movement (founded in Korea by the Reverend Sun Myung Moon).

Some Native American religious traditions (animist) have survived from the pre-Columbian era in some areas of El Salvador. "Popular religiosity" (syncretistic) is practiced by a majority of the Hispanic Catholic population. Among practitioners of Amerindian religions and Hispanic Popular Catholicism, there are "specialists" who practice magic, witchcraft (*brujería*), shamanism (*chamanismo*), and folk heal-

ing (*curanderismo*). In addition, there are numerous psychics, mediums, clairvoyants, and astrologers who announce their services in local newspapers.

Clifton L. Holland

See also: American Baptist Churches in the U.S.A; Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Baptist Association of El Salvador; Baptist Bible Fellowship International; Christian Brethren; Christian Churches and Churches of Christ; Christian Reformed Church in North America; Church of God (Anderson, Indiana); Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Community of Christ; Evangelical Lutheran Church in America; Franciscans; Freemasonry; Global Country of World Peace; International Church of the Foursquare Gospel; International Pentecostal Holiness Church; International Society for Krishna Consciousness; Jehovah's Witnesses; Jesuits; Latin American Council of Churches; Light of the World Church; Lutheran Church–Missouri Synod; Master Ching Hai Meditation Association; Mita Congregation; Moon, Sun Myung; Roman Catholic Church; Salesians; Salvadoran Lutheran Synod; Seventh-day Adventist Church; Seventh-Day Adventist Reform Movement; Unification Movement; United Pentecostal Church International; Unity School of Christianity; Universal Church of the Kingdom of God; World Council of Churches; World Evangelical Alliance.

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Elan Vital/Divine Light Mission

Shri Hans Maharaj Ji (1900–1966) founded the Divine Light Mission (DLM, which later became Elan Vital) in India during the 1930s. Hansji Maharaj was a disciple of Sarupanand, a guru in the lineage of Shri Paramhans Advait Mat centered in Guna, a district in the state of Madhya Pradesh. Shri Paramhans Advait Mat (which is based primarily on the teachings of the Sant tradition and *shabd* [sound current] yoga) is a guru-based organization with centers throughout India. The group's teachings are remarkably similar to those of the Radhasoami tradition, which was founded in Agra, India, around the same time period (mid- to late 19th century). Apparently Hansji split with the main center of Shri Paramhans Advait Mat in a succession dispute after his guru's death. This led him to create the Divine Light Mission. Hansji incorporated almost every tenet and practice he had learned in Shri Paramhans Advait Mat into his own teachings, including a nuanced understanding of sound and light meditation, lacto-vegetarianism, mahatmas, initiation, receiving "knowledge," and enjoying divine nectar.

When Maharaj Ji died in 1966, Prem Pal Singh Rawat, the youngest of four sons and only eight years old at the time, declared himself to be his father's spiritual successor and a *satguru,* or Perfect Master. A precocious child, he was said to have meditated from the age of two, and he spoke to crowds at age six. Although ascension to authority usually accrues to the oldest not the youngest son, neither his brothers nor his mother challenged his proclamation. He assumed his father's name Maharaj Ji, but later became known as Maharaji.

In 1971, at the age of 13, Guru Maharaj Ji traveled to England and the United States and was almost immediately a media sensation. He established headquarters in Colorado, but the largest number of devotees (called *Premies,* meaning "lovers of God") was in Britain. Barker estimates there were about 8,500 Premies in the early 1970s. But success was short-lived. In 1973 a mass gathering in Houston's Astrodome, called to proclaim a millennium of peace, drew only a fraction of the crowd anticipated and turned out to be a financial disaster. A year later, at age 16, the young guru married his secretary, who was eight years his senior. This marriage fractured family ties and resulted in a reorganization of DLM. Some of his followers began to drift away.

For the next several years Maharaj Ji struggled with reorganization—how to present the message and how to meet mounting financial obligations. In 1979 headquarters were moved from Denver, Colorado, to Miami, Florida, where the responsibility for meeting payrolls and caring for Premies became an increasing burden. Maharaj Ji came to see the Indian spiritual motif as unnecessary, perhaps even a hindrance to reaching a larger audience. In the early 1980s he began closing down ashrams. He eventually disbanded the Divine Light Mission altogether and formed a new corporate structure through which he would present his teachings: Elan Vital. He also repackaged the message, changed his name to Maharaji and then began to use his given name Prem Rawat, and redefined himself as a teacher by dropping all outward appearances as an Indian guru.

In his new role, Prem Rawat has continued the primary teaching of the Divine Light Mission built

around the "receipt of Knowledge." The path to receiving Knowledge is the practice of four meditation techniques. The meditation techniques the Maharaji teaches today are the same he learned from his father, Hansji Maharaj, who, in turn, learned them from his spiritual teacher. "Knowledge," claims Maharaji, "is a way to be able to take all your senses that have been going outside all your life, turn them around and put them inside to feel and to actually experience you . . . What you are looking for is inside you" (http://www.elanvital.org/Knowledge.htm).

The young guru, who willingly accepted the spiritual titles of "Lord of the Universe" and the "Perfect Master," considered these meditation techniques to be fundamental in the quest for spiritual existence. Gradually he came to see the meditation techniques as mere technology, which can be applied to "secular enlightenment." He now claims that "'Knowledge' is not spiritual, nor is it a religion." And, of course, Elan Vital is not a religious organization.

Having set the Radhasoami perspective in a new context, as a secular personal-growth teaching, Maharaji has found a new following. He continues to travel the world lecturing and extending Knowledge to uncounted numbers, while the organization has assumed a low profile in many lands where it was formerly an object of intense controversy. In the process of change, he left behind a number of former members of the Divine Light Mission, who have formed a network to continue to communicate about their experiences. Elan Vital itself supports an Internet site, given below, where organizational contacts in countries around the world are listed.

Elan Vital
PO Box 6130
Malibu, CA 90264–6130
http://www.elanvital.org

Jeffrey K. Hadden and Eugene M. Elliott III

See also: Meditation; Radhasoami; Vegetarianism.

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Elim Pentecostal Church

The Elim Pentecostal Movement is the second largest Pentecostal denomination in Great Britain. A 1996 survey reported an overall average Sunday attendance of 63,500 in the 432 churches in the United Kingdom, Channel Isles, and Ireland. The largest British Elim congregation is Kensington Temple, London, operating with 120 satellite churches and more than 7,000 members.

Elim was the large oasis that the children of Israel came upon during their wanderings in the wilderness (Exodus 15:27). In 1915, George Jeffreys (1889–1962), a Welsh evangelist, launched the Elim Evangelistic Band in Monaghan, Ireland. The Band's first church was established in Belfast in 1916. Eventually a formalized constitution was agreed upon in 1922, coinciding with Jeffreys' shift of attention from Ireland to England. In 1929, the group became known as the Elim Foursquare Gospel Alliance, reflecting the group's Pentecostal emphases on Jesus as Savior, Baptizer in the Holy Spirit, Healer, and Coming King (a presentation of the Christian gospel developed by Albert Benjamin Simpson [1843–1919], founder of the Christian and Missionary Alliance). In common with other Pentecostal groups, Elim has a high regard for the Bible, together with an expectation of a personal awareness of salvation and subsequent empowerment by the Holy

Spirit. Distinctive to Elim among British Pentecostals, tongues are not insisted upon as the evidence of the baptism in the Holy Spirit.

In 1934, administrative power passed from Jeffreys to an elected Executive Council. From this time on, there was major conflict between Jeffreys and E. J. Phillips (1893–1973), Elim's chief administrator, concerning both doctrinal and ecclesiological issues. This culminated in Jeffreys' resignation in 1939 to form the Bible Pattern Church Fellowship.

After World War II, there was an emphasis upon organized evangelism, continuing Jeffreys' methodology of gathering large crowds of people and preaching a message of salvation through Christ's death and the possibility of divine healing. However, the results in the postwar period did not match the successes of Jeffreys during 1924–1934. It was the Charismatic movement in the 1960s that provided the spur for a revitalized Pentecostal spirituality and a renewed emphasis upon church growth. From the 1980s on, there has been an increased emphasis upon the social effects of the gospel, with many churches offering such programs as child care, employment schemes, and advice centers.

Elim has international links with churches and workers in 45 countries. These range from large national churches such as the Church of Pentecost, which has approximately one million adherents in Africa, to individual workers working with various local congregations.

The Elim Church is governed by the Conference, made up of ministers and laity, which meets annually. Up to 1998, membership of the Conference was only open to men. The national work is divided into regions, each having its own regional superintendent, who is elected to this position by the ministers and lay representatives from within the region. These officers form the basis of the Executive Council. Each church has a leadership session, consisting of the pastor(s), together with elders and deacons. The church session is responsible for the general oversight of the church, although the minister has the responsibility for the services. The membership of the church is open to any who are "born again."

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http://www.elim.org.uk

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See also: Charismatic Movement; Christian and Missionary Alliance; Church of Pentecost; Pentecostalism.

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Elizabeth I

1533–1603

Elizabeth I, the daughter of King Henry VIII and Anne Boleyn, led England through a half century of political and religious turmoil. Politically, she had to stave off challenges to her rule from both claimants within her own family (most notably Mary Queen of Scots) and foreign powers (most notably Spain). Coming to the throne at a time when both Protestants and Catholics vied for control of the country, she found a way between the two options that led to the emergence of the modern Church of England, or Anglican Church.

Elizabeth was born September 7, 1533. Previously, Henry had withdrawn his allegiance to the pope and annulled his marriage to Catherine of Aragon, who had produced no male heir. He publicly married Boleyn in January 1533. She was subsequently crowned as his queen. Elizabeth was but three when her mother was beheaded (1536) for, like Catherine, not having borne a male child. Meanwhile, Parliament had passed the Act of Succession that declared Catherine's daughter Mary illegitimate and named Elizabeth the heir to the throne. Elizabeth grew up as Henry, who remained a Catholic in belief and practice, strategized with Protestant leaders in his court for the religious direction of the country.

Portrait of Elizabeth I, queen of England (r. 1558–1603). During her reign, England consolidated its position as a European power and embarked upon becoming a colonial power. (Ann Ronan Pictures/StockphotoPro)

In 1547, Elizabeth's half brother Edward VI (r. 1547–1553) came to the throne. With Edward still a child, the Protestant-controlled Council of Regency took the country in a Protestant direction. Edward's brief reign was followed by that of an angry Mary I (r. 1553–1558), who reintroduced Catholicism with a vengeance. Elizabeth finally came to the throne in 1558 to lead a country that was financially broke, religiously divided, and threatened by both France and Spain. Elizabeth moved to quiet the religious controversy by mandating a position between the two competing religions, though she tended to favor Protestantism, aware that the major political/military challenges to England and her leadership, came from Catholic countries (Spain and France) and her Catholic cousin Mary.

Elizabeth's new format for the Church of England became known as the *via media*. The church would include important elements drawn from both Catholics and Protestants. She retained the church's episcopal leadership and left room in the liturgy so that the Eucharist could be seen as embodying the real presence of Christ. She had some of the most egregious elements of the Prayer Book introduced under Edward modified to appease the Catholics, though the Catholic bishops were still far from resigned. Aware of the Protestant majority in Parliament, she proposed a doctrinal infused with John Calvin's Reformed theology views and specifically denouncing Roman Catholic doctrine in several points. Finally, she reinstituted several of the supremacy acts by which her father had taken control of the church. Parliament named her supreme governor of the Church of England.

Elizabeth was repeatedly distracted by attempts, led by Roman Catholics, to overthrow and even kill her. Her suppression of a Catholic uprising in 1569 led to her excommunication by Pope Pius V (r. 1566–1572). Through the early 1580s, Jesuits began to call for her assassination and told their audiences that assassination in the cause of the church was not only permitted but a genuine good. Elizabeth finally expelled them from her realm in 1585. Following the clear involvement of Mary Queen of Scots in an attempt to replace her cousin, Elizabeth had her executed in 1587.

The ongoing hostilities between Elizabeth and the Catholics culminated in 1588. Pope Sixtus V (r. 1585–1590) backed Spain's designs on England by helping finance the creation of a fleet of ships. The plan called for the Spanish Armada to attack via the Thames River, while an army originating in Holland (then under Spanish rule) was to create a second front. Unable to match the Spanish fleet, ship for ship, the British built several hundred small but swifter ships. Using privateers, some of whom had gained their experience in pirating adventures, the British defeated the Spanish Armada using hit-and-run tactics assisted by some bad weather. The defeat of the armada changed the basic power balance in Europe, with a Protestantized England emerging as the world's greatest naval power and Catholic Spain beginning is long descent from its former powerful position.

Elizabeth's Catholic problems did not especially improve the status of Protestants (mostly Presbyterians). Some refused to wear the prescribed priestly vestments, and Elizabeth fired them from their jobs

as parish priests. Dissatisfaction with the continued Romanish elements in the Church of England led to repeated call for its further purification. Those calling for further change became known collectively as Puritans. Puritan opposition to a church led by bishops resulted both in the emergence of Anglican defenders of episcopal authority and Elizabeth's arrest of Puritan leaders. Some left for Holland, which, having overthrown Spain rule, had become the most religiously tolerant country in Europe.

In spite of opposition from both the most doctrinaire of her Catholic and Puritan subjects, Elizabeth created broad popular support for her political acumen and enjoyed obvious overall success in establishing England as a leading world power. As she outlived many of her critics, she gained more and more support for her mediating position from the next generation.

The problems of Elizabeth's last years were very real, though they pale relative to the momentous decisions and event of the first decades. She was also able to retain her health. She had smallpox in 1562, but survived. The disease had left her face scared and caused partial baldness, but otherwise had few long-term effects. Elizabeth began to develop health problems in 1602, but could still function until March 1603. She went relatively quickly, passing away on March 24, 1603, at Richmond Palace. Plans had already been put in place to proclaim James VI of Scotland as her successor.

Elizabeth had largely created the Church of England as it is known today. Especially in the decades after the defeat of the Spanish Armada, she supported explorers of the likes of Sir Francis Drake who set the stage for the development of England's colonial empire beginning in the next century. Through the 17th century, England would challenge the privileges assigned to Spain and Portugal in 1492 for the development of the world.

J. Gordon Melton

See also: Church of England; Mary I; Roman Catholic Church.

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Emei Shan

Emei Shan (Mount Emei) is one of the four sacred Buddhist mountains in China. It is located in Sichuan Province south of Chung Du, and is the designated mountain of the west. When visiting Emei, one observes four peaks. The sacred aspect of the mountain is primarily attached to one of the four peaks known as Da'e Mountain. The main peak at Mount Emei rises more than 10,100 feet above sea level, making it higher than any of the five Daoist Holy Mountains.

Buddhism appears to have arrived and the first temple built at Mount Emei during the reign of Emperor Wudi (236–290 CE) of the western Jin dynasty. Additional temples were built during the Sui (581–618) and Tang (618–907) dynasties. Over the centuries the mountain was also identified with the bodhisattva Samantabhadra, the Universal Worthy Great Conduct Bodhisattva, one of the more important bodhisattvas in Pure Land Buddhism, often pictured atop a white elephant. He is a featured character in the Flower Garland Sutra, which happened to spread through China during the western Jin dynasty. Nichiren Buddhists see him as the protector of the Lotus Sutra.

As the association between the bodhisattva and the mountain developed, the understanding grew that Samantabhadra had transformed the mountain into his territory from which he worked to spread Buddhism. Symbolic of the bodhisattva's hegemony, during the Song dynasty (960–1279) a bronze statue of Samantabhadra was installed in Wannian Temple. The em-

phasis on Samantabhadra peaked at Mount Emei during the Ming and Qing dynasties, when several thousand monks resided at more than 70 temples (of which some 20 have survived).

Of the extant temples, the most notable are the Baoguo Temple, a wood structure with the immense Hall of Seven Buddhas and its many wood and stone carvings; the Wannian Temple, built in the Ming dynasty, known for its architecture and the 20-foot statue of Samantabhadra riding his white elephant; the Fuhu Temple with its Huayan Pagoda inscribed with the text of the Flower Garland Sutra; and Yogming Huazang Temple, atop one peak, whose exterior of copper mixed with gold has given its location the name Jinding (Golden Top) Mountain.

In 1996, Mount Emei was named a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site for both its natural beauty and historical sacred significance. Included in its designation as a site was the Giant Buddha of Leshan, a 234-foot-high statue of Maitreya Buddha, until quite recently the largest Buddha statue in the world. The Leshan statue is about 25 miles from Mount Emei.

J. Gordon Melton

See also: Emei Shan; Jiu Hua Shan; Putuo Shan; Samantabhadra's Birthday; Statues—Buddhist; Wu Tai Shan.

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The Emissaries

The Emissaries, a new religious group in the Western Esoteric tradition, was founded in Tennessee in 1932 by Lloyd Arthur Meeker (1907–1954), who had come to the realization that "he was completely responsible for the state of his world and the quality of his experience in it"; he published his ideas under the name of Uranda. In 1940 he met Martin Cecil (1909–1988), later the seventh marquess of Exeter, who took Meeker's teachings and developed them into a more systematic and comprehensive system. Their writings and talks are collected in a series of volumes entitled *The Third Sacred School*. Meeker died in a plane crash in 1954, and Cecil took over the leadership.

Most Emissaries live in 8 main communities of from 20 to 150 people, the largest being in the United States, at Sunrise Ranch in Colorado, established in 1945. In 2003 the British community sold the headquarters it had used since 1980 at Mickleton House in Gloucestershire, England, to focus on more localized work.

Until Cecil's death in 1988, leadership was centralized; for example, each community would read a transcript of a talk by Cecil at their Sunday services. After Martin Cecil's death his son Michael Cecil (b. 1935) decentralized the leadership, putting it into the hands of a governing board of trustees and locally selected representatives. After an awkward transition, eventually each community became used to being self-governing. Without the strong charismatic centralized leadership of Martin Cecil, however, membership fell by over two-thirds.

The primary purpose of the Emissaries is "to encourage the experience and expression of divine identity." Individuals working together can "become the critical mass which empowers creative change on a wider scale." They see themselves as part of the wider New Age movement of people "whose passion is to express the spirit of God on Earth." Their main spiritual practice is attunement, "a form of vibrational alignment and healing . . . a process of clarifying and deepening our connection with Being and Source . . . a vital component of the spiritual renaissance emerging in the world today." During attunement, one member will hold his or her hands over areas of another member's body, usually without touching, in order to activate "a free flow of life energy between physical and spiritual dimensions" and to "bring health and well-being on very deep and fundamental levels."

Members, typically ages 40 to 60, tend to come from the professions, the arts, and the media. Emissary communities frequently host conferences, courses, and seminars by a wide range of other New Age groups and teachers. They also practice sustainable organic farming.

The Emissaries are also known as the Emissaries of Divine Light. Earlier names for the movement include the Foundation for Universal Unity, the Ontological Society, and the Integrity Society. The organization is led internationally by eight trustees and spiritual director David Karchere. There is an estimated world membership of 600.

Michael Cecil left the Emissaries in 1996, saying in an interview that he believed they had become too introverted. "I didn't want to be part of an enclave separate from the world," he said. "I felt I needed to move out into the larger sphere myself." In 2000 he co-founded a new group, the Ashland Institute, in Ashland, Oregon; it runs a variety of personal development courses with a focus on spiritual-based transformation. It practices attunement, which it describes as "an approach to healing based on the premise that the body is a dynamic, self-healing expression of a deeper spiritual self."

Emissaries
Sunrise Ranch
5569 North County Road 29
Loveland, CO 80538
http://www.emissaries.org

The Ashland Institute
PO Box 366
Ashland, OR 97520
www.ashlandinstitute.org

David V. Barrett

See also: New Age Movement; Western Esoteric Tradition.

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Energy

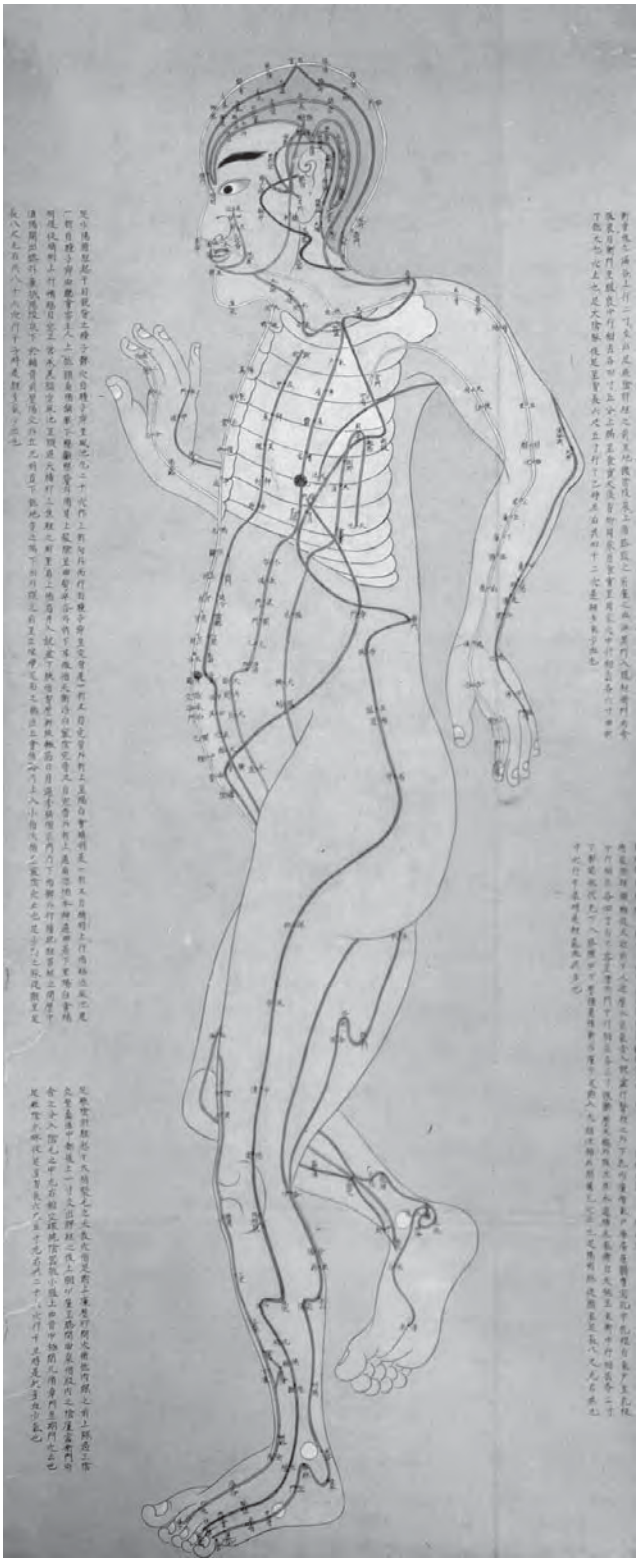
Concepts of vital or cosmic energy can be found in many cultures and religious traditions, including *pneuma* or spirit in the Greco-Roman world, *prana* in India, and *qi* in China. These concepts are all etymologically derived from native terms for "breath," and imply a connection between the rhythms of breathing and the mystery of life. In the book of Genesis, God breathes the breath of life into clay to make Adam as a living soul; the Hebrew Bible also describes death as the breath's return to God. In the Stoic philosophy of ancient Greece, pneuma is the soul of God (Zeus) and the vehicle through which the divine *logos* organizes inert matter. Pneuma is thus the structuring force of the universe, which, in differentiated expressions, accounts for the variation among beings: the pneuma of state or tension, which gives cohesion to inanimate objects; the vegetative pneuma, which gives growth and life; the animal pneuma, which endows animals with powers of perception and reproduction; and the rational pneuma, which gives humans the power of judgment. In Vedantic philosophy, prana is the life-force and creative power of the universe. It exists primordially as an unmanifest, transcendental energy of pure consciousness, from which emanates a manifest force of creation through which the entire universe comes into being. In Chinese philosophy, qi is typically described as the pervasive life-force that circulates throughout the universe and all beings. Daoist and neo-Confucian thought postulate the emanation of formless qi from the Dao, which then differentiates between pure, ethereal yang qi, which rises to form heaven, and heavy, turbid yin qi, which descends to form the Earth. Qi continues to circulate between yin and yang, heaven and Earth, generating the five phases or elements (wood, fire, earth, metal, and water), and the myriad beings.

While beliefs about energy have become incorporated into a variety of religious and spiritual movements, the world religions typically have focused little attention on the subject. For example, although the

Christian practice of laying on of hands may appear similar to energetic healing techniques, the fundamental belief is that prayer has the power to call God's miracles; positive effects are not based on the concept of energy itself. Likewise, Islam has no teachings specifically dealing with energy although some Muslims believe that by submitting completely to the will of Allah, blocked energetic resources can be released.

Prior to the global dominance of the biomedical model of human anatomy and physiology, many cultures' theoretical models of the human body emphasized a system based on energy. In contemporary society, energy theory is particularly evident within the milieu of complementary and alternative medicine. Many therapies purport to work directly on an energetic level, claiming to cure energetic imbalances that are believed to contribute to pain and illness.

Although therapies with a focus on health and well-being are perhaps not strictly speaking religious, many practitioners do incorporate these beliefs into a worldview that they rely upon to make major life choices. Such a worldview resonates with the beliefs and practices of the New Age movement and would include beliefs in the importance of thinking holistically (for both the individual and the plant), a mind-body connection, and the influence of energy. By learning to work energetically, many in this field describe an increased sense of empowerment and feeling of control over their health and lives. In the contemporary New Age milieu, this kind of energy or life-force is often explored simultaneously from many perspectives; it is often believed that the conceptual systems that developed in distinct historical and cultural contexts are simply different descriptions of what is essentially the same phenomenon.



Chinese depiction of energy flow, or *qi*, in the human body. (Bildarchiv Preussischer Kulturbesitz/Art Resource)

Indian Concepts of Energy The Indian traditions have ancient and complex beliefs about what might be translated as "energy." *Shakti* relates to the concept of energy involved with the force and power of creation. Shakti is often personified in the form of the goddess, or Devi, a dynamic feminine manifestation of the divine. Another Indian word for energy, with cognates in most Indo-European languages is *ojas*. In Ayurvedic (traditional Indian) medicine, ojas could be translated as "vital energy" and is conceived as the most essential

element of a body. The strength of an individual's ojas is believed to impact on his or her "potency" or power and influence in the world (Gonda 1952). A related concept is prana, the Sanskrit word for "breath," which is defined as one of the five organs of perception in the *Chandogya Upanishad*, probably composed before 1000 BCE. From at least the time of the *Chandogya Upanishad,* it has been believed that prana is a form of energy that travels in the human body within channels called *nadi*. While the number of nadi vary within different descriptions, there are generally believed to be three main channels: the *Pingala* (associated with the right side of the body, maleness, and the Sun), *Ida* (associated with the left side of the body, femaleness, and the Moon), and the *Sushumna*, a central channel. According to some traditions, energy can be directed into the Sushumna, passing through a series of nodal points (*chakras*) to the crown of the head. When the prana in the central channel (now called *kundalini*) is unblocked, it is believed that an individual can experience the true nature of reality. In the Advaita Vedanta tradition this might be described as *moksha*, or liberation, an experience of the non-dual nature of reality; for a follower of Samkhya it would be described as *kavailya*, the experience of pure consciousness (*purusa*) unfettered by matter (*prakriti*). Esoteric practices aiming to achieve this energetic liberation, known as Tantra, became popular in the Indian subcontinent from around 500 to 700 CE and were incorporated into some Jain, Buddhist, Hindu, as well as later Sufi and Sikh traditions (see White 1996). In the early 20th century, a few Shakti Tantric texts were translated into English by Sir John Woodruff and Bengali collaborators (first published under the pseudonym Arthur Avalon) and these works were incorporated into Karl Jung's theories as well as Western esoteric and ritual magic (Shamdasani 1996; Urban 2006). During the 20th century there have been several published accounts of spiritual awakenings via the raising of kundalini energy and contemporary accounts continue to be published on the Internet.

Energy in China The concept of qi likewise has ancient origins in Chinese culture. It could be argued that ideas of qi permeate all aspects of Chinese culture, but again, it is not specifically a religious concept. Conceptions of qi have changed over time and practitioners of traditional Chinese medicine, of both Western and Eastern origin, continue to refine the concept in the light of modern understandings (Zhang and Rose 2001). Like prana, qi is believed to be circulated through channels located within the human body. In traditional Chinese medicine these channels are believed to have a role in connecting the surface of the body with the internal organs. Regulating qi is believed to have an important role in maintaining health and increasing an individual's physical and psychological power. The strengthening and manipulation of qi is a key concept in acupuncture, many forms of martial arts, and in the practice of qigong. Consideration of qi in the arrangement of the physical world is known as Feng Shui. Tibetan culture has the concept of rLung, which can be defined as a subtle flow of energy in the body that is intimately related to the healthy functioning of not only the body, but also powers of speech and mind.

Energy in Japan In Japan, *ki* is often translated as "energy" and has historical and cultural overlaps with the Chinese concept of qi. However, in the Japanese language ki is a common word that has a variety of meanings usually relating to a person's mental state, feelings, or intentions. This link between the mind and body is often emphasized in contemporary presentations of ki as a concept. The Japanese also have a conception of energy traveling in meridians within the body. It is believed that skillful manipulation of this energy can contribute toward improving health, well-being, mental concentration, and spiritual development. Examples include traditional forms of Japanese massage, which form the basis of Shiatsu massage as well as the practice of Reiki, which claims to allow a healer to channel energy from the universe for the healing of a specific human body.

Energy in African Traditions Many African traditions have a belief in a concept related to energy. For example, the Yorùbá peoples have a belief in *ashé.* Ashé can be understood as mystical, generative force and life-giving energy present in all creation through divine grace. The various *orishas*, or divine beings, are understood as the first anthropomorphic manifestations

of this energy. Ashé is considered an ever-present link between creation and the divine; a harmonious interaction with ashé leads to a fulfilling and successful human life. Concepts of ashé are important in Santeria (also known as La Regla Lucumi or Regla de Ocha).

Energy is also an important part of the theology of Haitian Vodou practitioners where the human is seen as a non-discrete being in dialogue with numerous forces external to the human, including spirits and ancestors. The treatments prescribed by Vodou priests could be understood as a kind of healing system that aims to restore an individual's balance with all these energies (Bellegarde-Smith 2005).

Energy in Western Culture In the West, concepts of energy are associated with the vitalistic healing systems of Galenic, Ayurvedic, and Chinese medicine, in which therapies attempt to modify the circulation of vital energies in order to restore the body's energetic harmony. In the Chinese and Indian case, they are also associated with meditation systems (pranayoga and qigong) which aim, through the disciplining of the breath, to control the circulation of qi or prana with one's own consciousness, and to nurture its development and transformations.

Energy-based cosmologies and healing systems have played an important role in the development of alternative spiritualities in late modernity. Although, from the 19th century on, established scientific disciplines such as medicine and chemistry have purged all traces of "vitalism" from their theories and descriptions, energy-based therapies and spiritual techniques have become increasingly widespread in the popular realm. In an increasingly secularized culture in which many people reject the authoritarian monotheism of the established churches, energy therapies and cosmologies can easily be formulated using scientific terminologies such as "rays," "fields," "vibrations," or "biomagnetism," which can be manipulated by anyone through technical operations of the body. This opens a space for spiritualities that can be practiced outside the realm of "religion." The language of energies is shared by a broad array of contemporary therapies and spiritual practices, ranging from kundalini yoga and Anthroposophy to Feng Shui, Chinese martial arts, Reiki, rebirthing-bodywork, Integrative Body Psychotherapy, dowsing, shiatsu, homeopathy, Ayurveda, therapeutic touch, and the like.

Franz Mesmer (1734–1815) believed that health was dependent on the free flow of a kind of energy through channels in the body. He believed he could influence the flow of this energy with "passes" of his hands on and across the body. Although met with a mixed reception during his lifetime, Mesmer's ideas influenced the founding of hypnosis and enjoyed popular interest in Victorian Britain and America (Winter 2000).

In the late 19th and early 20th century, the Theosophical Society was responsible for promoting ideas to do with energy. In particular, the Society popularized the idea of auras or energetic fields visible as colors around individuals and the concept of "astral travel" or moving through space and time in a non-physical body (Campbell 1980).

In the 20th century, the psychiatrist Wilhelm Reich (1897–1957) generated new ideas about energy. He believed that he discovered ways to access the original primal energy which he termed "orgone." This energy was related to Sigmund Freud's concept of libido and also to sexual orgasm, but Reich emphasized that orgone energy permeated all of the Earth. He built "orgone accumulators," boxes in which healing orgone energy was maximized. He also posited a negative energy, termed "Deadly Orgone," or DOR, which he believed could be harnessed to control the weather. Although his concepts about orgone were not generally accepted, his ideas encouraged the development of somatic psychotherapy (Mann and Hoffmann 1980).

Some Contemporary Religious Views of Energy There are many ways the various beliefs about energy found throughout the globe have become incorporated in more contemporary religious or spiritual movements. Some New Age worldviews describe the soul as a kind of energy, which actress Shirley MacLaine has described as allowing us to co-create our reality with God (Hanegraaff 1996, 175). This kind of assumption is implicit in many contemporary forms of New Thought, for example, the "power of positive thinking" and more recently "The Secret."

The practice of Esoteric or ritual magick is often associated with the manipulation of energy. The

practice of magick could be described as ritual activities that have the aim of changing reality to conform to the practitioner's will. Sometimes the sexual act is used by magicians in an attempt to focus sexual energy into assisting with the magical goals. This practice is associated with Aleister Crowley and some contemporary Gnostic groups.

Contemporary Druids have an interest in energy as evidenced by the concept of "Awen." Awen is a Welsh word usually translated as "lowing spirit" and primarily associated with creative inspiration and intuitive understanding, but which has also been defined by Druids as "the energy of divine inspiration" and "divine energy exchanged." Understandings of Awen tend to be very personal, but accessing and respecting Awen is an important focus for contemporary Druidry.

An interesting approach to prayer energy is taken by the Aetherius Society, a religious movement founded by George King (1917–1997), who believed the "Cosmic Masters" of the Solar System had chosen him as "Primary Terrestrial Mental Channel" for their messages to Earth. King was given instructions by the Cosmic Masters about how to store the energy of prayer in a battery. By storing prayer energy, current members of the Aetherius Society believe they have a uniquely effective way of directing healing prayer energy throughout the world.

The term "energy vampire" or "psychic vampire" has become popular slang for someone who is experienced as a "drain" on energy levels by others. This has also become a self-description for some who consider themselves Human Living Vampires (HLVs). Although not considered a religion by those who self-identify as vampires, beliefs about vampires can become a working worldview with important metaphysical elements. While blood is considered a direct source of energy, most HLV claim to feed on the energy or prana of others, whether emotional, sexual, or ethereal.

Many contemporary practitioners of yoga, tai chi, and martial arts are concerned with energy levels. Most often the concern is not so much with esoteric anatomy, but with regulating levels of physical fitness, tiredness, and an ability to respond to the demands of work, home, and leisure without mental or physical fatigue. Those who practice such techniques often describe their practice as giving them more energy. Additionally, the 1998 Religious and Moral Pluralism Survey indicated that about 15 percent of Europeans understand God as an impersonal spirit or life force.

Suzanne Newcombe and David A. Palmer

See also: Anthroposophical Society; Crowley, Aleister; Daoism; Druidism; New Age Movement; Qigong; Santeria; Tantrism; Vodou; Western Esoteric Tradition; Yoga; Yoruba Religion/Spirituality.

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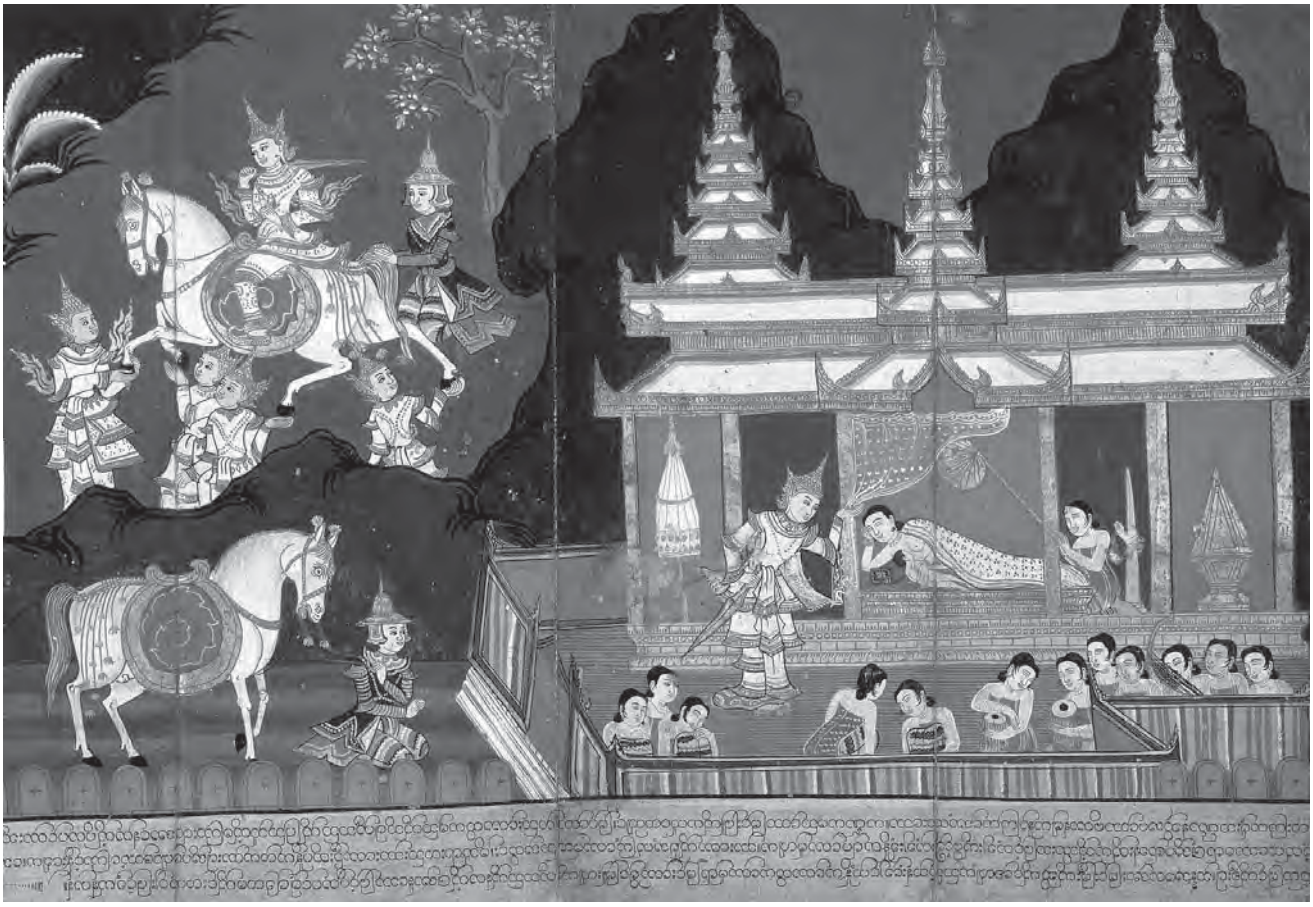
Enlightenment

Enlightenment as a religious goal is mainly associated with Asian traditions, especially Buddhism, Hinduism, and Jainism, though its meaning differs between and within faiths just as the terms "Buddhism" and "Hinduism" are used to categorize a complex and diverse range of religious and philosophical practices. Enlightenment is a pan-Indian concept arising in the sixth century BCE in the early *Upanisads*, in the teachings of Buddha and Mahavira, the founder of Jainism. The enlightenment experiences of seekers are found in their biographies as well as in the religious and philosophical texts they composed. In brief, enlightenment is a profound existential experience that transforms an individual's comprehension of reality. It is said that without the enlightenment experience we are locked into a compelling sense of the reality of the world, while the enlightened being sees the illusion of reality, sees through appearances to the ultimate truth.

Buddhism The biographies of the historical Buddha (ca. 566–486 BCE) reveal the process of achieving enlightenment and his later experience of that achievement. As a 30-year-old prince called Siddartha, he abandoned royal status, family life, and all the comforts of civilization. For six years he wandered through the forests of what is today northern India, living as a celibate ascetic and seeking a solution to the problem of human suffering, which he framed within the endless round of being born, growing old, and dying, only to be reborn once again due to the force of karma, or our own deeds. This cycle is known as *samsara* (transmigration). Prince Siddartha wanted to know if there was a way out (*nirvana*, meaning "extinction" but often glossed as enlightenment or liberation) of samsara. He



Siddhartha Gautama leaves his sleeping wife and baby son, from a Burmese manuscript, 19th century. (The British Library/StockphotoPro)

sought a solution by studying with various ascetic teachers, none of whom could fully satisfy his questions, and by meditating and practicing severe asceticism, such as eating only one sesame seed, one grain of rice, and one juniper berry a day. His determination attracted five male disciples who looked after him.

The world of the forest recluse was predominantly male. A significant part of what Prince Siddartha had rejected in leaving city life was contact with women. The meaning and role of gender are contested issues from the earliest days of Buddhism to the present, with many denying that women can achieve enlightenment, saying they must first reincarnate as men, despite the early record of nuns who achieved enlightenment. Padmanabh Jaini (1991) has a particularly brilliant exposition of the arguments in Jain history and Serinity Young (2004) discusses the Buddhist arguments, all of which raises the troubling question of why enlightenment was believed to be an experience limited to men. Returning to Prince Siddartha, as he sat meditating and wasting away, his dead mother appeared and reminded him of the prediction at the time of his birth that he would achieve enlightenment, which was in jeopardy because of his continued austerities. He reassured her that he would attain his goal and she returned to heaven.

Realizing his body was too weak to achieve enlightenment, he decided to eat solid food. His five male disciples, believing he had abandoned asceticism, deserted him. But several women, human and divine, helped to restore his strength so that he could take his seat under the Bodhi Tree, where he proceeded through a series of ever deepening states of meditation throughout the course of one night. It has long been debated exactly what he experienced on that night, but its outcome, his achievement of enlightenment, is a defining principle of Buddhism that changed the religious face of much of Asia and more recently some of the West. After this experience he was given the title of Buddha, the awakened or enlightened one, from the Sanskrit root *budh* (to wake up) and from which is also derived the term *bodhi*, meaning "awakened or enlightened consciousness." So, from the Buddhist tradition two separate terms, nirvana and bodhi, are translated as enlightenment.

With regard to this experience two points need to be made: first, when the Buddha achieved nirvana he became an enlightened being, and second, when he died he achieved *parinirvana*, meaning he would never be reborn. This understanding postulates that samsara/nirvana are two different kinds of existence, one ruled by desire and the other a realm where desire is extinguished through the enlightenment experience. This is the general view of Theravada Buddhism. A later tradition, Mahayana Buddhism, postulates instead that these are radically different states of mind, consequently putting the emphasis on achieving enlightened consciousness (bodhi).

Both traditions believe that the achievement of enlightenment is accompanied by omniscience and magical powers, and based on the Buddha's experience, that it can be achieved through asceticism, generally understood to mean celibacy, moderation in all things, morality, meditation, and the cultivation of compassion for all living beings. These practices signal a withdrawal from the world, particularly from the entanglements of family life, having few possessions and devoting significant amounts of time to meditation. The idea is to downplay the world of the senses, which are connected to desire. Thus, for much of the Buddhist world, the social reality of seeking enlightenment was and remains structured by a celibate male hierarchy that seeks nirvana or bodhi while being supported by a lay community for whom they perform various religious and educational tasks. Exceptions to this are the later Tantric practices of Buddhists and Hindus that incorporate ritual sexuality into the search for enlightenment and the introduction of married Buddhist clergy in certain sects of Tibetan and East Asian Buddhism.

Hinduism Although nirvana has meaning in Hinduism as the final emancipation from matter and reunion with the Supreme Spirit (in the *Upanisads* this would be Brahman), the meaning of enlightenment is more often carried by the words *moksa* and *mukti* (both from the Sanskrit root *muc*, meaning "liberation, release"), which are used to contrast with samsara as well as to represent union with Brahman. In other words, the experience of moksa signals release from the endless round of transmigration generated by karma, which

may culminate in union with the divine or with a particular deity perceived as the originator of the universe.

Moksa is listed as the highest of the four goals of human life, after duty, enjoyment, and wealth (*Book of Manu*, ca. the beginning of the Common Era), which suggests a different social model than Buddhism in that the Hindu ideal is for a man to wait until he has a grandson, at which time he should abandon his home and family to become a wandering ascetic dependent on the communities he passes through for his food. Of course, throughout history Hindus, like Buddhists, were moved to seek enlightenment at an earlier period in their life. Also like Buddhists, Hindus debated whether or not women were capable of achieving enlightenment or if they had first to reincarnate as men. The issue of gender seems to be tied to the belief that celibacy is a requisite to achieving enlightenment, which problematizes women, often casting them as sexual temptresses. These religions were formulated and developed within patriarchal cultures that put constraints on women that are reflected in their religious beliefs.

The *Bhagavad Gita* (ca. first century CE) introduced three paths to enlightenment: action (good deeds), knowledge (insight into reality), and devotion, in the specific case of the *Gita* devotion to Krishna, but the path of devotion spread to other Hindu traditions, such as those worshipping the god Shiva or the goddess in her many forms. All three paths involve spiritual discipline, such as self-control and meditation. The path of devotion is said to have many forms, such as chanting or singing the praises of god, making offerings as simple as a flower, and performing all acts with one's mind focused on god. Devotion is available to everyone, thus it became and remains very popular with ascetics and non-ascetics alike.

Tantra Tantra refers to a variety of religious paths that developed mainly in northern India perhaps as early as the third century CE among Buddhists, Hindus, and Jains, although it took several centuries to achieve widespread influence. Its practitioners seek enlightenment through ritual practices that are also believed to give them divine or magical powers; one of its essential features is an abundance of female symbolism. Tantra is considered to be a fast path to enlightenment, claiming that enlightenment can be achieved in one lifetime.

The Tantric ideal type is the *siddha* (from the word *siddhi*, "supernatural power") or *sadhu* (holy man), a wandering yogi who is also a wonder worker, also referred to as a *tantrika*. The behavior of the tantrika is often designed to shock people, to break social taboos that keep people from seeing the enlightened state in which there is no right or wrong.

Tantric rituals often involve the "five m's" (*pañcamakara*): wine, meat, fish, parched grain, and sexual union (respectively, in Sanskrit, *madya, mamsa, matsya, mudra,* and *maithuna*). The first four are described as aphrodisiacs and lead up to the fifth, actual or symbolic sexual union. Theoretically, there are two forms of practice: the right-handed path (*daksinamarga*), which uses substitutes for the first four and visualizes the fifth, sexual union, and the left-handed path (*vamamarga*), which imbibes these substances and involves ritual sexual intercourse. In point of fact though, left-handed practice also frequently uses substitutes and visualization. Generally, Indian left-handed practitioners were wandering yogis while right-handed practitioners were traditional Hindu priests (brahmans). A similar situation arose in Tibet, where free-wheeling Tantric practices were fairly widespread among non-monastics, both householders and wandering yogis, while a more rationalized Tantra flourished in the monasteries. There were, however, exchanges between the two groups.

The five m's are forbidden to orthodox Hindus because they are polluting, but the Tantric practitioner, Buddhist or Hindu, ritually uses these forbidden substances to get beyond the concepts of good and evil, forbidden and allowed, and to achieve an experience of the ultimate union of all opposites, even of female and male. These practices are believed to lead tantrikas to moments of enlightenment that may become a permanent state of awareness. Through visualization practices during rituals or meditation, the adept seeks to merge with the deities, or the buddhas, in union with their consorts, thus sharing in their enlightened consciousness.

Sexual union, whether enacted or visualized involves the belief that women inherently possess something men do not, something that men need to achieve

enlightement. In the Buddhist tradition it is *prajña* (wisdom or insight), which advanced male practitioners can access and appropriate through sexual yoga. In the Hindu tradition it is *sakti* (power or energy). For Buddhist female practitioners, men are the source of *upaya*, skillful means, which women can access and appropriate through sexual yoga. During sexual union the adept, who will lose any spiritual benefit if he ejaculates, absorbs his consort's red drops (uterine fluids), mixing them with his white drops (semen), which he then absorbs through his penis up through his body to the top of his head. The female's red drops are not necessarily red, as they are also referred to as the vaginal secretion a woman is believed to ejaculate during intercourse. In other words, they are the female equivalent of semen. This practice imitates the sexual union of the god with the goddess and of the celestial buddhas with their female consorts, which are said to represent enlightened consciousness.

As Asian religious ideas began to penetrate Western thinking beginning in the 18th century and continuing to this day, the concept of enlightenment primarily from Buddhist and Hindu perspectives was incorporated into the service of the individual ideologies of Western translators, scholars, and philosophers, who spread their ideas to the larger culture. In this way, enlightenment has been as fluid a term in the West as it has in the East. Perennial philosophy extended this term to many different religions, a notion that exploded into the general culture of the West beginning in the 1960s and that has been explored recently by Andrew Rawlinson (1998) through the lives of Western teachers of Asian religions. In the end, though, enlightenment is an ineffable experience, one that is beyond the mundane concepts that limit our ability to communicate with one another, as indicated by the truism that those who know don't say while those who don't know do.

Serinity Young

See also: Asceticism; Buddha, Gautama; Devotion/Devotional Traditions; Mahavira; Mahayana Buddhism; Meditation; Monasticism; Perennialism; Reincarnation; Tantrism; Tibetan Buddhism; Women, Status and Role of.

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Ennôkyô

Ennôkyô is a Japanese new religion founded by Fukata Chiyoko (1887–1925). In 1919 she received a special message from Kami (a Shinto deity) to become the messenger of Kami and a tool for the sake of world. After this revelation from Kami, she began to practice faith healing and to help people avoid misfortune by predicting troubles they would otherwise encounter. Gradually she attracted a number of followers, and in about 1931, six years or so after her death, they organized two groups, Ennô Shûhôkai and Ennô Hôonkai, to carry on her essentially mystical and faith-healing teachings. Both groups dissolved in 1941, but were re-

established as Ennôkyô after World War II and registered by the government in 1948. A feature unique to Ennôkyô is Shûhô. Its spiritual training sessions take the form of a dialogue between paired individuals to resolve problems in daily life. Its main scripture is Ennô kyôten, which includes the teachings of *Sei* (sincerity), *Ai* (love), and *Zen* (virtue).

Ennôkyô is currently led by Fukata Mitsuhiro. As the new century began it reported 459,935 members.

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Hyogo prefecture
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Keishin Inaba

See also: Shinto.

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Epiphany

Falling on January 6, Epiphany is a Christian feast that celebrates the revelation of God in human form in the person of Jesus Christ. In Greek, the word "epiphany" means "manifestation" and in Eastern Christian tradition the event is called "Theophany," which means "manifestation of God." In the Eastern tradition, it falls on January 19. Roman Catholics will often celebrate it on the Sunday closest to January 6.

The Western observance commemorates the visitation of the biblical Magi to the child Jesus, stressing the appearance of Jesus to the Gentiles. In many Hispanic and European churches, it is also known as Three Kings Day. Eastern Christians include the baptism of Jesus in their celebration, highlighting Christ's revelation to the world as the Son of God.

Marking the 12th day of Christmas, Epiphany brings to an end the Advent and Christmas seasons. The day begins an extended period of "Ordinary Time" in the Christian year that focuses on the mission of the church in the world to reveal Jesus as the Son of God. It is also a time of focusing on Christian unity and fellowship across ethnic and racial lines.

Originating in Eastern Christian churches, the earliest reference to the feast is found in 361 CE in the writings of Ammianus Marcellinus (ca. 330–395 CE). In a sermon delivered on December 25, 380, Gregory of Nazianzus (329–389 CE) referred to the day "the Theophany" and explained how in the coming weeks the church would be celebrating "the holy nativity of Christ." On January 6 and 7, he preached two more sermons, declaring that the celebration of the birth of Christ and the visitation of the Magi had already taken place and now Christ's baptism would be recognized.

Originally, the day was part of the Christmas celebrations of the nativity, but by 534 CE, the Western church had separated it as a commemoration of the coming of the Magi. The Eastern church continued to celebrate January 6 as a composite feast for some time, but eventually reserved January 6 as a commemoration of the baptism of Jesus.

The colors of Epiphany are usually the colors of Christmas, white and gold. Epiphany liturgies stress the universal mission of Jesus Christ and his church to all peoples throughout the whole world.

While Anglicans and Lutherans observe Epiphany, most Protestant churches ignore it and collapse into Christmas their discussion of the visit of the Magi and the related custom of giving gifts. In the last generation, with the spread of the acknowledgment of the liturgical year among some of the large Protestant groups (Methodists, Presbyterians), some notice of Epiphany has emerged.

Epiphany is the reference for the popular Christmas song, "The Twelve Days of Christmas."

Kevin Quast

See also: Christmas; Eastern Orthodoxy; Liturgical Year; Roman Catholic Church.

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Episcopal Anglican Church of Brazil

The Church of England assumed that South America was not to be considered a missionary field because of the prior presence of the Roman Catholic Church; thus it was left to the Episcopal Church, based in the United States, to initiate the Anglican tradition in Brazil. In 1889, two young seminarians, James W. Morris and Lucien Kinsolving (1862–1929), representatives of the American Church Missionary Society, arrived in Porto Alegre. A decade later Kinsolving became the first Anglican bishop of South Brazil.

In 1905, the Mission Board of the Episcopal Church assumed responsibility for the mission. By 1913 there were 1,304 communicant members. As the mission grew, the Church of England opened chaplaincies in various parts of the country to serve expatriate communities.

By 1962, there were 185 parishes in the Brazilian Church, divided into 3 dioceses. Slowly the church leadership had become indigenous, but few parishes were self-supporting. Following the designation of a fourth diocese, in 1965, the church was set apart as an autonomous province, though it has still continued in a partnership relation with the Episcopal Church, which supplies various resources for it to draw upon.

The church (Igreja Episcopal do Brasil) is led by its primate, currently the Most Reverend Glauco Scares de Lima. There are eight dioceses. The synod of the church, its highest legislative body, meets triennially, and it appoints an executive committee to administer the church's affairs between synod meetings. As the new century began, the church reported a membership of 120,000 (2005) in 84 parishes and 60 missions. It is a member of the World Council of Churches and the worldwide Anglican Communion.

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See also: Anglican Communion/Anglican Consultative Council; Church of England; Episcopal Church; Roman Catholic Church; World Council of Churches.

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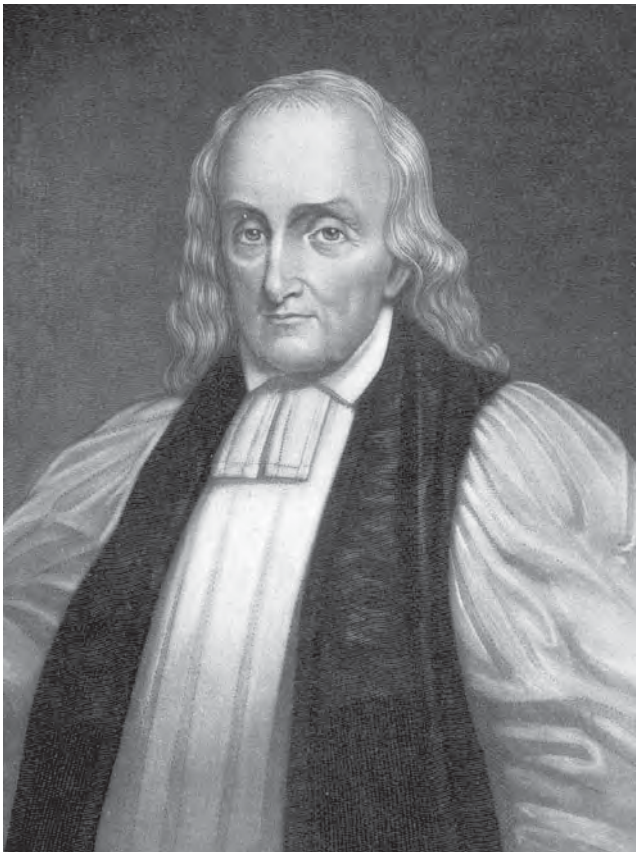
Episcopal Church

The Episcopal Church is the primary representative of the Anglican tradition in the United States and continues the work of the Church of England established in the British American colonies. The first Anglican worship service appears to have been held in 1587, at the colony originally established at Roanoke, Virginia. The first permanent congregation was assembled in Jamestown, Virginia, in 1607.

Through the 17th century, the church spread through the British colonies, and continued to exist there when Anglicanism was temporarily banned in England during the days of the Commonwealth (1649–1660). In 1692, British authorities finally forced the establishment of a congregation even in Puritan Boston. At the end of the century Dr. Thomas Bray led in the founding of the Society for the Propagation of the Gospel in Foreign Parts (SPG). The American church received the benefits of the society in the form of hundreds of ministers who volunteered to organize and serve American congregations through the next 70 years. Though no bishop was ever appointed for the



As their bishop, William White led the remnants of the Church of England in the United States to form the Protestant Episcopal Church. (Vincent L. Milner, *Religious Denominations of the World,* 1872)

colonies, Bray returned in 1696 as the representative of the church, with some limited episcopal powers.

The American Revolution was a devastating blow to the development of the church. Most members of the church, and especially the ministers, were identified with those settlers who opposed the Revolution. Following the ending of hostilities, all of the SPG missionaries moved to Canada or returned to England. They left only a small group of ministers committed to residing in the new nation and caring for the 400 Church of England congregations.

The immediate problem for the church was the securing of an American bishop. A bishop was needed to perform a variety of functions, not the least being the ordination of new ministers. In 1783 the clergy of Connecticut took the lead and selected Samuel Seabury to go to England for consecration. The British bishops were ready to consecrate him, but he withdrew when he found himself as an American citizen unable to swear allegiance to the British crown. Thwarted, he traveled to Scotland, where he found bishops with the Nonjuring Church of Scotland (now the Scottish Episcopal Church) who in 1784 consecrated him.

Back in the United States, Seabury found the Connecticut clergy ready to follow his leadership, but the churches and ministers in the colonies to the south balking. They still wanted orders directly from England: Some were resentful of the Connecticut brethren acting without consulting them; some did not like Seabury. In the meantime, while Seabury was in Europe, they had met in convocation and found a leader in William White. They developed a constitution for a new church and selected White and Samuel Provost as their prospective bishops. In 1787, the pair sailed for England, where they found that Parliament had passed legislation that allowed for the consecration of men who did not take the oath of loyalty if they were designated for service outside the country. They returned with valid episcopal orders.

In 1789, the Americans organized the Protestant Episcopal Church in the U.S.A. and adopted a constitution. A slightly edited edition of the Prayer Book used as a guide to worship by the Church of England was adopted. It included a basic liturgy reflective of the middle way between Protestantism and Roman Catholicism that had defined Anglicanism since the reign of Elizabeth I. The church also accepted the Church of England's Thirty-nine Articles of Religion.

As the church developed, it served many of America's elite, and a majority of the country's presidents during the early half of the 19th century were drawn from its ranks. It also developed the several recognizable groups that had emerged in British Anglicanism after the Commonwealth. One group, the Anglo-Catholics, followed what was known as a High-Church path and favored rapprochement with the Roman Catholic Church. On the other extreme, those who advocated a Low-Church policy tended to identify with the Protestant community and were noted for their evangelical and missionary zeal. Between the two groups were the Latitudinarians, who followed a middle road between the two extremes.

The Low-Church wing tended to be the strongest in the church through the early half of the 19th century,

though the Anglo-Catholic wing was always present. However, during the 19th century Anglo-Catholicism asserted itself in the Church of England, and its influence began to grow in the Episcopal Church. As its support grew, a crisis developed, leading in 1873 to the withdrawal of Kentucky bishop George David Cummins (1822–1876) and many of the Low-Church adherents to found the Reformed Episcopal Church. Although the church weathered the controversy, its worship life was changed. New churches tended to be built in the Gothic Revival style, and the Communion table tended to be replaced with an altar.

In the decades after World War II, the Episcopal Church became deeply involved in the ecumenical movement. A long-time member of the Federal Council of Churches, it was one of the original members of the National Council of Churches in the United States of America. It was also a charter member of the World Council of Churches. As a leader in the liberal Protestant community in America, it was also profoundly affected by the social changes during the last half of the 20th century. Many of the bishops and clergy assumed leadership roles in the civil rights movement, and the church was among the first Anglican bodies to consider the admission of women to the priesthood.

The church faced a new round of significant controversy in the 1970s, controversy created by dissent among members over the church's involvement in various social crusades, the laxity of morals perceived within the clergy, and a set of changes introduced into the Prayer Book. These issues culminated in 1976 when the General Convention of the church approved the ordination of women to the priesthood. As a result of that action, a number of ministers and members left and organized several new denominations that saw themselves as representatives of a Traditional Anglican movement.

The controversy surrounding the ordination of women paled in comparison to the furor unleashed by the election and subsequent consecration of a homosexual living in a long-term committed relationship to the bishopric in 2003. Conservatives who had remained in the church through the 1990s became more vocal and took their case to the other jurisdictions of the worldwide Anglican Communion. A small minority within the American church, the conservatives found majority support throughout the worldwide Anglican Communion. African and Asian jurisdictions quickly protested the action of the Episcopal Church and threatened the archbishop of Canterbury with withdrawal of their support from the Anglican Communion. Already in 1999, the leaders of the churches in Rwanda and Singapore had consecrated two American bishops to begin to receive dissenting individual Episcopalians and withdrawing congregations.

In 2004, conservative leaders organized the Network of Anglican Communion Dioceses and Parishes as a network of "confessing church clergy and lay member. By 2008, 10 dioceses had indicated their affiliation with the Network, 3 of which took the further step of voting to withdraw from national body. The action of these dioceses are expected to keep the church in litigation for some years into the future.

The Episcopal Church has its headquarters in New York. The church is divided into dioceses, each led by a bishop, and from the bishops, one is selected as the church's presiding bishop. The General Convention is the highest legislative body in the church. In 1967, the General Convention adopted the present name of the church, a shortened form of its original name.

In 2006, Katharine Jefferts Schori became the 26th presiding bishop of the Episcopal Church, the first female to hold the office. In 2006, the church reported 1,796,017 members in 7,095 churches.

The Episcopal Church has primarily seen itself as serving the American Anglican community and concentrated its missionary efforts on growing westward as the United States enlarged itself through the 19th century. It did found congregations and chaplaincies overseas to serve expatriate communities. Through the Convocation of Anglican Churches in Europe, it cooperates with the Diocese of the Church of England and the Lusitanian Catholic Apostolic Evangelical Church (Portugal) to sponsor English-speaking Anglican churches throughout continental Europe.

In 1834 Low-Church forces in the church founded the American Church Missionary Society. The first missionary was an African American, James M. Thompson, appointed for work in Africa. That same year, 1835, Reverend Henry Lockwood was sent as the first missionary to China. Work has expanded to Japan and Haiti. It then became focused on Latin America. The

church's Board of Missions took control of the foreign missions in the years after the American Civil War (1860–1865). The work of that board is currently in the hands of the Episcopal Partnership for Global Ministries, the name reflecting the changed relationship between the American church and the now mature Anglican churches worldwide. Some former mission churches have chosen to remain part of the Episcopal Church, and Province II includes the Diocese of Micronesia, Province VIII, the Diocese of Taiwan, and Province IX, the Diocese for Colombia, the Dominican Republic, Ecuador, and Honduras.

In the years immediately after World War II, the Episcopal Church developed a special relationship with the Philippine Independent Church, a church formed by former Roman Catholics in the Philippine Islands. In 1948, Episcopal bishops passed Anglican orders to the Philippine Church, and the two churches have remained in communion since that time.

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See also: Anglican Communion/Anglican Consultative Council; Church of England; Lusitanian Church/Lusitanian Catholic Evangelical Church; Philippine Independent Church; Roman Catholic Church; Scottish Episcopal Church; Society for the Propagation of the Gospel in Foreign Parts; Traditional Anglican Communion; World Council of Churches.

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Episcopal Church in Jerusalem and the Middle East

The Episcopal Church in Jerusalem and the Middle East brings together the many efforts by members of the Church of England to establish missions from North Africa to the Arabian Peninsula. Though Anglican missionaries had visited the area in the 18th century, it was not until 1818 that permanent work began, in Egypt. Two years later, Joseph Wolff (1795–1862) of the London Church's Ministry among the Jews came to Jerusalem to begin evangelizing the Jewish residents. Wolff's work expanded to neighboring Lebanon and Syria in the next couple of years. The Ministry of the Jews reached Tunisia as early as 1829.

These initial efforts were strongly affected at the beginning of the 1840s by the decision of church leaders in England and Germany to establish a Christian presence in Jerusalem in the form of an Anglican bishop. They chose Michael Solomon Alexander (1799–1845), a German rabbi who had converted to Christianity and subsequently become an Anglican priest. He accepted the position as a means of converting Jews. In 1851, under the leadership of Alexander's successor, Samuel Gobat, the church turned its attention to the Arab population. He built schools and ordained the first Arab priests. Work expanded to Jordan in 1860.

The first Anglican in Iran, Henry Martyn (1781–1812), arrived as a chaplain for the East India Company. A gifted linguist, he translated the Bible into Persian. The fledgling work was given a new infusion of life in 1844 with the arrival of missionaries with the Ministry among the Jews to work with the Jewish community in Tehran. The Church Missionary Society (CMS) arrived in 1869 to begin more general work among the Persian Muslims. The mission grew into a church, and a bishop was named in 1912. The Diocese of Persia remains the most substantial work in the province.

Work on the Arabian Peninsula began in 1839, following the British capture of Aden. Anglican chaplains

formed the first church. Over the years, other churches were opened and closed as British presence waxed and waned, but at the beginning of the 21st century those that remain now serve primarily expatriate personnel residing in the area as oil workers.

During the 20th century, Anglican work across North Africa and the Middle East underwent changes as new dioceses were created, and then in the post–World War II world, the move to grant autonomous status to missions took control. In 1920, Egypt and the Sudan were separated from Jerusalem as a new diocese. Sudan became a separate diocese in 1945. With the creation of an independent Israel, in 1948, the majority of the Anglicans left, and many Arab Christians moved to neighboring countries. CMS institutions in Jaffa and Lydda were closed, as was the Bishop Godat school in Jerusalem. Many other properties were abandoned and then destroyed or confiscated by the new government.

In 1957, the bishopric of Jerusalem was elevated into an archdiocese. That same year, the Diocese of Jordan, Lebanon, and Syria was set apart, and the following year, the Diocese of Egypt was suspended and the work attached to Jerusalem. That diocese was revived in 1974 and now included all the work in Egypt, Libya, Tunisia, Algeria, Ethiopia, Somalia, and Djibouti.

Finally, in 1976, the archbishopric was replaced by a new independent Anglican province, the Episcopal Church in Jerusalem and the Middle East. Faik Ibrahim Haddad (r. 1976–1984) was the first bishop of Jerusalem in the new province. At the same time, the Diocese of Jordan, Lebanon, and Syria was absorbed into the Diocese of Jerusalem, and a new Diocese of Cyprus and the Gulf was created by combining the Anglican parishes on Cyprus and the Arabian Peninsula. The Dioceses of Egypt and Iran became a part of the new province.

The province is currently led by the Most Reverend Dr. Mouneer Hanna Anis, the bishop of Egypt. He is president of the Central Synod that represents the four dioceses (Jerusalem, Egypt, Iran, and Cyprus and the Gulf). The president is elected for a five-year term and may be re-elected once. The bishop of Jerusalem, currently the Right Reverend Suheil Dawani, is in a unique position as his church recognizes the primacy of the patriarch of Orthodox Patriarchate of Jerusalem as the successor of Saint James and hence the rightful bishop of Jerusalem. As a rule, Anglicans would not place a bishop in a city in which an Orthodox bishop had previously established his hegemony.

In 2005, the church reported 37,000 members in 31 parishes. The church oversees St. George's College in Jerusalem. It is a member (since 1976) of the World Council of Churches and the Middle East Council of Churches.

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91191 Jerusalem
Israel

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See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England; Middle East Council of Churches; World Council of Churches.

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Episcopal Church in the Philippines

The Episcopal Church in the Philippines originated in the religious ferment that followed the annexation of the Philippine Islands by the United States in 1898. The Episcopal Church in the United States sent missionaries, who arrived in 1902 with instructions to target those segments of the population not otherwise affiliated with any Christian church. Among groups so identified were the Chinese who lived in Manila, various ethnic groups in northern Luzon, and the Muslims of Mindanao and Sulu.

The work progressed steadily, and a set of primary and secondary schools was established. After World War II, during which the church suffered considerably

from the Japanese occupation, a move to build indigenous leadership was vigorously pursued, and the number of Filipino priests increased sharply during the 1950s. The first Filipino bishop was consecrated in 1967.

The church has had a unique relationship with the Philippine Independent Church, which has Anglican orders, and in 1961 the two churches entered into full communion. Until 1990, the work in the Philippines was part of Province VIII of the Episcopal Church in the United States, but in that year it was set apart as an autonomous jurisdiction. The church is at one in faith and practice with the wider Anglican Communion and led by its prime bishop.

The church has six dioceses. In 2005 it reported 125,000 members in 513 parishes. Soon after its independence from the church in the United States, it joined the World Council of Churches (1991).

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See also: Anglican Communion/Anglican Consultative Council; Episcopal Church; Philippine Independent Church.

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Epworth

Epworth is a small town in North Lincolnshire, England. It arose from obscurity in the 18th century as the birthplace of John and Charles Wesley, the founders of Methodism. Their father, Samuel, was the Anglican parish priest in the town from 1695 to 1735. Epworth is located on the Isle of Axholme an island formed by several sounding rivers. The relative isolation of the area was ended when the area was drained, a significant engineering feat of the 1620s.

Samuel Wesley served as rector of the parish church, dedicated to Saint Andrew. It is located on a hill overlooking the town. Architects have dated the oldest part of the church structure to the late 12th century, with later additions primarily from the 14th and 15th centuries. The town itself is much older than the present church.

John and Charles grew up in a large family and Epworth provided a large rectory. However, in 1709, the rectory was burned and during the fire John was trapped and spotted at a second-story window. Because he was eventually rescued, his mother, Susannah, came to believe that he was saved for a purpose, a belief she imposed upon him. It is believed that the fire was set by parishioners angry at Samuel Wesley. Afterward, a new rectory was built. Refurbished and restored, it is maintained as a museum by the World Methodist Council. Samuel Wesley is buried in the church's cemetery.

In 1716 the new rectory became the site of some well-documented psychic disturbances that lasted for several months. They were attributed to a poltergeist whom the family called Old Jeffery. Susannah originally connected the Epworth phenomena to her brother who had disappeared in India, but they came to be connected mostly with John's sister Hetty.

John Wesley later relocated to London, but occasionally returned to Epworth. He is said to have preached in the Market Place from the steps of the Market Cross. British Methodists erected the Wesley Memorial Church on High Street in Epworth in 1889.

Epworth also happened to be the birthplace of Alexander Kilham (1762), one of the founders of the Methodist New Connexion. A forceful writer and speaker, he championed the cause of greater lay representation in the government of the church. The Methodists rejected his views, and in 1796, the Wesleyan Conference tried and expelled him. The next year he became the first secretary of Methodist New Connexion.

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See also: Methodism; Wesley, John; World Methodist Council.

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■ Equatorial Guinea

Equatorial Guinea is a small country located on the western coast of Africa. It consists of a small area (28,000 square miles) on the mainland, sandwiched between Cameroon and Gabon, and several islands. The capital, Malabo, is located on one of the islands, Bioko, formerly known as Fernando Po. The territory on the mainland, known as Rio Muni, is largely a rainforest, located less than two degrees from the equator. The major group among the country's 616,000 people (2008) in the country is Bantu, but there are many Ibo and Efik people on Bioko and Fang and Ndowe people on the mainland.

The Ndowe people worked with the European slave traders in the 18th century, while the Fang refused to participate in the slave trade and retreated from the coastal lands. In 1777–1778, Portugal ceded their claims on the area to Spain; before Spain could take control, however, the British moved in and occupied Bioko as a staging area for its conquest of Nigeria. Spain finally took control in the 1850s. Rio Muni had been French territory, but it came into Spanish hands in 1901. Equatorial Guinea remained attached to Spain until independence was proclaimed in 1969. Subsequently, Francisco Macias Nguema (d. 1979) moved quickly to consolidate his power as the new president. He viciously destroyed all visible opposition, and as repression grew, the country went through a decade of bloodshed. In 1978 all churches were ordered closed.

Children play in front of the cathedral in Malabo, Equatorial Guinea. The ornate cathedral, built in 1916 in the Spanish Gothic style, is located near the presidential palace and serves as a place of worship for the country's predominantly Roman Catholic population. (AP/Wide World Photos)

In 1979, Marcus Nguema was arrested and executed following a coup, but the succeeding regime gathered a reputation similar to Nguema's. The leader of the new regime, General Teodoro Obiang Nguema Mba Nzago (b. 1942), continues to lead the country. A slow transition to a more democratic government began in the 1990s.

Each of the peoples of the territory now constituting Equatorial Guinea had a traditional indigenous religion. These religions survive among a small minority

Equatorial Guinea

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	257,000	483,000	88.6	2.36	677,000	1,036,000
Roman Catholics	231,000	494,000	90.6	2.66	691,000	1,050,000
Protestants	14,900	26,700	4.9	2.82	43,000	75,000
Independents	5,900	25,500	4.7	2.86	45,000	80,000
Muslims	1,300	22,200	4.1	2.37	32,000	50,000
Agnostics	10,000	18,000	3.3	2.74	33,000	55,000
Atheists	2,800	9,900	1.8	2.37	16,000	25,000
Ethnoreligionists	19,300	9,200	1.7	2.37	10,000	9,000
Baha'is	700	2,800	0.5	2.37	4,200	7,000
Hindus	0	300	0.1	2.39	600	1,000
Total population	**291,000**	**545,000**	**100.0**	**2.37**	**773,000**	**1,183,000**

of the public, mostly among the Fang people, estimated at less than 5 percent of the total population. The Fang acknowledge a supreme deity named Nzame and venerate ancestral spirits called Bekon. The primary religious functionaries are the *uganga* (also called *ngang*), to whom is attributed the ability to contact the spirits and manipulate supernatural powers.

The Roman Catholic Church entered in the 15th century through the successive European powers that operated within the area. Spanish Catholicism provides the major background of the present church. The work was organized under a prefecture in 1855. The prefecture was elevated to a vicariate in 1904. There are presently two dioceses, one for Rio Muni and one for the islands. More than 80 percent of the population are baptized Catholics. The church faced many problems in the 1970s—the expulsion of priests, nuns, and bishops, the arrest of priests and lay leaders, and the closing of churches. However, it rebounded during the 1980s and 1990s.

The first Protestants in Equatorial Guinea were Baptists. They entered in 1841 but were expelled in 1858. Presbyterians began work on the island of Corisco in 1850 and moved into Rio Muni 15 years later. In 1933, the Worldwide Evangelization Crusade (now WEC International), a Protestant sending agency founded by pioneer missionary C. T. Studd (1860–1931), began work in Rio Muni among the Okak (Fang) people. In 1970 the crusade merged its work with the Presbyterians to form the Evangelical Church, an independent Presbyterian body. In 1870, missionaries arrived from the Primitive Methodist Church in England. They established work on Fernando Po, which in 1893 expanded into Nigeria, where it has become a large organization and member of the World Council of Churches. In 1973, the Evangelical Church and the Methodists in Equatorial Guinea united to form the Presbyterian Church of Equatorial Guinea.

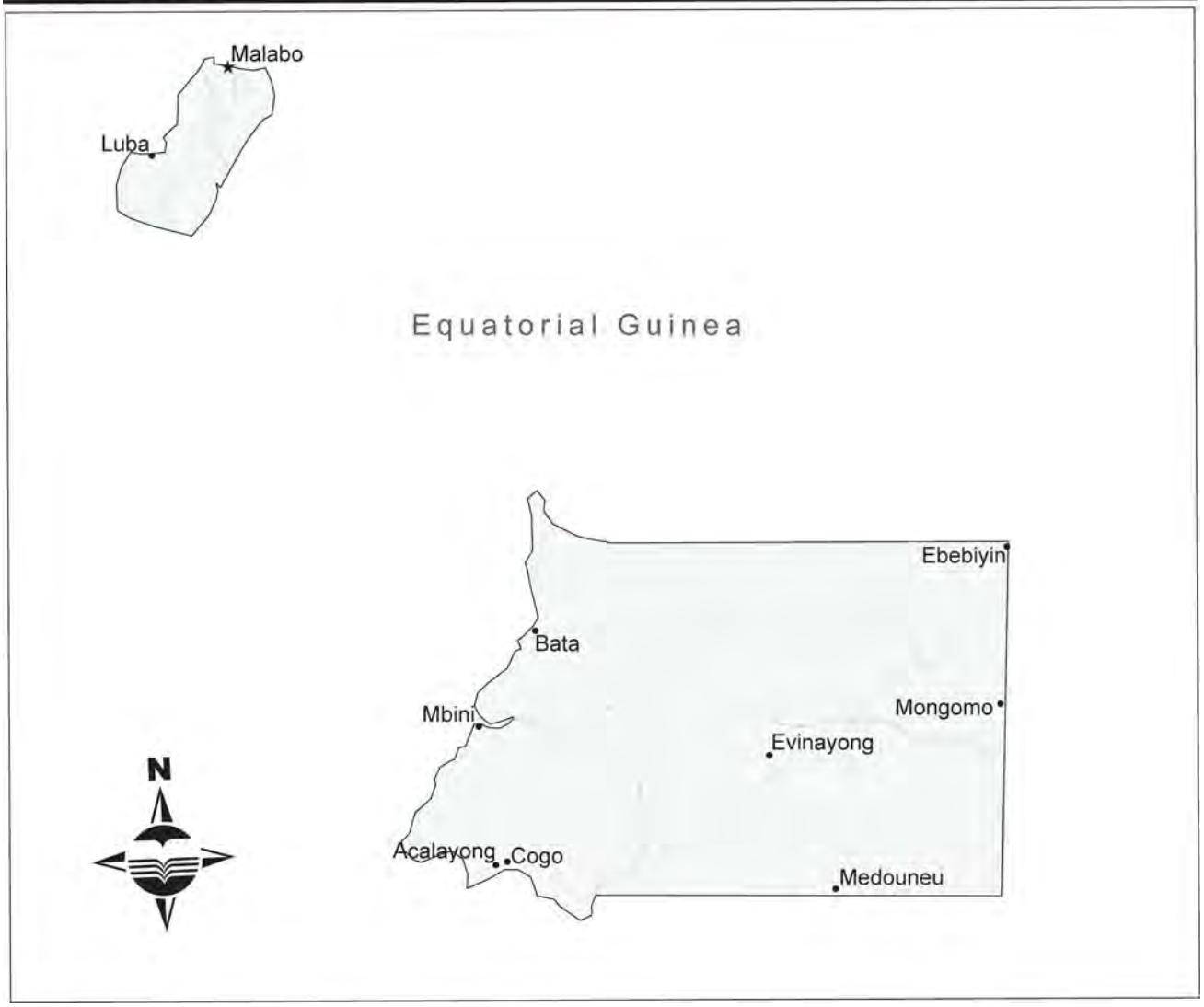
Various indigenous movements have appeared in the country. The Bwiti movement, also known as the Church of the Initiates, is a revival of worship of ancestral spirits among the Fang people. Worship includes use of a psychedelic substance found in the *eboga* root. It emerged at the end of the 19th century in neighboring Gabon and has survived in spite of attempts to suppress it.

In 1937 the Presbyterians experienced a schism, when some members adopted a more congregational form of organization and formed as the Assembly of Brethren (Assemblies de los Hermanos). The Jehovah's Witnesses entered the country immediately after World War II.

Among the more interesting groups in the country is the Free Protestant Episcopal Church, a small autonomous Anglican jurisdiction that originated in England and established itself in Nigeria. The work on Bioko, mostly among English-speaking expatriate Africans, is part of the Diocese of West Africa (possibly the most successful arena of the Free church's life).

The Church of Jesus Christ of Latter-day Saints has a small work with less than 100 members that is attached to the Ivory Coast Abidjan Mission. The

Equatorial Guinea



Seventh-day Adventist Church established its Equatorial Guinea Mission in 1986 and now has several hundred members. The Baha'i Faith entered Equatorial Guinea in the 1960s. There is a minimal Muslim presence, primarily Sunnis of the Malikite School of Islam.

Marcus Nguema was an atheist, and as his regime proceeded, he first supported the spread of atheism and eventually moved against the churches because of their refusal to cooperate with his atheist programs. During this time, atheism became established among one segment of the public.

J. Gordon Melton

See also: Atheism; Baha'i Faith; Bwiti; Church of Jesus Christ of Latter-day Saints; Jehovah's Witnesses; Malikite School of Islam; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches.

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■ Eritrea

Eritrea is a relatively new country whose existence was challenged throughout the 20th century. It is a long, narrow country with a long shoreline (more than 650 miles) along the Red Sea between Djibouti and the Sudan. Its long southern border confronts Ethiopia. Its land area of 46,800 square miles is inhabited by some 5.5 million people, split between Islam and Christianity.

What is now Eritrea was originally inhabited by various African peoples believed to have come into the area from the Sudan in ancient times. At some point between 1000 and 400 BCE, the Sabeans, a Semitic group, arrived in Eritrea and integrated with the local population. Because of its long shoreline, the area was a prize seized by different conquering forces over the centuries. Land-bound Ethiopia especially saw Eritrea as its entryway to the ocean. Eritrea was incorporated into the Axum Empire, which reached from its base in northern Ethiopia to include Yemen. Christianity was introduced in the fourth century, and the Ethiopian Orthodox Tewahedo Church, established in 332, became the religion of the nation's ruling elite.

Muslims occupied the islands of the Daklak Archipelago at the beginning of the eighth century, and the religion began to penetrate the coastal area in subsequent centuries. Islam enjoyed its greatest success following Ahmad Granj of Harar's establishment of it in the Amhara highlands in 1506. In 1541, a Portuguese fleet called into the area by the Ethiopians destroyed much of the Islamic culture along the coast to the north and east of Ethiopia.

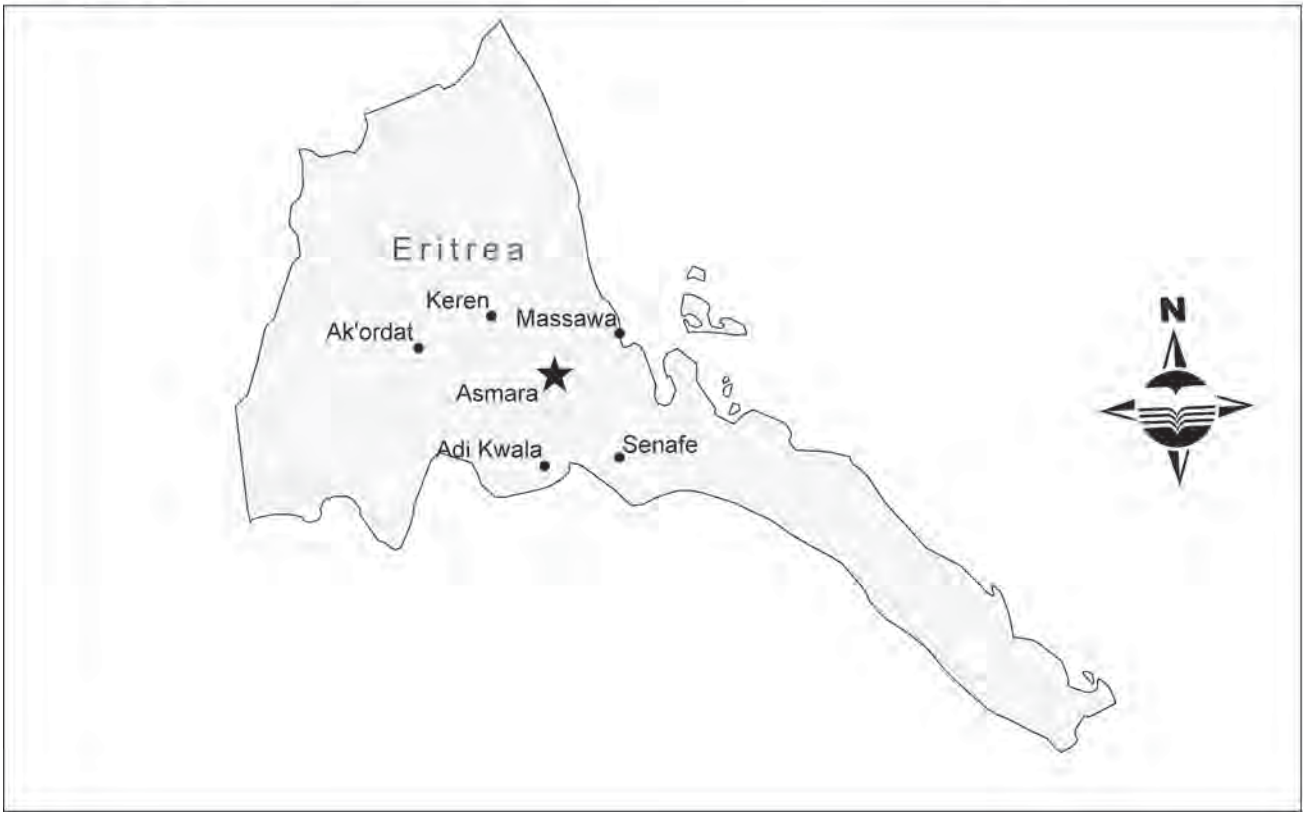
A new era in Eritrean history began in 1885 when Italy occupied the region. Eritrea became the staging area for Italy's subsequent invasion of Ethiopia. Defeated, the Italians received formal control of Eritrea in the subsequent negotiations. They named it a colony in 1900. In the 1930s, Benito Mussolini again tried to invade Ethiopia from Eritrea. Mussolini was defeated in 1941, and the British came into the region to replace the Italians. In 1950 the United Nations named Eritrea a federated state within the Ethiopian Empire. In 1962 it was incorporated fully into Ethiopia, a move rejected by many Eritreans, who had developed a new sense of national identity during the fight against Italy. Efforts to gain Eritrea's independence began in the 1950s, and hostilities aimed at independence began in 1961. After 30 years of warfare, in 1991, while Ethiopia underwent a government change, a provisional government was established in Eritrea by the rebel forces. Following a highly monitored referendum, the new national state was declared in 1993 and most of the world's countries immediately recognized its existence. The capital is in Asmara.

Islam and Orthodox Christianity vie for the hearts of the Eritrean people. The Sunni Muslim community, mostly of the Shafaiite School, is led by Sheikh

Eritrea

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	918,000	2,621,000	49.2	4.19	3,782,000	5,641,000
Christians	857,000	2,512,000	47.2	4.22	3,624,000	5,402,000
Orthodox	760,000	2,260,000	42.5	4.38	3,250,000	4,890,000
Roman Catholics	75,000	170,000	3.2	2.42	225,000	280,000
Protestants	10,000	65,000	1.2	3.46	120,000	190,000
Agnostics	0	155,000	2.9	4.20	250,000	400,000
Ethnoreligionists	71,000	32,000	0.6	4.20	23,000	15,000
Baha'is	500	1,500	0.0	4.21	3,000	4,000
Hindus	500	1,000	0.0	4.19	1,500	2,500
Atheists	0	300	0.0	4.23	500	1,000
Total population	**1,847,000**	**5,323,000**	**100.0**	**4.20**	**7,684,000**	**11,465,000**

Eritrea



Al-Amin Osman Al-Amin. The Orthodox Church of Eritrea has close relationship with the Coptic Orthodox Church of Egypt, and Pope Shenouda has consecrated most of its bishops. Prior to 1991, the church existed as a Diocese in the Ethiopian Orthodox Tewahedo Church. The Roman Catholic Church has work in both the Latin rite and the Eastern (Ethiopian) rite, with two bishops in Asmara.

In May 2002, Eritrean authorities announced new policies by which it has officially recognized the Eritrean Orthodox Tewahdo Church, Sunni Islam, Catholicism, and the Evangelical Lutheran Church. These groups are exempted from the process of registration required of all other religious bodies. That process requires disclosure of data on their membership, and few groups have been willing to comply. Those few that have submitted information in hopes of registering have received no response.

Protestantism entered Eritrea in 1866 when three representative of the Swedish Evangelical Mission (representing Lutheranism) arrived in Massawa on their way to the interior of Ethiopia. Blocked from their goal, they stayed and initiated work among the Kunama people. After they had established a center in Massawa, the authorities began to entrust freed slaves to their care. They also began to recruit indigenous leadership. The church became self-governing in 1926, the first autonomous Lutheran body in Africa. In 1911, the church experienced a schism when some of the Swedish missionaries left their affiliation with the Swedish Evangelical Mission to affiliate with the Swedish Mission of Bible True Friends, a conservative movement that had developed to protest liberal trends in the Church of Sweden. The new mission became autonomous in 1957 as the Lutheran Church in Eritrea.

Through the 20th century, various additional Protestant and Free church bodies entered Ethiopia through Eritrea, and the two countries share much religious history in common. Following World War II, the Orthodox Presbyterian Church and the Evangelistic Faith

The minaret of a mosque and the steeple of an Eritrean Orthodox church stand side by side in the religiously mixed market town of Keren. (AP Photo/Boris Grdanoski)

Missions (an American-based sending agency) initiated work in Eritrea. The latter established what has become the Evangelical Church of Eritrea. A year after the declaration of independence in 1993, the Southern Baptist Convention initiated work. These groups all now work outside the official regulations.

J. Gordon Melton

See also: Church of Sweden; Coptic Orthodox Church; Ethiopian Orthodox Tewahedo Church; Free Churches; Lutheranism; Orthodox Presbyterian Church; Roman Catholic Church; Shafiite School of Islam; Southern Baptist Convention;

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Eritrean Orthodox Tewahedo Church

The Eritrean Orthodox Tewahedo Church is a Christian body in the tradition of the Coptic Orthodox Church of Egypt. It emerged in the wake of the country gaining independence in 1991.

The Eritrean Orthodox Tewahedo Church traces its history to the founding of the Coptic Orthodox Church and its separation in the fifth century from the larger body of Eastern Orthodox Christianity. By this time Coptic Christianity had been established in Ethiopia, from which it spread to Eritrea. For centuries, the Eritrean orthodoxy was an integral part of the Ethiopian church. Like the Ethiopians, the Eritrean church recognizes Frumentius (fourth century) as its first bishop and it follows the beliefs and practices of Ethiopian Christianity.

The separation of Eritrea from Ethiopia, the result of a freedom movement that began in the 1960s, made the continuation of the Ethiopian church in the new country untenable and ongoing relationships have been strained. When the Eritrean church reorganized as a separate entity in 1994, it turned to the Egyptian church for the consecration and enthronement of its bishops. Four years later, Pope Shenouda III, the patriarch of the Coptic Orthodox Church, traveled to Asmara to elevate one of the bishops, Arbouna Philippos, as the first patriarch of the Eritean Orthodox Tewahedo Church. This ceremony was accompanied by the signing of a formal protocol of mutual recognition by the two churches.

The church is led by its synod, consisting of all the bishops and archbishops and chaired by the patriarch. In 2008, the church claimed 1,700,000 members in its 1,500 churches. The church includes about a third of the population, the remainder of which is primarily

Muslim. The church is currently led by His Holiness Patriarch Antonios, who was enthroned in 2003 by Pope Shenouda.

The church is a member of the World Council of Churches and the All Africa Conference of Churches.

Eritrean Orthodox Tewahedo Church
PO Box 728
Asmara
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See also: All Africa Conference of Churches; Coptic Orthodox Church; Ethiopian Orthodox Tewahedo Church; World Council of Churches.

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Espiritismo

Syncretized ritual systems form the basis of many religions indigenous to the colonial Caribbean. Espiritismo is a less common tradition that takes its place among other syncretized religions in the region such as Vodou, Santeria, and Orisha. Espiritismo is a form of ritual healing indigenous to Puerto Rico and commonly found wherever Puerto Ricans live in substantial numbers. While there is no central authority or institutionalization of Espiritismo practice, it is significant for its common expression throughout Puerto Rican society.

Espiritismo is one of a number of healing traditions that provide participants with an opportunity to relieve stress and to address specific emotional, social, and physical ailments, as well as creating an entertaining drama that satisfies spiritual needs and provides insight into psychic or behavioral crises. As a ritualized healing tradition, it is not practiced as an alternative to mainstream religions such as Catholicism. Ritual specialists (*espiritistas/espiritistos*) are essentially mediums who are able to access, or otherwise influence, spirits and Catholic saints for the benefit of their clients.

Syncretizing elements from a number of spiritual traditions, Espiritismo practitioners continue to adapt their rituals to their contemporary circumstances. Espiritismo has its origins in the writings of Allan Kardec, a Frenchman who attempted to rationalize popular European folk beliefs of the 19th century. In Puerto Rico, Kardec's "science of spiritism" blended with *curanderismo*, which was itself a blend of folk Catholicism, 16th-century European medicine, and earlier Caribbean and Mesoamerican Indian practices. More recently, elements of Santeria, an African-based syncretic faith that developed in Cuba, have also been incorporated into the practice of Espiritismo—especially in New York City, where it has gained wide popularity among Puerto Ricans and African Americans. The syncretism of Santeria and Espiritismo in New York City is still in its incipient form, and it is becoming distinguished as a separate religious/folk medical practice called Santerismo.

When a believing individual or family suffers from persistent pain that has not been relieved by medical doctors, when a husband is cheating on his wife, when someone is facing harassment and unfair treatment at work, or when a child always seems to be in trouble at school, then an espiritista or espiritisto will be consulted. Likewise, newly purchased homes or cars will be "cleansed" and blessed. In the course of her work, an espiritista will have a private consultation with clients at the altar in her home where she will read cards, call upon her spirit guides, and interview the client to assess the nature of the problem. *Guías*, or spirit guides, are the disincarnated spirits with which a medium or medium in development is in direct communication. The guías help the medium and are not understood as "possessing" the espiritista. They talk to the medium, protect her from *causas*, and appear to mount the medium in trance to talk to and help others.

The spirits have personality characteristics that are valued for the strengths they represent or are desired by the medium. Such *protecciónes* are often Catholic saints, the Yoruban powers of Santeria, folk heroes (such as Joan of Arc), idealized ethnic types (such as the Indio, the Hindu, the Negro Africano), a physical

Table set for *Misa Espiritual* (Spiritual Mass) in Houston, Texas. (Mary Ann Clark)

type (a strong black, an old man or woman), a professional type (priest, doctor, missionary), a deceased relative of the individual, or a relative from another existence. They are not understood to be perfect beings, but instead they are called upon as enlightened, elevated spirits. Espiritistas often have many guías.

On the other hand, a causa is a negative and base disincarnated spirit. If such a spirit is identified as the client's problem, then the medium will recommend a *despojo* (a ritual bath) for spiritual cleansing, attending extra Catholic Masses, and participating in a feast night celebration (which she celebrates at the altar in her home or in a *centro*). If the base spirit is particularly resistant, the espiritista will "mount" and interrogate it, sometimes with the assistance of other mediums, in order to remove it from her client. Mounting is a vaguely defined experience of having a spirit ride one person in order to communicate with others. For instance, in Haitian Vodou, people who have the spirit "on" them are called horses. When an espiritista mounts a spirit, she is metaphorically pinning it down with the weight of her own spiritual power. After the medium has cleansed the client by mounting the causa(s), she will use another ritual to cleanse herself (for example, going to the cemetery where she will ritually pass the causa to a guía, whereupon she returns home to ritually bathe and pray at her altar).

Espiritismo is a particularly Puerto Rican means for negotiating the difficulties of life. It is usually practiced in informal places, such as the home of the spirit medium or in centros, which are basement or storefront sites. Since it is an informal tradition without a central authority, it is extremely difficult to assess the number and distribution of both home and centro sites. Also, Espiritismo is fluid, dynamic, and loosely organized, with mediums having individualized styles and strengths that gain them a following. Still, most people who visit an espiritista consider themselves to be

devout Catholics, and they do so only if there is a difficult problem to be solved by spiritual means. Most mediums are found by word of mouth or through their local *botánicas* (neighborhood shops selling spiritual products).

Carolyn V. Prorok

See also: Possession; Santeria; Spiritism; Vodou.

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■ Estonia

Estonia is situated at the northeastern part of Europe, at the southern shore of the Finnish Gulf. The capital of Estonia is Tallinn. The population of Estonia is 1.34 million (including 68 percent ethnic Estonians, 25 percent Russians, 2 percent Ukrainians). The official language is Estonian. The majority of the population does not have a religious affiliation.

According to the census data from the year 2000 29 percent of the adult population considered themselves as adherents of some religion. The largest religious group are the Lutherans (13.6 percent of the population), followed by the Orthodox (12.8 percent), Baptists (0.5 percent), Roman Catholics (0.5 percent), Jehovah's Witnesses (0.34 percent), Pentecostals (0.2 percent), Old Believers (0.2 percent), Adventists (0.1 percent), and Methodists (0.1 percent). The largest non-Christian community are Muslims (0.1 percent). Also the indigenous religious traditions have considerable following (0.09 percent) though it is considerably less formally organized compared to other religious traditions. According to the census data, 6 percent of the population considered themselves atheists.

In 1991, after 50 years of Soviet occupation, Estonia reestablished its independence. The early 1990s were characterized by radical socio-political and economical reforms. The governmental regulations were minimized and radical socio-economic as well as political reforms were introduced. The free market ideology was adopted also in the field of religion. The Constitution from 1992 guarantees the freedom of religion and belief. The legislative framework for religious associations has been liberal and the principles of freedom of religion are followed both in legislation as well as in practice. The governmental policy toward religious associations has followed the model of cooperation and equal treatment. The main partner for the government on religion-related issues has been the ecumenical Estonian Council of Churches (1989). Through its member churches the Council represents almost 98 percent of adherents of different Christian churches (Lutherans, Orthodox, Roman Catholics, Baptists, Evangelicals, Methodists, Seventh-day Adventists, Pentecostals, Charismatic Episcopalians, and members of Armenian Apostolic Church).

According to the Constitution, there is no state church in Estonia. As of the end of 2008, Estonia was home to 9 churches (of recognized denominations), 9 congregational associations, and 71 individual congregations. There were also religious communities that have established themselves as nonprofit organizations, as well as some that have maintained themselves as informal associations.

The largest church is the Estonian Evangelical Lutheran Church. The second largest religious community is Orthodox, though divided into two churches: the Estonian Apostolic Orthodox Church and the Estonian Orthodox Church of Moscow Patriarchate. From 1993 to 2002 there was a serious confrontation between these two churches. The main reason for this

Estonia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	618,000	956,000	72.4	0.46	952,000	886,000
Orthodox	280,000	348,000	26.3	0.12	350,000	350,000
Protestants	328,000	238,000	18.0	0.40	242,000	230,000
Independents	350	40,000	3.0	4.76	56,000	60,000
Agnostics	410,000	307,000	23.3	–1.18	240,000	180,000
Atheists	318,000	50,000	3.8	–6.70	50,000	50,000
Muslims	10,000	4,000	0.3	–0.37	5,800	6,000
Jews	8,000	1,500	0.1	–0.37	1,500	1,500
Buddhists	300	800	0.1	4.16	1,000	1,500
Hindus	100	800	0.1	4.16	1,000	1,500
Baha'is	200	500	0.0	–0.40	700	1,000
Total population	**1,365,000**	**1,321,000**	**100.0**	**–0.38**	**1,252,000**	**1,128,000**

was the restitution of the church property nationalized during the Soviet period. The confrontation also had political overtones and had impact on the relations between Estonia and the Russian Federation as well as on the relations between the Ecumenical Patriarchate in Constantinople and the Moscow Patriarchate.

The pre-Christian religion of Estonia was most probably a local form of shamanism like that found among other Finno-Ugric peoples. Nature was considered animated by different spirits or powers, who were called "mothers" and "fathers." The veneration of ancestors was also known. During the 1920s and 1930s, an attempt to restore the pre-Christian religion of Estonians was made under the name Taara-belief. In 1931 the Taara-believers founded their religious organization, Hiis (The Grove).

From the 11th century onward, Christianity was introduced to Estonians by trade and Christian monks. In the beginning of the 13th century the Roman Catholic Church and the Teutonic Order started to Christianize Estonia. By 1227 Estonia was declared Christianized. However, the pre-Christian worldview really started to change as late as the end of the 15th century, and was to a great extent maintained until the first half of the 18th century.

The Lutheran Reformation reached the towns in Estonia in 1524. Soon Lutheranism became the largest denomination. After the Great Northern War (1700–1721) Estonia became part of the Russian Empire. However, this political change did not affect the religious situation of the country. The Lutheran clergy has played an important role in the processes of forming Estonian cultural and national identity: the first prayer book and catechism in Estonian were Lutheran, printed in 1535, and the Bible was printed by Lutherans in 1739.

In 1727 the first Herrnhut Brethren (Moravians) came to Estonia. The native Estonians had an important role in the development of the Herrnhut movement, especially after 1743, when it was banned and the German Brethren expelled from the country. The movement eventually had a role in the national and cultural development of Estonia by encouraging literacy and various cultural pursuits that were popular in Europe at the time.

The Orthodox Church is one of the oldest churches in Estonia. However, Estonians did not join the Orthodox Church in great numbers until the middle of the 19th century. Then the prime reasons for conversion were economic and social, and the conversions were supported by the czarist Russification policy.

From the 1870s through the end of the first decade of the 20th century, there were several religious revivals in Estonia. During this period Baptists, Seventh-day Adventists, Methodists, Pentecostals, and others were introduced.

Shortly after the collapse of the Russian Empire in 1917, the Estonian Evangelical Lutheran Church was founded on the basis of Lutheran congregations in Estonia. In 1919 the Orthodox congregations in Estonia

Estonia

organized themselves as the Estonian Apostolic Orthodox Church (EAOC). In 1920 the patriarch of Moscow gave independence to the EAOC, and since 1923 the EAOC has related to the Ecumenical Patriarchate in Constantinople as an autonomous church.

In 1940, when Estonia was incorporated into the Soviet Union, the religious situation changed dramatically. Already in 1940 some religious organizations were dissolved (for example, the Taara-believers, Salvation Army), religious literature was banned, the property of religious organizations was confiscated, and the Faculty of Theology at the Tartu University was closed. In 1945 the Russian Orthodox Church dissolved the Estonian Apostolic Orthodox Church. The EAOC maintained its legal continuity in exile; the metropolitan of the EAOC had left the country along with approximately 70,000 Estonians who fled from the second invasion of the Soviet troops in 1944. In Estonia, the Russian Orthodox Church established its own diocese. In 1945 the Baptist, Evangelical Christian, Pentecostal, and Free churches were forced by Soviet officials to merge into the Union of Baptists and Evangelical Christians in Soviet Union. The activities of religious organizations were strictly regulated and controlled. The Soviet Marxist ideology of atheism was implemented particularly forcefully in the 1960s. During this period religion and religious institutions were marginalized in the society.

The change began with the national awakening during the end of the 1980s and gained strength with the re-establishment of the independence of Estonia in 1991. During this period religion became significant as the maintainer of ethical and moral norms, and also as a connection to Estonia's past. Because of its links to the past, the Estonian Evangelical Lutheran Church became important. Several religious movements that

had previously been banned restarted their activities. In 1993 the EAOC reestablished itself in Estonia. During this period also, many new religious movements emerged. New Age sensibilities, which became noticeable in Estonia in the 1970s, started to gain much popularity among Estonians.

The national awakening also renewed interest in pre-Christian worldviews and religions. This trend is represented by the House of Taara and Native Religions, which together involve roughly 200 active members and approximately 1,000 people who identify themselves with that tradition. The Taara-believers continue the attempts made in the 1930s, whereas the followers of Native religions relate Native Estonian religion to other Finno-Ugric peoples' nature worship. This tradition is essentially person-centered, with the emphasis on a kind of power (*vägi*) that is understood both as a personal quality and as the essence of everything. In addition to Taara- and Earth-believers the local shamanistic tradition of healers (*nõid*) is still alive and popular though it has gained some New Age influences during the last decades.

Islam and Judaism have been traditionally connected to the national minorities in Estonia. In Estonia there are also followers of the Buddhist and Hindu traditions. However, the philosophical ideas of Buddhism and Hinduism are more popular than their religious practices. The most active Hindu group is the local community of the International Society for Krishna Consciousness. The first influences of Buddhism arrived in Estonia during the early 20th century with the Estonian Buddhist monk Vahindra (Karl Tõnisson, also known as Karlis Tennissons). Today the Buddhist tradition is represented by four Tibetan Buddhist congregations, Friends of the Western Buddhist Order Estonia, and a small publishing house.

http://www.eesti.ee/eng/
http://www.estonica.org

Ringo Ringvee

See also: Estonian Apostolic Orthodox Church; Estonian Evangelical Lutheran Church; International Society for Krishna Consciousness; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Salvation Army; Union of Evangelical Christians—Baptists of Russia.

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Estonian Apostolic Orthodox Church

The Orthodox community is the second largest religious group in Estonia. The Estonian Apostolic Orthodox Church (EAOC; Eesti Apostlik Õigeusu Kirik) is the third largest religious institution in Estonia. It has 3 dioceses with 58 congregations, and according to the EAOC it has approximately 25,000 members. The congregations are served by 27 priests and 10 deacons. The church has also two bishops, and it is led by Metropolitan Stefanus (1999). From 1923 the EAOC has belonged to the canonical jurisdiction of the Ecumenical Patriarchate.

For centuries the Orthodox faith in Estonia was mostly the faith of foreign traders or rulers, or the faith of the cultural minority of Setus in southeastern Estonia. However, during the 19th century, there were two conversion movements pressuring the indigenous peasantry to give up Lutheranism and join the Russian Orthodox Church. The reasons for these conversion movements were both economic and social: the peasantry expected to receive land and hoped to be protected from the Baltic-German landowners if they accepted the official religion of the Russian Empire.

After the declaration of Estonian independence in 1918, the Orthodox congregations in Estonia organized themselves as a church. In 1920, Patriarch Tikhon of Moscow gave autonomous status to the Orthodox Church in Estonia. In 1923 the EAOC came under the canonical jurisdiction of the Ecumenical Patriarchate of Constantinople as an autonomous church.

In 1940, after the incorporation of Estonia into the Soviet Union, the Russian Orthodox Church (Moscow Patriarchate) forced the EAOC to join the canonical jurisdiction of the Moscow Patriarchate, considering the decision from 1923 as schismatic. The situation changed in 1942 when under the German occupation Metropolitan Alexander of the EAOC re-established the church's independence from the Moscow Patriarchate. However, the Russian diocese of the EAOC remained under the jurisdiction of the Moscow Patriarchate.

In 1944, Metropolitan Alexander and 22 priests went into exile just before the Soviet troops invaded Estonia for the second time. In 1945 the representatives of the Russian Orthodox Church (Moscow Patriarchate) dissolved the synod of the EAOC in Estonia and formed a new structure, the Diocese Council of the Russian Orthodox Church. The EAOC was able to maintain its legal continuity in Sweden, serving the Estonian Orthodox community in exile. In 1978 Ecumenical Patriarch Demetrios I declared 1923 tomos to be inoperative in Estonia. In 1993 the EAOC re-established its structures in Estonia. This was followed by a long dispute between the EAOC and the Moscow Patriarchate over issues of church property, which was accompanied by the disputes between the Estonian government and the Moscow Patriarchate as the Estonian administration refused to register the former diocese of the Moscow Patriarchate in Estonia under the name and statute of the EAOC.

In 1996 Ecumenical Patriarch Bartholomew I restored 1923 tomos for the EAOC in Estonia. As the reaction to this, the Moscow Patriarchate cut off communion with the Ecumenical Patriarchate and with the autonomous Finnish Orthodox Church, which had supported the EAOC during the 1990s.

The disagreements concerning property issues ended in 2002 when the disputes on the church property were solved by agreements between the EAOC, EOCMP, and the Estonian government. However, the Moscow Patriarchate refuses to recognize the EAOC as an autonomous church, claiming Estonia as its canonical territory. In 2007 the EAOC became a member of the Conference of European Churches.

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See also: Ecumenical Patriarchate/Patriarchate of Constantinople; Russian Orthodox Church (Moscow Patriarchate).

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Estonian Evangelical Lutheran Church

The Estonian Evangelical Lutheran Church (EELC; Eesti Evangeelne Luterlik Kirik) is the largest religious organization in Estonia, with 164 congregations in Estonia, 3 congregations in Russia, and 1 congregation in Latvia. In 2007 the EELC reported having approximately 180,000 members. The church's consistory is situated in Tallinn. Since 2004 it has been led by its archbishop, Andres Põder.

Estonia was Christianized during the 13th century by the Roman Catholic Church and the Teutonic Order. The Reformation, in the form of Lutheranism, reached Estonia in 1524. During the period of Swedish rule (1625–1710), the hierarchy of the Lutheran Church was organized along episcopal lines, as was the case with the Church of Sweden. The Lutheran Church with its clergy played an important role in the history of Estonian religion and culture. Then, shortly after the end of the Russian Empire, the Lutheran congregations in Estonia started to develop an indigenous

organization. The first Church Congress was held in 1917, and the EELC was officially founded in 1919 at the second Church Congress. The EELC was defined as the "free people's church," as the majority of the population were Lutherans.

After the incorporation of Estonia into the Soviet Union in 1940, major changes concerning the situation of religious organizations took place. By 1939, 53 of the church's 209 pastors had migrated to Germany, due to their German ancestry. In 1940 the Soviet authorities arrested several Lutheran pastors. The theological faculty of the University of Tartu was closed in 1940. Because of this closing, a new Theological Institute of the EELC was founded in 1943 during the years of German occupation. Today this institution still operates as an institution for the preparation of the clergy, as well as Sunday school teachers and the like. In 1944 approximately 70,000 Estonians, among them 72 Lutheran pastors, fled to the West because of the approaching Soviet army. After the war, they took the lead in forming the EELC Abroad.

The Soviet period had serious consequences for the EELC. During this period church life was controlled largely by the Soviet authorities, and the Soviet Marxist atheist campaigns marginalized the role of the EELC in the society. From the late 1980s on, during the period of national awakening that led to the reestablishment of the Estonian independence, the role of the EELC as the most traditional church in Estonia was stressed. In 1995 the Estonian government established a joint committee with the EELC for the discussions on matters concerning both parties. On the legislative level the EELC is treated on the same ground as other religious associations and the EELC does not have any specific privileges.

Internationally the EELC belongs to the World Council of Churches (1961) and to the Lutheran World Federation (1963). In 1996 the EELC signed the Porvoo Declaration, a statement of agreement with the Anglican and Scandinavian Lutheran churches. The ordination of women started in 1967. In 2008, 37 of the 142 EELC clergy were women.

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See also: Estonian Evangelical Lutheran Church Abroad; Lutheran World Federation; Roman Catholic Church; World Council of Churches.

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Estonian Evangelical Lutheran Church Abroad

The Estonian Evangelical Lutheran Church Abroad (EELCA; Eesti Evangeeliumi Luteri Usu Kirik) was formed in 1944 among Estonian refugees in Sweden. Currently the EELCA has 63 congregations all over the world—in Sweden, Germany, England, France, the United States, Canada, Australia, and Brazil. Its approximate membership is more than 15,000. The church is led by Archbishop Andres Taul (2007) and the consistory of the church, which is located in Toronto.

In 1944, due to the traumatic experiences of the first Soviet occupation (1940–1941), approximately 70,000 Estonians fled from Estonia to the West, mainly Sweden and Germany, before the Soviet troops occupied the country. The majority of the refugees were Lutherans. Among the expatriates were 72 Lutheran pastors, including the head of the Estonian Evangelical Lutheran Church (EELC), Bishop Johan Kõpp. The first new pastors were ordained in 1947 in German refugee camps.

All the statutes of the EELC were reestablished abroad in 1958. The consistory of the EELCA is situated in the country where the archbishop resides. The EELCA has been the maintainer of the Estonian

Dome of the Toomkirik, an Estonian Evangelical Lutheran church in Tallinn, Estonia. (Focus Database/StockphotoPro)

national identity for the diaspora community, which traditionally maintains church services in the Estonian language. Through the last decades of the 20th century the membership declined, as second- and third-generation Estonians assimilated to the population of their country of residence. During the period of Soviet occupation of Estonia, the EELCA provided religious literature for the EELC at home.

On the international level, the EELCA was one of the founding members of the Lutheran World Federation (1947) and of the World Council of Churches (1948). It is also a member of the Conference of European Churches. Since 1978, the EELCA has also sponsored an educational institution for the clergy, the Theological Institute of the EELCA. The negotiations between the Estonian Evangelical Lutheran Church and the EELCA on the issue of unification of the two churches started in the 1990s.

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See also: Estonian Evangelical Lutheran Church; Lutheran World Federation; World Council of Churches.

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Estonian Orthodox Church of Moscow Patriarchate

The Estonian Orthodox Church of Moscow Patriarchate (EOCMP; Moskva Patriarhaadi Eesti Õigeusu Kirik) is the second largest religious institution in Estonia with approximately 170,000 members (2007). The EOCMP has 31 congregations, 44 priests, and 11 deacons. The church is led by Metropolitan Kornily (until 2000 as bishop).

Although the Orthodox Christianity has been in Estonia since 11th century, the official presence of the Moscow Patriarchate in Estonia is dated back to the 18th century, when the Orthodox congregations became part of the Pskov Diocese of the Russian Orthodox Church. In 1920 Patriarch Tikhon of Moscow gave autonomous status to the Orthodox Church in Estonia. In 1923 the Estonian Apostolic Orthodox Church came under the canonical jurisdiction of Ecumenical Patriarchate.

The presence of the Moscow Patriarchate in Estonia was re-established in 1940 after the Soviet occupation of Estonia. In 1945 the diocese of the Russian Orthodox Church was established after the dissolution

of the autonomous Estonian Apostolic Orthodox Church. During the Soviet period from 1945 to 1991 many Orthodox churches were closed. Also the ethnic structure of the Orthodox population changed during the Soviet period due to the massive immigration from other parts of the Soviet Union to Estonia; the majority of the Orthodox were now ethnic Russians. The diocese was administrated from 1961 to 1990 by Metropolitan Alexy, who was in 1990 elected patriarch of the Russian Orthodox Church as Alexy II. In 1993 the patriarch of Moscow gave tomos to the diocese, recognizing it as an autonomous church.

In 1993 the Estonian Apostolic Orthodox Church re-established itself in Estonia. Subsequently the Estonian authorities refused to recognize the diocese of the Moscow Patriarchate as legal successor of the pre-Soviet Estonian Apostolic Orthodox Church, which meant that the church property nationalized during the Soviet period was restituted to the Estonian Apostolic Orthodox Church. This decision was followed by serious confrontation between the Moscow Patriarchate and the Estonian government. From 1995 on this conflict became an important factor in the relations between the Russian Federation and Estonia. In 2002 the Estonian authorities registered the former diocese as EOCMP although it was not recognized as the legal successor of the pre-Soviet Estonian Apostolic Orthodox Church. The property issues were regulated by the trilateral agreements between the Estonian Apostolic Orthodox Church, the Estonian government, and the EOCMP.

The Moscow Patriarchate has also two stavropegial institutions in Estonia: Alexander Nevsky Congregation in Tallinn and Pukhtitsa nunnery in Kuremäe.

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See also: Estonian Apostolic Orthodox Church; Russian Orthodox Church (Moscow Patriarchate).

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■ Ethiopia

Ethiopia, a landlocked northeast African nation, is surrounded by Sudan, Kenya, Somalia, Djibouti, and Eritrea. For a variety of geographical reasons, its 432,000 square miles were able to remain largely free of European colonial ambitions, and its citizens are proud of their ancient civilization.

Ethiopia is home to a variety of Native peoples, the majority being Galla or Amhara. Around 2000 BCE

Bet Giyorgis (St. George's), one of a number of rock-hewn churches built by Lalibela, a Christian king of Ethiopia during the 12th and 13th centuries CE. (iStockPhoto.com)

Ethiopia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	15,921,000	52,477,000	58.6	2.71	75,052,000	112,046,000
Orthodox	11,072,000	35,570,000	39.7	2.70	49,540,000	72,700,000
Protestants	746,000	14,400,000	16.1	3.36	21,800,000	33,050,000
Independents	132,000	1,500,000	1.7	4.14	2,600,000	4,300,000
Muslims	9,000,000	30,457,000	34.0	2.69	42,550,000	62,500,000
Ethnoreligionists	4,875,000	6,400,000	7.1	1.69	7,000,000	8,000,000
Agnostics	0	170,000	0.2	2.62	300,000	700,000
Baha'is	7,000	30,300	0.0	2.62	50,000	75,000
Jews	28,000	13,100	0.0	2.63	14,000	18,000
Atheists	0	12,000	0.0	2.62	20,000	50,000
Hindus	0	6,500	0.0	2.63	10,000	15,000
Total population	**29,831,000**	**89,566,000**	**100.0**	**2.62**	**124,996,000**	**183,404,000**

the Habbashat, an Arab people from Yemen, moved into the region, and it is from them that Ethiopia also became known as Abyssinia. The early center of Ethiopia was Axum, a city along the trade route from the Red Sea to the southern Sudan.

An Ethiopian kingdom arose early in the Christian era and expanded across the Red Sea into present-day Yemen. In the fourth century, the royal family accepted Christianity, and gradually the Christian faith came to dominate the land. The kingdom suffered from the gradual movement of Islam, first through the Arab peninsula and Egypt and then along the East African coast. Feeling somewhat stifled by the Muslim world that now largely surrounded them, the rulers appealed to Christian Europe for assistance in the 15th century. Their appeal finally resulted in the arrival of the Portuguese in the next century and the destruction of Muslim power in Somalia.

The next centuries saw the rivalry between the Amhara (who had ruled Ethiopia) and the Gallas come to the fore. The Gallas gained the throne for a brief period in the middle of the 18th century, but eventually the Amharas re-established control.

At the end of the 19th century, the Italians invaded Ethiopia as part of their dream of an empire in Africa. They were soundly defeated in 1895, but were able to take control of Eritrea and the coast of the southern part of Somalia. The Italians again invaded in 1935, and they held Ethiopia until replaced by the British in 1941. Independence returned in 1948 under Haile Selassie.

Selassie ruled until he was overthrown in 1974. The underlying cause of unrest had been the stranglehold on the country held by Ethiopian royalty and the Ethiopian church, which together owned the great majority of the country. A military government, sympathetic to Marxist socialism, eventually took over in 1977, but faced a number of dissenting groups and constant violence and civil war through the 1980s. The military ruler, Mengistu Haile Mariam (b. 1937), was finally overthrown in 1991 but the new government faced a period of intense social conflict. It worked out a peace with the primary dissident group that controlled Eritrea, which became an independent country, and then turned to deal with the problem of the widespread famine, which had been exacerbated by the war.

Although some traditional African religions still exist in Ethiopia, the majority of the population are Christians and members of the Ethiopian Orthodox Tewahedo Church. Traditional religion is strongest in the southwestern part of the county (in lands bordering Kenya and the Sudan).

Following the acceptance of Christianity by the ruling elite, the Ethiopian church has had a strong relationship with the Coptic Orthodox Church of Egypt and followed it in its break with the larger world of Eastern Orthodoxy during the Monophysite controversy in the fifth century. The Monophysites, whose name comes from the Greek for "one nature," tended to emphasize the divine nature of Christ to the point of sacrificing his fully human nature. The Eastern Ortho-

Ethiopia

dox in communion with the Ecumenical Patriarchate held that Christ had two natures (human and divine), as defined in the Chalcedonian Creed, adopted at the council held in Chalcedon in 451. In modern perspective, the controversy appears to have been essentially a jockeying for control of the Egyptian church that was fought out in theological terms.

Through the centuries, the relation of the Ethiopian church as a daughter to the Egyptian church was symbolized by the regular appointment of an Egyptian as the *abuna* (archbishop) of the Ethiopian church by the head of the Coptic church. That relationship only ended in 1959, when the head of the church became an Ethiopian, bearing the title of patriarch-catholicos. Abune Bacilios was named the first patriarch. The church is currently led by Abune Paulos, the fifth patriarch.

The Ethiopian church developed a unique relationship with Islam when some of the early followers of Muhammad visited the country in 662 CE. This visit is often quoted by Muslims as an important event establishing Islam's traditional tolerant stance toward the other religions of the Book (Christianity and Judaism). The Coptic church supported the country's resistance to the expansion of Islam as neighboring lands became predominantly Muslim.

Islam (of the Shafaiite School) gained a permanent stronghold in Ethiopia among several of the peoples in

the southeastern part of the country near the border with Somalia. Danan is an important intellectual center, and Goba, a city farther inland and nearer the capital, Adis Ababa, annually hosts thousands of pilgrims on their way to the town of Ginir, where the body of Sheikh Hussein, considered a saint in Ethiopia, is entombed. Other Muslims are concentrated in the far east of the country near the Sudanese border. They currently make up some 30 percent of Ethiopia's residents.

The Roman Catholic Church came into the country in the 16th century, and some attempts were made to absorb the Ethiopian church into Roman Catholicism. Some progress to this end was made in the 17th century, when the head of the church briefly identified as a Catholic. However, some of the missionaries proved tactless and, among other things, attempted to impose the Latin liturgy on the land. In reaction, the missionaries were kicked out of the country and were not allowed to return until the 19th century. However, when they returned, they were identified with the Italians, and they were again ejected. The church survived, however, as Italian lay people were not forced to leave.

The church finally developed an Ethiopic liturgy that retained as much of the Coptic liturgy as was possible. Today a community of several hundred thousand Roman Catholics exists in Ethiopia, the great majority following the Ethiopic liturgy, though Latin- and Ethiopic-rite congregations operate within the same dioceses. The church is led by the archbishop of Addis Ababa.

Protestantism entered the country through the efforts of a spectrum of Lutheran missionaries, beginning in 1866 with some from the Swedish Lutheran Mission. Subsequently, in 1911, Swedish missionaries representing the independent True Friends of the Bible arrived. The two groups united their work in 1938. German missionaries from the Hermannsburg Mission arrived in 1927. Missionaries from Norway, Denmark, Iceland, and the United States arrived through the 1940s and 1950s. Much of the Lutheran work was brought together in the Ethiopian Evangelical Church Mekane Yesus. American Presbyterians arrived in 1920 and began work among the Galla people. When the Italians arrived, the Presbyterian missionaries were expelled, and before leaving they organized their mission as the Bethel Evangelical Church. In the mid-1970s, it merged into the Mekane Jesus Church.

The Sudan Interior Mission (SIM) launched its expansive work in Ethiopia in 1927; Dr. Thomas A. Lambie (1885–1954), who had been working with the Presbyterians, began an independent work that he called the Abyssinian Frontier Mission. He merged his mission into SIM. Working primarily among the Galla people, the mission built a following of some 60 members, but after the expulsion of the missionaries in 1935, expanded rapidly. There were 18,000 by the time the British arrived. By the mid-1970s there were 182,000 members, and as the Word of Life Church/Kale Heywet, it has become the largest Protestant work in the country, with more than 2 million members as of the 1990s.

In the years since World War II, additional Protestant groups have begun work in Ethiopia, including the Baptist General Conference of America, which entered the country in 1950. Pentecostalism came into the country in the postwar years, and two large indigenous churches have resulted, the Full Gospel Believers Church and Gods All Times Association, which between them have half a million members. Both of these churches have been encouraged by assistance and personnel from Scandinavian Pentecostal bodies.

Among the most interesting of Ethiopian groups has been the Beta Israel, a Jewish group that existed in the Gondar region north of Lake Tana. They were the subject of much persecution at various periods of the 20th century, even as they fought for recognition by the larger Jewish community that had finally taken notice of their existence. In the 1990s, most of the group (which at its height numbered some 28,000) migrated to Israel (which finally recognized them under the Law of Return in 1994). Around 12,000 remain in Ethiopia.

The Baha'i Faith established its first spiritual assembly in 1964. Today there are almost 20,000 adherents. A variety of new religions have arrived, most African Initiated Churches from nearby countries. Though several Buddhist groups responded to Ethiopian needs during the recent famine conditions in the country, no Buddhist or Hindu groups appear to have been formed.

The Ethiopian Constitution guarantees religious freedom. Though the Orthodox church is in the major-

ity, it is not considered the state church and is not officially privileged. Additional regulations forbid the forming of partisan political parties based on religious allegiance and incitement of religious quarrels. All religious groups are required to register themselves and renew such registration tri-annually.

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See also: African Initiated (Independent) Churches; Baha'i Faith; Beta Israel; Coptic Orthodox Church; Ecumenical Patriarchate/Patriarchate of Constantinople; Ethiopian Evangelical Church Mekane Yesus; Ethiopian Orthodox Tewahedo Church; Pentecostalism; Roman Catholic Church; Shafaiite School of Islam; Word of Life Church.

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Ethiopian Catholic Church

The Ethiopian Orthodox Tewahedo Church was a branch of the Coptic Orthodox Church based in Egypt and like it failed to affirm the formulation of doctrine promulgated by the Council of Chalcedon in the fifth century. The Chalcedonian Creed affirmed that Christ existed as one person with both a human and a divine nature. The Monophysites (from the Greek for "one nature"), who predominated in the Egyptian church, held that Christ had only a divine nature. For many centuries after the establishment of Islam across North Africa, Ethiopia was cut off from the rest of the Christian world. It was rediscovered in the 15th century, and missionaries of the Roman Catholic Church launched efforts to bring the Ethiopian church into union with Rome.

In 1622, the king of Ethiopia declared himself Catholic and his nation a Catholic state. The following year, the pope appointed Affonso Mendez, a Portuguese Jesuit, the first patriarch of the new Ethiopian Catholic Church. He was installed in 1626. He lost popular support, however, when he tried to Latinize the liturgy. When the king died, his successor banished Mendez and ended the union of the Ethiopian church with Rome.

Catholic missionaries did not re-enter the country until the end of the 19th century, and the church did not expand significantly until the years of the Italian occupation (1935–1941), and not until 1961 was an episcopal see, headquartered at Addis Ababa, erected. Additional suffragan dioceses were established in Asmara and Adigrat.

In 1993, Eritrea became independent of Ethiopia. Approximately half of the Ethiopian Catholic membership resided in the new country; as a result two additional dioceses (Keren, Barentu), and eventually a third, were created. Most of the 223,000 members of the Ethiopian Catholic Church are in the two countries. The Ethiopian Catholic Church, distinguished by its use of the Ethiopic rite, now has six diocese

(eparchies), three in Eritrea and three in Ethiopia. The church is currently headed by Archbishop Berhaneyesus Demerew Souraphiel (b. 1948), who took office in 1999. There is also a large presence of Latin-rite Catholics in Ethiopia whose congregations are organized into five vicariates and two apostolic prefectures. Vicariates and apostolic prefectures may be understood as provisional dioceses that have been established in an area where it is expected that a diocese will be created in the relatively near future.

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See also: Coptic Orthodox Church; Ethiopian Orthodox Tewahedo Church; Roman Catholic Church.

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Ethiopian Evangelical Church Mekane Yesus

The Ethiopian Evangelical Church Mekane Yesus was founded in 1959 by the churches that had grown out of the several missions created by different Lutheran missionary agencies that had been operating in Ethiopia through the 20th century. Lutheran work began with missionaries of the Swedish Evangelical Mission in Eritrea in 1866. Through the next decade, they worked with two converts. They eventually opened a mission in Jima, in the Province of Kefa. They purchased slaves who were then invited to become Christians and educated the neighborhood children in their school. Workers with the mission also helped translate the Bible into one of the Ethiopian languages, Oromo. Through the next decades, the Swedish Evangelical Mission grew primarily among the Oromo-speaking people, though the missionaries encouraged the developing evangelical movement within the Ethiopian Orthodox Tewahedo Church that had resulted from the earlier translation of the Bible into Amharic (or Amarigna).

Through the next decades, other Lutheran groups established work in the country: the Swedish Mission of Bible True Friends (1921), the German Hermannsburg Mission (1927), the Norwegian Lutheran Mission (1948), the Icelandic Mission (1952), and the Danish Ethiopian Mission (1952). The earlier missions suffered during the occupation of the country by the Italians (1936–1941). Not only were the missionaries exiled, but a number of the leaders in the church were arrested and executed. However, the church not only survived, it prospered. In 1941 the congregation in Addis Ababa reorganized apart from the Swedish Evangelical Mission and through the decade emerged as the center of the indigenous Protestant movement in the country. In 1944 it called the first Conference of Ethiopian Evangelical Churches that would meet annually, apart from the missionaries' input and attendance, and work toward the creation of a single Ethiopian evangelical church.

A significant move to unite the Lutheran work in Ethiopia was initiated in 1947 by the Lutheran World Federation, which has called upon Lutherans around the world to seek unity in their own countries. A visit by a Lutheran World Federation representative led to the formation of the Lutheran Missions Committee, which in turn launched several cooperative efforts to assist all the missions, most notably the Ethiopian Evangelical College, opened at Debre Zeyt in 1956. By the mid-1950s, considerable effort was evident in planning for a united Lutheran church, culminating in the formation of the Ethiopian Evangelical Church Mekane Yesus in 1959. The church was received into the Lutheran World Federation in 1963 and the World Council of Churches in 1972.

The church has grown by a series of mergers. In 1965, the Kambata Evangelical Church, formerly a synod of the Word of Life Church/Kale Heywet,

merged into the Ethiopian Evangelical Church. Meanwhile in Europe, discussion between Lutheran and Reformed churches led to the Leuenberg Agreement, which offered a statement of understanding and alignment between the two communions. Based upon that agreement, the Evangelical Church Bethel merged into the Ethiopian Evangelical Church. The Bethel church originated in 1919 when a flu epidemic hit Ethiopia and the government requested Thomas Alexander Lambie (1885–1954), a medical missionary working in the Sudan, to come to Ethiopia.

He and other American Presbyterian missionaries who came afterward decided to work toward the renewal of the Orthodox church rather than set up separate Presbyterian church congregations. However, when the missionaries were kicked out in 1936, those who had been affected by their work moved to set up a church in the Reformed tradition in 1940. It was formally constituted as the Evangelical Church Bethel in 1947. In 1970 it was received into the World Alliance of Reformed Churches, though that association was dropped in 1974.

The church has more than four million members (2005). It went through a period of rapid growth between 1977 and 1983 during which the membership doubled. It also has affiliated congregations in Europe formed by members who have moved to Scandinavia. These congregations have organized the Northern Europe Mekane Yesus Fellowship.

The church is organized into synods and the quadrennial synodical convention is the highest legislative body. It is led by a president who is assisted by an executive committee and general secretary. The church supports the Mekane Yesus Seminary in Addis Ababa. In 1998, the church organized a peace, justice, and advocacy commission to work at various levels in the cause of peace-making.

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See also: Ethiopian Orthodox Tewahedo Church; Lutheran World Federation; Word of Life Church; World Alliance of Reformed Churches; World Council of Churches.

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Ethiopian Orthodox Tewahedo Church

Christianity's appearance in Ethiopia is generally attributed to Frumentius (ca. 300–ca. 380), a Greek Christian. According to the story, while on a voyage through the Red Sea, he was captured along with his brother, and both were taken to the ancient capital of Ethiopia at Axum as slaves. Placed in the service of the king, like the biblical Joseph, he won the king's favor and was given a position of trust. As a part of his privileges, he was allowed to preach his Christian faith. He eventually won over the king and court to the new faith, and the door was open to convert the country. Frumentius's brother was ordained as a priest, and in 339 Frumentius was consecrated by the Patriarchate of Alexandria (Egypt) as the first bishop of Ethiopia. He is credited with translating the Bible into the Ethiopian language.

The Ethiopian church developed as a daughter church of the Egyptian church. Several centuries after

Timkat celebration, an important festival in the Ethiopian Orthodox Tewahedo Church, in which people renew their baptismal vows. (Carolyne Pehora/Dreamstime.com)

its founding it became involved in a controversy between the patriarch of Alexandria and the other bishops of the Christian church over the nature of Christ. As part of their attempt to refine Christian understanding of God, the church considered the mystery of Christ's dual nature as both God and human. The patriarch of Alexander argued that Christ's divine nature was primary, an opinion that deemphasized the human nature of Jesus. The rest of the church went on (in the fifth century) to reach a consensus that Christ was both fully human and fully divine. This "orthodox" position was included in the Chalcedonian Creed, adopted by the church's bishops in 451 at the Council of Chalcedon. The patriarch of Alexandria continued to adhere to the Nicene Creed (of 325), which is compatible with both the Monophysite (from the Greek for "one nature") position and that of the "orthodox" churches. The argument split the church, and most of the Egyptians followed the patriarch into what is now known as the Coptic Orthodox Church.

Except for this question of Christ's nature, the Ethiopian church is at one with Eastern Orthodoxy and traditional Christian faith. The church follows the Coptic Church in its veneration of the Virgin Mary. However, it differs in its acceptance of the Apocrypha (books written between the period of the last books of the Hebrew Bible and the first century CE). It also recognizes some Old Testament figures as saints, holds Saturday as an additional holy day, and observes many Jewish dietary rules.

The Ethiopian church was cut off from the Christian world in the eighth century by the rise of Islam. Isolated, Ethiopia was able to remain autonomous in its mountainous homeland. In the 13th century, the

Christian state reached the height of its power, and King Lalibela gave his name to a city of churches, 10 of which were carved from solid rock. It almost merged into the Roman Catholic Church in the 17th century, but pulled back in reaction to the tactless activities of Catholic missionaries. In the 20th century, responding to attempts to heal the rifts of the ancient church, the Ethiopian Orthodox Tewahedo ("Unity") Church has become a member of the World Council of Churches.

The church does not have an official website. There are several expansive unofficial pages at http://members.nbci.com/redingtn/eth.html and http://www.prairienet.org/dxmages/eotc.htm. The church is headed by its patriarch, currently Abuna Paulos. In 2005, it reports some 38,956,000 members in Ethiopia. There are also dioceses in Sudan, Djibouti (covering East Africa), Jerusalem, London, Trinidad, and the United States. Its membership in neighboring Eritrea was set aside as an autonomous body in 1994.

Ethiopian Orthodox Tewahedo Church
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See also: Coptic Orthodox Church; World Council of Churches.

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Ethiopian Zion Coptic Church

The Ethiopian Zion Coptic Church is a small body that traces its history to Marcus Garvey (1887–1940), the Jamaican reformer and advocate for African Americans, but gained a reputation of a different kind following the arrest of several of its leaders in 1978 for breaking the antidrug laws in the United States. Garvey founded the church in 1914 in Jamaica as a religious affiliate of his Universal Negro Improvement Association, and although it blossomed briefly in the 1920s, it died out in the United States. It survived in Jamaica as a very small body and became associated with the Rastafarians, known for their use of *ganja* (marijuana) as a mood-altering substance for religious purposes.

In 1970, several Americans in Jamaica encountered the church. They joined and established a church center on Star Island off Miami Beach, in Florida. Under the leadership of Thomas Reilly Jr., the American leader, a second center opened in New Jersey. Over the next several years the church had a variety of interactions with government authorities. In 1973, law enforcement authorities seized 105 tons of marijuana from the group. However, that did not prevent the church from finally receiving its tax-exempt status as a religious organization two years later. The church immediately filed a lawsuit against the government, demanding that its members be allowed to use marijuana.

The church had arisen on the heels of the widespread discovery of marijuana and other psychedelic substances by young people in the 1960s and the founding of a spectrum of groups that used various substances (LSD, peyote, and the like), all of which were considered controlled substances by the American government. The Ethiopian Zion Coptic Church believes that smoking marijuana is equivalent to making a burnt offering to God. The members believe that by smoking marijuana and thus consuming the psychoactive

ingredient in the plant they will be able to change their body chemistry and thus survive into God's new world after the end of this world. The new world will be a time of peace and brotherhood and of such abundance that people will no longer have to work. They call upon the Bible to support their belief (Genesis 1:29; Exodus 3:2–4; Psalm 104:14; Hebrews 6:7).

In spite of their belief, in 1978 the court ruled against their members being allowed to use marijuana even in a religious context, and immediately afterward law enforcement agents raided the church center on Star Island. Finding illegal substances, the police arrested a number of church leaders, and after a long adjudication process they were convicted in 1981. In jail, they petitioned for the right to have marijuana, but were again denied. Through the 1970s, other drug-oriented churches in the United States (with one exception, the Native American Church) also were handed a series of negative court rulings.

The church survives in the United States, but headquarters remain where members operate a 4,000-acre farm. Unfavorable court rulings decimated the American membership though several thousand member reside in Jamaica. A website is maintained by church member Carl Olsen at http://www.ethiopianzioncopticchurch.org/. Olsen has continued the church's legal battle and found hope in the favorable ruling received by members of the Native American Church relative to the use of peyote and the more recent 2006 ruling in favor of the Brazilian-based União do Vegetal that uses ayahuasca. The rulings have been based on provisions of the Religious Freedom Restoration Act. The adjudication process for the Ethiopian Zion Coptic Church continues. On December 8, 2008, Olsen filed a Petition for Writ of Certiorar, a petition to ask the Supreme Court to review the lower court judgments against the church.

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Des Moines, IA 50333
http://www.ethiopianzioncopticchurch.org/

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See also: Native American Church; Rastafarians.

Reference

Marijuana and the Bible. Hialeah, FL: Ethiopian Zion Coptic Church, n.d.

Ethnoreligions

The term "ethnoreligion" designates a group of religions also termed primal religions, Native religions, indigenous religions, and most frequently in this volume traditional religions. The term refers to those thousands of religions practiced by the many, relatively small, surviving ethnic groups around the world. The religions themselves are relatively small in that, compared to Buddhism or Islam, for example, they are confined to a single particular ethnic (or sub-ethnic) group centered in a limited geographical locale. Adherents of the religion are usually tied together by a local language (some 5,000 such local languages still exist) and are related to each other as members of the same kinship group. In general, one is born into the group, and except under unusual circumstances, new members from outside the ethnic group are not admitted. Most of these groups are pre-literary, that is, they exist in cultures in which written languages may have only been introduced in the last two centuries, and what literature exists has not become a factor in the perpetuation of the religion.

In the 19th century, such ethnoreligions were viewed as lower in the evolutionary scale, less advanced forms of the religious life. Those scholars who developed the comparative study of religion often attempted to build a hierarchy of religions, in which invariably Christianity appeared at the apex and these religions formed the base. Over the 19th and 20th centuries, many ethnoreligions disappeared as their adherents were absorbed into one of the larger religious communities.

Various considerations led to a re-evaluation of ethnoreligions in the 20th century. A more sophisticated approach to history has challenged the ease with which presently existing tribal religions are equated with what might have existed in the ancient past. Scholars now understand that religions exist in time and change and develop over time. Scholars are now more hesitant to equate what they find in the present,

Macumba practitioners prepare food for the *orixas* (gods) before a ceremony begins honoring a novice being inducted into the temple, Rio de Janeiro. (Stephanie Maze/Corbis)

even among the most isolated of groups, with what might have existed in the ancient past. They have also discovered that geographically limited communities were frequently tied to large trading networks that operated over large distances and were continuing spurs to transformation.

In the 20th century, scholars also developed a new appreciation of the levels of sophistication and appropriateness of the ideology underlying most ethnoreligions. Such sophistication was often obscured by the Western missionaries who for many years were the main conduits of information concerning the majority of ethnoreligionists. At the same time, rather than seeing a sharp break between "primitive" and "higher" religions, scholars now see a continuum of ethnogroups, which would include literary traditions such as Shinto and Judaism or a relatively new ethnoreligion like Sikhism. Hinduism can even be seen as a cluster of ethnoreligions.

Shinto, Judaism, and Sikhism aside, most ethnoreligions share characteristics that set them apart as a distinctive set of religions. The great majority of ethnoreligions operate as oral traditions. The chronicles of Christianity, in particular, have been filled in the past centuries with accounts of initial missionaries to a different people who spent their first years reducing a language to writing and producing a grammar, a Bible, and a hymnbook or liturgy. Such work has been integrated into the spread of Christianity since the 17th century among Native Americans and in primal cultures around the world. However, in the face of the global movement of Christianity, Buddhism, and Islam, many people have chosen to remain adherents to their traditional faiths.

While expressing a wide variety of theologies and mythologies, ethnoreligions tend to have a primary concern with power. They developed in situations in which the struggle for basic survival was a constant concern and lacked the contemporary tools that have been supplied by science and technology. They had to deal with disease, natural calamities, and limited resources while seeking means to predict, control, and overcome them. At the same time, they shared the common human experiences of spirit being; heightened states of consciousness; and moments of success, transcendence, and empowerment.

Both their physical environment and inner experience provided the elements from which a worldview would be constructed. That worldview would integrate the totality of existence from the mundane to the transcendent, and it would be developed in such a manner that modern distinctions such as sacred and secular or religious and nonreligious would not exist. Given the holistic nature of many ethnoreligions, some have argued that it is improper to think of the group as having a religion at all, suggesting instead that spirituality pervades their life. One can, however, provide some overview of ethnoreligions based upon a religious analysis.

Most ethnoreligions include reference to a pantheon of deities, usually headed by a being that is seen as a first deity who directly creates or is the source of lesser deities, the created world, and humanity. The account of the world of this deity is told in stories (which together constitute a myth), which account for the origins of the group and the land they inhabit. The primal deity is often remote and inaccessible, and hence any relationships are with the myriad gods and goddesses. The world is also usually seen as alive, as the abode of gods or spirits or itself possessed of spiritual power, or both. Usually introduced into the worldview is a place for ancestors. Many origin stories include accounts of the first humans and make a place for the memory of honored group heroes and the immediate ancestors of living individuals. One of the factors by which ethnoreligions may be distinguished is the relative emphasis placed on deities, various spirits, and the group's ancestors. Each is seen as a source of power, some of good power to be accessed and some of evil power to be avoided or countered.

Most ethnoreligions provide a variety of means to relate to the larger cosmos and the sources of power. The most common means is magic, the utilization of various techniques believed to be the means of manipulating spiritual power. A variety of forms of magic have been distinguished and a variety of names (witchcraft, sorcery, wizardry) applied to them. One generally thinks of magic being invoked when specific mundane goals are being sought, such as the manipulation of weather, the curing of a disease, or the fecundity of a harvest. The life of groups also embodies elements of worship, actions aimed at building positive relationships with the deities, the spirit world, and the ancestors. Some rituals will often combine elements of both magic and worship.

Different primal societies also have a spectrum of religious practitioners, most of whose jobs have elements of secular occupations. The most well known of such practitioners are the shamans, recognized for their abilities to be in direct contact with the spirit world, and the priests, who function as ceremonial leaders in the annual cycle of rituals and otherwise enforce communal rules. The priestly role often overlaps with political leadership. Some groups may have healers, who are repositories of the group's wisdom on alleviating sickness. Oracles and divines are people who have an ability to offer supernatural guidance about a situation or discern the future. Mediums are people especially able to contact spirits. The various functions of magic and worship are merged and divided in numerous ways in different societies, with practitioners combining their "spiritual" roles in very diverse ways with more mundane occupations.

Ethnoreligions rarely have an abstract ethics, there being little time or motivation for the speculative arts, though the groups will have some rules that dictate actions and others that delineate forbidden actions. Researchers in Polynesia encountered the idea of taboo: objects, actions, and even people who were considered dangerous (and hence to be avoided) due to some characteristic—ritual uncleanness, past negative occurrences associated with them, or possession of negative spiritual power. An analogous idea appears to be inherent in many primal cultures. Among the most common taboos are those relating to childbirth, menstruating women, or the bodies of the deceased.

The Jewish Bible (the Christian Old Testament) includes many stories of the conflict of Judaism with neighboring polytheistic ethnoreligions. The rise of Christianity to power in Europe came as it replaced the numerous ethnoreligions that had preceded it across the continent. The Arab-Islamic Empire that spread from the Indus Valley to Morocco, while relatively tolerant of Christian and Jews, saw "polytheists" as major subjects for conversion. Through the succeeding centuries, as Christianity and Islam became global religions, their progress was often at the expense of ethnoreligions, which have been increasingly on the defensive in the modern world.

In spite of the political and scientific power aligned with the major world religions, primal religions have survived, and in places ethnoreligionists have assumed the offensive in preserving their traditional life. In this task, they have been assisted by contemporary ideas of cultural relativity, and they have drawn on those ideas to charge Christian and Muslim missionaries with a form of cultural totalitarianism. Christians, in particular, have been associated with the evils of European colonialism, and ethnoreligionists have reasserted themselves in the now independent former colonies. Ethnoreligions remain a significant factor in the religious life of most African countries south of the Sahara and in Asia, in such countries as South Korea, Laos, Malaysia, and Mongolia, among others.

The interface of ethnoreligions with European colonial authorities and with Islamic and Christian missionaries has in many places led to the emergence of modern movements that draw on traditional religious themes and rituals, but attempt to respond to the pressures applied by the colonial and postcolonial situation. Among the more famous would be the Native American Church, a movement that spread among Native Americans early in the 20th century. It was but one example of a series of such movements that had emerged at various times through the 19th century as the United States expanded across North America. Most of these, such as the Ghost Dance movement, were suppressed by the authorities. Equally well known are the so-called cargo cults that emerged in the South Pacific following World War II.

In Africa, a number of new spirit possession movements, in which contact with the deities is made as participants go into a trancelike state and allow spirit to speak and act through them, appeared throughout the 20th century. Most began as local cults, but some subsequently spread to a variety of different groups across national boundaries. Another type of group was the Mchape (medicine) movement that arose in what is now Malawi in the 1930s, with a concentration on eradicating malevolent magic. It later spread to Uganda, Tanzania, Zambia, and Mozambique. The new traditionalist movements in Africa fit into a spectrum of new religions, which include groups that present a complex mixture of Christian and traditionalist themes such as the African Initiated Churches.

Thousands of ethnoreligions still exist, and only a representative sample could be included in this encyclopedia; these few, however, illustrate both the wide variety and common themes found in primal society worldwide.

As a result of slavery, many Africans were transported to the Americas. In Brazil and the Caribbean Islands especially, new forms of African ethnoreligions emerged in dialogue with Roman Catholicism. Often seen as syntheses of the two faiths, the Afro-Caribbean and Afro-Brazilian faiths have increasingly been seen as surviving African religions with a veneer of Catholicism.

During the 20th century, citizens of developed nations have turned their attention to ancient ethnoreligions and created new religions that attempt to recover religions lost for centuries. Most are known only through archaeological and anthropological reconstructions, or through the writings of representatives of faiths that replaced them. Most noticeable of the revivalist neo-religions are various forms of European Paganism. Attempts to refound Paganism began early in the 20th century, but did not take off until Gerald B. Gardner (1884–1964) founded the neo-religion of Witchcraft, or Wicca. As Gardnerian Wicca spread from England to North America, it inspired further neo-Pagan groups, including a revived Druidism, and provided a legitimation for a modern form of polytheism built around worship of a prime female deity, Goddess Spirituality. In the 1990s, the fall of the Soviet Union became the occasion of a new assertion of national tradition in Northern Europe by those who have revived Pagan traditions in the Baltic nations (Lithuania, Latvia, Es-

tonia) and Poland. (Romuva, Clan of Ausrans, Rodzima Wiara).

J. Gordon Melton

See also: Aboriginal Religions; African Initiated (Independent) Churches; African Traditional Religions; Clan of Ausrans; Dogon Religion; Gardnerian Wicca; Goddess Spirituality; Judaism; Lakota, The; Maori Religion; Native American Church; Navaho, The; Nepal, Indigenous Religions in; Palo Mayombe; Possession; Rodzima Wiara (Poland); Romuva. Santeria; Shinto; Sikhism; Umbanda; Vodou; Wiccan Religion; Yoruban Religion/Spirituality; Zulu Religion.

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European Buddhist Union

The European Buddhist Union (EBU) is an international umbrella organization of Buddhist communities, centers, and organizations as well as national unions. The EBU is not affiliated with a particular Buddhist tradition or school. According to its constitution, adopted in 1990 and renewed in 2004, the aims are to promote fellowship and cooperation among Buddhist organizations in Europe and to encourage meetings and friendly relations between their members. The EBU works to support and promote the growth and public recognition of Buddhism in Europe.

The EBU was founded in Paris in 1975. It is headed by a board consisting of a president, two vice presidents, and a treasurer. EBU's first president was French Paul Arnold (r. 1975–1983), followed by British Arthur Burton-Stibbon (r. 1983–1989), and also British Stephen Hodge (r. 1989–1991), Dutch Aad Verboom (r. 1991–1995), and French Lama Denys Teundroup (r. 1995–1998). The current president is Frans Goetghebeur, Belgium. The number of member organizations has grown steadily since the EBU's beginning, with about 30 members from 11 countries in 1991, and 46 members from 14 European countries in 2009.

Apart from national unions from Austria, Belgium, Denmark, Germany, Great Britain, Italy, and Switzerland, members are also Buddhist centers or organizations working on a Europe-wide basis, such as the Friends of the Western Buddhist Order, Dzogchen Community Europe, some Zen and Shin Buddhist groups, the Tibetan Center Hamburg, the Amida Trust (United Kingdom), and the Nalanda Association (Spain). Organizations of Buddhists who have immigrated from Asia (for example, Vietnamese, Cambodian, or Laotian Buddhists) or of Nichiren traditions are not members of the EBU. Thus, the EBU is almost exclusively a representational organization of convert Buddhists, although some migrant Buddhist organizations are affiliated with national unions. The EBU estimates the number of Buddhists in Europe to be between one to four million people. In view of scholarly studies, a much lower figure of around one million Buddhists is, however, more likely.

EBU delegates meet annually at varying Buddhist centers. The main public event of the EBU is the EBU international congress, held every five years (with modifications). Congresses have taken place in Paris (1979, 1988, 2000), Turin (1984), and Berlin (1992). The meetings are aimed at bringing about both a dialogue between Buddhists of the various traditions and a stocktaking of the state of affairs of Buddhism in Europe. During such conferences, visited by up to 1,000 people, notable speakers elaborate on the theme of the congress, be it the public recognition of Buddhism in Europe, educational issues, or the dynamic of the plurality and diversity of Buddhism in Europe. Also, annual meetings take place, synchronizing these every second year with a meeting of Buddhist teachers active in Europe.

The EBU has no permanent headquarters, due to its restricted financial resources and its less strong organizational efforts. Its offices are thus moved in accordance with the current president. For many years it has been acknowledged as a United Nations Educational, Scientific and Cultural Organization (UNESCO) nongovernmental organization (category C) and has been approached by the European Parliament and UNESCO on issues regarding the freedom of religious practice. In 2008, the EBU officially obtained participatory status with the Council of Europe.

Martin Baumann

See also: Tibetan Buddhism; Zen Buddhism.

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Evangelical Baptist Church in Angola

The Evangelical Baptist Church in Angola is the most prominent of several churches of the Baptist tradition working in Angola. The church traces its origins to the launching of work by British missionaries of the Baptist Mission Society. During the last years of colonial rule in Angola, many Baptists moved into exile in the neighboring Democratic Republic of the Congo (1961–1974). Returning after independence was declared, members of the mission organized in 1977 as an autonomous body.

The church continues the faith and practice of the parent Mission Society. All the local churches are represented in the general assembly, the highest legislative body for the church.

In 2006, the church reported 80,000 members, but its influence extends far beyond its formal membership. More than 200,000 children, for example, attend its Sunday school classes. The church oversees a variety of social and self-help programs. Ministers are trained at its seminary in Luanda. Women are accepted into the ordained ministry. The church is a member of the World Council of Churches (2005) and the Baptist World Alliance.

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See also: Baptist World Alliance; World Council of Churches.

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Evangelical Baptist Union of Italy

The Evangelical Baptist Union of Italy (UCEBI) is the largest Italian Baptist body.

The first Baptist mission in Italy was established in Bologna in 1863 and was known as the Gospel Mission to the Italians. Its lifespan was short. A more permanent institution, however, was the Spezia Mission for Italy and the Levant, which was founded in 1866 in La Spezia by English pastor Edward Clarke (1820–1912). Later, both an English and an American mission (the latter affiliated with the Southern Baptist Convention) were established in Rome. In 1884, the two missions joined forces together with the Spezia Mission in a federation called Unione Cristiana Apostolica Battista (Christian Apostolic Baptist Union). In 1922, the British Mission left Italy and entrusted its members to the Southern Baptists, while the Spezia Mission maintained an autonomous presence under the leadership of Harry Herbert Pullen (1862–1951). A notable Baptist intellectual of the early 20th century was Giuseppe Gangale (1898–1978). In 1954, the Spezia Mission was reorganized and renamed Associazione Missionaria Evangelica Italiana (Italian Evangelical Mission Association). It merged in 1966 with the Unione Cristiana Evangelica Battista d'Italia (UCEBI; Evangelical Baptist Union of Italy), historically derived from the Southern Baptist Mission, but independent and in fact more liberal than its U.S. counterpart, thus inducing the more conservative Italian Baptists to establish a separate Assemblea Evangelica Battista Italiana (AEBI; Italian Evangelical Baptist Assembly). In the first decade of the 21st century a strong movement of independent Reformed Baptist churches has also developed independently of UCEBI. The Italian Reformed Baptists regard themselves as heirs of the Calvinistic theology of the particular Baptists in the tradition of John Bunyan (1626–1688), Roger Williams (1603–1683), William Carey (1761–1834), and Charles Spurgeon (1834–1892).

UCEBI now comprises more than 150 churches (not all of them Baptist), with some 50 male and female pastors, 5,000 adult members, and a "population" (including children and irregular attendees) of 25,000. On March 29, 1993, UCEBI entered into a concordat ("Intesa") with the Italian government, which theoretically would have entitled it to share in the national church tax. However, the UCEBI has so far elected not to receive its rightful portion of the tax because of its theological principles about the separation of church and state. The concordat preserves the UCEBI's congregationalist identity, whereby it regards itself as a loose federation of independent churches, despite the fact that in 1990 it adopted a Confession of Faith, which insists on adult baptism and separation of church and state. In 1977, UCEBI joined the World Council of Churches and, in 1990, it signed a protocol for the reciprocal recognition of ministers with the Waldensian and Methodist Union, notwithstanding their differences on infant baptism (clearly spelled out in the protocol).

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Piazza San Lorenzo in Lucina 35
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Massimo Introvigne and PierLuigi Zoccatelli

See also: Carey, William; Southern Baptist Convention; World Council of Churches.

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Evangelical Christian Church in Irian Jaya

The Evangelical Christian Church of Irian Jaya (GKI Irja: Gereja Kristen Injili di Irian Jaya) began with the arrival of two independent German carpenters who were supported as missionaries by an independent faith mission in Holland. They settled in northeastern Irian Jaya, a province of Indonesia, in what is known as the Bird's Head in 1855, accompanied by several native Christians from the Moluccan Islands. They had little success, a fact that has been attributed to their extremely low opinion of the culture.

The progress of the mission changed visibly in 1907, when suddenly Christianity spread and many joined the church. Over the next few years the church spread throughout the northern half of the island (the Dutch authorities had given the southern half to the Roman Catholic Church). A teacher training school was opened at Meiji, at which indigenous leadership was trained. However, the Japanese invasion caught the mission unprepared. No indigenous pastors had been ordained, and no pan-congregational structure had been created. The move to formally organize the church was picked up after the war. In 1950 the first Indonesian pastors were ordained, and in 1965 the first synod met. Irian Jaya was incorporated into Indonesia in 1963, at which time the missionaries turned the church over to the local leadership and left the country.

Since it became independent, the church has had to face a variety of problems. The population has changed radically, as different peoples have moved into the area following economic development. The church faces competition with the spread of Roman Catholicism and Islam in its established territory in the north. The church itself has begun to spread into the south of Irian Jaya.

The church is organized on a presbyterian model, with a synod as the highest legislative body. It accepts the ancient Christian creeds as its doctrinal standard. The church has developed an extensive educational system that includes the Sekolah Tinggi Theologia I. S. Kijne (named for the leader of its original training school).

In the 1990s the church reported 650,000 members in 1,869 congregations. It is a member of the World Alliance of Reformed Churches and was until recently a member of the World Council of Churches. It is a partner church with the Presbyterian Church (U.S.A.).

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See also: Presbyterian Church (U.S.A.); Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Evangelical Church in Chile

See Evangelical Lutheran Church in Chile.

Evangelical Church in Germany

The Evangelical Church in Germany inherits the history of the Christianity that was introduced into Germany possibly as early as the second century. Three

bishoprics were erected in the third century, and over the next centuries Roman Catholicism became the dominant religion. The whole of present-day Germany was included in the Holy Roman Empire, whose emergence is generally dated to the coronation of Charlemagne in 800. By the 16th century, the empire consisted of a number of more or less autonomous countries, principalities, and city-states.

In the 1520s, Martin Luther, a monk and professor at the University of Wittenberg in Saxony, challenged the theological trends of his day and a variety of practices he felt had entered the Roman Catholic Church illegitimately. These trends and practices, he believed, contradicted the teachings of the Bible, which he insisted centered upon the message of the free salvation God offered to believers. The new movement he began championed the ideas of the final authority of the Bible (over and against the authority of tradition and the teaching office of the papacy) and of salvation by faith, apart from any good works performed by humans. These emphases and their implications were embodied in the Augsburg Confession (1530) and a catechism that Luther had authored the year before. These two documents more than any others define the Lutheran tradition.

The religious wars that broke out between Lutherans and Roman Catholics as Luther's ideas spread were brought to a halt in 1555 by the Peace of Augsburg. The treaty signed at that time articulated a principle that was to have far-reaching effects throughout Germany. Both Lutherans and Catholics would exist in the Holy Roman Empire, and the ruler of each principality would decide which church would dominate in his or her land (a principle often expressed, in Latin, as *cuius region, eius religio,* whose region, his religion). In Lutheran lands, the prince assumed the power formerly held by the bishop. The situation was complicated in the ensuing decades as the Reformed tradition (the form of Protestantism developed by John Calvin in Geneva, Switzerland) spread through Germany, and some princes accepted it. Lutherans issued the Formula of Concord (1577) to distinguish the Lutheran faith from the Reformed variation.

Among the more important of the Lutheran principalities was Prussia. In 1613, the ruler adopted the Reformed faith. Although the population remained Lutheran, a number of Reformed congregations came into being, with the approval of the country's leadership. This development attracted French Huguenots to Prussia to escape the hostile environment in their homeland. In 1817, King Frederick William I (r. 1797–1840) forced a merger of the Lutheran and Reformed churches into what became known as the Evangelical Church of Germany. Though there was one national church organization, local congregations and individual ministers were allowed to choose either the Lutheran or the Reformed faith. Both the Augsburg Confession and the Helvetic Confession (the latter a statement of the Reformed faith) were accepted as official statements of faith, and pastors could choose either Luther's Small Catechism or the Heidelberg Catechism as a tool to instruct the youth. In other lands, similar evangelical churches came into exis-

Stiftskirche, an Evangelical Collegiate church in Stuttgart, Germany. (iStockPhoto.com)

tence. In Baden and the Palatinate, a new catechism that combined Lutheran and Reformed emphases was introduced.

During the course of the 19th century, the many smaller German states were unified into modern Germany, though the border changed frequently as different wars were fought and won or lost. As the country was united, the larger of the former independent German countries became states in the new nation. Each state continued the church that had previously evolved within its boundaries. The various churches existed along a spectrum from those that were predominantly Lutheran to those that were evangelical or United (combining Lutheran and Reformed elements) to those that were predominantly Reformed. Predominantly Lutheran churches were found in Saxony and Bavaria, while the Reformed perspective dominated in Lippe. In Saxony, where the evangelical church had originated, one group of Lutheran separated from the state church as a confessional Lutheran body.

Attempts to bring some unity to this chaotic situation were focused in various gatherings of the territorial churches throughout the 19th century. Then in 1918, church and state was separated, and the Protestant princes handed the episcopal authority they had heretofore held to the church. The church's synods received that authority. They became self-governing churches just in time to experience the era of inflation, economic depression, the rise of National Socialism, and World War II. Each of the territorial churches, one in each of the German states, adopted a new constitution, and continued their relationship with the state to the extent that they still received state money for their maintenance.

In 1922 the German Evangelical Church Federation was formed. It built upon the theological work and relationships of the 19th century. It assumed a basically Lutheran perspective but allowed room for the Reformed minority. Also operating among the churches was the General Evangelical Lutheran Conference, formed in 1868. It worked on building relationships with Lutherans in other lands and led directly to the calling of the Lutheran World Convention in 1923.

The rise of Nazism split the church between those who supported the aims of the state and those opposed to what they saw as an evil government. Pro-government supporters forced the organization of the German Evangelical Church in 1933. The church became the battleground for the two factions, and the battle lasted until suppressed by the war. The war ended with Germany divided into two parts.

The surviving leadership of the anti-Nazi Confessing Church emerged in 1945 to lead in the formation of a new inclusive Protestant church, the Evangelical Church of Germany (Evangelische Kirke in Deutschland [EKD]). The same forces that led to the formation of the Lutheran World Convention led to participation in the formation of the Lutheran World Federation in 1948. The federation had as its immediate task the rebuilding of Europe. That same year, the predominantly Lutheran churches in Germany also founded the United Evangelical Lutheran Church of Germany (VELKD) as a fellowship within the EKD.

Both the EKD and the VELKD included the churches in the two sections into which Germany had been divided, which later became the Federal Republic of (West) Germany and the (East) German Democratic Republic. This attempt to preserve a church that reflected a united Germany proved untenable as the Cold War developed. In 1968 the EKD divided, and the VELKD followed suit the next year. That divided condition remained until the unification of Germany in 1990. The present Evangelical Church in Germany was brought together following the country's reunion.

The Evangelical Church in Germany now consists of 24 autonomous churches, one each in the different states of the German nation. Each church is allowed a considerable variation theologically and administratively and is responsible for the spiritual life of the people in its area. The Evangelical Church in Germany is a cooperative structure through which the churches carry out a variety of functions, including their relationship to various interdenominational ecumenical agencies like the World Council of Churches. Individual churches have also chosen to be members of the Lutheran World Federation or the World Alliance of Reformed Churches.

The highest legislative body in the EKD is its synod, which meets annually. The synod is headed by a seven-person governing board, the Presidium. The synod considers matters of common concern to the churches. It initiates programs through its nine

permanent committees: Scripture and Proclamation of the Gospel; Social Services, Mission and Ecumenical Relations; Legal Affairs; Church, Society, and State; Education and Young People; Europe; the Environment; Budget; and Nominations.

The churches that now make up the EKD have experienced various movements concerned with theological revival and personal spirituality over the centuries. In the 19th century, the churches were profoundly affected by the world Protestant mission movement, which had actually begun in Germany among the Moravians. In response a number of missionary societies were formed, drawing their support from the members of one or more of the churches. Prominent among those based in the more Lutheran churches were the Leipzig, the Gossmer, and the North German Missionary societies. Societies drawing primarily from United churches included the Berlin, the Rhenish, and the Basel Missionary societies. The latter, as its name implied, also drew heavily from Swiss Reformed churches. These societies carried German Protestantism around the world and in some places perpetuated the internal differences that existed in the German church.

In 2005 the EKD reported 26 million members.

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See also: Basel Mission; Lutheran World Federation; Lutheranism; Reformed/Presbyterian Tradition; Rhenish Mission; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Evangelical Church in Kalimantan

The Evangelical Church in Kalimantan (Kalimantan Evangelical Church, Gereja Kalimantan Evangelis [GKE]) originated in 1935 with the arrival of missionaries from the Rhenish Mission (a German missionary society with roots in both Lutheranism and the Reformed tradition) to begin work among the Dayak people in Kalimantan, a province in the central region of the island of Borneo. In 1838 they formally opened stations among the Dayak, Ngaju, and Maanyan peoples. The people expressed little interest in Christianity, and the local religious leaders were openly hostile to the missionaries. They also resented the attempt of colonial Dutch authorities to establish hegemony in the area. In the 1859 revolt against the Dutch, the mission was seen as part of the Dutch rule and destroyed. The missionaries left the area and relocated on the island of Nias (thus initiating work there).

The mission was re-established once order was restored but continued to make only modest gains for the rest of the century. It was estimated that between 1866 and 1900, only 2,000 Dayak people joined the new religion. In 1920, the Rhenish Mission turned over its work to the Swiss-based Basel Mission. The work began to make progress over the next 15 years, and in 1935 the first Dayak ministers were ordained and the church formally established as an autonomous body. It was given a presbyterial order and adopted the ancient Christian creeds as its doctrinal standards. Among the new ministers was the son of a Dayak chief, F. Dingang, who proved an effective evangelist.

The missionaries continued to serve the church, and until the arrival of the Japanese in 1942, one of the Germans headed the synod board. Church leadership became thoroughly indigenous during the war years. The church saw the peace that followed as a time for expansion and in 1950 adopted its present name a part of a self-conscious attempt to abandon its role as an exclusively Dayak church and become one serving people of all ethnic groups throughout Kalimantan, both

the various traditional groups and the many immigrants who have arrived since World War II. It also joined the newly founded Indonesian Council of Churches.

In 1955 the church founded the Centre of Agricultural Training, located at Tumbang Lahang, and in 1967 the Technical High School at Mandomai. In 1987 it capped its vast educational program with the new Christian University, opened at Palangka Raya, the capital of central Kalimantan.

In 2005, the church reported 245,000 members in 1,057 congregations. It is a member of the World Alliance of Reformed Churches and was a founding member of the World Council of Churches

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See also: Basel Mission; Lutheranism; Reformed/Presbyterian Tradition; Rhenish Mission; World Alliance of Reformed Churches; World Council of Churches.

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Evangelical Church in New Caledonia and the Loyalty Islands

Christian missionaries began activity on New Caledonia (now the country of Kanaky in the South Pacific) in 1834. In 1841, two Samoan converts from the mission of the London Missionary Society (LMS) arrived in New Caledonia and others began work in the Loyalty Islands. They were joined by European missionaries in 1853, about the same time that the French took over control. The Roman Catholic Church missionaries had arrived two years earlier, and they received the support of the government. Nevertheless, the LMS mission grew steadily through the 19th century.

As French became the dominant language of Kanaky, the mission shifted its primary relationship from the LMS to the Paris Missionary Society (PMS) of the Reformed Church of France, beginning in 1897. Under the PMS, the mission enjoyed a particularly prosperous period, beginning in 1902 during the tenure of Maurice Leenhart (1878–1954).

The church follows the Reformed tradition in theology and is congregational in polity. In the 20th century, it stressed its cultural identification with the Kanak people, the Melanesian group that originally inhabited the island.

The Evangelical Church became independent in 1962. During the century it developed largely indigenous leadership, and few Europeans remain on its staff. The church reports a membership of approximately 40,000 (2005) out of a population of 236,000.

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BP 277
Noumea
New Caledonia

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See also: London Missionary Society; Paris Mission; Reformed Church of France; Reformed/Presbyterian Tradition; Roman Catholic Church.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Evangelical Church of Cameroon

The Evangelical Church of Cameroon (Église évangélique du Cameroun) has its roots in the decision of the British Baptist Missionary Association to begin work in West Africa utilizing converts from among the recently freed Africans residing on Jamaica. In 1843, 42 Jamaicans joined 4 European couples in setting up a mission station on Fernando Po (now Bioko), the island that the Spanish had turned into a center of the African slave trade. Two years later, Joseph Merrick, one of the Jamaicans, moved to the coast of Cameroon and began learning the language of the Usubu people. One of the Europeans, Alfred Saker (1814–1880), moved to Cameroon Town (now Duala). He formed the first Baptist church in 1849.

The Baptist work grew until 1884, at which time Germany gained hegemony over Cameroon. The Baptists turned their work over to the Basel Mission, a Swiss missionary society that drew support from Germans and Austrians. The new workers agreed to respect the Baptist faith of the converts; nevertheless, many did not like the manner of the German missionaries or their introduction of practices such as infant baptism. A split occurred. Those who stuck with the Basel Mission experienced a new change as World War I began, when Britain and France replaced the German authorities. The Basel Mission turned its work in French territory (some 15 stations) to the Paris Missionary Society (of the Reformed Church of France). Even though the Basel Mission was allowed to return in 1925, it did not reclaim its stations from the Paris Mission. The resources of the French missionaries, however, had been significantly stretched by many new responsibilities, a fact that hastened indigenous leadership's taking over the church's management and the church gaining its autonomy even before the country became independent. The process toward independency began in 1947, and the church emerged as the fully independent Evangelical Church of Cameroon in 1957.

The Evangelical Church's life had been partly tied to that of the Union des Églises Baptistes du Cameroon, which had also come under the guidance of the Paris Mission and had also become independent, in 1947. The church and the union retain close fraternal ties and both are members of the Council of Baptist and Evangelical Churches.

In 2005 the Evangelical Church reported 2,000,000 members in its 700 churches. It is presbyterially organized and currently has 13 regional synods. A general synod is the highest legislative body. It has a theological college at Ndougué. It is a member of the World Council of Churches.

Evangelical Church of Cameroon
BP 89
Duala
Cameroon

J. Gordon Melton

See also: Basel Mission; Paris Mission; Reformed Church of France; World Council of Churches.

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Evangelical Church of Chad

The Evangelical Church of Chad grew out of the variety of Protestant and Free church missionary efforts launched in various parts of the country during the 20th century, at which time Chad was a part of French Equatorial Africa. The Canadian branch of the Sudan United Mission (SUM), an interdenominational evangelical sending agency, entered in 1925, and while developing its own work in the southwestern Province of Logone, was active in coordinating the efforts of other missionary groups. After World War II the evangelical enterprise entered a growth phase. SUM's effort was focused upon the establishment of a self-supporting church and the development of indigenous leadership among what was and remains a relatively poor land.

In 1958, the Mission franco-romande du Tchad started work in the Ouaddai region, a predominantly Muslim area in eastern Chad, with SUM support. It soon received substantial additional support from the World Evangelization Crusade (now WEC International), a British-based sending agency. In 1962, the leadership of the Sudan United Mission, the WEC, and the French Mennonites, who were also supporting work in the area, began a dialogue in light of the emergence of Chad as an independent country (1960) and the fragmented nature of the Protestant mission scene. Out of these conversations came the SUM Mission, which the government recognized in 1963. The SUM Mission evolved into the Evangelical Church of Chad.

It is a conservative Free church based upon the authority of the Bible and affirming the basic doctrines of evangelical Christianity. In the late 1990s, it reported some 200,000 members, the largest Protestant body in what is a predominantly Muslim country. It oversees several Bible schools and the École supérieure de théologie évangélique. It was an important force in establishing the Comité de Coordination des Activités Missionnaires, which continues to promote amity between the different missionary agencies operating in the country.

In the middle of the first decade of the new century, the Evangelical Church has been one among several religious groups that has suffered as the violence in the Darfur region of Sudan, with whom Chad shares a lengthy border, has spilled over. Church leaders have claimed that the Sudanese government has given support both to militia who have made raids into Chad and to Chadian rebel groups that have been allowed to establish bases in Sudan

Evangelical Church of Chad
BP 821
N'Djamena
Chad

J. Gordon Melton

See also: Free Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Evangelical Church of French Polynesia

See Maohi Protestant Church.

Evangelical Church of Gabon

The Evangelical Church of Gabon was initiated by missionaries from the American Board of Commissioners for Foreign Missions, the missionary agency founded by American Congregationalists early in the 19th century. Their representatives settled in what is now Gabon in 1842. A generation later, the work was passed to the Presbyterian Church in the U.S.A., now a constituent part of the Presbyterian Church (U.S.A.), which in turn passed its work on to the Paris Mission (the missionary arm of the Reformed Church of France) in 1892. In the late 19th century, France had asserted its hegemony over this part of Africa and in the 1890s demanded that instruction in all schools be in French.

By 1949, the Paris Mission had 8 stations and 20 missionary personnel working in Gabon. That same year the first group of African members returned from having completed their theological studies at the seminary in Cameroon. These five teachers became the first Native pastors. Their arrival also speeded the mission's transformation into an autonomous church, completed in 1961. The church was composed primarily of Fang people and was heavily female in membership.

Many churches have been disrupted because of interference or suppression by the government, but the Evangelical Church of Gabon has been troubled by internal disputes and power struggles. In 1971 the church was split into two factions, which had become visible during the close election of Nang Essono as head of the church. His unsuccessful challenger, Sima Ndong, headed the dissenting faction. The church removed the pastors supporting Ndong from their ministerial roles.

In spite of a number of attempts to settle the dispute, the schism continued for the next 20 years.

It was not until 1989 that what appeared to be a reconciliation was worked out and a single synodal council elected to office. However, in the early 1990s, troubles arose again. On several occasions the disputes led to shooting. By the middle of the 1990s, the church had split into three factions, known informally as the Baraka, the Foyer, and the Gros Bouquet. In 1997, the Baraka and Gros Bouquet factions met in a joint synod, formed a new national council, and elected a new president, Reverend Jean Noël Ogouliguendé. This church is now recognized as the Evangelical Church of Gabon.

In 2005, the church reported 205,000 members. It joined the World Council of Churches in 1961. It supports the Theological School of the African Protestant Church at Yaoundé, Cameroon.

Evangelical Church of Gabon
BP 617
Libreville
Gabon

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See also: American Board of Commissioners for Foreign Missions; Paris Mission; Presbyterian Church (U.S.A.); Reformed Church of France; World Council of Churches.

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Evangelical Church of the Augsburg and Helvetic Confessions in Austria

Martin Luther's first followers in Austria can be traced as early as 1521, and until the beginning of the Thirty Years' War in 1618, Austrian Christians of the Protestant denominations in the upper classes had religious freedom. During the time of its widest spread the Evangelical Church could claim three-quarters of the Austrian population. But when the Austrian emperors Ferdinand II (1578–1637) and Ferdinand III (1608–1657) enforced some burdensome changes, following the victory of the Catholic league in the Battle of the White Mountain (1620), the fate of the Evangelical Church grew far worse. The Roman Catholic Counter-Reformation forced thousands of Protestants to either leave the country or to hide underground for more than 150 years.

Two important historical and legal changes happened in the following centuries. In 1784 Emperor Joseph II (1741–1790) issued the Patent of Tolerance, and Lutherans and Calvinists (and members of the Eastern Orthodox Church) were permitted private religious services, though they were still considered "second-class citizens." Finally, in 1861, Protestants got the same civil rights as members of the Roman Catholic Church in the Austrian monarchy, and in 1867 religious freedom was legally acknowledged as a human right by the Fundamental Law of the State. But religious affairs, including those of the Evangelical Church, remained under the control of the government, which was traditionally dominated by Roman Catholic values. It was not until 1961 that an agreement was signed between the Republic of Austria and the Evangelical Church under which the latter gained full sovereignty and autonomy.

Presently there are about 328,000 members of the 2 bodies that together constitute the Church of the Augsburg and Helvetic Confessions, with sinking numbers during the last decades of the 20th century. The Church of the Augsburg Confession (Lutheran) now comprises 190 parishes and 7 superintendents; the Church of the Helvetic Confession (Reformed) has 9 parishes (with 10,500 persons). Worth mentioning is the existence within both churches of a small number of "mixed" parishes, following both the Augsburg and Helvetic Confessions. The largest number of evangelical Christians in relation to the whole population lives in the Burgenland, an eastern part of Austria bordering Hungary, which was attached to Austria after World War I. Many adherents of the Helvetic Confession live in Vorarlberg, bordering Switzerland.

In both churches people are elected from the community for their offices; the governing body is the synod. Women have been admitted to the ministry; the first female superintendent, Gertraud Knoll, was elected in 1994 for the Burgenland. For theological studies there exists a faculty at the University of Vienna with a full curriculum leading up to the doctorate.

The Evangelical Church was a founding member of the Ecumenical Council of Churches of Austria in 1958; the Augsburg Confession also joined the Lutheran World Federation in 1947, and the Helvetic Confession is a member of the World Alliance of Reformed Churches. Both Confessions are also members of the Conference of European Churches and the World Council of Churches. There are regular and active ecumenical contacts with most of the Protestant Free churches and with the Roman Catholic Church and Old Catholic Church of Austria; with the latter there has been intercommunion since 1986.

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A-1180 Wien
Austria
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Manfred Hutter

See also: Free Churches; Luther, Martin; Lutheran World Federation; Old Catholic Church of Austria; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Evangelical Church of the Augsburg Confession in Poland

The ideas of Martin Luther (1483–1546) came to Poland as soon as Polish merchants and students brought them on their way back home from Wittenberg and Königsberg. The first evangelical (Lutheran) sermons were preached in 1518 in Gdansk and in Slask (Silesia). Already in 1523, the Wroclaw city council had nominated the first evangelical parson. The Lutheran views spread from Lower Silesia and Krakow to the area of Cieszyn and survived the Catholic Counter-Reformation during the reign of the Habsburgs to stay alive until today. In eastern Prussia, in turn, the last Great Master of the Teutonic Order, Prince Albert (1490–1568), under the personal influence of Luther, dissolved his order and then formally paid homage to the Polish king, Zygmunt the Old (aka Sigismund II, 1520–1572). Both the king and his son created favorable conditions for the Augsburg Confession in eastern Prussia. Although the Polish Parliament voted for equality of religions and religious peace in 1573, the act was condemned by the Roman Catholic Church, and the period of the Counter-Reformation started.

Later on, Austrian monarch Joseph I (1678–1711) allowed evangelicals to build six churches in Silesia, and the Edict of Toleration issued by Joseph II (1741–1790) in 1781 allowed evangelical religious life to flourish in the Cieszyn area. The immigration to Polish soil of evangelical craftsmen and farmers from the whole of Europe in the 19th century gave Lutheranism new strength. However, World War II prevented the stabilization of the church. Around 30 percent of the evangelical clergy died in concentration camps and prisons. The politics of the postwar authorities also caused a weakening of the church.

The primary structure of the church is its synod, the church's governing body, consisting of 15 clergy delegates and 390 lay representatives. The synod is elected every five years. The administrative and executive power rests with the eight-member consistory and the superintendent bishop. The consistory is based in Warsaw. Both the president of the synod and the president of the consistory are elected by a special collective electoral body. The inner affairs of the church are regulated by the Fundamental Inner Law, as accepted by the synod. The basic relationship of the church and the Republic of Poland is determined by the law enacted on May 13, 1994.

The church is currently divided into six dioceses in Poland. They are represented by their respective

synods, which execute their power through the board and the bishop. There are 132 congregations that serve as worship centers for the 80,000 (as of 2006) members who reside mainly in the area of Cieszyn (Silesia), in Upper Silesia, Mazury (former East Prussia), and Warsaw. They are cared for by approximately 120 priests. The Kosciol Ewangelicko-Augsburski, to give it its Polish name, is a member of the Polish Ecumenical Council and was a founding member of the World Council of Churches.

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See also: Luther, Martin; Lutheranism; Roman Catholic Church; World Council of Churches.

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Evangelical Church of the Augsburg Confession in Romania

The Evangelical Church of the Augsburg Confession in Romania derives from the spread of Lutheranism in the German-speaking areas of Transylvania in the 16th century. It shared some of its history with that of the Lutheran Church in Hungary, though existing as a

The "black church" of the Evangelical Church of the Augsburg Confession in Transylvania, Romania. (Christian Draghici/Dreamstime.com)

separate German-speaking organization. The Lutheran movement arrived in Transylvania just as the Turkish army was establishing its control. German-speaking Transylvanians formed the Church of God of the Saxon Nation, which in 1572 officially accepted the Augsburg Confession as its confessional statement of belief. Hungarian-speaking Lutherans in Transylvania, originally a part of the Lutheran Church in Hungary, were cut off from their counterparts in Hungary with the separation of Transylvania and its incorporation into Romania after World War I. They organized the Synodal Evangelical Presbyterian Lutheran Church of the Augsburg Confession.

Transylvania was incorporated into the Austro-Hungarian Empire in 1691. Although Turkish rule was gone, the new government favored the Roman Catholic Church to the detriment of Protestant churches. In the mid-19th century the church adopted a new constitution (with the approval of ruling authorities in Vienna) that established a presbyterial-synodal governing system but allowed for significant congregational autonomy. The church has always been headed by a bishop. The church also oversaw a large primary and secondary school system.

The church suffered greatly during World War II and the subsequent rise of an aggressive atheist government. At the same time, many Transylvanians accepted the offer of the German government to resettle people of German heritage from Eastern Europe in Germany. With more than 100 pastors accepting this offer, the church has faced a significant leadership problem. The Romanian population also moved into the industrial centers and away from the towns where most Lutheran parishes were located. With the fall of the Ceausescu government in 1989, the church has received greater freedom to develop its life.

The church is headquartered in Sibiu. In 2005 it reported 14,543 members. In the Sibiu headquarters complex there is a school of theology for training pastors. With instruction in German, it serves as an extension school of the United Protestant Theological Institute located in Cluj, where instruction is in Hungarian. The Institute also serves Hungarian-speaking Lutheran, Reformed, and Unitarian educational needs.

The church is very ecumenically minded and is a member of the Lutheran World Federation, the World Council of Churches, and the Conference of European Churches.

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See also: Lutheran Church in Hungary; Lutheran World Federation; Lutheranism; Roman Catholic Church; World Council of Churches.

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Evangelical Church of the Augsburg Confession in the Slovak Republic

The territory constituting the present Slovak Republic, formerly a part of the Czechoslovak Socialist Republic, emerged as an independent country in 1993, in the wake of the destruction of the Marxist hegemony in Eastern Europe. It had existed under Hungarian rule for most of the second millennium CE. As such, it was eventually incorporated into the Austro-Hungarian Empire. In 1921, in the wake of World War I and the collapse of the empire, the nation of Czechoslovakia was created by the merger of Slovakia with the neighboring provinces of Bohemia and Moravia, which through the centuries had been more identified with German rule.

In 1948, Czechoslovakia became a Socialist country. The government was reorganized as a federal

republic in 1968, and Slovakia gained heightened autonomy as a regional government unit. With the fall of Communism, the desire for the formation of a Slovak-speaking state led to the formation of the present Slovak Republic.

Lutheranism had come into Bohemia, Moravia, and Slovakia during the early 16th century. The area had previously been affected by the reforming movement led by John Hus (1372–1415) and the Moravian Brethren. Although the Counter-Reformation led to a resurgent Catholicism in Bohemia and Moravia (and the almost complete suppression of Lutheranism), Lutheranism survived in strength in Slovakia. It was suppressed, but in the two decades after the Edict of Toleration of 1781, the church quickly rebounded. Parishes reappeared and more than 130 church buildings were erected. It received a new level of recognition in 1848, when it was accorded full ecclesial equality.

Until the formation of Czechoslovakia, Slovakian Lutheranism had been a part of the larger Lutheran Church in Hungary, which was controlled by a Hungarian-speaking leadership. The setting up of the new country was the occasion for establishing a separate Slovak-speaking Lutheran body. The present church continues that organization into the now independent nation of the Slovak Republic.

The church accepts the Augsburg Confession as its doctrinal standard. It has a rich liturgical life, which includes the use of the Kralice Bible (a Czech translation of 1577) and the hymnal of Wittenberg-trained pastor-poet Juraj Tranovsky (1592–1637). Ecumenically oriented, the church was a founding member of the World Council of Churches and the Ecumenical Council of Churches of the former Czechoslovakia. It is currently a member of the Ecumenical Council of Churches in the Slovak Republic.

The church is organized into 14 districts and 2 dioceses, the latter each headed by a bishop. The general convention is the primary legislative body, and the administration of the national church is left in the hands of a presidium and the bishop-general. In 2005, the church reported 372,858 members. It oversees some Slovak parishes in the Czech Republic and has strong ties to Slovak-speaking Lutherans in the countries of the former Yugoslavia and Slovak-heritage congregations in the United States.

It sponsors the Slovak Theological Faculty, which trains pastors for Slovak-, Slovene-, and Polish-speaking congregations, both in the Slovak Republic and in neighboring countries. A separate Polish-speaking Lutheran church also exists in the Slovak Republic.

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See also: Lutheranism; World Council of Churches.

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Evangelical Church of the Congo

The Evangelical Church of the Congo began in 1910 when missionaries from the Mission Covenant Church of Sweden arrived in Madzia, then in French Equatorial Africa. They were soon joined by colleagues from Norway and Finland. A thriving mission resulted, and a seminary was created at Ngouedi. In 1947, a period of spiritual awakening broke out at the seminary and soon spread through the church and led to a burst of membership growth. In 1961, a year after the Congo gained its independence, the mission also became independent.

The new church followed the Pietist and evangelical teachings of its parent body. It has no creed and regards the Bible as the only source of its faith and practice. Only adult baptism is practiced. The church has a centralized government headed by a synod. The church is divided into districts, each headed by a su-

Service in an evangelical church, Brazzaville, Congo. (Pascal Deloche /Godong/Corbis)

perintendent. The church manages a number of health facilities and several schools for girls.

The 1990s were a time of social unrest in the country and tensions within the church, many of which were based on ethnic differences. In 1997, during a civil war, much of the church's property was destroyed or looted. The church has worked for democratic government to become a reality in the Congo, one of the primary goals of the Institute for Training and Information, a joint project of the church and the Mission Covenant Church in Sweden.

In 2005 the church reported 150,000 members in 118 congregations. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

Evangelical Church of the Congo
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See also: Mission Covenant Church of Sweden; World Alliance of Reformed Churches; World Council of Churches.

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Evangelical Church of the Czech Brethren

The Evangelical Church of the Czech Brethren (Českobratrská církev evangelická) emerged in 1918 through the coalescence of the former Calvinist Evangelical Church of the Helvetic Confession and the Evangelical Church of the Augsburg Confession, both of which dated to the movement of the Protestant Reformation into the Czech lands in the 16th century. Its emergence came as a result of long-term efforts of Czech Calvinists and Lutherans to unite. The unification had originally been planned for the year 1915 to honor the 500th anniversary of the martyr's death in flames of Czech religious reformer Jan Hus. However, the outbreak of World War I prevented it. After the war, the fall of the Austro-Hungarian monarchy and the foundation of the new, independent, Czechoslovak Republic created space for the emergence of this new church. All the Czech congregations affiliated with the two churches joined this new church at its beginning.

The church is actively involved in the ecumenical movement: In 1927 it helped to establish the Union of Evangelical Churches in the Republic of Czechoslovakia; in 1955 it was one of the cofounders of the Ecumenical Council of Churches; and later it cooperated

in the ecumenical translation of the Bible into Czech. It is also a member of the World Alliance of Reformed Churches, the World Council of Churches, and the Conference of European Churches.

One of the specific features of this church is its embracing of four confessions: the Brethren Confession (1535), the Bohemian Confession (the common confession of Evangelical Christians in the Czech countries, stemming from Hussite times and presented to the emperor Maximilian II in 1575), the Augsburg Confession (1539), and the Second Helvetic Confession (1566). However, the overall common denominator of its doctrine and practice is the Calvinism of the Helvetic Confession. Members acknowledge two sacraments: baptism and the Eucharist.

The organizational structure of this church is presbyterian. The church is divided into 13 seniorates, which are presided over by committees comprised of both ministers and laypeople. The highest body is the synod, which holds annual meetings and is comprised of elected deputies. The Synod Council, headed by a synod senior, controls the work of the church.

In 2005, the church reported 117,000 members meeting in 270 congregations.

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See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Evangelical Church of the Disciples of Christ in Argentina

The Evangelical Church of the Disciples of Christ in Argentina is the major body representing the Restoration tradition of Free church Christianity that originated with the work of Barton Stone, Alexander Campbell, and their colleagues on the American frontier in the early 19th century. Representatives of one of the three major bodies of the tradition, the Christian Church (Disciples of Christ), arrived in Argentina in 1906. The mission remained small, with a focus in two areas, metropolitan Buenos Aires and the Province of Chaco in the extreme northern part of the country near the border with Paraguay.

The mission became an autonomous body in 1959. In 2006 it reported 7 congregations and 700 members. Two of the Buenos Aires congregations are joint congregations with the Methodist Church. It is one of the smallest member churches of the World Council of Churches, and is also a member of the Disciples Evangelical Consultative Council. Its commitment to ecumenical activity has made it one of the most visible entities in the various Christian cooperative projects operating in Argentina.

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See also: Disciples Ecumenical Consultative Council; World Council of Churches.

Reference

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Evangelical Church of the Lutheran Confession in Brazil

The Lutheran presence in Brazil began with the movement of the Portuguese royal family to Brazil during

the Napoleonic era. During his stay in Brazil, the king devised a plan to introduce European-style farming into the southern part of the country. He recruited farmers from the Catholic section of Switzerland, but unable to fill his needs, he turned to Germany. Most who accepted the offer of a new life in Brazil came from the poorer areas of the Rhine River Valley in the Palatinate. The first group arrived in 1823 and settled at Nova Friburgo, northeast of Rio de Janeiro. Subsequent settlers were located farther south in Rio Grande do Sul. In all some 5,000 people migrated, and included among them were a few German Lutheran pastors. The first church was organized in 1824.

The church overcame a number of obstacles during its first generation. It always had a shortage of pastors, a problem only remedied when several of the German mission societies became involved in the 1860s. Some settlements became victims of imposters. In mid-century, the Jesuits entered the area, and their vigorous pro-Catholic work soured what had been good relations between Lutherans and Roman Catholics. Nevertheless, immigration continued, and eventually four separate Lutheran synods emerged, serving communities in different parts of the country. The Synod of Rio Grande do Sul was formed in the south in 1886. Then came the Lutheran Synod (1901), the Synod of Santa Catarina and Parana (1911), and the Middle Brazilian Synod (1912).

The new century brought a new set of obstacles, not the least being the arrival of missionaries from the Lutheran Church–Missouri Synod who, rejecting the theological latitude in the evangelical church, which included those of the Reformed tradition, took members away from the church to found a conservative, exclusively Lutheran, rival church. World War I brought pressures for the German-speaking communities to drop their German language, only to be followed in the 1930s by the attractiveness of National Socialism and Adolf Hitler. Then in 1938, the Brazilian government nationalized all the foreign-language school.

On a more positive note, in 1922, steps had been taken to start theological education in Brazil, a must if the churches were ever to free themselves from dependence on the home country. World War II led to the arrest of some pastors and speeded the transition to Portuguese. In 1946 the founding of the Faculdade de Teologia (now the Escola Superior de Teologia) became an important event uniting the four synods. They united in a federation just two years later and under that loose organization joined the World Council of Churches in 1950 and the Lutheran World Federation in 1952. The church is a charter member of the National Council of Churches in Brazil. It adopted its present name in 1954. At the time it was the largest non-Catholic body in Brazil, though that is no longer the case.

The new Evangelical Church moved to improve its ecumenical ties, especially with a long-term program of contacts with the Roman Catholic Church. It has also supported the continued improvement of its educational facilities and encouraged faculty members and pastors to pursue further education in Germany.

Although no longer the largest Protestant body in Brazil, it is by far the largest Lutheran Church body in South America. In the 2005, it reported 715,959 members. It experienced a membership boost as Lutherans from Europe moved to Brazil after World War II. The church is led by a general assembly that meets biennially, and the administration is in the hands of a church council. Its 1,812 congregations are divided among 18 synods.

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See also: Jesuits; Lutheran World Federation; Lutheranism; Reformed/Presbyterian Tradition; Roman Catholic Church; World Council of Churches.

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Evangelical Church of the River Plate

Lutheranism in Argentina began among German immigrants in Buenos Aires in the years after the country gained independence (in 1816). German Protestants initially gathered in the Anglican Church, but in 1842 petitioned the Evangelical Mission Society in Bremen, Germany, for a pastor. August Ludwig Siegel arrived the following year. It took the members a decade to raise the funds and construct their own building, which was dedicated in 1853. Meanwhile, immigration increased, especially after the unrest in 1848 encouraged many to leave Europe. Others were lured by a scheme to populate Argentina's interior. Some also settled in nearby Uruguay, and ties developed with similar congregations in Brazil, Paraguay, and Chile. In the 1890s a pastor was sent to travel a preaching circuit among the German Lutheran congregations across the southern half of South America, and in 1900 an association, the German Lutheran La Plata Synod, held its first meeting.

For the next three decades, the pastor of the Buenos Aires congregation also served as the president of the synod, but in 1932 a dean was appointed from Germany to take the burdens of the synod's office from the pastor. The church continued to grow, especially in the years after World War II, when many Germans moved to South America. It became independent of the Evangelical Church in Germany in 1956, and for the next generation church leaders pushed members to become more integrated into South American society. The success of their efforts was manifest in 1980, when the first Argentinean-born pastor, Rodolfo Reinach, was elected the synod's president.

Today the church continues to serve the descendants of German and Swiss immigrants, and as adaptation has occurred, Spanish services have superseded German-language worship. Gradually, the majority of pastors have also come from among men trained at the Instituto Superior Evangélico de Estudios Teologicos, a Protestant seminary supported by several denominations in Buenos Aires.

The church has been a leader in ecumenical efforts. It is a member of the Argentine Federation of Evangelical Churches and the Latin American Council of Churches. It helped to form the Lutheran Council of the River Plate, which includes the three larger Lutheran bodies in Argentina, as well as a number of independent churches and smaller associations. It is one of four Argentinian churches to sign the Leuenberg Agreement, which has led to pulpit and table fellowship with the other signing churches, namely, the Presbyterian Church of Argentina, Reformed Churches in Argentina, and the Evangelical Congregational Church. It is also a member of the World Council of Churches and the Lutheran World Federation.

The church is headquartered in Buenos Aires. It includes congregations in Paraguay and Uruguay in its membership, last reported in 2005 at 25,000.

Although largely Lutheran, the church has adopted a position as a "United Protestant" church, meaning that it follows a program initiated in Germany of uniting Lutheran and Reformed churches into a single organization and reconciling what are considered minor differences. It is estimated that approximately 10 percent of the members are from the Reformed tradition.

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See also: Evangelical Church in Germany; Latin American Council of Churches; Lutheran World Federation; Lutheranism; Reformed/Presbyterian Tradition; World Council of Churches

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Evangelical Church of the West Indies

The Evangelical Church of the West Indies grew out of the work of a team of independent evangelical Chris-

tian missionaries in Cuba in 1928. The work was initiated by Elmer Thompson (b. 1901) and his wife Evelyn McElheran (b. 1905), who were soon joined by Bartholomew Lavastida (1890–1994), a Cuban national, and Isabel Junco, a Spanish woman converted by Lavastida. They opened a Bible school in which the students were quickly engaged in evangelistic endeavor. Prior to Fidel Castro's coming to power, the work had formed more than 100 congregations, and the school had trained some 400 evangelists.

In 1936 the group decided to establish work in the Dominican Republic. Alexander Mersdorf, a missionary who had joined the original team, stopped at Port-au-Prince, Haiti, on the way to his destination, and he was immediately asked by some Haitians to provide some training to a small group of Christians who had great zeal but had never been instructed in the Christian life. They lacked a Bible in their language and were desirous of a minister. He placed the need before the mission in Cuba, and they responded to it and postponed their thrust into the Dominican Republic. The opening of the mission in Haiti occasioned the team's adoption of a name, the West Indies Mission. The work in Haiti eventually became the Evangelical Mission of South Haiti.

The work subsequently spread to the Dominican Republic (1939), Jamaica (1945), and Guadeloupe (1947). Then in 1949, the Mission began a thrust into a number of the small English-speaking islands of the Eastern Caribbean—St. Lucia, St. Vincent, Grenada (the Windward Islands), and Trinidad and Tobago. Over the years, this effort matured and was eventually set apart as an autonomous church, the Evangelical Church of the West Indies (ECWI).

In St. Lucia there are 10 churches, all led by St. Lucian pastors, with a total membership of 1,000. The Mission first entered St. Vincent in 1952 when missionaries began witnessing in small coastal towns. Today there are 10 churches dotting the island with a membership of 650. In Grenada, the 5 churches have a total membership of approximately 250. The ministry on Trinidad was started in 1951 by Lloyd Cross and Dave Whitemore. They focused on the north coast, where they perceived a lack of Christian presence. There are now 18 ECWI churches scattered from Blanchisseuse in the north to Siparia in the south, including all the key towns of the island, with a combined membership of approximately 1,500.

Along the way the West Indies Mission became WorldTeam and continued to expand the number of countries in which it had work. It opened work in South America in 1955 and in Europe in 1970. Then, in 1995, WorldTeam merged with the British-based RBMU (Regions Beyond Missionary Union) International to form World Team (1431 Stuchert Rd., Warrington, PA 18976), and has continued to open new fields of operation.

The Evangelical Church of the West Indies has continued to work in close relationship with World Team. In 1990 it welcomed a new openness toward religion shown by the Castro regime in Cuba and has once again begun to grow, by forming of cell groups in different towns, many towns having been without a church since the rise of the Castro regime.

The church is headed by its president. Each island nation has its own structure, headed by a national moderator and national superintendent. A General Council meets biennially. In 1998 that council authorized the church's own missionary sending agency, which adopted a mission in French Guinea as its first responsibility.

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See also: Evangelical Mission of South Haiti.

Reference

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Evangelical Church of West Africa

The Evangelical Church of West Africa is the result of the missionary initiative of the Sudan Interior Mission, an independent evangelical missionary society founded in 1893 in the United States. In 1935 it sent missionaries into the Borno Province of Nigeria, who established

a station at Kukar Gadu near the Bauchi Province border. This area is predominantly Muslim, but the missionaries targeted four communities of non-Muslims for attention, the Kare-Kare, Bade, Ngamo, and Ngizim peoples. They first had significant success from a station in Gashua among the Bade people opened in 1938.

They successively opened stations in Gadaka among the Ngamo (1951) and in Garin Maje as an outpost among the Ngizim (1952). In 1954 the several churches that had been created were united as the Association of Evangelical Churches in West Africa. The church had spectacular success, primarily in the northeast of the country. In the 1990s it reported 2,200,000 members, and it is the largest of the several churches of the Reformed tradition operating in Nigeria.

The Evangelical Church of West Africa has retained a conservative theological stance, which it teaches through its 15 Bible training school, 3 theological colleges, and 2 seminaries. It is organized congregationally. The congregations are grouped into 18 districts. There is a general council to oversee the church's denominational endeavors, which include extensive medical and educational facilities. The church is a member of the World Evangelical Alliance.

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See also: Evangelicalism; Reformed/Presbyterian Tradition; World Evangelical Alliance.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Evangelical Churches of Vietnam

The Evangelical Churches of Vietnam (Hoi Thánh Tin Lành), one of the few Christian religious communities operating in Vietnam, began in 1911 after missionaries of the Christian and Missionary Alliance (from the United States) obtained permission from the French colonial government to pursue evangelistic work in Da Nang. Very early, several influential members of the community identified with the church, and it grew rapidly. Local leadership developed, and it was granted autonomy as the Evangelical Churches of Vietnam in 1927. The government recognized it in 1929 and lifted restrictions on its work. It quickly expanded among various ethnic groups, especially the Raday and Kobo peoples. A Bible and Theological Training Institute was opened at Nhatrang and later others at Dalat and Ban Me Thot. The church developed with a congregational polity, and there is no national synod.

The end of French colonialism, the division of Vietnam into two countries, and the years of the Vietnam War created significant changes in the church. Following the withdrawal of the French, many church members moved into the southern half of the country. However, the work in the north, including the Bible school at Nhatrang, continued to operate throughout the years of the Vietnam War. In 1972, church leaders in the north made contact with the National Council of Churches in the United States, at which time they expressed criticism of the American role in the war. The following year they made contact with the World Council of Churches, which initiated aid to rebuild the church following the close of the war.

The final fall of South Vietnam and the withdrawal of American forces were accompanied by the immigration of many church leaders and pastors. In the 1980s, some American Vietnamese converts returned to Vietnam to start new congregations and revive the church. By the end of the 1990s, there were more than 1,000 congregations and some 400 Christian pastors working with the evangelical churches. Some 40 congregations were to be found in Ho Chi Minh City and its immediate environs.

During the first decade of the new century, the evangelical churches were granted official recognition and were allowed to register two congregational associations in the north and south regions of the country as the Southern Evangelical Church of Vietnam (SECV or ECVN-S) and Evangelical Church of Vietnam North (ECVN), two of the four Protestant churches that have been granted such recognition. Problems persist in the

registration of local congregations. The official government count on membership of all Protestant churches is 610,000 (2007) though unofficially Protestant spokespersons claim as many as 1.6 million.

The evangelical churches may be contacted through the Evangelical Church in Vietnam-Hoahung, 625 Cach mang thang 8 P.15 Q.10, 155 Tran Hung Dao Q.1, Hochiminh City, SouthEast 84-8, Vietnam. This congregation has an Internet presence at http://www.netministries.org/see/churches.exe/ch26215.

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See also: Christian and Missionary Alliance; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Evangelical Church–Synod of the Nile

The Evangelical Church–Synod of the Nile derives from missionary work begun by American Presbyterians in Egypt in 1854. Unable by law to proselytize among Muslims, they found their converts from people raised as members of the Coptic Orthodox Tewahedo Church. The church built its program around evangelism, charitable activity (hospitals and schools), and Bible study groups using an Arabic Bible. By the turn of the century, four presbyteries had been founded, and work spread into the Sudan.

Through the 20th century, the Evangelical Church has spread to other North African and Middle Eastern countries, primarily from the immigration of its members responding to job offers. In 1967 it became an autonomous body and the following year fully independent, though it retains a working relationship with the Presbyterian Church (U.S.A.). It presently has seven presbyteries united by the Synod of the Nile, the highest legislative body in the church.

In 2005 the church reported 250,000 members, though attendance at its 315 churches indicates a significantly larger constituency that for various reasons maintains official religious membership elsewhere. The church sponsors a theological seminary in Cairo. It is a member of the World Alliance of Reformed Churches and since 1963 of the World Council of Churches.

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See also: Coptic Orthodox Church; Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Evangelical Confederation of Latin America

The Evangelical Confederation of Latin America (Confraternidad Evangélica Latinoamericana [CONELA]) was officially organized in Panama City, Panama, in April 1982, led by a group of conservative evangelical leaders who were active in the Lausanne Movement for World Evangelization. The organization of CONELA was supported and financed mainly by the Billy Graham Evangelistic Association (BGEA), the Luis Palau Evangelistic Association (LPEA, founded in 1967), and other organizations. Palau is a well known and popular Argentine evangelist who previously worked with the BGEA in crusade evangelism in many Latin American and Caribbean countries during the 1960s

Evangelist Luis Palau preaches in Bolivia during a three-city campaign, 1995. (AP Photo/Gary S. Chapman)

and 1970s. CONELA is affiliated with the World Evangelical Alliance (WEF).

Participating in the organizational meeting in Panama were delegates from 84 conservative evangelical denominations representing 4.2 million church members, according to official reports. Also participating were representatives of 64 para-church agencies, with media organizations comprising the largest number along with organizations specializing in mass evangelism.

However, absent from this event were representatives of the more fundamentalist denominations and service agencies that were not interested in joining anything interdenominational or ecumenical, which would be considered a betrayal of their basic principles. In addition, according to David Stoll, the CONELA leadership wanted to keep out of the new organization those defined as "ecumenical Protestants" and those evangelicals who desired to remain in dialogue with the former, including members of the Latin American Theological Fraternity (FTL) who participated in the ecumenical Conference on Mission and Evangelism, held in Melbourne, Australia, in May 1980, sponsored by the World Council of Churches (WCC).

In part, according to Stoll, the creation of CONELA was a reaction against the formation of the Latin American Council of Churches (CLAI, Concilio Latinoamericano de Iglesias), which was initially established in 1978 in Oaxtepec, Mexico, by Latin American "ecumenical Protestants" whose denominations and

service agencies were affiliated with the WCC. The defined purpose of CLAI was to promote evangelism as well as social change through its members, which initially included about 100 denominations and service agencies in Latin America. Since its inception CLAI has depended on WCC funding and technical assistance for its operation.

However, according to the Reverend Norberto Saracco, a Pentecostal leader from Buenos Aires and a member of the Lausanne Coordinating Committee, the birth of CONELA took place as a reaction against presentations by "ecumenical Protestants" at CLADE II (Congreso Latino-americano de Evangelización [Latin American Congress on Evangelization]) in Huampaní, Peru, regarding the politicization of the gospel in the Latin American context by supporters of Liberation Theology. CLADE I (Bogotá, Colombia, in 1969), CLADE II (Huampaní, Peru, in 1979), CLADE III (Quito, Ecuador, in 1992), and CLADE IV (at Seminario Sudamericano (SEMISUD), Quinto, Ecuador in 2000) were sponsored by the FTL, which represents the progressive wing of evangelicals in Latin America (Saracco 2009).

In order to increase its membership and representation internationally, CONELA leaders targeted conservative denominational, national and female leaders; representatives of evangelical alliances, councils, pastors' associations, and fellowships; directors of service agencies; representatives of international mission organizations; and pastors of local churches in each Latin American country. The principal motivational factor for organizing national chapters of CONELA in each country or for attracting existing evangelical alliances, councils, and fellowships to become affiliated with CONELA was to build bridges "in the spirit of the Lausanne Congress on World Evangelism," inspired and united by the Lausanne Covenant as a modern, worldwide multinational, and multi-ethnic expression of evangelical faith. The initial Lausanne event in 1974 was convoked by a committee headed by well-known evangelist Billy Graham and drew more than 2,300 evangelical leaders from 150 countries. Lausanne I introduced the term "unreached people groups," hailed as one of the milestone events in contemporary missiology. In contradistinction to those calling for a moratorium on foreign missions, such as many WCC leaders, the idea of unreached people groups pointed toward thousands of groups that remained without a single Christian witness.

In May 1980, approximately 650 worldwide "ecumenical Protestant" church leaders participated in the WCC-sponsored event in Melbourne, called the Tenth World Conference on Mission and Evangelism, which used the theme "Your Kingdom Come" to explore the place of the poor in the church's worldwide mission. Liberation Theology had an especially strong influence on the conference discussions, with a focus on questions of power connecting the work of the church with the need to end political and economic oppression around the world. The conference also highlighted how the life and work of Jesus Christ exemplified Christian solidarity with the poor.

In June 1980, the Lausanne Committee on World Evangelization sponsored a Consultation on World Evangelization (COWE), held in Pattaya, Thailand, which gathered almost 900 evangelicals from around the world to consider strategic issues of reaching the unreached for Jesus Christ. Among the participants was a small group of Latin American evangelical leaders who held a private meeting to discuss the possibility of creating a CONELA-type organization to further the vision and goals of the Lausanne movement throughout Latin America among conservative evangelicals.

Lausanne II was held in Manila, Philippines, in July 1989 on the theme, "Proclaim Christ until He Comes: Calling the Whole Church to Take the Whole Gospel to the Whole World." This event was significant in its *representation*: 4,300 in attendance from 173 countries, including the Soviet Union and Eastern Europe, and with a larger proportion of women, laypersons, and younger leaders than at previous Lausanne-sponsored conferences. A large group of Latin American church leaders participated in this event, which was an important networking opportunity between leaders of different countries. The Manila Congress played a significant role in a movement that stands for completing the task of world evangelization, for cooperation in that cause, and for networking between evangelical leaders in that task.

The congresses and consultations sponsored by the Lausanne Committee on World Evangelization were instrumental in strengthening support among participating Latin American evangelical church leaders for

their involvement in CONELA as a vehicle for carrying out the Lausanne mandate. CONELA members helped to establish evangelical fellowships, alliances, and councils in their respective countries in the "spirit of Lausanne."

In the mid-1980s, the leadership of CONELA summoned evangelical leaders to a meeting in Mexico City for the purpose of organizing the first Ibero-American Missionary Congress to discuss issues related to the Lausanne mandate of urgently taking the gospel of Christ to people in every tongue, tribe, people, and nation (that is, ethno-linguistic "people groups") who have not yet heard the "good news" of salvation proclaimed by Jesus of Nazareth. In response, steps were taken to plan, organize, and promote the first Ibero-American Missionary Congress, which was held in November 1987 in Sao Paulo, Brazil. About 3,300 people from 35 countries registered as participants in the Congress. The emphasis at the event was raising awareness as well as training and mobilizing Latin Americans as missionaries to the yet unreached "people groups" around the world, beginning with crosscultural and transcultural evangelization and church planting in every country of Latin America and the Iberian Peninsula (Spain and Portugal) and from there to the rest of the world.

The major outcome of the Ibero-American Missionary Congress was the establishment of Ibero-American Missionary Cooperation (COMIBAM, Cooperación Misionera Iberoamericana). Since its establishment, COMIBAM has produced a substantial amount of literature about transcultural missions and has organized several missionary congresses and conferences at the national, regional, and continental levels, particularly in Latin America. COMIBAM-affiliated organizations have recruited, trained, and sent out hundreds of Latin Americans as missionaries among targeted "unreached people groups" in many nations, with an emphasis on the 10/40 Window, a concept defined by the Reverend Luis Bush of Argentina. The 10/40 Window is an area of the world that contains the largest population of non-Christians. The area extends from 10 degrees to 40 degrees north of the equator, and stretches from North Africa across to China. This 10/40 focus is on finishing the call of scripture to reach every tribe and nation and thus to plant the church of Jesus Christ among *all* people groups. Bush led COMIBAM during its initial phase (1985–1986) and later served as the international director of the AD2000 and Beyond Movement from 1989 to 2001.

The CONELA Constitutional Assembly was held in Panama City, Panama, in April 1982, followed by the I General Assembly in Maracaibo, Venezuela (April 1986); the II General Assembly in Acapulco, Mexico (April 1990); the III General Assembly in 1994; the IV General Assembly in Miami, Florida (June 2001); the V General Assembly in Panama City, Panama (May 2004); and the VI General Assembly in Bogotá, Colombia (April 2007).

The current president of CONELA is the Reverend Ricardo A. Luna Miño (an Ecuadoran), who took office in April 2007 at the VI General Assembly in Bogotá, Colombia, which also marked the 25th anniversary of CONELA. Previously he served as the Latin America director of the ministry Open Doors with Brother Andrew. Later, he founded Oasis Life International and is the current Latin America director for Book of Hope International (OneHope), with headquarters in Miami, Florida.

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See also: AD2000 and Beyond Movement; Latin American Council of Churches; Lausanne Movement; World Council of Churches; World Evangelical Alliance.

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Evangelical Congregational Church in Angola

The Evangelical Congregational Church in Angola (Igreja Evangelica Congregacional em Angola) dates to the arrival of representatives of the American Board of Commissioners for Foreign Missions (now the Global Ministries Board of the United Church of Christ) in 1880. The mission, originally opened at Sailundo among the Ovimbundu people, grew very slowly. They were joined by Canadian Congregationalists (now a constituent part of the United Church of Canada) in 1886. As World War I began in 1914, they had gathered only 300 members; however, they experienced a growth phase in the 1920s and 1930s.

The mission has been greatly affected by the changes that came with the ending of colonial rule in Angola. In 1951 Portugal signaled its desire to retain control in Angola by making it an overseas province of Portugal. However, with independence coming to some of its African neighbors, Angola broke into civil war in 1960. In 1961, suspecting the missionaries of supporting the insurgents, the government began systematically denying visa renewals. The number of missionaries dropped significantly. In 1967, the United Church of Christ and the United Church of Canada withdrew the remaining non-Angolan personnel as a protest against the Portuguese policies in Angola.

In the meantime, in 1957, the two Congregationalist missions had united as the Evangelical Church of Central Angola. However, as the missionaries withdrew, the church itself divided, one part of it going into the underground with the rebels. After independence in 1975, the other faction established itself as the Evangelical Congregational Church in the People's Republic of Angola. The two groups remained in contact, and over the two decades after independence worked toward reunion. That was accomplished in 1996.

In 2005 the Evangelical Congregational Church in Angola reported 950,000 members. It was a founding member of the Council of Christian Churches in Angola and since 1985 of the World Council of Churches. The church had developed one of its earliest centers at Dondi, where they founded a seminary and a publication center. Today, ministers are trained at an ecumenical Protestant seminary at Huambo. The church is noted for its extensive medical facilities, the best in the country.

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See also: American Board of Commissioners for Foreign Missions; United Church of Canada; United Church of Christ; World Council of Churches.

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Evangelical Covenant Church

The Evangelical Covenant Church has its roots in the same revival of piety and spirituality in Sweden that

led to the formation of the Mission Covenant Church of Sweden. Through the 1850s and 1860s, people who had been affected by the revival migrated to the United States. Most affiliated with Lutheran congregations and attempted to carry on their Pietist quest. However, as in Sweden, they found life in the Lutheran churches too confining, and in the 1870s they began to form their own churches. In 1873 the first synod, the Swedish Lutheran Mission Synod, was organized. A second synod, the Swedish Lutheran Ansgarius Synod, was created in 1884. The next year, the two synods merged to form the Swedish Evangelical Mission Covenant Church of America. The church went through several name changes in the 20th century to emerge as the Evangelical Covenant Church.

Although operating out of the central Western Christian doctrinal tradition, the church is non-creedal and accepts the Bible as the only perfect rule of faith and practice. Its non-creedal position emphasizes the role of the Christian life over that of theological speculation. In 1981, the church backed the publication of an important theological volume, *Covenant Affirmations*, issued as a means of clarifying the church's perspective. It emphasized the centrality of the Bible, the necessity of the new birth, the church as the gathered community of believers, the conscious dependence of the believer on Christ, and the reality of the free life in Christ. Unlike the Baptists, the church practices infant baptism.

The church is organized congregationally, and there is an annual assembly of representatives of the congregations where business affecting the whole covenant is carried out. The church developed an extensive mission program early in the 20th century, and retains a partnership relationship with former mission churches in South America, Asia, continental Europe, and the Democratic Republic of the Congo. In 2006 it reported 114,283 members in the United States and 1,384 members in Canada. It has joined with other churches that came out of the same Free church impulse in Europe in the 19th century and the former mission churches to create the International Federation of Free Evangelical Churches. It has been a member of the World Council of Churches but has in recent years withdrawn.

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See also: International Federation of Free Evangelical Churches; Mission Covenant Church of Sweden; World Council of Churches.

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Evangelical Free Church of America

The Evangelical Free Church of America grew out of the 19th-century Free church revival that swept through Europe and had a special focus in Sweden, where it led to the formation of the Mission Covenant Church of Sweden. Many who had been inspired by the revival immigrated to the United States, where in the 1870s they began to form independent congregations. Some of these congregations joined together in 1873 to form the Swedish Lutheran Mission Synod. However, some congregations, prizing their freedom, rejected any involvement in a synod. They preferred a loose association of congregations. Such an association was formed at Boone, Iowa, in 1884 as the Swedish Evangelical Free Church.

At about the same time, immigrants from Norway and Denmark, where the Swedish revival had spread,

also began to organize congregations in America. In 1889, a periodical, *Evangelisten*, appeared to promote their fellowship. An initial organization appeared two years later as the Western Evangelical Free Church Association, followed a few months later by an Eastern association. These two associations merged in 1909 to form the Norwegian-Danish Evangelical Free Church Association.

In 1950, the Swedish and Norwegian-Danish churches united as the Evangelical Free Church of America. By this time, the new church had become identified with the emerging evangelical movement, which had grown out of the Fundamentalist-Modernist controversy of the 1920s. Their position was in contrast to the Evangelical Covenant Church, the other American body that had grown out of the same Swedish revival, which had identified itself with the more liberal Protestant churches and the contemporary ecumenical movement. One sign of the direction of the Evangelical Free Church was its adoption of a confession of faith that emphasized the essential affirmations of the Protestant Reformation, the Bible as the inspired word of God, and the premillennial imminent Second Coming of Christ.

In 2008, the church adopted a new statement of faith that retained its conservative theological perspective and reflected its adherence to the Princeton Theology that emphasized Biblical inerrancy: "As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises."

In 2006 the Evangelical Free Church reported 130,000 members in the United States and 8,400 in Canada. The church is organized congregationally, and a national annual meeting of congregational representatives oversees the cooperative endeavors of the fellowship. High among these endeavors is a mission program that supports personnel across continental Europe, in Latin America and Asia, and in the Democratic Republic of the Congo. Many of the former missions of the church have in the last generation become autonomous sister churches. The church also supports a college, a university, and a theological seminary in the United States and a spectrum of medical, educational, and social service institutions overseas. The church is a member of the National Association of Evangelicals through which it relates to the World Evangelical Alliance.

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See also: Evangelical Covenant Church; Evangelicalism; Fundamentalism; Mission Covenant Church of Sweden; World Evangelical Alliance.

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Evangelical Church of French Polynesia

See Maohi Protestant Church.

Evangelical Friends International

Evangelical Friends International (EFI) was founded in 1965 as a networking association for four autonomous Quaker groups that represented the most conservative wing of the Friends movement. Each had been deeply affected by the Wesleyan Holiness movement in the 19th century and had come to exist in the space between the two communities. The Evangelical Friends

Alliance, Eastern Division, was founded in 1813 as the Ohio Yearly Meeting of Friends and was one of the original Friends groups influenced by the preaching of Joseph John Gurney (1788–1847), a Quaker preacher deeply influenced by Methodist Holiness teachings.

The Kansas Yearly Meeting was formed in 1872 and in 1900 affiliated with the Five Years Meeting (now the Friends United Meeting). However, through the early 20th century its members were influenced by Holiness teachings, and in 1937 it withdrew from the Five Years Meeting. By this time it had established its first missionary program in the part of the Congo now known as Burundi. In the 1970s it changed its name to the Mid-America Yearly Meeting.

In the late 19th century, Friends began to move into the Willamette Valley in Oregon. In 1893 they dropped their affiliation with the Iowa Friends and formed the independent Oregon Yearly Meeting. In 1902, they too affiliated with the Five Years Meeting and like the Kansas Meeting withdrew after being influenced by Holiness ideas. The Oregon Meeting has been active in education and has established George Fox College in Newberg, Oregon. It later assumed the name Northwest Yearly Meeting.

In 1957 Friends in Colorado withdrew from the Nebraska Yearly Meeting (affiliated with the Five Years Meeting) and formed the Rocky Mountain Yearly Meeting. They did not keep their former affiliation with the Five Years Meeting. Rather, in 1965 they joined with the three other conservative Friends Meetings in the Evangelical Friends Alliance. Over the years that association took on the trappings of a denominational structure. The change of name to Evangelical Friends International in 1990 was a recognition of the change that had taken place.

In 2006, Evangelical Friends International North American Region reported an inclusive membership of 39,569 in 283 churches. It supports two colleges, one university, and a graduate school of theology. It carries out missionary work in Burundi, Mexico, Rwanda, Taiwan, Peru, Bolivia, and India. The Evangelical Friends Alliance, Eastern Division, is a member of the Christian Holiness Partnership, though Evangelical Friends International is not. Evangelical Friends International is a member of the National Association of Evangelicals, through which it is related to the World Evangelical Alliance.

Evangelical Friends International
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See also: Christian Holiness Partnership; Friends United Meeting; Friends/Quakers; Holiness Movement; World Evangelical Alliance.

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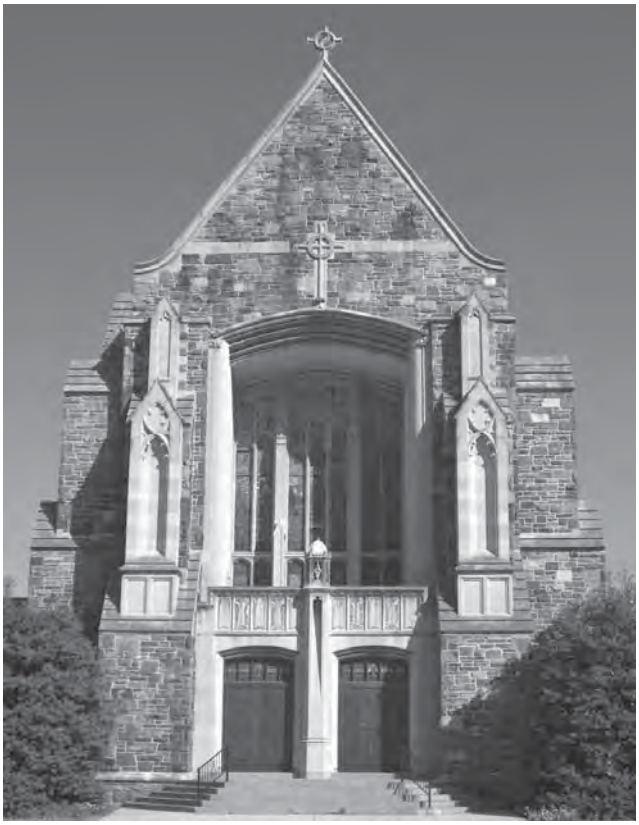
Evangelical Lutheran Church in America

The Evangelical Lutheran Church in America is one of the two primary bodies continuing the Lutheran tradition in the United States. Formed in 1988, it stands in direct continuity with the earliest Lutheran organizations in America, formed in the 18th century, but is also the product of a series of mergers that occurred through the 20th century that saw more than 100 separate Lutheran churches merge into a single ecclesiastical unit.

Lutherans came to the United States from the different countries of northern Europe and through the 19th century spread out across the vast frontier then opening to settlement. As groups settled in different areas, churches were formed and synods established. Each synod typically served a single language group in a relatively limited area. A minority of synods rep-



First English Evangelical Lutheran Church in Baltimore, Maryland. (Gaja Snover/StockphotoPro)

resented variant trends in Lutheranism toward a more conservative doctrinal approach or an emphasis upon piety and the religious life. The earliest mergers tended to bring those of the smaller synods together that were of like language or national heritage.

As Americanization proceeded, mergers across the boundaries of national heritage became feasible. Numerous German Lutherans were among the 17th-century immigrants to the American colonies. These settlers formed the backbone of the earliest synods, the Philadelphia Ministerium (1748) and New York Ministerium (1786). The Philadelphia Ministerium, part of the New Ministerium, and the North Carolina Synod had merged in 1820 to form the General Synod of the Lutheran Church. Similar mergers in other parts of the country led to the formation of the General Synod of the South and the General Council. These three groups merged in 1918 to form the United Lutheran Church in America, the largest Lutheran body in America through the mid-20th century. This body included most of the German American Lutherans.

In 1962, the United Lutheran Church in America created a multiethnic church by its merger with the Finnish Evangelical Lutheran Church (Soumi Synod), the Augustana Evangelical Lutheran Church (of Swedish heritage), and the American Evangelical Lutheran Church (of Danish heritage). Their union created the Lutheran Church in America.

In 1930, a group of German American synods in the middle of the United States—the Ohio, Buffalo, Texas, and Iowa synods—united to form the American Lutheran Church. In 1960 the American Lutheran Church merged with the United Evangelical Lutheran Church, itself the product of a merger of Danish American churches and the Evangelical Lutheran Church, of Norwegian background. The new church retained the name American Lutheran Church.

Through the 1970s the American Lutheran Church and the Lutheran Church in America were the two largest Lutheran bodies in the United States. They also formed the more liberal and ecumenically oriented wing of American Lutheranism, in contrast to the more conservative, confessionally strict, churches such as the Lutheran Church–Missouri Synod and the Wisconsin Evangelical Lutheran Synod. The two churches entered into merger negotiation soon after they were organized. In the meantime, a controversy had developed within the Missouri Synod, in which a number of professors at the synod's main seminary in suburban St. Louis, Missouri, were accused of straying from strict orthodox doctrinal standards. The controversy brought the more liberal pastors and members to the scholars' defense. The controversy resulted in the more liberal group leaving the Missouri Synod and forming the Association of Evangelical Lutheran Churches.

The Association of Evangelical Lutheran Churches was invited into the union meetings of the Lutheran Church in America and the American Lutheran Church. The effort of the three groups culminated in their merger as the Evangelical Lutheran Church in America, a merger that became effective on January 1, 1988. The new church established its headquarters in Chicago. In 2006 it reported an inclusive membership of 4,774,203 members. The church is headed by its presiding bishop,

currently the Reverend Mark S. Hanson (b. 1946). Hanson is also the president of the Lutheran World Federation. The church is divided into 65 synods, each of which is in turn headed by a bishop. The work of the church at the national level is channeled through a number of national boards and agencies. The church supports a number of colleges, universities, and seminaries, reflective of a rich intellectual heritage.

The church accepts the Bible and the Augsburg Confession as its standards of doctrine; it has, however, adopted a contemporary theological approach to doctrinal issues that draws from a variety of theological currents that emerged in the 19th and 20th centuries. The church is ecumenically oriented and a member of both the Lutheran World Federation and the World Council of Churches. In 1997, the church voted intercommunion with the Presbyterian Church (U.S.A.), the United Church of Christ, and the Reformed Church in America. In 2001 intercommunion was established with the Episcopal Church. In 2005, the church approved an interim Eucharistic sharing agreement with the United Methodist Church that is expected to evolve into full intercommunion.

Some of the Lutheran churches that are now constituent parts of the Evangelical Lutheran Church were active in missions, often in cooperation with the missionary sending agencies of the various Lutheran churches in continental Europe. Already by the time of the 1988 merger, most of these missionary efforts had evolved into independent churches. The Evangelical Lutheran Church retains a partnership relationship with many of these churches and continues to supply significant financial support to some of them in the poorer countries. The church also supports congregations across Europe that serve English-speaking expatriates. In 1967 and 1986, respectively, the American Lutheran Church and the Lutheran Church in America released their affiliated Canadian parishes. These parishes eventually merged to form the Evangelical Lutheran Church in Canada.

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See also: Episcopal Church; Evangelical Lutheran Church in Canada; Lutheran Church–Missouri Synod; Lutheran World Federation; Lutheranism; Presbyterian Church (U.S.A.); Reformed Church in America; United Church of Christ; United Methodist Church; Wisconsin Evangelical Lutheran Synod; World Council of Churches.

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Evangelical Lutheran Church in Canada

Lutherans are those who trace their roots to the 16th-century reforms initiated by the German Reformer Martin Luther (1483–1546). Behind many of these reforms was Luther's belief in the necessity of justification by grace through faith alone, as well as his conviction that only holy scripture has authority in matters of belief.

The first Lutheran congregation in Canada was established in Halifax in 1752. The location of churches originally depended on the pattern of German immigration. Support for the churches came primarily from their affiliations with American Lutheran groups. Early churches tended to be in rural Nova Scotia, Ontario, and the prairies. Since World War II, the largest concentrations of Lutherans are found in Kitchener–Waterloo, Winnipeg, and Edmonton.

The Evangelical Lutheran Church in Canada (ELCIC) is one of the two main Lutheran denominations in Canada (the other is the Lutheran Church–Canada). In 1986, the ELCIC was formed from the merger of two Lutheran denominations, the Lutheran

An Evangelical Lutheran church in Canada. (Frederic Sune/ Dreamstime.com)

Church of America and the Evangelical Lutheran Church of Canada. The ELCIC has its head office in Winnipeg, Manitoba, and is comprised of five synods, with each synod presided over by a bishop. Membership is numbered around 200,000. In July 2001 the ELCIC entered into full communion with the Anglican Church of Canada. This allows for the free exchange of members and clergy, although both denominations remain distinct church bodies. The ELCIC is a member of the Canadian Council of Churches, the Lutheran World Federation, and the World Council of Churches. Its denominational periodicals are entitled *Canada Lutheran* and *Esprit*.

The ELCIC uses the term "evangelical" in the way it was used in the 16th century, not necessarily in the way many use it today. Services are primary in English. The ELCIC is a "confessional" church, subscribing to the beliefs of the Reformers expressed in the confessions contained in the *Book of Concord*. Two sacraments are practiced in the church: baptism and holy Communion. Infant baptism is practiced, with the hope that confirmation will occur at a later date, after the child has been nurtured in the faith. Holy Communion is often celebrated every week, presided over by an ordained minister, and is usually open to all baptized Christians. The ELCIC ordains both men and women and seeks to be active in the promotion of ethical and social issues in Canada and abroad.

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See also: Anglican Church of Canada; Luther, Martin; Lutheran World Federation; Lutheranism; World Council of Churches.

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Evangelical Lutheran Church in Chile

The Evangelical Lutheran Church in Chile continues the spread of Lutheranism in Chile that began with the arrival of German-speaking people in the 19th century. An early center was in the southern part of the country near the towns of Valdivia and Osomo, and as early as 1852 two pastors arrived to form and lead congregations. About the same time, a professor of botany at the University of Chile began to organize Lutherans in the Santiago area and recruit pastors from Germany. They were allowed to meet only in private locations, religious freedom not yet being a part of Chilean life. He was assisted by the Gustav-Adolf-Werk, an

organization established to assist Lutherans residing in predominantly Roman Catholic lands.

Pastors were obtained from several of the Lutheran bodies in Germany via Argentina, and they were considered part of a mission of the Evangelical Church in Germany. A synod was formed in 1904. It operated in an informal manner until 1937, when the German Evangelical Lutheran Church was formally organized. The church joined the Lutheran World Federation in 1955 and four years later adopted a new constitution and assumed their present name. The program of the church also shifted significantly away from preserving German heritage to Chileanization. The increasing use of Spanish in worship was accelerated by a cooperative program with American Lutherans that aimed at missionary work among the urban poor and the rural indigenous population.

The church ran into major internal problems following the fall of the Allende regime. Pastors tended to be more attuned to the needs of those least supportive of the new government, while many of the laypeople were staunchly conservative. The expulsion from the country of Helmut Frenz, who had headed an ecumenical commission caring for political refugees, became the occasion for a split in the church. Eight of 12 congregations left; some became independent, and some founded the Lutheran Church in Chile. In the 1980s, most Lutherans joined a Council of Lutheran Churches in Chile to work toward reunion, but such a union has not yet occurred.

The Evangelical Lutheran Church in Chile was left with only 2,000 members at the time of the disruption of 1975 and has added only a few hundred more in the ensuing decades. In 2005 it reported 3,000 members. Most of its 13 congregations and work are in the Santiago metropolitan area. It is a member of the World Council of Churches.

The church is led by its president and the synod, the highest legislative body among the rather loosely associated congregations. It continues a program of cooperation with the Evangelical Lutheran Church in America and has attempted to extend it into communities south of Santiago.

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See also: Evangelical Church in Germany; Evangelical Lutheran Church in America; Lutheran World Federation; Lutheranism; World Council of Churches.

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Evangelical Lutheran Church in Congo

The Evangelical Lutheran Church in Congo (Église évangélique luthérienne au Congo) originated among a group of Christian believers in the eastern part of the Democratic Republic of the Congo (then Zaire) who had been inspired by listening to the Radio Voice of the Gospel, a Lutheran radio station that operated out of Addis Ababa in the 1960s. They expressed a desire to affiliate with the Lutheran Church and were placed in contact with representatives of the Lutheran Church in Tanzania and the Lutheran World Federation. Leaders in the Congo group were invited to receive training in Tanzania. In 1975, the first graduate from the Makumira Theological School was ordained for an initial congregation, Kalémié. The following year, the association of Lutheran churches was received into the Church of Christ in Zaire (now the Church of Christ in the Congo), the state-recognized organization for all Protestant churches. The Lutheran Church received official government recognition in 1981.

Through the 1980s, the group grew as more pastors were graduated and ordained. A general assembly was organized. As the Evangelical Lutheran Community in Zaire East, the new church joined the Lutheran World Federation in 1986 and most recently, under its

new name, a name that reflects the changes that brought the Democratic Republic of the Congo into existence, has been received into membership by the World Council of Churches.

The congregations of the Lutheran Church in Congo are in the easternmost section of the country, with its primary center in Lubumbashi, on Lake Tanganyika. The church is currently led by Bishop Ngoy Kasukuti. In 2005, it reported 52,000 members. Its 96 congregations have been organized into 6 dioceses. The church has survived through the violence and war that has continued to haunt the Congo in recent decades, a primary reason for its establishing its headquarters office and contact point in neighboring Zambia.

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See also: Evangelical Lutheran Church in Tanzania; Lutheran World Federation; World Council of Churches.

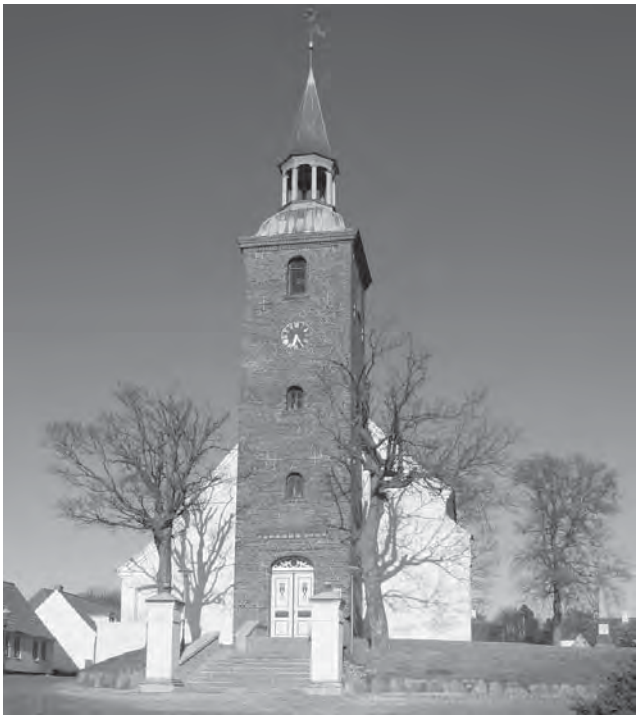
References

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Evangelical Lutheran Church in Denmark

Beginning with the Lutheran Reformation (1536), the Evangelical Lutheran Church was for centuries the only ecclesiastical body allowed in Denmark. It superseded the Roman Catholic Church, which had been introduced into Denmark around 825 CE by a Benedictine monk named Ansgar. Following the Reformation it adopted the Augsburg Confession and aligned itself in belief and practice with the Lutheran Church in Germany.



An Evangelical Lutheran church in Ebeltoft, Denmark. (Lorna/Dreamstime.com)

Through the centuries revivals were watched carefully and sects suppressed. During this period, by the grace of the king and in the economic self-interest of the state, Jews, Calvinists, Roman Catholics, and Moravians were allowed to settle in connection with embassies or in strictly limited areas. With the abolition of the absolute state, Denmark became a constitutional monarchy (1849) that allowed freedom of expression, association, assembly, printing, and religion. Since then citizens have been entitled to freedom of worship, and their religious organizations, financing, and rites may not be touched as long as they respect the public order and morality. No one is obliged to contribute to a religion that the person concerned does not affiliate with. No one can be deprived of civil and political rights because of his or her religious conscience.

Following the establishment of the constitutional monarchy, it was not expected that the majority church should be of the same standing as other religious communities. The national church, which was then called Folkekirken, or the People's Church, had to be Evangelical Lutheran, and for the last 150 years it has been protected and supported economically by the state.

Even in the early 21st century, the sovereign must be a member of a Lutheran community. In the mid-19th century 98 percent of the population belonged to the People's Church, which still today includes about 86 percent of the population. The situation is complex; church and state resemble a divorced couple continuing to live together, with one party having the upper hand. It is a strange fusion of a religious community and public administration, with Parliament as the ruling subject of the church, the institution that supports it, and the authority that gives and withdraws competence. The state can intervene in the external and internal matters of the church. However, it has seldom meddled with the internal affairs and the People's Church is not cowed by the state.

Since 1912 the influence of laypersons has been strong, thanks to local congregational councils, and for almost a century the church has given a lopsided amount of power to the local level. Today church-state relations represent a peculiar mixture of comparatively tight centralizing state administration and extensive self-government locally. This state of affairs has indisputably strengthened the People's Church locally, but it also explains the impotence of a church that is unable to manifest itself as an independent entity in relation to the state. The church has no synod and no one, neither bishop, priest, nor any layperson, can function as the "voice of the church" in, for example, ecumenical matters.

Denmark is an old maritime nation, and colonial power and church circles have always supported the religious and cultural life of Danes abroad, just as since the 18th century they have played a major role concerning Christian mission activities all over the world. At home Lutherans for the last 30 years have had to deal with the growing influence of other—and especially new—religious movements. In 1998, 4.1 percent of the population belonged to "recognized religious communities" outside the People's Church, and among them about 120,000 from Muslim countries. Only 10.1 percent did not in 1998 belong to any religious community at all.

In 2009, the church reported 4,494,589 members. Affiliated congregations, primarily for expatriates, are found in a number of countries across Europe. The church is a member of the Lutheran World Federation and the World Council of Churches.

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See also: Lutheran World Federation; Roman Catholic Church; World Council of Churches.

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Evangelical Lutheran Church in Iceland

The religious landscape of Iceland has been changing rapidly in the recent years mainly due to immigration of people of other faiths. When the Evangelical Lutheran Church in Iceland was established in the first constitution of the country in 1874, it was the only religious organization in the country. Now it is one among many, counting 80 percent of the population as members, or 252,000. Endeavoring to be faithful to the gospel, and its unique history and culture, it is open to the challenges of a multi-cultural and multi-religious society.

In the early years of the 21st century extensive strategic planning was done throughout the church, involving some 1,000 people of different walks of life. Intensified work in Christian education for young and old was called for, renovation of worship life and music, development of youth work and leadership training, and more support for families and homes in Christian formation and prayer. There was also an emphasis on

An Evangelical Lutheran church in Budir, Iceland. (Dalibor Kantor/Dreamstime.com)

reaching out to cooperate with others in contributing to the strengthening of a hospitable society.

Today Iceland is a highly urbanized society with an increasing pluralism of belief. In spite of the cultural and demographic changes, the Evangelical Lutheran Church still holds a key position. Almost all of the children are baptized within their first year, around 90 percent of all 14-year-olds are confirmed, 75 percent of all marriages occur in the church, and 99 percent are buried in the church. Most children are taught evening prayers in their homes. The primary schools teach Bible stories, and children's services are an important part of the worship life of most parishes. The State Broadcasting transmits worship services every Sunday morning, and daily devotions morning and night. Recent polls show 12 percent of adults in Iceland attend church services at least once a month. But different worship services throughout the week seem to be gaining ground in the parishes.

Iceland takes pride in its culture, language, and history. The church is an integral part of that. Iceland is unique among European nations in that from the very beginning of human habitation Christianity has been present. The first people in Iceland were Celtic hermits, seeking refuge to worship Christ. Later Norse settlers drove them out. When Iceland was constituted as a republic in the year 930 it was based on the Norse religion. At the end of the 10th century Christianity had gained ground. Soon the nation was divided into two hostile camps. Thus, in the year 1000, at the Alþing

(legislative assembly) held at Thingvellir, the leaders of the two groups, realizing the danger that threatened them, chose a person that everybody respected, a Norse priest and chieftain, Thorgeir of Ljósavatn, to decide which way the people should go. After a day-long contemplation of the problem, Thorgeir announced his decision: "Let it be the foundation of our law that everyone in this land shall be Christian and believe in one God, Father, Son and Holy Spirit." The people bowed to his decision. Soon afterward, missionary priests from Germany, England, and Eastern Europe organized the people within the Roman Catholic Church. The first Icelandic bishop, Isleifur, was consecrated in Bremen in 1056. He established his see at Skálholt, which remained the center of Christian learning and spirituality up through the 18th century. A second diocese centered on Hólar was created in 1106.

In 1262 Iceland came under the rulership of Norway and later Denmark. The Danish church joined the Lutheran camp in 1536, and thus four years later, the Reformation of Martin Luther was established in Iceland, enforced by the Danish Crown. The king ordered the dissolving of the monasteries and confiscated much of the church's property, as he now assumed position as the supreme head of the church. Most of the former Roman priests though continued in their parishes under the new regime and the life of the parishes went on as before. The translation of the Bible and the publication of devotional books and poetry contributed to cementing the Reformation and preserving the Icelandic language and culture.

In 1801 the two old dioceses were merged into a new single diocese with one bishop headquartered in Reykjavík. The 19th century saw the beginning of a national revival in Iceland and a movement toward political independence. The Constitution of 1874 guaranteed religious freedom but also decreed that the "Evangelical Lutheran Church is a national church and as such it is protected and supported by the State." This provision remained in the new Constitution of the Republic of Iceland adopted in 1944. This is the only article in the Constitution that can be changed by law, but which then has to be submitted to a national referendum. Church legislation was revised at the beginning of the 20th century, at which time parish councils were established and the congregations gained the right to elect their pastors.

In the early 1900s, liberal theology was introduced in Iceland, and textual criticism of the Bible became quite influential in the newly founded Department of Theology of the University of Iceland. At the same time Spiritualist and Theosophical ideas found support in intellectual circles. Conservative leaders opposed both trends, and the ongoing conflict marred church life well into the 1960s.

On January 1, 1998, a new law redefined the relationship of the Evangelical Lutheran Church to the government. The church remains established by law, but is otherwise autonomous. The state supports the church and collects membership dues for its parishes as for all registered denominations and religious communities. Church legislation, previously the domain of the Alþing, is now handled by the Kirkjuþing (church assembly), the highest legislative authority of the church. It has 29 elected representatives, 12 clergy, and 17 laypeople, and a layperson as a president. The highest executive authority is the Church Council (Kirkjuráð) elected by the Kirkjuþing and presided over by the bishop of Iceland. The bishop's office in the Church House is at the same time the office of the Kirkjuráð. Besides dealing with financial matters and personnel, the council also has departments of church education, and diakonia (service), church music, liturgy, and ecumenical relations.

Annually the bishop summons all the pastors and theologians of the church to the pastors' meeting, the synod, to discuss the affairs of the church and society. The synod has a say in all matters of theology and liturgy to be decided by the bishop and Kirkjuþing. At the old episcopal sees of Skálholt and Hólar there are assistant or suffragan bishops (*vígslubiskup*). They assist the bishop of Iceland in pastoral matters and with him form the Bishops' Meeting. There are 280 Lutheran parishes nationwide, with approximately 160 priests and 10 ordained deacons. Ten priests and five deacons work in specialized ministries in hospitals and other institutions, and others serve Icelandic congregations abroad. The Theological Faculty of the University of Iceland, founded in 1911, educates the clergy and deacons of the Church. Many theologians go abroad

for further studies in seminaries and universities on both sides of the Atlantic.

The Evangelical Lutheran Church in Iceland is a member of the Lutheran World Federation, the Conference of European Churches, the Nordic Ecumenical Council, and the World Council of Churches. It is also a member of the Porvoo agreement between the Anglican Churches of the British Isles and the Nordic and Baltic Lutheran churches. The Union of Missionary Societies of Iceland, in cooperation with the Norwegian Missionary Federation, has operated missions in China, Ethiopia, and Kenya. The Icelandic Church Aid has worked in cooperation with foreign relief and developmental agencies in development work and emergency aid in various parts of the world.

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See also: Lutheran World Federation; Roman Catholic Church; World Council of Churches.

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Evangelical Lutheran Church in Kenya

The Evangelical Lutheran Church in Kenya is one of two Lutheran denominations in Kenya. It has a unique history and is not to be confused with the Kenya Evangelical Lutheran Church.

Lutheranism came to Kenya as a result of the Italian invasion of Ethiopia. In 1936, the Italians expelled all the Protestant missionaries. Among those who left the country were the representatives of the Swedish Mission of the True Bible Friends, an independent missionary organization founded in 1911 in protest of the liberalism its members felt had arisen in the Church of Sweden. The expelled missionaries began to look for an alternative field where they could both continue their evangelism and stay in some minimal contact with their colleagues in Ethiopia. At this juncture, they made contact with some Ethiopian refugees who had escaped the Italian occupation but were having a difficult time in Kenya.

The first representatives of the True Bible Friends arrived in 1939. In the process of helping the Ethiopians, they discovered a new field for evangelism. They settled in the area east of Lake Victoria and began to evangelize the Kisii and Luo peoples. The church had immediate success, and the missionaries moved quickly to train Native leadership. By 1958, the mission was ready to become independent, and a constitution for the Evangelical Lutheran Church in Kenya was adopted. At the same time the first candidate for the ministry, who had been trained at the Lutheran seminary in Tanzania, was ordained. Following revision of the constitution in 1963, the church was registered as an independent church in 1965.

Even though the church was brought into existence by the True Bible Friends (who continue to support it), since its formation four other Lutheran bodies have added their support. These include the Swedish Lutheran Evangelical Association in Finland; the World Mission Prayer League, based in the United States; the Lutheran Evangelical Association of Finland; and the Norwegian Lutheran Mission.

Work has concentrated among the Kisii and Luo peoples, and editions of Luther's Catechism have been produced for both languages. There is both a hymnal and New Testament in Kisii. More recently, the church has reached out to other groups, including the Pokot, the Boran, and the Samburu. The Boran's land is along Kenya's border with Ethiopia.

In 2008 the church reported 85,000 members in 8 parishes. The general assembly is the highest legislative body and administration has been placed in the hands of an executive committee. In 1978 the church

established the Matongo Lutheran Theological College and Bible School. It is a member of the Lutheran World Federation and the National Christian Council of Kenya. It joined the World Council of Churches in 1985, but has recently withdrawn from membership.

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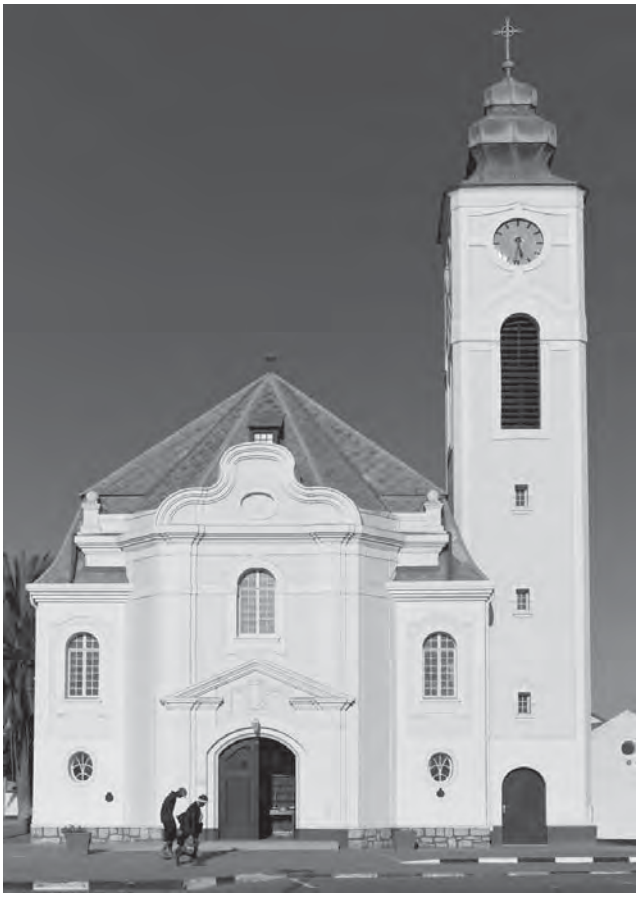

An Evangelical Lutheran church in Swakopmund, Namibia. Dating from 1912, it is the second-oldest church in Namibia. (Choups/StockphotoPro)

Evangelical Lutheran Church in Namibia

The Evangelical Lutheran Church in Namibia is the largest of several churches that have grown out of the work of the Rhenish Mission in Namibia. The effort began at the urging of the London Missionary Society, which had initially surveyed the area in 1814. However, it was 1842 before representatives of the mission arrived. Latvian-born Carl Hugo Hahn (1818–1895) established work among the Hereros people. While waiting for his first convert, he reduced the language to writing.

After his initial converts in the 1860s, he founded a Christian colony at Otjimbingwe, where he trained some lay workers who led the mission into a growth phase. The work soon outstripped the resources available from the Rhenish Mission, and Hahn found additional support from the Finnish Missionary Society, the missionary arm of the Church of Finland. The expansion of Hahn's work into the land of the Ovambo people (and later the Kawango people) was the first foreign missionary endeavor undertaken by the church. This new support required some negotiation, as the Rhenish leadership was representative of the Evangelical Church in Germany, a church that had combined Lutheran and Reformed roots. However, Hahn's work was allowed to move toward a more exclusive Lutheran identity, as the Finns required. During World War I, the Finns assumed full responsibility for the growing work, and its success has been attributed to a peculiar affinity between the people and the Finnish missionaries, more than 200 of whom had been commissioned by 1970.

The Finnish work included the creation of a publishing center, a hospital (opened in 1911), and an educational system, which began with a teacher-training school in 1913. The move to indigenous leadership began soon afterward, and the first Ovambo pastor was ordained in 1925. The mission became independent as the Evangelical Lutheran Ovambokawango Church in 1954. It adopted its present name in 1984.

It became a prominent part of the anti-apartheid campaign in the last decades of the 20th century, a further reflection of its widespread social concerns ministries. The church also sponsors a public library, a rehabilitation center, two hospitals, and self-help programs. Its printing press is used for church projects and is made available to the public. Future ministers and church workers are trained at the Paulinum Theological Seminary, co-sponsored with the Evangelical Lutheran Church in the Republic of Namibia.

In 2005, the church reported 609,093 members. It is a member of the Lutheran World Federation and since 2001 of the World Council of Churches.

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See also: Evangelical Church in Germany; Evangelical Lutheran Church in the Republic of Namibia; London Missionary Society; Lutheran World Federation; Rhenish Mission; World Council of Churches.

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Evangelical-Lutheran Church in Romania

The Evangelical-Lutheran Church in Romania (formerly known as the Evangelical Synodal Presbyterial Church of the Augsburg Confession in Romania) dates to the movement of the Lutheran faith into Hungary and Transylvania in the 16th century. There it found a response among both German-speaking and Hungarian-speaking peoples. These churches existed in what was then a part of the Ottoman Empire. In 1691, Transylvania was incorporated into the expanding Hapsburg Empire and existed through a period during which the government supported efforts of the Roman Catholic Church to reclaim Protestant believers. Lutherans in Transylvania were initially incorporated into the Lutheran Church in Hungary, but were separated following the transfer of Transylvania to Romania following World War I.

The Evangelical-Lutheran Church in Romania continues the Hungarian-speaking Lutheran tradition that has been present in Transylvania since the Reformation. It had experienced a revival in the 1780s following the granting of religious tolerance by the government in 1781, during which time many of its prominent buildings were erected. Following the changes after World War II, the Hungarian (and Slovak) Lutherans decided to organize separately from the German-speaking Lutherans, now within the Evangelical Church of the Augsburg Confession in Romania.

The Hungarian church is organized on a presbyterial system with congregations organized into presbyteries. A general synod is the highest legislative body. The church is led by a bishop who is assisted by a lay president. In 2005, the church reported a membership of some 33,000 in its 39 congregations. It is a member of the World Council of Churches and the Lutheran World Federation. With the Unitarians and Reformed churches, it supports the United Protestant Theological Institute in Cluj at which most of its ministers are trained.

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See also: Evangelical Church of the Augsburg Confession in Romania; Lutheran Church in Hungary; Lutheran World Federation; Roman Catholic Church; World Council of Churches.

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Evangelical Lutheran Church in Southern Africa

The Evangelical Lutheran Church in Southern Africa was constituted in 1975 by the merger of four previously existing Lutheran churches, which have retained some organizational continuity as dioceses in the new ecclesiastical body. The first Lutheran missionaries, representatives of the Berlin Mission, entered the Cape of Good Hope in 1834, and their work eventually spread through the colony and into the Orange Free State. In 1911 the mission was organized as two synods, one in each territory. These two synods came together to form a regional church in 1963 and subsequently joined the Lutheran World Federation.

In 1854 missionaries unable to settle in Ethiopia, as planned, came to the Transvaal. They were joined four years later by missionaries from the Berlin Mission who established work among the Bakoba people. The mission spread among different peoples and into Botswana and Lesotho. In 1962 the work in the Transvaal was constituted as the Lutheran Church–Transvaal Region and affiliated with the Lutheran World Federation.

Lutheran work in Natal began in 1844 when five missionaries from the Norwegian Missionary Society arrived. They were joined by Norse-American missionaries in 1870. The Berlin Missionary Society spread their work to the area in 1847. They opened a school at their center in Emmaus. They later expanded their work into Swaziland and in 1911 constituted the Zulu-Xhosa-Swazi Synod. In 1857 the Hermannsburg Missionary Society added their strength to the growing work and opened a school to train parish workers. Finally, in 1876, missionaries from the Church of Sweden settled in the interior of Natal. In 1912, these several missions formed the Cooperating Lutheran Missions in Natal-Zululand. This structure matured into the Lutheran Church in South Africa–South-Eastern Region. As such it joined the Lutheran World Federation and the World Council of Churches.

In 1857, the Hermannsburg Missionary Society opened work among the Tswana people of the Transvaal. They found a ready acceptance of Christianity due to the prior activity of David Modipane. Some 20 years earlier, Modipane, then a war prisoner, had converted to Christianity. In the 1840s, he returned to his people and began to preach. He did not baptize or form a church, but told those who listened to him that soon others would come with proper authority. The missionaries purchased land from the Tswana and formed several Christian villages that became the church's centers. By 1959, when the independent Lutheran Botswana Church was constituted, there were some 100,000 members. That church became the Evangelical Lutheran Church in Southern Africa in 1963 and soon affiliated with the Lutheran World Federation.

Shortly after the merger of these four regional churches to form the Evangelical Lutheran Church in Southern Africa, two additional dioceses were created, one serving the Johannesburg area and one for the members in Botswana. The church has an episcopal polity and is led by its presiding bishop. The church assembly, the highest legislative body, meets biennially. The church council oversees the administration at the national level.

Given the racial divisions in modern South Africa, the reception in 1984 of five congregations whose members were predominantly of Indian heritage became a step forward of significance far beyond the

bounds of the church. These congregations were the result of a mission opened in the 1970s by the Norwegian Missionary Society, the Hermannsburg Mission, and the Church of Sweden. The church struggled through the 1980s to deal with the many races, people, and languages in the church, all of which, given the apartheid system imposed by the government, continually threatened its unity. With the end of apartheid, the church has worked to overcome its divided past.

In 2005, the church reported 589,502 members. The church oversees two seminaries, the Lutheran Theological College Umpumulo at Mapumulo and the Marang Theological Seminary in Tihabane, Bophuthatswana. Several smaller churches, primarily of white South Africans, which share much of the history of the Evangelical Lutheran Church, have remained independent of the larger united body.

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See also: Lutheran World Federation; World Council of Churches.

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Evangelical Lutheran Church in Tanzania

The Evangelical Lutheran Church in Tanzania (ELCT) was born in June 1963 with the formal amalgamation of seven churches that had previously worked together as a federation. These seven churches trace their beginnings to the 19th-century missionary activities in East Africa. Both African-initiated groups and German missionary societies became very active in creating congregations and parishes that later developed into self-governing churches. Before World War I there were three German mission societies operating in what was then Tanganyika: the Berlin Mission, which worked in the southern part of the colony and later on the eastern coast; the Leipzig Mission, which worked in the northern and central parts of the territory; and Bethel Mission, which worked in the northeast and later in the northwest. In the northwest, Protestant African groups, largely influenced by the Anglican Church in Uganda, invited Bethel Mission to work with them.

New mission societies arrived after World War I. The Augustana Mission, based in America, took over the work of the Leipzig Mission and Berlin Mission. The Norwegian Mission (Free Church) took charge of the Mbulu area in the northern part of the country. The Methodist Mission from South Africa became responsible for the northwest area, but did not remain there long after it got into conflict with the African Christian group.

During and after World War II, representatives from several Lutheran mission societies from Scandinavia arrived and worked together with the already established churches. It was during this time that these established churches of different background formed a Federation of Lutheran Churches in Tanganyika, which later, on June 19, 1963, merged to become the Evangelical Lutheran Church in Tanzania.

The former 7 churches have established 20 church units known as dioceses. Each diocese has its own constitution and diocesan leadership. These 20 different dioceses together constitute the Evangelical Lutheran Church in Tanzania, which in 2005 reported a membership of approximately 3 million members. It is the second largest Christian body in Tanzania and the largest Lutheran body in Africa. The head of the church is called *mkuu wa kanisa* (a Swahili title meaning "the one taking responsibilities of church leadership") and is elected from among the 20 bishops. The first mkuu wa kanisa was the late Bishop Stefano Moshi (1906–1976) from the Northern Diocese, who

was succeeded by the late Bishop Sebastian Kolowa (r. 1976–1992) from the North Eastern Diocese, who was in turn succeeded by Bishop Samson Mushemba (b. 1960) from the North Western Diocese. It is currently led by presiding Bishop Alex Gehaz Malasusa, who succeeded Bishop Mushemba in 2007. The church has a general secretary who works with the executive secretaries of different church departments. There is a General Assembly, which meets every four years, and an Executive Council, which meets four times annually.

The church has pursued its mission both within Tanzania and in neighboring countries. In the 1960s and 1970s it supported work in Kenya and the Congo (formerly Zaire). In the 1980s it worked in Malawi and Zambia, and more recently has opened work in Mozambique and Uganda. Within Tanzania it has established new mission areas where the work of *diakonia* ("service") is very strongly emphasized. Education has become a strong priority, leading the church to establish secondary schools, colleges, and a university as expressions of its missionary task.

In order to continue the longstanding relationships between the church and the former mission societies, the Lutheran Christian Service body, since 1997 known as the Lutheran Mission Cooperation, was established in 1973. Its offices are within the church's headquarters in Arusha. This body works together with the Evangelical Lutheran Church in Tanzania to fulfill its mission objectives.

The Evangelical Lutheran Church in Tanzania is a member of the Christian Council of Tanzania, the All-Africa Conference of Churches, the Lutheran World Federation, and the World Council of Churches. Through these ecumenical bodies the church has shared its leadership talents with the larger Christian community. One of the former presidents of the Lutheran World Federation was the late Bishop Josiah M. Kibira (1977–1984), an ELCT bishop.

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See also: All Africa Conference of Churches; Lutheran World Federation; World Council of Churches.

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Evangelical Lutheran Church in the Kingdom of the Netherlands

See Protestant Church in the Netherlands.

Evangelical Lutheran Church in the Republic of Namibia

The Evangelical Lutheran Church in the Republic of Namibia dates to 1842 and the beginning of the Rhenish Missionary Society efforts in southern Africa in what in 1884 became German South West Africa and continued after Germany lost control of the region following World War I. Today the area is the independent country of Namibia. Originally developed in various parts of the territory, the work in the north was soon turned over to the Finnish Lutherans and evolved separately (and is now known as the Evangelical Lutheran Church in Namibia). The Rhenish Mission work evolved into the Evangelical Lutheran Church in South-West Africa (Rhenish Mission) in 1957 and assumed it present name in 1990.

The church follows the belief and practice of the Evangelical Church in Germany, which includes an amalgam of Lutheran and Reformed trends. The church also has become socially active and sponsors leadership education programs for women, an anti-AIDS program, and programs to care for the elderly and ill. Among the educational institutions supported are the Martin Luther High School and the Palinum Theologi-

cal Seminary, jointly sponsored with the Evangelical Lutheran Church in Namibia.

The church is ecumenically active and has been a member of the World Council of Churches since 1992. It is also a member of the Lutheran World Federation. In 2005 it reported 350,000 members in 54 congregations.

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Evangelical Lutheran Church in Zimbabwe

Lutheranism entered what is today known as Zimbabwe in 1903 when missionaries from the Church of Sweden, which had previously established a work in Natal, moved into southern Rhodesia. There the London Missionary Society, a British Protestant sending agency, and other churches had already initiated missionary work, and an agreement was reached by which the Church of Sweden would concentrate its activity in the southwestern part of the country. Here the missionaries encountered the Ndebele people (a Zulu-related people). The work spread across the southern part of the country, where its strength remains, though as members have migrated into the cities it now has congregations across the country.

In the 1930s the initial steps toward autonomy were taken that resulted in 1941 in a new Constitution, which outlined the several responsibilities of the Church of Sweden and the resident church members. Then in 1961, the church became autonomous. Three years later, southern Rhodesia became independent, though rule by the white minority continued until 1979.

The church is centered on the city of Bulawayo. Its parishes are organized into two districts. Legislation for the church is done at its biennial delegated assembly. The church is led by its presiding bishop, currently Naison Shava, who in 2006 succeeded Litsietsi Maqethula Dube (r. 2001–2006), who had in turn succeeded Dr. Ambrose Moyo (r. 1996–2001). Mayo moved on to become the executive director of the Lutheran Communion in Southern Africa. In 2005, the church reported 134,000 members in 396 congregations. Most of the church's pastors are trained at the United Theological College in Harare, a joint project of five Protestant denominations.

The church is characterized by a noticeable female majority among the active membership. They created a volunteer organization, Vashandiri, in the 1930s,which has been a significant part of the church's life and development. They manage a program of adult education, including both Bible and theological training as well as secular topics such as child care. Vashandiri is headquartered at a women's center in Gweru, which is also used for retreats, weddings, and various church meetings.

The church has an education program that includes several secondary schools and a youth center at Njube. An early emphasis on medical missions now manifests as joint support with other churches of four hospitals. The church cooperates with the world Lutheran community on various projects, especially Lutheran World Service, which has developed a spectrum of programs in response to the devastating drought in 1984–1986. The church is a member of the World Council of Churches, the Lutheran World Federation, the Fellowship of Evangelical Lutheran Churches in Southern Africa, and the Council of Churches in Zimbabwe.

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See also: Church of Sweden; London Missionary Society; Lutheran World Federation; World Council of Churches.

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Evangelical Lutheran Church of Finland

The Evangelical Lutheran Church of Finland came into being as a fruit of the 16th-century Reformation of the Roman Catholic Church. At that time, Finland was a part of Sweden. In the 19th century, the country was a part of Russia, and finally in 1917 it became independent.

Two main factors can be seen in the process of the Reformation in Finland. King Gustavus Vasa of Sweden (1496–1560) had political reasons to be in favor of the Reformation. Wealth and power were transferred from the church to the king when Sweden, and Finland as a part of it, became Protestant. At the same time, however, Swedish and Finnish priests studied in Germany and were significantly inspired by the new perspective of the Reformers. The church thus made the transition from Roman Catholicism to Lutheranism, the latter perspective lasting to the present.

In the 19th century, four revival movements started in the Finnish church, all of which continue to exist. Each has its own theological emphases, songbooks, and summer festivals. The largest of the four revival movements is the Laestadian movement, which especially reflects church life in northern Finland. A so-called fifth revival began after World War II and maintains links to the international evangelical movement. In addition to the several revival movements, there are many other organizations, including missionary societies and student organizations within the church; most recently the international charismatic movement has also gained a foothold in the church.

Oulu Cathedral, of the Evangelical Lutheran Church of Finland. (iStockPhoto.com)

According to the Constitution Act of the state from 1919, the state is neutral in respect of religion, and the citizens are guaranteed religious freedom. Still the Lutheran and the Orthodox churches have some privileges, among the more important being their taxing power. The Lutheran Church is a majority church, but no longer a state church. However, in the 1990s additional reforms occurred that further loosened the connection between church and state.

In 1999, 85.3 percent of the population, or 4.4 million people, belonged to the Evangelical Lutheran Church. The church plays, particularly through its ceremonies, a role in most people's lives: a vast majority are baptized, confirmed, married, and buried by Lutheran pastors.

There are approximately 600 parishes located in 8 dioceses. All the Swedish-language parishes in different parts of the country belong to one diocese (5.8 percent of Finns speak Swedish as their native language). The archbishop, who is often regarded as the head of

the church is in Turku, the town where the first bishopric of Finland was established in the 13th century. The church's supreme decision-making body is the Synod (107 members). Other authoritative bodies are the Ecclesiastical Board, the Bishops' Conference, and the Church Council for International Relations. The central offices of the church are located in Helsinki. Altogether, the church employs almost 20,000 people full-time or part-time. Out of these, 1,800 are ordained ministers. One-fourth of the clergy are women. Women have been ordained since 1988, but even before that hundreds of female theologians worked in the parishes.

The financial basis of the church is its taxing power. Most funds are spent on parish work and maintenance of buildings. Parish work includes, for example, children's clubs, family counseling, hospital pastoral care, and work among the disabled, the unemployed, old people, and prisoners.

In 2008, the Evangelical Lutheran Church of Finland reported 4.5 million members in 548 parishes organized in 9 dioceses, plus some members who reside outside the country. The spiritual head of the church is Jukka Paarma, the archbishop of Turku. The Evangelical Lutheran Church of Finland is a member of the World Council of Churches, the Conference of European Churches, the Lutheran World Federation, and the Nordic Ecumenical Council.

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See also: Lutheran World Federation; World Council of Churches.

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Evangelical Lutheran Church of France

When the Protestant Reformation spread into France, the Reformed Church based in French-speaking Geneva found significantly more support than did Lutheranism. However, a Lutheran movement did emerge in the Montbéliard region (then a part of the German Duchy of Württemberg) and in Alsace-Lorraine (a French area bordering Germany). Beginning with the ministry of Guillaume Farel (1489–1565) and Martin Bucer (1491–1551), the church has been conscious of its role as a mediating force between German Lutheranism and French Reformed emphases. Over the centuries it has produced a number of significant figures in spiritual renewal, such as Pietist leader Phillip Jacob Spener (1635–1705) and Johann Friedrich Oberlin (1740–1825).

The first Lutheran congregation (expatriate Swiss) was founded in Paris in 1626. A Danish congregation soon followed. However, only with the coming of Napoleon and his establishment of a set of laws that both recognized the existence of Protestant churches and regulated their life, were Lutherans allowed to worship openly in France. The presence of Lutheranism in Paris grew in the 20th century with the development of work within the German expatriate community.

In 1871, as a result of the Franco-Prussian War, many of the French Lutherans suddenly found themselves in Germany with the annexation of Alsace-Lorraine. Those Lutherans who remained in France were found primarily in Montbéliard and Paris. In 1906,

following the separation of church and state in France, the Lutherans were finally free to form a national organization. The Evangelical Lutheran Church of France is one of the two bodies that continue the life of the Lutheran Reformation in France. When Alsace-Lorraine was returned to France after World War I, the Lutherans there organized the Church of the Augsburg Confession of Alsace and Lorraine, which has remained a separate body.

The Evangelical Lutheran Church of France is a member of the Protestant Federation of France, the World Council of Churches, and the Lutheran World Federation. In 2005, the church reported 36,000 members in 54 congregations.

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See also: Church of the Augsburg Confession of Alsace and Lorraine; Lutheran World Federation; Lutheranism; World Council of Churches.

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Evangelical Lutheran Church of Ghana

The Evangelical Lutheran Church of Ghana originated in 1958 with the efforts of missionaries of the Lutheran Church–Missouri Synod. The work grew steadily and was formally registered as a new ecclesiastical institution in 1964. The church continues the conservative Lutheran theology and practice of its parent body. The church has also developed a widespread program of social endeavors throughout Ghana, including medical facilities aimed at assisting the blind and deaf, improving agriculture, and providing clean water. Evangelistic efforts are punctuated with a popular Bible correspondence course and a broadcast ministry built around the weekly *This Is the Life* television program.

The church has expanded its mission into neighboring Uganda, Nigeria, Benin, and Cote d'Ivoire. In 1998, it founded a ministerial training facility, the Lutheran Clergy Study Programe, based in Accra. In 2005 it reported 26,000 members in 150 congregations and 300 preaching stations. In spite of its ties to the Lutheran Church–Missouri Synod, the church joined the World Council of Churches in 2000. It is also a member of the All Africa Conference of Churches and the Lutheran World Federation.

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See also: All Africa Conference of Churches; Lutheran Church–Missouri Synod; Lutheran World Federation; World Council of Churches.

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Evangelical Lutheran Church of Lithuania/Lithuanian Evangelical Lutheran Church in Diaspora

The Lutheran Church in Lithuania dates to the spread of the Protestant Reformation in the 1520s. Neighboring Prussia was the first country to declare Lutheranism its state religion (1525), and Lithuanians studied in Wittenberg, Leipzig, and other Protestant universities. The Reformation spread through all parts of society, and the initial Reformers faced harsh resistance by Catholic authorities. In 1539 Abraomas Kulvietis (Abraham Culva, ca. 1509–1545) established a college in Vilnius without permission of the local Catholic

An Evangelical Lutheran church in Vilnius, Lithuania. (Alma Pater)

bishop, and the college was shut down three years later. The college founders sought asylum in Prussia, where Kulvietis, as well as another prominent figure of the Lithuanian Reformation, Stanislovas Rapolionis (often referred to by his Latin name, Stanislaus Rapagelanus; ca. 1485–1545), contributed to the founding of Königsberg University in 1544.

The Reformation eventually found support among the Lithuanian nobility (especially the influential Radvila family), and the country became predominantly Protestant. In response, the bishop of Vilnius invited the Jesuits, already working in Poland, to spearhead the Counter-Reformation. They founded Vilnius University in 1579, and by the end of the century, the Roman Catholic Church had basically regained its former primacy.

Though now in a minority position, Lutherans contributed significantly to Lithuanian culture. The first book ever printed in the Lithuanian language was Luther's Small Catechism, published in 1547 by Martynas Mažvydas (in Latin, Martinus Mosvidius; 1520–1563) in Königsberg. In 1590 Jonas Bretkūnas (Iohannes Bretke; 1536–1602) completed the translation of the Bible into Lithuanian, although it was never published.

In 1648 the synod of the Evangelical Lutheran Church in Lithuania adopted the model of the Saxonian Church of the Augsburg Confession. In 1780 the church's synod established an independent consistory (which started functioning in 1782), and two years later the synod divided Lithuania into three church districts.

In 1832 both the synod and the consistory were abolished by order of the Russian czar, an action made possible because a major part of Lithuania had fallen under Russian occupation in 1795. Lithuania's Lutheran parishes were joined to the Curonian Consistory, with its administrative center in St. Petersburg. Later, parishes in part of Vilnius County and on the right bank of the Nemunas River were joined to the Warsaw Consistory.

Meanwhile, beginning in 1613, Lithuania Minor had its own consistory, established in Königsberg. When in 1660 Prussia ultimately united with Brandenburg, the Königsberg Consistory was integrated into the Berlin General Consistory. In 1817, by decision of the king of Prussia, Fredrick William III, Lutheran and Reformed churches were formally merged to become the Prussian Evangelical Church. Some Lutheran parishes never accepted the Prussian Union.

Lithuania regained its independence in 1918, and the northern part of Lithuania Minor, the Klaipėda District (Memel gebiet), was joined to the Republic of Lithuania in 1923. Of the Klaipėda District's population, 97 percent (more than 150,000) was Lutheran, and there was a strong desire to unite all Lutheran parishes in Lithuania under one administration. Nevertheless, Lutherans in the Klaipėda Distinct remained under the supervision of the Köenigsberg Synod. Only in 1955, after World War II, were the remaining parishes in the district formally joined to the Evangelical Lutheran Church of Lithuania.

In the rest of Lithuania, Lutherans numbered approximately 70,000, but they were divided by language. Thirty thousand were ethnic Lithuanians, 26,000 were German-speaking, and 14,000 were Latvian-speaking. As a result, between 1920 and 1941, each ethnic group formed its own synod, which in turn elected delegates for the consistory, the supreme body of the Evangelical Lutheran Church of Lithuania (ELCL). At the time, the president of the Republic of Lithuania appointed the president and the vice president for the consistory. As World War II loomed (1938), 9.56 percent of the 2.7 million Lithuanians were evangelical (Lutherans and Reformed being counted together).

Due to Soviet occupation and Lithuania's incorporation in the Soviet Union in 1940, a considerable part of the population fled to the West or was deported to the Soviet Union. The number of Lutherans decreased by almost 90 percent. After 1944 large numbers of Lithuanian Lutherans and nearly all pastors found asylum in the West. In 1946 in Germany the constituting synod formed the Lithuanian Evangelical Lutheran Church in Exile, which (as a Lithuanian Evangelical Lutheran Church in Diaspora since 1993) continues to exist today. The church's bishop, Hans G. Dumpys, may be reached at its headquarters, 6641 S. Troy St., Chicago, IL 60629. It is a member of the Lutheran World Federation. As the new century begins, it counts about 5,000 members.

A few pastors who remained in occupied Lithuania tried hard to keep the church alive under repression. A consistory was constituted in 1941 and 1950. Only in 1955 did the first synod meeting since World War II take place. By 1988 there were only 25 parishes in Lithuania.

National revival and the restoration of Lithuania's independence in 1991 provided the ELCL with an opportunity to re-establish parishes and various activities. In 2001 ELCL consisted of 55 parishes, served by some 25 clergy (including deacons). Since 1990, synods have taken place regularly every five years. Between the synods, the church is administered by the consistory.

Lutherans total about one percent of Lithuania's 3.6 million population. ELCL is a member of the Lutheran World Federation (since 1967) and the Leuenberg Church Fellowship. A relatively conservative body, it was a member of the World Council of Churches, but has recently withdrawn. Since 1993, a Department of Evangelical Theology has functioned at Klaipėda University. Bishop Jonas Kalvanas resides in the church headquarters in Tauragė.

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Kęstutis Pulokas

See also: Jesuits; Lutheran World Federation; Lutheranism; Roman Catholic Church.

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Evangelical Lutheran Church of Papua New Guinea

Lutheran work in Papua New Guinea originated with two thrusts into the region following the establishment of a German colony on the northeast corner of the island of New Guinea in the 1880s. Johannes Flierl (1858–1947) moved to the German colony from Australia, where he had been working with the Aboriginal people. A missionary with the Neuendettelsau Mission, he established an initial station near Finschhafen. Missionaries from the Rhenish Mission joined him the following year. Work began on reducing the local languages to writing and then translating the Bible. As churches slowly emerged, each congregation was assigned an area for evangelization, and beginning in 1908 native teachers were sent out to evangelize their neighbors.

The missions made significant progress when they adopted a method developed by Christian Keyser (1877–1961) of gaining the consent of a whole people to convert before beginning baptisms. This method helped considerably in the preservation of much of the culture of the region. The mission was severely affected by World War I, when the missionaries had to withdraw, but as elsewhere the effect had a positive value in forcing the further creation of indigenous leadership. Until the Germans were allowed to return (1927), American and Australian Lutherans supplied some guidance to the emerging church.

The mission continued to grow through the 1930s, but was even more severely disrupted by the Japanese occupation of the island. A number of missionaries and church leaders were killed and many church buildings destroyed. The mission was quickly reconstructed after the war (with American and Australian assistance), and in 1956 the organization of the Evangelical Lutheran Church occurred. The present name of the church was adopted in 1976 with the establishment of the independent country of Papua New Guinea and the granting of full independence by the several missionary bodies that had until then overseen its operation. Partnership relationships were maintained with German, American, and Australian Lutherans. One of the major programs of the new church was the translation of the Bible into Pidgin, the language that had emerged as the most commonly spoken language in the country's multi-language environment.

In 1976 the Siassi Lutheran Church, a product of the Neuendettelsau Mission, which had been turned over to the Evangelical Lutheran Church of Australia in 1936, merged into the Evangelical Lutheran Church of Papua New Guinea.

The church is led by its bishop, who resides in Lae, and the church convention that meets biennially. Congregations are divided into geographic districts. Zurewe K. Zurenuo, elected in 1973, was the first New Guinean selected for the episcopacy, though at the time he had yet to be ordained to the ministry.

In 2005 the church reported membership at 900,000 worshipping in 2,000 congregations. It is a member of the Lutheran World Federation and the World Council of Churches. It sponsors three seminaries for the training of ministers and church leaders. It also continues to oversee an extensive system of primary and secondary schools, as well as a teacher's college, also located at Lae.

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See also: Lutheran World Federation; World Council of Churches.

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Evangelical Lutheran Free Church of Norway

Significant dissent from the established Church of Norway emerged toward the end of the 19th century when a group appeared asking for independence of the church from state control. The Reverend Paul Peter Wettergren (1835–1889), a former missionary of the church in South Africa, emerged as the spokesperson of the group, arguing that Jesus Christ, not the king of Norway, must be recognized as head of the church. In Norway, the Parliament acted as the Church of Norway's legislature, and the king retained the power of pastoral appointments and of promulgating church law.

The suggestion that the secular authority should not interfere in church affairs was bolstered by complaints that church discipline had become lax, doctrinal aberrations had appeared, and moral standards had been lowered. Wettergren and his associates suggested that congregations be given the privilege of choosing their own pastors and begin exercising the powers now in the hands of the king. The arguments were not accepted, and Wettergren and his followers withdrew from the state church.

The new church made a firm commitment to the standard Lutheran confession of faith and developed a presbyterial polity to organize its congregations. The synod, the highest legislative authority, meets semiannually and elects the church's officers. Congregations call their pastors in cooperation with a district board. The church has established a Bible and Theological Seminary.

The church has a strong program of evangelism, especially among the more secularized adults in the suburbs of Norway's cities. It also has an extensive evangelism program, with missionaries in Japan, Ethiopia, Taiwan, and Cameroon.

In 2008 the church reported 21,775 members. Though challenging the Church of Norway, the Free church has built increasing good relations with it. It has remained aloof from other Free churches in Norway, but has friendly relationships with the Church of the Lutheran Brethren in the United States and sends observers to the Conference of Lutheran Free Churches in Europe. It remained aloof from the Lutheran World Federation for many years, but finally affiliated in 2005.

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See also: Church of Norway; Free Churches; Lutheran World Federation.

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Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Evangelical Mennonite Conference

Mennonites trace their roots to the more radical element of the 16th-century Protestant Reformation. During a period of continuing persecution, many turned to the former Roman Catholic priest Menno Simons (1496–1559) for his mature leadership. His teachings shaped the movement, which spread from Europe to Russia in the 18th century.

The Evangelical Mennonite Conference's (EMC) origins can be traced back to a split in the Mennonite community in southern Russia in 1812. The leader of the reform movement, Klaas Reimer (1770–1837), concerned about lax discipline in the church, established a separate church entitled the Kleine Gemeinde (German: Little Community). The reason for the title is debated.

It most likely was due to its size in comparison with the Grosse Gemeinde (Large Community).

In 1874–1875 the group immigrated to North America to escape government pressure. About one-third of the group settled in Nebraska, and the other two-thirds settled in two colonies in Manitoba. The Canadian immigrants at that time numbered around 50 families. From the 1880s to the years immediately following World War II, the Kleine Gemeinde experienced a series of divisions within the community, political and cultural pressures to conform, and a loss of members as many immigrated to Mexico. The Kleine Gemeinde kept its name until 1952, when it was changed to the Evangelical Mennonite Church. In 1959 its name was changed to the present-day Evangelical Mennonite Conference.

The modern-day EMC has more than 7,000 members in 53 churches. Its churches are located in central and western Canada. Although its membership still reflects its Dutch-German background, it is increasingly becoming more ethnically diverse. The EMC is a supporting member of the Mennonite Central Committee and the Evangelical Fellowship of Canada.

The denomination holds that the "the Scripture has final authority in faith and practice, a belief in Christ's finished work, and that assurance of salvation is possible." It also adheres to historic Mennonite convictions regarding the necessity of discipleship, believer's adult baptism, social concern, and pacifism. Women can serve on national boards, and in a wide variety of areas of ministry in the church, but they cannot be ordained as ministers. The EMC practices three ordinances: water baptism, the Lord's Supper, and foot washing. Missions work and educational institutions are also an important part of the ministry of the EMC. Local church autonomy is stressed, with the churches of the conference organized under the conference council (which meets twice a year) and the moderator.

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See also: Mennonites.

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Regehr, T. D. *Mennonites in Canada, 1939–1970: A People Transformed*. Toronto: University of Toronto Press, 1996.

Evangelical Methodist Church in the Philippine Islands

Following the change of administration in the Philippines as a result of the Spanish-American War, the Methodist Episcopal Church (MEC, now an integral part of the United Methodist Church) launched missionary activity in the predominantly Roman Catholic country. The mission grew rapidly, but did not respond in a timely way to expressed desires for indigenous leadership. The desire for a greater leadership role was initially expressed in the formation of "The Truth," an evangelistic effort created by Filipino evangelists. Church leaders discouraged the independent effort. Thus it was that Nicholas Zamora, the first Filipino ordained to the ministry, assumed leadership of some 3,000 members who broke with the MEC to form the Evangelical Methodist Church in 1909. The church was self-governing, self-supporting, and self-propagating. The church had grown to some 20,000 members by the mid-1920s.

Initially the church followed the parent body in organization and adopted a slightly edited version of the MEC *Discipline* as its organizational manual. In 1948, however, it placed the leadership of the church in the hands of a newly created consistory of elders, consisting of 11 ministers and 2 laypersons. The consistory was elected every four years by the church's general conference. The consistory names one of its ministerial members as the church's general superintendent. He, in turn, names the district superintendents who head the geographic districts into which the church is divided.

The church has developed a strong program of economic assistance and industrial development among the poorer people of the Philippines. It has taken a strong stand against racial discrimination, drug addiction, and divorce.

In 2005, the church reported 34,381 members. It is a member of the World Methodist Council and the World Council of Churches.

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See also: United Methodist Church; World Council of Churches; World Methodist Council.

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World Methodist Council, Handbook of Information, 2002–2006. Lake Junaluska, NC: World Methodist Council, 2003.

Evangelical Methodist Church of Argentina

As early as 1825, the Missionary Society of the Methodist Episcopal Church (now a constituent part of the United Methodist Church) proposed the opening of a mission in Argentina, but the proposal was not acted upon immediately. Then in 1932, an unnamed Methodist wrote from Argentina saying that he had founded a Methodist class and requested that the church send a missionary to offer assistance. In 1835 the Reverend Fountain E. Pitts (1808–1874) visited the country and returned to the United States to make his recommendation that missionaries be dispatched to the Plate River (Rio de la Plata) area.

John P. Newman, Methodist Episcopal bishop of Omaha and San Francisco, about 1865. (Library of Congress)

John Dempster (1794–1863) arrived in Buenos Aires in December 1836. Over the next five years he built a school and congregation and then was succeeded by William H. Norris (1801–1878), who had been working in Uruguay. Under Norris's guidance, the work was extended into the interior of Argentina and into Paraguay, though the real expansion did not occur until the 1860s. All preaching was in English until that time. In 1874 the Woman's Foreign Missionary Society added their strength to the work and sent two missionaries to found a school for girls (now Colegio Americano).

In 1892, the General Conference authorized the founding of the South America Annual Conference (similar to a diocese in Methodism), and Bishop John

P. Newman (1826–1899) held the first session in 1893. Work now also included missions in Brazil, Peru, and Chile. There were 886 members in Argentina. The South America Conference gave way to the Latin American Central Conference in 1924, the central conference structure offering some degree of autonomy. In 1932, the conference elected the first Latin American Methodist bishop, Juan E. Gattinoni (1878–1970), pastor of Central Church in Buenos Aires.

Argentina was set apart as a separate conference in 1956, and in 1968, the uniting conference of the United Methodist Church voted positively on a proposal that the Argentina Annual Conference be allowed to become an autonomous church. That transformation occurred the next year when the Evangelical Methodist Church of Argentina was organized. Carlos E. Gattinoni (b. 1907), the son of Juan Gattinoni, was elected as the first bishop of the new church. He, like his father, had been the pastor of Central Church when he was called to the episcopate.

The new church continued the structure and beliefs of the parent denomination, except that it established a committee to oversee pastoral appointments, rather than leaving that task in the hands of the bishop alone.

In 2005, the church reported 8,940 members. It is a member of the World Methodist Council and since 1991 of the World Council of Churches.

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See also: United Methodist Church; World Council of Churches; World Methodist Council.

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Evangelical Methodist Church of Bolivia

Methodist work in Bolivia is dated from the arrival of bishop-to-be William Taylor (1821–1902) on an exploratory mission in 1877. In 1879, Jose Mongiardino began distributing Bibles in the country, but his work ended abruptly with his murder. Several other attempts to begin a mission met with mixed results, and it was not until 1906 that a stable work was begun, under Francis M. Harrington (1865–1908). He organized the first Methodist church in La Paz and the following year opened the American Institute, which subsequently grew to become the Colegio Evangelista Metodista. The single church carried Methodism for the next 34 years, even though the nation was designated a Mission Conference.

In 1952, Bolivia passed through a revolution, which brought among other changes a new openness to Protestantism. In 1956 the Methodist Episcopal Church (now an integral part of the United Methodist Church) committed funds for a new "Land of Decision" program in Bolivia, which at the time had eight churches in what had been designated a provisional annual conference. Work was launched in Spanish-speaking areas, as well as among the indigenous Native population. Schools were founded, and medical work increased. The original clinic in La Paz is now the Pfeiffer Memorial Hospital. The United Church of Christ in Japan, into which Japanese Methodists had moved, sent missionaries to work among the increasing Japanese expatriate community.

In 1968, at the time of the merger that created the United Methodist Church, the conferences in Latin America requested autonomy, and the conference that had presided over the merger acted favorably on their request. The 1969 annual conference meeting in Bolivia completed the organization of the Evangelical Methodist Church in Bolivia. Reverend Mortimer Arias (b. 1924) was elected as the first bishop of the new church. The bishop is elected for a four-year

term. The church continues to work closely with its parent body.

In 2005, the church reported 9,053 members in 188 churches. The church is a member of the World Council of Churches and the World Methodist Council. Within the church, congregations are active among the Aymará, Quechua, and Castellanos peoples.

Evangelical Methodist Church of Bolivia
Landaeta 423
Casilla 356 y 8347
La Paz
Bolivia

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See also: Methodism; United Church of Christ in Japan; United Methodist Church; World Council of Churches; World Methodist Council.

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Evangelical Methodist Church of Costa Rica

Methodism entered Costa Rica in the 1880s in the person of Francisco G. Penzotti (1851–1925), who had formerly worked as a pastor and missionary in South America. Born in Italy, he had moved to Uruguay, where as a young man he had had a dramatic conversion experience. He entered Costa Rica as an agent of the American Bible Society. The Methodist Episcopal Church (now a constituent part of the United Methodist Church) was formally established in 1918 by George A. Miller (1868–1961), then superintendent of the church's Panama Mission. The first congregations were organized in towns along the Inter-American Highway between San José and the Panama border. A major project was the development of educational institutions, including a training school for church workers (later the Methodist Theological Seminary) and the Colegio Methodista, which became the first Protestant-sponsored school whose students were admitted to the national university.

The work was included in the Central American Mission Conference organized in 1940. The Costa Rica Provisional Annual Conference was organized in 1961. The work continued in affiliation with its American parent through the several mergers in 1939 and 1968 that produced the United Methodist Church. In 1973 it became autonomous as the Methodist Church of Costa Rica. The church is headed by its bishop, who is elected by the conference of ministers and lay delegates.

The church is a member of the World Methodist Council but has withdrawn from membership in the World Council of Churches. In 2002, it reported 9,500 members serving a wider church family of 12,500.

Evangelical Methodist Church of Costa Rica
Apartado 5481-1000
San José
Costa Rica

J. Gordon Melton

See also: United Methodist Church; World Council of Churches; World Methodist Council.

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Evangelical Methodist Church of Italy

The Evangelical Methodist Church of Italy is the largest Italian Methodist body. Methodist missionaries have been active in Italy since the 19th century, with autonomous missions from both England (from what is now the Methodist Church) and the United States (from what is now the United Methodist Church). The first Wesleyan missionary, William Arthur (1819–1901), arrived in Italy in 1859. He was followed by Richard Green (1829–1907), who established an outpost in Florence and initiated cooperative contacts with independent Italian evangelical churches, including the anti-Catholic Free Christian Church, which had been established by a former Catholic priest, Alessandro Gavazzi (1809–1889). The debate on whether the Methodists should establish an Italian Methodist Church, or join in the efforts of those aiming to establish a national Protestant Church in Italy, continued for several decades. The British Wesleyan mission expanded under the leadership of Henry J. Piggott (1831–1917) and Thomas W. S. Jones (1831–1916), who in 1870 incorporated the Evangelical Methodist Church in Italy. The most distinguished Italian member was the philosopher Pietro Taglialatela (1829–1913), another former Catholic priest.

American missions took a separate path. Following a proposal by Charles Elliott (1782–1869), the Missouri–Arkansas Conference in 1871 decided to dispatch Leroy Monroe Vernon (1838–1896) to Italy. Attempts to join forces with the British Methodists were not successful, and in 1874 Vernon incorporated, in Bologna, the Episcopal Methodist Church of Italy, which in 1875 opened a temple in Rome. Vernon's successor, William Burt (1852–1936), developed a liaison with Italian Freemasonry, at that time a very anti-Catholic institution. A number of Italian Freemasons, however, were not Christians of any persuasion, but Secular Humanists. A former Wesleyan Methodist who had joined the Episcopal Methodists, Saverio Fera (1850–1915), promoted a schism in Italian Freemasonry, by gathering in a splinter organization around himself of anti-Catholic Freemasons who were nonetheless Christian and Protestant, and opposed Secular Humanism. Fera was a controversial figure, and his initiatives were ultimately detrimental to Italian Methodism, while a largely independent pastor, Riccardo Santi (1871–1961), acquired national and international respect with the foundation of Casa Materna, established in 1905 as an orphanage for the destitute street children of Naples.

After World War II (during which Methodists suffered discrimination as members of a "foreign" church), in 1946 the American and British branches merged to become the unified Methodist Church of Italy, which was eventually given official recognition by the Italian government on March 20, 1961. Still pursuing their original aim of unifying Italian mainline Protestantism within a single church, the Methodists signed a "pact of integration" with the Waldensian Church in 1975. This pact became officially effective in 1979. It was not, technically, a merger, because the Waldensians and the Methodists also maintained separate institutions, as well as separate international contacts. They decided, however, to be governed by one synod, responsible for the newly constituted Union of Waldensian and Methodist Churches. The Evangelical Methodist Church of Italy remained also incorporated separately, according to legal proceedings completed in 1979, while the Union of Waldensian and Methodist Churches entered into a concordat with the Italian government in 1984.

Evangelical Methodist Church of Italy
Via Firenze 38
00184 Rome
Italy

Massimo Introvigne and PierLuigi Zoccatelli

See also: Methodist Church; United Methodist Church; Waldensian Church; World Methodist Council.

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Evangelical Methodist Church of Uruguay

The Evangelical Methodist Church of Uruguay (Iglesia Evangelica Metodista) dates to the 1835 tour of Fountain E. Pitts (1808–1874), a minister in the Methodist Episcopal Church (now an integral part of the United Methodist Church). He not only assessed the possibility of initiating a Methodist ministry in Argentina, Brazil, and Uruguay, but founded a Methodist class in Montevideo. During a six-month stay, he called for the church to send a full-time missionary to the area. As a result Reverend John Dempster (1794–1863) arrived in Buenos Aires in 1836. During his tenure he visited Montevideo and requested a full-time missionary worker for the country. That worker was William H. Norris (1801–1878), who arrived in 1839; however, even though he was able to get permission to build a church, the war between Uruguay and Argentina and internal unrest in the country prevented much success in his missionary activities. He withdrew in 1842.

In 1870, a new attempt to found Methodism in Uruguay was started by John F. Thompson (1843–1933), though he also had little success. Finally in 1876, Thomas B. Wood (1844–1922) arrived and was able to create a stable growing organization. He was aided by Francisco G. Penzotti (1851–1925), converted under Thompson's ministry, and other Native Uruguayans. They had some difficulty from a hostile government and on occasions were arrested because of their evangelistic endeavors. They were able to get some relief after William Tallen became pastor of an American church in Montevideo and used the pulpit as a forum to defend Protestantism in general. He also occasionally spoke at the university and attracted several well-educated Uruguayans to the church. In 1884, the mission joined in the development of a theological school as a joint venture with the Waldensian Church (there being a large Italian expatriate community in Montevideo).

Uruguay operated as a branch of the Argentina work until 1893, when the Methodist Episcopal Church organized its South America Conference. Uruguay (including a small part of Argentina and Brazil) became a separate district. During this time, the Crandon Institute, the most important of the church's educational institutions, was founded. It eventually offered a complete education from elementary school through junior college. A ministerial training school founded in Montevideo was later transferred to Buenos Aires and became Union Theological Seminary. In the 1960s the church entered into merger negotiations with the Waldensians and the Christian Church (Disciples of Christ), but the merger was not consummated.

As the work in South America developed, the Argentina and Uruguay districts were separated into the River Plate Conference. That conference was dissolved in 1952, and Uruguay was set apart as the Uruguay Provisional Conference. Having recruited the necessary number of ministers (25), in 1964 it became the Uruguay Annual Conference. In 1968, at the time of the formation of the United Methodist Church, the general conference gave the Uruguay Conference permission to become an autonomous body. It completed that process in 1969, and Reverend Emilio Castro was elected as president of the new church. As secretary of the World Council of Churches, Castro went on to become one of the most outstanding voices in the world ecumenical community.

The Methodist Church is a relatively small church, with approximately 1,000 members in its 21 congregations (2005), but it has been a member of the World Council of Churches and of the World Methodist Council. It has sponsored a radio show since the 1940s, *La Voz Evangelical* (*The Evangelical Voice*).

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San José 1457
11.200 Montevideo
Uruguay

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See also: Christian Church (Disciples of Christ); United Methodist Church; Waldensian Church; World Council of Churches; World Methodist Council.

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Evangelical Mission of South Haiti

The Evangelical Mission of South Haiti grew somewhat accidentally out of the work of a team of independent evangelical Christian missionaries in Cuba. In 1928 Elmer Thompson (b. 1901), his wife, Evelyn McElheran (b. 1905), a Cuban national named Bartholomew Lavastida (1890–1994), and Isabel Junco opened a Bible school. As part of their study, they had the students engage in evangelistic efforts. The work of the students and graduates expanded to the point that in 1936 a decision was made to expand the effort to the Dominican Republic. Alexander Mersdorf, a missionary who had joined the original team, was sent to survey the situation, but stopped at Port-au-Prince, Haiti, on the way to Santo Domingo. While there, he encountered some Haitians who had been converted to Christianity while working on a sugarcane plantation in Cuba. They knew little of the Christian life beyond the absolute basics and had no Bible in their Native Creole language. They were looking for a minister who could provide them with some training and guidance.

Upon his return to Cuba Mersdorf placed the needs of the Haitians before the group at the Bible school and they decided to postpone work in the Dominican Republic and concentrate instead on Haiti. The work in Haiti eventually became the Evangelical Baptist Mission in South Haiti. The Haitian mission began in 1937 by founding a Bible school in Les Cayes and growing the mission through its graduates. Over the next years it also founded a seminary, a hospital, and a radio network.

In 2008 the mission reported that its fellowship had grown to include some 487 churches, a significant expansion in the last decade. The West Indies Mission, the name assumed by the work that grew in the islands from Thompson's original effort later changed its name to WorldTeam. In 1995 it merged with RBMU International to become World Team (1431 Stuchert Rd., Warrington, PA 18976). The Evangelical Mission of South Haiti retains close relations with World Team. It also works with Reciprocal Ministries International (5475 Lee St., Suite 301, Lehigh Acres, FL 33971), an evangelical missionary agency, whose program "Hope for Kids" builds schools for children in Haiti.

Evangelical Mission of South Haiti
MFI-M.E.B.S.H.
Box 15665
West Palm Beach, FL 33416-5665

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See also: Baptists; Evangelicalism.

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World Team. http://www.worldteam.org. Accessed April 24, 2009.

Evangelical Pentecostal Mission of Angola

The Evangelical Pentecostal Mission of Angola dates to the arrival of American Pentecostal missionaries in the country in 1950. Their initial work was soon supplemented by additional personnel representing the Portuguese Assemblies of God. The work grew relatively rapidly and by 1974, when Angola became independent, the mission was ready to organize as a denomination and was recognized as such by the government under its present name. The church developed an expansive program with worship services daily. It also developed a broad program of social service that included programs in education, health care, and rural development, and soon found itself advocating on issues of peace and justice as well as human rights.

The Evangelical Pentecostal Mission has a distinctive perspective on the Christian sacraments. It celebrates the Eucharist and baptism (by immersion), but also designates its ceremonies of member consecration, marriage, and burial as sacraments.

The Mission is ecumenically oriented. In 1985, it joined the World Council of Churches, has affiliated

with the World Pentecostal Fellowship, and maintains an active relationship with Portuguese-speaking Pentecostals, especially those in Brazil. In 2005 it reported a membership of 75,000.

Evangelical Pentecostal Mission of Angola
CP 219
Porto Amboim
Angola

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See also: Pentecostalism; World Council of Churches.

Reference

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Evangelical Presbyterian Church in Iran

The Evangelical Presbyterian Church in Iran, a church in the Reformed tradition, is the product of 19th-century Protestant missionary efforts in the Middle East. Work began in Iran in 1834. Given the hostility to conversionist initiatives by Muslims, missionaries concentrated on the older Orthodox Christian community, in this case the Apostolic Catholic Assyrian Church of the East. One rationale for the mission was to revitalize the Church of the East as a missionary organization in its own culture. That approach did not work, and those few church members influenced by the missionaries ultimately withdrew and organized separately. The first congregations were formed in the mid-1850s in and around Rezaich. Work spread to other parts of the country. The first presbytery was organized in 1862.

In 1934, all of the Protestant churches, some of which included people of Zoroastrian and Jewish background, came together to form a united Protestant church that in 1963 reorganized as the Evangelical Presbyterian Church in Iran. The church is led by its synod, which is made up of representatives from the three presbyteries.

In 2005, the church reported 1,500 members in 7 congregations. The small body is a member of the World Council of Churches, the World Alliance of Reformed Churches, and the Middle East Council of Churches.

Synod of the Evangelical Church in Iran
PO Box 11365-4454
Teheran
Iran

J. Gordon Melton

See also: Apostolic Catholic Assyrian Church of the East; Middle East Council of Churches; World Alliance of Reformed Churches; World Council of Churches.

Reference

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Evangelical Presbyterian Church in South Africa

The Evangelical Presbyterian Church in South Africa began in 1875 when Reformed Church missionaries from Switzerland initiated work among the Tsonga people of the northern Transvaal of South Africa. They were later joined by workers from the Paris Mission (associated with the Reformed Church of France). The work spread throughout the Transvaal, especially after the mining industry developed. With the movement of people pursuing jobs, it spread to the Orange Free State and into Zululand. It has remained a largely ethnic church, with worship being conducted in the Tsonga language.

The mission matured as the Tsonga Presbyterian Church. In 1962 it became autonomous. Once organizationally independent, it began the long process of becoming financially self-sufficient. Its doctrine and practice follows that of its parent body. The synod is the highest legislative body. It appoints an executive committee that administers the church on a day-by-day basis.

In 2005 the Evangelical Presbyterian Church reported 48,000 members. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Evangelical Presbyterian Church in South Africa
PO Box 31961
Braamfontein 2017, Johannesburg
South Africa

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See also: Paris Mission; Reformed Church of France; World Alliance of Reformed Churches; World Council of Churches.

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Evangelical Presbyterian Church of Portugal

The first congregation in the Reformed tradition in Portugal was founded by a Scottish physician, Robert Reid Kelley, in 1845 on the island of Madeira. However, the church was suppressed and the members scattered. One of the members eventually found his way to Lisbon and was instrumental in founding the first Presbyterian church in that city. The movement spread with the assistance of Brazilian and American missionaries. Paralleling the Presbyterians, Manuel dos Santos Carvalho led in the founding of the first Congregational church in the 1880s. That church cooperated with the Evangelical Church of Rio de Janeiro, with whom it founded the Evangelical Union and Mission of Brazil and Portugal.

After World War II, Presbyterian and Congregational leaders began to look toward the formation of a national Portuguese church, and in 1947 a constitution was promulgated. The first synod of the new church, the Evangelical Presbyterian Church of Portugal (Igreja Evangélica Presbiteriana de Portugal), was held in 1952. In this effort, the United Presbyterian Church in the United States (now a part of the Presbyterian Church [U.S.A.]) provided guidance and support. Those Congregationalist churches that chose not to join the united church formed the Union of Evangelical Congregationalist Churches.

The church has its headquarters in Lisbon, Portugal. It has benefited from the changes that brought religious freedom to Portugal and the new relations between Protestant and Roman Catholics following the Second Vatican Council, but remains a small church with 25 congregations and around 3,000 members (2005). It cooperates with the Spanish Methodists in supporting the Evangelical Seminary of Theology in Lisbon. It is a member of the World Council of Churches.

Evangelical Presbyterian Church of Portugal
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P-1300 Lisbon
Portugal

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See also: Presbyterian Church (U.S.A.); World Council of Churches.

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Evangelical Presbyterian Church of Togo

The Evangelical Presbyterian Church of Togo originated with the Norddeutsche Mission, founded in Hamburg, Germany, in 1836. It drew support from Pietist Lutherans, Moravians, and Reformed Protestants from across northern Germany, and in 1847 it sent the first missionaries into Togo to work among the Ewe people. Their work soon spread across the border into the Gold Coast.

In 1884, Germany assumed hegemony over what was then Togo, but during World War I the British and French took control, dividing the country into an eastern (British) and a western (French) part. In 1918, both governments expelled the German missionaries operating in their territories, and in 1922 the mission reorganized as the Evangelical Ewe Church, which included congregations in French Togo, British Togo, and the Gold Coast. The church tried to affirm its unity across national boundaries, but increasingly the British and French segments were divided by language and custom.

In the Gold Coast, the United Free Church of Scotland, a Presbyterian church, assumed control of the former work of the Basel Mission and then increasingly became influential over the congregations of the Evangelical Ewe Church. Meanwhile in French Togo, the Ewe church founded its own theological school and began to build a relationship with the Paris Mission (Reformed Church of France), which began to assume more and more control. It also began to spread among the Kabye people in the northern part of the country. In 1955 the United Church of Christ from the United States added its support to the work through its United Church Board of World Ministries.

The church became fully independent in 1959 as the Evangelical Church of Togo. The next year Togo became independent of France. In the next decades the church grew to a considerable extent and emerged as the largest non-Catholic body in the country. More recently it assumed its present name, an indication of its leaving its early congregational organization behind and adopting a presbyterial structure.

In 2005, the church reported a membership of 180,000 in 591 congregations. It is a member of the Christian Council of Togo and the World Council of Churches.

Evangelical Presbyterian Church of Togo
BP 2
rue Tokmake 1
Lomé
Togo

J. Gordon Melton

See also: Basel Mission; Paris Mission; Reformed Church of France; United Church of Christ; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Evangelical Presbyterian Church, Ghana

In 1847, missionaries from the Bremen, the Norddeutsche, and the Basel Missions began work among the Ewe people in what was then called Togoland. These societies drew their support from the Lutheran and Reformed churches of Germany and German-speaking Switzerland. Germany assumed control of this area in 1884, and the mission experienced a period of growth beginning in the 1890s and extending to World War I.

Germany lost its African colonies as a result of World War I, and England and France divided Togoland. That part assigned to Britain was incorporated into the colony of the Gold Coast. The congregations that had been formed among the Ewe people were essentially left without missionary oversight, and in 1922 their leadership met for the first synod of the Ewe church. A congregational church order was developed, and the synod took oversight of the churches in both the French and English territory. Two synods were set

up to function in the two new colonies, but a joint synod of the whole church was to meet every four years.

In 1923 missionaries from the Church of Scotland moved into the Gold Coast and began to work with the Ewe church members, while in 1929 missionaries from the Paris Mission (associated with the Reformed Church of France) assumed similar duties in French Togo. The two Ewe synods shared a constitution, but over the years developed in divergent directions. As the Gold Coast became Ghana and Togo became an independent country, the two synods became independent churches, though they continue to have close fraternal relations and to meet in their joint synod quadrennially.

The church in Ghana expanded far beyond its original base among the Ewe to include mission stations among the Twi, Guan, Konkomba, Kabre, and Akposso peoples. It has also had a turbulent history, as various groups have formed separate indigenous churches. As early as 1954, some 20 congregations among the Beum and Krachi peoples divided over issues of language and polygamy, the allowance of polygamy, common in some societies, being a persistent problem for African Christian churches. This split became the occasion for the Ewe Presbyterian Church to change its name to the Evangelical Presbyterian Church (The church in Togo made a similar name change.) Other churches that have their roots in the Evangelical Presbyterian Church include the Apostolic Revelation Society, the White Cross Society, the Evangelical Presbyterian Reformed Church, and the Lord's Pentecostal Church. Most recently, the Charismatic movement spread through the church and along with new life brought schism. Those most supportive of the movement have formed the Evangelical Presbyterian Church of Ghana.

In 2005 the church reported 200,000 members in 787 congregations. It supports Trinity College at Legon jointly with the Anglican, Methodist, and other Presbyterian churches. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

Evangelical Presbyterian Church, Ghana
PO Box 18
Ho-Kpodzi, HO Volta Region
Ghana

J. Gordon Melton

See also: Basel Mission; Church of Scotland; Paris Mission; Reformed Church of France; World Alliance of Reformed Churches; World Council of Churches.

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Gifford, Paul. *Ghana's New Christianity: Pentecostalism in a Globalising African Economy*. Bloomington: Indiana University Press, 2004.

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Evangelical Reformed Church of Angola

The Evangelical Reformed Church of Angola grew out of the work of Anglican missionary Archibald Patterson and Swiss minister Ernest Niklaus, who in 1922 started mission work in the Province of Uige. The work grew through the 1960s as the Igreja Evangélica do Norte de Angola. However, in 1961, when civil war broke out, the church faced severe government repression. Most church leaders were either forced underground or out of the country. Only in 1977, after independent Angola had been established, was the church able to reorganize. The members chose the name Evangelical Reformed Church of Angola.

The new church faced some immediate problems, not the least being the departure of 18 ministers who founded a separate church, which led to the formation of the United Evangelical Church–Anglican Communion of Angola. However, the main body of the church continued. Headquarters were moved to the capital in Luanda, and the church developed evangelical efforts designed to transform it into a national church, rather

than simply a regional organization. It now has work in 11 of the 18 provinces of Angola.

In 2005 the church reported 200,000 members in 452 congregations. Its General Assembly is the highest legislative body in the church. Administration is in the hands of its executive committee. It is a member of both the Council of Christian Churches in Angola and the World Council of Churches.

Evangelical Reformed Church of Angola
Caixa Postal 2594-C
Luanda
Angola

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See also: World Council of Churches.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Evangelical Synodal Presbyterial Church of the Augsburg Confession in Romania

See Evangelical Lutheran Church in Romania.

Evangelicalism

Evangelicalism is a hybrid of theological and social components as complex as it is long-standing. While an unsophisticated and ahistorical answer to the question of its source might be "the New Testament," a historically grounded response observes that evangelicalism's roots run at least as deeply as the Reformation. Evangelicalism's resemblance to 17th-century Puritanism is noteworthy, but the most straightforward connection is with the ideas and practices of 18th-century spiritual revitalization movements on both sides of the Atlantic. It has grown to become the largest single North American mode of collective religious practice and one of the world's prominent religious movements.

The label "evangelical" derives from the Greek for "good news." Elements commonly isolated to describe the core that distinguishes evangelicalism from other forms of Christianity include the preponderant stress on personal conversion (conversionism). The second salient signal, a corollary of the first, is activism, whether in generalized service or in evangelism. Third is the immense respect evangelicals hold for the Bible (biblicism). The final factor is the cross's centrality in the redemption process (crucicentrism), although the rise of Charismatic influence has attenuated this somewhat, refocusing attention on the resurrection. The presence of these four features is sufficient to classify a movement as evangelical, neither wrongly including non-evangelical groups nor excluding those that are clearly evangelical yet eschew the title (a number of African-descended denominations, in both North America and Africa, thus qualify). These four features also hint at evangelicalism's inherent fluidity. Never as monolithic as sometimes portrayed, the movement is in constant flux. Some organizations or denominations that once manifested these impulses no longer do so, while others that stood apart may choose to adopt them.

Evangelicalism is a specifically Christian manifestation of the massive Western paradigm shift known as the Enlightenment. The 17th to 19th centuries saw Christians struggling to clarify their relationship with Enlightenment rationalism. Hans Küng's (b. 1928) adaptation of Thomas Kuhn's (1922–1996) theory of paradigm shifts suggests that evangelicalism was a "meso-change," a course correction involving several specific tenets, while not challenging basic orthodoxy. Evangelicals rarely abandon the first five Ecumenical Councils' christological pronouncements. Thus evangelicalism enjoys extensive continuity with the historic faith, yet evinces its spirituality in ways consonant with the broader culture's orientation, rendering it a profoundly conservative form of modernism.

The 18th Century By the third decade of the 18th century, religious revitalization was underway on both sides of the Atlantic. In England, the varying forms of Methodism preached by Anglicans George Whitefield (1714–1770) and John Wesley (1703–1791) provided spiritual outlets for tens of thousands of working people not vitally linked to the state church. Whitefield became a transatlantic phenomenon, preaching to thousands in the northern colonies. This broad upturn in spirituality, the Great Awakening, also included revivals in response to native-born New Englander Jonathan Edwards's (1703–1758) preaching. The New Lights valued the place of emotions in conversion and re-evaluated humans' role in the process of evangelism and discipleship. By mid-century, the Church of England began internal renewal through clergy like John Newton (1725–1807) and Bishop Thomas Sherlock (1678–1761). Sherlock's apologetics addressed issues using Enlightenment categories. So successful was his adaptation to the new paradigm that his argumentation remained in use until the late 20th century, when postmodernism limited its effectiveness. William Wilberforce (1759–1833) and the Clapham Sect forced justice issues (particularly slavery) onto the public agenda. On the continent, evangelicalism flourished through the influence of Lutheran Pietism on the Moravians' guardian, Nicholas von Zinzendorf (1700–1760), and early foreign missions sponsored by the Danish Crown. After the American Revolution, the New Light Stir served as high-water mark of a process by which New England's Baptists separated from state-sanctioned Congregational churches to form voluntarist churches.

The 19th Century Activism was evangelicalism's dominant 19th-century feature. One form was renewed emphasis on conversionism. The 1801 Great Camp Meeting at Cane Ridge, Kentucky, marked the onset of the Second Great Awakening. The Awakening set in motion a demographic process that transformed American society. Church membership soared from roughly 10 percent in the post-Revolutionary period to approximately a quarter of the population by 1850. By century's end, as many as one in three Americans were church members, the largest segment found among the Methodists, Baptists, and other revivalist-oriented Christians.

Acceptant of society's fervor for progress, mingled with postmillennial eschatology, evangelicals' concern that faith have practical outcomes led to the promulgation of a plethora of service societies. English evangelicals launched what became worldwide movements: the British and Foreign Bible Society (1804), the Young Men's Christian Association (1844), the Young Women's Christian Association (1854), the Evangelical Alliance (1846). Labor and health issues also garnered British evangelicals' attention. Inspired partly by the 18th-century advocacy of Thomas Coke (1747–1814) and William Carey (1761–1834), concern for foreign missions surged on both sides of the Atlantic. Significant resources were mobilized, often by women, to recruit and equip crosscultural missionaries. New American societies added antislavery agitation and strong temperance notions. Revivalism began transforming under the Holiness movement's influence. Indicative of revivalism's increasing success, there were fewer unconverted non-Christians and they became more resistant to evangelistic efforts. Focus shifted to promoting spiritual maturity of those claiming rebirth. If children were indeed moral blank slates, educating them with Christian values held profound potential for social amelioration. Higher education embraced the Baconian inductive method, imparting a new flavor to evangelical systematic reflection through the Princeton Theology.

Evangelicalism encountered several difficulties in the 1800s. While a number of communitarian and utopian collectives quietly promoted their eclectic eschatological views, William Miller (1782–1849) fomented broad anxiety with his dramatic interpretation of biblical prophecy, leaving premillennialism unpopular for decades. Revivalism was tamed after the Civil War, transforming raucous camp meetings into sedate and safe Christian resorts. Evangelicals experienced competition from an alternate conservativism, Anglo-Catholicism. It provided Anglicans with a less boisterous means to express profound and historically rooted piety. Darwinism quickly was perceived as a threat; the potential disruptiveness of rising commercialism and consumerism was not.

The Early 20th Century Much of evangelicalism's history in the early 20th century is bound up in the

Aimee Semple McPherson, early-20th-century itinerant evangelist. (Library of Congress)

Fundamentalist-Modernist Controversy. A reaction to the divisive influence of Higher Criticism, Darwinism, and other modern ideas, the controversy severely disrupted Protestantism, literally dividing some denominations.

A new alternate evangelicalism, a form of Restorationism known as Pentecostalism, appeared in 1901, soaring after the 1906 Azusa Street Revival. Disconcerted Methodist preachers were particularly attracted to Pentecostalism in the 1920s. Flamboyant Pentecostal ministries included that of Aimee (Kennedy) Semple McPherson (1890–1944). Born in rural Canada to Methodist and Salvation Army parents, she converted to Pentecostalism in 1907. She married Robert Semple, an evangelist; the couple became missionaries to China, where he died. Her second marriage ended in divorce, her frequent evangelistic trips being cited as abandonment by her spouse. Adventuresome, she moved beyond her initial territory, the American Eastern Seaboard, planting her ministry base in Los Angeles. She broadened her constituency, eventuating in the formation of the International Church of the Foursquare Gospel. To traditional evangelical accents it added healing. Her later ministry was plagued by scandals and her untimely death.

McPherson's use of radio, while sensationalized, was not unprecedented. The New England Fellowship (a precursor to the National Association of Evangelicals) and the Midwest's Moody Bible Institute also realized broadcasting's potential. The New England Fellowship became a major regional lobby, attracting hundreds of pastors by the early 1930s. Fundamentalist ideas also began penetrating denominations hitherto quite unrelated. For some ethnic denominations, Fundamentalist ideas offered a means to indigenize. For groups once considered on the fringe, such as the minority conservative wing of the American Christian Convention, Fundamentalism was an avenue to

broader community acceptance. The relative absence of Afro-Americans in Fundamentalism's ranks is sadly noteworthy.

The Emergence of Neo-Evangelicalism By the late 1930s leaders such as Donald Barnhouse (1895–1960) broke ranks to criticize fellow Fundamentalists' shrill sectarianism. As the World Christian Fundamentals Association lost momentum, two rival entities supplanted it. The uncompromising Fundamentalists' American Council of Christian Churches (1941) was countered by a group committed to exploring a more cooperative approach. They opted for constructive cross-denominational cooperation, not merely opposition to the liberal-oriented Federal Council of Churches. The 1942 National Conference for United Action Among Evangelicals marked the genesis of the National Association of Evangelicals (NAE). Within 5 years, 30 denominations, representing 1.3 million members, were full-members with an influence base of a further 3 million. Non-Fundamentalists, including increasingly respectable Pentecostals, accepted membership. The NAE's analog, the Evangelical Fellowship of Canada did not form until 1964.

Carl Henry's (1913–2003) *Uneasy Conscience of Modern Fundamentalism* (1947) served as a neo-evangelical manifesto. The goal was the movement's reinvigoration, ending its inward (some insiders called it "cultic") focus, shedding its cultural hostility to the purpose of renewed social impact, both through conversionism and broader activism. The term "new-evangelical" (later "neo-evangelical") was bruited in 1948 by Harold Ockenga (1905–1985), a student of J. Gresham Machen (1881–1937), who had in 1936 become the prominent pastor of Park Street Church (Boston) and the NAE's first president. The timing of Henry's and Ockenga's initiatives may reflect renewed optimism about mission in light of America's postwar secular leadership (as did a resurgence of foreign mission activity under evangelical auspices). Ockenga was also emerging as an educational leader; his guiding hand helped shape two quintessentially evangelical seminaries. In 1947, with funds provided by radio evangelist Charles Fuller, Ockenga was a key figure in the launch of Fuller Theological Seminary in California. Back in New England, in 1969, Ockenga facilitated the merger of two existing seminaries into Gordon-Conwell Theological Seminary (the school's distance education center is named in Ockenga's honor). These new schools attest that neo-evangelicals felt less threatened by biblical scholarship and the gospel's social application than Fundamentalists.

The evangelical reverend Billy Graham in 1966. (Library of Congress)

The growing rift between on-going Fundamentalists and neo-evangelicals is well illustrated by the theory and practice of ecclesiastical separation. Drawing upon verses such as 2 Corinthians 6:17, separation placed a premium on putative purity over ostensible unity. As it evolved, the concept recognized three modes of denominational interaction between Fundamentalists and liberals. A denomination could be mixed, both parties coexisting in the same structure. The next step, in which a denomination maintained oversight such that only Fundamentalists were members but members were free to associate with Fundamentalists in mixed settings, was known as "first degree separation." The

third option, known as "second degree separation," applies to those whose denominations also consist solely of known Fundamentalists, but whose members associate only with Fundamentalists in other denominations practising first or second degree separation. Carl McIntire (1906–2002), instigator of the American Council of Christian Churches, insisted members adhere to second degree separation; failure to do so implied one's tacit approbation of liberalism. Dispensationalism emphasized the need for separation, true believers associating only in pure churches until Christ's return to relieve a beleaguered church. Fundamentalists who subscribed to a non-dispensational premillennialism possessed less motivation to adhere to the practice. Neo-evangelicals, notably evangelist Billy Graham (b. 1918), were willing to collaborate not only with denominations following first degree separation, but with persons in mixed denominations. The openness removed impediments to cooperation between predominantly Calvinist evangelicals, generally Arminian Holiness proponents and Pentecostals, whose numbers included both Calvinists and Arminians. Although some groups, such as the Full Gospel Business Men's Fellowship International (1951), had been founded under Pentecostal influence and stressed the contemporary availability of healing, they nonetheless attracted support from some non-Pentecostal evangelicals.

Publications figured centrally in neo-evangelicalism's expansion. *Christianity Today*, founded in 1956 with Carl Henry as editor and Ockenga chairing the board, sought to propagate conservative theology yet with a parallel commitment to engagement in social action. Within a quarter of a century, twice as many North American ministers read *Christianity Today* than its liberal foil, *The Christian Century*. The left-wing of evangelicalism was represented by *Sojourners* magazine. The translation and publication of the Bible became controversial in this era. While the 1901 publication of the entire American Standard Bible (ASB) had been generally uncontroversial, the release of the Revised Standard Version (RSV; New Testament 1948; Old Testament 1952) created a firestorm. Conservatives felt its rendering of certain Old Testament passages undermined prophecies of Jesus' Virgin Birth. At least one denomination made reading of RSV in public worship an error sufficient to discipline pastors. A more conservatively undertaken New American Standard version emerged (NAS; New Testament 1963; Old Testament 1971); the New International Version (NIV; New Testament 1973; Old Testament 1978) was more broadly accepted, either because or in spite of its "dynamic equivalence" translation philosophy.

Para-church organizations increasingly marshalled evangelicals' energy. The InterVarsity Christian Fellowship, imported from Great Britain to Canada in 1928, whose members exported it to the United States in 1938, provided an alternative to what had become the liberal-dominated Student Christian movement. Typical of the minimalism of transdenominational organizations' statements of faith, InterVarsity's 1933 symbol required assent only to scripture's "inspiration, integrity and authority"; Jesus' deity and saving death; the Holy Spirit's role in regeneration; and Christ's triumphal return. The Navigators (1933), Youth for Christ (1946), and Campus Crusade (1951) not only mobilized myriad volunteers, but reinforced evangelicalism's transdenominational character. The 1966 World Congress on Evangelism, held in Berlin and chaired by Carl Henry, elicited insight from a broadly representative, worldwide group of evangelical leaders and thinkers. Eight years later, John Stott helped orchestrate the First International Congress on World Evangelism in Lausanne, Switzerland. At a time when older Protestant denominations advocated a moratorium on missions, evangelicals became more reflective and sophisticated in mission efforts.

The relaxed atmosphere for dealing with diversity simplified evangelicalism's reaction to the emergence in the early 1960s in the Western world of the Charismatic movement. Arising in both Protestantism and Catholicism, this renewal movement's relationship with older Pentecostalism was often strained, despite their similarities. Both emphasize experience more than theology, valuing spiritual intuition concerning the Holy Spirit's presence, yet they were sometimes at odds with each other. The Charismatic movement's acceptance, in turn, has helped lower barriers between evangelicals and Roman Catholics, allowing cooperative work on ethical issues (although to the consternation of separatist Fundamentalists).

Current Situation Evangelicalism's regaining of some broader cultural credibility was marked by *Newsweek*'s declaration of 1976 as the "Year of the Evangelical." Some, concerned that the improved evangelical image might have been secured at the expense of a weakened stance on the inspiration of scripture, issued the 1978 *Chicago Statement on Inerrancy*, defending the Princetonian doctrine. Growth has continued for three decades. On any given Sunday in North America, a majority of those who attend church and report other forms of regular Christian practice during the week (such as routine Bible reading or praying) assent to the core evangelical tenets. Collectively, in the United States, the largely white, evangelical Protestant denominations enjoy rough parity with Roman Catholicism. Until the 1970s, evangelicals appeared less likely to be involved in politics than the general population, though during the Reagan administration political activism grew significantly, and evangelicals currently constitute a significant element of the Republican Party. Meanwhile, a number of evangelical authors have decried the relative absence of evangelical participation in academic roles or as public intellectuals.

Similar trends are evident in Canada, where participation in public religious activities during the second half of the 20th century was much lower than in the United States. This not only reflected broad abandonment of Catholicism among the large Francophone minority during the "Quiet Revolution," but a dramatic downturn in evangelicalism's popularity among the Anglophone majority. In the past 20 years, however, sociologists like Reginald Bibby discovered a strong resurgence, with self-identified evangelicals' numbers possibly doubling, from roughly one-tenth of the population to one-fifth. Charismatic renewal in Anglican and Roman Catholic churches accounts for some of this growth.

Transatlantic connections are stronger in evangelicalism than Fundamentalism; there are more commonalities on both sides of the Atlantic due to evangelicalism's broader base in both cultures. Fundamentalism has stronger appeal to North Americans, where there is no state church and voluntarist churches are the majority. British evangelicalism has its own emphases, however, such as generally being more open to the ecumenical movement and sharing in the general culture's sense of deference to upper social classes. Legal restrictions limit British evangelicals' use of television. British evangelical biblical scholarship, under the postwar influence of the Tyndale Fellowship, repudiated Fundamentalism; Dispensationalism is viewed as a Plymouth Brethren eccentricity. Pentecostalism has made far deeper inroads in the United States than in the United Kingdom, where the Keswick movement claimed many of its potential converts.

In continental Europe, evangelicalism has long been represented by small Pietist movements, whether existing within state-sanctioned Protestant churches or voluntarist in nature. In German, *Evangelische* means "Protestant" and should not be confused with the movement examined in this article. The fall of Communism has resulted in renewed legal evangelistic activity in Central and Eastern Europe. Efforts are impeded by growing alignment of general nationalist sympathy with long-standing national Orthodox churches.

Barriers to non–Roman Catholicism's presence in Latin America, including both social sanctions and execution, were gradually removed in the early 20th century, but profound penetration by evangelicals occurred only in the final third of the 1900s. In some countries, particularly in Central America, evangelicals grew to be a sizeable and vocal minority. As the century closed, Charismatic variants of evangelicalism predominated.

Sub-Saharan Africa is another area sustaining notable evangelical growth. Much of this growth is among Pentecostal or Charismatic groups; one-fifth of the population of Ghana is said to belong to one of two indigenous Pentecostal denominations. Some North American evangelicals find such expressions of faith in non-Western paradigms disturbing, perhaps without realizing that evangelicalism itself is highly culturally adapted. Recent years have witnessed increased violence in transitional areas, where predominantly Muslim cultures abut preponderantly Christian ones. Some evangelical Anglicans, especially from East Africa, have reversed a two-century-long trend, adopting North America as a mission field. Recently several Americans have been consecrated as missionary bishops.

Christianity of any description continues as a distinct minority in most of Asia, despite a long history of evangelical missions. The major exception is South Korea, where evangelicals constitute a sizeable minority who now undertake foreign missions, often to countries where Western missionaries are barred. China's sheer size translates the small percentage of its population that are evangelicals into millions of members. Violence against evangelicals has occurred in a number of Asian regions, from Muslim, Hindu, and Eastern Orthodox Christian sources.

Postmodernism's impact on evangelicalism is increasing. Disaffection with tradition undermines fixed denominational loyalty; lifelong adherence to a single group is increasingly rare. Individuals' successive membership in denominations once considered profoundly different is not uncommon. Some abandon organized faith communities altogether. The house church movement, dissatisfied with what it perceives as medieval and modern cultural accretions to ecclesiology, seeks non-hierarchical and non-clerical community. Affective bonding concerns adherents more than fine points of doctrine, although the movement still displays evangelicalism's core features. Largely successful in China, during radical Communist oppression, the movement is progressively popular in North America and Britain.

C. Mark Steinacher

See also: Baptists; Carey, William; Charismatic Movement; Clapham Sect; Congregationalism; Fundamentalism; Holiness Movement; International Church of the Foursquare Gospel; Pentecostalism; Roman Catholic Church; Salvation Army; Wesley, John.

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Evola, Julius

1898–1974

Julius Evola was a Traditionalist philosopher, critic of modernity, and synthesizer of Eastern and Western Esoteric currents. Giulio Cesare Evola was born in Rome on May 19, 1898, to a Catholic family of Sicilian origin. He was sometimes called "Baron," and preferred the Latin version of his first name. Little is known of his youth until World War I, when he served as an artillery officer.

After engineering studies, Evola joined the Dadaist movement and produced poetry and paintings, some of these now in museums. In 1922 he abandoned the arts and turned to philosophy. It was probably experiences with ether that first convinced him of the autonomy and absolute quality of the self, and of a "transcendent" state that would remain his guiding star throughout his life. The resulting two-volume study of "magical idealism" and the "absolute individual" won some recognition from the philosophical establishment. For recreation, he made several daring mountaineering ascents.

During the 1920s, Evola moved among Theosophists, Anthroposophists, Esoteric Freemasons, and proponents of neo-Pagan spirituality. He studied the literature of Esoteric traditions, both East and West, especially Daoism, Tantrism, and alchemy, and published the first Italian edition of the *Tao Te Ching* (1923). With Arturo Reghini he formed the Gruppo di UR for the practical application of these traditions, raising the concept of "magic" to a high intellectual level. After the UR group dissolved in 1929, Evola wrote a work on spiritual alchemy (*The Hermetic Tradition,* 1931) that impressed both Carl. G. Jung (1875–1961) and Mircea Eliade (1907–1986).

Evola's longest work is *Rivolta contra il mondo moderno* (*Revolt against the Modern World,* 1934), which traces the decline of human culture and aspirations from prehistoric times to the present. It was influenced by the classical and Hindu system of four Ages or Yugas, by René Guénon's notion of a "primordial tradition," and by Herman Wirth's vision of a prehistoric Arctic culture. Unlike Wirth, Evola regarded matriarchy and goddess religions as a symptom of decadence, preferring a hyper-masculine, warrior ethos. The same attitude marks his later work *The Metaphysics of Sex* (1958).

Although Evola never joined the Fascist Party, he hoped that it might restore a "Pagan imperialism" echoing that of ancient Rome, and wrote much journalism promoting his esoterically inspired politics. After Italy's alliance with the Third Reich, he devised a "spiritual" theory of race in preference to the Nazis' "biological" theory. Fluent in German, he lectured to SS and other groups, but documents have revealed that the Nazi leaders regarded him as a crank.

During World War II, Evola turned to Buddhism and wrote his most serene work, *The Doctrine of Awakening* (1943). In 1945 he was in Vienna, reputedly studying the confiscated archives of secret societies, when he was injured during a bombardment. This left his legs permanently paralyzed. In 1951 he was arrested under suspicion of inspiring neo-Fascist activity, but acquitted after six months in custody. In *Men among the Ruins* (1953) he was still hoping for an "order" that might restore a decadent world, but in *Ride the Tiger* (1961) he preached "apoliteia"—the renunciation of any political solution.

In his last years Evola seemed more sympathetic to Catholicism, but the religious attitude was always alien to him. In this he differs from other "Traditionalists" such as Guénon, Marco Pallis, or Frithjof Schuon. The essence of Evola's work is its call to the "superior individual" to realize the identity of self with the Absolute, and the contention that this is the core of all authentic traditions.

Evola lived with his parents during their lifetimes and never married. He died in Rome on June 11, 1974. Since then, his 20 full-length books and innumerable shorter works have been widely republished and translated.

Joscelyn Godwin

See also: Anthroposophical Society; Theosophical Society (America); Western Esotericism.

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Evolution

See Creationism.

Evolutionary Enlightenment

Evolutionary Enlightenment was founded in the late 1980s as the Moksha Foundation by Advaita Vedanta teacher Andrew Cohen (b. 1955). Cohen had been raised in a Jewish home, but at the age of 16 he had a spontaneous spiritual awakening that eventually led him to India and Hinduism. His search for an explanation of what had occurred to him led him initially to Swami Hariharananda Giri (a master of kriya yoga) and then to the practice of martial arts and Zen meditation.

His search reached a first plateau in 1986 when he met Harivansh Lal Poonja, who followed the teachings of Sri Ramana Maharshi's Advaita Vedanta. The teachings emphasized that human beings as pure consciousness in the Absolute are already in a state of spiritual freedom. They do not need to seek or attain it, but rather simply realize what they already are. Cohen felt an immediate agreement with the message of Poonjaji (as he is respectfully called) and after studying with him for a brief period, began to teach himself, initially in Lucknow, India. He taught in England, Holland, and Israel prior to his return to the United States and the founding of the Moksha Foundation in Cambridge, Massachusetts. In 1989 he moved to Marin County, California (north of San Francisco), and published the first of many books, *My Master Is My Self*, which described his spiritual search.

In Marin County, a small community of close disciples began an experiment in living as if the teachings were true and trying to discover the implications of them for daily life. This group continues as the Sangha. The Sangha became an issue with Poonjaji, whose own perspective was that the realization of Oneness had nothing to do with the visible world. Cohen came to believe that there were stages of realization of one's own unity with the absolute and that there were implications for individuals living in the world. This issue led to his separation from Poonjaji.

The Moksha Foundation renamed itself in the late 1990s, calling itself the International Fellowship for Impersonal Enlightenment, and has more recently adopted its present name. It publishes a popular newsstand magazine, *What Is Enlightenment?* IEF centers are found in the United Kingdom, Holland, France, Germany, Denmark, Israel, and India.

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See also: Hinduism; Meditation; Zen Buddhism.

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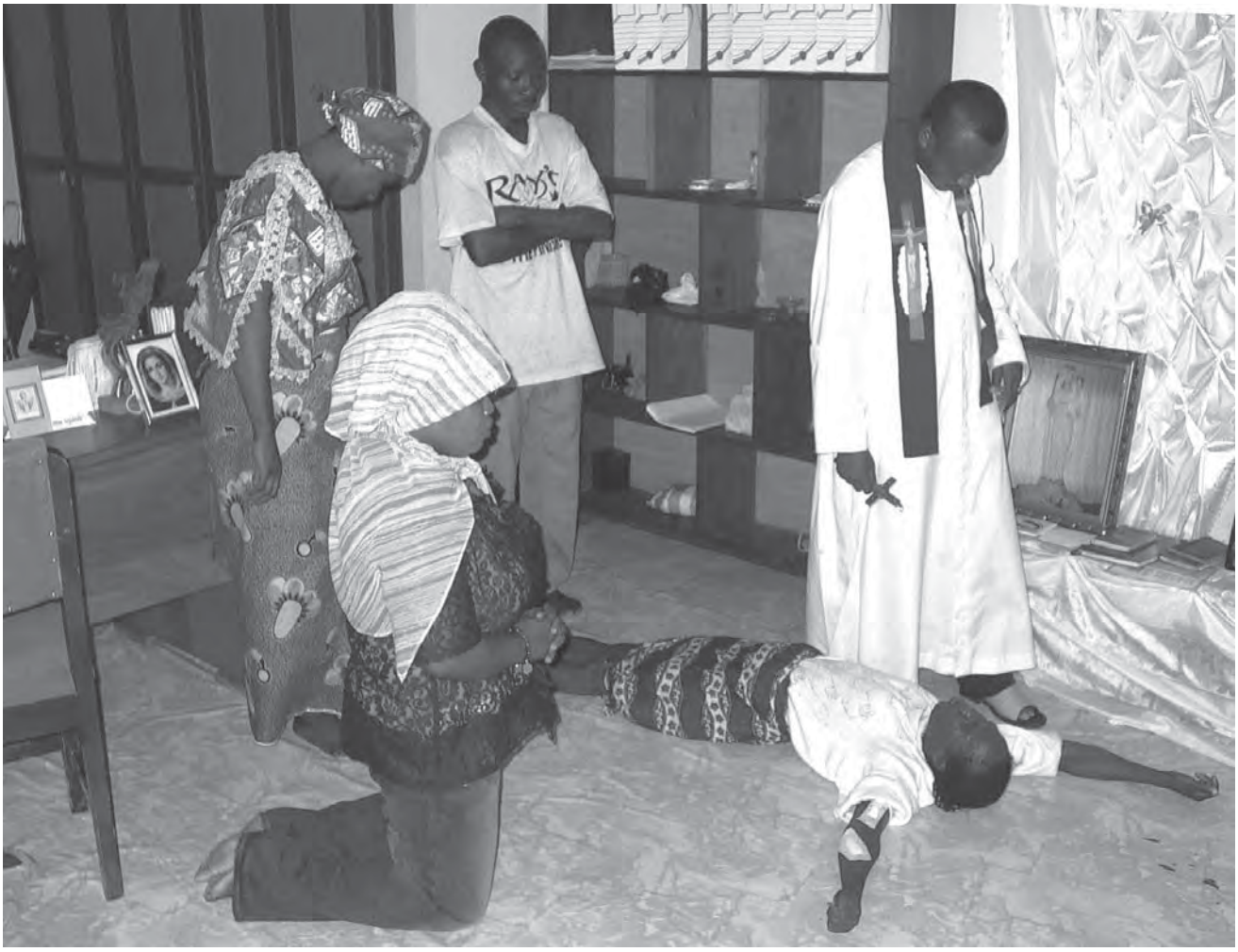
Exorcism

In the most literal sense, "exorcism" refers to the ritual process of expelling a spirit that is controlling or possessing a person, animal, object, or a geographic domain. The Greek term (*exorkízō*), from which the English is derived, refers to ordering someone who is under an oath (for example, in Matthew 26:63, Jesus is *adjured* to tell the truth about his messianic status). This is the underlying process of exorcism across a variety of religious traditions, which typically involves one or more specialists binding the possessing being(s) in some way and then forcing it (or them) to leave the host. This can range from a crisis exorcism of one



Catholic priest Pamphile Fanou (right) of the Cotonou archdiocese holds an exorcism session in Cotonou, Benin. (Fiacre Vidjingninou/AFP/Getty Images)

spirit from an individual (Shoko 2006, 354) to a public exorcism of an individual (Singleton 1975, 305–307) to an annual ritual exorcising the spirits from a village (Kalsang 1999, 194ff.).

Exorcism is found in every major religion on every continent (Betty 2005; DeWoskin 1981; Nasir 1987). In mainstream Christianity, Judaism, and Islam spirit beings that possess hosts are considered evil and the normal recourse is exorcism. In other religious traditions, some spirits are evil and need to be exorcised while others are good or helpful to the individual or community and therefore welcome to possess human hosts (Vodou and other Afro-Caribbean popular religions). In some religions exorcists are specially trained to bind and cast out spirits. In some cases the specialists may limit their duties exclusively to exorcism, though more frequently they perform exorcisms as one of the tasks within their full scope of responsibilities.

While the specifics of exorcism vary from tradition to tradition, it is possible to identify several common elements. First is the need to identify when exorcism is appropriate. In some cases this means that the person goes through several stages of illness and attempted remedies prior to the decision to attempt an exorcism (Nasir 1987, 160; Nguyên 2008, 306). In others the symptoms are recognized immediately as possession and exorcism is the only recourse (Singleton 1975, 305). The symptoms may indicate the nature of the

possession and, if so, the type of specialist needed for exorcism.

Once the need for an exorcism is confirmed, in most cases the exorcist, the possessed, and sometimes the community of the possessed will prepare for the ritual. Frequently the exorcist is a trained individual with perhaps an assistant or two (Nguyên 2008). In some cases, however, it is part or all of the community of the possessed that participates in the exorcism (for example, a local parish community in Tanzania, Singleton 1975; an entire village in the *Baithak* ritual in Pakistan, Nasir 1987).

The exorcist may partake of special foods or substances, fast, meditate, or recite prescribed prayers to prepare. The victim may follow similar procedures, including being required to sacrifice something of value to demonstrate commitment to the process. The victim's community (nuclear or extended family, clan, or village) may also need to prepare in some way, perhaps through a community ritual to cleanse them as a whole from ritual defilement or atone for taboo violations.

An appropriate location (for example, the special compounds in Madagascar of the Lutheran Church called *tob*, Roschke 2006) and time (for example, the evening for the *woto* ceremony among the Tourag of Niger, Rasmussen 1994, 75) for the ritual may be indicated by the nature of the possession, or may need to be discerned by the exorcist or the victim's community. Prior to the ritual itself there may be additional preparations for the location where the exorcism will take place. Additionally, the exorcist may rehearse the ritual or engage in additional preparation, depending on the type of exorcism needed.

Once all participants are deemed ready, the ritual itself is performed. The exorcism itself requires a means to either entice or force the spirit to leave the host. Enticing may involve providing a suitable alternate host (whether human, animal, or object) and some enticement or persuasive element to convince the spirit to leave the current host for the new one.

When the spirit can only be removed by force, a variety of means may be used. They may be mediums whose controlling spirits are more powerful than those controlling the victim, and when possessed themselves they are able to force the lesser spirit(s) to leave (Nguyên 2008; Singleton 1977). They may use magical rituals to force more powerful spirits to obey them, and then command them to banish the weaker spirits from the possessed (Heissig 1986). Alternately, they may also utilize consecrated paraphernalia such as oil or holy water, special incense, animal parts (feathers, horns, teeth), or religious symbols (crucifixes, statues, bells) that are believed to have power to force the possessing spirits to leave the victim. Or they may cast powerful magical spells through ritual actions, offerings, or sacrifices. These spells, when properly done, force the possessing spirit(s) to leave.

One of the most disturbing exorcism practices is physically torturing the victim to effect the exorcism. In some cases the participants believe that only the possessing spirit feels the effects of the torture (Betty 2005, 16). In other cases they believe that the spirit will react to the physical misery of the victim and depart to find a more acquiescent host. It is disturbing that the beatings, burning with boiling water or oil, and other gruesome acts can result in permanent injury or even death of the possessed when not properly handled.

After the exorcism, those close to the victim observe the efficacy of cure, since exorcisms are not always effective (Rasmussen 1994, 74). When the cure is incomplete, the initial exorcism might be repeated, or more powerful exorcisms are applied until the community is satisfied either that the possessed is delivered or that delivery is simply not possible. The latter may be due to a variety of reasons, such as the spirits claiming the host for some purpose (for example, to become a medium) or the host being a scapegoat for the entire community.

Christians have long noted that Jesus did not perform rituals to exorcise demons; he simply commanded them to leave and they did (Berends 1975, 361; Singleton 1975, 304–305). The apostles followed his lead, commanding spirits to leave in Jesus' name without engaging in the ritual activities of their forbearers (Acts 8:6–7; 16:16–18). The ability of Pentecostal Christians in Africa, Asia, and Latin America to expel demons has powerfully impacted the growth of the churches on those continents over the past century (Anderson 2006; Asamoah-Gyadu 2004; Bergunder et al. 2001; Hollenwager 1980, 71–72).

Until the 1600s, many branches of Christianity included exorcistic formulas in baptismal rituals. Ex-

orcism continues today among Christians who believe in spirit beings and possession, though not without internal examination and debate (Theron 1996; Warrington 2004). In the United States there is contention among practicing Christian medical professionals on when or whether exorcism is appropriate for the treatment of dissociative disorders (Rosik 2003). In Africa there are questions on the extent to which Catholic Christians should accommodate themselves to traditional beliefs in exorcistic practice (Shorter 1980) and the extent to which they should performed exorcisms in traditional idiom but interpret them in anthropological or psychological terms (Singleton 1977).

Finally, despite the assumption that medical, psychological, and social advances of modernity would eventually displace religious practices such as exorcism, this has simply not been the case in many countries of the world (for example, England, Malia 2001; Ghana, Onyinah 2004; India, Bergunder et al. 2001; Japan, Young 1990; Panama, Moore 1983; the United States, Whitehead 1995; Vietnam, Nguyên 2008; more generally see Goodman 1988 and Wilkinson 2007). Given this reality, perhaps a more appropriate question is the extent to which contemporary scientific perspectives can be integrated within the various beliefs and traditions related to exorcism.

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See also: Pentecostalism; Possession; Roman Catholic Church.

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F

Faeroe Islands

The Faeroe Islands is a group of 18 islands in the Atlantic Ocean north of Scotland with some 540 square miles of land and approximately 480,000 residents (2004). The islands were originally settled by Scandinavians, who over the centuries developed their own Faeroese language. For centuries they worshipped as Roman Catholics. Following the Reformation of the 16th century, the Roman Catholic Church was replaced with the Lutheran Church, which continues to dominate the religious community.

Today, the Faeroe Islands are a dependency of Denmark. The Lutheran community is a part of the Evangelical Lutheran Church in Denmark and officially under the authority of the bishop of Copenhagen. An assistant bishop resides in Tórshavn, the capital. A small Roman Catholic Church community reappeared in the 1930s and today is attached to the bishop in Copenhagen.

Interestingly, the Christian Brethren, the open branch of the Plymouth Brethren, initiated work in the Faeroes in 1865 and have had success on several of the northernmost islands. They are by far the largest of several Free church groups, including the Salvation Army and the Seventh-day Adventist Church, which now have work. The first Jehovah's Witnesses came around 1950, and there is one kingdom hall. There is also a small group of the Baha'i Faith.

J. Gordon Melton

See also: Baha'i Faith; Christian Brethren; Evangelical Lutheran Church in Denmark; Jehovah's Witnesses; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church.

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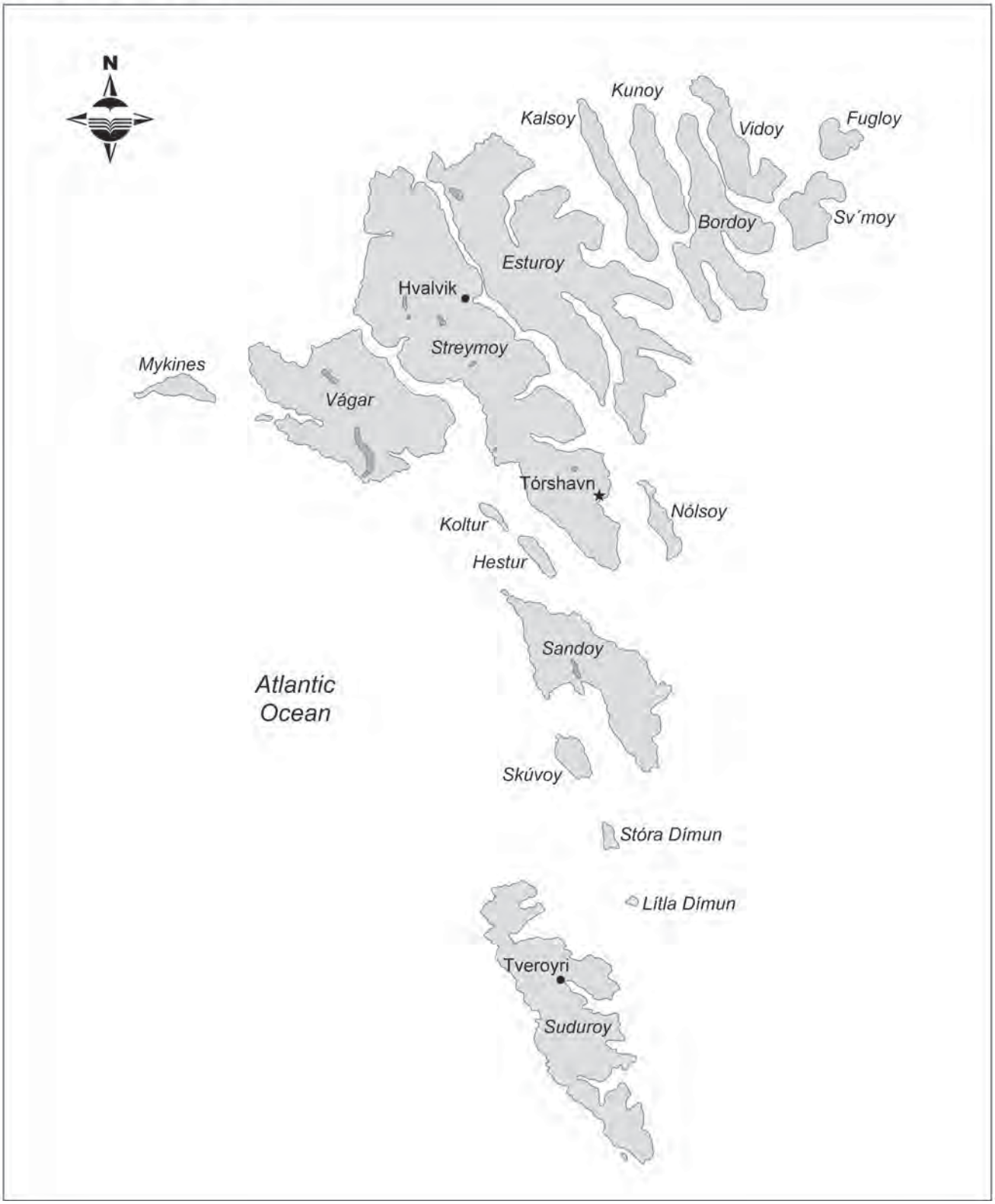
Faeroe Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	38,700	48,900	98.0	0.74	52,400	55,600
Protestants	38,400	47,800	95.8	0.71	51,200	54,200
Independents	60	250	0.5	3.71	320	400
Roman Catholics	50	160	0.3	2.90	200	300
Agnostics	0	860	1.7	1.98	1,500	2,000
Baha'is	40	160	0.3	0.73	250	300
Total population	**38,700**	**49,900**	**100.0**	**0.76**	**54,100**	**57,900**

Faeroe Islands



Falashas

See Beta Israel.

■ Falkland Islands/Malvinas Islands

The Falkland Islands, also known as the Malvinas Islands, are a disputed territory in the Atlantic Ocean off the coast of Argentina. Their 4,700 square miles of land are home to 3,140 residents (2008), overwhelmingly of a British background.

In 1982, after Argentina asserted its hegemony of the islands through an occupying force, it fought a war with the United Kingdom and was forced to withdraw. The Falklands include more than 100 islands first discovered in 1520 by Spanish explorers. They were initially inhabited by the British, who founded the community of Port Egmont in the 1690s. They later returned the islands to Spain, which renamed the community Port Soledad. Then in the 18th century French fishers and seal hunters settled on the islands and named them for Saint Malo.

Following Argentina's independence, the islands were considered part of the new nation. In 1833, Great Britain, as part of a larger issue involving trade along the south Atlantic coast, occupied the islands. They also brought settlers with them. These settlers eventually became the overwhelming majority of the islands' inhabitants.

British control of the islands was not disputed until the UN review after World War II. In the end, the UN recognized Argentinean sovereignty, a decision from which the United Kingdom dissented. Since the 1982 war, the United Kingdom has remained in control of the islands, and their status, like their name, is a continuing issue.

The settlers who arrived with the British in 1833 were primarily Anglican, but a chaplain from the Church of England did not arrive until 1845. Missionaries of the South American Missionary Society arrived a decade later. L. S. Brandon, who stayed in the islands for 30 years (1877–1907), is remembered as the person who largely built the Anglican establishment.

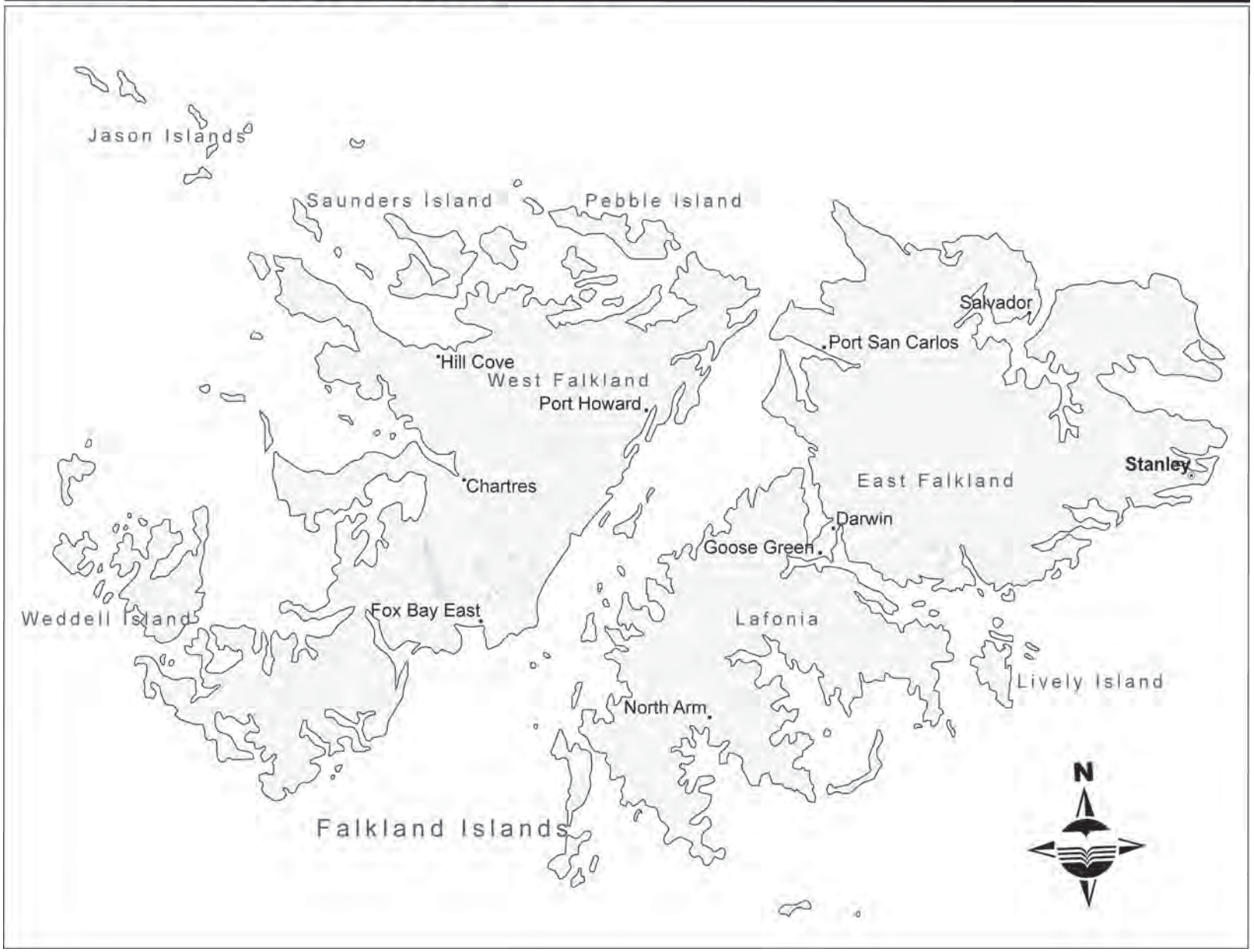
The Diocese of the Falkland Islands was created in 1869 and included British expatriates through most of South America. In 1910, work in Argentina and eastern South America was separated, but reunited in 1946. In 1974, jurisdiction over the work in the Falklands passed to the Consejo Anglicano Sud-Americano (CASA), a transition structure leading to the formation of the Anglican Province of the Southern Cone of America. However, the English-speaking residents of the Falklands formally protested their inclusion in what had become a predominantly Spanish-speaking Anglican body, and in 1977 the archbishop of Canterbury assumed authority over the Falklands. The work there remains an integral part of the Archdiocese of Canterbury. The Anglican Church remains the largest religious group on the island though it is no longer supported by the majority of residents.

The Roman Catholic Church began work among the British expatriates in 1857, and their small work remains attached to the bishop of London. A Presbyterian minister arrived in 1872 as the beginning of what

Falkland Islands/Malvinas Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,900	2,600	82.3	0.31	2,600	2,500
Anglicans	1,000	820	26.5	–0.24	750	700
Protestants	500	620	20.0	–0.33	600	600
Roman Catholics	210	660	21.3	1.34	720	750
Agnostics	60	360	11.6	2.27	450	550
Baha'is	40	90	2.9	0.46	130	150
New religionists	30	60	1.9	0.37	90	120
Atheists	10	30	1.0	0.70	40	60
Buddhists	0	10	0.3	0.00	20	30
Total population	**2,000**	**3,100**	**100.0**	**0.53**	**3,300**	**3,400**

Falkland Islands/Malvinas Islands



became the United Free Church of the Falkland Islands, in which Lutherans and Baptists have also found a home. The church has fraternal relations with the Church of Scotland.

The Jehovah's Witnesses arrived in the 1960s and have established a small work, as have members of the Baha'i Faith.

J. Gordon Melton

See also: Anglican Province of the Southern Cone of America; Baha'i Faith; Church of England; Church of Scotland; Jehovah's Witnesses; Roman Catholic Church.

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Fall Equinox

The Fall Equinox was one of four points in the year (the others being the Winter and Summer Solstices and the Spring Equinox) discovered and marked by ancient peoples who observed the heavens. At the Summer Solstice, from an observer in the Northern Hemisphere, the Sun rises at a point farthest to the north and is in the sky the greatest amount of time. As the days pass, the Sun rises at a point slightly farther south each day and finally reaches a point, 3 months later, around September 21, when it is in the sky for 12 hours and below the horizon for 12 hours. That point is the Equinox. Viewed from above Earth, the Equinox is that point where the center of the Sun is passing through the plane created by the Earth's equator. Following the Winter Solstice, the Sun will appear to be moving north and again reach a point where the day and night are equal—the Spring Equinox. In the Southern Hemisphere, the Fall Equinox is around March 21.

The Fall Equinox was celebrated in temperate climates as the end of the harvest season. Greek mythology had a popular story for this time, related to Persephone (or Kore), the young maiden who was the symbol of fertility. At the Fall Equinox, she goes (or is abducted by Hades) into the underworld, where she reigns for six months, and her mother, Demeter, mourns for her. Without Persephone, the world grows infertile for half the year and awaits rebirth in the spring. Thus the fall festival would be a time of joyfulness, celebrating a full harvest, but with a note of sadness over the coming winter.

Around the world, most cultures celebrated a mid-autumn harvest festival, but it would become an Equinox festival for cultures that operated on a solar calendar. Thus much of Asia did not have their harvest festival on the Equinox, as they operated primarily on a lunar calendar.

The Fall Equinox was not recognized as a significant event in either the Christian or Jewish calendar, and Muslims operated on a strictly lunar calendar. As these three religions rose to prominence, any celebration of the Fall Equinox was almost totally abandoned.

The celebration of the Fall Equinox has been revived by the modern Wiccan/neo-Pagan movement and its eight equally placed annual holidays (usually called Sabbats). The Fall Equinox is acknowledged as the harvest festival, but as few modern Pagans are farmers, the Sabbat (sometimes called Mabon) has become a time for inner reflection. All of the myths related to journeys to the underworld have been collected and related to the inner exploration of the subconscious and unconscious, to contemplate death and understand the cycles of life, death, and new birth. In the Common Era calendar, September 21 is the beginning of fall, thus Mabon becomes the moment for a last summer outing to a Pagan gathering, functioning in the United States, for example, in a manner similar to the purely secular celebration of Labor Day (the first Monday in September).

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See also: Calendars, Religious; Spring Equinox; Wiccan Religion.

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Falun Gong

Starting in 1979, China's leadership introduced radical social and economic reforms. The four modernizations —economic, scientific, military, and agricultural— were presented in an optimistic mode and showed a real willingness on the government's part to experiment with social structure and management. In fact, no one was quite sure what the outcome would be of many of these experiments. One unexpected result has been the flourishing of spiritual and religious movements within the bounds of the new liberalism. Falun Gong is the most significant of the many groups to arise in the 1980s and 1990s.

Falun Gong is an indigenous Chinese spiritual movement that has grown swiftly using modern communication and organizational tools. It formed in 1992 in Chang Chun, an industrial city in northeastern China. At that time it was but one of many qigong practice groups. By the late 1990s it had spread into most Chinese cities and to overseas centers such as Hong Kong, Taiwan, Japan, and the United States. It rose to prominence on April 25, 1999, when more than 10,000 Falun Gong followers surrounded the leadership compound of Zhongnanhai in central Beijing to stage a peaceful but dramatic protest of perceived mistreatment by police. The mistreatment had followed a mass protest in Tianjin that resulted from sharp criticism of qigong and Falun Gong in particular by two writers. At that point Falun Gong ceased being simply an unknown meditation group and became, partly through ongoing intense international media focus, a political opponent of the Chinese government.

Falun is the Wheel of the Law or Dharma, in this case referring to the absolute truth taught by the Buddha, which inexorably rolls forward. Gong refers to a technique or practice, with a particular sense of a spiritual or meditation practice. Thus Falun Gong is the practice or implementation of the spiritual truth, and, by extension, the totality of practitioners who follow these teachings. (The group also refers to itself as Falun Dafa, the Great Law of the Wheel of Dharma.) In practice the label Falun Gong refers to followers of Li Hongzhi, who is said to be enlightened and the sole possessor of the Buddha's truth.

Li Hongzhi (b. 1952; some sources claim 1951) served in the army and worked for a government grain corporation before starting Falun Gong around 1992. Falun Gong literature states that he studied with Daoist and Buddhist masters.

It is not known how large the movement is overall at this stage. At one point Falun Gong literature estimated there were more than 40 million followers in China. Since the group was banned in China, most of these have ceased to participate in group activities; some who believe strongly have been driven underground. Although there are Falun Gong groups around the world that continue to protest and practice in public, the total number of active followers worldwide currently probably numbers in the thousands.

The key Falun Gong texts are *Zhuan Falun* (*The Turning of the Wheel of Dharma*) and *Falun Fofa* (*Buddha Law of the Wheel of Dharma*), which like most Falun texts are collections of Li Hongzhi's speeches. Li has also issued a collection of his poetry, *Hong Yin* (*Torrential Sighs*). One key aspect of Falun Gong's growth has been the adept use of the Internet. Key texts, speeches, and messages from Li Hongzhi are found on the group's websites, in several language options.

Falun Gong espouses a life oriented around both practice and cultivation, in order to cleanse oneself and cease being "ordinary." Practice means performing the set sequences of five physical and meditation exercises. These are often done in groups in the mornings, sometimes in neighborhood parks. Cultivation involves "removing your demon-nature and fulfilling yourself with Buddha-nature."

Zhuan Falun emphasizes that the basic nature of the universe is *zhen-shan-ren*, truthfulness, benevolence,

Banner advertising Falun Gong, Taipei, Taiwan. (J. Gordon Melton)

and forbearance. This compact statement of the fundamental character of the universe is the Great Law (*dafa*). These original universal properties are shared by humans upon birth. We are, however, trapped in the state of ordinary consciousness and cannot see the truth of the universe. The way out of this situation of ignorance is cultivation.

The individual in Falun Gong is described as a container filled with some good elements and some bad elements, the Buddha-nature and the demon-nature. These dual natures are visible to those of higher perceptions as white or black substances. The white is *de*, translated as a physical field surrounding the body, which is accumulated through hardships, and the black is called karmic force (*yeli*), accumulated through bad actions over innumerable lifetimes. The goal of Falun cultivation is to transform de to *gong*, cultivation energy, through the assistance of the master. This de/gong energy level is apparent because it grows in a vertical spiral, the *gongzhu*, from the top of the head, which again is visible to some.

In addition to gong energy, an individual is characterized by his or her *xinxing* (mind nature) level. Xinxing is an aspect of the person that includes de, plus other characteristics such as tolerance, "enlightenment quality," the abandonment of attachments, and the ability to suffer difficulties. Xinxing thus develops in tandem with de/gong.

A key aspect of cultivation is facing the travails encountered in life. Ordeals are necessary, for they function as tests of xinxing. Conflict in everyday life is similarly part of cultivation. Suffering overall is explained as the repayment of one's karmic debts, and these debts must be repaid in some form.

Falun Gong teaches that the current cycle of the universe is bound to expire and end in catastrophe, "the Final Period of the Last Havoc." The resulting new age will be a period of advancement and ease based on material progress.

Falun Gong's organization is a dispersed yet informed linkage of leaders versed in training and functioning in a cell-like network with maximum flexibility and focus. In its early stages in China, Falun Gong established assistance centers (*fudao zhongxin*) with assistants and branch heads, in addition to general assistance centers (*zong fudao zhongxin*) at the provincial and municipal levels and a Research Society (*yanjiuhui*). The General Society (*zonghui*) arranged national or international meetings. Finally, there were Law Assemblies, *fahui*, at which cultivation experiences could be discussed. Many of these organizational structures fell apart with the crackdown in China. In contrast, Falun Gong in Hong Kong in 2000 was and is a loose collection of practitioner groups, each of which gets together daily to practice the exercises, with a minimum of leadership. However, there is some degree of coordination beyond this, as is evident in the dissemination of information, the training of new members, and the frequent public demonstrations on public holidays. A Hong Kong Association of Falun Gong officially promotes lectures.

Not all Falun Gong groups follow Li Hongzhi, however. Claims by Hong Kong followers of Belinda Peng Shanshan that she is the rightful master of Falun Gong may be a first case of intergroup fissuring.

Zhuan Falun repeatedly states that Falun Gong does not follow the rituals of the past. This does not, however, mean Falun Gong practitioners lack ritual. The carefully choreographed daily exercises so emblematic of Falun Gong practice are a form of group ritualization. In addition such actions as installation of the *falun* (wheel) in the practitioner's abdomen and the opening of the *tianmu* (celestial eye) are clearly initiatory rites.

The movement was officially banned in China on July 20, 1999, and since then has been actively suppressed by public security throughout China. Members caught engaging in the practice, demonstrating in public, or attending meetings have been arrested. Some have been sent to re-education camps or prison. Central government media coverage has also focused on painting the movement in a negative light. Newscasts have interviewed former members who have repudiated the group's principles. Graphic examples of suicide and murder have been attributed to the excesses of Falun Gong beliefs.

In January 2000 seven followers (some reports claim five) attempted suicide by self-immolation in Tiananmen Square, the heart of Beijing. Two subsequently died. Falun Gong spokespersons overseas doubted that the protesters were authentic Falun Gong members, since, they said, Falun Gong principles uphold the sanctity of life. These statements implied that the incident was staged, a contention denied by the Chinese government. Regardless, the constant media reporting of this incident has clearly served to discredit the group in the minds of many Chinese citizens.

Despite Falun Gong's strategic positioning of itself as in opposition to the surrounding society and its "ordinary" mentalities, the interaction has been mutual, with many of the forms found within Falun taken from the Socialist context in which the movement surfaced. These include organization into cells, concern with control over mass media releases, and the centrality of unified doctrinal and organizational practice, all characteristics of Chinese Marxism and the Chinese Communist Party, as well as many sectarian religious groups. The advent of Falun thus shows the resiliency of the tradition of popularly based religious movements within Chinese culture as a whole, as well as the undeniable influence of Chinese socialism.

Falun Gong in some ways fits well in this traditional model of an uneasy relationship between the central government and newly arisen religious groups. It is grassroots based; members are often farmers newly arrived in urban centers, or former state workers thrown out of work due to economic restructuring. And like similar rebellious groups, Falun Gong is consistently critical of the dominant ideologies, including both the established Communist ethos and the new it-is-glorious-to-be-rich game plan.

But in terms of modern (post-1911) Chinese history, there have been very few overtly political religious movements. The myriad groups, such as Tian Dao, which rose in the 1930s, generally had no avowed political agendas. And since the Communist victory in 1949, all but the largest religious organizations, such as Catholicism and Buddhism, have been repressed in mainland China. In this socio-political sense of being a political player, Falun Gong is unique among modern Chinese religious movements.

Falun Gong's success is most likely tied to a combination of the appeal of a clear, simple exercise and ritual practice with the vision expressed in Li Hongzhi's teachings. Clearly, it is not enough to say that Falun Gong grew simply because it filled a gap in a rapidly transforming Chinese socio-spiritual landscape, a gap associated with recent liberalization and modernization of China's economy; the many chapters overseas indicate it appeals to people untouched by China's rapid economic transformation as well.

The treatment of Falun Gong is often portrayed as an example of human rights violations in China, and consequently the group continues to surface as an international news subject. Falun Gong's prospects solely as a religious movement, however, are unclear. Falun Gong may continue to survive outside China simply as one of many spiritual-religious groups based on traditional Chinese cultural practices. Falun Gong has established numerous national organizations throughout the Chinese communities in the diaspora world. They are best contacted through the many Internet sites. In addition a Falun Gong–backed newspaper, *Epoch Times*, is widely distributed.

The issues between Falun Gong and the People's Republic remain unresolved. The movement has become invisible within China, though many people who

were members have continued quietly to practice. Outside of China, Falun Gong continues daily protests at embassies and consulates where it passes out literature accusing Chinese authorities of torturing, killing, and experimenting medically on Falun Gong practitioners in confinement. At the same time, China has published numerous reports and pamphlets detailing the harmfulness of practicing Falun Gong and arguing for the legitimacy of its repression of the movement.

A major source of information on Falun Gong is the Internet. There one may easily find numerous sites in a variety of languages from a variety of perspectives. Especially good starting points are some of the official Falun Gong sites, such as http://www.faluninfo.net and http://falundafa.org/eng/books.htm. From the latter site, the complete text of Master Li's main book, *Zhuan Falun*, may be downloaded; additional books have been posted at other sites. For a learned appraisal and periodically updated bibliography, see the site maintained at the Sinological Institute at the University of Leiden, http://www.let.leidenuniv.nl/bth/falun.htm.

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See also: Buddhism; Chinese Buddhist Association; Chinese Catholic Patriotic Association; Energy; Qigong; Tian Dao.

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Family International, The

The Family International, originally known as the Children of God (COG), emerged out of the Jesus People movement of the late 1960s. David Brandt Berg (1919–1994), an itinerant evangelist loosely associated with the Christian and Missionary Alliance, established the movement in 1968 in Southern California. COG soon developed into a highly structured communal organization noted for an aggressive style of evangelism, high levels of tension with the outside world, strong internal discipline, and sustained anti-establishment rhetoric aimed at American society and the conventional churches of the day. The Family has spread around the world and is the most globally successful religious community to come out of the Jesus People movement. The Family has generated considerable controversy and occasional governmental repression, primarily due to the highly unconventional sexual ethos.

In 1969, Berg (known until his death as Father David or simply Dad) took his young disciples on the road, eventually establishing a permanent community on a ranch near Thurber, Texas. Here the organization grew to more than 200 young people, and the basic pattern of community life was established. In 1972, Berg ordered his disciples out of North America to begin the missionary task of reaching the entire world with the message of Jesus. Throughout the 1970s the movement grew and flourished. Berg withdrew from personal contact with members, but maintained control through the leadership structure and his written correspondence, known as MO Letters.

In 1978, due to serious internal conflicts and a leadership crisis, Berg fired almost all of the administrative personnel and essentially disbanded the organization. Continuing individual communities maintained ties through written correspondence. Other disciples formed smaller units and traveled nomadically. In 1980, Berg called the communities together again as the Family of Love, then simply the Family. By this time he had selected a young woman, Maria, from among the members as his spouse and successor.

In 1976, Berg introduced a revolutionary new sexual ethic. "Flirty Fishing," the use of sexual allure up to and including sexual intercourse, was advocated as

Youthful members of the Children of God sing at their headquarters in Los Angeles in 1971. (AP Photo)

a means of witnessing and establishing supportive friends. Family women began frequenting bars and nightclubs, and some joined escort services in order to meet potential converts and establish relationships with potential supporters. Flirty Fishing was never intended as a recruitment tool for new disciples, and few joined as a result of being "fished." However, a substantial number of disciples left the movement in response to this sharp change in sexual ethic.

The new sexual ethos also included open sexual relationships between disciples, termed "sharing." Disciples were allowed and encouraged to establish sexual fellowship with other members. Consent of all parties was required, but many homes experienced substantial social pressure to participate in this new aspect of Family life. Nudity and open sexuality became common features of most Family homes during the early 1980s.

A number of disciples interpreted some of Berg's writings and his example as authorizing sexual contact between children and between minors and adults. Family children were considered adults when they turned 12 years of age, and sexual contact between adults and young teens was common during the early 1980s. In 1986, Maria became aware of a number of problems regarding teen/adult sex. Rigid age categories were defined, and sexual contact between adults and minors was prohibited. Flirty Fishing was discontinued the next year, and sexual contact with outsiders is now strictly forbidden. Sexual sharing among consenting adults continues, but sex between adults and minors is an excommunication offense. In the late 1990s, Maria introduced a new form of autoerotic religious sexual practice called "Loving Jesus."

From the beginning, the Children of God focused primarily on a spiritual mission. In 1991, Berg issued a message entitled "Consider the Poor," directing members to begin assisting the poor and helpless "just like Jesus did." Disciples now conduct ministries to pris-

oners, street gangs, illegal aliens, refugees, unwed mothers, drug addicts, and abused children all over the world.

In October 1994, Berg died. Shortly after his death, Maria and Peter Amsterdam were married and now lead the Family together. In 1994, they issued the "Love Charter," which spelled out the rights and responsibilities of Family members. Although final authority remained at the top, local leadership became far more democratic, and disciple life became less regimented.

The Family does not reveal the address of its leadership, and contact is best made through one of its homes or through the Internet. There is an official Family site at the address given below, and a number of sites sponsored by various continental and national units. By 1986, the greater percentage of disciples and the bulk of the missionary enterprise were located in Latin America and Asia. They had a particularly strong presence in India, Thailand, Japan, the Philippines, Argentina, and Brazil. With the collapse of the Soviet Union in 1989, a new missionary field opened, and in the early 1990s hundreds of disciples left for Eastern Europe. The vast majority were second-generation members under age 25. In the late 1990s, Family leadership identified Africa as the next area of focus, and over the past five years numerous Family homes have been established there.

In 1989, the Family drew a distinction between members who were willing and able to carry the full burden of disciple life, and those unwilling or unable to bear the yoke of full-time membership. Fully committed disciples are known as Charter Members, and the less committed are Fellow Members. In 2004 membership was subdivided into five categories: Family Disciples, Missionary Members, Fellow Members, Activated Members, and General Members. The last two constitute "Outside Members." These are persons who have been led to faith in Jesus by Family disciples and look to the Family for religious guidance and instruction, but have never joined as full-time disciples. In the year 2000 the Family moved to place greater emphasis on the growth, care, and spiritual development of Outside Members. This is now the major thrust of Family ministry.

The Family is a highly diverse movement, counting disciples from a wide range of national, ethnic, racial, and socio-economic backgrounds. Family theology has generally reflected its evangelical Protestant roots. Members are bound together by a set of core theological beliefs. These core beliefs center on Jesus and salvation, Berg as God's Prophet, the end times, and the spirit world.

From the very beginning, the disciples have understood themselves as Jesus people. They pray to Jesus, sing to Jesus, and spend their lives telling others about Jesus. And the disciples are convinced that they are the true and most dedicated followers of Jesus. Personal salvation through faith in Jesus Christ is the linchpin of Family theology. Witnessing for Jesus and persuading others to pray to receive Jesus as their savior is the defining task of disciple life.

David Berg is the defining personality of the Family. By the early 1970s, he had defined his role as God's Prophet for the end times as an essential aspect of Family life. Berg claimed absolute spiritual and political authority over his young charges. The disciples have a high view of the Bible, and use Father David's writings as authoritative interpretations of the scripture. Today, Maria is acknowledged as Berg's successor and God's Prophetess.

It is believed that Berg still leads the Family from the spirit world. He speaks regularly though dreams and prophetic experiences of Maria, Peter, and other Family members. Direct encounter with Jesus, Berg, departed saints, and other residents of the spirit world is a regular feature of Family life.

Family disciples hold end-time beliefs similar to those held widely in the Evangelical Protestant world. The Antichrist will arise and take over the world, persecuting Jesus' followers. During this time of tribulation, the disciples will suffer greatly, but also lead the other Christians in resistance to the Antichrist. Jesus will return and defeat the Antichrist at the Battle of Armageddon, establishing a 1,000-year reign of peace on the Earth. At the end of the 1,000 years, Satan will be released for one final confrontation. After Jesus defeats Satan, God will judge the world and establish the kingdom of heaven, in which Family disciples will serve as rulers and priests. Family theology is distinguished by the special role assigned Family disciples and the intensity of their conviction that the end is near. There has been no formal change in end-time theology,

but the intensity level seems to be waning, particularly among second- and now third-generation disciples.

Total commitment is another significant aspect of the Family belief system. Disciples must forsake all and commit their lives to witnessing and Family duties. At one time disciples generally relinquished most contacts with the outside world. With the Love Charter and the growing number of Fellow Members, Family literature now acknowledges "concentric circles" of commitment, though total commitment is still the ideal.

Recruitment of new disciples was a high priority until the late 1980s, when the Family began looking to the second generation as the key to growth and survival. The Family continues to recruit new disciples, but at a much more modest pace. As of the beginning of 2008 the Family reported 4,442 Family Discipleship Members, 2,904 Missionary Members, and 2,090 Fellow Members. They report 1,027 Active Members in 53 countries and 3,456 General Members in 62 countries. In addition, there are 38,773 persons studying in the Activated program and in the pipeline to become General then Activated Members. For 2007, the Family reported 995,818 "souls won" as a result of their missionary effort. In July 2008 The Family initiated "The Offensive," the marshaling of the maximum amount of energy, time, and resources toward enlarging existing Activated congregations and developing new ones.

The normal Family term for the broader society is "the System." Since the earliest days of the Children of God, the disciples have lived in high tension with the System. Disciples generally limited interaction with outsiders to witnessing and raising funds. However, as an increasing number of teens and young adults left the movement, parents have attempted to maintain contact with their children, thus softening the hard line between insider and outsider.

The Family's peculiar lifestyle generated considerable hostility and even persecution from the social environment. Through the years, the Family response had been to go underground. However, beginning in 1989, Family adults were accused of physically and sexually abusing their children. Homes worldwide were subject to raids by law enforcement and social service agencies. To date (2001), all children taken into "protective custody" have been returned to their parents, and no disciple has been convicted of any offense. However, the ongoing ordeal forced the Family into greater interaction with the legal system, social service agencies, and the academy.

http://www.thefamily.org

James D. Chancellor

See also: Christian and Missionary Alliance; Communalism.

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Fatima

Fatima is a small town in central Portugal some 90 miles north of Lisbon that in 1917 was the site of what became the most famous modern apparitions of the Virgin Mary (Our Lady of Fatima). It was here that three children—Lucia Dos Santos (age nine), Francisco Marto (age eight), and Jacinta Marto (age six)—initially experienced visitations from an angelic being in the spring of 1916. The angelic visitation heralded the first vision of the "beautiful young Lady," dressed all in white and bathed in light, who appeared to them on May 13, 1917. The three children were told to come to the place where this first visit had occurred on the

Portuguese Army officers carry the statue of Our Lady of Fatima through a crowd of worshippers waving white handkerchiefs, May 13, 1997 in Fatima, Portugal. Hundreds of thousands of Catholic pilgrims from all over the world participated in the celebrations of the 80th anniversary of the first apparition of the Virgin in Fatima. (AP Photo/ Armando Franca)

13th of every month for the next five months. She then challenged the children with a seemingly mature query for their youthful age, "Do you wish to offer yourselves to God in order to accept all the sufferings He wishes to send you, in reparation for sin and for the conversion of sinners?"

As announced, subsequent apparitions occurred on the 13th day of each month. Meanwhile, the children faced ridicule from many of the townspeople and the press and hostility from authorities. Then on October 13, the apparitions culminated with a miraculous promised occurrence. As some 70,000 people trekked to the site of the previous apparitions, where nothing had been seen by any but the 3 children, all were treated to a spectacular meteorological occurrence. The rain stopped, the clouds parted, and a bright round disk shone in the sky. The disk began to spin, throwing off sparks of light. The phenomenon of the dancing "sun" continued for almost half an hour. All, believer and nonbeliever alike, saw it. At the close of the event, the Sun seemed to plunge downward toward the crowd and all felt the heat as their rain-soaked clothing dried.

Over the months of the apparitions, the Blessed Virgin had little by little communicated a significant body of material to the children. Most of the content concerned the people's need to pray for Russia, then in the throes of revolution. The Lady asked the pope to consecrate Russia to Mary's Immaculate Heart. The most intriguing part of the message given to the children remained confidential for the time being. This secret message, in three parts, was partially revealed in 1927. The first part concerned a vision of hell and the second spoke of the consequences of sin and the need to spread the message of the Immaculate Heart. The third part was until the year 2000 known to only a small circle of church leaders in the Vatican. It was a prophecy of an assassination attempt against the "bishop in white." Since 1981, this prophecy was seen by many who knew of it to speak of the assassination attempt on Pope John Paul II (r. 1978–2005) that occurred on May 13, 1981 (coincidentally the anniversary of the first apparition at Fatima). As it happened, the would-be assassin pulled the trigger of his gun just as the pope reached down to bless someone carrying a picture of the Virgin. He later attributed his surviving the incident to Mary's intervention. He subsequently visited Fatima and oversaw (and nurtured) the process of canonization of two of the children, Francisco (d. 1919) and Jacinta (d. 1920).

Lucia died in 2005, the same year as Pope John Paul, on the 13th of February, keeping alive the importance of the 13th of the month for events relative to the apparitions. Most recently, on the third anniversary of Lucia's death, Pope Benedict XVI, who succeeded Pope John Paul II, announced that he had waived the normal five-year waiting period before formally opening the process leading toward canonization as a saint. This waiver had also been exercised in the case of Mother Teresa and Pope Benedict's predecessor, thus putting all three on the fast track to future canonization.

Fatima has been officially recognized as a place of pilgrimage since 1930, still drawing about five million

visitors a year. Especially after World War II, devotion to Our Lady of Fatima has spread worldwide, and is expressed, among other ways, through active support from the Vatican and in dozens of church-acknowledged branch shrines elsewhere in the world. Pope John Paul's actions elevated Fatima beside Lourdes as one of the two most important of the many sites that have experienced apparitions of the Virgin Mary. The recent attention given Fatima also culminated the efforts begun in 1947 by Father Harold Colgan who founded the Blue Army, an organization that has had the single purpose of spreading the Fatima message. It is one of the major Catholic devotions in the world.

In addition to being a "mainstream" Marian devotion, Fatima has a particular function as a standard-bearer for a conservative, even fundamentalist Marian movement, made up of a large number of conservative Catholic groups and institutions, some acknowledged by the church, some not and even actively contested, which take their inspiration from the messages (including the secret messages) that were given at Fatima. Generally these groups function autonomously, are often well organized, can command ample resources, and sometimes have large numbers of adherents (for example, Marian Movement of Priests, www.msm-mmp.org/, approximately 100,000; Blue Army of Our Lady of Fatima, c/o World Apostolate of Fatima, PO Box 976, Mountain View Road, Washington NJ 07882, www.wafusa.org/, more than 10 million).

According to the organizations and devotees involved, the messages of Fatima should form the basis for a worldwide re-evangelization and missionary program, in order to save the degenerate world and church from the ever-present Satan. Among the typical themes in the messages are penitence, prayer, conversion of all sinners, the rosary, war, and anti-Communism. Only after the world gives itself over to the Immaculate Heart of Mary (and acknowledges her salvific work) and the conversion of Russia takes place, a kingdom of peace will be realized on Earth, in which all those who believe in Jesus Christ, ask for remission of sins, and subject themselves to the pope will be protected against the devil. The formal dedication of Russia occurred in 1952. Also after this dedication, the Third Secret of Fatima, which the visionary Lucia shared only with the pope, continued to inspire end-time prophecies and speculations of an eschatological and apocalyptic nature about the further course of the world and the concrete beginning of the end times. During the Cold War, Our Lady of Fatima was *the* model for the church in the struggle against Communism, atheism, and apostasy. Communism did not remain quiet; an Italian parliamentary commission concluded that the assault by Ali Agca on John Paul II in 1981 was plotted by the Soviets. The pope ascribed, on his turn, his survival to Our Lady of Fatima.

Since the 1970s the interpretation of the messages has begun to take on a life of its own, and Fatima has increasingly begun to function as the paradigm for new fringe devotions, often in connection with new Marian apparitions.

The fall of the Communist regimes, growing interest in the end of the world caused by the millennium, his own personal devotion to Fatima, and her protection during the assault led Pope John Paul II to reveal the Third Secret during the Jubilee of 2000. The content appeared less dramatic and apocalyptic than many had expected. Fundamentalist circles continue to suggest that the message has not yet been fully revealed, and that the end of time was not to begin in 2000 but in the cataclysmic year 2012, with a comet impact, nuclear war, and total darkness. In this way Fatima remains an important source of nourishment for groups and individuals within the global network of divergent Marian devotion.

Santuário de Nossa Senhora de Fátima
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2496-908 Fátima
Portugal
http://www.santuario-fatima.pt
Service account for pilgrims:
sepe@santuario-fatima.pt

World Apostolate of Fatima Blue Army Shrine
674 Mountain View Road East
Washington, NJ 07882
http://www.wafusa.org/

Peter Jan Margry

See also: Devotion/Devotional Traditions; Lourdes; Marian Devotion, World Network of; Mary, Blessed

Virgin; Medjugorje; Pilgrimage; Roman Catholic Church; Saints.

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Federation of Swiss Protestant Churches

The Reformation in Switzerland began in 1521 in Zurich, where Ulrich Zwingli (1484–1531), one of the more radical voices of the period, was pastoring. Reformed ideas spread through the German-speaking cantons during the remainder of the decade and were evident in the French-speaking territories by the beginning of the 1530s. Zwingli had read Martin Luther's writings as they appeared, and he came to believe that only that which the Bible taught should be binding upon Christians or allowable in the church. This principle took the Lutheran Reformation belief that those things that the Bible prohibited should be abandoned one step further. Thus Zwingli moved to get rid of church vestments, statues of saints, and the Mass (to be replaced with a simplified memorial meal, the Lord's Supper). In 1524, he married.

Ulrich Zwingli, 16th-century Swiss religious leader. Zwingli was the founder of Zwinglianism, a Reformation movement that challenged the Catholic Church's literal interpretation of the Bible. (Library of Congress)

Zwingli was killed in a battle with the Catholic cantons. The battle proved decisive, in that the spread of the Reformation in Switzerland was essentially halted at that point. By the end of the decade, the Swiss

phase of the Reformation had a new champion in the person of Jean Calvin (1509–1564). A Frenchman, Calvin moved to Geneva somewhat by accident in 1536, the year his magnum opus, *The Institutes of the Christian Religion*, was published. He initially attempted to build a model community, but ran into opposition that forced him from the city. However, he returned in 1541 and remained the head of the church until his death.

The Institutes of the Christian Religion essentially defined the Reformed faith. Calvin affirmed the basic Lutheran positions of biblical authority and salvation by faith as the free gift of God, as opposed to what the Reformers saw as the Roman Catholic position, advocating a system of salvation by human works. Calvin differed from Luther on the sacraments, teaching that Christ's presence in the Eucharist was spiritual rather than real. This position also differed from Zwingli's understanding of the Lord's Supper as in essence a memorial meal (a position later championed by the Baptists and most Free church groups).

Calvin's Geneva became the disseminating point of the Reformed Church, which spread eastward to Hungary and westward to Holland and the British Isles. Swiss Protestants were able to join in a united front when Calvin worked out an agreement with Heinrich Bullinger, Zwingli's successor in Zurich. The agreement was written up in the *Consensus Tiguinus* in 1549.

The Reformed position could also be seen as broadly opposed to the Free church position. Christianity was viewed as intimately integrated with the state, and Calvin spent his time keeping the state from interfering with the church, while asking the church to move against those who taught other than Reformed theology. Like Zwingli, he opposed the Anabaptists, who argued for a church separated from the state and open only to those who accepted Christ as adults and were subsequently baptized. Reformed churches aimed to be coterminous with the state and to baptize all its citizens as infants. The Reformed Protestant position was published in a series of confessional documents, the Second Helvetic Confession, authored by Bullinger in 1566, being especially important. Over the centuries these have tended to become less authoritative among Swiss Protestants.

For several centuries, the Protestant churches existed as separate state churches, one in each of the cantons. In 1884 the Swiss Confederation was instituted. A decade later a Swiss Church Conference began meeting annually. Then in 1920, the Federation of Swiss Protestant Churches was founded, as a result of probes by the Federal Council of Churches in the United States, which was seeking a European partner to coordinate its efforts to rebuild Europe after the destruction of World War I. The Methodists aligned with the Federation in 1922.

The Federation now includes 22 cantonal churches, the Evangelical-Methodist Church of Switzerland, and the Free Church of Geneva. It exists as an association of the Reformed churches in Switzerland, but performs many denominational functions, such as holding the membership of those churches in the World Council of Churches and the World Alliance of Reformed Churches. The member churches vary in membership from the large church in the Canton of Bern, with more than 700,000 members, to those in predominantly Roman Catholic cantons such as Ticino and Glarus, with only about 20,000 members in each. In 2005, the Federation reported 2,400,000 members in 982 congregations.

The several larger member churches support a set of theological schools in Switzerland. The churches have a structure that models that of the Swiss cantons; they are supported by state funds.

The Swiss Protestant community was significantly affected by the Pietist movement, a movement emphasizing personal religious faith. That movement led to the establishment of a variety of Free churches, opposed to state interference in church life, and to the establishment of a variety of organizations that helped revive the faith life of the churches. Among the more important was the Basel Mission, founded in 1815, which became one of the important structures carrying Protestantism around the world in the 19th century. The Basel Mission drew support from both Lutheran and Reformed churches in Switzerland, Germany, and Austria.

Federation of Swiss Protestant Churches
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http://www.ref.ch (in German)

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See also: Baptists; Basel Mission, Calvin, John; Free Churches; World Alliance of Reformed Churches; World Council of Churches.

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Fellowship of Irian Java Baptist Churches

The Fellowship of Irian Jaya Baptist Churches (Persekutuan Gereja-Gereja Baptis Irian Jaya) began in the 1950s with the work of Mennonites from Holland who launched a mission in Irian Jaya, the eastern half of the island of New Guinea, now a part of Indonesia. They established churches in the Bird's Head region in northwest Irian Jaya near the border with Papua New Guinea. The Mennonite missionaries withdrew in 1963, when Irian Jaya was incorporated into Indonesia, but the work they had founded continued.

In 1955 missionaries connected with the Baptist Union of Australia expanded their work in Papua New Guinea to Irian Jaya. It was their desire to reach those peoples who were still following their traditional religion. Evangelism began among the Dani people in the Balien Valley the following year. The first converts were received in 1962; however, the sight of the burning of their traditional religious artifacts angered many, and four months after the baptismal ceremony, some of the traditionalists attacked and killed some of the converts. This action was broadly condemned, and the dead, considered to be martyrs for the church, became a catalyst that led to heightened growth. The Fellowship of Irian Jaya Baptist Churches was founded in 1966 among the Dani believers.

In 1977, some of the leaders of the Fellowship were in Jayapura, the regional capital in northwest Irian Jaya, and there encountered some university students who had grown up in the churches founded by the Mennonites. This chance encounter led to communication between the two groups, and the Mennonite work was later merged into the Fellowship.

In the 1990s the Fellowship reported 49,000 members in 170 congregations. It is a member of the Baptist World Alliance.

Fellowship of Irian Java Baptist Churches
Kotari, Jayapura
Irian Jaya, Kotak Pos 1212
Jayapura 99012
Indonesia

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See also: Baptist World Alliance.

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Fellowship of Isis

The Fellowship of Isis was founded in 1976 at Clonegal Castle, Enniscorthy, Ireland, by Olivia Robertson with Lawrence and Pamela Durdin-Robertson, her brother and sister-in-law. Since Lawrence Durdin-Robertson's death, the Fellowship has been led by Olivia Robertson. Succession planning in January 1999 created a decentralized organization with an Archpriesthood Union of 32 archpriestesses and archpriests acting as custodians of the Fellowship of Isis.

The Fellowship of Isis is multi-religious, multi-racial, and multi-cultural. Members are free to maintain

other religious allegiances. The Fellowship of Isis is active in interfaith dialogue and has taken part in the Parliament of the World's Religions. Olivia Robertson was one of 2 women and 16 men who gave a platform address at the opening plenary at the Parliament's Centennial Session in 1993.

Around 26,000 people from 93 countries have taken up membership, but not all are active. Outside Western countries, the Fellowship of Isis is particularly active in Nigeria. The Fellowship has three principles that all members acknowledge—Love, Beauty, and Truth, which are considered to be the divine attributes of the goddess. Membership is seen as a way to promote closer communion between members and the goddess. While it was founded to promote goddess worship, the Fellowship of Isis is not exclusively a goddess organization. Male deities are also venerated.

The Fellowship of Isis has around 700 Iseums, or centers of worship, mainly in members' own homes. These are considered "Hearths of the Goddess." They offer initiation, celebratory rites, and fellowship. Seasonal celebrations are also held at Clonegal Castle and at public venues. A standard liturgy of rites is available for group worship, but Iseums are free to adapt these to their own needs. Members can conduct their own rites, but if they wish, women and men may train for the priesthood. The priesthood is believed to be linked to ancient Egypt through Olivia and Lawrence Durdin-Robertson's descent from a hereditary priesthood. Training in the priesthood is provided through around 110 College of Isis Lyceums. Each Lyceum provides an original course of study culminating in a rite from the Lyceum Liturgy. There are around 950 priestesses and priests. For those not seeking a vocation to the priesthood, there is a system of personal initiation involving 32 initiation rites and a 33rd level of "spontaneous mystical awakening."

The Fellowship of Isis publishes a magazine, *Isian News*, available by subscription. Membership itself is free. The Fellowship of Isis also has its own Druid Order and a body called the Noble Order of Tara that focuses on nature conservation. The Fellowship of Isis has a strong environmental ethos and venerates all life—animal, plant, and mineral. Every human, animal, bird, and tree is considered to be "an eternal offspring of the Mother Goddess's Divine Family of Life."

Fellowship of Isis
Clonegal Castle
Enniscorthy, Ireland
www.fellowshipofisis.com/

Vivianne Crowley

See also: Council for a Parliament of the World's Religions; Druidism; Goddess Spirituality; Wiccan Religion.

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■ Fiji Islands

The Fiji Islands are an archipelago in the South Pacific that appears to have been populated as early as 2000 BCE. Of the approximately 500 islands, Viti Levu and Vannnua Levu are the largest and include most of the country's 7,000 square miles of land. The majority of the 932,000 residents also reside there. Also included in the islands' political hegemony, Rotuma, an island some 400 miles north, is a dependency of Fiji.

Melanesians settled there in the sixth century BCE. They were first contacted by Europeans in 1643, by Abel Tasman (1603–1659) (for whom Tasmania would later be named). Subsequently, James Cook (1728–1779) visited in 1774, and in 1789 William Bligh (1754–1817), the famous captain of the HMS *Bounty,* stopped there and wrote the first lengthy account of island life.

Toward the beginning of the 19th century, a Fijian leader, Na Ulivau, was able to unite the islands into one community. Then in 1830, the first Christian missionaries arrived, representatives of the London Missionary Society (LMS). However, by agreement

Fiji Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	262,000	529,000	61.9	1.01	566,000	579,000
Protestants	188,000	403,000	47.2	0.61	430,000	426,000
Roman Catholics	43,500	96,700	11.3	2.05	105,000	110,000
Independents	3,600	68,000	8.0	3.50	60,000	65,000
Hindus	209,000	253,000	29.6	0.03	261,000	246,000
Muslims	40,500	52,500	6.1	0.11	52,000	53,000
Agnostics	2,600	9,100	1.1	1.63	12,000	15,000
Sikhs	3,200	5,000	0.6	0.18	7,000	7,000
Baha'is	1,000	2,300	0.3	1.05	3,000	4,000
Jains	1,000	1,600	0.2	–0.38	2,000	2,500
Chinese folk	200	900	0.1	0.63	1,600	2,200
Ethnoreligionists	100	340	0.0	0.66	400	500
Atheists	0	200	0.0	0.67	300	500
Jews	0	120	0.0	0.55	130	150
Total population	**520,000**	**854,000**	**100.0**	**0.65**	**905,000**	**910,000**

among the Protestant missionaries working in the South Seas, the Methodists received hegemony over Fiji, and in 1835 the LMS missionaries withdrew and two British Methodists assumed their post. They made little progress until 1854, when Na Ulivau's son, Ratu Seru Cakobau, converted and was baptized. The new king went on to become a great admirer of the Western world, and in 1858 actually offered his kingdom for annexation to the United States. Caught up in the approaching Civil War, the government ignored his offer.

Eventually, England annexed Fiji in 1874 and began the development of large sugar plantations. The local inhabitants would not leave their land to work the plantations, and in 1879 the British began importing laborers from India. Eventually, the Indians brought their wives from their homeland and settled in Fiji. They soon constituted the majority of the population, a fact that has been a continual source of conflict.

The islands became independent in 1970, but political turmoil and ethnic tensions have led to government coups in 1978, 2000, and 2006. The most recent government change saw the ousting of Prime Minister Laisenia Qarase by military leader Commodore Voreqe Bainimarama, who was named interim prime minister.

The ancient religion of the Melanesians predominated on the Fiji Islands until the 19th century. It has virtually disappeared as a distinct religion, though remnants are kept alive in periodic revivals of traditional culture. In 1885, the prophet Ndungumoi arose as a spokesperson of traditional religion and led a movement opposed to the further spread of Christianity. His movement was notable for its espousal of ritual cannibalism.

The British Methodist Church had a 25-year head start on other Protestant churches in building its work and remains the largest religious group in the islands. After the Indians began arriving in numbers, in 1892 the church opened an Indian Mission. The church had over the years been closely identified with the Fijian government and was severely affected by the coup that occurred in 1987 and by the political unrest during the 1990s. The Methodist Church in Fiji and Rotuma is the only Fijian-based church in the World Council of Churches.

The Church of England established its initial work in the islands in 1860. The present-day Anglican parishes are part of the Anglican Church in Aotearoa, New Zealand, and Polynesia. It was followed by missionaries from the Presbyterian Church (1876) and the Seventh-day Adventist Church (1989). Through the 20th century, a variety of Protestant groups, from the Assemblies of God to the Christian Brethren, also arrived.

Fiji Islands

The older missionary churches operating in Fiji formed the Fiji Council of Churches in 1924. It is affiliated with the World Council of Churches (WCC). Also, the regional Pacific Conference of Churches, itself affiliated with the WCC, is headquartered in Suva, Fiji. One result of this cooperative activity was the creation of the Pacific Theological School in 1966 with the sponsorship of the Anglicans, Methodists, Congregationalists, and Presbyterians.

Among the more interesting groups on the islands are several indigenous movements, such as the Church of Time (1945) and the Messiah Club (1965), both schisms of the Methodist Church. The Jehovah's Witnesses, the Church of Jesus Christ of Latter-day Saints (who have a special role for South Sea islanders in their understanding of salvation), and the Reorganized Church of Jesus Christ of Latter Day Saints (now known as the Community of Christ) are active in Fiji. The Church of Christ, Scientist, visible in the 1970s, has disappeared.

The Indian laborers brought Hinduism, in several varieties, with them. Of the 60,000 who arrived prior to World War I, one-fourth were from South India and the rest from North India. The Arya Samaj, a 19th-century reform movement opposed to temple worship, was brought to Fiji by the North Indians. In opposition, representatives of the Sanatan Dharm, based in the more traditional temple worship, established what is now the largest group in the Hindu community of the Fiji Islands. Competing with it are the TISI Sangam and the Gujarati Samaj, both more traditional groups serving Telugu-speaking and Gujarati-speaking segments of the population. All three have emphasized the construction of temples and the preservation of traditional worship. It is the largest group in the Hindu community of the Fiji Islands. Fiji has also participated in the popular spread of Hinduism worldwide. The International Society for Krishna Consciousness, formed in New York in 1965, has established a Krishna temple in Lautoka, and Adidam, an Advaita Vedanta group, purchased one of the Fijian islands as a home for its guru.

Islam also came to Fiji through the immigration of Indians (and Pakistanis). Their community includes both Sunnis and Shias. Most Muslims are related to the Fuji Muslim League, which in 2000 reported some 56,000 Muslims in Fiji. It cooperates with the Islamic Council for the South Pacific, founded in 1984, which promotes cooperation among Muslims in Australia, New Zealand, Papua New Guinea, Fiji, Venuatu, and Tonga, and the Regional Islamic Da'wa Council for

South East Asia and the Pacific, based in Kuala Lumpur, Malaysia. There is also an active group of Ahmadiyyas, which may have the allegiance of as many as a third of the islands' Muslims.

Several thousand Sikhs from the Punjab joined in the migration of workers from India. More recently, spiritual assemblies of the Baha'i Faith have appeared.

The division of the country into two groupings, one of native Fijians and one of Indian origin, has become an increasing problem in Fiji since World War II. In 1987, Fiji was the subject of a military coup led by people who believed that the native Fijians were being deprived of their rights. The coup led to a new Constitution being promulgated in 1990. Then in 2000, during the term in office of Mahendra Chaudhry, the country's first prime minister of Indian descent, a second coup attempt occurred, which led to the country being taken over by the military. The coup attempts placed the Methodists, the largest religious body in Fiji, whose membership is almost totally native Fijians, in the middle. Many identified the church with the failed Fijian coup attempts.

J. Gordon Melton

See also: Adidam; Anglican Church in Aotearoa, New Zealand, and Polynesia; Arya Samaj; Assemblies of God; Baha'i Faith; Christian Brethren; Church of Christ, Scientist; Church of England; Church of Jesus Christ of Latter-day Saints; Community of Christ; International Society for Krishna Consciousness; Jehovah's Witnesses; London Missionary Society; Methodist Church; Methodist Church in Fiji and Rotuma; Seventh-day Adventist Church; World Council of Churches.

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Fiji Islands, Hindu Community of the

Hinduism came to Fiji with the indentured laborers who were brought from India to Fiji by the British colonialists to work on plantations. Indentured migration to Fiji took place between 1879 and 1916 and involved some 60,000 Indians (45,000 from North India, 15,000 from the south), 80 percent of whom were Hindus. The majority of them decided to stay in Fiji after the end of their indenture, and they were later joined by free migrants from Gujarat and Punjab. According to the 1996 national census, there were 261,097 Hindus in Fiji (259,775 were of Indian origin, the others being converts from other ethnic groups) and 3,076 Sikhs. The overall number of Indo-Fijians was 338,818, or 44 percent of Fiji's total population.

Whereas in India, Hinduism and the caste system are closely related, the latter determining social status, marriage, occupation, and commensality, the caste system did not even survive the journey of Hindus from India to Fiji, let alone plantation life in Fiji. Only the Brahmin status was re-created, while Hindus of all castes lived and ate together, did the same work, and even shared the scarce women. The fading away of the caste system meant that Hindu society in Fiji became more egalitarian and that religion lost its central position in life.

Since Hinduism is closely bound to the Indian soil with its holy rivers, shrines, and gods, a feeling of loss, rootlessness, and guilt is widespread among Hindus in the diaspora. This is one of a number of reasons why most Indo-Fijians cut all ties with India once they embarked on the ships. Free migrants on the other hand

Sri Siva Subramaniya Swami Temple, a Hindu temple in Fiji. (PacificStock/StockphotoPro)

kept close ties to India and were therefore important in keeping Hindu traditions alive.

In the early decades, the absence of proper caste and family life meant that many traditional ceremonies were either not observed at all or persisted in a simplified form. A popularized ritualistic version of Hinduism with a focus on devotion and little intellectual content was practiced, rituals and ceremonies became the essence of the religion, and Brahmins derived their authority from a command of these rituals rather than from religious learning and an ideal lifestyle. From the plurality of Hindu practices in India, Indo-Fijians have chosen those that made most sense to them and their social and economic situation. The Ramayana became the most popular text, not only because it is simple and casteless, but more important because its central theme is exile, suffering, struggle, and eventual return. In the barracks of the indentured workers, the Ramayana was recited, and Ram Lila performances were staged.

Especially after the 1920s, a number of formal religious societies were established that were active in the religious, educational, and cultural fields. For North Indians the most important were the Arya Samaj and the Sanatan Dharm; for South Indians, the Then India Sanmarga Ikya Sangam (PO Box 9, Nadi, Fiji) or TISI Sangam. The Arya Samaj, officially known as Arya Pratinidhi Sabha of Fiji (1 Ono Street, Samabula, Suva, Fiji), started in 1904 but did not register officially until 1917. The major aim in these early years was the provision of educational facilities for Indian children at a time when Christians ran most schools and there was fear of conversion. On the religious side, Arya Samaj stands for simplified ceremonies, a rejection of the caste system and of idol worship, social reform, and conversion of non-Hindus. All these appealed to many Hindus in Fiji who were dissatisfied with the lack of intellectual content in traditional Hinduism, the time-consuming rituals, and idol worship. Today, there are about 20,000 Arya Samajis in Fiji, and their ceremo-

nies, most important the fire ceremony, *hawan*, are held in schools throughout the country as well as in three community centers. The headquarters is in the capital, Suva.

Sanatan Dharm missionaries were called from India in the 1920s to support Hinduism in Fiji and combat the Arya Samaj. The first convention was held in 1934, and an official organization, Shree Sanatan Dharm Pratinidhi Sabha (PO Box 1082, Lautoka, Fiji), formed in 1958. Over the years, the majority of Hindus in Fiji accepted it as their organization. It maintains a number of schools and the majority of temples in Fiji.

The TISI Sangam, a regional organization for South Indians, was formed in 1926. In addition to religious, social, and educational work, it is devoted to the preservation of the Tamil and Malayalam languages. It maintains about 30 temples in the country. In 1941, South Indians of Telugu-speaking origin broke away and formed the Dakshina India Andhra Sangam of Fiji, which runs a few schools and one temple. Apart from these major organizations, there are a number of religious movements and religious-cum-cultural societies. The Gujarati Samaj is the major organization for the 6,000 Gujaratis. The Satya Sai Baba Organization (PO Box 271, Lautoka, Fiji) has about 2,500 followers and 37 centers countrywide, with the headquarters in Fiji's second city, Lautoka. The International Society for Krishna Consciousness maintains a temple in Lautoka (Sri Krishna Kaliya Temple, 5 Tavewa Avenue, PO Box 125, Lautoka, Fiji) and three centers around the country. There are about 300 initiated followers in Fiji.

It is important to note that Hindus in Fiji have not come up with new religious movements or a distinct form of Hinduism that would reflect their unique experiences and needs in the diaspora, but have instead imported a variety of movements from India. There are no holy rivers or great places of pilgrimage in Fiji, though some places have acquired some importance, such as the Cobra Rock Temple outside Labasa, built around a snake-shaped rock that is believed to grow in size. In the course of the relatively short history of Hinduism in Fiji, there has already been a major shift in ritual practices: During the first decades, Holi was the major Hindu festival in the annual calendar. At present Diwali is the principal festival and even a national holiday. This can be interpreted as a shift from play- and transcendence-oriented devotionalism, with Lord Krishna in the center, to a duty- and perfection-oriented devotionalism, focused on Lord Ram. Since no distinct form of Hinduism exists in Fiji, the estimated 100,000 Indo-Fijians who live outside Fiji (most of whom left after the military coups in 1987 and the subsequent state-sanctioned discrimination against them) are sharing temples with Hindus of other origins. In Australia and New Zealand, which are the major countries of resettlement, Indo-Fijians split along lines based on India's, not Fiji's, geography (South versus North Indians) in their choice of temple. However, Indo-Fijians have established branches of their major organizations, especially the Arya Samaj, Sanatan Dharm, and TISI Sangam.

Carmen Voigt-Graf

See also: Arya Samaj; Devotion/Devotional Traditions; Hinduism; International Society for Krishna Consciousness; Sathya Sai Baba Movement.

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■ Finland

Finland, the easternmost of the Scandinavian countries, is sandwiched between Sweden and Russia. It has a long coastline on the Baltic Sea and Gulf of Bothnia as well as the Gulf of Finland. There are 5.2 million people who reside on its 131,000 square miles of territory.

The largest religious community in Finland is the Evangelical Lutheran Church of Finland. In 1999, 85.3 percent of the population (approximately 5 million) were members of this church, and 1.1 percent belonged to the Finnish Orthodox Church. The third

Finland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,439,000	4,778,000	89.8	0.02	4,780,000	4,551,000
Protestants	4,476,000	4,506,000	84.7	–0.03	4,445,000	4,208,000
Independents	14,900	100,000	1.9	3.25	150,000	180,000
Orthodox	56,800	61,500	1.2	0.75	70,000	75,000
Agnostics	113,000	397,000	7.5	2.79	500,000	600,000
Atheists	49,000	107,000	2.0	1.03	125,000	140,000
Muslims	920	27,000	0.5	7.47	40,000	50,000
Buddhists	0	3,800	0.1	7.78	4,500	6,000
New religionists	1,000	2,700	0.1	1.42	4,800	6,500
Baha'is	1,500	1,700	0.0	0.80	2,000	2,400
Chinese folk	0	4,400	0.1	25.53	6,800	2,500
Jews	1,500	1,300	0.0	0.27	1,300	1,300
Total population	**4,606,000**	**5,323,000**	**100.0**	**0.27**	**5,464,000**	**5,360,000**

largest group was the Pentecostals, and the fourth was Jehovah's Witnesses. More than 10 percent did not belong to any religious communities, and those who dismiss religious beliefs as irrational have formed organizations in order to promote thinking and culture that is free from religious bonds, and have produced nonreligious ceremonies that can replace Christian baptism, wedding ceremonies, and so on. They think that freedom of thought, conscience, conviction, and religion are not yet achieved in society. The adherence to these organizations has so far been modest.

Finland was one of the last European countries to be reached by Christianity. The ancient religion of the Finns consisted of myths; worship of the dead; and worship of nature beings, sprites, and personal gods. There were also shamans and wise men. Worship of the dead was mainly based on the fear of ghosts. In the same way, worship of different beings like fairies, elves, and gnomes often aimed at propitiating these beings. Among the Sami people who populate northernmost Finland, the pre-Christian religion was preserved longer than among the Finns, although they, too, later became Lutheran or Orthodox Christians. Finnish mythology is found in the 19th-century poem collection, the *Kalevala.* It is a work of one man, Elias Lönnrot (1802–1884), who collected the stories in different provinces of Finland but probably also wrote some parts himself. In the 16th century, the church Reformer Mikael Agricola had published a list of ancient Finnish gods. Otherwise the sources of information about the old Finnish mythology are few. Today, there are some small groups of people, neo-Pagans, who wish to revive the religion that Finns had before Christianity.

The first Christian influences have been traced to the ninth century. Items with Christian symbols and Christian vocabulary came from both east and west. Finnish culture and language are not related to the cultures and languages in neighboring countries (except Estonia): Finns are neither a Slavic nor a Scandinavian people. Christianity was established during the first three centuries of the second millennium, and in 1216 the Finland of that time became a part of the diocese of Uppsala (Sweden). Some years later, the first bishop of Finland was appointed. By the end of the 13th century, the Roman Catholic Church had established its position in the country.

The Lutheran phase of the Protestant Reformation of the 16th century reached Finland rather early, the first influences felt already in the 1520s. The Christian New Testament was published in Finnish in 1548. It was translated by Mikael Agricola, later a Lutheran bishop. His literary work had an impact far beyond the church, as it became significant for the literacy of the Finns, for the written Finnish language, and for the national literature.

In theological respects, the Reformation was carried out moderately in Finland, and the historic episcopal succession, or apostolic succession of bishops, was

FINLAND

Kemimarvi
Rovaniemi
Tornio
Kemi
Oulu
Finland
Raahe
Kajaani
Oulainen
Haapajarvi
Ylivieska
Iisalmi
Kokkola
Jakobstad
Kukkola
Kuopio
Outokumpu
Vaasa
Lapua
Joensuu
Seinajoki
Suonenjoki
Aanekoski
Varkaus
Kurikka
Jyvaskyla
Pieksamaki
Mantta
Savonlinna
Mikkeli
Kankaanpaa
Jamsa
Imatra
Pori
Nokia
Tampere
Valkeakoski
Heinola
Lappeenranta
Vammala
Toijala
Lahti
Rauma
Kouvola
Hameenlinna
Hamina
Forssa
Uusikaupunki
Hyvinkaa
Lovisa
Kotka
Raisio
Turku
Salo
Espoo
Helsinki
Ekenas
Hango
N

St. Elias Church, a Finnish Orthodox church in rural Finland. (Sandra Kemppainen/Dreamstime.com)

not broken. The most visible changes were abandoning Latin as the church language and regarding only baptism and holy Communion as sacraments. Economically, the Reformation proved disastrous for the church in the Kingdom of Sweden, of which Finland was still a part. The church's wealth and much of its power were transferred to the king. This did not mean a disaster for Christianity, though, as the Reformation brought about a deepening of knowledge about the Christian faith to the people. Later, especially in the 19th century, several nationwide revivals were experienced among the people. Some of these took place in and still have influence in the Lutheran Church. Others resulted in the establishment and growth of other denominations.

Besides the Lutheran Church and the Pentecostal congregations, the strongest Protestant denomination is the Finnish Orthodox Church (14,000 members). It started at the end of the 19th century as a renewal movement inside the Lutheran Church, but separated as an independent church after the declaration of religious freedom in 1923. The Roman Catholic Church, which had to close down its activities in the 1520s, returned to Finland at the end of the 18th century. Now there are 7,000 Catholics in the 7 parishes of the Diocese of Helsinki. The number of Catholics, of whom many are foreigners, is increasing, and several Catholic religious orders have made their appearance.

The relations between churches became increasingly cordial through the 20th century. The Ecumenical Council of Finland, which is the oldest ecumenical body in the country and which also has the most member churches and organizations, was founded in 1917. The Council includes 12 member churches and com-

munities and 18 observers. A change in the relationship between the majority church and the minority churches occurred recently when the annual official church services (for example, on Independence Day), which members of the government and the Parliament attend, became ecumenical.

The first Jews came to Finland from Sweden at the end of the 18th century, but the community has remained small. The majority of Jews have their roots in Russia. Today, there are 2 synagogues and 1,150 Jews in Finland. In Helsinki the Jewish community also maintains a kindergarten, a school, and a hospital.

The first Muslim community was founded in 1925 by Tatars who immigrated from Russia. This community retains much of its ethnic distinctiveness, as do most of the newer communities. There are not yet any Muslim schools, nor are there recognizable mosques. The registered Muslim communities are still small and few in number. Estimates on the actual size of Islam in Finland vary between 15,000 and 20,000; however, the number of Muslims in Finland is increasing, mainly due to immigration.

Several internationally known new religious movements are present in Finland, but they have remained small. Only Jehovah's Witnesses and the Church of Jesus Christ of Latter-day Saints have gained a notable numbers of members. There are no remarkable indigenous new religious movements.

Religious freedom is guaranteed for everyone, as far as the activities involved are not otherwise in opposition to the law. The legislation came into force in 1923. A new Religious Freedom Act, introduced in 2000, was passed in 2004 and has modernized the 1923 law in several areas. While religion continues to be regulated, the autonomy of the many groups other than the Church of Finland was increased. A minimum of 20 members is needed to formally organize a new religious group. Individuals may be a member of several religious communities at once. The registration procedure for new groups has been greatly simplified.

Laura Maria Latikka

See also: Church of Jesus Christ of Latter-day Saints; Evangelical Lutheran Church of Finland; Finnish Orthodox Church; Jehovah's Witnesses; Pentecostalism; Roman Catholic Church.

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Finnish Orthodox Church

The roots of the Finnish Orthodox Church reach back to the missionary work done at the beginning of the second millennium in the easternmost area settled by Finnish tribes, that is, the Province of Karelia. This work primarily originated from the monasteries and was carried out by Orthodox monks. The monastery at Valamo, founded according to tradition by the Greek-born monk Sergius and his younger assistant Herman, was the most important base. As time went by, several other monasteries were founded to back up the church's work. None of the Orthodox parts of Karelia formed part of Sweden–Finland politically until the latter half of the 16th century, and more came to do so in the 17th century. In 1809–1917, when Finland was a Grand Duchy of the Russian Empire, a separate diocese was established for the Orthodox parishes (1892), centered on Vyborg (Karelia). When Finland became independent in 1917, the church's administrative links with the Russian church were broken. After various intermediate

stages, the Orthodox Church's standing in Finland was formalized through government action: In 1923 it canonically became an autonomous Orthodox church under the ecumenical patriarch of Constantinople, gaining extensive self-government in internal matters. As early as 1918 the Finnish government had endorsed, through a special decree, its status as the second national church, the other being the Evangelical Lutheran Church of Finland. The Current Act on the Orthodox Church of Finland dates from 1969, with a supplementary decree the following year.

Administratively, the Finnish Orthodox Church, which has some 61,000 members (2006), is divided into three dioceses: Karelia, Helsinki, and Oulu. The bishop of the diocese of Karelia is also archbishop (Archbishop John, archbishop of Karelia and All Finland), the other bishops being metropolitans (Metropolitan Leo of Helsinki and Metropolitan Ambrosius of Oulu). There is also an assistant bishop, called the bishop of Joensuu (Bishop Panteleimon), in the Diocese of Karelia. The church's supreme decision-making body is the General Assembly, made up of representatives of the clergy and laymen, to which the bishops belong by right. Decisions on doctrines and canons must be ratified by the Bishops' Synod. The ordinary decision-making body is the Board of Administration, which consist of bishops, a priest, and laymen. General Assembly decisions can only become acts and decrees following approval by the Finnish state. The church's publications committee takes growing responsibility for all Orthodox literature published. The Orthodox periodicals with the largest circulation are *Aamun Koitto*, *Ortodoksiviesti*, and *Paimen-Sanomat*. The committee also publishes a theological yearbook and a periodical on Orthodox culture. The dioceses are divided into 25 parishes, many of which cover an extensive geographical area. There are some 160 churches and chapels, and about 110 clergy, more than 20 of them currently in retirement. There is one monastery (called in Finnish Uusi-Valamo, or simply Valamo) and one convent (Lintula Convent). Most parishes use only Finnish for services, though Church Slavonic is also used regularly in Helsinki and occasionally in other places Swedish and Greek.

The Finnish Orthodox Church is primarily financed out of the church tax collected with the other national taxes and paid to the church by the state on a monthly basis. The salaries of the Orthodox clergy, for instance, come out of this money. The central and diocesan administrations are financed by the state. For 70 years (1918–1988), the Orthodox clergy were trained at a seminary maintained by the state. In 1988, however, the seminary was placed under the University of Joensuu, which has a Department of Orthodox and Western Theology for the purpose. There is also an Orthodox seminary subordinate to the church, which is responsible for service rituals and liturgical practices. The university trains teachers of religion and cantors as well as Orthodox priests. Religious instruction in public schools is confessional, and if there are enough of them, Orthodox pupils are entitled to separate instruction. The church usually arranges Orthodox teaching for groups too small to warrant this. The foreign and ecumenical contacts of the Orthodox Church of Finland have been growing steadily ever since the 1960s, and the church is now a member of the World Council of Churches. The church has associated parishes among Finnish Americans in the United States and in 1977 began cooperative work with the Greek Orthodox Patriarchate of Alexandria and All Africa in Kenya and Uganda. Since World War II, there has also been a growing interest in reviving the tradition of icon painting and there are several active groups at the moment in various parts of the country. This art form has awakened interest outside the Orthodox Church, too, like many other manifestations of Orthodox tradition and culture.

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See also: Evangelical Lutheran Church of Finland; Greek Orthodox Patriarchate of Alexandria and All Africa; World Council of Churches

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Flagellation

Flagellation is the act of whipping the human body by using flexible instruments such as the whip, the scourge, or cat-o'-nine-tails. Flagellation can be located in the context of law, religion, medicine, or sexual excitation. In many cases the juridical and religious aspects are indivisible, whereas sexual arousal by (self-) flagellation is a distinguished phenomenon of Western modernity. In two monotheistic traditions—Roman Catholicism and Shia Islam—self-flagellation plays a role until today.

Flagellation in Antiquity The use of flogging instruments has been a long legal tradition of corporal punishment. The Latin word *flagellum* designates a multi-thong type scourge (whip, lash) with interlaced pieces of metal or bones that inflicts severe wounds on the body of the convict. The Roman law prescribed punishment by the flagellum either to extract a confession or as an overture to execution or as a distinct penalty. In the ancient Latin world flagellation was considered an extreme, gruesome penalty that caused not only tremendous pain but oftentimes grave mutilation and even death. Roman citizens were exempt from being sentenced to scourging whereas noncitizens were subject to it. Furthermore, the whipping of slaves was a common practice throughout the antique world.

The ritualistic usage of the whip was practiced in various Greco-Roman and Egyptian cults, namely, the cult of Isis, the Dionysian cult, the Thargelia festival, or the Roman festival of Lupercalia. Especially the old Spartan cult of Artemis Orthia was famous for its ritual flagellation (*diamastigosis*) of adolescent men (*ephebos*), as related by Plutarch, Xenophon, Pausanius, and Plato. Self-flagellation was practiced by the priests of Attis. Well documented is the ritual scourging in the course of diverse initiation ceremonies of mystery religions (especially Isis mysteries).

The motifs and motivations behind such ritualistic practices differed widely. Consequently there is no scholarly agreement on the general meaning of ancient cultic flagellation. Whipping is seen as a technique of inducing altered states of consciousness or as a ritual of manhood. Blood-letting caused by ritual scourging is interpreted as a substitute for human sacrifice or self-castration or as a means to increase fertility.

Flagellation and Self-Flagellation in Roman Catholic Christianity The first Christian emperors adopted the Roman legal system in varying degrees and by it flogging as a punishment procedure. The whip as an instrument of castigation made its way to early monastic rules. Vigorous corporal punishment was part and parcel of early Christian cloister life from Egypt to Ireland. The authoritative and most influential Rule of Benedict of Nursia (480–547), for example, prescribes flagellation of the stubborn and the hardheaded as well as the novices. Medieval Christian monasteries served as educational laboratories aimed at the fundamental transformation of the souls of monks and nuns. The Christian virtue of willing obedience was the object of the transformation. For the construction of humility and an obedient will, punishment was indispensable. In this context, the Latin word *disciplina* (discipline) was the common term for legally prescribed flogging. Monastic penance that was performed in front of the assembled monks served a dual purpose: it promoted subjection to the law and it paved the way to Christian virtue. Such rites of penance, however, were not directed toward the breaking of the will, but to the forming of religious desires and obedience by choice.

Self-flagellation as a monastic exercise emerged from the penitential disciplina and refers to the episode of the flagellation of Christ tied to the pillar, reported in the four canonical Gospels. The scourging of Christ by Roman soldiers preceded the death penalty by crucifixion. Aside from a few exceptions, the ideal of self-mortification and the practice of self-flagellation emerged relatively late in Christianity. Saint Pardulf (657–ca. 737), an abbot in Aquitaine, is reckoned as an early practitioner if not "inventor" of voluntary flogging. The incorporation of self-flagellation in the monastic routine was successfully implemented by Peter

Flagellants, from a 15th-century woodcut. (Ann Ronan Pictures/StockphotoPro)

Damian (1007–1072), a hermit, church reformer, and cardinal in Italy. In various writings, especially in his *De laude Flagellorum* (*In Praise of the Whip*), he propagates ritual self-flagellation as a useful form of purification and repentance. Submitting to the whip was not understood as a denial of the body but as a spiritual *imitatio Christi,* a way to engage the body and the imagination in the task of communicating with God.

By the 11th century, a Passion-centered piety mushroomed in Western Christianity. Self-inflicted suffering became increasingly appreciated by the religious virtuoso. The willing acceptance and evocation of suffering was not only a means of expressing devotion to Christ, but also of expiating guilt in this life and of pre-empting punishment in the afterlife. German Dominican mystics, such as Heinrich Seuse (1295/97–1366), Elsbeth von Oye (1290–1340), and Margareta Ebner (1291–1351), practiced drastic forms of self-mortification, among which self-flagellation constituted the rather harmless component.

Besides the individual self-mortification of mystics hidden behind cloister walls, flagellant processions appeared in public spaces in the mid-13th century. A famous flagellant processional happened in 1260, starting in Perugia (Italy) and spreading across the Alps to Germany, Bohemia, and Poland. Earthquakes and the Black Death stirred up another flagellant movement in 1349–1350, which appeared in different waves all over Europe. Huge crowds of clergy and laypeople traveled from town to town and performed new rituals combin-

ing collective self-scourging with sermons and hymn chanting. The flagellant movement of 1349–1350 was accompanied by millennial enthusiasm and massacres of Jews. Due to heretical tendencies Pope Clement VI (r. 1342–1352) forbade the processions in 1349. Notwithstanding, flagellant movements, smaller or bigger, are known until the late 15th century in Germany, northern Italy, France, and northern Spain.

During the Catholic reform in the 16th and 17th centuries the Jesuits enthusiastically promoted all kinds of sensual piety such as the veneration of saints and Jesus' mother Mary, paintings and architecture, musical drama and theater. Under their dramaturgical guidance processions, especially flagellant processions during Lent, were encouraged with great ambition as well as theatrical re-enactments of the Passion of Christ.

Since the late 17th century church criticism emerged denouncing the Jesuits as perverts. In the new literary genre of pornography lascivious clerics whipping or watching whippings became standard motifs. At the same time flagellation as a technique of sexual arousal was associated with medicine. Evoking sexual fantasies by flogging was explained with reference to Galen's humoral pathology.

The non-European history of self-flagellation started in the 16th and 17th centuries. The colonial ambitions and missionary fervor of the Spaniards brought Passion plays and the practice of self-flagellation to Mexico and the Philippines. In both countries Iberian "Calvary Catholicism" was introduced with great success. Flagellation in public became popular either as a theatrical element of Passion plays or as separate performance by confraternities or by individuals. The adoption of such rites of self-mortification was accompanied by local reinterpretation. In the Philippines, for instance, self-flagellation is associated with a private vow, the well-being of the family, corporeal purification, and healing, far less with guilt and atonement. Self-flagellation as Lenten ritual is part of popular piety all over the Catholic world, be it the U.S. Southwest, Mexico, the Philippines, or Mediterranean countries such as Italy, Spain, or Portugal. Penitential self-flagellation as an individual act is tolerated and encouraged at least to some degree in lay brotherhoods or congregations (such as Opus Dei) and in penitential orders by the Catholic Church until today.

Self-Flagellation in Shia Islam Self-flagellation in Shia Islam is part of ritualized commemoration of the martyrdom of Imam Husayn (626–680), son of Imam Ali (d. 661) and grandson of Muhammad, which happened in 680 CE. In the power struggle over the legitimate succession of the prophet, one faction encouraged Husayn to fight for leadership. His alleged supporters of Kufa (Iraq), however, betrayed him and his attempted coup failed. In company of only 72 devoted followers and relatives, Imam Husayn was surrounded and besieged by the troops of Omayya ruler Yazid in the Iraqi desert near Kerbela. On the 10th of Muharram, day of Ashura, Yazid's army stormed the camp and massacred Husayn and nearly all of his followers. The corpses were buried in situ and there the shrine of Karbala was erected afterward.

All over the Shiite world the tragedy of Karbala is remembered as a traumatic event and has become a key element of Shiite identity. The glorification of the martyrdom of Husayn and the sorrow over the betrayal is the core of mourning rituals, which are performed annually during the first 10 days of the month of Muharram. Ritual components are the wearing of black clothes, intense weeping, reciting the death narrative of Imam Husayn, somber musical performances, and fasting. The most spectacular and violent parts are processions of men who beat their bare chests with their fists, flagellate their backs with chains (*zanjir*), or cut their foreheads with swords, razorblades, or knives (*tatbir*). Theatrical re-enactments of the Battle of Karbala and Husayn's sacrifice are called *ta'ziya* (Persian: *'aza dari*).

Originally, some individuals who called themselves *tawabun* (repenters) collected at the gravesite of Husayn praising his sacrifice, regretting not fighting and dying alongside him and cursing the killers. Further commemoration gatherings (*majlis*) were held in private rooms, while in Karbala the ritualized visitation of the grave of Husayn (*ziyarah*) flourished, in spite of all efforts of Abbasid caliphs to ban the pilgrimage and to prevent the construction of the shrines. In the year 963, the Buyids, a Shiite Persian dynasty, declared the 10th of Muharram as an official feast and public processions on the day of Ashura occurred with regularity shortly afterward.

In early historical sources the blood-shedding rituals are never mentioned. In the shrine cities of Najaf

and Karbala self-flagellation with swords and chains became customary as recently as in the early 19th century. According to the documents, non-Arab participants, Persians and Qizilbash-Turks, introduced these practices.

In the 20th century, the theatrical performances of self-mortification caused legal controversies. The practice of flagellation as a means of identification with Imam Husayn was seriously questioned. Even Ayatollah Khamenei released a fatwa against self-mutilation in 1994 but the attempts to outlaw blood-shedding in Husayn's name have remained ineffective as a whole.

During the Islamic revolution in Iran (1978–1979) the Muharram processions and the mourning slogans were successfully utilized to mobilize emotions and the mass upheavals. "Every day is Ashura; every place is Karbala; every month is Muharram"—this slogan was chanted by the crowds, intoned on radio and television, and written on the walls. Since then this most important Shiite ritual has been constantly politicized by reinterpretation. In countries such as Lebanon, Iraq, and Iran the Ashura commemorations are occasionally transformed from a mourning ritual to emphasizing Islamic activism.

At present, the Muharram observances are carried out in all countries with a noteworthy Shiite population, including Afghanistan, Iran, Iraq, Pakistan, Lebanon, India, Bahrain, and even in Jamaica and Trinidad and Tobago. Laborers from India brought the commemoration rituals to the Caribbean. The main feature of the "Hosay" festival there are colorful parades of cenotaphs for Husayn attended by all ethnic and religious communities. Flagellation, ceremonial chest beating, and other forms of self-mutilation are absent.

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See also: Ali ibn Abi Talib; Ashura; Dominicans; Al-Husayn ibn Ali ibn Abi Talib; Jesuits; Karbala; Lent; Mary, Blessed Virgin; Monasticism; Muhammad; Roman Catholic Church; Shia Islam.

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Fludd, Robert

1574–1637

Robert Fludd was a Christian Hermeticist, defender of the Rosicrucians, and author of encyclopedic works on the macrocosm and the microcosm.

Fludd was born in 1574 at Milgate House, Kent, England, the son of Sir Thomas Fludd. In 1592 he entered St. John's College, Oxford, where he moved in High-Church (anti-Puritan) circles, and became a close friend of the future royal physician, William Paddy. He graduated with a master's degree in the arts in 1598.

Fludd then traveled for six years throughout the European continent. In France he acted as tutor to Catholic aristocratic families, notably that of the duc de Guise. In Rome he met "Grutherus" (possibly Matthäus

Greuther), who taught him engineering and introduced him to "magnetic medicines," including the weapon-salve. In Avignon he contested with the Jesuits over geomancy, a system of divination from randomly thrown pebbles. In Padua he met William Harvey, discoverer of the circulation of the blood. Fludd also visited Spain and Germany, where he became a convert to the Paracelsian system of medicine.

On his return to England in 1605, Fludd entered Christ Church, Oxford, and in the same year passed his doctorate in medicine. But his unorthodox views hindered his acceptance by the College of Physicians, and he was not admitted as a Fellow until 1609. He lived thereafter in London as a successful practitioner, treating many distinguished patients. He never married, and prided himself on his lifelong continence.

Fludd's worldview was a synthesis of Hermeticism, Christian Kabbalah, neo-Platonism, alchemy, and "occult philosophy" in the tradition of Cornelius Agrippa (1486–1535). He also aspired to universal knowledge of the arts and sciences. During his European travels he had written treatises on arithmetic, geometry, perspective, military science, music, the art of memory, cosmography, geomancy, astrology, and engineering. He now incorporated these into a vast *History of the Macrocosm and the Microcosm* (*Utriusque Cosmi Maioris scilicet et Minoris Metaphysica, Physica atque Technica Historia*,1617–1621). The first volume treated the external world (macrocosm) in two divisions: first the works of God, then those of man, including the arts and sciences. The second volume explained man himself (the microcosm), both in his God-given faculties (such as the physical body and paranormal powers) and in his own inventions that lead to self-knowledge (including palmistry and geomancy). The first part was printed in Germany and dedicated to King James I (1566–1625). Four other parts followed, but the ambitious scheme was never completed. The work is noted for its fine symbolic illustrations of the process of creation, the structure of the macrocosm, the harmony of the spheres, and the nature of the human being. Fludd's second encyclopedic project was *Catholic* [in the sense of "universal"] *Medicine* (*Medicina Catholica*, 1629–1631). Also unfinished, it expounds a system of medicine that combines astrology, analysis of urine and the pulse, meteorology, and a firm belief in demonic influences.

Fludd's proud and contentious nature involved him in several controversies. One concerned his use of the weapon-salve, an ointment applied not to a wound but to the weapon that caused it. Another was with the astronomer Johannes Kepler (1571–1630), who criticized Fludd's unscientific interpretation of the harmony of the spheres. Further critics were Marin Mersenne (1588–1638) and Pierre Gassendi (1596–1655), who objected to Fludd's Hermeticism and his leanings toward magic.

Fludd was among the earliest defenders of the Rosicrucians, a fictitious order of world reform proclaimed in 1614–1615. Certainly his philosophy accorded with that of the Rosicrucian manifestos, and believers in the Order, up to the present day, have counted him among its chief members.

Fludd died in London on September 8, 1637. His works were largely forgotten until the 20th century, when they became of interest to the modern Rosicrucian orders and to historians of ideas and of science.

Joscelyn Godwin

See also: Agrippa, Cornelius; Astrology.

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Foguangshan

Founded in Kaohsiung, Taiwan, in 1967, Foguangshan (Buddha's Light Mountain) had by the opening of the

21st century developed into one of the most influential Buddhist organizations in the Republic of China and had opened nearly 100 temples elsewhere around the world. Its founder, Master Xingyun, is regarded as a leading exponent of Humanistic Buddhism (Renjian Fojiao), by which is meant a refocusing of Chan (Zen) and Pure Land practice to more directly deal with the challenges of contemporary life.

Master Xingyun (b. 1927) took vows of renunciation at age 12 in 1939 at Qixia Temple in Nanjing, China. Ten years later, he followed the Nationalist army as it retreated to Taiwan. As his following among both mainland transplants and native Taiwanese grew, he established Foguangshan in the southern part of the island. The monastery's eight-story-high statue of Amitabha Buddha and its Pure Land Cave (which was modeled on Disney World's "It's a Small, Small World") have over the years attracted millions of pilgrims and tourists. Since the 1990s, Foguangshan has undertaken an ambitious campaign to spread the teachings of Humanistic Buddhism around the world.

Rather than exerting their efforts toward being reborn in a pure land elsewhere in the universe, as is usually advocated by the Pure Land School, Humanistic Buddhism exhorts practitioners to transform our own world into a pure land and thereby attain universal enlightenment. Master Xingyun believes that radical, confrontational reforms are not effective means for achieving that goal, since such tactics create too much suffering and remain within dualistic thinking. Instead, he espouses gradual amelioration through each person, whether monastic or lay, engaging in a daily regimen of recitation, meditation, and self-reflection, while simultaneously devoting the rest of his or her time to improving others' material and spiritual conditions. Hence, Foguangshan sponsors a variety of social, educational, and missionary enterprises, including two orphanages, a medical clinic, several preschools, a high school, and a liberal arts university.

Foguangshan projects are typically undertaken in cooperation with political and corporate leaders. Because of this, Master Xingyun's detractors have saddled him with the pejorative labels of "political monk" and "commercial monk." He counters that creating close working relationships with the powerful is an expedient means (in Chinese, *fangbian*; in Sanskrit, *upaya*) for achieving Buddhist goals.

Although improving people's material well-being is seen as essential to establishing a pure land on Earth, the key to realizing such a utopia nonetheless remains cultivating people's wisdom and compassion through exposure to Buddhism. Foguangshan is therefore especially well known in Taiwan for its publishing empire, which includes a punctuated edition of the Buddhist canon; a six-volume encyclopedia of Buddhism; and scores of books, cassettes, and videos by Master Xingyun on Humanistic Buddhism. The emphasis on promoting Buddhist teachings is also seen in Foguangshan's missionary efforts. Although the vast majority of devotees in Foguangshan branch temples outside of Taiwan are overseas Chinese Buddhists, the organization has also devoted considerable energy to bringing others into its fold. Hsi Lai Temple (Hacienda Heights, California), Nan Tien Temple (Wollengong, Australia), and Nan Hua Temple (Bronkhorstspruit, South Africa) have been at the forefront of Foguangshan missionary activity.

Approximately 1,300 monks and nuns were within the Foguang ranks in the year 2008, and the order's lay society, known as the Buddha's Light International Association, had a membership of at least 400,000 and perhaps more than one million.

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See also: Pure Land Buddhism; Zen Buddhism.

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Foundation for the Preservation of the Mahayana Tradition

The Foundation for the Preservation of the Mahayana Tradition (FPMT) is the most widespread Tibetan Buddhist group of the Gelugpa School outside Tibet. The Gelugpa School is the reformed Tibetan school generally identified with the Dalai Lama and the FPMT may be seen as the Dalai Lama's main support group within the Buddhist world though he has no official position within the organization.

The founder of the Foundation for the Preservation of the Mahayana Tradition, Lama Thubten Yeshe (1935–1984), was born in Tibet. He was identified as the reincarnation of the abbess of Chi-me lung Gompa and joined Sera Je College near Lhasa, where he remained until he was 25. In 1959 he fled into northeast India along with many other Tibetans and there continued his studies. Here he met Lama Thubten Zopa Rinpoche (b. 1945), who became his first disciple. In 1965 the lamas first came into contact with a number of Westerners, many of whom were on the hippie trail to India, most important, Zina Rechevsky, an American heiress. Her request to be taught by the lamas resulted in her ordination as a nun by the Dalai Lama in 1967. The trio moved to Nepal in 1969, where they founded Kopan Monastery.

Over the following years Kopan attracted a large influx of Westerners, and the seeds of a new Buddhist movement were sown. Lama Yeshe developed a distinctive teaching style tailored to Western understanding and began to visit many groups, which had arisen throughout the West. By 1975 the extent of the movement was such that Lama Yeshe formed a group in order to oversee the diverse activities that were then taking place. This group was named the Council for the Preservation of the Mahayana Tradition (CPMT) and comprised directors of Dharma centers, rural retreat centers, and training institutes, which were all part of the expanding organization that came to be known as the FPMT. It has now spread into over 26 countries across 4 continents. In 2008, the FPMT reported 147 centers, study groups, and projects in 31 countries worldwide under its spiritual direction.

Lama Yeshe died of a heart attack in a California hospital in 1984, and Lama Zopa succeeded him as spiritual director. In 1984 Osel Hita Torres was born to Spanish parents and was soon identified by His Holiness the Dalai Lama as the reincarnation of Lama Yeshe. He is now training at Sera Je monastery in southern India. In the future he will replace Lama Zopa as the spiritual director of the FPMT.

Conishead Priory in the United Kingdom was purchased in 1976 and was named the Manjushri Center. It became a thriving training and retreat center under the spiritual directorship of Geshe Kelsang Gyatso. However, tensions grew between the FPMT, then situated far away in Nepal, and the Manjushri Center. After much antagonism the Manjushri Center eventually split away from the FPMT and a new movement, the New Kadampa Tradition, was founded under the spiritual guidance of Geshe Kelsang (b. 1931). The two groups have no affiliation today.

At present Lama Zopa Rinpoche remains the spiritual director, and his authority is shared with the FPMT via the board of directors. The CPMT is responsible for representing all members of the various centers around the world. The FPMT Inc. Office (international office) is responsible for administration, legal and financial matters, education, and other coordinating functions, as well as the implementation of ideas stemming from the FPMT board of directors and from the CPMT. Many centers have Tibetan *geshes* as their resident teachers; the geshe is often assisted by a Western monk or nun.

Central to the FPMT teaching is the *Lam Rim Chen Mo*, which is a synopsis of the Perfection of Wisdom literature, though many other Buddhist texts are referred to as and when necessary. Although various meditation and Tantric practices are taught, the FPMT describe their main practice as "following the spiritual

advice of Lama Zopa Rinpoche," which is based on the Mahayana Gelug sect of Tibetan Buddhism and follows the lineage of Lama Tsong Khapa.

Lama Yeshe and Lama Zopa also began the Maitreya Project, an effort to build a 500-foot bronze statue of Maitreya Buddha (one of the main deities in the Mahayan Buddhist pantheon) at Kushinagar, Uttar Pradesh, in northern India. The statue will be seated on a throne, and the throne will be a building that will house several temples, a museum and library, and welcoming centers for tourists and pilgrims. When completed, the statue will become the largest religious statue in the world.

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See also: Dalai Lama III, Sonam Gyatso; Gelugpa; New Kadampa Tradition–International Kadampa Buddhist Union; Statues—Buddhist; Tibetan Buddhism; Tsong Khapa.

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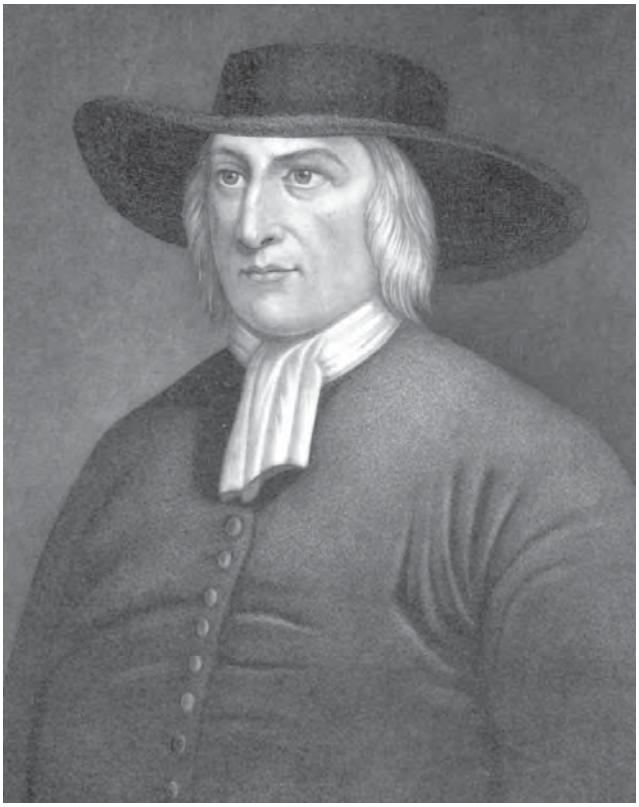
Fox, George

1624–1691

George Fox, a critic of the Church of England in 17th-century England, withdrew his membership and, after experiencing what he interpreted as communications from God, founded the Society of Friends, popularly known as the Quakers. The Quakers subsequently grew into an international movement best known for its work on peace concerns.



George Fox was the founder of the Society of Friends, better known as the Quakers. (Vincent L. Milner, *Religious Denominations of the World,* 1872)

Fox was born in July 1624 in Fenny Drayton, Leicestershire, England. While a teenager apprenticed to a shoemaker, he began to focus his thoughts on religious issues. He found himself dissatisfied with the religious trappings of the Church of England and he withdrew. Though still in his teens, as early as 1643, he began speaking against the church's ornate buildings and the presence of ordained ministers as being unhelpful and even a hindrance to the basic element of the religious life, establishing a personal relationship with God. He moved from his critique of religion toward a more positive message following an intense experience of the divine in 1646. He now spoke of God dwelling within every individual and emphasized that communication with God was a possibility. God had given each person the Inner Light through which it was possible to speak to Christ.

The original core of people who gathered around Fox was termed the Friends of Truth. One by one, they also withdrew from the Church of England and, most important, refused to pay any church tithes. Fox exhorted the group to tremble before the word of God, an admonition they took somewhat literally. That characteristic led to their being derisively called Quakers, a term traced to Justice Bennet of Derby.

The movement, now termed the Society of Friends, emerged more or less informally during the period of the Commonwealth in England (1649–1660) and came to include some 20,000 adherents. With the restoration of the monarchy, however, Fox and the Friends suffer severe setbacks. During the reign of Charles II (r. 1660–1685), who leaned toward Catholicism, more than 13,000 Friends were imprisoned, some being sent into slavery. They developed a reputation for refusing to recognize differences of social rank, to take oaths (including the oath of loyalty to the Crown), and to pay church tithes. Margaret Fell (1614–1702), the wife of the vice chancellor of the Duchy of Lancaster and an early convert, provided a haven for some of her fellow believers at her estate, Swarthmore Hall. Following the death of her husband, in 1669 she married Fox.

As the movement grew throughout England, Fox extended his travels. He visited Germany and Holland in Europe and crossed the Atlantic to visit the British American colonies, Barbados, and Jamaica. He found a valued colleague in William Penn, who used his inheritance to found two havens for Quakers in the American colonies. When possible, Penn also traveled with Fox. Fox continued to travel until shortly before his death.

Fox organized the movement around a hierarchy of Monthly (congregational), Quarterly (district), and Annual (national) Meetings. Leadership was provided by elders appointed to care for ministry and overseers who took charge of the needs of the poor and the children. Members lived in simplicity. Meetings centered upon waiting for communications from the Inner Light. Women played a prominent role in the developing movement from the beginning.

Fox died January 13, 1691, in London. Active to the end, he had preached earlier that day at the meeting house on Gracechurch Street. Over the next several years, Penn led a group that assembled and published Fox's *Journal*, which appeared in 1694.

J. Gordon Melton

See also: Church of England; Friends/Quakers.

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■ France

France is located in the very heart of Western Europe, and its capital is Paris. Around 64 million inhabitants dwell in the country, according to the latest census. French is the dominant language, and the country embraces a wide spectrum of linguistic and cultural variations. France ranges among the most developed countries (with a GNP up to $34,000 per person); it is primarily urban (76 percent of the total population), politically secure (as a republic system devoid of major trouble since World War II), and economically stable (despite the fact that 3 percent of the national wealth goes to the poorest 10 percent of the citizens, compared to 25 percent that goes to the richest 10 percent).

Since 1905 and the official separation between state and church, France is supposed to be a model secularized country. However, and despite the political system of *laïcité* (that prohibited, for instance, the teaching of religion in school and the survey of denominations), Roman Catholicism retains a major cultural influence, and new forms of religious activities (the "sects" and the religious heritage of migrants) have spread out in the public spheres, challenging the ideal of a lay national citizenship.

Notre Dame Cathedral in Paris exemplifies the Gothic architectural style. (J. Gordon Melton)

The religious history of France is thoroughly related to Roman Catholicism, which shaped the social and political basis for the foundation of the nation-state, as well as the framework of French culture. France has traditionally been considered "the eldest daughter of the (Roman) Church."

Originally, the ancient territory now called Gaul (from the Latin *Gallia*), forerunner of France, was home to a pre-Celtic and Celtic pastoral and tribal civilization, whose religion was Druidism. After Greek (sixth century BCE) and Roman (second century BCE on) rule, Gaul was absorbed by the Roman Empire. The Gallic provinces began to be converted to Christianity in the first century of the new era.

The Franks, a Pagan Germanic tribe, invaded Gaul, along with other Germanic tribes, in the fifth century, but the baptism of the Frankish leader, Clovis (ca. 466–511), and his people inaugurated a lineage of Christian emperors and kings whose power was legitimated by the blessing of the church. This lineage stretched from the early Merovingian, Carolingian, and Capetian kings, to the late Napoleonic Empire (1804–1814) and the Second Empire (1852–1870).

Recurring barbarian invasions and endless territorial wars between feudal kingdoms in the Middle Ages and the early Renaissance did not allow the lasting foundation of a centralized and powerful state. Despite the success of Charlemagne (742–814) in having himself crowned emperor of the Romans by the pope (800), his unification of many territories into an empire (from the eighth to the 10th centuries) proved fragile, and the Holy Roman Empire that was based on his achievement turned out to be a rival of France rather than an extension of its power. For a time, nevertheless, France grew into the most powerful of feudal monarchies. Simultaneously, Roman Catholic institutions settled in France by way of the building of abbeys (Cluny, 927–942), monasteries, and cathedrals all over the country. The propagation and the reinforcement of the faith were achieved by means of evangelism and Crusades (1096–1291). The Catholic organization of the country was founded upon the model of Roman administrations and reflected the traditional structures of the pre-Christian civilization. This "parish civilization" (a territorial structuring in dioceses) persisted as the main religious and social form of organization in France until the 20th century.

After France recovered from the struggle with England later called the Hundred Years' War, the French monarchy became stable and strong enough to survive the Wars of Religion of the 16th century, brought on by the Protestant Reformation, and to keep France Catholic. At the same time, the French monarchy avoided domination by the pope, and it was among the French clergy that Gallicanism originated as a movement that favored the restriction of papal control and the achievement by the clergy of each nation of administrative autonomy. Moreover, the Edict of Nantes (1598) granted the French Protestants (of the Reformed tradition; called Huguenots) a high degree of religious freedom and even power in some areas.

The absolutist French monarchy of the second half of the 17th century was shaped by a cardinal, the famous Richelieu (1585–1642), and came to its greatest power under Louis XIV (1638–1715), who saw him-

self as the greatest champion of the Roman Catholic Church and answerable only to God. He encouraged unity of religion, gradually undermining the freedoms and privileges of the Protestants and finally revoking the Edict of Nantes (1685), thus driving many Huguenots out of France and greatly weakening the French economy. The oppressiveness of the political system seemed inextricably linked with the power of the church, and the *philosophes* of the Age of Enlightenment, such as Voltaire (1694–1778), risked their lives when they questioned either.

It is thus not surprising that the French Revolution of 1798 brought about a quick laicization of institutions (public records, health, and social services) and originated a first major rupture with Rome. During the Reign of Terror there was even an effort to completely de-Christianize France—in 1793 the Cathedral of Notre Dame de Paris was proclaimed a Temple of Reason, and widespread persecutions occurred, especially in 1793–1794. On the other hand, ultimately the Revolution contributed to the recognition by state institutions of denominational pluralism (1795). Despite the dispossession of Roman Catholic Church properties during the First Empire, Napoleon I (1769–1821), knowing that most of his subjects were still Roman Catholics and wishing a return to stability, reestablished relationships with Rome; the Concordat of 1801 made the Roman Catholic Church once again the established church of France, supported by the state, yet kept the church firmly Gallican, that is, under the control of the French government. After the first defeat of Napoleon I, the monarchy was restored, but it was a constitutional monarchy and remained one (after a brief hiatus in 1815, ended by Napoleon I's final defeat at Waterloo) until the Revolution of 1848. The Roman Catholic Church remained the established church, and Catholicism continued the revival it had experienced under Napoleon I, but the principle of religious toleration remained in force. It was only with the fall of the Second Empire (1870) and the establishment of the Third Republic (1871) that a republican political and social system came into being that completed the laicization of France.

French aesthetics, literature, and science have slowly separated from religious influences, starting in the 18th century. Further, the progress of industrialization and urbanization, together with the rise of new social strata (proletariat, bourgeoisie), contributed to the process of secularization in France. Emerging ideologies of the 18th and 19th centuries, such as Humanism, Positivism, and Rationalism, also played a key role in this process, in addition to politicized anticlerical movements (even stronger since the mid-19th century) and to the rise of Freethought in the upper classes of society (which had begun in the 17th century). At the same time, Catholicism got more involved in social action (especially in the mid-19th century) and political life (especially between 1860 and 1875). Even so, the educational system was laicized in 1882, and the separation of state and church was decreed in 1905.

From that time, although Catholic Christianity in France has seen various religious renewals (through evangelism, especially in Christian youth movements [1935–1965]), it has on the whole weakened, and there has been a rapid growth of atheism. At the same time, since the mid-1970s the decay of the Catholic Church has favored the rise of new forms of Christian religiosity through traditional community forms (Mennonites, Baptists, or Friends [Quakers]) or evangelical movements (Adventists, Pentecostalism, Jehovah's Witnesses), introduced in France in the years 1900–1930.

Nevertheless, despite the weakening of Catholic institutions and organizations, statistical estimates place the native Catholic population of France at about 56 percent (according to social scientific sources) to 74 percent (according to religious sources). In comparison, Protestants (including Reformed, Lutherans, and Baptists) represent currently between 1 and 2 percent of the French population, while Eastern Orthodox adherents only account for 0.5 percent. Protestantism is represented in France most notably by such bodies as the Reformed Church of France, the Reformed Church of Alsace and Lorraine, the Evangelical Lutheran Church of France, and the Church of the Augsburg Confession of Alsace and Lorraine. The Protestant Federation of France includes these churches and additional groups such as the Salvation Army and the Federation of Evangelical Baptist Churches of France. The Paris Mission, supported by the Reformed Church, has been an important force in the worldwide spread of Protestantism since the 19th century.

France

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	42,558,000	42,990,000	68.8	0.47	41,351,000	38,820,000
Roman Catholics	44,579,000	45,240,000	72.4	0.24	43,220,000	40,775,000
Independents	279,000	1,550,000	2.5	1.17	1,950,000	2,000,000
Protestants	860,000	1,350,000	2.2	0.25	1,600,000	1,800,000
Agnostics	4,575,000	10,078,000	16.1	1.10	12,600,000	15,900,000
Muslims	1,353,000	5,250,000	8.4	0.60	6,700,000	7,500,000
Atheists	1,524,000	2,500,000	4.0	0.69	3,200,000	3,800,000
Jews	550,000	610,000	1.0	0.60	600,000	600,000
Buddhists	27,000	480,000	0.8	0.60	600,000	800,000
Chinese folk	30,000	245,000	0.4	3.19	300,000	350,000
New religionists	70,000	160,000	0.3	0.59	200,000	250,000
Ethnoreligionists	50,000	113,000	0.2	0.60	110,000	120,000
Hindus	20,000	50,000	0.1	0.60	70,000	85,000
Spiritists	12,000	26,000	0.0	0.60	30,000	36,000
Baha'is	3,100	4,500	0.0	0.60	7,000	8,500
Zoroastrians	400	650	0.0	0.60	800	1,000
Total population	**50,772,000**	**62,507,000**	**100.0**	**0.60**	**65,769,000**	**68,270,000**

Existing along with Christianity are "foreign" religions, imported through migration: Judaism, Islam, and various Asian religious groups. The presence of Jews dates to the late Middle Ages. They encountered a challenging integration in France, due to a long-lasting tradition of anti-Semitism. Jews acquired French citizenship in 1790–1791 and soon benefited from the official recognition of their religious life owing to integrative laws (1808) and later antidiscrimination laws (1846). Anti-Semitism then gained renewed life as a popular and influential movement in the late 19th century, culminating in the Dreyfus Affair, which began with the unjust sentencing of a Jewish officer, Alfred Dreyfus (1859–1935), to life in prison for treason (1895). A national movement led by some of France's greatest intellectuals fought to exonerate him, and anticlericalism was strengthened by the role the Catholic Church was perceived as having played in his ordeal. Nevertheless, the 1930s crisis reinforced anti-Semitism, and the collaborationist government of Vichy during World War II joined the Nazis in deporting many French Jews to concentration camps. In the second half of the 20th century, the massive settling of migrants from North Africa led to a revitalization of Jewish faith in France, especially propelled by the Jews of Algeria. Following independence in 1962, the Algerian government moved to suppress the Jewish community by, among other actions, depriving Jews of their economic rights. As a result, almost 130,000 Algerian Jews immigrated to France. At the end of the 20th century, Jews made up approximately one percent of the total population of France (some 600,000).

The 1989's "veil" affair (two young Muslim schoolgirls refused to remove their traditional veil, or *hijab*, in school) propelled Islam (mainly Sunnis of the Malikite School) to the forefront of public debates. Islam came to France with the migration influxes of the 1960s from Morocco (one million), Tunisia, and Algeria (more than one million), as well as Turkey (200,000) and sub-Saharan African countries. The Muslim community now includes some 4 to 5 million adherents. It is the largest Muslim presence in Western Europe, and the most substantial since medieval Spain. There are only less than a dozen formal mosques, but between 1,600 and 2,000 less formal prayer and worship centers. The Grand Mosque in Paris serves as a symbolic center of the rather diverse community, but has faced internal tensions regarding the issue of the diversity of denominational and ethnic trends in French Islam. Since the mid-1970s, socially and sometimes politically active Muslim movements have emerged among the migrants and their naturalized offspring, who are

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torn between marginalization and integration, and who suffer an enduring xenophobic stigmatization because of their native religion. The multiplication of places of worship, the increasing number of French converts, and the argument against the principles of laïcité by some Muslim groups in France have motivated political considerations concerning religious pluralism. Since the early 2000s, the French model of assimilation, by which citizenship is predominantly based upon denomination and ethnicity, is slowly and difficultly shifting toward a model of multiculturalism, inspired by the Anglo-Saxon experiences.

Asian religions entered the French soil through migration influxes, mainly from the French ex-colonies of

Laos, Vietnam, and Cambodia (Indochina), carrying Buddhism (from 350,000 to 500,000 adherents) and other forms of beliefs and practices (Daoism, Confucianism, and more recent indigenous groups such as Caodism). The United Buddhist Church transferred its headquarters from Vietnam to rural France. The International Zen Association is a large international Japanese Zen movement headquartered in Paris. Hindu immigrants from India and Tamil refugees from Sri Lanka number around 50,000 adherents.

Another and last face of the French religious landscape is the development of new religious movements beginning in the 1950s, including various Asian movements that have spread through the West in the last generation (the Unification Movement, Transcendental Meditation, the International Society for Krishna Consciousness) as well as Western Esoteric groups (Rosicrucians, Fratenité Blanche Universelle, the Acropole) and several uniquely French groups and organizations (Invitation à la Vie [IVI], the Aumist Religion [Mandarom], Ares). The increase in numbers of New Age, or "alternative," movements (more than 300 groups with from several dozens to thousands of members) and the controversy that began in the mid-1990s (following the murder and suicide deaths of members of the Solar Temple) about "sects" has focused public debates on issues of religious freedom, denominational pluralism, and secularization in France. The result has been the passing of a series of laws aimed as suppressing the "sects" in France, with the Jehovah's Witnesses, the Church of Scientology, the Aumists, and the Buddhist movement Soka Gakkai International being primary targets. The UNADFI (Union Nationale des Associations de Défense de la Famille et de l'Individu) is struggling against the sectarian groups supposed to disregard the laws and norms of French society. In 1998, the government launched a Mission Interministérielle de Lutte contre les Sectes (MILS), replaced in 2002 by a Mission Interministérielle de Vigilance et de Lutte contre les Dérives Sectaires (MIVILUDES), whose mission is to watch over the developments of these "alternative" spiritualities.

As a final point, mention must be made of the subtle but ongoing persistence of indigenous beliefs in overseas French territories (French Polynesia and Guyana, as well as islands such as Réunion, Martinique, and Guadeloupe), despite their formal conversion to Roman Catholicism.

Lionel Obadia

See also: Adventism; Atheism; Aumist Religion; Baptists; Church of Scientology; Church of the Augsburg Confession of Alsace and Lorraine; Evangelical Lutheran Church of France; Fratenité Blanche Universelle; Freethought; Friends/Quakers; Humanism; International Society for Krishna Consciousness; International Zen Association; Jehovah's Witnesses; Malikite School of Islam; Mennonites; New Age Movement; Pentecostalism; Reformed Church of Alsace and Lorraine; Reformed Church of France; Reformed/Presbyterian Tradition; Roman Catholic Church; Soka Gakkai International; Solar Temple, Order of the; Unification Movement; Unified Buddhist Church.

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Francis of Assisi

ca. 1182–1226

One of the most beloved figures in Western Christian history, Francis of Assisi is revered by Protestants as a

Saint Francis of Assisi talks to the birds, engraving from a 13th-century psalter. (iStockPhoto.com)

gentle soul and venerated by Roman Catholics as a saint. Best known as the founder of the Franciscan Order, now existing in multiple branches, he is acknowledged for his championing of the virtue of poverty in the religious life and for his concern for animals and nature. His best recognized literary work is also the first known Italian poem/hymn, the "Canticle to the Sun."

Francis was born in Assisi, in the Province of Perugia, in central Italy, around 1181 or 1182, the son of Pietro and Pica di Bernadone. His father was relatively wealthy with income derived from trade in cloth, banking, and land ownership. Francis traveled widely from his home in Assisi in his early years, enjoyed parties, and had a fighting streak. He wanted to become a knight. He also seems to have had a right inner life from an early age and people knew him as a person who experienced vivid dreams and even visions.

At one point, he became a soldier and was captured in battle. Following his repatriation, he began to spend times in prayer. He developed a piety built around fasting and alms giving. This new turn, however, did not stop his return to the battlefield. On his way, he stopped by a long-neglected church building, the chapel of San Damiano. While at prayer, he heard what he understood to be the voice of Christ speaking to him. He took the words he heard, "Rebuild my church," quite literally. Reversing his course, he returned to Assisi, where he sold some expensive bolts of cloth and gave the proceeds to the priest in charge of the chapel.

His angry father took Francis to court. The trial was held before the local bishop. Francis reacted to the whole proceeding by stripping naked and renouncing his inheritance. He subsequently donned a simple robe with a hood (later to become the common habit of the Franciscan Order). Now on his own, he began to engage in the physical rebuilding of some chapels in Perugia. During a worship service at the chapel of Santa Maria degli Angeli, known as the Portiuncula ("Little Portion"), he again heard Jesus speak: "Preach as you go, saying, 'The kingdom of heaven is at hand'" (Matthew 10:17). Though an untutored layman, he began to preach. He attracted a group of young men, most of noble birth, around him. As their numbers grew, they spread out in pairs and preached through central Italy and into France and Spain.

The emergence of this group around Francis occurred contemporaneously with the appearance of a variety of medieval movements that had received negative attention from the church due to their heretical notions and extraordinary piety. Aware of the church's reaction to these other movements, Francis and some of his associates traveled to Rome in 1209 to ask papal approval for what would be a new religious order. In initial conversations with officials at the Vatican, he was told to adopt the rules of the more established orders. Francis rejected the suggestions, as he had a very different order in mind. He not only wanted members of the order to take personal vows of poverty, chastity, and obedience; he wanted the order collectively to renounce ownership of property. Rather than reside in

one place (as a monastic order), he wanted the brother to itinerate around the countryside, without a home. The ideal of poverty would be thorough. It would allow them to concentrate on their work, identify with common people, and preach the gospel simply.

Francis offered a simple rule designed to copy the life of the Apostles as portrayed in the New Testament and emphasizing love of God and one's neighbor. The brothers were supposed to preach to the poor and oppressed while attempting to alleviate the suffering of the sick and homeless. Finally, Pope Innocent III (r. 1198–1216) granted his tentative approval. The order now experienced a spurt of growth, attracting many young men and even a few women. Most notably, Clare di Favarone, a young noble woman of Assisi, adopted Francis's life and became the founder of the second Franciscan order called the Poor Clares. Laypeople attracted to Francis, but not ready to accept the full life of a wandering mendicant, formed a spiritual association called the Brothers and Sisters of Penance.

The Franciscan movement was taking shape. The Benedictines, who owned the Chapel of Santa Maria degli Angeli, would give it to the brothers as a mother church. The Poor Clares would adopt a life similar to cloistered Benedictines and would receive San Damiano as a home base. The Brothers and Sisters of Penance would evolve into the Franciscan Third Order and would early on become known for using their wealth to assist victims of war and purchasing medicine for the poor. In 1219, some 3,000 friars arrived in Assisi for the annual meeting of the order held each Pentecost.

In 1213 Francis made the first of several international journeys to preach to the Muslims in Spain. In 1219 he made his way to Egypt where Crusaders were fighting the forces of the sultan al-Malik al-Kamil (1180–1238). Francis found a way to slip through the battle lines and engage the sultan in conversations. The following year found him in Acre, Palestine, one of the cities most in contention during the Crusades.

While in Acre, Francis learned of a controversy that was splitting his order in Italy. Church leaders were never happy with the challenge Francis presented to their often opulent life in spite of their personal renouncing of ownership of property and wealth. Bowing to pressure, the brothers had, in Francis's absence, amended the rules to allow corporate ownership of property. Unable to reimpose the rule on absolute poverty, Francis resigned his leadership in favor of Peter of Catanio (d. 1221). Francis continued attempts to amend the rule, but failed to reinstitute the older strictures relative to poverty. The rule was finally approved by Pope Honorius III (r. 1216–1227) in 1223.

Francis's association with animals comes from the later phase of his life. At one point, while on retreat, he staged a re-enactment of the birth of Christ in a cave using live animals. That event was followed by his distributing food to the poor and to the local stable animals. This became an annual tradition. Today, because of Francis, many Catholic and other churches hold annual blessings for animals.

Francis's visionary life also persisted into his later years. Most notably, in 1224 while in retreat with Francis, Brother Leo observed the appearance of an angel who imposed upon Francis the stigmata (the five wounds Christ received on his body during the crucifixion). Francis became the first person in Christian history known to experience this phenomenon, though a number would experience it in successive centuries.

Francis died October 3, 1226, at Assisi. At the moment of death, he lay on the ground naked, as he had requested. The cause of his death was the multiple diseases he had acquired in his travels, including tuberculosis and probably leprosy.

Francis's influence remains strong. The three orders created in his lifetime grew into large international organizations and were particularly important in the spread of Catholicism around the world. A number of additional orders have emerged over the centuries following the Franciscan rule, both within the Roman Catholic Church and among Anglicans and Lutherans.

His love of animals and nature led to his "Canticle to the Sun," a hymn on God and his creation:

> Be praised, my Lord, with all your creatures,
> Especially my master Brother Sun,
> Through whom he gives us the day and through whom light shines.
> He is beautiful and radiant with great splendor;
> Of you, most High, he is the symbol.

Interestingly enough, the literary piece most associated with Francis, a prayer to peace, is a much later

anonymous literary production ascribed to Francis in the 20th century.

> Lord, make me an instrument of Thy peace;
> where there is hatred, let me sow love;
> where there is injury, pardon;
> where there is doubt, faith;
> where there is despair, hope;
> where there is darkness, light;
> and where there is sadness, joy.

This prayer became well known during and immediately after World War II as a result of its wide distribution by Archbishop Francis Cardinal Spellman of New York.

Pope Gregory IX (r. 1227–1241) canonized Francis in 1229. Roman Catholics celebrate his feast day on October 4.

J. Gordon Melton

See also: Franciscans; Roman Catholic Church.

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Francis Xavier

1506–1552

Francis Xavier, a first-generation Jesuit priest, was a pioneer Roman Catholic missionary to Asia. He established the church in India and Japan and prepared the way for the re-entrance of Christianity into China.

Francis was born April 7, 1506, in Navarre. During the war that added Navarre to the new united Spain, the castle of the Francis's family was destroyed (1512). Sent to Paris for his college education, he met Ignatius Loyola while at the Sorbonne. Xavier became one of Loyola's close associates and was one of the original members of the Jesuit Order (the Society of Jesus) who took their vows with him on August 15, 1534.

Meanwhile Xavier earned his doctorate and became a college professor. He settled at Venice and was ordained while there in 1537. In 1540, King John of Portugal called for priests to serve in India, where the Portuguese had been establishing colonies for several decades. Xavier volunteered to go and was named apostolic nuncio (papal ambassador with the authority of an archbishop) to Asia. He sailed for India in 1541 and reached Goa in 1542. He initially settled at Cape Comorin to work among the pearl-fishers. He assumed leadership of the Jesuit college, and in 1544 Loyola named him the first provincial of the Society of Jesus in Goa. In 1545, he further expanded his mission by moving to Malaysia (Malacca) and Indonesia (the Moluccas).

The most famous segment of his life began in 1547, when he encountered a Japanese man named Yajio. Yajio convinced Xavier to establish work in Japan and subsequently became his translator. He arrived in Japan in 1549 and was given some limited freedom to preach by the local ruler (daimyo) at Kagoshima. With Yajiro's help, he produced a catechism in Japanese.

While in Japan, Xavier developed a vision of evangelizing China. To that end, in 1552, he moved to Shangchuan, an island near Canton. He would die there December 3, 1552, while waiting to gain entrance into the Chinese kingdom. He was buried in the Good Jesus Church at Goa, India.

Xavier's work was all the more notable as it brought good news to Rome about the expansion of the church at the very time it was suffering setbacks due to the Muslim invasion of Europe along the Danube and the loss of much of Northern Europe to the Protestant Reformation. The church would expand rapidly throughout Asia through the century following Francis's death. Pope Paul V (r. 1605–1621) beatified Xavier in 1619, and just three years later, Pope Gregory XV (r. 1621–1623) canonized him (at the same time Francis's mentor Ignatius Loyola was canonized). Today Francis is hailed as the patron saint of

missionaries. The Roman Catholic Church celebrates his feast day on December 3.

The work initiated by Xavier continues in India, Malaysia, Japan, and China. In the half century after Xavier's death, a Christian community of some 300,000 emerged in Japan. Then, in 1614, the shogun banned the faith. Christianity went underground and survived until the opening of Japan in the 19th century. A new generation of missionaries discovered communities of "hidden Christians" at various locations across the country.

J. Gordon Melton

See also: Ignatius of Loyola; Jesuits; Roman Catholic Church.

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Franciscans

The Order of Friars Minor is the primary group referred to by the designation Franciscan. There are also two other groups: the order of contemplative nuns popularly known as the Poor Clares (or Second Order) and a lay order, the Third Order of St. Francis. The Order of Friars Minor traces its beginning to Saint Francis of Assisi (ca. 1181–1226). As a young man from a well-to-do family, he felt a call to "rebuild Christ's church" and to live the renounced life: poverty, preaching the gospel, and penance. Others were attracted to him, and he authored a rule that was, according to the order's tradition, verbally approved by Pope Innocent III (r. 1198–1216) in 1209, the founding date of the order.

The rule underwent a number of revisions over the next century, some caused by the need to adapt the rule to the quickly growing membership, the need to interpret ambiguous parts of the text, and the question of how property was to be handled in light of Francis's rather austere understanding of poverty. The legal and practical problems of handling possessions caused tensions in the order for decades, though some moderation was found during the leadership of Saint Bonaventura (1217–1274), considered the order's second founder. The tendency to adopt a more absolutist position on poverty, however, continued to attract many Franciscans. The next generation of the more radical Franciscans was called the Spirituals, and they were vigorously suppressed by the church.

In the 14th century, laxity in the main body of the order led to the emergence of a new subgroup, the Observants, who tended to retire to remote locations where they could practice the rule of Saint Francis in all its austerity. By the end of the century the movement had spread from Italy to France and Spain. Gradually a split developed between the main body of the order, the Conventuals, and the Observants, officially recognized in 1517. The Observants, which constituted the majority of the Franciscans at the time of the split, became the base of other reforming efforts that further split the order. Most of these additional reformed groups were reunited into the Observant branch of the order in 1897. The union of 1897 left three major branches of Franciscans—the Conventuals, the Observants, and the Capuchins (officially recognized in 1619).

In the meantime, the Franciscan movement had spread throughout the known world. Franciscans spread across Europe, were given special responsibility for the Holy Land, and founded the first Catholic churches in China. In the 18th century, the Jesuits had taken the lead in the Catholic Church's missionary work outside Europe, especially in the Americas. Thousands of Franciscans moved to the Americas in the 17th century, and after the Jesuits were suppressed in 1773, Franciscans were in most cases called to take their place. The international role of the Franciscans continued through the 19th century (in spite of ups and downs in various

Ruins of the Franciscan monastery of San Francisco, built between 1512 and 1544, in Santo Domingo, Dominican Republic. (Corel)

particular locations), and by the middle of the 20th century their centers could be found in more than 135 countries. Since the 1960s, they have reasserted an emphasis on ministering to the poor.

The Order of Friars Minor (continuing the Observant tradition) has its international center at Mediatrice 25, I-00165 Rome, Italy. It has a website at http://www.ofm.org/.

The Order of Friars Minor Capuchins has its international center at Curia Generalis Ord. Min. Cap. Via Piemonte 70, I-00187 Rome, Italy. It has several websites sponsored by the different Provinces, including http://capuchin.org and http://www.capuchinfriars.org.au. The order is currently active in 76 countries. The most famous Capuchin in the 20th century was undoubtedly Padre Pio, an Italian monk noted for his having the stigmata, the five wounds of Christ, in his hands, feet, and side. Although a number of cases of the stigmata have been reported over the centuries, he was the first priest in the history of the church in which they were manifest. He was beatified (a step toward sainthood) by Pope John Paul II on May 2, 1999.

The Order of Friars Minor Conventuals has its international center at Piazza SS. Apostoli 51, I-000187, Rome, Italy.

Contemporaneous with the founding of the Franciscans, a counterpart for females, the Poor Clares, was founded by Saint Francis and Saint Clare (1194–1243) in 1214. Cardinal Ugolino (later Pope Gregory IX) gave the order its first rule in 1219. Over the centuries, like their male counterpart, the Clares split into several branches. The Urbanists follow the rule of Pope Urban IV (1263), which allows some exemption from corporate poverty as well as personal poverty; the Collettines are named after Saint Collette, who restored the principle of corporate poverty in her houses in the 15th century. A Capuchin branch originated in the 16th century, paralleling developments in the male branches

of the order. Most of the convents of the Poor Clares are purely contemplative and are strictly enclosed.

J. Gordon Melton

See also: Capuchins; Francis of Assisi; Jesuits; Monasticism; Roman Catholic Church.

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Frankel, Zachariah

1801–1875

Zachariah Frankel was a German Jewish theologian who sought a means to introduce reforms in Jewish life and worship without giving in to the more radical program of Reform Judaism. He developed what was termed the Positive Historical School of Jewish thought that would lead to Conservative Judaism.

Frankel was born September 30, 1801, in Prague (now the Czech Republic) and inherited rabbinical lineages on both sides of his family. After studying at the local yeshiva, in 1925 he entered the university at Budapest. He was ordained a rabbi and in 1836 became the chief rabbi at Dresden. He was early on attracted to the Reform cause, but soon became unenamored with the extremes he saw it taking. In 1845 he walked out of a Reform conference that was discussing the elimination of Hebrew from the Sabbath service. He would later become the rabbi in Leipzig, Germany, and director of the rabbinical seminary in Breslau.

Frankel arrived at what would be his mature position by 1859 when he published *Darkhei HaMishnah* (*The Ways of the Mishnah*). Based upon his broad survey of traditional texts, he concluded that Jewish law developed as a response to changing historical conditions. By the term "Positive Historical Judaism," he was asserting that Jews had developed an ability to be committed to Jewish law (halakhah) as well as a rational faith, and, most important, the idea that the authority of Jewish law rested on its use by Jews over the generations. To bolster his opinion, he demonstrated in great detail how Judaism had changed and evolved over the centuries. The clear implication was that while the Torah may be of divine origin and hence true, the Jewish community has taken charge of the emergent Jewish legal system.

Frankel's basic position would become the philosophical foundation later taken to America upon which Conservative Judaism would emerge a generation later. The Conservative position views the community as the active agent in determining the shape of Jewish belief and practice generation by generation.

Frankel died in Breslau on February 13, 1875.

J. Gordon Melton

See also: Conservative Judaism; Reform Judaism.

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Fraternité Blanche Universelle

The Fraternité Blanche Universelle (Universal White Brotherhood) grew out of the White Brotherhood that had been founded in Bulgaria at the beginning of the 20th century by Peter Deunov (1864–1944). In 1937, as the movement peaked, the aging Deunov sent Omraam Michael Aivanhov (1900–1986), one of his accomplished students, to Paris to open a center. His settlement in Paris was quickly followed by World War II, Deunov's death, and the rise of Soviet power in

Bulgaria. With the suppression of the movement in its land of origin, Aivanhov emerged as the leader of the movement in the West and a spiritual teacher in his own right.

The ultimate authority for the White Brotherhood is believed to be a fraternity of highly evolved beings who reside on a higher plane of existence. The earthly organization is seen as a visible reflection of this invisible Brotherhood, and the leadership is believed to be in contact with its members. The purpose of the Brotherhood is to pass on the eternal religion of Christ; it continues the tradition of the Church of St. John, considered by many as the genuine embodiment of Christian spirituality. The Church of St. John is seen as following the spirit rather than the letter of Christ's teaching (which the visible Church of St. Peter is seen as following). This tradition embodies a Christian version of Western Esotericism.

Aivanhov teaches that the goal of one's life is to know oneself, to unite one's human self with the divine self. Having made that connection, one is attuned to the White Brotherhood and ready to participate in the great work. The masters of the Brotherhood are attempting to bring the kingdom of God into reality on Earth. Aivanhov expounded on this basic idea at length in his writings and public discourses. These are published in two collections, *The Complete Works* (35 volumes) and the *Izvor Collection* (36 volumes).

Aivanhov's works are published in several languages by Editions Prosveta. In the decades following the war, the Brotherhood expanded in France, where it now has some 5,000 members and began to establish centers in other French-speaking countries. In the early 1980s the first center was opened in the United States. In 2008, it reported work in 23 countries, including countries in Western Europe, North and South America, and Africa. The largest concentration of members remains in French-speaking countries such as France (5,000) and Quebec (4,000). Since Aivanhov's death, the Brotherhood has developed a decentralized leadership. Anyone may join the Brotherhood and participate in its activities of spreading the teachings and attend the congresses held several time annually.

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See also: Western Esoteric Tradition; White Brotherhood.

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Fraternity/Society of Saint Pius X

The Fraternity, or Society, of Saint Pius X is a large body of traditionalist Roman Catholics, regarded by the Vatican as schismatic although an ongoing dialogue aimed at a reconciliation is in process. Monsignor Marcel Lefebvre (1905–1991), a French Roman Catholic missionary priest working in Africa, became first a bishop there, then the apostolic delegate for the whole of French-speaking Africa, and finally archbishop of Dakar in 1955. In 1962, he returned to France to become bishop of Tulle, while at the same time remaining superior general of his missionary religious order, the Fathers of the Holy Spirit. He resigned in 1968, however, finding himself unwilling to cooperate with the *aggiornamento* program requested for religious orders by the Second Vatican Council. In 1970, he opened near Fribourg, Switzerland, a seminary for young Catholic men seeking a "traditional" preparation for the priesthood. After a few months, the seminary moved to Ecône, in the Swiss Diocese of Sion, where the bishop had already granted his approval and incorporation of Lefebvre's organization as the Fraternity of Saint Pius X. In 1974, however, the Vatican started to investigate complaints that the seminary was offering a formation program incompatible

Catholic Archbishop Marcel Lefebvre in 1977. Lefebvre founded the Society of Saint Pius X in 1970. (AP Photo)

with the Second Vatican Council, and in 1975 an ad hoc commission of cardinals requested Lefebvre to refrain from performing further priestly ordinations. He rejected the injunction, however, and on June 29, 1976, defied the Vatican by ordaining 13 new priests.

On July 22, 1976, the Vatican suspended Lefebvre from his functions as bishop and as priest (a lesser sanction than excommunication; Lefebvre was not excommunicated and was still recognized as a Catholic in good standing, but no longer authorized to operate as a bishop, or even as a priest).

A dialogue, in fact, continued between Lefebvre and Rome, and on May 15, 1988, it seemed to have achieved its goal, when the French bishop signed the preliminary version of an agreement making the Fraternity of Saint Pius X an independent organization within the Roman Catholic Church, headed by a bishop selected by the Vatican from the Fraternity's own ranks (although other than Lefebvre) and authorized to celebrate the pre–Second Vatican Council Catholic Mass. Several of Lefebvre's key aides regarded the agreement as unacceptable, however, and on June 19, 1988, negotiations were interrupted. On June 20, Lefebvre initiated what Rome regarded as a schism, by consecrating, without Vatican authorization, four new bishops (Bernard Fellay [b. 1958], Bernard Tissier de Mallerais [b. 1945], Richard N. Williamson [b. 1940], and Alfonso de Galarreta [b. 1957]). This time, he was promptly excommunicated, together with the conservative Brazilian bishop Antonio de Castro Mayer (1904–1991), who had assisted Lefebvre in the consecration ceremony. On July 2, 1988, Pope John Paul II (r. 1978–2005) published the apostolic letter *Ecclesia Dei*, in which he denounced the new schism, but left a door open to dialogue and allowed Lefebvre's ex-followers who wished to remain in communion with

Rome to obtain a special status and be authorized to celebrate the old Catholic liturgy.

Although separated from Rome, the Fraternity (incorporated in the United States as the Society of Saint Pius X) grew, creating several new male and female religious orders along its path (again, not recognized by the Vatican). It currently has 6 seminaries (in Switzerland, Germany, France, the United States, Argentina, and Australia), 162 homes in 31 countries, 2 universities, 20 high schools, and 50 elementary schools, as well as 486 priests, 192 seminarians, and some 100 male and 240 female members of the religious orders it has created. The Catholic Jubilee year 2000 saw the opening of a new dialogue between the Fraternity and the Vatican, and in March 2001 the Holy See officially confirmed that negotiations were in progress. An obstacle to the dialogue in the 2000s was the affair of the Brotherhood of Saint Josaphat, a traditionalist Ukrainian group of Roman Catholics of the Greek rite, founded in 2000 by Father Vasyl Kovpak. Its 40 priests and seminarians, and 25,000 lay members, are critics of the Second Vatican Council and are now part of the Fraternity of Saint Pius X. Kovpak and his followers were excommunicated by the Vatican in 2007.

In fact, although the media often report that the main disagreement between the Fraternity and Rome is liturgy, and the Fraternity's wish to celebrate the old Mass, there are in fact several other problems that have not yet been resolved. During his last years (he died in 1991), Lefebvre insisted that he regarded Second Vatican Council teachings on religious liberty as the most critical issue. Religious liberty was a notion he rejected for both theological and political reasons. He was also a staunch opponent of ecumenism and interreligious dialogue, which he regarded as conducive to relativism. In the course of its ongoing dialogue with the Fraternity, the Vatican has been quite open on liturgical questions, while the other issues have understandably proved more problematical.

On July 7, 2007, Pope Benedict XVI (b. 1927) published a *motu proprio* (a personal communication issued by the pope) called *Summorum Pontificum*, which significantly liberalized the rules for Catholic priests to celebrate the old Tridentine Mass in Latin. This was seen as a first step toward a reconciliation with the Fraternity, which issued a statement of appreciation for the pope's move. Then in March 2009, Benedict rescinded the excommunication issued against the four bishops that Lefebvre had consecrated in 1988. This action unleashed a storm of controversy as he apparently was unaware that one of the bishops, Richard N. Williamson, had on several occasions publicly denied that six million Jews had been killed in the Nazi Holocaust. Williamson apologized for his remarks, but the issue remains unresolved (2009) as Benedict turned his attention to repairing his relationship with the Jewish community.

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See also: Roman Catholic Church.

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Free Churches

As developed in the 18th century, the term "Free church" referred to those Protestant Christian churches that operated free of entanglements with the state governments of Europe. Free churches had emerged at the time of the Protestant Reformation, when leaders of the Swiss Brethren called for a more radical reformation of the church than that being asked for by Martin Luther (1483–1546), Ulrich Zwingli (1484–1531), and later John Calvin (1509–1564). They wanted a pure church consisting of adults who had been converted to Christianity and who had made a conscious decision to affiliate with the church. By definition, such a church could not be coterminous with the state

Free Church of Scotland in Inverness. (iStockPhoto.com)

and include all of the citizens whether they had or wanted any relationship with God or not. In such a church, ecclesiastical discipline operated only among church members and was limited to expulsion of a misbehaving member from the church's fellowship.

A primary symbol of the Free church came to be adult baptism. State churches (including the Lutheran, Reformed, and Anglican) generally baptized the children of members soon after their birth. The Free churches generally baptized those who had reached an age at which they were deemed accountable for their Christian profession and had made such a profession. Members who had been previously baptized as infants were typically re-baptized.

The emphasis on baptism within the Free churches led to further concern about, for example, the proper mode of baptism, with many following the lead of the Baptists in opting for immersions. A few, including the Church of the Brethren, advocated triune immersion. Baptists divided over the necessity of the act of baptism for individual salvation.

The Free church impulse led first to the spread of the Mennonites and Baptists and then took form across Europe with the formation of such groups as the Friends (Quakers), the Mission Covenant Church of Sweden, the Evangelical Lutheran Free Church of Norway, and the Free Church of Scotland. In North America there were also the churches of the Restoration movement, the Churches of Christ, the Christian Churches and Churches of Christ, and the Christian Church (Disciples of Christ). In the 20th century, most Pentecostal churches have adopted the Free church approach to Christian community.

In the 19th century, the term "Free" was added to the name of various churches claiming additional freedoms. The Free Methodist Church of North America was an advocate both of immediately freeing African Americans held in slavery and of free pews (as opposed to other Methodist churches, which accepted a fee from members who wished to have a family pew in the local church building). "Free church" also came to mean without a creed (other than the Bible) or free of various forms of ecclesiastical hierarchy. Most Free churches have adopted a congregational polity, though originally the Congregational Church movement was not a Free church and remained tied to the state of Massachusetts into the 19th century. Groups such as the Churches of Christ and the Primitive Baptists have adopted an ultra-congregational polity, which limits any governance functions by structures above the local congregations. Other Free churches, such as the Southern Baptist Convention and the Christian Church (Disciples of Christ), grant denominational structures considerable power to build and control programs operated for the denomination as a whole.

In the last half of the 20th century, a new wave of Free churches adopted an anti-denominational stance that equated denominationalism with traditional hierarchical church governance (episcopal and presbyterian) and the multiplication of denominational boards and agencies. Most such anti-denominational denominations have organized as congregational associations.

J. Gordon Melton

See also: Baptists; Calvin, John; Christian Church (Disciples of Christ); Christian Churches and Churches of Christ; Church of the Brethren; Churches of Christ (Non-Instrumental) ; Evangelical Lutheran Free Church of Norway; Free Methodist Church of North America; Friends/Quakers; Luther, Martin; Mission Covenant Church of Sweden; Southern Baptist Convention.

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Free Methodist Church of North America

The Free Methodist Church, one of the leading churches of the 19th-century Holiness movement, emerged as a conservative movement within the Methodist Episcopal Church (now a constituent part of the United Methodist Church) in the 1850s. Leaders of the movement felt that the main body of the church had slipped from Wesleyan standards, especially as related to an emphasis on the call to lead the sanctified life. Methodist founder John Wesley (1703–1791) had taught that it was possible to be sanctified in this life and had proposed that Christians should strive to be sanctified, to become perfect in love, in this life. Two signs of the Methodists' falling from this standard were the membership of many in secret societies and their toleration of slavery. Most of those who eventually made up the Free Methodist Church were abolitionist. The Methodist Episcopal Church, although against slavery generally, held that abolitionism was an extremist position.

The issues raised by the conservatives culminated when Reverend Benjamin Titus Roberts (1823–1893) and others were expelled from the church. They appealed to the General Conference that met in 1860. When their appeal was denied, they formed the Free Methodist Church. Their name related to another complaint of theirs, the selling of pews to particular church members. The Free Methodists declared that all the pews in their churches were freely open to all.

Formally, the Free Methodists had no doctrinal quarrel with its parent body. Increasingly, however, the Methodist Episcopal Church distanced itself from the particular version of the Holiness perspective that had been popularized in the church in the 19th century; the Free Methodists later added a statement on sanctification to the Twenty-five Articles of Religion, to which most Methodists adhere. A new set of articles of religion was adopted in 1974 that spelled out the Holiness perspective and gave the biblical references that underpin them. The church teaches that all Christians may be inwardly cleansed from sinful rebellion against God. This sanctification of the affections occurs instantaneously when believers, already having experienced justification from sin, in a moment of faith are open to the work of the Holy Spirit in their lives.

Outwardly the life of holiness includes conformity to a set of guidelines that the church feels should be normative for the Christian life. Church members refrain from alcohol, tobacco, and recreational drugs. They tithe their income. They refrain from membership in secret societies. They are antiracist. They hold marriage and sexual purity in high regard.

The church is organized with a modified episcopacy. The highest legislative body is the General Conference, consisting of an equal number of ministers and laity. The Conference elects the bishops (or general superintendents). The congregations are divided among annual conferences, which appoint ministers to their pastoral charges. In 1996, the church reported 74,059 members in the United States and 7,603 in Canada (2006). During the 19th century, the church joined in the world missions movement, and today 90 percent of its members are found in its conferences overseas, which reported 731,791 members (including the United States) in 34 countries (2008). The church is a member of the Christian Holiness Partnership

and the National Association of Evangelicals, through which it is related to the World Evangelical Alliance.

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See also: Christian Holiness Partnership; Holiness Movement; Wesley, John; World Evangelical Alliance.

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Free Pentecostal Missions Church of Chile

Free Pentecostal Missions Church of Chile, one of three Pentecostal bodies in Chile that have joined the World Council of Churches, was founded in 1974 by Pentecostal Bishop Victor Labbe Dias, who felt led to begin independent evangelistic/missionary work. The constitution of the new fellowship was approved in 1977 and subsequently officially registered in the country. The beliefs and practices follow those of other Chilean Pentecostal churches, the differences being purely administrative. The church has identified with the poor in the country, and in the 30 years of its existence spread to all sections of the country, though membership is concentrated in the Biobio, Araucanía, and Los Rios districts (south-central Chile) among the Mapucho and Chilote peoples.

The church carries on an active program of evangelism and membership nurture with a social program primarily aimed as health issues. By 2005, the church reported 13,600 members in 45 congregations.

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See also: Pentecostalism; World Council of Churches.

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Free Wesleyan Church of Tonga

Methodism, now divided into four bodies, forms the largest religious community in the multi-island nation of Tonga, and the Free Wesleyan Church of Tonga is the largest of the four Methodist denominations. Methodist work on Tonga began in 1822, but the original missionary, Walter Lawry (1793–1859), had to withdraw after 14 months. On June 28, 1826, John Thomas (1769–1881) and John Hutchinson landed on Ha'atafu and settled in Kolovai. They had been preceded by two converts from Tahiti named Hope and Tafeta, who had started work on Nuku'alofa. As other missionaries (from Australia) arrived, the work spread to Ha'apai and Vava'u.

Success was scant until 1934, when the efforts of an early Tongan convert led to a mass conversion on Vava'u, and the success was soon repeated on Ha'apai. As it turned out, the ruler of Ha'apai, Taufa'ahau Tupouin, in the 1850s became the person who unified Tonga into a nation and became its first ruler. An admirer of the British, he chose the name George I, by which he was commonly known. He also encouraged his new subjects to become Christian, and by the end

of the 1850s almost all Tongans were at least nominally Christians. Most Tongans were Methodists, though the Roman Catholic Church had established a small mission.

In 1890, the aging king and his prime minister, Shirley Baker (1836–1903), a former Methodist missionary, expressed their concern about the continuing control of the church from Australia. Their desire to break the administrative relationship led to a schism, and the king and his supporters formed the Wesleyan Free Church. Further, he ordered his subjects (as far as he could, given the religious freedom that had been proclaimed in 1855) to join it, and the Methodist Mission and the new church were bitter rivals for the next four decades. Finally in 1924 the new ruler, Queen Salote, worked out a reconciliation, and the two bodies merged to become the Tonga Conference of the Methodist Church of Australia. Some 6,000 people stayed out of the merger and formed the Free Church of Tonga.

The Tonga Conference continued its relationship with the Australian Methodists until 1977. The merger of the Australian Methodists into the Uniting Church in Australia became the occasion of the Tongan Conference becoming autonomous as the Free Wesleyan Church of Tonga. It sponsors an extensive education program that includes some 60 percent of the secondary education in the country.

During the 19th century, the Tongan church became crucial to the spread of Methodism through the South Pacific, as Tongan converts accompanied many Methodist missionaries, assisting in the foundation of the church in many island systems. In the 20th century, many Tongans migrated to New Zealand, Australia, and the United States, and congregations that retain their relationship directly with the Free Wesleyan Church can now be found in each of these countries.

The Free Wesleyan Church of Tonga is a member of the World Council of Churches. It has a baptized membership of approximately 38,692, but claims a constituency that would double that number.

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See also: Roman Catholic Church; Uniting Church in Australia; World Council of Churches.

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Freemasonry

Although there is much debate over the ties of modern Freemasonry to medieval guilds of stone masons, there is little doubt that what is today called Freemasonry emerged at the end of the 17th century with the formation of the lodges of speculative Freemasons in Great Britain culminating in the formation of the first Grand Lodge in 1717 by the merger of four previously existing lodges in England. These initial lodges had emerged as older Masonic organizations accepted non-Masons into their community. Devoid of any interest in erecting buildings, these non-Masons used their gatherings to speculate about metaphysical issues quite apart from the theological perspectives of either the Church of England or the other dissenting churches operating in the country at the time, choosing instead to follow the Western Esoteric teachings previously spread under the label of Rosicrucianism. Among the first prominent exponents of Western Esotericism

Freemasons membership certificate, 1861. (Library of Congress)

in England were Robert Fludd (1574–1637) and Elias Ashmole (1617–1692). The Reverend John Theophilus Desguliers, who became the grand master of the British lodge, was also chaplain to the prince of Wales, and his political connections facilitated the spread of the movement throughout the British Isles and into the European continent and beyond.

Grand Lodges were formed in Ireland in 1723 and in Scotland in 1736. The first speculative lodge was founded in Germany in 1733, and similar lodges were soon established in Italy and France. The first papal statements against Freemasonry were issued in 1738 and 1751. The Grand Lodge of Massachusetts was founded in 1733, and others followed beginning with South Carolina in 1737. The Masonic lodges would become hotbeds not only of metaphysical speculation but of new democratic political ideals. These Masonic ideals would flow through the salons of Paris in the decades prior to the French Revolution and would become part of the consensus shared by many of the American revolutionaries. The Marquis de Lafayette was a Mason as was Benjamin Franklin (who largely financed the American Revolution) and future American presidents George Washington, James Madison, and James Monroe.

English Masons led in the founding of speculative lodges in France early in the 18th century. The first national French Masonic body, the English Grand Lodge of France, was formed in 1728. It operated under British leadership until 1738, when the duke of Antin became the first French grand master. During the 1730s, the French work became fully independent and took its present name, the Grand Lodge of France. The French work became important in the 19th century as Freethought became important to French intellectual and political culture. In 1849, the Grand Lodge declared that the existence of God and the immortality of the soul were foundational principles of Freemasonry. However, in 1877, the French declared that absolute liberty of conscience and the solidarity of humanity were the basic principles. At the same time, all references to God were removed from the rituals. These actions led to the British or American lodges severing relations with the French. The French action appeared to have been made in reaction to Catholic criticism that Freemasonry had become a rival religion.

Freemasonry operates through an initiatory system in which members are brought step by step into the basic ideas and practices, a basic worldview being presented in the initial three degrees. There are various elaborate degree systems, the most famous being the 33 degrees of the ancient and accepted rite, the system used in most British and American lodges. The cosmos is viewed as a series of levels that the soul travels through as it rises to the realm of the Divine.

The endpoint of metaphysical speculation is an omnipresent, eternal immutable principle beyond the conceptualization of language (which many call God). That principle finds expression in natural law. There also exists space and motion, concepts basic to all human perception. Underlying the cosmos is Spirit/consciousness, which manifests as both energy and matter. The cosmos is in eternal flux and creation proceeds as universal energy and proto-matter interact and produce the seven basic levels of existence. These

seven levels—physical, life principle, astral, karma, manas, buddha, atmi—are also reflected in the individual. Masonic rituals provide the material to reflect upon the universe and humanity's rightful place within it.

There are a variety of rites (ritual schemes) used in the different Masonic lodges. A Grand Lodge unites lodges that use the same rite. A Grand Orient unites lodges that may use a variety of rites. The eastern star was founded in 1876 as a Masonic auxiliary for women, Masonry being basically a male endeavor. Through the 20th century several forms of Masonry termed Co-Masonry, which accepted female members, have been founded.

Today, the Masonic movement is organized in a set of national Grand Lodges and Grand Orients, the most prominent of which is the United Grand Lodge of England, the governing body of Freemasonry in England, Wales, and the Channel islands. The Supreme Council 33 Degrees of Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America is the leading American organization. Speculative Freemasonry has been an important transmitter of the Western Esoteric tradition, having been constructed from Rosicrucian teachings and serving as a basis for a spectrum of 19th-century Esoteric groups from Theosophy to ceremonial magic groups such as the Ordo Templi Orientis (OTO). To the present it raises questions about the religious nature of its teachings and the essential nature of the several grand lodges as religious bodies.

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The Supreme Council, 33°
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http://www.srmason-sj.org/

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See also: Ancient and Mystical Order Rosae Crucis; Ordo Templi Orientis; Theosophical Society (Adyar); Western Esoteric Tradition.

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Freethought

Freethought, or Freethinking, as a term to describe unbelief or dissent from specific religious propositions, appears to have arisen at the end of the 17th century in England. The term emerged during the struggle of science to free itself from ongoing theological debates, as it followed a "free way" in inquiry. Eventually, the term became applied to the conscious reaction to conscious rejection of some parts of traditional religion. The use of the term implies that the freethinker has a

Robert Green Ingersoll, popular orator and leading proponent of Freethought during the 19th century. (Library of Congress)

special loyalty to the process of thinking and to the freedom that would allow such thinking to go wherever logic takes it. As it developed, Freethought came to apply to any revision or rejection of contemporary religious doctrines, or the application of critical and rational thinking to specifically religious subjects.

In the 1690s, there appeared a pamphlet that included reference to the "New Religious Fraternity of Freethinkers," and in 1708 Jonathan Swift, in his *Sentiments of a Church of England Man*, used the term to refer collectively to those espousing unbelief. Then, in 1713, Anthony Collins accepted the term in his *Discourse of Free-Thinking*, and from that point, the identification of the term and religious unbelief began to appear in popular discourse, though those opposed to Freethinking often included references to any kind of religious heterodoxy, a more common phenomenon than unbelief.

In the 18th century, individuals began to identify themselves as freethinkers, and in the last half of the 19th century, one could identify a movement of Freethought that encompassed not only individuals but groups that included a reference to Freethought in their names. The leading exponent of freethinking unbelief in America was Robert Green Ingersoll (1833–1899), a popular lecturer, who identified himself as a freethinker. He noted in his 1890 lecture, "Has Freethought a Constructive Side?":

> A denial of all orthodox falsehoods—an exposure of all superstitions. This is simply clearing the ground, to the end that seeds of value may be planted. It is necessary, first, to fell the trees, to destroy the poisonous vines, to drive out the wild beasts. Then comes another phase—another kind of work. The Freethinker knows that the universe is natural—that there is no room, even in infinite space, for the miraculous, for the impossible. The Freethinker knows, or feels that he knows, that there is no sovereign of the universe, who, like some petty king or tyrant, delights in showing his authority. He feels that all in the universe are conditioned beings, and that only those are happy who live in accordance with the conditions of happiness, and this fact or truth or philosophy embraces all men and all gods—if there be gods.

By this time, Freethought had became a synonym for atheism, with the added polemic point that religious thinkers were somehow bound by outdated religious doctrines and institutions that hindered their logic and prevented their following the logic of their affirmations.

Among the oldest of Freethought organizations was the Free Inquirers, founded by utopian thinker Robert Dale Owens (1801–1877) in 1828. Several other Free Inquiry associations appeared in the next few years, the most notable being Abner Kneeland's (1774–1844) First Society of Free Enquirers in Boston, Massachusetts. Among the largest was Die Freien Gemeinden, founded by German-speaking Americans in 1859. It developed chapters in a number of urban centers and remained active through the 1920s.

By the end of the 19th century, there were a number of Freethought institutions across the North American continent and Europe and around the world, including the Hindu Freethought Union (founded in India in 1875), General Freethought Association (Canada,

1880s), the Brisbaine Freethought Association (Australia, 1888), the Freethought Association (South Africa, 1888), the Deutscher Freidenker Bund (Germany, 1881), and the Union des Libres Penseurs (France, 1904). The International Federation of Freethinkers was founded in Brussels in 1880 and has been known since 1936 as the World Union of Freethinkers (c/o Jean Kaech, PO Box CH-3001, Berne, Switzerland). *The Freethinker*, a British journal founded by George W. Foote (1850–1915) and espousing unbelief, began publication in 1881 and continues to be issued as a "Voice of Atheism."

In the 20th century, atheists, Humanists, Rationalists, and freethinkers came to see themselves as forming one international community of unbelief, and numerous Freethought organizations have arisen, which are hardly distinguishable from other groups espousing unbelief. Many are members of the International Humanist and Ethical Union. Among the oldest and most influential are the Freidenker-Vereinigung der Schweiz (Switzerland), Vapaa-ajattelijain liitto (Finish Freethought Union), Libre Pensée (France, founded in 1848), and De Vrije Gedachte (The Dutch Freethinking Association).

A Freethought Trail connecting sites associated with prominent American Freethinkers has been designated in upstate New York to honor Freethought pioneers and social activists.

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See also: Atheism; International Humanist and Ethical Union.

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■ French Guiana

French Guiana is an overseas department of France located on the Atlantic coast of South America immediately north of Brazil and east of Suriname. It is a tropical land, whose capital, Cayenne, is only five degrees from the equator. Its 34,400 square miles of land is home to 191,000 people (2008), most of African descent.

The primary people found by the Spanish when they first visited the area were the Caribs, who had displaced earlier residents, the Arawaks. Farther inland were other peoples, including the Oyampi, Cussaris, and Emerillon. They practiced a variety of related indigenous religions, some of which have survived.

The Spanish and then the French, who occupied the coast in 1604, brought Catholicism with them. The land was disputed territory through the rest of the century and at different times was controlled by the Dutch, the British, and the Portuguese. French control was finally re-established in 1676. Various efforts to build the colony with French citizens met with mixed results, due to the climate, and even now most of the population resides along the coast and on the nearby islands (one of which was the famous penal colony, Devil's Island).

Catholicism was established in 1636 and became the leading religion soon afterward. Efforts were made to convert the indigenous population, and most immigrants were of a Catholic background. The Diocese of Cayenne was erected in 1956. The church was very slow in creating indigenous leadership, and no native Guianan was ordained as a priest until 1971.

Challenges to Catholic hegemony did not really begin until the 20th century. At the beginning of the century, a member of the Christian Brethren (the Open Plymouth Brethren) came to Guiana from Barbados to begin work. He was followed by representatives of the Seventh-day Adventist Church (1940), the Jehovah's Witnesses (1945), the Southern Baptist Convention (1982), the Evangelical Church of the West Indies (ECWI) (1986), the Church of the Nazarene (1988), and the Church of God of Prophecy (1991). The ECWI is an association of churches initiated by an American-based evangelical sending agency, World Team, in the Caribbean.

Also, through the 20th century, numerous people moved into French Guiana from other lands, especially Brazil, Surinam, and Haiti. There is also a measurable community of Asians, mostly of Chinese and Indian

French Guiana

French Guiana

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	43,800	183,000	84.3	3.08	242,000	331,000
Roman Catholics	42,500	168,000	77.4	1.39	218,000	291,000
Protestants	2,800	11,000	5.1	4.11	15,500	25,000
Marginals	300	4,000	1.8	3.13	6,000	10,000
Chinese folk	670	7,800	3.6	3.07	10,500	15,000
Spiritists	960	7,200	3.3	3.07	11,000	15,000
Agnostics	480	6,800	3.1	3.07	12,400	21,200
Ethnoreligionists	1,200	4,600	2.1	2.70	4,500	5,000
Hindus	0	3,500	1.6	3.07	6,000	10,000
Muslims	480	2,000	0.9	3.06	3,000	4,000
Atheists	0	1,000	0.5	3.04	1,600	2,100
Baha'is	300	910	0.4	3.05	1,500	2,300
New religionists	50	240	0.1	3.08	350	500
Jews	20	130	0.1	3.16	220	300
Total population	**48,000**	**217,000**	**100.0**	**3.07**	**293,000**	**406,000**

heritage. The massive movement of immigrants into French Guiana has led to the establishment of a variety of different religions, including Afro-Brazilian spirit-possession groups, Spiritism, Vodou, Hinduism, and Buddhism. There are a few Muslims, most of Javanese or Lebanese extraction. French immigrants have brought Rosicrucianism, most noticeably members of the Ancient and Mystical Order Rosae Crucis (an American-based group that has been quite successful in France).

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See also: Ancient and Mystical Order Rosae Crucis; Christian Brethren; Church of God of Prophecy; Church of the Nazarene; Evangelical Church of the West Indies; Jehovah's Witnesses; Seventh-day Adventist Church; Southern Baptist Convention.

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■ French Polynesia

The islands presently grouped together as French Polynesia include some 120 islands of the Society, Gambier, Austral, Marquesas, and Tuamotu archipelagoes. The 1,413 square miles of land include the most famous island, Tahiti. More than three-fourths of the islands' 283,000 residents are Polynesians, with the Chinese forming the primary minority group (12 percent).

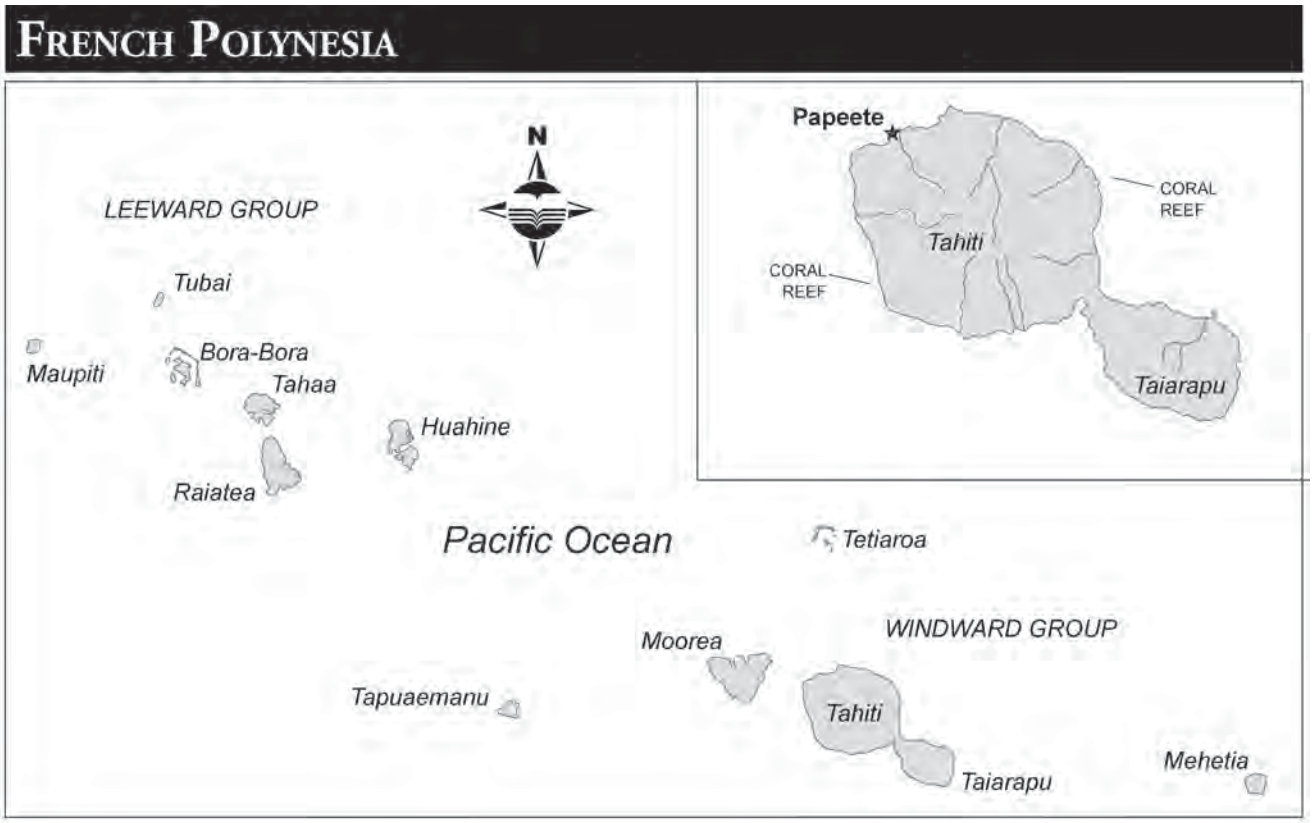
The islands were inhabited in prehistoric times by the Polynesians. Spanish explorers visited the Marquesas in 1595, but little attention was paid to them until the discovery of Tahiti in 1767 by the English explorer Samuel Wallis. The islands were then visited by Captain James Cook, and in 1789, Tahiti, the largest island, was the destination from which the HMS *Bounty* had just sailed when the famous mutiny occurred in 1789.

In 1840, the French occupied the island. In 1843 they named it a protectorate and in 1880 designated it a colony, calling it the French Establishments of Oceania. Beginning in 1966, French Polynesia was for a period the site of some very controversial French nuclear tests. Finally in 1984, the islands were granted local autonomy, the provisions of which were strengthened

French Polynesia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	107,000	256,000	93.9	1.57	294,000	321,000
Protestants	47,000	104,000	38.1	0.60	120,000	128,000
Roman Catholics	36,100	108,000	39.6	1.95	130,000	137,000
Marginals	7,900	37,200	13.6	1.53	45,000	55,000
Agnostics	2,400	12,400	4.5	2.08	19,000	27,000
Atheists	200	1,500	0.5	1.60	2,000	2,800
Chinese folk	1,000	1,200	0.4	1.60	1,300	1,400
Baha'is	200	550	0.2	4.03	1,500	3,000
New religionists	100	340	0.1	1.58	500	700
Buddhists	300	400	0.1	1.57	500	800
Ethnoreligionists	100	250	0.1	1.57	300	400
Jews	20	150	0.1	0.13	150	150
Total population	**111,000**	**273,000**	**100.0**	**1.60**	**319,000**	**357,000**

Église de la Sainte Famille, a Catholic church in Haapiti on the southwest coast of Moorea, French Polynesia. (iStockPhoto.com)



in 1996 and 1998. France remains in control of the country's military affairs and the currency.

Prior to the coming of Christianity, the residents of the islands worshipped a pantheon of deities headed by a supreme god called Ta'aroa. The other deities were ascribed hegemony over vital areas of island life, such as the sea or the weather. The traditional religion has been all but obliterated by the modern import of Christianity.

An initial effort at evangelization by Roman Catholics in the islands began as early as 1659. A second attempt began in 1772 by some Franciscans from Peru. More permanent efforts were begun in the Gambier Islands in 1831 by French priests. They subsequently found their way to the Marquesas in 1838, Tahiti in 1842, and Tuamotu in 1849. In the decades following World War II, the church experienced significant growth, which some attributed to the spread of a devotional movement centered upon the recitation of the rosary. The Living Rosary movement had begun in France under the leadership of Pauline Jaricot (1799–1862). Today, the church is centered on the Archdiocese of Papeete (Tahiti). There is also a diocese headquartered in the Marquesas and serving the northern islands.

In 1797, missionaries of the London Missionary Society (LMS) arrived in Tahiti, one of their very first missionary targets. A party of 18 settled on the island (and another 11 went on to Tonga). The group encountered a variety of unexpected problems, and by the turn of the century, only seven (five men and two women) remained, the rest having left for Australia and two having been dismissed for marrying local women. Crucial to the success of the mission, in 1815 King Pomare converted and requested to be baptized. He then saw to the building of a large church. At the king's urging, most of the people abandoned their old religion in favor of Christianity. The establishment of French rule and the introduction of Roman Catholic missionaries made the British-based LMS missionary work increasingly difficult, and in 1886 the missionaries turned their work over to representatives of the French Reformed Church's Paris Evangelical Missionary Society, which had already begun separate work on Tahiti. In 1963, the mission became autonomous as the Église Evangélique de Polynésie Française. The

church is a member of the Pacific Conference of Churches and the World Council of Churches.

Both the Church of Jesus Christ of Latter-day Saints (the Mormons) and the Reorganized Church of Jesus Christ of Latter-day Saints (now known as the Christian Community) established missions in the islands. The former arrived first in 1844, and the Mormons have built extensive work, given the special role they have given Polynesians in their scheme of salvation. The work begun by Elder Addison Pratt (1802–1872) is considered the first Mormon mission to a non-English-speaking area of the world. The French closed the mission in 1852. It was reopened in 1892 and churches built for the remnant of loyal members. A temple was opened in Papeete in 1983. Most recently, the church reported 14,000 members. The Reorganized Church began with a schism in the LDS in the Tuamotu Islands in 1884.

The Seventh-day Adventist Church began work in 1892, and the Jehovah's Witnesses in 1932. The Evangelical Church has also been the scene of a number of schisms, among the most interesting being the Mamaia group, founded in the mid-1920s by a man with messianic pretensions and a calling to evict all white people from the islands. There have been several schisms since World War II, most on administrative issues. In 1968, the Chinese members left to found the Polynesian Pentecostal Churches. In 1977, Baptists made their first appearance in the area, with the entrance of the very conservative Baptist Bible Fellowship International.

Chinese had first arrived in the islands in 1865 and now constitute approximately 12 percent of the population. Although many are Christian, they have also established Buddhist centers. As in other French territories, the Ancient and Mystical Order Rosae Crucis is present, and the Baha'i Faith has been growing since it arrived in 1955.

J. Gordon Melton

See also: Ancient and Mystical Order Rosae Crucis; Baha'i Faith; Baptist Bible Fellowship International; Christian Community (Movement for Religious Renewal); Church of Jesus Christ of Latter-day Saints; Jehovah's Witnesses; London Missionary Society; Paris Mission; Reformed Church of France; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches.

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Friends General Conference

The Friends General Conference is the more liberal wing of the Friends movement, the wing that grew out of the ministry of Elias Hicks (1748–1830), an eloquent speaker who moved among American Quakers in the 1820s. He emphasized the more subjective side of the Quaker tradition, the reliance on the Inner Light for guidance, and tended to denigrate any outward forms. Among the implications of his approach was the gathering of Quakers for meetings without any prior planning (or programming). Thus those meetings attracted to Hicks's messages came to be known as "unprogrammed." Within the Hicksite faction, a new level of theological diversity became manifest.

Hicks's approach created open controversy in 1823 in the Philadelphia Yearly Meeting (the center of the Quaker community at the time), and over the next four years the controversy became harsher. Then in 1827 the Hicksite faction withdrew from the Philadelphia Meeting, and subsequently similar separations occurred

in Friends' communities across the East and Midwest. Within a few years seven Hicksite Yearly Meetings were formed.

Further organization began after the American Civil War with the formation of a Sunday School Conference in 1868. It facilitated communication among the far-flung unprogrammed congregations, led to several other organizations focused on additional concerns, and culminated in the formation of the Friends General Conference in 1900.

With some 32,000 members (2002), the Friends General Conference is the smallest of the three main Friends denominations, with members confined to North America.

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See also: Friends/Quakers.

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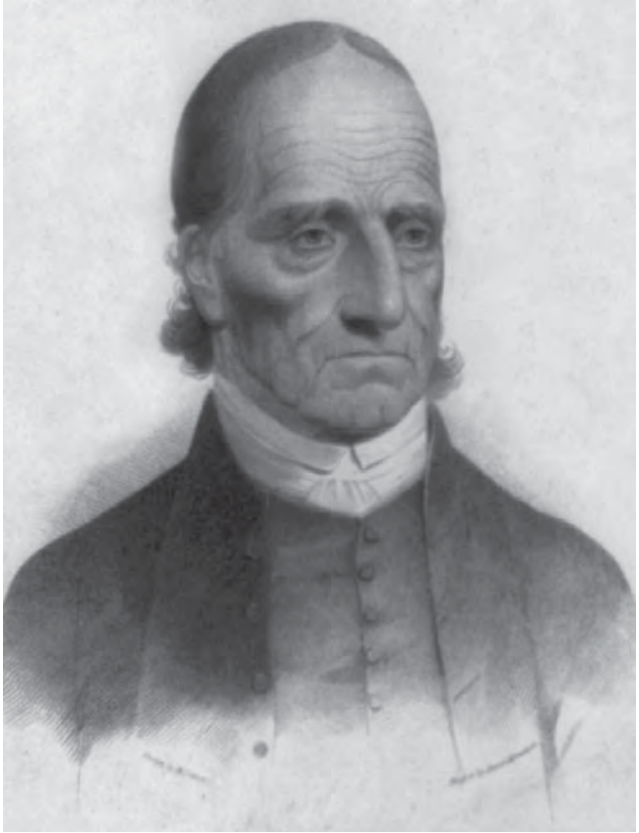
Friends United Meeting

Formed in 1902, the Friends United Meeting brings together the primary elements of the Friends, or Quaker, movement in the United States, which dates to the colonial era. The Friends movement developed around relatively small autonomous associations of congregations in a particular area, and by this means the movements spread across the United States during the 19th century and funded missionaries in Africa and Latin America. The Friends United Meeting has brought together one set of these yearly meetings (as the congregational associations are called).



Engraving of Elias Hicks, about 1830. Hicks was a spiritual leader of Friends United Meeting who emphasized the Inner Light over the authority of scripture. (Library of Congress)

The United Meeting traces its origins to the earlier arrival of Quakers in the American colonies in the 1650s. As in England, most colonists did not welcome them. The Congregationalists in New England saw them as disturbers of the peace, whose presence distracted from the religious uniformity they hoped to build. Quakers found a haven in the religiously free Rhode Island, and there they organized the first congregation (Quarterly Meeting). The real strength of the movement, however, was in Pennsylvania, where William Penn (1644–1718), a wealthy Quaker, created a colony, in large part to provide a refuge for Quakers and others who were suffering from religious persecution both in England and on the European continent.

The first organization of Quakers above the congregational level, the General Meeting of Friends, gathered in 1681 in Burlington, New Jersey. It became the seed from which the Philadelphia Yearly Meeting eventually grew.

The Friends movement developed on the radical fringe of the Puritan movement. While accepting a basic Protestant belief structure, including belief in the fatherhood of God, the lordship of Jesus Christ, salvation by faith, and the priesthood of all believers, Friends have tended to withdraw from participation in the state and are confirmed pacifists. At various times, their refusal to participate in wars has earned them the contempt of neighbors, which they have countered with a strong emphasis on social service. The Friends have also dropped the practice of water baptism, interpreting the one baptism referred to in Ephesians 4:4–5 as a baptism of the Spirit.

Friends have been known for their unique worship services based upon their understanding of the guidance of the Inner Light. They were known to sit in silence, waiting for the Holy Spirit to move in the hearts of those who had gathered. This emphasis made them the subject of two very different trends in the early 19th century. In the 1820s, many Friends were attracted to the teachings of Elias Hicks (1748–1830), who placed total reliance on the Inner Light and advocated an approach to worship that included no preplanning. Those Meetings that accepted his idea became known as "unprogrammed" Meetings. The Hicksite Friends now form the Friends General Conference. Another group of Friends were attracted to the Holiness teachings of Methodist John Wesley (1703–1791), as delivered by Joseph John Gurney (1788–1847). Most of those Yearly Meetings affected by the Holiness teachings are now gathered in the Evangelical Friends International.

Those Meetings that rejected both the approach of Hicks and that of Gurney continued as the largest faction of the movement. In the 1880s, efforts to bring the Yearly Meetings into a closer relationship were initiated. Conferences were held every five years through the last decades of the century, and in 1902 a loose association, called appropriately the Five Years Meeting, came into existence. The Five Years Meeting evolved into the Friends United Meeting in 1965. At the end of the 1990s, it included 27 Yearly Meetings. The Yearly Meetings cover the United States, but three-fourths of the 170,000 members are now found outside the United States, in the Yearly Meetings in Kenya (with some 120,000 members), Cuba, Jamaica, Mexico, and Israel.

Administratively, the work of the Friends United Meeting is carried out through the General Board. The Department of World Ministries relates American Friends to the associated Meeting overseas. The Meeting is a member of both the National Council of Churches of Christ in the U.S.A. and the World Council of Churches and cooperates fully with the Friends World Committee for Consultation.

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See also: Evangelical Friends International; Friends General Conference; Friends World Committee for Consultation; Friends/Quakers; World Council of Churches.

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Friends World Committee for Consultation

The Friends World Committee for Consultation (FWCC) was the major product of the Second World Conference of Friends (Quakers) that was held at Swarthmore, Pennsylvania, in 1937. It expressed the desire for greater unity among Quakers, who had been split by doctrinal difference in the 19th century but had found a new sense of unity in their peace witness as a result of World War I. Also, by the 1930s, after several centuries as primarily a movement in England and North America, the Friends had become a world-

wide movement. The initial work of the Committee was somewhat inhibited by the outbreak of World War II soon after its founding.

FWCC rebounded after the war and in 1952 organized the next World Conference, which was held in Oxford, England, in 1952. Since that time it has worked on its multifaceted program of assisting Friends to transcend their doctrinal differences, coordinating various social programs, representing Friends in different ecumenical settings, and providing a united voice for Quaker witness on social issues, especially those related to peace and social justice. Most of the Yearly (district and national) Meetings around the world are affiliated to the Committee.

The Committee is divided into four sections—Africa, the Americas, Asia and the West Pacific, and Europe and the Middle East. The Committee holds a large international Meeting ever three years. An Interim Committee and a staff headed by the executive secretary carry on the work of the Committee between the triennial gatherings. The Committee sees as one of its essential functions the maintenance of communication between Friends worldwide, many of whom live as small minorities within their own countries, and providing a sense of the global nature of their work and witness.

There are some 70 related Yearly Meetings, and several hundred thousand Friends worldwide.

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See also: East Africa Yearly Meeting of Friends; Evangelical Friends International; Friends General Conference; Friends United Meeting.

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Friends/Quakers

The Friends movement, commonly known as the Quakers, emerged in 17th-century England as the most radical expression of the Puritan movement, which attempted to complete the work of the Reformation in the Church of England by purifying it of non-biblical elements that had accumulated over the centuries. George Fox (1624–1691), the movement's founder, was a mystic and social activist who began to preach in 1647, during the English Civil War, following his experience of inner illumination. His comments on the social scene drew fire during the years of the Commonwealth (1649–1660), when he was first arrested for his pacifist views.

The beginnings of a movement became visible in 1667 when Fox's followers organized a set of Monthly (congregations), Quarterly (district), and Yearly (national) Meetings. The Society of Friends was built around Fox's idea that the Bible was not the end of revelation, but that each believer had access to the Inner Light that provided immediate contact with the living Spirit. Gatherings were centered upon quietly waiting for the Spirit to speak. Bodily movements that appeared in these meeting gave members the popular appellation, Quakers. The messages received and the guidance they offered would then be tested by the teachings and example of Jesus.

Fox taught that Friends should lead simple lives, avoiding the vanities of the world. Members did not wear colorful clothing, wigs, or jewelry. Their language was characterized by their refusal to use "you" when addressing social superiors, as was customary; they addressed everyone with the familiar "thee" and "thou," which further set them apart. They became known for their participation in various social causes, including abolition, prison reform, and, most notably, pacifism. Heightened tension over their pacifism regularly arose in times of war.

Persecuted in England, Quakers found a haven in the American colonies when William Penn (1644–1718) founded Pennsylvania and invited his fellow

Apponegansett Quaker Meeting House, Dartmouth, Massachusetts, built in 1791. (Phillip Caper)

believers to settle there. They first arrived in 1655. Pennsylvania subsequently became a major source of American ideals of freedom of religion.

The Friends remained a small minority group in both England and the United States, and their support for the antislavery cause further limited their growth in the American South. However, through the 19th and early 20th centuries, they spread across North America. As early as 1681 the first General Meeting of Friends was held in New Jersey. It evolved into the General Yearly Meeting of Friends in Philadelphia, East Jersey, and Adjacent Provinces, and as the Philadelphia Yearly Meeting continues as the oldest Quaker association in North America.

During the 19th century, several issues split the Friends, and various Yearly Meetings arose that advocated several distinct perspectives. As the number of Yearly Meetings proliferated across the United States, various associations of Yearly Meetings appeared, the most important being the Friends United Meeting, the Friends General Conference, and the Evangelical Friends International. Friends have also organized for joint efforts on various social issues through the Friends World Committee for Consultation (FWCC). The movement began to spread in the late 19th century as Friends participated in the global Protestant missionary movement, and Yearly Meetings are now found on every continent. Their greatest success was in Kenya, where the East Africa Yearly Meeting of Friends became the largest Quaker association in the world.

The organizational center of the Society of Friends remains in England, where the FWCC and the London Yearly Meeting are headquartered.

J. Gordon Melton

See also: East Africa Yearly Meeting of Friends; Evangelical Friends International; Fox, George; Friends General Conference; Friends United Meeting; Friends World Committee for Consultation.

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Fuji, Mount

Mount Fuji, the highest peak in Japan and a national symbol, is considered sacred by many Japanese. (Corel)

Mount Fuji is Japan's highest peak at 12,389 feet, and its conical shape is a major reminder of the island's ongoing tectonic dynamics. The mountain became a sacred site in the prehistoric era, and its wide appeal found a home in both Shinto and Buddhism. It has erupted periodically, averaging twice a century since records have been kept; the last major activity in 1707 covered Tokyo in ash.

The mountain appears to be named for the fire goddess Fuchi, a deity of the Ainu people, the early inhabitants of Hakkaido. It came to be seen as the home of Sengen, the wife of Ninigi, the grandson of Amaterasu, the Shinto Sun-goddess. Sengen gave birth to three sons—Po-deri-no-mikoto ("Fire-shine"), Po-suseri-no-mikoto ("Fire-full"), and Po-wori-no-mikoto ("Fire-fade"). Po-wori-no-mikoto is seen as the grandfather of Japan's first emperor. Sengen is believed to reside within a luminous cloud in the mountain's crater. She is usually pictured dressed in white.

Among the earliest recorded reactions to the mountain were dances performed by young women dressed in white robes, identified with two mythic females known for their beauty and heroism. Their dance mimicked the puffs of smoke seen coming from the mountain's crater. Also, early on, the mountain became home to female shamans/mediums, who could be found inhabiting the caves near its base.

As Buddhism was introduced to Japan in the sixth century CE and became a major religious force in the next century, Shugendo, a mountain-based religion, reacted to what its practitioners saw as the attempt to impose Buddhism on the country. Mount Fuji became a natural site for the new religion's development. Shugendo drew teachings and practices from a wide variety of religions then becoming available in Japan (including the magical practices of Shingon Buddhism). Its practitioners, the Yamabushi (literally, "those who sleep in the mountains"), constituted a male fraternity, which withdrew from ordinary society, adopted a special diet, and underwent a variety of physical trials, all of which contributed to their developing psychic/spiritual powers. In the mountains the Yamabushi could be in direct contact with the divine entities they believed

resided there. Shugendo remained an active religious tradition until the Meiji reforms in the late 19th century and still exists today.

Quite apart from Shugendo, many Japanese climbed Mount Fuji over the years, though the oldest path to the top had been created by and dominated by Shugendo practitioners. Later three additional paths were developed. Then in the 13th century, stories began to circulate about Hitoana, a large cave located near Fujinomiya, a town in the mountain's foothills. It was also seen as the home of Sengen, a female being who was discovered by Nitta Shiro Tadsune (d. 1203), a representative of the shogun and later a favorite subject of Japanese fiction writers.

Religious reverence focused on Mount Fuji was significantly elevated in the 17th century following the founding of a new religion, Fuji Ko, by Hasegawa Kakugyo (1541–1646). He settled in Hitoana, where he lived an ascetic life and claimed numerous revelations. These revelations, including a set of undecipherable symbols, provided the content for Fuji Ko, which exists to the present day. Kakugyo's successors merged the veneration of the bodhisattva Maitreya, the future Buddha, into Fuji Ko. Japanese authorities were upset over the spread of Fuji Ko across Japan, especially the offshoots it spawned such as the Millennial Fuji Ko. These marginalized groups have enjoyed a revival in the midst of the post–World War II secularization of Japanese culture and the international promotion of pictures and replicas of the mountain for tourists.

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See also: Mountains; Shingon Buddhism; Shinto; Shugendo.

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Fundamentalism

Fundamentalism has polyvalent meanings. Taken broadly, it serves academic purposes, as in Martin Marty's 11-point delineation of "fundamentalisms" (Kaplan 1992). Also broadly, it is a media and pop culture debased shorthand for fanatical extremists. However, the term enters religious discourse in reference to a conservative Christian movement deriving its name from a series of pamphlets published between 1910 and 1915, *The Fundamentals: A Testimony to the Truth*, upon which this entry will focus.

"Christian Fundamentalism" remains an elusive term. For followers, it is a modern restoration of "the faith once delivered to the saints." For opponents, it is a religion distinct from mainstream Christianity, even a North American analog to European Fascism. The academic consensus is that Christian Fundamentalism's struggle with theological Liberalism was rooted in 19th-century developments, which particularly polarized Protestantism in the 20th century's second and third decades. The suggestion that Fundamentalism was merely millenarianism renamed has fallen from favor, although the profound dissonance of religious optimism in the late 1800s and early 1900s against the troubled culture in which evangelicals found themselves was one factor leading many to divest themselves of the postmillennial eschatology (common to the Protestant Reformers of the 16th century) and embrace Dispensationalism. Yet not all Fundamentalists were Dispensationalists, nor were they all Calvinists. Fundamentalism's additional facets include Scottish Common Sense Realist philosophy and anti-evolutionism. A subset of evangelicalism, Fundamentalism coexisted uneasily with other evangelical traditions, including such diverse groups as the Wesleyan tradition, Pentecostalism, and the Missouri Synod Lutherans. Southern Baptists, annoyed by Northern Baptist Fundamentalists' insistence on premillennialism, stood aloof, even though both sets of Baptists defended conservative Calvinism against theological liberalism and secularization.

Nineteenth-century precursors of the Fundamentalist movement include the Christian Conference (from 1878) and the Niagara Prophecy Conferences (1878, 1883–1897). Appealing to broad constituencies, these meetings introduced Christian Brethren–derived dispensational eschatological theology to leading denominations, including Anglicans/Episcopalians, Baptists, Methodists, and Presbyterians. Growing disillusionment

with Progressive ideals' failure to produce profound social improvement rendered pessimistic apocalyptic scenarios more credible than the hitherto prevailing postmillennial vision. American audiences were particularly prepared by the Civil War's horrors; European disenchantment grew only as World War I's atrocities unfolded. The Civil War also divided American denominations into northern and southern regional branches. Some conservatives considered Darwinian thought and biblical Higher Criticism as adopted by liberals end-time threats.

Fundamentalism's precise belief structure is not easily discerned. Despite some authors' assertion that the 1895 Niagara Prophecy Conference adopted five famous foundational points, their only creedal statement was a 14-point document issued by the 1878 conference. The General Assembly of the Presbyterian Church in the United States of America adopted a statement in 1910 (reaffirmed in 1916 and 1923) including scriptural inerrancy in the original documents, the deity of Jesus (including the virgin birth), the substitutionary atonement, the physical resurrection, and Jesus' miracle-working power. The weakness of this description is that Roman Catholics, who generally found Fundamentalism puzzling, share these beliefs. Fundamentalists also affirm human depravity (distinguishing them from the Methodists and Holiness churches), justification by faith alone (distinguishing them from Roman Catholics), the personal, bodily return of Christ, and a literal heaven and a literal hell.

Central to understanding Fundamentalism is the question of the movement's grasp of new scientific understandings of the world that were propounded in the 19th century. Often Fundamentalists are characterized as militant anti-modernists, fixated on supernaturalist perceptions that are counter-rational. Indeed, Fundamentalists went to great lengths to defend the Bible's miracles, Jesus' deity and resurrection, as well as a non-evolutionary cosmogony. Yet the Fundamentalists' forerunners insisted that theirs was a truly scientific view, taking into account observable facts in nature as well as biblical information. By the early 1880s, Presbyterian conservatives and moderates tussled over intellectual high ground, the scientific credibility each side believed they possessed. Systematization was the order of the day. Each applied a version of Baconian inductive method to study of the Bible, with predictably varying results. Theirs was an Enlightenment confidence in the potential for a thoroughly unbiased, neutral, objective and systematic grasp of the Bible's content. Future Fundamentalist leader Reuben Torrey (1856–1928) touted a rigidly inductive, modern scientific method in his 1898 *What the Bible Teaches*. On a more sophisticated level, the Princeton Theology framed by Presbyterian scholars such as Charles Hodge (1797–1878), his son, Alexander Archibald Hodge (1823–1886), and Benjamin Breckinridge Warfield (1851–1921) adumbrated an extremely high and intricate doctrine of biblical inspiration. The individual words in the original autographs (that is, the first handwritten copy of a text) were divinely inspired, specifically chosen by God. These scholars were quite rationalistic, building with elements of Scottish Common Sense Realist philosophy and attempting to adapt to the modern scientific project.

As the 19th century neared its close, secular scientists increasingly realized the logical fallacy their method entailed, but theologians lagged in adapting. Instead of creating leading edge thinking, evangelicals naively treated the Bible as if it were a child's building toy, the pieces of which needed to be assembled correctly in order to create something useful. Their ahistorical readings displayed an underlying tendency to essentialism, or the conviction that the essence of biblical truth on any given biblical issue existed in a timeless state, so that a single specific formula could express that truth in any and every cultural setting. This reflects the massive abandonment of precedent woven into the fabric of the North American worldview that systematically devalued previous generations' (or other nations') wisdom. Anti-traditionalism encouraged self-confidence that bordered on arrogance, yet which was also tinged with innocence. Whether Princeton-bred or autodidact, late-19th-century evangelicals simply failed to grasp the problem that their hermeneutic shrouded the reality that all interpretation is in fact interpretation, conditioned by the interpreter's setting. Their Bible reading tended to atomize the text, handling individual verses as if they were self-standing. They were insouciant that they did not take into account the situation in which the biblical writer committed those words to paper.

At the same time, a new pragmatic brand of ministry training emerged. From 1882, Bible or missionary colleges began providing task-oriented preparation for evangelists, lay workers, and missionaries. Avoiding more speculative theological disciplines sidestepped the growing influence in universities of German Higher Criticism. Suspicious of academic freedom, founders aimed to reinforce faith's fundamentals. Denominationally based colleges naturally viewed the upstarts as a threat to their stability.

As the 20th century dawned, evangelicalism began to fragment. The largest group probably consisted of those unwilling or unable to align themselves with the two emerging, theologically opposed poles. This is understandable, as both extremes agreed on practical points of ethical interest and action, such as urbanization, immigration, and secularism, differing on abstractions. One wing, valuing primarily the gospel's social implications, moved toward theological liberalism. Another, which valued particularly the gospel's provision for personal piety, emerged as Fundamentalism. Polarity would soon provide clarity.

The Fundamentals Writing articles for *The Fundamentals* was an international project, but one dominated by Americans contributors (33 authors prepared 51 articles). The next largest identifiable group is English; 9 authors contributed 10 articles. Six Canadians wrote 8 articles. Two Scots furnished a total of 7 articles; one Irish and one German contributor round out the list of those whose nationality may be readily established. The American-Canadian border was especially porous for Fundamentalists, people, and ideas following lines of theological, rather than nationalist, interests. Publication costs were met by oil entrepreneurs Milton and Lyman Stewart (1840–1923), whose beneficence extended also to the creation of BIOLA (the Bible Institute of Los Angeles).

Given Fundamentalism's predominantly Calvinistic nature, it is no surprise that Presbyterians wrote numerous articles. Warfield's essay "The Deity of Christ" graced the first volume. The most prolific pamphleteers, each penning four articles, were the Scottish historian and theologian James Orr (1844–1913; vols. 1, 4, 6, 9) and American missionary statesman and evangelist Arthur Pierson (1837–1911; vols. 1, 6, 9, 10). Their work appears consistently throughout the series' progress, from the early stages, sometimes characterized as more reasoned and philosophical, to the later stages, when some detect a more distressed and strident tone that presaged a future sense of alienation.

Baptists also figured prominently, with Amzi Dixon (1854–1925) as series co-editor and author of volume 5's "The Scriptures." Also on the editorial committee sat Elmore Harris (1854–1911). Son of a wealthy industrialist, he used family wealth to initiate both Walmer Road Baptist Church and the Toronto Bible Training School (1894; precursor of Tyndale University College and Seminary). An adjunct faculty member at his alma mater, McMaster University, he involved himself in academic politics, objecting to the 1905 appointment of I. G. Matthews as professor of Hebrew and Old Testament. Unable to block Matthews, Harris charged him with heresy in 1909. Again, Harris failed. Using fellow contributor William J. Erdman (1833–1923; vol. 10) as his son's namesake indicates how deeply friendship developed among some contributors. In 1911, Harris died in India on a round-the-world trip. Matthews earned his doctorate the next year from the liberal-leaning University of Chicago. When he left McMaster in 1919, his replacement was a strong conservative, a temporary victory for Fundamentalists.

Despite turn-of-the-century Congregationalism's well-earned reputation for liberalism, some key *Fundamentals*' contributors were Congregationalist pastors. Reuben Torrey (vols. 1, 5, 12) was one of the chief organizers and editors, a fulcrum of the American Fundamentalist community. The Englishman G. Campbell Morgan (1863–1945; vol. 1) was well known on both sides of the Atlantic as a prodigious preacher and author. The most controversial Congregationalist was Cyrus Scofield (1843–1921; vol. 11). His *Scofield Reference Bible* powerfully inculcated Dispensational doctrine. Less sophisticated readers occasionally mistook Scofield's notes as part of the infallible text. Harris and Pierson were two of seven consulting editors for the 1909 edition; revisions emerged in 1919 and 1966.

Methodists were under-represented among Fundamentalists. Methodists' postmillennialism remained largely intact, buffering the denomination from Christian (Plymouth) Brethren influence and keeping many

Fundamentalist British theologian and preacher G. Campbell Morgan, 1914. (Library of Congress)

aloof from Fundamentalism. The Southern Methodist evangelist Leander Munhall (1843–1934; vol. 7) and Arno Gaebelein (1861–1945; vol. 11), who assisted Scofield's editing of his Bible notes, were notable exceptions. Gaebelein's later departure from Methodism underscores its tenuous relationship with Fundamentalism. Despite coolness toward Fundamentalism, Canadian Methodist conservatives successfully ejected radical professors. George Workman's (1848–1936) challenge of Old Testament prophecy not only led to his forced departure from Victoria College, but provided direct motivation for William Caven's (1830–1904) rejoinder, a tract reprinted posthumously in volume 4. Principal of Toronto's Presbyterian Knox College and president of the Toronto Branch of the Evangelical Alliance, Caven provided a spirited defense of biblical authority. Methodism would prove fertile ground for another alternative Protestantism, Pentecostalism, in which it was over-represented.

Anglicans' (Episcopalians') contribution to Fundamentalism is complex. The Evangelical Party never formed a majority, although some dioceses contained concentrations of conservatives. Long experience as England's mandated state church created a pattern different from most Protestant denominations for dealing with strife; withdrawal was unconscionable. Osborn Troop's (1854–1932; vol. 10) biographer, while immensely proud of her father's evangelical credentials, omitted mention of his article. Two Canadian Anglicans were unusually influential in Fundamentalism. Toronto-born Dyson Hague (1857–1935; vols. 1, 8, 11) was professor of pastoral theology and homiletics at Toronto's conservative Wycliffe College from 1897. One of only seven to contribute three or more articles to *The Fundamentals*, Hague became the hub of the Canadian Fundamentalist network after Harris's death, until Thomas Todhunter Shields's (1873–1955) rise. American academics generally ignored *The Fundamentals*, except to portray Fundamentalists as ignorant country bumpkins or to predict prematurely their demise. British Anglican theologians, however, offered thoughtful rebuttal in *Foundations* (1912). Edited by Burnett Hillman Streeter (1874–1937), originator of the Synoptic Gospel Two Source Hypothesis, the tome went through several editions and earned the editor's symbolic excommunication from the conservative bishop of Zanzibar. The legacy of English-born and -educated William Henry Griffith Thomas (1861–1924; vol. 8) was his co-founding (along with Lewis Sperry Chafer, 1871–1952) of a premier Fundamentalist institution, Dallas Theological Seminary. He died shortly before the seminary opened; his library was donated to the seminary. Winifred Griffith Thomas Gillespie, his daughter, edited and published some of his work. Gillespie also served on the oversight committee of the New King James Version, a Fundamentalist-inspired update of the 1611 original.

Developments after the Great War Apocalyptic hopes ran high among Dispensationalists as reports of Great War (World War I) conquests in Palestine reached the West. Prophetic disillusionment was only one of several disappointments. More than one conservative editor of a denominational journal was ousted. Social Gospel topics displaced evangelistic discussion in many

university student fellowships. Theological liberals increasingly secured leading denominational positions. Although not a contributor to the pamphlets, the Baptist William Bell Riley (1861–1947) continued his earlier leadership by guiding the 1919 inauguration of the World's Christian Fundamentals Association (WCFA). Delegates approved a nine-point Confession of Faith drafted by Riley and edited by a Torrey-led committee that included affirmation of the Bible's verbal inerrancy, Christ's personal, premillennial, and imminent return, the Trinity, Jesus' deity, human sinfulness, the substitutionary atonement, the bodily resurrection, justification by faith, and the bodily resurrection of the just and the unjust. July 1920 saw the adoption of the now infamous moniker, Fundamentalism, attributed to the journalist Curtis Lee Laws.

Going on the offensive, Fundamentalists managed the 1924 election of Clarence Macartney (1879–1957) as moderator of the Presbyterian Church in the United States of America. Working in tandem with J. Gresham Machen (1881–1937), the last of the Princeton theologians, Macartney sought to rally flagging Fundamentalist Presbyterians. Momentum was soon lost, conservatives opting to withdraw from Princeton in 1929 to form Westminster Seminary. Becoming a Westminster board director, Macartney later parted company with Machen over the 1933 creation of the Independent Board for Presbyterian Foreign Missions. Thirteen of 28 Westminster trustees resigned over the issue. Despite Machen's insistence on the centrality of the substitutionary atonement, his distaste for both Dispensationalism and the Fundamentalist label resulted in his exclusion from the 1930 WCFA meeting.

One of the most publicly recognized non-clerical Fundamentalists, William Jennings Bryan (1860–1925) thrice obtained the Democratic nomination for the presidency and served as Woodrow Wilson's secretary of state. A supporter of peace initiatives, a single standard of sexual morality for both sexes, and women's suffrage, he confounded Fundamentalist stereotypes. Nor was Bryan a Dispensationalist. Not given to invective against his enemies, Bryan nevertheless suffered a loss of reputation from his role as prosecutor in the so-called Scopes Monkey Trial of 1925. Technically, he won the case, but Fundamentalism lost in the court of cultural influence. This may explain the persistent citation of H. Richard Niebuhr's error; he posited Fundamentalism's strength lay in poor, underdeveloped, rural southern states. Older historiography also leaned heavily on deprivation theory, suggesting Fundamentalists' fervor was compensation for a dearth of tangible affluence. Subsequent research highlights the opposite: Fundamentalism's principal strongholds actually were predominantly urban, middle-class, and northern.

Fundamentalism's relationship to theological education was ambivalent. The existing network of Bible colleges and Bible institutes expanded as suspicion grew concerning the theological probity of older Christian universities' teaching. Sensitive to charges of obscurantist anti-intellectualism, in 1927 the Baptist Bible Union acquired the bankrupt Des Moines University, appointing T. T. Shields chairman of the board. Success eluded the Union, however, with students staging spectacular on-campus riots that led to the university's entering receivership and permanent damage to the Union. More successful was the 1927 foundation of Bob Jones College (from 1947, University), honoring Methodist evangelist Bob Jones Sr. (1883–1968). Still in operation, the school was accredited only in 2005. The 1929 creation of Westminster Seminary under Machen's leadership marked the final abandonment of Princeton Seminary, Fundamentalism's original intellectual core.

In the short term, liberalism appeared ascendant to the point of nearly wiping out its erstwhile opponents. The creation of the United Church of Canada (1925) may be seen as an institutional triumph for theological liberalism. Lingering embers of cultural optimism were snuffed out by the Depression and World War II. Yet Fundamentalism lived on, despite liberal academics' pre-emptively dismissive declaration of its death. Newly invented radio broadcasting provided wound-licking Fundamentalists a medium by which to appeal to new audiences. Vitriolic exchanges in the late 1920s between two Canadian Fundamentalist broadcasters led to revocation of all faith-based radio licenses in Canada. In the 1930s, Fundamentalism began to recover, as non-Fundamentalist Northern European Protestants (such as Swedish Baptists and the Christian Reformed Church) were increasingly attracted, Fundamentalism's opening a route to their acceptance into mainstream culture. Another trend maturing over ensuing decades

was Fundamentalists' tendency to migrate from denominational churches to independent ones.

Many Fundamentalists perceived a new, possibly more insidious threat in the 1940s and 1950s. The WCFA was not flourishing by 1940. Presbyterian Carl Macintire (1906–2002), perceiving alterations of the Fundamentalist consensus by neo-evangelicals as insider defection, or even betrayal, inaugurated the American Council of Christian Churches (ACCC) in 1941 (the related global organization, the International Council of Christian Churches in 1948). The next year, neo-evangelicals launched the National Association of Evangelicals (NAE). The key difference between the ACCC and the NAE, otherwise almost theologically identical groups, was the question of separatism.

Trends since 1970 Fundamentalism continues as a viable and significant branch of the broader evangelical movement. The Baptist Jerry Falwell (1933–2007) turned his back on earlier anti-intellectualism by establishing Liberty University in 1971. Currently attracting approximately 38,000 students, the university offers a broad range of majors, in addition to traditional biblical and theological courses. Socially conservative, as well as theologically, Falwell intoned controversially against homosexuality and pornography. The Moral Majority lobby group he launched in 1979 was one of the first and leading movements in the broader Religious Right campaign. The Religious Right's voter mobilization may have aided Ronald Reagan's (1911–2004) 1980 presidential victory. Harold Lindsell (1913–1998), a strongly Calvinistic apologist, fomented a "Battle for the Bible" with his 1976 eponymous volume that accused some evangelicals of abandoning a sufficiently rigorous doctrine of inspiration. Repercussions continue to be felt in the Evangelical Theological Society. The American Council of Christian Churches continues to function, but as a vestigial group of 7 denominations representing approximately 200 congregations. One of the more highly visible current Fundamentalists is Texas megachurch pastor John Hagee (b. 1940). In keeping with Dispensational tenets, he is a Christian Zionist and vocal supporter of modern Israel.

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See also: Christian Brethren; Congregationalism; Creationism; Evangelicalism; Homosexuality; International Council of Christian Churches; United Church of Canada.

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G

G12 Vision

This Charismatic movement was initiated in the nation of Colombia in 1972 by two North American leaders, Father Francis McNutt (b. 1925) and Ruth Carter Stapleton (1929–1983), who visited Bogotá and held a series of meetings there that included both Catholics and evangelicals. A decade later (1983), the movement they initiated would influence the founding of the International Charismatic Mission (MCI) by César Castellanos Domínguez and his wife, Claudia. By 2000, the MCI had developed a large central church in Bogotá (with a weekly attendance of more than 40,000) and had established large daughter churches in other Colombian cities, as well as in other countries—such as Costa Rica, where the MCI had one central church with more than 3,000 in attendance weekly in July 2000.

A few years after the founding of the Bogotá church, Castellanos visited the Reverend David Yongi Cho in South Korea. Cho had implemented a cell structure at his Yoido Full Gospel Church in Seoul, which was subsequently grown to become the largest Christian congregation in the world (with some 830,000 members in 2007). While in South Korea, Castellanos claimed to have received a revelation in which God promised to increase the size of Castellanos's church in great measure and assist him in caring for the growing numbers of people.

Castellanos subsequently reorganized his 600-member church into cell groups of 12 adults (called the G12 Vision), while his brother-in-law, César Fajardo, did the same with the youth. Between 1991 and 1994, Castellanos's church grew from 70 to 1,200 members; and between 1994 and 1999, the church reportedly established 20,000 cell groups with a regular weekly church attendance of 45,000 people. In 2009, the MCI claimed 25,000 weekly cell groups with more than 150,000 people in attendance in Bogotá alone. Between 1990 and 2009, the MCI expanded its ministry throughout the country and established more than 200 local churches and hundreds more in North American, Central and South America, and Europe.

In 2000, evangelical church leaders from around the world traveled to the MCI in Bogotá, Colombia, to learn about the G12 Vision. In 2001, Castellanos formed an international G12 board of directors, with leaders from various countries. However, by 2005 some of these leaders decided to cut their affiliation with Castellanos and his G12 Vision, which they denounced as being too authoritarian. Defectors include César Farjardo, Castellanos's former youth pastor, who established Sin Muros Internacional (Without Borders International), and Ricardo Rodríguez, who founded Centro Mundial de Avivamiento (World Revival Center), both centered in Bogotá. Rodríguez went on to establish his own TV station in Bogotá, called the Avivamiento Broadcasting Network (TV-ABN), which began broadcasting in June 2001. The station is owned by the Centro Mundial de Avivamiento, which is pastored by Ricardo Rodríguez and his wife, María Patricia. In December 2008, Rodríguez held a giant rally at Parque Simón Bolívar in Bogotá, with an estimated 300,000 people in attendance. During that same week, about 15,000 pastors from 50 countries attended his annual "Avivamiento Leadership Conference."

In spite of the defections, many of the original leaders have continued to form branches of the G12 movement, following in Castellanos's footsteps. Currently,

the MCI in Bogotá claims to have established 55,000 cell groups with about 550,000 members worldwide.

Clifton L. Holland

See also: Charismatic Movement; Pentecostalism, Yoido Full Gospel Church.

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■ Gabon

Gabon, a country on the Atlantic coast of Africa between the Republic of the Congo (Brazzaville) and Equatorial Guinea, is home to some 1,486,000 people (2008), most members of one of the country's large Bantu people groups. The equator passes through the center of its 99,500 square miles of territory.

Gabon has been an inhabited area for several thousand years, but in the 16th century it was invaded by the Myene and in the next century by the Fang peoples. Amid the various Bantu groups in the area, the Fang emerged as the dominating force. Europeans had begun to visit the area in 1472 (the Portuguese), and sailors from various nations continued to land on the coast to collect slaves and ivory. The Myene and Fang cooperated with the Europeans in these endeavors. In the middle of the 19th century, as the slave trade was winding down, Libreville, now the country's capital, was founded as a city for freed slaves.

The French, who controlled Gabon for many years, had little interest in exploiting its resources and used it primarily as a conduit to more interesting parts of Africa. Only in the late 20th century did Western interests begin to focus upon the valuable uranium and oil deposits. The country made a rather peaceful transition to independence in 1960.

The many different peoples had a variety of traditional religions, most of which have been replaced by Christianity. The veneration of ancestors was a common theme among them. There were also various secret societies, the most important being the Bwiti, a male group dedicated to the remembrance of the great ancestors. It developed quite strongly among the Fang and more recently began to admit females to initiation. Members consume the eboga root, which possesses psychedelic properties and is used in initiation ceremonies in place of water baptism. Bwiti emerged in the late 19th century. Suppressed during the colonial era, it developed a branch that incorporated Christian elements and was then legalized in 1970. The Bwiti is now the third largest religious group in Gabon.

Christianity was introduced to Gabon by Capuchin missionaries who arrived from Italy in the 1600s. However, they were expelled by the Portuguese in 1777. In the 19th century the Congregation of the Sacred Heart of Mary and the Holy Ghost Fathers be-

Gabon

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	508,000	1,258,000	90.5	1.76	1,536,000	1,887,000
Roman Catholics	321,000	799,000	57.5	3.05	945,000	1,145,000
Independents	62,500	246,000	17.7	1.35	307,000	380,000
Protestants	92,000	172,000	12.4	0.84	230,000	310,000
Muslims	4,000	64,500	4.6	1.77	80,000	100,000
Ethnoreligionists	17,000	43,000	3.1	1.77	45,000	45,000
Agnostics	0	12,500	0.9	2.54	20,000	26,000
New religionists	300	10,500	0.8	1.78	15,000	20,000
Baha'is	200	600	0.0	1.77	1,000	1,800
Atheists	0	400	0.0	0.70	800	1,500
Total population	**529,000**	**1,390,000**	**100.0**	**1.77**	**1,698,000**	**2,081,000**

Gabon

came the backbone of the Roman Catholic Church presence in the region. Libreville became the center of church activity in the 1850s, and the Vicariate Apostolic of Senegambia and the Two Guineas established, with the vicar residing in Gabon. In 1863 the area was divided into several vicariates and the Vicariate of Libreville created. In 1958, Libreville was elevated to archdiocesan status and a new Diocese of Mouila created. A third diocese was set apart in 1969.

The Evangelical Church of Gabon had its beginnings when missionaries from the American Board of Commissioners for Foreign Missions arrive in 1842. They turned their work over to American Presbyterians in 1870, who in turn gave way to the Paris Mission (Reformed Church of France) in 1892. The Gabon mission became independent in 1961. In 1934, the Paris Mission encouraged the Christian and Missionary Alliance to begin work in the southern half of the country, their mission maturing as the Evangelical Church of South Gabon.

The Roman Catholic Church remains the largest church in the country, claiming upwards of 60 percent of the population. Besides the two larger Protestant churches, there are a few smaller groups, including the Jehovah's Witnesses; the Kimbanguist Church (Église de Jésus Christ sur la terre par le prophète Simon Kimbangu), which arrived from the Congo in the 1950s; and the indigenous Evangelical Church of Pentecost.

There is a small Muslim community, most of whom follow the Sunni Malikite School. The community received a boost in 1973, when Albert Bongo, who had become president of Gabon in 1967, announced that he had converted to Islam. The Baha'i Faith entered the country in the years after World War II. As is common in most former French colonies, there are several lodges of the Ancient and Mystical Order Rosae Crucis.

J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; Ancient and Mystical Order Rosae Crucis; Baha'i Faith; Capuchins; Christian and Missionary Alliance; Evangelical Church of Gabon; Holy Ghost Fathers; Jehovah's Witnesses; Kimbanguist Church; Malikite School of Islam; Paris Mission; Reformed Church of France; Roman Catholic Church.

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■ Gambia

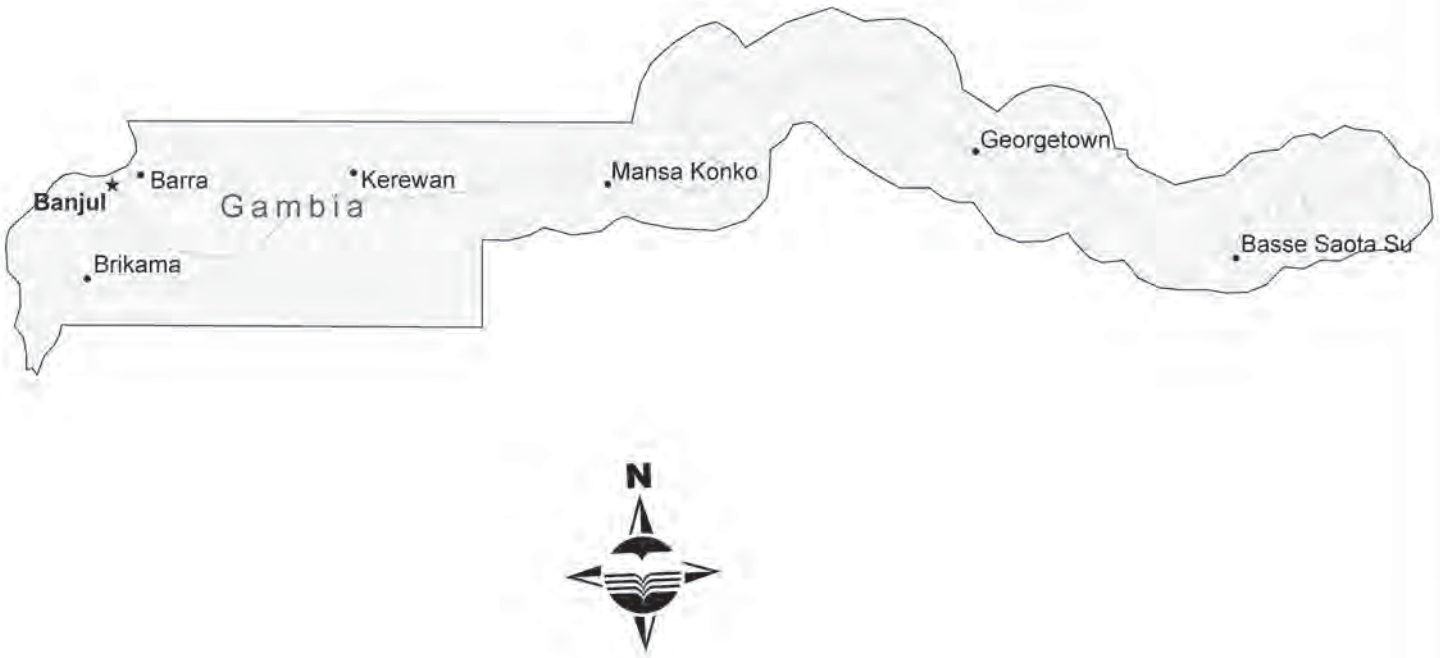
Gambia is a small African nation that exists along the Gambia River, which flows into the center of Senegal. Gambia is completely surrounded on three sides by Senegal, the Atlantic Ocean forming its western border. Its 2,861 square miles are home to 1,735,464 people, most of whom are members of various African peoples. Almost half of Gambia's citizens are from the Mandingo people (42 percent), who moved into the area in the 15th century. They shared power along the river with the kingdom of Mali. The Portuguese arrived in 1455, and their presence caused a significant amount of the economic life to shift toward the ocean.

Woman observes Friday prayers near the central mosque in the Gambian capital, Banjul. (AP/Wide World Photos)

In 1618 the British purchased Gambia from Portugal and thus established Great Britain's initial foothold in western Africa. The British worked the river and developed a system of gathering slaves for transport to its colonies in North America and the Caribbean. The British saw the area primarily as a source for slaves, and neither the government nor the British churches saw it as an area for missionary work. Meanwhile, beginning in the early 19th century, Islam became the dominant religion in the country.

After the end of the slave trade, Gambia lost its economic importance to Great Britain and was transformed primarily into an irritant for France, which

GAMBIA


Banjul
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Brikama
Mansa Konko
Georgetown
Basse Saota Su
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Gambia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	408,000	1,598,000	86.6	3.07	2,220,000	3,215,000
Ethnoreligionists	55,600	138,000	7.5	3.16	140,000	150,000
Christians	14,500	81,400	4.4	5.10	129,000	210,000
Roman Catholics	9,300	48,500	2.6	6.71	80,000	140,000
Independents	800	17,200	0.9	3.74	25,000	35,000
Protestants	1,600	8,600	0.5	4.24	14,000	24,000
Baha'is	4,100	16,000	0.9	3.16	27,000	42,000
Agnostics	0	11,300	0.6	3.16	17,400	30,000
Hindus	100	300	0.0	3.18	400	800
Atheists	0	80	0.0	3.32	150	300
Total population	**482,000**	**1,845,000**	**100.0**	**3.16**	**2,534,000**	**3,649,000**

controlled Senegal. In 1889, the French and British reached an agreement that set the present border between Gambia and Senegal. Gambia became autonomous in 1963 and in 1965 became an independent nation in the British Commonwealth.

Although some traditional religion remains in Gambia, the great majority of the people became Muslim (Sunni Malikite School of Islam) in the 19th century. Both the Tijaniyya and the Muridiyya Sufi Brotherhoods are also present, having come into the country from Senegal. In 1960, the Ahmadiyya Muslim movement also established a small presence. The Baha'i Faith began a growth phase in the 1960s.

It was not until 1816 that an Anglican chaplain made his way to Gambia. Later missionaries from the Society for the Propagation of the Gospel in Foreign Parts established a small mission. The Church of England's work was incorporated into the Diocese of Gambia, which in 1951 became part of the Church of the Province of West Africa. Representatives of the Methodist Church came in 1821, and Gambia became a launching pad for Methodism's expansion throughout West Africa. The first permanent mission of the Roman Catholic Church was established in 1849. There is now a Catholic diocese, established in 1957, whose bishop resides at Banjul. Many of the priests are Holy Ghost Fathers from Ireland.

These three churches dominated the Christian community through the mid-1950s. Together they constituted the Christian Council of Gabon, which in turn is affiliated with the World Council of Churches. However, beginning with the World Evangelical Crusade (now WEC International), which entered the country in 1957, several evangelical organizations have begun a new missionary effort. The primary effort has come from the Association of Baptists for World Evangelism, an American-based evangelical missionary sending organization that began sending missionaries in 1979. The first missionary couple, Mel and Ruby Pittman, was the vanguard heralding the arrival of what had become by the end of the 20th century a team of 17. The Southern Baptist Convention opened a mission in 1982.

J. Gordon Melton

See also: Ahmadiyya Movement in Islam; Baha'i Faith; Church of England; Church of the Province of West Africa; Holy Ghost Fathers; Methodist Church; Muridîyya; Roman Catholic Church; Society for the Propagation of the Gospel in Foreign Parts; Southern Baptist Convention; Tijaniyya Sufi Order; World Council of Churches.

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Ganesh Chaturthi

Ganesh Chaturthi is a Hindu holiday that celebrates the birthday, actually the creation, of the deity Ganesh. There are a variety of tales related to Ganesh's birth; possibly the best known begins at a time when the god Siva, who commonly dwelt on Mount Kailas, left his abode. While he was away, his wife Parvati desired an attendant who could protect her privacy while bathing and prevent incursions by unwanted personages who might appear at her front door. She decided to create a son who could perform such a task and named him Vinayak. When Siva returned, he did not recognize the new person in front of his home and Vinayak did not recognize Siva. Vinayak refused him entrance, and Siva beheaded Vinayak with his trident.

Later, when he discovered what he had done, he sent some of his attendants into the nearby forest with instructions to bring him the head of the first living creature they encountered. That creature turned out to be an elephant. When they returned, he placed the elephant's head on the headless body of Vinayak and breathed life into him. Vinayak sprang to life and emerged as Ganesh, now recognized as the son of Parvati and Siva.

Siva then said that when people begin their worship, they should first worship Ganesh and dedicate to him all their future efforts. Such worship would ensure success and prevent failure. Thus Ganesh emerged as the god of prosperity and good fortune, and the remover of obstacles.

Statue of the Hindu elephant-headed deity Ganesh, Gayatri Pariwar Center, Chicago. (J. Gordon Melton)

Another tale of Ganesha's birth begins with Siva slaying Aditya, the son of a sage. Siva restored the boy's life, but failed to calm his enraged father, Kashyapa, who cursed Siva. He doomed Siva's son to the loss of his head. The curse happened as Kashyapa had spoken. Siva retrieved the head from an elephant owned by the god Indra to replace it.

A third tale has Parvati throwing her used bathwater into the Ganges River only to have it drunk by the elephant-headed goddess Malini. Malini subsequently became the mother of a baby that had four arms and five heads—all shaped like an elephant. The baby was claimed as her own by the river goddess Ganga, while Siva asserted the claim of Parvati. He also removed four of the heads and then placed him on a throne as the "Controller of Obstacles."

The multiplication of stories about Ganesh indicates the prominent place he began to assume in Hindu rituals, often being the first deity mentioned, and the place he came to have in most Hindu temples. An increasing number of temples were dedicated to him as the primary deity. Interestingly, in spite of the prominent place Ganesh had, public festivities were not a part of Hindu culture until the 19th century. There was an annual Ganesh festival, but it was usually held in homes or the several Ganesh temples.

Lokmanya Tilak (1856–1920), an ardent Indian nationalist and the first popular leader of the Indian Independence movement that sought to overthrow British colonial rule, struggled with various obstacles to his goal, one being the social chasm that existed between India's ruling Brahmin caste and the masses of people in the various lower castes. Through the 1890s he began to suggest that the Ganesha Chaturthi celebration should be transformed into a National Festival and become a tool facilitating a grassroots unity between Indian peoples. He saw Ganesh as a god for every man. He had observed the Ganesha Chaturthi celebrations in Maharashtra and its capital Bombay (now Mumbai), where it had emerged as an important local festival. It would become an important festival across India through the first half of the 20th century.

Tilak was the first to promote large public images of Ganesha in outdoor tents, and he added the practice of creating many images of Ganesh, all of which were immersed on the 10th day of the festival. He viewed the festival as facilitating community participation and involvement in the 10 to 12 days of spiritual talks, dance, dramas, music, debates, and general festivities. The activities occasioned the coming together of people of all castes, at a time when large social and political gatherings were forbidden by the British.

Ganesha Chaturthi is celebrated during the month of Bhaadrapada on the Hindu lunar calendar, starting on the fourth day of the waxing moon. The day usually falls in August or September on the Common Era calendar.

During the 10 days (12 days in Maharashtra) of activities, *aarthi* (worship centered on the offering of light from wicks soaked in ghee or camphor to a deity) is performed daily. Kumkum, turmeric, and saffron powder, used for social and religious markings, is thrown over the idol. Food is offered before the statues.

A main activity of the celebration is the creation of numerous statues of Ganesh, which become the focus of prayers for good fortunes and success in the coming year. The festival climaxes with the procession of the many images of Ganesh great and small to the local shoreline where all the statues will be immersed in the water, with prayers that he will return to the place the next year. It is considered unholy to keep the image of Ganesh after this day.

In recent years, as the festival has grown in popularity, and as commercial interests have entered the statue-making market, a problem of pollution has arisen. The clay Ganesh statues used for many years were replaced with a variety of statues from non-biodegradable materials and their sheer quantity was a problem. Various cities have taken steps to promote an eco-friendly celebration relative to the immersion rituals and the materials being used in them.

Constance A. Jones

See also: Calendars, Religious; Common Era Calendar; Devotion/Devotional Traditions; Kailas, Mount/Lake Manasarovar.

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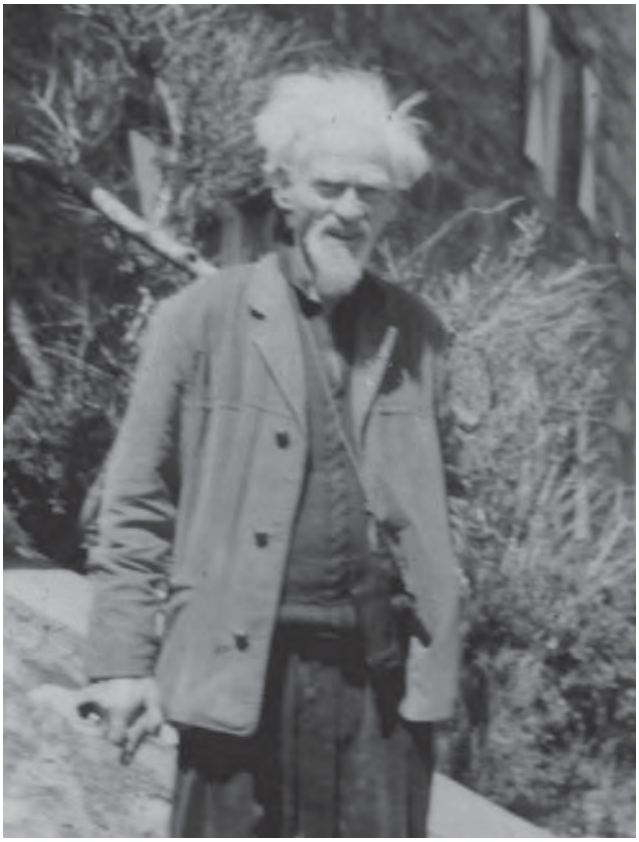
Gardnerian Wicca

In its narrower sense, "Gardnerian Wicca" refers to one initiatory lineage within contemporary Pagan Witchcraft whose members can trace a line of their initiators back to Gerald Brosseau Gardner (1884–1964). In a wider sense, the term is sometimes used to character-



Gerald Brosseau Gardner, founder of the Gardnerian Wicca tradition. (Raymond Buckland/Fortean Picture Library)

ize many forms of the new religion of Wicca (the only modern religion born in Britain) that share elements of the strictly defined "Gardnerian tradition." ("Tradition" in Wicca can be loosely compared to "denomination" in Protestant Christianity.)

Gardner was born in a suburb of Liverpool, where his father was a partner in a prosperous firm of timber importers. He had little formal education; due to acute asthma, he was often sent on sea voyages to warmer Mediterranean climates with his nurse-governess. When he was 16, his governess married a tea plantation owner in Ceylon (Sri Lanka, at that time a British colony). He worked two years for the couple and then took a managerial job on another plantation. During his early adult years he became a Freemason. He later managed rubber plantations in Borneo and Malaysia and, after contracting malaria, took employment with the colonial government inspecting rubber plantations and overseeing the legal opium trade. He retired in 1936, and returned with his English wife, Donna, to live on the south coast of England at Highcliffe near Bournemouth. During his years of contact with South Asian cultures he had become intensely interested in such ideas as reincarnation, shamanism, and magic.

Gardner claimed to have met a handful of surviving British witches, to have been initiated, and to have been given permission to write about the Craft, first as fiction (*High Magic's Aid*) and then as nonfiction (*Witchcraft Today*). Some historians of the Pagan revival, such as Aidan Kelly and Ronald Hutton, question whether any such coven actually existed or whether Gardner and some friends themselves created it. Philip Heselton, on the other hand, argues that the coven did exist in his book *Wiccan Roots* and suggests who its members were. Thus far, no independent source as to a pre–World War II Pagan Witchcraft has been found, whereas its existence is well documented after 1950. Thanks partly to Gardener's openness to the British news media, Gardnerian Wicca enjoyed steady growth throughout the 1950s and 1960s, aided by books and interviews that caused interested people to seek out him and his later coveners.

Gardnerian Wicca spread to North America first through Gardener's books and later in the persons of Raymond and Rosemary Buckland, an English couple who came to Long Island in the early 1960s. By then the American science-fiction writer Margaret St. Clair had already absorbed Gardner's *Witchcraft Today* and included many of its elements in her 1963 novel *Sign of the Labrys.* Most American and Canadian Gardnerian witches (in the stricter sense) trace their lineage to the Bucklands, although Raymond Buckland, a frequent writer on Wicca, would in the 1970s downplay the importance of such lineage, going so far as to start his own from-scratch tradition, "Seax Wicca" (Saxon Witchcraft).

Gardnerian Wiccans regard Wicca as an initiatory mystery religion, not a mass movement. There are three degrees of initiation, with the first making one a priest or priestess and the second conferring the right to teach the Craft. The third qualifies one to form one's own coven, although sometimes second-degree witches may also do so. Ideally, a coven would have a high priestess (Witch Queen) and a high priest (Magus), both of the third degree, and no more than 13 members.

Gardnerian covens tend to be hierarchical, with leaders ritually addressed as "Lady" or "Lord." Third-degree initiates gain greater prestige based on the number of covens which have "hived off" from theirs. Each coven is autonomous, although persons judged to have broken their initiatory oaths may be shunned.

The ritual year is based upon a series of eight Sabbats at the solstices, equinoxes, and in-between cross-quarter days, plus Esbats, or magic-working and coven-business sessions, which may be held at the full moon.

All Gardnerian Wiccans are expected to copy their teachers' "Book of Shadows," a collection of core ritual scripts, chants, and other material, to which the student may later add. The eight seasonal rituals are not changed, however, as part of a deliberate effort to continue a shared current of energy that each generation adds to, a form of "group soul." Followers believe that they will reincarnate in circumstances permitting them to rejoin their coveners in their next lives.

Gardnerian covens emphasize the "drawing down" or "carrying" of their deities, a form of trance-possession similar to that found in Vodou and Candomblé. Among contemporary Wiccans, they have made this a hallmark of their practice.

Initiates themselves estimate that there are approximately 220 to 230 covens with a total of about 3,600 initiated Gardnerian-lineage witches in North America.

In another sense—that popularized by historian of religion Aidan Kelly—most Wicca is "Gardnerian," if it includes these elements that do not seem to have been part of English witchcraft before Gerald Gardner's writings were published: an asexual Godhead manifesting as a God and Goddess; ritual leadership primarily or ideally female; seasonal and lunar rituals performed within a magic circle, with elemental guardians invoked at each cardinal direction; a belief in reincarnation; the idea that Wicca is a revived ancient religion with its own theology, not merely a loose collection of magical practices.

None of these characteristics are unique to contemporary Wicca, but collectively they go a long way toward defining it. The widespread influence of Gardner's and his followers' writings (notably Doreen Valiente [1922–1999], who served as his high priestess in the 1950s and authored several books of her own) have exercised a magnetic influence on other forms of witchcraft and caused them to align with this broadly "Gardnerian" model.

Covens in the Gardnerian tradition operate as autonomous bodies tied together fraternally by their shared lineage and practice. Gardnerians may be contacted through the Gardnerian Tradition Web Ring on the Internet in which a number of Gardnerian covens participate.

Chas S. Clifton

See also: Goddess Spirituality; Reincarnation; Spring Equinox; Summer Solstice; Winter Solstice.

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Garifuna Religion

The ethnic group known as the Garifuna, or Black Carib, exists today in Central America, the Caribbean, and various cities in the United States, Canada, and

A Garifuna dancer performs on Corn Island, Nicaragua. (AP Photo/Esteban Felix)

England (a total population of about 100,000 to 150,000) and can be distinguished by their unique cultural patterns: language, religion, crafts, music, dance, and lifestyle. Garinagu is the plural form of the singular word Garifuna and is the collective name preferred by the representatives of this population in Belize today.

The history of the Garifuna ("cassava-eating people") begins on the Island of St. Vincent in the eastern Caribbean, which was originally inhabited by a mixture of Caribe and Arawak tribes (linguistically Maipuran and Arawakan, or Island Carib) from mainland South America prior to the period of Spanish colonization that began in 1492. Soon after their initial contact with Europeans, the Island Carib began to absorb individual Europeans (from Spain, France, and England) and West Africans (mainly from shipwrecked Spanish slave ships) by means of capture or rescue. By 1700, a new ethnic group emerged on St. Vincent that was racially and culturally distinct from that of the Island Caribs: the Garifuna.

In terms of their language and cultural patterns, the Garifuna are an Afro-Amerindian people (called *zambos* by the Spanish) who have blended various traits of their ancestors to create a unique social system with a strong emphasis on music, dance, and storytelling and with its unique brand of religion that consists of a mixture of Indian, African, and Roman Catholic beliefs. Another distinction is that the Garifuna are matrifocal, which means that the women are the center of the household and that descendants trace their bloodline (consanguineal) through their mother's family.

In November 1997, the Garifuna celebrated the 200th anniversary of their arrival on the shores of Central America, after being forcibly removed by the British from the Island of St. Vincent in 1797. After conquering many of the Spanish-held islands in the Caribbean, the British decided to take control of the

French-held island of St. Vincent during the 1770s. By 1783 the British had dominated the French inhabitants and their slaves, and had attempted to subjugate about 7,000 to 8,000 Garifuna. Many Garifuna were killed in battles with the British or died from European diseases during this period. During 1795–1797, the British hunted down, killed, or captured the remaining Garifuna population, destroyed their homes, and deported on 8 or 9 ships about 2,250 survivors to the Island of Roatan in the Bay Islands, off the coast of Honduras.

However, the Garifuna leaders considered Roatan to be unsuitable for such a large population and requested help from the Spanish authorities at Trujillo, on the mainland of Honduras. By the end of September 1797, about 1,700 Garifuna had been resettled near Trujillo by the Spanish, who hoped that the Garifuna would provide them with needed manpower for the development of farming communities on the north coast of Honduras.

By 1900, the Garifuna had established their own settlements along the Caribbean coast of Central America, predominantly in Honduras, Guatemala, and Belize (known at that time as British Honduras), but also at Sandy Bay in Nicaragua. The principal settlements were at Stann Creek and Punta Gorda in Belize; Livingston, near Puerto Barrios, in Guatemala; and at scores of locations along the northern coast of Honduras, near the major cities of Puerto Cortés, Tela, La Ceiba, and Trujillo. In 1974, it was estimated that the Garifuna population in Honduras was about 60,900, with about 10,600 in Belize, 5,500 in Guatemala, and 800 in Nicaragua. With few exceptions, most of these settlements were located within 200 yards of the sea, at river mouths, freshwater lagoons, and protected bays. Also, during the 1970s, thousands of Garifuna were reported to have migrated to U.S. cities (New York, Boston, New Orleans, and Los Angeles), where the men typically served in the U.S. merchant fleet. More recently, Garifuna families have been reported in port cities of Canada and Great Britain.

Soon after their arrival in Central America in 1797, the Garifuna were considered by the Spanish and British settlers to be "devil-worshippers, polygamists, and speakers of a secret language," which strengthened the Garifuna's resolve to live apart in their own settlements, maintain their independence, and conserve their culture. The Garifuna songs and dance styles display a wide range of subjects, such as work songs, social dances, and ancestral traditions; one of the most popular dances is called "La Punta," which is performed at wakes, holidays, parties, and other social events. Some of these traditional dances and ceremonies have to do with the Garifuna's respect for the dead: the Amuyadahani ("bathing the spirit of the dead"), the Chuga ("feeding the dead"), and the Dugu ("the feasting of the dead").

The Garifuna perform these religious rites and ceremonies because, like many Amerindian and African societies, they believe that the spirits of their dead ancestors, which are both good and evil and have a direct impact on the lives of people in the living world, must be respected, worshipped, and appeased. This religious tradition is known as Animism, or Spiritism.

Although some Garifuna adopted Catholicism on the Island of St. Vincent during the French occupation or after arriving on the Spanish-controlled mainland of Central America, this was more a "political decision" rather than an authentic conversion to Christianity. After migrating to the south coast of Belize in 1833 and establishing permanent settlements, some Garifuna accepted the presence of Anglican, Methodist, and Baptist missionaries in their villages and eventually the establishment of English-speaking Protestant churches and schools. Later, the Seventh-day Adventists and the Church of the Nazarene developed churches and schools in Garifuna villages in Belize. In Honduras, there are a few Baptist churches among the Garifuna, near Tela.

The core of Garifuna culture is their traditional Afro-Amerindian rites and rituals that are practiced in every Garifuna settlement, and the *buwiye*, or shaman (male or female), is the direct psychological link between the ancestors and the souls of the living. An important part of their religious ceremonies involves the use of songs, drinking, and dance, accompanied by drums and other musical instruments, which sometimes induces a trance-like state of consciousness (called "spirit-possession") during which time a person may enter the spirit-world and communicate with the ancestors, according to practitioners.

These ceremonies—which are similar in some respects to Vodou, Santeria, and Myalism-Obeah (Myalism is an African adaptation of Christianity, and Obeah is the related witchcraft element of that religious system) practices in Haiti, Cuba, Puerto Rico, and Jamaica, respectively—are used to mourn the dead, heal the sick, protect family members from harm, do harm to one's enemies, discern the future, assure good fishing and harvests, find a mate, help the dead achieve peace and happiness in the next world, and appease alienated spirits. Rum is often administered ritually to begin a ceremony or induce a trance; it is thrown out of the doors and windows to attract the spirits; it is sprinkled upon the dancers, drummers, and the possessed to cool and sooth; it is used to cure those seeking relief from physical and psychological ills; and it is used to anoint the sacred table at the end of the ceremony. Food, flowers, and candles are normally used in these ceremonies as well, but there is no mention of animal sacrifices being used as in Vodou, Santeria, and Myalism-Obeah rituals.

Although many Garifuna today speak Creole English and/or Spanish, most continue to use their traditional language that is a unique blend of Arawak, Caribe, French, Yuroba, Banti, and Swahili.

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See also: Ancestors; Church of the Nazarene; Death; Roman Catholic Church; Santeria; Seventh-day Adventist Church; Spirit Possession; Vodou; Witchcraft.

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Gaudiya Math

The Gaudiya Math family of institutions represents the most visible form of Vaishnavism, the worship of Vishnu, in the world outside India and, increasingly, within India itself. It traces its origins to the life of Chaitanya Mahaprabhu (1486–1533), the great saint and ecstatic of Bengal, whom Gaudiya Math followers hold to be an incarnation of Krishna (Vishnu's avatar) himself.

Like many modern Indian religious movements, the Gaudiya Math had its birth in the reforming period of the 19th century, when its spiritual father, Kedarnath Datta Bhaktivinoda (1838–1914), commonly known as Bhaktivinoda Thakur, undertook to reveal the theological depth of the form of Vaishnavism taught by Chaitanya. Bhaktivinoda's son, Bhaktisiddhanta Saraswati (1869–1936), was the actual founder of the Gaudiya Math in 1918, creating a modern institution to promote Vaishnavism. In so doing, he made a number of radical changes in the external forms of the religion, which can be summarized as (1) a new attitude to social organization, known as *daiva Varnashram*, which rejects all hereditary spiritual rights; (2) a more intellectually based religious life, rejecting the quietist and mystical approaches that predominated in traditional Vaishnava circles; and (3) a strict moralism, fundamentally rejecting abuses that had grown out of antinomian elements in the tradition.

The evangelical fervor that Siddhanta Saraswati brought to his preaching resulted in the establishment of 64 branches of his *math* (monastery) before he died in 1936. His conviction of the depth of the Vaishnava tradition inspired him to send disciples to England and Germany to spread the teachings, though with limited results. He left behind him a large number of highly committed and learned disciples, many of them *sannyasi* (in the renounced order of life). His succession was troubled, however, and a first schism took place in 1943, when Bhakti Vilasa Tirtha rejected the leadership of Bhakti Prasad Puri and became *acharya* (teacher) of the Chaitanya Math. Puri Maharaj's organization is now officially known as the Gaudiya Mission. Other disciples of Siddhanta Saraswati became disillusioned with the leadership of both these acharyas and left to form their own independent institutions in the 1940s

and 1950s. Most prominent among these sannyasis were Bhakti Rakshak Sridhar, Bhakti Dayita Madhava, Bhakti Prajnan Keshava, Bhakti Hridoy Bon, Bhakti Saranga Goswami, and Bhakti Kusum Madhusudan. Most of these acharyas established separate branches in Calcutta and Nabadwip-Mayapur (the birthplace of Chaitanya Mahaprabhu) and generally had a stronghold in some regions of West Bengal, Assam, or Orissa. Some of them also established branches in other parts of India, such as Delhi, Bombay, and Chandigarh, where they often served a predominantly Bengali clientele. A. C. Bhaktivedanta Swami (1896–1977), who started the International Society for Krishna Consciousness (ISKCON), was a relative latecomer and founded his society in 1967 in the United States (after an earlier, failed attempt to form another institution, the League of Devotees, in Jhansi in 1953).

Although these various Gaudiya maths had differing degrees of success in India prior to the spreading of the Hare Krishna movement internationally, ISKCON's unprecedented accomplishments around the world had undeniable repercussions on its relatives. In the early stages, the relationship of ISKCON to the Gaudiya Maths was problematic, due to Bhaktivedanta Swami's having been something of an outsider in his spiritual master's original movement. However, Bhaktivedanta Swami had strong friendships with two prominent sannyasi godbrothers, Bhakti Rakshak Sridhar (1895–1983), founder of the Chaitanya Saraswata Math, and Bhakti Prajnan Keshava (1898–1968), founder of the Gaudiya Vedanta Samiti. These relations were renewed following his return to India with his disciples from the Americas and Europe, and after his death in 1977, many of those disciples went to seek instruction in the Gaudiya Vaishnava religious tradition from Sridhar and Bhaktivedanta Narayan, one of Keshava's most prominent disciples. Another senior disciple of Siddhanta Saraswati, Bhakti Promode Puri (1899–2000), became a source of attraction to Westerners interested in the more authentic Gaudiya Math culture. Puri Maharaj became the first president of the World Vaishnava Association in 1994.

Sridhar's successor, Bhakti Sundar Govinda (b. 1929) (a Bengali), continues to travel all over the world and make disciples. Some of Sridhar's Western disciples have also enjoyed considerable success, particularly Bhakti Aloka Paramadvaiti (b. 1953), a Swiss national and disciple of Bhaktivedanta Swami, who founded his own organization, VRINDA, which now has more than 100 centers, most prominently in South America. Paramadvaiti has also been the driving force in reviving the World Vaishnava Association (Visva Vaishnava Raja Sabha), an attempt to coordinate the activities of the disparate Gaudiya maths. This project has met with limited success, and there are few joint projects by the various institutions, though, with the significant exception of ISKCON, most are members.

Another prominent Western disciple of Bhaktivedanta Swami who accepted Sridhar as *siksha guru* (teacher) and formed an independent society is Swami Bhaktivedanta Tripurari. The Gaudiya Vaishnava Society's northern California monastery, Audarya, is its only math. Swami Tripurari has concentrated on making a literary contribution, rather than on establishing maths and making disciples. His writing focuses on presenting esoteric Gaudiya Vaishnava doctrines in contemporary language. He has also successfully established an Internet congregation that transcends sectarian boundaries and serves the entire international Gaudiya Vaishnava community.

The above-mentioned Bhaktivedanta Narayan (Gaudiya Vedanta Samiti), who performed the funeral rites (*samadhi*) for Bhaktivedanta Swami, is the most charismatic force in the Gaudiya Vaishnava world today and has attracted the largest number of disciples outside of India, with followers on every continent and a strong publishing program in several languages. Narayan has his principal center in Mathura, India.

Bhakti Ballabh Tirtha, the current acharya of the Chaitanya Gaudiya Math, has also been particularly active worldwide and has disciples in the United States, England, and Russia, but this math's principal strength is in Assam. Bhakti Promode Puri (Gopinath Gaudiya Math) also has a following in Russia.

Doctrinally, there is not much to distinguish the Gaudiya Math from ISKCON. The principal differences are in form—the Gaudiya Math has not been overly influenced by Western elements. ISKCON has generally been suspicious of the Gaudiya Math's learning and charisma.

The Gaudiya Math has generally taken a more traditional form in India, with a single acharya generally

inheriting the institution from his predecessor. The ritual of the Gaudiya Math is fairly standard throughout all the institutions, with few of the individual leaders leaving much of an individual mark. They pride themselves on fidelity to the traditions established by Siddhanta Saraswati. Though different Gaudiya Math institutions have branches throughout India, the Bengali language predominates as the language of hymns (*kirtan*), which are, as in traditional Bengali Vaishnavism, an important means of communicating doctrine. This is in contrast with ISKCON, which concentrates on chanting the Hare Krishna mantra rather than using the Bengali-language hymnal of Bhaktivinoda Thakur. No hymn tradition has been established in any other languages than Bengali, Sanskrit, and to a much lesser extent, Hindi. Liturgically, the Gaudiya Math tends to admit of little influence from India's different vernacular Vaishnava traditions.

Also worth mentioning here is "Jagat Guru" Siddha Svarupananda, the somewhat idiosyncratic founder of the Chaitanya Mission based in Hawaii. A disciple of A. C. Bhaktivedanta Swami, he is perhaps the most Westernized of all representatives of this tradition, with a less intensely scholastic approach to spiritual life. He has opened centers in Poland and other Eastern European countries, as well as in the Philippines, Australia, and New Zealand, and is a founding member of the World Vaishnava Association.

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See also: Chaitanya, Shri Krishna; Devotion/Devotional Traditions; International Society for Krishna Consciousness; Vaishnavism; World Vaisnava Association; Yoga.

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Gedatsu Kai

A Japanese new religion founded by Okano Seiken (1881–1949) in Tokyo in 1929. After founding Gedatsu Kai, Okano was ordained at Daigoji (Shingon Buddhism) in 1931. For a time Gedatsu Kai received legal recognition as a subsidiary organization of Shingon Buddhism, and it was then called Shugendô Gedatsu Kyôkai, but with the end of World War II, it withdrew from the Shingon organization.

According to Gedatsu Kai, humans desire wealth, fame, sex, food, and other necessities, but they run into trouble whenever the search for these five (necessary for survival) becomes redirected to mere satisfaction for the individual. They then fall into life's tragedies—ignorance of karmic law, hereditary problems, and selfish thoughts. The object of religion is to move from the problems and resultant suffering to a state of enlightenment that will include calm resignation and complete peace of mind. Gedatsu Kai offers a method of attaining enlightenment (*gedatsu*) through developing wisdom, purifying the emotions, and improving will power.

Gedatsu Kai, literally the association of deliverance, reveres the Kami Tenjinchigi (the source of all being) and the Buddha Gochi Nyorai (a name borrowed from esoteric Buddhism). Hannya Shingyô is the most recited sutra in Gedatsu Kai. Ongohô Shugyô, which has to do with possession and mediation, is one of its main exercises. When performing Ongohô Shugyô, members kneel before a *kami*, or Buddha altar, holding a special spiritual card between their hands, and meditate. Spirits light on the card and present requests for purifying ritual and give warnings. The messages are interpreted, not by the person engaged in Ongohô Shugyô, but by a mediator posted alongside.

Another ceremony of importance in Gedatsu Kai is the Amacha Kuyô ritual, in which members pour sweet tea on cards inscribed with the name of ancestral or other spirits, in the belief that the ceremony purifies suffering spirits. Amacha Kuyô is performed morning and evening before the home altar.

The current leader of Gedatsu Kai is Okano Seihô. In 2000, it reported 193,856 members. Most reside in Japan, but centers are now scattered around the Pacific Basin and in Europe, carried by members who have participated in the Japanese global diaspora. The headquarters is in Tokyo, but there is a "holy land" in the city of Kitamoto, Saitama Prefecture. In the United States, there are three centers, called churches, in Los Angeles, Sacramento, and Honolulu.

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Keishin Inaba

See also: Devotion/Devotional Traditions; Meditation; Shingon Buddhism.

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Geiger, Abraham

1810–1874

Rabbi and biblical scholar Abraham Geiger was one of the founders of Reform Judaism, a 19th-century attempt to create a form of Jewish belief and practice that responded to the new intellectual demands of the age. He was an early student of the historical critical study of the Bible, which within the Jewish community came to be known as *Wissenschaft des judentums* (the science of Judaism).

Geiger was born May 24, 1810, in Frankfurt, Germany, the son of a rabbi. He showed marked intellectual abilities as a youth and became an accomplished student of the Torah and Talmud; he also learned the classical languages, Latin and Greek. By the age of 19, he was at the University of Heidelberg (and later at Bonn) studying Syriac and Arabic, the additional languages he needed to study traditional Jewish texts. In 1832 he became the rabbi at Wiesbaden. While there, he completed his Ph.D. at Marburg (1834).

During his teen years, Geiger developed a liberal bent, which was manifest even as early as his bar mitzvah, when he chose to teach from the Torah in both Hebrew and German. His study of the different languages and the secular environment of the universities pushed him even further in a liberalizing direction. By the time he was at Marburg, he was demanding new freedoms to approach the Jewish texts using the new historical critical tools. Relative to the biblical books of Genesis and Exodus especially, the new critical approach offered a radically different view of the compilation of the text and of the history of the Jewish people.

Once in his rabbinical position, Geiger began to introduce reforms that tended to give the Sabbath service the appearance of a Protestant church. He also ran into opposition from an emerging Orthodox movement led by his old classmate, Samson Raphael Hirsh (1808–1888). In 1838 he was forced out at Wiesbaden and moved to Breslau, where the congregation was more accepting of the reforms he introduced (including a new prayer book) and the local government supported him. Like the Orthodox, he was concerned by the number of Jews who were simply assimilating into German society, but responded by articulating the position that Jews could assert their German identity in addition to their Jewish identity. Judaism could be a modern 19th-century religion that appealed to the contemporary culture.

Geiger suggested that Judaism could do without those elements of the traditional faith that separated Jews from their non-Jewish neighbors. He saw no need,

for example, for traditional ritual and the Hebrew language. The Sabbath service could be largely in German, especially the traditional prayers and the sermon. He introduced an organ into the synagogue. He also abandoned the following of traditional kosher dietary laws and the wearing of peculiar apparel such as the head covering (*kippah*) and prayer shawl (*tallit*). His congregation went along with his changes in the Sabbath service, including the removal of references to a return to Zion, the Messiah, and the restoration of temple sacrifices. They balked at the complete abandonment of Hebrew and dropping the practice of circumcision.

Geiger worked for the spread of the Reform movement, and to that end founded a school to train Reform rabbis. Geiger died on October 23, 1874, in Berlin.

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See also: Orthodox Judaism; Reform Judaism.

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Gelugpa

The Gelugpa (sometimes spelled Gelukpa) order of Tibetan Buddhism is the largest of its four major traditions. Prior to the Chinese invasion of Tibet in 1950, it maintained the three largest monasteries in the country—Ganden, Drebung, and Sera—all of which have been rebuilt in Tibetan communities in India. The tradition is particularly associated with scholasticism and oral philosophical debate and has produced many renowned meditation masters.

Gelugpa traces its origins back to Tsong Khapa Losang Drakpa (1357–1419), a noted scholar and meditator, as well as one of the greatest debaters of his time. He traveled all over Tibet and studied with masters from various traditions in an attempt to determine what teachings and practices should be considered normative. The Gelugpa order—whose name means "System of Virtue"—was founded as a reformist tradition, the explicit aim of which was to emphasize the centrality of scholarship and monasticism.

Tsong Khapa considered his tradition to be the successor to the Kadampa order founded by Atiśa (982–1054) and his disciple Dromdön (1004–1064). For the first few centuries after its establishment, the Gelugpa order mostly avoided political entanglements, but in the 17th century it rose to supremacy in Tibet, when the fifth Dalai Lama, Ngawang Losang Gyatso (1617–1682), became the temporal ruler of Tibet with the help of Mongol troops. From this time until 1959, successive Dalai Lamas ruled the country. Following the Chinese invasion and annexation of Tibet, the 14th Dalai Lama, Tenzin Gyatso (b. 1935), fled to India in 1959 and established a government in exile in Dharamsala.

During the Cultural Revolution (1965–1975), Chinese Red Guards destroyed most of Tibet's monasteries, including the major Gelugpa institutions. Gelugpas who followed the Dalai Lama into exile re-established the three major Gelugpa monasteries in south India, along with a number of smaller institutions, including two devoted to the study and practice of Tantric Buddhism. Today they continue to teach the traditional monastic curriculum, which is based on memorization of textbooks (*yikcha*) and oral debate (*tsöba*). In Tibet, meanwhile, the Gelugpa monasteries have been severely reduced in numbers by Chinese authorities. Prior to the Chinese invasion, the three main monasteries housed tens of thousands of monks, but today they are only allowed several hundred each.

The central meditation practice of the Gelugpa order is the "stages of the path" (*lamrim*) system, which is outlined in Tsong Khapa's magnum opus, *The Great Exposition of the Stages of the Path* (*Lamrim Chenmo*). The text begins with an analysis of the sufferings of ordinary beings and the ignorance that is their root cause, followed by descriptions of the proper mindset of a religious practitioner. After generating a sincere

Gelugpa Buddhist monks beat ceremonial cymbals at a morning prayer session marking the beginning of the Tibetan New Year, Dharmsala, India. (AP Photo/Ashwini Bhatia)

desire to escape from cyclic existence, a practitioner should develop the "mind of awakening," pursue the path of a bodhisattva (a being who wishes to become a buddha for the benefit of other sentient beings), and cultivate the "six perfections" (generosity, ethics, patience, effort, concentration, and wisdom), which together constitute the core of a buddha's awakened mind. The path is conceived hierarchically, and along with the traditional practices of Mahayana Buddhism, Tsong Khapa discusses how the techniques of Tantra should be integrated into the training program. The core Gelugpa text for the Tantric path is Tsong Khapa's *Great Exposition of Secret Mantra* (*Ngakrim Chenmo*).

Today the Gelugpa order remains the largest in Tibetan Buddhism, and its main reincarnate lama (*tulku*), the Dalai Lama, is generally considered to be the preeminent religious leader by all orders. He is not, however, the head of the Gelugpa order; this position is held by the Throne Holder of Ganden Monastery (Ganden Triba), who is appointed in recognition of his scholarship and moral authority. The headquarters of the order is at the Tibetan Colony in North Kanars, Karnataka. Since 1959, Gelugpa leaders have spread across Australia, Europe, and North America. Apart from the main body, several autonomous Gelugpa groups have emerged, including the New Kadampa Tradition, a Gelugpa group that has challenged the Dalai Lama's authority.

The Gelugpa tradition is also represented by a variety of independent organizations such as the Foundation for the Preservation of the Mahayana Tradition and the Buddhist International Alliance. Although the present Dalai Lama holds no official position in the Tibetan exile government (at his own insistence), he is the most prominent figure in Tibetan Buddhism and has been involved in negotiations with the Chinese government aimed at encouraging China to respect international human rights conventions and give Tibetans

greater autonomy in internal affairs. The address of the Office of His Holiness the Dalai Lama is Thekchen Choeling, PO Mcleod Ganj, Dharamsala 176215, India. A directory of the related offices of the Central Tibetan Administration of the government-in-exile established by the Dalai Lama in 1959 may be found at http://www.lungta.cz/biblio/tibadr2.htm.

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See also: Atisha; Dalai Lama III, Sonam Gyatso; Foundation for the Preservation of the Mahayana Tradition; Mahayana Buddhism; New Kadampa Tradition–International Kadampa Buddhist Union; Tantrism; Tibetan Buddhism; Tsong Khapa.

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General Baptist Evangelical Convention of Egypt

One of several bodies constituting the small evangelical Christian community in predominantly Muslim Egypt, the General Baptist Evangelical Convention originated in 1931 around the preaching of Seddik W. Girgis (d. 1980). Girgis had been raised in the Coptic Orthodox Church. However, in the 1920s, while working with the YWCA in Jerusalem, he came into contact with Baptists and adopted an evangelical faith. His Baptist friends arranged for him to go to the United States, where he attended Texas Christian University. After completing his B.A., he attended the Southwestern Baptist Theological Seminary (affiliated with the Southern Baptist Convention). He also joined a Baptist church and was ordained as a minister.

In 1931 he returned to his hometown, Fayyoum, some 65 miles south of Cairo, and started preaching to his neighbors and family. Over the next 30 years he established 6 churches and converted some 250 individuals. The General Baptist Evangelical Convention emerged in the late 1960s, and Girgis served as its president until his death in 1980. He began a magazine, *The Baptist Evangel*, in 1971. The church building in Fayyoum was closed for a time because the church members had been unable to obtain a building permit prior to erecting it.

Once his work was off the ground, Girgis began petitioning the Foreign Mission Board of the Southern Baptist Convention (SBC) for support, but it was not until 1956 that he got a positive response. They began to send financial support and occasional visitors to check on the work. Only in 1981 were they able to send a resident missionary to pick up the work left by the recently deceased founder. The SBC continues to support the work.

In Egypt, it is illegal to proselytize Muslims, and many of the converts to the church come from a nominal Christian background. There is also a constituency who maintain formal ties to Islam. In 2006, the church reported 1,300 members in 13 congregations. The church is a member of the World Baptist Alliance. It was a member of the World Council of Churches, but has withdrawn.

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See also: Coptic Orthodox Church; Southern Baptist Convention; World Council of Churches.

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General Church of the New Jerusalem, The

The General Church of the New Jerusalem, one of several churches formed by followers of the teachings of Emanuel Swedenborg (1688–1772), the 18th-century Swedish visionary and theologian, was formally established in 1897 by 347 men and women. The individuals involved in the founding of the General Church for the most part had been associated with what was termed the Academy movement, which at first was a body within the General Convention of the New Jerusalem (now generally known as the Swedenborgian Church). The Academy was founded in response to differences of opinion with the General Convention regarding the authority of the religious writings of Swedenborg, organizational structure, and procedural matters. The Academy position was based on the following three principles: first, Swedenborg's writings were the Divine Word of God, equivalent in authority to the Old and New Testaments; second, the writings clearly ordained a hierarchical, or episcopal, form of church government; and third, regional associations of the General Convention had the right to develop their own governmental structure. The Academy movement immediately established its own theological school, and in quick succession it also founded a college and separate high schools for boys and girls. The Academy was formally founded in 1876, when it received its charter from the State of Pennsylvania.

In 1890, differences between the two groups within the General Convention came to a head, when Bishop William H. Benade (1816–1905) ordained another minister of the Pennsylvania Association into the third or episcopal degree of the priesthood. His action was censured by the General Convention. At that point, members associated with the Academy movement withdrew from the Convention and established their own church, called the General Church of the Advent of the Lord. For eight years this church of the Academy movement functioned as both a church and a school, with Bishop Benade presiding over both. Benade's autocratic style of leadership increasingly caused problems and, with a sense of necessity and much sadness, the membership of the Academy withdrew their support from Benade. In 1897, the General Church of the New Jerusalem was founded, as a religious body separate from but affiliated with the Academy of the New Church.

At the time of its founding, the membership of the General Church came largely from those who previously had chosen to disaffiliate themselves from the General Convention of the New Jerusalem. However, it also attracted members from many General Conference societies in Canada, England, and other parts of the British Empire. Thus from its beginning it was an international church. Baptism does not confer membership and confirmation must be freely chosen as an adult. Church growth is thus dependent on the successful recruitment of each new generation, as well as on individuals who discover the works of Emanuel Swedenborg and are motivated to seek out an organized church.

The executive bishop of the General Church is the chief governor and pastor of the church. He is selected by the Council of the Clergy, and his name is then referred to the Board of Directors of the church for counsel and response. The priesthood of the General Church is open only to men, while both men and women may serve on the Board of Directors. The Joint Council of the Clergy and the Board of Directors decide when and where the name of the proposed executive bishop will be placed before the General Assembly of the membership of the church for confirmation. The bishop serves in the office until he resigns, dies in office, or is separated from the office by the same procedure used in the selection process. The executive bishop governs the church with the assistance of counsel from both clergy and laity and the assembly of all church members.

The bishop receives counsel from the Council of the Clergy, which is convened on a yearly basis, either in a council of the whole body of the clergy or in regional councils around the world, all of which the bishop attends. In addition, he receives regular counsel from a consistory composed of priests that he selects. The composition of the consistory changes from time to time, and it dissolves when there is a change in

Bryn Athyn Cathedral in Montgomery County, Pennsylvania. Bryn Athyn is the headquarters of the General Church of the New Jerusalem. (Jeff Krushinski/Dreamstime.com)

the holder of the episcopal office. He also appoints lay members to serve on the Bishop's Council for a term of three years. Both men and women, particularly married couples, serve on that council.

A General Assembly of the members of the General Church is held at the call of the bishop every three or four years. The General Assembly, while it is composed only of those in attendance, represents the whole church. The Joint Council acts for and represents the Assembly in the interim between assemblies. The last General Assembly was in 2005, when the Reverend Thomas L. Kline was elected bishop of the General Church. In 2008 he issued a call to have "meaningful contact with at least one million people" during the next 30 years. This challenge will be met by planting new churches, developing the international church, sponsoring spiritual journey campaigns at existing churches, creating a robust Internet presence, and creating an online church.

The General Church data center reports that as of June 2009, there were 5,075 members, with a total international church population of 16,845. This latter figure represents a 15 percent increase from 2001. It includes children and youths up to the age of 19, who are baptized but not yet confirmed in the church, and adults who are affiliated with the church but not members. The General Church has members in more than 70 societies, circles, or groups in 50 countries around the world. The largest concentrations of members and affiliates are in the United States, Canada, South Africa, and Ghana.

Growth and development has been particularly strong in Africa. The General Church now has members in 11 African countries. In West Africa the size of the clergy has doubled since 2000, due in part to the establishment of two theological schools there: one in Ghana and the other in the Ivory Coast. Eleven men were ordained in 2008 and each of these schools currently has

six men enrolled. Three elementary schools have been founded in Africa in the last 10 years. Two schools in Ghana now serve almost 600 students, and one in Kenya is educating approximately 150 students through the 10th grade.

Nine North American societies of the General Church have elementary schools with a total of 595 students. Another long-established school is located in Durban, South Africa, serving 59 students. Additionally, a number of the church societies sponsor nursery education programs. Education of the young is considered an important function of the General Church. Although members of the General Church do not always live in special New Church communities, and in fact most members probably live outside of them, they have built several residential communities, which are centered around a church and an adjacent General Church elementary school, in various parts of North America.

The emphasis on education in the General Church is not limited to elementary education. Soon after the founding of the Academy in 1876, for the purpose of training men in theology, a college and a high school were also established. In 2008 there were 230 students in the boarding high school that draws students from the Philadelphia area and more broadly from states and provinces in North America. During the 2008–2009 academic year Bryn Athyn College had an international student body of 150 from 14 different countries. A substantially larger number of students enrolled in the college in the fall of 2009 due to a decision to increase the size of the college and its role within the General Church. An extensive building initiative is underway and by the end of the year there will be a new science center and classroom building, and a new student life center to complement the four residential cottages completed by the fall of 2008. A recruitment drive promises to increase the student body by at least 30 students or 20 percent. Previously led by a priest president who oversaw the whole Academy, a layman was named president of the college in the spring of 2009 to oversee the result of these initiatives and to look to program development.

In recent years a controversy has developed within the General Church membership over the issue of the ordination of women. At the beginning of the 21st century, women cannot be trained for or ordained into the priesthood of the General Church. Currently there are 128 priests on the roll; 85 of them are actively serving the church in some capacity. The others are either unassigned or retired. Women are welcome to enroll in the master's program in Religious Studies that was inaugurated under the leadership of the Theological School in Bryn Athyn in 1996. Since then 11 men and 20 women have graduated from that program, with an average of 3 graduates per year. An associate dean of graduate studies was appointed in the spring of 2009 in order to further develop and promote the program.

Bryn Athyn, Montgomery County, Pennsylvania, has been the headquarters and episcopal center of this church since its founding. The Swedenborgian community of Bryn Athyn was created when the Academy moved the location of its schools from the center of the city of Philadelphia to the country, in Lower Moreland Township. The relocation of the schools outside the city had been deemed by church members to be culturally desirable and also beneficial to the physical health of the members. In 1916 Bryn Athyn was incorporated into a borough with its own mayor and Borough Council.

Currently, the offices of the General Church of the New Jerusalem are located in a building called Cairncrest, which was built by Harold Pitcairn (1897–1960), a member of the General Church and an aviator who developed the Auto Giro used in helicopter guidance systems. There are three other notable buildings in Bryn Athyn. One is Glencairn, designed by Raymond Pitcairn (1885–1966) as the home for his family, which has its own unique arts and crafts style. Today it is a museum that houses his medieval art and a growing collection of New Church art. The second is the Bryn Athyn Cathedral, which was built using a modern version of the guild system. In the cathedral, every detail is uniquely crafted so that no two objects in the building are the same. It, too, has a unique arts and crafts style. The third is Cairnwood, built by Carrère and Hastings in 1895 to be the family home of the Pitcairn family patriarch, John, his wife, Gertrude, and their children. In April 2009, these buildings and grounds were designated a National Historic Landmark District, one of only 119 in Pennsylvania and 2,500 in the United States. According to the Annual Report of Bor-

ough Council for the year 2007, the community of Bryn Athyn has a resident population of 1,318 individuals.

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See also: Swedenborg, Emanuel; Swedenborgian Church of North America; Swedenborgian Movement; Women, Status and Role of.

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http://www.brynathyncollege.edu.

■ Georgia

Georgia is a country in the mountainous region of the Caucasus in Eurasia. Until 1991, Georgia was one of 15 republics comprising the former Soviet Union. It is bordered on the west by the Black Sea, on the north by Russia, on the south by Turkey and Armenia, and on the east by Azerbaijan. The territory of Georgia is 26,900 square miles. The population of 4.4 million is overwhelmingly (84 percent) ethnic Georgians with lesser numbers of Azerbaijanians, Armenians, and Russians and with a small number of a few ethnic minorities (such as Ossetians, Greeks, Curds, etc.). The city of Tbilisi is the capital of Georgia. Georgia is a unitary semi-presidential republic.

The territory of today's Georgia was inhabited in the third millennium BCE. As early as the sixth century BCE, the kingdom of Kolkhida in western Georgia had arisen. In the fourth century BCE, a second kingdom, Iberia (or Kartli), emerged in eastern Georgia. Both kingdoms were incorporated into the Roman Empire in the first century BCE.

The territory of Iberia and Kolkhida fell under a succession of foreign rulers, including the Eastern Roman (Byzantine) Empire and Muslim Arabs; several feudal states were created in the 8th to the 10th centuries. In 1008, Georgia was unified into one single independent kingdom. The period from the 11th to the 13th centuries is seen by many as a "golden époque" in the life of Georgia. It came to an end after devastating invasions of Gengis Khan in the 13th century and Tamerlane in the 15th century. The country was split again into many feudal princedoms. During 1500–1800, various parts of Georgia were fought over by neighboring Turks and Iranians. In 1783, eastern Georgia became a protectorate of the Russian Empire. It was finally annexed in 1801. By 1880, as a result of several wars with Turkey, Russia absorbed the rest of Georgia. In 1914, at the beginning of World War I, the territory of present-day Georgia was divided into four administrative units of the Russian Empire: the Tbilisi and Kutaisi *gubernias* and the Batumi and Sukhumi *oblasts.*

According to the 1897 census, of the total population in the territory of contemporary Georgia, 70 percent were Orthodox Christians, 15 percent Muslims, 11 percent followers of the Armenian Apostolic Church, 1 percent Jews, 0.8 percent Orthodox Old Believers, 0.7 percent Roman Catholics, and 0.5 percent various Protestants.

After the Russian Revolution of 1917, Georgia gained its independence in May 1918 and it was recognized by the Soviet government. However, Britain, Germany, and Turkey all sent troops to bring down what had become a Socialist government of the newly independent Georgia. In February 1921, the Soviets responded by sending troops into the country, and in 1922 Georgia became a part of the Soviet Union. Three autonomous territorial units were established within Soviet Georgia. Two of them—Abkhazia and South Ossetia—were based on ethnicity, while the third—

Georgia

Gagra
Gudaut'a
Sokhumi
Tqvarch'eli
Och'amch'ire
Jvari
Zugdidi
Ambrolauri
Senaki
K'ut'aisi
Chiat'ura
Ts'khinvali
P'asanauri
P'ot'i
Samtredia
Georgia
Akhmeta
Sup'sa
Khashuri
Gori
T'elavi
Lagodekhi
K'obulet'i
Mts'khet'a
T'bilisi
Bat'umi
Akhalts'ikhe
Vale
Tsalka
Rust'avi
Tsnori
Akhalk'alak'i
Marneuli
Tsit'eli-Tsqaro
Kazret'i
Ninotsminda
N

Georgia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,650,000	3,690,000	85.8	–0.80	3,437,000	2,769,000
Orthodox	1,608,000	3,565,000	82.9	–0.87	3,280,000	2,609,000
Roman Catholics	3,000	41,000	1.0	0.02	50,000	52,000
Marginals	100	33,000	0.8	2.24	40,000	40,000
Muslims	550,000	440,000	10.2	–1.97	386,000	295,000
Agnostics	1,706,000	140,000	3.3	–3.54	100,000	50,000
Atheists	776,000	17,000	0.4	–5.77	10,000	6,000
Jews	25,000	11,500	0.3	–2.61	9,000	8,000
Baha'is	500	1,800	0.0	–1.06	3,000	6,000
New religionists	300	300	0.0	–1.05	300	300
Total population	**4,707,000**	**4,301,000**	**100.0**	**–1.07**	**3,945,000**	**3,134,000**

Adjaria, which is populated by Georgian Muslims or Adjarians—was based on religion.

In 1988–1989, following the policy of democratization and liberalization introduced by the last Soviet leader, Mikhail Gorbachev (b. 1931), a strong nationalist movement developed in Georgia. Its goal was both to destroy the Communist system and to break away from the Soviet Union. In May 1991, the first Georgian president, Zviad Gamsakhurdia (b. 1939)—a representative of the nationalistic bloc Round Table–Free Georgia—was elected, and in December 1991 the breakup of the Soviet Union finalized the re-establishment of Georgia's independence. During 1991–1992, Georgia experienced civil war and unrest, combined with a growing separatist movement in its autonomous territorial units, South Ossetia, Adjaria, and Abkhazia. In March 1992, the military had ousted Gamsakhurdia, but obviously failed to control the situation in the country. The leadership was offered to Eduard Shevardnadze (b. 1928), who was a decades-long Communist leader in Soviet Georgia and who resided in Moscow at that time. In 1995, he was elected president of Georgia under the new Constitution that had just been adopted.

Meanwhile, the strong local separatist movements being supported by Russia achieved the de facto independence of Abkhazia and South Ossetia from Georgia. In 2003, Shevardnadze was deposed by the so-called Rose Revolution, accused by Georgian opposition and international observers of the falsification of the November 2 parliamentary elections. One of the leaders of the Rose Revolution, the U.S.-educated Mikheil Saakashvili (b. 1967), was elected president of Georgia in 2004. The reforms initiated by President Saakashvili aimed at enhancing the economy and military strength of the country. Politically, a high priority has been given to building close relationships with the United States and the North Atlantic Treaty Organization (NATO) (while distancing from Russia) and to gaining back control over secessionist regions of Ajaria, Abkhazia, and South Ossetia. In August 2008, the increasing tensions between Georgian armed forces and South Ossetian separatists resulted in an open military conflict. On August 7, after bombing the South Ossetian capital, Tskhinvali, the Georgian army entered into South Ossetia. On August 8, under the pretext of the killing by Georgians of several Russian peacekeepers and hundreds of South Ossetian civilians, the Russian army intervened into the conflict, ousting Georgian troops out of South Ossetia and advancing quickly into Georgia proper. During intense fighting there were many contradictory reports on the number of casualties on both sides and among both civilians and military personnel. Both Georgia and Russia claimed unnecessary violence on the part of the other side. On August 11, Russian peace-keeping troops stationed in the breakaway region of Abkhazia entered western Georgia. The full-scale war between Georgia and Russia (with the clear superiority of the latter) ended only after negotiations mediated by the president of the European Union, Nicolas Sarkozy. The so-called six point plan was signed by the Georgian President Saakashvili,

by the president of Russia, Dmitri Medvedev, and by the separatist leaders Eduard Kokoity of South Ossetia and Sergei Bagapsh of Abkhazia. On August 25, 2008, Russia unilaterally recognized Abkhazia and South Ossetia as independent states and announced that Russian troops would be stationed there according to the agreements between Russian and the local governments and, therefore, the status of these troops was not regulated by the six-point peace plan.

The 2002 census provided data on the religious composition of the population of Georgia. According to this census, 84 percent are Orthodox Christians (mainly members of the Georgian Orthodox Church), 10 percent are Muslims, 4 percent are Gregorian Armenians (members of the Armenian Apostolic Church), and 0.8 percent are Catholics (both Latin-rite Roman Catholics and Byzantine-rite Catholics); 1.2 percent of the population is scattered among a variety of other Christian and religious minorities. It should be pointed out that Georgia has a long history of the peaceful coexistence of the various religious groups. Religious discrimination has been virtually unknown in Georgia.

The initial Christianization of Georgia has been traced to the first century CE. According to legend, lots were cast among Jesus' apostles to determine to which country each of them was to go with a mission, and the Holy Mother, the Blessed Virgin Mary, was assigned Georgia. Therefore Georgians consider their home country as "allotted to the Mother of God." Since the Mother of God stayed in Jerusalem, the Apostle Andrew went to Georgia. Western Georgia also received the Apostle Simon Canaanite (aka Simeon the Zealot), whose reputed grave is near the city of Sukhumi in the village of Komani.

The arrival of Christian clergy from the Byzantine Empire, the construction of Twelve Apostles Cathedral in Mtskheta, the ancient capital of the kingdom of Kartli (Iberia), and the baptism of the nation are all dated to 326 CE, just a short time after the legalization of Christianity and the first Council at Nicaea. The church in Kartli was initially under the jurisdiction of the Patriarchate of Antioch, but the Georgian Orthodox Church was granted independence from Jerusalem in 467. Consequently, the bishop of Mtskheta was elevated to the rank of catholicos. West Georgia, which was then a part of the Eastern Roman (Byzantine) Empire, gradually became Christian by the fifth century, and it came under the rule of the patriarch of Constantinople. Originally, the church in Georgia had joined with the Armenian Apostolic Church in the rejection of the decisions of the Council of Chalcedon in 451. However, it reversed its position in 697 and came again into full communion with other Eastern Orthodox churches.

As various conquerors (most of whom were Muslims) moved through Georgia, the struggle for independence became largely identified as a struggle for the defense of Orthodoxy, since many clerical and laypersons died as martyrs for their Orthodox faith.

In 1811, a decade after the Russian annexation of eastern Georgia, the head of the Georgian Church—the catholicos-patriarch—died. The independence of the Georgian Orthodox Church was abolished and it was incorporated into the Russian Orthodox Church (Moscow Patriarchate) as an Exarchate. The number of dioceses in the territory of Georgia was reduced from 13 to 4. The Georgian language in the church was largely replaced by the Church Slavonic liturgy, and forcible Russification of the church in Georgia began. After 1817, only Russian bishops were named as exarchs—the heads of the Exarchate of Georgia.

An independent Georgian Orthodox Church was re-established in 1917, but it was not until 1943 that it was formally recognized by the Patriarchate of Moscow.

After the break-up of the Soviet Union in 1991, the new important social role of the Georgian Orthodox Church in the independent post-Soviet Georgia was symbolized by the public baptism of Georgian President Eduard Shevardnadze in 1992. According to surveys, in 1993, 66 percent of the population in Georgia had declared that they considered themselves believers in a religion, and of those, 83 percent reported that they belonged to the Georgian Orthodox Church. At the same time, roughly the same proportion of respondents (80 to 82 percent) among those who called themselves nonbelievers and those who responded "don't know," also associated with the Georgian Orthodox Church. Thus, the overwhelming majority of the population sees the Georgian Orthodox Church as a national church and a symbol of Georgian statehood.

According to the Georgian Orthodox Church's decree (issued in 1991), priests and bishops are not allowed to be members of political parties or to participate in political activities, but indirectly various factions within the Georgian Orthodox Church have been involved in Georgia's politics. For instance, in the mid-1990s, the moderate head of the Georgian Orthodox Church, Patriarch Ilia II (born Irakli Ghudushauri-Shiolashvili, 1933), had forged an alliance with President Shevardnadze, while a conservative and anti-ecumenical group of Georgian Orthodox clergy has been linked to Georgian radical nationalists associated with ousted president Zviad Gamsakhurdia.

The ninth article of the Georgian Constitution declares full freedom of religion and the separation of the church and state, but it also acknowledges the "special role of the Georgian Orthodox Church in the history of Georgia." In the attempt to define this special role, some politicians have called for Orthodoxy to be declared the state religion. In several ways, the church operates already as an official body, and it has signed agreements about cooperation with the Georgian Ministry of Defense (1999) and the Ministry of Interior. In the 1990s, the Georgian state supported the Georgian Orthodox Church in opposing the spread of the so-called nontraditional and new religious movements into the country.

On March 31, 2001, the 188 members of the Parliament of Georgia passed a unanimous decision declaring the necessity of a Concordat (constitutional agreement) between the Georgian Orthodox Church and the state. The Concordat was signed on October 14, 2002. It stipulates, for example, that Orthodox clergy cannot be drafted into the army; the state recognizes marriages registered by the church; the property and lands owned by the church are tax-exempt; the state is obligated to implement joint educational programs and to support educational institutions of the Orthodox Church; and the 12 major Orthodox festivals are recognized as national public holidays.

Islam was first introduced to Georgia by the Arabs in the eighth century. However, it was not until the period when the Ottoman Empire and Persians (16th–19th centuries) had hegemony that a permanent Muslim community arose in the country. Although not a large number of Georgians were attracted to Islam, it has persisted through the centuries. A number of ethnically distinct Muslim communities exist today throughout Georgia. About 115,000 Muslims who live in Adjaria (West Georgia) are ethnic Georgians who adopted Islam during the reign of the Turks. The Islamic population of Georgia includes also ethnic Azerbaijanis living in southeast Georgia (about 290,000) as well as Chechens and Ingushs (12,000) in the villages of northeast Georgia, in the district of Akhmety. The Adjarian Muslims are Sunnis of the Hanafite rite, but there are both Shiites and Sunnis among Azerbaijanis. The religious practice of Chechens is largely of the various traditions of Sufism, of which there are more than 25, most important, the Qadiriyya and the Muridiyya brotherhoods. In terms of religiosity, the Adjarians are more superficial followers of Islam than Azerbaijanis and, especially, Chechens. Two major Islamic theological schools—madrasahs—function in the country and are situated in the capital, Tbilisi, and in the city of Marneuli.

Archaeological evidence confirms the presence of Jews in Mtskheta, the capital of the ancient eastern Georgian state of Kartli, in the first centuries CE. In western Georgia, Jews appear to have arrived in the sixth century, most likely from the Byzantine Empire. In the ninth century Georgia was the site of the birth of a new Jewish group that denied some Jewish laws concerning marriage and food. The group's founder, Abu-Imran Musa (Moshe) al-Za'farani, had moved to Tbilisi (then called Tiflis) from Babylonia. He was later known as Abu-Imran al-Tiflisi, and the group the Tiflis Sect. The group lasted some three or four centuries.

Today, Jewish religion in Georgia is represented by Orthodox Judaism. The Jewish community is subdivided in two groups: Georgian-speaking Sephardics and Russian-speaking Ashkenazi. While Sephardics can be considered as an indigenous population of Georgia, the origin of the community of Ashkenazi traces back only to the 19th century. At that time a number of retired soldiers of the Russian army who were Jews settled in Georgia. Consequently, until the 20th century, the Sephardics in Georgia lived almost exclusively in the countryside, while Ashkenazi were initially urban dwellers.

The number of Jews in Georgia peaked at around 61,000 in 1970, including 43,000 Sephardics and

18,000 Ashkenazi. It had decreased to fewer than 25,000 in 1989 (including 14,000 Georgian-speaking and 10,500 Russian-speaking) due to mass immigration to Israel and to the United States. The short period of Gamsakhurdia's radical nationalistic regime urged forward this process. The Jewish community continued to decrease in numbers through the 1990s. According to the 2002 census, only 3,541 Jews remain in Georgia. The vast majority of Georgian Jews live today in the capital Tbilisi (where they are served by two synagogues) and in the city of Kutaisi.

Most of the 33,000 Kurds who migrated to independent Georgia in 1918 did so because of the religious and political persecution conducted by the government of Turkey. They are Yezidis by religion. This Pagan religious teaching is based on Zoroastrianism, but it also has elements of Islam, Judaism, and Christianity. Kurds in Georgia are strict followers of religious traditions and prescriptions. According to the 2002 census, about 18,300 Yezidis are living today in Georgia.

The second-largest Christian group in Georgia are Gregorian Armenians (about 250,000 as of the census of 2002). Most of them (about 171,000) belong to the Monophysite Armenian Apostolic Church. Seven permanently functioning churches (two in Tbilisi and one each in Batumi, Nino Tsminda, Shaumjany, Akhalkalaki, and Akhalzikhi) along with many chapels in villages form the Georgian diocese of the Armenian Apostolic Church. Almost half of Georgia's Armenians live in southern Georgia, in the Province of Samtskhe-Javakheti. About one-third of the Armenian community resides in the capital Tbilisi.

The Roman Catholic Church was introduced to South Georgia at the time of the Ottoman Empire's rule. The Islamic conquerors were much more tolerant of Catholicism than of Orthodoxy, and many Orthodox Georgians preferred to convert to Catholicism rather than adopt Islam. Today Georgian Catholics (about 35,000 total) live mainly in the cities of Tbilisi and Kutaisi, and in South Georgia. The Catholic parishes in Georgia are part of the Apostolic Administration of Transcaucasia, which was established in 1994 and includes Georgia, Armenia, and Azerbaijan.

Protestantism came to Georgia initially through the spread of the Molokan movement. In the 1840s, members of this group who ran into trouble with the authorities in the Russian Empire were banished to Transcaucasia and established several villages in Djavakhetia, the mountainous area in South Georgia. In 1862, a German Baptist, Martin Kalweit (1833–1918), settled in Tbilisi. He began to hold worship services, primarily within the German-speaking community in the city. In 1867, he baptized the first Russian, Nikita Voronin. From that time the Baptist congregation grew, with services in both Russian and German languages. The Baptist movement in Georgia spread primarily among the Russians living there. One of them was Vasilii G. Pavlov (1854–1924), who studied in Germany and returned to become the leading force in spreading the Baptist faith in Transcaucasia. In 1912 the first Georgian-speaking members were baptized. After 1919, Baptist services were celebrated in the Georgian language on a regular basis.

In 1919, a Trans-Caucasian Union of Baptists was formed. In 1921, Georgian Baptists merged with the Russian Baptist Federation. The Baptist churches were closed during the period of harshest Communist religious repression (1937–1944), but in 1944 the first Baptist church was reopened under an umbrella organization of various Protestant groups, the so-called All-Union Council of Evangelical Churches–Baptists. Following the collapse of the Soviet Union, the Union of Evangelical and Baptist Churches of Georgia was formed. It is a member of the Baptist World Alliance. The Baptists in Georgia number about 18,000 faithful and have about 60 local churches (including 5,000 members and 8 churches in Tbilisi) and a theological seminary in Tbilisi. The Baptist congregations are divided along ethnic-linguistic lines: Georgian, Ossetian, Armenian, and Russian.

Aside from the Baptists, the Protestant denominations in Georgia are represented by Pentecostals (5,000 to 6,000 members in 70 local communities), Lutherans (about 1,000 persons living mainly in Tbilisi), Jehovah's Witnesses (the estimates vary greatly between 15,000 and 30,000), as well as by small groups of the New Apostolic Church and the Salvation Army.

A unique community of the Russian sect of Doukhobors in mountainous South Georgia numbered almost 7,000 in 1988, but it is almost extinct now, due to a mass migration to Russia. The remaining Doukhobors

live today mainly in the village of Gorelovka in the Nino-Tsminda District.

Among religious groups that are relatively new to the country, the Baha'i community should be mentioned. The first Baha'i Local Spiritual Assembly in Georgia was formed in 1991. The first National Spiritual Assembly was elected by Georgian Baha'is in 1995.

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See also: Armenian Apostolic Church (Holy See of Echmiadzin); Baha'i Faith; Baptist World Alliance; Doukhobors; Ecumenical Patriarchate/Patriarchate of Constantinople; Georgian Orthodox Church; Greek Orthodox Patriarchate of Antioch and All the East; Hanafite School of Islam; Jehovah's Witnesses; Mary, Blessed Virgin; Molokons; Muridîyya; New Apostolic Church; Orthodox Judaism; Pentecostalism; Qadiriyya Sufi Order; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Salvation Army; Yezidis; Zoroastrianism.

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Georgian Orthodox Church

The Georgian Orthodox Church (GOC) is the Eastern Orthodox Christian body that serves as the national church of the Caucasian country of Georgia. The great majority of Georgians are members of the church.

Archaeological findings testify to the existence of Christian communities in Georgia as early as the second and third centuries CE. At that time Georgia consisted of two states: the Kingdom of Kartli (or "Iberia" in Greek) in eastern Georgia and the Kingdom of Egrisi (or "Kolkhida" in Greek) in western Georgia. In Kartli, Christianity had become the state religion due to the missionary activity of "Equal to Apostles" Saint Nino, a woman from Cappadocia who came to Kartli from Jerusalem around 325. According to legend, Saint Nino was a close relative of Saint George, commonly recognized as a protector of Georgia. Under her ministry, Georgian Queen Nana (d. 363) and King Mirian III (r. 284–361) converted to Christianity, and then they requested the Byzantine emperor, Constantine (r. 306–337), to send clergy to Kartli in order to baptize the royal family. The construction of Twelve Apostles Cathedral in Mtskheta, an ancient capital of Kartli, and the baptism of the nation are dated to 326. Western Georgia, then a part of the Eastern Roman Empire, gradually became Christian by the fifth century, and it came under the jurisdiction of the patriarch of Constantinople. The Church of Kartli was initially under the Patriarchate of Antioch, but in 467 it was granted full independence (the so-called autocephaly) at the request of King Vakhtang Gorgaslan. The bishop of Mtskheta was elevated to the rank of catholicos. Consequently, the relations with the Holy Land, in particular with Jerusalem, have always had a special meaning for Georgia and for the GOC. Like other early Christian churches, the Georgian Church was involved in the disputes surrounding decisions of the Council of Chalcedon (451) regarding Christological definition. It was not until the end of the sixth century that Georgians finally joined with the Church of Constantinople and supported the decrees of the Chalcedon while splitting with the Armenian Apostolic Church (who rejected the decrees of Chalcedon).

Monasticism has flourished in Georgia since the sixth century and it peaked during the 10th to 12th

Jvari church above the city of Mtskheta, Georgia. This Georgian Orthodox church was built between 586 and 605 on the site where, according to legend, Saint Nino converted the pagan population to Christianity. (Shutterstock)

centuries. Georgian monasteries maintained regular contacts with monasteries in Jerusalem and Mount Sinai. Further, in the late 10th century, the Iviron Monastery was founded by Georgians on Mount Athos in Greece. The monks of the Iviron Monastery translated many religious books from Greek into Georgian. Georgians also built other churches and monasteries outside of Georgia in Palestine, Greece, Bulgaria, Syria, and Cyprus. Today, monasticism remains a significant feature of the contemporary GOC.

Initially in Kartli the Jerusalem liturgy of Saint James was celebrated, while the Byzantine liturgy was used in Kolkhida, in western Georgia. After East and West Georgia were united into one kingdom in 1008, the Byzantine liturgy celebrated in the Georgian language was adopted in the whole country. Also since that time the head of the GOC has been known by the title of catholicos-patriarch.

The period from the 11th to the 13th centuries is seen by many as a "golden époque" in the life of Georgia and GOC. It came to an end after the devastating invasions of Genghis Khan in the 13th century and Tamerlane in the 15th century.

During the period from 1500 to 1800, Georgia began to develop new contacts with the West and Russia. Further, looking for protection from Islamic invaders, Georgia has repeatedly requested assistance from Orthodox Russia. In 1783, Georgia became a protectorate of the Russian Empire. In 1801, upon the request of the last Georgian kings, George XII (1746–1800) and Solomon II of Imereti (1772–1815) (the country having split again in two parts in the 14th century), Georgia was declared a part of Russia by Emperor Alexander I (r. 1801–1825). In 1811, when the catholicos-patriarch of the Georgian Church died, the Catholicossate of Georgia was forcibly abolished, and

the Georgian Church became a part of the Russian Orthodox Church (Moscow Patriarchate) with the status of exarchate. GOC lost its independence ("autocephaly"). The 13 dioceses of the church were reduced to 4, and the Georgian language was largely replaced by Russian and Slavonic in both the seminaries and the liturgy. Beginning in 1817, all exarchs of Georgia were ethnically Russians.

According to the 1897 census, of the total population in the territory of contemporary Georgia, 70 percent were Orthodox (members of the Russian Orthodox Church), 15 percent Muslims, 11 percent followers of the Armenian Apostolic Church, and 1 percent Jews. There were lesser numbers of Orthodox Old Believers, Roman Catholics, and Protestants.

In March 1917, after the abdication of the Russian Emperor Nicholas II, the autocephaly of the GOC was reestablished at a meeting of ethnically Georgian bishops, clergy, and laity. A new catholicos-patriarch of the GOC was elected in September 1917. After the Bolshevik Revolution in Russia (October 1917), Georgia existed as an independent country, but it was annexed by the Soviet Union in February 1921. The GOC, however, managed to retain its de facto independence from the Russian Orthodox Church, although this independent status was not recognized by the Moscow Patriarchate. The relations between the Russian and Georgian churches were broken, and the situation was aggravated by the fact that many Orthodox parishes in Georgia were predominantly Russian and had Russian priests. These parishes tended to remain loyal to the Moscow Patriarchate.

In 1943, the Moscow Patriarchate finally granted autocephaly to GOC, but this status continued to be questioned by the Ecumenical Patriarchate in Istanbul, which generally did not recognized Moscow's authority to grant autocephaly. The autocephaly of the GOC and its patriarchal rank were finally confirmed by the Ecumenical Patriarchate in 1990.

The situation of the GOC under the Soviet regime was similar to that of the Russian Orthodox Church. At the beginning of the 20th century, the GOC had nearly 2,400 parishes and 26 monasteries and 5 convents. Some 590 public schools were also run by the church. The Orthodox clergy numbered almost 2,000. In 1985, only 54 Orthodox churches remained open in the Soviet Republic of Georgia, along with 4 monasteries and 1 theological seminary in the capital city of Tbilisi.

In the late 1980s, the democratic reforms and the policy of political liberalization introduced by Mikhail Gorbachev in the Soviet Union triggered quick revival of the GOC. By1990, the church had 200 parishes (divided into 15 dioceses) and 15 Orthodox monasteries. In addition to the seminary, a theological academy was open in Tbilisi in 1988. By 1999, GOC had 400 parishes, 30 monasteries, and 30 convents. The number of dioceses has increased to 27, served by 600 priests. In 2009, the Georgian Orthodox Church had 35 dioceses served by more than 1,000 parish clergy. There are now 2 theological academies (in Tbilisi and Gelati) and 6 seminaries around the country. According to the 2002 census, of a total Georgia's population of 4,380,000, 82 percent identified themselves as Georgian Orthodox. After the declaration of Georgia's independence (1991), the revival of the GOC has been further intensified by the growth of the church's political and social influence. The baptism of the Georgian president, Eduard Shevardnadze, in 1992 has been seen as a symbol of the important role that GOC plays in the newly independent Georgia. The 1994 agreement between the Georgian government and GOC introduced the teaching of religion in public schools under the program designed in cooperation with the GOC. Article 9 of Georgia's Constitution (adopted in 1995) declares full freedom of religion and the separation of the church and state, but, at the same time, acknowledges the "special role of the Georgian Orthodox Church in the history of Georgia." In the attempt to define that special role, some politicians have called for Orthodoxy to be declared the state religion.

On March 31, 2001, the 188 members of the Parliament of Georgia passed a unanimous decision declaring the necessity of a Concordat (constitutional agreement) between the GOC and the state. The Concordat was signed on October 14, 2002. It stipulates, for example, that Orthodox clergy cannot be drafted into the army; the state recognizes marriages registered by the church; the property and lands owned by the church are tax-exempt; the state is obligated to implement joint educational programs and to support educational institutions of the Orthodox Church; the

12 major Orthodox festivals are recognized as national public holidays.

The dynamic development of the GOC during 1990s was, however, accompanied by serious internal problems and tensions. Strong conservative and anti-ecumenical sentiments were growing within the GOC, specifically among the clergy in Georgian Orthodox monasteries. In an open letter published on May 17, 1997, the abbots of five monasteries threatened to break communion with the head of the GOC, Catholicos-Patriarch Ilia II, because of his ecumenical involvement (from 1979 to 1983, he served as president of the World Council of Churches). On May 20, 1997, in order to avoid a possible schism within the church, the Synod of Bishops voted to withdraw from both the World Council of Churches and the European Council of Churches. The leaders of the conservative opposition (who are in close contact with Old Calendarist groups from Greece), however, were not fully satisfied with this action and called to break communion with those national Orthodox churches that continue to participate in ecumenical organizations. These divisions within the GOC were to a significant extent associated with support for the various political factions. The moderate head of the GOC, Patriarch Ilia II (b. 1933), has forged an alliance with President Shevardnadze, while a conservative and anti-ecumenical group of Georgian Orthodox clergy has been linked to the Georgian nationalists related to the ousted president Zviad Gamsakhurdia.

In 2003, the so-called Rose Revolution deposed President Shevardnadze, who was accused by Georgian opposition and international observers of the falsification of the November 2 parliamentary elections. One of the leaders of the Rose Revolution, the U.S.-educated Mikheil Saakashvili, was elected president of Georgia in 2004. During the nonviolent Rose Revolution and transitional process of establishment of the new more pro-Western government, Patriarch Ilia II, made a strong appeal on behalf of the church against the use of arms and violence.

The administration of the Patriarchate of Georgia consists of 10 departments (External Affairs, Mission and Evangelization, Relations with Army and Law Enforcing Bodies, Relations with Prisoners, Search and Protection of Ecclesiastical Sanctities, Study of Non-Orthodox Denominations, Education, Publication, Folk Handicraft, Study of Ancient Georgian Sacred Songs). GOC supports a nationwide radio show, *Iveria.*

Since 1977, the GOC has been headed by His Holiness and Beatitude Ilia II, who has the title of "the Catholicos-Patriarch of All Georgia and Archbishop of Mtskheta and Tbilisi."

Alexei D. Krindatch

See also: Armenian Apostolic Church (Holy See of Echmiadzin); Ecumenical Patriarchate/Patriarchate of Constantinople; Greek Orthodox Patriarchate of Antioch and All the East; Mary, Blessed Virgin; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); World Council of Churches.

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Gerizim, Mount

Mount Gerizim is the holy mountain of the Samaritans. The Samaritans have a version of the Old Testament that includes references to the mountain that do not appear in the Jewish Bible. Mount Gerizim was the location of their competing temple and the central location of their religion; it continues to be the central focus of their religious activities today.

Mount Gerizim is in the southern side of the valley in which the city of Nablus, or Shechem, sits, the northern side being Mount Ebal. It is about 2,900 feet above sea level, slightly shorter than Mount Ebal. It is the center of worship for the Samaritan community, most of whom live in the vicinity. They regard Mount Gerizim as the site of Abraham's attempted sacrifice of Isaac and of the Temple, both of which are positioned on Mount Moriah and in Jerusalem for Jews.

The mountain became a religious center designed to rival Jerusalem in the mid-fifth century BCE. The Samaritans established their own temple on Mount Gerizim and in the time of Alexander the Great, according to Josephus, it increased in size and magnificence. This seems to have aroused considerable antipathy with the Jews in Jerusalem, and both communities sought the support of the rulers of Palestine for the benefit of their own community. The Jews managed to destroy the temple on the mountain. Later on when Christianity became the state religion of the Roman Empire and a church was built on the mountain, this led to a violent Samaritan response, which briefly resulted in the sixth century CE in the recapture of the mountain and the destruction of churches in Samaria. This was put down quite quickly, though, and brought about the dispersal of the Samaritan population. Some must have remained, though, since a church was built on the summit of the mountain, which is rather flat, and was protected by a castle. The site remains today the place where Samaritans live, carry out their rituals, and await the coming of the Messiah.

Members of the ancient Samaritan community pray during the pilgrimage for the holy day of the Tabernacles, or Sukkot, at the religion's holiest site on the top of Mount Gerizim near Nablus, Palestine, October 25, 2007. (AP Photo/Kevin Frayer)

Mount Gerizim plays an enormous role in Samaritan life, and in their version of the Bible the place is mentioned in places where other mountains are mentioned in the Masoretic (Jewish) text. The many centuries of conflict and rivalry between the Jews and the Samaritans are symbolized by the differences in choice of holy mountains. In order for a Samaritan to be recognized as a Jew, he had to renounce any belief in the holiness of Mount Gerizim. There are various interesting remains on the mountain, including some stones that the Samaritans regard as sacred, together with parts of the church of the Virgin Mary and the wall built by Justinian. In the present day the Samaritan community lives on the slopes between the 10th of Nissan and the end of the Passover, using for their offerings not the summit of the mountain, even though this was the site of their original temple. They use a lower slope, perhaps because of the presence on the summit of a Muslim cemetery, which defiled the original site.

Oliver Leaman

See also: Abraham/Abram; Jerusalem; Mary, Blessed Virgin.

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German Buddhist Union

The German Buddhist Union (GBU; Deutsche Buddhistische Union) is the umbrella organization of Buddhist groups, societies, and institutions in Germany. Since the organization is not aligned with any specific tradition, member societies are from the Theravada, Mahayana, Tibetan Buddhist, and Western Buddhist traditions. The Union is the only nationwide umbrella organization and widely recognized as the representative of Buddhism in Germany.

The GBU started as the German Buddhist Society in 1955, offering membership to both individuals and organizations. In 1958, the organizational structure was changed to an umbrella organization of Buddhist groups and societies only. The name adopted was German Buddhist Union, and it specified three aims: (1) to promote mutual understanding and cooperation between the different schools and traditions present in Germany, (2) to serve as a Buddhist representative for administrative bodies and other public institutions, and (3) to be a partner in interreligious dialogue.

During the first 25 years of its existence, the GBU remained small, with 7 to 8 member organizations only. As Buddhism generated increasing interest in Germany from the 1970s on, numerous new Buddhist groups and associations were founded. In the early 1980s, the GBU experienced a sharp increase, with new groups and organizations becoming members. This growth, accompanied by the wish to gain an officially established place in society and to firmly dissociate itself from new religious groups (such as the Bhagwan Shree Rajneesh movement), led to application for public recognition of Buddhism as an incorporated body in 1985. Although the GBU managed to meet legal prerequisites, especially those of a specific organizational structure and the provision of a commonly accepted doctrinal platform, the privileged status was not granted. The main reasons for the rejection were a lack of financial resources and the fact that too small a number of Buddhists were represented by the Union. Since 2008, the GBU has aimed to apply for recognition as an incorporated body.

The GBU is proud to present a Buddhist Confession (*Buddhistisches Bekenntnis*; a self-designation) that has been accepted by a wide range of traditions and schools. The friendly cooperation between the various Buddhist schools and groups in the GBU has been termed a "Buddhist ecumenism" (also a self-

designation). The sharp increase in membership continued during the 1990s, doubling the members from 27 in 1994 to 59 in 2009. Many of the GBU members consist of numerous local meditation groups or centers; the organization thus comprises an estimated four-fifths of the more than 500 Buddhist groups, societies, centers, and organizations existent in Germany in the beginning of the 21st century. According to the GBU, the affiliated members attempt to realize an "authentic Buddhism" and all acknowledge the Buddhist Confession.

Legally, the GBU is a registered society with public benefit status. The Union is headed by a board of 11 persons, with a speaker coordinating the activities. Individual Buddhists can join the GBU via a membership in the Buddhist Community, which itself is a member of the GBU. Once a year, the GBU organizes a public conference, presenting varying topics. Since 1987, it has published the quarterly *Lotusblätter*, renamed and upgraded in 2004 as *Buddhismus aktuell*. The headquarters was established in Munich in 1986. The GBU is a member of the European Buddhist Union and the World Fellowship of Buddhists.

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Germany
http://www.dharma.de/dbu (in German and English)

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See also: European Buddhist Union; World Fellowship of Buddhists.

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■ Germany

Germany as a united nation-state in the modern sense came into being after the Franco-German War of 1871. Before, there was a millennium-long story of rivalry between numerous small and big German states, between principalities, kingdoms (for example, Bavaria, Prussia), and the Holy Roman Empire, a shifting loose confederation of mostly German-speaking states, generally with a German emperor, of which it has been said that it was neither holy nor Roman nor an empire. The different peoples were loosely connected by the

Refurbished Berlin Synagogue and its glittering new dome shine in a sea of houses in former East Berlin. The Byzantine-style structure was severely damaged during World War II. (Merlindo/Dreamstime.com)

Germany

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	70,124,000	58,123,000	70.6	–0.48	53,556,000	46,687,000
Protestants	34,467,000	25,800,000	31.3	–0.92	24,000,000	20,800,000
Roman Catholics	27,957,000	25,600,000	31.1	–0.70	23,800,000	20,500,000
Orthodox	610,000	1,100,000	1.3	1.10	1,150,000	1,150,000
Agnostics	5,552,000	18,055,000	21.9	2.03	18,850,000	18,500,000
Muslims	450,000	3,700,000	4.5	0.11	5,150,000	6,000,000
Atheists	1,928,000	2,000,000	2.4	1.28	2,174,000	2,150,000
Jews	32,900	230,000	0.3	0.08	250,000	250,000
Buddhists	5,000	88,000	0.1	0.08	130,000	180,000
Hindus	0	62,000	0.1	0.08	85,000	124,000
New religionists	66,000	58,000	0.1	0.08	80,000	95,000
Sikhs	2,000	25,000	0.0	0.08	30,000	36,000
Baha'is	9,400	13,000	0.0	0.08	20,000	40,000
Chinese folk	0	5,500	0.0	0.08	8,000	12,000
Ethnoreligionists	0	3,200	0.0	0.08	4,500	6,400
Confucianists	0	2,100	0.0	0.09	4,000	7,200
Total population	**78,169,000**	**82,365,000**	**100.0**	**0.08**	**80,341,000**	**74,088,000**

varying dialects of the German language (first referred to in Latin as *theodisca lingua*, from which the German expression *diutisc* was derived, first attested in the 10th century). From diutisc has come the modern *Deutsch.* People believed in the existence of local powers and deities (deities in trees, in rivers, on hills) that needed to be respected and approached in awe. In the course of the 5th to 10th centuries CE, Roman Catholic monks and nuns, supported by the ruling powers, led the peoples of the various central Western European territories to Christianity. During the Middle Ages (the 11th to the 15th centuries), the pope and the German emperor alternately struggled as rivals and cooperated.

In the early 16th century, the initial historic split between the Roman Catholic Church and reformist Protestantism took place, Martin Luther (1483–1546) providing the theological inspiration. Following Luther's translation of the New Testament into German (from the Greek and Latin versions) in 1521 and his public criticism of the pope and the practice of selling indulgences, an increasing number of German principalities and kingdoms dissociated from Rome and introduced the Protestant Reformation. The peace treaties of 1555 and 1648 politically sanctioned the split of the church. By those treaties, the principle was established that the ruler of a region could determine its religion (in Latin, *cuius regio, eius religio*), and so parts of Germany became Protestant (following the Evangelical Church, as the church established by Luther was called), and other parts remained in the Roman Catholic Church. The subjects had to follow the principal's decision.

Within Protestantism, already in the 16th century the first splits occurred, and Pietistic denominations (emphasizing personal spirituality) came into being. Many principalities were in fact more or less monoreligious, but in the larger kingdoms people of both confessions (that is, of both the Evangelical and the Roman Catholic Church) resided, as well as marginalized Jews. Alongside this predominantly bidenominational set-up a small number of Free churches (for example, Baptists and Methodists), occult Esoteric groups, and metaphysical movements came into existence beginning in the 17th century.

Bi-confessionalism had also come about as a result of the legal secularization of 1803 and the territorial rearrangement of the German principalities following the Napoleonic wars (1806–1814). Along with the disappearance of states in which only one religion was recognized, a progressive dissolution of former state churches began, culminating in the legal separation of

GERMANY

Flensburg
Puttgarden
Sassnitz
Kiel
Stralsund
Rostock
Lubeck
Wilmhelmshaven
Bremerhaven
Hamburg
Schwerin
Emden
Oldenburg
Bremen
Wittenberge
Germany
Berlin
Potsdam
Frankfurt
Osnabruck
Hannover
Braunschweig
Magdeburg
Bielefeld
Munster
Dessau
Cottbus
Duisburg
Essen
Dortmund
Gottingen
Halle
Leipzig
Dusseldorf
Kassel
Gorlitz
Dresden
Cologne
Eisenach
Erfurt
Jena
Siegen
Bad Hersfeld
Aachen
Bonn
Gera
Zwickau
Chemnitz
Koblenz
Hof
Wiesbaden
Frankfurt Am Main
Mainz
Bamberg
Wurzburg
N
Mannheim
Heidelberg
Nurnberg
Saarbrucken
Heilbronn
Karlsruhe
Regensberg
Stuttgart
Passau
Ulm
Augsburg
Munchen
Freiburg
Konstanz
Garmisch-Partenkirchen

church and state (in a now united Germany) of the Weimar Republic Constitution in 1918. In 1949, after the Nazi regime and World War II, the law of the Federal Republic of Germany (FRG) incorporated the relevant articles of the Weimar Constitution. Article 137 states that there is no state church, that the various "religious societies" have the right to organize themselves in an autonomous way, and that each may collect church taxes if it is recognized as a public body. More basically, article 4 guarantees the freedom of faith and religious confession. As for East Germany, the German Democratic Republic (GDR), its Constitution of 1949 adopted the same articles of the Weimar Constitution. Nevertheless, this did not prevent the state and the Communist Party of the GDR from imposing Marxist-Leninist ideology, nor did it prevent strong criticism of the Christian churches (mainly Protestant), and indeed of every faith. As a result, after 40 years of the GDR, the percentage of people not affiliated to a church or faith was the highest in Europe (70 percent non-affiliated). With the GDR joining the FRG and thus the formal ending of the GDR in 1990, the percentage of religiously non-affiliated people in the now united Germany became 26 percent of the whole population.

Around the beginning of the 20th century, new, non-Christian faiths and traditions had already emerged in or trickled into Germany. A few individual Baha'i, Buddhists, Theosophists, freethinkers, Anthroposophists, and others met in private circles, founded societies, and propagated their conviction in journals and public meetings. A different way of contributing to the enlarging religious pluralism of Germany came about during the 1960s, with the arrival of so-called guest workers (*Gastarbeiter*) from Turkey. Most of these workers and their families were Muslims (in the Sunni Hanafite tradition). After years of work in Germany, many opted to stay in the country where their children had grown up by now. A multitude of small, hidden mosques were built, a process that during the 1990s changed to a more visible appearance of Islam in Germany. In 2000, Islam, with some 3 million people, had become the third largest religious faith in Germany. Furthermore, the migration of people and flight of refugees from Near Eastern, African, and Asian countries had brought additional faiths and traditions, including other Islamic traditions, African Initiated Churches, Yezidis, Hindu, Sikh, and Buddhist followers.

Additionally, during the 1970s and 1980s, new religious movements such as the Hare Krishnas (International Society for Krishna Consciousness), Transcendental Meditation, the Neo-Sannyas movement of Bhagwan Shree Rajneesh (Osho Commune International), and the Church of Scientology had succeeded in finding a footing in Germany. A fierce public debate has ensued about whether these organizations are dangerous. Christian pastors and so-called sect specialists have been at the forefront of this polemical discussion, using their traditional societal power to define what is right and wrong.

Despite the fundamental enlargement of religious options and traditions, Christian churches have retained their dominant position within the religious pluralism in Germany. In 2009, of Germany's 83 million inhabitants, 24.8 million people were members of the Evangelical Church in Germany, and almost the same number of people were affiliated with Roman Catholicism (25.5 million). Free churches (1 million) and Orthodox churches (2.3 million) stay well behind the total of 4 million Muslims. Judaism has re-established itself in Germany after the persecution and Holocaust during Nazi rule, with 107,000 Jews affiliated with Jewish synagogues and 90,000 without such affiliation (often emigrants from Eastern European states). There are some 100,000 Hindus from India and Sri Lanka (Tamils), Tamil Hindus having been active in organizing and opening some 25 temples since the 1990s. The number of Buddhists can be estimated at some 150,000 people, two-thirds of whom are refugees and migrants from Asia. Other religious communities and new religious movements comprise a minority of some 120,000 to 140,000 followers altogether. In total, non-Christian faiths with about 10 million people constitute a growing minority of 12 percent. In contrast, the number of people not officially affiliated with a church or religious tradition is about 25 million, comprising more than a fourth of the population in Germany, with differences in East and West Germany.

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See also: African Initiated (Independent) Churches; Church of Scientology; Evangelical Church in

Germany; International Society for Krishna Consciousness; Luther, Martin; Osho and the International Osho Movement; Roman Catholic Church; Yezidis.

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Germany, Hinduism in

Interest in Hindu concepts and ideas in Germany can be traced to 18th- and 19th-century philosophers and writers. Despite this early encounter, a lasting presence of Hindu people began no earlier than the second half of the 20th century, with immigrants and refugees coming from South Asia. Johann Gottfried Herder (1744–1803) and Romantic thinkers and poets such as Joseph Görres (1776–1848) and Novalis (1772–1801) idealized India as being synonymous with original religiosity and unity, virtues supposed to have been lost in Europe with the 18th-century Age of Enlightenment. This kind of idealization has continued to this day among some artists; it has also shaped the image of India and Hinduism held by many Western converts. In 2009, the number of Hindus living in Germany was estimated at about 100,000 people. Far from forming a homogeneous faith minority, Hindus fall into subminorities from India, Afghanistan, and Sri Lanka, as well as belonging to organizations formed by Western converts.

Indian Hindus, many of them businessmen, doctors, and engineers from Kerala, Bengal, or Gujarat, have come since the 1950s. The number was estimated at some 35,000 people in 2001. These individual professionals have become well established as professors, senior physicians, and businessmen. A fair number have married German partners and taken German citizenship. Despite their number, no permanent places of worship have been founded. Occasionally Indian Hindus meet in rented halls to celebrate the main Indian annual festivals, such as Durga-puja or Divali. Wealthy families invite a swami (teacher) to provide lectures or to perform specific life rituals.

Afghan Hindus came to Germany fleeing the civil war during the 1980s. Of some 66,000 Afghans in Germany, a minority of approximately 5,000 are Hindus. In 2009, they maintained a variety of well-organized and richly decorated temples, such those in Hamburg, Cologne, and Frankfurt am Main. These sites are often visited by Sikhs and Indian Hindus too.

Western Hindus come together in organizations such as the Ananda Marga Yoga Society (with some 200 members), Sahaja Yoga (200), Brahma Kumaris (300), the International Society for Krishna Consciousness (whose members are called Hare Krishnas, 350), Divine Light Mission (now known as Elan Vital, 1.500), Krishna Community (400), Transcendental Meditation Organization, now organized as the Global Country of World Peace (1,000, plus 5,000–10,000 "practitioners"), and Osho and the International Osho Movement (5,000). All together they number less than 10,000 people. In numerous local groups, they pursue devotional acts, read basic Hindu texts, and practice yoga and meditation. They provoked public debates during the 1970s and

1980s, when they were stigmatized as belonging to "cults" and "sects," but the controversy has calmed down since the mid-1990s. A less polemic and more factually oriented approach has emerged, which perceives these Hindu-faith-based groups as belonging to the category of new religions.

Tamil people from Sri Lanka have come to Germany as asylum seekers since the early 1980s. Among the 60,000 Tamil refugees and citizens in 2009, some 75 percent, or 45,000, were Hindus, the rest Catholic and Protestant. Despite the imposed geographic distribution of Tamils to all federal states of Germany, a clear concentration has evolved in North Rhine-Westphalia (NRW). In this region, 45 percent of all Tamil people live. They have established shops and social and political societies, and founded numerous temples. Of the 25 permanent temples (additionally there are temporary places of worship) in 2009, 15 were situated in NRW. The size of the temples varies, from little basement rooms to shrine rooms set up on the ground floor of a residential house to temples in spacious halls of converted industrial buildings. Hamm (in NRW), with its three separate temples for Vinayagar (Ganesha), Kamadchi (a goddess), and Murugan, has become the center of Hindu Tamil life in Germany. The Sri Kamadchi temple stages an annual procession attended by some 10,000 participants and visitors (Hindu Shankarar Sri Kamadchi Ampal Temple, Siegenbeckstr. 4, 59071 Hamm-Uentrop; http://www.kamadchi-ampal.de). Also, this temple is the only purposely built temple, constructed in South Indian style with a large *gōpuram* (tower) and seven separate shrines in the huge temple hall.

In general, until the mid-1990s migrant Hindus displayed a rather low public profile, despite their numbers. In contrast, media interests focused on convert Hindus and their religious practices. With the emergence of public processions and the founding of recognizable temples, there has been a shift to more public visibility of the immigrant Hindu minorities.

Martin Baumann

See also: Ananda Marga Yoga Society; Brahma Kumaris; Elan Vital/Divine Light Mission; Global Country of World Peace; International Society for Krishna Consciousness; Osho and the International Osho Movement; Sahaja Yoga.

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Germany, Islam in

In 2009, 3.8 to 4.3 million people of the Muslim faith resided in Germany (up to 5.2 percent of the population). Some 63 percent, or 2.5 to 2.7 million, of these were Turkish Muslims, most of them in the Sunni Hanafi tradition, and 14 percent, or half a million, Muslims from Southeast Europe. Along with the dominant Sunni community (74 percent), there are also Turkish Muslims of the Alewite tradition (13 percent), and smaller groups of Shia Muslims (of Turkish, Iranian, and other descent, 7 percent), Sufis, Ismailis, and members of the Ahmadiyya movement in Islam (6 percent). Finally, there are also some 10,000 German Muslim converts.

The minaret of the local mosque in Gelsenkirchen, western Germany, is flanked by a German (left) and a Turkish flag. (AP Photo/Martin Meissner)

The current presence of Islam is based on the enlistment of Turkish men (very few women) for semi-skilled work in Germany during the 1960s. However, the history of Islam in Germany dates back to the mid-18th century, when in 1739 the Prussian king, Frederick William I, ordered the construction of a mosque in Potsdam (near Berlin) so that the Turkish soldiers serving in the Prussian army could faithfully practice their religious duties. In 1798, a first Muslim cemetery, owned by the Ottoman Empire, was authorized in Berlin. In the 1920s, due to Muslim diplomats, traders, and refugees living in Berlin (about 1,000 people), an initial Muslim community, consisting of Muslims from 41 nations, was established (1922).

A sharp increase of Muslim people resulted from a labor force shortage and the resultant signing of an employment agreement between West Germany and Turkey in 1961. Similar agreements were concluded with Morocco in 1969, and subsequently with Tunisia. The agreements foresaw a temporary influx of workers. A system of rotation was built into the program, and the so-called *Gastarbeiter* (guest workers) were intended to stay for one to three years only. Within 10 years, half a million Turkish workers came to Germany. In 1973, due to the oil recession, recruitment was stopped. The phase of family reunion commenced in the following year, and the guest workers moved from temporary housing to more permanent houses. A proliferation of Turkish social and cultural infrastructures, including small halls for prayer, developed during the 1970s and 1980s.

During the 1990s the children of the guest workers came of age, and they have occasioned a move of Islam into the public arena. Representative mosques, each with its minaret, quite different from the hitherto unnoticed, hidden prayer halls, have been built in various cities. Most often, the building of these publicly visible signs of Islamic presence were accompanied by emotionally laden controversies, as German-born residents complained about such overtly Islamic buildings. Still, the vast majority of places for prayer remain in converted halls or houses (some 2,300), as opposed to some 75 proper mosques. Mosques and prayer halls have assumed many functions, serving religious, cultural, and social needs. Some offer special programs for youth, women, or elderly people.

The primary Muslim organizations are the Turkish Islamic Union of the Authority of Religion (DITIB), a direct representative of the Turkish Ministry of Religion, and the Islamic Community Milli Görüs (IGMG; Islamische Gemeinschaft Milli Görüs). Influential are also the Sufi-oriented Association of Islamic Cultural Centers (VIKZ) and the Islamic Community Jama'at un-Nur (all four with headquarters in Cologne). In addition to these organizations, with which about half of the local mosques or prayer halls are associated, national umbrella organizations such as the Central Council of Muslims (ZMD; Zentralrat der Muslime in Deutschland) and the Islamic Council strive to function

as general representatives of Muslims in Germany. However, so far factionalism and internal quarrels have prevented the formation of a unified body. The import of Turkish home policy, the alignment to specific Islamic schools and traditions, and the emphasis on the cultural-linguistic origin of immigrant Muslims strongly influence the heterogeneity of Islam in Germany. Despite this organizational disunity, the second generation's increasing share in the leadership has brought about a shift in orientation toward ambitions to establish Islam in Germany firmly and to foster processes of both public representation and acculturation. In political terms, in 2006 the Ministry of Inner Affairs established the "German Islam Conference," a meeting of Muslim representatives, politicians, and community workers. As the former migrants and guest workers have become German citizens and "German Muslims" (45 percent have acquired German nationality in 2009), the political meetings should foster an acknowledgment and understanding of the Muslim minority in Germany.

The various organizations, which, however, represent only some 40 to 50 percent of Muslims in Germany, can be contacted through the following: Zentralrat der Muslime in Deutschland (ZMD), Steinfelder Gasse 32, 50670 Köln, http://zentralrat.de and http://www.islam.de/ (in German); Islamrat für die Bundesrepublik Deutschland, Osterather Str. 7, 50739 Köln, http://www.islamrat.de/ (in German); DITIB, Türkisch-Islamische Union der Anstalt für Religion, Subbelrather Str. 17, 50823 Köln; IGMG, Islamische Gemeinschaft Milli Görüs, Boschstraße 61-65, 50171 Kerpen, http://www.igmg.de/; Islamische Gemeinschaft Jama'at un-Nur, Neustr. 11, 51063 Köln; and the Verband der Islamischen Kulturzentren (VIKZ), Vogelsanger Strasse 290, 50825 Köln, http://www.vikz.de/.

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See also: Ahmadiyya Movement in Islam; Alevism; Hanafite School of Islam; Ismaili Islam; Sufism.

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■ Ghana

Ghana, formerly the British colony known as the Gold Coast, is located on the Gulf of Guinea between Cote d'Ivoire and Togo. Much of its 89,000 square miles of territory is located along the Volta River. Today it is home to 23 million people, almost half of which are from the several groups of the Ashanti (or Akan) people.

The modern nation of Ghana began to take shape in the 14th century CE with the movement of the Ashanti people into the area, where they became rivals of the Denkyita state that controlled the coast. They

Ghana

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,806,000	15,309,000	61.5	2.80	20,475,000	27,828,000
Protestants	944,000	6,300,000	25.3	3.72	8,500,000	11,500,000
Independents	1,248,000	4,100,000	16.5	2.05	5,400,000	7,400,000
Roman Catholics	1,167,000	3,000,000	12.1	3.42	4,200,000	5,600,000
Ethnoreligionists	3,035,000	4,653,000	18.7	0.47	4,300,000	4,200,000
Muslims	1,200,000	4,800,000	19.3	2.52	7,000,000	9,500,000
Agnostics	9,000	75,900	0.3	2.27	150,000	250,000
New religionists	1,200	26,800	0.1	2.27	35,000	45,000
Baha'is	6,600	14,100	0.1	2.27	18,000	30,000
Hindus	1,000	4,900	0.0	2.26	7,000	14,000
Atheists	0	5,100	0.0	2.26	6,000	10,000
Chinese folk	0	750	0.0	2.29	1,200	1,500
Buddhists	300	500	0.0	2.28	1,000	2,000
Total population	**9,059,000**	**24,890,000**	**100.0**	**2.27**	**31,993,000**	**41,881,000**

emerged as a trading people who gathered the goods of the region and exchanged them for goods from the far north. This arrangement worked for several centuries, but in the 17th century, the Ashanti responded to the collapse of trade with North Africa by uniting and capturing several coastal cities. They then came into contact with Europeans and became partners in the slave trade.

The British attempts to stop the slave trade led to three different wars with the Ashanti (1806–1816, 1825–1828, and 1874). In 1875, the British established a protectorate over the coastal region, and 20 years later added the area in the north, where a new national political movement centered in Guinea threatened to spread. The Ashanti nation still controlled the central region. It was absorbed into the British colony, known as the Gold Coast, in 1902.

Pressure for independence grew after World War II, and in 1949 the Convention People's Party was founded by Kwame N'Krumah (1909–1972). He became the prime minister in 1952, and five years later the head of the first African colony to become independent. His attempts to reform the nation and his increasingly autocratic regime, however, met strong opposition, and in 1966 he was overthrown. A representative government was created in 1969. However, the next decades were marked by economic instability and frequent change of governments. Some stability has been offered by Jerry John Rawlings (b. 1947), who came to prominence in 1979 and became president in 1982. He has survived several changes in the government and remained the country's president as the new century began. He was succeeded by John Kufour, whose second term concluded at the end of 2008.

The Ashanti (who dominate the central part of the country) and the Fanti (along the southern coast) make up 45 percent of the citizenry. Other important groups include the Ewe, Ga-Adanbe, Mole-Dagbane, Guan, and Gurma peoples. Approximately 25 percent of the people retain their traditional beliefs and practices.

Islam entered Ghana as early as the 1390s, in part due to the trade fostered by the Ashanti. Conversions to Islam were few until the 20th century, but Muslims (of the Sunni Shafiite, and Malikite schools) are now found across the nation. Muslims are strongest in the north, where such groups as the Wala and Dagoma are more than 50 percent Muslim. In 1969, some 200,000 Muslim immigrants in Ghana were expelled from the country, and many Muslim schools were closed. However, by that time the native Muslim community had become well entrenched. At the beginning of the new century, some 20 percent of the population of 20 million are Muslims.

Prior to 1969, the Muslim community had been dominated by the Ghana Muslim Community, headed by non-Ghanaians. After 1969, the Ghana Muslim

A Catholic church in Navrongo, northern Ghana. It is claimed by locals to be the largest mud church in the world. (iStockPhoto.com)

Mission (organized in 1957) and the Ahmadiyya Muslim movement (formed in Accra, the capital, in 1924) rose to prominence. Both formed modern Muslim schools and assumed a role in the post-independence culture. Most recently, missionaries sent by Al-Azhar University (Hanafite School) in Cairo, Egypt, have begun to proselytize in Ghana.

At the beginning of the 1990s, with the approval of the government, American Muslim leader Louis Farrakhan, head of the Nation of Islam, launched a mission in Ghana. In October 1994, he brought some 2,000 members from America to hold a five-day celebration of the work of Elijah Muhammad (founder of the Nation of Islam), the International Savior's Day, at which the Ghanaian president, Jerry Rawlings, spoke.

Christianity entered Ghana with initial missionary efforts of the Moravians, but no permanent work was established until 1828, when representatives of the Basel Mission settled in Christiansborg. The shaky work, headed by Europeans unused to the climate, was rescued in 1843 by Jamaican Moravians, who finally built a stable congregation. The Basel missionaries built villages of Christian converts and created a school system. This work was transferred to the United Free Church of Scotland (now an integral part of the Church of Scotland) after World War I and eventually matured into the Presbyterian Church of Ghana.

British Methodists launched work in 1832 under the leadership of Thomas Birch Freeman (1809–1890), whose African heritage (by way of Jamaica) allowed him some comfort in his homeland. In 1838 he began the work among the Ashanti and emphasized education and indigenous leadership. The Methodist Church, Ghana became the leading church in the land and developed an education system capped by Bible schools and colleges.

As the British gained hegemony over the region, Anglicans moved in, headed by workers associated with the Church Missionary Society and the United Society for the Propagation of the Gospel (though Anglican services had been held in several locations along the coast since 1752). That work has now been incorporated into the Church of the Province of West Africa. The Salvation Army came in 1922. Nigerian (Yoruban) Baptists established the first Baptist congregations in 1918. Americans with the Assemblies of God brought Pentecostalism in 1931. In subsequent decades a spectrum of American and British groups staked out mission territories. The Southern Baptist Convention began an extensive mission in 1947.

Like the Muslims, the Christian community suffered in 1969, when all aliens without valid passports and work permits were expelled. Most Western missionaries and numerous Christians from neighboring countries were among the millions of people forced to leave Ghana.

The Roman Catholic Church first reached Ghana when the Portuguese explored the coast in the 15th century, but did not build an effective presence until the 1880s, when systematic work began. Following World War I, the White Fathers took the lead in building the church. The first Ghanaian bishop was consecrated in 1957. The church has been helped in the last generation by the spread of the Catholic Pentecostal movement.

African Initiated Churches began to arise early in the 20th century, and several, such as the Musama

GHANA

Disco Christo Church (also known as the Army of the Cross of Christ Church), have gone on to become international bodies. The Divine Healers Church now rivals the Methodist Church in size. Other churches, such as the Cherubim and Seraphim and the Harrist Church, have come to Ghana from neighboring lands. The very first Ghanaian independent church, the Church of the Twelve Apostles, was founded by a former member of the Harrist Church in 1914. Literally hundreds of different independent churches now operate in Ghana.

Many of the older missionary churches organized the Christian Council of the Gold Coast in 1924. That council evolved into the Christian Council of Ghana, now affiliated with the World Council of Churches. More recently, conservative evangelical churches have organized the National Association of Evangelicals of Ghana, which is affiliated with the World Evangelical Alliance.

The Jehovah's Witnesses began work in 1924, and though banned in 1989, the organization now has more than 100,000 members. The Church of Jesus Christ of Latter-day Saints, also banned in 1989, now has 15,000 members and has erected a temple in Accra. The work in Ghana expanded for the first time in the years after the admission of people of African descent to the priesthood in 1978. The ban on the church was lifted in 1990.

Some Hindu traders from India had come to Ghana through the 20th century, but in 1977, a missionary (called the Black Monk of Africa) set up a Hindu monastery in Accra. It had a Ghanaian as its head and some two dozen African residents, who accepted the vows of renunciation as *sannyasi.* The monastery has developed

a presence in various parts of the country through its establishment of clinics and social welfare structures. The Ananda Marga Yoga Society also has work in Ghana.

Additional small movements in Ghana include the Baha'i Faith, the Church Universal and Triumphant (from the United States), Soka Gakkai International (from Japan), and Chinese Buddhists.

J. Gordon Melton

See also: African Initiated (Independent) Churches; Ahmadiyya Movement in Islam; Ananda Marga Yoga Society; Assemblies of God; Baha'i Faith; Basel Mission; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Church Missionary Society; Church of Jesus Christ of Latter-day Saints; Church of Scotland; Church of the Province of West Africa; Church Universal and Triumphant; Hanafite School of Islam; Harrist Church; Jehovah's Witnesses; Malikite School of Islam; Methodist Church, Ghana; Musama Disco Christo Church; Nation of Islam; Presbyterian Church of Ghana; Roman Catholic Church; Salvation Army; Shafiite School of Islam; Soka Gakkai International; Southern Baptist Convention; World Council of Churches; World Evangelical Alliance.

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Ghazali, Abu Hamid al-

1058–1111

Abu Hamid al-Ghazali is one of the most famous Muslim intellectuals, known especially for his promotion of Sufism as integral to true Islam. He was born in the early years of the Bagdad-based sultans of the Seljuk dynasty that ruled from Jerusalem to Bukhara.

Al-Ghazali was born in 1058 in Tus, in the eastern part of what is now Iran. In his late teen years he spent time under the guidance of Sufi shaykh Yusuf al-Nassaj. He then became a student of al-Juwayni (d. 1085), one of the famous imams of the time. Recognized for his brilliance, al-Ghazali was invited to teach in the court of Nizam al-Mulk, the vizier of the Seljuq leaders, and he became a professor at the Nizamiyah College in Baghdad in 1091.

In 1095 al-Ghazali left his teaching position and adopted the life of a Sufi mystic. After travels to Damascus, Jerusalem, and Mecca he moved to Tus, his birthplace. He had a band of disciples who joined his monastic path. In 1106, near the start of a new century, he began teaching again, this time at Nishapur. He died in his hometown in 1111.

Though more than 400 works bear his name, many are falsely attributed to him and others are questionable. He is most famous for *Ihyā ulūm ad-dīn* (*Revival of the Religious Sciences*) and its promotion of a mystical understanding of Islam. Critics have accused him of killing Muslim philosophy, while defenders assert he released Islam from the grip of Aristotle. His epistemic struggles seem genuine in his autobiographical

account *Munqidh min al-Dalal* (*Deliverance from Error*) though they were dismissed by some as a ruse to pass himself off as a genuine searcher. Historians of philosophy have noted the significant parallels between al-Ghazali and Descartes.

His appreciation of Sufism is sometimes overstated. He valued the Sufi path but not without caution. For example, he warned about false imitation of mystical encounters as a hypocritical substitute for genuine ecstasy. He damned those who pretend a state of intimacy with God as rationale for disobeying God's law. He also said that overzealous Sufi mystics could get lost in fancy if there is no grounding in reason. There is also some evidence that al-Ghazali had personal experience of the depression that can accompany the ecstatic path.

His appreciation of Sufism was held in balance with his commitment to reason and, more important, to the Koran and Sunna of the Prophet. Here are his words: "the one who calls for pure uncritical acceptance in complete isolation from reason is ignorant; just as the one who is satisfied with nothing but reason, independent of the lights of the Koran and the Sunna, is deceived." He also wrote of change that does "not come about through constructing a proof or putting together an argument, but by a light that God Most High cast into my breast. And that light is the key to the greater part of knowledge. And whoever thinks that the unveiling of things divine depends upon strict proofs has in his thought narrowed down the wideness of God's mercy."

Al-Ghazali wrote works of jurisprudence and tomes that sought to combat alleged heresies within Islam. He was one of the major critics of Ismaili doctrine and practice though his perspective was tainted by longstanding bigotry toward Ismaili Islam in the Seljuq and Sunni establishments of his day.

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See also: Bukhara; Damascus; Ismaili Islam; Jerusalem; Mecca; Sufism.

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Ghost Dance

The term "Ghost Dance" refers to several Pan-Indian religious movements that spread among Native American people in the late 19th century in response to the European-American encroachment in the American West. The first of these movements began in the later 1860s when Wodziwob (ca.1844–ca.1873), of the Northern Paiute people, visited the spirit world while in a trance state, following which he conveyed prophecies of a restoration of conditions prior to contact with Europeans. During the years leading up to Wodziwob's pronunciations, the Paiute had experienced much suffering directly related to their being pushed off their traditional lands—disease, hunger, and a drought.

Wodziwob started the movement using the traditional Round Dance of the Paiutes, to which he added rites aimed at increase and healing. The movement brought no noticeable change to the Paiute and died out within a few years. By that time, however, it had spread to the West Coast. In California and Oregon, Noreliputus, a chief of the Yana-Wintu people, was inspired to found the Earth Lodge Religion, which added an element to the original movement, namely, the idea that believers would be protected from imminent apocalyptic changes by going underground into subterranean earth lodges, especially constructed for that purpose. As the movement spread northward toward Mount Shasta, dreams and dance were emphasized.

In north-central California, among the Hall Parwin people, a prophet named Lame Bill introduced what became the Bole-Maru Religion. This took the elements of the Paiute Ghost Dance in a somewhat different direction. While emphasizing dance and ceremony it replaced many of the predictions of apocalyptic events with an emphasis on belief in God, an afterlife, and moral reform, especially related to the abandonment of major personal vices. The movement produced a spectrum of innovative dances, including some for women. The movement has survived to the present.

The Bole-Maru Religion inspired the Big Head Religion, so named for the elaborate head piece worn

American artist Frederic Remington's interpretation of the Oglala Sioux Ghost Dance at Pine Ridge Indian Reservation, South Dakota, as it appeared in *Harper's Weekly* magazine in 1890. The Ghost Dance was a messianic movement that preached the promise of Indian freedom from the white man. (Library of Congress)

by the lead dancers. It also spread among northern California groups. Its dances were characterized by the presence of a foot drum and several kinds of rattles. The unique aspect of the movement was its traveling with the ritual instruments. A group would attain the ritual materials, perform the dances, and then pass the items to the next group, and the cycle would be repeated. The movement was present within any given group only when they owned the ritual instruments to carry out the dances.

In the late 1880s, a new Ghost Dance movement began among the Northern Paiute under the leadership of Wovoka (ca. 1856–1932). Wovoka emerged as a prophet in the mode of previous Paiute prophets. On January 1, 1889, during an eclipse of the Sun, he entered a trance state and visited the spirit world where he received teaching to be shared with his people. He offered a broad set of promises—the resurrection of those who had died, an end of the misery and death they had been experiencing, and the renewal of the land. He preached a way of moral regeneration that included the abandonment of lying, stealing, and cheating; living in harmony with one's neighbor; and making peace with the white people. He proposed dancing, done in five-day increments, as the means of bring about the prophesied changes.

Wovoka was soon adorned with messianic expectations and news of his prophecies and pronouncements from the spirit world spread across the American West. His teachings and the dance he proposed spread to Native people from the Mississippi River to the Pacific Ocean. As it spread, numerous local variations developed in both belief and practice. Many hoped that white people would simply disappear and the buffalo would be restored. Many dancers reported a variety of visionary experiences and personal spirit contacts while dancing.

The rapid spread of the dancing movement alarmed the white people then in the midst of a major migration that saw hundreds of thousands moving from east

of the Mississippi River to populate the emerging western states. Their fear that the dance heralded a massive Native American uprising led to a variety of repressive measures beginning with its being generally outlawed.

The most notable adaptation occurred among the Arapaho and Lakota peoples where a "shirt" said to be bulletproof was worn by the dancers. They saw the dances as bringing an imminent change, while many whites saw it as simply another war dance. That belief partially undergirded the military being called in to suppress the dance. The combination of the faith in the shirt and the fear of the dance among the white people culminated in the massacre of dancers and their families at Wounded Knee Creek in South Dakota.

On December 28, 1890, just two weeks after the unfortunate shooting death of Lakota Chief Sitting Bull and the officer attempting to arrest him, a group of 350 Lakota under Chief Big Foot encountered a force from the U.S. Army's 7th Cavalry along Wounded Knee Creek. The next morning, the troop commander ordered the Lakota to surrender their weapons immediately. Yellow Bird, the group's medicine man, started dancing and urged everyone to put on their sacred shirts in defiance of the troops. Amid the excited verbal exchanges that began, a shot was fired and the troops opened fire. When the firing finally stopped, some 150 Lakota had died. It appears that most of the troops that died or were wounded met their fate from unregulated friendly fire.

The Ghost Dance largely disappeared after Wounded Knee, and most certainly any belief in the powers of the sacred shirt. However, the movement survived in pockets for several decades. Among the Kiowa, for example, it had inspired a variant dance practice called the Feather Dance, so named for the eagle feather given to practitioners to be worn during the dance. The Kiowa had settled in eastern Oklahoma in the 1860s. They continued to practice the Feather Dance until threats of withholding government support money forced its discontinuance in 1916.

J. Gordon Melton

See also: Lakota, The; Native American Church.

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■ Gibraltar

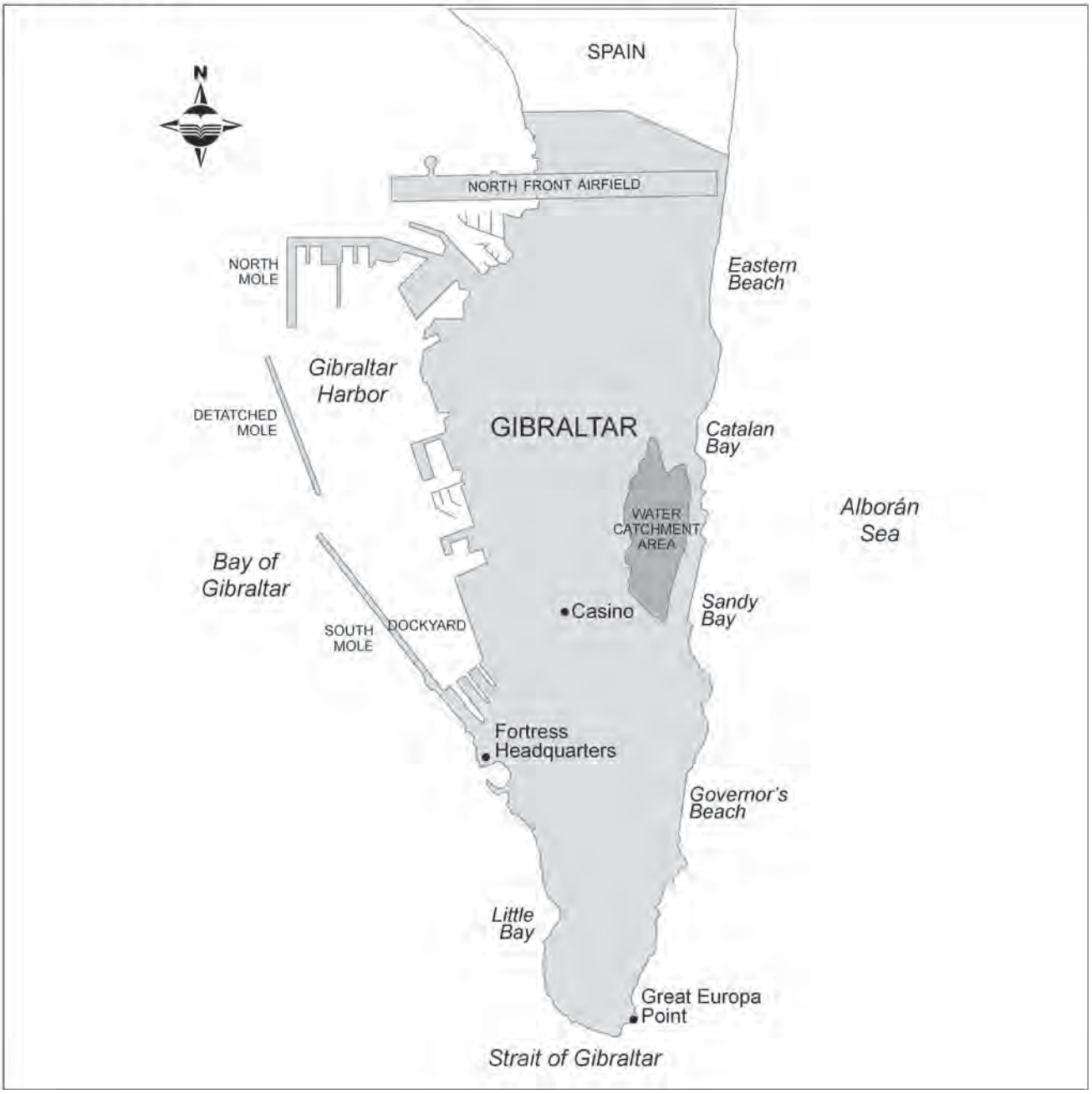
Gibraltar, a peninsula located off the coast of southern Spain, is a United Nations territory administered by the United Kingdom. Though a mere 2.5 square miles of land mass, it is strategically placed immediately north of the Straits of Gibraltar and a mere 20 miles from Morocco. It is home to approximately 28,000 people, an eclectic mixture from a variety of European and North African backgrounds. Though the largest segment of the population is of Spanish heritage, the residents of Gibraltar have persistently rejected Spanish hegemony over their home.

The island was occupied by England in 1704. Spain formally ceded hegemony to England with the Treaty of Utrecht a decade later. Since the1960s, Spain has actively worked to regain control, an effort blocked by a plebiscite in 1967. Following England and Spain working out an agreement for joint sovereignty, in 2002 the citizenry voted to reject the agreement. In 2007, a new Constitution, which assigned local autonomy and rejected any notion of the peninsula being a colony, granted the United Kingdom responsibility for defense, foreign relations, internal security, and financial stability.

The Roman Catholic Church had begun work on Gibraltar in 1492, but once the British assumed control, the church was suppressed. However, the church survived and remains by far the largest religious body on the island. In 1910 the work was organized into a diocese, whose bishop was immediately subject to Rome through the Office for the Propagation of the Faith.

The Anglican Church was introduced by the British in 1704 and has primarily served residents of British extraction. A Diocese of Gibraltar was organized in 1842, which included Anglican parishes across southern Europe around the Mediterranean rim all the way

Gibraltar



to Turkey. More recently, the Anglican work in Europe outside of the British Isles has been reorganized into the comprehensive Church of England's Diocese of Europe, which includes English-speaking parishes in some 45 countries. The work in Gibraltar has been reorganized into an archdeaconry.

Also following the British arrival, Methodists (associated with the Methodist Church [United Kingdom] and Presbyterians (related to the Church of Scotland) established work. The Seventh-day Adventist Church arrived early in the century. Gibraltar is part of the Spanish Union of Churches. The Jehovah's Witnesses established their presence around 1955.

In 1492, at a time that Spain was considering what to do with the Jews in its midst, the government heard proposals that Gibraltar would be a site to exile some

Gibraltar

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	21,700	25,700	88.1	1.21	25,700	23,600
Roman Catholics	19,100	22,600	77.6	1.19	22,700	20,600
Anglicans	1,900	1,900	6.5	0.00	1,900	1,700
Protestants	360	420	1.4	3.88	420	460
Muslims	2,000	1,400	4.9	1.23	1,500	1,500
Agnostics	30	770	2.6	1.54	900	1,000
Jews	590	570	2.0	1.25	600	600
Hindus	260	530	1.8	1.23	350	400
Baha'is	30	100	0.3	2.18	120	150
Atheists	0	80	0.3	1.12	120	120
Total population	**24,600**	**29,200**	**100.0**	**1.23**	**29,300**	**27,400**

of them, especially the Marranos, or hidden Jews. No one acted upon the suggestion. Thus it was not until the British occupation that Jews from North Africa began to arrive. By 1749, when they received legal status, there were some 600, and 2 synagogues had been erected. The Jewish community has risen and fallen over the years. It peaked at around 2,000 in the middle of the 19th century, but had dropped back to approximately 600 by the end of the 20th century.

Beginning in 1961, Moroccans began to arrive in Gibraltar. They brought their Sunni Islam (of the Malikite School) with them. Several thousand now reside on the island. There are also a minuscule number of Hindus and Baha'is.

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See also: Baha'i Faith; Church of England; Church of Scotland; Jehovah's Witnesses; Malikite School of Islam; Methodist Church; Roman Catholic Church; Seventh-day Adventist Church.

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Glastonbury

Glastonbury, a town in Somerset, southwest England, is identified in local pre-Christian lore as the mythical Isle of Avalon, a word derived from the Celtic deity Avalloc (or Avallach), who ruled the underworld. Glastonbury Tor, a teardrop-shaped hill, dominates the landscape around the town, and the surrounding plain, the Summerland Meadows. Now surrounded on three sides by the River Brue, in times past, at least part of the year, it was an island. A prominent landmark through much of Britain's prehistoric eras, it became a focus of popular religion and legend. Modern Esoteric practitioners have added significantly to its spiritual lore.

Inhabited as early as 300 BCE, residents found it to be an easily defended position with a natural moat. Called "Ynis Witrin" or Isle of Glass, the Tor was connected to the surrounding territory by a narrow strip of land, above water only at low tide. The Romans, for whom the nearby city of Bath was a favorite, used Glastonbury, where several trade routes converged, for the movement of goods. In the seventh century, a Celtic Christian monastic community settled on top of the Tor. The tower attached to their center is the only remaining structure on the Tor proper. Some sources say the monastery was founded by the Welsh Saint David late in the sixth century. It was afterward relocated to

View of Glastonbury Tor and St. Michael's Tower in Glastonbury, England. St. Michael's Tower is all that remains of the church constructed there in about the 15th century. (iStockPhoto.com)

the foot of the hill and in the 10th century became the home of the future saint, Dunstan (d. 988). Dunstan was one of the leaders of the monastic revival in England of the late 10th century, and he launched the history of Glastonbury as a center of British monastic life.

Over the next 500 years, Glastonbury grew to become one of the largest and wealthiest abbeys in the land, and its abbot's influence reached across the country to the highest levels of the royal court in London. The object of King Henry VIII's (r. 1509–1547) attack in the 16th century, the monastery and church fell into ruins.

Prior to the rise of the church in the area, however, there are layers of myths and legends to be encountered. In the not too distant past, the high ground on which the church sits was surrounded by water. The high ground is believed by many to have been a center for the development of human settlement, culture, and worship in the region. In the Middle Ages, stories identifying Glastonbury with Avalon linked the region with King Arthur and his knights of the Roundtable. Avalon was reputedly the final resting place of the good king.

Placing King Arthur at Glastonbury/Avalon also leads to another popular legend, that during the early years of Jesus' life not covered in the Bible, he accompanied Joseph of Arimathea, supposedly his great uncle, to Glastonbury. Then, after Jesus' crucifixion, Joseph of Arimathea came into possession of the cup used at the Last Supper. He used the cup to catch some of the blood that flowed from Jesus' body as he was crucified. He returned to Glastonbury bringing the cup with him. He buried the cup (which came to be known as the Holy Grail) just below Glastonbury Tor. Shortly thereafter, a spring, now called Chalice Well, began to flow. Its water was a source of health and youthfulness. If one accepts the story of Joseph and the cup, the real purpose behind the Knights of the Roundtable becomes the discovery of the Holy Grail. On a more prac-

tical level, the story of Joseph served to bolster later British claims to have a Christian history that stood independently of Rome.

The legends that had grown up around Glastonbury were inexorably linked to the history of the old Celtic church/monastery in 1190, when the monks residing in Glastonbury Abbey claimed to have found the tomb of Arthur in the graveyard of the abbey south of the Lady Chapel. In the tomb was a lead cross about a foot long, with a Latin inscription: "*Hic iacet sepultus inclitus rex arturius in insula avalonia*" ("Here lies buried the renowned King Arthur in the Isle of Avalon"). The artifact is now generally believed to be a hoax perpetrated by the monks designed to link Avalon and Arthur to the town and abbey. It worked, and Glastonbury became a popular pilgrimage site.

The bones in the tomb (reputedly of Arthur and Genevieve) were placed in caskets. King Edward I (r. 1270–1307) visited the abbey in 1278, at which time the remains were put in a black marble tomb that was placed before the high altar in the abbey church. Unfortunately, Glastonbury did not stand in the face of King Henry VIII's dissolution of the monasteries in 1536. Subsequently, the abbey was vandalized and Arthur's remains disappeared.

After the destruction of the abbey, Glastonbury's prominence faded considerably, but in the 20th century was revived as part of the growing popular and academic study of the Arthurian legends (that has included the identification of nearby Cadbury Hill with Camelot) and of the ancient monolithic structures in neighboring Wiltshire (especially Stonehenge). Then late in the century, Esoteric metaphysical believers and Christian mystics took up residence in and near Glastonbury to revel in older legends.

Glastonbury's profile was initially heightened in the 1920s by Katharine Maltwood. An amateur student of the Arthurian legends, she began to study large-scale maps of the countryside surrounding Glastonbury Tor. She noticed in the patterns of the earthworks, field tracks, river banks, and other artifacts of the landscape, what appeared to be a gigantic star map. As shown in the illustrations of her 1929 book, *A Guide to Glastonbury's Temple of the Stars*, the land features picture what could be seen as the 12 signs of the zodiac in a giant circle with Glastonbury Tor in the center. The form of this terrestrial zodiac, as Maltwood (and countless later researchers) have designated it, is circular with a circumference of 30 miles. Some of the zodiacal figures are two to three miles in length. They could be seen only from some miles in the air. If one accepted the idea of the Glastonbury zodiac, then one would also have to suggest that many centuries before the megalith builders, there was a community at Glastonbury that was able to shape the terrain so to form the mystical and astrological patterns.

Contemporaneously with Maltwood, Frederick Bligh Bond (1864–1945), a local historian interested in Spiritualism, began to direct excavation of the abbey that proved remarkable for the number of discoveries he made over a relatively short period. In the wake of the discoveries, Bond disclosed that he had directed the work from the guidance he received from the spirit of a former monk who claimed to have lived at the abbey in its heyday.

In the decades since World War II, Glastonbury has come to life as one of Britain's foremost Esoteric/New Age centers. All of the sites associated with the old legends have been well marked, and the town now rivals Stonehenge as a magnet for tourists to Western England. A variety of New Age and alternative groups have opened centers in Glastonbury, and a number of alternative religious events now occur there weekly. All of this activity has led to a veritable library of material about Glastonbury ranging from tracks by true believers to the very skeptical volume by Robert Dunning, *Christianity in Somerset* (1970). Dunning claims that all of the stories about the region originated in the 12th century as part of a deliberate attempt of the monks to raise money by promoting pilgrimage to the abbey.

J. Gordon Melton

See also: Astrology; New Age Movement; Stonehenge; Western Esoteric Trdition.

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Global Church of God

See Living Church of God.

Global Country of World Peace

The Global Country of World Peace is the major organization currently behind the worldwide spread of the practice of Transcendental Meditation (TM). Since 2000, it has superseded the World Plan Executive Council.

The practice of TM is generally ascribed to Guru Dev, the teacher of Maharishi Mahesh Yogi (1917–2008). Guru Dev is a title of respect and endearment given to Swami Brahmananda Saraswati (1870–1953), Shankaracharya (spiritual and ecclesiastical leader) of Jyotir Math, one of the oldest and most prominent centers of Hinduism in India. Maharishi emerged in 1957 with the mission of telling the world about the benefits of engaging in meditation. Maharishi had spent 13 years with Guru Dev prior to his public career.

In 1958–1959, Maharishi made his first world tour, during which he introduced TM to the West. That year he founded the Spiritual Regeneration movement, which became the first organization for the spread of TM in the West. In 1965, it was joined by the Students International Meditation Society. He had spectacular success, in part due to the endorsement by several celebrities, most notably the Beatles.

In 1972, he announced the World Plan, the overall strategy for spreading TM and its theoretical base, the Science of Creative Intelligence. Maharishi argued that TM was not a religious practice and that the Science of Creative Intelligence is an ancient science, not a religious philosophy. Based upon that understanding, the practice of TM has been introduced into many countries with the backing and assistance of secular governments from Zimbabwe to Romania. However, in other places, most notably the United States, it has been seen as a religious activity and government support has been denied.

Maharishi Mahesh Yogi, founder of the Transcendental Meditation movement and the Global Country for World Peace, pictured in 1967. (AP Photo)

TM is based on the effortless repetition of *bija* mantras, individual syllables drawn from the Tantric traditions of India. Mediation consists of the repeated silent mental repetition of a sound. The sound, called a mantra, is given to the person at the time of initiation into the practice. The particular sound is determined by the age of the initiate.

According to the Science of Creative Intelligence, the universe is underlain by an absolute field of pure being—unmanifest and transcendental. The Science of Creative Intelligence teaches how to contact this underlying reality, pure being, via meditation. The ultimate goal is God-realization. This Science of Creative Intelligence is seen as the summation of the wisdom of

India. A significant amount of research now supports the value of meditation and its healthful effects on the body.

The most controversial practice espoused by the TM movement is the TM-Sidhi Program, which claims to teach people to levitate, a practice called yogic flying. The skepticism about such claims, including the accusations of people who took the program and refuted its effectiveness, has undermined the movement's credibility in many quarters.

The World Executive Council was structured in a number of divisions. The International Meditation Society introduced the general public to meditation. The Students International Meditation Society focused on young adults, while the Spiritual Regeneration movement focused on older adults. The Foundation for Creative Intelligence worked with the business community. Maharishi International University in Fairfield, Iowa, offered a four-year college curriculum with instruction integrated with the practice of TM. The Natural Law Party functioned as a new political party that ran candidates for office in those countries where it was allowed to operate. The Maharishi Vedic Approach to Health has introduced a version of the Indian ayurvedic system of medical treatment to the West.

In 2000, Maharishi announced the formation of the Global Country of World Peace, a nation without borders, which would approach the concerns of world peace by focusing upon the divisive influence of nationalism and national borders on human society. The Global Country has largely superseded the World Plan Executive Council and is now the major structure organizing and directing the TM movement. Organized as a nation without borders, the Global Country has 40 ministries developed from the 40 branches of Vedic literature. It issues its own money, though the places that the currency can be used are quite limited. His Majesty Raja Nader Raam was named the first sovereign of the Global Country. According to the movement, "The sovereignty of the Global Country of World Peace is in the domain of consciousness and its authority is in the invincible power of Natural Law, which brings fulfillment to and upholds and nourishes every country's constitution."

The Global Country of World Peace launched a plan to establish at least two Peace Palaces, one for each gender, in the major urban centers of the world, including 240 of the largest cities in the United States. Each Peace Palace, drawing on the belief that the practice of TM by groups of people promotes world peace, is seen as a center that radiates peace to the surrounding community. Each Peace Palace is to be made ideally from marble and designed following Vedic architecture. While they are under construction, a number of Maharishi Enlightenment Centers still exist to provide instruction in TM.

In the new Global Country, Maharishi International University in Fairfield, Iowa, has become Maharishi University of Management (the name change actually occurred in 1995). The community that has grown up around the university has been named the Maharishi Vedic City. All the buildings have been either built or revised according to Vedic architecture, the most noticeable feature being that all entrances now face east. In addition, each building now has a designated silent space in its center called a *Brahmasthan* and a roof ornament painted gold called a *kalash*.

The TM movement has also envisioned the opening of a new Central University, being formed in Kansas —the geographic center of the United States. The university will be home to some 10,000 students, all practicing TM together at the same time. The university will be the Western parallel of the World Capital of Peace, in India, the seat of power of Raja Nader Raam and the home of the different rajas (administrators) and ministers of the Global Country, as well as 6,000 Vedic pandits (meditators, learned custodians of the ancient wisdom of TM).

In 2004, the national offices of the Natural Law Party in the United States was closed and the party's former presidential candidate John Hagelin organized the U.S. Peace Government, dedicated to creating permanent peace in the United States and the world. The U.S. Peace Government will be organized on a model of the government in the United States (a president, vice president, state governors, city mayors, etc.) and will ensure that "proven peace-creating programs," that is, the TM programs, are established across the country.

The TM movement claims that more than five million people practice TM and many more have been initiated. By 2003, there were more than 40,000 teachers

of TM. At this point, all of the teachers were asked to become recertified. An unknown minority of them went through the process, though enough to maintain the teaching centers throughout the world. The Global Country of World Peace continually develops programs to facilitate the permeation of all realms of society with the practice of TM and has developed an extensive Internet presence (http://www.globalgoodnews.com/; http://www.globalcountry.net/; http://globalcountryofworldpeace.net/; http://www.maharishipeacepalace.org/; http://www.tm.org; http://www.alltm.org/).

The TM movement builds much of its program around the 600 studies that have been conducted on TM and its practitioners. It is their belief that these studies have validated the benefits of TM on both the individuals who practice and every area of society where a critical mass of meditators exist. The movement urges every nation to establish Peace Palaces in order to safeguard its independence and sovereignty, and promises that Peace Palaces will make the nations invincible. It is also the claim that when individuals practice TM and the advanced TM-Sidhi program together in groups, there will be a measurable reduction in societal stress, crime, violence, and conflict and a parallel increase in coherence, positivity, and peace throughout the society.

The following addresses are all old. In the last years of Maharishi's life, the movement was centered in Vlodrop, Holland. Now the main centers of power appear to be in India, though this is in flux. One thing that is clear is that none of the Western heavy hitters (Hagelin, Bevan Morris, Tony Nader, etc.) are in Fairfield. They barely visit. Caution needs to be exercised in relation to addresses for the "center" of the Movement. Websites and the U.S. site are the safest at present.

Maharishi Shiksha Sansthan
Maharishi Nagar
Noida-Dadri Road
Gautam Buddha Nagar, UP 201 304
India

Maharishi Invincibility Center
11501 Huff Ct
Kensington, MD

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See also: Hinduism; Meditation; Yoga.

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Globalization, Religion and

Religion has always been on the move. Some argue that religion was the first globalizing force in the world. Even before nation-states were formed, Christian, Muslim, and Buddhist missionaries, conquerors, traders, and travelers carried beliefs, rituals, and sacred objects and texts with them. However, in the past three decades, cheaper and better means of communication and transport has meant that this process of contact, exchange, and negotiation has taken an enormous leap. When scholars started writing about globalization in the early 1990s, they were mostly analyzing the economic aspects of this process. Globalization was then associated with a triumphant narrative of global capitalism due to the fall of Communism in the late 1980s and early 1990s. In this light, globalization would be a process by which the entire world would come to modernity, leading to cultural homogenization (or "MacDonaldization," since it was associated with U.S. imperialism).

In the past 15 years, much has changed in our understanding of globalization. The narrative of globali-

zation as homogenization has been replaced by one in which homogenization and heterogenization are driving forces. Key concepts of hybridity (Garcia Canclini 1995; Werbner and Modood 1997) and Creolization (Hannerz 1997; Rocha 2006a) came into vogue to explain how the encounter between the global and the local takes place and the new forms it engenders. Robertson (1995) has coined the trope of "glocalization" to make it explicit that the global and the local are two facets of the same process. Furthermore, empirical studies have shown that global flows do not radiate only between central metropolitan powers and peripheries, in a North-South direction. Global flows radiate from a multiplicity of centers, and they have diverse itineraries and directions.

If globalization was first seen as an economic process, the increasingly prominent political and cultural roles religion plays in the world, and the intensification of flows of migration, commodities, ideas, and beliefs, have forced scholars to include religion as an important site of investigation. For instance, Turner (2001) argues that the globalization of the Western model of private religious faith and practice has elicited fundamentalism. Fundamentalism, he writes, "attempts to ensure the dominance of religion in the public spheres of law, economy and government" (2001, 133). Moreover, we have seen in the past decade that the tensions between (Christian and Muslim) fundamentalism on the one hand, and hybridity engendered by globalization on the other, take place in the everyday practices of actors involved. Many scholars have called for an anchored or grounded study of globalization (Levitt 2003, 2006, 2007; Vásquez and Marquardt 2003) to understand how religious practices, discourses, and norms are actually lived and transformed.

Indeed, global flows of religion are driven not only by religious institutions themselves, but also by migrants, refugees, tourists, pilgrims, and the Internet. By allowing transnational membership, religion presents itself as a map through which individuals, particularly transnational migrants, and organizations attempt to locate themselves amid fragmentation and dislocation generated by globalization (Vásquez and Marquardt 2003, 53). Indeed, religion is an important aspect in the insertion of migrants in the country of settlement as well in transnational processes (Levitt 2001, 2007; Tweed 2002). That is, migrants' religious practices and beliefs have an influence on the host society by exposing it to religious diversity, and because migration continues to impact on the life of the homeland, these new forms are then carried back to the homeland and are re-created there, a phenomenon that Levitt (1999) calls "social remittance."

Furthermore, religion plays an important role for migrant communities. It usually is the first port of call when migrants arrive in the new country. For instance, religious institutions work as a support network to help Brazilians cope with the pressures and anxieties of migration to Australia (Rocha 2006b). Because they are not part of the government apparatus of the host country, diasporic religious institutions support undocumented and documented migrants in finding employment and housing, understanding the rules and laws of the new country, and counsellng them in spiritual and psychological matters.

In addition, religious institutions may also assist in reinforcing identity and sense of belonging by offering migrants a vicarious home away from home. Migrants can meet fellow migrants, worship in their own language, eat their own food, and celebrate holidays together. In this context, for many they play more a social than a religious function. Because of this heightened social function, many migrants who were not religious in the homeland may start frequenting religious institutions in the host country. By contrast, religious belonging may supersede national belonging even before some communities leave the homeland, as in the case of the Muslim and Hindu diasporas. As a result, conflicts from the homeland may be played out in the host countries (for instance, when transnational communities of local religious minorities seek political autonomy like the Sikh militancy in Britain). Diasporic communities may also influence politics in the homeland (for example, support to the Hindu nationalist BJ party by constituents of the Hindu diaspora).

Religious institutions are also part of this process of religious globalization. They may provide for a single ethnic community, with missionaries sent from the homeland with the mission of keeping migrants in the fold. They may also cater for a multicultural congregation, uniting locals and migrants or different migrant communities in the same place of worship.

Multicultural congregations, in particular, help migrants integrate since they meet locals who can assist them in practical terms while locals see migrants as brothers and sisters in their faith. Levitt (2001) has observed three types of transnational religious organization: extended, negotiated, and re-created. "Extended" refers to churches in the sending and receiving countries "which are connected and directed by a single authority, but enjoy autonomy at the local level" (2001, 12) like the Catholic Church. "Negotiated" refers to transnational religious organizations that are "much less hierarchical and centralized" and whose ties are "not subject to a set of pre-established rules that must constantly be worked out," such as Protestant churches (2001, 15). Finally, "re-created" transnational religious organizations are established when there is no religious infrastructure in the host country so migrants ask for "guidance and resources from the sending country" (2001, 18). To the latter, I would add that not only does the sending country contribute resources, but migrants receive guidance from their diasporic communities in other countries. A good example would be Brazilian Spiritists in Sydney contacting and receiving resources from the Brazilian Spiritist center in New York (Rocha 2006b). Furthermore, this third category can be used to analyze the role of non-migrants in importing religious practices and beliefs that carry kudos in their country. A case in point would be Buddhism in Western countries.

Moreover, tourists, as modern pilgrims, are also agents of change in the receiving community and in their homeland. In late modernity, sacred and secular pilgrimages intersect, and new sites are added to traditional pilgrimage sites such as Lourdes, Santiago de Compostela, Jerusalem, and Mecca. Globalization has made it cheaper and easier for pilgrims/tourists to reach and create new sacred pilgrimage sites such as Graceland, the local of the fatal car crash where Princess Diana died, Ground Zero, and most recently Michael Jackson's Neverland ranch in California. Many scholars have studied the impact of spiritual tourism/pilgrimage on individuals and communities (Badone and Roseman 2004; Coleman and Eade 2004).

Finally, the Internet has made religions more accessible and participatory. While religious institutions use the Internet to disseminate their beliefs, the increasing number of religious virtual communities and websites run by individuals exemplify how religion is meaningful in the contemporary world. Indeed, the Internet has expanded and strengthened the attributes of religious modernity (privatization of religion, religious pluralism, and the constitution of a market place) as well as the reinforcement of fundamentalist identities.

Cristina Rocha

See also: Fundamentalism; Modernity; Pilgrimage; Roman Catholic Church; Spiritism.

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Gnostic Catholic Church

The Gnostic Catholic Church, a contemporary occult church, exists as an integral part of the thelemic (from the Greek, *thelema*, or will) magical order Ordo Templi Orientis (OTO). It is actually one faction of the Nouvelle Église Gnostique Universelle, which in 1890 was initiated as a new Gnostic tradition by Jules-Benoît Doinel du Val-Michel (1842–1903). In 1867, the year before his marriage, Doinel claimed that as part of an apparition of the Virgin Mary, Jesus had also appeared and consecrated him as a bishop. Through the next years, he focused his reading on occult literature, and then around 1890, during a Spiritualist séance, he accepted a second consecration that led directly to his founding of the Nouvelle Église Gnostique Universelle. Through the church, Doinel hoped to revive the mystical doctrines attributed to the second-century theologian Origen, most important, the idea of the pre-existence of soul and the related belief in metempsychosis, or reincarnation. Assuming the position as patriarch of the new church, Doinel proceeded to consecrate four bishops, each of whom went on to establish separate lineages from which several dozen distinctive Gnostic jurisdictions have emerged.

In 1892, Doinel consecrated Gerard Encausse (1865–1916), the author of several occult texts under the pen name Papus. Papus took Doinel's Gnosticism into the milieu of the German and British occult orders. Papus remained loyal to the Église Gnostique Universelle, a faction of the church that emerged in 1908. However, as a bishop he possessed authority to consecrate others without reference to his superior, and it is claimed by some that he in fact consecrated both Theodor Reuss (1855–1923) and Aleister Crowley (1875–1947), who as leaders in the Ordo Templi Orientis brought the Gnostic Catholic Church into the OTO orb. Evidence of these consecrations is somewhat weak.

Early in his work for the OTO, Crowley wrote a Gnostic Mass that integrated thelemic themes in a liturgy that followed the form of the Roman Catholic Mass, though no Christian teachings remained. In 1917 Reuss translated Crowley's Mass into German and began designating himself as the leader of the Gnostic neo-Christians and the Swiss legate of the Église Gnostique Universelle, then headed by Jean Baptiste Bricaud (1881–1934), reportedly consecrated by Papus in 1911. Reuss later accepted several additional consecrations, while Bricaud (albeit unsuccessfully) advocated the use of Crowley's Mass in Freemason circles.

During the years under Karl Johannes Germer (1885–1962), the Ordo Templi Orientis almost ceased to exist, and the performance of the Gnostic Mass was put aside. Then in 1957 in Switzerland, Hermann Joseph Metzaer (1919–1990), a leader in the OTO, accepted consecration as a bishop of the Gnostic Catholic Church from Herbert Fritsche (1911–1960), and then succeeded Fritsche as patriarch in 1960. Following Germer's death, in 1963, he called together German OTO leaders and was selected by them as the new international outer head of the Order of the OTO. He then revived the OTO, along with the Gnostic Catholic Church.

In America in the 1970s, Grady McMurtry (1918–1985) revived the OTO by assuming the role of caliph of the order and argued that he was therefore patriarch of the Gnostic Catholic Church. McMurtry claimed authority to lead the OTO from some emergency documents he had been given by Crowley in the mid-1940s. He argued that the same documents gave him an implied consecration as a bishop. McMurtry's role as head of the church was questioned, given the lack of documentation of Crowley's consecration by Papus and the lack of an act of consecration of McMurtry.

McMurtry's successor, William Breeze, put the controversy over the church to rest when he was consecrated anew by Jack Hogg, a bishop of the Gnostic Church of Thelema. Hogg's lineage could be traced directly to Doinel and has been supplemented by the lineage of Orthodox bishop Joseph René Vilatte (1855–1929), through the small theosophically oriented American Catholic Church. All ninth-degree members of the American OTO are now consecrated as Gnostic bishops. The outer head of the OTO is also considered the patriarch of the Gnostic Catholic Church.

The American branch of the Gnostic Catholic Church may be contacted at JAF 7666, New York, NY 10116. Gnostic church services are held across North America and in 18 countries where the OTO has affiliated lodges and groups.

J. Gordon Melton

See also: Crowley, Aleister; Gnostic Churches; Gnosticism; Ordo Templi Orientis; Thelema.

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Gnostic Churches

The Gnostic Churches comprise a number of new religious movements, most of which originated from the spiritual experience of Jules-Benoît Doinel (1842–1903). Doinel was born in Moulins (France), in 1842, into a pious Catholic family, sharing a special devotion to the 16th-century Jesuit saint Stanislas Kostka (1550–1568), who appeared to Doinel in mystical visions when he was a teenager. These visions eventually got young Doinel in trouble with his teachers at the Jesuit Seminary of Montciel, which he entered in 1859 and from which he was expelled in 1861. He decided then to become a lay archivist and historian rather than a Jesuit priest, and graduated from the famous École des Chartes in 1866. His first appointment as an archivist was in Aurillac. By that time, Doinel had abandoned Roman Catholicism altogether and was active as a spiritualist medium. In 1868, however, he married actress Stéphanie-Françoise Le Clerc (1835–1873), a pious Catholic who brought him back into the Roman fold. In 1869, he was appointed archivist of the city of Niort and, while still claiming to be a good Catholic, resumed his practice as a spiritualist medium. After Stéphanie's death in 1873, he remarried in 1874, this time to a lady with strong family ties to (rather anti-Catholic) French Freemasonry, which he ultimately joined in 1884.

By that time, he had held the post of archivist in Orléans (a very important position) since 1875 and had again abandoned the Roman Catholic Church. French Freemasonry was in need of a competent archivist, and Doinel was called to Paris to take on the directorship of the Masonic Museum. In 1882, he joined Monodism, a short-lived religious movement led by Guillaume Monod (1800–1896), the son of the famous Swiss Reformed scholar Jean Monod (1765–1836); Guillaume claimed to be the new Messiah and to represent the Second Coming of Jesus Christ. In 1890, Doinel met Papus (Gérard Encausse, 1865–1916), who was then the leader of the Martinist Order and other occult organizations, which the archivist quickly joined. Doinel was a true collector of occult society memberships, and he also joined the Theosophical Society. His studies led him toward a particular interest in ancient Gnosti-

cism and Catharism. He shared these interests in Paris with Countess Maria Mariátegui (1830–1895), who later became the duchess of Pomar by marriage, and was a friend of Madame Helena P. Blavatsky (1831–1891), as well as other Theosophical luminaries.

How Doinel came to found the Gnostic Church is a tale that he himself told in different ways during his later years. According to one version, in June 1890 during a Spiritualist séance at the home of the duchess of Pomar, the spirits of 41 Cathar bishops appeared and consecrated Doinel as patriarch of a newly established Gnostic Church. True or not, by late 1890 Doinel was actively consecrating Gnostic bishops, including Papus and another well-known French esoteric author, Paul Sédir (pseudonym of Yvon Le Loup, 1871–1926). By 1892, there were enough Gnostic bishops to convene a synod, which confirmed Doinel as patriarch with the name of Valentinus II. The same synod consecrated yet another French esoteric author, Léonce Fabre des Essarts (1848–1917), as bishop under the name of Synésius. Between 1890 and 1894 Doinel, using a mix of Gnosticism and Catharism, published both a catechism and a ritual for the Gnostic Church. In December 1894, however, Doinel repudiated both Freemasonry and the Gnostic Church, and in 1895 publicly announced his return to the Catholic fold. In May 1895, using the pseudonym of Jean Kostka (the latter being the surname of the Jesuit saint to whom he was so devoted in his youth), he published a book under the title of *Lucifer démasqué* (*Lucifer Unmasked*), in which he claimed that the devil himself was behind Freemasonry, the Theosophical Society, and the Gnostic Church.

Never one to remain in the same church for long, however, Doinel wrote to Fabre des Essarts (who, in the meantime, had been elected the new patriarch of the Gnostic Church) on December 31, 1899, claiming that he had never really abandoned Gnosticism and was returning to the Gnostic Church, not as patriarch, but as one of its bishops. In 1902, on the other hand, he published a rather pious book of Catholic poetry. Doinel died on March 16, 1902, with both Roman Catholics and Gnostics claiming that he had died while still embracing the tenets of their respective faiths.

Unlike Doinel, Fabre des Essarts remained a Gnostic bishop and patriarch throughout his whole life, and presided over the expansion of the Gnostic Church from France into Belgium, Germany, Russia, Italy, and the United States. During this period, René Guénon (1886–1951), the famous French esoteric author, was also consecrated as a Gnostic bishop (in 1909) under the name of Palingénius, but remained a member of the Gnostic Church for only a short time. Another well-known French esoteric author (and Martinist leader), Jean Bricaud (1881–1934), was consecrated a Gnostic bishop in 1901, but went on in 1907 to head a schism that established what was initially known as the Catholic Gnostic Church, but which from 1908 on became known as the Universal Gnostic Church. Bricaud's branch eventually attracted most members of the original Gnostic Church led by Fabre des Essarts (who died in 1917) and his successors, Léon Champrenaud (1870–1925) and Patrice Genty (1883–1964).

The two branches (the Gnostic Church and the Universal Gnostic Church) merged in 1960 under the leadership of Robert Ambelain (1907–1997), who, as leader of the Universal Gnostic Church, had succeeded Constant Chevillon (1880–1944), who had been assassinated by Nazi collaborators, and Henry-Charles Dupont (1877–1960). Ambelain, a successful writer of popular esoteric books, had established yet another independent branch in 1958: it was known as the Apostolic Gnostic Church, and it too was part of the 1960 merger. In 1967, Ambelain left his position as patriarch to pursue other interests, and in 1983 the Apostolic Gnostic Church (which was the name it maintained from the 1960 merger) ceased to exist as an international body. A dozen small Gnostic churches, however, continue to this day to survive on a national basis, particularly in France and Belgium (Rosicrucian Apostolic Church, Gnostic Apostolic Church), Italy (Italian Gnostic Church: Via San Zanobi 89, 50129 Florence, Italy, although the activity appears to be somewhat reduced after the death of its longtime leader Bishop Loris Carlesi, 1915–2006), the United States, and Barbados (Apostolic Gnostic Church), and they have kept alive Doinel's ideas and rituals right up to the present time.

The different branches of the Gnostic Church established by Doinel in 1890 should not be confused, however, with other new religious movements, also

known as Gnostic churches; some are completely independent of the Doinel tradition described above (such as several independent Gnostic churches active in California or throughout the United States); others derive from branches of the Ordo Templi Orientis. The latter include the Gnostic Catholic churches, which operate within several branches of the OTO loyal to the tradition of Aleister Crowley (1875–1947), although Crowley claimed episcopal orders from Doinel, and the Gnostic churches operating within the Gnostic Movement, founded by Samael Aun Weor (1917–1977).

Cristina Rocha

See also: Crowley, Aleister; Gnostic Catholic Church; Gnostic Movement; Ordo Templi Orientis; Roman Catholic Church; Theosophical Society (America); Western Esotericism.

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Gnostic Movement

More than 100 independent organizations, known as Gnostic movements or Gnostic churches, claim as their founder Victor Manuel Gómez Rodriguez (1917–1977), an esoteric master born in Bogota (Colombia) and known under the pen name of Samael Aun Weor. Raised as a Roman Catholic, Weor later became a spiritualist, a Theosophist, and a member of the Fraternitas Rosicruciana Antiqua (Ancient Rosicrucian Brotherhood) founded by Arnoldo Krumm-Heller (1876–1949). Krumm-Heller was a friend of the British magus Aleister Crowley (1875–1947), and also operated a Catholic Gnostic Church, in which he probably consecrated Weor a bishop. Weor published his first popular esoteric book, *The Perfect Matrimony*, in 1950, and about the same time in Mexico City established a Universal Christian Gnostic Church. Weor's death in 1977 generated an endless sequel of schisms. They all differ on matters relating to leadership, doctrine, and ritual, but all venerate Weor as a superhuman master, and as the Messiah of the Aquarian Age. Some of the branches have several thousand members, particularly throughout Latin America, and also in Latin Europe and Quebec, with others in the United States, Australia, New Zealand, Asia, and Africa.

Weor's thought is syncretic and includes themes drawn from Theosophy, Krumm-Heller, Aleister Crowley, George Ivanovich Gurdjieff (ca. 1866–1949), and other masters. The three keys to Weor's system (or the "three factors of the consciousness revolution") are death, rebirth, and sacrifice. Death here means the destruction of all the negative psychological factors that prevent human awakening. Rebirth involves the birth of a higher alchemical body, achieved through sexual magic in the shape of the "AZF Arcane," a form of *karezza*, which is the technique aimed at halting a sexual experience just before orgasm. Sacrifice means spreading to humanity in its entirety the wisdom the initiate has acquired. In order to achieve the three stages of Weor's consciousness revolution, secret rituals (in seven degrees), study, astral projection, and astral travels have to be undertaken. The initiate's itinerary is divided into three stages, known as exoteric, mesoteric, and esoteric (a terminology also used by Gurdjieff). Weor's main sexual practice, the above-mentioned form of karezza, also known by the tantric name *Sahaja Maithuna*, is regarded as the only permissible sexual magic. All other forms (including those prevailing in the Ordo Templi Orientis groups inspired by the teaching of Aleister Crowley) are regarded as illicit, and ultimately controlled by a "Black Lodge" for its own satanic ends.

Drawing a map of the Weor groups is a difficult task, with new schisms occurring frequently. The largest group is the Gnostic Institute of Anthropology Samael and Litelantes (IGASL), which until her death in 1998 was led by Weor's widow, Arnolda Garro Gómez (known as Maestra Litelantes; 1920–1998). It has currently some 18,000 members and was established in 1989, when Arnolda left the original Gnostic Association of Anthropological and Cultural Studies over a dispute about the copyright on Weor's writings. The American branch of Arnolda's Institute is the American Institute of Gnostic Anthropology, which has

several dozen centers throughout the United States listed in the website for the organization at http://www.gnosisusa.org.

The Gnostic Association of Anthropological and Cultural Studies (Internet site at http://www.ageacac.org) still exists under the joint leadership of Hypatia Gómez, Weor's daughter, and Victor Manuel Chavez, while Osiris Gómez, Weor's son, took over the leadership of the Gnostic Institute of Anthropology, together with Roberto Tejada, after his mother's death. Tejada, however, later left Osiris and established his own organization under the name Círculo de Investigación de la Antropología Gnóstica (CIAG).

Among other branches, a few are worthy of mention: (1) the Gnostic Association of Anthropological, Cultural and Scientific Studies, established in Spain in 1992 by Oscar Uzcátegui Quintero, one of Weor's closest associates (headquarters: Avenida de América 26/10F, 18006 Granada, Spain; website: http://www.ageac.org); several of Uzcátegui's disciples in turn have established their own independent branches; (2) the Center for Gnostic Studies (Centro de Estudios Gnósticos, CEG), perhaps the fastest-growing branch, a splinter from Arnolda's branch, guided by Ernesto Barón in 2001; Cloris Rojo Barón, Ernesto's wife, separated from her husband and created a separate branch that appears, however, to be moribund; (3) the Gnostic Christian Universal Church, founded by Colombian master Teofilo Bustos (1936–2005), known as the Venerable Master Lakshmi and currently headquartered in Uruguay (http://www.gnostico.com and http://www.gnosis2000.com); (4) the Gnostic Christian Universal Movement in the New Order, established in Colombia in 1960 by Joaquín Enrique Amortegui Valbuena (1926–2000), known as the Venerable Master Rabolú, a group that enjoyed a certain notoriety in the media thanks to its apocalyptic features and the idea that a planet named Hercólubus may soon collide with Planet Earth, thus destroying humanity forever. Many "Weorite" groups are quite secretive, and some have decided to close their websites, which were active in the 1990s.

Massimo Introvigne and PierLuigi Zoccatelli

See also: Crowley, Aleister; Gnostic Catholic Church; Gurdjieff, George Ivanovitch; Ordo Templi Orientis; Roman Catholic Church; Tantrism; Theosophical Society (America); Western Esoteric Tradition.

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Gnosticism

The term *Gnostic* was originally applied to a spectrum of groups that emerged to prominence in the second century CE as competitors to the Christian church. Questions about the origin of the groups remain a source of intense scholarly discussion, and estimates for the date of their origin range from the first century CE to the first century BCE. Until the 20th century, the Gnostics were known primarily from the writings of Christian heresiologists such as Saint Irenaeus (ca. 125–202), whose famous text *Against Heresies* included excerpts of the writings of various Gnostics such as Valentinus and Carpocrates, both of whom lived in the second century CE.

The study of Gnosticism was elevated from its status as a subtopic under Christian heresies in 1945, with the discovery of an ancient Gnostic library in the Egyptian desert at Nag Hammadi. The fourth-century site yielded complete copies of books such as the Gospel of Truth (initially recognized from the several quotes in Irenaeus's writings) and the Gospel of Thomas, a heretofore unknown collection of sayings attributed to Jesus. These books, along with the *Pistis Sophia*, a Gnostic collection published in 1900, have provided a whole new perspective on the Gnostic groups and have led some to question the conventional view of Gnosticism as a singular movement. The renewed interest in Gnosticism has also focused attention on the Mandeans, possibly the only Gnostic group that has survived from the ancient Mediterranean. The Mandean community is centered in southeastern Iraq.

Gnosticism was described by Irenaeus and other Christian writers as a heretical form of Christian teaching. However, in light of the new findings, the Gnostic tradition has come to be seen as a religious community in its own right that began to interact with the Christian movement already in the first century and incorporated Christian elements into its own teachings. Christian Gnostics believed that they possessed the clearest understanding of the message of Christ, the knowledge (Greek: *gnosis*) that allowed them to encounter spiritual reality and attain salvation.

To the Gnostics, God was a remote reality, utterly unknowable and transcendent. They described the world as the product of a series of emanations that originated in God—those closest to God being purely spiritual, and those closest to Earth being characterized by the gross materiality of earthly life. The material world was inherently bad, and only in escaping from it could one obtain salvation. Human beings were seen as sparks of divinity who had been trapped in this lower world. The gnosis allowed them to escape their fate and return to their spiritual home. In some groups, the God of the Hebrew Bible was pictured as a lesser deity, the demiurge, characterized by human passions. In contrast, Christ was seen as a totally spiritual being who appeared in human form (only seeming to have a material existence) to show the way back to the spiritual realm.

Gnosticism, apart from the Mandeans, appears to have died out by the fifth century, but the impulse it represented continued to reappear at various times and places throughout Europe, most prominently among the Bogomils toward the end of the first millennium CE in Bulgaria and the Cathars (or Albigensians) in southern France. Gnosticism had a great affinity to the kabbalistic teachings of mystical Judaism, which found expression in the Christian Kabbalah movement that emerged in the 16th century. A new burst of Gnosticism began with the Kabbalah movement and with the 17th-century movement called Rosicrucianism. This reborn Gnosticism is discussed elsewhere in this encyclopedia as the Western Esoteric tradition, which includes Rosicrucianism, Freemasonry (18th century), Theosophy (19th century), and a host of occult and metaphysical groups spawned in the 20th century, culminating in the New Age movement.

Whereas Christian leaders and scholars have tended to see Gnosticism as the oldest and most persistent Christian heresy, Western Esoteric leaders in the 20th century took the opportunity provided by the free religious environment to reclaim Gnosticism as a contemporary living tradition. Gnostic Christian groups have appeared on the fringe of the Christian community, incorporating the Gospel of Thomas into their canon of Scripture. Other Esoteric groups have claimed the Gnostic heritage by incorporating the term into their name, though without any significant reference to the ancient Gnostic texts; these include the Gnostic Catholic Church and the Gnostic movement.

A very few groups have attempted to base their religion directly on the ancient Gnostic writings. The most prominent representatives of this latter type include the Gnostic Society, based in southern California and headed by Gnostic Bishop Stephan A. Hoeller, and the Gnostic Society in the Kingdom of Norway, founded by Terje Dahl Bergersen.

Gnostic Society
4516 Hollywood Blvd.
Los Angeles, CA 90029
http://www.gnosis.org/~gnosis/gnostsoc.htm

Gnostic Society in the Kingdom of Norway
Bruchion-Center for Gnosis and Art
c/o Capella Santa Sophia
Jan Valentin Saether
Brugt. 3
0157 Oslo
Norway
http://terje.bergersen.net/gsn/

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See also: Freemasonry; Gnostic Catholic Church; New Age Movement; Western Esoteric Tradition.

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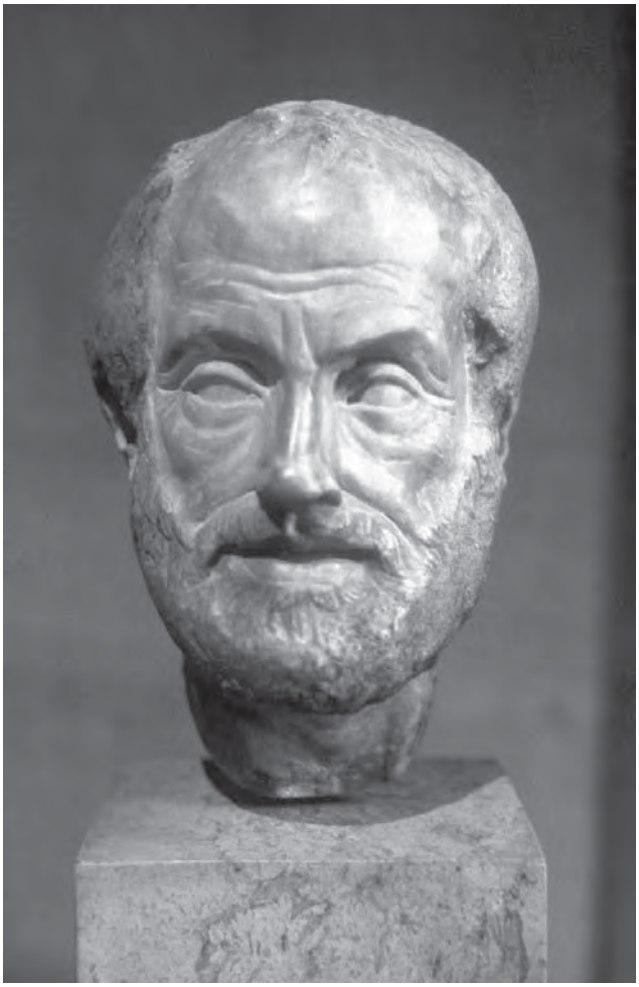
God, Existence of

Debate about the existence of God has preoccupied many of the leading thinkers of Judaism, Christianity, and Islam, the Western religious traditions of humanity. For such thinkers, as for critics of each religion, it is not enough to simply accept the purported divine revelation behind one or more of these faiths. For these thinkers, both skeptic and believer, the existence of God is a proper subject of philosophical and theological debate. Even those who decry the need for religions to take philosophy seriously have to do so in order to state their case against its value or relevance.

There were two early signals that Judaism and Christianity would both be facing the topic of God in relation to the concerns of philosophy. The first had to do with the impact of Greek thought on Philo of Alexandria (ca. 20 BCE–40 CE), the father of Jewish philosophy. Though Philo's philosophy impacted the early Christian movement more than the Jewish world of his day, he was the earliest important Jewish thinker to wrestle with the relationship of Moses to Plato.

The second signal that Judeo-Christian thought about God would be seen through or in relation to the lens of philosophy was how quickly Christian leaders became preoccupied with Plato, Aristotle, and other philosophers. Paul's trip to Athens is mentioned briefly in the Acts of the Apostles and he gives a warning about philosophy in his epistle to the Colossians. For the most part, however, first-century Christians were not overly concerned with philosophy. Their emphasis was on the proclamation of the revelation from God through Jesus.



Greek philosopher Aristotle, whose philosophical writings had a significant impact on the development of Western intellectual history. (Jupiterimages)

While proclamation continued in the second century, an apologetic emphasis was beginning. Its first focus was on proving the superiority of the Christian revelation to that of Moses. This was a significant motif in Ignatius, Barnabas, and Justin Martyr (100–165 CE), the earliest of the church fathers. However, even in Justin Martyr's *Dialogue with Trypho* we have clear proof of the significance of Greek philosophy for Christian

thinkers. Justin claims that at a time in his life "contemplation of ideas furnished my mind with wings so that in a little while I supposed that I had become wise." He goes on to contrast this "stupidity" with the prophetic message about Jesus that he learned from an old man. Justin's critique of philosophy must not be overstated since he used Plato as an ally on various topics.

The apologetic against Greek thought continued in Tatian (110–180 CE), Theophilus of Antioch, Athenagoras (fl. 170), and Clement of Alexandria (155–215). With Tertullian (ca.160–ca. 220), however, the apologetic took a decisively negative turn. Tertullian speaks of the Apostle Paul's recognition that philosophy corrupts truth with its "mutually repugnant sects." He then goes on with his famous rhetorical questions: "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians?" Thus, he commands: "Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel!" (*Against Heretics*, VII).

Tertullian's radical demarcation between Christianity and philosophy was largely neglected until post-Reformation times. Origen (185–254) gave philosophical argument an important place, as did Gregory of Nyssa (fl. 370) and other theologians, including Augustine (354–430). Etienne Gilson even points out how Augustine foreshadowed Descartes in using similar tactics to set aside skepticism, as in this line from *City of God*: "Even in error, I should have to exist in order to be in error." Augustine is confident in God's existence as provable, though some make themselves blind to the obvious.

Augustine, like Tertullian, put reason at the bidding of theology, but Augustine showed far more comfort in combining faith and reason. This comfortable union of faith and reason continued, with little interruption, for 1,000 years, whether in Orthodox or Catholic circles. Belief in God was held with increasing certainty, even as Christian apologetic adapted, especially in Thomas Aquinas (1225–1274), to the discovery of the thought of Aristotle. There were a few Christian thinkers wary of philosophy, notably Bernard of Clairvaux. Donald Wiebe notes the importance of Bernard in his work *The Irony of Theology and the Nature of Religious Thought*.

Aristotle had an earlier impact on Islamic thought. His writings were most influential on Al-Kindi (805–873), the father of Islamic philosophy, Al-Farabi (ca. 872–950/951), Avicenna (ca. 980–1037), and Averroes (1126–1198), known to Muslims as Ibn Rushd.

These thinkers used Aristotle to strengthen the case for Islamic orthodoxy, though al-Ghazali (1058–1111), like Bernard, had suspicions of the rationalist mindset. Al-Ghazali never tires of asking in his *Incoherence of the Philosophers* "Do you know this through the necessity of reason or through speculating with it?"

By the time of Aquinas the arguments for God were similar in Christian, Islamic, and Jewish circles. Anselm of Canterbury (1033–1109) had formulated the ontological argument. The cosmological argument was used in a restrained way by Moses Maimonides (1135–1204), the greatest of medieval Jewish thinkers, in his *Guide to the Perplexed*. Aquinas focused his attention on various facets of the cosmological argument in his *Summa contra Gentiles* and *Summa Theologica.*

The teleological argument was used by Averroes (following Aristotle) and also by Aquinas. The latter states: "We see that things which lack knowledge, such as natural bodies, act for an end, and this is evident from their acting always, or nearly always, in the same way, so as to obtain the best result. Hence it is plain that they achieve their end, not fortuitously, but designedly." This is the last of the five proofs to God from the *Summa Theologica*. Of course, Aquinas, the other Christian thinkers noted above, Muslim apologists, and Maimonides all noted the importance of moral argument in advancing the case for God. The first Christian apologists loved to point out the inferior morals of Pagans in contrast to the virtuous disciples of Christ.

The large unanimity and certainty about God in the Western religious tradition was diminished with the emergence of skepticism in the 16th century. At the same time that Martin Luther (1483–1546) and John Calvin (1509–1564) were questioning Catholic doctrine, the West was discovering the writings of Sextus Empiricus (d. 210), the Pyrrhonian writer. Thus, there

was a double blow to the confident claims of Western religion.

This story has been documented most closely by Richard H. Popkin, the great historian of philosophy. His work *The History of Skepticism* shows how "the Reformation controversy had opened up Pandora's box in seeking the foundations of certain knowledge" and that this theological crisis was compounded by a larger epistemological skepticism. The latter was advanced most powerfully by Michel de Montaigne (1533–1592) and his *Apologie de Raymond Sebond*. Popkin notes that "Montaigne's genial Apology became the coup de grace to an entire intellectual world. It was also to be the womb of modern thought, in that it led to the attempt either to refute the new Pyrrhonism, or to find a way of living with it."

Many Catholic and Protestant thinkers turned to fideism, the belief that faith is independent of and superior to reason as a means of reaching truth about God, as an alternative to the earlier Christian rationalism and the new skepticism. It was not always easy to tell if the fideists were true believers working in apologetics or real skeptics hoping for the demise of Christian faith. A creative non-fideism apologetic came from René Descartes (1596–1650), who used a skeptical motif to re-establish the certainty of one thing ("I think, therefore, I am") from which he moved to solid proof for the existence of God. However, the foundations of knowledge had basically changed. Since Descartes all observations about the existence of God are made in the context of doubt and competing visions of reality, Christian and otherwise.

Christian and Jewish confidence about God was further impacted by the emergence of biblical criticism. The early proponents were Isaac La Peyrere (d. 1676), Baruch Spinoza (d. 1677), and Richard Simon (d. 1612), the French critic. Doubts increased dramatically with the confident Enlightenment theories of Immanuel Kant (1724–1804) and David Hume (1711–1776), especially in his famous essay against miracles. In a further blow, the next century provided Charles Darwin's argument for evolution and a subsequent withering of trust in the teleological argument for God. All of this formed the background to the Catholic affirmation of papal infallibility (1870) and the emergence of an anti-intellectual Protestant Fundamentalism in the early decades of the 20th century.

Both Judaism and Islam have faced modern crises as well, though not so much related to the vagaries of argument. Muslim scholars had to cope with the collapse of the Ottoman Empire and the triumph of Western powers. Jews have had their own doubts come to the fore in reaction to Adolf Hitler's Holocaust. This and other modern horrors have made it easy for critics to deny God on the basis of the problem of evil. This is one of the main arguments of the new militant atheists like Richard Dawkins and Christopher Hitchens. For them God is a delusion, and religious belief is a form of insanity.

In spite of five centuries of increasing agnosticism, belief in God continues. Western religious thinkers, residing in an increasingly globalized world, are more cognizant of other faiths. At the same time, the Western apologetic for God is now set increasingly in a postmodern context. Even Christian rationalists must acknowledge Jacques Derrida's impact. Karl Barth would have seen postmodern malaise as perfect proof of the value of fideism. Gilson wrote once that "all the Barthian Calvinist asks of philosophy is that it recognize itself as damned and remain in that condition."

Various Christian apologists have continued to opt for rational confidence about God. This includes the famed populist C. S. Lewis (1898–1963) and philosophers Alvin Plantinga (b. 1932) and Richard Swinburne (b. 1934). The case for God was strengthened with the 2004 announcement that Antony Flew (1923), the famous British philosopher, had abandoned atheism. He was impressed by a recent reformulation of Aristotle's proof for God, the evidence for big-bang cosmology, and the teleological arguments of the Intelligent Design movement. Proponents of the latter, including William Dembski, Michael Behe, Phillip E. Johnson, and Stephen Mayer, are often the objects of ridicule by Dawkins and other mainstream scientists.

Carl Becker points out that "whether arguments command assent or not depends less on the logic that conveys them then upon the climate of opinion in which they are sustained." This bears reflection given the changing opinions about the existence of God in Western thought. Becker describes the trajectory this way:

"It has taken eight centuries to replace the conception of existence as divinely composed and purposeful drama by the conception of existence as a blindly running flux of disintegrating energy." He quotes with approval the words of Aristophanes: "Whirl is king, having deposed Zeus." Of course, this verdict commands assent only in certain climates of opinion.

James A. Beverley

See also: Agnosticism; Atheism; Augustine of Hippo; Calvin, John; Globalization, Religion and; Luther, Martin; Thomas Aquinas.

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Goddess Spirituality

Goddess spirituality seeks to redress the imbalance it perceives in monotheistic traditions where the image of the Divine is overwhelmingly male and to envisage and celebrate the Divine as She as well as He. Goddess spirituality can be a radical challenge to the teaching of the world's monotheistic traditions, envisaging the Divine as immanent as well as transcendent and for many challenging also the accepted hierarchies and power relationships of Western society. There has been a strong identification, for example, with the environmental and climate change movements, which protest against capitalist and state exploitation of natural resources.

Some women have remained within Christian churches but have sought to adapt and enhance the liturgy and theology with enriched images and concepts of the Divine as Mother as well as Father. Some Jewish women have found in the Kabbalah and the matriarchs of the Bible images that can update Judaism to meet contemporary women's needs. Others have sought to find spiritual expression and fulfillment in other traditions, both West and East, and in indigenous spirituality.

The Goddess spirituality movement has been fostered by women's emancipation and growing social, political, and cultural participation from the 19th century on, but Goddess spirituality is not solely the preserve of women. Many men of deep spirituality have questioned the concept of a supreme male deity and contemporary Goddess spiritualities have been welcoming to men both heterosexual and gay. In the early 20th century, British colonial magistrate and Tantric scholar Sir John Woodroffe, writing as Arthur Avalon, advocated a return to a religion where Goddess and God were equal. All things were possible, wrote Sir John, when the supreme personifications of the Divine were God and Goddess who "give and receive mutually, the feminine side being of equal importance with the masculine." In the mid-20th century, writer Dion

Fortune wove Goddess spirituality into literature for public consumption in novels that described a religion of Goddess and Horned God, drawing on European mythologies with Kabbalistic overtones. In the late 1940s a retired British colonial administrator, Gerald Brousseau Gardner, had his own personal vision of the Goddess and created what was in effect a new religious synthesis by grafting ideas of Goddess worship, heavily seeped in the classics of his boyhood education, onto the remnants of the British witchcraft tradition.

Gardner's Wicca, as the synthesis came to be known, incorporated gender essentialism and a focus on heterosexuality that was unattractive in the latter half of the 20h century to many women attracted to Goddess worship as a manifestation of their feminism.

Newer feminist interpretations of Goddess-based witchcraft arose, particularly in the United States through the work of Starhawk. Wicca already venerated the natural world as a theaphony. Starhawk made more explicit the radical activism of many Goddess worshippers. From the 1980s on, Goddess spirituality, nature religion, and environmental activism have gone hand in hand. Goddess spirituality has had increasing inspiration from Buddhism, and many female bodhisattvas and Goddess figures are now revered in the West by women who think of themselves as Buddhists and by those who practice primarily a Goddess-based spirituality. Tara from Tibetan Buddhism and Chinese Buddhism's Guan-Yin (Kannon in Japan) are widely revered by Goddess-oriented women.

Goddess spirituality has been evolving rapidly as the first generations of Goddess-worshipping women have developed Goddess worship for family celebration and the religious education of children. This has led to the establishment of summer festivals and camps and family worship activities.

For Goddess-oriented women, there are numerous religious routes to ordination, including the Covenant of Unitarian Universalist Pagans (a branch of the Unitarian Church) and organizations such as the Fellowship of Isis and the Reformed Congregation of the Goddess.

Vivianne Crowley

See also: Fellowship of Isis; Gardnerian Wicca; Tibetan Buddhism; Wiccan Religion; Women, Status and Role of.

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Golden Temple

The Golden Temple, located in the city of Amritsar, Punjab, India, has emerged as both the symbolic and administrative center of the Sikh religion. The temple, or more properly *gurdwara* or place of worship, is surrounded by a manmade lake (that is, fed by a spring) and the lake is surrounded by a complex of buildings that includes an information office, a museum, and shrines to notable Sikh leaders.

Until the early 16th century, only a small lake and associated forest existed where now a city is located, but Guru Nanak (1469–1539), the founder of the Sikh faith, came to this lake for meditation and eventually retired here. After Nanak's death, his followers made pilgrimages to the lake, which acquired an aura of sanctity, much derived from the stories of people being healed, even of leprosy, by the lake's water. The lake became known as Amritsar, or "pool of the nectar of immortality."

After Nanak's death, a set of successive gurus (teachers) led the small Sikh community. The third guru, Amar Das (1479–1574), left the task of building an appropriate place for worship to his successor, Ram

India's Golden Temple in the Punjabi city of Amritsar is Sikhism's holiest site. (iStockPhoto.com)

Das (1534–1581), who oversaw the enlargement of the lake and began the construction of the temple. The fifth guru, Arjan Dev (1563–1606), completed the initial work. Three years after the temple's completion in 1601, the Adi Granth, the collection of the writings of the gurus that constitute the Sikh scriptures, were formally installed inside the Har Mandir (Temple of God). As the temple became identified with the still relatively small Sikh community, its enemies occasionally focused on it. They destroyed it several time in the 18th century, the last time in 1767. On each occasion the Sikhs rebuilt it. Since the upper exterior of the temple was covered with gold in 1830, it has been commonly referred to as the Golden Temple. Close by the complex of temple buildings are dormitories and dining halls where all persons, irregardless of their religion, race, or gender, may find free room and board.

Pilgrims approach the Golden Temple along a causeway over the Pool of Nectar. At the beginning of the causeway is a small temple, the Akal Takht. As they pass over the causeway and circumambulate the temple, they find entrance doors on each of the four sides, a sign of the openness of the faith to all seekers coming from all directions. The Adi Granth's throne dominates the temple's main room of the temple. Within the temple, pilgrims find a tank filled with water from the spring that feeds the lake. Here they wash their soul and some pray for healing. As each day begins, a priest brings the Adi Granth from the Akal Takht to the Har Mandir, where it is placed on its symbolic throne. As the day progresses, he and others will read from it. At the end of the day, the Adi Granth is wrapped in ritual cloths and returned to the Akal Takht.

The world took notice of the Golden Temple in 1984 after a group seeking to create a separate Sikh nation (for which some Sikhs had argued through the 20th century) took residence within. Their cause was opposed by most Indians and then prime minister Indira Gandhi (1917–1984). In his search for independence, Sikh leader Jarnail Singh Bhindranwale (1947–1984) had made the Golden Temple his headquarters. In her efforts to suppress the independence movement, Gandhi vowed to capture Bhindranwale even at the cost of invading the temple's sacred space. When Bhindranwale refused to surrender, she ordered Indian army troops into the temple. In the process the Akal Takhl was largely destroyed, and many of the separatists, including Brandranwale, along with a number of unsuspecting pilgrims who had been trapped in the temple when the siege began, were killed.

For her invasion of the Golden Temple, Gandhi earned the enmity of the Sikh community, including the elite group of Sikhs who served as her personal bodyguards. Two of those bodyguards assassinated her in retaliation for the violation of the Golden Temple.

Guru Nanak had been opposed to the idea of making pilgrimages, thus Sikhs are reluctant to equate visits to Amritsar as making a pilgrimage. However, the temple and surrounding environment are the regular terminus of people visiting from far and near in search of spiritual and moral refreshment. Relatively close to Amritsar, visitors will also be able to find, including the gurdwara at Tarn Taran built in honor of Guru Arjun Dev, the gurudwara at Gobindwal built by Guru Amar Das and the memorial to Guru Angad Devji at Hazoor Sahib.

J. Gordon Melton

See also: Devotion/Devotional Traditions; Nanak, Guru; Pilgrimage; Sacred Texts.

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Grace Communion International

See Worldwide Church of God.

Grail Movement, The

The Grail movement is an old and historically important international Esoteric organization, now divided among two main rival branches. The movement was founded by Oskar Ernst Bernhardt (1875–1941), a German Esoteric author known under the pen name of Abd-ru-shin (Parsi: Son of Light). He was born in Bischofswerda (Germany) in 1875, and from 1900 on traveled extensively in the Middle and Far East, the United States, and Europe; he also published several novels, short stories, and theatrical pieces. The outbreak of World War I found him, a German citizen, in an enemy country, the United Kingdom, and he was interned on the Isle of Man. In 1923, he circulated the first parts of *The Grail Message*, the publication of which continued through to 1937.

The Grail Message, a complicated Esoteric work, found interested readers, particularly in Germany, France, the former Czechoslovakia, and Austria. Bernhardt decided to settle in Austria, at the Vomperberg (Tyrol), together with a handful of followers of what later became known as the Grail movement. In 1938, Austria was occupied by Nazi Germany: *The Grail Message* was banned, the Vomperberg Center closed, and Abd-ru-shin arrested. Released from jail in September 1938, he was banished first to Schlauroth (near Görlitz, Saxony), and then to Kipsdorf, where he died in 1941. His wife, Maria Freyer (1887–1957), continued his spiritual mission within the framework of the Grail movement, which was directed for several years after her death by the children she had from a previous marriage, Irmgard (1908–1990), Alexander (1911–1968), and Elizabeth (1912–2002), who all

legally changed their last name to Bernhardt. Their leadership was not recognized by the large Brazilian branch, directed by Roselis von Sass (1906–1997), who established a splinter group known as Ordem do Graal na Terra. Other schisms occurred in the present-day Czech Republic. The most important problems, however, were born from the will of Irmgard Bernhardt, who was the legal owner of both the Vomperberg Center and the copyright on Abd-ru-shin's books. Irmgard left the Vomperberg to her granddaughter Claudia-Maria (in turn, the natural daughter of a disciple she had adopted; 1948–1999) and to Claudia-Maria's husband, Siegfried (who also legally changed his last name to Bernhardt), and the copyrights to her brother-in-law Herbert Vollmann (1903–1999), the husband of her sister Elizabeth Bernhardt. Although Irmgard expressed in her will the hope that all her relatives might peacefully cooperate, this was not the case, particularly after Vollmann's death in 1999. The two branches of the movement—called in the United States the International Grail movement (led by Vollman's heirs, the owners of the copyrights) and the Grail movement of America (led by Siegfried Bernhardt, who controls the Vomperberg)—are now in fact completely separate.

The Grail Message includes 168 talks, explaining the structure of the whole universe and of the laws that govern it. The border between the divine and human realms is the Grail Castle, where the holy cup of the Grail represents God's direct irradiation. Creation is the spread of God's rays, with their consequent and gradual cooling beyond this border. This is how different planes of the universe were generated, a scheme very reminiscent of that found in the thought of Helena P. Blavatsky (1831–1891), one of the founders of the Theosophical Society. First came the original spiritual level, then the spiritual level and additional levels successively down to matter, all originating, it is believed, from the cooling and solidification of the divine rays. Crucial for this descent of the rays are two characters, known as Parsifal and the pristine Queen, or Mother. A force flows down from the Holy Grail and sustains the whole of creation. Planet Earth is part of the creation's denser and lower level. Human beings, however, keep within themselves a spiritual spark capable of reminding them of their divine origin. By cultivating this spark through successive reincarnations, humans can transcend the lower planes of matter, achieve a higher spiritual consciousness, and ultimately return to their heavenly home.

At the Vomperberg, and in other places, the Grail movement celebrates three spiritual feasts each year: the Feast of the Holy Ghost (Pentecost) on May 30, the Feast of the White Lily on September 7, and the Feast of the Radiant Star on December 29. The total membership of the main branch of the Grail movement (splinter groups not included) is currently 16,000. The international readership of *The Grail Message* is certainly much larger. The headquarters are located at the Vomperberg Center, although the international correspondence address is the movement's publishing house.

International Grail Movement (Vollmann branch)
Verlag der Stiftung Gralsbotschaft
Schukertstrasse 8
D-70192 Ditzingen
Germany
http://www.graal.org

Grail Administration (Siegfried Bernhardt branch: in the U.S.–Grail Movement of America)
Vomperberg, Grals-Siedlung
6134 Vomp/Tirol
Austria
http://www.grailnet.org

Massimo Introvigne and PierLuigi Zoccatelli

See also: Blavatsky, Helena P.; Theosophical Society (America); Western Esoteric Tradition.

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Granada, Spain

Located in southeastern Spain, the city of Granada (Arabic: Gharnata) was a medieval center of culture and learning located at the foot of the Sierra Nevada where the Darro and Genil rivers meet. Its strategic

The Alhambra, located in Granada, Spain, stands as a reminder of Spain's Moorish heritage. (Ralph Paprzycki/ Dreamstime.com)

location had drawn settlers since prehistoric times. The city developed a large Jewish population after the Roman destruction of Jerusalem and its temple in 70 CE, but attained its heights under Muslim rule between the 8th and 15th centuries. It was incorporated into Christian Spain in 1492.

The Jewish community sided with the Muslim invaders in 711 and assisted in their bringing the city into the swiftly expanding Muslim Empire. Then, following the destruction of the Umayyad dynasty in Damascus, one of the heirs, Abd ar-Rahman (r. 756–788), made his way to Spain and re-established Umayyad rule with a base in Cordoba. He soon incorporated Granada into his new kingdom. It grew through the next century to become the capital of a province under the Cordoba caliphate declared by Abd ar-Rahman III (r. 912–961) in 929.

Unfortunately, the caliphate ran into serious succession problems early in the 11th century that would lead to its downfall in 1031. However, even as the caliphate's troubles began to manifest, Granada was attacked and largely destroyed in 1011. Out of the ruins the independent Taifa of Granada emerged in 1013. At this time, the Jewish and non-Jewish sections of the city were united and the present name, Granada (Spanish for pomegranate), was adopted. The new kingdom lasted until 1091. The Taifa was established by a Berber (North African) general named Ibn Ziri (r. 1013–1020), who founded the Zirid kingdom and made Granada its urban center.

Ibn Ziri saw to the building of the Great Mosque of Granada, whose beauty by all accounts rivaled those in Seville and Cordoba. He was also responsible for the construction of the Casbah (old section of the city), whose wall enclosed the royal palace and the commercial and residential quarters. Greater Granada was itself surrounded by lush orchards, most being of pomegranates.

While continuing under Muslim rule, Granada would successively fall under the authority of the Almoravid dynasty based in northwest Africa in 1091 and then the Almohad dynasty in 1166. Spanish Muslims led by Ibn al-Hud overthrew the Almohad forces in the 1230s only to have power wrested from him by Muhammad Ibn al-Ahmar, who established the Nasrid dynasty and proclaimed himself sultan of Granada in 1238.

In the meantime, the reconquest of Spain by Christian forces was well underway and Cordoba had already fallen to the Christian kingdom of Castille. The sultanate of Granada survived more than two and a half centuries as the last Spanish Muslim state by becoming a vassal state to Castille, to whom it paid tribute, and operating out of a balance of power policy between Christian rivals (Castille and Aragon) and Muslim forces sitting just across the Straits of Gibraltar in North Africa. Interestingly, the Nasrid sultanate brought Islamic culture in Spain to its zenith. The major symbol of Muslim rule was the Alhambra (the Red), a fortress resting on top of Sabika Hill, which served as the royal capital. Muhammad Ibn al-Ahmar began the construction of the Alhambra complex and his successors added to it decade by decade until it was pronounced completed during the reign of Muhammad V (r. 1354–1359, 1362–1391).

The Nasrid dynasty is remembered for its allegiance to the Malikite School of Islam (the dominant legal school across North Africa) and the associated strong support of Sufism (also the case in much of North Africa, especially Algeria and Morocco). Muhammad Ibn al-Ahmar used Sufi symbols to legitimate his authority. The dynasty identified itself as "those who make [Islam] victorious through God."

The educational life of Granada was focused in the Madrasah of Granada, started in 1349 by Sultan Yusuf I (r. 1318–1354). The school remained active until the suppression of the Muslim community in 1499. Subsequently, its building was confiscated and the library lost in a fire. It would be succeeded by what became the University of Granada, founded on a grant from King Charles V (r. 1516–1556) in 1526.

The fall of Muslim Granada was occasioned by the merging of Castille and Aragon through the marriage of King Ferdinand (1452–1516) of Castille and Queen Isabella (1451–1504) of Aragon. Granada was surrendered to Christian Spain in 1492, by which time Granada's population had become overwhelmingly Muslim. Large numbers of Granada's Christians and then the Jews had migrated to other parts of Christian Iberia through the 15th century. The initial capitulation agreement of 1492 provided Muslims the right to retain their customs and their religion.

The expected conversion of the majority of the population did not occur, and in 1499 Catholic leaders began a program of mass conversion and forced baptism—a clear violation of the surrender document. Some citizens revolted, which then became the occasion of the authorities to revoke the treaty altogether. The state now demanded the quick conversion or emigration of all of Spain's Muslims. The great majority converted, but many remained secret believers in their old faith. Evidence of the continued Islamic practices of the new Christian converts led King Philip III (r. 1598–1621) to decree their expulsion from Spain early in the 17th century.

Even before the Muslims were integrated into the Christian community, the same year that Granada fell, a decree demanding that Jews convert or leave Spain also destroyed the Granada Jewish community and the old Jewish neighborhood was demolished.

A new Christianized Granada emerged through the 16th century, and Spanish Catholics subsequently migrated to the city from across the country. The city's mosques were turned into churches or otherwise converted into Christian structures. Two of the structures begun early in the 16th century would join the list of architectural wonders in the city: the Granada Charterhouse, a Carthusian monastery, and the new Granada Cathedral. The cathedral was built over the site of the older Grand Mosque. It would take almost two centuries to construct (1523–1704). The monastery of the Carthusians, begun in 1615, would take three centuries to complete, but emerged as a magnificent example of Spanish baroque architecture. A number of other architecturally significant churches would also be built (or begun) during the 16th century.

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See also: Cathedrals—Christian; Cordoba; Malekite School of Islam; Roman Catholic Church; Sufism.

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Grand Mosque, Damascus

Damascus is one of, if not, the oldest city in the world, and its Grand Mosque, though built in the eighth century CE, rests on a site that had successively been the home to various Pagan worship centers and a Christian church.

On the site now home to the Grand Mosque, the Aramean people built a temple around 1000 BCE. Rome conquered the city in 64 BCE, and later saw to the erection of a temple to Jupiter on the site. The Roman temple was constructed on an elevated rectangular platform. It measured some 1,163 by 1,001 feet. There was a square tower at each corner.

In the post-Constantinian world of the late fourth century, the Jupiter temple was superseded by a Christian church dedicated to John the Baptist. In a century in which reputed Christina relics came into their own, the church claimed to have among the most valuable: the head of John the Baptist (the biblical record noting that he died by beheading). The church became a popular pilgrimage site.

The Muslims conquered Damascus in 636 and initially shared the building with Christian worshippers. They built a prayer hall adjacent to the church. The Umayyad caliph al-Walid (r. 705–715) had the church demolished and a new large mosque, magnificent as befitting its role in the city that had become the center of Muslim power, put in its place. It included a large prayer hall (525 feet in length), an even larger courtyard, and many rooms for pilgrims. The Prophet's mosque in Medina was used as a basic model.

Al-Walid compensated his Christians subjects for the church and allowed them to rebuild elsewhere in the city. The relics of John the Baptist, who is also mentioned in the Koran, remained in the possession of the new mosque.

The builders took materials from a number of still-standing Pagan temples, and even columns from the Church of Mary in Antioch. The courtyard was faced with marble, glass, and gold. Included in the construction was what may be the largest golden mosaic in the world, covering some 43,000 square feet. This mosque is somewhat unique in having three minarets. The Minaret of the Bride dates to the 9th and 12th centuries; the Minaret of Jesus to the 13th century; and the Minaret of Qat Bey to the 15th century. Of the three, the Minaret of Jesus, is the tallest. Local tradition suggests that this will be the site of Christ's return to Earth on the Last Day.

The Umayyad mosque has suffered damage several times due to fires (1069, 1893), the Mongol conquest and destruction, and Tamerlane's overrunning the city in 1401.

In 1979, the mosque was included in the old city of Damascus, which was declared a World Heritage site by the United Nations Educational, Scientific and Cultural Organization (UNESCO). In 2001 Pope John Paul II (r. 1978–2005) visited the mosque to view the relics of John the Baptist. It was the first time a pope had made a visit to a mosque.

J. Gordon Melton

See also: Damascus; Medina; Mosques; Relics.

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Great Disappointment

The Great Disappointment is the name given to the severe letdown felt by the followers of William Miller's Adventist teachings when Christ did not return in 1844. Miller, a Baptist preacher from New York, had suggested in the 1830s, based upon his study of the Bible, that Christ was to return around 1843.

The keystone to Miller's understanding of the immediate future was Daniel 8:13–14, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This passage he coupled with Daniel 9:24, "Seventy weeks are determined upon thy people . . . to make an end to sins." He understood prophetic "days" as referring to mundane years, an idea based on biblical passages such as Ezekiel 4:6, "I have appointed thee each day for a year." Hence 70 weeks became 490 days/years.

Miller believed that the end of the 70 weeks was 33 CE, then the commonly accepted date of Christ's death and resurrection. If that was the case, the 70 weeks began in 457 BCE. Counting 2,300 years from that date brought him to 1843. With this essential chronology set, Miller was able to fill in the details of how Bible prophecy had predicted human history to that point. He began to share these findings with ministers in his community and as early as 1832 published a series of articles concerning his conclusions in a newspaper, the *Vermont Telegraph*, which led to a 64-page booklet the next year, *Evidences from Scripture and History of the Second Coming of Christ about the Year 1843*.

At the beginning of 1843, Miller stated that he believed that Christ would return between March 21, 1843, and March 21, 1844. When Christ failed to return in March 1844, Miller confessed his error and left his own movement. A minority also defected from the movement, but some followed Samuel Snow (1806–1870), who suggested October 22, 1844, was the more correct date. It is the despair that followed the failure of this second date that became known as the Great Disappointment. It resulted in a period of chaos and the division of the movement into several factions from which would eventually come the Seventh-day Adventist Church, the Jehovah's Witnesses, and the Worldwide Church of God.

J. Gordon Melton

See also: Adventism; Jehovah's Witnesses; Seventh-day Adventist Church; Worldwide Church of God.

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Great Mosque, Djenné, Mali

The Great Mosque of Djenné, constructed in 1907, is representative of the emergence of Islam as the dominant religion in much of West Africa, with much of that spread coming through the evangelical efforts of merchants and traders. Djenné was formally founded around 800 CE as a trading center connecting Timbuktu and the desert region to the north and east with Guinea and the rain forest region to the south and east.

According to tradition, a local ruler, Koi Kinboro, converted to Islam and in his enthusiasm for his new faith had his palace converted. Records are scarce concerning the size and appearance of the first mosque, but it was large enough that Sheikh Amadou Lobbo, who conquered Djenné during the Tukulor War, ordered the original mosque demolished in 1834, as he considered it to be too lavish for a mosque. The only portion of the original building that survived was an enclosure containing the graves of local leaders. In 1861 the city was conquered by the Tukulor emperor al-Hajj 'Umar and was then occupied by the French in 1893. The French oversaw a re-creation of the original building, which was completed in 1896. However, that building was demolished after the decision was made to build what is now the present mosque, designed by the architect Ismaila Traoré, then the head of Djenné's guild of masons.

The new mosque was constructed of sun-baked mud bricks and laid with a mud-based mortar, the whole

structure being covered with a mud plaster. The materials have been developed locally over the centuries and function to insulate the building during the day and keep it relatively warm through the night. The building was constructed on a raised platform (surface area 62,500 square feet), which keeps it above the water line when the nearby river floods. The annual flooding of the Bani River transforms Djenné into an island.

A roof covers half of the mosque while the other half is an open air prayer hall or courtyard. The prayer wall faces toward Mecca (east) and also overlooks the city marketplace. Rising above the prayer wall are three large minarets, each containing a spiral staircase leading to the roof.

The Great Mosque, the largest building in the world made of mud, was included in that part of Djenné designated a World Heritage Site by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1988. Once open to non-Muslims, it was closed following its use in a photo shoot that was deemed to be in violation of the building sanctity.

J. Gordon Melton

See also: Mosques.

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Great White Brotherhood

The Great White Brotherhood (GWB) is perhaps the most publicized and controversial millenarian new religious movement that appeared in the former Soviet Union in the early 1990s. The founder of the GWB, an electronics engineer named Yuri Krivonogov, became interested in ways of "releasing the energetic potential of humankind" and "directing" human behavior during the 1980s. In 1990, he set up the Atma Medical Centre

Great White Brotherood religious sect leader Maria Tsvigun, who calls herself Maria Devi Christos, 1995. (AP PHOTO/Efrem Lukatsky)

(or Institute of Soul) in Kiev, the Ukrainian capital, which was intended to study and propagate esoteric methods of healing. He soon met Maria Tsvigun (b. 1960), a young Ukrainian journalist who had had a "special experience" during an abortion operation, and recognized her as the "living God." Following their marriage and "persecution" by Ukrainian legal authorities (a criminal investigation of financial irregularities), the Atma Medical Centre rapidly evolved into a religious community, and its leaders became the "divine duo" of Maria Devi Christos and Ioann Swami.

They announced a 1,260-day period of spreading the message of the living God, which Maria Devi Christos had already begun and which would culminate in her "sacrificial death," followed within three days by her resurrection on November 14, 1993, in the ancient Cathedral of St. Sophia in Kiev. On that day, at least 700 members of GWB arrived in Kiev, but were

prevented by the Ukrainian police from joining Maria Devi and her closest adherents, who had managed to enter the cathedral. The leadership of the group were later arrested and sentenced to imprisonment for "causing damage to citizens' health under the guise of religious rituals and for seizure of state property." In prison, Maria Devi denounced her former husband as a "fallen Cain" and divorced him. She was released in 1997 under an amnesty and married Vitaliy Kovalchuk (High Priest John-Peter II in the former movement's hierarchy). The divorce caused a split among the remaining members, several dozens of whom continued to operate underground in both the Ukraine and Russia. After unsuccessfully attempting to register with authorities what they claimed to be a cleaned-up movement, the followers of Tsvigun and Krivonogov reverted to semi-underground operation.

The name of the movement alludes to an interest in, and the claim to have been initiated into, the ancient esoteric wisdom of "the White Brothers." This "Great Brotherhood" is thought to be a fraternity of enlightened spiritual beings, or the "sixth race," who after their ascendance from mortals to the higher realm remain responsible for the spiritual progress of human beings. This claim seems to indicate Krivonogov's and Tsvigun's familiarity with ideas of Helena. P. Blavatsky (1831–1891), co-founder of the Theosophical Society; with works of Helena Roerich (1879–1955) and Nicholas Roerich (1874–1947), founders of the Agni-Yoga Society, which was highly popular in the late Soviet Union (1970s–1980s); and with the legacy of Omram Mikhael Aivanhov (1900–1986), the Bulgarian mystic and founder of the Universal White Brotherhood, who became well known in Russia in the late 1980s. Krivonogov's early teachings were also influenced by various other alternative techniques and teachings that were available in the emerging Soviet New Age movement, and the more broad cultic milieu of the 1980s, such as bio-energetics, various forms of yoga and meditation, Neuro-Linguistic Programming, and the like. Reference to Eastern religious teachings is evident in the names adopted by the leaders (Swami and Devi). At the same time, in the early days the GWB emphasized the ability of the leaders to provide therapeutic remedies and to enhance the human potential of its followers. As the religious community developed, however, millenarian features became increasingly prominent and were grafted onto the Christian apocalyptic motifs of Living God, God's Sacrifice, Resurrection, and Redemption. These millenarian features were embodied in the teaching of *Yusmalos.*

Yusmalos (a contraction of the two first names of the leaders and *logos*) depicted the current state of the world in dualistic terms as governed by a Satanic conspiracy on the one hand, but, on the other hand, blessed with the presence of the Living God, which gave prospects for salvation to "144,000 saints" (an apparent reference to the biblical book of Revelation). The early teachings of the GWB had strong political overtones, with both anti-Western and anti-Communist elements. The Satanic conspiracy was occasionally referred to as "American-Israeli" or "Jewish-Masonic," and only Slavs could be the elect few; God was said to be "Russian." At the same time, the post-Communist reality was seen as a hangover of Communist injustices, which could only be overcome by the establishment of a strong theocracy based on the "true religion." The "sacrifice" of Maria Devi Christos was seen as the beginning of the new era of "divine theocracy." It remains unclear, however, whether her "death" was expected to be a physical or purely symbolic act.

During the early 1990s, dozens of small "Usmalian" communities organized around these beliefs emerged in Russia and Ukraine, which had the recognizable features of world-rejecting millenarian groups anticipating the imminent end of the world. Their young members (some under 18) were expected to sever all ties with their biological parents, adopt an extremely ascetic lifestyle, and devote all their time to spreading the message. Indeed, in 1992–1993, all major Russian and Ukrainian cities were covered with leaflets featuring Maria Devi Christos and her stark message of the impending catastrophe and repentance.

After the failure of the end of the world to materialize and the split in the leadership, the millenarianism of GWB diminished considerably. Maria Devi Christos renounced its most controversial features and attributed their origins to the "evil" influence of her former husband. Since 1994, followers have tended to claim that the movement stemmed from the "respectable" traditions of Theosophy and Agni Yoga. Maria Devi Christos has published several books of poetry

with the message of love and happy family life as ways to achieve eternal salvation, that is, to become members of the "sixth race" that will survive the Final Judgment and inherit the Earth (a clear reference to Helena Roerich's ideas from Agni-Yoga). Similar changes have occurred in the movement's practices, which have evolved from strong asceticism and hostility to the outside world to more moderate attitudes and even attempts to cooperate with public institutions. At the same time, the movement still sees the West, in particular the United States, as evil, believes in the "Judeo-Masonic" conspiracy, and claims the salvationist mission of the Slavic people. The continuing semi-underground existence of the GWB makes it difficult to know the extent to which these changes have affected different subgroups within the movement. This is compounded by continuing persecution of members of the GWB by police and local authorities in Russia and Ukraine.

The early activities of the GWB served as one of the triggers of the Russian and Ukrainian anti-cult movements. The anti-cultists exaggerated the GWB's controversial features and numerical significance to point to the general dangers from a spectrum of religious groups that emerged en masse in the former Soviet Union in the early 1990s. The very name of the group became synonymous with a dangerous destructive cult that capitalizes on vulnerabilities of hapless post-Soviet youth. The anti-cultists took the figure of 144,000 "destined to salvation" as representing its actual membership whereas in reality the movement is unlikely to have had more than 1,000 members at the peak of its activities.

Marat S. Shterin

See also: Aivanhov, Omraam Mikhael; Blavatsky, Helena P.; Energy; Theosophical Society (America); Universal Great Brotherhood.

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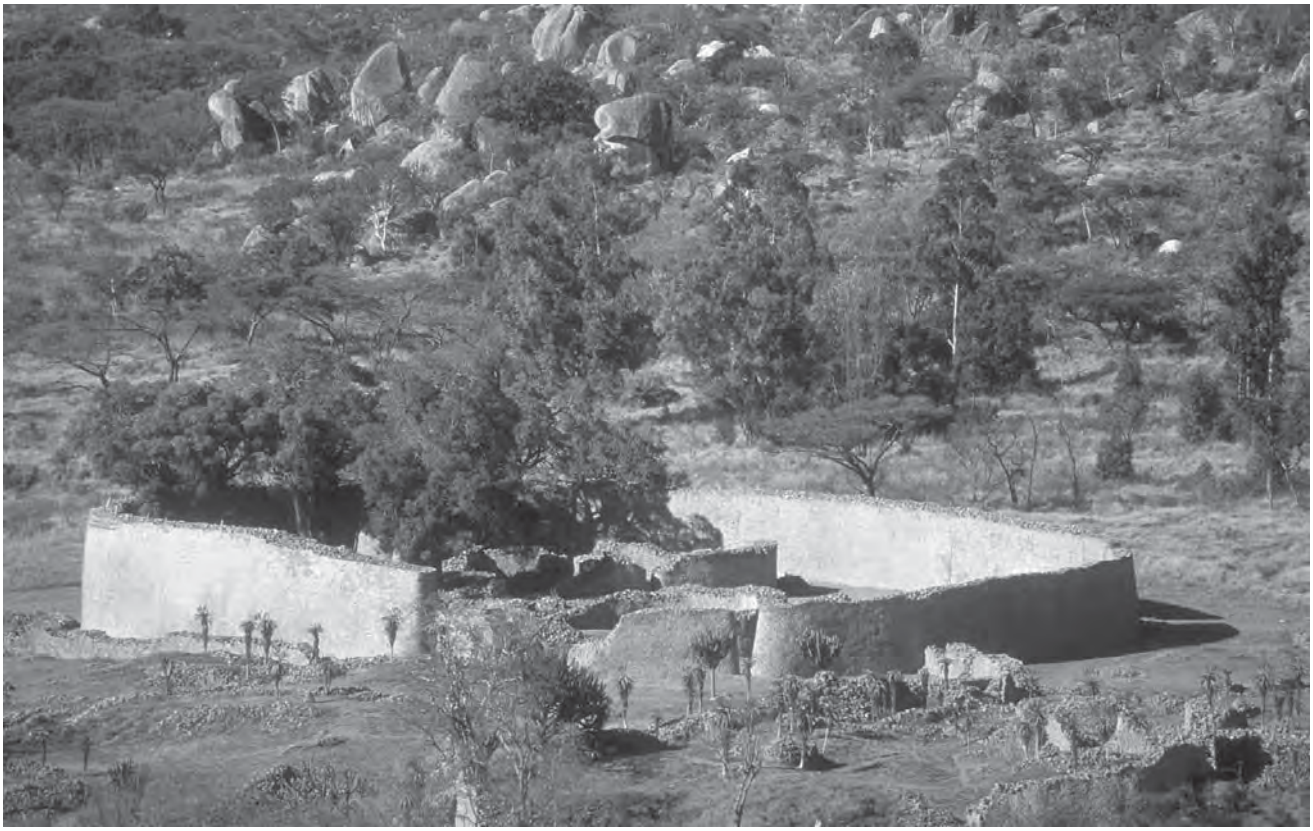
Great Zimbabwe

In 1871, Europeans discovered Great Zimbabwe, the large medieval (abandoned) city located on the plains between the Limpopo and Zambezi rivers. It is the largest prehistoric stone structure in sub-Saharan Africa and it presented a problem as their understanding of the "primitive" state of the local inhabitants kept them from ascribing its construction to their ancestors. It was 60 years later before more thorough archaeological investigation proved that the Shona, the Bantu people whose presence in the area was dated back to fifth century CE, were responsible for the complex of buildings. The initial construction of the city, which encompassed some 1,800 acres, is now dated to around 1100 CE. Its growth and habitation continued through the mid-15th century.

Once its origin was understood, the story of Great Zimbabwe quickly unfolded. At its height, Great Zimbabwe would have been home to upwards of 20,000 people. Of these, the majority resided in those parts of the site now called the Hill Complex and the Valley Complex. Those of higher status, including the religious functionaries, lived on the higher land, while those of lower status (the workers and herdsmen) inhabited the valley.

Placement of the city was dictated on the one hand by the nearby substantial gold deposits and on the other by the nearby location of pre-existing trade routes. The main problem was water, a scarce resource, though grasslands for cattle and wildlife were abundant. Overcoming the water shortages, the city flourished for more than three centuries. Its far-reaching trade has been documented from as far away as China and Persia. It continued to produce a variety of goods from the iron forge it operated close by.

Much of the interest in Great Zimbabwe is directed toward a third component of the complex called the Great Enclosure. The 32-foot-high wall of the enclosure was constructed without mortar. Inside its circumference (800+ feet), there are brick altar-like structures, interior walls, pillars, and stone monoliths.



The Great Enclosure at Great Zimbabwe, most likely built by the Bantu-speaking Shona. Great Zimbabwe, which comprises 100 acres of stone buildings, was the center of a thriving trade region up until the 15th century. (Corel)

Research into the uses of the Great Enclosure (both religious and secular) has been hampered by modern alterations of various features, including the removal and relocation of some of the pillars. Enough remains, however, that scholars have discerned that the builders had some knowledge of astronomy. A pattern on the southeast corner of the outer wall, for example, appears to mark the Summer Solstice, and a large interior passageway appears to be positioned to align with the Milky Way during the Summer Solstice. This latter observation resonates with the worldview of the local residents in which the Milky Way plays a prominent role. Other markers in the Great Enclosure appear to indicate the arrival of the Spring and Fall equinoxes.

The residents abandoned Great Zimbabwe in the middle of the 15th century. The most likely explanation is that they exhausted the local grassland and used up the forest, though the lack of written records may mean that the real reasons are forever lost.

In 1986, the United Nations Educational, Scientific and Cultural Organization (UNESCO) designated Great Zimbabwe a World Heritage Site.

J. Gordon Melton

See also: African Traditional Religions.

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■ Greece

The Greek peninsula and its associated islands, which constitute the modern nation of Greece, have been in-

habited for some 5,000 years. The main body of the peninsula and its associated islands jut out into the Mediterranean Sea and its several adjacent local bodies of water—the Adriatic Sea, the Sea of Crete, and the Ionian Sea. Greece's northern border is shared with Albania, Macedonia, Bulgaria, and Turkey. It is home to 10.2 million people.

In the second millennium BCE the Achaean people emerged as the ruling elite of the region. They founded the Mycenaean Empire, covering present-day Greece and Crete. The Dorians swept through the area and rose to dominance as the first millennium BCE began. Over the next centuries a set of city-states arose in the area. In the eighth century the increase in population and lack of resources forced the Greeks to turn outward to the Mediterranean Sea. They became great traders, established colonies throughout the region, and made Greek the language of international commerce.

During the sixth century, Athens began its rise to prominence among the city-states, and during several centuries of prosperity great strides were made in the setting down of laws, scientific observations, literature, and philosophical thought, developments that have had implications for all humankind. The growing influence of Greece culminated in the rise of Philip of Macedonia, who subdued the peninsula. Philip's son, Alexander the Great (r. 336–323 BCE), built an empire that included North Africa, the Arabian Peninsula, Persia, and territory as far as India. The fracturing of Alexander's empire after his early death set the stage for the rise of Rome. Rome conquered Greece in 146 BCE.

Greece remained a part of the Roman Empire for many centuries. When in the fourth century CE the empire was divided, Greece was tied to the eastern part of the empire, known as the Byzantine Empire because its capital was Byzantium (later called Constantinople, and later still, Istanbul); as Christianity was established as the religion of the empire, Greece was brought under the hegemony of the Eastern Orthodox Church. Greece was under the direct authority of the patriarch in Constantinople.

Constantinople fell to the Turkish Muslims in 1456, and within a few years Greece also fell. The Turks remained in Greece as an occupation force for the next four centuries and in 1718 formally incorporated Greece into the Ottoman Empire. By the beginning of the 19th century, the Ottoman Empire was showing its weakness, and in 1830 the Greeks were able to force the creation of an independent Greek state, minus the area in the northeast around Thessalonica. The country was ruled by a king through the rest of the century, but in 1911 a Parliament was created. The country was overrun by the Nazis during World War II. Political instability has marked the postwar decades, the country reaching its lowest point during the harsh repressive military dictatorship that began in 1967. The dictatorship ended in 1974. Since 1975 the country has operated under its new democratic Constitution.

Greek Orthodox church in Oia, on the island of Santorini. (Dareon/Dreamstime.com)

The introduction of Christianity to Greece is described in the New Testament as resulting from a dream experienced by the Apostle Paul during which he heard a call to come to Macedonia. He subsequently traveled through the land, stopping at Thessalonica, Berea, Philippi, Corinth, and Athens. He later wrote letters to believers in Thessalonica, Philippi, and Corinth that became part of the Christian scriptures.

Greece

Orestias
Drama
Xanthi
Serrai
Kavala
Komotini
Alexandroupolis
Kilkis
Florina
Edhessa
Thessaloniki
Kastoria
Veroia
Kozani
Katerini
Poliyiros
Grevena
Kerkira
Kalabaka
Larisa
Ioannina
Igoumenitsa
Trikala
Kardhitsa
Volos
Arta
Mitilini
Preveza
Karpenision
Levkas
Lamia
Agrinion
Amfissa
Levadhia
Khalkis
Mesolongion
Khios
Greece
Argostolion
Patrai
Thivai
Megara
Athens
Zakinthos
Corinth
Piraievs
Samos
Pirgos
Navplion
Tripolis
Ermoupolis
Kalamata
Sparta
Bodrum
Marmaris
Yithion
Rodhos
N
Kastellion
Khania
Rethimnon
Iraklion
Ayios Nikolaos
Sitia

Greece

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	8,643,000	10,419,000	92.9	0.21	10,322,000	9,842,000
Orthodox	8,517,000	10,320,000	92.0	0.04	10,175,000	9,660,000
Marginals	50,200	58,000	0.5	0.52	55,000	60,000
Roman Catholics	45,700	140,000	1.2	18.47	175,000	185,000
Muslims	130,000	475,000	4.2	0.23	500,000	500,000
Agnostics	10,000	260,000	2.3	0.82	340,000	380,000
Atheists	5,000	31,000	0.3	0.23	40,000	50,000
Hindus	0	15,000	0.1	0.23	17,000	18,000
Jews	3,800	5,500	0.0	–0.17	5,500	5,000
Sikhs	0	5,700	0.1	0.23	6,000	6,000
New religionists	1,000	2,200	0.0	0.23	2,500	3,000
Spiritists	0	1,000	0.0	0.22	1,500	2,000
Buddhists	0	600	0.0	0.22	1,000	1,500
Baha'is	200	200	0.0	0.22	300	500
Total population	**8,793,000**	**11,215,000**	**100.0**	**0.23**	**11,236,000**	**10,808,000**

The rise of Christianity to a position of power in the Roman Empire led to its pushing aside the Pagan faith that had previously dominated in Greece and the other religions that had come to Greece along the trade routes established across the Mediterranean and through Alexander's kingdom. Christianity completely replaced what had come before though it was deeply influenced by the philosophy that had grown out of the encounter of Greek religion and the East, especially by the thought of Plato and the neo-Platonists, Judaism alone surviving. Over the next centuries the theology and liturgy of the Eastern Orthodox Church developed, and the Orthodox Church distinguished itself on various points from the Roman Catholic Church of the Latin-speaking part of the empire. Authority in the Eastern Greek-speaking church came to be shared by the patriarchs in Constantinople, Antioch, Jerusalem, and Alexandria.

The takeover of Greece by Turkey did not greatly change the church's position in Greek society, though the church became one symbol of the Greek people's survival during the long years of Turkish rule. However, after the coming of independence in 1830, a break with the Ecumenical Patriarchate followed. In 1833, the government issued the first formal statement declaring an independent national church free from the authority of the patriarch, who still resided in Turkish territory. It was not until 1850 that the independence of the church was recognized. Not included in the jurisdiction of the Orthodox Church of Greece are some of the Greek islands, still in the jurisdiction of the Ecumenical Patriarchate, and most important, the independent Monastic Republic of Mount Athos.

In 1924, the Church of Greece made what many considered a crucial change in adopting the Gregorian calendar, which replaced the traditional Julian calendar. This move was seen by many as a step away from the received tradition of the church and led to major schism by bishops, priests, and parishes who continued to adhere to the Julian calendar. Over the years, the True (Old Calendar) Orthodox Church of Greece has further divided over the issue of cooperation with the Church of Greece, which has participated in the larger ecumenical movement, even to the point of joining the World Council of Churches.

The Church of Greece remains the faith of the overwhelming majority of Greek citizens, but almost immediately after it came into being as an autonomous body, it had to make room for other Christian churches. Some posed little problem, such as churches like the Episcopal Church, the Armenian Apostolic Church (Holy See of Echmiadzin), or the Ancient Church of the East, which served small expatriate communities

and offered no program for proselytization. However, in 1858, a Protestant movement, later known as the Greek Evangelical Church, was the first of a number of Protestant and Free church bodies that attempted to develop missions in Greece. At various times these churches have faced severe repression and in recent decades were the object of concern of the Greek police, who considered them subversive of national policy.

The most successful of non-Orthodox bodies have been the Jehovah's Witnesses, who began activity in Greece in 1900. They have also been the group that has received the most attention from both the Orthodox Church and the state in its attempt to protect the position of the church in Greek life. During the 1990s, the arrest of Jehovah's Witnesses led to the Greek government receiving two significant judgments from the World Court for violations of religious freedom documents to which it had agreed. These rulings have eased the situation in Greece somewhat.

During the 1960s, although not open to the new religions that were otherwise proselytizing throughout Europe, Greece became a setting for the development of the Western Esoteric tradition in the phase that came to be known as the New Age movement. Many New Age devotees described their work as nonreligious, though it was spiritual.

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See also: Ancient Church of the East; Armenian Apostolic Church (Holy See of Echmiadzin); Ecumenical Patriarchate/Patriarchate of Constantinople; Episcopal Church; Free Churches; Greek Evangelical Church; Jehovah's Witnesses; New Age Movement; Orthodox Church of Greece; Roman Catholic Church; True (Old Calendar) Orthodox Church of Greece; World Council of Churches.

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Greek Catholic Church

In 1829, the sultan of the Ottoman Empire rescinded the law requiring Roman Catholics following an other-than-Latin liturgical order to be subject to the Orthodox Church. That law had meant that the small number of Greek Catholics in Greece and Turkey worshipped in churches under the jurisdiction of the Ecumenical Patriarchate, based in Istanbul. The small community of Greek Catholics, now allowed to have their own congregations, began to grow in the 1850s after missionary work was launched among the Greek Orthodox by a Roman Catholic priest. A modest number of parishes emerged through the remainder of the 19th century. In 1895, the Assumptionist Fathers settled in Constantinople, where they oversaw a Greek seminary and two parishes. In 1911, Pope Pius X organized the Greek Catholic parishes in Turkey into an exarchate and appointed Isaias Papadopoulos as the first bishop.

In the 1920s, almost all of the Greek Catholics moved to Athens, the result of an agreement between the two countries for a general relocation of expatriates to their homeland. The emergence of a body of believers in Greece affiliated with the Roman Catholic Church has caused considerable tension over the years in a land in which the Greek Orthodox Church is considered the national religious body. The Greek Orthodox Church has actively opposed both Protestant and Catholic presence in the country, but is especially opposed to the Greek Catholic Church, which it sees as easily confused with an Orthodox church. Catholics must conform to a set of special laws designed as obstacles to any movement of Orthodox believers into the Greek Catholic Church.

The several parishes of the Greek Catholic Church have a total membership of 2,325 (2009). There is still

one parish in Istanbul. The church is led by Bishop Dimitrios Salachas (b. 1939), who took office in 2008.

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See also: Ecumenical Patriarchate/Patriarchate of Constantinople; Roman Catholic Church.

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Greek Evangelical Church

The roots of the Greek Evangelical Church can be traced to the work of Jonas King (1792–1869), a Congregationalist minister sent to Greece by the American Board of Commissioners for Foreign Missions following the Greek War for Independence that ended in 1828. He settled in Greece, met and married a Greek woman, started a school, engaged in welfare work, and preached as opportunity allowed. In 1848 the authorities arrested and deported King. Through the influence of the American government, he was eventually allowed to return.

It was not until 1866, just three years before King's death, that the first community of a future church was organized. King was by this time being aided by a young man, Michael Kalopothakis, who had been present at King's trial in 1848 and as a result had converted to Protestantism. He went to New York, studied at Union Theological Seminary, and then returned to his native land. He led in the erection of the first church building in 1871. By 1885 three congregations existed, and a synod was organized. In the meantime, evangelistic work had been conducted in the Greek community in Turkey by the British Mediterranean Mission. This effort was to have a significant effect upon the work in Greece. As a result of the Greek-Turkish War of 1922, many Greek people left Turkey and returned to Greece. As a result of the sudden jump in membership that followed, the synod was reorganized as the Greek Evangelical Church.

The church is conservative in its theology and places great emphasis on the authority of the Bible. It has developed a strong Sunday school and youth program. The church is headed by a general assembly that meets semi-annually.

In the years since World War II, the church appears to have attained a stable position in Greek society, though many still consider it a foreign element in Greek culture. It continues to evangelize and has developed a broad social service program. In the 1990s it opened a mission in Albania.

In 2005 the church reported approximately 5,000 members. Affiliated churches can now be found in Cyprus, Germany, and the United States, where many members have immigrated. It is a member of both the World Alliance of Reformed Churches and the Reformed Ecumenical Council, as well as the World Council of Churches.

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See also: Reformed Ecumenical Council; World Alliance of Reformed Churches; World Council of Churches.

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Greek Orthodox Patriarchate of Alexandria and All Africa

This is the second-ranking autocephalous church in the Eastern Orthodox communion and includes all the Orthodox Christians on the continent of Africa.

The city of Alexandria was founded by Alexander the Great in 332 BCE, and it quickly become one of the great cultural and political centers of the ancient world. According to tradition, Saint Mark the Evangelist brought Christianity to the city in the first century CE, and the new religion began to spread in the sizable Jewish community that had long flourished there. By the end of the second century Christianity had been embraced by the majority of the city's Greeks and was growing in the local Egyptian population, and a renowned catechetical school had been established. The community was persecuted by the Roman emperors in the third century, but came into its own after Constantine's Edict of Milan granted religious freedom to Christians in 313.

The Church of Alexandria was soon torn by theological controversies and efforts to suppress various heresies that sprang up. The Byzantine emperors enforced the Christological teaching of the Council of Chalcedon (451), which had the support of local Greeks but was rejected by the great majority of the Egyptian Christian population. When the Arab armies took Alexandria in 642, the Egyptian Christians were free to organize themselves into what eventually became today's Coptic Orthodox Church. The Arabs singled out the Greek minority for special persecution because of their links to the former Byzantine rulers. The Turkish conquest of Egypt in 1517 brought an end to the persecutions but gave rise to a greater dependency on the Ecumenical Patriarchate of Constantinople. Some of the Greek patriarchs began to live in Constantinople, and at times the ecumenical patriarch appointed them to office. The Alexandrian Patriarchate sank deep into poverty and often had to turn to the Russian Orthodox Church (Moscow Patriarchate) for support. The church experienced a renaissance in the 19th century when the Egyptian rulers began to encourage Greeks to settle in Egypt. After 1846 the patriarchs resided permanently in Egypt once again, and the involvement of the Ecumenical Patriarchate in the administration of the Alexandrian Church ended in 1858.

Patriarch Meletios II (1926–1935) promulgated a new set of regulations for the Patriarchate and modified his title to include "of All Africa" in the place of the former "of All Egypt." His successor Christophoros recognized a spontaneous movement of indigenous Africans toward Orthodoxy that began in Uganda and spread to Kenya and Tanzania. By 1998 there were more than 100 African Orthodox priests in East Africa, presided over by the world's first black African Orthodox bishop. The growing membership among Africans compensated for the shrinking of the Greek community in Egypt.

The Patriarchate is governed by regulations that provide for a synodal system of administration and a process of patriarchal election that involves both clergy and laity. The Holy Synod, made up of at least 7 metropolitans (currently 24), must meet at least once a year but ordinarily gathers semiannually. Through the efforts of Archbishop Makarios III of Cyprus, an Orthodox Patriarchal School was opened in Nairobi in 1981. The membership of the Patriarchate today includes approximately 100,000 black Africans and 150,000 others, mostly ethnic Greeks scattered across the continent. It is an active member of the Middle East Council of Churches and the World Council of Churches.

Greek Orthodox Patriarchate of Alexandria and All Africa
His Beatitude Patriarch Theodoros II
PO Box 2006
Alexandria
Egypt
http://www.greekorthodox-alexandria.org/

Ronald Roberson

See also: Coptic Orthodox Church; Ecumenical Patriarchate/Patriarchate of Constantinople; Middle East Council of Churches; Russian Orthodox Church (Moscow Patriarchate); World Council of Churches.

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Greek Orthodox Patriarchate of Antioch and All the East

This is the third-ranking autocephalous church in the Eastern Orthodox communion. It includes the Orthodox Christians in Syria, Lebanon, and other parts of the Middle East.

Founded in 300 BCE, the city of Antioch quickly became one of the most important urban centers of the eastern Mediterranean. The new religion arrived very early in the city; according to the New Testament book of Acts (11:26), it was there that the followers of Jesus were first called Christians. The single-bishop model of church government appears to have originated in Antioch, and most scholars agree that the Gospel of Matthew was composed there. The growing community was periodically persecuted in the third century CE, but flourished after Emperor Constantine's Edict of Milan (313) granted freedom of worship to Christians. The School of Antioch was renowned as a center of biblical studies advocating a literal interpretation of scripture and emphasis on both the humanity and divinity of Christ.

The Council of Chalcedon (451) established Antioch as a patriarchate but reduced its size by ceding much of its territory to Constantinople and the new Patriarchate of Jerusalem. Chalcedon also triggered a schism within the Church of Antioch, the larger portion rejecting the Christological teaching of the Council and eventually forming what is today the Syriac Orthodox Patriarchate of Antioch and All the East. After Antioch fell to the Arabs in 638, the Greeks who allied with Byzantium and who had accepted Chalcedon experienced many years of persecution. The Greek Patriarchate prospered again from 969, when the Byzantine Empire regained the city, until 1085, when it fell to the Seljuk Turks. During this period of Byzantine rule the older West Syrian liturgy of Antioch was replaced by the Byzantine liturgy. In 1098 the Latin Crusaders took Antioch and established a kingdom that lasted nearly two centuries. A line of Latin patriarchs was set up, while a Greek succession continued in exile.

The Greek Patriarchate returned to Antioch after the city was taken by the Egyptian Mamelukes in 1268. By now Antioch had been reduced to a small town, and the Patriarchate moved permanently to Damascus in the 14th century. The area fell to the Ottoman Turks in 1516 and remained under their control until World War I. The Christians of the area had been reduced to a minority, and the church was further weakened by the activity of Western missionaries. A domestic quarrel among the Orthodox resulted in the election of two patriarchs in 1724, one Catholic and one Orthodox, and the church split into separate Greek Orthodox and Melkite Greek Catholic communities. Even though in recent centuries the faithful have been composed almost entirely of Arabs, the line of ethnic Greek patriarchs continued until 1898, when the last Greek patriarch was deposed. An ethnic Arab patriarch was elected the next year, and all subsequent patriarchs have been Arabs.

Today the Patriarchate's Holy Synod is composed of the patriarch and all the active metropolitans. Meeting at least annually, it has the purpose of electing the patriarch and other bishops, preserving the faith, and taking measures against violations of ecclesiastical order. There is also a General Community Council made up of the Holy Synod and lay representatives. Meeting twice a year, this body is responsible for financial, educational, juridical, and administrative matters. When a new patriarch needs to be chosen, the council selects three candidates, one of which is then elected by the Holy Synod. Patriarch Ignatius IV (elected 1979) has been very active in the ecumenical movement and has encouraged dialogue with the Syrian Orthodox Church and the Melkite Catholic Church in an effort to reunite the three main segments of the ancient Antiochian patriarchate. In 1970, the Patriarchate established St. John of Damascus Academy of Theology, located near Tripoli, Lebanon, which in 1988 was incorporated into Balamand University.

There has been extensive immigration from the homeland of this church in Syria and Lebanon to various parts of the world in recent decades, especially to North and South America. The Antiochian Orthodox Christian Archdiocese of North America also includes a number of Western-rite parishes, for the most part composed of former Episcopalians. The archdiocese maintains a website at http://www.antiochian.org. The total membership of the patriarchate today is about 750,000.

Greek Orthodox Patriarchate of Antioch and All the East
His Beatitude Patriarch Ignatius IV
PO Box 9
Damascus
Syria
http://www.antiochpat.org/

Ronald Roberson

See also: Melkite Catholic Church; Syriac Orthodox Patriarchate of Antioch and All the East.

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Greek Orthodox Patriarchate of Jerusalem

This is the fourth-ranking autocephalous church in the Eastern Orthodox communion. It includes the Orthodox Christians living in Israel, Palestine, and Jordan.

The earliest Christian community in Jerusalem was decimated by the Roman destructions of the city in 70 and 135 CE. By the time the church in Palestine was organized in the late second century, the bishop of Jerusalem was subordinate to the metropolitan of Caesarea Maritima within the Patriarchate of Antioch. After peace was granted to Christians by Constantine in 313, Jerusalem became a great center of Christian life and pilgrimage, in part because of the Basilica of the Holy Sepulchre and other churches built by Constantine and his mother, Helen. Given its newfound importance, the Council of Chalcedon in 451 made Jerusalem a patriarchate ranking immediately after Antioch in status.

Christian Jerusalem suffered a terrible disaster in 614 when it was sacked by invading Persians, who destroyed most of its churches and monasteries. In 637 the city surrendered to the Arab armies that had besieged it for four months, and subsequently under Arab rule much of the population gradually converted to Islam.

In 1099, Jerusalem fell to the Crusaders, who established a Latin kingdom that endured for almost a century. Rome created a Latin Patriarchate of Jerusalem, but a line of Greek patriarchs continued in exile, usually residing in Constantinople. They began to live in or near Jerusalem again following the destruction of the Crusader kingdom by the Seljuk Turks in 1187. In 1247 the city was taken by the Egyptian Mamelukes, and in 1516 it fell to the Ottoman Turks, who ruled the city for 400 years.

Under Ottoman rule various Christian groups frequently struggled for control of the holy places in Jerusalem. In the mid-19th century the Turks confirmed Greek control over most of them. This arrangement remained in place under the British mandate beginning in 1917 and under subsequent Jordanian and Israeli administrations.

Even though most of the Patriarchate's faithful, including most of the married parish priests, have long been ethnic Arabs, since 1543 all the patriarchs of Jerusalem and most of the bishops have been ethnic Greeks drawn from the Brotherhood of the Holy Sepulchre, a monastic community headquartered in the Monastery of St. Constantine and St. Helena in Jerusalem. This has been a source of tension, which broke into the open several times in the 19th century and which continues today. The Holy Synod has vigorously resisted efforts to promote ethnic Arabs to the Episcopate and eventually the Patriarchate, and has continued to affirm its Greek character.

Under its current charter, the Patriarchate has both a synod and a mixed council. The patriarch presides

Greek Orthodox Patriarch of Jerusalem, Theofilos III (right), walks with bishops as he takes part in Easter mass at the Church of the Holy Sepulchre in Jerusalem's Old City, April 23, 2006. (AP Photo/Kevin Frayer)

over the Holy Synod, which can have no more than 18 members and is composed of metropolitans and provincial bishops as well as titular bishops and archimandrites appointed by the patriarch. Questions are decided by majority vote; ties are broken by the patriarch. The mixed council, composed of laity and clergy and over which the patriarch also presides, provides for lay input into the decision-making process.

The Patriarchate is a member of the World Council of Churches and the Middle East Council of Churches. At present it has jurisdiction over Jordan, Israel, and the areas under the control of the Palestinian Authority. Total membership is estimated at 200,000, with no more than 3,500 remaining in Jerusalem itself.

Greek Orthodox Patriarchate of Jerusalem
His Beatitude Patriarch Theophilos III
PO Box 19632-633
Jerusalem
Israel

Ronald Roberson

See also: Jerusalem; Middle East Council of Churches; World Council of Churches.

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GREENLAND

CANADA
Kap Bridgman
Svalbard
(NORWAY)
Elsmere
Island
N
Thule
Thule Air Base
Greenland
Sea
Baffin
Bay
GREENLAND
(DENMARK)
Scoresbysund
Disko
Godhavn
Baffin Island
(CANADA)
ICELAND
Holsteinsborg
Davis
Strait
ARCTIC CIRCLE
Ångmagssalik
Reykjavik
Godthåb
Denmark
Strait
Frederikshab
Ivigtut
Narssaq
ATLANTIC
OCEAN
Nanortalik

Greenland

Greenland, the world's largest island, is located in the North Atlantic between Iceland and the more northerly islands of Canada. Most of Greenland's 836,330 square miles is covered in ice the year round and thus sparsely populated (57,600 in 2008). It was originally settled by Inuit people (Eskimos), and they remain the dominant element of the population. The majority of people live along the southwest coast, where the capital Nuuk (or Godthåb) is located.

Greenland played an important role in history as a staging area for the Viking exploration of America. Eric the Red established a colony in the 10th century that lasted until the 14th century. The land was rediscovered in the 16th century. In 1815 Denmark claimed it as a colony and established a new Danish settlement in 1894. It was made an integral part of Denmark in 1953, and Greenlanders elected two members to the Danish Parliament (the Folketing). Denmark granted local autonomy in 1979 but maintains hegemony over Greenland's foreign affairs.

Danish Lutherans established work in Greenland in 1721, and Lutheranism retains the allegiance of the majority of the population. The dean of the church, who lives in the capital, works under the bishop of the Lutheran Church in Denmark who resides in Copenhagen. The majority of the Inuit have been baptized, but there is evidence of some continued allegiance to their pre-Christian faith in the far north. The traditional religion was built around the veneration of a female deity, called variously Nerrivik or Sedna, the Old Woman of the Sea.

During the 20th century, a spectrum of churches, from the Roman Catholic Church to the Seventh-day Adventist Church and the Jehovah's Witnesses, developed congregations, but all have had relatively little success. Pentecostals from several Scandinavian countries arrived in the years after World War II, and the Christian Brethren, who had had great success in the Faeroe Islands, initiated work in 1970.

J. Gordon Melton

See also: Christian Brethren; Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church.

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Gregory VII Hildebrand

ca. 1021–1085; r. 1073–1085

Gregory VII stands out from his papal colleagues for the reforms he initiated during his decade as pope, though he is far more famous for the successful assertion of

Greenland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	45,600	56,700	95.8	0.35	60,100	59,300
Protestants	35,000	39,900	67.4	0.20	41,600	40,000
Marginals	120	300	0.5	–4.86	500	800
Independents	0	340	0.6	6.96	600	900
Agnostics	100	1,500	2.5	4.33	2,500	3,500
Ethnoreligionists	500	450	0.8	0.45	400	200
Baha'is	200	380	0.6	0.45	550	800
Atheists	0	120	0.2	0.54	180	250
Muslims	0	20	0.0	0.00	30	50
Total population	**46,400**	**59,200**	**100.0**	**0.43**	**63,800**	**64,100**

Portrait of 11th-century pope Gregory VII. He was a vigorous proponent of ecclesiastical reform and an opponent of abuses such as clerical marriage and control of the Church by laity. (Library of Congress)

papal power in his clash with Henry IV (r. 1084–1105), the emperor of the Holy Roman Empire.

The future pope was born in poverty and obscurity around 1021 at Soana in Tuscany, Italy. The young Hildebrand was given a way up and out of his parents' life through his education in a monastery in Rome and the subsequent opportunity to attend the Lateran school. As a teenager, he joined the Benedictine Order, where he was recognized for his intellect and skills. He was invited to the Vatican and served a variety of diplomatic roles to several popes. The arbitrary nature of kingly rule manifested during the reign of Gregory VI (1046–1047), when he was exiled from Rome; however, Leo IX (r. 1049–1054) brought him back to Rome and actually paved the way for Hildebrand's own path to the papacy. Leo campaigned against simony (the purchasing of ecclesiastical office) though he is remembered as the pope at the time of the official break between Rome and the Eastern Orthodox Church. Hildebrand would live to see him under house arrest for a year after his army was defeated by a rising Norman kingdom in southern Italy.

Hildebrand would work for the election of the man who became Pope Alexander II (r. 1061–1073) and assist him in developing a program to further needed reforms. He also used his diplomatic skills to bring about a reconciliation with the Normans. Thus it was almost expected when in 1073, following the death of Alexander II, Hildebrand was elected pope.

As Gregory VII, the new pope moved quickly to continue the reforms he had helped institute during the previous two decades. He began with a decree against simony. He then forbade the practice of lay investiture. It was common in Germany, France, and England, for example, for the ruler to formally hand over the lands attached to the diocese along with the symbols of the bishop's office to each new bishop. Rulers opposed Gregory's measures and in places ignored him as they continued installing bishops with the insignia of their office.

Henry IV reacted to Gregory in 1073 by declaring him deposed. Hildebrand responded by both deposing and excommunicating the emperor. In 1074, with his throne at stake, the emperor backed away and submitted to the papal decisions. Gregory absolved him for his actions, but the conflict did not end. In 1080, Hildebrand again excommunicated Henry IV, but public opinion now seemed to be on Henry's side. Henry IV took advantage of the situation and of Gregory's reduced support by marching on Rome. When he finally seized Rome in 1084, Gregory fled to his hometown, where he died on May 25, 1085.

Under Gregory, Rome experienced its greatest power relative to the secular states of Europe, but the Holy Roman Emperor also demonstrated the limits of that power. Gregory made a variety of claims that few others recognized, over additional territories, and moved more successfully to expand papal influence by establishing diplomatic relations with all the nations of Europe Within the church, he moved on additional reforms, including the strengthening of the celibate clergy, and made an honest attempt to heal the rift with Constantinople.

Gregory was canonized in 1606 by Pope Paul V (r. 1605–1621), and his feast day was subsequently set for May 25.

J. Gordon Melton

See also: Roman Catholic Church.

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■ Grenada

Grenada is an island off the Venezuelan coast, north of Trinidad and Tobago. To its west is the Caribbean Sea and to the east is the Atlantic Ocean. Its 133 square miles are home to 91,000 people (2009), over 90 percent of whom are of African descent. Two small islands to the north of Grenada, Carriacou and Petite Martinique, part of the Grenadine archipelago in the Windward Islands chain, are dependencies of Grenada. The remaining Grenadine islands are the nation of St. Vincent and the Grenadines.

When Christopher Columbus became the first European to discover Grenada in 1498, it was largely inhabited by the Carib people, who had previously displaced the Arawak people. The Spanish sailors who came to the island in the decades after Columbus overruled his name choice, and their name, Grenada, a reference to southern Spain, stuck. The Natives resisted any Spanish settlement and it was not until 1650 that the French fought a war with the inhabitants and conquered the island at the cost of all the Native population. The British almost immediately challenged the French, who began importing slaves from Africa to work the land. The British finally won control, under the Treaty of Versailles (1783), part of the complex settlement of the American Revolution. The British moved quickly to lay out sugar plantations and bring in large numbers of Africans to work them. Slavery was finally abolished in 1834.

Grenada remained under British control, first as a crown colony (1877), and then as an associate state within the British Commonwealth (1967), until becoming fully independent in 1974. In 1983, a Marxist military council took control of the island and attempted to establish a Socialist state. Six days later the island jumped on to the front page when it was invaded by

Grenada

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	93,500	101,000	96.6	0.89	103,000	90,100
Roman Catholics	60,000	55,300	52.7	0.40	53,500	45,100
Protestants	9,900	27,600	26.2	2.90	28,800	25,000
Anglicans	20,000	12,300	11.7	–1.96	12,000	11,000
Spiritists	400	1,400	1.3	0.94	1,400	1,200
Agnostics	100	1,000	1.0	7.34	1,400	1,600
Hindus	50	700	0.7	0.95	1,000	1,200
Muslims	220	340	0.3	0.95	500	700
Baha'is	120	140	0.1	0.97	160	200
New religionists	50	40	0.0	1.25	50	80
Atheists	0	20	0.0	1.49	20	30
Total population	**94,400**	**105,000**	**100.0**	**0.94**	**108,000**	**95,200**

GRENADA

forces from the United States and those of six other Caribbean nations. The Marxist leadership was ousted, and the following year, a general election re-established a democratic government, which has since remained in place.

The French brought the Roman Catholic Church to Granada and a slight majority of the residents belong to it. In 1956, the Diocese of St. George was created. It was a suffragan diocese to the archdiocese of Port-of-Spain (Trinidad) until 1974, when its became

a suffragan to the archdiocese of Castries (St. Lucia). The Diocese oversees parishes across Granada and on Carriacou and Petite Martinique.

As British power was established on the island, both the Anglican and Methodist churches arrived in 1784 and 1789, respectively. The congregations are now part of the Church in the Province of the West Indies and Methodist Church in the Caribbean and the Americas. The other church with multiple parishes is the Seventh-day Adventist Church, which arrived in 1903. Now the third largest group on the island, its work is part of its South Caribbean conference. There are also congregations of Pentecostals, the largest following going to the Pentecostal Assemblies of the West Indies and the New Testament Church of God (related to the Church of God [Cleveland, Tennessee]).

J. Gordon Melton

See also: Church in the Province of the West Indies; Church of God (Cleveland, Tennessee); Methodist Church in the Caribbean and the Americas; Roman Catholic Church; Seventh-day Adventist Church.

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■ Guadeloupe

Guadeloupe, an overseas department of France, includes several islands in the northeast edge of the Caribbean Sea, the main three islands being Basse-Terre, Grande-Terre, and Marie-Galante. Nine of the islands, with a land area of 1,706 square miles, are inhabited by some 445,000 people (as of 2004).

The islands were originally inhabited by the Arawaks, who were in turn overrun by the Caribs. The Spanish attempted to invade the islands in 1493, but were driven off by the Caribs. Finally, the Caribs were defeated by the French in the 1630s, and the latter began to develop the sugar industry. They imported a number of Africans to work the plantations. By the early 18th century, the Africans had completely replaced the Caribs.

In 1815, France renounced the slave trade and restructured its Caribbean possessions as colonies. Slavery was abolished, and to build the labor force indentured servants from India were brought to the Island. Following World War II, Guadeloupe was designated an overseas department, a status granting it much local autonomy.

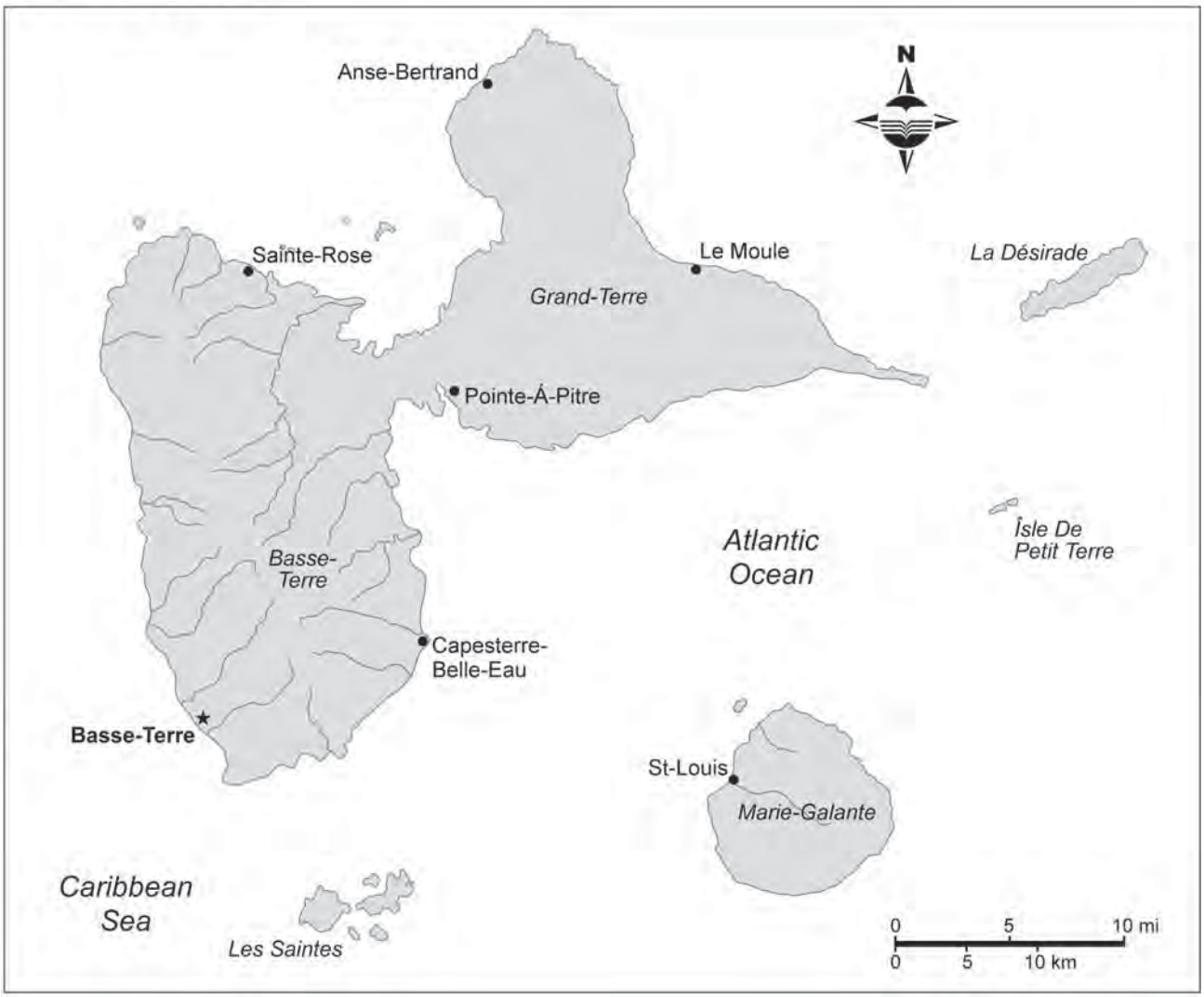
In 1523, the first missionaries of the Roman Catholic Church on the islands were killed by the Caribs, but later missionaries from the various orders (Capuchins, Dominicans, Jesuits) had more success following the establishment of French authority. In 1816, a prefecture for Guadeloupe and Martinique was established, and in 1850 Guadeloupe was named a suffragan diocese and attached to the Diocese of Bordeaux, in France. The first priest of African descent was ordained in 1925, and the first bishop in 1970. Today, Guadeloupen priests and nuns serve throughout the French-speaking world. The church counts more than 90 percent of the population as Catholic.

Protestant missionary efforts began with the Moravians, who started work in the West Indies in the 1750s. They had only modest success, however. Missionaries from the Reformed Church of France established substantial work, now existing as the Église Evangélique de la Guadeloupe. It has been eclipsed, however, by the Seventh-day Adventist Church, which entered the field in 1965 and is the largest Protestant body in the country. The Adventist churches are part of the French Antilles-Guiana Union Mission. Some success has also been registered by the Jehovah's Witnesses, who came to the islands in the mid-1930s.

A variety of Holiness and Pentecostal groups, most from the United States, have established small works in Guadeloupe since World War II, but most have only one or two congregations.

Indian immigrants from Tamil arrived as workers in the middle of the 19th century. They have developed

GUADELOUPE



Guadeloupe

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	312,000	435,000	95.8	0.80	455,000	434,000
Roman Catholics	307,000	405,000	89.3	0.36	421,000	395,000
Protestants	11,100	34,000	7.5	1.99	38,000	40,000
Marginals	5,000	16,500	3.6	0.07	25,000	30,000
Agnostics	2,900	8,600	1.9	0.79	12,500	18,000
Atheists	2,000	2,800	0.6	0.79	4,000	5,000
Hindus	0	2,300	0.5	0.79	3,000	4,000
Spiritists	0	1,700	0.4	0.80	1,700	1,700
Muslims	3,000	1,700	0.4	0.80	1,600	1,600
Baha'is	500	1,600	0.4	0.80	2,500	3,400
New religionists	100	200	0.0	0.85	350	500
Total population	**320,000**	**454,000**	**100.0**	**0.80**	**481,000**	**468,000**

Catholic church of Saint Peter and Saint Paul in Ponte a Pitre, Guadeloupe. (iStockPhoto.com)

a new religion that synthesizes elements of Catholicism and Hinduism. It is centered upon two female deities, Malieman, the Virgin Mary, and Mari-amma, the Tamil goddess of disease. Islam has been brought to the islands by immigrants from Syria, most of whom are Sunnis. There are also members of the ubiquitous Ancient and Mystical Order Rosae Crucis.

J. Gordon Melton

See also: Ancient and Mystical Order Rosae Crucis; Capuchins; Dominicans; Jehovah's Witnesses; Jesuits; Reformed Church of France; Roman Catholic Church; Seventh-day Adventist Church.

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■ Guam

Guam is the southernmost island of the Mariana Islands, and it shares much of the history of the Marianas

GUAM

Oceanview
Yigo
Dededo
Tamuning
Maite
Asan
Agana
Mongmong
Barrigada
Piti
Agana Heights
Sinajana
Ordot
Chalan Pago
Mangilao
Lockwood Terrace
Yona
Apra Heights
Agat
Santa Rita
Guam
Talofofo
Umatac
Inarajan
Merizo
Cocos Island
N

Guam

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	82,300	169,000	94.1	1.63	193,000	215,000
Roman Catholics	70,000	138,000	76.7	1.50	152,000	164,000
Protestants	13,100	26,000	14.4	2.48	32,000	38,000
Independents	1,000	4,400	2.4	4.41	6,000	8,000
Agnostics	700	3,100	1.7	4.55	7,000	11,000
Baha'is	500	2,100	1.2	1.67	3,500	5,500
Buddhists	200	1,900	1.1	1.67	3,000	5,000
Chinese folk	650	1,800	1.0	1.67	2,200	2,300
New religionists	0	750	0.4	1.69	1,100	1,500
Ethnoreligionists	1,000	630	0.4	1.68	700	700
Confucianists	150	180	0.1	1.64	300	400
Atheists	0	130	0.1	1.60	300	500
Muslims	0	60	0.0	1.65	200	300
Total population	**85,500**	**180,000**	**100.0**	**1.67**	**211,000**	**242,000**

and Micronesia in general. The lonely island, a mere 224 square miles, rests in the Pacific Ocean 1,000 miles east of the Philippine Islands. Some 176,000 people reside there.

The island was settled in prehistoric times by the Chamorro people, Micronesians. They first encountered Europeans when Ferdinand Magellan arrived in the area in 1521. The Spanish ruled the island and at various times in the last half of the 17th century attempted to exterminate the Native population. By the middle of the 18th century, fewer than 5,000 Chamorros were left alive. The present population is a product of intermarriage with the Spanish and with a number of Filipinos who migrated there along the Spanish trading route.

Guam came into U.S. hands in 1898 as a result of Spain's defeat in the Spanish-American War. After being reclaimed from Japanese control in 1944, it became a major U.S. military center. Guam was part of the trust assigned to the United States by the United Nations, which also began to urge the island's independence. Guam did not participate with the rest of the Marianas in the formation of the Federated States of Micronesia.

Guam remains an American territory. It has a semi-autonomous government that operates under the U.S. Department of the Interior. Residents are U.S. citizens, and the local political system is similar to the U.S. state governments. The island elects one representative (non-voting) to the U.S. House of Representatives. A third of the island is still controlled by the military.

During the Spanish era, the Roman Catholic Church became the dominant religion of the people, and with the intermarriage of the Chamorros with the Spanish and Filipinos, a unique form of Spanish Catholicism became institutionalized on the island. More than 90 percent of the population identify themselves as Roman Catholics.

The large number (more than 20,000) of U.S. military personnel on the island reflects the general spectrum of American religion. Military chaplains hold services for Catholic and Protestant and Free church believers. Jehovah's Witnesses are active on Guam, and there is one congregation of the Church of Christ, Scientist. Members of the Church of Jesus Christ of Latter-day Saints were among the service men and women stationed there during World War II, and following the war the church organized congregations that reached out to local residents. The work on Guam is now designated the Micronesia Guam Mission.

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See also: Church of Christ, Scientist, Church of Jesus Christ of Latter-day Saints; Free Churches; Jehovah's Witnesses; Roman Catholic Church.

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Guan Yin's Birthday

Guan Yin (aka Kwan Yin; Kannon [Japan] and Chenrezig [Tibet]) is one of the most ubiquitous presences in the world of Chinese religion and among Mahayana and Vajrayana Buddhists everywhere. Also known as Avalokitesvara (a male deity), Guan Yin is the goddess of compassion in Mahayana Buddhism. She also frequently graces the altar of Daoist temples throughout China, where she is frequently compared to the Virgin Mary in Roman Catholicism.

The veneration/worship of Avalokitesvara emerged in China in the third century CE, where it became especially identified with the Pure Land sect, which offered members the goal of rebirth in the heavenly Western Paradise. Three bodhisattvas—Amitabha Buddha, Mahasthamaprapta, and Avalokitesvara—are central to Pure Land practice. As the lord of compassion, Avalokitesvara is seen as an emanation of Amitabha or Amida Buddha (the leader of Pure Land) and as the guard of the world in the time between the departure of the historical Buddha and the future appearance of the coming Buddha, Maitreya.

Guan Yin was introduced in the Lotus Sutra, a Buddhist writing that appeared in 406 CE. Through the next centuries, Guan Yin would evolve as a female equated with Avalokitesvara. Vajrayana Buddhists (most identified with Tibet but also present in Mongolia and China) further popularized Guan Yin as a beautiful, white-robed goddess. She came to be known as the Perceiver of the World Sounds, that is, the cries of those who suffer. She works to relieve all suffering.

Several accounts are given of Guan Yin's origin, but the most popular relate to the story of Miao Shan, a seventh-century Chinese princess, who seems to be the source of the feminine representation of Guan Yin.

Statue of Guan Yin, the Buddhist goddess of mercy. (J. Gordon Melton)

Miao Shan's parents did not appreciate their daughter, who at an early age expressed an overriding concern to help others. They berated her and forced her to do menial tasks. They finally allowed her to go to a convent, but asked the nuns to mistreat her. Given the barren land in which the monastery was located, they were amazed at her ability to gather wood and tend a flourishing garden.

When the king heard about these miracles, he decided that he was going to kill Miao Shan. After all, the nuns were supposed to have tormented her. But as his henchmen arrived at the monastery, a spirit came out of a fog of clouds and carried her away to safety on a remote island. She lived there on her own for many years, pursuing a life of religious dedication. She was

later in a position to give of herself to save her father. Only after traveling to the island to meet the person who had saved his life, did he realize it was Miao Shan and repent of his bad treatment of her. At that moment, the 1,000 arms of 1,000 eyes of Avalokitesvara appeared and Miao Shan disappeared.

As early as the seventh century, Buddhist monks visited Putuo Shan, an island off the coast of Zhejiang, east of Ningpo and south of Shanghai. Later settling there, they built temples and identified this island as the place where Miao Shan had lived and devoted her life to healing and to saving sailors from shipwreck. They spearheaded both the identification of the island with Guan Yin and the veneration of her through northern China.

Guan Yin has numerous manifestations. She is depicted in various forms and her hand posed with appropriated mudras. She almost always is clothed in a long, flowing white robe or dress. She might be holding a rosary, a symbol of her devotion to Buddhism; the Lotus Sutra; a vase that pours compassion on to the world; or a willow branch. She is also seen as assisting barren women and is thus on occasion pictured, like the Virgin Mary, with a child in her arms.

Guan Yin's birthday is celebrated on the 19th day of the 2nd lunar month, usually in March on the Common Era calendar. It is a day for pilgrimages and events at the several temples and shrines in the island, but throughout the Mahayana and Vajrayana world it is acknowledged. In addition to her birthday, Guan Yin is saluted on two other days: her enlightenment day on the 19th day of the 6th lunar month (June) and her renunciation day—when she become a nun—on the 19th day of the 9th lunar month (September).

Guan Yin temples may now be found around the world. Prominent examples include the Kannon temples in northern Tokyo and in Kamakura, Japan; the temple on Waterloo Street in Singapore; Kek Lok Si Temple in Penang, Malaysia; and the Kuan Yin Temple in Honolulu, Hawaii, one of the oldest functioning Buddhist temples in the United States.

Through the centuries, Buddhist have also shown a particular penchant for erecting large statues of Buddha and the Buddhist bodhisattvas. Currently, the largest such statue is one of Guan Yin located at Sanya in Hainan Province of the People's Republic of China. Completed in 2005, its stands 354 feet. (In contrast, the Statue of Liberty stands at a mere 151 feet.) The Guan Yin statue also eclipses the largest Buddha statue, located at Ushiku, Japan (328 feet), not to mention the well-known Buddha of Kamakura, a mere 36 feet.

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See also: Bodhisattva; Mahayana Buddhism; Mudras; Putuo Shan; Statues—Buddhist; Tibetan Buddhism.

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■ Guatemala

The Republic of Guatemala is the most populous country in Central America, bordered by the Pacific Ocean to the west and the Caribbean Sea to the east, and adjacent to Mexico (west and north), Belize (northeast), Honduras (east), and El Salvador (southeast). The total population of Guatemala was 12,728,111, according to the July 2007 census. Most of Guatemala's population is rural, although urbanization is accelerating in the departmental capitals and in the national capital of Guatemala City (estimated population 2,156,348).

Guatemalan society is divided into two main ethnic categories: Amerindian and *ladino*. More than half of Guatemalans are descendants of indigenous Mayan peoples. Hispanicized Mayans and *mestizos* (mixed Spanish and Amerindian ancestry) are known as ladinos. However, the major factors for determining the size of the Amerindian population by the government have been language and dress, rather than race, which tends to underestimate the strength of the Amerindian population. According to Wycliffe Bible Translators' *Ethnologue* (2005), the population of Guatemala was

Guatemala

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,384,000	13,993,000	97.3	2.48	19,303,000	26,509,000
Roman Catholics	4,346,000	12,100,000	84.2	2.98	15,377,000	19,961,000
Protestants	269,000	2,400,000	16.7	4.24	3,500,000	5,200,000
Independents	104,000	1,800,000	12.5	4.37	2,700,000	3,800,000
Ethnoreligionists	5,000	120,000	0.8	2.51	140,000	160,000
Agnostics	9,000	140,000	1.0	5.11	280,000	480,000
Atheists	3,000	62,000	0.4	2.51	100,000	160,000
Spiritists	10,000	30,000	0.2	2.51	42,000	60,000
Baha'is	4,400	20,700	0.1	2.51	45,000	80,000
Chinese folk	1,000	4,400	0.0	2.51	5,800	9,000
New religionists	1,000	2,400	0.0	2.51	4,000	6,000
Buddhists	1,000	2,500	0.0	2.50	3,600	6,200
Jews	1,000	1,200	0.0	2.49	1,200	1,200
Muslims	0	1,100	0.0	2.52	1,500	1,800
Total population	**5,419,000**	**14,377,000**	**100.0**	**2.51**	**19,926,000**	**27,473,000**

55 percent Amerindian, 44 percent mestizo, and about 1 percent other races. Fifty-four living languages are spoken in Guatemala (not including those spoken by immigrant groups) among 23 ethnolinguistic groups, with Spanish being the dominant language (about 44 percent, followed by the principal Mayan languages of Quiché, Mam, Cakchiquel, and Kekchí).

The current president of Guatemala (r. 2008–2012), Alvaro Colom Caballeros of the Unidad Nacional de la Esperanza (UNE), is a center-left politician, industrial engineer, and Mayan priest who studied traditional Mayan cosmology under the guidance of the priest Cirilo Pérez Oxjal, a respected Quiché leader and former president of the Consejo Continental de Ancianos de América. Colom was elected president in November 2007 due to the strong support he received from the politically mobilized Amerindian population that had grown tired of being marginalized by ladinos within Guatemalan society and was resentful of ladino dominance in national politics.

Christianity remains a strong and vital force in Guatemalan society, but its composition has changed during generations of political and social unrest. Historically, the dominant religion has been Roman Catholicism. In 1980, 84.2 percent of the population was reported to be Roman Catholic; 13.8 percent was Protestant (most of whom identified as evangelicals); and about 2 percent was identified with "other religious groups" (including traditional Mayan religions) or had "no religious affiliation." However, by 1990, the Catholic population had declined to 60.4 percent (a decline of 24 percentage points), while the Protestant population increased to 26.4 percent (an increase of 12.6 percentage points); 2.1 percent were adherents to "other religions"; and 11.1 percent had "no religious affiliation" (CID-Gallup Poll, June 1990).

Surprisingly, during the decade of the 1990s, a series of public opinion polls revealed little change in religious affiliation between 1990 and 2001. However, between 2001 and 2006, the size of the Protestant population increased from about 25 percent to almost 31 percent in 2006, while the Catholic population remained relatively constant at 55 to 57 percent. Those affiliated with other religions also remained steady at 2 to 3 percent, while those with no religious affiliation declined to about 10 percent.

A characteristic of most cities, towns, and villages in Guatemala is the presence of a Catholic church situated on the central square or plaza. The Metropolitan Cathedral (original construction 1782–1815) in Guatemala City is a visible sign of the historical presence of the Catholic Church in the life of the nation.

The mestizo population of Guatemala has strong ties to traditional Roman Catholicism brought to the

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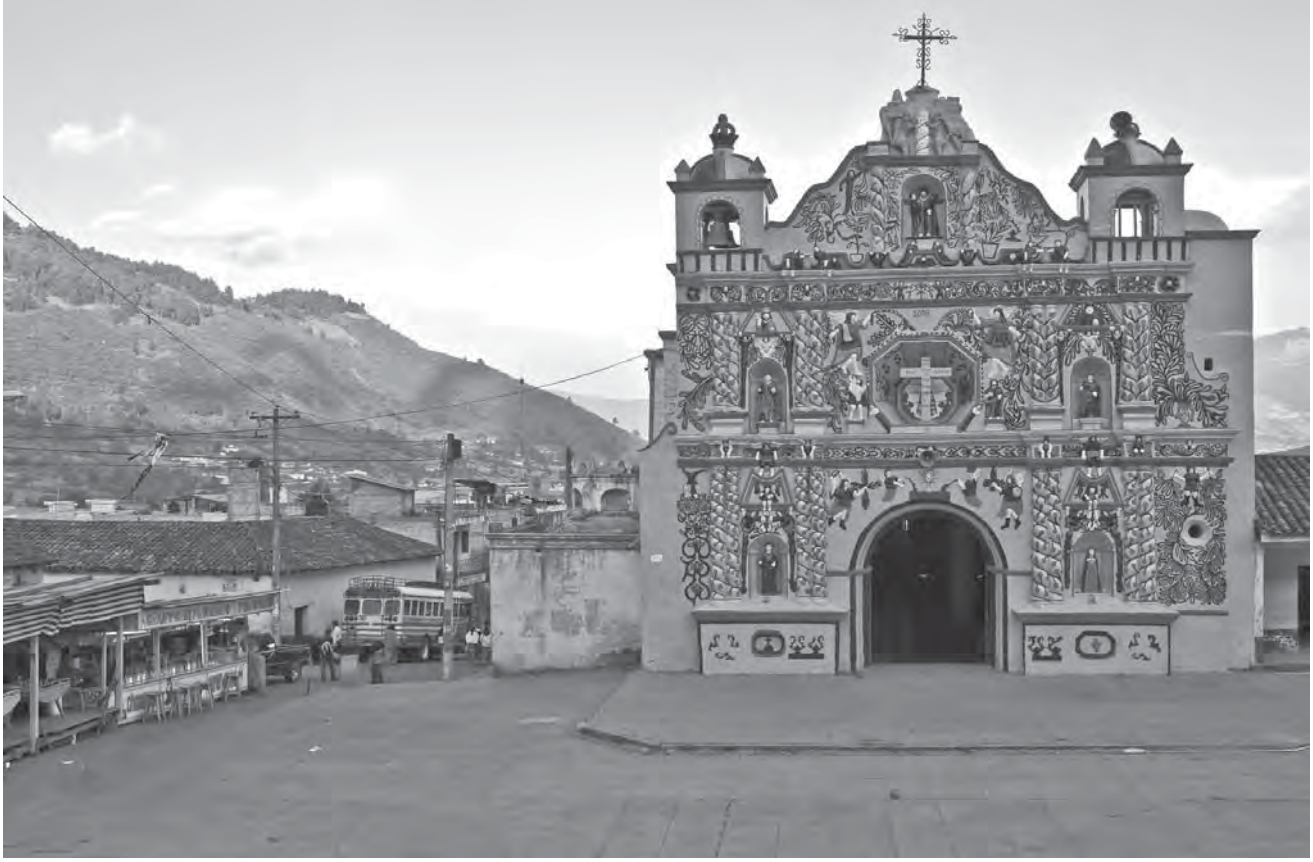
Americas by Spanish missionaries, who themselves carried the cultural baggage of their Iberian homeland with its pre-Christian Celtic spirituality and medieval Roman Catholicism. Consequently, the general religiosity of the ladinos of Guatemala contains elements of European as well as Amerindian "popular Catholicism" (syncretism).

The Roman Catholic Church Conquistador Pedro de Alvarado y Contreras (1495–1541) and his army



San Andres Xecul Catholic church, Guatemala. (Maria T. Weinmann/Dreamstime.com)

invaded Guatemala during 1523–1527 and subjugated many of the Amerindian peoples to even more than the customary atrocities. The Amerindians rapidly declined under the imposed system of slavery and heavy tribute. Alvarado was subsequently appointed governor of Guatemala by Charles I of Spain (r. 1516–1556) and remained its governor until his death.

Even before the conquest was complete, the Dominican friars had taken up residence among the Quiché and had begun the difficult task of converting the Mayans to the Catholic faith. In 1530, Father Francisco Marroquín (1535–1563) arrived from Spain to organize the Catholic Church in Guatemala, and in 1533 he was confirmed as the country's first bishop. He gave special attention to the indigenous people and their languages, becoming particularly proficient in Quiché, into which language he translated the catechism.

Beginning in 1536–1537, Spanish friar Bartolomé de las Casas (1484–1566) established a Dominican convent at Santiago de Guatemala for the conversion of the natives, and applied methods of peaceful evangelization in the region of Vera Paz. Las Casas became well known for his advocacy of the rights of Amerindian peoples of the Americas, whose cultures he described with great care.

With the added assistance of the Franciscans, who entered the territory in 1541, the general "conversion of the Indians" was gradually accomplished, though the geography prevented extensive contact with remote Amerindian groups. In the early years of Spanish colonization, the Catholic clergy protected indigenous peoples who lived near the missions. Laws were passed in 1542 at the instigation of Catholic missionaries that attempted to eliminate some of the harsher practices of exploitation that had been imposed on Amerindians living in remote areas by Spanish authorities.

During the colonial period the Catholic Church was an agency of the Spanish Crown, although the friars' evangelization methods sometimes occasioned conflict with the civil authorities. Catholicism in Guatemala

developed around the veneration of the saints; local lay religious associations, called *cofradías*, were charged with caring for the saint's images in local communities. Cofradías in Guatemala are a mix of Spanish and Amerindian practices.

Santiago de Guatemala was made a diocese by Pope Paul III on December 18, 1534. The Diocese of Guatemala was raised to a metropolitan see by Pope Benedict XIV on December 16, 1743, with the dioceses of Nicaragua and Comayagua (Honduras) being subordinate to it. By 1750, more than 424 Catholic churches and 23 missions had been established in the territory of Guatemala.

The Diocese of San Salvador, erected by Pope Gregory XVI (r. 1831–1846) in 1842, and the Diocese of San José de Costa Rica, erected in 1850, also became part of the Metropolitan Church of Santiago de Guatemala. Together with the Archdiocese of Guatemala, these four subordinate dioceses (Nicaragua, Honduras, El Salvador, and Costa Rica) constituted the ecclesiastical Province of Central America.

Historically, the Roman Catholic Church has had a strong popular base among ladinos and Europeans but has met with more resistance in predominantly Amerindian areas of the country where indigenous religious beliefs and practices are maintained. Spanish missionaries played a critical role by establishing new religious, social, and economic structures in the colony; building monasteries, churches, and schools with forced Indian labor; and helping to organize the Mayan labor force for the new cacao and indigo plantations.

Independence from Spain in the 1820s and the emergence of a new economic class of coffee growers in the later 19th century, which included many German immigrants, weakened the hegemony of the Catholic Church. Politically, Guatemala achieved its independence from Spain in 1821–1823, after nearly 300 years of Spanish colonial rule, when the Captaincy-General of Guatemala became the United Provinces of Central America. In 1838, the independent Republic of Guatemala was created under rebel leader Rafael Carrera (1814–1865). In 1852, Carrera's government signed a Concordat with the Vatican, repealed the anticlerical legislation established under the rule of Francisco Morazán (r. 1829–1838), reinstated the Catholic religious orders, and allowed the Catholic clergy to operate the nation's few schools.

Following the death of Carrera in 1865, the Liberal Justo Rufino Barrios came to power (r. 1873–1885) and the Catholic Church was again subjected to harsh legislation. The Jesuits were again expelled, the archbishop and bishops were exiled, tithes were eliminated, convents and monasteries were closed, church property was confiscated, priests were prohibited from wearing clerical garb and were barred from teaching, religious processions were proscribed, and civil marriage was declared obligatory. These anticlerical laws so crippled the Catholic Church in Guatemala that it has never recovered its former influence. In addition, Barrios also declared "religious freedom" and invited Protestant denominations to establish churches and schools in his country.

It was not until the 1930s that the Roman Catholic Church began to recover some of its former power and prestige in Guatemalan society. Under the dictatorship of General Jorge Ubico (r. 1931–1944), the Catholic Church was able to exercise more political influence, but when Ubico was overthrown in 1944 by a coalition of progressive army officers and civilians who were intent on modernizing Guatemala, the Catholic Church felt that its own social and political power was being attacked.

During the 1940s and 1950s, the Catholic hierarchy and its lay organizations—the Society for the Propagation of the Faith and Catholic Action—joined forces with the Anti-Communist Party (PUA) and other right-wing organizations to counteract the liberalizing trends of the nation's democratically elected, reformist civilian governments during the period 1944–1954. Around 1949, a new Catholic reform movement began in Guatemala, called Acción Católica (Catholic Action), a militant lay Catholic organization engaged in the "re-conversion of Guatemalan Indians," among other things. Their tactics caused deep resentment in the traditional Mayan communities. This reform movement also produced renewed attacks by Catholics on the Protestants and on Bible reading.

In 1950, Colonel Jacobo Arbenz Guzmán (r. 1950–1954) won the presidency. He accepted support from the clandestine Guatemalan Communist Party before and after the election and later promoted the legalization

of the Communist Party. Conservatives and officials of the Catholic Church used anti-Communist rhetoric to attack the Arbenz administration, which led to the triumph of the CIA-engineered, right-wing military coup d'etat led by Colonel Carlos Castillo Armas.

Under President Castillo Armas's (r. 1955–1957) regime, thousands of people were killed in a purge of Communists and radical nationalists. At the same time, a new Guatemalan Christian Democratic Party was established in 1955 with strong support from the Catholic Church. The new government removed restrictions on the Catholic Church by allowing ownership of property, the entrance of foreign clergy and religious workers, Catholic religious instruction in the public schools, and wedding services officiated by priests. In turn, the Catholic hierarchy "blessed the military government" and supported its anti-Communist ideology and Cold War tactics.

One characteristic of this entire modern period, especially after the mid-1960s, was the frightful abuse of human rights by repressive, right-wing military dictatorships with the tacit support of the Conservative, anti-Communist elements within the Catholic hierarchy. Military and paramilitary counterinsurgency operations, mostly in the countryside against leftist guerrilla forces, led to the killing of tens of thousands of alleged "political dissidents and their supporters" between 1960 and 1996, many of whom were Mayans. Some exiled priests and nuns formed the "Guatemalan Church in Exile" and continued to try to draw international attention to the bloody civil conflict between repressive government armed forces and the "popular insurrection" led by leftist guerrilla rebels.

In response to the increasingly autocratic rule of General José Miguel Ramón Ydígoras Fuentes, who took power in 1958, a group of junior military officers from the military academy revolted (1960). When they failed, several went into hiding and became the nucleus of the 13th of November Revolutionary Movement (MR-13), which pursued armed insurrection against the government for the next 36 years (1960–1996). The civil war evolved into the brutal repression by military forces of all dissidents (including Catholic priests, nuns, and lay leaders), *campesinos* (rural peasants), and any indigenous communities suspected of collaborating with the insurgents.

The Guatemalan National Revolutionary Unity (URNG) was formed as a guerrilla umbrella organization in February 1982. Finally, in 1996, a peace accord signed by the Guatemalan government and the URNG ended the longest civil war in Latin American history. The URNG transformed into a legitimate political party.

During the 1950s, the Catholic Church was revitalized by the arrival of many new foreign priests, nuns, and other religious workers (mostly with a conservative political orientation), which provided needed resources for establishing new churches and schools and for expanding its social assistance efforts throughout the country. Some of the reforms introduced by the Second Vatican Council had a significant impact on the Mayans because the language of the liturgy was changed from Latin to vernacular languages; the change to Spanish was immediate, but increasingly the Mayan languages were used in indigenous areas.

In December 1973, the Catholic Charismatic Renewal (CCR) was established in Guatemala as a "laymen's apostolic organization" authorized by the hierarchy of the Roman Catholic Church. The CCR gained popularity among middle- and upper-class Guatemalans until certain restrictions were implemented by Catholic authorities beginning in June 1974 under the supervision of a Pastoral Service Team, led by Monseñor Ramiro Pellecer. As a result, many "Spirit-filled" Catholics chose to leave the Catholic Church and join evangelical churches, especially in Guatemala City. By September 1979, the CCR had grown strong enough to fill the National Stadium during a rally led by Father Francis McNutt, then a Dominican priest.

The Catholic voice in Guatemala is often discordant as Catholics respond to a variety of social concerns. Individual Catholics frequently hold opinions that diverge from the hierarchy, and the hierarchy itself is not always unified. Within the Catholic Church in Guatemala social stances on issues such as abortion, ordination of women, and divorce tend to mirror those of the Vatican. Abortion is illegal in the Guatemalan Penal Code, but family planning is available in much of the country.

The modernization of the Catholic Church that came with the Second Vatican Council (1962–1965) dovetailed with aspects of the older Catholic Action

movement's agenda; there was a push for more direct pastoral involvement with social concerns. In Guatemala this resulted in a wave of cooperative and social organizing. Catholic Action's "Christian base communities" stressed education and consciousness-raising, and cooperated with one another throughout the highlands. They presented an alternative to both the guerrillas and the government, and, in many cases, peacefully supported the political goals of the guerrillas. This movement was attacked in the late 1960s and again in the late 1970s and early 1980s, when many priests and religious workers were killed or threatened.

During the 1970s, Catholic religious orders began an intensive missionary effort in isolated areas where indigenous groups practice Mayan spirituality. A school was established to train expatriate missionaries in the cultural practices of the indigenous groups, and in language acquisition, politics, and social concerns.

During the 20th century, the Catholic Church, as an institution, supported the status quo fostered by Conservative government policies that favored ladino society over Amerindian groups and that defended "national security" over human rights. However, a minority of Roman Catholic leaders (including bishops, priests, and nuns) dissented and opted to defend the interests of the poor and oppressed. Some of these priests and religious workers became martyrs for their faith during the Guatemalan civil war as well as in the aftermath.

The majority of the members of male Catholic religious orders in Guatemala have always been expatriates, primarily from Spain, Italy, and North America. Indigenous leaders were seldom trained. Native languages, values, and music were usually ignored and sometimes repudiated. In 1970, less than 15 percent of all Catholic clergy and religious workers were native Guatemalans.

In March 2009, the Guatemalan Catholic Church administered two archdioceses: the Archdiocese of Guatemala led by Archbishop Cardinal Rodolfo Quezada Toruño, appointed in June 2001, and the Archdiocese of Los Altos Quetzaltenango-Totonicapán (erected in 1996) led by Archbishop Oscar Julio Vian Morales, S.D.B., appointed in April 2007. In 2001, the 2 archdioceses reported a total of 14 dioceses and 428 parishes, which were served by 359 diocesan priests and 461 religious priests (for a total of 820), 6 permanent deacons, 769 male religious workers, and 2,059 female religious workers.

The Protestant Movement Pioneer efforts were made by English Baptist missionaries and laymen in the British colony of Belize to distribute the scriptures in the Spanish territory of Guatemala. The first known effort took place in 1824 when Joseph Bourne, an English Baptist missionary stationed in Belize Town, visited the ports of Ysabal in Guatemala and Omoa in Honduras.

Frederick Crowe (1819–1846), a young English seaman who had became a Baptist in Belize City in 1837, accepted an offer from the Eastern Coast of Central America Commercial and Agricultural Company in January 1841 to move to the new settlement of Abbottsville, where he worked as a school teacher and served as a voluntary chaplain. While residing in Abbottsville, Crowe made a difficult journey to Guatemala City as a missionary and Bible salesman (colporteur). Although Crowe was supported in his efforts by a few Liberal families, he was strongly opposed by the Catholic clergy and Conservative politicians, who forced his expulsion from Guatemala in April 1846.

Liberal President Justo Rufino Barrios (1873–1875) finally established freedom of speech and worship in Guatemala. Barrios also invited the Presbyterian Church of New York City (now an integral part of the Presbyterian Church [U.S.A.]) to send missionaries to Guatemala. Reverend John Clark Hill arrived in late 1882 to begin work in Guatemala City among 30 to 40 distinguished English-speaking foreigners who were already Protestants. The English worship services in Guatemala City, begun by Hill in 1882, were continued by James R. Hosmer and a succession of other pastors. Today, the nondenominational Union Church, located in Plazuela España, traces its founding to that date. This is the oldest Protestant church in Guatemala.

The third Protestant missionary organization to work in Guatemala was the Central American Mission (now known as CAM International, with headquarters in Dallas, Texas), which sent Mr. and Mrs. Edward Bishop to Guatemala City in 1899. The first CAM church established at a major intersection in the capital city became the "mother church" to hundreds of

CAM congregations throughout the country. The Central American Evangelical Church Association (CAM-related) became one of the largest Protestant denominations in Guatemala and assumed an important role in training pastors and lay leaders for the whole non-Pentecostal evangelical movement, originally through its Central American Bible Institute (founded in 1926), superseded in 1965 by the Central American Theological Seminary (known as SETECA).

By 1935, other Protestant mission agencies were working in Guatemala. The Church of the Nazarene traces its origins to work begun in 1901 by missionaries affiliated with The Pentecostal Mission (TPM), which merged into the Church of the Nazarene in 1915. In 1902, the California Friends Mission (Quakers) began its ministry in the southeastern part of the country, near the border with Honduras and El Salvador, with headquarters in the Department of Chiquimula. The Seventh-day Adventist Church arrived in 1908 and began work in Guatemala City and Quetzaltenango, the nation's second largest city. The Christian Brethren began work in Guatemala in 1924 through the ministry of Carlos Kramer in Quetzaltenango, a German-heritage Guatemalan and former Presbyterian.

The Pentecostal movement had its origin in Guatemala in the ministry of the Reverend and Mrs. Amos Bradley, who served in Guatemala affiliated with the Pentecostal Holiness Church (PHC, organized in 1911 in North Carolina). The Bradleys were that denomination's first missionaries in Central America during 1913–1918, while serving in Guatemala and El Salvador. Previously, the Bradleys had been independent Holiness missionaries in Guatemala between 1909 and 1912.

In 1916, Thomas Pullin and Charles Furman of the United and Free Gospel Missionary Society (Turtle Creek, Pennsylvania) arrived in Guatemala with their wives to begin an itinerant evangelistic ministry in El Quiché, Totonicapán. In 1920, both couples returned to the United States to strengthen their base of support. When Furman and his family returned to Guatemala in 1922, they were affiliated with the PHC. In 1934, while on furlough in the United States, Furman joined the Church of God (Cleveland, Tennessee) and returned to Guatemala to become that denomination's first missionary in the country. He proceeded to visit PHC churches and encourage the leaders to join him in the ranks of the Church of God, which resulted in 14 PHC churches switching their affiliation to the Church of God. By 1980, this Pentecostal denomination had grown to 664 churches and 234 missions with 34,451 members.

Pastors and missionaries of the Assemblies of God in El Salvador began work in the Department of Jutiapa, Guatemala, in 1927; however, it was not until 1937–1938 that Ralph Williams and John Franklin were successful in organizing the first six churches in Guatemala. By 1940, 20 churches had been organized and work had begun in 36 additional towns. Following a healing campaign by T. L. Osborn in Guatemala City in 1953, the Assemblies of God work began to grow more rapidly. In 1990, there were 1,385 churches, 2,329 preaching points, 1,630 ordained pastors, 2,379 lay pastors, 8 Bible institutes, and 224,751 adherents. Total baptized membership was estimated to be about 127,500 in 1990.

The Prince of Peace Evangelical Church Association was formed in 1956 by José María Muñoz in Guatemala City among a group of believers that had left the Central Assembly of God. Many of the early members of this new denomination had been members of other evangelical churches, but were drawn to Muñoz's ministry because of his popular radio ministry and powerful Pentecostal preaching. From a group of 100 in 1956, membership grew to 4,500 in 1967 and to 29,130 in 1980 with 567 congregations.

The Elim Christian Mission began as a house church in 1962 in Guatemala City, led by a well-known medical doctor and radio personality, Dr. Otoniel Ríos, who became an evangelical during the Evangelism-in-Depth campaigns in 1961. In 1973, Ríos terminated his medical practice to devote himself to a full-time pastoral ministry and building up a large central church, which grew to 3,000 members in 1979 after the congregation moved into a new auditorium. By 1980, the ministry of Elim included 147 congregations (churches and missions) with a total membership of 15,290, with a growing association of sister churches in El Salvador.

The Charismatic Renewal movement began in Guatemala during 1969–1970 with small group meetings among both Catholics and Protestants, some of which were led by Tim Rovenstine of World MAP.

Rovenstine was instrumental in bringing Catholics and Protestants together in the beginnings of the movement in the early 1970s, aided by visiting members of the Full Gospel Business Men's Fellowship, members of the Word of God Community in Ann Arbor, Michigan, and Father Francis MacNutt and his team of Charismatic leaders that included Methodist pastors Joe Petree and Tommy Tyson.

One of the main ecumenical bridges between Catholics and Protestants during the 1970s and 1980s was the John 17:21 Fellowship, which was associated with David du Plessis in the United States and Europe. However, a Latin American branch of the John 17:21 Fellowship was established by U.S. Charismatic pastors Robert Thomas, Paul Northrup, and Bill Finke (all former missionaries in Latin America), together with local leaders, in Guatemala City after the destructive 1976 earthquake, which resulted in massive relief and development operations by local and international service organizations. The Latin American branch of the John 17:21 Fellowship was coordinated by Robert Thomas (a pastor in Los Altos, California), who worked closely with Friar Alfonzo Navarro and the Catholic Missionaries of the Holy Spirit in Mexico City.

Protestantism in Guatemala has become a very diverse phenomenon after a century of growth and development since the first missionaries arrived. A 1978–1981 national survey of the Protestant movement in Guatemala conducted by a PROCADES-SEPAL (Proyecto Centroamericano de Estudios Socio-Religiosos/Servir a Pastores e Lideres) research team revealed the presence of more than 200 denominations and independent church associations with 334,453 baptized church members (15 years or older) in 1980. Between 1960 and 1980, the national Protestant average annual growth rate was 11.8 percent. The total Protestant population of Guatemala was estimated by PROCADES to be 13.8 percent in 1980, up significantly from a mere 2.8 percent in 1950.

Despite differences of tradition, doctrine, and practice, many of the leaders of the respective Protestant denominations in Guatemala met together periodically, although informally, to discuss common problems and resolve conflicts during the period 1909–1935. However, a formal structure was organized in 1935 to facilitate interdenominational cooperation, the Synod of the Evangelical Church in Guatemala. In 1951, the Evangelical Synod was restructured and its name changed to the Evangelical Alliance of Guatemala (AEG).

On February 4, 1976, Guatemala City and a large part of the country (16 of 22 departments) were severely shaken by a major earthquake that registered 7.5 on the Richter scale, which caused massive destruction and loss of life. Out of a total population of approximately 5,500,000, more than 22,000 were killed, more than 77,000 injured, and more than 1,000,000 made homeless. This was called the most severe natural catastrophe in Central America during the 20th century.

The response of Protestant denominations and service agencies, both national and international, to the survivors in the aftermath of this earthquake was swift and significant, in terms of both emergency assistance and more long-term community development activities. This produced a favorable reaction among those who received immediate as well as long-term assistance from evangelical organizations, with a resulting burst of growth in attendance and membership of evangelical churches.

With growing social strength in Guatemalan society, the Protestant community in general has taken more interest in the humanitarian problems and needs of the larger society and a more active role in community affairs, but not necessarily in politics. Their theology tends to be pre-millennial and their hope is that God will "rapture" them out of this present evil world to escape the Great Tribulation.

During the period 1960–1980, Guatemala became a showcase for the growth of the Protestant movement in Latin America, but the enthusiasm of evangelical leaders regarding continued high rates of church growth in Guatemala often exceeded the reality. A series of public opinion polls taken between 1990 and 2001 in Guatemala helped to correct some of the erroneous growth projections made by evangelical leaders: the CID-Gallup company reported that the Protestant population was 26.4 percent in May 1990 and 25 percent in April 1996. Early in 2001, SEPAL conducted a public opinion poll in Guatemala that showed Protestants to be 25.3 percent of the national population. Therefore, it seems clear that the size of the Protestant

population had not changed in Guatemala in more than a decade, although the number of Protestant congregations had continued to increase: from about 6,450 in 1980, to 9,298 in 1987, to about 18,000 in 2001. It seems logical to assume that if the number of Protestant congregations grew by 258 percent between 1980 and 2001 that the total membership probably increased by a similar rate of growth. So why did the size of the Protestant population remain stable at about 25 percent between 1990 and 2001?

One possible explanation is that there may have been "a great falling away" (desertion or exodus) of Protestant adherents in Guatemala during the 1980s–1990s due to discouragement about the performance of evangelical politicians, such as General Efraín Ríos Montt (military dictator during 1982–1983) and Jorge Serrano (president during 1990–1993). During the 1980s, evangelical public opinion was divided for and against support for General Ríos Montt, who offended many people—Catholics and Protestants alike—by his public radio messages that blended anti-Marxist rhetoric with evangelical sermons. The leadership of the Evangelical Alliance of Guatemala, which represents most evangelical organizations in the country, decided to back off from publicly supporting Ríos Montt and to distance themselves from his government to avoid a possible negative backlash and persecution of evangelicals should General Ríos Montt be overthrown. When this happened in 1983, the expected backlash did not take place.

In 2001, Southern Baptist missionary Roger Grossman reported the following statistics on adherents, based on his extensive national research project: Assemblies of God (600,540), Church of God (Cleveland, Tennessee) (487,984), Independent (188,421), Prince of Peace Church (179,038), Seventh-day Adventist Church (175,849), Association of Central American Churches (162,175), Pentecostal Church of God (136,743), Church of the Nazarene (102,345), Elim Christian Mission (105,435), all Baptists (75,648), all Presbyterians (65,800), Bethany Church (60,000), MIEL (43,929), New Church of God (28,129), Galilee Church of God–Anderson, Indiana (25,705), Friends/Quakers (23,347), Church of God of Prophecy (22,984), Evangelical Mission of the Holy Spirit (18,790), Calvary Church (17,730), Verbo (14,649), Evangelical House of God (14,104), Living Water Church–Agua Viva (11,693), and Voice of God Church (11,047). All other Protestant groups had less than 10,000 adherents each.

In 2009, evangelical mega-churches (congregations with more than 2,000 members) in Guatemala City included the Christian Fraternity (Jorge H. López), the House of God Church (Carlos "Cash" Luna), El Shaddai Church (Harold Caballeros), Elim Central Church (founded by Dr. Othoniel Ríos Paredes, now called Iglesia de Jesucristo Palabra Mi–El Central), Showers of Grace Church (Dr. Ángel Edmundo Madrid Morales), and Ebenezer Ministries of Guatemala/Ebenezer Church of Christ (Sergio Enríquez).

Ecumenical relations in Guatemala are complex, with strong divisions between Pentecostal and non-Pentecostal leaders and their respective denominations. Nevertheless, many conservative evangelical leaders are represented by the Guatemalan Evangelical Alliance (Alianza Evangélica de Guatemala, AEG) at the national level, regardless of their denominational affiliation. However, a few of the most conservative denominations (called Fundamentalists) are not members of AEG and do not support its activities, such as the Trinitarian Bible Society (affiliated with the Independent Board of Presbyterian Foreign Missions), the Christian Brethren (Hermanos Libres), Baptist Bible Fellowship International, and the independent Christian Churches and Churches of Christ. Internationally, AEG is affiliated with the Latin American Confraternity of Evangelicals (CONELA), which is associated with the World Evangelical Alliance (WEF).

Also, the Latin American Council of Churches (CLAI), affiliated with the World Council of Churches (WCC), has a few members in Guatemala. CLAI membership is divided into two categories: the only full-member is the Episcopal Church of Guatemala; fraternal members include the Evangelical Center of Pastoral Studies in Central America (Centro Evangélico de Estudios Pastorales en Centroamérica), located in Zona 2, Ciudad de Guatemala, and the Guatemalan chapter of the Mesoamerican Christian Community (Comunidad Cristiana Mesoamericana), also located in Zona 2, Ciudad de Guatemala.

Other Religions Between 2001 and 2006, those affiliated with other religions remained steady at 2 to 3 percent, while those with "no religious affiliation" (this includes agnostics, atheists, no preference, and no response) were about 12.5 percent, according to two polls: CID-Gallup in November 2001 and Latinobarámetro in 2006.

Included in the "other religions" category were non-Protestant marginal Christian groups: the Church of Jesus Christ of Latter-Day Saints (see below), the Jehovah's Witnesses (364 congregations with about 24,000 members and 68,650 adherents in 2005), Philadelphia Church of God, Yahweh's House of God, Light of the World Church (Guadalajara, Mexico), Voice of the Cornerstone (Puerto Rico), Children of God (The Family International), United Church of Religious Science, Christadelphian Bible Mission, Growing in Grace Ministries International (Miami, Florida), and Mita Congregation and the People of Amos Church, both from Puerto Rico.

Mormon missionaries first arrived in Guatemala in 1947. The first official meeting was held in a rented building on August 22, 1948, with 66 people in attendance. Later that year, John F. O'Donnal baptized the first convert in Guatemala. By 1956, 3 small congregations with a membership of about 250 had been established. Membership grew to 10,000 by 1966, and 18 years later, when the Guatemala City Temple was dedicated in 1984, membership had risen to 40,000. By 1998, according to the church's official statistics, membership had quadrupled again to 164,000. In 2007, the Mormon Church reported 1 temple and 418 congregations with 215,186 members. If these last statistics are valid, then the Mormon Church was larger than most Protestant denominations in Guatemala at that time. (Note: Roger Grossman's 2001 study reported only 55,441 Mormon adherents nationally.)

There are three Eastern Orthodox denominations in Guatemala. (1) The Orthodox Catholic Church of North and South America (with headquarters in Akron, Ohio) ordained José Imre as bishop of Guatemala in 1990, with headquarters in Tiquisate, Department of Esquintla; this denomination operates a seminary in the municipality of Nueva Concepción, Esquintla. Prior to 1988, the Guatemala jurisdiction was known as the Catholic Orthodox Church of Guatemala and Latin America. (2) The Apostolic Orthodox Catholic Church of Guatemala was legally established in 1995 under the jurisdiction of Archbishop Antonio Chedraui, Metropolitan of Mexico, Central America, Venezuela, and the Caribbean, which is affiliated with the Holy Synod of the Patriarchy of Antioch (headquarters in Damascus, Syria). The Orthodox Parish of Guatemala is centered at the Orthodox Catholic Church of the Transfiguration (dedicated in 1997), which is located at the Rafael Ayau Orphanage in Zone 1 of Guatemala City and led by Hieromonje Padre Atanasio Alegría. Associated with this church body is the Orthodox Monastery of the Holy Trinity Lavra Mambré, which was founded in 1986 by Mother Inés Ayau García and Mother María A. Amistoso with the blessing of Metropolitan Damaskinos Papandreu. Although the monastery was originally located in Guatemala City, a new complex of buildings was constructed on the shores of Lake Amatitlán during the 1990s, under the leadership of Madre Inés. (3) The Orthodox Old Apostolic Catholic Church of Guatemala and Central America is led by Archbishop José Adán Morán Santos, with headquarters in Colonia Inde of Villa Nueva, a southern suburb of Guatemala City.

Guatemala is also now home to the spectrum of the world's religions including the following: Animism, Baha'i Faith, Islam, Judaism, Chinese religions, Japanese religions (Mahikari Divine True Light), Buddhism, and Hinduism.

Buddhist organizations include Antigua Sangha (Vietnamese Zen); Buddhist Center of Guatemala City (Tibetan, Karma Kagyu, Diamond Way lineages); Friends of the Dharma; Kagyu Dak Shang Choling; Buddhist Center of Huehuetenango; Buddhist Group of Guatemala (Tibetan); Casa Tibet Guatemala (Lhundrup Tongpa Ling); and Losang Chogyel Study Group (Vajrayana, Tibetan, Gelugpa lineages).

Hindu organizations in Guatemala include International Society for Krishna Consciousness (ISKON), International Sri Sathya Sai Baba Organizations, Transcendental Meditation (TM, now organized as the Global Country of World Peace), and Vaisnava Mission.

Western Esoteric groups include Grand Universal Fraternity, the Ancient and Mystical Order Rosae

Crucis (AMORC), Universal Gnostic Movement, New Acropolis Cultural Centers. Psychic-Spiritualist–New Age groups include the Spiritist Association, Guatemalan Heliosophical Network, Spiritual Magnetic School of the Universal Commune, Ishaya Techniques, Church of Scientology, the Unification Movement, Raelian Movement, and Silva Mind Control/Silvan Method.

Many of the Amerindian peoples practice religious syncretism, which combines their ancient animistic beliefs and practices with a Roman Catholicism imposed on them by civil and religious authorities during the Spanish colonial period (1521–1821). The result is a "popular Catholicism" that retains significant elements of Amerindian spirituality, which includes animistic beliefs and practices such as magic (white and black, good and evil), witchcraft (*bujería*), herbal healing (*curanderismo*), and shamanism (the shaman is an intermediary with the spirit world). Animistic beliefs are strongest among the Amerindians who are the least acculturated to ladino society, and who live in the central highlands or the rainforests of the lowlands in the Petén region of northern Guatemala. However, since the end of Guatemala's civil war (1960–1996), there has been a resurgence of Mayan Spirituality in the predominantly Mayan areas of the Central Highlands, among both Roman Catholics and Protestants.

Also, Garifuna Religion (among the Black Carib) and Creole religion (among English-speaking West Indians: Myalism and Obeah) is practiced on the Caribbean coast in Livingston, Puerto Barrios, and surrounding areas. In addition, there are numerous psychics, mediums, clairvoyants, and astrologers who announce their services in local newspapers.

Clifton L. Holland

See also: Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Baptist Bible Fellowship International; Charismatic Movement; Christian Brethren; Christian Churches and Churches of Christ; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-Day Saints; Church of Scientology; Church of the Nazarene; Dominicans; Family International, The; Franciscans; Garifuna Religion; Global Country of World Peace; International Society for Krishna Consciousness; Jehovah's Witnesses; Jesuits; Latin American Council of Churches; Light of the World Church; Mita Congregation; Presbyterian Church (U.S.A.); Raelian Movement International; Religious Science; Roman Catholic Church; Seventh-day Adventist Church; Spiritism; Unification Movement; Witchcraft; World Council of Churches; World Evangelical Alliance.

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■ Guinea

Guinea, a former French colony on the west coast of Africa, is situated between Sierra Leone and Guinea-Bissau. It also shares borders with Liberia, Cote d'Ivoire, Mali, and Senegal. Some 9.8 million people (2008) reside on its 95,000 square miles of territory. It is the home to no less than 16 different African peoples, among whom the Fulahs, Mandingos, Malinkes, and Susses form the largest blocs in the population.

Guinea was a rich land, with notable gold deposits in its northern highlands. At various times through the centuries, parts of Guinea were incorporated into empires ruled from neighboring power centers. They were, for example, on the edge and frequently part of the various Fulani states centered in Senegal and Mali. Then in 1870, a man named Samori (1840–1900) rose from humble beginnings to become the Almany (a title indicating his combined political and religious role) of a state that approximated the present country of Guinea (plus parts of Mali and the Cote d'Ivoire).

Portuguese had traveled the coast of Guinea for several centuries and established trading posts prior to Samori's emergence, but it was during his rule that the French began to move into the heart of the country from Senegal. He fought his first battle with French troops in 1886. He fought the French for the next 12 years but was finally defeated, taken prisoner, and exiled. The country remained a French colony until 1958, when, following a negative vote on President Charles de Gaulle's plan to transform Guinea from a colony to a member of the French Community, the local leadership proclaimed the country's independence.

The popular leader of the independence movement, Sékou Touré (1922–1984), died in 1984. Shortly thereafter a coup was led by Colonel Lansana Conté, who continues to head the government.

Guinea

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	2,559,000	6,904,000	68.8	1.83	10,381,000	16,926,000
Ethnoreligionists	1,199,000	2,730,000	27.2	1.68	3,500,000	4,600,000
Christians	55,400	362,000	3.6	4.56	610,000	1,069,000
Roman Catholics	48,400	270,000	2.7	11.78	450,000	750,000
Protestants	3,100	93,000	0.9	1.44	150,000	280,000
Independents	1,300	30,000	0.3	1.47	50,000	90,000
Agnostics	4,000	18,000	0.2	1.88	35,000	80,000
Buddhists	0	9,000	0.1	1.88	13,000	20,000
Atheists	1,000	5,300	0.1	1.88	8,000	15,000
Baha'is	100	150	0.0	1.88	500	1,200
Total population	**3,819,000**	**10,028,000**	**100.0**	**1.88**	**14,547,000**	**22,711,000**

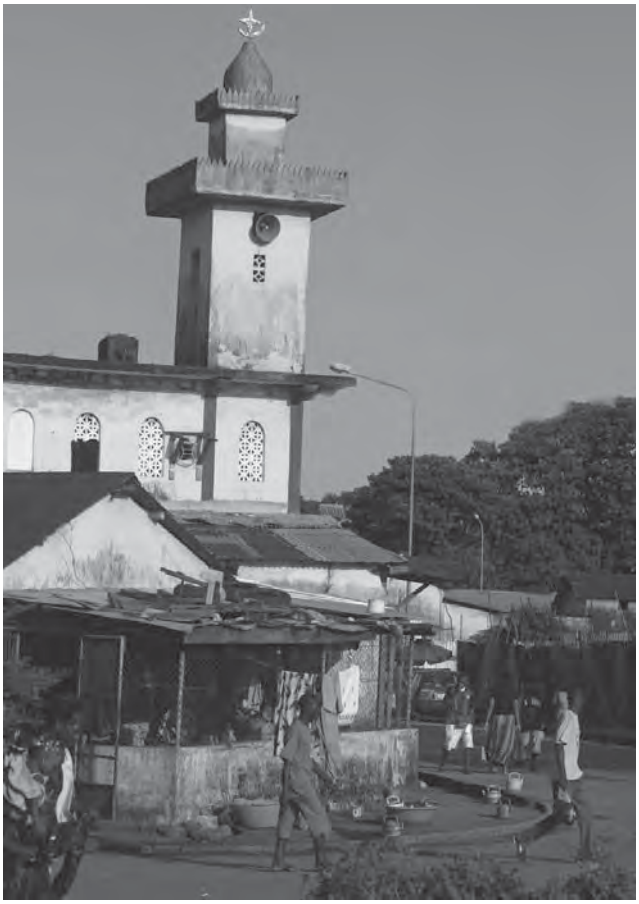
GUINEA

Traditional religions of the Guinea peoples have remained strong in this land, where Christianity and Islam have vied for the heart of the population. The Kissi, Loma, and Gbande peoples, who traditionally have occupied the forest lands in the southeast near the borders with Sierra Leone and Liberia, have been most resistant to conversion. Also many of the Malinke and Kpelle have retained their religion.

Islam (of the Sunni Malekite School) entered Guinea in the 18th century, the Fulani people being the primary instrument. The majority of Guineans are now Muslims. The strongest support has appeared among the Dialonke, Garakole, and Susu peoples. Many of the country's Muslims are members of the Tijaniyya Sufi Order, an order that was developing in North Africa at about the same time that Islam was moving into Guinea. In the 20th century, the community has further diversified with the introduction of the Ahmadiyya Muslim movement from Pakistan. Also, since World War II the Baha'i Faith has begun to spread.

Portuguese arrived along the coast of Guinea in 1462. Catholicism was introduced at the trading centers, but there was no effort to evangelize the interior. It was not until 1877 that Roman Catholic missionaries, in the form of the Holy Ghost Fathers, arrived, by which time Islam already had established its claim on much of the region. The first mission station was opened at Boffa. The White Fathers arrived in 1896, by which time the French had almost completed their conquest of the land.

The Roman Catholic Church grew steadily through the 20th century, growth marked by the ordination of the first Guinean priest in 1940, the establishment of the first archdiocese (Conakry) in 1955, and consecration of the first African archbishop in 1962. The Holy Ghost Fathers were in charge of the archdiocese, and the White Fathers worked in the neighboring diocese of N'Zékékoré. Then in 1967, as the country was struggling to become independent, all foreign priests and nuns were expelled. Only eight priests remained



People walk past a mosque in Conakry, Guinea. (AP Photo/Schalk van Zuydam)

to carry on the work. The church was forced to quickly recruit more priests and rebuild, which it has subsequently done.

Protestants did not enter the country until 1918, when the Christian and Missionary Alliance (CMA) began work in the Niger River Valley. It expanded primarily by working among groups that had to that point retained their traditional faith, rather than from the Muslim community. The CMA has taken the lead in producing Bibles and other literature in the various languages spoken in Guinea. Like the Catholics, CMA missionaries were expelled in 1967, but the CMA was able to negotiate an arrangement whereby 26 missionaries were allowed to remain, though their activity was for a period very restricted. Many of these were at the church's two schools at Telekoro and Mamou. Thus they were able to focus on leadership training and continue the process of translating the Bible. Their work eventually matured into the Evangelical Protestant Church.

By 1967, several other churches had also established missions, most prominently the Church of the Open Bible, an American Pentecostal group that entered in 1952. The Paris Mission and the Anglicans had both established work in the nation's capital city, Conakry. Each of these three efforts lost all their missionary leadership in 1967, and the churches have remained weak. Anglican churches are part of the Diocese of Guinea, which now includes both Guinea and Guinea-Bissau, part of the Church of the Province of West Africa.

The Christian community remains relatively small, 2 to 3 percent of the total population of approximately 10 million. Some 65 percent of the population profess Islam, and the remainder continue to follow their traditional religion. There are few signs of new religious impulses, though several evangelical groups (most notably the New Tribes Mission, SIM USA [formerly the Sudan Interior Mission] and the Southern Baptist Convention) opened work in the 1980. The Southern Baptists have a small work among the Susu people, and more recently the National Baptist Convention, U.S.A., has launched missionary activity.

J. Gordon Melton

See also: Ahmadiyya Movement in Islam; Baha'i Faith; Christian and Missionary Alliance; Church of the Province of West Africa; Holy Ghost Fathers; Malekite School of Islam; National Baptist Convention, U.S.A.; Paris Mission; Roman Catholic Church; Southern Baptist Convention; Tijaniyya Sufi Order.

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■ Guinea-Bissau

Guinea-Bissau, a small country sandwiched between Senegal and the Republic of Guinea, includes three major river valleys (the Geba, Cacheu, and Corubal)

Guinea-Bissau

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Ethnoreligionists	333,000	809,000	43.6	3.11	1,100,000	1,500,000
Muslims	184,000	817,000	44.1	3.76	1,443,000	3,110,000
Christians	66,800	202,000	10.9	0.90	316,000	595,000
Roman Catholics	59,600	140,000	7.6	–0.75	200,000	350,000
Independents	0	40,000	2.2	3.13	70,000	150,000
Protestants	2,500	22,500	1.2	8.97	45,000	95,000
Agnostics	500	23,200	1.3	3.31	50,000	110,000
Atheists	0	1,700	0.1	3.10	3,500	8,000
Baha'is	50	350	0.0	3.05	600	1,000
Total population	**584,000**	**1,853,000**	**100.0**	**3.11**	**2,913,000**	**5,324,000**

and the Bijagos Archipelago, which includes a number of islands in the Atlantic Ocean immediately off the coast. A population of 1.5 million people resides on its 10,800 square miles of territory.

Early in the second millennium BCE, the area was incorporated into different kingdoms centered in Senegal and Mali, but the people eventually attained their independence, only to see the Portuguese begin to create settlements along the coast at the end of the 15th century. At this time the area was home to no less than 40 different peoples, the most numerous being the Fulani, Mandingos, Mandes, and Balantes.

The Portuguese gradually established a colony, which became the source of slave labor. The country itself was turned over to a private company, which forced many into the cultivation of crops designed for export, while the majority of the population were living at subsistence levels. The country was impoverished and left in ignorance. However, in this situation in the1950s a resistance movement began to develop, led by Amilcar Cabral (d. 1973). His goals were made plain in the name of the organization he founded, the African Party for the Liberation of Guinea and Cape Verde (the Portuguese island off the coast that had been a processing center for the slave trade). The movement turned into a war for liberation, which won the country's freedom in 1973. As he realized his life's work, Cabral was assassinated by Portuguese agents. The United Nations moved quickly to recognize the new nation, and its establishment played a major role in the coup that ended the harsh dictatorship in Portugal and led to the dismantling of the Portuguese colonial empire.

The new government was taken over in a coup in 1980, and a Marxist dictatorship took control. A multiparty democracy was put in place in 1991, but the poverty of the country has made it continually unstable. It was the scene of a civil war in 1998–1999 followed by an interim government, which fell following a coup in 2003. Former dictator Joao Bernardo "Nino" Viera was elected president in 2005.

The majority of the people of Guinea-Bissau retain allegiance to the traditional religions of the land, and are the overwhelming majority in the western half of the country farthest from the coast. The Banyum, Bayot, and Manjaco peoples have remained virtually untouched by either Islam or Christianity.

Christianity came to Guinea-Bissau with Franciscans who arrived in 1462 with the first wave of Portuguese traders. Their work came under the jurisdiction of the new Diocese of St. James of Cape Verde erected in 1532. They were later joined by Jesuit priests, but made only slow progress at wooing converts into the church. The low point of the church was in 1929, when only one priest remained in the entire country. In 1940 (as part of an agreement between Portugal and the Vatican), Guinea-Bissau became a mission independent of Cape Verde, and a new missionary effort began. The relative success in more recent decades was indicated by the mission's elevation to the status of a prefecture apostolic in 1955 and the establishment of the Diocese of Bissau in 1977.

GUINEA-BISSAU

The development of the Roman Catholic Church was overshadowed by the movement of Islam into the country, especially in the 18th century. Sunni Islam of the Malikite School came to dominate the Sominke, Fulakunda, and Susu peoples, mostly in the southern and eastern portions of the country, and the Diola in the west. However, even Islam has had only relative success, with only 40 percent of the population of 1.8 million people being attracted to it.

Protestantism did not manifest in Guinea-Bissau until the Worldwide Evangelization Crusade (WEC), headquartered in England, established work in Bissau. Its work spread along the coast and in the islands of the archipelago. Like the Roman Catholic Church, it has found progress difficult. In the 1990s the Evangelical Church of Guinea (Igreja Evangélica da Guine), founded by the WEC, still had only a few thousand members. It is the largest Protestant work in the country. There is also a small Anglican presence attached to the Diocese of Guinea of the Church of the Province of West Africa and the small Guinea-Bissau Mission of the Seventh-day Adventist Church, part of the larger Sahel Union Mission, which includes a number of countries in West Africa.

Of some interest, there is a small Druze community in Guinea-Bissau consisting of approximately 100 expatriates from Lebanon. The continued civil unrest has tended to discourage the founding of new religions.

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See also: Church of the Province of West Africa; Druze; Malikite School of Islam; Roman Catholic Church; Seventh-day Adventist Church.

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Gurdjieff Foundations

During his life, G. I. Gurdjieff (ca. 1866–1949) worked closely with a number of students in Europe and America in what remains essentially an oral teaching tradition that emphasizes the need to develop a new quality of participation in all aspects of life. Today, study of his ideas and practices exists in several locales. The primary locale represents direct descent from Gurdjieff and consists of a network of organizations operating largely under the titles Gurdjieff Foundation or Gurdjieff Society and other organizations founded by individuals who left Gurdjieff or his students to establish independent groups. As the most direct conduit from Gurdjieff himself, the Foundations are considered the organization that most completely represents his teaching.

Shortly before his death, Gurdjieff related to his chief student, Jeanne de Salzmann (1889–1990), that a nucleus of people should be prepared in order to respond to the demand that would arise. In the early 1950s, Madame de Salzmann began to coordinate groups dedicated to the Work (the body of ideas and practices that Gurdjieff introduced). Soon after, centers identified by the names Societe d'Etudes et de Recherches pour la Connaissance de l'Homme (SERCH, later named Institut Gurdjieff) in Paris, Gurdjieff Foundation in New York and Caracas, and Gurdjieff Society in London were established, with one or more direct students in charge of each center. From these major centers, a growing number of organizations have begun in Europe, North America, South America, Australia, South Africa, the Middle East, and the Far East. Local organizations offer various forms of the Work, and, collectively, they remain the repository of Gurdjieff's musical and dance creations and direct the publication of Gurdjieff's writings and music.

Most of Gurdjieff's direct students, as well as their own students, have been associated with the Foundation/Society organization. The network remained under the leadership of Jeanne de Salzmann from Gurdjieff's death in 1949 until her death in 1990. She traveled widely and saw to the publication of Gurdjieff's *Life Is Real Only Then, When "I Am,"* and a volume of Gurdjieff's early talks, *Views from the Real World*. With director Peter Brook (b. 1925), she adapted *Meetings with Remarkable Men* into a film. She preserved and taught the "movements" or sacred dances taught by Gurdjieff and created several films that demonstrate some of the essential aspects of the Work through movements. Following her death, her son Michel de Salzmann (1923–2001) maintained a link among the Foundations until his death in 2001.

At the local level, work groups are selected, organized, and led by senior members, usually acting as a council. Councils coordinate across localities to sponsor events and create projects. The relation of the Foundations to each other is cooperative rather than based on a central authority. The Foundations collaborate in order to develop a sense of responsibility to the influence that Gurdjieff brought. The link among local organizations is the teaching itself, not a formal or hierarchical structure.

In 2003, the International Association of Gurdjieff Foundations (IAGF) was chartered in Switzerland by four founding members: the societies in Paris, London, New York, and Caracas. Meetings of the IAGF occur twice a year on a rotating basis in Europe, Britain, the United States, and South America, primarily to share the efforts and experience derived in the different member institutes.

As a path devoted to development of consciousness, the Work does not involve belief or formal rites, but calls for direct experience and understanding. Essential to Gurdjieff's teaching is the principle that the Work, begun as quiet, inner observation of oneself, must eventually emerge into everyday life. He provided many inner exercises and practices to make use of the events of ordinary life for growth of awareness and attention. In the Foundations, practical work takes place through small group meetings, movements, exercises, study, and a wide range of activities including music, art, crafts, and manual work, all of which are intended to make possible the use of each aspect of everyday life for the growth of awareness.

Two central activities constitute the pillars or primary activities of Work in the Foundations: group meetings and movements. Other activities derive from and facilitate these primary activities.

Small Group Meetings Group meetings have been an integral part of the Work since its inception. Small

groups experiment with exercises of attention and discuss questions that arise from study of the teaching undertaken in the conditions of everyday life. Participation in a group allows a student to deepen personal inquiry by learning from others' experiences.

In spite of the confidentiality practiced in Work groups, accounts of small group exchanges, with both Gurdjieff himself and later group leaders, are published. Of particular interest is a collection of exchanges with Lord Pentland (1907–1984), born Henry John Sinclair, a student of Gurdjieff who served as president of the Gurdjieff Foundation of New York from its inception in 1953 until his death. Accounts of group meetings with Lord Pentland show how students pose inquiries and an accomplished teacher of Gurdjieff's ideas responds.

As support for small group work, members sit quietly in order to develop awareness of bodily sensation and to observe internal processes and tensions in the body. Gurdjieff taught that sitting quietly without tension and without identification with thoughts brings energy and can help in formulating and realizing an aim. These "sittings," observed in small groups and individually, provide a means for self-knowledge and inner verification of Gurdjieff's teaching about the human condition.

Movements and Dances Gurdjieff included in his teaching rhythmic exercises, called movements, which he says parallel dances performed during temple rites in Asia and the Middle East. According to Gurdjieff, movements have two aims: self-knowledge and development of a new quality of attention that can include the whole person: body, mind, and feeling. Movements are said to express precise metaphysical laws and to allow a direct and personal experience of different qualities of energy. A student can experience intimations of another dimension of reality. In recognition of these transformative possibilities, Gurdjieff also referred to movements as "sacred dances" and "sacred gymnastics."

Each movement involves a sequence of positions and displacements of the body performed in changing patterns, usually accompanied by music. The challenge of movements is that they require instantaneous coordination of body and mind. Movements help a student develop awareness of the state of the body and its participation—as both ally and obstacle—in the search for consciousness. Because movements are taught in classes, each student can observe how a personal inner search is connected with that of others.

Other activities that derive from and support the two primary pillars of the Work, small group meetings and movements, include the following.

Music Gurdjieff maintains that he composed music in order to transmit understanding of universal laws through direct perception of the effect of vibrations on the organism. He explains that "objective music" can convey a precise understanding of the laws of vibrations and can produce in all listeners a predictable and identical result, unlike "subjective music," which is produced and received differently by different people. With music, Gurdjieff invokes the teaching of correspondences; study of the microcosm of music is an inquiry into universal laws and processes that also operate at the macrocosmic level.

The corpus of 200 or so musical compositions written by Gurdjieff and Thomas de Hartmann ranges widely as to form and effect. Some pieces echo folk melodies and rhythms; others include chants and dances; still others are hymns and prayers.

Study of Ideas According to Gurdjieff, ancient teachings brought an understanding of how a fine energy can enter human existence. Study of ideas can provide, he says, a way in which this energy from higher sources can enter the life of a person. In order to appreciate the universal source from which all great teachings derive, Work groups study ideas from ancient traditions, including Christianity, Islam, Buddhism, Hinduism, and nature religions, along with Gurdjieff's ideas. Study of ideas, alone and in groups, calls for an integration of the ideas of the teaching with personal experience. Gurdjieff stressed the need to study the ideas of his teaching at all levels, from personal to universal, and to spend time pondering the meaning of personal experience in relation to larger planetary forces.

Practical Work Working with craft materials or tools with a directed attention can provide impressions of how awareness, emotional attachment, and physical

activity are interrelated. Groups regularly assemble for a period (day, weekend, or longer) to work at preparation of meals, housekeeping, gardening, writing, building construction, and crafts, such as weaving, sewing, and pottery. Work periods usually begin by setting a common intention to experiment with some aspect of self-observation during practical activities. At common meals, members exchange their individual observations in a group setting.

Activities with Children and Young People Since Gurdjieff's teaching is a way in everyday life, the Foundations value and devote attention to the education of children. Following Gurdjieff's teaching about the cultural and educational forces that deny development of essence in formative years, members work with children to encourage growth of essence and to ameliorate habitual imitation of others.

Although these activities are carried out for members only, essential aspects of the teaching are periodically presented to the public through conferences, lectures, concerts, and the publication of relevant writings. The Foundations do not proselytize widely for new members, which may in part account for the charges of secrecy that have arisen from time to time. Today, approximately 2,500 to 3,000 people worldwide are involved in the Foundation network.

No notable controversies have occurred within the Foundations since their beginning in the early 1950s. However, some older students separated from the mainstream of the work and formed groups of their own. Numerous other organizations are led by individuals who claim no historical lineage with Gurdjieff or his direct students, yet use a term from Gurdjieff's teaching, particularly the term "Fourth Way," in definition of their respective missions. An even more subtle diffusion of his ideas and practices into the larger culture includes spiritual teachers and professionals who cite Gurdjieff or his teaching in the development of their own systems. In many instances, the interpretations of his teaching given within these forms of dissemination have little or no relation to the way these ideas are approached and experienced within the Foundations.

Links to all Foundations throughout the world can be obtained at www.IAGF.org.

The Gurdjieff Foundation of New York: http://www.gurdjieff.org/foundation.htm.

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See also: Gurdjieff, George Ivanovitch; Western Esoteric Tradition.

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Gurdjieff, George Ivanovitch

ca. 1866–1949

George Ivanovitch Gurdjieff was a spiritual teacher who brought a message of inner awakening and a method of self-development that is increasingly studied in the West today. The body of ideas and practices that he introduced, called the "Work," reflects the Western Esoteric (alchemical) tradition that integrates humanistic and scientific concerns and requires effort on the part of the aspirant to awaken to the process of inner transformation.

A defining feature of this work on oneself is that it is meant to take place in the cauldron of everyday life. Specific to Gurdjieff's method is his emphasis on the direct awareness of the triadic structure of humans, the three centers of body, mind, and feeling. The harmonious development of this triad, called by Gurdjieff the three "brains," brings balance to the whole being and allows access to a new dimension of consciousness.

Born in Alexandropol, in the southern Caucasus, at the crossroads of diverse cultures, traditions, and languages, Gurdjieff dedicated his early life to the search for meaning. He was convinced that an ancient knowledge exists that could illuminate the true place of human existence within the cosmic scheme. He relates how, as a boy, he wished to understand the meaning of human life and humanity's position in the universe. The force of these questions led him to investigate many sources, but in each he found contradictions, even among accomplished practitioners and scholars. In search of a non-contradictory understanding, he read widely in science and religion, and studied formally both medicine and Orthodox Christian theology. His writings portray early interest in a broad spectrum of philosophical and religious issues, as well as the history of science in the West and the technological advances of his day.

With the belief that understanding of his concerns could be found among ancient traditions in the Middle East and Asia, he decided to forgo further academic study and to search for surviving traces of these traditions. In his account, *Meetings with Remarkable Men*, he describes travels in the Middle East, Egypt, Ethiopia, Tibet, Central Asia, and the Hindu Kush. Sometimes on his own and sometimes with a group of associates who called themselves Seekers of Truth, he spent more than 20 years in what he describes as relentless inquiry—traveling, learning languages, surveying ancient documents and monuments, studying with spiritual teachers, and visiting religious centers and remote monasteries.

Portrait of the Greco-Armenian mystic George Ivanovitch Gurdjieff, who founded the Institute for the Harmonious Development of Man in 1919. (Library of Congress/Janet Flanner-Solita Solano papers)

Meetings with Remarkable Men, an interweaving of travel, spiritual quest and allegorical teaching, relates that he studied many traditions, including Esoteric teachings in both East and West. Each adventure,

he says, served his quest for an understanding of the sense and significance of life on earth, particularly human life. His later creations, including expositions of his ideas, music, dance, and psychological exercises, indicate a variety of influences, which he does not identify. Even with these influences unidentified, his writings refer often to world religions (including Christianity, Judaism, Islam, Buddhism, Hinduism, and Zoroastrianism) as well as ancient teachings from Greece, Babylon, Egypt, and the fabled Atlantis.

After more than 20 years of searching in remote schools and monasteries of the Middle East and Central Asia, he appeared in Moscow in 1912 with an all-encompassing teaching that wove cosmology, metaphysics, social critique, and spiritual practice into a design for personal evolution. This was the beginning of Gurdjieff's career as a teacher. His first students were drawn mainly from the Russian intelligentsia. Among these was Peter Demianovich Ouspensky (1878–1947), philosopher, mathematician, and journalist, who by this time had received recognition in intellectual circles through publication of *Tertium Organum*, a treatise on the nature of the universe, first published in Russia in 1911. Ouspensky relates that he immediately recognized that what he had published was conjecture and that Gurdjieff offered more—an understanding, beyond conjecture, about the universe and humanity's place in it. Ouspensky was an avid student in the Moscow days and documented this time in a monograph, *In Search of the Miraculous*, which remains a major exposition of the teaching.

A core of students began to collect in Russia, including Sophie Grigorievna (1874–1963), referred to consistently as Mme Ouspensky; Thomas de Hartmann (1885–1956), an accomplished musician and composer who later collaborated with Gurdjieff in creating a corpus of music that expresses elements of the teaching; and de Hartmann's wife, Olga (1885–1979), who later served as Gurdjieff's secretary and was a significant contributor to the development of Gurdjieff's mission in France, the United States, and Canada.

Leading his students out of the chaos of the Russian Revolution, in 1921 Gurdjieff settled in France, where he based his activity until his death in 1949. At first he lived with some of his students at the Prieuré des Basses Loges at Fontainebleau-Avon and later moved to an apartment in Paris. During this period he also set out his ideas in his major work, *Beelzebub's Tales to His Grandson*, as well as in *Meetings with Remarkable Men*, written in the form of a spiritual autobiography.

Between 1929 and 1948, Gurdjieff traveled to the United States nine times to meet with Work groups, oversee translation of his writing, and to attend to what he called the "material question," that is, finances. Over the years he supported a large extended family of émigrés, as well as the upkeep of the Prieuré. Throughout the 1930s, Gurdjieff diversified his activities. New groups were established in France, England, and the United States. During the German occupation of Paris, from 1940 to 1944, Gurdjieff conducted group meetings, under discreet and often stressful circumstances, in his apartment near the Place de l'Etoile. Groups continued to meet after the liberation. In 1947, after Ouspensky's death, Gurdjieff made his last trip to America and authorized Mme Ouspensky to publish her husband's account of his time with Gurdjieff. Gurdjieff died in Paris on October 29, 1949. He was memorialized with the rites of the Russian Orthodox faith at Alexandre Nevski Cathedral in Paris and buried at Avon near Paris.

Gurdjieff left a large corpus of sacred dances and exercises called "movements" and, in collaboration with Thomas de Hartmann, more than 200 musical compositions.

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See also: Gurdjieff Foundations; Western Esoteri Tradition.

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Guru Gobind Singh's Birthday

Guru Gobind Singh was the 10th guru (teacher) acknowledged as the leader of the Sikh community, and the one who held up the Guru Granth Sahib, the Sikh scripture, as his successor guru. Thus Gobind Singh was the last living guru acknowledged by the Sikh community. The birthday celebration allows for special acknowledgment of his role in shaping the Sikh community. The most important Sikh holidays are *gurpurbs*, or festivals occasioned by birthday or martyrdom of one of the 10 gurus, and this is no exception.

Guru Gobind Singh was born the son of Guru Tegh Bahadur at Patna Sahib, in the state of Bihar, India, on December 22, 1666 (on the Gregorian calendar). He was raised at Annadpur, a Punjabi city founded by his father and now a Sikh holy site. He emerged to adulthood at a time of great stress within the Sikh community, which was suffering abuse by the Muslim ruler under which they lived. He articulated a principle later known as Kshatradharma, a form of spiritual practice that values the "protection of the seekers and destruction of the evildoers." This principle fit a militant response to discriminatory and persecutory actions. On several occasions Gobind Singh led forces and won battles in defense of the community.

The principle of Kshatradharma would lead him in 1699 to the organization of the Khalsa, the Order of the Pure, a military-religious fraternity originally consisting of those men who acknowledged their willingness to give their life for the guru. The khalsa later expanded to include all within the Sikh community, formally entered by baptism, the adoption of the name Singh (lion) (or in the case of women, the name Kuar [princess]). Sikh's give Guru Gobind Singh credit for turning the tide against Mughal oppression in India.

Along with his military and organizational accomplishments, Sikhs also point to his intellectual activity, which included authoring a number of treatises concerning what might be termed the Khalsa spirit. His

writings would later be collected into a separate volume, the Dasam Granth, which is revered second only to the Guru Granth Sahib by Sikhs.

The guru's birthday is now celebrated on what is January 5 on the Common Era calendar, which is the 23rd day of the month of Poh on the new Sikh Nakanshahi Calendar. Members of the community celebrate by gathering at the *gurdwara* (a Sikh house of worship) for special programs remembering Gobind Sing's life.

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See also: Calendars, Religious; Sikhism/Sant Mat.

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Guru Purnima

Guru Purnuma is the annual day when Hindus show special veneration to their spiritual teacher, their guru. It is observed on the day of the full moon (*purnima*) in the Hindu lunar month of Ashadh (which occurs in June or July of the Common Era calendar). Primary honor on this date is given to an acknowledgment of the legendary Bhagwan Ved Vyasa, the first guru, who in Hindu lore is credited with compiling all the Vedic hymns available at the time, dividing them into four parts based on their ritual use. He is also credited with writing the 18 Puranas and the great epic of India, the

During Guru Purnima, an Indian Hindu devotee prostrates himself before the *mahant* (religious leader) Ravi Shankar, on the banks of the Ganges in Allahabad, India, July 2, 2004. (AP photo/Rajesh Kumar Singh)

Mahabharata. The Mahabharata dates to the third century BCE, with parts that may be as old as the ninth century. The Puranas date to the third to fifth centuries CE. Nevertheless, Vyasa supplies the original image of what a guru is and should be.

Besides the first gurus there have been many spiritual teachers throughout history and many exist today. Thus Guru Purnima becomes the occasion of especially honoring one personal guru in the present. Many Hindus believe that every spiritual aspirant needs a teacher who can dispel darkness and guide him or her to spiritual enlightenment. On this day, the aspirant should serve and worship the guru (*vyasa puja*), speaking of her or his life and teachings. One pattern for observing Guru Purnima is to meditate on the guru and chant his prayers; perform worship of the guru's feet; attend *satsang* (a gathering) in which discourses extol the glory of devotion to the guru; fasting; and prayer. The day ends as the devotee renews his or her resolve to make future spiritual progress.

It has become a common practice in some Hindu circles to have a special day of guru worship on the birthday (day of physical appearance) of the guru and to commemorate that day (Vaysa Puja) annually by issuing a book that will include pictures of the guru, excerpts of teachings, and accounts of his or her life.

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See also: Hinduism.

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Gush Emunim

Gush Emunim, the Bloc of the Faithful, is an Orthodox Jewish group founded in the wake of the Six-Day War of 1967, which pitted Israel against Syria, Jordan, and Egypt. As a result of the war Israel occupied new territory far beyond the borders fixed in 1949 by the armistice following its War of Independence, but part of historic Israel.

Immediately, a group led by Rabbi Tzvi Yehuda Kook, the son of the revered Rabbi Abraham Isaac Kook (1865–1935), former chief rabbi of Palestine, began planning to build Jewish settlements on this new land, even as the government of Israel considered returning it for peace with its Arab neighbors. The younger Kook believed Jews should possess all the territory included in the Israel of biblical times (including ancient Israel, Judea, and Samaria). He came to believe that possession of that land was a prerequisite for the coming of the promised Messiah.

Gush Emunim builds on the tradition of religious Zionism as expounded by such leaders as Rabbi Zvi Hirsch Kalischer (1795–1874), Rabbi Judah Alkalay (1798–1878), and Rabbi Samuel Mohilewer (1824–1898). As a minority movement among Zionists, the religious supporters organized the Mizrachi (Spiritual Center) movement in Vienna in 1901, at a conference called by Rabbi Isaac Jacob Reines (1839–1915), the organization's first president. Like all Orthodox Jews, they believed that a Messiah would come, and that he would reconstruct the temple and initiate a great Jewish empire that would be the instrument for establishing peace and prosperity for the world's people. They were also content, to some extent, to await the Messiah's coming. Rabbi's Kook's followers, the Gush Emunim, have given up waiting and operate on the idea that the Messiah wants or needs them to help prepare the way. According to the Gush Emunim, beyond the mere establishment of the state of Israel, the Temple Mount in Jerusalem needs to be cleared, the temple rebuilt, and all the biblical lands settled by Jews.

To carry out their program, once east Jerusalem was in Israeli hands, a member climbed to the top of the Wailing Wall and unfurled an Israeli flag. A short time later, Kook and some of his followers rented rooms at an Arab-run hotel in Hebron, the first step in a program to create a large number of settlements throughout the West Bank. Gush Emunim, though small, has additional support through their political party, the Tehiya Party, which, though also relatively small, has been able to block government attempts to return conquered land to Palestinian control. While

unable to swing a large number of Israelis to its full program of religious messianism, in the 1970s they found the public supportive of the basic notion of Israel's territorial expansion.

The Gush Emunim have remained a small but important group in Israel. In 1980, some of the group were responsible for a failed attempt to blow up the Dome of the Rock, an important Muslim site in Jerusalem built in the seventh century. In the 1990s, rabbis sympathetic to the Gush Emunim position advocated disobedience to military orders to leave the occupied territories. At the same time, because of his activity in pursuing the peace process with the Palestinians, they called Prime Minister Yitzhak Rabin a traitor. In November 1995, Rabin was assassinated.

Gush Emunim, though small in membership, has sympathetic supporters throughout Israel for some of its primary affirmations, especially its desire to expand Israel's borders and provide no concessions to an independent Palestine. It remains somewhat secretive, especially as it has been supportive and knowledgeable about continuing violent incidents in Israel.

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See also: Orthodox Judaism.

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Gutenberg, Johann

ca. 1398–1468

Though he lived and died a devout Roman Catholic, Johann Gutenberg is revered among Protestant Christians. His invention of moveable type is widely credited with both shaping Protestantism's orientation on the biblical Word and allowing the movement's relatively rapid spread through Europe in the mid-16th century.

Little is known of Gutenberg's early life. He was probably born in Mainz, Germany, around 1398, but only emerges out of obscurity around 1430, when his family moved to Strasbourg. By this time, he had gained some knowledge of metallurgy, which would serve him well in later life, and once in his new home he formed a partnership with Johann Fust, a well-to-do businessman.

Gutenberg actually had made several notable improvements of the printing press of his day, but they all take second place to his perfecting of a form of type based on individual letters that fit neatly on a single page and produced pages that were aesthetic to the reader. The use of individual letters allowed Gutenberg to quickly rearrange them to form new pages and thus greatly speed the process of producing books. The first book printed with the new press and technique was the Bible in Latin. This book, now known as the Gutenberg Bible, was published around 1455.

Shortly after demonstrating to the world the viability of their new techniques, Gutenberg and Fust had a falling out. Fust, having supplied the capital for the adventure, was impatient about recovering his investment. He sued Gutenberg and came into possession of the press, the type used for the Bible, as well as a whole new set of type that Gutenberg had prepared for a Psalter. Fust later published the Psalter.

Gutenberg had to locate a new patron, which he found in the person of Conrad Humery, the chancellor of the council in Mainz. With Humery's support, he produced the *Catholikon*, a grammar and alphabetic lexicon in 1460. The profit from the sales did not replace his losses to Fust and he lived the remaining years of his life in relative poverty. In 1565, Archbishop Adolf of Nassau began assisting Gutenberg, but

Portrait of Johann Gutenberg, German engraver who invented mechanical movable-type printing in Europe. (Library of Congress)

his support was little above bare subsistence. Few took notice when he died in Mainz, probably in 1468. His burial place is unknown.

Gutenberg emerged briefly into the public light, but faded back into obscurity before the impact of his accomplishments could be appreciated. His impact on Western history and religion, however, was immense. The new printing press he had produced aligned perfectly with the theology of the Word developed by Martin Luther. It allowed Protestants to identify the Word of God with the Bible and to incarnate their theology by printing the Bible in mass quantities in local languages and making it readily available to all. Equally important, in the early stages of the Reformation, Protestants proved more capable of quickly printing and distributing propaganda material that consolidated popular support against their Catholic opposition. The emphasis on the written Word, the authority of the Bible, and the study of the Bible by individual believers would become a defining characteristic of Protestantism that continues to the present day.

J. Gordon Melton

See also: Luther, Martin.

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■ Guyana

Guyana, on South America's northern coast, is located between Venezuela and Surinam. Its southern border is shared with Brazil. The former Dutch colony has 76,000 square miles of land, much of it hot and humid and along the three main rivers—the Essequibo, the Demerara, and the Berbice. Most of the population of 771,000 reside on the northern coastal plain.

Human beings may have reached what is today the country of Guyana as early as 35,000 years ago. In modern times it came to be the home of two people, the Arawak people, who inhabited the coast, and the Caribs in the interior. Eventually, the more warlike Caribs displaced the Arawaks, a process repeated several times as both groups moved into the islands of the Caribbean. They bequeathed to the region, its name, Guyana, or "land of waters."

Christopher Columbus sailed along the coast of Guyana in 1498, but the first European settlers were from Holland. The Dutch constructed a fort in 1616,

Hindus offer morning prayers in a Vishnu temple in Georgetown, Guyana. Many Hindu families have been living in Guyana since the first Indian slaves arrived there in 1838. (Prakash Singh/AFP/Getty Images)

the first of several settlements to facilitate trade. The Dutch West India Company administered the colony into the 18th century. As agriculture increased in the mid-1600s, the Company began to import African slaves, and the shrinking Native population moved inland. In the 1770s, Guyana became contested territory, and after four decades during which it changed hands several times, it became a British possession in 1814, and was known as British Guyana. The British retained control until independence in 1966, when it assumed the name Guyana. Since 1968, the People's National Congress has been the leading political party.

The Guyanese Constitution guarantees religious freedom. During the early decades of independence, however, the Marxist-oriented governments promoted atheism, one symbol of which was the nationalization of all the schools operated by various religious groups. Religious groups and buildings are registered through the government's Ministry of Home Affairs. The presence of foreign religious personnel is strictly regulated.

Indigenous religions have survived in the interior of Guyana, especially among the Arekung, Macushi, and Warrau peoples. But Christianity is now followed by a slight majority of the people, and Guyana has possibly the highest percentage of adherents to Hinduism of any country in the Americas (32 percent).

Roman Catholicism was introduced in 1657 by brothers of the Capuchin Order, but their work did not survive. Missionaries from the Netherlands Reformed Church and the Moravian Brethren arrived later in the century. The first Reformed church was erected in 1720, and Dutch Lutherans built a church in 1743, both primarily serving the Dutch community. The Reformed Church had a policy of not allowing either Africans or Guyanese people to become members.

GUYANA

Mabaruma
Port Kaituma
Matthawa Ridge
Charity
Spring Garden
Georgetown
Parika
Arimu Mine
Bartica
Peters Mine
Rosignol
Rose Hall
Rockstorie
Linden
Mara
Corriverton
Issano
Kalkuni
Takama
Potaro Landing
Iluni
Mahdia
Kwakwaui
Orinduik
Kumpukari
Guyana
Surama
Good Hope
Lethem
Dadanawa
Iserton
N

Guyana

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	383,000	370,000	50.6	0.10	337,000	228,000
Protestants	96,000	195,000	26.7	2.06	195,000	145,000
Roman Catholics	110,000	88,000	12.0	0.00	85,000	60,000
Anglicans	100,000	52,000	7.1	–4.71	50,000	45,000
Hindus	227,000	241,000	32.9	0.14	227,000	160,000
Muslims	63,800	61,300	8.4	0.14	58,000	40,000
Ethnoreligionists	20,000	17,400	2.4	0.14	15,000	10,000
Baha'is	1,700	13,000	1.8	0.14	13,500	11,000
Agnostics	3,000	11,000	1.5	1.37	12,000	10,000
Spiritists	7,000	9,600	1.3	0.14	9,000	8,000
Atheists	1,000	4,100	0.6	0.14	5,000	4,000
Chinese folk	1,000	2,100	0.3	0.14	2,600	2,000
Buddhists	2,000	1,800	0.2	0.14	4,000	4,000
Jews	50	60	0.0	0.00	100	100
Total population	**709,000**	**731,000**	**100.0**	**0.14**	**683,000**	**477,000**

A new era in Guyanese religion began with the establishment of British control. The London Missionary Society entered the country in 1807, and the Church of England was established as the favored religious community in 1810. State support was withdrawn from the Reformed Church, and it was gradually superseded by the Church of Scotland (Presbyterians), that church having been established in 1766 by several plantation owners. It began to receive state funds in 1837.

Methodism in the islands had a unique beginning. It was brought to Guyana by freed slaves from Nevis in 1802. The church was then supplemented by British immigrants. Rounding out the Guyanese scene were the Canadian Presbyterians (1885) and the Seventh-day Adventist Church (1887). During the 20th century, notable work was founded by the Ethiopian Orthodox Tewahedo Church, the Assemblies of God, and an independent evangelical sending agency, the Unevangelized Fields Mission, which now works in the country's interior. Among the more interesting indigenous churches are the Jordanites, an independent Pentecostal church, and the Hallelujah Church, which emerged in the interior in the 1870s under the leadership of a new prophet named Abel.

Protestant Christians associate with each other across denominational lines through the Guyana Council of Churches, an affiliate of the World Council of Churches. Conservative Protestants are associated in the Guyana Evangelical Fellowship, which is related to the World Evangelical Alliance.

The Roman Catholic Church was re-established in 1826 with the arrival of an initial priest. The effort proved quite successful, and a vicariate was erected a mere 11 years later. The Diocese of Georgetown was designated in 1956. Catholicism now has the largest following in Guyana, followed by the Anglicans, whose work is now a diocese of the Church of the Province of the West Indies, and the Assemblies of God.

Following the abolition of slavery in 1833, the British turned to India as a source of labor. Indians (most of whom were Hindus) were recruited for work on plantations and brought to Guyana as indentured servants. They were largely from rural India, predominantly male, with 10 percent children and 30 percent female. Those between the ages of 10 and 20 were counted as adults. Some 200,000 were transported to Guyana, and their descendants now constitute 53 percent of the population. Many left Hinduism for Christianity, as the British made it an official policy for Hindus to become Christians before they could be eligible for the better civilian jobs.

Traditional Hinduism underwent some development as people from different parts of India were thrown together on plantations with Africans and members of

the Native peoples. Various forms of traditional Hinduism, both Vaishnava and Saivite, remain popular, most of the temples being associated with the Hindu Orthodox Guyana Sanathan Dharma Maha Sabha, the largest single religious group in the country. Hindu priests have organized the Guyana Pandits Society. Two popular Hindu holy days, Diwali and Holi (Phagwa), are celebrated as national holidays.

There are small groups associated with the International Society for Krishna Consciousness, the Sri Sathya Sai Baba Organization of Guyana, and the Arya Samaj. There is also a chapter of the Vishwa Hindu Parishad.

A percentage of the Indian immigrants to Guyana were Muslim, the great majority being Sunnis of the Hanafite and Shafiite schools. There are lesser numbers of Ismailis and Shias. The Shiites, who have no separate mosque, have felt some discrimination from the Sunni majority, especially with the growth of a vocal Wahhabi presence. Guyana's pluralistic culture has provided fertile ground for both branches of the Ahmadiyyas, the Ahmadiyya Movement in Islam and the Ahmadiyya Anjuman Ishaat Islam, Lahore, and for the Baha'i Faith.

Although most Africans brought to Guyana (who currently constitute approximate one-third of the population) have become Christians, some have also become Hindus and Muslims, while a noticeable minority have continued to practice a form of their traditional African faiths. These now find expression in Guyanese Vodou (with a base in Ashanti religion from West Africa) and Spiritism, their life being somewhat affected by the improved communications between Caribbean lands and by the injection of the Rastafarian movement from Jamaica. One African-derived religion, the Comfa religion, focuses on the ancestral spirits of the various ethnic groups that constitute Guyanese society.

In November 1987, Guyana became the scene of one of the more dramatic religious events of the 20th century. More than 900 members of the Peoples Temple who had established an agricultural colony in a rural part of the country were involved in a massive act of murder and suicide. Although this event occurred in isolation from the ongoing life of Guyanese religions as a whole, it affected the larger religious community worldwide.

J. Gordon Melton

See also: Ahmadiyya Anjuman Ishaat Islam, Lahore; Ahmadiyya Movement in Islam; Arya Samaj; Assemblies of God; Baha'i Faith; Church of England; Church of Scotland; Ethiopian Orthodox Tewahedo Church; Hanafite School of Islam; International Society for Krishna Consciousness; London Missionary Society; Netherlands Reformed Churches; Peoples Temple; Rastafarians; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam; Spiritism; Vodou; Wahhabi Islam; World Council of Churches; World Evangelical Alliance.

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H

Haein-sa Temple

Located in a valley at the foot of Gaya Mountain in the Hapcheon-gun region in South Gyeongsang Province, the Haein-sa Temple is one of the Three Jewels Temples of the Republic of (South) Korea. Each temple was designed to represent one of the Three Jewels of Buddhism—the Buddha, the Dharma, and the Sangha. Haein-sa Temple is focused upon the Dharma, Buddha's teachings. The name of the temple, Haein, is drawn from Korean phrases that refer to the enlightened world of Buddha and/or humankind's naturally unpolluted mind (Buddha nature).

The temple was initially built in 802, the story of its founding mixing history and legend. Its founding is tied to two Korean monks, Suneung and his disciple Ijeong, who had been away studying in China. On their return at the beginning of the ninth century, they discovered the wife of King Aejang (r. 800–809) ill with a tumor. The monks reputedly tied a piece of string to the tumor and ran it to a nearby tree. They subsequently began chanting and all were surprised to see the tumor shrink and the tree wither. King Aejang built Haein-sa out of gratitude for the healing of his wife. Another story has a more mundane account, namely, that the two monks secured the support of the dowager queen, who financed the monastic complex. As originally conceived, the temple was a base for Hwaom Buddhism and its propagation of the Avatamsaka or Flower Garland Sutra. Today it is a Son (Zen) Buddhist center.

Haein-sa is entered through three gates that lead to the courtyard. Straight ahead up a flight of stairs is the main hall. Constructed in 1818 on foundations laid in the ninth century, it is dominated by seven statues of Buddhas and bodhisattvas—the central statue being of a mega-statue of Vairocana. Of the rest, two—Avalokitesvara and Popgi, or Born of Truth Bodhisattva—are made of iron. The others—Manjushri, Ksitigarbha, Samantabhadra, and a second statue of Vairocana—are carved from wood. The wooden Vairocana, Manjusri, and Samantabhadra statues were all carved from a huge ginkgo tree during the rule of the Koryo dynasty (r. 918–1392). Additionally, the main hall is graced with a set of paintings of Buddha's life painted during the Choson (or Joseon) dynasty (1392–August 1910).

As worthy as is the main hall of attention, it pales beside what is to be found above and behind it—the Janggyeong Panjeon complex. The halls of the complex are the depositories for the 81,258 wooden printing blocks upon which are found the complete text of the Tripitaka Koreana. These blocks date to the time of King Gojong of Goryeo (r. 1213–1259), whose lengthy reign was marked by prolonged warfare with Manchuria. He turned to Buddhism to protect the nation, and in that effort he had the texts of Buddhist scriptures transferred to the printing blocks. The project took 16 years and was carried out on Kanghwado Island near Seoul. The project was completed in 1252. An earlier set, carved in the 11th century, was burned by Mongol invaders.

The Janggyeong Panjeon complex was built to hold the blocks. The four halls were expanded and renovated during the reign of King Sejo (r. 1455–1468) in 1457. These halls survived the various fires at the temple through the centuries and the devastation of the Korean War (1950–1953). A pilot sent to bomb the temple during the war found himself unable to release his bomb load. As a result he was initially court-martialed

Stupa in a courtyard at the ninth-century Haein-sa Temple complex, South Korea. (Carmen Redondo/Corbis)

and imprisoned but later released and honored for what was seen as brave act.

At present, the temple is a permanent home to about 220 monks (including novices) while the 15 hermitages just outside the temple complex house some 200 women. Also, around the temple, 500 mountain men reside.

J. Gordon Melton

See also: Korean Buddhism; Songgwangsa; T'onngdo-sa Temple.

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Hagia Sophia

The construction of Hagia Sophia, one of the great monuments of Byzantine Christianity, was completed in 538 CE in what was then Constantinople (now Istanbul, Turkey) after almost six years of building work under the mandate of the Emperor Justinian, following the destruction of the previous church on the site during a rebellion in 532. The elevated site had, it is believed, been a Pagan temple when Constantine I (272–337) came to power early in the fourth century and transformed Christianity from a persecuted religion into a state-supported church. The original church was erected between a smaller, hastily completed church, the original cathedral for the city, and the emperor's palace complex. It was constructed during the emperorship of Constantine's son, Constantius II (317–361), whose reign began in 337. It was dedicated near the end of his time in power in 360. The gold and silver items he donated to the church were lost when

Arian Christians vandalized the church in 381, an act occasioned by the church council meeting there. The Council of Constantinople had reaffirmed the Nicene Creed and offered further condemnation of the theological position of Arius (260–336).

In 404, John Chrysostom, the archbishop of Constantinople, was exiled by the Emperor Arcadius (377–408) because he had made critical remarks about his wife. Riots erupted during which the church was destroyed. It fell to the Emperor Theodosius II (401–450) to build a new church, which was completed in 415. That church would stand until the riots of 532. The so-called Nike riots began over disagreements relative to sports competition (which carried underlying political dimensions). They led to the destruction of a large portion of the city, including the cathedral church.

Emperor Justinian I (483–565) took the occasion of the rebuilding of the city to inaugurate construction of a church that would be the most magnificent in existence. In this effort, he recruited the two most renowned architects of the day: Anthemius of Tralles (Aydin) and Isidorus of Miletus. He also stayed involved in the building's development and brought in resources from different parts of the empire (including materials taken from older Pagan temples), as needed or desired. It was completed on December 27, 537. The finished cathedral was the largest in the world for a millennium, until supplanted by the Cathedral at Seville in 1520.

The building was erected on a square base over which was placed a large dome, approaching the size of that of the Pantheon in Rome. The central dome has a maximum diameter of 102 feet, 6 inches. It reaches 182 feet, 5 inches above the floor. The dome was all the more unique because of 40 windows that were placed around its base. It was the first pendentive dome in history, a pendentive being an innovative device that permits the placing of a circular dome over a square room by carrying the weight of the dome to the four corners of the building base.

Above and beyond the ravages of time, the church was subject to the periodic earthquakes that affect the area and to the actions of those who attacked the city through riots and war. Just 20 years after the church's completion, the city was hit by earthquakes in 553, 557, and 558, requiring significant repairs. Additional damage was incurred in 869 and 986.

In 1204, frustrated Crusaders, unable to accomplish their goals in the Holy Land, turned on Constantinople and amid the sacking of the city did not leave Hagia Sophia untouched. This action still affects the relationship between Eastern Orthodoxy and the Roman Catholic Church. Then in 1453, the Ottoman Turks captured Constantinople and soon afterward converted the church into a mosque. They added minarets, but preserved the interior frescoes and mosaics (though they later covered them with plaster). The interior worship structures were altered to fit requirements for a mosque, including the establishment of worship toward Mecca.

Istanbul had been the headquarters of the Ottoman Empire until its fall in the years after World I. In 1935, Kemal Ataturk (1881–1938), then the head of the new secularized Turkish government, ordered Hagia Sophia converted into a museum on February 1, 1935. Ataturk visited the museum a few days later, on February 6, 1935. It remains a museum to the present.

J. Gordon Melton

See also: Cathedrals—Christian; Istanbul; Mosques.

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■ Haiti

The Caribbean island nation of Haiti shares the island of Hispaniola with the Dominican Republic. Its 10,600 square miles of territory includes the western third of Hispaniola's land. Its 8.9 million citizens (2008) are almost totally of African descent.

A young girl is confirmed at a Catholic ceremony in Gonaives, Haiti. (David Snyder/Dreamstime.com)

Estimates of the number of inhabitants on the island of Hispaniola at the time of Columbus's arrival in 1492 vary from 500,000 to 2 million. Within 50 years, they had been reduced to a few hundred, such that the Spanish were forced to turn to African slaves as a replacement labor force. Although the island's native religious cultures, those of the Taino and Carib, all but perished with their bearers, certain indigenous Caribbean influences are still notable in Haitian Vodou. Zaka, the Vodou spirit of agriculture, for instance, is perhaps a derivative of an indigenous corn spirit.

As early as 1502 the Spanish were shipping enslaved Africans to the island, empowered by the 1454 papal bull *Romanus pontifex.* Slaves were forcibly baptized Catholic, yet their conversion was usually cosmetic. African religious traditions, despite their prohibition, thus thrived in the colony, especially in maroon communities, absorbing Catholic elements and eventually becoming the religion known as Vodou.

In response to an increasingly uncontrollable French presence on the island's northwestern coast, the Spanish ceded the western third of the island to the French at the Treaty of Ryswick in 1697. Statistics reveal the explosion of the French plantation system that followed: when the treaty was signed, there were roughly 2,000 slaves in the nascent French colony of Saint-Domingue, whereas by 1789, more than 600,000 slaves labored for the colony, at one point producing one-third of all sugar consumed in Europe.

French Catholicism in Saint-Domingue was hampered by a weak and factional priesthood, whose conversion of enslaved Africans was largely a perfunctory gesture required by article 2 of the *Code Noir*, the royal decree governing the treatment of slaves in French colonies. The arrival of the Society of Jesus in 1704 marked a significant change in this regard. French Jesuits learned African languages and established a more genuine mission for more than half the colony's slaves.

Haiti

Ile de la Tortue
Port-de-Paix
Le Borgne
Mole Saint-Nicolas
Cap-Haitien
Pepillo Salcedo
Baie de Henne
Limbe
Fort-Liberte
Grande Riviere du Nord
Ennery
Gonaives
Saint-Raphaël
Lafond
Saint-Marc
Hinche
Verrettes
Haiti
Montrouis
Ile de la Gonave
La Cayenne
Anse-a-Galets
Mirebalais
Grande Cayemite
Jeremie
Manneville
Croix de Bouquets
Dame-Marie
Pestel
Petite Trou de Nippes
Port-au-Prince
Petionville
Anse d'Hainault
Kenscoff
Miragoane
Petite Goave
Trouin
Les Anglais
Aquin
Jacmel
Marigot
Belle-Anse
Les Cayes
Bainet
Cotes-de-Fer
Ile a Vache
Port-Salut
N

Haiti

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,555,000	9,574,000	95.2	1.53	11,617,000	14,340,000
Roman Catholics	3,797,000	7,285,000	72.4	1.51	8,500,000	10,000,000
Protestants	400,000	1,480,000	14.7	1.88	2,000,000	2,700,000
Independents	139,000	500,000	5.0	2.36	750,000	1,116,000
Spiritists	100,000	273,000	2.7	3.11	330,000	400,000
Agnostics	44,000	175,000	1.7	4.93	300,000	450,000
Baha'is	10,700	24,900	0.2	3.42	40,000	55,000
New religionists	1,000	3,700	0.0	1.64	4,500	6,000
Atheists	500	6,000	0.1	12.01	10,000	18,000
Muslims	1,500	2,400	0.0	1.64	2,700	4,500
Chinese folk	0	260	0.0	1.66	300	500
Jews	100	240	0.0	1.61	300	500
Total population	**4,713,000**	**10,060,000**	**100.0**	**1.63**	**12,305,000**	**15,275,000**

Colony administrators and plantation owners soon became suspicious of the Jesuits, however, accused them of insubordination to the Crown, and had them expelled in 1763.

By the end of the 18th century persistent slave resistance mushroomed into a national revolt following an August 1791 Vodou ceremony at Boïs Caiman led by a slave named Boukman Dutty. Over the next 13 years of revolt, the popular Africa-based religion served to unite and inspire the rebel slaves to defeat Napoleon's forces and finally gain independence in 1804.

Independent Haiti's first leaders (who declared Catholicism the nation's official religion, which it remains today) struggled to gain the recognition and respect of the rest of the world. The Vatican, for example, refused to send priests until the signing of a concordat in 1860. The 54-year interim period was one of especial importance in Haitian religious history, as Vodou was further crystallized as the religion of the peasantry (despite new prohibitions against it). As for the Haitian Catholic Church, the few remaining priests in the new republic were joined by clerics who had been expelled from other colonies, and these men provided a dubious and inadequate sacerdotal leadership for Haitian Catholics. In such a disorderly ecclesial climate, popular Catholicism developed more unrestrainedly in Haiti than anywhere else in the Americas.

Shortly after the signing of the concordat in 1860, French Catholic missionaries came to Haiti and aggressively developed a national educational system. Not until the 1950s were Haitians ordained in significant numbers, and even then they only accounted for 20 percent of the country's priests. Over the course of these 100 years the Catholic Church was transformed into the largest and most functional institution in the country, rivaled in power only by the Haitian armed forces, and was kowtowed to by all Haitian heads of state, save the recalcitrant François Duvalier (r. 1957–1971).

Besides educating and ministering to the better part of the population, the Catholic Church hierarchy in Haiti has until very recently sought to eradicate Vodou from Haitian society. Three formal "antisuperstition" campaigns were waged to this end, in 1896, 1913, and 1941–1942. The last of these saw the Haitian government put the military at the church's disposal, and the resultant repression of Vodou practitioners and destruction of a treasury of national art represents one of the great tragedies in Haitian religious history.

Tempered by the spirit of the Second Vatican Council (1962–1965) and inspired by the force of Liberation Theology, the popular Haitian Catholic Church has changed radically in recent decades, both becoming acculturated and taking sides with the poor. Vodou rhythms and drums are now common features in Catholic Masses, and Catholic base communities have emerged as a potent political force, known collectively

as *tilegliz* (Haitian Creole: little church). Empowered by Pope John Paul II's March 1983 visit and forceful declaration that "Something must change here," the tilegliz movement served to rally the masses against the oppressive Duvalier regime, eventually leading to the dramatic departure of Jean-Claude Duvalier in 1984 and the election of populist priest Jean-Bertrand Aristide as president in 1990.

As in other Latin American nations, the Charismatic Renewal is recently having a strong impact on Haitian Catholicism. The direct emotional religious experiences normally associated with Protestant Pentecostal revivals now feature in many Haitian Catholic Masses, and the annual national Charismatic convention in Port-au-Prince draws tens of thousands and is marked by dramatic healings, speaking in tongues, and witnessing.

A recent survey of more than 1,000 households in rural Haiti shows that as many as 30 percent of Haitians today are Protestant. Though surprising, this figure is in reality a reflection of Haiti's participation in the hemisphere-wide turn of Third World Catholics to Protestant Pentecostalism. Protestantism in Haiti, moreover, has a long history, beginning with the 1817 establishment of the Methodist Wesleyan Mission. Other Protestant sects emerged in Haiti in ensuing decades, including the Baptist, Episcopalian, and Seventh-day Adventist churches. Today, most major Protestant sects count significant numbers of followers in Haiti; the largest is the Convention Baptiste de' Haite, which was founded in 1924 and by 1986 counted 120,000 members.

Religious freedom is enjoyed today by all of Haiti's nine million citizens. Vodou has gained greater respect and is widely appreciated as a source of Haitian pride and identity and a driving force behind Haiti's rich artistic culture. Although small numbers of Buddhists, Muslims, and members of the Baha'i Faith can be found in Port-au-Prince, by far the most influential religious movements besides Christianity in Haiti are Freemasonry and Rosicrucianism, both of which date to the colonial era. Although the esoteric nature of these movements precludes any estimation of their numbers, many Haitian heads of state have been Masons, and historically the Catholic Church hierarchy has been troubled by the attraction of its flock—and especially of upper-class Haitian Catholics—to Freemasonry and Rosicrucianism.

Terry Rey

See also: Convention Baptiste de' Haite; Freemasonry; Roman Catholic Church; Seventh-day Adventist Church; Vodou.

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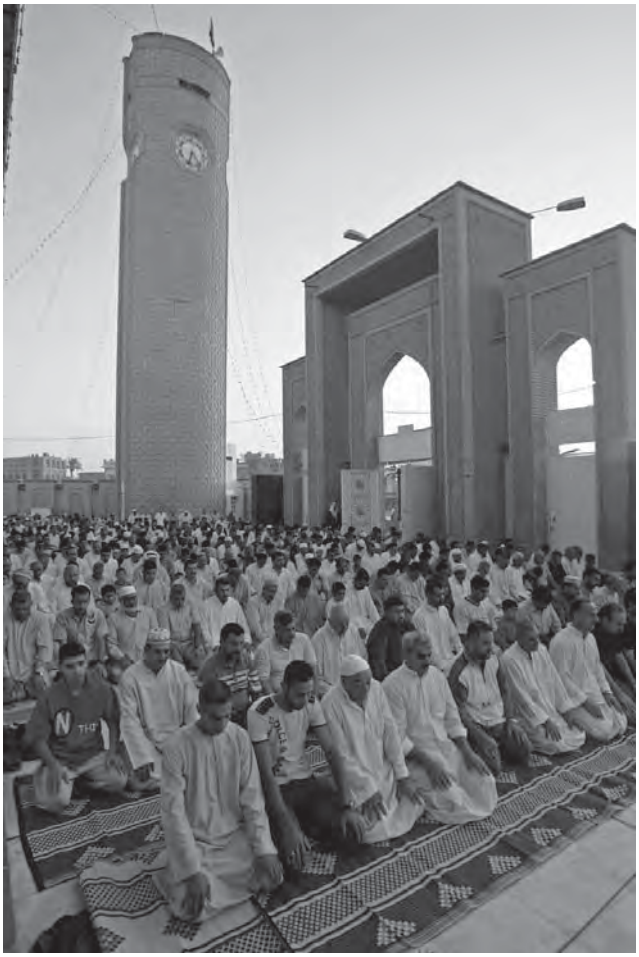
Hanafite School of Islam

The Hanafite School of Islam is one of four *madhhabs* (schools) of jurisprudence recognized as orthodox within the Sunni Muslim world. Islam is centered upon submission to God (Allah) and obedience to the



Sunni Muslim men pray at Abu Hanifa Mosque in central Baghdad, Iraq, as they mark the first day of Eid. Eid is a Muslim holiday that marks the end of the holy month of Ramadan. (AP Photo/Karim Kadim)

shariah, or law. As Islam developed, necessary decisions over acceptable and unacceptable behavior led to the elevation of jurisprudence within the Muslim community as a variety of interpretations of the Koran and the Sunnah, the collection of *hadith* (the sayings and action of the prophet Muhammad and his companions). Through the first centuries of Islam, different collections of hadith appeared and only slowly did a consensus emerge concerning what constituted the authentic hadith.

Abu Hanifah (699–767) was a merchant in Kufa, in Mesopotamia (modern-day Iraq). He used the lessons of his mercantile experience when he turned to legal studies. After being a student for many years, he became a teacher and instructed many in his system. He left no writings behind and it was left to two students, Abu Yusuf (ca. 731–198) and Muhammad ibn al-Hasan al-Shaybani (749–ca. 804), and later scholars to develop the Hanafi perspective. A large body of legal commentaries produced by scholars over the centuries now forms the library of the Hanafi School. As Hanafi thought developed, it contended for acceptance with the Malikite and Shafiite schools. In the 9th and 10th centuries, the Abbasid Empire tended to favor the Shafiite School and the Hanafi approach went into eclipse. However, with the rise of the Ottoman Empire, the Hanafi School was revived and became the dominant school in those lands under its control. It has thus survived as the dominant school of Islam in Turkey and Egypt and the lands between (Syria, Lebanon, Jordan) and eastward into central Asia, Pakistan, India, and China (though challenged by Shia Islam in Iran and Iraq).

Muslim legal thought has four sources—the Koran, the Sunnah, the consensus of the *ulama* (community of those knowledgeable in Islamic law and theology), and reasoning by analogy, the latter principle allowing a general broadening of areas covered by the law. Like the other schools of jurisprudence, Hanafi legal scholars agree upon the importance of the Koran and the traditions passed through the Sunnah as important, and give due reverence to the consensus of the ulama. However, the Hanafi are distinguished by the relative importance they give to the use of analogy (*qiyas*) and tolerance of a resulting range of opinion (*ra'y*) on some issues. Hanafis use human reason to compare a current situation with one for which legislation already exists. Thus the Hanafi School has been seen as the most liberal of the four schools and the one that has been most open to issues of personal freedom.

The liberality of the Hanafis made them the object of attack by the Traditionalists, especially the Hanbalite School that rejected the use of analogy and placed its emphasis upon a conservative reading of the Koran and Sunnah. Those forces that opposed the Ottoman Empire, which had adopted the Hanafite system for its legal discourse, cited their opposition to the Hanafite School as part of their rationale for fighting the empire.

J. Gordon Melton

See also: Abu Hanifa; Hanbalite School of Islam; Malikite School of Islam; Shafiite School of Islam; Shia Islam.

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Hanbalite School of Islam

The Hanbalite School of Islam is one of the four *madhhabs* (schools) of jurisprudence deemed orthodox within the world of Sunni Islam. The school traces its origin to Ahmad ibn Hanbal (780–855). Born in Baghdad, he would travel widely across the Arabian Peninsula and throughout the Muslim world. Though he never authored a single book on jurisprudence (*fiqh*), after his death, his students (including his son, Abd Allah (d. 903) gathered his writings, including a number of *fatwas* (legal pronouncements), which once assembled manifested the breadth of his work on the *shariah* (Islamic law).

Hanbal, though a student of Muhammad ibn Idris ibn al-Abbas ibn Uthman ibn Shafi (767–820), the founder of the Shafiite School of Islam, developed a more strict approach to legal interpretation that centered upon the Koran and the Sunnah, the collection of *hadith* (the sayings and action of the prophet Muhammad and his companions). He played down the role of the *ulama* (community of those knowledgeable in Islamic law and theology) and reasoning by analogy, which had become so established in the Hanafite School. The result was a more rigid approach to Islam that among other opinions developed a significant dislike of Sufism as a departure from orthodox Islam.

The Hanbalite School grew strong during the 9th and 10th centuries, but in 945 the new Buwayhid dynasty (which favored the Shia Islam) turned against the Hanbalites. The school enjoyed a revival under subsequent dynasties in the 11th and 12th centuries. Though not the most favored at court, the Hanbalites remained active through 15th century during which time one of its most celebrated teachers, Ahmad ibn Taymiyya (d. 1328), appeared. The school further suffered in popularity with the rise of the Ottoman Empire, which favored the Hanafite School. The Hanbalite School survived mainly in pockets on the Arabian Peninsula.

The Hanbalite School experienced a revival in Arabia during the career of Muhammad ibn Abd-al-Wahhab (ca. 1703–1791). He founded a movement closely identified with the Hanbalite perspective (though many Hanbalite scholars have not supported it). The identification of the Saud family in Arabia with the Wahhabi movement provided an agenda for their moving against the Ottoman Empire and led in the 1930s to the establishment of the modern state of Saudi Arabia. Wahhabism is now the professed faith of the ruling elite in Saudi Arabia and Hanbalism the majority religious community in Saudi Arabia, which is home to a variety of Islamic schools, and the Hanbalite legal system forms the basis of state law. The Hanbalite School exists as a minority party in India, Egypt, and Syria.

J. Gordon Melton

See also: Hanafite School of Islam; Ibn Hanbal, Ahmad; Malikite School of Islam; Shafiite School of Islam; Wahhabi Islam.

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Hanukkah

Hanukkah (or Chanukah), sometimes referred to as the Festival of Lights, is an eight-day holiday recalling the events of the Maccabean Revolt, the reclaiming of hegemony over the Temple at Jerusalem, and a reliving of the celebration that followed. These events occurred in the second century BCE, when Judea was part of the Seleucid Empire, one of several empires that arose following the death of Alexander the Great and the subsequent breakup of his great empire. During the second century, Antiochus IV Epiphanes (r. 175–164) emerged as the Seleucid ruler.

Much of the regime of Antiochus IV was taken up with efforts to assert control over Egypt, which were blocked by the Roman Empire in 168. Meanwhile, in Jerusalem the high priesthood had become embroiled in corruption, as Antiochus began appointing to the office those who bribed him. When a dispossessed Jewish high priest seized the moment, raised an army, and attacked the city of Jerusalem, Menelaus, the high priest Antiochus had chosen, fled the city. In return, Antiochus moved on Jerusalem and, in 167, restored Menelaus and then massacred many Jews. He then decided to go further and incorporate the Jews into the Hellenic world. He successively looted the Temple, outlawed the Jewish religion, and ordered the worship of Zeus as the supreme god. To enforce his orders, he had an altar to Zeus erected in the Temple upon which pigs were sacrificed. This desecration of the Temple was later termed the "abomination of desolation."

Antiochus's actions, especially relative to the Temple, galvanized many to fight against Seleucid rule and provoked a large-scale revolt originally led by Mattathias (d. ca. 166) and his five sons, the most famous among them being Judah the Hammer or Yehuda HaMakabi (Maccabee). In 164, the Maccabees succeeded in recapturing the Temple; they then purified it and rededicated it. The Maccabees called for an eight-day celebration to commemorate the re-consecration of the Temple. This story is retold in the apocryphal first book of Maccabees.

Missing from the oldest account of the story of the Temple restoration is any mention of a miraculous occurrence that reputedly accompanied this initial celebration. It seems that the olive oil needed to keep the lamp in the Temple lighted was lacking. Only enough for one day was available. In spite of the lack of oil, the lamp in the Temple was kept burning for eight days—equal to the time required for a fresh batch of olive oil to be prepared. At a later date, the leaders of the community instituted Hanukkah to commemorate the miracle that occurred during the original celebration of the rededication of the temple.

Several explanations of the events following the Maccabean Revolt have been offered. Some have suggested that the eight-day celebration was in fact the holding of the festivals of Sukkot (the Feast of Tabernacles) and Shemini Atzeret, for their proper celebrations had not been possible during the years of the revolt. These two holy days combined take eight days.

Modern scholarship on the Maccabean era has suggested that what propelled Antiochus to introduce the decrees outlawing Judaism was not Hellenistic zeal but rather a determination to quash an internal provincial civil war. These scholars focus on the fighting in Jerusalem among the followers of the various claimants to the high priesthood. Since the Temple and Judaism seemed to lie at the center of the civil war, Antiochus subsequently decided to extirpate Judaism and demand that the Jews adapt Greek culture and religion.

Modern Hanukkah is an eight-day celebration starting on the 25th day of the month of Kislev on the Hebrew calendar, which places it in late November or December on the Common Era calendar. There is a story told in the second book of Maccabees concerning the relighting of the altar fire by Nehemiah as the result of a miracle that had occurred on Kislev 25. This event from an earlier era appears to be the reason Judah Maccabees selected Kislev as the day for the rededication of the altar in 165 BCE.

Observance is carried out through a set of rituals performed each day of the eight days. Most are family-

An Ultra-Orthodox Jewish family lights candles on the fifth night of Hanukkah in the Mea Sharim neighborhood of Jerusalem. (AFP/Getty Images)

based and occur around the evening meal, the most important being the lighting of the candles soon after nightfall. On the first night a single light is lit, that number increasing by one each of the eight nights. The Hanukkah *menorah* has room for nine candles, the ninth, the *shamash* or guardian candle, should be higher than the others and is used to light the other candles. As the candles are lit, specific blessings over the lights and remembering God's miracles are said.

Other objects closely associated with Hanukkah are the *dreidel*, a four-sided spinning top that is used in a game that children play on the holiday. Also it is customary to eat foods fried in oil on the holiday. These include potato pancakes called *latkes* and jelly donuts.

In the modern West, Hanukkah has become a time of gift giving. The custom may be dated from 17th-century Poland when children were given money to pass on to their teachers. Eventually money was given to the children to keep for themselves. While most Hanukkah money was and remains in the form of small coins, Hanukkah in the modern world serves as the occasion for larger monetary gifts. Hanukkah also seems to have been the inspiration for chocolate companies to create coin-shaped chocolate covered in gold or silver foil.

In the late 20th century, Hanukkah was increasingly seen as one of a set of winter-season holidays that have absorbed elements of the secular side of Christmas, especially its gift giving. For some, it has become an occasion to give, especially to children, a gift on each night of the holiday. The eight days of Hanukkah are official holidays in Israel.

J. Gordon Melton

See also: Christmas; Judaism; Sukkot.

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Hanuman Jayanti

Hanuman Jayanti is a Hindu holiday that celebrates the birth of Hanuman, the popular deity who appears as a monkey. Actually, he is of the *vanara*, the race of ape-like humanoids who play a prominent role in the India epic Ramayana. The vanara were created by the gods to assist the deity Rama in his battle against the demon Ravana. They possess strength and a spectrum of godly traits. Hanuman led the vanara in the fight against Ravana.

Hanuman is said to have been born to Anjana, a vanara who prior to her birth on Earth was a celestial being. There are several places that lay claims to be the spot of Hanuman's birth. The several stories about Anjana and Kesari, her husband, describe them as devotees of Siva and Hanuman as a product of that devotion.

The fifth book in the Ramayana is primarily concerned with the many adventures of Hanuman. They tell of his strong devotion, especially to Rama and Sita, his strength, his magical powers, and his ability to subdue evil spirits. He is often pictured having ripped opened his chest to show a picture of Rama and Sita, the deities he carries in his heart.

Statue of the Hindu monkey-god, Hanuman, Sri Ranganathaswamy Temple, India. (Yuliya Kryzhevska/Dreamstime.com)

Hanuman temples are found in most towns of any size throughout India. Hanuman Jayanti is celebrated during the Hindu lunar month of Chaitra (March–April), the exact day varying in different areas. The most distinct celebrations occur in Tamil Nadu and Kerala, in southernmost India, where the Hanuman Jayanthi is celebrated in the lunar month of Margazhi (December–January). Wherever it is celebrated, however, on the selected day, spiritual talks will be given in Hindu temples (and not limited to those especially dedicated to the deity.) These talks will begin early in the morning. Hanuman was reputedly born at sunrise, and at this moment, the talks will be paused while sacred food (Prasad) will be distributed among those at the temple.

In one of the stories about Hanuman, he observed Sita applying *sindhur* (the unique mark found on the foreheads of most Indian women) to her head. Hanuman inquired into the rationale for it, and Sita indicated that it would ensure a long life for her husband (Rama). Hanuman then took the material and smeared it over his entire body, an act aimed at ensuring Rama's immortality. In remembrance of this account, devotees visit Hanuman temples and apply sindhur from the Hanuman statues to their foreheads. Devotees expect this act to bring them good fortune.

Constance A. Jones

See also: Hinduism.

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Harer

Harer is a small city in eastern-central Ethiopia, almost due east of Addis Ababa in the Ahmer Mountains. In recent centuries it has emerged as the primary Islamic pilgrimage site on the continent of Africa. Harer appears to date to the seventh century CE. Islam entered the city under the aegis of Shaykh Abadir, who in the 10th century established Islam with the assistance of 44 saints. Then in 1520, the empire builder from Somali, Ahmad Gran (1506–1543), captured the city and transformed it into the center of a large Muslim state. The Ethiopians who recaptured the city a half century later were from the Ethiopian Oromo people who also happened to be Muslims. The Muslim rulers relied on the large city walls, erected by the widow of Ahmad Gran, to assist them in maintaining a degree of independence, which lasted until Egyptian forces invaded the region in 1875 and occupied Harer. Two years later Menelik II (1844–1913) incorporated it into Ethiopia proper. He replaced the main mosque of the time with what is now the Medhane Alem Cathedral, a church of the Ethiopian Orthodox Tewahedo Church.

During the years of Muslim rule, Harer was essentially closed to non-Muslims. The first European to see Harar was Sir Richard Burton, who made his way there in 1854. Today, the city remains home to some 82 mosques and more than 100 Muslim shrines. Three of the mosques date to the 10th century, while the largest, al-Jami, was erected in the 11th century. Among the most visited sites is that of the tomb of the city's founder, Abadir, which several times weekly is the scene of Sufi ceremonies.

In 2006, Harar was added to the list of World Heritage Sites designated by the United Nations.

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See also: Ethiopian Orthodox Tewahedo Church; Mosques; Pilgrimage; Sufism.

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Harrist Church

William Wade Harris (1865–1929) received a call in 1910, while in a Liberian prison for treason, to be a prophet to take God's word to those who had never heard it. The Spirit came on him, and after his release, he began to preach from the Bible about the one true God, healing from disease, and the rejection of practices associated with traditional religions. In 1913 and 1914, he began preaching in Cote d'Ivoire and the Gold Coast (Ghana). Rejecting Western clothing and walking barefoot, Harris wore a long white calico robe, a turban, and black bands crossed around his chest. He carried a Bible, a gourd rattle, a bowl, and a staff in the shape of a cross.

The whole population of the regions through which he passed accepted him as the messenger of God. People traveled from distant places to hear Harris and be baptized, and as a result his message penetrated deep into the interior. He sent out disciples to carry his message and methods far and wide. On the Ghanaian coast, Harris confronted traditional priests, many of whom were converted. Opposition from Catholic missionaries caused him to return to Cote d'Ivoire, where he was accused of intimidation and fraud, arrested, and beaten; he was deported from Cote d'Ivoire toward the end of 1914. Over the next 10 years, Harrist believers were systematically suppressed and village prayer houses destroyed. Harris returned to Liberia and lived in relative obscurity until his death in 1929.

Harris never intended to form a separate church, and he directed people to existing (especially Catholic and Methodist) churches, but he also encouraged converts to build their own prayer houses where there were no churches; in those houses they were to worship, led by a minister and 12 apostles chosen by the village community. Tens of thousands of his followers formed these village churches in Cote d'Ivoire and the Gold Coast. Thousands of Harris's followers soon found themselves at odds with Methodist financial policy, their prohibition of polygyny, and the Methodist liturgy, so different from the African hymn-singing and dancing practiced by Harris. These followers organized themselves into the Harrist Church (Église Harriste), apparently after receiving the prophet's approval to do so just before Harris died in 1929. As symbols of his prophetic authority, Harris gave John Ahui a cane cross and a Bible, and Ahui was thereafter designated Harris's successor.

The Harrist movement was severely persecuted by the French administration, and for many years its adherents had to meet secretly. Many coastal Ivorians, however, increasingly identified it with the nationalist struggle, and it began to grow rapidly. Sometime after 1931, Ahui began preaching as Harris had done and organizing churches, but he was still severely restricted. After about 1945, people who had been baptized by Harris began leaving mission churches to join or to establish Harrist churches. The Harrist Church in Cote d'Ivoire was officially constituted in 1955, and Ahui became its preacher bishop, and later pope. In 1964, the church was officially recognized as one of four national religions, the others being Islam, Roman Catholicism, and Protestantism. Since 1972, the church has tried to modernize and has a renewed emphasis on healing and the eradication of witchcraft.

In 1990, the church had an estimated 176,000 members, one of the four largest churches in the Ivory Coast. Ahui died in 1992 and was succeeded by Supreme Preacher Cessi Koutouan Jacob as spiritual head of the church.

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http://www.egliseharriste-ongapa.ci (in French)

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See also: African Initiated (Independent) Churches; Methodist Church.

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Hasidism

Hasidism is a form of Orthodox Judaism that emphasizes mystical experience, the direct encounter with the divine. Although it draws upon various Jewish mystical texts from centuries past, Hasidism began with the career of Israel Baal Shem Tov (born Israel ben Eliezer, referred to by the acronym the Besht; 1698–1760). A Baal Shem is one who possesses the secret mystical knowledge of the names of God and who works miracles out of that knowledge. It is reported that as a young man the Besht studied with a mystical

Ultra-Orthodox Hasidic Jews, members of a devout sect, celebrate Purim at a synagogue in the Mea Shearim neighborhood in Jerusalem, March 27, 2005. (Gil Cohen Magen/Corbis)

teacher, or *tzaddik*, from a secret order called the Tzadikim Nistarim, in which he became a leader. He also became familiar with the Kabbalah, one of the older Jewish mystical teachings, and in 1724 began a 10-year period of withdrawal to study the Bible and the Kabbalah. He also claimed to have been in regular contact with Ahiya of Shilo, a prophet who lived during the reign of the ancient King David. His retreat was climaxed in 1736, when he received a revelation concerning his future career.

Israel Baal Shem Tov settled in Mezshbozsh, Poland, and began to teach Hasidism. He taught that each individual could have a living experience of faith, and he encouraged people to cleave to God in their daily life. The sense of oneness with God would lead to joy, which would in turn be expressed in ecstatic dance and prayer. An approach to Judaism that emphasized devotion and piety over law and learning had an immediate appeal to many in the impoverished communities of Polish Jewry, and the movement spread to Jewish communities throughout the Slavic countries.

The Hasidic movement was organized around a set of teachers (called *rebbes* or tzaddiks) who were known for their mystical, psychic, miracle-working powers as much as their learning. Tzaddiks became associated with a particular Jewish community, and their followers flocked to these centers to be with the tzaddik on special occasions and for extended periods of study and prayer. Tzaddiks emerged throughout Poland, Hungary, Lithuania, Ukraine, Russia, Belarus, and other nearby countries.

Leadership within the movement was generally passed from father to son or nephew, and different Hasidic groups came to be known both by the town in which the tzaddik lived and by his family name. Two Hasidic groups stand out for their distinctiveness.

Bratslav Hasidism developed around Nachman of Bratslav (1772–1810). At the time of his untimely death, he was heard to have said, "My light will glow till the days of the Messiah." His followers interpreted the remark to mean that he would have no successor, and the community he called together has continued without a rebbe to lead them. The Lubavitcher rebbe survived the Holocaust and moved to the United States, where he and his successors have spearheaded the growth of a global new Hasidism. Lubavitch Hasidim has also become known for the millennial expectations that have grown up around their recently deceased rebbe, Menachem Mendel Schneerson (1902–1994).

Hasidism was almost destroyed by the Holocaust. Nazi forces overran much of the Hasidim's homeland in Eastern Europe, and only a small percentage survived. The rebbes that escaped migrated primarily to the United States and Palestine. Among the survivors was Yoel Teitelbaum (1887–1979), the rebbe for Satmar Hasidism, a group well known for their opposition to Zionism and the establishment of the state of Israel. Today, most Hasidic groups have their headquarters in the United States (many in Brooklyn, New York) and Israel.

In the 1960s, a new generation of teachers from the Hasidic tradition appeared as leaders of a variety of neo-Hasidic groups. The movement was partially inspired by the writings of theologian Martin Buber (1878–1965). Rabbi and musician Shlomo Carlebach (1926–1994) was a popular figure of this new generation of mystically oriented Jews. The most successful of the new Hasidic groups, however, appears to be the Kabbalah Learning Centre, founded in 1922 by Rabbi Yehuda Ashlag (1886–1955), but now headed by Rabbi Philip S. Berg, the author of many books on the Kabbalah and Jewish mysticism.

J. Gordon Melton

See also: Kabbalah Learning Centre; Lubavitch Hasidism; Orthodox Judaism; Satmar Hasidism.

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Healing Tao

The Healing Tao is among the best known popular Daoist groups in the West. It teaches a regulated system of inner alchemy and is famous for popularizing ritual sexual practices. It was founded by Mantak Chia (b. 1944), a Thai-born Chinese, who was trained in Hong Kong and has a background in both Eastern and Western medicine, as well as traditional Daoist practices. He claims his teachings are a body of esoteric knowledge, previously hidden from the world but now being made available and accessible to the general public.

Chia is said to have begun self-cultivation at the very young age of six with Buddhist meditation training, martial arts, tai chi, and kundalini yoga. Of his many teachers, the most influential was from the Lungmen sect of Quanzhen Daoism. This teacher, called One Cloud, gave him transmission and a mandate to teach and heal.

Chia systematized his knowledge, and in 1974 he established the first of his schools in Thailand (called the Natural Healing Center). In 1979, he moved to New York and opened the Taoist Esoteric Yoga Center. This center, which became the Healing Tao Center, attracted Euro-American students who helped him organize a national seminar circuit. In 1994, Mantak and his wife, Maneween (whom he subsequently divorced), moved back to Thailand to establish an international Healing Tao Center in Chiang Mai, which caters to wealthy Europeans and Americans.

Meanwhile, Chia's principal student, Michael Winn, runs a Healing Tao University each summer in upstate New York that bills itself as the "largest summer 'Chi' retreat program in the world." This program

is no longer officially affiliated with Mantak Chia, and Winn has added several new techniques, but Chia is a guest teacher every year. There are currently some 1,000 certified Healing Tao instructors globally.

The Healing Tao program consists of 15 courses, the first 9 being introductory, the next 3 intermediate, and the final 3 advanced, which can only be reached after many years of practice. The first 9 include connecting the microcosmic orbit, developing the Inner Smile, and practicing the Six Healing Sounds. The personal goals of those who practice Chia's form of Daoism include the expansion of consciousness and improvement of their health, guided by the master through the workshops he has structured.

Healing Tao has its international headquarters at the Universal Tao Center in Thailand, where Mantak Chia now resides. Michael Winn now heads Healing Tao USA, which may be reached at PO Box 20028, New York, NY 10014. Healing Tao USA has a website at http://www.healingtaousa.com.

Universal Tao Center
274 Moo 7, Laung Nua
Doi Saket, Chiang Mai 50220
Thailand
http://www.universal-tao.com

Elijah Siegler

See also: Quanzhen Daoism.

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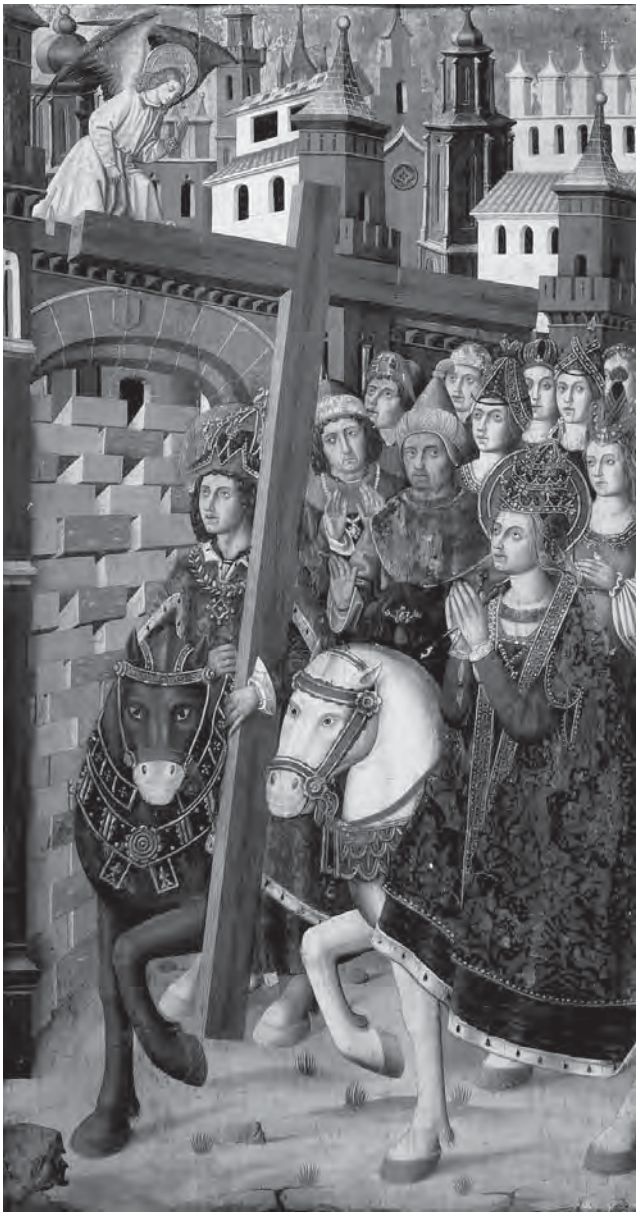
Helena, Flavia Iulia

ca. 248–328

Flavia Iulia Helena, mother of Constantine the Great, Roman empress, and alleged discover of the True Cross, was probably born in Drepanum in Bithynia (later renamed Helenopolis in her honor) around 248 in humble circumstances. She was of low social origin and was working as a maid in an inn when she met Constantius (ca. 250–306), who would rise to be emperor of the Western Roman Empire. Out of their concubinage the later emperor Constantine the Great (r. 306–337) was born in Naissus (modern Niš) ca. 272/273.



Saint Helena and the emperor Heraclius at the Gate of Jerusalem, altarpiece of Santa Cruz de Bleza, late 15th century. (The Art Archive/Corbis)

Constantius left her when he became a member of the tetrarchy in 293.

Constantine's rise to power in 306 brought Helena to the imperial court, where she gradually gained a prominent position. Coins and inscriptions mention her as Nobilissima Femina and from 324 until her death she held the title of Augusta, indicating that she was considered an important member of the imperial family. She may have lived at Constantine's court in Trier until 312. After Constantine had defeated Maxentius at the Milvian Bridge (October 28, 312), Helena probably came to live in Rome. The fundus Laurentus in the southeast corner of Rome, which included the Palatium Sessorianum, a circus, and public baths (later called Thermae Helenae), came into her possession. Several inscriptions (*CIL*, 6.1134, 1135, 1136) found in the area are evidence for a close connection between Helena and the fundus Laurentus. So is her interest in the newly found basilica Ss. Marcellino e Pietro, which was built in the area that belonged to the estate (*Lib. Pont.* I, 183); she was buried in a mausoleum attached to this basilica. Part of the Palatium Sessorianum was possibly shortly after her death transformed into a chapel, now known as the church of S. Croce in Gerusalemme.

Although it has been suggested that she was sympathetic toward the Christian faith from her childhood on, Helena most probably converted to Christianity following Constantine, who after 312 began to protect and favor the Christian church.

At the end of her life she journeyed through the eastern provinces of the Roman Empire. This journey, which took place ca. 326–327, is elaborately described by the church father Eusebius in his *Life of Constantine* (*VC* 3.41–47). Because of Eusebius's description—he is mainly concerned with her visit to Palestine, and he describes her religious enthusiasm, her desire to pray at places where Christ had been, and her care for the poor and needy—her journey is generally considered a pilgrimage. However, it is more likely that she traveled through the East for political purposes having to do with problems within the Constantinian family. Eusebius ascribes the foundation of the Constantinian churches in Bethlehem and on the Mount of Olives to her. He also connects her with the construction of the Church of Holy Sepulchre in Jerusalem.

Helena acquired her greatest fame by her alleged discovery of the True Cross. Her presence in Jerusalem and the description Eusebius presented of her stay in Palestine led ultimately to connecting Helena with the discovery of the Cross. The connection between the Cross, relics of which were present and venerated in the Church of the Holy Sepulchre since at least the 340s, is only first attested in the sources at the end of the fourth century. The legend of Helena's discovery of the Cross most probably originated in Jerusalem in the last quarter of the fourth century and rapidly spread over the whole Roman Empire. The story is told by prominent late antique Christian authors such as Ambrose, Paulinus of Nola, and the church historians Socrates, Sozomen, and Theodoret. The legend is known in various versions of which the best known is the Judas Kyriakos legend. According to this version Helena found the Cross with the help of the Jew Judas, who afterward converted to Christianity and became bishop of Jerusalem. This version, known in particular from Jacobus de Voragine's *Legenda Aurea* (13th century), was widespread in the Middle Ages; it was translated into vernacular languages and a favorite subject for iconographic representation, of which Piero della Francesca's frescoes in Arezzo are the most famous.

Shortly after her visit to the East Helena died at the age of about 80 in the presence of her son (Eus. *VC* 3.46) either late in 328 or the beginning of 329. Her porphyry sarcophagus is now in the Vatican Museums.

Apart from Rome, Trier and Hautvillers, which claim to possess her remains, have a lively Helena folklore. So does Britain: according to a medieval tradition Helena was a native of England; it gave rise to various British Helena legends. She is often venerated together with her son, Constantine, in particular in the Eastern Church. Her feast day in the Eastern Church is May 21 and in the Roman Catholic Church August 18.

Jan Willem Drijvers

See also: Constantine the Great; Jerusalem; Relics.

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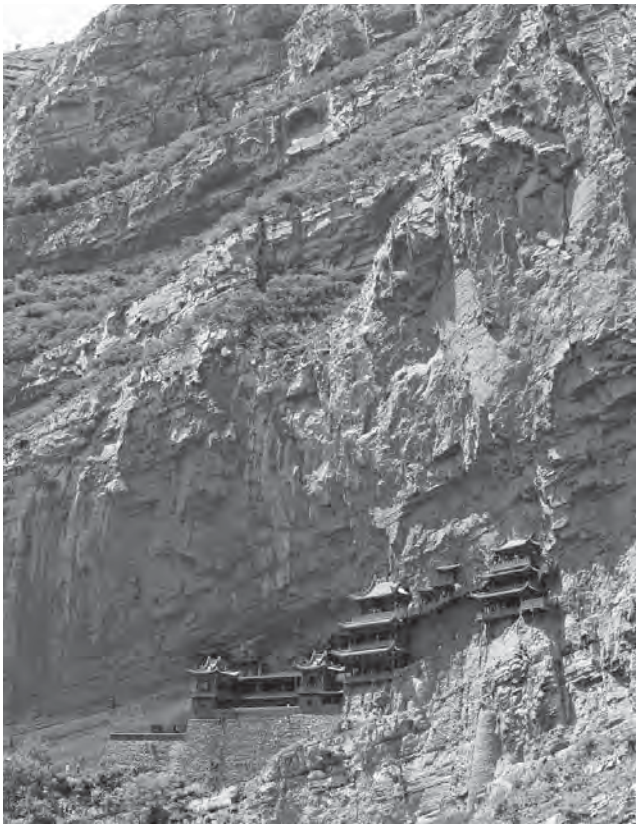
Heng Shan

Heng Shan is the name of two of the five sacred mountains of China. The one designated the Daoist mountain of the north is located in Shanxi Province. The Daoist mountain of the south is located in Hunan Province. It is easy to confuse them as they bear the same name and are both within this very select group of sacred sites.

Heng Shan (Shanxi) rose to prominence during the Zhou dynasty (1045–256 BCE) and veneration of the mountain melded with the new concept of the worship of Tian (heaven). The Zhou sought to legitimize their authority by reference to the Mandate of Heaven, a Chinese idea similar to the Western notion of the divine right of kings. The ruler, as the "Son of Tian," governed by divine right. It was noted that the ruler's losing his throne meant that he had lost the mandate. It was also the case that repeated natural disasters and rebellions were evidence that the present ruling family had lost the mandate.

The mountain is the reputed home of the mountain god whose worship is focused at the Shrine of the Northern Peak, originally built during the Han dynasty (202 BCE–220 CE). This mountain, due to its location, frequently changed hands with the ups and downs of the Chinese empire, and this shrine was on several occasions destroyed and rebuilt. Today, no Daoists reside there.

Over the years, Heng Shan has become known for its hanging temples and monasteries that cling to the steep mountainsides in seeming defiance of gravity.



One of the hanging temples of Heng Shan, China. (Iralis/Dreamstime.com)

These are Buddhist centers, the most famous being the Buddhist Hanging Monastery, a wooden temple and monastic complex of some 40 halls that is supported by a relatively small number of wooden posts. It was originally built in 491 CE, and is one of the oldest Buddhist temples in the whole region. The current existing monastery was largely rebuilt in the Ming dynasty (1368–1644) and maintained through the Qing dynasty (1644–1911), with a major restoration effort in 1900.

Heng Shan (Shanxi) rises 7,087 feet and is one of the highest mountains in China. Heng Shan (Hunan), the 4,232-foot Daoist sacred mountain of the south, is noted for its beauty and the large forests on its slopes. It became the site of numerous Daoist and then Buddhist temples. With the decline of Daoism generally in China, many of the Daoist sites were abandoned, and their preservation has become a matter of grave concern.

Heng Shan is also the source of Mist Tea, one of the more cherished teas of a land that values its teas.

The origin of the tea is tied to Tanyue Buddhist Temple, the largest temple complex in southern China, located near the foot of the mountain. Destroyed and rebuilt on several occasions, the present temple was reconstructed during the Qing dynasty with plans inspired by the Imperial Palace in Beijing. The main halls of the complex rest on 72 stone pillars symbolizing the 72 peaks of the mountain. According to the stories, the tea was developed during the Tian Bao period (742–756 CE) when a monk attached to the Nanyue Temple observed a white snake burying tea seeds in the ground near the temple. From tea plants grown on that spot, Master Ching Yan, the monk, used water from a spring in a nearby cave in which to boil his tea. That spring later became famous as Hu Pao, or Running Tiger Spring.

Near Tanyue is Zhusheng Si, the Imperial Blessings Monastery, built shortly after Nanyue, but reconstructed and renamed in 1705 for an anticipated visit of Emperor Kangxi (r. 1661–1722), who never arrived. From Tanyue and Zgusheng Si, a path up the mountain passes many temples, both Buddhist and Daoist, and culminates at the top of the mountain, where the Daoist temple (Zhurong Gong [Wishing for Harmony Palace]) is located.

J. Gordon Melton

See also: Daoism; Hua Shan; Song Shan; Tai Shan; Temples—Buddhist.

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Hermetic Order of the Golden Dawn

Established in England in 1888, the Hermetic Order of the Golden Dawn has strongly influenced contemporary Western magical beliefs and practices ever since. The Golden Dawn drew on a range of ancient and medieval cosmologies and incorporated them into a body of ceremonial practices and ritual grades centered on the Kabbalistic Tree of Life, an important symbol within the Jewish mystical tradition representing the sacred emanations of the Godhead. In addition to the Kabbalah, the Golden Dawn also drew on the Hermetic tradition, which had its roots in neo-Platonism and underwent a revival during the Renaissance. Roscrucianism, Freemasonry, and the medieval Tarot were also significant elements.

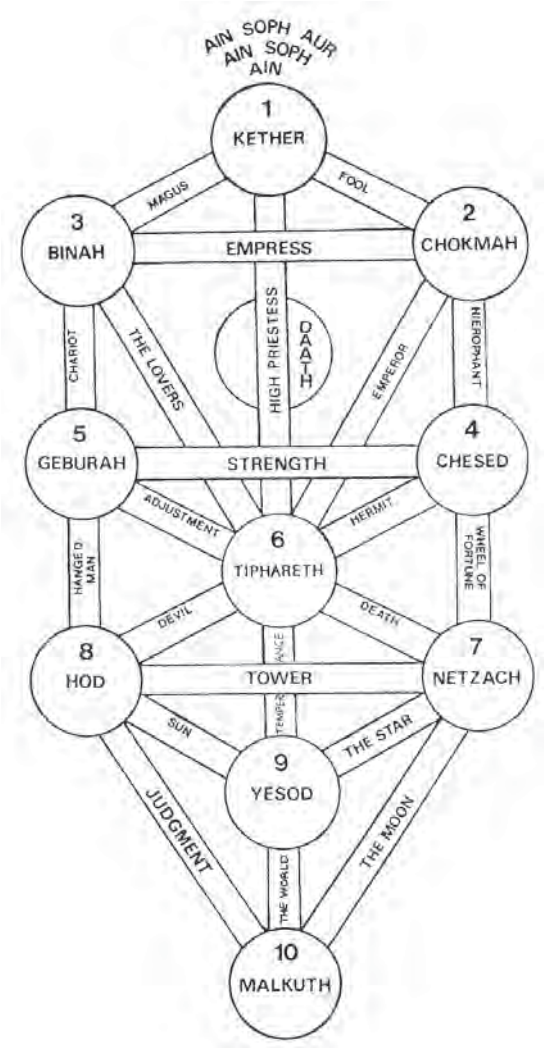
MacGregor Mathers performs his rites of Isis. Mathers is primarily known as one of the founders of the Hermetic Order of the Golden Dawn. (TopFoto/Fortean/The Image Works)

The Hermetic Order of the Golden Dawn was formally established in London on February 12, 1888, when its three founding figures, Samuel Liddell MacGregor Mathers (1854–1918), Dr. William Wynn Westcott (1848–1925), and Dr. William Robert Woodman (1828–1891), signed a document headed "Order of the

G.D." All three were members of the Societas Rosicruciana in Anglia (SRIA) and it was through this esoteric Masonic organization that they had met each other. Westcott had acquired a manuscript in cipher form that had been discovered among the papers of a deceased member of the SRIA, and he claimed to have found among the leaves of the cipher manuscript the name and address of a certain Fraulein Anna Sprengel, said to be an eminent Rosicrucian adept. On her authority, and following a lengthy correspondence, Westcott announced in Masonic and Theosophical circles that he had been instructed to found an English branch of her German occult group, calling it the Hermetic Order of the Golden Dawn.

Westcott invited his colleague from the SRIA, Samuel Liddell Mathers, to expand the cipher material so that it could form the basis of a "complete scheme of initiation." Mathers developed the five Masonic grades into a workable system suitable for the practice of ceremonial magic and as a result the Isis-Urania Temple of the Golden Dawn was established in London on March 1, 1888, with Mathers, Westcott, and Woodman confirmed as leaders of the Order. In a relatively short time it would be followed by other branches: the Osiris Temple in Weston-super-Mare, the Horus Temple in Bradford, the Amen-Ra Temple in Edinburgh, and the Ahathoor Temple in Paris.

In due course the Hermetic Order of the Golden Dawn attracted a distinguished membership, including such figures as the distinguished homeopath Dr. Edward Berridge; the Scottish Astronomer Royal William Peck; Arthur Edward Waite, an authority on the Kabbalah, Rosicrucianism, and the Holy Grail legends; the distinguished poet William Butler Yeats, who would later win the Nobel Prize; well-known physician and pioneer of tropical medicine Dr. R. W. Felkin; lawyer John W. Brodie-Innes; the well-known fantasy novelists Arthur Machen and Algernon Blackwood; and the controversial ritual magician and adventurer Aleister Crowley. The Order also included within its membership several notable women, among them Annie Horniman, later a leading patron of Irish theater; artist Moina Bergson, sister of the influential French philosopher Henri Bergson and future wife of Samuel Mathers; Celtic revivalist Maude Gonne; actress Florence Farr; and in later years the Christian Kabbalist Violet Firth, better known as the magical novelist Dion Fortune.



The Golden Dawn Tree of Life

As Freemasons, Westcott and Mathers were strongly attracted to the concept of ritual degrees, and the grades of the Hermetic Order of the Golden Dawn were formulated in a manner that would align them symbolically with the *sephiroth*, or levels of mystical consciousness, upon the Kabbalistic Tree of Life. Four of the five ritual grades had Latin names: Zelator (corresponding to the sephirah Malkuth on the Tree), Theoricus (corresponding to Yesod), Practicus (corresponding to Hod), and Philosophus (corresponding to Netzach). There was also a Neophyte grade which, in a symbolic sense, was located below the Kabbalistic Tree of Life because at this stage the candidate who had just entered

the Golden Dawn had not yet embarked on the magical exploration of the higher spheres on the Tree.

In addition, there were ritual grades associated with the Inner, or Second, Order of the Golden Dawn known as the Red Rose and the Cross of Gold: Rosae Rubae et Aurea Crucis. These grades were Adeptus Minor (corresponding to Tiphareth), Adeptus Major (corresponding to Geburah), and Adeptus Exemptus (corresponding to Chesed). By passing through the ritual grade of Adeptus Minor the ceremonial magician entered what MacGregor Mathers referred to as the Vault of the Adepts. The candidate was bound symbolically on the Cross of Suffering while also witnessing "the resurrection of the Chief Adept, who represented Christian Rosencreutz, from a tomb within an elaborately painted, seven-sided vault." No ritual grades were assigned to the three remaining sephiroth on the Kabbalistic Tree of Life. Sometimes referred to as the Third Order, the spheres of Kether, Chokmah, and Binah were said to be the domain of Secret Chiefs—inspirational spiritual masters who were believed to guide the Order from the inner planes.

The Hermetic Order of the Golden Dawn began to fragment into various splinter groups during the period between 1900 and the end of World War I, and the practice of ceremonial magic in the West then became increasingly dominated by Aleister Crowley's doctrine of thelema (Greek: will). Wicca—contemporary Pagan witchcraft—would not emerge as a major Esoteric movement until the 1950s and 1960s, following the repeal in 1951 of the British Witchcraft Act forbidding the practice of witchcraft. Nevertheless, the historical influence of the Hermetic Order of the Golden Dawn has been considerable. All modern occult perspectives—including Wicca, Goddess spirituality, and the Thelemic magick of Aleister Crowley—owe a debt to the Golden Dawn for integrating the principal sources of the Western Esoteric tradition in the late 19th century and initiating a transformative process that continues more than 100 years later.

Neville Drury

See also: Ancient and Mystical Order Rosae Crucis; Crowley, Aleister; Freemasonry; Mathers, Samuel Liddell MacGregor; Thelema; Wiccan Religion; Witchcraft.

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Hiei, Mount

Mount Hiei, located a short distance northeast of Kyoto, Japan, has been a major disseminating point of Japanese Buddhism. Unlike other mountains, Mount Fuji, for example, Mount Hiei has not been thought of as a "sacred" mountain in and of itself. Rather, it has been the home to sacred centers and the site of a number of important historical events.

Mount Hiei's association to Buddhism began following the return of the monk Saicho (767–822 CE) from China. He settled on Mount Hiei in 785 and three years later built a small temple, Hieisan-ji, which was renamed Enryaku-ji in 823 by the emperor after Saicho's death. His choice of a location like Mount Hiei was most likely influenced by his time in China, where he was studying T'ian-tai Buddhism (known in Japan as Tendai Buddhism) and spent considerable time at Mount T'ian-Tai.

At the time the center at Mount Hiei was established, Theravada Buddhism dominated life at Nara, the major center of Buddhism in Japan; all ordinations of monks followed the Theravada format, and all occurred at Nara. Saicho used his considerable influence at court in Kyoto to gain permission to hold the first Mahayana ordinations in Japan at Mount Hiei. In succeeding centuries, a number of important leaders of Japanese Buddhism would study at Mount Hiei, including Honen (1133–1212), founder of the Pure Land Jodo-shu; Shinran (1173–1262), founder of Pure Land Jodo Shinshu Buddhism; Nichiren (1212–1282),

founder of the Nichirenshu; Eisei (1141–1215), the founder of Japanese Rinzai Zen Buddhism; and Dogen (1200–1253), founder of Soto Zen Buddhism.

J. Gordon Melton

See also: Dogen; Jodo-shinshu; Jodo-shu; Nara; Nichiren; Nichirenshu; Saicho; Tian Tai/Tendai Buddhism; Zen Buddhism.

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High Holy Days

See Days of Awe.

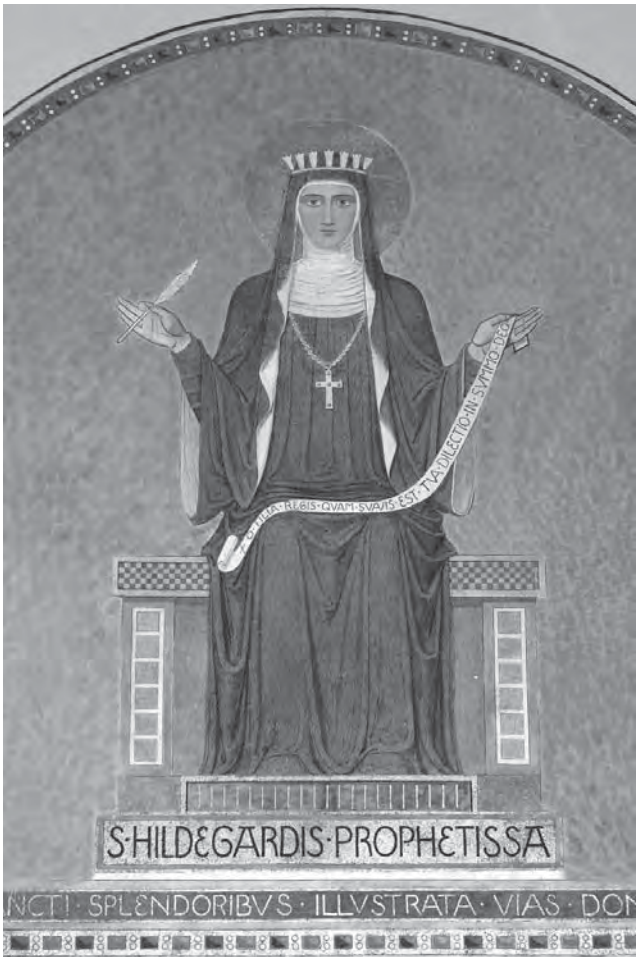
Hildegard of Bingen

1098–1179

Hildegard of Bingen was a unique and influential woman in the Roman Catholic Church of Germany. A mystic, she rose to be an advisor to some of the most powerful men of her day.

Born to a noble family, at a young age Hildegard began to experience visions. At the age of eight she was placed in the care of a woman named Jutta, a young woman from a wealthy and prominent family. Jutta had thought of entering a convent, but chose instead to become an anchoress. As such she would lead an ascetic life dictated by being enclosed inside a small room with only a small window through which food would be passed in and refuse passed out.

An anchoress would spend the day in sessions of prayer and contemplation broken by work such as sewing. Before entering the room, with the understanding that she was becoming dead to the world, the future anchoress would receive last rites accompanied with a funeral ceremony. Hildegard and Jutta began their life together as anchoresses in 1112 at Disibodenberg in the Palatinate Forest. As Jutta also had visions, many people came to visit the two women.



Illumination of Hildegard of Bingen, a 12th-century visionary abbess and an established theologian, from the Abbey of St. Hildegard, Hesse, Germany. (INSADCO Photography/StockphotoPro)

Jutta died in 1136, at which time the community of nuns at Disibodenberg bestowed the title of "magistra" (master) on Hildegard and the abbot asked her to become the prioress. Hildegard asked Archbishop Henry I of Mainz, who finally agreed. Hildegard and about 20 nuns moved to St. Rupertsberg in 1150. In 1165 she formed a second convent at Eibingen. Hildegard had been hesitant to share her visions until 1141, when at the age of 42, she received instruction in a vision to write down all she saw and heard.

In 1147, Saint Bernard of Clairvaux (1090–1123) persuaded Pope Eugenius III (r. 1145–1153) to create

a commission to investigate the nature of Hildegard's visionary life. The pope asked Hildegard to finish her writings, so with papal approval, Hildegard was able to complete her first major work, *Scivias* (*Know the Ways of the Lord*), which recounts 26 visions about the Christian doctrine of salvation. The commission later determined that she was a true mystic. As her fame spread through Germany and beyond she wrote additional works, including plays, a medical encyclopedia and handbook, and several well-known hymns. She also traveled around Germany to give public speeches at monasteries and cathedrals. In her mature years, she became one of the most influential women of her time. Through her many letters she advised popes, statesmen, emperors, and heads of different monasteries.

Hildegard died September 17, 1179. There have been four attempts to have Hildegard named as a saint, but all have fallen short with naming her beatified. In spite of the failure to complete the formal process of canonization, her name was added to the *Roman Martyology*, a list of saints, and many have considered her as such. Her feast day is September 17. Hildegard also appears in the calendar of saints of both the Church of England and its American sister church, the Episcopal Church.

Hildegard left vivid descriptions of the physical sensations that accompanied her visions. These records have been examined by modern physicians and psychologists. They have suggested that she was describing what today is known as scintillating scotoma, a common visual effect that precedes migraine headaches.

J. Gordon Melton

See also: Church of England; Episcopal Church; Roman Catholic Church; Saints.

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◆ Hinduism

Hinduism became a global religion in the 20th century. For millennia restricted to the Indian subcontinent, Hindus currently reside in some 150 countries. The universal outreach has not been only geographical. Rather, the modern reinterpretation of Hindu ideas and practices has paved the way to attracting converts and sympathizers beyond the Indian people. As during the classical epoch of Hinduism, the modern epoch continues to be prosperous and dynamic in bringing forth new forms, ideas, and practices of Hindu ideas and devotion.

"Hinduism," a Problematic Term The term "Hinduism" is a Western construction invented in the early 19th century by British colonial administrators and Orientalists. The construction and usage of the notion is built on a differentiation, current in the subcontinent, previously altering its meaning according to European understanding. Persian conquerors of the late sixth century BCE used the word *Hindu*, a Persian variant of Sanskrit *sindhu*, to denote both the region and the people living nearby and beyond the Indus River (the region of today's Pakistan). Muslim rulers, who invaded North India beginning in the eighth century, took over the term and used it to demarcate Muslims from their non-Muslim Indian subjects. The Muslims' exclusive term "Hindu" was then adopted by 18th-century European Orientalists and administrators in an altered mode. Since all people of the subcontinent were conceived of as followers of the one so-called heathen religion, the term "Hindoo" subsequently replaced the previous notion of "Gentoo" (heathens, from Latin *gentiles*, Portuguese *gentio*). Thus, all different Indian religious traditions—except Islam—prevalent in the 19th-century British Raj came under the heading of "Hindoo." From this the abstraction "Hinduism" was derived, first used in English in 1829.

Since then, the notion of "Hinduism" suggests a coherent religion to be found all over India. The con-

struction fails to convey, however, the apparent diversity and heterogeneity that it both subsumes and ignores. Related to the empirical situation in the subcontinent (and now also overseas), it would be more appropriate to speak of a number of distinct but related religious traditions or religions existing side by side within so-called Hinduism. The encompassing of diverse regional religious traditions under the one heading of Hinduism has stirred up both academic and practical problems of communal and national representation. The same terminological problematic applies to the designation "Hindu," as a person is not a "Hindu in general" but rather a "Hindu in particular"—for example, a Gujarati Vaishnava or Tamil Shaivaite, placing emphasis on specific deities, sacred texts, ways of worship (*puja*), religious teachers, and so on.

Hindus seldom employ the notion "Hinduism" as a self-description, using as an alternative a term of their own—*sanatana dharma* (perennial or eternal faith). This term remains elitist, in particular as it is applied more to philosophical interpretations of the diverse Hindu traditions than to the multifarious local manifestations of practice and faith.

Main Historical Epochs This article subdivides the approximately 3,000-year-long history of Veda-based traditions, or Hinduism, into five broad epochs, highlighting the main developments and changes. (The references section directs the reader to topics and voices that deserve a fuller treatment than is possible here, in particular with regard to women, Dalits [so-called untouchables], the veneration of goddesses, worship, and the performing arts.)

The Harappa Culture Early 20th-century archaeological excavations made known the existence of large towns, such as Mohenjo Daro and Harappa, with some 40,000 inhabitants each, on the banks of the Indus River. It is assumed that these towns already existed in the first half of the third millennium BCE. This Indus Valley civilization, also designated as Harappa culture, knew the art of writing, evidenced in carved seals. The people built impressive houses of brick supplemented by a drainage system. The script has still not been deciphered, and thus the many archaeological findings are subject to contrasting interpretations and speculation. Speculations also abound in the religious sphere. Evidence suggests cults of fire and fertility, but it is not yet clear whether the many female figures excavated relate to the veneration of a mother goddess or are mainly paraphernalia for fertility rites. Seals seem to have been used like protective amulets.

Epoch of the Veda or Brahmanism According to established theory (though challenged recently), Indo-European people known as the Aryans (Sanskrit: *arya*, noble, honorable) invaded the northwestern plains of the Indian subcontinent during the first half of the second millennium BCE. It is not yet known for certain whether this incursion of the Aryans destroyed the Harrapa culture or whether the civilization had already come to an end because of ecological catastrophes (droughts). The Indo-European immigrants settled down near the River Sindhu (Indus) and subsequently went on to reach the Ganges River regions. Their language was an Indo-European tongue that developed into Vedic Sanskrit and later into classical Sanskrit. From those early days, Sanskrit has been the exclusive, sacred language of Vedic Brahmanism and Hinduism. Sanskrit texts, some of them more than 3,000 years old, provide ample evidence of the religious ideas, rituals, and culture of the Aryan people. The texts form a huge corpus of scripts that developed over a period of several centuries. These hymns and manuals on ritual and philosophy had previously been passed down from generation to generation by word of mouth and were written down between 1200 and 500 BCE. The collection of texts is called Veda from the Sanskrit root *vid* (knowledge). The Veda is spiritually audible, meaning that ancient seers (*rishi*) saw or "heard" the knowledge thanks to their superior intuition. Collectively, the four text groups of the Veda are called *shruti* (that which was heard). This knowledge is timeless, not subject to change. It is of nonhuman origin; it was not invented or composed by the seers.

The Veda consists of four collections, each divided into four sections. The collections are the Rig, Sama, Yajur, and Atharva; the sections in each of these collections are Samhita (hymnic compositions), Brahmana (ritual treatises), Aranyaka (forest books), and

Upanishad (sitting near [the teacher], philosophical treatises). The stated sequence is roughly in chronological order, the Rig Veda Samhita being the earliest text (written down around 1200 BCE) and the Upanishads being the latest (composed from 800 to 500 BCE). The Veda is primarily a liturgical text, being used in the ritual honoring of the deities. The central religious practice was the sacrifice (Sanskrit: *homa*, *yajna*), in which the ritual specialist, the *brahmana* (also known as *brahmin* and *brahman*) propitiated the gods. Sacrificial ingredients were milk; ghee or purified butter; curds; various grains; and the *soma* plant. Also, domestic animals such as sheep, goats, cattle, or horses were offered by way of ritual slaughter. The substances offered would be given into the fire and through this transported to the deities (the *deva* invoked). Most important was the correct recitation of the hymns and *mantras* (sounds, verbal formulas); only the priest was eligible to perform these rituals. The Aryans primarily worshipped Agni, the fire god; Soma, a hallucinogenic plant; Varuna, the custodian of the "law" or cosmic order (*rita*); and Indra, the warrior god. According to the texts and the brahmans, these rituals were essential and indispensable to sustain the cosmic homology—that is, the correlation of the cosmos and man's position in it.

In the course of time, the priestly brahmans came to dominate the religious practice and to establish their ritual monopoly. The kings also were especially in need of rites to legitimize and stabilize their power. The dominant position of the brahmans, undisputed until the middle of the first millennium BCE, provides valid ground to call this Vedic epoch the time of the brahmans, or Brahmanism. The early texts also outlined the fourfold classification of Vedic society along general social strata into which a person was born (Sanskrit: *varna*). According to Rig Veda 10.90, 12, the four varnas are the brahmana or priest; the *kshatriya*, or warrior and ruler; the *vaishya*, or farmer, trader, and commoner; and the *shudra*, or serf. The classification was straightforward and exclusive, based on ritual purity. A change of one's varna and thus one's social status was not possible. The first three classes were called the twice-born, due to a special ritual ceremony. The male members of those varnas underwent the initiation ceremony called *upanayana*, receiving the sacred thread. The girl's equivalent to the upanayana ceremony was a rite during her first menstruation, performed especially for brahman daughters. During the epic epoch and subsequent centuries, this rough classification along varnas subdifferentiated along manyfold *jatis*—that is, specific occupational and residential so-called castes into which a person was born.

The youngest group of texts, the Upanishads, comprise the "end of the Veda" (*vedanta*). In these texts the change from a sacrificial worldview to a more person-centered search for liberation (*moksha*) became manifest. The knowledge of the correct performance of the ritual shifted to a knowledge based on insight and realization of inner wisdom. It was in the Upanishads that the central terms and concepts of classical "Hinduism" (that is, Veda-based traditions) were formulated and expounded. Both with regard to the Vedic and epic epoch, it is paramount to bear in mind that not a single, systematized Veda-based religion dominated the Indian subcontinent. Rather, a parallelism of various religious traditions and strands, at times markedly influenced by local cults, existed.

Epoch of the Epics or Classical Hinduism The time of so-called classical Hinduism can roughly be set from the late 6th century BCE to the 11th century CE. The shift from the Vedic to the epic epoch is based on both socioeconomic and religious changes. These took place in the seventh and sixth centuries BCE. During that time span, northern India witnessed an increase in urbanization and occupational differentiation. A self-content trading strata emerged, and the numerous smaller kingdoms were replaced by larger ones. In religious terms, during these centuries a variety of renouncer traditions emerged. Among the many *shramana*, or ascetic movements, prevalent in those days were the Buddhist and the Jain traditions. Like the many other renouncer traditions, they questioned the ritualistic predominance and the religious monopoly of the brahmans. The many shramana movements and orders of *sadhus* (good men, renouncers) and *sadhvis* (good women) accepted the authority of the Veda. In contrast, the Buddhists and Jains questioned the attributed sacred status of the texts. The two later came to be labeled as heterodox or heretic, and in the course of succeeding centuries various means were taken either

Bronze figure of the dancing Hindu god Shiva (Siva). One of the three principal gods in Hinduism, Shiva is associated with death and regeneration. (Corel)

to destroy their centers of learning or to conceptually absorb the teachings and religious practices. At times, powerful rulers such as the famous kings Ashoka (268–233 BCE) and Kanishka (first century CE) supported the Buddhist *sangha* (order); at other times dynasties such as the Guptas (320–600 CE) were less favorable and more in support of the brahmanical sacrificial traditions. In particular, from the Guptas on, the brahmanical traditions regained their central socio-political status in the Indian subcontinent, as these were concerned with the ritually legitimized status of the king, the maintenance of boundaries between the social strata, and the regulation of a person's behavior according to the general principle of *dharma* (order, obligation). Nevertheless, since the middle of the first millennium BCE and parallel to the established brahmanical traditions, groups of ascetics and renouncers came into existence. These advocated a homeless life, depended for food on alms, and minimized, in varying degrees, personal ownership of possessions. These ascetics, by virtue of their austere life and yogic exercises, became religious authorities in their own right. To them lay devotees came for spiritual advice and instruction as well as to have *darshan* (sight, seeing the divine) and to receive *prasad* (food from the gods). In this way, apart from the heterodox traditions, the strand of brahmanical sacrificial tradition(s) was faced with a strand of nonestablished, and often nonresident, authority of sacred knowledge and practice, based on the Veda.

During the epic epoch, both the central religious ideas of "mainstream" Hinduism crystallized and the leading gods and deities stepped forth. The separate section below will explain the main sociopolitical and doctrinal ideas, and thus we now turn to the emergence of the devotional veneration of one god (*ishtadeva*, deity of choice). The strengthening of the devotional, or *bhakti*, movement, in the southern subcontinent in

particular, the expanding popularity of the epics and the Puranas among the general population, as well as the absorption of pre-Vedic and non-Aryan religious forms had their impact on this long-term development. In this way, during the second half of the first millennium CE, the main Hindu traditions, with their focus on Shiva, Vishnu, and Devi (goddess), took shape. Although the latter often is subsumed under the former—that is, the goddess being the wife or consort to Shiva and thus forming a part of the Shaivite tradition—it rightfully can be argued to speak of a line or strand of its own. The god Shiva in one of his many manifestations is known as a Himalayan ascetic, residing on the sacred mountain Kailas. Often he is venerated in the form of a *linga*, a smooth, cylindrical stone. He is also associated with a divine family, his wife Parvati personifying Shiva's female energy, *shakti*, together with the sons Ganesha and Skanda (or Murukan). Shiva is an ambivalent god, being both destructive and benevolent.

Like Shiva, Vishnu is described iconographically in many stories and myths in the Puranas. The followers of Vishnu, called Vaishnavas, venerate him in one of his 10 *avataras* (incarnations). Most important among these are the figures of Rama and Krishna; they form central figures in the great epic stories. The goddess tradition is associated with powerful female deities such as Kali, Durga, and many local goddesses. The character of the goddesses is often ambivalent; they can give life and fertility, but can also generate destruction and death. Their followers are called Shaktas; the devotional and ritual strand refers back to both tantric texts and non-Aryan practices. At various times—and a process going on these days also—formerly local goddesses may be identified with the pan-Indian Devi, providing additional legitimation for their veneration and their inclusion in brahmanical worship.

These deities were honored both at home and in temples. Brahmans performed a manifold complex of rituals, in particular in the temples. From the sixth century CE on, important temple cities evolved. These cities were not only centers of commerce and administration but also ritual centers, with the temple at the hub of the town and the streets radiating outward. The city formed the capital of the regional kingdom, and brahmanical ritual and the temple supported the power and sovereignty of the dynasty. Outstanding examples of such royal-religious cities were Madurai, Citamparam, and Kanchipuram in Tamil Nadu (South India), or Puri in Orissa (East India) with the Jagannatha temple.

Finally, notable during the first millennium CE, Hindu (and Buddhist) practices and concepts spread to Southeast Asia by way of Indians in search of economic wealth. Records provide evidence that brahmans, kshatriyas, vaishyas, as well as renouncers crossed the sea to find a living and wealth in foreign lands. This process, stretching from the 1st to the 13th centuries, has become known as the Indianization of mainland Southeast Asia and the archipelago. The local courts employed Indian warriors and priests to settle their power and to legitimize their reign ritually. Hindu and Buddhist elements were not so much superimposed on as creatively absorbed by the local nobility and elite. Localized versions of the Ramayana and other important doctrinal sources evolved, incorporating indigenous legends and myths. With the advance of Islam and the supremacy of Theravada Buddhism in Siam (Thailand) and Laos, the Sanskritic culture in Southeast Asia came to its end. In Bali, however, the particular version of Indo-Javanese culture and religion has survived to this day.

Epoch of Postclassical Hinduism and Islamic Rule

Spanning the time from about 1100 to 1800, this epoch witnessed less innovative religious impulses than the preceding epoch of classical Hinduism or the succeeding one of neo-Hinduism. Of paramount political importance was the gradual conquering of India by Muslim rulers, beginning with the raids of Mahmud of Ghazni in northwest India (977–1030). Later, the Delhi Sultanate (1206–1526) was followed by the Mughal Empire (1526–1757). Although neither the Mughals nor—gradually from 1757 on—the British actually imposed their religion on the Indians, both esteemed their religion as superior. They looked down upon Hindu beliefs and practices. In the 15th century, Muslim-Hindu syncretistic interpretations evolved. Most prominent among these new understandings were the concepts and practices proposed by bhakti poet Kabir (1440–1518) and Nanak (1469–1539). Nanak founded the Sikh tradition and was the first of a line of 10 gurus, based in the Punjab. Also notable was the religiously

tolerant rule of the great Mughal emperor Akbar (r. 1555–1605). The Hindu traditions, differentiated along regional and devotional lines, also had some outstanding interpreters such as the *dvaita* renouncer Madhva (13th century). In line with his view, the Bengali saint Chaitanya (1486–1533) founded the Gaudiya Vaishnava *sampradaya*, or subtradition. His ecstatic dancing and singing enabled him to experience the love of Radha and Krishna. In the 20th century, the Bengali Vaishnava Prabhupada felt inspired by Chaitanya and Madhva, founding the International Society for Krishna Consciousness in New York in 1966. Other important theologians and poets of the 16th and 17th centuries, spreading their devotional form of religiosity in vernacular rather than Sanskrit verses, were Vallabha (1479–1531), Tulsidas (ca. 1532–1632), and Dadu (1544–1660), as well as Tukaram (1608–1649) and Ramdas (1608–1681). The latter two praised Hinduness and glorified past "golden ages."

Epoch of Neo-Hinduism, British Rule, and Independence From the 16th century on, the Portuguese started to establish trading posts on the Indian coast. They were followed by Dutch, French, and British companies, all striving to gain a share in the lucrative trade in spices. The British strengthened their commercial and administrative position gradually. In 1757, the British East India Company secured Bengal by military force. Over the course of the next 100 years, the company was able to spread its commercial and military influence all over India. The Indian economy was changed to mainly the exporting of goods, which consequently ruined local trade and business. English became the official language of the administration and the law courts. In 1858 the British Crown officially adopted India as its colony, establishing a centralized administration for the whole country.

The industrialization of the Indian economy was accompanied by the establishment of the British educational system as well as the arrival of Christian missionaries. Earlier on, British administrators and scholars had started to study and collect the numerous sacred texts. Charles Wilkins translated the Bhagavad Gita into English in 1785, followed by William Jones's translation of the Manusmriti in 1789. Christian missionaries aimed to convert members of the high castes, though with little success. They strongly criticized Indian customs such as child-marriage and the self-immolation of widows (*sati*). Such criticism was also voiced by Indian social reformers, most notably the Bengali Ram Mohan Roy (1772–1833). Influenced by Muslim and Christian ideas, in particular by the Unitarians, Roy formed the Brahmo Samaj in 1828. He intended to spread a rational, ethical monotheism, which according to him had its roots in the Upanishads and Brahma Sutra. The society was modeled on Christian reform movements and met regularly for religious services during which passages from the Upanishads were read, hymns sung, and sermons delivered. Some 50 years later, Dayananda Saraswati (1824–1883) founded the Arya Samaj in 1875. He emphasized a return to the Veda and denied the authenticity of Puranic Hinduism. The Arya Samaj criticized brahman-based ritual worship of images or "idols," worked for the uplift of women, and glorified an assumed "golden Vedic age."

The Brahmo Samaj and Arya Samaj organizationally and conceptually pioneered what came to be known as neo-Hinduism or Hindu Renaissance. They were followed by other influential reformers and their organizations, most notably Vivekananda (1863–1902, disciple of Ramakrishna), Shri Aurobindo (1872–1950), and Mohandas K. Gandhi (1869–1948). These and other spokesmen were strongly influenced by Western ideas and Christian values, making use of these in order to bring about a revival of Hinduism and an independent India. Religious reforms and a burgeoning Indian nationalism went hand in hand, reclaiming an "unpolluted," sovereign Aryan past. These Western-educated reformers used the English language to spread their ideas, circulated texts and pamphlets, stressed social services, and criticized what they saw as degenerated Hindu customs and practices. They constructed a Hinduism based on reason and ethical spirituality, equal or superior to Christianity and Islam. Although this reformist Hinduism has acquired the image of representing "typical Hinduism" in the West, especially championed by Vivekananda and the Vedanta Society (founded 1894), in India itself the various reform movements have attracted only small followings. Their religious impact has remained confined to the educated, urban strata of Indian society, not reaching the mass of the Hindu people.

The movement for Indian self-rule (*svaraj*) grew stronger in the 1920s and 1930s, headed by Gandhi and his campaign based on the principle of *satyagraha* (holding fast to the truth). India gained independence in 1947, Nehru becoming its first prime minister. Based on democratic ideals and a secular Constitution, Hindu political nationalists questioned the latter in particular during the last two decades of the 20th century. The nationalists used the religious argument to a large extent for the achievement of political and ideological aims. A climax was reached with the destruction in 1992 of the Babri mosque (built in 1528) in Ayodhya. Communalism and the right-wing *Hindutva* policy (making India Hindu) have since undermined the country's self-claimed prestige as the most numerous secular democracy of the world.

The late-19th-century reinterpretation of Hinduism along Western organizational models and ideas was vital to paving the way for a trans-Indian outreach of Hinduism. Vivekananda's famous speech at the 1893 World Parliament of Religions in Chicago and his two-year stay in the United States made him the first effective proponent of Hinduism as a universal religion. An idealized image of India as the land of spiritually superior gurus (grave persons) and of Hinduism as a religion of tolerance and deep devotion reinforced previously held Western glorifications (prevalent since the late 18th century). This positive perception was strengthened as Hindu teachers, swamis, and gurus started to visit the West from the 1950s onward. A variety of groups and organizations were founded, and they won followers among the hippies and the counterculture. Most prominent have become the Transcendental Meditation (now organized as the Global Country of World Peace) of Maharishi Mahesh Yogi; Swami Pabhupadas's International Society for Krishna Consciousness; Shree Hans Ji Maharaj's Divine Light Mission (superseded by Elan Vital); the Ananda Marga Yoga Society, founded by Shree Shree Amandamurti; the neo-Sannyas movement (Osho Commune International), centered on the teachings of Bhagwan Shree Rajneesh (Osho); the Brahma Kumaris; and Sahaja Yoga.

Hindu practices, customs, and ideas had left India prior to this export of spiritual practices, however. Between 1838 and 1917, Britain's colonial authorities recruited workers from India for labor in the mines and sugar fields in South Africa, the Caribbean, and the Malayan-Pacific region. Also, laborers left India to build the railway in East Africa and to earn a living as traders there. The overall number of these indentured workers is estimated to have been in excess of 1.5 million. Communities of Hindu and, to a lesser degree, Muslim Indians were formed in the faraway colonies. The religious heritage was not abandoned, despite attempts to convert the Indians to Christianity. Rather, the religious belonging and rituals were maintained and handed down the generations. As a result, sizable Hindu communities have existed from the time of indentureship in such scattered locations as Trinidad, Guyana, Surinam, East and South Africa (Natal), Mauritius, Malaysia, and the Fiji Islands.

A very different trajectory has brought hundreds of thousands of Indians to the West since the 1960s. Because of changes in foreign policy (especially that of the United States), shifts in immigration policies, and the need for increased work forces abroad, Indians were allowed to immigrate to Canada, the United States, and Australia. Furthermore, Indians had begun a significant move to Great Britain following Indian independence, and beginning in the 1950s settled in other European countries as well. Finally, because of the oil boom, workers were needed to build new houses and cities in the Near East, and many Indians lived there temporarily. A widespread network of communications has been set up by Hindus in the different places, using the airplane, telephone, Internet, and e-mail to maintain contact with fellow Hindus abroad and in India. Also, as is the case with the converted "Western" Hindus, the Indian Hindu communities and their newly erected and consecrated temples are often visited by gurus and swamis from India. Confined for three millennia to the Indian subcontinent (with the exception of Indianized Southeast Asia), during the 20th century Hinduism became a globally distributed religion.

Principal Concepts and Practice At the close of the Vedic and the shift to the epic epochs, the texts of the Aranyakas and Upanishads expounded on the principal concepts of classical Hinduism. The notion of *dharma* started to become a leading religious concept: dharma, though untranslatable in any Western language, as it has no direct semantic equivalents, conveys the

meaning of duty, norm, obligation, and cosmic law or order. A Hindu person is said to act according to the dharma of his or her *varna* and *jati*—that is, to stick to the obligations and restrictions imposed by one's birth. Birth and rebirth in specific jatis is dependent on the person's *karma* (action). All living beings are thought to be reborn repeatedly in the cycle of death and rebirth (*samsara*), this according to the cause and effect of the actions and deeds a person had performed in life. There are different "disciplines" (*yoga*, from the Sanskrit root *yuj*, to control) or "paths" (*marga*) to gain *moksha*, or liberation, from this beginningless cycle: the path of action (*karma marga*) entails the path of unselfish action—that is, of fulfilling one's duty (dharma) without expecting praise or blame. The path of knowledge (*jnana marga*) is constituted by attaining scriptural knowledge and by this "true insight" into the real nature of the universe. The path of devotion (*bhakti marga*), most emphasized throughout the great epic Bhagavad Gita, outlines as means for final liberation the surrender to and wholehearted trust in the god venerated. Basic to these different paths is the fundamental correspondence of the all-pervading ultimate reality or truth (brahman) and the human soul (*atman*). To reach liberation is to understand this basic unity of brahman and atman. The Chandogya Upanishad explains this nonseparatedness in the famous conversation between Uddalaka Aruni and his son Shvetaku: the father asks the son to dissolve salt in water and says that brahman and atman are united in a similar manner. The father ends the teaching in explaining: "The finest essence here—that constitutes the self of this world; that is the truth; that is the self (atman); and that is how you are (*tat tvam asi*)" (6.13).

The two great epics, the Ramayana and the Mahabharata (including the Bhagavad Gita), in particular, expound on and make known the central Hindu concepts and the different paths to liberation. These epics, composed from 200 BCE to 300 CE and followed by other texts, such as the Manusmriti (codes of law), the Puranas (old stories), *sutras*, and *shastras* (normative and scientific texts), all belong to the category of *smriti* (remembered, handed down). Smriti texts are of human authorship; they explain, comment on, and prescribe ideas and life-styles touched on in the Vedas. Although theoretically this literature is of lesser authority than the Vedas, it has played a far more important role in the lives and religiosity of Hindus for the last 2,000 years. In particular, the sutras and shastras provide a normative structuring of a person's obligation (dharma), both with regard to one's position in society (that is, duties according to one's varna) and with regard to one's stage of life (*ashrama*). These two concerns together became known as *varnashrama*-dharma. Its fulfillment was a sign of brahmanical orthopraxy, and in many Hindu traditions this model codified the ideal of a "true Hindu life." *Smarta* brahmans are especially proud and eager to follow the teachings and prescriptions of the smriti texts. The four different stages that a male "twice-born" (*dvija*) is expected to take are: *brahmacarya*, the stage of boy student, learning the Veda; *grihastha*, the stage of householder, raising a family; *vanaprastha*, the stage of hermit or forest-dweller, retiring from the householder's duties; and *samnyasa*, the final stage of renouncer, concentrating on final liberation. The obligations of married women are generally referred to as *stri*-dharma, the duties of the wife. According to the Manusmriti, women are to be subject to male control and authority throughout their lives; they have to be docile and virtuous.

As mentioned, of paramount importance to teaching basic Hindu ideas, norms, and practices to the common Hindu were the two great epics, the Ramayana and Mahabharata. Some two and a half millennia later, these mythological dramas continue to attract an unsurpassed interest. The stories and their morale are told by parents to their children, set on stage by village theater groups, and broadcast in phenomenally successful television productions in the 1980s. The Ramayana, or story of King Rama, exists in a multitude of versions, the most widely known being the one attributed to Valmiki. The main plot of the story is the abduction of Princess Sita, wife of Rama, by the demon Ravana and the freeing of Sita and her return to Ayodhya with the help of the monkey general Hanuman. The story's moral centers on the fulfillment of one's dharma—that is, on loyal obedience to one's social role and obligations. In the same way, the Mahabharata highlights the virtues of devoted service to and dutiful observance of one's dharma. The main part of the story circles around struggles for throne succession among cousins, culminating in a battle between the Pandavas

and the Kauravas. The eve of the battle sets the scene for the Bhagavad Gita (Song of the Lord), the well-known dialogue between Krishna and Arjuna. Doubtful Arjuna, who is hesitant to fight his relatives, is convinced by his charioteer Krishna that it is his social and religious obligation, or dharma, to go into the war. As a member of the warrior class, he has to fulfill his duty. Krishna, though disguised as charioteer, is really the supreme Lord, and he offers Arjuna guidance in the same way a teacher (guru) instructs his pupil. In the 18 chapters of the Gita, the 3 principal disciplines or paths to attain liberation from the cycle of death and rebirth are also explained prominently, among many further themes.

The shaping and codifying of basic Hindu concepts and norms from the middle of the first millennium BCE on was accompanied by the development of different philosophical systems and the growth of so-called sectarian or tradition-wise worship of particular deities from the middle of the first millennium CE. From around the third to the sixth centuries CE, theologians and philosophers worked out six so-called orthodox perspectives or systems (*darshana*) commonly identified in Hindu thought. Each system is based on a specific text and commentaries, containing logic, analysis, and scriptural exegesis. The *samkhya* darshana advocates a dualistic and atheistic differentiation of self or spirit (*purusha*) and matter (*prakriti*). The yoga darshana, based on the Yoga Sutra of Patanjali (fifth century), builds on the dualism of samkhya. It focuses, however, on the spiritual discipline required for the self to attain moksha, or liberation. The *mimamsa* darshana places its emphasis on right action (dharma), whereas the *nyaya* darshana elaborates on a system of logic, leading to liberation. The *vaisheshika* darshana constitutes a system of atomistic analysis of the categories of dharma and their constituent elements. Finally, the vedanta darshana, like the mimamsa darshana a system of Vedic exegesis, concentrates on the Upanishadic teaching on ultimate reality (brahman). In the following centuries, the vedanta system was differently interpreted by philosophers and renouncers. Most prominent among the many have become Shankara (ca. 788–820), Ramanuja (1017–1137), and Madhva (1238–1317). Shankara favored the nondualist, or *advaita*, vedanta and established that viewpoint as the touchstone of a revived *smarta* orthodoxy. He was founder of 10 orders of samnyasis (renouncers) and set up 4 (or 5) principal monasteries (*mathas*) or seats of learning (*vidyapithas*). The leading men of these seats are renowned spiritual and normative leaders known as *Shankaracharyas* (masters [in the tradition] of Shankara), playing an important role through the centuries and up to the present. Ramanuja taught a qualified nondualist, or *vishishtadvaita*, Vedanta different from Shankara's theology. He disagreed with Shankara on the nature of brahman, the individual selves, and the world. Ramanuja was the leader of a Shri Vaishnava Order (followers of Vishnu), arguing that Vishnu-Narayana is the ultimate brahman, his relation to the world and souls being "qualified" as substance to attribute. In contrast to Shankara's and Ramanuja's understandings, Madhva exposed a dualist, or *dvaita*, vedanta. He stressed the absolute sovereignty of God and differentiated the fivefold set of absolute distinctions between (1) God and souls, (2) God and the world, (3) souls and souls, (4) souls and the world, and (5) matter in its different aspects. These theological conceptualizations cannot be differentiated from philosophical systematizations; a sharp distinction is hardly possible.

Worship and the veneration of the chosen deity take many different forms in the Hindu traditions and sampradayas. To the vast majority of people, the above sketched philosophical investigations are rather less known. The bulk of devotees engage in the recitation of the name of the deity, in praying to the various gods and goddesses and receiving darshan, in joint singing at a meeting (*samkirtana*, *bhajana* singing), in night vigils of prayer and song, and in attending fire sacrifices in the temple or at home. Individual prayer is more prevalent than congregational forms of worship. A devotee may concentrate on a mental image of a god or pray in front of an image that expresses a divine spirit (*murti*). The honoring and worship can be daily, or it can be performed occasionally before the home shrine and without a foot ever set in a temple. Also, some may go on a pilgrimage (*tirthayatra*) to the holy spots in India, while many will attend the various specific festival days (*utsava*, *yatra*), celebrated throughout the year. One of the most popular forms of worship is the *puja*, the ritual offering of hospitality to a god or goddess as a most welcome and honored guest. The

brahman offers flowers, camphor, water, light, fruits, and food, as well as mantras to venerate the deity. At specific days and occasions, a ritual bathing (*abhishekam*) will take place, the brahman offering a number of precious ingredients to the deity. As an expression of one's faith and devotion, a devotee may give gifts (*dana*) and undertake fasts and vows (*vrata*). In life-cycle ceremonies, memorial rites, and rites of expiation, the favor of the deity is sought through prayer and invocations. Of particular practical importance for many Hindus is the knowledge of auspicious times according to astrological constellations. In ancient times these were used to determine the appropriate times for Vedic sacrifices, and it has become a common belief that terrestrial events correspond to celestial phenomena. The constellations are held to have a direct effect on important life events. Hindus consult an astrologer or a brahman to have a horoscope cast, providing information about beneficial and unfavorable times. According to the days and hours specified, children's ritual names are selected, marriages arranged and performed, debts paid, businesses started, travels undertaken, and much more. In contrast to Western astrologies, the Hindu system considers the Moon rather than the Sun to be of fundamental importance.

Martin Baumann

See also: Ananda Marga Yoga Society; Arya Samaj; Asceticism; Brahma Kumaris; Brahmo Samaj; Chaitanya, Shri Krishna; Elan Vital/Divine Light Mission; Global Country of World Peace; India, Hinduism in: Ancient Vedic Expressions; India, Hinduism in: Medieval, Classical, and Modern Periods; International Society for Krishna Consciousness; Kailas, Mount/Lake Manasarovar; Nanak, Guru; Osho and the International Osho Movement; Patanjali; Sahaja Yoga; Shaivism; Shaktism; Vaishnavism; Vedanta Societies; Yoga.

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Hirsch, Samson Raphael

1808–1888

Samson Raphael Hirsh, a rabbi for more than 35 years in Frankfurt, Germany, is today counted one of the major voices in the founding of the modern Orthodox movement in Judaism. During his Hamburg years, he wrote a number of books, edited a magazine, and headed a school that integrated Jewish and secular studies, and through which he propagated his basic idea of Torah im Derech Eretz (Torah with the way of the land).

Hirsh was born June 20, 1808, in Hamburg, Germany, where he also spent his early years. While he was attending public schools, his parents saw to his Jewish education in the home. His grandfather, Mendel Frankfurter, had founded the Talmud Torah, a Jewish religious school in Hamburg, and his father was an active observant Jew.

By the time Hirsch began his training for the rabbinate, he had come to the idea of synthesizing traditional Jewish teachings with Western culture. After his ordination as a rabbi, he pursued further studies in classical languages, history, and philosophy at the University of Bonn, where he would meet Abraham Geiger (1810–1874), later a founding leader of Reform Judaism. Hirsch assume his first rabbinical position at Oldenburg, Saxony, and then in 1846 was named the district rabbi of Moravia (in what is now the Czech Republic).

While in Moravia in 1851, he developed a concern over the assimilation of the Jewish community into the larger culture, and immediately after he assumed his long-term post at Frankfurt, he launched an initiative to create Jewish schools, ritual baths (*mikvas*), and slaughter houses (*kashruit*) that would provide kosher food. On the Sabbath, he assumed some of the outward form of the popular Jewish Reformers. He wore a robe similar to the Protestant Christian clergy, delivered his sermons in the vernacular, and shaved off his beard. The synagogue had a male choir and emphasized the study of the Tanakh (Jewish Bible) over the study of the Talmud.

At the same time, Hirsh emerged as a defender of traditional Judaism. While at Oldenburg, he had published the *Nineteen Letters of ben Uziel* (1836), an articulate and even unique defense of "orthodoxy" that recognized the existence of and responded to the developing Reform movement in a way traditionalists had previously felt unnecessary. Two years later he released *Choreb*, a rationalist explanation and defense of the mitzvah, the traditional 613 commandments that Jews find in the Torah, which he followed with a commentary on the Torah (Jewish Bible).

Hirsch planted one foot in the modern world, while arguing that Jews could adhere to Jewish law and participate in modern society. This position became known as neo-Orthodoxy and the resultant neo-Orthodox movement emerged as the first effort among traditionalists to counter the rise of Reform. Hirsh rejected any attempt to abrogate Jewish ritual law (*halakhah*) and the subtle undermining of tradition he perceived in the historical approach to Judaism asserted by theologian Zechariah Frankel (1801–1875). He affirmed that God was the author of the Torah and that God had dictated Jewish law via oral tradition. Thus he concluded that Jews could embrace all of Western culture

in so far as it did not conflict with or distract from the observance of Jewish law.

In Frankfurt, Hirsch emerged as a capable opponent of Reform Judaism and led in the formation of the modern Orthodox movement, whose members observed traditional Jewish practice while as far as possible fully interacting with Western society. After guiding the Frankfurt community for more than three decades, Hirsh passed away December 31, 1888, in Frankfurt, where he was also buried. Hirsch is credited with assisting traditional Judaism's successful countering of the new threat of cultural assimilation and in the process with creating the Orthodox movement

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See also: Geiger, Abraham; Orthodox Judaism; Reform Judaism.

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His Highness Prince Aga Khan Shia Imami Ismaili Council

The His Highness Prince Aga Khan Shia Imami Ismaili Council is the administrative authority, operating under the leadership of the Aga Khan, for the contemporary Nizari Ismaili Muslim community. The Nizari Ismailis, as a separate branch of Ismaili Islam, originated during the years of the Fatimid dynasty in Egypt. In 1094 CE, Abu Mansur Nizar (1045–1095) succeeded his father Abu Tamim Ma'add al-Mustansir bi'llah (d. 1094) as caliph of Egypt and imam for the Ismaili community. However, some part of the population favored his younger brother, Abu'l-Qasim Ahmad (1074–1101). A civil war resulted, and Nizar was defeated and subsequently executed. His death appeared to end his cause, but Ismailis in Persia and Iraq continued to recognize his lineage. After the fall of the Fatimid dynasty and the suppression of Ismaili belief in Egypt, the Persians became the center of the surviving community.

Aga Khan I, spiritual leader of the Nizari Ismailis, a Shiite Islamic sect that returned to prominence in British India during the early 20th century. (Dumasia, Naoroji M, *The Aga Khan and His Ancestors: A Biographical and Historical Sketch,* 1936)

For several centuries, Ismaili life was centered upon the famous mountain fortress at Alamut in northern Persia (and similar mountain fortresses in Syria and Lebanon). During this era, the Ismailis became known as the Assassins, a name derived from their use of hashish, but later applied to their practice of send-

ing out trained killers to assassinate their enemies. Their life at Alamut was brought to an end by the Mongols in 1256, and the last of the mountain outposts were finally overrun by the Ottomans in the 16th century. They were left as a minority Muslim community, but they still possessed a leadership in the lineage of Nizar, whom they believed to be in a direct familial lineage with Muhammad through his daughter and his son-in-law Ali. In the 1830s, the leader was given the honorific title, Aga Khan, by which he and his successors have since been known.

During the Alamut years the Ismaili community expanded to India when a number of missionaries began to build what became a growing following in Gujarat and the Sind (now part of Pakistan). By the beginning of the 19th century, the largest groups of Ismailis resided in India. Thus when the Aga Khan was forced out of Persia in 1840, it was only natural that he would assume a new residence among his followers in India. Locally, his followers became known as Khojas. Here they developed a distinctive literature focused in *ginans*, a variety of hymnlike poems utilizing local languages that embody Ismaili theological and speculative beliefs.

The contemporary Nazari Ismaili community is under the absolute spiritual guidance of the Aga Khan, a belief that was spelled out in the 1986 constitution granted to the community. The administration of the community is placed in the hands of the His Highness Prince Aga Khan Shia Imami Ismaili Council, which takes on life through a number of national and local councils that are found wherever the Nizari Ismailis have spread. During the 19th century, many Ismailis began to move to East Africa and in the 20th century to Europe and North America. It is estimated that there are some 30 million Nazari Ismailis worldwide.

During the first half of the 20th century, the Aga Khan authorized the formation of a spectrum of institutions for social and economic development on the Indian subcontinent and in East Africa. These have now been grouped in the Aga Khan Development Network, which includes the Aga Khan Foundation, the Aga Khan Educational Services, the Aga Khan Fund for Economic Development, Aga Khan Health Services, Aga Khan Planning and Business Services, the Aga Khan Trust for Culture, Aga Khan University (Pakistan), and the University of Central Asia (with projected campuses in Tajikistan, Kyrgyzstan, and Kazakhstan). The network may be contacted through its Internet site, http://www.akdn.org, or at its international offices at 1-3 Avenue de la Paix, PO Box 2369, CH-1211 Geneva 2, Switzerland. Several of the national councils have websites.

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See also: Ismaili Islam; Shia Islam.

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Hoa Hao Buddhism

Hoa Hao Buddhism (Phat Giao Hoa Hao, or PGHH) is a Vietnamese reformist Buddhist movement combining Buddhism and the cults of ancestors. Hoa Hao is considered by its followers to be a reform branch of Buddhism. It does not have an institutionalized priesthood and rejects many of the ritual aspects of orthodox Mahayana Buddhism. For instance, even the most dedicated followers of Hoa Hao, who would in more orthodox traditions be monks, are allowed to live with their families and are not required to shave their heads. Hoa Hao followers worship Buddha at least twice a day. Hoa Hao altars display no Buddha statues but a piece of brown cloth. Their flag is rectangular and brown, bearing no symbols.

Hoa Hao followers believe that their movement is an extension of the Buu Son Ky Huong (literally, "Strange Fragrance of Precious Mountains") sect, which was established in Vietnam in 1849. Hoa Hao Buddhism was launched in 1939 by charismatic 20-year-old visionary Huynh Phu So. His teaching

Members of the Hoa Hao Buddhist sect participate in an interdenominational prayer for peace, April 22, 1975, at Saigon Cathedral. The banner above them reads "Pray for peace." (AP Photo)

highlighted basic Buddhist doctrines and the concept of "Four Debts," namely, duties to ancestors and parents, to the Fatherland, to one's compatriots, and to Buddhist values. The new Buddhist movement was named after Huynh Phu So's birthplace—Hoa Hao village in Tan Chau District, Chau Doc Province, which is in the Mekong Delta near the Cambodian border.

Within a few months, Huynh Phu So gained the adherence of half a million followers. Also, in 1939 the young leader had composed four volumes of traditional Vietnamese verses, which aimed at propagating the basics of Hoa Hao doctrine. These works, composed in the language of ordinary speech, totaled about 150,000 words, and more than 800,000 copies were distributed.

During World War II, the Hoa Hao started a military build-up. When Vietnam declared its independence in 1945, Huynh Phu So allied with the Viet Minh to resist the French troops. On September 21, 1946, Huynh Phu So established the Social Democrat Party of Vietnam (Viet Nam Dan Chu Xa Hoi Dang, also known as Dan Xa). But the alliance between the Hoa Hao and the Viet Minh did not last. In 1947 Huynh Phu So was invited for talks by the Communists and executed. Beliefs that Huynh Phu So's avatar will soon descend to Earth still persist among the Hoa Hao, constituting a potentially explosive amalgamation of millenarian themes and motives of personal allegiance.

In the wake of the 1954 Geneva Agreements, the Hoa Hao community suffered persecution under the regime of Ngo Dinh Diem. Only after the overthrow of Diem in November 1963 did the Hoa Hao Buddhists reorganize themselves and elect a new administrative body. Since the end of the Vietnam War in April 1975, Communist authorities have confiscated thousands of Hoa Hao properties, abolished its management struc-

ture, and banned its major celebrations. Also prohibited is the dissemination of Hoa Hao sacred scriptures.

The Vietnamese government officially recognized the Hoa Hao community only in May 1999, when a group of 160 Hoa Hao delegates convened a congress in An Giang Province with government approval. However, many domestic Hoa Hao followers, as well as expatriate Hoa Hao activists, do not recognize the validity of this congress, since they see it as subject to government control.

Hoa Hao followers are concentrated in the Mekong Delta, particularly in provinces such as An Giang and Chau Doc. According to the Vietnamese government officials, there are 1.3 million Hoa Hao believers. Church-affiliated expatriate groups suggest that there are more than 2 million.

The international authority of the movement has moved to the United States and may now be contacted at the first address given below, or at the mailing address that follows.

Hoa Hao Buddhist Church
c/o Central Council of Administrators
2114 W. McFadden Ave.
Santa Ana, CA 92704
PO Box 3048
Santa Fe Springs, CA 90670
http://www.hoahao.org (English and Vietnamese)

Sergei Blagov

See also: Buddhism; Devotion/Devotional Traditions.

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Holi

Holi is a Hindu festival that takes place on the day of the full moon in the Indian lunar month of Phalguna (generally in February or March of the Common Era calendar). While celebrated by Hindus around the world, observation is most intense in places identified with the deity Krishna, an incarnation of the deity Vishnu, such as the Braj region in the state of Uttar Pradesh, India. Within Braj, the land of Krishna, one finds Mathura, the traditional birth place of Krishna, and Vrindavan, the town now located where Lord Krishna spent his childhood days. Here the celebration may be stretched into two weeks or more.

In India three stories are told as to why this day is celebrated. Devotees of Vishnu, called *vaishnavas*, tell of Hiranyakashipu, the king of demons, who had been granted a boon by Brahma, making it almost impossible for him to be killed. As a result he grew arrogant and went on a destructive rampage. He also attempted to stop the worship of the gods, placing himself in their stead.

Hiranyakashipu's son, Prahlada, was a devotee of Lord Vishnu. He refused to stop his worship of Lord Vishnu, even at his father's command. In spite of several threats from Hiranyakashipu, Prahlada continued offering prayers to Lord Vishnu. Hiranyakashipu attempted to kill him. When his attempts failed, he commanded his son to place himself on the lap of his sister, Holika, on top of a fire. Holika was immune to fire as she wore a protective shawl. Prahlada followed his father's command while also praying to Vishnu to keep him safe. As the fire roared into flame, the shawl flew from Holika and encased Prahlada who survived unharmed. Holika was consumed. Holi remembers the burning of Holika. (Later Lord Vishnu killed Hiranyakashipu.)

A second tale concerns an ogress called Dhundhi, a female monster who specially troubled small children who became fed up with her. She had received a boon from the deity Siva that made her difficult to kill. Siva, however, left her vulnerable at one point: she could be endangered by boys going about acting crazily.

The king of the region affected by the ogress asked the local priest what to do. The answer was that on the 15th day of the month of Phalguna, he should have the village collect wood and grass and set them on fire with mantras. As the fire burned, they should clap their hands, circle the fire three times, and make noise with laughter and song. The noise and the fire would get rid of the monster. The legend states that on the day of

People smear colored powder on each other during Holi festivities in Mumbai, India. The Holi festival, also called the Festival of Color, celebrates the start of spring and is associated with the Hindu god Krishna. (AP Photo/Rafiq Maqbool)

Holi, the boys united and chased Dhundhi away by their shouts, abuses, and pranks. Today on Holi young boys are permitted to use rude language without their elders taking offense, while children enjoy burning Holika again.

A third story concerns the deity Siva's third eye, pictured in most representations resting in the middle of his forehead. The story is told that his wife Umā came up behind him and covered his eyes with her hands. As a result, the world sunk into darkness. Again to save the world, Siva developed a third eye on his forehead. When he opened that eye, the light returned to the world. Holi is a celebration of the day that Siva initially opened his third eye, one consequence being that Kamadeva, the god of love, was reduced to ashes.

Holi is an ancient festival, very likely one that began before the Common Era. In one early form married women celebrated the happiness and well-being of their families, but in a way that left in place a variety of sexual and erotic elements suggesting that the Holi may have derived from spring fertility rites. In some places in India, for example, sexually explicit songs may be sung and men might carry penis-shaped objects to brandish. One of the names for the festival is Kamamahotsava, or the celebration for the God of Love.

Today, Holi is the festival of color, and the most popular festival activity is the throwing or shooting of colored water on everyone. In recent years water balloons have become popular. People will commonly wear white clothes so that all the varied colors are visible on each participant. It was also not uncommon in years passed for men to drink generously of *bhang*, a potent marijuana concoction, during the celebrations.

Holi is a public holiday in most states in India.

Constance A. Jones

See also: Janmashtami; VRINDA/The Vrindavan Institute for Vaisnava Culture and Studies.

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Holiness Movement

The Holiness movement developed in the 19th century as a revival of interest in the teachings of John Wesley (1703–1791), the founder of Methodism. Wesley had pictured the life of the Christian as one of growing in grace, culminating in the attainment of a level of perfection that he termed "sanctification." Although Wesley saw the Christian life as one of striving, the attainment of this new grace of sanctification was, like the beginning of the Christian life, seen as a result of God's gracious action, not human striving.

Among Methodists in America, the preaching of sanctification as a second act of grace immediately available to the serious Christian gave a slightly different slant on Wesleyan teachings. Within the camp meeting setting, the emphasis upon a life of growth in grace prior to sanctification was de-emphasized in favor of a focus upon the individual believer's prayer for the immediate attainment of perfection by God's action. The result was a fellowship in which the sanctified life became the norm of Christian church life.

This new emphasis on sanctification gained favor throughout the several Methodist denominations (including the Wesleyan Methodist Church and the Free Methodist Church) in the decades immediately after the American Civil War, but began to lose favor with the bishops and church intellectuals in larger branches in the 1880s. The result was that during the next generation many Holiness advocates left the Methodists to form or join independent Holiness churches, while at the same time creating independent Bible colleges and seminaries for the training of ministers. In the early 20th century these churches began to coalesce into the major Holiness denominations, such as the Church of the Nazarene and the Pilgrim Holiness Church (now a constituent part of the Church of God [Anderson, Indiana]). In the meantime, several of the old Methodist denominational bodies, especially the Wesleyan Methodists (now a constituent part of the Wesleyan Church) and the Free Methodist Church of North America, continued their identification with the Holiness movement, while the several larger churches (later to become part of the United Methodist Church) steadily backed away from it.

Through the 20th century, the Holiness churches became worldwide bodies through an extensive missionary program. The larger Holiness churches now have affiliate congregations in most of the countries of the world, and several now report a majority of their membership residing outside North America. In North America, Holiness churches have fellowship through the Christian Holiness Partnership. Also, in the early 20th century, the Holiness movement became the birthplace of a new movement, Pentecostalism, which continued to share its emphasis on Holiness.

J. Gordon Melton

See also: Christian Holiness Partnership; Church of God (Anderson, Indiana); Church of the Nazarene; Free Methodist Church of North America; Methodism; Pentecostalism; Wesley, John; Wesleyan Church.

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Holy Catholic Church in Japan

See Anglican Church in Japan.

Holy Ghost Fathers

The Holy Ghost Fathers, officially the Congregation of the Holy Ghost under the Protection of the Immaculate Heart of Mary, is a religious order of the Roman Catholic Church composed of both priests and lay brothers. The Order, commonly referred to as the Spiritans, was founded in Paris, France, in 1703 by Claude Francis Poullart des Places (1679–1709). The original intent was the supplying of the French church with trained priests, and the first project was a seminary. The founder died in 1709 and the Order's first two members a year later; it survived, but did not receive official approval until 1734. The Order began to take an interest in missionary work during the 18th century. Their first missionary was sent to Canada in 1732. During the 19th century, several missionaries were sent to West Africa.

The Order was almost destroyed in the aftermath of the antireligious sentiments generated by the French Revolution. Disbanded, it was restored in 1804, but did not truly revive until the 1850s, under its new superior general, Francis Libermann (1804–1852), a converted Jew. In 1841, Libermann had founded the Congregation of the Holy Heart of Mary and sent priests to Guinea in West Africa. Out of contacts between Libermann's order and the Holy Ghost Fathers in Africa, the two orders decided to merge in 1848. Libermann became the head of the merged group.

Under Libermann's guidance the Order spread across Europe and North America, where a number of schools, including seminaries for the training of priests, were established. Here men were recruited for work in the rest of the world—South America, the West Indies, Africa, and the islands of the Indian Ocean. By the middle of the 20th century, the Holy Ghost Fathers had sent more missionary personnel (more than 1,700) to Africa than any other single religious order. Several, including Archbishops Prosper Augouard (1852–1890) (Congo) and Alexandre Le Roy (1854–1938) (Gabon), became honored church leaders of note.

The Spiritans entered the United States as early as 1794, and eventually centered their work in Pittsburgh, where Duquesne University was opened in 1878. In 1889, they founded an initial mission to African Americans in Pittsburgh. They subsequently joined forces with Saint Katherine Drexel and the Sisters of the Blessed Sacrament to build a broad mission with African American communities throughout the United States.

The Congregation has its headquarters in Rome. There are numerous Internet sites for the Spiritans reflective of its various provinces.

Congregation of the Holy Ghost
Clivo de Cinna 195
I-00136 Rome
Italy
http://members.attcanada.ca/~spilav/TheSpiritans.html

J. Gordon Melton

See also: Monasticism; Roman Catholic Church.

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Holy Orthodox Church in Japan

Eastern Orthodoxy spread to Japan in 1861 when Nikolai Kassathin (1836–1912), a priest, arrived as a representative of the Russian Orthodox Church. He began work on the island of Hokkaido, and within several decades had converted some 20,000 people and opened churches across the country. He had the vision of an indigenous church, and rather than ask for fur-

Holy Resurrection Cathedral in Tokyo, center for the Holy Orthodox Church in Japan. (Joe Jones)

ther priests from Russia, he began to recruit priests from among the converts. He was able to create a missionary society to expand the work and was rewarded for his efforts by being made bishop and then archbishop of the growing mission. Toward the end of the century, the spread of the church was hindered, first by the policies of the government, and then especially by the strong anti-Russian sentiment that developed as a result of the Russo-Japanese War (1904–1905).

In 1919, following the Russian Revolution and the establishment of the Soviet Union, the church in Japan, under Metropolitan Sergei Tikhomiroff, established itself as an independent body. It took the name Nippon Harisutosu Kyokai (Japan Orthodox Church). Archbishop Nikolai's policy of quickly building an indigenous church allowed the church to survive the period of most intense nationalism during the last years of the Meiji regime and World War II. It remained a separate body and was not forced into the Protestant-based United Church of Christ in Japan. After the war, the church developed strong relationships with the independent Russian Orthodox community in the United States (now the Orthodox Church in America) and accepted episcopal oversight from them until 1965, when relations were normalized with the parent body in Moscow.

The Holy Orthodox Church became autonomous in 1970 under its own episcopal leadership. The first Japanese archbishop, Metropolitan Theodosius (1935–1999), assumed leadership of the new church. He was succeeded by the current primate, His Eminence Daniel (Nushiro, b. 1938), archbishop of Tokyo and metropolitan of all Japan. The archbishop resides in Tokyo, where the Cathedral of the Holy Resurrection has

become a popular site for visitors. The church is organized around its three dioceses. It remains at one in doctrine and practice with Orthodoxy worldwide.

The Holy Orthodox Church has more than 25,000 members and sponsors a seminary in Tokyo. It joined the World Council of Churches in 1973.

Holy Orthodox Church in Japan
Nicholai do, 1-4 chome
Surugadai Kanda
Chiyoda-Ku, Tokyo 101
Japan
http://plaza15.mbn.or.jp/~fnagaya/ (Japanese and Russian)

J. Gordon Melton

See also: Eastern Orthodoxy; United Church of Christ in Japan; World Council of Churches.

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Holy Spirit Association for the Unification of World Christianity

See Unification Movement.

Holy Week

Holy Week commemorates the last week of the earthly life of Jesus Christ. It covers the events of his triumphal entry into Jerusalem, the Last Supper, the arrest, and his death by crucifixion. Beginning with the sixth Sunday of Lent, Holy Week includes Palm Sunday, Maundy Thursday, and Good Friday. Two lesser observed days of this week are Spy Wednesday and Holy Saturday.

The earliest reference to Holy Week observances appears in the writings of the *Pilgrimage of Ætheria* in fourth-century Jerusalem. From this time forward, we have records of Christians from all over the world taking pilgrimages to Jerusalem to participate in rites and re-enact the final events of Christ's life. Eventually, distinct practices for each special day of Holy Week spread throughout the wider Christian world.

Palm Sunday The first of Holy Week celebrations, Palm Sunday focuses on Jesus' triumphal entry into Jerusalem when he was heralded as Messianic King. Worship services include the blessing of the palms outside the church and a procession into the church with participants waving palm branches and singing songs of celebration.

Holy Thursday (Maundy Thursday) Holy Thursday revolves around the last supper Jesus shared with his disciples and consequently commemorates the institution of the Eucharist (Communion). As well, according to John 13, Jesus washed the disciples' feet during the meal. He then commanded them to wash one another's feet. Consequently, Maundy Thursday incorporates the rite of foot washing in many denominations. The term "maundy" comes from the Latin *mandatum* (cf. the English "mandate") in John 13:34, referring to the new commandment Jesus gives his disciples to love one another as he has loved them.

After Maundy Thursday services, it is customary in some church traditions to remove all of the altar coverings and decorations. Crosses are also removed or veiled until Easter Sunday morning. As well, Maundy Thursday begins what is known as the Easter Triduum, a three-day period devoted to special prayer and observance that runs through Good Friday to Easter Sunday.

Good Friday On this day, the church commemorates Jesus' arrest, trial, crucifixion and suffering, death, and burial. It is traditionally a day of fasting and the Eucharist is not celebrated. Liturgies will often focus on the "Seven Last Words of Christ" and follow the "Stations of the Cross." Crosses remain veiled and the altar remains completely bare, without decorations, texts, candlesticks, or altar cloths.

Another common service for Good Friday is Tenebrae (Latin for "shadows" or "darkness"). Sometimes this term is applied generally to all evening church

services on the last three days of Holy Week. More specifically, however, it is used for the "Service of Darkness" or "Service of Shadows" held in the evening of Good Friday.

Holy Week, and thus Lent, ends on the evening of Holy Saturday. Easter Sunday morning thus marks the beginning of a new period in the liturgical calendar.

In Roman Catholic and Eastern Orthodox churches, Holy Week is marked with church services almost every day from Palm Sunday to Easter. Protestant Churches vary widely, with some, like the Anglicans, approaching the Catholic and Orthodox churches in their frequency and intensity, while others recognize only Good Friday and/or Maundy Thursday; still others, especially the Free churches, have abandoned special services during Holy Week.

Kevin Quast

See also: Easter; Eastern Orthodoxy; Jerusalem; Lent; Liturgical Year; Pilgrimage; Roman Catholic Church.

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Homosexuality

The world religions seem to agree widely that homosexuality is deviant and its rejection is deeply rooted in the context-sensitive concepts of sexuality and gender relations. It is important to keep in mind that homosexuality is a modern category of sexuality referring to a certain sexual orientation that is generally understood as the attraction to and preference of the same sex that goes beyond mere homosexual acts. Owing to its age the traditional literature of world religions doesn't apply to this concept with its contemporary connotations but only corresponds to homosexual practices. Nevertheless, in the discussion about the acceptance of homosexuality, religious authorities refer to their normative scriptures to define their position. Thus it is important to outline the main arguments made in the traditional literature that are applied by the authorities and still bias the present attitudes toward homosexuality. Due to their common background the Abrahamic monotheistic religions of Judaism, Christianity, and Islam have very similar concepts of sexuality and gender roles. Their concepts of normative heterosexuality are derived from the belief that man and woman were created by God to complement each other. While the Islamic tradition teaches that they were created from the same sort of clay, the image of splitting the primordial Adam in two persons (Judaism) or creating Eve from Adam's rib (Christianity) leads to the belief that Adam and Eve—originally one—have to regain this genuine unity, which in this world is attained by marriage. This is reinforced by the fact that only the sexual intercourse between a man and a woman results in procreation, which again is the foremost legitimacy for sexual intercourse (this has been very strict in Christian perception, while Judaism and Islam agree on the understanding of sexual intercourse as a sacred act that can be enjoyed within a marriage while it doesn't have to lead to the requested procreation at any rate). This perception of legitimate sexuality implies the prohibition of same-sex relations, as they are neither fit to regain the unity of man and woman nor are they focused on procreation. For the Abrahamic religions, the center of reference to prohibit homosexual relations is the story about Lot and the people of Sodom, who tried to mass rape Lot's angelic guests represented as males, even though he offered to them his daughters instead. As a divine punishment for this sin Sodom is destroyed and all its inhabitants killed (Old Testament: Genesis 19:1–11; Koran: Sura 7:80–84,

26:165–166). Generally applied passages of the New Testament don't refer to Sodom (Romans 1:26–27; 1 Timothy 1:10) and besides the story of Lot there are commandments in the Holiness Code of the Old Testament (Leviticus 18:22; 20:13) prohibiting same-sex relations; there are several *hadith* where Muhammad condemns homosexual acts (in his Farewell Sermon). Nowadays concerned Jews, Christians, or Muslims make an effort to change attitudes toward homosexuality, for example, by reinterpreting the sin of the Sodomites as a transgression of hospitality laws rather than a sexual sin. Homosexual Muslims who have a specifically bad standing in Islamic societies allude to the homoerotic poetry of Sufism and stories about catamites. Another argument for the acceptance of homosexuals is the importance of love in a relationship, which can't be denied to same-sex couples that should be accepted as equal to heterosexual couples and thus granted the right to legally marry.

As a conglomeration of several different traditions the attitude of Hinduism toward homosexuality can hardly be generalized. The Hindu literature widely ignores it, except for a few remarks in the epics and the Puranas that include same-sex relations while condemning promiscuity in general (the Mahabharata declares it as a reason for impotence; XIII.145.52). Furthermore some passages about homosexual practices are enclosed in the Kamasutra (KS II.9) as well as several sections in both the canonical and the secular law that provide specific but minor punishments (Manu XI.68, XI.175). In total there are few explicit prohibitions of homosexual relations in the traditional literature and the religious Hindu attitude may be relatively tolerant, but as a culture it isn't. Hinduism is very permissive about conjugal sex foremost with the intention of procreation, but sexual relations are not discussed in public and homosexual acts are seen as a transgression of the natural order. Neo-Hinduism is very hostile toward homosexuals; gays and lesbians have to suffer from serious discrimination and violent abuses. NGOs and LBTG-activists are fighting for equality—for example, the Naz Foundation India Trust accomplished the decriminalization of homosexual relationships between consenting adults in a legal battle in 2009.

Similar to Hinduism the diversity of Buddhist tradition has led to divergent perceptions that depend on the historical period and the geographical location. There is a general neutrality regarding homosexuality in so far as the Pali canon, the normative scripture for the Buddhist Sangha, prohibits any kind of sexual intercourse or stimulation; within this homosexuality is just one of many prohibited practices (Vinayapitaka, Parajika I). From a Buddhist point of view any form of desire is harmful on the way to salvation; sexual intercourse is especially negative in its effects because, resulting in procreation, it reconstitutes the humans' bondage to *samsara.* This rule for the Buddhist monks and nuns, however, does not apply to the laity. In the lay Buddhist context homosexuality is rarely mentioned as a transgression although extramarital relations are generally perceived as illicit. Homosexuality is often understood as a result of negative karmic consequences or as a flaw that will lead to a bad reincarnation. In some times and places, however, especially members of higher social strata had same-sex relations, like the emperors of China during Han times, who as a matter of course had male lovers, or even monks, for example, in 14th-century Japan, where older monks took young novices (*chigos*) as lovers. The legitimacy of the latter might be explained by the fact that homosexual relations can't result in procreation and therefore are less harmful on the spiritual way. Nowadays Buddhist attitudes toward homosexuality are as diverse as they have always been. Religious authorities that commented on the matter so far, for example, the Dalai Lama, were not entirely positive, but homosexual Buddhists are usually not restrained by religious beliefs but social condemnation. On a religious level there are means of identification with the stories about the close and devotional relationships between a bodhisattva or Gautama Buddha and a close male companion like Ananda in the Jatakas, which are perceived as homoerotic.

In the Abrahamic traditional literature female homosexuality, or lesbianism, is widely ignored; some religious authorities expand the prohibition of male homosexuality to lesbianism, but most of them don't regard same-sex relations between women as intercourse because there is no penile penetration; thus they classify it solely as immoral and prosecute it with lesser penalties. In contrast to that Hindu law books mention sexual relations between women and these

are punished much more severely than those between men because female virtue and chastity were a greater concern than the right sexual role of the man. On the other hand homosexual practices between women are depicted in the Kamasutra (KS V.6) without apparent judging. The Buddhist Bhikkhunivibhanga of the Pali canon refers to sexual acts between nuns that are prohibited but solely entail repentance (Pacittiya III, IV).

Today attitudes may differ from the traditional perceptions of homosexuality but its acceptance still depends on the respective cultural and socio-political circumstances. While some religious authorities and especially individual believers open up to homosexuals or encourage their acceptance by introducing new interpretations of the traditional literature, others are insisting on prohibitions. In consequence of the process of globalization and secularization many cultures presently fear the decline of their traditional values and moral standards due to a compelling impact of the West. In this regard homosexuality as a sexual orientation is often depicted as an "invention" or a characteristic of the immoral Western societies. This perception of homosexuality as a characteristic trait of the enemy or the foreigner is characteristic throughout history —there are many examples of cultures that began prohibiting homosexual acts along with adultery to distinguish themselves from the other (Jews in Hellenistic times; the Christians in contrast to some pagan cults, etc.).

Today homosexuals in most cultural and regional contexts are actively trying to improve their standing in society and their situation within their religious system. However, if homosexuality is socially condemned or illegal, lesbians and gays don't have much of a chance to fight for their rights, because of serious social consequences or legal penalties for solely coming out of the closet.

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See also: Buddha, Gautama; Hinduism; Islam; Judaism.

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■ Honduras

The Republic of Honduras, formerly known as Spanish Honduras to differentiate it from British Honduras (now Belize), is about the size of Ohio—just over 43,278 square miles. The country is bordered on the west by Guatemala, on the southwest by El Salvador, on the southeast by Nicaragua, on the south by the Pacific Ocean at the Gulf of Fonseca, and on the north by the Gulf of Honduras, which is part of the Caribbean Sea. It has an estimated population of almost 7.5 million (2007).

Today, Honduras is the second poorest country in Central America and has an extraordinarily unequal distribution of income and a high unemployment rate. The economy relies heavily on a narrow range of exports, notably bananas and coffee, making it vulnerable to natural disasters and shifts in commodity prices.

In mid-2000, the national literacy rate was 80 percent and the total population was very homogeneous. Approximately 5,517,000, or 90 percent, of its population was *mestizo* (mixed Spanish and Indian blood), about 7 percent Amerindian (Lenca, Chorti, Chorotega, Pipil, Miskito, Pech, Sumo, and Tol), about 2 percent Afro-Caribbean (Garifunas and Creoles), and about 1 percent Caucasian. Honduras has the distinction of having the largest Garifuna (Afro-Amerindian origins, also known as Black Caribs) population in Central America.

The Constitution provides for freedom of religion and the government generally respects this right in practice. Although there is no state religion, the Honduran Armed Forces has an official Catholic patron saint. Government officials consult with Catholic Church officials and occasionally appoint Catholic clergy to quasi-official commissions on key subjects of mutual concern. Prominent Catholic and Protestant clergymen have been represented on more than a dozen governmental commissions, including the National Anticorruption Council.

HONDURAS

Isla de Roat‡n
Roat‡n
Isla de Guanaja
Islas de la Bahia
Isla de Utila
Puerto Castilla
Trujillo
Puerto CortŽs
Tela
La Ceiba
Balfate
Tocoa
San Pedro Sula
El Progreso
Olanchito
San Lorenzo
San Esteban
Puerto Lempira
Santa Rita
Pueblo Viejo
Dulce Nombre de Culmi
El Liano
Nueva Arcadia
Yoro
Santa B‡rbara
Salam‡
Santa Rosa de Cop‡n
Catacamas
Auasbila
Gracias
Siguatepeque
Cedros
Juticalpa
Nueva Ocotepeque
Comayagua
La Esperanza
La Paz
Honduras
La Virtud
Lepaterique
Tegucigalpa
Danli
Concepcion
Yuscaran
Sabana Grande
N
Pespire
Nacaome
Choluteca
El Triunfo

In May 2007, a national public opinion poll conducted by CID-Gallup that measured religious affiliation reported the following: Roman Catholics, 57 percent; Protestants, 36 percent; and "other religions" and those claiming "no religion" (or providing "no answer"), 17 percent. Previous polls reported that about 4 percent of the population was affiliated with "other religions" and about 12 percent claimed "no religion" (or "no answer").

The Roman Catholic Church has been the most affected by competition with other religious movements and by the process of secularization within Honduran society since 1950. Despite the historical ties of Hondurans to the Catholic Church, national public opinion polls taken by CID-Gallup between 1997 and 2007 in Honduras revealed a steady decline in the number of Catholic adherents and a significant increase in Protestant adherents, while those affiliated with "other religions" and those claiming "no religion" remained proportionally about the same. On the one hand, Catholic adherents declined from about 95 percent in 1950 to 63 percent in 1997, and to 47 percent in 2007, or less than half of the total population. On the other hand, Protestant adherents increased from less than 5 percent in 1950 to 21 percent in July 1997, and to 36 percent in May 2007. According to many observers, this represents the most significant increase in Protestant adherents in Central America during the past several decades.

Prior to Spanish colonization, the Caribbean coast was populated by the Miskito, Sumo, and Rama peoples of Macro-Chibchan origin (the predominant group in Colombia) who lived in scattered fishing villages on the coast and along the inland waterways, whereas the Pacific coast was largely home to ethnolinguistic groups that migrated south along the Pacific coast from present-day Mexico as early as 1000 BCE, including the Lenca, Chorti (Mayan), Chorotega, Pipil, Pech, and Tol. The Mayan civilization in Central America stretched from southern Mexico into Guatemala, El Salvador, and Honduras. The ethnic Maya of western Honduras have managed to maintain substantial remnants of their ancient cultural heritage. The Chorti (also known as Ch'orti') language is spoken today by approximately 15,000 people, but many are bilingual in Spanish also.

Spanish Admiral Christopher Columbus explored the northern coast of Honduras and landed on the mainland, near modern Trujillo (Colón Department), in 1502. The country was named Honduras ("depths") for the deep waters off its coast, known today as the Bay of Honduras. In 1532, the Province of Honduras consisted of one Spanish settlement on the Caribbean coast at the port of Trujillo, which was founded in May 1525 by Juan de Medina.

After Pedro de Alvarado defeated the Amerindian resistance headed by chief Çiçumba in 1536, the Spaniards began to dominate the entire country. Alvarado imposed the *repartimiento de labor*, a colonial labor system whereby the natives were forced into low-paid or unpaid labor for a portion of each year. When the Spanish authorities began mining both gold and silver in the 16th century, they further enslaved the Native peoples (Amerindians) and imported Africans to work in the mines.

Beginning in the mid-1600s, the British claimed a Protectorate over the Mosquito Coast, which today forms part of the Republics of Honduras and Nicaragua. Trading settlements were subsequently established by the British, who armed the residents. The Miskito Kingdom successfully resisted Spanish conquests and allied itself with the British for self-protection and trade benefits.

Honduras gained its independence from Spain in 1821 but was briefly annexed to the independent Mexican Empire. In 1823, Honduras joined the newly formed United Provinces of Central America. Soon, social and economic differences between Honduras and its regional neighbors created harsh partisan strife among regional leaders, which brought about the federation's collapse in 1838–1839. Restoring Central American unity was the officially stated chief aim of Honduran foreign policy until after World War I.

All democratic elections in Honduras have been dominated by two major political parties, the Honduran Liberal Party (PLH, center-left) and the Honduran National Party (PNH, center-right). The PNH dominated the country between 1933 and 1957. In 1963, a military junta overthrew the democratically elected government of President Ramón Villeda Morales (r. 1957–1963) and established an authoritarian regime

that held power until 1982, when Roberto Suazo Córdova (PLH) became president.

The administration of General Policarpo Paz García (b. 1932; r. 1978–1982) was noted for its corruption and military repression, including the activities attributed to the infamous Battalion 3-16, a secret right-wing paramilitary death squad trained by the CIA that kidnapped, tortured, and assassinated many political dissidents of the military dictatorship. In 1980, the military junta headed by General Paz García decided to restore the nation to civil rule under a new Constitution, and subsequently Roberto Suazo Córdova (b. 1927; r. 1982–1986) was elected president.

Carlos Roberto Reina Idiáquez (1926–2003; r. 1994–1999) inherited a relatively difficult economic situation from the previous administration. He was able, however, to launch a "moral revolution" to defeat corruption and mismanagement, and most of his reforms were realized by the end of his first year in office. Then in 1998, Hurricane Mitch caused such massive and widespread loss that Reina's successor, Carlos Roberto Flores Facussé (b. 1950; r. 1998–2002), observed that 50 years of progress in the country had been reversed. The powerful hurricane obliterated about 70 percent of the crops and an estimated 70 to 80 percent of the transportation infrastructure. Across the country, some 5,600 people were killed, and the economy lost some $3 billion. Estimated recovery would take nearly two decades.

The Roman Catholic Church Roman Catholicism arrived in Honduras with the early Spanish explorers and settlers, and it dominated the religious life of the country until the 1950s, when Protestant groups began to multiply rapidly throughout the country. The first Franciscans arrived in 1521, followed by Mercedarian missionaries in 1548, to begin the task of evangelizing and baptizing the Amerindians, and subsequently forcing them to build churches and convents in the settled communities across the land. The Franciscans were given the difficult and risky task of evangelizing Amerindians in unconquered lands, whereas the Mercedarians worked mainly among subjugated Amerindians in the *reducciones* (organized communities) near the mission stations, where they were given religious instruction and used as laborers by the missionaries; other captives were distributed among the Spanish colonists as slave labor. Convents were established by the Mercedarians in Comayagua, Tegucigalpa (Francisco Morazán Department), Gracias (Lempira Department), Tencoa (Santa Barbara Department), and Choluteca.

The first Catholic bishop of Honduras was friar Cristóbal de Pedraza (1485–1553), who arrived in 1539 and settled in the town of Trujillo (founded in 1525), which is located on a bluff overlooking the Bay of Trujillo; this area has a very hot and humid climate, which created unhealthy living conditions. In addition, the British, Dutch, and French pirates took their toll of destruction on Trujillo during the 16th to 18th centuries. Bishop Pedraza was succeeded in 1555 by Gerónimo de Corella, who chose the town of Nueva Valladolid (now Comayagua) as his seat, due to its central geographical location in the interior, its relative safety from pirate attacks, and its more favorable climate. The Diocese of Comayagua was established in 1561 from the Diocese of Santiago de Guatemala, under Bishop Corella. In 1601, Catholic missions among the "savage Indians" on the north coast were attacked by English pirates, and the Spanish colonists and missionaries were scattered. Consequently, most Amerindians in that region "relapsed into their original savagery."

The revolution of independence from Spain in 1821 did great damage to the Catholic Church. Before that time there were more than 300 Catholic churches and missions (called "ecclesiastical foundations") and public worship was conducted nearly everywhere with some dignity. All foreign priests were expelled in 1821. The revolutionary government, by 1842, had confiscated most of the property owned by the church. Since then the parishes depended on precarious voluntary offerings to support public worship, and the number of clergy diminished in number by 1902. The episcopal city of Comayagua suffered greatly from the civil wars during the period of the Federation (1823–1839), and by 1902 had not regained its former size or prosperity.

Between 1878 and 1880, the new president of Honduras, imposed by the Liberal government of Guatemala, confiscated some of the church's resources and abolished the payment of tithes by the state to the church. These oppressive acts greatly hampered the

Hondurans pray during a mass celebrating the Feast of Virgin Suyapa at a Roman Catholic church near the capital Tegucigalpa, February 3, 1998. Thousands of piligrims gathered from all over the country to worship the Virgin Suyapa, the patron saint of Honduras. (AP Photo/Eugene Hoshiko)

proper formation of the clergy, public worship, and the administration of the dioceses. By 1902, the Catholic seminary had been reopened, but it was subject to many governmental restrictions.

In 1908, Bishop Joseph María Martínez Cabanas (1841–1921, bishop of Comayagua, 1902–1921) was assisted by five parish priests in the Department of Comayagua. Nationally, there were 70 secular priests but no foreign religious priests, because the government had not allowed them to return since their expulsion in 1821.

At that time, the wealthier classes of the Diocese of Comayagua, with very few exceptions, were indifferent to religion. There were no parochial schools, because the people of the pueblos were unable to support them after paying taxes for the public schools. Moreover, the clergy were unable to conduct parochial schools because of their obligation at all times to move about from one small town to another among the widely scattered villages in mountainous terrain.

In 1902, the Diocese of Comayagua, which included the entire Republic of Honduras, had a population (exclusive of "uncivilized Indians") of 684,400 inhabitants, mostly baptized Catholics, except on the northern coast and in the Bay Islands, among the Creoles, Garifunas, and Miskitos. In 1916, the Diocese of Comayagua was relocated and renamed the Diocese of Tegucigalpa, and it was elevated to an archdiocese under Archbishop Santiago María Martínez y Cabanas (1842–1921).

The current archbishop of Tegucigalpa (appointed in 1993) is Cardinal Oscar Andrés Rodríguez Maradiaga, S.D.B. (b. 1942, became a bishop in 1978 and a cardinal in 2001); he was ordained a priest of the

Salesians of Saint John Bosco in 1970. Archbishop Rodríguez is cardinal titular of the Church of Santa Maria della Speranza in Tegucigalpa. Today, the Honduran Catholic Church is divided administratively into eight dioceses (the percentages are the proportion of Catholics in relationship to the total population in each diocese): Tegucigalpa (75 percent), Comayagua (92.2 percent), Choluteca (87.4 percent), Juticalpa (90.9 percent), San Pedro Sula (66.7 percent), Santa Rosa de Copán (90 percent), Trujillo (67.1 percent), and Yoro (82 percent). This reveals that the dioceses of San Pedro Sula, Trujillo, and Tegucigalpa have the lowest proportion of Catholic adherents in the country, in that order. It is assumed that the proportion of Protestant adherents is higher in those three dioceses than in the others.

During past centuries, the Roman Catholic Church in Honduras failed to develop into a strong national institution. In 1970, 86.3 percent of the religious priests in Honduras were expatriates (mainly from Spain), 9 percent were from other Latin American countries, and only 5 percent were Hondurans. As late as 1990, the Honduran Catholic Church was one of the most dependent national churches in Latin America, with a large number of expatriate priests, lay brothers, and nuns. In fact, Honduras still has a very high proportion of expatriate religious priests. In 2002, the Archdiocese of Tegucigalpa reported 168 diocesan priests and 214 religious priests (a total of 382), 255 non-ordained male religious, and 561 female religious (nuns), distributed among 168 parishes in 7 dioceses in the whole country.

Diverse tensions arose within the Honduran Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s), with an emphasis on apostolic authority, orthodox theology, the sacraments, and personal piety. *Reformers* generally supported the church's post–Second Vatican Council stance of modernization and toleration of diversity based on its official social doctrine. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Honduran society and establishing greater social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing the military dictatorship and creating a Socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit" and "speaking in tongues"), rather than by political and social activism.

Since 1925, the patron saint of Honduras has been the Immaculate Virgin of Suyapa. Her statue (only 2.3 inches tall), which allegedly was discovered in 1747 and was credited with her first miracle in 1768, normally resides in the small Iglesia de Suyapa. However, during the week of her feast day on February 2, the statue is moved to the much larger Basilica de Suyapa to accommodate the crowds of pilgrims who travel from all over Central America to pray and ask her for a miracle. Each town and city has annual celebrations (*fiestas patronales*) for its patron saints, and special religious celebrations are held all over the country during Holy Week, which ends on Easter Sunday.

The Protestant Movement Between 1768 and 1950, Protestantism in Honduras experienced slow but steady grow. The first Anglican missionary, Christian Frederick Post (1768–1785) from Philadelphia, was sent out by the Society for the Propagation of the Gospel in Foreign Parts (SPGFP). Post arrived at the Black River settlement in 1768, and additional Anglican chaplains followed. In spite of their troubles with the climate, Anglican schools and chapels were established among the Amerindians and Africans, but few converts were made among the whites.

Anglican chaplains and missionaries continued to serve on the Miskito Coast until the mid-20th century. Anglican work in Honduras was transferred to U.S.

jurisdiction in 1947, eventually becoming a missionary district of the Episcopal Church with headquarters in the Panama Canal Zone. In 2000, there were 41 Episcopal congregations (churches and missions) in Honduras, with about 2,900 members.

Protestant missionary activity increased during the 19th century with the arrival of British Wesleyan missionaries in the Bay Islands, where the first Methodist society was formed during 1844–1845. Between 1887 and 1892, missionaries of the Belize District of the Wesleyan Methodist Church formally entered the mainland of Honduras, where English-speaking congregations were established among Belizean and West Indian (Creole) migrants. During the 1930s, these congregations were taken over by a new mission agency from the United States, the African Methodist Episcopal Church. In 1949, the United Brethren in Christ Mission (UBCM) arrived on the Caribbean coast of Honduras, and soon absorbed the remaining English-speaking Methodist congregations. In 1952, the UBCM began work among the Spanish-speaking population in central Honduras, and by 1986 the work had grown to 34 churches, 8 missions, and 1,677 members. In 2005, this denomination had an estimated 67 churches and 2,880 members.

Another Methodist missionary society entered Honduras in 1957, the Wesleyan Methodist Church (now the Wesleyan Church), which also began work among the English-speaking population on the Caribbean coast. By 1978, 6 churches had been established, with about 260 members. In 1986, most of the English-speaking Methodists in the country were affiliated with the Conference of the Methodist Church on the Caribbean and the Americas. In 2005, there were an estimated 12 Methodist churches and 750 members in Honduras.

The Baptists in British Honduras (now called Belize) responded to invitations from West Indian Baptists in the Bay Islands to come and help them, and the first Baptist missionaries were sent from Belize to the Bay Islands in 1846. Although in 1978 there were only 7 churches and 110 members in the Baptist Association of the Bay Islands, by 2005 the work had grown to an estimated 82 churches and 4,550 members.

Baptist work on the mainland, begun by the Conservative Baptist Home Missionary Society in 1951, grew to 66 churches and 1,470 members along the Caribbean coast by 1978. In 1960, the Conservative Baptists established Radio Station HRVC in the capital, initially broadcasting on short-wave, but adding medium-wave in 1965. In 1978, this was the only evangelical radio station in Honduras and was listened to throughout the country. In 1986, there were 119 congregations with 2,269 baptized members affiliated with the Conservative Baptist Association (now CBAmerica) in Honduras, mainly resulting from the efforts of U.S. missionary George Patterson in the port city of La Ceiba. By 2005, there were an estimated 190 churches and 3,960 members in this Baptist Association.

Three other Protestant groups entered Honduras during the latter part of the 19th century, the Seventh-day Adventist Church (1887), the Central American Mission (1896), and the Christian Brethren (1898). Initially, the Adventists concentrated their efforts on the English-speaking population of the Bay Islands and on the coastal mainland. By 1978, Adventist work in Honduras was equally divided among Spanish-speakers in the interior and English-speakers on the north coast and the Bay Islands. At that time, the Adventist Mission included 55 churches, 97 mission stations, and about 18,400 baptized members. In 2000, Adventist work had grown to an estimated 100 churches and 22,200 members, which made this denomination one of the largest Protestant groups in the country. Also present in Honduras are the Church of God (Seventh-day) and the Seventh-day Adventist Church Reform movement.

Missionaries of the Central American Mission (now called CAM International) entered Honduras in 1896 with the express purpose of evangelizing the Spanish-speaking population, mainly in the nation's interior regions. Five CAM missionaries launched a pioneer effort in the mountain villages, while others concentrated their efforts on regional market centers. By 1985, CAM reported 154 churches and 21 mission stations with about 7,600 baptized members. In 2000, CAM work had grown to 270 churches and missions with 8,130 members, affiliated with the Association of Central American Churches of Honduras.

The Christian Brethren (the Open Brethren branch of the Plymouth Brethren movement from England) began work in the San Pedro Sula area in 1898 led by

Christopher Knapp and, after 1911, by Alfred Hockins, an agent for the British and Foreign Bible Society. Hockins later became a missionary affiliated with Christian Missions in Many Lands (1919) and remained in active ministry with the Christian Brethren in Honduras until his death in 1978. By 1936, 12 small congregations, called Gospel Halls, had been established in the San Pedro Sula and Trujillo regions on the north coast. About 1950, missionary efforts were started in the interior of the country, and the Christian Brethren almost doubled their membership during the next decade. From 164 congregations and about 15,000 members in 1985, the Association of Gospel Halls grew to 250 congregations and an estimated 23,000 members in 2000.

During the 20th century, Protestant mission efforts in Honduras increased significantly with the arrival of dozens of new mission agencies and hundreds of new missionaries, mainly from the United States following World War II. The California Yearly Meeting of Friends (Religious Society of Friends, or Quakers) established mission work in Guatemala in 1902, and by 1912 their activity had spread across the border into northwestern Honduras, based in San Marcos de Ocotepeque. Soon Quaker missionaries and national workers were active throughout the departments of Copán, Gracias, and Ocotepeque. However, due to the war between Honduras and El Salvador in 1969, the work of the Friends Mission in northwestern Honduras was severely affected, because many of the church members were Salvadorans who were forced to return to their own country during the conflict, while other members fled to Guatemala and to the interior of Honduras. In 1985, the Friends Church Association reported 61 congregations with only 1,185 members, but by 2000 the total membership had increased to 2,240.

Although, in 1914, the Quakers also began work in Tegucigalpa, located in the south-central mountain region, this field of service was administered separately and included mission stations in La Esperanza, Marcal, La Paz, and Juticalpa. However, in 1944 the Tegucigalpa Friends Mission was transferred to the supervision of the National Holiness Missionary Society (now called the World Gospel Mission [WGM]), due to serious financial and personnel shortages during World War II. At the time of the transfer, there were 5 Quaker churches, but by 1985 the Honduras Holiness Church reported about 2,400 members in 98 congregations. In 2005, this denomination had grown to an estimated 3,490 members in 130 congregations.

Other non-Pentecostal churches established in Honduras included the Evangelical and Reformed Church (now an integral part of the United Church of Christ) in 1935, with headquarters in San Pedro Sula. The Moravian Church began work in 1930 in the Mosquitia region among the Miskito Indians, as an extension of their older work in Nicaragua (begun in 1847). Missionaries of the Southern Baptist Convention first arrived in 1946 in Tegucigalpa, and in 1958 the National Convention of Baptist Churches of Honduras was organized with four churches and 22 missions. The Eastern Mennonite Board of Missions and Charities began work in 1950 on the Caribbean coast and later in Tegucigalpa.

Several other Baptist missions entered Honduras during the 1950s and 1960s: Baptist International Mission, Baptist Bible Fellowship International, Grace Baptist Churches, Baptist Mid-Missions, the Good Samaritan Baptist Mission, and a dozen independent Baptist groups. Also present in Honduras are the Church of the Nazarene, the Lutheran Church–Missouri Synod, the independent Churches of Christ, and several other small denominations.

The first known Pentecostal missionaries in Honduras visited the Bay Islands in the early 1900s, but it was not until 1931 that Frederick Mebius, an independent Pentecostal missionary working in El Salvador (he arrived there in 1904), crossed the border and helped established the first Pentecostal churches in western Honduras. The leaders of these new Pentecostal churches in Honduras requested help from the Assemblies of God in El Salvador during the mid-1930s. Several national workers soon arrived from El Salvador, but the first Assemblies of God missionaries did not enter Honduras until late 1940. From the very beginning, the work in Honduras was indigenous and self-supporting, although the Assemblies of God Board of Missions has aided the work by sending missionaries and funds for special projects. By 1985, the Assemblies of God of Honduras had 392 churches with 10,156 members. In December 2000, when the Assemblies of God of Honduras celebrated their 60th

anniversary in the country, the number of churches had grown to more than 700, in addition to more than 320 preaching points; there were a total of 1,050 national pastors and 90,285 adherents (about 30,000 baptized members). There is an Assemblies of God megachurch in Tegucigalpa with more than 10,000 members. Also, this denomination operates three Bible institutes in Honduras.

The Church of God (Cleveland, Tennessee) arrived in the Bay Islands in 1944, when Fred and Lucille Litton went to Roatán and Utila to hold revival meetings among the English-speaking West Indian (Creole) population. Spanish-speaking work was begun in the 1950s in the interior of the country through the efforts of Mexican evangelist Josué Rubio, who established the first church in Tegucigalpa in 1951 with 53 members. By 1985, there were 371 churches with about 14,000 members; and in 2005 there were an estimated 690 churches with 21,200 Full Gospel Church of God members in Honduras.

The International Church of the Foursquare Gospel began work in Honduras in 1952 with the arrival of missionaries Edwin and Vonitta Gurney. Evangelistic efforts were launched in the capital city and in the departments of Cortés, La Paz, Santa Barbara, and Valle, in addition to other parts of the Department of Francisco Morazán, where Tegucigalpa is located. This denomination had numerous divisions and little church growth until the mid-1980s. Since then, several Foursquare evangelists have held citywide crusades in stadiums around the country, with attendance numbering 10,000 to 50,000 for each event and with thousands of reported conversions. La Cosecha (Harvest) Foursquare Church in San Pedro Sula is acclaimed as the "largest evangelical church in Honduras," with 20,000 attending weekly. In 2006, this denomination recorded 20,000 "decisions for Christ" and 13,000 water baptisms, and planted 17 new churches. There were a total of 250 Foursquare churches with 57,000 members in 2006.

The Prince of Peace Pentecostal Church, founded in Guatemala City by José María Muñoz in 1956, began its ministry in Honduras during the 1960s, mainly as a result of the influence of Muñoz's extensive radio ministry and the reputation of the large mother church in Guatemala. In Honduras, Prince of Peace experienced rapid growth in the mid-1970s, increasing from about 50 churches in 1974 to 125 in 1979. In the early 1980s, it declined due to dissension from within and the formation of splinter groups. However, in 1985, this denomination reported 143 churches and about 2,000 members. In 2005, there were an estimated 210 churches and 15,200 members in the Prince of Peace Church Association.

Other Pentecostal denominations in Honduras include (2005 estimates by Brierly): the United Pentecostal Church International (220 churches and 13,400 members), Philadelphia Church from Sweden (130 churches and 7,090 members), the Church of God of Prophecy (230 churches and 6,410 members), Center for Christian Formation (18 churches and 6,470 members), the Great Commission Churches (110 churches and 5,500 members), Elim Christian Mission (59 churches and 4,460 members), the Pentecostal Church of God from Puerto Rico (170 churches and 4,200 members), the independent Living Love Church (29 churches and 4,350 members), the Congregational Holiness Church (200 churches and 3,680 members), Gospel Crusade of Honduras (about 200 churches), and several dozen smaller groups with fewer than 3,000 members each in 2005.

During the early 1970s, when the Catholic Charismatic Renewal movement (its first retreat was held in 1973) began to grow among the upper classes in Tegucigalpa, several new ecumenical groups (fellowship groups of Catholics and Protestants combined) were formed, and some evangelical groups began to take on a Charismatic flavor. Some of these groups experienced significant growth, especially among young people and families involved in the business community. The Christian Love Brigade Association, led by Cuban pastor Mario Fumero, had 4 churches, 4 missions, and about 500 members in 1978. The Cenáculo Christian Center of Charismatic Renewal, pastored by Fernando Nieto, had 2 centers and 410 members in 1978; this group is affiliated with the Assemblies of God. Living Love Groups (Grupos de Amor Viviente), led by missionary Edward King, are affiliated with the Eastern Mennonite Board of Missions and Charities; this organization reported 13 Bible study and fellowship groups that ministered to about 700 people in 1978. Some Mennonite groups in San Pedro Sula and La Ceiba also had a Charismatic emphasis. Abundant

Honduras

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,638,000	7,277,000	96.6	1.96	9,290,000	11,498,000
Roman Catholics	2,413,000	6,025,000	80.0	1.74	7,350,000	8,800,000
Protestants	61,900	970,000	12.9	5.04	1,450,000	1,950,000
Independents	28,500	390,000	5.2	3.52	650,000	900,000
Spiritists	12,000	67,000	0.9	1.98	86,000	108,000
Agnostics	2,500	75,000	1.0	3.88	150,000	250,000
Ethnoreligionists	25,000	40,000	0.5	1.98	42,000	40,000
Baha'is	8,000	38,000	0.5	1.98	56,000	90,000
Atheists	1,000	16,800	0.2	1.98	25,000	40,000
Muslims	1,600	11,400	0.2	1.98	20,000	30,000
Buddhists	1,000	4,500	0.1	1.98	7,000	14,000
New religionists	1,000	2,400	0.0	1.98	5,000	7,500
Chinese folk	500	500	0.0	1.98	700	1,000
Jews	150	400	0.0	2.02	400	400
Total population	**2,691,000**	**7,533,000**	**100.0**	**1.98**	**9,682,000**	**12,079,000**

Life Christian Church (Iglesia Cristiana Vida Abundante) was founded in 1972 in Tegucigalpa by several families who had been active members of the Friends Church (Quakers). Sometime in 1979 during special meetings held with fasting and prayer (extended prayer meetings, called *vigilias*), some members of the group began "speaking in tongues." These Charismatic experiences transformed their worship and prayer services into something quite different from the traditional Quaker meetings, which created problems for them with the Friends denomination in western Honduras. In 1980, the Friends group in Tegucigalpa decided to become independent of the Friends denomination, under the leadership of pastor Evelio Reyes. The new Charismatic church grew from about 30 people in 1977 to several hundred by 1980—in 1991, Mario René López reported an attendance of about 3,400 in the main worship services.

Overall, according to a socio-religious study of Honduras conducted by World Vision International in 1986, the Protestant movement in Honduras included an estimated 2,644 churches and 645 missions, for a total of 3,289 congregations. The total membership was reported to be 149,313, with a Protestant community estimated at 450,000, or about 11.7 percent, of the national population of 3,838,031 (1985 estimate). Although no national church growth studies have been conducted in Honduras since 1986, it is estimated that Protestant adherents increased from about 12 percent of the total population in 1985 to 21 percent in July 1997 (CID-Gallup poll), and to 36 percent in May 2007 (CID-Gallup poll).

The Evangelical Committee for Relief and National Emergency (CEDEN) was organized in 1974, following the disaster caused by Hurricane Fife, which hit the northern coast and caused widespread destruction and left 12,000 dead and an estimated 150,000 homeless. In 1985, CEDEN had the support of about 30 denominations and evangelical service agencies in Honduras. Temporary relief committees were formed by evangelicals to aid refugees during the war with El Salvador in 1969, to assist in earthquake relief in Managua in 1972, and to care for survivors of Hurricane Fife on the northern coast of Honduras in 1974. In response to these emergencies, as well as to growing social concerns among evangelicals, CEDEN was organized on a permanent basis. In 1985, its programs included agriculture and community development, well digging, public health, leadership training, communications, and audiovisual production. The organization of regional committees and offices gave CEDEN strong grassroots support among evangelicals in San Pedro Sula,

La Ceiba, Choluteca, and San Marcos de Ocotepeque, in addition to the Tegucigalpa-Comayagüela area.

The Evangelical Alliance of Honduras has existed since 1958, but was strongest in the early 1960s during the years of Evangelism-in-Depth. The Alliance has always been a fairly weak organization, mainly dedicated to representing the evangelical community before the Honduran government in matters relating to religious education, taxes, customs duties, and the like. Prior to 1958, an inter-mission committee served a similar function.

In 2008, the Latin American Confraternity of Evangelicals (CONELA)–related groups in Honduras were associated together in the Evangelical Confraternity of Honduras (CEH), which reported 212 member organizations, whereas the only Latin American Council of Churches (CLAI)–related groups in Honduras were the Evangelical and Reformed Church, the Episcopal Church, the Evangelical Mennonite Church, and the Evangelical Lutheran Church.

Other Religions In May 2007, a national public opinion poll conducted by CID-Gallup measured religious affiliation and found that those claiming adherence to "other religions" and those claiming "no religion" (or providing "no answer") was 17 percent of the national population, but there was no breakdown of the percentages for these two categories. According to a previous CID-Gallup national public opinion poll conducted in July 1997, those claiming affiliation with "other religions" were 4 percent of the total population, and those claiming "no religious affiliation" (or "no answer") were 12 percent.

Included in the "other religions" category are non-Protestant marginal Christian groups, which include the Jehovah's Witnesses (231 congregations and 15,716 adherents in 2005); the Philadelphia Church of God; 2 Mormon denominations—the Church of Jesus Christ of Latter-day Saints (Utah Mormons: 220 congregations and 125,606 adherents in 2007) and the Reorganized Church of Jesus Christ of Latter Day Saints (now the Community of Christ); Light of the World Church (Guadalajara, Mexico); Philadelphia Church of God; God is Love Pentecostal Church and Universal Church of the Kingdom of God (both from Brazil); Mita Congregation, the People of Amos Church, and the Voice of the Cornerstone Church (all from Puerto Rico); and Growing in Grace International Ministries (from Miami, Florida).

Also present in Honduras is St. John the Baptist Antiochian Orthodox Church (an autocephalous Eastern Orthodox Church with headquarters in Damascus, Syria), founded in San Pedro Sula in 1963 and composed of Palestinian Arabs (mainly from Bethlehem) who first arrived in Honduras in 1890s; the community totaled 592 in 1934, 812 in 1937, and 1,149 in 1986. A minority of the Palestinian immigrants is Muslim, and there is a Mosque in San Pedro Sula. A small Jewish community was established after World War II; today, there are two synagogues, in San Pedro Sula and Tegucigalpa.

Other world religions in Honduras include Baha'i Faith, Buddhism (largely among an estimated 7,500 Chinese immigrants and their descendants), Hinduism (International Society for Krishna Consciousness, International Sri Sathya Sai Baba Organization, and the Transcendental Meditation movement, aka Global Country of World Peace). The Western Esoteric tradition is represented by the Ancient and Mystical Order Rosae Crucis (AMORC), the Grand Universal Fraternity, and the Universal Gnostic Christian Church. Spiritualist-Psychic–New–Age groups include the Church of Scientology and the Unification Movement (Reverend Sun Myung Moon).

Native American religious traditions (animist) have survived from the pre-Columbian era and have been joined by the Garifuna religion among the Black Carib, who dwell in at least 50 communities on the Caribbean coast, and by Myalism (an African adaptation of Christianity) and Obeah (witchcraft) among the Creoles (West Indians), who are also concentrated on the northern coast. "Popular religiosity" (syncretistic) is practiced by a majority of the Hispanic Catholic population. Among practitioners of Amerindian, Black Carib, and West Indian religions and Hispanic Popular Catholicism, there are "specialists" who practice magic, witchcraft (*brujería*), shamanism (*chamanismo*), and folk healing (*curanderismo*). In addition, there are numerous psychics, mediums, clairvoyants, and astrologers who announce their services in local newspapers.

Satanic groups have been reported to exist in Tegucigalpa and San Pedro Sula.

Clifton L. Holland

See also: African Methodist Episcopal Church; Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baptist Bible Fellowship International; Baptists; CBAmerica; Christian Brethren; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Community of Christ; Episcopal Church; Franciscans: Friends/Quakers; Garifuna Religion; Global Country of World Peace; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; Jehovah's Witnesses; Light of the World Church; Methodist Church in the Caribbean and the Americas; Mita Congregation; Pentecostalism; Roman Catholic Church; Seventh Day Adventist Reform Movements; Seventh-day Adventist Church; Society for the Propagation of the Gospel in Foreign Parts; Southern Baptist Convention; Spiritualism; Unification Movement; United Church of Christ; United Pentecostal Church International; Wesleyan Church.

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Honen

1133–1212

Honen is a Japanese Tendai monk who broke with the Tendai tradition then prevalent and started his own school, Jodo (Pure Land) Buddhism. He is one of the greatest founders of religion in Japanese history.

Born into a prominent family in Mimasaka Province, he studied at the Tendai center on Mount Hiei, near Kyoto. During his time there he encountered the writings of Genshin (942–1017), a prominent Tendai scholar active at the beginning of the 11th century. Genshin advocated for devotion to Amitabha (known in Japan as Amida) Buddha. He believed that faith in Amida was the only possible route for Japan, which he believed had entered a degenerate age. Honen increasingly focused on the figure of Amitabha, the Buddha of the West, who had vowed to save all creatures and lead those with faith to the Pure Land, the western paradise. Whereas Genshin had focused upon visual

meditation practices, Honen emphasized the verbal recitation of the *nembutsu*, a mantra that called upon Amida Buddha.

Starting in 1175 Honen began to preach this faith openly. He initially worked within the larger Tendai community, but the publication of his major work, *Collection of Passages*, in 1198, led to a break with Tendai. Then eight years later, the reigning emperor exiled Honen due to a scandal among his followers. He finally returned to Kyoto in 1211 but did not live beyond 1212. His six major followers then continued his work, with varying emphases and different outcomes. At least two major contemporary schools of Buddhist thought and practice (Jodo-shu and Honpa Hongwanji, plus the related Higashi Hongwanji) can be traced to Honen's influence.

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See also: Hiei, Mount; Jodo-shinshu; Jodo-shu; Pure Land Buddhism; Tian Tai/Tendai Buddhism.

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Hong Kong Council of the Church of Christ in China

The Church of Christ in China can be traced to 1918, when a group of Protestant Christian leaders in China thought it necessary for the several mission-based churches to become united and form an indigenous church organization. They also realized that if they wanted to preach the gospel more effectively, they should conform to the three principles of self-support, self-governance, and self-propagation (hence its popular designation as the Three-Self movement). Those denominations that supported such a movement included the Presbyterian Church, the London Missionary Society, the Congregational Church, the Church of the United Brethren, the Methodist Evangelical Missionary, and the Swedish Missionary Society. By 1948 there were 24 synods, 110 associations, 2,767 local churches, 496 ordained ministers, 1,448 male and female preachers, and some 172,000 communicants. The church organization consisted of a national assembly, synods, district associations, and local churches.

The Hong Kong Council was formerly incorporated within the jurisdiction of the Sixth District Association of the Guangdong Synod of the Church of Christ in China. It was renamed the Hong Kong Council of the Church of Christ in China in 1953 and incorporated by legislation passed by the Legislative Council of Hong Kong in 1958 (Chapter 1095). Members of the Council basically included those churches, institutions, and schools that were originally members of the Sixth District Association, located in Hong Kong Island, Kowloon, the New Territories, Offshore Islands, and Macao. The Council became a self-supporting organization in 1974 and proclaimed as a Three-Self church in 1980. The Council emphasizes the universality and unity of the church, and focuses on sharing, witnessing, and service.

The Hong Kong Council of the Church of Christ in China is a uniting church organization and a member of the World Council of Churches. Its member churches come from different denominational backgrounds and church polities, but they share much: faith in Jesus Christ as Redeemer and Lord on whom the Christian church is founded; an earnest desire for the establishment of Christ's kingdom throughout the whole Earth; belief in holy scripture, made up of the Old and New Testaments, as the divinely inspired Word of God, and its supreme authority in matters of faith and life; and acknowledgment of the Apostles' Creed as the expression of the fundamental doctrines of a common evangelical faith.

Other than sharing these common beliefs, churches wishing to join the Council as members must also be willing to abide by several underlying principles. They must support the unity movement, emphasize democratic participation, and advocate the three-self principle. They must advocate equal rights for both sexes.

And they must practice a spirit of mutual respect, trust, and sharing.

By the end of 2008, the Council had 65 churches and preaching points in Hong Kong and Macao. These churches offer Sunday services in Cantonese, Mandarin, Fukienese, Hainan, and Swatow dialects. There are 68 ordained ministers and 124 preachers, and a congregation of 30,000 persons. Also, the Council sponsors 26 secondary schools, 2 evening secondary schools, 25 primary schools, 6 kindergartens, 1 special child care center, a family support center, and a campsite. Additionally, 24 primary schools and kindergartens are also operated by member churches. There are approximately 2,800 teachers and 58,000 students.

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See also: London Missionary Society; World Council of Churches.

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Honmichi

Honmichi (Original Way) honors both the founder of Tenrikyo, Nakayama Miki (1798–1887), and its own founder, Onishi Aijiro (1881–1958). The latter, a former member of Tenrikyo and one of its church leaders in Yamaguchi Prefecture, believed that the role of Nakayama Miki as mediator of divine truth to the Tenrikyo movement came to an end in August 1913 when the *kami* of truth, Kanrodai-Sama, decided to choose him as the *tenkeisha* (revealed one) and appointed him in Nakayama Miki's place as the mediator of divine revelation.

Tenrikyo finally expelled Onishi Aijiro in 1924, and in 1925 he established the Tenri Association for the Study of Heavenly Truth (Tenri Kenkyukai). In 1926 he and some 100 of his followers were imprisoned on the charge of *lese majesty*, a charge that was made against and led to the imprisonment of several other leaders, including Nakayama Miki, Deguchi Nao (of Omoto), and Deguchi Onisaburo (of Omoto). In the case of Onishi Aijiro, his crime consisted of expressing in a pamphlet, *Kenkyu Shiryo* (*Research Materials*), that the kami (gods) ruled Japan before Emperor Jimmu, the legendary first emperor of the nation, that the emperor himself was not of divine status, and that the then emperor was unfit to lead the nation. Released in 1935, he regrouped, but he was again imprisoned in 1938 for a breach of the Peace Preservation Law, and in 1939 his movement was disbanded.

On being released for a second time in March 1946, Onishi restarted his movement, giving it the new name of Tenri Honmichi (Original Way of Heavenly Truth). Later the Tenri part of the name was dropped, and the movement is now known simply as Honmichi.

Many of Honmichi's beliefs are derived from the Tenrikyo scriptures—the *Ofudesaki* (*Tip of Divine Writing Brush*) and the *Migakura-uta*—revealed by Tenri-O-no-Mikami (the creator god of both the universe and of humankind) to Nakayama Miki, the woman who founded Tenrikyo. At the center of Honmichi worship is the veneration of a group of 10 kami (the principal one of which is Tenri-O-no-Mikoto, God of Heavenly Reason), who are believed to be the core of the universe.

Hinokishin, or voluntary activity of a mental and physical kind, a pivotal idea in Tenrikyo, is also central to the teaching of Honmichi, where it often means the practice of the movement's teachings combined with selfless service to others.

Honmichi, and numerous other Japanese new and new, new religions (*shin shukyo* and *shin shin shukyo*, respectively), is persuaded that the solution to all ills

lies in mind. Right mindfulness is the key to health, happiness, and peace, and thus great emphasis is placed on attaining, with the help of Kanrodai-Sama, the proper state of mind, and on using the mind in accordance with the will of God. Failure in these areas leads to misfortune, sickness, and unhappiness, all evil forces that obstruct God's efforts to assist humankind. The principal goal of human beings is to build paradise on Earth so that the human race can live united in peace and harmony.

Like so many other Japanese new and new, new religions, Honmichi is strongly millenarian. It is also apocalyptic, in that it preaches that world war and catastrophe will afflict the human race before the advent of paradise on Earth.

The current membership of Honmichi in Japan is estimated to stand at 316,000. There is only one overseas branch, and that is in the United States in Los Angeles.

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Peter B. Clarke

See also: Omoto; Tenrikyo.

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Hossoshu

Hossoshu (Sect of Dharma Characteristics) draws doctrinal inspiration from the *vijnanavada* (consciousness-only) thought of Yogacara Buddhism, as propagated by Indian Buddhist philosopher-monk Asanga (fourth century CE) and Vasubandhu (fourth century CE). As a Buddhist school, Hossoshu has strong doctrinal links with Indian Buddhism. It intends to examine "the essential nature and phenomenal manifestations of all existents." It asserts consciousness as the basis for the appearance of the phenomenal world.

Hossoshu is the Japanese equivalent of the Chinese Fa-hsiang-tsung, one of the 13 traditional Chinese Buddhist sects. The doctrines of Hossoshu, together with an idealistic analysis of phenomena, were transmitted into Japan four times: first, the Japanese monk Dosho (629–700), who studied the doctrine of *vijnaptimatrata* under Hsuan-tsang (602–664), upon returning from China in 660 founded Hossoshu in Japan; second, in 658 Chitsu and Chitatsu brought the doctrines of the Kusha School; third, in 706 the Korean monk Chiho brought the teaching; and fourth, in 735 Genbo (d. 746) brought to Japan the first complete Chinese Buddhist canon.

Hossoshu played an important role in the early stages of Buddhism in Japan. In the early phase of Japanese Buddhism, influential and famous monks such as Gyogi (668–749), Gomyo (750–834), and Jokei (1155–1213) belonged to Hossoshu. Jokei, in particular, revived Hosso doctrines with an intense critique of Honen's exclusive *nenbutsu* movement. Hossoshu was one of the six Nara sects of scholastic Buddhism introduced to Japan during the Nara period (710–794), which became the foundation for doctrinal innovations in the Kamakura period (1185–1336). During the medieval period (13th–16th centuries), three important monastic establishments—Horyuji (fl. 607), Yakushiji (fl. 680), and Kofukuji (fl. 710)—propagated its ideas and practices; in 1892 these three headquarters came under the rule of one single abbot. Though Horyuji seceded from Hossoshu in 1950, both Yakushiji and Kofukuji in Nara each have about 20 affiliated temples.

In Japan, though the word *shu* (sect) is quite often used to identify Buddhist denominations, in the Nara period it did not denote the doctrinal differences associated with the English term "sect." In particular, in the Nara period it referred to "a group of scholars who gathered together to study one tradition," but their examination was not by any means restricted to one tradition alone. In fact, initially all six Nara schools gathered and pursued their studies at Todaiji Temple in Nara.

Although the major role of the Nara schools such as Hossoshu was the introduction of the academic study of Buddhism, as propagators of Buddhism among the

masses they were not successful. Their vast depth of knowledge in Buddhist doctrinal and philosophical issues did not reach the general populace in Japan. Although two Nara schools—Kusha and Jojitsu—had no adherents, the other four Nara schools, including Hossoshu, attracted members of the aristocracy. However, even they made very little effort to spread their teachings among the masses, since they were still preoccupied with performing rites and rituals for the protection of the nation, the royal family, and the aristocracy and with the promotion of culture and education. Only a few individuals, such as Gyogi of the Hossoshu, believed that as Buddhists they were expected to teach Buddhism and help the masses create a better life for themselves. Nevertheless, the doctrinal contributions of Hossoshu and other schools still continue to shape the curriculum of higher learning in Japanese Buddhist institutions.

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See also: Mahayana Buddhism; Nara.

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Hua Shan

Hua Shan, the Daoist sacred mountain of the West, is located in China's Shaanxi Province, some 75 miles east of the old capital at Xi'an. The tallest of the five major peaks rises some 6,550 feet. Legend places Daoist founder Laozi on Hua Shan, where he was said to have prepared the Elixir of Immortality. In later centuries, the mountain gained a reputation as a site where immortality drugs could be found.

The mountain became the home of the Quanzhen Daoists, whose community is presently centered on the imperial temple, Xi Yue Miao. Viewed from the temple, the five major peaks of the mountain resemble a lotus flower and as a result the mountain came to be known as the Lotus Mountain. Today the mountain is home to many Daoist poems and quotations that have been carved into its rock formation over the centuries.

Access to these carvings and other Daoist sites begins at Yu Quan Gong, the entrance temple, and follows a system of paths and steps cut from the rock and leading to each of the five peaks. These pathways are identified with the Dao, the Way, a basic concept in Daoist theology. The pathways were in place by the 16th century, by which time some 150 temples had been constructed at Hua Shan.

Among the important surviving temples at Hua Shan are the Shrine of the Western Peak (second century BCE), known as a site where mediums could contact the god of the underworld, and the Cloister of the Jade Spring, dedicated to one of the legendary founders of Daoism, Chen Tuan.

In 1998, the Quanzhen Daoists placed the mountain's temples under the hegemony of the China Daoist Association.

Edward A. Irons

See also: China Daoist Association; Daoism; Heng Shan; Laozi; Quanzhen Daoism; Song Shan; Tai Shan; Temples—Buddhist.

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Hubbard, L. Ron

1911–1986

L. Ron Hubbard is the founder of the Church of Scientology, one of the most successful, if controversial, of the new religious movements founded in the 20th century. Hubbard, a former naval officer and a well-known writer of fiction and nonfiction, authorized the formation of the church in 1954, and over the years authored the material that embodied the church's developing beliefs and practices. These writings are now considered Scientology scriptures.

Lafayette Ronald Hubbard was born in Tilden, Nebraska, on March 19, 1911. His father was in the navy, and he traveled widely in his youth. He was an explorer, both during and after studying two years at George Washington University, though he made his living by writing. He served as an officer in the navy during World War II and returned to his writing career in the late 1940s.

Even before the war, Hubbard had developed a fascination with the human unconscious, and his hospital stay during the last years of the war further stimulated speculation about the nature of the mind and its role in illness and health. His initial writings on the question culminated in the publication of *Dianetics: The Modern Science of Mental Health* in 1950. The book became a nonfiction best-seller.

Hubbard gained both fame and notoriety for his new theories on the mind espoused through his books and lectures. He had a growing following for Dianetics, even as he redirected his attention from the mind to the human spirit. This change of focus led him to accept the idea of past lives (commonly called reincarnation) and the crucial role of the soul, which he termed the Thetan. The new approach resulted in his moving beyond Dianetics to Scientology.

As Dianetics and Scientology grew in popularity, medical authorities viewed it in the context of pseudoscience and illicit medical practice. The medical community's opposition led to the U.S. Food and Drug Administration raiding the Washington, D.C., church in 1963. At the same time, the Internal Revenue Service began to question the church's tax status. Legal problems spread to other countries. The growing militancy against Hubbard and the church led him in 1966 to create a separate structure, the Guardian's Office (GO), to respond to attacks upon the church. About the same time, he resigned all his administrative offices in the church and retired from public life to engage in the advanced research that would complete his understanding of Scientology. He continued to direct the church from behind the scenes. Among his more important actions was the founding of the Sea Organization (Sea Org), a fraternity of highly committed members, to whom were assigned the duty of delivering the most advanced teachings of the church to its members.

Increasingly frustrated by its inability to track the source of its problem with different government agencies, in the mid-1970s, the GO infiltrated a spectrum of agencies looking for its files. The discovery of this activity prompted an FBI raid in 1977 and two years later a trial at which several church leaders, including Hubbard's wife, were convicted. Following the convictions, he authorized what became the complete reorganization of the church including the disbanding of the GO and the emergence of the Religious Technology Center and the Church of Scientology International, through which the movement is now governed.

Hubbard continued to live quietly out of sight through this period, only emerging periodically to prove that he was still alive. He died January 24, 1986, in San Luis Obispo, California. There is no authorized biography of Hubbard, though the church he founded has published a series of booklets, the Ron Series, which explore various aspects of his life.

Hubbard taught that humans are spiritual beings (Thetans), immortal creatures who live thousands of embodied lives. Similar to other Western Esoteric groups, he believed that the Thetan had, through time, lost its way and forgot who it was. He proposed a complex of methods to realize individual identity as a Thetan and help people achieve a state beyond matter, energy, space, and time. This path is known in Scientology as the "bridge to total freedom." Hubbard designed Scientology classes and a counseling process called auditing (therapy) to help humans reach the state of "clear" and move beyond clear to become an Operating Thetan, or OT. Hubbard also claimed that the human dimension involves dealing with eight powerful drives or dynamics, including self-survival, group identity, and the spiritual dynamic.

Hubbard's navy career impacted his vision and plans for Scientology as an organization. He employed ships as instructional centers in the 1960s and while residing on a ship, created the Sea Org. Its members dressed in uniforms and adopted a military style and drive for efficiency in the implementation of its goals and practices.

James A. Beverley

See also: Church of Scientology; Western Esoteric Trdition.

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Hui Neng

638–713

Hui Neng is widely known in Mahayana Buddhism as the sixth patriarch of the southern line of the Chan

(Zen) School. He is a pivotal figure in Chinese Buddhist history, since he served to articulate rationalist concepts received from Indian Buddhism into irrational expression through Chinese Chan (later Korean Son and Japanese Zen).

Hui Neng's biography is found in the Platform Sutra of the Sixth Patriarch, an important indigenous Chinese text still widely distributed today. He was born in the heyday of the Tang dynasty (618–907). He did not desire to become a monk until he heard a sutra preached when he was 24. He then went to study with Hong Ren (602–675), today known as the fifth Chan patriarch. During his tutelage under Hong Ren, Hui Neng bested the rival priest Shen Xiu (ca. 605–706) in a poetry contest that has become legendary. Shen Xiu wrote:

> The body is like the Bodhi tree,
> The mind is like a clear mirror.
> At all times we must strive to polish it,
> And do not let any dust land on it.

To which Hui Neng replied:

> Originally there is no tree of Awakening
> Nor is there a stand for the clear mirror.
> From the very beginning, not one thing;
> Where could the dust land?

Due to the deep perception obvious in this poem, Hong Ren is said to have named Hui Neng his successor on the spot. Hui Neng was also given the bowl and robe that had belonged to Bodhidharma, the founder of the Chan lineage.

Hui Neng spent the rest of his life in southern China, at what is today the Nan Hua Temple. He trained 10 major disciples, including Shen Hui. Shen Hui went on to promote Hui Neng as patriarch of southern Buddhism. Although much of the story of Hui Neng is legendary, a reflection of the Platform Sutra, the individual no doubt lived and was a patriarch in the Chan lineage. All current active lines of Chan/Zen trace their lineages back to Hui Neng.

Edward A. Irons

See also: Bodhidharma; Mahayana Buddhism; Zen Buddhism.

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Hui Si

515–577

A Chinese monk in the early period of Buddhism's development in China, Hui Si was well known in his day as a specialist in meditation. He was born in northern China, then under the rule of the northern Qi (550–577), a foreign dynasty. He later moved to Nanyue, in present-day Hunan, southern China. On nearby Heng Shan, one of China's sacred mountains, he built the Fu Yan Temple and the Can Jin Hill, both of which are still intact.

He was also the teacher of Zhi Yi, who later went on to found the Tiantai School of Chinese Buddhism. Hui Si emphasized the role of the intellect in Buddhism, which later manifested in Zhi Yi's teaching that both faith and intellectual activity were important in Buddhism. Zhi Yi compared them to a bird's two wings, noting that with one wing only, the bird cannot fly. Thus a Buddhist who abandons either faith or the intellect would be diverted from the path of liberation. Hui Si is also frequently mentioned as the transmitter of many of Zhi Yi's meditation techniques.

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See also: Heng Shan; Meditation; Tian Tan/Tendai Buddhism.

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Hui Yuan

334–416

Hui Yuan was a student of Dao An (312–385), an early translator of Buddhist scriptures, based in the northern city of Chang An. In his early life he had been a student of the Chinese classical literature (Confucius, Laozi), but was converted to Buddhism after hearing Dao An's sermons.

In 402, Hui Yuan founded a religious community on Mount Lu called the White Lotus Society (*bailianshe*), not to be confused with the later revolutionary societies using that same name. The purpose of Hui Yan's society was to focus on Amitabha, the Buddha of the West, through meditation and chanting, in order to gain entry into Amitabha's western paradise. Hui Yuan's group became the fountainhead of Pure Land Buddhism, a movement that spread throughout East Asia and that remains active today.

Edward A. Irons

See also: Meditation; Pure Land Buddhism.

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Human-Etisk Forbund i Norge

Human-Etisk Forbund i Norge (Norwegian Humanist Association) was formed in 1956 by a group of parents in Oslo who had begun by seeking an alternative to the coming-of-age ceremony through which most Norwegian youth go in their 15th year. The ceremony confirms them as adult members of the Church of Norway (Lutheran), the state church of the land. Not wishing their offspring to participate in a ceremony related to a faith they rejected, the parents proposed an alternative civil ceremony, similar to one that had been in use in Denmark. They organized the first ceremony in 1951, and 34 youths participated.

In 1956 members of the informal Association for Civil Confirmation, as the parents called themselves, broadened their program to unite a variety of individuals who were interested in nonreligious approaches to ethical questions. Those who attended an initial gathering founded the Human-Etisk Forbund i Norge. The first leader was Kristian Horn, a professor of botany, who was able to enlist a number of colleagues from the academic and political world as supporters. They represented a spectrum of nontheistic perspectives.

The association has served over the years as a forum for discussions and the development of a community of shared values and ideas. Though realizing its shortcomings, they supported the program of "life and education" that schools began to offer in the 1970s. The program presented different religious perspectives in a somewhat objective manner, as opposed to the Christian teachings that had previously dominated the curriculum. That program was ended in 1996 by a new law that re-established Christian dominance in the state schools. By this time, however, the association had grown into the second largest religious/philosophical organization in the country.

In 2000, some 8,000 youth, about 15 percent of all Norwegian youth of the appropriate age, participated in the civil confirmation ceremony. The association has also prepared secular alternatives to other rites of passage for births (naming ceremonies), weddings, and funerals.

Norwegian Humanists also voiced their concerns over a law passed in 1997 making Christian education part of the school curriculum in the country. In 2004, the Human Rights Commission of the United Nations ruled that the new law violated the human rights of Humanist Norwegians and by implication others who are not members of the Church of Norway.

As the new century began, the association reported 64,000 members. Religious freedom became a reality constitutionally in Norway in 1979. Citizens pay religious taxes, and the Human-Etisk Forbund i Norge receives the religious tax money collected from its

members. The association is a member of the International Humanist and Ethical Union.

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See also: Church of Norway; International Humanist and Ethical Union.

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Humanism

Humanism is one form of nontheistic thinking that emerged in the 20th century in the context of liberalizing trends in American religion that sought to reconstruct religion around human aspirations, values, and moral needs rather than speculations about supernaturalism and divinity, especially those built upon reputed revelations of divine truth. Self-identified Humanists appeared at the beginning of the 20th century among members of the American Unitarian Association (now an integral part of the Unitarian Universalist Association), the Free Religious Association, and the American Ethical Union. Leading spokespersons included John H. Dietrich (1878–1957), Curtis W. Reese (1887–1961), Charles Francis Potter (1885–1962), and Theodore Abell (1891–1932). Potter was among the Humanists who in 1933 issued an early definitive statement of the Humanist perspective, the *Humanist Manifesto.* Other signers included philosopher John Dewey (1859–1952) and philosopher-historian John Herman Randall (1899–1980). The Manifesto suggested that the universe was self-existing and not (as Christianity proposed) created. It also rejected supernaturalism and theism. The goal of life is the realization of human personality, and social ethics is a major tool in reaching that goal. New Manifestos issued in 1973 and 2003 have attempted to expand upon and update the original with a strong affirmation that human beings have a responsibility toward the whole of the human race.

Among the first organizations to form specifically around the Humanist perspective was the American Humanist Association. Over the next generation, the movement spread globally and was embodied by such organizations as the Human-Etisk Forbund i Norge (1951), the Sydney (Australia) Humanist Association (1960), the Indian Humanist Union (1960), the Humanist Society of New Zealand (1963), the British Humanist Association (1963), the Humanist Association of Canada (1967), and the Humanist Association of South Africa (1979). Many of these groups have come together in the International Humanist and Ethical Union, founded in 1952.

Among the most successful Humanist groups is Human-Etisk Forbund i Norge (Norwegian Humanist Association), which has more than 60,000 members and has become the second largest philosophical/religious association in the country. It began as a group of parents who wished to organize an alternative to the confirmation ceremony through which most Norwegian youth pass during their 15th year. The first 34 youth used the new civil ceremony in 1951. In the year 2000, some 8,000 (about 15 percent of the youth that age) selected the civil ceremony rather than that of the Church of Norway.

At the end of the 1970s, philosopher Paul Kurtz (b. 1925), a prominent Humanist and head of Prometheus Books, left the American Humanist Association and began to argue for what he termed Secular Humanism. In 1980 he organized the Council for Secular Humanism, which stood for not only a nontheistic Humanism, but a nonreligious Humanism. He saw Secular Humanism as an alternative, not just to traditional religion but to all religion, and circulated "A Secular Humanist Declaration," which outlined that perspective. More recently, Kurtz issued his commentary on the 1973 *Humanist Manifesto, Humanist Manifesto 2000: A Call for New Planetary Humanism.*

The Council and its sister organizations have taken a more aggressive anti-religious stance; they propose

Temple for Humanistic Judaism, in a Detroit suburb. (J. Gordon Melton)

scientific inquiry as the best method of reaching an adequate worldview and moral code. Like the religious Humanists, the Council is a member of the International Humanist and Ethical Union.

J. Gordon Melton

See also: Church of Norway; Council for Secular Humanism; Human-Etisk Forbund i Norge; International Humanist and Ethical Union; Unitarian Universalist Association.

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Hungarian Reformed Church in America

The Hungarian Reformed Church in America, a representative of the Reformed Presbyterian tradition of the 16th century, has its origins in the spread of the

Protestant Reformation to Hungary and the subsequent migration of Hungarians to the United States where Hungarian Reformed congregations were established in the late 19th century. In 1904 an American Hungarian Reformed Church was formed under the care of the Reformed Church in Hungary. Following World War I, a series of negotiations with the Reformed Church in the United States let to the declaration in 1921 of the Tiffin Agreement, which mandated that the Hungarian Reformed Church in America would merge into the Reformed Church in the United States (now an integral part of the United Church of Christ).

Three congregations of the Hungarian Reformed Church did not accept the Tiffin Agreement. These congregations and four additional congregations formed after the issuing of the Tiffin Agreement subsequently came together as the Free Magyar Reformed Church in America, which in 1958 adopted its present name. That same year it joined the World Council of Churches.

The church adheres to Reformed theology as expressed in the Second Helvetic Confession and the Heidelberg Catechism. Its organization is a mixture of the presbyterian and episcopal systems, with a synod headed by a bishop and a lay curator. There are three classes: the New York, Eastern, and Western, each headed by a dean and lay curator. The synod, the highest legislative body, meets quadrennially.

In 2001, the church reported 6,000 members in the United States and Canada. It is ecumenically active, holding membership in the World Alliance of Reformed Churches.

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See also: Reformed Church of Hungary; United Church of Christ; World Alliance of Reformed Churches; World Council of Churches.

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■ Hungary

The Carpathian Basin, where Hungary is located, is a relatively closed geographic unit in central-eastern Europe. The flat and open center of the surrounded area, called Plainland (Alföld), is broken only by a few rivers, of which the Danube (Duna) and Theiss (Tisza) are the most important. Once a Hungarian territory, the Highlands (Felvidék), located north of the Plainland, correspond to contemporary Slovakia and Carpato-Ukraine. Also a Hungarian territory until 1920, Transylvania (Erdély), east of the Plainland in today's Romania, is a high plateau. The rolling hills of the Transdanubian region (Dunántúl) stretch from the Danube to the foothills of the Austrian Alps. Crossing the river Drava, we enter the historical region of Southland (Délvidék), today's Croatia and Slavonia. The dominant language in Hungary is the *magyar* (Hungarian). Of the different national and ethnic minorities living in Hungary, the 600,000 Romas represent the largest group, but the German and Slovakian minorities are also significant. Hungarian minorities experience ethnic discrimination in most of the surrounding countries, especially in Slovakia, Serbia, and Romania.

In the capital city, Budapest, lives about 20 percent of the country's 10,030,000 inhabitants. The latest census in 2001 concluded that apart from the Catholics (55 percent), adherents of the Reformed Church of Hungary (16 percent), and those of the Lutheran Church in Hungary (3 percent), the membership of all other religious entities amounted only to 1.2 percent. About 15 percent were not affiliated, and 10 percent refused to answer the question probing religious affiliation. The larger liberal Protestant churches have associated together in the Ecumenical Council of Churches in Hungary, which is affiliated with the World Council of Churches. Some of the smaller, more conservative evangelical Christian congregations are now served by the Magyar Evangeliumi Aliansz, which is in turn associated with the World Evangelical Alliance.

The most important developments in the country's recent history include the regained freedom after the fall of the Soviet Union in 1990 and Hungary's joining the European Union in 2004. While open religious oppression—as practiced by the Communists—disappeared, tensions in church-state relationships are

HUNGARY

not uncommon. While the so-called national-Christian political forces protect and support the large Christian churches, the Liberal-Socialist parties guard the freedom of the smaller religious entities, especially that of the new religious movements in order to weaken the Catholic, Reformed, and Lutheran churches. The roots of these tensions along with the Hungarians' generally tolerant attitude toward religion go back at least to the late medieval history of the country.

The Hungarians, or Magyars, entered the Carpathian Basin toward the end of the ninth century after a long journey. In 1235, a Hungarian Dominican friar, Julianus, set out to find Magna Hungaria, the great land of the ancestors, and actually found a people whose language he could clearly understand beyond the Volga, in the territory of today's Bashkiria, a republic within Russia. Like the belief system of the other peoples of the Steppes, the Hungarians' faith consisted of animism, the veneration of totem animals, and, most of all, shamanism. According to this belief, the spirits know everything because being bodiless they can go anywhere. However, only the *táltos*, the Hungarian shaman, has the unique capability of communicating with the spirits of living and deceased creatures and with objects. The information gained in a voluntary ecstasy—what the Hungarians call *rejtôzés*, meaning to conceal oneself—enabled the táltos to be the Hungarians' clairvoyant, healer of humans and animals, advisor, and *regôs*, who preserved the Hungarians' cultural heritage. Even today, a few táltos can be found among Hungarians.

By the end of the ninth century, Hungarians moved into, and practically conquered, the Carpathian Basin. From there they launched their stormy, marauding raids on wealthy European cities for roughly a century. Various European rulers and aspiring rulers also hired them as mercenaries against their rivals. That was the time when the prayer "From the arrows of the Hungarians, save us, Lord" was introduced to the litany of the Catholic Church. From the middle of the 10th century, however, the European rulers recognized that by constantly ravaging each other's domains through the use of Hungarian mercenaries, they were all harming themselves. From their several defeats, the Hungarian leaders also realized that continuing raids would lead to self-destruction. Hence, it was in the interest of both

the European and the Hungarian leaders to tame the restless and nomadic Hungarians by having them settle down in a defined territory and by incorporating them in Christendom.

The missionaries—most important, Bishop Pilgrim of Passau, and after him, Saint Adalbert of Prague—were able to turn to local traditions for support, because in the fourth century Christianity had had episcopal seats in the Roman province of Pannonia, a territory that later became Western Hungary. In addition, after the fall of the Avar Empire (796), Charlemagne, the Holy Roman Emperor, promoted the Christianization of Eastern Europe. Instead of Constantinople, the Hungarian leaders turned to Rome, partly because of Hungary's relatively favorable bargaining position in relation to the papacy, which was feuding with the German emperors. For Stephen, Hungary's first king, a crown from the pope not only meant the acknowledgment of Stephen's rule but also signaled his independence from both Byzantium and the German emperor.

Religious intolerance was not characteristic of Hungarians. King Ladislaus (1077–1095), instead of persecuting Paganism, started what has been called a campaign of canonization in 1083. It raised, among others, Stephen, his son, Emeric, and Bishop Gerard, the martyr tutor of Emeric, into sainthood. The canonizations served a twofold purpose. Apart from issuing mild warning to the remnants of Paganism, they also certified the presence of the nation and its rulers, the dynasty of Árpád, in Christian Europe. A large Ishmaelite population in the 12th century provides further evidence of the Hungarians' religious tolerance. They were able to practice their faith and were obliged to serve the king only in case of war, and even then only against non-Muslims. Similarly, the Jews had privileges even under King Béla IV (1235–1270); and only the Anjou period (1301–1395) introduced to Hungary the medieval version of anti-Semitism and persecution. Finally, Coloman (1095–1116), nicknamed the Book Lover (Beauclerc), issued a decree in which he stated, contrary to the views of contemporary European rulers, that witches who could assume different shapes and forms did not exist. However, while different religions existed peacefully in the Carpathian Basin under the reign of the House of Árpád, the primacy and dominance of Roman Catholicism was unquestionable.

Hungarian kings were involved in the wars against the Turks from the time of Sigismund of Luxemburg (1387–1437). After the Hungarian defeat at Mohács (1526), the country was divided into three parts, with decisive consequences, especially with respect to religion. The western and northern regions became a part of the Hapsburg Empire, and thus remained Catholic. The middle part, a triangle-shaped territory, whose peak extended far beyond the capital city and included the Alföld (Great Plain), the eastern half of Transdanubia, and the lower tip of Transylvania, was absorbed by the Ottoman Empire. The remaining part of Transylvania emerged as an independent principality, protecting and nurturing future Hungarian national aspirations. Meanwhile, the 16th-century religious Reformation begun by Luther also affected the religious life of Hungarians. Due partly to the influence of Johann Honter (1498–1549), the founder of the Lutheran national church of the German Saxons, the Transylvanian territory soon developed an overwhelmingly Protestant character. By the middle of the 16th century, Protestantism had become well established in the whole country. Although Hungary was not saved from denominational enmities, in comparison to Europe, it preserved its religious tolerance. In 1557, the Edict of Torda, which takes its name from what is now the Romanian city of Turda, was the first European declaration of the equality of religions and of guaranteed free religious practice.

The victory of the Holy League at the Battle at Zenta in 1697 meant the end of the Turkish occupation of Hungary, but at the same time, Hungary became, for all practical purposes, a colony of the Hapsburg Empire. The Catholic Hapsburgs launched an anti-Protestant campaign. Their intention was probably the weakening of the Hungarian nobility, the mere existence of which represented a threat to their plan of colonizing Hungary. The fact that the Hungarian nobility survived was partly due to the Protestant Transylvanian princes who generously donated noble titles, although mostly without land. A consequence of the Hapsburg policy was that Hungarian national feelings became closely linked to Protestantism, because the adherents of this faith offered greater resistance to the Hapsburgs and consequently suffered more than the Catholics.

Despite the restrictive measures of the Hapsburgs against the Protestants, Hungarian Catholics fared little better in the latter half of the 18th century than the Protestants. The explanation for the relative weakness of the Catholic Church contains at least three components: what was called Febronianism, a new theory of church-state relations implicitly suggesting that the territorial churches were subject to their local governments; Maria Theresa's decrees regulating the life of Hungarian Catholicism; and finally the actions of her son, Joseph II. During his 10-year rule (1780–1790), Emperor Joseph issued 6,206 decrees concerning religious life in his empire. Some of his orders were ignored, especially in the remote areas of his empire, and others created such upheaval that he soon withdrew them. Nonetheless many traditional religious customs disappeared under his reign. His more important religio-political decisions included the dissolution of the contemplative religious orders and some of the teaching orders. Toward the end of his life he realized that, despite his good intentions, his painstakingly meticulous regulations had made the lives of his subjects miserable. On his deathbed, he withdrew all of his orders, with the exception of three laws, including his famous decree of religious tolerance issued in 1781. The *edictum tolerantiale* guaranteed the free practice of the Protestant faith in any settlement where at least 100 families were of that faith.

Various Protestant or Free churches entered Hungary during the 19th century. The Baptist movement was brought to Hungary by Hungarian workers who went to Hamburg, Germany, in the mid-1840s to help rebuild the city. There they encountered the great German Baptist leader Johann Gerhard Oncken (1800–1884), who in 1846 sent three Hungarians back to their homeland to plant a church. That initial effort led eventually to the founding of the Baptist Union of Hungary in 1920.

Methodism in Hungary began at the start of the 10th century through the spread of literature among German-speaking residents of the country. Ministers from Vienna began to visit Batchka, in what is now Serbia, from which work spread to other German-speaking communities. The first Hungarian services were held in 1904, and initial organization in Budapest occurred the next year. In 1907, the work was made part of the Northern Germany Conference of the Methodist Episcopal Church (now an integral part of the United Methodist Church). The work was organized separately following World War I, but all the Hungarian work was, with the exception of the Budapest centers, in the new Yugoslavian state, or Austria. The work in contemporary Hungary originated from the Budapest work. It developed into an independent church following World War II.

Hungary's revolution in 1848–1849 brought about serious consequences for church-state relations. The new government issued the so-called Religion Bill of 1848, in which they disestablished Roman Catholicism as the state religion by proclaiming the full equality of all the "lawfully received" denominations. This term originates in Transylvanian terminology, where during the 16th century the Catholics, Lutherans, Calvinists, and Unitarians were admitted and legally "received" by the prince and the estates. It reappears also in article 43 of 1895, which mentions a "form of legal classification of religions." The first category consisted of the legally "received churches": the Catholic, Lutheran, and Reformed churches, the Jewish communities, the Eastern Orthodox Church, and the Unitarians. The second or so-called recognized churches contained most of the smaller denominations, including, starting in 1905, the Baptists and, starting in 1916, the Muslims. The religions in the tolerated category included the Adventists, the Methodists, the Millennialists, the Mormons, and the Nazarenes. Finally, a fourth group consisted of those religions that were banned, namely the Jehovah's Witnesses, the different Pentecostal movements, and, after 1939, the Church of the Nazarene. This categorization remained in force until the end of World War II.

Between the two World Wars, Hungary allied itself with Germany, expecting the abolition of the humiliating Trianon Treaty (1920), which reduced Hungary to a third of both its territory and its population. This alliance sealed not only the fate of 600,000 deported Hungarian Jews but also that of the whole country through the following Soviet occupation since it was used to justify the Soviet occupation of Hungary after World War II. The Communist era, for all practical purposes, meant the persecution of any organized religious life. The resistance of Cardinal Mindszenty

Interior of Doheny Synagogue in Budapest, Hungary. (iStockPhoto.com)

(1892–1975) and other ecclesiastical leaders resulted in their imprisonment, the banning of religious orders, the dissolution of religious organizations, and harassment of both ecclesiastics and lay persons. A certain change of attitude toward religion was experienced starting in the mid-1960s, resulting in greater tolerance, but religious people were considered second-class citizens throughout the whole Communist period.

There has been a Jewish community in Hungary since Roman times. It reached a height of 450,000 (within the boundaries set in 1920) in the 1930s in spite of varying levels of anti-Semitism. Some 250,000 Jews could be found in Budapest. Many restrictions on Jews were removed by the Emancipation Act in 1867, and Jews played an important role in the country's economic, intellectual, and cultural life for the next 60 years. The community, however, bore much of the brunt of the Holocaust, more than three-fourths of it perishing.

Fewer than 100,000 Jews currently reside in Hungary, the great majority in Budapest. The Federation of the Jewish Communities in Hungary provides some overall focus. There is a large synagogue in Budapest that serves as a unifying point of the religious community, and nearby a rabbinical seminary. The chief rabbi heads the Central Rabbinate. Hungarian Jewry is largely Reform in orientation, but there is an Orthodox synagogue in Budapest. The strong Hasidic life that had been present in Hungary was wiped out during the Holocaust, though a remnant survived in Israel and the United States.

The fall of Communism brought along the rehabilitation of religion, in the form of an open expression of appreciation, financial support, and the return of some of the ecclesiastical buildings nationalized under Communism. While the population is dominantly Christian—at least nominally—fewer than 20 percent of Hungarians consider themselves religious according

Hungary

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	8,784,000	8,687,000	87.4	–0.25	8,590,000	7,913,000
Roman Catholics	6,125,000	6,000,000	60.4	–0.76	5,700,000	5,100,000
Protestants	2,486,000	2,450,000	24.6	0.45	2,500,000	2,400,000
Orthodox	66,100	155,000	1.6	0.16	160,000	180,000
Agnostics	891,000	700,000	7.0	–0.44	500,000	300,000
Atheists	570,000	420,000	4.2	–0.29	220,000	100,000
Jews	90,000	98,000	1.0	1.29	90,000	90,000
Muslims	2,000	25,400	0.3	–0.25	35,000	40,000
Chinese folk	0	5,100	0.1	–0.25	6,000	7,000
Buddhists	300	4,400	0.0	4.32	6,000	8,000
Baha'is	100	300	0.0	–0.27	500	1,000
Total population	**10,337,000**	**9,940,000**	**100.0**	**–0.25**	**9,448,000**	**8,459,000**

to the teaching of their denominations. One of the consequences is that, although a sizable number of Hungarians favor the presence of religion in public life, another significant—and more energetic—segment of the population considers the public role of churches particularly undesirable. Another source of tension is the increasing number of new religious movements, even though their membership is negligible. Due to the sensation-mongering media and the anti-cult campaign launched by a former Protestant minister in 1993, the Parliament suspended the financial support of four so-called destructive sects: the Jehovah's Witnesses, the Church of Scientology, the International Society for Krishna Consciousness, and the Unification movement. As a consequence of international pressure, the suspension was revoked the next year. Organizations concerned with religious freedom paid closer attention to Hungary again in 2001, when a bill was proposed, unsuccessfully, to make the requirements of establishing a new church more demanding. On the whole, however, Hungary has at the beginning of the third millennium a more tolerant attitude toward religion than most formerly Communist countries.

Péter Török

See also: Baptist Union of Hungary; Church of Scientology; Church of the Nazarene; International Society for Krishna Consciousness; Jehovah's Witnesses; Lutheran Church in Hungary; Reformed Church of Hungary; Unification Movement; United Methodist Church; World Council of Churches; World Evangelical Alliance.

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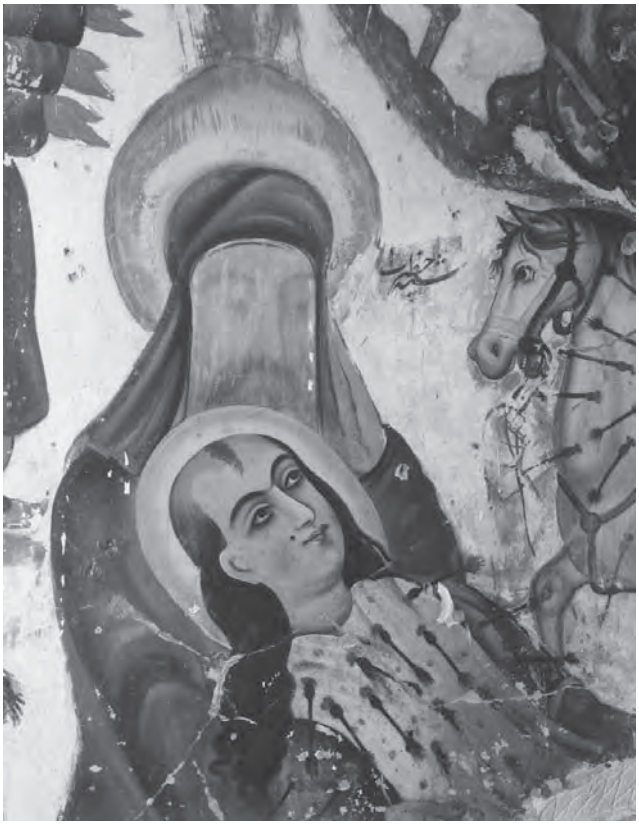
Husayn ibn Ali ibn Abi Talib Al-

626–680

Al-Husayn ibn Ali is the grandson of the Prophet Muhammad and a martyr hero to the Shia branch of Islam.



Ali ibn Abi Talib, fourth caliph of Islam, cousin and brother-in-law of Muhammad, holds the body of the killed Imam, Safavid fresco, 17th century. (SEF/Art Resource, NY)

According to Muslim tradition, he was born in 626 CE, the son of Ali ibn Abi Talib (the fourth caliph) and Fatima, Muhammad's daughter. His death on October 10, 680, in Karbala, Iraq, represents one of the major turning points in Islamic history and marks the decisive break between Sunni and Shia Muslims.

The death of Muhammad in 632 CE created a crisis over leadership and proper succession to the prophet. Muslims who believe that Ali, Husayn's father, is the proper successor to Muhammad are known as Shia (a shortened form of Arabic words for faction or house of Ali). Ali, a cousin of the prophet and husband to Fatima, was chosen leader in 656 CE after the killing of Uthman, the third caliph after Muhammad. The previous caliphs were Abu Bakr (632–634) and Umar (634–644).

After Ali was assassinated in 661, Husayn and his older brother Hasan grudgingly recognized the rule of Mu'awiya, the first of the Umayyad caliphates. Mu'awiya died in 680 and the caliphate passed to his son Yazid I. Husayn resisted Yazid's rule, and Yazid sent an army to arrest Husayn, who was traveling to Kofa to meet supporters. Negotiations failed and Husayn was killed during the Battle of Karbala in October 680. His head was sent to Yazid in Damascus. Yazid tried to shift blame for Husayn's death on others but to no avail. The Umayyad caliphate was henceforth burdened with opposition from Ali's house.

Shia Muslims observe Husayn's death every year. The lamentation is known as the Day of Ashura and takes place during Muharram, the first month of the Islamic calendar. Rites of mourning involve fasting, recitation of stories of Husayn's death, and flagellation. Some Shia view Husayn's death as atonement for sin. Sunni Muslims hold a Day of Ashura as well but they usually observe it as a celebration to honor the rescue of Jews from Egyptian bondage.

Husayn is regarded by Shiites not only as one of the true caliphs but also as an imam. In Shia Islam the title imam is reserved for those leaders descended from Muhammad who provide infallible leadership to the Muslim community (*umma*). Shiites are divided over the correct number of imams. Most Shia Muslims claim 12 (hence known as Twelvers) while the Ismaili count 7. Besides being the third imam, Husayn is also credited as one of the Fourteen Infallibles of Shia Islam.

There are accounts in Shia hadith (traditions) about the Prophet Muhammad foreseeing the death of his grandson. There are also miracles related to Husayn's martyrdom. The main focus of the traditions, however, is to invoke Husayn's purity and sacrifice and his willingness to travel the martyr's path.

James A. Beverley

See also: Ali ibn Abi Talib; Ashura; Damascus; Ismaili Islam; Karbala; Muhammad; Shia Islam.

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Hutterites

The Hutterites originated in the early days of the Anabaptist uprising within the Protestant Reformation of the 16th century and are thus spiritual cousins of the other Anabaptists, the Mennonites and the Amish. Among the distinctive Anabaptist teachings, still adhered to today, were adult baptism, separation of church and state, and pacifism.

Many Anabaptists, fleeing persecution in Switzerland and other nearby areas, settled in Moravia. There, in 1528, one group pooled their property, including money, in keeping with their interpretation of Acts 2:44–45 and other biblical passages. In 1533 Jacob Hutter joined the group and soon emerged as its leader. He shaped it into a disciplined communal organization, and the believers have been known by his name ever since. Persecution of the group continued, however, and Hutter was executed by the order of King Ferdinand I of Austria in 1536.

Although the Hutterites did have some good and prosperous times in Moravia after 1550, persecution continued to erupt periodically. In 1770, promised freedom from military service, among other things, they migrated to Russia. A century later, however, their exemption from military conscription was rescinded and they moved again. Beginning in 1874 they migrated to the United States, settling in South Dakota. There they founded three colonies, reflecting the organizational pattern that had prevailed lately in Russia. Each of those colonies became the founding locus of one of three Hutterite subgroups, or *leuts*, known after their

Hutterite girls at their home in the northwest United States, 1974. (AP Photo/Arts Club of Washington)

founding elders as the Schmiedeleut, the Dariusleut, and the Lehrerleut. The leuts, harboring some distinctions in theology and lifestyle, have operated largely separately ever since. The Schmiedeleut, in a disagreement over leadership, divided into two subgroups in the 1990s.

The Hutterites grew in obscurity for many years, founding new colonies as their population expanded. In 1917, however, the U.S. government imposed military conscription without provision for conscientious objection. Young Hutterite men were incarcerated for refusing military duty and two died of maltreatment in a military prison. Meanwhile, harassment and even mob violence were directed against the colonies. Assured of exemption from military service in Canada, the Hutterites sold all but one of their American colonies and moved to Alberta and Manitoba. The majority have lived there ever since, although as social conditions changed new colonies were founded in the United States as well. Today the Hutterites have more than 40,000 members in more than 400 colonies in four Canadian provinces and six American states.

Unlike the Amish, the Hutterites accept modern agricultural technology. They maintain full community of property and live in colonies averaging about 100 in population. Each colony is led by a minister and a farm superintendent, both always male. Families live in apartments and eat at a common dining hall in the center of the colony. Each colony maintains two schools, a German-language school for instruction in religion and traditional values and an English school with a curriculum much like those of schools elsewhere. Children usually go to school until about age 15, when they begin working in the colony full-time.

Young adults are usually baptized when they are in their early 20s and only thereafter marry. The Hutterites have proven to be one of the most fertile populations in the world, with an average, at some points in their history, of more than 10 children per family. Thus a colony can double in size and give birth to an offspring colony in 10 to 20 years. That rapid growth has led to the chief recent controversy surrounding Hutterism, over repeated purchases of large tracts of land for new colonies, which, other farmers contend, drives up the price of land and takes it away from non-Hutterite farmers. In recent years, however, Hutterite family size has begun to decline.

Hutterite colonies are largely independent. An elder is designated for each of the leuts, and the nominal headquarters of each leut is located at that elder's colony. Contact is best made through the website maintained by Schmiedeleut Hutterites at http://www.hutterites.org. It gives the name of the designated elder for the three leuts, and for the committee of elders that head the Committee Schmiedeleut, one of the groups formed in 1990s when that leut divided.

Timothy Miller

See also: Amish; Anabaptism; Communalism; Mennonites.

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Religions of the World

Second Edition

A COMPREHENSIVE ENCYCLOPEDIA
OF BELIEFS AND PRACTICES

I

I AM Religious Activity

The I AM Religious Activity is a spiritual and educational group founded in 1932 by Guy W. Ballard (d. 1939) and his wife Edna Ballard (d. 1971). The group falls within the Ancient Wisdom family of religious organizations that includes Theosophy, Bridge to Freedom, the Arcane School, the Holy Order of MANS, and Church Universal and Triumphant. As such it is a significant precursor group to the New Age movement of the late 20th century. The purpose of the Activity is to assist humankind at a critical juncture in its history by publishing heretofore hidden spiritual teachings from higher planes of existence. These teachings emanated from the Ascended Masters, also known as the Great White Brotherhood, and were communicated in more than 3,000 discourses given to the Ballards. Guy Ballard claimed that these masters were a mystical brotherhood of advanced initiates who have responsibility for the spiritual evolution of humanity.

The most important of the Ascended Masters for the I AM Activity is Saint Germain, who is believed to have appeared to Guy Ballard in 1930 while Ballard was hiking near Mount Shasta in Northern California. Saint Germain declared Ballard to be the Messenger of the Great White Brotherhood for the Seventh Golden Age, a coming millennial era of spiritual enlightenment. Ballard's description of his calling to messengerhood and of the teachings he received during his encounters with Saint Germain were published in 1934 under the titles *Unveiled Mysteries* and *The Magic Presence*. Ballard used the pen name Godfre Ray King in these books. He published other discourses from the Ascended Masters in *The I AM Discourses* (1936). These three titles continue to be the core of teaching materials for the Activity.

The parent organization for the I AM Activity is the Saint Germain Foundation, which was led by Guy Ballard until 1939 and by Edna Ballard until 1971. Since 1971 the Foundation, with its worldwide headquarters in Schaumburg, Illinois (a Chicago suburb), has been under the guidance of a board of directors. The board oversees both the Foundation and the Saint Germain Press. The press claims that it publishes the Ascended Masters' words in their original form, free from the revisions that have occurred in I AM Activity splinter organizations such as Bridge to Spiritual Freedom, Summit Lighthouse, and Church Universal and Triumphant. Among the press's offerings are complete editions of the Ballards' books, DVDs and videos, contemplation music, and paintings of the Ascended Masters. The Saint Germain Foundation is represented throughout the world by 300 local groups termed "I AM" Sanctuary, "I AM" Temple, "I AM" Study Groups, or "I AM" Reading Rooms. These groups are fully autonomous but are chartered by the Saint Germain Foundation's board.

The basic teachings of the Activity include knowledge of the "Mighty I AM Presence," the use of God's creative name, the "I AM," and the use of the Violet Flame. The "Mighty I AM Presence" is the individualized presence of God in each person. It can be contacted during meditation and can be used to create positive outer conditions through the practices of affirmation and decreeing. Affirmations are short sentences that affirm an ideal spiritual state and give thanks for blessings to come. In decreeing, a person calls forth the visible manifestation of a spiritual condition or

seeks to dissolve a negative condition using the Name of God, "I AM." Through progressive attunement with the God Presence Within, a person can balance out negative karma and gain Ascension back to a state of Divine Realization. The most powerful dictation calls on the Violet Consuming Flame, a highly charged spiritual force revealed by Saint Germain, to pass through the body and around it, thereby clearing a person's spiritual and physical bodies from past imperfections.

The Saint Germain Foundation has always affirmed the special role of the United States in bringing the Seventh Golden Age to fruition. It is highly patriotic and proudly displays the American flag at its worship centers and during special events such as the "I AM COME!" pageant that is presented annually at the G. W. Ballard Amphitheater in Mount Shasta, California. The pageant was created, produced, and directed beginning in 1950 by Edna Ballard. It presents the life of Jesus and focuses on the Gospel miracles and the Ascension. The I AM Religious Activity is the oldest and most conservative of the groups that have their roots in the work of the Ballards.

Phillip Charles Lucas

See also: Arcane School; Church Universal and Triumphant; Meditation; Shasta, Mount; Western Esoteric Tradition.

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Ibadhi Islam

The Ibadhites, who constitute the major Muslim group in the state of Oman, continue to espouse the emphases originally championed by the now defunct Kharijites, a group that emerged as the Muslim community was still maturing in the seventh century CE. The prophet Muhammad was succeeded by a succession of close followers who were appointed to the office of caliph and led in the growth of the Arab Muslim Empire. Some of the early followers of Islam felt that the growth had come at the price of bringing many into the faith who did not even accept the bare essentials of belief and practice, the so-called Five Pillars—acceptance of Allah and his prophet Muhammad, fasting, almsgiving, daily prayers, and the pilgrimage to Mecca. The Khariji (or successionists) argued that the new converts must live exemplary lives or forfeit their right to be called Muslims.

The front gate and fort tower of the Ras Al-Hadd Castle, Oman. (dbimages/StockphotoPro)

Caliph Uthman (644–656) opposed the Kharijite position and in its stead favored the position of another

group, the Murji'ah, who argued that one must withhold judgment on any individual's moral laxity and leave that judgment to Allah in the next life. Those who broke the provisions of the Muslim law (the *sharia*) were to be punished appropriately, but their status as Muslims was not to be called into question. The issue reached a crisis point when Uthman was himself accused of stealing money. The Kharijites argued that he was henceforth not a Muslim and demanded his ouster from office. Uthman was subsequently killed during a Kharijite riot in Mecca.

Uthman was succeeded by Ali ibn Abi Talib (d. 661), the Prophet's son-in-law. The Kharijites were supportive of Ali, but withdrew their support when he attempted to reconcile his rulership with the challenge from the Umayyads, who eventually established themselves in the caliphate. The Kharijites accused Ali of compromising with evil and turned against him. Most were killed when Ali defeated them, but a small number survived to keep the Kharijite vision alive.

In the meantime, a half century earlier, Islam had spread to Oman. About 630, the Prophet sent a letter to the two brothers who ruled Oman jointly at that time. They embraced Islam and then became allies in the Arab conquest of Persia. The connection to the Kharijites came through Abdullah ibn Ibadh, a seventh-century Omani who shared many of the Kharijite beliefs. In the eighth century, an effort arose to transform Oman into an ideal Muslim country along the lines of Kharijite principles. Also, it was decided that an imam would be chosen to lead the community.

The first Ibadhi imam, Julanda bin Mas'ud, was elected in 751. He died in battle soon afterward and not until 801 was a successor, Warith bin Kaab, named. The final establishment of the imamate was followed by a period of peace, stability, and prosperity that lasted for some three centuries. Sohar emerged as one of the great seaports in the Muslim world, and the Omanis became responsible for the spread of Islam to the countries farther west (North Africa) and south (along the African coast).

The Ibadhis are distinguished by their creation of an allegorical interpretation of most of the anthropomorphic images in the Koran, especially statements about Allah, paradise, and the doctrines concerning the last days. Thus they believe that the coming day of resurrection, for example, should be understood as the gradual coming of Allah's order on Earth. They are most concerned with the commission of major sins (things forbidden in the Koran) and believe that such sins must be repented of in this life, or the person will not be able to enter paradise. There are a variety of differences between the Ibadhis and the Sunnis on particulars in regard to prayer and fasting.

The Ibadhis trace their history to the Kharijites, but consider some Kharijite opinions too extreme. Most important, Ibadhis do not believe that sinful Muslims are not Muslims. They use the term *kufr ni'mah* (ungrateful) to designate Muslims who commit major sins or fail to practice the faith they profess.

The great majority of Ibadhis reside in Oman. The sultan serves as head of the community, and its administration and coordination is carried out through the government's Ministry of Awqaf (endowments) and Religious Affairs. The endowment moneys are administered by the ministry for the upkeep of mosques and for the benefit of the community. The ministry also oversees Muslim schools, coordinates travel to Mecca for pilgrims, and makes provisions for the observation of the annual fast of Ramadan. The ministry headquarters are in Muscat. Smaller communities of Ibadhis reside in Zanzibar, Algeria, Tunisia, and Libya. An unofficial but helpful Internet site on Ibadhis can be accessed at http://www.angelfire.com/ok5/ibadhiyah/index.html.

J. Gordon Melton

See also: Ali ibn Abi Talib; Islam; Muhammad.

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Ibn Hanbal, Ahmad

780–855

Ahmad ibn Hanbal is recognized as the founder of one of the four schools of Islamic law and an expert in the collection of *hadith* about the Prophet Muhammad. He is also famous for the persecution he endured from several Iraqi caliphs during a time of inquisition known as *al-mihnah*. Ibn Hanbal resisted their advocacy of the theory that the Koran was a created document. This view was connected to the Mutazilite movement and in particular the campaign of the Abbasid caliph al-Mamun.

Ibn Hanbal is said to have begun studies of the hadith at the age of 15. He traveled widely to learn from the hadith scholars in Mecca, Medina, Yemen, and Syria. His mistreatment over Mutazilite doctrine began in 833 and lasted until 848, when the traditionalist view that the Koran was eternal was readopted by the political powers in Baghdad. During the years of trial Ibn Hanbal was flogged and imprisoned but remained a champion of the orthodox position.

His most important written legacy was his collection (Musnad) of reliable hadith about the Prophet Muhammad. This is said to have been completed about 842. Two of his sons were said to have heard their father dictate his entire hadith corpus. During his lifetime he was known more for his piety than his jurisprudence. His status as the founder of a distinct school came with his written material on law, which is actually minimal by later standards. He argued that law has to be based on the Koran and the traditions and sayings of Muhammad and that jurists should thus resist any codifications that create distance from the holy book and holy traditions.

The Hanbalite School originated after the other three Sunni schools were established. There are reports of Ibn Hanbal having close ties with al-Shafii, the founder of the Shafiite School, but this is a questionable tradition. The rise of the Hanbalite School owes most to the work of Abu Bakr al-Khallal (d. 923 CE), who collected the teachings of Ibn Hanbal in 20 volumes. While the Hanbalite School remained the smallest of the four schools, it influenced the great Muslim jurist Ibn Taymiyah (1263–1328). He in turn impacted the Wahhabi movement of the 18th century, which shapes the Islam of contemporary Saudi Arabia.

James A. Beverley

See also: Hanafite School of Islam; Malikite School of Islam; Muhammad; Shafiite School of Islam: Wahhabi Islam.

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■ Iceland

Iceland is an island nation located in the North Atlantic, north and west of Norway and Scotland and southeast of Greenland. It was home to just over 300,000 people as of 2009. The land area is approximately 39,770 square miles.

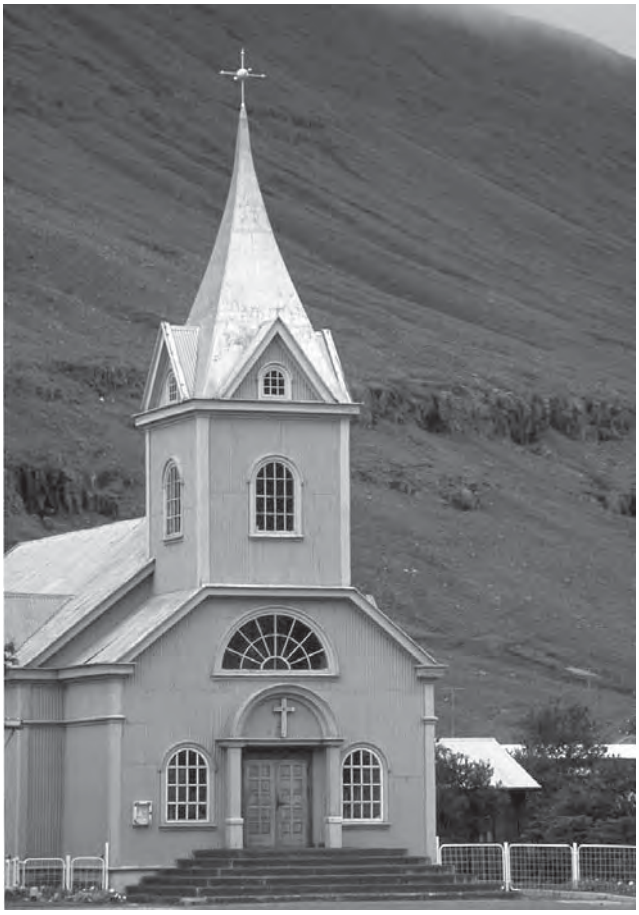
Although formally integrated into mainstream Western religious traditions, religious life in Iceland from the period of the settlement to the present has had unique characteristics that can be easily misunderstood by outsiders. The Icelandic case is particularly valuable for comparative studies because Iceland has undergone rapid, thorough modernization, but it does not have—and never has had—racial-ethnic diversity, regionalism, or rigid status hierarchies. In addition, the absence of a pre-European Native population means that there is not a double layer of cultural traditions that have intertwined and must now be carefully dissected. It has undergone, as has the rest of the modern world, a rural-urban transition. Unlike the rest of the West, however, this was not a transition from village to city, but from individual farmsteads to cities and towns. Iceland has also undergone the important transition from colony to nation. From the standpoint of the history of religions, too, Iceland has not only in the past been relatively isolated from events affecting the world-system, but also is one of the few thoroughly Protestant socio-cultural systems not to have been exposed at one point or another to Calvinism or post-

ICELAND

Puritan piety. If we are careful to note the distinction that sociologist Max Weber has made between the traditionalist Lutheran and the modernist Calvinist contributions to the Protestant ethic, much of the paradoxical character of the Icelandic religion-society-culture complex is rendered comprehensible.

Although there may well have been Christian monks from Ireland in Iceland in the eighth century, they had fled by 874 CE, when Ingólfur Arnarson cast overboard his high-seat pillars, consecrated to the Nordic gods, and vowed to settle where they came ashore. Yet it is also clear from the ancient documents of Iceland (Edda and Saga) that the early settlers included both atheists and persons who might at least have had rudimentary Christian persuasions.

The story of Iceland's conversion to Christianity in 1000 is unique in the annals of the faith. It is also a paradigm for the study of Icelandic religious consciousness. A conflict had been brewing between the independent Pagan Icelanders and Ólafur Tryggvason, the king of Norway, who had accepted the Christian faith and subsequently took upon himself the obligation to bring the Icelanders under the sway of the new teaching. The stage was set for a potential confrontation at Alþingi (the Icelandic Parliament), as Christian and Pagan parties each began to gather strength and as each declared that it would not live under the law of the other. The Christians then chose Hallur Þorsteinsson (Síðu-Hallur) to proclaim their law. However, apparently unwilling to be responsible for dividing the people, he instead brought the question before the Lawspeaker, þorgeir Ljósvetningagoði, himself a Pagan, whom the Pagan party had already authorized to speak on its behalf. Þorgeir took the case and then went "under the cloak": he lay down for a day and a night, pulled his cloak over him, and spoke to nobody, nor did anybody speak to him, probably in an attempt to attain hidden knowledge in some ancient Pagan tradition. When he finally mounted Law Rock to deliver his decision, it was for conversion, but with a series of



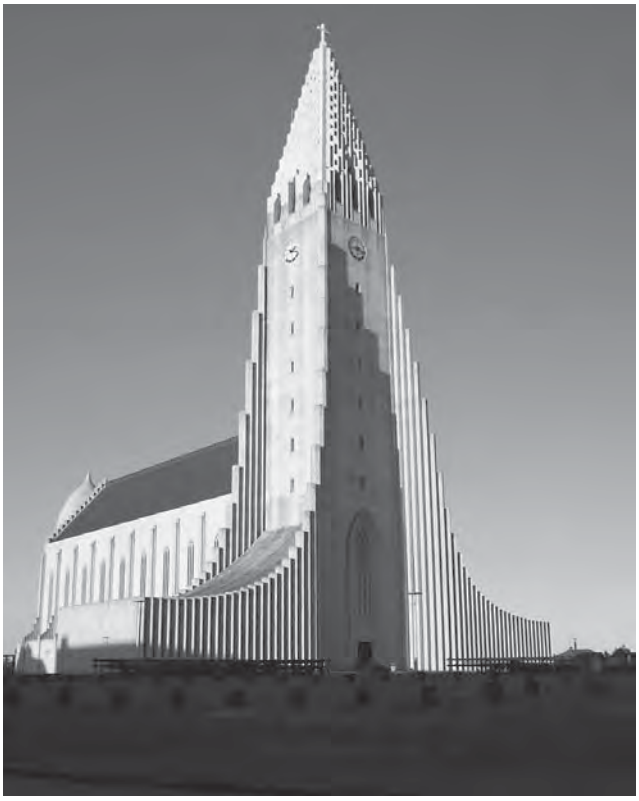
Church in Seydisfjordur, Iceland. Ninety-six percent of Icelanders are members of the evangelical Lutheran church. (Corel)

limitations, one of which was that the worship of the old gods could continue in private.

Iceland accepted Christianity by a freely taken decision that weighed the options in light of international political and economic considerations but also in terms of domestic tranquility. Iceland became a vassal state to the king of Norway in the 13th century and was passed to Denmark in the 14th. Formally, then, it was part of the Western (Roman Catholic) Church until the time of the Reformation. But even the old church's strictures lay rather lightly in Iceland. For instance, when Iceland was required to submit to Danish Lutheranism, the principal holdout for Catholicism was Jón Arason, the bishop of Hólar. The effect was a rebellion and martyrdom for Jón, but the twist of Icelandic irony that slides in here was that the leaders of the rebellion were Jón's sons. In short, in spite of the officially "absolute" imposition of celibacy upon the higher clergy by the First Lateran Council in 1123, the defender of the Catholic position against Lutheranism 400 years later in Iceland was a bishop living openly in the married state, and his sons were national heroes. As was true with the Scandinavian Reformation generally, ecclesiastical changes were minimal: monasteries were abolished, but vestments and a formal sung liturgy were retained, with many of the clergy simply continuing in their parishes as before.

One crucial concession for Icelandic history was obtained at this point: namely, that conducting worship in the common tongue meant the use of Icelandic, not Danish. This decision made the church the central institution for a distinctively national life-world for Iceland during the colonial period.

Religion in Iceland has historically been a matter of the hearth. The home was the principal place of worship and teaching, with the church building serving



Hallgrimskirkja, located in the capital Reykjavik, is one of the tallest buildings in Iceland and is named after Hallgrimur Petursson, an Icelandic poet and minister. (iStockPhoto.com)

Iceland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	200,000	295,000	95.6	0.94	319,000	331,000
Protestants	185,000	263,000	85.4	0.27	280,000	287,000
Independents	12,000	18,000	5.8	3.78	22,000	25,000
Roman Catholics	1,000	7,200	2.3	6.04	8,500	10,000
Agnostics	1,900	8,000	2.6	4.34	11,000	15,000
Spiritists	600	1,400	0.5	1.02	1,600	1,700
Atheists	1,000	1,200	0.4	1.02	1,500	1,800
Hindus	60	780	0.3	1.02	1,000	1,400
Baha'is	300	650	0.2	1.01	900	1,200
Buddhists	0	560	0.2	1.01	700	900
New religionists	100	280	0.1	1.05	400	550
Ethnoreligionists	100	310	0.1	1.05	400	700
Muslims	0	270	0.1	1.03	400	550
Total population	**204,000**	**308,000**	**100.0**	**1.02**	**337,000**	**355,000**

primarily as the focal point for central life events. In this sense, every trip to church was a pilgrimage. Since Iceland was not a village but a farm society, the church was not the quasi-political center of village life but the pilgrimage center of family life. Particularly important for the development of a distinct Icelandic spirituality was the institution known as *kvöldvaka*, or the "evening wake," born of a combination of Iceland's literary cultural heritage, which made reading a valued pursuit, and cosmological circumstance: the winter noonday moon, the concomitant of the "midnight sun" touted by today's summer tour brochures, provided many hours to while away. Kvöldvaka was at once church, school, and theater for each farmstead. It also provided the vital link between saga consciousness and modernity, mediated by Christian literature.

Iceland obtained internal freedom from Denmark in 1874, and changes came to its religious life. The birth of institutionalized "religious freedom" was occasioned by the Church of Jesus Christ of Latter-day Saints in the Westman Islands—a saga recounted in the form of a historical novel, *Independent People*, by Iceland's Nobel laureate, Halldór Laxness. Beginning in 1905 there was also a series of dramatic spiritualistic phenomena associated with the "boy medium," Indriði Indriðason, and uniquely among mainstream Western Christian traditions, spiritualistic theory and practice were integrated into sectors of the Lutheran state church, so much so that it has been estimated that half the Icelandic clergy by the mid-1930s were sympathetic to Spiritualism, and when they were first allowed to elect their own bishop in 1938, they chose a man sympathetic to the Spiritualist movement. *Icelandic Spiritualism* makes the case that Iceland's tradition of spiritual phenomena stretching back to and through the conversion experience at Law Rock—a tradition described in the book as "saga consciousness"—provided a cultural substructure for distinctly modern innovations of "new men" at the helm of Icelandic society in the church, journalism, and politics. Later in the 20th century, Spiritualist influences in the national church seem to have waned into obscurity.

But Spiritualism and Mormonism are not the only "new religions" to have appeared in Iceland. Nýall, a unique Icelandic religion, founded by Dr. Helgi Pjeturss in about 1919, combined elements of Spiritualism, Theosophy, Icelandic nationalism, Eddic poetry and the sagas, and the latest scientific research of the period. It antedated both the Church of Scientology and the flying saucer religions but included elements that later appeared in each. The Theosophical Society also had a wide following; indeed, it had the highest per capita membership in the Icelandic population of any nation in the world in 1947. Beginning in 1972 an Icelandic neo-Pagan religion, Ásatrú, applied for legal status as a registered religious body, and in 1973 official

recognition was granted. The chief *godi* was hence a legitimate "minister of religion" in the state's eyes, and the Ásatrúarmenn receive tax support in proportion to their numbers, which is at this time is between 200 and 300, or about 0.1 percent of the population.

The great majority of the country's population remains in the state church, the Evangelical Lutheran Church in Iceland. Weekly practice remains the province of a small minority, but baptisms, confirmations, weddings, and funerals retain historic significance, with participation at rates running from 75 to 99 percent of the population. There is also a Free Lutheran Church with a few congregations. The principal distinction between the two is the method by which pastors are selected. In the state church, the entire geographical parish (but not those who are members of other religious bodies) may vote on the selection of a new pastor (who is paid by the state), regardless of their participation in the affairs of the church, whereas the selection of pastors among Free Lutherans is limited to active church members (who also pay the pastor's salary). Free Lutheran pastors, however, remain part of the pastors' synod of the state church. The Roman Catholic Church has had a renewed presence since the turn of the 20th century, with a cathedral and resident bishop. There are also groups of the Pentecostals, Baha'i Faith, Seventh-day Adventist Church, Christian Brethren, and Jehovah's Witnesses; recent immigration has also brought new immigrant Buddhists and Muslims.

William H. Swatos Jr.

See also: Baha'i Faith; Christian Brethren; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Evangelical Lutheran Church in Iceland; Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church; Spiritualism.

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Ife

Ife (aka Ile Ifa), an ancient city in southwest Nigeria, northeast of Lagos, is believed by the Yoruban Ibo people of Nigeria to be the place where creation occurred. Here the emissary of the Orisha Olodumare, the Supreme God (the one who has the fullness of everything), took the materials given by Olodumare that were spread out to create the Earth, separating the land from the water. Archaeologists have suggested that the city is at least 1,000 years old, while the surrounding region has been inhabited for another 1,000 years.

The Yorubans divided themselves into various groups, each with royal leadership. Each of the royal families believe that they have descended from the first king of Ife, Oduduwa. After Oduduwa's death, his children left the city to found their own kingdoms. Oduduwa is believed to have had several sons (16 in number) who later became powerful traditional rulers of Yoruba land.

Through the centuries, Ife existed as a city-state whose paramount importance was its role as the original sacred city and the dispenser of basic religious teachings, including the divining technique known as

Ifa, an indispensable tool in defining the course of one's life. At Ife one finds the acknowledgment of a basic pantheon of Yoruba gods, estimated variously to number 201, 401, 601, or more. Some divinities are said to have existed when Olodumare created the Earth, while others are outstanding individuals who have been deified. Among the more popular deities are Shango (god of thunder and lightning), Ifa (or Orunmila, god of divination), and Ogun (god of iron and of war). These deities have been brought to the Americas by the practitioners of what became Santeria.

The old Yoruban kingdoms have been superseded by the post-colonial Nigerian government, but the royal leadership persists at a less formal level. The kings (who united political and religious power) of the Oni people of Ife and the Alafin people of Oyo, farther to the north, are still the most highly respected Yoruba kings and religious leaders in Nigeria. Ife is home to the palace of the Oni.

Ife was largely destroyed in 1849 and rebuilt in 1882. Today, approximately 300,000 people live in Ife.

J. Gordon Melton

See also: Pilgrimage; Santeria.

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Iglesia ni Cristo

The Iglesia ni Cristo is very critical of the Roman Catholic Church (the majority church in the Philippines) and firmly believes itself to be the only one "true" church. It was founded by Felix Manalo Isugan (1886–1963), born to a Roman Catholic family in the Philippines, who subsequently joined successively the Methodist Church, the Christian Church/Churches of Christ, and the Seventh-day Adventist Church. In 1913, however, he felt called by God to establish his own church, which was officially incorporated on July 27, 1914 (its coinciding with the beginning of World War I would later be interpreted as a prophetic sign). The name Manalo gave to his church was simply Iglesia ni Cristo (Church of Christ), but its followers were known as Manalists in the Philippines.

Following a prophetic tradition in the Philippines, Manalo is venerated as the *sugo*, or the last prophet of God, as well as the angel from the East mentioned in Revelation 7. Manalists reject the traditional doctrine of the Trinity as potentially polytheistic, believing instead in a messianic role of Jesus Christ but not that he was God himself. They are also conditionalist and do not believe in the immortality of the soul, which in their view remains "sleeping" in the grave until the Last Judgment (a doctrine derived from Seventh-day Adventists). Manalists also give a literal interpretation to the biblical command not to eat blood, a serious matter in the Philippines where a popular dish known as *dinuguan* is prepared with cooked animal blood.

Although beginnings were difficult, a spectacular expansion followed in the wake of World War II. Membership in the Philippines currently exceeds 3 million. Smaller constituencies also exist in Europe (5,300 members, with regional headquarters in Italy) and the United States.

An international journal in English distributed by the church carries the title *God's Message*. The headquarters for international missions are situated at 1617 Southgate Avenue, Dale City, CA 94015. There is an international website for members only: www.inc-world.org.

Massimo Introvigne, PierLuigi Zoccatelli and Verónica Roldán

See also: Christian Church and Churches of Christ; Seventh-day Adventist Church; United Methodist Church.

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Iglesia ni Cristo church, Manila, Philippines. (Catherine Karnow/Corbis)

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Ignatius of Loyola

1490–1556

Ignatius of Loyola was the founder of the Society of Jesus, the Jesuits, an order within the Roman Catholic Church known for its dedication to learning and missionary work. The Jesuits also took a special oath to place themselves unhesitatingly at the behest of the pope.

Ignatius, of noble Basque lineage, was born in the family castle in the Guipuzcoa Province of Spain. As a youth he was sent to the court of King Ferdinand and Queen Isabella of Spain, where he was trained for the army, which he joined in 1517. In 1521, he suffered an injury to his leg that left him partially crippled for the rest of his life and virtually ended his military career. While recuperating from his wound, he read two books, a volume on the lives of the saints and a biography of Christ, which helped him reorient his life.

Upon regaining his health, he took a vow of chastity, formally resigned from the military, and assumed the garb of a pilgrim, after which he moved into a cave and began a year-long retreat (1522–1523) to develop his understanding of living the Christian life. At the end of the year, he journeyed to Rome and then on to the Holy Land, where he tried his hand at converting Muslims. He also began work on the *Spiritual Exercises*, a manual for spiritual growth/development, which is still widely used both in and beyond the Order. To the present, Order members make an annual retreat, during which they practice these exercises.

In 1528 he began his formal study of theology, which over the next six years led him to visit succes-

sively Barcelona, Alcala, Salamanca, and Paris. By the time he completed his studies, in the summer of 1534, he had formulated plans for a new religious order that would become the Society of Jesus. He had also brought around him a small group of trusted companions. Even before the Order was formalized, James Lainez, Alonso Salmerón, Nicholas Bobadilla, Simón Rodriguez, Peter Faber, and Francis Xavier (1506–1552), among others, assumed vows of poverty and chastity and agreed to begin missionary work in the Holy Land. They began the preparation for their journey.

In 1537, Loyola was ordained as a priest, and the following year the group met with Pope Paul III (r. 1534–1549). By this time, travel to Jerusalem was blocked by a war, and they settled in Venice awaiting an end to hostilities and the issuance of the pope's bull that completed the formalities constituting the Society of Jesus.

The group elected Ignatius the military-like Order's first general. He subsequently traveled throughout Europe and to the Holy Land, before settling in Rome, where he worked until his death on July 31, 1556. The order he founded would become a global body, leading to the development of Catholicism in many parts of the world. In 1542, Ignatius dispatched Francis Xavier to India. He would become the pioneer of the Asian development and herald the Order's and the church's first incursions into Southeast Asia, Japan, and ultimately China.

Ignatius was beatified in 1609 by Pope Paul V (r. 1605–1621) and canonized in 1622 by Pope Gregory XV (r. 1621–1623).

J. Gordon Melton

See also: Francis Xavier; Jesuits; Roman Catholic Church; Saints.

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Independence, Missouri

Located in Jackson County, Missouri, the city of Independence was founded in 1827. In 1831, Independence became home for immigrants coming from the northeastern United States who were followers of the Mormon prophet Joseph Smith Jr. Smith, claiming divine revelation, chose Independence as the center place of Zion. The church soon bought a tract of about 63 acres west of the courthouse for building a temple. The temple would be the central structure of this New Jerusalem and the place to which Jesus Christ would make his Second Coming. Smith also suggested that Jackson County was the location of the biblical Garden of Eden. Today several denominations based on the religious work of Joseph Smith Jr. have a presence or make their headquarters in Independence.

An important town on the American frontier, Independence soon became the trailhead for the Santa Fe, Oregon, and California trails. Riverboat navigation on the Missouri River in the early years stopped at Independence. Fur traders coming from the west sent their goods east and resupplied their needs here. Immigrants heading west bought their supplies and equipment in Independence. Into the 1860s, the traffic heading west continued to bring Independence great prominence on the American landscape as well as economic prosperity.

During the Civil War, two battles were fought in Independence (1862 and 1864), both of which resulted in victories for the Confederacy. The aftermath of the war and the rise of nearby Kansas City, Missouri, caused Independence to lose both its prosperity and prominence, but it continues to be the county seat. President Harry S. Truman grew up in Independence and was active in county politics for many years.

The history of the Mormon efforts to colonize Independence was short-lived in the 1830s, lasting about two years. By early 1833 some 1,200 of Smith's followers had settled in the city and bought about 2,000 acres. They believed they were literally building the "city of God." But relations between the original citizens and the Mormon immigrants were tense. These tensions erupted in mob violence in July 1833. An angry mob attacked the church's printing and publishing house and destroyed the press and scattered the type. Mobs also destroyed the Gilbert and Whitney store. The Mormon population was forcibly evicted from Jackson County by the end of 1833.

Upholding a fervent belief in the geographical location of the center place of Zion, three different denominations tied historically to Joseph Smith Jr. occupy sections of the original tract of land bought by Smith's organization in 1831. This property is intersected by Walnut Street and River Boulevard in Independence. Most of the denominations with foundations in Joseph Smith Jr.'s work view this acreage as sacred.

The first group of Joseph Smith Jr.'s followers to return to Independence arrived in 1867. Two years later they bought 2 lots located on the original 63-acre tract that Smith chose as the place for the temple of Zion. This group, now known as the Church of Christ, was organized formally in 1863 when they selected Granville Hedrick as president and prophet of the church. Sometimes called the Church of Christ (Temple Lot), Hedrick's followers believe themselves to be a "remnant" of the original church of Joseph Smith Jr. Their world headquarters building and local meetinghouse are located on a 2-acre tract of land in the northwestern section of the 63 acres, at the northwest corner of the intersection between Walnut and River.

Occupying land at the southeast corner of Walnut and River is the visitors' center, meetinghouse, and mission offices of the Church of Jesus Christ of Latter-day Saints. Headquartered at Salt Lake City, Utah, this church was formed by those who followed Brigham Young in the aftermath of Joseph Smith Jr.'s assassination in 1844. This denomination was formally organized in 1847, when they selected Brigham Young as president of the church, as they made their way west across the continent from Illinois to what is now Utah. They too understand Independence, Missouri, as the site of the New Jerusalem and a sacred place for the Second Coming of Christ.

On the northeast and southwest corners of the sacred intersection are the international headquarters buildings of the Community of Christ. This denomination was formed by members of Smith's original church organization who remained in the Midwest after Smith's death. They formally organized in 1860 when they accepted Smith's eldest son, Joseph Smith, III, as the president of the church. The first members of this denomination returned to Independence in the late 1860s. The first congregation of the denomination located at Independence was organized in 1873. The Community of Christ, then known as the Reorganized Church of Jesus Christ of Latter-day Saints, made Independence its international headquarters in 1920. The denomination began building a multistoried, domed auditorium in 1926 to provide a place for church conferences and offices for church officials. Seating more than 5,000 people, the auditorium housed the headquarters offices of the church from the 1940s into the early 1990s, when it was joined across the intersection by the newly erected temple. The temple also houses offices for church officials, with space for worship and leadership education.

Several other denominations based on the teachings of Joseph Smith Jr. also make their headquarters in Independence and Jackson County. Many of these believe all or part of the 63-acre tract of land is sacred space. These groups do not accept the temple built by the Community of Christ as legitimate and look to the day when a "true" temple will be built on that land. Some of these denominations were formed by disaffected members of the Community of Christ, while others were formed by disaffected members of the Church of Christ (Temple Lot).

Steven L. Shields

See also: Church of Jesus Christ of Latter-day Saints; Community of Christ; Smith, Joseph, Jr.

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Independent Church of Australia

The Independent Church of Australia, a relatively new expression of Western Esotericism, was founded in Perth, Australia, in 1969. It has an eclectic perspective, with ritual and liturgy derived from both Roman and Protestant Christianity and teachings inspired by both New Thought and Theosophical traditions, especially the Unity School of Christianity and the Christian Community founded by Rudolf Steiner.

The Reverends Mario Schoemaker (1929–1997) and Colin Reed (1944–1999) opened the first church center and in 1971 created the church's educational arm, the Institute of Metaphysics. It is the church's belief that Jesus was a divine being who took on human form and who, having passed through death, now inhabits the spiritual atmosphere of the planet. The church teaches that each member has an essential divine nature. Their task is to nurture the "Christ within" and pursue a path of development toward a mystical unity with God. The Cosmic Mass (similar to that of the Christian Community) is celebrated weekly, as is a service focused upon spiritual healing.

The Institute's curriculum introduces students to occult metaphysics, the metaphysical interpretation of the Bible, psychism, mysticism, and the Christian mysteries. With his more advanced students, in 1988 Schoemaker founded the Order of the Mystic Christ. As students develop psychically they are directed to the gaining of a mystic vision of the Christ. The Order has its own distinctive set of chants and meditations. Many members of the Order reside in metropolitan Melbourne, where members can supplement their personal program of spiritual practice and study with bimonthly gatherings.

The Independent Church of Australia is headquartered in Victoria (a suburb of Melbourne). In 2009, it reported four centers in Australia, two in New Zealand, and one in the Netherlands. The church uses the several textbooks written by Schoemaker, including *The New Clairvoyance* and *A Short Occult History of the World*, and the many tapes of his talks and classes.

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See also: Meditation; Steiner, Rudolf; Unity School of Christianity/Association of Unity Churches.

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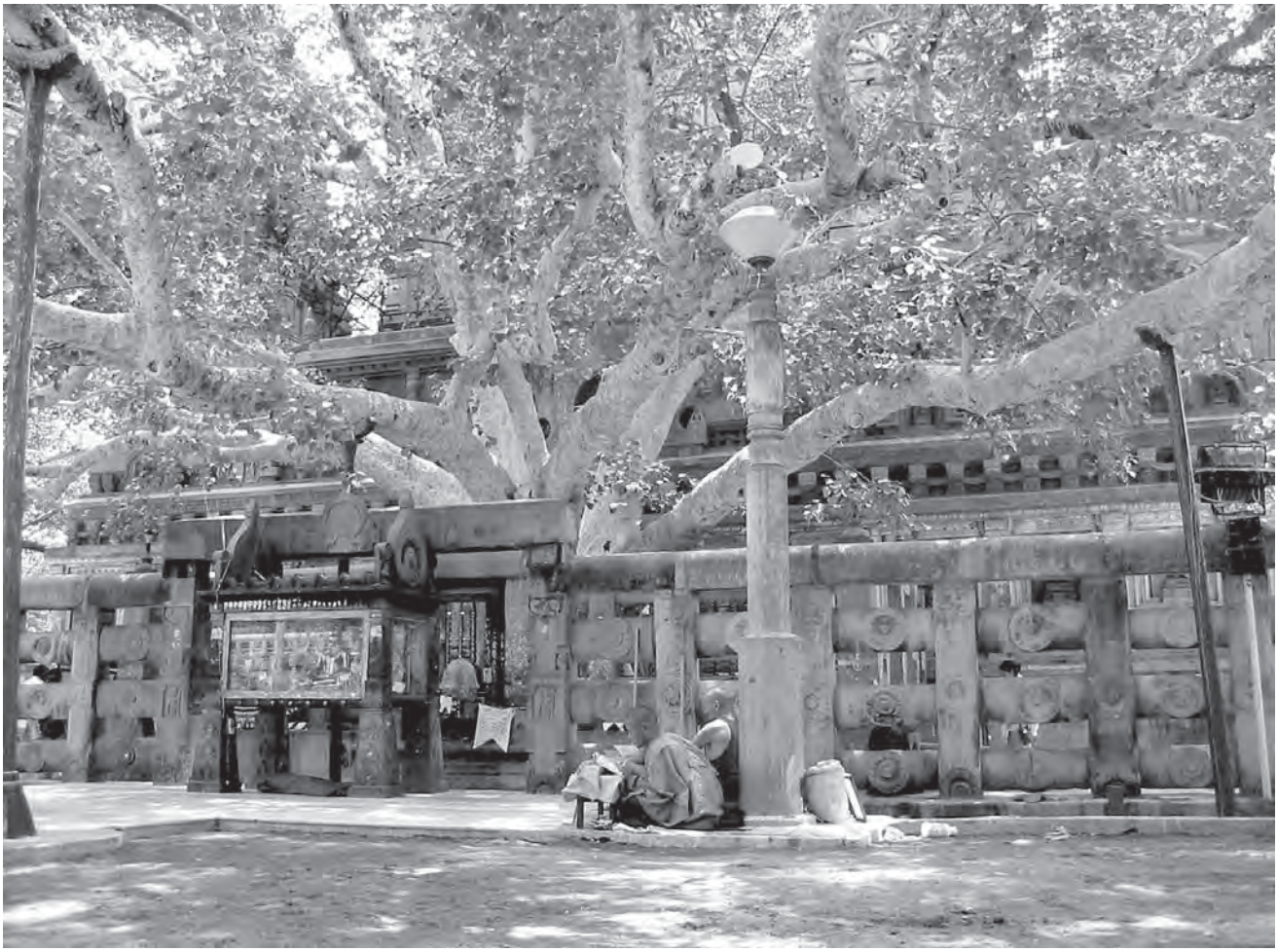
■ India, Contemporary Religion in: Asian Religions

The cultural, linguistic, and religious diversity of South Asia and of India in particular reflects a long history of encounter and dialogue among the various groups of people, communities, and traditions that share common religious concepts but whose religious identities cannot be reduced to those commonly shared elements. With 827,578,868 persons, approximately 80 percent of the Indian population identify themselves as Hindu. Thus, Hinduism is the largest religious tradition in India. However, as it is clear from the study of this complex religion, diversity in ritual, worship, and theological/philosophical outlooks makes it difficult to understand it as a monolithic tradition. The diversity of Hinduism can be traced to the Vedic period (ca. 1200–200 BCE), when already variously connected but individual ritual-schools (*shakhas*) present us with a variety of interpretations of the meaning Vedic sacrifice. It is also toward the end of the Vedic



Tibetan pilgrims chant under the shade of the Bodhi tree in Bodhgaya, India. (Corel)

period, around the fifth century BCE, that Buddhism and Jainism emerge out the Vedic religious milieu expounding new religious ideas while continuing to reinterpret common South Asian religious concepts, such as *karma*, *samsara*, and spiritual salvation (*moksha*, *nirvana*) in new ways. Jainism continued through the centuries, while Buddhism was all but obliterated early in the second millennium BCE. They would be joined in the modern world by Sikhism. One of the youngest religions in India, Sikhism is rooted in Guru Nanak's experience of One Supreme Being (Ekankar) as the Eternal Reality and Creator through whose grace spiritual liberation (moksha) may be achieved in one's lifetime.

Religious pluralism in India has also been shaped by contact with non-indigenous peoples that have come into the subcontinent as a result of migrations or have been driven by economic, political, and religious ideologies. Included are Zoroastrianism, Christianity, Islam, and Judaism (covered in a separate entry below).

Buddhism Although India is the birthplace of Buddhism, by the 13th century the institutions that supported the doctrines taught by the Buddha had virtually disappeared. The 2001 census of India counted 7,955,207 individuals, less than one percent of the population, who identified as Buddhist.

Society and culture in India around the sixth century CE was undergoing a radical transformation. The late Vedic texts, the Upanishads, indicate the transition from small chiefdoms to a period of urbanization not seen in South Asia since the Indus Valley period (3500–1200 BCE), and the concurrent shift from an agricultural-based economy to one primarily based on

commerce and trade allowed for a broader distribution of goods as well as wider dissemination and debate about religious ideas and institutions. It is during this period that the great religious tradition founded by Siddhartha Gautama (ca. 563–483 BCE), known as the Buddha (the Awakened One), appears on the cultural horizon of North India, according to the Tripitika in Pali (generally referred to as the Pali canon), the earliest Buddhist texts.

After having attained enlightenment (*nirvana*) under the Bodhi tree, located in modern-day Bodhgaya, the Buddha established the Buddhist monastic community of monks and nuns (*Sangha*), which has taught the heart of the *dhamma* (Sanskrit: *dharma*) for approximately the last 2,500 years. Although the Buddha's teaching of the Four Noble Truths contains the essential path for the spiritual transformation of the individual person, he did not lay down a system for his community to follow; rather, he presented a set of general principles of conduct for monks, nuns, and novices. These general principles are collected in the Vinaya pitika, whose guiding principles is to overcome excessive desire (*tahna*) by cultivating contentment in the company of others who are aiming for the same goal. Soon after the *parinirvana*, or final passing of the Buddha, the first Council of Arhats was held at Rajagaha, where the attending monks agreed upon the contents of the Sutta and Vinaya portions of the Tripitika. The Second Council was held approximately 70 years later at Vesali, where a number of issues regarding monastic practice became the focus of discussion, such as whether a monk should accept money.

Various perspectives on fundamental questions of Buddhist doctrine, such as the status of the self, the question of personal continuity, and the concept of causality developed within the various monastic fraternities. By the third century BCE, three schools of thought had crystallized within the Sangha: the Personalists (Puggalavadins), the Pan-realists (Sarvastivadins), and the Distinctionists (Vibhajjavadins). These three early schools of Buddhist thought developed within the elder (Sthaviras) monastic fraternities, which were distinguished by the time of the Second Buddhist Council from the Mahasanghika, or the greater assembly. The monastic fraternities connected with the Vibhajjavada perspective were primarily found in South India and eventually became established in Sri Lanka (formerly Ceylon), where they referred to themselves as Theravada, 'the tradition of the elders' (the Pali equivalent to Sanskrit Sthaviravada), one of the two major branches of Buddhism today.

At the Second Buddhist Council, the question of following one's teacher's practice against the practice established in the Vinaya was a controversial one. The elder (*sthaviras*) monks, primarily from western India, concluded that it was at times permissible to follow the practice of one's teacher, but there was no clarification of the details and application of the decision. According to non-Theravada sources, the majority of eastern monks disagreed on this issue and held their own council at Pataliputra, where the schism of the Sangha is said to have begun. At their council, the various Mahasangika monastic fraternities, centered in the capital city of Pataliputra and in the southern cities of Amaravati and Nagarjunakonda, generally argued against the Sthaviravada position that the Sutta and Vinaya of the Tripitika were the final authority regarding the Buddha's teachings. According to non-Theravada sources, there were five major points of contention regarding the status of the *arhat*, the ideal perfected individual who achieves freedom from the bonds of desire by following the teachings of the Buddha: (1) the arhat was capable of being seduced by another; (2) the arhat could be subject to ignorance; (3) the arhat may have doubts; (4) the arhat may be instructed by another person; (5) entry into the path of the Buddha may be accompanied by sorrow. The so-called five points of Mahadeva are an explicit critique of the arhat and the Theravada fraternities.

Many of the doctrines and practices of the Mahasangika monastic fraternities have much in common with those in the Mahayana traditions of Buddhism, which arose sometime between 150 BCE and 100 CE as contained in many of their sutras composed in Sanskrit, which claimed be the word of the Buddha. In addition to questioning the status of the arhat and the limitation of the Buddha's teaching to the Tripitika, the Mahasangikas also stressed the transcendental nature of Buddhahood as not being limited to the historical Buddha. Recent scholarship has questioned the understanding of the later Mahayana tradition as

developing from within Mahasangika groups and suggests that Mahasangika positions may have been influenced by already existing proto-Mahayana groups.

Theravada Buddhism survives today primarily in Sri Lanka and parts of Southeast Asia (Myanmar, Laos, and Thailand), while Mahayana Buddhism spread beyond the borders of India through trading routes to Central Asia as well as through seafaring trade into China, Japan, Cambodia, Korea, Japan, and Tibet.

The ascendancy of Buddhism in India and its spread to Central, East, and Southeast Asia cannot be understood apart from the intimate relationship between political power and religion. In the sixth century BCE, the political landscape of North India was made up of small kingdoms and tribal confederations. Following Alexander the Great's (ca. 356–323 BCE) invasion of North India and after the decline of Persian power in the region, Magadha emerged as the first major kingdom in the Gangetic plain to assert control over a large part of the subcontinent. By 303 BCE, Chandragupta Maurya (r. 324–301 BCE) had consolidated power over the territory extending from eastern Afghanistan to Bengal and south to the Narmada River, in modern-day Gujarat. The Mauryan Empire spread into the Deccan Plateau to modern-day Mysore and the Tamil region under Bindusara (r. 297–272 BCE). However, it was Ashoka (r. 269–232 BCE) who completed the first unification of India after his conquest of Kalinga (modern-day Orissa).

The close affinity and dependence between the Sangha and political authority for the Sangha's economic sustenance, as well as the king's need of the legitimating authority of the Sangha, have been an important aspect in the history and spread of Buddhism. After an initial period of bloody conquest during the early part of his reign, Ashoka converted to Buddhism. After his conversion, Ashoka made the Buddha's dhamma a guiding principle of this great empire by institutionalizing Buddhist doctrine, as is evident in the language of his edicts, which show a close affinity to Buddhist religious language and provided the ideological underpinning for his empire. Ashoka outlawed animal sacrifices in the royal court, as well as killing animals in royal kitchens. Although somewhat critical of Vedic ritual practices, Ashoka never outlawed any particular religious practice of any other religious communities. Indeed, many of his edicts show that there was royal support for all major religious traditions of this time—Buddhism, Vedism, Jainism, and Ajivikas. The tradition of royal support for religious institutions, regardless of the personal adherence of the ruler, may be traced to the early Mauryan rulers, including Ashoka.

The sectarian split along doctrinal lines between the Theravada and Mahayana traditions with the subsequent identification of monastic identity along doctrinal lines began at the Council at Vesali and was crystallized by 100 CE. For the next 800 years, Buddhism continued to survive in India alongside other religious communities in the various kingdoms that came into being with the end and the subsequent fragmentation of the Mauryan Empire. Royal patronage of Buddhist institutions declined after the death of Harsha (606–647 CE).

A crucial blow to Buddhist institutions in India came with the rise of Islamic political power in India that was inaugurated by raids into areas of Baluchistan, Sind, Punjab, and Gujarat by the armies of Mahmud of Ghazni in 997 CE. There were several factors, both internal and external, that contributed to the decline and eventual disappearance of a thriving Buddhist community in India, including the assimilation of Buddhist ideas and practices into Hinduism with its focus on religiosity connected to locality through the enormous web of sacred narratives of pilgrimage sites, the nearly exclusive dependence of Buddhist monastic institutions on royal patronage, and the isolation of monastic institutions from village communities. With the conquest of the Gangetic Plain by Muslim Turkish-Ghurids and the destruction of the two great Buddhist universities at Nalanda in 1197 and Vakramashila in 1203, the institutional foundation of Buddhism in India was shattered. Although Tibetan pilgrims in the early 1200s noted pockets of surviving monks and a few monasteries, by the 13th century Buddhism had institutionally been driven out of India.

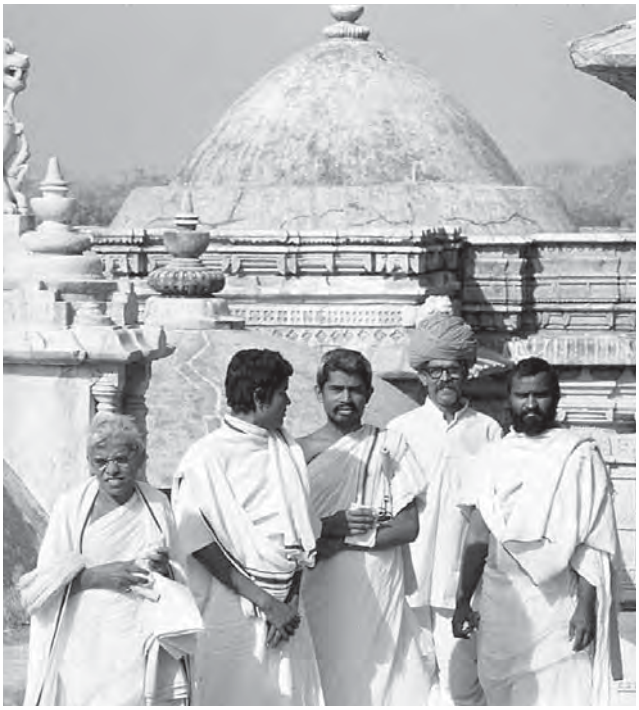
The consolidation of British hegemonic authority in India and the subsequent policy of religious tolerance gave rise to movements to reintroduce Buddhist institutions. One such movement began at end of the 19th century, when Sri Lankan monk Anagarika Dharmapalan (1864–1933), inspired by the efforts of the

Theosophical Society, established the Maha Bodhi Society in 1891. The aim of the Dharmapala's movement was to revive Buddhism in India by restoring the most important Buddhist pilgrimage sites, including the Mahabodi Temple at Bodhgaya. Dharmapala used the existing legal system and sued the Brahmans who had controlled the site for several centuries to regain control over other Buddhist pilgrimage sites including Kushinagar, the site of the Buddha's parinirvana.

The most significant effort to revive Buddhism in India was the re-conversion campaign led by Bhimrao Rami Ambedkar (1892–1956) to lead 600,000 untouchables (*dalits*) into the Buddhist tradition. Ambedkar saw Buddhism as an effective ideology to fight and abolish discrimination based on caste status. In 1955, he founded the Buddhist Society of India (Bharatiya Bauddha Mahasabha). He completed his final published work, *The Buddha and His Dhamma*, in 1956. He converted to Buddhism in a public ceremony along with some 300,000 others in 1956. Although the number of converts to Buddhism remains relatively low, members of Dalit Buddhist movements have continued to campaign in order to regain control of traditional Buddhist sites.

In the 21st century, the most visible strand of Buddhism in India is the Vajrayana, or Tibetan, branch of Buddhism. After troops from the army of the People's Republic of China amassed on the Tibetan border beginning in 1950 and Communist collectivization was instituted, the 14th Dalai Lama, Tenzin Gyatso (b. 1937), the spiritual and political leader of the Tibetan community, escaped from Chinese troops into India in 1954. The Tibetan exile community has made its home in Dharmasala in the Kangra District of the state of Himachal Pradesh.

Jainism With 4,225,053 adherents, or 0.4 percent of the population, according to the 2001 census of India, Jainism is the fifth largest religion in India. In North India, Jains are found primarily in the state of Gujarat, Madhya Pradesh, and Rajasthan as well as farther south in Maharashtra and Karnataka. Jainism emerged out of the same historical context as Buddhism, namely, the late Vedic period. Jains understand their tradition to stretch back into prehistory, having been transmitted in a series of 24 ford makers (*tirthankaras*) who have periodically taught the Three Jewels, the uncreated teachings of right faith, right knowledge, and right practice. The historical tradition may be traced to the Mahavira (ca. 540–468 BCE), the 24th tirthankara, who is said to have taught Five Great Vows: restraint from violence, restraint from lying, restraint from taking what has not been given, restraint from possession, and restraint from sexual relations.



A group of Jain priests gathers at Ranakpur Temple in Rajasthan, India. (Corel)

Jainism understands everything in the universe to be constituted of two eternal and ultimate real entities, life-monad or soul (*jiva*) and nonsentient matter (*ajiva*). Ajiva provides the conditions and mechanism through which jiva functions. In this view, jiva is understood to be restricted in its motion especially by *karma*, which is regarded as physical substances that sticks to the jiva in the same way as dust. Karma is the inescapable result of actions, which are conceived to harm living beings. The aim of the teachings of Mahavira is to stop the accumulation of new karma and to eliminate accumulated karma, so that the jiva may experience pure knowledge and bliss in its naturally unencumbered, liberated and disembodied state at the top of the universe.

Jain thought and practice is inseparable from the ascetic idea, which is the foundation of both the Jain lay community and the monastic community. For Jain monks, nuns, laymen, and laywomen, the goal of liberation from the entanglements of karma can only be achieved through the gradual increase of restraint and purification. The religious life of laymen and laywomen is understood in the Jain sacred texts to be a less potent form of asceticism. Only by restraining body and mind is it possible to attain the correct view of reality that provides the initial push toward the strict path of spiritual purification of monks and nuns.

Two distinct monastic traditions—Digambara (sky-clad) and Svetambara (white-clad)—associated with the teachings of Mahavira are historically attested as early as the fourth century BCE. Although there were other sects among the Jains, such as the Yapaniya, the Digambara and Shvetambara have remained historically the monastic foci of the Jain community. The schism between these two groups is predicated on several issues, including the content of the Jain scriptural canon (Agama), styles of monastic practices, the question of female religiosity and liberation, and the question of whether the fully omniscient being (*kevalin*) needs food.

The most visible distinction between Digambara and Shvetambara monks is their understanding of the great vow of restraint from possession. Nudity as the ultimate detachment from possession is traceable to Mahavira himself, who is said to have refused to cover himself with garments. Digambara monks affirm nudity as a marker of their monastic identity. Shvetambara monks recognize nudity as the ultimate expression of non-possessing, but point to textual passages that advise a monk to limit the wearing of clothes by minimizing the number of garments.

Inseparable from the split over garments and nudity is the question of spiritual capacity of women, another point of contention between the two traditions. The fully developed Digambara doctrine holds that because female nudity is socially unacceptable, women therefore cannot fully participate in the naked ascetic path. Furthermore, they argue that women's physical and emotional character makes it impossible for them to genuinely engage in the intense path necessary for spiritual purification. Although by this argument, women can never do evil to the same extent as men, it also follows that they are inherently unable to carry out the good acts necessary for liberation. Only by being reborn as a man can a woman engage the ascetic path. Later Digambara secondary arguments appealed to human physiology in order to exclude women from the path: by their very biological basis, women constantly generate and destroy (and therefore harm) life-forms within their sexual organs. Shvetambara oppose this view by appealing to scriptures, which show that since the time of the first tirthankara, Rishabha, women monastics outnumbered monks. Shvetambara also maintain that the 19th tirthankara, Malli, was a woman. The Kalpasutra also points out that at the time of Mahavira's death, the community centered on his teachings included two and a half times more female ascetics than male ascetics.

Within the Digambara and Shvetambara branches there have been subsequent fragmentations based on doctrinal disputes, including the interpretation of image-worship as well as the practice of wearing a mouth piece (*muhpatti*) in order to minimize the destruction of air-bodies and tiny insects that may be accidentally harmed through the mere biological process of breathing. Sub-lineages within the two main branches were historically connected to influential teachers who claimed to be restoring the original teaching of Mahavira.

Lay Jains engage in a variety of popular religious practices, including image worship (*puja*), temple rituals, and pilgrimage, activities that from the point of view of an observer makes Jains and Hindu nearly indistinguishable on the surface. The focus of Jain devotional ritual is not directed toward a deity or meant to mediate a relationship between the sacred and profane. Rather, the focus of Jain devotion, whether through puja in the home or as part of larger temple rituals, is a celebration of the heroic lives of the tirthankaras and *jina* (literally "conquerors," who have conquered samsara), in order to direct the focus the mind on the qualities which the image of the jina embodies. Devotional rituals, including image-worship, songs, and prayers, are meant to remind the Jain householder of the ultimate centrality of the Five Great Vows as the only way to overcome samsara. Thus, the religious life of Jain householders, instead of leading the householder away

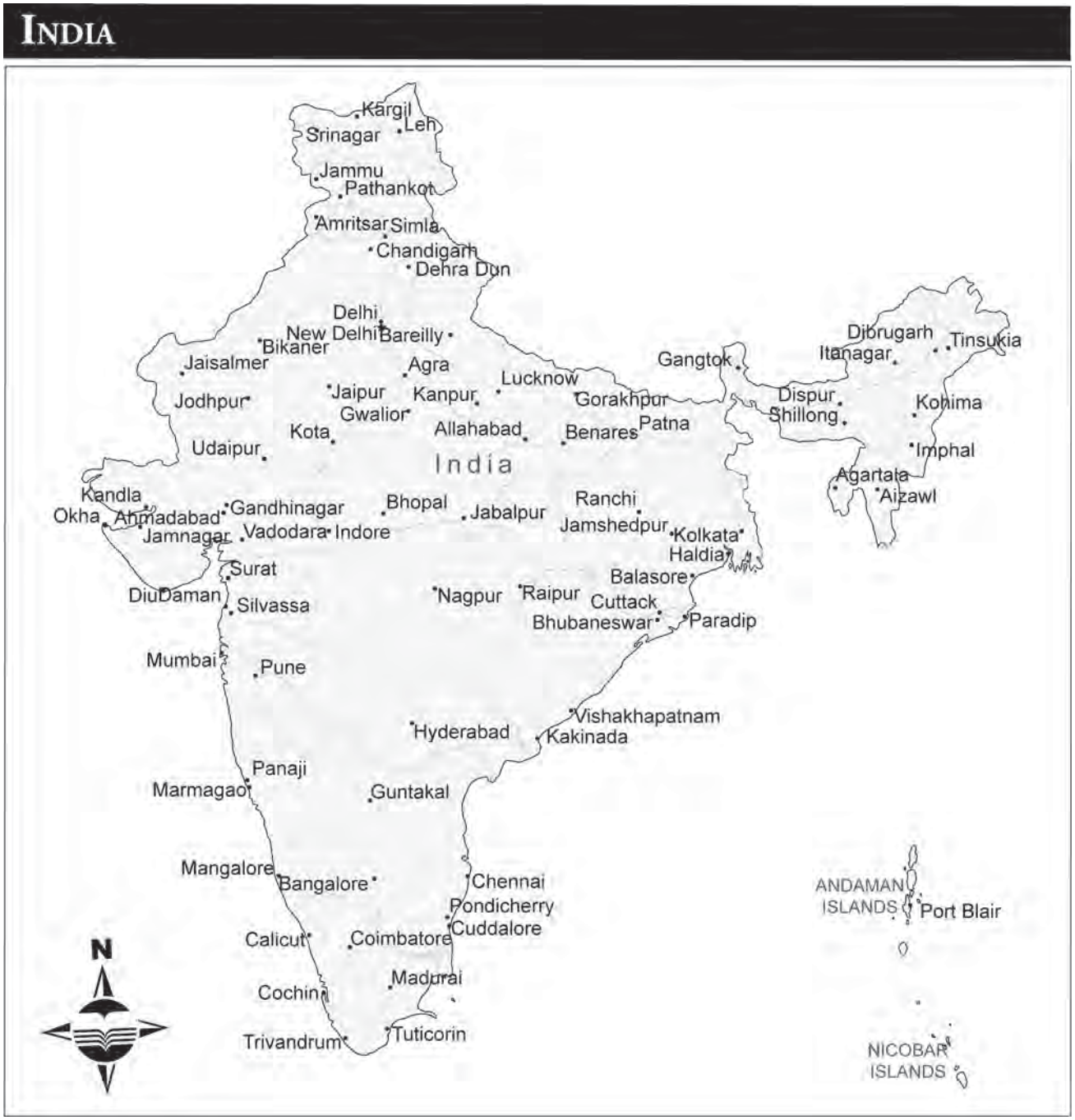
from the monastic idea of complete restraint, only serves to magnify the centrality of progressive renunciatory progress toward liberation.

Sikhism Sikhs account for 19,215,730, or 1.9 percent, of the Indian population according to the 2001 census of India. Sikhism emerged as a distinct religious tradition within the broadly defined context of northern Indian Sant tradition, also known as the Nirguna Sampradaya. The devotional songs composed by famous Sants, including Kabir (1440–1518), Mirabai, and Dadu, incorporated the religious language of Vaishnava devotionalism (*bhakti*) and Sufism to emphasize the transformative personal experience of the transcendent deity who is beyond qualities and form. Like many devotional traditions in India around this period, Sant traditions focus on the signing of hymns, the recitation of mantras, and the singing of devotional songs (*bhajans*) as important practical elements for spiritual transformation.

The Sikh tradition is rooted in the uniquely transformative experience of its founder, Guru Nanak (1469–1539), who at the age of 30 received a revelation that designated him to honor and sing the praises of the One Supreme God. Nanak's experience of the divine was influenced by the vocabulary of both Hindu devotional movements, theological/philosophical schools, and the Muslim understanding of Oneness (*tawhid*) of God. Informed by this religious milieu, Nanak understood his experience in terms of both traditions, but at the same time maintained its uniqueness. After visiting Hindu and Muslim pilgrimage sites (*tirtha*), Nanak established the village of Kartapur, in modern-day Pakistan, as the location of the newly emerging community of Sikhs (derived from the Sanskrit word *shishya*, disciple) who were attracted to his charismatic personality and teachings.

The core of Nanak's teaching was the assertion of One Supreme Being (Ekankar), eternal and everlasting, who took on no physical manifestation. The Supreme

Bangla Sahib Gurudwara, New Delhi's main Sikh temple. (Corel)



God may be known only through the grace of the *guru* (teacher), a concept that encompasses four essential doctrinal points: (1) guru as the Eternal Guru, the Supreme God; (2) guru as the personal guru; (3) guru as the Guru Granth Sahib, also known as the Adi Granth, the sacred texts of Sikhism; and (4) guru as the Guru Panth, the community of Sikhs as well as the doctrine of the community. Sikhism opposes any anthropomorphic representation of the Supreme God, insisting that it is beyond gender, transcendent (*nirguna*), but simultaneously immanent (*saguna*) as embodied in the Divine Name (*nam*), in the words (*bani*) of the sacred texts, and in the person of the guru and other saints.

The daily life of Nanak's early community of Sikhs centered on agricultural activity meant to sustain the town of Kartapur. The *gurumuk* (one oriented

India

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Hindus	426,370,000	891,520,000	73.1	1.53	1,029,209,000	1,154,330,000
Muslims	62,877,000	168,250,000	13.8	1.69	210,000,000	250,000,000
Christians	20,598,000	58,367,000	4.8	3.12	86,790,000	113,800,000
Protestants	8,062,000	21,100,000	1.7	2.41	27,000,000	33,000,000
Roman Catholics	8,433,000	21,700,000	1.8	3.47	28,000,000	34,000,000
Independents	3,382,000	18,200,000	1.5	3.05	35,000,000	50,000,000
Ethnoreligionists	19,230,000	45,488,000	3.7	1.61	48,000,000	50,000,000
Sikhs	10,287,000	22,900,000	1.9	1.63	27,200,000	31,200,000
Agnostics	2,000,000	15,400,000	1.3	1.67	24,000,000	32,000,000
Buddhists	3,779,000	8,500,000	0.7	1.73	10,500,000	12,800,000
Jains	2,582,000	5,521,000	0.5	1.63	6,500,000	7,400,000
Atheists	700,000	1,990,000	0.2	1.68	2,600,000	3,300,000
Baha'is	730,000	2,000,000	0.2	1.71	2,400,000	3,000,000
Chinese folk	60,000	171,000	0.0	1.63	250,000	400,000
Zoroastrians	90,000	65,000	0.0	–1.45	40,000	30,000
Jews	9,000	10,000	0.0	1.63	10,200	10,500
Total population	**549,312,000**	**1,220,182,000**	**100.0**	**1.63**	**1,447,499,000**	**1,658,270,000**

toward the guru) focused on the cultivation of a threefold spiritual relationship with the nam, society, and self. For Nanak, disciplined worldly activity was a requirement for the ultimate union of the self with Aral Purakh (Timeless One). The early Sikh tradition incorporated the pan-South Asian religious concepts of karma and samsara into its worldview, but made both subservient to the monotheistic doctrine expressed in the Adi Grant. Karma is not an unalterable and unavoidable law of cause and effect, as in Hinduism or Jainism, but is subject to the divine order (*hukam*) instituted by the Supreme One. Divine grace can shatter cause and effect and free the individual from samsara.

The religious life of Sikhs has been shaped by the teachings of Guru Nanak, and also by the transmission and innovations instituted by the lineage of the Sikh gurus from Nanak up to the 10th and last guru, Gobind Singh (1666–1708), who closed the Sikh canon, terminated the line of personal gurus, and shifted ultimate authority to the sacred texts by establishing the Adi Granth as the eternal guru for all Sikhs.

From the middle to the end of the 16th century the Mughal Empire under Emperor Akbar (1542–1605) was relatively tolerant of various religions. The third guru, Amar Das (1479–1974), who had served in the court of Akbar, was granted land in the region between the Sutlej River and the Ravi River, where the city of Amritsar, the spiritual center of the Sikh tradition, was built. There he built the Harimandir (Golden Temple) one of the oldest and most important *gurudwars*. Following the death of Akbar, the Sikh community was caught up in the political machinations and the subsequent shifting currents of political and religious ideology within the Mughal Empire. The fourth guru, Arjan (1563–1606), was arrested by Akbar's son, Emperor Jahangir (1569–1627) for aiding his son Khusrau Mirza (1587–1622) in a plot to depose him. Arjan never admitted his guilt nor abandoned his faith in the face of Jahangir's policy of terror and conquest, and was eventually tortured to death.

Conflicts with the Mughal authorities intensified during the period of the guruship of Gobind Singh (1675–1708). After the public execution of the ninth guru, Tegh Bahadur (1621–1675), fear of persecution spread among the community of Sikhs and led to a general movement to conceal Sikh identity. In reaction to both of these events, Gobind Singh reorganized the community around visible markers of Sikh identity and created the Sikh Khalsa, the community of pure ones. The five K's—uncut hair (*kesh*), a comb for the topknot (*kangha*), a saber (*kirpan*), a steel bracelet worn on the right wrist (*kara*), and knee-length soldiers'

shorts (*kachh*)—are mandatory for members of the Khalsa. Gobind transformed the Sikh religious community into a religio-military order. In this transformation Sikhism abandoned certain religious emphases that had been important in its founding, including the strict interpretation of the concept of nonviolence (*ahimsa*).

The congregational life of Sikhs as well as their individual daily religious routines is centered on the Guru Granth Sahib. Congregational service takes place in the gurudwara and consists of singing passages from the Granth as well as hymns (*kirtans*). It also includes a sermon (*katha*) on the meaning of a particular section of the Granth delivered by the *granthi* (reader) or by a Sikh scholar (*gyami*). After a joint recitation of petition prayers and the reading of the divine command, sanctified food (*karah prasad*) is distributed among the devotees. Sikhs engage in the meditation on the Divine Name (nam) immediately after rising in the morning and taking an early morning ritual bath. After recitation of the five daily prayers, the individual or family read a randomly chosen passage from the Adi Granth, which is considered to be the divine commandment (*vak laina*).

The central place of the Guru Granth Sahib is also observed in Sikh lifecycle rituals. The naming ceremony for a newborn involves the selection of a name that begins with the same letter as the first composition on the left-hand page of a randomly opened section of the Granth. In addition, males receive the surname Singh, "Lion," while females are given the surname Kaur, "princess." These names became middle names especially among Sikh communities in North America, who use traditional caste names as last names. The initiation ceremony (*amrit sanskar*) for a Sikh boy may take place at any point in time when the initiate is willing and able to join the Khalsa community. During the ceremony, the initiate drinks five times from *amrit*, sweetened water stirred with a double-edged sword, which is also sprinkled in his eyes and poured on his head five times. The initiate takes on the five K's along with a turban as visible markers of his identity as a Sikh. In diaspora contexts, especially in North America and Europe, some Sikhs choose to cut their hair but maintain their Sikh identity through the continued used of the name Singh or Kaur. *Sahaj-dhari* Sikhs maintain traditional ritual practices such as the meditation upon the Divine Name, but disregard the five K's. Sikhs have been one of the most economically successful communities of the various Indian religion and many Sikhs have immigrated to Western countries over the last century.

Carlos Lopez

See also: Ambedkar Buddhism; Asceticism; Ashoka; Bodh-Gaya; Buddha, Gautama; Buddhism; India, Contemporary Religion in: Asian Religions; India, Contemporary Religion in: Middle Eastern Religion; India, Hinduism in: Ancient Vedic Expressions; India, Hinduism in: Medieval Period; India, Hinduism in: Modern Period; Jainism; Kusinagara; Maha Bodhi Society; Mahavira; Mahayana Buddhism; Monasticism; Nanak, Guru; Pilgrimage; Sikhism/Sant Mat; Theravada Buddhism; Tibetan Buddhism; Vaishnavism; Women, Status and Role of; Zoroastrianism.

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■ India, Contemporary Religion in: Middle Eastern Religions

Hinduism is, of course, the largest religious tradition in India. The diversity of Hinduism can be traced to the Vedic period (ca. 1200–200 BCE), and it is toward the end of the Vedic period, around the fifth century BCE, that Buddhism and Jainism emerge out of the Vedic religious milieu. Religious pluralism in India, however, was also shaped by contact with non-indigenous peoples that have come into the subcontinent as a result of migrations or have been driven by economic, political, and religious ideologies. Practitioners of Zoroastrianism, a tradition that shares much with the ancient religion of the Rig Veda, have made a home in India since their arrival in the Gujarat region in the early part of the 10th century CE. The origin of a relatively small community of followers of Judaism in India can be traced to Jewish merchants and traders from the Middle East as far back as the ninth century. Diversity also characterizes the history of Christianity in India, a community that accounts for approximately 3 percent of the population, according to the 2001 census of India. While the three major ecclesiastic traditions—Eastern Orthodox, Roman Catholic, and Protestant—are well established in India, the oldest communities of Indian Christians trace themselves to Saint Thomas, one of Jesus' disciples, who visited India during the first century CE and established a church connected to the Syrian Orthodox Church. Islam, the second largest religion in the world, entered the subcontinent through two routes. Before the military raids of Mahmud of Ghazni into the areas of modern-day Baluchistan, Sind, and Gujarat in search of the long reputed wealth of al-Hind (India), Arab traders had established contact with the coast of southern India and, in the context of commerce and trade, were successful in gaining converts.

Christianity Christianity is the third largest religious community in India, with 24,080,016 adherents, or approximately 2.3 percent of the population according to the 2001 census of India. The members of three major branches of the Christian tradition—Eastern Orthodox, Roman Catholic, and Protestant—are found throughout India. The largest Christian churches are the Roman Catholic Church, the Church of South India, the Malankara Syrian Orthodox Church, the Church of North India, the Council of Baptist Churches in Northeast India, the United Evangelical Lutheran Church in India, the Methodist Church in India, the New Apostolic Church, and the Samavesam of Telugu Baptist Churches. The majority of Christians in India are located primarily in the states of Kerela, Tamilnadu, and Andhra Pradesh.

The oldest ecclesiastical Christian tradition in the subcontinent is the Eastern Orthodox tradition, represented by the Indian Orthodox Church, the Orthodox Syrian Church of the East, the Armenian Apostolic Church, and the Chaldean Syrian Church. These traditions claim a historical connection to Saint Thomas, who established a church in India during the first century. However, the earliest attestation of Christians in southern India appears in the historical record only in the end of the second century CE. Roman Catholicism arrived in India with Vasco de Gama (1460–1524) in 1498. Catholic missionary activity by Franciscans and Dominicans was headquartered in Goa, a small town on the west coast of India, south of Mumbai. Protestant missionary activity in India began in 1706, with the arrival of German missionaries sent by the king of Denmark. They established the first Protestant congregation in Tharangampadi, in Tamil Nadu, south of Chennai. These early Protestant missionaries translated the Bible into Tamil. With the eventual arrival of more Western Protestant missionaries, the network of Protestant congregations expanded throughout India.

The importance of corporate worship in Christianity has remained a central element of the religious life of Indian Christians. However, Indian Christians have incorporated several linguistic and regional peculiarities that have given rise to authentic patterns of worship, liturgical practices, and church architecture that incorporate individual rituals, traditional rites of passage (*samsakaras*), and family ceremonies. Eastern Orthodox and Catholic traditions introduced the use of vernacular language for liturgy, the use of local musical traditions, and the adoption of Indian architectural styles in the construction of churches. While Protestant churches have been more cautious about incorporating local language and cultural practices into worship, they have also adapted the liturgy to traditional patterns

After fasting for Lent, a congregation of 1,000 Christians, carrying small crucifixes, follows the scene of Christ carrying the cross along the major paths of the city of Jabalpur, 2009. (Dr. Sandeep Jain/Dreamstime.com)

of worship in India: entry (*pravesha*), awakening (*prabodha*), remembering and offering (*smarana-samarpana*), sharing the Body and Blood of Christ (*darshana*), and blessing (*prashena/prasada*).

The religious life of Indian Christians is also informed by home-based religious practices, many of which have adapted traditional Hindu *samskaras* (rites of passage). Indian Christian weddings follow the same pattern as Hindu weddings, which includes a set of rituals to be observed as part of the pre-wedding sequence, marriage day, and post-wedding days. As in Hindu weddings, the *tilaka* (marks of auspiciousness) ceremony is performed as part of the pre-wedding day rituals in which tilakas are applied on the head of the bride and the groom in their respective homes, using *kumkum* and turmeric paste. The bride and relatives from both families are made to wear green glass bangles.

In addition to home-based worship, the community celebrates Christmas and Easter, as well as church anniversary festivals, which commemorate the consecration of the local or regional churches. Roman Catholic churches have incorporated elements of Hindu temple rituals and *puja*, including the procession of the statue of the Virgin Mary. Like Hindus crowding to get *darshan* (religious sight) of the consecrated image (*murti*) of the deity being brought to see devotees, Indian Christians gather around to gain grace from seeing the procession of the Virgin Mary.

The Bible has occupied an important place in the religious life of Indian Christians, but early on both the Orthodox Christians and Catholics paid less attention to the translation of the text than to the collected body of liturgical practices, incorporating the focus on orthopraxy that has always permeated the Hindu tradition. The translation of the Bible into the ver-

nacular languages of India was primarily a concern of Protestant missionaries, who named their translation the Veda or Vedagma. Some missionaries referred to the Bible as the "fifth Veda," thus linking their sacred text to the antiquity and prestige of the Veda.

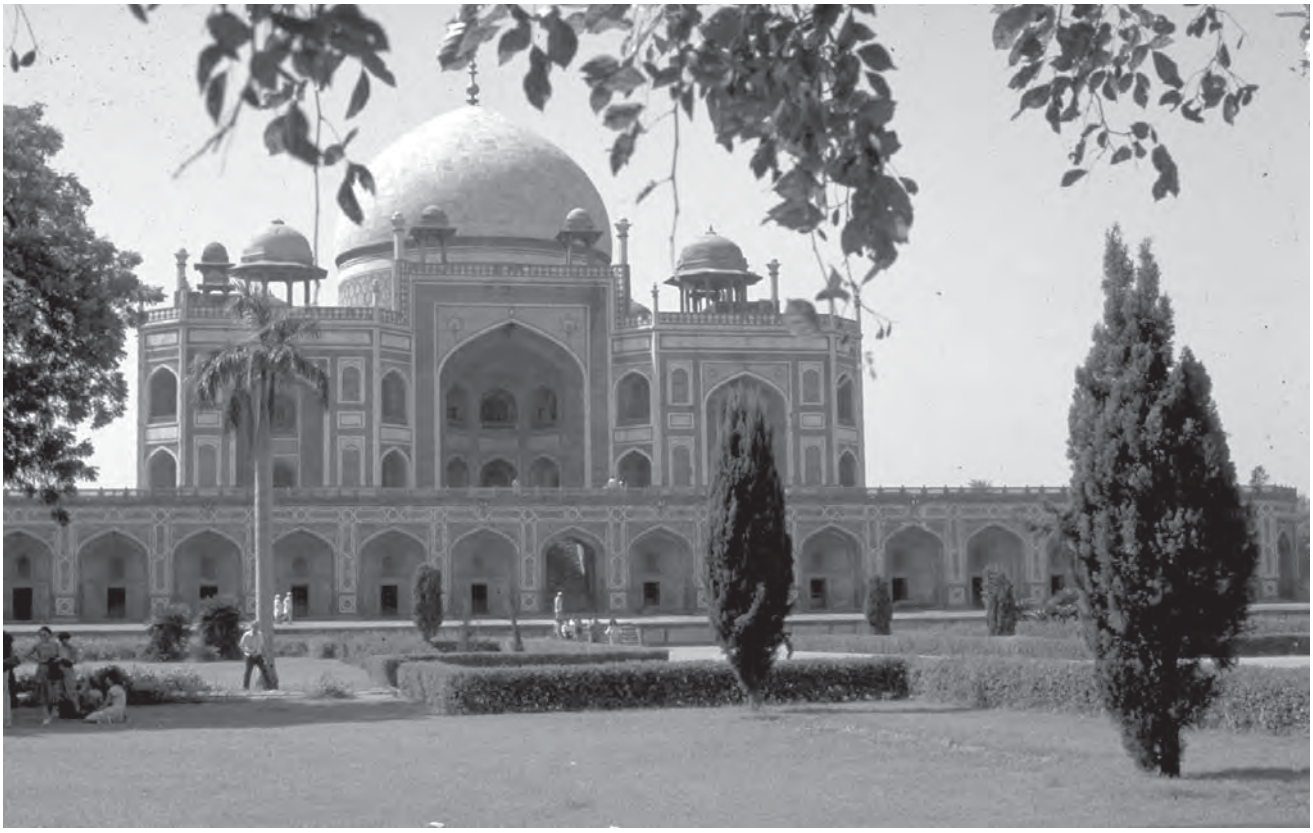
In the 20th century, there were several efforts to connect and unite the hundreds of different Christian communities throughout India. These efforts had some notable success, leading to the formation of the Church of South India (1947) and the Church of North India (1970), which brought together Anglicans, Presbyterians, Congregationalists, Brethren, British and Australian Methodists, and the Disciples of Christ. A number of the Lutheran groups formed the United Evangelical Church in India.

Islam Today, Muslims form the second largest religious community in India, with some 138,188,240 adherents, or approximately 13.4 percent of the population, according to the 2001 census of India. Inspired by the universality of the message of the Koran, the early Muslim community based in Medina expanded and within 100 years Muslim armies had conquered substantial portions of the Iberian Peninsula, ancient Iraq, and Asia Minor. The first serious military incursion into South Asia took place in 711 CE, when the Umayyad governor of Iraq sent a military force into Sind as result of pirate attacks on Arab ships that passed near the mouth of the Indus River. With the decline and subsequent disintegration of the Abbasid Caliphate (ca. 750–1258), independent Muslim-dominated kingdoms were in competition with each other for territorial and economic gains. An independent Turkish Islamic kingdom was founded in 962 by a Samanid warrior slave, who seized the Afghan fortress of Ghazni. His grandson, Mahmud of Ghazni (971–1030), undertook a series of raids into Thanesar, Mathura, Kanauj, Nagarkot, and Somnath in modern-day Gujarat in search of wealth. By the time of his death, Mahmud had annexed the Punjab region into his empire. By 1175, Ghazni had fallen to Turk Ghurids under the leadership of Sultan Muhammad of Ghur (1162–1206). The Ghurids took Peshawar from the Ghaznavid forces in 1179, Lahore in 1189, and Delhi in 1193. The sultan left his lieutenant Qutb-ud-din Aybak (d. 1210) to consolidate control over North India with Delhi as the capital city and eventually founded the Sultanate of Delhi upon Muhammad of Ghur's death in 1206. The Sultanate expanded its territory through campaigns of suppression against the Hindu Rajput confederacy as well as through tactics of persuasion and tolerance. Shams-ud-din Iletmish (1211–1236) consolidated his power by winning the support of Turkish military bureaucrats by continuing the system of grants of revenue from landed areas as well as by extending the status of "protected People of the Book" (*dhimmi*) to all Hindus, leaving local Hindu rulers in control of their domain as long as they paid land revenue to the sultan's treasury.

In 1398, the Mongol conqueror Tamerlane (ca. 1336–1405) invaded northern India. Although he did not stay long, the plundering of the Punjab and the sacking of Delhi left the Sultanate in ruins and created a political vaccum that led to the fragmentation of a once powerful empire. In the aftermath of the Mongol invasion, two dynasties claimed control of the Delhi Sultanate, the Sayyids (1414–1451) and the Lodis (1451–1526). In 1526, Babur (1483–1530), Timur's great-grandson, seized Delhi and established the Mughal dynasty after defeating a Rajput confederacy under the banner of Rana Sanga (r. 1509–1528) in 1527 and the remnant force of Mahmud Lodi in 1529.

Upon his ascension to the throne, Babur's son Humanyu (1508–1556) faced opposition from his father's Afghan general, Sher Khan Sur. By 1540, Sher Khan had driven Humayun into Persia, and after declaring himself king proceeded to implement reforms of the revenue system and administrative appointments in order to consolidate imperial power, which would continue under the Mughal's upon Humanyun return to India in 1555.

Under Akbar (1542–1605), Muslim rule extended over most of the subcontinent. Akbar's policies hinged on his understanding of the pluralistic character of Indian society and the necessity of cooperation with Hindu chiefs and kingdoms in order to maintain a functional empire. He established political alliances with Hindu chiefs through marriage and also abolished the tax levied on Hindu pilgrims and the *jizya* tax levied on non-Muslims. Akbar included Muslims as well as individuals from other major ethnic, regional, and religious groups, incuding Hindus, as part of the various



Quawat, Islam mosque, Delhi, India. (Corel)

ranks of the *mansabdari* system of administration. Indeed, the second most powerful person in Akbar's administration, the minister of revenue (*diwan*), was Raja Todar Mal, a Hindu. Although king Akbar enforced Islamic law (*shariah*) as interpreted by learned scholars (*ulama*) and enforced by judges (*qazi*), at the local levels Hindu law (*dharma*) was applied and decisions of village *pañchayat* councils were generally accepted as final.

Akbar's general understanding of the pluralism and the necessity of religious tolerance continued under his son Jahangir (1569–1627) and his grandson Shah Jahan (1628–1658). However, the last great Mughal emperor, Aurangzeb (1618–1707), systematically undermined the attitude of religious tolerance that Akbar had implemented in the administration of the empire in favor of stricter enforcement of Islamic religious law. Aurangzeb appointed "censors for public morals" (*muhtasibs*) to assure that Islamic law was obeyed and that prayers (*salat/namaz*) were being performed. He outlawed Hindu religious festivals, denied permits to build new Hindu temples, and reinstituted jizya in 1679.

The transmission of Islam into South Asia has not been limited to contact of the Native population with Muslim military forces. Indeed, another major conduit for Islam to the broader populations has been Sufism. Although not rejecting the straight path to God laid down in the Koran and systematized in the later schools of Islamic law, Sufis emphasize the internal, ecstatic communion with God motivated by pure love. The Sufi path (*tassawuf*) encapsulated in the poems of the great Sufi saints brim with a language of devotion that not only describes the ineffability of the divine but also provides the paradigmatic model of the devotee. The language of Sufi poetry resonated with the *bhakti*-focused traditions and literary works that similarly focused on the ecstatic experience of the deity achieved through loving devotion with the ultimate aim of communion with the divine. In popular practice, the tombs (*dargah*) of Sufi saints function as sites of popular Muslim religiosity that are understood as charged with

superhuman power and charisma (*barakah*). Muslims, as well as Hindus, Sikhs, and Christians, share the understanding that such superhuman or divine power can be accessed through devotion in order to cure the sick or help women become pregnant.

The religious life of Muslims in India as elsewhere in the world is structured around the practices that express the core beliefs found in the Koran and clarified by the various schools of Islamic law. The five universal obligations to Allah serve to structure the life of Muslims: declaration of faith (*shahadah*), daily worship (*salat/namaz*), fasting during the holy month of Ramadan (*swam*), obligation to share wealth (*zakat*), and pilgrimage to Mecca (*hajj*). The commemoration of the martyrdom of Husayn, the Prophet's grandson, as well as the celebration of the birth and death of Sufi saints, is also an important aspect of Muslim religiosity in India. Of the four schools of Shariah, the Maliki and Hanafi schools have had significant adherents in India.

The advent of British hegemony in South Asia saw the developments of Muslim reform movements that promoted different visions of Islam and Muslim life. Muhammad Iqbal (ca. 1877–1983) envisioned the reformation of Muslim society on the basis of *ijtihad* (independent reasoning) as both a way to revive past ideals and to modernize Islam by bringing modern democratic ideals into Muslim life and soceity. Ahl-e Sunnat wa'l-Jama'ah (People of the Way and the Community), founded by Ahmad Riza Khan (d. 1921), sought to reform Islam by focusing on the life of the Prophet as a model of indiviual responsibility. The Muhammadan Anglo-Oriental College was founded by Sayyid Ahmad Khan (d. 1898) as an alternative for Indian Muslim students to the British schools or the Islamic *madrasahs* of the times. Sayyid Ahmad rejected some of the traditional subjects taught in the madrasahs as no longer relevant to society, but the Islamic orientation of education that was compatible with the rationalism that underpinned Western education and thus remained an essential feature of the college. For Sayyid, the Koran and Western science were inherently compatible.

The Ahmadiyya Muslim movement and the Ahmadiyya Anjuman Ishaat Islam Lahore, heirs of the 19th-century Muslim revival movement begun by Mirza Ghulam Hazrat Ahmad (1835–1908), were founded in India (in what is now Pakistan) and have gone on to become important international movements, though thought of as heretical by the majority of Muslims.

Judaism According to the 2001 census of India, 0.6 percent of the population is identified as belonging to "other religions and persuasion." Indian Jews are included among this statistically small group. Although visibly small in numbers, Jewish communities have been found in India perhaps as early as Saint Thomas's arrival to the subcontinent in 52 CE. A popular legend among Christian communities in Kerala tells how upon his arrival in India, Thomas encountered a young woman, who was a flute-player, "by race a Hebrew," among the participants in the wedding celebration of the local king. According to this popular story, the girl eventually converted to Christianity. Indian Jews belong to one of three communities located primarily in India, but also found in Burma: the Bene Israel, the Cochin Jews, and Baghdadi Jews. The number of these already small communities has shrunk over the centuries. In 1947, Indian Jews numbered approximately 23,000 but have steadily declined in numbers since.

The contact between local communities in India with Jews from the traditional territory of Israel is attested by linguistic evidence in the biblical book of Kings as well as tales told in the Talmud regarding trade with Hoddu (India). Documents from Egypt also indicate trade relations between the Near East and South Asia during the ninth century. Individual Indian Jewish communities maintain legendary accounts, tracing their origins back to biblical times.

The Bene Israel communities connect themselves through time to Israel as being members of the lost 10th tribe, who escaped persecution by their oppressors by sailing from Israel. The present community's ancestors were shipwrecked on the Konkan coast of Maharashtra and became part of the economic life of the community as oil pressers, known as *Sahnwar telis* (Saturday oil pressers), because they would not work on Saturday, the traditional Jewish Sabbath. Having lost their sacred books as well as the guidance of rabbis, they continued to recite the *Shema* (Deuteronomy 6:4), observe Jewish holidays and related fasts, and

carry out the ritual of circumcision of newborn males. Over centuries, they have adopted Marathi as their mother tongue and have also incorporated Urdu, Persian, and Arabic words, especially those related to kingship and religion. They reincorporated the sacred text, the Hebrew Bible, primarily through the translation activities of Christian missionaries. By the 1840s Jewish prayer books had been translated into Marathi.

The community of Cochin Jews on the Malabar Coast of India is attested in a land grant to Syrian Christians in the mid-ninth century. Cochin Jews claim that the seed of their community arrived along with Saint Thomas in 52 CE. The community moved from Cranganore, known to medieval travelers as Shingly, to Cochin in present-day Kerala in 1344. Jewish traders that followed Vasco De Gama's arrival in the subcontinent eventually settled in Cochin and had established a synagogue by 1568. Because of their contact with Portuguese and Dutch Jews, Cochin Jews have used the standard Sephardic prayer books.

The third major group of Indian Jews consists of immigrants from Baghdad and other major centers of Iraq who arrived in the subcontinent beginning in the early 1700s and originally settled in Surat and later moved to Mumbai and Calcutta. Baghdadi Jews spoke Arabic from the time of their arrival in India, but eventually adopted English as their primary language, with little attempt to adopt native Indian languages, except for a working knowledge of Hindustani.

Indian Jews observe major Jewish festivals and commandments (*mitzvah*), reflecting the centrality of monotheism of Judaism. Among the Bene Israel, Rosh Hashanah, Yom Kippur, Simchat Torah, and Pesach are the most important festivals in which the entire community participates. Local Hindu traditions have influenced the religious life of all Indian Jews. In addition to celebrating major Jewish festivals and the traditional ritual of circumcision, Bene Israel Jews observe the hair-shaving ceremonies for newborns and also go on pilgrimages. They believe that the prophet Elijah (Eliyahoo Hannabi) departed on his chariot from the village of Khandall in Kondan, which has become an important pilgrimage center for them. During Sukkot, Cochin Jews decorate their *pandals* (*sukka*) with painted coconut leaves. The Simchat Torah celebrations have incorporated singing, handclapping, and dancing in local Shingli style as well as the partaking of alcoholic drinks and refreshments. Baghdadi Jews have incorporated a number of local practices meant to protect the life of a mother and newborn child by wearing garlands and hanging amulets on a newborn's bed, including garlic, nutmeg, and pinning the name of God onto the baby.

With the formation of the state of Israel in 1948, many Indian Jews left India to settle in Israel. Nearly 50,000 Bene Israel, the majority of Cochin Jews, and a few Baghdadi Jews live in Israel today. Small Jewish communities remain in India, but they continue to diminish in size as religious intermarriage continues to rise. As numbers continue to dwindle, fewer individuals can lead prayer services and establish the required quorum of 10 men (*minyan*). It has become more difficult to maintain a cohesive community, which has resulted in the neglect and closing of many synagogues. In 1979, the Council of Indian Jewry was established in order to represent the interests of the various small Jewish communities in India.

Other Religious Communities Beyond the major world religions, there are a number of other religious traditions, ancient and modern, as well as religious movements that are found in contemporary India. Zoroastrians, or Parsis, as they are called in India, practice an ancient religion that served as the state religion under various Persian rulers, most notably Cyrus the Great (559–530 BCE). Zoroastrianism was dislodged from its prominent place in Persian culture and society as result of the conquests of Alexander the Great (356–323 BCE), whose successors suppressed the religion. It was re-established in the second century CE, but it was permanently displaced from traditional Persia as a result of the destruction of the Sassanid Empire by Muslims in the seventh century. Zoroastrianism survives in isolated regions of the world today, most prosperously in Mumbai, India, where there are approximately 200,000 adherents.

In the years since independence, numerous religious movements have emerged in India, including indigenous forms of older traditions. In addition to the numerous movements focused on a particular charismatic guru, there have been movements to unite the many independent Christian churches in India.

The Indian Constitution guarantees religious freedom for all religious groups, especially as they engage in purely religious affairs. The government operates on a principle of separation of religion and state affairs. It raises no money to support religion and does not allow religion to be included in the curriculum of state-supported schools. It is also a crime to promote enmity between groups based on religious prejudice. Although the Constitution provides a secular context for a religiously diverse society, old tensions have manifested in recent decades due to attempts to use the religious language and institutions for political purposes, especially in separatist movements.

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See also: Ahmadiyya Anjuman Ishaat Islam, Lahore; Ahmadiyya Movement in Islam; Bene Israel; Church of North India; Church of South India; Cochin Jews; Council of Baptist Churches in North East India; Dominicans; Eastern Orthodoxy; Franciscans; India, Contemporary Religion in: Asian Religions; India, Hinduism in: Ancient Vedic Expressions; India, Hinduism in: Medieval Period; India, Hinduism in: Modern Period; Malankara Orthodox Syrian Church; Mar Thoma Syrian Church of Malabar; Methodist Church in India; New Apostolic Church; Pesach; Pilgrimage; Ramadan; Roman Catholic Church; Rosh Hashanah; Samavesam of Telegu Baptists Churches; Sufism; Syrian Orthodox Church of Malabar; Syro-Malabar Catholic Church; Syro-Malankara Catholic Church; United Evangelical Lutheran Church in India; Yom Kippur; Zoroastrianism.

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■ India, Hinduism in: Ancient Vedic Expressions

The subcontinent/country of India is unique in a variety of ways. It is home to 1,166,100,000 people, making India the second largest country in the world, with slightly more than 17 percent of the world's population. Historically, a variety of kingdoms and dynasties have ruled different portions of the subcontinent—great and small. Definitively for the present, the British came to rule India in the 19th century and from their colonial state, the present countries of India, Pakistan, and Bangladesh were carved. The present state of India includes some 1,269,219 square miles of territory. Its lengthy southern shoreline bounds the Arabian Sea, the Indian Ocean, and the Bay of Bengal. Around its northern border is Pakistan, China, Nepal, and Myanmar. Bangladesh borders India on three sides.

India is also the home base to the religion we popularly call Hinduism. Though India has a substantial number of Muslims and Christians, and is home to the Sikh and Jain communities, 75 percent of the population are Hindus, almost 800,000,000 people. The Indian Hindu community is the source of the global Hindu community.

The formative stages of what we term Hinduism today occurred over several millennia and remain somewhat obscure due to a lack of written records. For the archaeological research and the few documents that have survived, the Hindu community can be seen as emerging through several distinctive periods discussed below as the Prehistoric, Vedic, and Classical. Later developments are discussed in a separate entry.

"Hinduism" is the relatively modern English term that designates the religious traditions and faith

Illustration depicting Alexander the Great (Iskandar) meeting the Brahmans, 1719. (The British Library/ StockphotoPro)

practiced by the largest majority of people in South Asia, especially India, as well as sizable diaspora communities in Africa, Europe, and the United States. However, when the question "What is Hinduism?" is asked, one is led immediately into the problem of defining a Hindu, Hinduism, and religion. Historically, it is nearly impossible to pinpoint a set of essential markers, such as a creedal statement, a founder figure, a universally accepted set of authoritative texts, or a unified belief system, worldview, or cosmology by which Hinduism may be understood as a monolithic tradition. The term "Hinduism" as representing a world religion is itself problematic, because it is not a word from any of the indigenous languages of South Asia, including Sanskrit, Middle Indic languages (Pali, Ardhamagadhi, etc.), or modern Indo-Aryan languages (Bengali, Gujarati, Hindi, etc.), that means "religion." Hinduism is the name given to a collection of beliefs, practices, and traditions by outsiders. This modern term was formed by adding the suffix *-ism* to the base word *hindu*, which was adopted into European languages from the Persian translation for the name of the largest and most prominent river in Northwest India, the Indus (Sanskrit: *Sindhu*, Pali: *Hindu*). By 1050, Muslims referred to the land beyond the Indus as al-Hind and to the people who lived there, who were not "People of the Book," as Hindus. For European traders and missionaries of the 17th century, "Hindu" came to signify both the people and the range of religious traditions, practices, and beliefs of persons who did not self-identify as Christians, Jains, Jews, Muslims, or Sikhs. As such, Hinduism does not designate a fixed creed, unified set of ritual traditions, institutional form, or group of exclusive practitioners or believers. Religious identity in South Asia has been traditionally affirmed with reference to multiple markers, such as doctrinal belief, sectarian affiliation (Vaishanava, Shaiva, Shakta), ritual practices, occupations, personal and religious lineage (*parampara*), ancestral village, and birth groups (*varna*, *jati*). Thus, from the beginning of its usage by Europeans, the term "Hinduism" has had a tangled history. One can think of "Hinduism" as an umbrella term that refers to particular configurations of linguistic, literary, anthropological, and archaeological evidence. The various traditions that are included under the term "Hinduism" share several characteristics, none of which can be considered as being essential, including the acceptance of the sacred status and authority of the Veda, its authoritative transmitters and interpreters, the Brahmans, and the body of ritual traditions contained therein.

One way to study Hinduism historically is by examining the textual and archaeological evidence, which spans a period of nearly 3,000 years. For the earliest period, the evidence consists of materials found in archaeological assemblages, including bricks, pottery, standardized weights, and inscriptional evidence. Beyond archaeological evidence, which is virtually lacking from ca. 1200 to 500 BCE, the bulk of the evidence for the history of Hinduism is textual. Although the texts cannot be accurately dated, their language, content, and other internal evidence have led to a relative

linguistic chronology of Hindu texts that helps to ground the historical study of the tradition. The linguistic chronology overlaps with the Hindu understanding of the traditional chronology of the sacred texts. Most scholars divide the history of Hinduism into five periods: the prehistoric period (prehistory–1500 BCE), the Vedic period (ca. 1500–200 BCE), the classical period (ca. 400 BCE–600 CE), the medieval period (ca. 600–1600 CE), and the modern period (ca. 1600–present). The latter are treated in separate entries in this encyclopedia, "India, Hinduism in: Medieval Period," and "India, Hinduism in: Modern Period."

Prehistoric Period (prehistory–1500 BCE) The earliest advanced civilization known from archaeological evidence in South Asia is the Indus Valley civilization, or the Harappan civilization. This urban civilization flourished from ca. 2800 to 1300 BCE in the western part of South Asia and extended approximately 386,000 square miles throughout present-day Afghanistan, Iran, Pakistan, and India. The Indus civilization is characterized by sophisticated city planning, a system of water delivery and waste removal, granaries, a common weight system, and the use of writing. Although there is clear evidence of a system of writing, the language encoded in the Indus script remains unknown, and without access to the language, a reconstruction of the religion of the Indus must be deduced from material culture that has been excavated.

Excavations of Indus sites have yielded a large number of terra-cotta figurines that suggest parallels to mother goddess cults in Baluchistan, the Northwest Frontier Territory, and the Aegean area. Many of these figurines are female, as can be concluded from the exaggerated breasts and thighs, in addition to elaborate headdresses. These features suggest that one aspect of the religion of the Indus Valley was a concern for fertility. These figurines have been found throughout the various levels of excavation, which also suggests that goddess worship was a constant and popular feature in the Indus region. In addition to a mother goddess cult, there is evidence for a cult of a great male god. The evidence for this male deity comes primarily from a number of steatite seals, which also provide evidence of writing. The best known of these seals, identified by Ernest J. Mackay as seal #420, depicts a male figure seated in a pose that is similar to the lotus position that is used in the modern practice of yoga. This male figure wears a headdress with buffalo horns. In other similar seals, it also appears that the male figure has three faces or is wearing a three-faced mask. In some seals, the figure, possibly ithyphallic, is sometimes seated on a raised platform and often surrounded by animals, including an elephant, rhinoceros, water buffalo, and tiger.

These artistic motifs have led scholars to propose that this Indus figure might be an early representation of the Hindu god Shiva, who was known in the Rig Veda by the name Rudra. In this earliest Hindu text, one of Rudra's epithets is "the lord of animals" (*pashupati*). In the later classical texts and images of Shiva, he is regularly depicted as seated in the lotus position, clearly engaged in meditative activity. He is regularly called "the great meditator" (*mahayogi*), which draws attention to Shiva's intimate connection with asceticism, meditation, and the practice of yoga. The epithet *sadashiva* underscores the various dimensions of Shiva's personality, which is artistically represented in sculpture and painting by Shiva's multiple faces or heads. Finally, Shiva's natural manifestation is the *linga*, a cylindrical shaft that often sits on a pedestal called the *yoni* (womb). Symbolically, the linga is said to represent two aspects of Shiva: eroticism and the potentiality for procreation on the one hand, and the ascetic, world-renouncing dimension, which is exemplified by sexual restraint.

Despite the numerous terra-cotta goddess figurines and seals depicting a great male god, there has been little else excavated that sheds light on the public dimension of Indus religion. There are no structures excavated that may be said to have a clear religious function, except perhaps the Great Bath of Mohenjo-daro. It is a large tank, with steps at the north end that descend into the tank. No other similar structures have been excavated at other Indus sites. The presence of steps going down into the tank suggests that it was probably used for ritual bathing by people who had access to the upper city. The ritual function of the structure may be also supported by the presence of bathing rooms on the eastern side of the building housing the tank.

It is possible to read many of these Indus artifacts as representing a point of origin for many important

The Great Bath at Mohenjo-Daro, third to second millenium BCE. (J. M. Kenoyer, Courtesy Dept. of Archaeology and Museums, Government of Pakistan)

religious concepts, practices, and deities of Hinduism. However, many scholars have questioned such readings as perhaps expressing an unsupported assumption of cultural continuity. Regardless of the exact nature of Indus religion and religiosity, the archaeological record suggests that the Indus civilization came to an end sometime around 1500–1000 BCE. How a civilization as expansive and complex as the Indus suddenly comes to end has been a question that has preoccupied scholars since the discovery of the earliest Indus sites. Hypotheses about the demise of the Indus civilization have been shaped by later Hindu religious texts, as well as contemporaneous political ideologies. The earliest proposal for the demise of the Indus was the result of reading the archaeological evidence in light of the Rig Veda. Several hymns of the Rig Veda depict a struggle between a group of speakers of Sanskrit, who refer to themselves as noble ones (*arya*), and the *dasu*/*dasyus*, who are often described in the texts as being dark-skinned, having large noses, and constantly being defeated in battle by the arya with the help of the great Vedic god Indra. The so-called Aryan Invasion Theory proposes that the Indus civilization and its people were wiped out by the invading arya, who were nomadic, cattle-raiding warriors. The horse-driven chariot, which was a significant component of their civilization, came to be understood as providing the technological superiority that made it possible for the Indus civilization to be wiped out. Beyond the textual evidence, there is no archaeological evidence of an invasion. Contemporary scholars of the Indus civilization have come to understand the late phase of the Indus civilization as a period of cultural transformation resulting from several forces, one of which was the influence of migrating populations, possibly of Indo-Aryan speakers, as may be indicated by Painted Gray Ware pottery found in the region.

Vedic Period (ca. 1500–200 BCE) Literary as well as some archaeological evidence from outside and in-

side of South Asia suggests the immigration of a new group of people into the northwest regions of South Asia. These newcomers have been identified as the composers and transmitters of the Vedas and the dominant culture in South Asia for the next two millennia. The "racial" character of the arya composers of the Veda is uncertain at best, but they spoke a language that was different from that of the Indus civilization. Vedic or Vedic Sanskrit belongs to the Indo-Iranian branch of the Indo-European language family, which includes the majority of the languages spoken in Europe, Central Asia, the Iranian Plateau, and northern parts of the Indian subcontinent. The genetic relationship of these languages has been established through the analysis of phonology, morphology, syntax, and lexical items that show a common linguistic structure that has only been reshaped by the study of sound changes/phonological developments. The question of the homeland of the arya remains a disputed one among archaeologists, linguists, and scholars of South Asian religions. However, it is clear from the large body of primarily religious literature found in South Asia from ca. 1200 BCE on that their social and religious ideologies became dominant, probably absorbing much of the previously existing culture, as can be seen from a large number of non-Sanskrit words in the Rig Veda.

The texts produced by these new immigrants into the subcontinent are called the Veda. The word *veda*, cognate with Greek *(w)oida*, English *wit*, and German *Wissen*, reflects the character of these texts as containing sacred knowledge. The Veda consists of poetry dedicated to the various deities, ritual injunctions, and prose explanations of various religious rituals. The post-Vedic, medieval Hindu tradition characterizes the Veda as *shruti* ("that which has been heard"), which is considered to be eternal, to have no human author, and to have been originally heard by the ancient seers (*rishis*), who preserved and transmitted them. Shruti is distinguished from *smriti* ("that which is remembered"), a genre of authoritative religious texts that have been composed by human authors.

The Veda consists of four separate collections—Rig, Sama-, Yajur-, and Atharva—characterized by the type of material and its usage in the classical Vedic rituals. Each Vedic collection is further subdivided into four sections—Samhita, Brahmana, Aranyaka, and Upanishad. The Samhita is the oldest section of each collection, consisting primarily of poems used in the performance of rituals. The Brahmanas present a type of exegetical commentary on the poetic formulas, or *mantras*, used in ritual activity. The Aranyakas, which stylistically are very much like the Brahmanas, focus on more secret and dangerous rituals that must be learned, recited, and performed in the wilderness (*aranya*) outside the village along with their more sophisticated, cosmic interpretations. The last section of each Veda, the Upanishads, continues to apply the same method of ritual exegesis as the Brahmanas and Aranyakas in order to set out the hidden connection between the cosmos, ritual, and the individual human being. The Upanishads are also called Vedanta ("the end of the Veda") as they stand at a moment of transition between the archaic ritual-based religion of the Veda and the new religious ideas and institutions that characterize Hinduism. The Vedic texts were transmitted and preserved orally by ritual schools (*shakhas*) for a long period before they were written down.

The Rig Veda Samhita is the oldest and most authoritative text of the Hindu tradition. It is a collection of 1,028 hymns composed by various clans of poets, which have been arranged into 10 books. The hymns praising the various Vedic deities were used in religious rituals, which included the kindling and worship of the sacred fire (*Agni*), preparation of a special drink called *soma*, and specific rituals such as the horse sacrifice, and domestic rituals, including marriage and death rites. The Sama Veda contains a collection of chants (*samans*), primarily verses from the Rig Veda that have been set to melody, which are sung during the soma ritual. The Yajur Veda is the largest of the four Vedic collections and consists of mantras called *yajus*, which were recited during rituals. The Atharva Veda, the fourth Veda, is distinguished from the other three Vedas mainly in terms of content. It largely represents the popular side of Vedic culture and religion and contains spells for healing illness, the removal of demons, love-spells, speculative hymns about cosmic forces, as well as material relevant to domestic rituals, such as marriage, initiation, and death. Unlike the other three Vedas, its content is not directly relevant to shrauta rituals.

Like all dates in ancient India, the date of the Rig Veda is by no means certain, but linguistic and internal evidence suggests that the text was composed ca. 1200–1000 BCE. The date of iron in South Asia (ca. 1000–900 BCE) helps to narrow down the date, since the Rig Veda mentions only metal or yellow metal (copper), as opposed to the Atharva Veda, which speaks about the black metal (iron). In addition, the Mitanni texts of Syria and Iraq (ca. 1450–1350 BCE) specifically mention the names of the most important Vedic deities (Indra, Mitra, Ashvins, and Varuna) as part of the treaty between a Hittite king and a Mitanni king. It also includes a manual on chariot horses by a Mitannian named Kikkuli, which contains many Indo-Aryan technical terms about horse training.

The hymns of the Rig Veda presume a complex mythological system that provides the context for the other Vedas, as well as later Hindu texts. It mentions several gods, many of whom belong to chronologically distinct groups or generations. The Sadhyas and Vishvadevas are distinguished from the Adityas, the younger generation of gods who are the focus of praise in the Rig Veda. The Adityas are counted as seven (sometimes eight) gods that in part represent important Vedic social and religious concepts, including tribal agreements (Mitra), arya-hood (Aryaman), luck (Bhaga), and lot (Amsha). The generational difference is also seen in the division of gods (*devas*) and *asuras*, the latter title often applied to gods that belong to the pre-Aditya generation, such as Varuna. In the Vedic text, the asuras slowly morph into a group of beings who stand in permanent opposition to the devas, and by Epics and Puranas are understood to be the demonic enemies of the gods. Among the 33 gods of the Rig Veda, the majority are male deities, with only few goddesses mentioned, including Ushas (dawn) and her sister, Ratri (night). The most important gods are Agni and Indra, to whom the majority of hymns are dedicated. Varuna, Mitra, Surya, Vishnu, Rudra, the Maruts, and the twin gods, the Ashvins, also play important roles in Vedic mythology.

Agni is the personification of the sacred ritual fire, which is the most important feature of the Vedic religion. As the ritual fire and the priest of the gods, Agni is the intermediary between the human world and the heavenly, divine sphere. He transports offerings to the gods, who consume the trans-substantiated offering in the form of smoke or aroma (*medha*). Indra, the king of the gods, plays a major role in the cosmogony of the Rig Veda and ranks second in importance only to Agni. It is Indra who separates heaven and earth, releases the dawns from the cave (*vala*), and frees the life-giving waters being held back by Vritra, the demonic power of chaos against the ordering power of the gods. Indra is able to carry out his demiurgic activity through the invigorating power of soma, which is both a deity and a plant/drink. Soma, extracted by means of pressing stones and mixed with milk, is said to have an intoxicating and exhilarating effect that stimulated the ancestors (*pitris*) to ritual activity and confers immortality on gods and men. Like Indra, Varuna is also regularly referred to as king of the gods. However, whereas Indra represents the martial or royal dimension of kingship, Varuna is primarily connected with the moral sphere as the god who looks down upon people to see if they are acting out truth (*satya*), and are not actively engaging in deceit (*druh*). He is intimately connected with *rita*, the active moral-cosmic force of truth according to which the cosmos properly operates.

Although Vishnu is one the most important deities in the Hindu tradition, in the Vedas he plays a minor role, primarily as Indra's charioteer and helper in his battle with Vritra. His independent act in the mythology of the Vedas is as the god who takes three wide steps with which he measures out triple world (*trivikrama*). In the Rig Veda, the universe is conceived as consisting of three levels—Earth, the middle space/atmosphere, and the heavens. In taking these three wide strides, Vishnu traces and encompasses the totality of the universe. His first stride covers the Earth, the second stride traces the middle region between the heavens and Earth, and his final step encompasses the heavens and everything beyond.

Like Vishnu, Rudra, who is called Shiva in post-Vedic texts, is also one of the major gods of the Hindu tradition whose role in Vedic mythology starts out small and slowly expands. Rudra, whose name is probably connected with the howling storm, is often depicted as an ambivalent deity. He is praised as a healer and remover of infirmity while simultaneously being asked not to harm the poet, his family, and cattle. Hymns to the Vedic gods generally consist of explicit

praise of their great deeds followed by a request for the standard Vedic wishes: wealth in the form of cattle, long life/immortality, progeny (especially sons), and fame. However, hymns dedicated to Rudra do not follow this paradigm, and instead ask Rudra not to be angry and to direct the effect of his anger toward others. Poetic material dedicated to Rudra in later Vedic texts attempt to change the character of this god by attributing a number of epithets that highlight the benevolent side of his personality, including Shiva ("friendly one"), Maheshvara ("great lord"), and Shankara ("the maker of happiness").

Compared to their importance in the later Hinduism, the few goddesses mentioned in the Rig Veda seem relatively unimportant and anthropomorphically underdeveloped in the mythology and religion of the Veda. There are very few hymns dedicated to goddesses. Goddesses primarily represent natural or abstract concepts, such as Ushas (dawn), Ratri (night), Vac (sacred speech), and Shraddha (confident intention in the efficacy of ritual; faith). The goddess who receives most hymns in the Rig Veda is Ushas, the dawn, whose appearance announces the coming of the Sun, a new day, and the possibility of life.

Unlike the majority of hymns of the Rig Veda, which are primarily dedicated to the gods and focus on praise of their deeds, the hymns in the 10th book focus on speculation about the source and nature of the universe. Rig Veda 10.129, the famous Nasadiya Hymn, sets out a series of questions about the source of the universe. "Neither existence nor non-existence was there at that time" (10.129.1). The hymn goes on to deconstruct the possibility of anyone knowing "that" which was at the beginning before the duality of being and non-being. It culminates with the denial that even the overseer of the cosmos might know "that."

The well-known Purusha Hymn (10.90) provides an insight into the ritual ideology of the Vedas as well as a glimpse in the sociological dimension of Vedic religion. The universe is said to have arisen from the ritual dismemberment of *purusha*, a man of infinite size, who encompasses the universe on all sides. In the beginning, there was only purusha, who was so immense that only one-quarter of him constitutes all being. We are told that the gods, the Sadhyas, and the rishis offered a sacrifice with purusha as the oblation, and from that sacrifice the entire ordered universe came into being; his eye became the sun, his mind the moon, his breath the wind, from his head came the heavens, and from his feet the Earth. The Veda itself was one of the first products of this sacrifice. The four classes (varnas) of human beings came from different parts of his body: the Brahmans, the priestly class from his mouth, warriors (Kshatriyas) from his arms, the agriculturalists and merchants (Vaishyas) from his thighs, and the Shudras, the class that supports the other three, came from his feet. The importance of this hymn for understanding Vedic religion as well as the later Hindu tradition is enshrined in the last verse: "The gods sacrificed with the sacrifice to the sacrifice. These were the first rites. These powers reached heaven, where the ancient Sadhyas and the gods are located" (10.90.16). Not only is ritual the source of the universe and human society, but it is the means by which the gods attained heaven and immortality. The implication is that without access to ritual, immortality is not possible. Thus, the gods were themselves mortal before reaching heaven by means of ritual.

The central practice of the Vedic religion was sacrifice. The Vedas show a complex system of ritual practices carried out by priests on behalf of the sponsor of the sacrificer (*yajamana*) and his wife. Each Veda contains liturgical material that is necessary for these sacrifices, each performed by a priest that specializes in one particular Veda. Thus, at minimum, any sacrifice required a priest from each of the Vedas. Sacrifices were divided into two broad categories, sacred (*shrauta*) rituals and domestic (*grihya*) rituals. Shrauta rituals required three sacred fires: the householder's domestic fire (*garhapatyagni*), the southern fire (*dakshinagni*), and the offering fire (*ahavaniyagni*). These sacred fires were lit by a man who was qualified to take on the responsibility of become a yajamana. First, he must be a member of one of the three upper social classes (varnas), who has undergone the traditional education in the Veda. Second, upon completion of his Vedic education and only after having married, could he opt to establish his sacred fires, which he was then obligated to maintain through regularly offering sacrifices for the rest of his life.

There are two general types of shrauta rituals, *haviryajñas*, which involved offerings of milk products

into the sacred fires, and *somayajñas*, which involved the main offering of soma. Animal sacrifice, which was a normal part of the Vedic ritual system, is considered a haviryajña. Vedic sacrifices vary in complexity and duration. Sacrifices were carried out by priests employed by the yajamana, who were paid a sacrificial fee. Although the yajamana did not play an active role in the ritual performance, the Vedas expressly state that the benefits produced by the sacrifice are accrued by the sacrificer and his wife. Domestic rituals only require one sacred fire, usually the yajamana's home fire, which was established at the time of the marriage ceremony. Domestic rituals are performed to mark points in the life of an individual that must be ritually established, such as Vedic initiation (*upanayana*), marriage, and funerary rites.

It is in the exegesis of the sacrifice that the texts give further details about the religious concepts and themes central to the religion of the Veda. The performance of sacrifice had several aims. Certainly, the performance of a complex and expensive ritual like the Agnicayana, which lasted 12 days and required 17 priests, would produce for the sponsor of the sacrifice a great deal of social and political currency in terms of prestige. The texts also speak about the cosmic and soteriological dimensions of sacrificial activity.

The cosmic dimension of Vedic ritual may be understood in terms of the relationship between humans and the gods mediated by ritual. In ritual, human beings make offerings of food to the gods, which are trans-substantiated by the sacrificial fire into two components, aroma (*medha*) and life force (*asu*). The gods consume the aroma. In return, they give back rain, which makes life and the ritual cycle possible. The texts often say that human beings offer sacrifices because the gods have no food in heaven. Sacrifice also involves offerings to the departed ancestors (*pitris*) of the yajamana, who like the gods have no food in heaven, and must be kept alive, lest they should fall back to Earth. In return, the ancestors give back progeny to the sacrificer. The ritual exegetes also understand a third cycle of exchange in which human poets offer praise to the prototypical ancient poets (*rishis*), who in return provide renewed inspiration for the composition of new poetry.

Vedic exegetes also understood the sacrifice to have a soteriological function. As the hymns of the Rig Veda make clear, the poet hopes to live a long life (*ayus*), to the ideal age of 100. Upon death, the wish expressed in all Vedic texts is that one will be immortal in the place one's wishes are fulfilled. That place is called by different names: home, the highest heaven, and the place of the ancestors and Yama, the first mortal who found the way to the heavenly abode. Immortality is conceived as a permanent stay in that world, where one does not die, which is achieved through the accumulation of merit that results from the correct performance of sacrifices. It is by means of accumulated ritual merit that the yajamana constituted his new heavenly body. Eternal life in heaven, unencumbered by death, was conceived in terms of a body that was sustained by the continuing ritual activity of subsequent generations of the yajamana's descendants.

The belief in immortality as a permanent condition is found throughout the Vedic texts alongside competing ideas about the nature of the afterlife. The Brahmanas speak about the second death (*punarmrtyu*) and the ritual means to avoid it. Although the texts are not explicit about what the second death entails, the contexts in which this concept is discussed suggest that the second death was understood to take place in the heavens. Since the texts state that the way to avoid it is by the correct knowledge of ritual, the implication must be that the result of the second death must also lead to the situation in which rituals can be performed, which must be as a human being rather than a departed ancestor in heaven. By the time of the Upanishads, punarmrtyu has disappeared from the discussions about the afterlife and the new concept of rebirth (often popularly called reincarnation) has entered the soteriological vocabulary of Vedic thinkers.

The Upanishads, the last section of each Veda collection, were composed ca. 800–300 BCE. Like the Brahmanas and Aranyakas, the Upanishads continue the tradition of exegesis whose aim was to understand the meaning of sacrifice. They focus on the correct understanding of the hidden correspondences or identities (*bandhu*, *upanishad*) whose knowledge was necessary for the ritual to be efficacious. This method of exegesis of the Brahmanas aimed to establish the hidden iden-

tity between the elements of sacrifice and their cosmic counterparts. The Upanishads take this analysis one step further to elucidate the secret correspondences between the sphere of ritual (*adhyayajna*) and the macrocosm (*adhidevata*), and expand it to include the connection to the individual person (*adhyatma*). It is the search for the three-way identity between macrocosm, mesocosm, and microcosm that drives the speculative exegesis of the Upanishads.

The Upanishads introduce new perspectives on all questions regarding Vedic rituals. Upanishadic discussions about ritual take place in various contexts, including debates among priests, which occasionally include women debaters (Gargi), debates between kings and priests, and discussions between Vedic teachers and their students. Specific teachings are often attributed to various well-known teachers, especially Yajñavalkya, or a famous king, such as King Janaka. It is in the context of ritual discussions that the Upanishads address broader questions about the nature and origin of the universe, the nature of human beings, the body, death, and the afterlife, and introduce new doctrines such as rebirth, transmigration, *karma*, and *moksha.*

Whereas the picture in the older Vedic texts is of a permanent blissful afterlife, the Upanishads introduce the belief that immortality in the heavenly world is temporary and eventually leads to rebirth. Rebirth is described primarily in biological and ecological terms, in which after an unspecified period of time, the person falls back down to Earth as rain and eventually re-enters the ecological food chain. He eventually becomes the food consumed by a man, which eventually becomes his semen, and is reborn in the womb of his wife. The idea that immortality was limited only by the amount of one's accumulated ritual merit is taken to its logical conclusion: immortality achieved by ritual was not real. Immortality is only truly achieved by the knowledge of *brahman*, which leads to the world of the gods, which is said to be beyond *samsara*, the cycle of birth, death, and rebirth.

The triumph of rebirth ideology over the older notion of a permanent, blissful heavenly existence occurs at the same time as the concept of sacrificial action (karma) is being reconceived. The older concept of ritual action and its effect (immortality) was already being questioned in the conceptualization of punarmrtyu, "the repeated death," which had to be prevented in order to attain an immortal heavenly existence. The effects of actions beyond ritual were also being questioned in the Brahmanas. The violent killing of animals, which was required in sacrifice, came to be understood to lead to an afterlife in which human beings became the sacrificial victims of the sacrificial animals that they killed in sacrifice. Anxiety about the afterlife and the effects of killing led to the conception of an inverted afterlife in which the sacrificer became the sacrificed. It is in this context that Yajñavalkya introduces a new understanding of karma that becomes central to Hinduism. All actions (karma), not simply ritual actions, have automatic, inescapable results that affect not only one's present situation but also one's next rebirth. Although the Upanishads do not present a systematic exposition of karma and rebirth, they introduce the new concepts that are elaborated into a consistent theory of retribution and rebirth in later Hindu narratives, as well as by schools of Indian philosophy.

In dealing with the search of the threefold secret identity that links macrocosm, mesocosm (the sphere of ritual), and microcosm, the Upanishads focus on two concepts as the secret correspondence par excellence, namely brahman and *atman*. In the Rig Veda, brahman means both formulation of truth and the power that is activated by that formulation. By the time of the Upanishads, it comes to represent not only the essential identity among all things, but the ultimate source of all seeming diversity. All things are ultimately reducible to that is which real, brahman. Brahman is both the top of the hierarchical chain of being and foundation of the chain. Yajñavalkya calls it the imperishable, which is beyond conceptualization and which makes the ritual efficacious. Brahman emerges as the hidden ritual identity that must be known and without which all sacrifices are unproductive. Thus, the Upanishads raise knowledge of the ultimate ritual identity, brahman, beyond ritual itself: it is knowledge of brahman that ultimately leads to the highest goal, moksha, release from the cycle of birth, death, and rebirth and complete freedom from conditionality.

In addressing the question of the secret ritual identity from the point of view of the individual person, the

Upanishads systematically deconstruct the human person into the various vital powers (*prana*) of the body (breathing, thinking, seeing, hearing, and speaking) only to conclude that upon which all vital powers depended and with which they are identical is the self (atman). The atman is identical with the vital functions of the body, but is none of the individual vital functions, and as such is the ultimate source of the human person. The highest teachings of the Upanishads establish knowledge of the identity of brahman and atman as the efficacious, liberating knowledge that leads to freedom from rebirth, conditionality, and suffering. They distinguish ritual knowledge from knowledge of brahman and atman and attribute the latter to those who dwell in the wilderness and have renounced Vedic sacrificial activity through the internalization of ritual.

Carlos Lopez

See also: India, Contemporary Religion in: Asian Religions; India, Contemporary Religion in: Middle Eastern Religions; India, Hinduism in: Classical Period; India, Hinduism in: Medieval Period; India, Hinduism in: Modern Period; Jainism; Meditation; Pilgrimage; Sikhism/Sant Mat; Temples—Hindu; Women, Status and Role of; Yoga.

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■ India, Hinduism in: Classical Period

The classical period (ca. 500 BCE–600 CE) of Indian Hinduism was marked by transition from the religion of the Veda to a form of Hinduism based on the worship of various new deities that displaced the great Vedic deities, sectarian affiliations with new forms and

expression of worship, and new philosophical/theological systems.

The Upanishads, the youngest layer of Vedic texts, the Vedanta, not only introduce new ideas but, when read in their historical and social context, show internal developments and changes with Vedic religion or Vedism. The term "Vedism" is used by scholars to show both the continuities and discontinuities between the ancient religion of the Vedas and the classical Hinduism of the Puranas. The transition from the ritual-based traditional religion of the Veda to the classical Hinduism of worship of various new deities based on new sacred stories that displace the great Vedic deities (Indra, Varuna, Mitra), sectarian affiliations with new forms and expressions of worship (*puja*, temple building, chanting of *bhajans*, pilgrimage), and new philosophical/theological systems that reach back to the Veda for their intellectual foundation can be seen in the religious text composed in the classical period—the great Indian epics, the Ramayana and the Mahabharata, and in the vast body of literature that expound *dharma*. These texts document how the sacrificial system of the Vedas, rather than being eliminated, was re-imagined under the overarching principle of dharma. At the same time that ritualism was transformed into an ideology that encompassed both ritual and moral behavior, the epics show the integration of new ideologies with the religious ideas that had become firmly established, such as *atman*, *brahman*, *karma*, *moksha*, rebirth, and *samsara*.

By the third century BCE, the Vedic concept of dharma had been expanded from its limited connection in the Veda as specific ordinances and sacrifices that supported and continually maintained the cosmic order (*rita*), the regulative principle of the natural and cosmic order. Dharma was reformulated as the all-encompassing cosmic ordering principle, whose scope extended beyond sacrificial and ritual activity but embraced all socio-cultural practices as being inseparable from the cosmic order. Dharma emerged as the central topic of religious discourse in the two great Indian epics, the Mahabharata and Ramayana, and in the four principal genres of literature on dharma—Dharma Sutras (ca. third to first centuries BCE), Dharma Shastras (ca. first to ninth centuries), the body commentarial literature (beginning ca. ninth century), and later

A scene from a printed version of the Mahabharata, an epic collection of mythological tales based on Hindu spiritual beliefs. (Apurva Patel and Marketa George)

Nibandhas (beginning ca. 12th century), digests that collected and topically organized extracts from various sources on dharma. This body of literature, which expounds the complexities of dharma and its application, although religiously authoritative, is not considered *shruti*. *Smriti* texts are understood to have been produced by human agency and as such represent a genre of knowledge that includes Vedic teachings and practices of dharma that have been lost or forgotten.

The two great Indian epics, the Ramayana and the Mahabharata, although technically not revealed texts are believed to have been divinely inspired and as such are considered as authorities only to relative lesser degree than the Veda. In the daily lives of Hindus, these two narratives play a far more important role than the Veda, which most people have neither learned nor studied. The encyclopedic nature of the epics, especially the Mahabharata, has gained them the status of "fifth Veda." It is primarily through the narratives about the heroes and heroines and the many interspersed stories linked to the main story line from which, as children, Hindus learn about the nature of dharma—social and religious duty, morals and ethics.

The Ramayana (ca. 750–500 BCE) is the shorter of these two great narratives, consisting of approximately 50,000 verses and attributed to the sage Valmiki. As its name reflects, the main story is about the life and adventures of Rama, the young prince who is heir to the throne of King Dasharatha of Ayodhya. The night before Rama's consecration as king, Rama, joined

by this wife Sita and his brother Lakshmana, voluntarily goes into exile as a result of a royal promise his father, King Dasharatha, had made to his youngest wife, Kaikeyi. As a result of the machination of Rama's old nurse maid, Manthara, Kaikeyi became afraid that under Rama's rule her son Bharata would be mistreated. She demands fulfillment of the royal promise, which, as king, Dasharatha is unable to refuse. She insists that Rama be exiled for 14 years and that her son Bharata be consecrated as king. Bharata has no desire to rule and tells Rama that he will rule only in his stead until he returns from exile. Bound by his word, Dasharatha accedes and eventually dies of a broken heart, after having banished his beloved son. Knowing the dharma of a king and the importance of the king's word, Rama accepts his banishment. While in exile, the demon king Ravana becomes enamored by Sita and abducts her. This key event sets up the rest of the story; in order to return to Ayodhya and reclaim his rightful place as king, Rama must regain Sita. On the way to Lanka, the island home of Ravana, Rama and Lakshmana gather not only allies, including King Sugriva and his commander, Hanuman, but also obtain divine knowledge and weapons. After battling Ravana's armies and laying siege to Lanka, Rama eventually defeats Ravana in combat, regains Sita, and returns to Ayodhya to reclaim his rightful place as king. Upon their return, the people express serious misgivings about Sita's chastity and purity during her forcible stay in Lanka. In order to placate his subjects and consolidate his kingship, Rama asks Sita to undergo a test of fire, which she successfully completes, thus publicly establishing her chastity and purity. However, rumors of her potential misconduct while in Lanka return again and, as king, Rama is obliged to banish Sita, who unbeknownst to him is pregnant with twin sons. While in exile, Sita meets the sage Valmiki, who takes her to his forest hermitage (*ashram*) where eventually she gives birth to Kush and Lavana. Shortly thereafter, after Sita returns to Ayodhya for the completion of Rama's Ashvamedha (horse sacrifice), she implores her mother, the Earth, to take her back into herself.

At its core, the Ramayana expounds the complexity of dharma, especially as it applies to the connection of the well-being of the world and the fulfillment of the king's dharmic duties. The main characters of the narrative—Rama, Sita, Lakshman, Hanuman, Kausalya, Dasharatha—embody social and moral ideals in the Hindu tradition. Rama, the star of the epic, is depicted as the ideal male human being, whose very actions are continually praised as proper dharma, even in cases in which his actions may appear to be dubious (shooting Valin from behind, banishment of Sita, etc.). His decisions and actions encapsulate the dharma of a son, husband, brother, friend, warrior, and especially ruler/king. Together with Sita, he is part of the paradigmatic married couple. Sita is portrayed as the ideal, devoted wife who obeys and follows her husband through all perils and refuses to break her oath of marriage, even at the expense of her own life. At the same time, Sita is also depicted as a strong-willed and wise woman who is skilled in the subtleties of dharma, especially when she presents a nearly unimpeachable argument to her husband as to why it is her duty to follow him into exile, although Rama does not wish her to go. Hanuman, Rama's faithful friend, represents the ideal devotee, who is said to have Rama and Sita enshrined in his heart.

The power and significance of the Rama story has given birth to numerous versions of the retellings, each reflecting literary attempts to address problematic aspects of the characters and story as understood in changing religious, political, and economic contexts. Next to Valmiki's Ramayana, the most well-known re-telling includes Tulsida's (ca. 1570) Ramacarita in Hindi, Kampan's (ca. 1100) Iramavataram in Tamil, and Adhyatma Ramayana in Sanskrit, which is part of the Brahmananda Purana (ca. fourth century BCE to fifth century CE).

The Mahabharata (ca. 400 BCE–400 CE) attributed to the legendary author Vyasa, whose name means "the editor," is the longest extant poem in the world, consisting of 100,000 stanzas in its critical edition. Like the Ramayana, it is a compendium of dharma. The text refers to itself as "the fifth Veda" and expounds its encyclopedic application with the declaration that whatever is not found in the Mahabharata is not to be found elsewhere. The main story line concerns the struggle for succession to the throne of the Kuru dynasty between two sets of cousins, the Pandavas and the Kauravas. While on a hunting trip, King Pandu is cursed by a *gandharva*, after having killed him and his lover

while they were making love in the form of gazelles. The childless Pandu is cursed to die if he should ever enjoy the pleasure of love-making with his wives, Kunti and Maitri. Kunti reveals that she knows a sacred mantra that allows her to call upon any god to father a child while maintaining her virginity. Pandu asks Kunti to call on the gods Dharma, Vayu, and Indra, to father respectively, Yudhishthira, Bhima, and Arjuna. Using Kunti's mantra, Maitri calls upon the twin gods, the Ashvins, and gives birth to the twins Nakula and Sahadeva. The five princes are collectively known as the Pandavas. Meanwhile, with the help of his uncle, the sage Vyasa, Pandu's elder brother Dhritarashtra, who was born blind and thus was unable to become king, and his wife Gandhari obtained 100 children known as the Kauravas, the eldest being Duryodhana.

After Pandu's death, Dhritarashtra becomes king, with the explicit understanding that Yudhishthira would inherit the throne. However, as the main plot unfolds, the audience witnesses the repeated attempts of the Kauravas, led by Duryodhana, to usurp and even kill the Pandavas. The enmity of the Kauravas toward the Pandavas reaches its height during Yudhishthira's royal coronation ceremony. Part of the coronation ritual for the king involves a dice game in which the soon-to-be king plays and defeats his adversary. Duryodhana asks his uncle Shakuni, who is well known for his skills at playing dice, to play against Yudhishthira in his stead. As the match progresses, Yudhishthira loses every throw of the dice until he has lost all his possessions. He then wagers his brothers Nakula, Sahadeva, Arjuna, and Bhima and also loses them to Shakuni. After having wagered and lost himself, he wagers Draupadi, the Pandavas' common wife, who had been wedded to Arjuna, but who became their common wife as result of Arjuna honoring Kunti's command to share all things he may have obtained with his brothers. Draupadi is forced to appear in front of the participants, even though she is in seclusion associated with her menstrual period. Like Sita, Draupadi questions the dharmic status of being wagered by Yudhishthira after he had already lost himself. After much debate, King Dhritarashtra resolves the conflict by restoring all property to Yudhishthira. After the Pandavas had left the ceremony, Duryodhana challenges Yudhishthira to one last throw of the dice. The loser and his family would go into exile for 12 years followed by an additional year, which had to be spent incognito, and if they were discovered the entire cycle of 13 years would be repeated. Upon completion of the exile period, their rightful portion of the kingdom would be restored. Yudhishthira loses the dice game and together with his brothers and wife is forced into exile.

Upon their return from exile, Dhritarashtra, manipulated by Duryodhana, refuses to restore the Pandavas' kingdom. The great war of 18 days follows, in which subsequently all Kauravas and nearly all descendants of the Pandavas are annihilated. After restoring the world as the rightful king, son of dharma, Yudhishthira hands the kingdom to Parikshit, grandson of Arjuna and only surviving descendant of the Pandavas, and together with his brothers and their wife Draupadi depart toward Indra's heaven.

Perhaps the best known episode of the Mahabharata is the Bhagavad Gita, a text that has acquired a life of its own independent of its epic context because it encapsulates many of the central religious concepts of the Hindu tradition. It consists of a dialogue between Arjuna and Krishna, his charioteer, best friend, and the incarnation (*avatara*) of god about dharma, the nature of action (karma), and the transformation and the liberation of the self (atman) from the cycle of birth, death, and rebirth (samsara). In its epic context, the Bhagavad Gita addresses Arjuna's paralyzing despair at the thought of engaging in a dharmically justified battle, in which he will have to kill his kinsmen and thus destroy the family, which according to dharma must be protected. From Arjuna's perspective, he is caught in a no win situation: if he does not engage in battle, he is neglecting dharma as a warrior, and if he engages in battle, he must kill his kinsmen, which goes against family dharma. The 18 chapters of the Bhagavad Gita are Krishna's attempts to persuade Arjuna to engage his sacred duty as a warrior by contextualizing the actions (karma) that Arjuna must undertake within the larger religious context. Krishna expounds the nature of karma (actions and their consequences) in terms of not only duty but also in terms of Vedic sacrifice and the cosmic necessity to act. He simultaneously situates karma within the Upanishadic context of discriminating knowledge of the nature of the body, the self (atman) and brahman, and renunciation.

Illustration from the 17th century, depicting a scene from the epic Hindu poem "Mahabharata" with the hero Arjuna in a carriage behind Krishna, who is mounted on a horse. (The British Museum/Jupiterimages)

Krishna tells Arjuna that the self is eternal and indestructible. He advises Arjuna that the way to overcome his paralyzing despair is by engaging in action through disciplined devotion (*bhakti*), by performing all necessary acts as a sacrifice to Krishna. Throughout the often repetitive dialogue, Krishna integrates the moksha-perspective of the Upanishads, with its focus on knowledge and liberation, to the world-affirming orientation of dharma-based duties with its focus on society, family, and responsibility of daily life, which is the inherited perspective of the Vedic ritualists. The Bhagavad Gita presents its teachings in terms of three seemingly distinct paths (*marga*) or disciplines (*yoga*): the path of action (*karma yoga*), the path of discriminating knowledge (*jñana yoga*), and the path of devotion (*bhakti yoga*). In addition, these paths are integrated with the growing importance in Vedic thought of devotion (bhakti) to a transcendent, personal deity as a way to transcend the effects of action (karma) and attain salvation (moksha).

Dharma became a topic of specialization among scholar-Brahmans and led to the production of a body of literature elaborating the content of dharma—such as religious duties according to social class (*varna*) and caste (*jati*), stages of life (*ashrama*), dietary rules, expiations for transgressions, and the duties of the king—in a more systematic manner. In the discourse of dharma, duty according to social class (*varnadharma*) is understood as an expression of the cosmic order in the human, social sphere. Society, as depicted in the Dharma sutras and Dharma shastras, is one that is hierarchically stratified and understood to be linked to the creation of the cosmos. The nature of human society is found in Rig Veda 10.90, the famous Purusha

Sukta, where the four classes of human beings—but also the cosmic elements, gods, animals, and plants—are understood to emerge from the various parts of the body of *purusha*, the cosmic person. The origin of each social class from a distinct part of the body of purusha establishes the hierarchic distinction of the members of the four classes. Brahmans, who originate first from the mouth, the highest part of the body of Purusha, are invested with brahman (power of poetic formulation) and are the keepers of the Veda, who as scholar-teachers preserve and transmit the eternal truth of dharma. The warriors (Kshatriya) are the protectors of the people and overseers of government, who by the exercise of military and political power establish the conditions in which dharma operates by virtue of being identical with the power and might derived from the arms of Purusha. Originating from the thighs of Purusha, the merchants and agriculturalists (Vaishyas) represent the power of creativity, fertility, and productivity that they carry out as agriculturalists, merchants, and artisans. Being identical with the lowest part of the body of Purusha—the dharmic duty of the Shudras—the fourth and lowest class is to serve and support the upper three varnas.

In addition to the hierarchy of varna, which is understood in the Veda to be part of the very fabric of the cosmos, the Dharma sutras and Dharma shastras expound dharma in terms of another important system of social hierarchy known as jati, or caste. Jatis cannot be historically found in the Vedic texts, but Manava Dharma Shastra (ca. first century BCE to second century BCE), the oldest Dharma Shastra, popularly known as Manu, attributes the origin of various jatis to intermarriage between various varnas. The term "jati," literally meaning "birth," is usually translated as caste, which reflects Portuguese 14th-century travelers' understanding of the social hierarchy in India as being similar to the Portuguese and Spanish *castas*, meaning chaste, which referred to the system of social stratification along racial groups in Spanish colonies. The use of the English term "caste" with a racial tone is present from 1555 on. Hindus are born into a caste and remain a member of the group until death. As such caste groups are ascriptive in nature and endogamy tends to be a feature of caste, although hypergamous marriage is also quite normal. In part, caste reflects a traditional division of labor, especially along religious lines, such as barbers and potters. However, in the context of the modern society, all occupations are theoretically caste-free. Caste grouping are found everywhere in India, although ranking will vary from region to region. In both varna and caste systems, Brahmans are at the top of the hierarchy, while *dalits*, or untouchables, who perform the most polluting tasks, are excluded from the varna system.

The opposition between purity and pollution is an operative principle in the hierarchy of castes. Pollution is understood to be a quality of the body that is transferable, especially through bodily substance, which must be controlled and kept at bay in order to maintain one's relative purity in relation to another group. Purity and pollution can be most vividly observed in the commensal interaction among different caste groups in which the relatively superior rank of groups is expressed in terms of the distribution and acceptance of food. By accepting food and the inherent pollution that is absorbed by the food, a group concedes its relatively inferior status. Superior status is established in relation to the caste groups that will accept one's food, which implies one's relative high status in relation to them.

In addition to varna, dharma is elaborated in terms of system of stages (*ashrama*) of an individual's life, traditionally counted as student (*Brahmacarin*), householder (*Grihastha*), forest-dweller (*Vanapratha*), and renunciant. The system of ashramas as alternative ways of life for a twice-born man, a male of the upper three varnas, has its foundation in the Veda, where originally each ashrama was an independent, alternative life way. After completing his period of Vedic study under the tutelage of a qualified teacher, a man could enter any of the three subsequent ashramas or could optionally choose to remain a lifelong celibate student. The earliest formulation of the ashrama system as a theological construct in which the four ashramas are conceived in a sequential manner to be undertaken in succession over the course of a lifetime is found in Manu. In this model, each quarter of a man's life is identified with each of the successive ashramas. It is the duty of a father to make arrangement for his son to study the Veda and rite of initiation (*upanayana*), at which time he goes to live in the home of his teacher.

During his period of study, the student remained celibate and undertook the daily recitation of the Veda, daily ritual oblations to the gods, *rishis*, and ancestors, daily rounds of begging for alms, and various ritual vows. Upon the completion of his Vedic education, the young man enters the second stage, the householder, which is marked by marriage, the establishment of the ritual fire, and performance of the five great sacrifices (*mahayajñas*)—the recitation of the Veda to Brahman, offerings of food and water to the ancestors, offerings in the sacred fire to the gods, hospitality rituals for human guests, and *bali* offerings of food to *bhutas* (semi-divine beings). According to Manu, when his skin has become wrinkled and his hair has turned gray, and when he has fulfilled his obligations as a householder, he may retire with his wife to the wilderness outside the village to continue his ritual obligations to the sacred fires. The forest-dweller continues to maintain the ritual fires, performs the five daily sacrifices, and in addition undertakes increasingly severe ascetic practices that include wearing wet clothes during winter, sitting around five fires in the summer, and eating only flowers, roots, and vegetables. Through his performance of dharma and engagement in new ascetic practices, he prepares for the attainment of moksha, while still connected to the social world.

The final ashrama, the renunciant stage, is referred to by various terms in smriti literature, including *parivrajika* (wanderer) and *sannyasa* (renouncer). Only after having fulfilled his three primordial debts to the gods, rishis, and ancestors, may he divest himself of the vestiges that connected him to dharma—hut, wife, food, and ritual fires. Giving up these, the renunciant is now beyond all social responsibilities, beyond dharma, and his only obligation is the pursuit of moksha. As a renunciant or wandering acetic, he never settles in one place and subsists by begging for alms. According to Manu, the renunciant channels all his energy on controlling his body and mind through the practice of breath control and the restraint and eventual withdrawal of the senses. By achieving complete awareness of body and mind, the renunciant aims to realize the identity of the individual self (atman) and brahman and achieve liberation from samsara.

Sex and gender is implicit in the discourse on dharma. Like Shudras, women are made into a social "other" by their exclusion from upanayana and the study of the Veda; as such they are not really *dvijas*, since they are not reborn in the Veda. Although it is clear from the earliest Vedic texts on that a sacrificer must be married in order to carry out any ritual duties, women do not have the qualifications to independently sponsor any *shrauta* ritual. This ambivalence is reflected in Manu's well-known dictum that women must never be independent and must always be guarded by a man: her father guards her in childhood, her husband guards her in youth, and her son guards her in old age. These texts, which regard women as the source of all auspiciousness, express the concern for guarding a woman's inherent power from misuse or abuse. Her highest duty is to serve her husband as lord, which will lead her to heaven. However, smriti literature, although agreeing on the generally subservient status of women, also present different points of view regarding women's independence at it relates to women's property.

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See also: Hinduism; India, Contemporary Religion in: Asian Religions; India, Contemporary Religion in: Middle Eastern Religions; India, Hinduism in, Ancient Vedic Expressions; India, Hinduism in: Medieval Period; India, Hinduism in: Modern Period; Jainism; Meditation; Pilgrimage; Temples—Hindu; Women, Status and Role of; Yoga.

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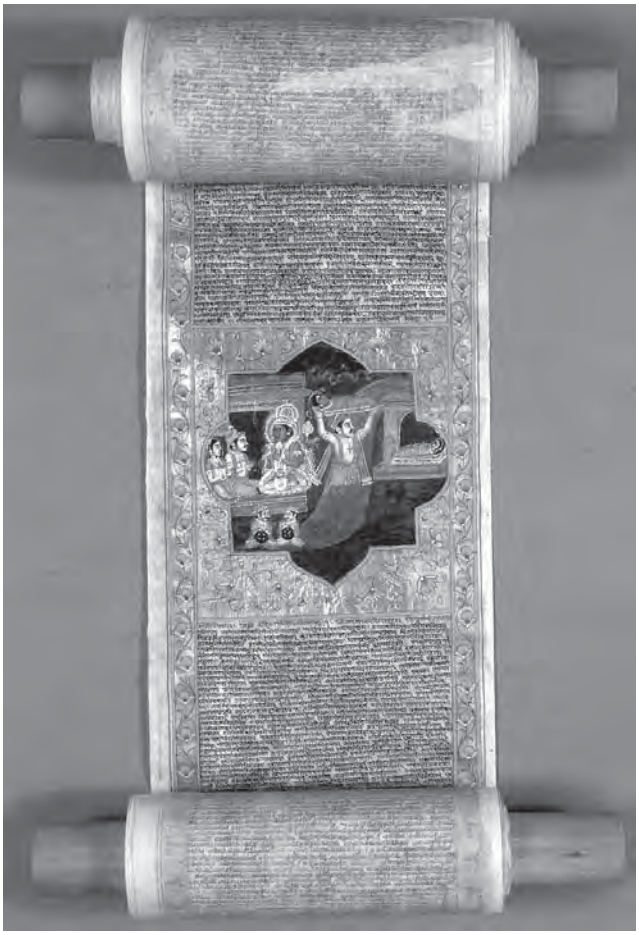
■ India, Hinduism in: Medieval Period



A section of the Sri Bhagavata Purana. (The British Museum/StockphotoPro)

From the third through the sixth centuries CE, most of India was united in the Gupta Empire, a regime marked by the supportive environment given to art, culture, and intellectual endeavors. With the disintegration of the empire through the sixth century, India was divided into a variety of smaller kingdoms. The subcontinent then faced a significant discontinuity with the invasions of the Muslims, especially in the 11th through the 13th centuries. With the establishment of the first Delhi Sultanate by the Mamluk dynasty (1206–1290), Muslim regimes would come to rule the largely Hindu population, especially in northern India. In 1526, the Sultanate would be succeeded by the Mughal Empire, which remained in place until the arrival of the British. The Mughal came to rule most of the Indian subcontinent by the early 18th century, but would be brought to an end in the mid-19th century.

The emergence of the Muslims to power would have significant consequences religiously, including the disappearance of Buddhism, the founding of Sikhism (and the later Sant mat movement), and in the 20th century, the opting out of independent India by many Muslims who would found the modern states of Pakistan and Bangladesh. Beginning in the 18th century, Hinduism's forward trajectory was greatly affected by India's being targeted by Christian missionary activity, the Christian missionary movement receiving significant support by the British colonial establishment in the 19th century.

The massive political, economic, and social changes in Hinduism in India through the medieval period (ca. 600–1600) are reflected in the complex body of narrative literature produced during this period, which contain law codes, prescriptions for worship and pilgrimage, cosmogonic narratives, and stories and genealogies about gods and kings. This highly heterogeneous body of *smriti* are known as *Puranas*, literally "ancient stories." The Puranas' self-understanding and

authority in the tradition is derived from the Veda, with the latter understood as *shabdhapradhan* (that whose chief concern is sound), while the Puranas are *arthashabda* (that whose chief concern is meaning). The authorship of the Puranas is attributed to the sage Vyasa.

As a genre, purana encompasses everything from the Veda to the epics, including old stories that were told but not collected in the Veda. Indeed, some Puranas claim that they were created earlier than the Vedas, while the Bhagavata Purana (ninth to 13th centuries) clearly states that the Brahma, the creator, spoke the Veda first and the Puranas followed. The Puranas usually list 18 great puranas (*mahapuranas*) and another list of 18 minor puranas (*upapuranas*). The mahapuranas include Agni, Bhagavata, Bhavishya, Brahma, Brahmanda, Brahmavaivarta, Garuda, Kurma, Linga, Matsya, Markandeya, Narada, Padma, Vishnu, Varaha, Vamana, Vayu, Shiva and Skanda. The heterogeneity of the material contained in these texts, some of which was collected during the Gupta period (ca. 320–500 CE), but which includes much older material, makes the dating of these texts nearly impossible. Although in some sense the Puranas are a type of catch-all, the narratives present a set of themes and concepts that are central to the understanding of the Hindu tradition, in particular, the narratives about the nature of the cosmos and the various *devas* of the Hindu tradition.

The various narratives about the gods and goddesses and their deeds are presented in the Puranas within an established cosmogonic and cosmological framework. The universe is conceived as uncreated, beginningless, and eternal, but undergoes periodic cycles of dissolution and re-constitution or secondary creation. The cosmic cycle of dissolution and re-creation underpins the texts' understanding of time as simultaneously cyclical and linear. One system of time in the Puranas is the *yuga* system. The cyclical cosmic process is understood to consist of four ages or yugas, each cycle's duration being progressively shorter than the previous one. The yugas are named for the throws of dice: Krita (1,728,000 human years), Dvapara (1,296,000), Treta (864,000), and Kali (432,000). A *mahayuga*—a cycle of four yugas—ends in cosmic dissolution (*pralaya*), which is followed by another mahayuga cycle. The cosmic process and time are also intimately connected to *dharma*. The progressive decline of the virtue of human beings and the well being of the world is a feature of each subsequent yuga. Thus, each yuga is understood in moral terms, with Krta Yuga representing the height of ideal time when dharma is universally upheld. The Kali Yuga, the present age of the world, is conceived as the lowest point of dharma, in which society is turned upside down, where Brahmans act like Shudras and Shudras attain kingship.

The cosmic framework of the Puranas is also conceived in terms of the activity of the three great deities, the *trimurti*, Brahma, Vishnu, and Shiva. Brahma, the grandfather, creates the universe at the beginning of each yuga, which is then maintained by Vishnu's activity, and is destroyed at the end of the yuga by Shiva. The classic images depicting the cosmic process show Vishnu lying on the giant serpent Shesha, literally "the remnant," floating on the cosmic ocean. From Vishnu's navel grows a lotus flower upon which Brahma sits, distinguished by his four faces and often holding the Vedas, the first product of creation. In the famous relief at the Durga Temple at Deoghar (ca. 425 CE), Shiva, mounted on his animal vehicle (*vahana*), the bull Nandi, is depicted next to Brahma.

In addition to the influence of Sanskrit-based tradition, Hinduism in the medieval period was shaped through the religious sentiments expressed in vernacular religious literatures from other parts of the subcontinent, especially from South India. The songs and poems especially of Tamil poet-saints—the Vaishnava Alvars, the Shaivite Nayanars, and the yoga-centered Siddhas—have influenced the flavor of devotionalism (*bhakti*) in Hinduism. These bhakti poets not only composed stressing the centrality of god's grace for salvation, but also criticized the privileged position of orthodox Brahmans. This criticism often extended to both Brahmanic ritual practices as well as attacks on traditional social ideology of *varnashramadharma*.

The Puranas also contain the narratives that form the core of the religions of Vishnu (Vaishnavism), Shiva (Shaivism), and the Goddess (Shaktiism), as well as other prominent deities of the pan-India Hindu pantheon including Ganesha, Skanda, and Hanuman. As such, the Puranas reflect the crystallization of a long

period in the rise in popularity of these gods and their respective cults.

The systematic development of Hindu thought can be traced to the metaphysical speculation of the Rig Veda, which asks about the source of the cosmos, as well as the systematic inquiry into the meaning of sacrifice found in the Brahmanas and Upanishads. Over several hundred years, *darshanas*, or "ways of seeing," emerged out of the speculative context of the Vedic tradition through exegesis of various foundational texts. Darshanas are systems of metaphysical speculation that address many of the same questions that Western philosophy undertake, but they are also concerned with systematic understanding of the nature of the divine. Thus, each darshana represents the history of speculation that encompasses epistemology, metaphysics, ethics, social customs, aesthetics, psychology, cosmology, grammar, logic, and speculation about language, which include both the orthodox (*astika*) Hindu darshanas as well as the heterodox (*nastika*) system of Jainism, Buddhism, and the Lokayata (materialists). All schools of philosophical/theological thought in South Asia are primarily exegetical traditions that systematically develop through commentaries and sub-commentaries that elucidate the school's founding text and subsequent explanations. The founding text is generally a *sutra* text, which is the first systematic presentation of key concepts usually found in the Veda. Sutras are short, pithy, terse formulations that attempt to express the essence of the system and generally are difficult to decipher without the additional explanations provided by commentaries. Historically, the various systems of Hindu thought started around the same time and developed in constant engagement and criticism of one another. This can be seen in the common technique of argumentation that all schools use to elaborate their arguments. At the outset of the argument, the opponent's view (*purvapaksha*) is stated, followed by critical assessment of the opponent's view (*khandana*), and after providing a digest of the objections to the purvapaksha by rival darshanas, the demonstrated conclusion (*siddhanta*) against the purvapaksha is presented.

There are five basic religious presuppositions that underpin Hindu darshanas: the reality of the self (*atman*), dharma, *karma*, liberation (*moksha*), and the means to achieve it (*sadhana*). Beyond these presuppositions, there is a common epistemological framework shared by all schools: the knowing subject (*pramata*), the object which is to be known (*prameya*), and the process of knowing (*pramiti*). There are six means of valid knowledge (*pramana*): perception (*pratyaksha*); inference (*anumana*); authoritative testimony (*shabda*); analogy (*upamana*); presumption (*arthapatiti*); and proof of non-existence (*abhava*). The means of valid knowledge accepted by any of the six orthodox schools of Hindu thought will depend on the types of knowledge that they recognize.

The term *nyaya* is derived from the Sanskrit verb meaning "to go" and the verbal prefix *ni-*, "back, into," meaning that by which one is led back (to a conclusion). Thus, the focus of the Nyaya School is primarily epistemological: how do we know something based on a valid means of knowledge—perception, inference, and authoritative testimony. Like the Vaisheshika School, Nyaya's ontological standpoint is one of pluralistic realism, which is grounded in its procedures for establishing correct inference. In Indian philosophical debates, there are two types of inference: *svarthanuma* (inference aimed at convincing oneself) and *pararthanumana* (inference aimed at convincing another). It is the latter type that plays a crucial role in a debate that aims at discerning the real nature of what is being investigated and imparting that truth to another party. The aim of debate is to establish the correct application of inference that is required to help the listener in redirecting the thought process in the proper manner. The standard Nyaya five-pronged proof is the method that all Hindu and non-Hindu schools of thought employ. Inferential proof requires: (1) premise; (2) cause or reason (*hetu*); (3) example; (4) application of the example; and (5) conclusion. Within this framework, there is a constant burden of establishing another particular example and application. The emphasis on particularity leads to an argument that moves from one particular case to another particular case through a generalized, universal statement. Nyaya arguments were concerned with the soundness of the argument based on its relevance to the lived experience. The founding text of the Nyaya School is the Nyaya Sutra of Gautama (ca. 400–100

BCE), which seems to have undergone several redactions, since in its present form it incorporates material from earlier manuals and an awareness of Buddhist philosophy of Emptiness (*shunyata*), as well as Nagarjuna's (ca. 150–250 CE) critique of pramana-theory.

Vaisheshika gets its name from the term *vishesha,* "particularity," a characteristic that distinguishes one thing from all other things. The main concern of this school of thought is to categorize nature in terms of fundamental categories. The ontological perspective of the Vaisheshika School is essentially pluralistic and atomistic; there is a plurality of real existents that are eternally related but not identical. There are nine fundamental substances: five material substances (earth, water, fire, air, and ether/space) and four non-material substances (time, space/direction, self, and mind). All material objects are made up of atoms (*paramanu*). There are many distinct selves (atman), which are distinguished only by their relative and specific visheshas, but each atman is eternal and unbound, even to space and time. The self is the substance of the quality of consciousness, which as witness and knower to experience must be different from matter, consciousness, sensations, and mind. Liberation is achieved when atman attains a state of complete qualitylessness. Vaisheshika accepts only two valid means of knowledge: perception and inference. The Veda is a valid source of knowledge, which is understood to be based on perception, and ritual injunctions contained therein are equally valid because they are based on inference. The founding text of the tradition is the Vaisheshika Sutra of Kanada (ca. 500–300 BCE) and its earliest commentary is the Padarthadharmasamgraha ("The compendium of the nature of fundamental categories") by Prashastapada (ca. 400 CE).

Samkhya is the oldest systematic school of thought in the Hindu tradition, whose key ideas are found in the Rig Veda and the Upanishads. The term *samkhya*, "enumeration," informs us about the central focus of this school: the enumeration and classification for the purpose of discriminating between spirit (*purusha*) and primal matter (*prakriti*) in order to attain liberation (*kaivalya*). Samkhya is a radically dualistic school that distinguishes between two distinct ontologically real entities, purusha and prakriti, which are understood to be distinct and eternally entangled. Purusha is pure consciousness, unmediated and unlimited, whose presence is the effective cause of the evolutionary process that gives rise to *budhi* or *mahat* (mind) and subsequently to *ahankara*, literally the "I-maker" or ego-consciousness. Prakriti is non-conscious and ever-changing. In the presence of purusha, it transforms and evolves into a manifested state through a series of 25 categories of reality, which comprise the world of experience. Prakriti is understood to consist of three qualities (*gunas*)—*sattva* (luminosity and intelligence), *rajas* (energy and activity), and *tamas* (darkness and inertia). It is through the discrimination of these individual psycho-philosophical categories and cosmological categories from the eternally free and unbound purusha that liberation is attained. The non-discriminating identification of purusha with prakriti, as ahankara, is bondage, which can only be shattered through discriminating knowledge. The foundational text of the Samkhya School is the Samkhyakarika of Ishvarakarna (350–500 CE).

Yoga refers both to the practical method for unifying consciousness and to a systematic exposition of the basic principles presented within a framework that adopts the dualistic metaphysical system of Samkhya and frames liberation in terms of the fluctuations, modification, and modulations of the mind (*citta*) that interrupt pure consciousness. In the Yoga Sutra of Patañjali (third century BCE), the basic principles of yoga were first systematically presented. Citta is identical with Samkhya's *manas*, the first manifestation of prakriti, which is the cause of differentiation. The cessation of all change means that citta is merged back into prakriti, which is termination of the false connection and identity of purusha as seer and prakriti as the seen. The five fluctuations of the mind—valid knowledge, misconception, conceptualization, sleep, and memory—may be inhibited through the cultivation of detachment. In Yoga, citta encompasses Samkhya's buddhi, manas, and ahankara and is both the cause and means of escape from bondage. Citta is understood to arise from *asmita* (i-am-ness), the self-consciousness that experiences and as such its eradication is necessary for liberation. Yoga stresses the radical disconnect between the self that experiences

and the true self (purusha), which is in every sense other than asmita but is the point where purusha and prakriti become entangled.

The school of Mimamsa or Purva Mimamsa (earlier investigation) is primarily a tradition of exegesis concerned with the understanding of Vedic ritual injunctions. For Jaimini (ca. 200 BCE), author of the Purva Mimamsa Sutra, the founding text of the school, Vedic injunctions reveal dharma, the proper order of the cosmos. The correct performance of sacrifices produces a transcendent unseen result (*apurva*), which leads to the particular result of sacrifice. Apurva is the metaphysical link between the ritual act and its result and is inherently connected to the verbal force of the ritual command (*vidhi*), rather than to the actor, the action, or the result. The particular goal of performing sacrifices is heaven (*svarga*) rather than moksha. For Mimamsikas, dharma is unknowable outside of Vedic injunctions, which states what is to be done and what is not to be done. The efficacy of the injunction is not located in the intention of an actor but resides in the imperative verbal form of the injunction, which is manifested as an attitude (*bhavana*) of the actor. Jaimini accepts authoritative testimony (*shabda*) as the only means of knowledge that is infallible in relation to the unseen effect (apurva). There are two branches of Purva Mimamsa named after their respective founders, Kumarila Bhatta (seventh century) and his contemporary, Prabhakara.

Perhaps the best known school of Hindu thought by Westerners is Vedanta, which has had significant influence on the various ritual and theological tradition, *sampradayas*, and late 19th-century Hindu movements that re-imagined and aimed to re-model society based on a purified form of Hinduism. Vedanta literally means the "end of the Veda" and refers in particular to the Upanishads, which stand as the last section of each Vedic collection. The school of Vedanta understands the Upanishads to contain the essential truth of the Veda. The foundational text of the school is the Vedanta Sutra or Brahma Sutra of Badarayana (ca. 400 BCE). Like Jaimini, Badarayana understood the Veda as the primary means of knowledge. However, unlike Jaimini, whose sutra opens with an inquiry into dharma (*atho dharmajijñasa*), Badarayana's main focus is the nature of brahman as the essential human pursuit (*athato brahmajijñasa*). The two schools together focus on the two major themes in the Veda: dharma, the realm of sacrificial performance that leads the qualified sacrifice to the ultimate goal (heaven) and brahman, the object of ultimate transformative knowledge that leads to liberation (moksha) from the cycle of birth and rebirth (samsara), which is the primary concern of the qualified renouncer. In both cases, qualifications are determined by the orthopraxic tradition of the Veda, which takes into account the centrality of the study of the Veda. There are several sub-schools of Vedanta that are unified by the acceptance of the primacy of the Veda (especially the Upanishads), Badarayana's sutras and the Bhagavad Gita, although there are some disagreements as to the number of authoritative Upanishads. The three most important traditions are Advaita (non-dualism) founded by Shankara (ca. 788–820), Dvaita (dualism) by Madhva (1199–1531), and Vishishtadvaita (qualified non-dualism) by Ramanuja (ca. 1027–1147).

The foundational text of the Advaita sub-school of Vedanta is the earliest surviving commentary of the Vedanta Sutra, Shankara's Brahma Sutra Bhashya. Shankara takes an epistemological stance by which he critiques human knowledge as inherently faulty. All knowledge is distorted by superimposition (*adhyasa*), thus making it impossible for human beings to see things-in-themselves as identical with self's pure subjectivity, which is identical with brahman, the absolute. Superimposition of the self on what is not self and of what is not self on the self is the inherent way in which consciousness operates. It is only through the removal of ignorance (*avidya*), which Shankara understands to be identical with illusion (*maya*), that the self can be revealed as the witnessing subject (rather than the knowing self), which is identical with brahman. Thus, for Shankara, the world is epistemologically indeterminate (*anirvacaniya*); it neither exists nor does not exist. Avidya is inherent to human nature, but not to the self. It is this ignorance that entangles the person in samsara, but the realization of the identity of self and brahman shatters the veil of ignorance and maya and leads to moksha. Shankara's primary effort is to clarify the epistemic problem of superimposition,

which can only be overcome through correct understanding and interpretation of Veda and the refutation of false views. Knowledge of the self can only be achieved through the Veda, which also includes the ritual portion of the text and devotion to a personal deity. Thus, Shankara's system of thought is necessarily orthodox and orthopraxic, as both ritual (dharma) and devotion are understood to be necessary for the attainment of knowledge that leads to the effacement of superimposition and ignorance.

In contrast to Shakara's interpretation of the absolutely non-dualistic interpretation, Madhva holds that scriptures maintain a complete distinction (*bheda*) and dualism (*dvatia*) between the self and brahman as a personal deity. Whereas for Shankara, brahman is ultimately without qualities or attributes (*nirguna*), for Madhva as well as Ramanuja, the highest manifestation of brahman has attributes (*saguna*). The individual self (*jiva*) consist of spiritual self-consciousness, whose nature is pure consciousness. The self is a mirror image of brahman as god and such is dependent on brahman. Madhva establishes five categories of differences: between the Lord and self (*jivatman*), between infinite number of selves, between the Lord and matter (prakriti), between the self and matter, and between phenomena and matter. All things, which are distinguished by particularity (*vishesha*), depend on the Lord. Liberation is identical with the self's innate state of pure consciousness and bliss, which necessarily participates in the bliss of the Lord. Madhva rejects karma as duty and rejects bhakti in the sense of meditation (*dhyana*) as leading to libration. Only the continuous inquiry into the Lord (*brahmajijñasa*), which is free from all preconceptions and the realization that all things in the world are non-enduring and without essence can affect liberation through total devotion to Vishnu. Continuous inquiry into the Lord is understood to be possible only through grace (*prasada*) of the Lord. Unlike Shankara and Ramanuja, Madhva's exegetical method extends beyond the Veda, the Vendanta Sutras and the Bhagavad Gita and includes puranic sources such as the Vishnu Purana and Bhagavata Purana.

Ramanuja's qualified non-dualism (*vishishtadvaita*) may be understood to stand somewhere between the extreme non-dualism of Shankara and absolute dualism of Madhva. Like Madhva, Ramanuja writes from a theistic perspective and argues that Shankara's absolute non-dualistic reading of the texts is against reason, against the common understanding of language, and against the texts themselves. Ramanuja rejects Shankara's epistemic position that there are two levels of truth, a higher truth of the brahman and a lower truth that only represents brahman as a personal deity. Ramanuja understand the texts to make the single claim that brahman is the essence of the universe and the individual self and is also a personal being. Ramanuja expounds a view of non-qualified dualism in which Brahman, the individual soul, and the world are understood as identical in essence but distinct manifestations of the same essence. Both the self and the world are completely dependent on brahman but are yet distinct from Brahman. Ramanuja develops the image of the world of sentient and insentient matter as the body of Brahman, which is real rather than ontologically and epistemologically indeterminate. Liberation from samsara consists of the complete apprehension of the glory and nature of brahman; it is not an experience of identity with Brahman who is eternal distinct from the individual soul. Ramanuja develops the notion of quailed dualism in his Sri Bhashya, a commentary on the Vedanta Sutras, as well as his commentary on the Bhagavad Gita.

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See also: Benares; Buddhism; Christianity; Devotion/Devotional Traditions; Divine Life Society; Diwali; Hinduism; Holi; India, Contemporary Religion in: Asian Religions; India, Contemporary Religion in: Middle Eastern Religions; India, Hinduism in: Ancient Vedic Expressions; India, Hinduism in: Modern Period; International Society for Krishna Consciousness; Jainism; Janmashtami; Meditation; Muhammad; Nagarjuna; Patanjali; Pilgrimage; Shaivism; Shaktism; Sikhism; Temples—Hindu; Vaishnavism; Women, Status and Role of; Yoga.

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■ India, Hinduism in: Modern Period

Hindu thought and practice in the modern world (1700–present) has been shaped by several historical factors, none more significant than the European encounter with India that was inaugurated by Vasco de Gama in 1498. As the power and influence of the Muslim Mughal rulers faded after the death of Aurangzeb (r. 1658–1707), the influence of French and British colonial power grew especially through the economic influence of the British East India Company (1600–1858) and the eventual takeover of all its rights and interests by the British Crown (1858–1947). British colonial authorities attempted to govern Hindus according to their traditions, values, and laws, as long as they did not challenge Western standards. These efforts led to the production of knowledge about the East, Hindus, and their traditions for the practical purpose of empire-building and the civilizing Christian mission that spread alongside British political and economic domination. At the same time, European style mass-education conducted in English and reform-minded Western intellectual traditions were introduced to the colonial territory.

The colonial enterprise of empire-building and the Orientalist project, which aimed to construct Hinduism as "other," produced several responses from Hindus that re-conceived their native tradition by adopting Western intellectual traditions. Many of the English-educated Hindu reformers came to look upon many aspects of their tradition as corrupt and degraded, such as the caste system, image worship, and social practices like child-marriage and *sati* (widow-burning). In many ways, these reformist movements were attempting to wrest the discourse on Hinduism away from European Orientalists by redefining and sanitizing

Hinduism in terms of the Western Romantic notions of Eastern religions and Hinduism in particular.

One of the earliest Hindu reform movements was led by Ram Mohan Roy (1772–1833), often called the father of modern India and the founder of the Brahmo Samaj. Educated at the Muslim University in Patna and having studied Sanskrit in Varanasi, Roy developed much of his understanding of Hinduism while employed by the East India Company. His studies and experiences led Roy to understand true Hinduism to be found in the Upanishads. The true god was transcendent, unchanging but knowable through reason and from the laws of nature. He rejected polytheism, image worship, rituals and sacrifices, and concepts such as karma and rebirth. Roy maintained that all religions were one and that Hinduism was a universal religion of tolerance. Hinduism was in need of being purged of superstitions that had no foundation on texts or reason. Members of the Brahmo Samaj met regularly in Calcutta to read and discuss the sacred texts, the Upanishads, to sing hymns, and to listen to sermons on the single principle that underlies true religion. Roy's vision of Hinduism as implemented in the Brahmo Samaj found a receptive audience, especially among lower-class Brahmans and the growing urban middle classes of merchants and traders.

Dayananda Saraswati's (1824–1883) movement for reform crystallized into the Arya Samaj, which like Roy's movement aimed at a return to a purer form of Hinduism. However, unlike Roy, Dayananda saw the core of Hinduism to be found in the Veda and called for a revival of *sanatana dharma* (eternal law), which included the elimination of superstitions such as image worship and pilgrimage to sacred places, and social reforms including support for widow remarriage and eradication of child marriage; all which he claimed had no foundation in the Veda. He viewed the Veda as eternal, true, and binding; all other texts were later accretions that diluted the truth of the Veda. The Arya Samaj spread its message of a return to Vedic culture through its network of schools, which stressed the teaching of Sanskrit, the ancient language of the Vedas, as well as Hindi. The Arya Samaj was successful in reconverting low-caste converts to Islam and Christianity. Dayananda and the Arya Samaj teachings advocated an aggressive form of Hindu nationalism based on the return to the Veda that continues to shape strands of Hindu national politics and cultural life.

Ramakrishna Paramahamsa (1836–1886) and his chief disciple, Swami Vivekananda (1863–1902), were seminal figures in 19th-century Hindu reform and in the promotion of Hinduism as a world religion. Unlike Roy and Dayananda, their concern was the articulation of Hinduism's universality and the pluralistic acceptance of all religions as aspects of one truth, rather than a concern with purifying Hinduism of idolatrous aspects that were objectionable to Westerners. Raised as a rural Brahman with no formal education, Ramakrishna served as the priest of a Kali temple at Dakshinesvar, just north of Calcutta. He is said to have frequently experienced religious ecstasy (*samadhi*) as a result of devotional practices focused on Hindu deities, including Kali, Sita, Rama, and Krishna, as well as religious figures from other religions, including Muhammad and Jesus. He came to believe that a single transcendent Reality was the common core of all of the world's great religions. Ramakrishna interpreted his various experiences through the Advaita Vedanta view of different levels of religious truth, broadening this viewpoint to include the theistic and monistic stands of other religions. Ramakrishna became an object of devotion and influenced both uneducated villagers and middle-class intellectuals from Calcutta. By the time of his death in 1886, he was already widely regarded as a great saint.

Narendranath Datta, later known as Swami Vivekananda, is the most well known and influential follower of Ramakrishna. After becoming a disciple of Ramakrishna and eventually becoming a renunciant, Vivekananda became one of the authoritative voices that shaped the West's view and understanding of Hinduism. At the Parliament of World Religions of 1893, he successfully gave voice to Ramakrishna's vision of the unity of all religions while stressing the value of diversity. During a four-year lecture tour in the United States, Vivekananda founded the Vedanta Society. Upon his return to India in 1895, he founded the Ramakrishna Mission, the aim of which was the promotion of educational and medical relief programs.

It is impossible to detangle the efforts of Hindu reform leaders of the late 19th and early 20th centuries from the social and political context of the times. The

vision of Hinduism preached by Roy, Saraswati, and Ramakrishna were not limited to the personal experiential and theological dimensions but were implicitly political and aimed at revitalizing society. Mohandas K. Gandhi (1869–1948) perhaps stands as the reformer who most successfully integrated the language of religion and Hinduism into Indian nationalistic aspirations for independence from British imperialism. As a young man, he studied law at University College, London, where he was profoundly influenced by the Western intellectual ideals of democracy, equality, and individual autonomy. He also was influenced by the writings of Russian writer Leo Tolstoy (1828–1910) on voluntary simplicity and of American philosopher Henry David Thoreau (1817–1862) on passive resistance to governmental injustice. After completing his education, Gandhi took a position with a firm in South Africa to fight to remedy the grievances of Indians in South Africa. While in South Africa, Gandhi implemented and perfected many of his political tactics in the struggle against racial discrimination and hatred of indentured workers from South Asia. His personal and professional experience defending the rights of indentured workers through the work of the Natal Indian Congress radically changed Gandhi's perspective on the nature of freedom under the rule of empire. After returning to India in 1915, Gandhi espoused the lifestyle and life ways of the average Indian, discarding the business suit in favor of the traditional Indian *dhoti* and adopting many of the traditional dietary habits of poor Indians.

Gandhi transformed the political debate in India by his appeal to religious language, primarily Hindu, to mobilize the masses in nonviolent efforts to protest and eventually drive out British power from India. Like Roy and Dayananda, Gandhi accessed the language of the Upanishads, the language of truth (*satya*) as the central pursuit of humanity. Like Roy and Vivekananda, Gandhi espoused the belief in the essential unity of all as a central political and social ideology of harmony and non-violence (*ahimsa*). For Gandhi, oneness and nonviolence are manifestations of truth. Gandhi's notion of grasping the truth (*satyagraha*) was both religious and political, aiming to create welfare for all through the individual practice of self-control over anger and violence, sexuality, and dedication to justice and truth. In making chastity a key political value, Gandhi rearticulated the important Vedic ideal of the *brahmacarin*, the celibate student of the Veda, in the service of a political outlook that would lead to the welfare of all.

Gandhi's vision of truth as a moral and ethical code also included a call to end the plight of untouchables, or *dalits*. Gandhi referred to untouchables, persons who were considered to be outside the traditional system of *varnashradharma*, as children of god (*harijans*). Like Roy, he saw the caste system and untouchability to have no foundation in tradition and to be a corrupting force on society, the eradication of which would transform it. Gandhi's vision of Hinduism was influenced by many of the central Hindu concepts found throughout the Vedas, Upanishads, and Hindu epics, especially the Bhagavad Gita, such as nonviolence, celibacy, and the renouncer ideal, as well as by Christian notions of pacifism. His notion of an ethical Hinduism pays little attention to Hindu practice and rituals, gods and goddesses, or sacred stories beyond the ascetic lifestyle and their ethical bearing on the aesthetic or sensual dimension of the Hindu tradition.

Like Gandhi, Sri Aurobindo Ghose (1872–1950) was educated in England and attempted to apply a synthesis of Hindu religious and Western democratic ideals in the fight for Indian independence. After being arrested for anti-government activity, Aurobindo is said to have experienced the state of samadhi while in prison. After his release, he left for Pondicherry, where in 1910 he founded the Sri Aurobindo Ashram, which continues to flourish today. Aurobindo translated his intense spiritual experiences, including that of brahman as the one all-pervading reality and the world of appearances being totally illusory, into a system of "integral yoga," which aimed both at the union with the divine but also at the transformation of the outer and inner self. According to Aurobindo, both individual and social life are in the process of evolving from the illusion of distinct individualism through various stages of consciousness, until a state of superconsciousness is reached in which it is realized that brahman is the only reality that pervades all. He published several theological studies in English that provide a synthesis of Hindu and evolutionary ideas, including his *Essays on the Gita* and *The Life Divine*.

Portrait of Ramana Maharshi, a prominent 20th-century Indian spiritual teacher who lived and taught at Arunachala. (J. Gordon Melton)

Aurobindo's vision of Hinduism affirms the Vedic vision of worldly activity as the arena for individual and social transformation. The resulting synthesis of Hinduism with Western values has been widely influential in both the West and the East and has substantially influenced the development of transpersonal and humanistic psychology, as well as the New Age and Human Potential movements both in the United States and in Europe.

Contemporary Hinduism is not limited to these pioneering religious figures and their movements but co-exist alongside what one might call "traditional forms of Hinduism" both within and outside of theistic traditions, in temple rituals and festivals, in the renunciant orders of sannyasi and itinerant sadhus, in pilgrimages to holy sites, in music and art, in the various forms of Tantra and Yoga, and the observances that structure family life. A host of other contemporary Indian religious figures, such as A. C. Bhaktivedanta (1896–1977), founder of the International Society for Krishna Consciousness (ISKCON); Maharishi Mahesh Yogi (1918–2008); Swami Sivananda (1887–1963), founder of the Divine Life Society; and Meher Baba (1894–1969) have continued to articulate forms of revitalized Hinduism in both India and the West. Hinduism has also been marked by the emergence of a number of notable female charismatic saints around whom movements have gathered. The most notable may be Anandamayi Ma (1896–1982) and her contemporaries, such as Mira Richard (1878–1973), the Mother, Sri Aurobindo's companion. They created space for living female gurus, such as Mata Amritanandamayi (b. 1953) of the Ma Amritanandamayi Centres; Mother Meera (b. 1960), founder of the Mother Meera Society; Shri Mataji Nirmala Devi (b. 1923), founder of the Sahaja Yoga movement; Ma Yoga Shakti Saraswati (b. 1927), founder of the Yoga Shakti International Missions; and the collective female leadership of the Brahma Kumaris.

Living Hinduism in Practice Hinduism cannot be reduced to textual and intellectual tradition or to a set of concepts, which although important do not capture the complexity of the traditions. The history of concepts and ritual practices as seen in the various Hindu texts from the Veda to the Puranas as well as *smriti* and philosophical/theological traditions have always existed alongside a myriad of religious practices that have been equally important in shaping the religious life of Hindus. Ritual and sacrifice have been at the heart of Hinduism since the Veda and have been continually re-imagined, re-interpreted, and transformed for the last two and a half millennia. Indeed, it may be said that orthopraxy has been the unchanging feature of Hinduism, even as various lines of contradictory orthodox viewpoints have developed in the Hindu tradition.

It may be said that the spiritual core of Hinduism revolves around the human encounter and experience of the divine as mediated through ritual practice. The earliest such mediation was the Vedic sacrifice, personified as Agni, who as the priest of the gods was the

link between the divine sphere and the human sphere. The centrality of the sacred, consecrated image of the deity (*murti*) both in the home and in the temple as an intersection between the two worlds comes to the fore in the ubiquitous Hindu ritual of worship, the *puja*. A puja consists of a series of ritual actions whose aim is to express devotion to the deity through a paradigm of hospitality. Hospitality is expressed through a series of offerings of food, water, flowers, incense, and cloth. During puja, especially in the home, the deity is asked to enter the icon, which is constructed by artisans according to traditional features described in the sacred stories of the deity. Only after the deity has been bid to enter the image (*avahana*) may the puja commence, since the image is now infused with the sacred. At the end of the ritual, the deity is dismissed (*visarjana*). However, images in temples are understood to be permanently consecrate and puja must be regularly offered by the temple priest (*pujari*), whose primary responsibility is to regularly perform puja for the deity, regardless of whether devotees are present or not. During the ritual, the consecrated image of the deity is bathed in various sacred substances, dressed in new clothes, and adorned with jewels and perfumes, including traditional marks with *kumkum* paste on the forehead or bridge of the nose (*tilaka*). The dressing and the offering of food to the deity is made behind a curtain in the temple. Upon being regally dressed, the deity reappears to the worshippers, who receive the sacred sight (*darshan*) of the deity. The act of seeing the deity and being seen by the deity is considered by most Hindus to be the central element of puja, many of whom will state that their visit to a temple is for the explicit purpose of "getting darshan." Another element of puja is the offering of light, called *arati*. During arati, the pujari moves a five-wicked oil lamp or camphor flame in a circular pattern in front of the deity, while ringing bells and reciting hymns of praise. After offering of light, the lamp is passed among devotees, who take in the light and warmth of the god's light by cupping their hands over the flame and then touching their faces and eyes, symbolically transferring the light into themselves. Finally, devotees also receive *prasad*, the grade of the deity in the form of the remnants of the food that had been offered to the deity, which becomes sanctified through contact with the deity. Puja is practiced by the majority of Hindus in home shrines, which are often located in a separate room or area that is ritually cleansed where murti of the deity are kept. In the home, puja is generally performed daily or weekly primarily by women of the family.

As a locale of puja, the Hindu temple (*mandir*) is conceived as the encapsulation of the universe, which is mapped out in the Vastu Purusha Mandala, the geometric blueprint of the temple. Like the Vedic ritual, the temple *mandala* systematically identifies the parts of the body of the cosmic man (*purusha*), who is the source of the ordered universe with the various parts of the temple. As such, the Hindu temple is conceived as identical with the cosmos itself. The mandir is considered the abode of the gods and as such it is the permanent residence of the deity. The architectural plan of the Hindu temple reflects a transition from profane space to the sacred space, the core of which is the womb chamber (*garbhagriha*), where the deity of the temple resides. As the devotee progressively moves toward the inner sanctum, the experience of transition is highlighted by the myriad of images carved in the exterior and interior walls of the temple. The temple functions as a connecting point, a crossing place, a *tirtha* to the divine and from the divine where the proximal separation between the two spheres is closest.

The immanence of the divine is also understood by Hindus to be accessible through the very land of India. The land becomes a tirtha, a sacred ford where the divine has crossed down to Earth and therefore created a spiritual bridge to the other side. Many of these sacred sites are intimately connected with the events in the lives of great religious figures and gods related in the sacred stories of the tradition. Braj, the sacred land of Krishna, which is located within the triangle formed by Delhi, Jaipur, and Agra, is a living museum of the places where Krishna engaged in his divine play (*lila*). To enter the circle of Braj and engage in play which imitates Krishna's lila is to participate in the presence of Krishna. Similarly, Varanasi (aka Benares), the eternal city of Shiva, perhaps the best-known tirtha outside India, is the place where many Hindus hope to die. It is simultaneously the city of death, liberation, and eternal life because it is Shiva's most beloved place on Earth, which he vowed

to hold above the cycle of creation and destruction for all time. Pilgrimage (*tirthayatra*) to sacred rivers such as the Ganga, Yamuna, or Narmada or to the sacred places of the goddess (*pitha*) is an important part of the religious life of Hindus through which they experience the India of the religious imagination. According to the texts that glorify (*mahatmyas*) individual tirthas, the simple act of going to such places destroys sins and evil and may even lead to liberation.

The yearly religious calendar is punctuated by a number of festivals (*utsava*), many which are Pan-Indian and others that are local or regional in character. Festivals are often connected to the agricultural cycle, the harvest and sowing season, or celebrate events in the life of the gods, events in the sacred narratives, or astrologically significant events such as solstice, equinoxes, or eclipses. During festivals connected with specific temples and their residing deities, devotees come to have darshan of the temple murti, which is brought out of the temple and taken in a procession around the village or town. Pan-Indian festivals including Krishna's birthday (Krishna Janmashthami), Ganesha Caturthi, Diwali (festival of lights), and Holi are some of the most important festivals in the Hindu religious calendar.

Religious rituals have both a communal and a personal dimension and the intersection of these two dimensions is important in the Hindu tradition. Rituals know as *samskaras*, lifecycle rites or rites of passage, have been a central feature of Hindu identity and religiosity since the Vedic period. These rites mark the crucial moments in the life of an individual member of society, beginning at conception through the funerary rituals (*shraddha*). They ritually fashion the social, religious, and spiritual identity of the individual and simultaneously legitimize the social institutions that uphold traditional Hindu society. The Veda and the later smriti texts present samskaras primarily as they apply to male Brahmans and by extension to males of the upper three varnas (Brahmans, Kshatriyas, and Vaishyas) within the fourfold *ashrama* system. According to the traditional domestic ritual texts of each Vedic school, the numbers of samskaras varies from 12 to 18, while later texts such as Manava Dharma Shastra mention 13. Although all samskaras are considered essential, *upanayana* (rite of initiation), *vivaha* (marriage) and *anyeshti*, shraddha (funerary rites) continue to be considered among contemporary Hindus to be essential to Hindu identity.

The upanayana is the rite of initiation of a young boy who belongs to the upper three varnas into study of the Veda under the guidance of a qualified teacher (*guru*). During the period of studentship, the young student remains celibate, studies the Veda, serves his guru, and offers oblations. The ceremony is marked by the bestowal of the sacred thread, which is worn by the young man and distinguishes him as a twice born man (*dvija*), and reciting the sacred *gayatri* mantra. After the period of Vedic education (brahmacarin), the young man moves to the householder ashrama, which requires that he find a suitable bride. In contemporary Hindu society, the upanayana ceremony is still considered essential and has been generally included in the long sequence of events of marriage ceremony, often performed the day preceding the marriage. According to Manava Dharma Shastra, for women, marriage is equal to upanayana and the duty of serving her husband is identified with the study of the Veda. Although Sanskrit texts have not preserved a set of rites of passage for women that parallel those for men of the upper three varnas, several ethnographic studies have shown that alternative ritual traditions for women have been part of the religious landscape of India at various local levels, which give expression to women's voices and religious hopes outside the brahmanic orthopraxic framework.

The rites that come at the end of life (anyesthi)—funerary rites generally known as shraddha—focus on reintegration of the family, whose social intercourse with the larger community has been interrupted by the pollution associated with death, and on transition of the departed family member from this world to heaven. Traditionally, there have been various methods of disposing of the bodies of the dead, including cremation, inhumation, and burial, depending on social status, caste, and gender. Normally, cremation takes place immediately after death, at which time the body is prepared by being shaved (if male), anointed with sandalwood paste, and wrapped in cloth. According to the Vedic and smriti texts, the cremation fire of the deceased should be lit from his domestic ritual fire. The shraddha rites, which last for 12 days following cre-

mation, include the preparation and offering of rice balls (*pindas*) to the deceased, which ritually constructs his new heavenly body. The rites continue for 10 days and conclude with the *sapindakarana* ceremony, in which the recently deceased ritually transitions from the liminal ghostly world (*preta loka*) to the world of the departed ancestors (*pitr loka*). The belief in the heavenly afterlife, which is found as early as the Rig Veda, co-exists side by side with the belief in karma, rebirth, reincarnation, and moksha.

There has always been a wide range of beliefs, ritual practices, and theological perspectives woven into the tapestry that is called Hinduism that historically have been inherently understood by their practitioners as a unity in diversity. As one can see from the earliest Hindu texts, the Vedas, it is diversity of points of view, of textual transmission, of ritual thought and practice, of deities, and of understandings about the nature and purpose of human beings that produce the ever meaningful matrix which we call Hinduism.

Carlos Lopez

See also: Arya Samaj; Brahma Kumaris; Brahmo Samaj; Buddhism; Christianity; Devotion/Devotional Traditions; Divine Life Society; Global Country of World Peace; Hinduism; Holi; India, Contemporary Religion in: Asian Religions; India, Contemporary Religion in: Middle Eastern Religions; India, Hinduism in: Ancient Vedic Expressions; India, Hinduism in: Medieval Period; International Society for Krishna Consciousness; Jainism; Janmashtami; Meditation; Mother Meera, Disciples of; Muhammad; New Age Movement; Pilgrimage; Shaivism; Shaktism; Sikhism; Sivananda Saraswati, Swami; Sri Aurobindo Ashram; Temples—Hindu; Vaishnavism; Vedanta Societies; Women, Status and Role of; Yoga.

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India in Western Religious Imagination

Orientalism comes in two flavors: negative and positive. Representations of India in Western sources from antiquity to the contemporary period range from disparaging stereotypes that focus on the caste system and the purported evils of "idolatry," to depictions of India as a source of the most profound spiritual wisdom. Whereas older sources, beginning with Herodotus, generally present India as the negative "other," the Romantic period in particular saw the beginnings of a wave of fascination with all things Indian, spreading among the learned classes in Europe and North America. In their attempts to depict the spiritual wisdom of India, individual authors could focus on very diverse ideas and customs: yoga, mysticism, philosophy, Tantra, reincarnation, and much else beside. Western audiences were inspired to adopt some of these religious elements, or to see parts of their own heritage as being originally of Asian origin. India, in short, became both a source of various religious ideas and a screen for the projection of many others.

Gradually, and especially from the turn of the 20th century, the fascination with India, which originally was a literary and philosophical phenomenon, became the point of departure for a more diverse variety of social formations. For large audiences, elements of Hinduism and Buddhism continue to be treated as mysteries to be sampled on the printed page. Smaller numbers of people participate in practices inspired by India, either on a more sporadic basis (for example, as customers paying to participate in yoga classes) or with much greater levels of commitment (for example, as converts to Indian-inspired new religious movements). A brief survey such as this can only attempt to present thumbnail sketches of a few prominent themes in a topic of vast dimensions.

The belief in reincarnation has deep historical roots in Western religious history. Although rejected by the church, classical sources mentioning reincarnation were well known in the Middle Ages and beyond and made it possible for the intrepid few (Guillaume Postel [1510–1581], Giordano Bruno [1548–1600], Franciscus Mercurius van Helmont [1614–1699], and others) in the early modern age to profess sympathy for reincarnationist claims. As references to reincarnation became more widespread in 18th- and especially 19th-century writings, India increasingly became a source of legitimacy as well as a source of inspiration for authors promoting this concept. Theosophy, the movement and religious milieu that since the late 19th century has become particularly associated with belief in the rebirth of the human soul in a new body, presented its sympathizers with a view of reincarnation that differed quite radically from most of the versions of this belief that were widespread in India. Classical Hindu traditions usually suggest that the sum of good and evil deeds accumulated over this as well as past lives can lead to a rebirth in one of many different shapes, for instance, as an animal. Rebirth is thus a hierarchical process, by which auspicious incarnations (as a high-caste human) may well be followed by rebirth as an animal. Theosophical conceptions of reincarnation, on the contrary, see rebirth as a didactic process by which experience is accumulated and spiritual progress can be made in life after life. Theosophically inspired versions of reincarnation belief are widespread in the contemporary West, whereas versions more reminiscent of classical Hinduism are generally restricted to specific new religious movements.

Yoga and *meditation* in the West are also essentially phenomena with roots in the mid- to late 19th century. The transfer of these practices from India to contemporary Europe and North America has, again, entailed significant changes. Whereas these religious practices were in India often reserved for religious elites, yoga and meditation is in modern Western countries usually accessible to all. Yogic practice is in Hindu traditions typically embedded in specific soteriological contexts, for example, in a conception of human life as one stage in a vast cycle of incarnations, where the accumulation of religious merit according to specific methods can aid in improving one's prospects for a positive rebirth, or eventually for liberation from the cycles of rebirth. Western understandings of yoga and meditation are quite diverse and are influenced by prevalent secularized discourses on the benefits of yoga as a form of exercise or a way to maintain good health, by conceptions of meditation as a means of reducing stress, and by individual reflection on the place of yoga in one's life.

Besides such rather secularized practices, Western audiences have also become acquainted with consid-

The Beatles join the Maharishi Mahesh Yogi, center, as they arrive by train at Bangor, Wales, to participate in a weekend of meditation, on August 26, 1967. The Maharishi is the founder of the International Meditation Society. (AP/Wide World Photos)

erably more mystical strains of yoga and meditation. The existence of *Tantrism* may have been known to select Western audiences in the 18th century and became more widely spread via late 19th-century texts such as those by Arthur Avalon, pseudonym of Sir John Woodroffe (1865–1936). To judge from the titles published and the number of Western interpretations available, the most widely incorporated element of Tantric yoga is the understanding that the human body comprises an occult physiology, with invisible channels serving as conduits of vital force, *prana*, and particular nodes where this energy manifests in especially potent form, the *chakras*.

A widespread idea among Westerners who sympathize with religious ideas and practices of Indian origin is that these are supported by scientific evidence. It is commonly suggested that the stress-reducing effects of meditation can be investigated and corroborated by the latest scientific means and that the chakras have an objective existence and could potentially be registered and measured as objectively as the elements of more conventional physiology. Two particularly influential attempts to draw parallels between Indian religious philosophies and contemporary Western science can be mentioned here. Transcendental Meditation, a movement founded by Maharishi Mahesh Yogi (1918–2008), is indebted to Vedantist forms of Hinduism, but insists on its secular and scientific nature to the extent that its spokespersons will typically deny having anything to do with religion. What from one perspective could be seen as a classical religious claim, namely, that intense spiritual practice (that is, particular forms of meditation) can lead to seemingly miraculous examples of mind dominating matter (levitation), is within

the context of Transcendental Meditation seen as objective fact resting on scientific foundations. The other example concerns the writings of Fritjof Capra (b. 1939), known for his suggestion (in his bestselling book *The Tao of Physics*, published in 1975) that there are highly significant parallels between the metaphysical statements of Indian mystics and the worldview of contemporary particle physics and quantum mechanics.

As these examples illustrate, the influence of India manifests itself in very diverse and partly incommensurable ways in various widely divergent new religious movements, and in what has been characterized as the cultic milieu where one can believe and practice without belonging to any organization, and where religious "practice" can typically consist in the reading of books.

Olav Hammer

See also: Global Country of World Peace; Meditation; Reincarnation; Tantrism; Yoga.

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Indian Pentecostal Church of God

The Indian Pentecostal Church of God, also known as India Pentecostal Church of God (IPC), is the largest Pentecostal denomination in India. It now has 2,000 local congregations spread all over India, Australia, North America, and the Gulf countries and claims a membership of 700,000. Sixty of the congregations are in the United States among the Malayalam-speaking Asian Indians. In India, the majority of its members are in the states of Kerala, Andhra Pradesh, and Tamil Nadu, with the headquarters in the state of Kerala.

The Indian Pentecostal Church is one of the indigenous movements that emerged out of the revivals that took place in South India in the early part of the 20th century. There were three significant revivals in the state of Kerala in the years 1873, 1895, and 1908, accompanied by manifestations of the outpouring of the Holy Spirit. Unlike the first two revivals, the third one was sustained by the arrival in 1909 of George Berg, fresh from the Pentecostal revival that was then occurring at Azusa Street in Los Angeles. Berg was not associated with any of the Pentecostal denominations then in their initial formative stages. Thus he led in the formation of various Pentecostal house churches long before the arrival of missionaries representing the various different Pentecostal groups. These house churches organized themselves to come together to worship once a month and later adopted the name South India Church of God in 1924.

In 1926 the South India Church of God and the South India Full Gospel Church, led by Pastor Robert F. Cook, an American Pentecostal missionary, merged to form the Malankara Pentecostal Church of God. However, in 1930 the South India Pentecostal Church of God, which was led by Native peoples, came out of this union in order to assert their independence and autonomy. As the remaining denomination began to spread to different parts of India from the state of Kerala, in 1934 it assumed its present name, Indian Pentecostal Church of God.

The revivals that took place in Kerala affected churches that belonged to the Syrian Orthodox tradition, and a significant section of the IPC's membership is of a Syrian Orthodox background. Because of its origin, IPC, along with other Pentecostal churches of Syrian Orthodox background, developed an apologetic against Syrian Orthodox Church beliefs and practices in addition to classical Pentecostal doctrines. A somewhat unique aspect of the IPC, this particular part of their theology was insignificant outside the state of Kerala, since the Syrian Orthodox in India is limited to this state.

Otherwise, the IPC shares broadly the doctrinal basis of the Church of God (Cleveland, Tennessee)

and the Assemblies of God, and thus fits into the classical Pentecostal tradition.

The most remarkable distinctive feature of the denomination is its polity, which is characterized by independence and autonomy. A General Council elected by the members of the various regions is the highest legislative body. However, the General Council does not exercise any administrative powers. The State Councils or Regional Councils are comprised of various ecclesiastical districts. Each of these districts or centers, as they are variously called, is presided over by a center pastor who is appointed by the State Presbytery. The control of the State Presbytery over the local congregation is minimal, limited to the appointment and transfer of pastors. Otherwise, the local congregations are autonomous, though a sense of corporate identity is maintained.

The IPC from its very beginning refused to be affiliated with any foreign mission organization at the cost of the independence and autonomy of the local congregations. This lack of foreign control and the freedom that ensued is considered to be the reason IPC has a better growth rate than other classical Pentecostal denominations in India.

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See also: Assemblies of God; Church of God (Cleveland, Tennessee); Pentecostalism.

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■ Indonesia

The modern island nation of Indonesia is the fourth most populous country in the world with 240,000,000 people (behind China, India, and the United States). They reside on some 17,500 islands, of which 1,000 are permanently inhabited. The 736,000 square miles of land territory is surrounded by 4 times that amount of navigable waters. The total area of the country is analogous to that of the United States. Immediately to the north are Malaysia, Singapore, and the Philippines, with Australia to the south. The Equator slices through the center of Indonesia.

The larger islands include Sumatra, whose western shore line faces the Indian Ocean; Java; Bali; Sulawesi, Timor; the Moluccas; and the eastern half of the island of New Guinea, known as Irian Jaya. Indonesia also includes the southeastern half of the island of Borneo, known as Kalimantan.

The islands are geologically unstable, and life is frequently affected by earthquakes, volcanic activity, and tsunamis. A line of volcanoes stretches along the southwestern coast of Sumatra, the southern coast of Java, through Bali to Timor. Included in that line are some of the Earth's most active volcanoes, including the legendary Krakatoa, located in the Sunda Strait between Java and Sumatra, whose famous eruption in 1883 created global effects. Indonesia has the largest number of historically active volcanoes (76), and has suffered the highest numbers of eruptions producing fatalities and the related destructive effects such as earthquakes, tsunamis, and pyroclastic flows. Banda Aceh, a city at the northern tip of Sumatra, was hit in 2004 by the devastating Sumatra-Andaman earthquake and tsunami, which took its place as one of the five largest earthquakes in recorded history. More than 100,000 Indonesians died.

Human habitation of Indonesia was quite early. Java was the site of one of the first finds of the bones of *Homo erectus*, a direct ancestor of modern man, the remains of which are popularly known as Java Man. It is assumed that during the last glacial cycle, land bridges connected what is now Indonesia with the rest of Asia and that humans moved into these warmer areas as the Earth's temperature cooled. When the

INDONESIA

Banda Aceh
Lhokseumawe
Langsa
Medan
Manggeng
Binjai
Balige
Labuhanbilik
Padangsidempuan
Duri
Kotanopan
Pakanbaru
Bangkinang
Bukittinggi
Padang
Airhadji
Palembang
Singkawang
Mempawah
Sambas
Sanggau
Pontianak
Sandae
Ketapang
Tandjungselor
Tandjungredeb
Nangpinoh
Samarinda
Sampit
Banjermasin
Banjarmasin
Jakarta
Semarang
Pati
Bandung
Garut
Kebumen
Surabaya
Malang
Lunjuk-besar
Kupang
Ujungpandang
Manado
Manokwari
Jayapura
Indonesia
N

Ninth-century Buddhist temple at Borobudur in present-day Indonesia. (Corel)

glaciers melted, these land bridges were submerged and contact with the lands to the north was cut. Sumatra is currently separated from the Asian mainland (Malaysia) by a relatively narrow strait.

The Indonesian population is divided into hundreds of ethnic groups, the majority of whom speak one of the Malay or Austronesian languages. Most Indonesians trace their heritage to the southern part of China. The early inhabitants of the many islands followed a variety of indigenous ethnoreligions, though there were some commonalities such as a belief that all objects had their own life force, with some people such as the religious functionaries and the tribal leaders having relatively more of this life force. They also believed in life after death and most venerated their ancestors. The religious life was based in a variety of functionaries, including shamans and healers, with tribal leaders sharing religious and secular duties in complex ways.

By the beginning of the Common Era, Indonesians were trading with neighbors as far away as India and China. Growth of trade with India led to the influx of Hinduism and then of Buddhism. Hinduism came to dominate the coastal regions of Sumatra, Java, and Borneo. While knowledge remains sketchy, various kingdoms are known to have existed, as evidenced by the stone buildings they left and the accounts in Chinese records left by ambassadors who visited them. In the fourth century, the Taruma Kingdom emerged in western Java, and a century later, Srivijaya, a Malay kingdom, was established on Sumatra. The Chinese Buddhist monk Fa Xian visited Java at the end of 412 CE and noted that both Hinduism and indigenous religions were widespread. Christianity had a miniscule beginning on Sumatra in the seventh century.

In the seventh century, an Indian-based kingdom, Sailendra, began its emergence as the main power in central Java and for several centuries was a dominant force. The rulers were followers of Vajrayana Buddhism, which they promoted throughout their regime. About 770, the Sailendra King Vishnu (or Dharmatunga) began building Borobudur, the massive Buddhist stupa located not far from present-day Yogyakarta. The largest Buddhist monument in the world, it took a

generation to complete, the task being finished by King Samaratunga around 825.

Samaratunga's reign also constituted the zenith of his dynasty's power. His successor Balaputra lost his throne to a rival, Patapan, of the Sanjaya dynasty. The Sanjaya dynasty had emerged on Java in the eighth century and had existed beside the Sailendra. In taking control of central Java it pushed the Sailendra regime eastward to Bali and replaced Buddhism as the dominant religion with Hinduism on Java. Thus Borobudar was largely abandoned. Around 910 CE, Sanjaya King Daksa succeeded to the throne and began the erection of the Hindu temple complex at Prambanan. When completed it included three major temples, one to Shiva, one to Vishnu and Brahma, and one to the mythical animals upon which they rode—Shiva's bull Nandi, Brahma's sacred swan Hamsa, and Vishnu's eagle Garuda. Over the centuries, the Garuda emerged as a symbol of Indonesia and now also appears on the planes of the airline Garuda Indonesia. By the end of the 10th century, the Sanjaya Empire covered Java, had conquered Bali and parts of Kalimantan, and threatened the Srivijaya kingdom of Sumatra.

At the end of the 10th century (911–1007 CE), a new, powerful kingdom of Singasari emerged in East Java. Its king, Dharmawangsa, a Hindu, saw to the translation of both the Mahabharata epic and the Bhagavad Gita into Javanese. After he was killed in an attack upon his capital, a new kingdom would arise led by Airlangga (d.1049), who subsequently made peace with the Srivijaya on Sumatra and then extended his rule over all Java and Bali. He is known for his tolerant policies toward both Hindus and Buddhists, and after many years of rule, retired to live his last years as an ascetic. One of Airlangga's descendants, King Jayabaya of Kediri (1135–1157), is remembered for his prophetic vision for the land. He saw the loss of self-rule in Indonesia and predicted that it would subsequently be ruled by a white race and then a yellow race. Today, many see the years of Dutch and Japanese rule to be a fulfillment of his prediction.

The year 1292 was an eventful one in Indonesian history as the Chinese emperor Kublai Khan (1215–1294) directed an attempted invasion of Java. About that same time, a rebellion in the court of the king of Sumatra led to the king's death and to his son-in-law Wijaya founding a new court at Majapahit. When the Mongol forces arrived, he made an alliance with them and established his rule on the island. He then turned on the Mongols and drove them back home. The kingdom he founded would soon become the most powerful kingdom in the history of Indonesia. Under King Hayam Wuruk, not only were the islands of the present national state brought under its uniting rule, but territory was added from what today are Vietnam, Cambodia, and the Philippines. The kingdom was not as stable as it might appear, as much of its territory continued to be ruled by local princes who paid tribute. These local rulers would eventually become the source of the Majapahit kingdom's subversion.

The Coming of Islam Islam began to spread to Indonesia in the 13th century, brought by visiting merchants from Gujarat (India) and Persia (Iran), and even as the Majapahit kingdom was developing, in 1297, Sultan Malek Saleh (d. 1297) became the first ruler in Indonesia to convert. As Islam continued slowly to spread, especially in the coastal towns in Sumatra and Java, formerly Hindu rulers accepted the new faith. Crucial in the process was the conversion of Raden Patah, a prince of the royal family that ruled Majapahit, who in 1478 established an Islamic sultanate at Demak in central Java in 1478. Malek Saleh was reputedly taught by Sunan Ampel (1401–1481), one of the Islamic mystics/holy men known as the Wali Sanga. Sunan Ampel also seems to have inspired the original construction of the large mosque that still exists in the center of Demak.

The men who later came to be called the Wali Sanga had been coming to Java since the beginning of the 15th century. They are given the bulk of the credit for the spread of Islam and have thus come to have a hallowed place in the tradition, while their tombs have become places of pilgrimage. Traditionally, the number of Wali Sanga is set at nine, though putting together the diverse lists of the individuals indicates that there were more.

Where Islam was established, it was passed on from generation to generation by local teaching complexes called *pesantrens.* These pesantrens included the home of a resident Muslim scholar who knew theology, classical legal interpretations, and some de-

votional knowledge derived from Sufism; a mosque; and some residential facilities for the more dedicated students.

The Demak Sultanate spread both westward and eastward in Java and early in the 16th century had become the dominant power on the island. In 1527, Demak conquered what was left of the Hindu Majapahit kingdom. From that point, the sultans of Demak presented themselves as the successors to the former Majapahit state. Through the rest of the century, both Islam and the state of Demak spread through what is now Indonesia, though the spread of one was not necessarily contingent on the other.

As the Demak Sultanate emerged, the Portuguese widened their exploration of the costal lands around the Indian Ocean to Malaysia and Indonesia. In 1511, they took Melaka on the northern coast of Malaysia and forced the sultan to flee. Within two years, the last remnant of the Majapahit state was destroyed, and the Portuguese founded the town of Sunda Kelapa, which would later become the modern city of Jakarta. (In 1527, Demak took control of Sunda Kelapa and renamed it Jayakarta.) As the Portuguese expanded their territory, many Muslims chose to move. The arrival of significant numbers of Muslims in northern Sumatra led to the development of Aech as a Muslim state. By 1515, the Portuguese stretched their exploration eastward to the island of Timor.

Even as sultans of Demak and of Aech and the Portuguese sought allies on the other Indonesian islands, in 1521 the Spanish made their first appearance in the area as the remnant of Ferdinand Magellan's (1480–1521) crew sailed south from the Philippines (where Magellan had been killed) through Indonesia to Timor on what became the first round-the-world voyage. Magellan, a Portuguese, sailed with a Spanish crew. The Spanish returned in force before the decade was out. Unable to take Melaka, they took control of the Philippines.

The spread of the Portuguese opened opportunity for the arrival of Christianity in Indonesia. Pioneering that work was the Jesuit priest Francis Xavier (1506–1552), who arrived in Melaka in 1545 and spent the first half of the next year opening work in the Moluccas—most notably Ambon, Ternate, and More. As the Roman Catholic mission spread, Dominicans arrived to support the evangelistic work. Now popularly referred to as the Spice Islands, the Moluccas became the most valued prize among the competing European powers for the various agricultural products, like nutmeg and cloves, which grew in great quantities.

In 1579 another new player in the game arrived, the British, in the person of Sir Francis Drake (1540–1596), who having harassed the Spanish in the Americas, sailed across the Pacific to land at Ternate, recently wrested from Portuguese control by the local residents. Sultan Babullah, who opposed both the Spanish and the Portuguese, welcomed Drake and offered his friendship to England. Drake's activity would have significant consequences for Indonesia. He exposed to the whole of Europe that the Spanish were active in the Far East in spite of the fact that the pope had assigned the Portuguese hegemony in the region (as he had assigned hegemony in the Americas to the Spanish). In a bind, the Spanish King Philip II solved his problem by invading Portugal, assuming the Portuguese crown for himself, and taking control of its colonies. The gain was short lived, however, as eight years later, in 1588, the Spanish were crushed when its fabled Armada was destroyed by the British.

The Dutch Era With the defeat of the Armada, Indonesia was opened to still another European power, the Dutch. At about the same time that Spain moved to take over Portugal, it lost the Netherlands when its citizenry revolted. England supported the Dutch, and all hope of regaining control of its lost territory was destroyed along with the Armada.

The Dutch almost immediately took advantage of their new status. They sent an initial expedition designed to test the feasibility of opening trade, which arrived in the Indonesian islands in 1596. The voyage had limited success but set the stage for a much larger effort several years later. The Dutch founded the Dutch East India Company with the goal of taking charge of the trade in spices from the islands. Almost simultaneously, the Dutch Reformed Church began recruiting missionaries to spread Protestant Christianity wherever the Company established its hegemony. Their gaining hegemony in the Indies would not go entirely uncontested, as the Portuguese fought to hold on to their territory and the British chartered their East India

Company and opened their first trading center at Banda on the north tip of Sumatra.

Neither the Dutch nor British traders were enthusiastic about religion and did little to support the Protestant missionaries, with the exception of the Dutch suppressing the Roman Catholic Church in the areas under its control. The first Protestant (Dutch) church was formed at Ambon, in the Moluccas, in 1615. By the end of the 1620s, the Dutch were in firm control of the spice-rich Moluccas.

Both the British and the Dutch established forts adjacent to Jayakarta. In 1619, the city became a battleground, changing hands several times before being burned to the ground. The Dutch emerged in control and from their fort began building a new city, which they named Batavia. The head of the Dutch East India Company, Jan Pieterszoon Coen (1587–1629), attempted to turn the Company into a political entity and made the first steps toward turning the island into a Dutch colony.

The Dutch East Indies Company was primarily interested in trade and profit and controlled the region economically. Numerous small Indonesian kingdoms rose, existed for longer and shorter periods, and fell. Rather than attempt to replacing local rulers with Dutch administrators, the Company tended to be satisfied with keeping a stranglehold on trade and moving against any open revolts.

To assist their control of the islands, the Company invited many Chinese to take up residence in the islands. The Chinese had been there for centuries, operating way stations for trade between China and India and the Middle East. The Dutch encouraged further settlement of the Chinese and used them as go betweens with the local populations that produced the products the Dutch so valued. The arriving Chinese brought Chinese indigenous religion to the island as well as introducing Chinese Buddhism. Two temples now located in Jakarta date to the 1660s. At the same time, many of the leading Chinese who had been able to ingratiate themselves with local rulers converted to Islam.

Through the 18th century, the growth of Protestantism was slow, but it slowly emerged in those areas controlled by the Dutch East India Company. A New Testament appeared in 1668 and the complete Bible in 1733, but many congregations were without regular pastoral care. Also, due to the difficulties of transportation and communication, no regional synods emerged. By default, the church council in Batavia provided overall leadership. Indonesians served as preachers and teachers but were not admitted to ordination and could not serve the sacraments. By the time that the Company went bankrupt in 1799, there were some 50,000 Christians throughout the islands.

The failure of the Company and the assumption of direct control of the islands had significant implications for the Christian community. A new colony, the Dutch East Indies, emerged as a political entity. The government professed to be religiously neutral and made no direct efforts to suppress Islam or the remnants of Hinduism (especially on Bali) and Buddhism. It did reverse the Company's policy relative to Roman Catholicism, and priest-missionaries began to arrive in force. It organized all the Protestant work into the Protestant Church of the Netherlands Indies and tied it to the state church in Holland. As a part of the officially neutral state church, it developed no further missions. That peculiar policy opened the door for a spectrum of new missionary agencies, both those based in Holland and others based in various European and North American countries. The first missionaries to arrive were sent to tend the small communities of Christians beyond the care of the Protestant Church of the Netherlands Indies. Then as the number of missionaries multiplied, numerous entirely new missions were opened, especially among the people groups that still followed one of the indigenous religions.

Various Reformed and Lutheran missionary agencies (such as the Basel and Rhenish Missions), especially some influenced by the European Pietist movement, took the lead in evangelizing the Indies through the 19th century, but by the end of the century they were joined by Baptists, the Salvation Army, and the Seventh-day Adventists. Additional churches arrived through the 20th century, including the Christian and Missionary Alliance and the Jehovah's Witnesses.

The newer missionaries tended to focus their effort locally, in the language of the people among whom they worked. While some Christian activity produced sizable churches, language, ethnic divisions, and the difficulty of traveling between the islands became bar-

Indonesia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	91,060,000	188,164,000	78.5	1.33	210,973,000	227,738,000
Christians	11,339,000	28,992,000	12.1	1.41	35,796,000	42,008,000
Protestants	6,268,000	17,100,000	7.1	1.64	21,000,000	21,000,000
Roman Catholics	2,620,000	6,650,000	2.8	0.49	8,200,000	11,000,000
Independents	2,424,000	6,800,000	2.8	1.92	8,500,000	12,000,000
Ethnoreligionists	6,570,000	5,900,000	2.5	1.32	5,000,000	5,000,000
New religionists	6,000,000	4,350,000	1.8	0.29	4,300,000	4,000,000
Hindus	2,318,000	4,550,000	1.9	1.32	5,100,000	5,500,000
Agnostics	950,000	3,250,000	1.4	1.84	5,000,000	7,000,000
Chinese folk	980,000	2,100,000	0.9	1.32	2,400,000	2,550,000
Buddhists	1,099,000	1,970,000	0.8	1.32	2,200,000	2,400,000
Atheists	200,000	288,000	0.1	1.32	400,000	600,000
Baha'is	10,700	30,000	0.0	1.32	50,000	80,000
Sikhs	5,000	5,900	0.0	1.32	7,500	9,000
Jews	100	200	0.0	1.39	300	300
Total population	**120,532,000**	**239,600,000**	**100.0**	**1.32**	**271,227,000**	**296,885,000**

riers to the development of national organizations. Thus, a number of Protestant denominations developed, a few developing into memberships in the hundreds of thousands, including the Batak Christian Protestant Church, the Christian Churches of Java, the Evangelical Church of Indonesia, the Evangelical Christian Church of Irian Jaya, the Indonesia Protestant Christian Church, the Karo Batak Protestant Church, the Pentecostal Church of Indonesia, and the Toraja Christian Church.

As of 2009, 27 Protestant churches were members of the World Council of Churches. The World Evangelical Alliance is also active in Indonesia through The Fellowship of Indonesia Evangelical Churches and Institutions. As of 2008, Christianity made up approximately 13 percent of the population, of which 7 million are Roman Catholics, 14 million Protestants, and 7 million post-Protestant and evangelical Christians.

Modern Indonesia In the middle of the 20th century, the Dutch East Indies went through a significant trauma. Dutch control was ended by the invasion and occupation of the islands by the Japanese. After the war and the Japanese, before the Dutch could reassert control, suppressed independence efforts from before the war were invigorated. Immediately after the war, indigenous forces rose up and asserted the establishment of the new state of Indonesia, and appointed Sukarno (b. Kusno Sosrodihardjo, 1901–1970) as the first president. The Dutch instituted hostilities to try to regain their hegemony but admitted defeat in 1949.

The new Republic of Indonesia was founded on a rather unique set of principles termed the Panca Sila, through which the government recognizes the role of religion in the life of the nation and the daily life of the citizenry. Religion is also seen as a factor in maintaining the unity of the nation. The five principles in the Panca Sila include belief in God, humanity, national unity, consultative democracy, and social justice. Indonesia thinks of itself as a democracy in which a variety of religions and beliefs are recognized. It considers itself a religious state, meaning it is neither an Islamic nor a secular state, but a country with a religious foundation.

Since independence, Indonesia has experienced a variety of upheavals as attempts to unify the multi-ethnic, multi-linguistic, and multi-religious country have been met with various separatist movements. The 1945 Constitution rejected the extremes of Western individualism and Marxist Communism, choosing instead to emphasize the Panca Sila and institutionalize a strong presidency. In 1959, President Sukarno, who had acquired additional powers year by year, attempted to respond to the various tensions in the country by

disbanding the Constituent Assembly, whose members had been unable to operate effectively due to allegiances to the various ethnic, linguistic, and regional constituencies they represented. He also invited the Communists into the political community and reverted to the unrevised Constitution of 1945. In 1963, Sukarno was named president for life.

In 1965, with Sukarno ill from kidney disease, a coup attempt led to the death of six senior army generals (the army having been strong supporters). A surviving General Suharto (1921–2008) became the new president. He continued to emphasize the importance of the Panca Sila ideal. At the same time he moved to create a more uniform Indonesia and build a strong autocratic centralized government, while using the army to assist his rule.

Among those who suffered the most from his policies were the Chinese. Wishing to integrate them more completely into mainstream Indonesian society, in 1967 he instituted a set of policies that led to the closing of the Chinese-language publishing centers and Chinese schools, and a ban on the public display of Chinese script. All non-Islamic Chinese religious expressions were confined to households. Individual Chinese citizens were "encouraged" to take an Indonesian name. These policies remained in effect until the end of Suharto's presidency (1998).

His Timor policy proved one of the most visible failures of the Suharto years. The eastern half of the island came out of World War II as a surviving remnant of the former Portuguese presence in region. The western part of the island had been part of the Dutch East Indies and was incorporated into independent Indonesia in 1949. The two parts of the island were divided ethnically and religiously (with East Timor predominantly Roman Catholic). Following the withdrawal of the Portuguese in 1975, Indonesian forces invaded East Timor and attempted to integrate it into the country. Resistance was encountered on all levels. In 1996, two men, one being Roman Catholic Bishop Carlos Filipe Ximenes Belo, were awarded the Nobel Peace Prize for their efforts to end the conflict. In 1999 a public referendum rejected Indonesian rule and shortly thereafter the Indonesian occupying force withdrew. East Timor attained full independence in 2002 as the new nation of Timor Leste.

Meanwhile, Islam remains the dominant religion of Indonesia, and today it is the most populous Muslim country in the world. More than 80 percent of the citizenry consider themselves Muslims, most of the Shafiite School of Islam. At the same time, Indonesia recognizes five major world religions: Islam, Hinduism, Buddhism, Catholicism, and Protestantism. As in China, Indonesia views Catholicism and Protestantism as separate religions, though their relationship as two branches of Christianity is also understood. Chinese indigenous religions are generally grouped together under Buddhism. A variety of local religious traditions have come to be officially classified as forms of Hinduism. Hinduism has special status on Bali, where the great majority of residents follow the faith.

One sign of its religious foundation is the large national mosque that was erected soon after independence. Today, the Istiqlal Mosque (Independence Mosque), located in the center of Jakarta, is the largest mosque in Southeast Asia whether measured in terms of the number of worshippers it can accommodate, the size of the building, or the land it covers.

The Indonesian Muslim community includes a number of Sufi groups, Sufism having a long and honored presence on the islands that goes back to the Wali Sango. Sufism permeated Indonesian Islam and accounts for much of the country's relatively irenic religious atmosphere. Today there are numerous Sufi communities in Indonesia including local representatives of the Chistiniyya, Naqshbandriyya, Qadiriyya, Shadhiliyya, and the Tijaniyya Sufi orders. By the early 20th century, Sufism was largely viewed as being on the wane, its primary visible adherents being elderly men residing in the smaller villages. In the 19th century, it had been challenged by Wahhabism and the Islamic modernist movement. Though from the opposite ends of the Islamic spectrum, the two movements agreed on stripping Islam of a variety of older folk elements to which Sufis seemed the most attached. Through the 20th century, however, Sufi spirituality enjoyed a marked revival in urban areas and now has found the allegiance of the young and old of both sexes.

On one edge of Indonesian Sufism are a variety of Islamic-influenced spiritual movements such as Subud, Sapta Dharma, and Sumarah that also exist as part of the larger religious world of Indonesia. Generally

known as Kebatinan or Kejawen, these groups represent a modern spirituality that draws on indigenous beliefs and practices, especially those of Java, as well as elements from Hinduism and Buddhism. Since independence, neo-Confucianism has also asserted itself as a religious community.

To deal with this multi-religious community, the Indonesian government established a Department of Religion in 1946. The Department of Religion subsequently grew into one of the largest government departments, among its other duties being the promotion of religious harmony and the management of conflicts that might arise among the varied religious communities, and cooperation with other countries in the field of higher education (including scholarly exchange programs). The department also regulates marriage and divorce among Muslims and facilitates Indonesian participation in the Islamic pilgrimages (the hajj).

J. Gordon Melton

See also: Ancestors; Baptists; Basel Mission; Batak Christian Community Church; Borobudar; Chinese Religions; Chistiñiyya Sufi Order; Christian and Missionary Alliance; Christian Churches of Java; Ethnoreligions; Evangelical Christian Church of Irian Jaya; Indonesia, Buddhism in; Indonesia, Confucianism in; Indonesia, Hinduism in; Jehovah's Witnesses; Karo Batak Protestant Church; Mosques; Prambanan; Qadiriyya Sufi Order; Rhenesh Mission; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; Shadhiliyya Sufi Order; Subud; Sumarah; Tijaniyya Sufi Orders; Timor Leste; Toraja Church; Wahhabi Islam; World Council of Churches; World Evangelical Alliance.

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Indonesia, Buddhism in

When Indonesia became independent in 1950, almost nothing from the Buddhist cultures that had thrived in

A Buddhist temple in Sumatra, Indonesia. (Corel)

Sumatra, Java, Bali, and East-Kalimantan between approximately the fourth and the 16th centuries CE had survived the Islamization of the archipelago. Today, only some stone inscriptions; Buddhist statues and seals; remnants of ancient temples, such as the eighth-century Central Javanese Borobudur; ancient Chinese reports; and a few survivals in some of the local traditions bear witness to the expansion of different Buddhist schools throughout the western part of maritime Southeast Asia.

The first more comprehensive historical account of Buddhist influence in the archipelago was written by I-Ching, a Chinese Buddhist pilgrim who, in 671, embarked on a journey from Canton to India. In order to await favorable monsoon winds, he stopped over in Palembang, the center of an emerging Buddhist empire in Sumatra called Srivijaya. I Ching recommended the local religious schools to Chinese students of Buddhism, after he himself had studied Sanskrit grammar in Srivijaya for six months. In 672, he departed to India, returning to Srivijaya on his way back to China. I-Ching observed that Mahayana had only recently been introduced to Sumatra, whereas the Mulasarvastivadanikaya—the Theravada canon in Sanskrit—had been followed for a long time. This tallies with the finds of Amaravati-style Buddha statues in Sumatra, West-Kalimantan, and Java, pointing to the dissemination of early Buddhist schools, often classified as Theravada, since the second century. In the late seventh century, however, Mahayana schools of Buddhism began to acquire ideological dominance over the regional courts. Renowned Mahayana teachers from India traveled to Srivijaya, among them Vajrabodhi, the first teacher of the Yogacara school and abbot of Nalanda, as well as Atisa, the reformer of Buddhism in Tibet. The former visited Sumatra in 741, and the latter studied for 12 years (1011–1023) under the local high priest, Dharmakirti.

Between 750 and 850, a Mahayana Buddhist dynasty also reigned in Central Java: the Sailendra, who

erected the famous terraced temple-monument Borobudur. Their influence ended inexplicably in the mid-ninth century, while an older dynasty attached to the worship of Siva re-emerged to rule the island. Nevertheless, Buddhism continued to coexist with Hinduism, both gradually blending into a distinctly Old Javanese creed called Siva-Buddha religion. The last regime to follow it, the East Javanese Empire of Majapahit, was eventually conquered by Muslim forces around 1530. By then, North India, the Malay Peninsula, and Sumatra had already undergone a thorough Islamization process, which had severed large-scale communication between Java and the Buddhist countries of South and Southeast Asia. Majapahitan culture survived in Bali, though, transforming into a distinctly Balinese blend of Buddhism, Saivism, and ancestor worship.

Buddhism was reintroduced to Indonesia in a totally different form in the first decades of the 20th century. It was, in fact, the increasingly popular Theosophical Society that sparked growing interest in Buddhism among Dutch colonials, Chinese immigrants, and Native noblemen. Offering the Dutch a more rational version of Asian spirituality, Chinese immigrants a way of reinvigorating their Chineseness, and subjugated Javanese as well as Balinese noblemen a medium through which to reconnect to their glorious ancient past, Buddhism was disseminated in a Theravada and a Chinese Mahayana guise. In 1934, the Sri Lankan monk Narada Mahathera visited Java, planting a Bodhi tree at the recently restored Borobudur. It was actually a seedling from a Bodhi tree in Sri Lanka, which had itself been grown from a seed of the original Bodhi tree in Bodh Gaya. The latter had been brought to Sri Lanka in the late 19th century by the Theosophist Ir. Meertens. Narada Mahathera's gift thus reflected one of the trajectories of Buddhist revival in modern Indonesia. As Theravada followers forged closer contacts with Buddhist monasteries in Sri Lanka, Burma, and Thailand, Chinese Mahayana priests were invited to some of the Indonesian-Chinese Buddhist communities. Still, there were no clear-cut boundaries between the two groups.

In 1953, an Indonesian-born Chinese, Tee Boan-An, a former Theosophist and student of the Chinese Mahayana priest Chen Ping Lau He Sang, departed to Burma, where he was ordained as the first Theravada monk from Indonesia in 1954. Under his new name, Ashin Jinarakkhita, he returned to Indonesia the same year. In 1955, he formed the first Buddhist lay association, Persaudaraan Upasaka Upasika Indonesia (PUUI), in independent Indonesia, which he integrated two years later into the Indonesian Buddhist Association (Perhimpunan Buddhis Indonesia, Perbudi), comprising both the Theravada and Mahayana priesthood and their following. In order to acquire official recognition of Buddhism from the Indonesian Ministry of Religion, Jinarakkhita had from early on tried to adapt Indonesian Buddhism (Buddhayana) to universal monotheism (Ketuhanan Yang Maha Esa) as professed in the Indonesian Constitution. By equating the primordial Buddha (Adi-Buddha) with God, however, he eventually provoked the split-up of the national Buddhist community. There were those who could not endorse even the faintest allusion to theism, and there were others who increasingly rejected the spiritual guidance of Buddhists specially approved of by the Indonesian government. This has applied in particular to the strict followers of Theravada as well as to Nichiren Shosho International, which became popular in Indonesia in the 1970s. Members of the Chinese-Indonesian community, on the other hand, preferred a kind of folk Buddhism that also incorporated Daoist and Confucian tenets and customs (Tridharma).

In the last generation, the True Buddha School, a Chinese Vajrayana Buddhist group that originated in Taiwan, has built an impressive presence across Indonesia. In the process, the leaders discovered many Vajrayana Buddhists already present in central rural Java who trace their religion to the days of the building of Borobudar. Recognizing their beliefs as being reproduced by the true Buddha School, many have affiliated, and in return their leaders have been given special status in the school.

After the fall of the Sukarno government in May 1998, religious liberalization encouraged a part of the Chinese-Indonesian community to drop out of Tridharma Buddhism and to fight for the recognition of neo-Confucianism as a religion. This recognition was granted by former president Abdurrahman Wahid in 2000. Today, Indonesia's 2 to 3 percent Buddhists are a heterogeneous minority supporting monotheistic

Buddhayana, Theravada, various Mahayana traditions (Chinese, Tibetan, Japanese, reinvented Javanese), Tridharma, and Nichiren.

Martin Ramstedt

See also: Borobudur; Mahayana Buddhism; Nichiren Shoshu; Theravada Buddhism; True Buddha School.

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Indonesia, Confucianism in

Chinese travelers were journeying in maritime Southeast Asia as early as the beginning of the Christian era. They acquired a dominant position as interlocal traders and merchants in the populous areas of the western part of what is now Indonesia, before the arrival of the Dutch at the end of the 16th century. The Dutch East India Company, formed in 1602, succeeded in ousting the Chinese from their dominant position in Southeast Asian commerce. By creating an apartheid society, consisting of "Europeans," "Natives," and "alien Orientals," the Dutch also obstructed the blending of Chinese immigrants with the indigenous peoples. Furthermore, from 1900 on, colonial policy began to expressly favor the interests of the Natives to the detriment of the Chinese, who were pictured as amoral and unscrupulous exploiters impeding the progress of the Native race.

The Chinese community reacted by revitalizing its Chinese identity. In 1900 the Chinese Association (Tiong Hoa Hwee Koan [THHK]) was established in Batavia, with branches founded in all major cities of the Dutch East Indies. The THHK set out to promote Confucianism as the spiritual power of all Chinese, taking up efforts similar to those of the leader of the Confucian reform movement in China, K'ang Yu-wei (1858–1927), who had been trying to establish neo-Confucianism as a national religion in the motherland. Countering the increasing inability of Chinese people in Indonesia to understand *guo-yu* (the national language, or Mandarin), the THHK established more than 250 Chinese schools where students received lessons in both Confucianism and Mandarin, alongside a modern education. Already in 1906, the first Confucian shrine, Boen Bio, was built in Surabaya, in northeast Java. In 1918 the Confucian Religion Council was founded in Surakarta, central Java, and in 1923 a congress was held at nearby Yogyakarta, during which the Center for the Confucian Religion Assembly (Khong Kauw Tjong Hwee) was established. The first book on Confucianism in the Malay language, *Bahasa Melayu Betawi*, had already been published in 1897. By 1936 a translation of four Confucian texts (the *Ta Hsueh* [*Great Learning*], *Chung Yung* [*Doctrine of the Mean*], *Lun Yu* [*Analects*], and *Mencius*) had followed. In addition, several weeklies in the Malay language were published to effectively promote Confucianism.

During the Indonesian struggle for independence, the Indonesian Chinese asserted their anti-colonial attitude. In 1946 Sukarno (1901–1970), the leader of the Indonesian independence movement, granted Confucianism the status of "religion" (Agama Khonghucu). Ruling as Indonesia's first president from 1945 on, Sukarno reconfirmed his decision in 1961. He thereby supported the claims of the Khong Kauw Tjong Hwee Indonesia—as it was now called—that the Confucian concept of heaven (*thian*) is equivalent to Christian and Muslim monotheism, that Confucius was a prophet, and that the Confucian ethic is "religious law" to be observed by all Confucianists. Consequently, the Su Si, a compilation of the above-mentioned four classical texts, was instituted as a "holy book," and Confucius's birthday (August 27) and the day of his death (February 18) were made official holidays for his followers.

Affirming the necessity to assimilate, the Khong Kauw Tjong Hwee Indonesia dropped its Chinese name in 1964 and took the Indonesian designation Gabungan Perhimpunan Agama Khonghucu Seluruh Indonesia (Federation of Associations of the Confucian Religion in the whole of Indonesia). At the same time, the Youth Association of the Confucian Religion (Gabungan Pemuda Agama Khonghucu) was established, paralleling the youth organizations of all the other recognized religious communities in Indonesia.

When General Suharto (b. 1921–2008) emerged as the most powerful man in Indonesia after quelling an abortive coup in 1965 and eventually deposing Sukarno as president, he was at first also prepared to accept Confucianism as an officially recognized religion. Pursuing a rigorous purge of atheism and Communism, his regime made religious affiliation obligatory for every citizen. Hence, Confucianism needed to adapt to the rigid standards of the Ministry of Religion to counter the increasingly voiced accusation that it was nothing but an alien philosophy of ethics and not a universal religion.

In 1967 the Supreme Council for Confucian Religion in Indonesia (Majelis Tinggi Agama Khonghucu Indonesia [MATAKIN]) was established. Regional branches were also formed, the so-called Councils for Confucian Religion in Indonesia (Majelis Khonghucu Indonesia [MAKIN]). More than one hundred places of worship (*lithang*) were built. Following the model of the Christian churches, a Confucian clergy was formed that includes *haksu* (high priests), *bunsu* (Confucian teachers), and *kausing* (missionaries). Alongside the youth organization, a Women's Association (Wanita Agama Khonghucu Indonesia) was founded. Confucian rites were celebrated with deep religiosity. Chinese New Year (Imlek) has become the best-known festivity of the Confucian yearly cycle. There are also monthly services, Sunday services, funerals, and weddings, at which altar boys and girls assist the officiating priest and a choir sings Confucian hymns.

Yet, all these measures could not abate the growing doubts about the religious status of Confucianism. In 1969, one year after his official appointment as president, Suharto interdicted all public manifestations of Chinese culture, demanding "full assimilation." Consequently, Confucian weddings were not acknowledged anymore. Children resulting from such unions were denied birth certificates and thus normal civic rights. Confucianism and Mandarin could no longer be taught at public schools. From 1977 on, Confucianists were forced to have their children educated in one of the recognized religions. Nevertheless, private practice of Confucianism was not forbidden, and the MATAKIN was still allowed to exist under the supervision of the Directorate General for the Guidance of the Hindu and Buddhist Communities (Direktorat Jenderal Bimbingan Masyarakat Agama Hindu dan Budha). Nonetheless, many ethnic Chinese chose to convert to Buddhism and even to Christianity and Islam, while secretly continuing to perform Confucian rites, including Imlek.

As a result, official Confucian membership numbers became obscure. In 1974 the MATAKIN counted 3 million followers, while the official census registered only 99,920 people (0.8 percent of the total Indonesian population). In order to counter anti-Chinese policies, the Indonesian Chinese Eternal Cultural Foundation (Yayasan Lestari Kebudayaan Tionghoa Indonesia) was formed. One of its major goals was to achieve the official recognition of Confucianism as a religion and of Imlek as a national holiday. Although this effort gained significant support from representatives of other denominations, anti-Chinese sentiments continued to smolder among the Muslim majority, impeding official recognition of Agama Khonghucu. In the wake of the Asian economic crisis and the ensuing demise of the Suharto regime, Indonesian Chinese were blamed for the destitute Indonesian economy and suffered severe pogroms. Their situation improved notably when Abdurrahman Wahid (b. 1940) was elected president in October 1999. Wahid instantly lifted the ban on the public celebration of Chinese festivities, making Imlek an optional state holiday and eventually recognizing Agama Khonghucu as one of the religions adhered to by the Indonesian people. This helped to restore a sense of pride and recognition among the Indonesian Chinese, who today are estimated at 16 to 17 million people (7 to 8 percent of the total Indonesian population). Confucianists are numbered at around one million people.

However, the performance of the classical Confucian rites has become a thing of the past, since most of them require the participation of large, extended

families. Most of the Indonesian Chinese today have small, nuclear families consisting of four to five people. Moreover, modernization has led people to concentrate more on the future than on their filial duty toward their ancestors. Just like Christmas in the West, Imlek has become, above all, a good opportunity for social gatherings as well as commercial pursuit.

Martin Ramstedt

See also: Atheism; Confucianism; Confucius.

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Indonesia, Hinduism in

During the period when Bali was coming under Dutch control between 1846 and 1908, the island was recognized as the last Hindu enclave by European Orientalists and soon became famous as such in the international jet set. The Balinese on their part, however, had not hitherto considered themselves as Hindus. Instead, the elite of traditional Balinese caste society, that is, the *satria* and *wesia* kings (*raja*) as well as the *brahmana* priests (*pedanda*), had seen themselves as descendants of the last Hindu-Javanese kingdom of Majapahit, which had fallen to Muslim forces around 1530. The Majapahitan culture and religion itself had been a blending of elements of different Buddhist schools, Vaishnavism, Saivism, and autochthonous traditions involving ancestor worship.

Ancient Indian culture had influenced the western part of the archipelago since approximately the second century CE. Among the earliest archaeological finds pointing to the dissemination of various strands of classical Hinduism in West Kalimantan as well as West and East Java from at least the fifth century on were the names of kings inscribed in stone, along with statues of Siva, Vishnu, and Brahma as well as those of their respective vehicles and family. The construction of the various Shaivite temples (*candi*) in Central Java from the late eighth century on culminated in the famous Candi Prambanan that was built in the mid-ninth century. Here, we also encounter the earliest proof of the dissemination of the Ramayana in the archipelago: a detailed relief recounting the story of Rama and Sita according to the Valmiki version. From the 10th century until the fall of Majapahit, a rich literature in the Old Javanese language developed in East Java, recreating both the Ramayana and Mahabharata in the local vernacular as well as addressing topics of other Indian works in an idiosyncratic manner. The Indian epics had a great impact on aesthetic development at the Hindu-Javanese courts, whereas the study of the Indian philosophical systems, Mimamsa, Samkhya, and Yoga, as well as the texts and practices of the Saiva Siddhanta, were the domain of the Shaivite priesthood. At the royal rituals, geared to reaffirm and reinforce the sacrality of local kings and their realms, the latter practiced side by side with Vaishnava and Buddhist clerics.

The practice of deifying dead local rulers continued to thrive in Bali, the heir of Hindu-Javanese culture after the downfall of Majapahit at the beginning of the 16th century. The three upper castes (*triwangsa*), tracing their descent back to noblemen and priests from Majapahit, actually sponsored a plethora of local rituals that revolved around commemorating their Javanese ancestors (*bhatara*). The Sudra majority were obliged to join in the veneration of the progenitors of their patrons and rulers. These rituals—in fact, all traditional rituals—were ultimately designed to reestablish or maintain the correspondence between the visible world (*sakala*) and the universal principles of the cosmic order that had emanated from Siva and

Prambanan ruins in East Java, Indonesia. (Dreamstime)

were believed to be hidden in the invisible world (*niskala*). Successful performance of the rituals (*yadnya*) would activate the life-giving aspects (*kerta*) of the transcendent yet immanent cosmic principles, and important agents in this process were the ancestors of the noble families.

Although the various categories of Balinese priests practiced yoga and meditation (*semadi*), the majority of Balinese were thus immersed in a ritual system that largely consisted of details resembling other so-called animistic traditions in the archipelago. As soon as Bali was integrated into the Dutch East Indies, both Christian and Muslim missionaries were referring to this majority when claiming that the Balinese were not really Hindu but rather "animistic heathens" strongly in need of "religion." At the same time, the socio-political innovations introduced by the Dutch colonial administration began to threaten traditional beliefs and lifestyles. In order to protect their religion against destructive outside influence, while also proposing to abolish customs that were not in accordance with the new times, several religious reform organizations were formed between 1917 and 1942 (the beginning of the Japanese occupation). Influenced by European Orientalists, who confirmed the link between Balinese culture and ancient Indian religion, as well as the Theosophical Society, who considered the Hindu-Javanese and Balinese nobility as descendants of the "Aryan race," these reform organizations looked to India for orientation. The more progressive ones embraced key issues of Indian reformed Hinduism, as seen in such groups as the Brahmo Samaj, professed by Rabindranath Tagore (1861–1941), who visited both Java and Bali in 1927. The more conservative ones, however, had stronger leanings toward (Balinese) orthodoxy and endorsed the (local) caste system.

After World War II and the ensuing independence of the unitary Indonesian nation-state, the Balinese experienced unexpected discrimination against their religion on the part of the Muslim-dominated Indonesian

Ministry of Religion. In order to comply with the Indonesian Constitution, which made belief in universal monotheism mandatory for every citizen, and to avoid forced conversion to either Islam or Christianity, the Balinese again resorted to Indian reformed Hinduism to reformulate the tenets of their belief. In 1961, the monotheistic Hindu Dharma was officially recognized by the Indonesian government. When adherence to a recognized religion became a matter of survival during the purge of Communism in late 1965, members of other ethnic groups in Java, South Sulawesi, North Sumatra, and Central Kalimantan with no inclination to convert to Islam or Christianity began to embrace Hinduism as an umbrella under which to continue their various local traditions. Although it is true that Indonesian Hinduism has been lenient toward the practice of local customs, the increasing influence of more discriminate Indian sects and movements, especially since the beginning of the 1990s, has widened the rift between the various factions within the Indonesian Hindu community. Today, the approximately 6 million Indonesian Hindus (2.9 percent of the total population) are not only divided along ethnic lines, but also on the basis of different attitudes toward issues such as vegetarianism, hegemony of priests trained in Indian philosophy rather than local concepts and practices, ritualism rather than greater emphasis on spiritual practices like prayer and meditation, and caste privileges.

When Hindu rule on Java was replaced by Muslim rule, the royal temple complex Prambanan was abandoned and later lost to the jungle and then to the memory. It was rediscovered in the 18th century, though refurbishment waited until the 20th century. In the last generation it has become both a major tourist site in the country and a renewed focus for the Hindu community.

Martin Ramstedt

See also: Ancestors; Brahmo Samaj; Meditation; Prambanan; Shaivism; Vaishnavism; Vegetarianism; Yoga.

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Indonesian Christian Church

The Indonesian Christian Church (Huria Kristen Indonesia [HKI]) originated as a split in the Rhenish Mission work (now the Protestant Christian Batak Church) on Sumatra. Some of the Indonesian leaders were seeking the ordination of Batak ministers and the elevation of more Batak people into other leadership positions. All of the ordained ministers were German, and they controlled the affairs of the church. Those who left were in northern Sumatra and spoke the Toba Batak language. The strength of the church remains in rural areas of Sumatra, but the church has spread as its members moved around the country in the latter part of the 20th century.

The new church adopted the organization of the parent body, with a synod headed by a president as the highest legislative body. Most pastors receive their training with the Theological Faculty at Nonmensen University. The church operates among some of the poorer people of Sumatra and has a rather limited institutional program. It has managed to develop a set of primary and secondary schools. It has also nurtured a project to bring clean drinking water to some of the more remote villages.

The ministerium of the church have worked on the problem, so crucial to Indonesian Christian life, of the relationship of Christian precept to *adat*, the rules and customs that have traditionally been passed down through the culture.

In the 1970s, with assistance from the Evangelical Lutheran Church in America and in cooperation with the Simalungun Protestant Christian Church, the HKI developed an innovative program for educating the church's large group of teacher-preachers who did not have the opportunity for seminary training. The program dealt with many immediate situations these leaders encountered but also included instructions in traditional theological topics. Integral to the program was the willingness of some older pastors to become mentors to the younger workers.

In 2005, the church reported 220,000 members. It is a member of the Lutheran World Federation and since 1965 of the World Council of Churches.

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See also: Lutheran World Federation; Protestant Christian Batak Church; Rhenish Mission; World Council of Churches.

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Indonesian Gospel Tabernacle Church

The Indonesian Gospel Tabernacle Church (Gereja Kemah Injil Indonesia [GKII]) originated with a decision by the Christian and Missionary Alliance (CMA) to launch missionary work in the Netherlands Indies (now Indonesia). The decision was implemented by Robert A. Jaffray (1873–1945), who had worked in China for the previous 30 years. In 1927 he and Leland Wang founded the Chinese Foreign Mission Union and began work among Chinese migrants in several Indonesian urban areas. They also responded to an opening among the Mahakam people on Kalimantan and soon had a church of more than 2,000 members. Jeffray settled in Makassar, which became the early center of the work. In 1930 he opened a publishing house and two years later a Bible school.

One by one, the CMA selected areas neglected by both the Dutch Reformed missionaries and the German missionaries (primarily from the Rhenish Mission) and opened work in East Kalimantan, Lombok (1929), Bali (1931), Southern Sumatra (1933), and West Kalimantan (1935). Additional missions appeared over the next seven years. The greatest response came in East Kalimantan and Irian (opened in 1939). A second Bible school was opened in East Kalimantan in 1938. The use of Bible school graduates allowed the mission to spread rapidly and prepared it for independence. The mission also pioneered the use of an airplane to overcome the problems of travel through jungle terrain.

As the mission spread, it encountered people who had moved around the islands. Upon their conversion many of them returned to their homes and began churches in regions where there was an already existing Reformed church. Reformed church leaders rose to oppose the CMA. It was condemned for its relative lack of theological education and its introduction of American methods of missionary work. Working with the government, the Reformed church had the CMA expelled from several locations, including Bali. However, the mission had already become a large organization and by 1941 had 139 mission stations and had placed more than 100 Indonesian workers into the field.

The loss of the relatively small number of missionaries (20) during the war did not affect the CMA work as badly as that of the Reformed churches; however, the pain was real. Four American missionaries and 10 Indonesian workers were killed. Jeffray was one of two missionaries who died while interned. The Japanese forced the CMA church to join the regional councils of churches that it imposed upon the Protestant community (following a pattern already in place in Japan).

After the war, an expansive program to take the church to all of Indonesia had spectacular results. In 1951, the work was organized into three regional churches. Five years later these churches were given

independence, and the missionaries became subordinate to the new church authorities. A new relationship between the now independent churches and the parent body was negotiated. In 1965, the three churches entered into a fellowship, Kemah Injil Gereja Masehi Indonesia. This fellowship grew to include three additional independent churches that matured from the CMA missionary efforts. In 1983 the fellowship was transformed into the new united Indonesian Gospel Tabernacle Church.

One sign of the growth of the new church during the 1970s and 1980s was the founding of additional Bible schools and the maturing of the original Bible school into the Jaffray Bible College (1958) and the Sekolah Tinggi Theologia Jeffray (1966). In 1990 the church reported 323,000 members. The church is a member of the Evangelical Fellowship of Asia, through which it is related to the World Evangelical Alliance and to the Alliance World Fellowship.

In the last generation, one member of the Indonesian Gospel Tabernacle church, Benny Giay (b. 1955), a theologian at the Walter Post Theological College in Western Papua, has gained notoriety for his activism on behalf of the rights of Papua people who reside in the western, Indonesian half of the island of New Guinea. In his various writings he has argued for a high degree of Papuan autonomy within the Indonesian state and system.

J. Gordon Melton

See also: Alliance World Fellowship; Christian and Missionary Alliance; Rhenish Mission; World Evangelical Alliance.

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Initiatives for Change/Moral Rearmament

See CAUX-Initiatives for Change.

Insight Meditation Society

The Insight Meditation Society (IMS) was founded in 1975 on the 80-acre site of a former Catholic seminary and boys' school just north of Barre, Massachusetts, as a nonprofit organization for the intensive practice of insight meditation (*vipassana*), a system largely developed by the Burmese monk Mahasi Sayadaw (1904–1982). Part of what some individuals refer to as a 20th-century modernization movement in Theravada, vipassana is an intensive form of meditation aimed primarily at a lay-oriented audience and designed to promote the attainment of the first of the four traditional levels of sainthood.

The site was purchased collectively by Joseph Goldstein, Jack Kornfield, Sharon Salzberg, and Jacqueline Schwartz, each of whom had studied with Asian vipassana teachers. Goldstein (b. 1944) studied with Mahasi Sayadaw (1904–1982) and his students Anagarika Munindra (1914–2003) and U Pandita (b. 1921); Salzberg (b. 1952) studied with S. N. Goenka, Mahasi Sayadaw, Munindra, and U Pandita; Kornfield (b. 1945) studied with Achaan Cha (also Ajahn Chah, 1918–1992) and Mahasi Sayadaw. Each returned to the United States to begin teaching various retreats, and although these initial retreats were what Gil Fronsdal calls "a hybrid of Asian forms," their collective style was eventually geared for a Western audience of convert Buddhists, and thus virtually stripped of the religious trappings of Theravada, such as rituals, chanting, and the like. A forest refuge opened in 2003. Jack Kornfield moved to California in 1981, eventually founding Spirit Rock Meditation Center in western Marin County.

There are a number categories of teacher at IMS, as the center is called. These include senior Dharma teachers, comprised of a 16-person group of "core" faculty and a larger list of visiting teachers. In addition, there is always a "resident teacher" at the center. IMS sponsors various retreats for beginning and experienced meditators, consisting of daily meditation and nightly Dharma talks, interspersed with individual and group interviews with the teachers. The retreats are profoundly rigorous in nature, generally beginning as early as 5:00 a.m. and maintaining a routine of alternating periods of silent sitting and walking medi-

tation, culminating around 10:00 p.m. Participants live in austere single quarters, segregated by gender, and all meals are vegetarian. In addition to the group retreats, experienced meditators may engage in self-retreats, work retreats, and long-term practice retreats. There is also a youth outreach program. In the quarter-century since its founding IMS has grown enormously and now accommodates more than 2,500 retreatants annually, ranging from 2-day weekend retreats to one 84-day retreat. Most retreats are 7 to 9 days in length.

Although Asian vipassana teachers focus on the attainment of freedom, negatively defined as the freedom from certain characteristics such as greed, hatred, and delusion (the traditional "three poisons" of Buddhism) and positively defined as the attainment of *nibbana* (*nirvana*), Western teachers like those at IMS stress the positive aspects of freedom, such as stress reduction, a happy life, and compassionate living. Although many traditional Theravada practices, such as merit-making, and taking monastic vows, are not emphasized, four concomitant practices of vipassana are stressed: mindfulness (Pali: *sati*), loving-kindness (*metta*), ethics (*sila*), and generosity (*dana*).

Like many American Buddhist communities, IMS has developed an academic component in order to help its practitioners to combine practice and study in a mutually reinforcing environment. To that end, the Barre Center for Buddhist Studies (BCBS) was founded in 1989 on 90 acres of wooded land, a half mile from IMS. The center's executive director is Andrew Olendzki, and the resident scholar and programming director is Mu Soeng, a former Zen monk. In addition to Spirit Rock Meditation Center, the Cambridge Insight Meditation Center near Boston, the Vipassana Foundation of Maui, and Gaia House in the United Kingdom are associated with IMS. Although IMS generally maintains a low-profile, it has also been a leader in developing practices based on compassion and ethics for members and teachers alike. It has even developed an "Insight Meditation Teacher's Code of Ethics," which has enabled IMS to remain remarkably free of the scandals that have been documented in other American Buddhist communities. IMS also offers a rich series of online resources via their website at www.dharma.org. These include audios of guided meditations, a glossary of terms, URLs for related websites, and a strong list of suggested readings.

The Insight Meditation Society is headquartered in Barre. The associated periodical, *Inquiring Mind*, is the national journal of the vipassana meditation movement. It can be accessed online at www.dharma.org/ij/index.htm.

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See also: Meditation.

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Integral Yoga International

"Integral yoga" refers both to the synchronization of the several forms of yoga teachings and to a specific group founded by Sri Swami Satchidananda (1914–2002), an Indian Hindu teacher who settled in the United States in the 1960s. Sri Swami Sivananda Saraswatiji Maharaj (1887–1963), a renowned Hindu teacher and revered holy man of the 20th century, is credited with first using the concept "integral yoga." Integral yoga basically means a practice that synthesizes the major yoga traditions—*hatha*, *raja*, *bhakti*,

jnana, and *karma*. Sivananda also added a sixth, *japa yoga*, a practice based on the repetition of a mantra.

Sri Swami Satchidananda was one of several Sivananda disciples who carried his teachings beyond the traditional boundaries of Hinduism in India. Other disciples of Sivananda used the concept "integral yoga," but it is Satchidananda who is credited with both popularizing the concept and developing a synthesis of yoga teachings. (Sri Aurobindo, operating from a complexly different tradition, also used the term "integral yoga.") Satchidananda's organization has trademarked the term.

Satchidananda was born in 1914 in a small village of South India. After studying agriculture and science, he worked at several commercial and technical positions. Dissatisfied with these endeavors, he determined at age 28 to pursue a spiritual quest. He isolated himself and explored yoga through texts; later Satchidananda sat at the feet of several of India's great religious teachers.

In 1947 Satchidananda's spiritual quest led him to Swami Sivananda. He was initiated as a *sannyasin* (monk) in 1949 and, because of his mastery of the various forms of yoga, was given the title *yogiraj*, meaning "master of yoga." Satchidananda's affiliation with Sivananda and the latter's Divine Life Society extended over almost two decades. In addition to extensive lectures throughout India, Satchidananda taught yoga and established centers in Sri Lanka (then Ceylon), Hong Kong, Japan, Malaysia, Singapore, and the Philippines.

A two-day trip to New York in 1966 was extended to five months and eventually led to the establishment of the United States as Satchidananda's base for worldwide operations.

In October 1966, the first Integral Yoga Institute was founded in New York City. In 1972 Yogaville-West, a community for those who practiced integral yoga, was created in Seigler Springs, California. A year later Yogaville-East was founded in northeast Connecticut and served as the American headquarters for integral yoga for almost 10 years.

Swamiji, as Satchidananda is known to his disciples, has also been instrumental in advocating and sponsoring ecumenical, or interfaith, programs. For more than 50 years he has initiated and participated in many interfaith gatherings around the world. The goal of integral yoga, writes Swami Satchidananda, "is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family." Through the years he has helped popularize the teaching that "Truth is One, Paths are Many."

Through a gift from folksinger Carole King, Integral Yoga International acquired 600 acres of woodlands in Buckingham County, Virginia, in late 1979, which became the movement's world headquarters. Here, on the banks of the James River, Sri Satchidananda constructed the Light of Truth Universal Shrine (LOTUS), a shrine to all the world's religions. Dedicated in July 1986, the LOTUS shrine is intended as a place where all faith traditions can come to worship and pray and find the One Spirit that unites all.

The Satchidananda Ashram-Yogaville is both a monastic order and a teaching center. Currently, approximately 80 persons live on the property, and an additional 200 affiliates reside near the ashram. More than 50 instructional programs and retreats are offered annually, most lasting for 1 to 2 weeks. Integral Yoga International has four institutes in the United States and one each in Canada and India. Integral Yoga International maintains 37 centers in 28 countries, almost half of which are in the United States. It also maintains a set of interrelated Internet sites, including web pages for the Satchidananda Ashram Yogaville (http://yogaville.org/), Integral Yoga Institute (www.integralyogaofnewyork.org), and the Integral Yoga Teachers Association (www.iyta.org). More than 400 persons in 23 countries are certified to offer instruction in integral yoga.

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See also: Divine Life Society; Meditation; Sivananda Saraswati, Swami; Sri Aurobindo Ashram; Yoga.

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Intercontinental Church of God

See Church of God, International; Churches of God Outreach Ministries, Intercontinental Church of God.

International Association for Religious Freedom

The oldest interfaith organization operating on the international scene, the International Association for Religious Freedom was founded in Boston, Massachusetts, by liberal religious leaders in 1900. That year people from various countries had gathered to attend the 75th anniversary gathering of the American Unitarian Association. In the United States that year was Protap Chundar Mozoomdar (1840–1905), a spiritual teacher from India and representative of the Brahmo Samaj, with which the Unitarians had developed a close relationship. The president of the Unitarians, Samuel A. Elliott (1862–1950), also played a prominent role in the founding of the new Association.

Founded as the International Council of Unitarian and Other Religious Liberals, but soon changed to International Council of Religious Liberals, the Association met annually until World War I prevented its gatherings. After the war it continued to meet but seemed to have lost its purpose. However, in the post–World War II climate of urgency, it was reorganized as the International Association for Liberal Christianity and Religious Freedom. Its headquarters were established in the United States but soon moved to Germany. As religious liberty was the motivating force, it soon adopted the name by which it is currently known. It has subsequently attracted an interfaith coalition of leaders from around the world, though in the West it retains a primary contact with Unitarians. The North American chapter still gathers with the annual meeting of the Unitarian Universalist Association general assembly.

The International Association sponsors a congress of its members that meets every four years, with the venue moving among its four major regions (East Asia, South Asia, North America, and Europe/Middle East). It deals with particular pressing issues, among the many issues in religious freedom at any moment, as they are brought before it. In 2008, it reported 90 affiliated local groups in 25 countries.

International Association for Religious Freedom
c/o Konko Church of Izuo
3-8-21 Sangenya-Nishi
Taisho-ku, Osaka
551-0001, Japan
http://www.iarf.net/

J. Gordon Melton

See also: Brahmo Samaj.

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Miller, Russell E. *The Larger Hope: The Second Century of the Universalist Church in America, 1870–1970*. Boston: Unitarian Universalist Association, 1985.

International Association of Reformed and Presbyterian Churches

The International Association of Reformed and Presbyterian Churches was founded in 1962 by delegates attending the meeting of the International Council of Christian Churches (ICCC) meeting in Amsterdam, the Netherlands. The ICCC represents the most

conservative wing of Protestantism, usually referred to as Fundamentalist. It is militantly opposed to the most liberal wing of the Protestant community, as represented by the World Council of Churches (WCC) and the World Alliance of Reformed Churches (WARC). The immediate inspiration for the formation of the International Association was the trip of the moderator of the Church of Scotland (a prominent member of both the WCC and WARC) to the Vatican.

The ICCC and the International Association both strongly affirm the infallibility and inerrancy of the Bible and demand the separation of Christians from all apostasy and heresy (which they believe have permeated the more liberal churches). Reverend Carl McIntire (1906–2002), a Presbyterian who spearheaded the formation of the ICCC and also took the lead in forming the International Association. Dr. A. B. Dodd of Taiwan and Dr. J. C. Maris of the Netherlands were the first moderator and secretary, respectively.

The churches of the ICCC from the Reformed Presbyterian tradition constituted the first members of the Association. The International Association has its headquarters at the same location in Collingswood, New Jersey, as the headquarters of the ICCC in America and the Bible Presbyterian Church founded by Carl McIntire.

International Association of Reformed and Presbyterian Churches
PO Box 190
Hadden Ave. and Cuthbert Blvd.
Collingswood, NJ 08108

J. Gordon Melton

See also: Church of Scotland; World Alliance of Reformed Churches; World Council of Churches.

Reference

Harden, Margaret C., comp. *A Brief History of the Bible Presbyterian Church and Its Agencies*. Privately published, 1968.

International Church of the Foursquare Gospel

The International Church of the Foursquare Gospel was founded by Aimee Semple McPherson (1890–1944), one of a small group of prominent female Christian ministers in the United States in the first half of the 20th century. McPherson was born in Canada. Her mother had been a member of the Salvation Army, a Holiness church, but as a teenager Aimee experienced the baptism of the Holy Spirit as evidenced by speaking in tongues. A short time later she married Robert Semple. In 1910 they moved to China as missionaries. He became a victim of the climate, and Aimee returned to the United States with her baby daughter, also named Aimee. Aimee subsequently married Harold S. McPherson and the pair toured the country as independent Pentecostal evangelists, though their marriage finally ended in divorce.

Portrait of early-20th-century evangelist Aimee Semple McPherson, founder of the International Church of the Foursquare Gospel. (Hulton Archive/Getty Images)

Following World War I, McPherson emerged as a popular evangelist in spite of derision because of her gender, winning an audience through her oratorical

abilities. In 1918 she settled in Los Angeles and led in the construction of Angelus Temple. At the same time she opened an evangelistic and training institute to educate leadership for what was quickly to become the Pentecostal denomination. By 1921 there were already 32 congregations, and McPherson formed the Echo Park Evangelistic Association. The International Church of the Foursquare Gospel was formed four years later. Work was concentrated along the West Coast but soon spread to Canada.

McPherson developed a unique presentation of the Pentecostal message, which she called the foursquare gospel (a variation of the fourfold gospel of Benjamin Albert Simpson [1843–1919], founder of the Christian and Missionary Alliance). The name Church of the Foursquare Gospel derived from the church's emphasis on the fourfold role of Jesus Christ, as Savior, Baptizer with the Holy Spirit, Healer, and Coming King. Otherwise the church is theologically at one with other trinitarian Pentecostals.

The Church of the Foursquare Gospel moved easily into the global missionary thrust that had been inherent in the Pentecostal movement ever since the 1906 revival in Los Angeles that founded it. Through the last half of the 20th century, the great majority of the membership was found outside of the United States. As of 2008, the church reported 8,439,618 members in 59,620 churches and meeting places in 144 countries. Less than 5 percent of the membership (255,773) is now (2006) in the United States.

The headquarters of the International Church of the Foursquare Gospel is in Los Angeles. It is a member of the Pentecostal/Charismatic Churches of North America and participates in the Pentecostal World Fellowship. The church is led by its president. After her death in 1944, Aimee McPherson was succeeded as president by her son Rolf McPherson (b. 1913), who led the church until 1988. He was followed by John R. Holland, who held the office from 1988 to 1997 and was succeeded by Paul C. Risser. The current president is former mega-church pastor Jack W. Hayford. The highest legislative authority in the church is the delegated general convention.

International Church of the Foursquare Gospel
1910 W. Sunset Blvd., Ste. 300
Los Angeles, CA 90026
http://www.foursquare.org/

J. Gordon Melton

See also: Christian and Missionary Alliance; Pentecostal World Fellowship; Pentecostalism.

References

Blumhofer, Edith L. *Aimee Semple McPherson: Everybody's Sister.* Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993.

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Epstein, Daniel Mark. *Sister Aimee: The Life of Aimee Semple McPherson.* New York: Harcourt Brace Jovanovich, 1993.

Hadden, Jeffrey K., and Charles E. Swann. *Prime Time Preachers: The Rising Power of Televangelism.* Reading, MA: Addison-Wesley, 1981.

McPherson, Aimee Semple. *This Is That.* New York: Garland Publishing, 1985.

International Churches of Christ

The International Churches of Christ (ICC) began as a renewal movement within the Churches of Christ (noninstrumental), a conservative American Free Church body. The Church of Christ shared a Protestant/Free Church theological tradition but adopted an ultra-congregational organization that placed all authority in the local congregation and rejected any effort to create denominational structures that served all of the congregations. Many leaders in the Churches of Christ identified it with the true church and suggested that only people who were baptized after understanding the nature of baptism for the remission of sins were truly baptized. They generally demanded rebaptism of any person joining with them who had been baptized in another denomination.

In the 1960s, what was called the discipling movement spread through American evangelical churches. The movement had as its goal the changing of nominal churchgoers into active Christian disciples. The movement took its name from the assignment of a new Christian to an older, more mature Christian who became

the younger person's mentor in the faith. The mentoring relationship meant regular contact above and beyond contacts at congregational gatherings. There was an expectation that the disciple would accept the guidance of the mentor. During the height of the discipling movement, it was widely criticized for the often invasive and controlling guidance imposed upon young Christians.

The discipling movement entered the Churches of Christ through the Crossroads Church of Christ in Gainesville, Florida (adjacent to the University of Florida). Using the discipling program in its campus ministry at the University of Florida, it experienced spectacular success. It also became quite controversial. Eventually the Crossroads congregation withdrew their support for the program.

Among the people influenced by the Crossroads congregation during the heyday of the discipling movement was Kip McKean (b. 1954). He went on to become the pastor of a small congregation of the Churches of Christ in Lexington (suburban Boston), Massachusetts. In 1979 he challenged the members of the congregation to make a new commitment to restore the Christianity of the Bible. Starting with only 30 members, he asked them to commit their lives totally to Christ and, most important, to hold that as a standard for all of the people they converted to Christ. The Church of Christ, they believed, consisted totally of disciples.

Integral to the program was discipling. Every person in the church assumed a discipling relationship with an older member and discipled one or more newer members. McKean also wrote a set of Bible lessons called the First Principles, which the church members were to master and use in teaching those whom they were discipling. It was assumed that disciples would spend part of their time each week engaged in evangelistic activity, and that they would spend time each week discussing their progress in the Christian life and any personal issues of importance with their mentor.

The church grew, moved into Boston proper, and took the name Boston Church of Christ. It grew spectacularly through the 1980s. In 1981, McKean announced a plan for the evangelization of the world in the next generation. He would send a small group of disciples to key urban centers. As they gathered disciples, they would in turn send teams out until all the world's capital cities had congregations. The movement would then go to the smaller cities until all the world was covered. The first congregations were seeded by the Boston Congregation in Chicago and London. New York, Toronto, Johannesburg, Paris, and Stockholm followed. Eventually the church reached out to Asia—Tokyo, Manila, Singapore, and Bangkok. It continued to expand through the 1990s.

The implementation of the plan involved a dramatic change from the more traditional organizational structure of the Churches of Christ. Instead of the congregational autonomy so prized within the Churches of Christ, the movement that was growing from the Boston Church had a strong centralized organizational structure put in place to carry out the discipling program and the plan for world evangelism. As the movement spread, World Sector leaders were appointed and given responsibility for evangelizing their part of the globe. In 1990, McKean moved to Los Angeles, and the movement has been centered there ever since. As criticism of the movement by the Churches of Christ mounted, the movement formally defined itself as no longer a part of the Churches of Christ and took the name International Churches of Christ.

In 1994, McKean, his wife, and all of the World Sector leaders and their wives signed an "Evangelism Proclamation" declaring their intent to plant a church in every nation with a city of at least 100,000 people by the year 2000. At that time they had started 146 churches in 53 nations. As of July 2000, the ICC reported 393 churches worldwide.

The International Churches of Christ distinguished itself from its parent body on several issues above and beyond the church organization. The ICC believes that it is the movement of God in this generation and thus has a unique role in evangelizing the world. It is this belief that underlies the strong commitment that is so characteristic of members. It has introduced instrumental music, in a limited manner, to the church and has given an unprecedented role to women in the leadership (though it has not admitted them to the ordained ministry).

The church has organized HOPE Worldwide, a volunteer program that conducts numerous social service projects around the world. It also now has special consultative status with the Economic and Social Council of the United Nations

Although the church has pursued its program of growth and expansion, a number of former members who had bad experiences in the church and subsequently dropped away from the church and its discipling program have complained about the church. Some have suggested that the disciplined life demanded of members is inherently manipulative and destructive of personal freedom and choice. Some have denounced it as a cult. In the face of criticisms the ICC has modified but not discarded the discipling program and provided more formal guidance for those serving as mentors. Criticism of the church peaked in the early 1990s, when those who opposed the church for the changes it had introduced in the original ideas and organization of the Churches of Christ joined forces with those who saw it as engaged in brainwashing. With the demise of the brainwashing theory in the 1990s, criticism has significantly decreased.

External criticism of the ICC had significantly diminished by the beginning of the new century, but it would soon be replaced by significant internal turmoil beginning in 2001. Toward the end of that year, concerned with the perceived instability within the McKean family, the leadership announced that Kip and Elena McKean would begin a sabbatical leave from their leadership role. It was noted that their daughter Olivia McKean had recently left the movement. A year later, Kip McKean tendered his resignation as world evangelist, Elena surrendered her position as world women's leader, and the leadership in general abandoned the organization around World Sectors.

Several months after the McKeans' resignations, in February 2003, Henry Kriete, a prominent British church leader, circulated a paper, "Honest to God," in which he offered a stinging critique of the state of the movement. Several months passed, and in the summer, the McKeans moved to Portland, Oregon, from where Kip McKean released a response to Kriete in the form of an open circular letter to the movement that he entitled "From Babylon to Zion." The letter included his assertion that he was ready to return to his earlier role leading the movement.

By the time McKean expressed his desire to reassume leadership, a significant number of the other leaders had lost confidence in him. As discussions and negotiations on the direction of the movement proceeded, in 2005, 84 leaders formally withdrew fellowship from him. At that point, McKean abandoned any attempt to return to leadership of the ICC and in 2006 formed a new movement that he called the Sold-Out Discipling Movement Churches. He and his wife subsequently founded the City of Angels International Christian Church in Los Angeles as the flagship congregation of the new movement.

The break with McKean (and the rancor that immediately preceded it) cost the ICC. There were major membership losses in 2003 and 2004. The ICC leadership estimated membership at the end of 2007 at 90,130, representing a 33 percent decline from the peak membership in 2002 of 135,046. At present (2007), there are still 562 congregations worldwide.

International Churches of Christ
3530 Wilshire Blvd., Ste. 1750
Los Angeles, CA 90010
www.icocco-op.org
www.disciplestoday.org

J. Gordon Melton

See also: Churches of Christ (Non-Instrumental); Free Churches; Women, Status and Role of.

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Ferguson, Gordon. *Discipleship: God's Plan to Train and Transform His People*. Los Angeles: Discipleship Publications International, 1997.

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Paden, Russell. *"From the Churches of Christ to the Boston Movement: A Comparative Study."* M.A. thesis, University of Kansas, 1994.

International Coalition for Religious Freedom

The International Coalition for Religious Freedom is one of several interfaith organizations inspired by and receiving the majority of its support from the Unification movement headed by Korean minister Sun

Myung Moon (b. 1920). In spite of its significant relationship to a single group, the Coalition strives to be completely nonsectarian in its program and work. It is based on a commitment to religious freedom for all and a belief that every religious entity has a right to freedom of religious belief and expression as conscience leads, a right that is balanced by the requirements of generally acceptable laws against criminal behavior.

The Coalition, founded in 1997, builds on and supersedes the work of the Coalition for Religious Freedom founded in 1983. It first major activity was the holding of a set of conferences in 1998 under the general theme, "Religious Freedom and the New Millennium." Sessions were held in Washington, D.C., Tokyo, Berlin, and São Paulo. Each session brought together religious leaders, scholars, and human rights activists to discuss the main points of religious suppression in the world and to highlight the issues faced in the creation of a more religiously free society.

The coalition in its short history has focused upon some peculiar problems faced by the Unification movement, including the deprogrammings against its adherents in Japan and the denial of entry to Rev. Moon in some European countries, but has been broadly attentive to problems of other minority religious bodies as well.

International Coalition for Religious Freedom
7777 Leesburg Pike, Suite 309N
Falls Church, VA 22043
http://www.religiousfreedom.com

J. Gordon Melton

See also: Unification Movement.

Reference

Religious Freedom and the New Millennium. Falls Church, VA: International Coalition for Religious Freedom, 2000.

International Conference of Reformed Churches

The International Conference of Reformed Churches (ICRC) was founded in 1982 as an ecumenical fellowship of conservative Reformed churches. The original gathering included representatives of nine Reformed and Presbyterian denominations who assembled at Groningen, Netherlands, at the invitation of the Reformed Churches (Liberated). The Reformed Churches (Liberated) was formed during World War II in the midst of a controversy within the Netherlands Reformed Church. As theological debate took place on a variety of issues around the grace of God, the church's synod issued several doctrinal statements. The issuance of the new doctrinal statements aroused a secondary issue when a protest was generated over the new statements, which were binding on the teaching elders in the church.

Leading the protest was Professor K. Schilder (1890–1952), who argued that pressing new theological positions on the church was not the way to end the controversy. He was excluded from the church's ministry and with his supporters, including a number of congregations, he led in the formation of the Reformed Churches (Liberated). The church grew into a substantial denomination with more than 100,000 members. It was conservative in orientation and soon developed a close relationship with the Christian Reformed Churches in the Netherlands.

Those who formed the ICRC felt that there was an attack within the large Reformed world on both the authority of the Bible and the Reformed creeds that had been promulgated in the 16th century. The ICRC adopted the Bible, the "Three Forms of Unity" (Belgic Confession, Heidelberg Catechism, Canons of Dort), and the Westminster documents (Westminster Confession, Westminster Larger and Shorter Catechisms) as the basis of their fellowship. Member churches are expected to be loyal to the confessional standards of the Reformed tradition.

The first assembly of the ICRC was held in Edinburgh in 1985 and hosted by the Free Church of Scotland. Subsequent meetings were held in Langley, British Columbia, Canada (1989); Zwolle, Netherlands; and Seoul, Korea. The 2009 conference was in Christchurch, New Zealand, with the Reformed Churches of New Zealand serving as the host. Prominent members of the Conference included the Orthodox Presbyterian Church, Canadian Reformed Churches, and the Presbyterian Church of Korea (KoShin). In 1995, the Christian Reformed Churches in the Netherlands, formerly

associated with the International Council of Christian Churches and the Reformed Ecumenical Council, joined the ICRC.

The ICRC promotes cooperation in missions and the presentation of a united front on the Reformed faith and related issues by its member churches. Some 25 Reformed churches worldwide are now (2009) members of the Conference.

International Conference of Reformed Churches
c/o Reverend C. Van Spronsen
8586 Harbour Heights Road
Vernon, BC
V1H 1J8. Canada
http://www.icrconline.com/

J. Gordon Melton

See also: International Council of Christian Churches; Orthodox Presbyterian Church; Reformed Ecumenical Council.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

International Congregational Fellowship

The International Congregational Fellowship arose to meet the need for greater expression among those Christian churches that believed that the Congregational form of church life was the best form in the contemporary democratic world. Much of that thrust was lost in the merger of the General Council of Congregational Christian Churches into the United Church of Christ (1957), the merger of the International Congregational Council into the World Alliance of Reformed Churches (1966), and the merger of the Congregational Church in England and Wales into the United Reformed Church (1972). In the meantime, churches that stayed out of the mergers that created the United Church of Christ and the United Reformed Church formed the National Association of Congregational Christian Churches and the Congregational Federation of England.

The continuing Congregational churches made common cause in 1975, largely prompted by David Watson in England and John Alexander in the United States. People from six countries met to form the International Congregational Fellowship. They announced the first conference for 1977, at which time they signed a document called "The Chiselhurst Thanksgiving," affirming their allegiance to the Congregational Way.

The Fellowship has organized as a gathering of individuals concerned with the promotion of the congregational form of church life rather than an association or council of denominations. Most Congregational churches are already members of either the World Council of Churches or the World Alliance of Reformed Churches or both. The Fellowship's primary program is its quadrennial conference to advocate for Congregationalism.

The Fellowship holds international conferences quadrennially. Aside from the contacts given below, regional secretaries also now (2009) exist for Central Europe, Africa, Asia, Central and South America, North America, the Pacific and Australia, The United Kingdom, and Wales. The fellowship stays in touch with Congregationalists in more than 50 countries. The first issue of the biennial *International Congregationalist Journal* appeared in 2001.

International Congregational Fellowship
Co-Moderators Elect
Reverend Dr. Patrick Shelley
c/o Lake Country Congregational Church
400 West Capitol Drive
Hartland, WI 53029-1921

Reverend Dr. Harding Stricker
Asociaciòn Civil Cristuana Congregacional
Suriname 156, C C 24
3328 Jardin America
Misiones, Argentina
http://www.intercong.org/

J. Gordon Melton

See also: Congregationalism; United Church of Christ; United Reformed Church (of the United

Kingdom); World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

International Council of Christian Churches

The International Council of Christian Churches (ICCC) was founded in 1948 at the instigation of the American Council of Christian Churches (ACCC). The ACCC had in turn resulted from a split within the Protestant Fundamentalist movement in the 1940s. Fundamentalism had arisen in American Protestantism as a protest against what was seen as a departure from essential Christian beliefs by liberal Protestants in the early decades of the 20th century. The battle between Fundamentalists and Modernists (as the liberals were called) came to a head in the 1930s, when many Fundamentalists left the major Protestant denominations in the United States. Other Fundamentalists remained within the larger denominations as conservative voices.

In the late 1930s, some Fundamentalist leaders demanded that a complete separation from the liberal denominations should occur, and that ties should be broken with conservative leaders who remained in these older groups. Those conservative leaders who were willing to keep fellowship with conservatives within the older churches became known as evangelicals and later organized the National Association of Evangelicals.

Those demanding complete separation found a leader in Dr. Carl McIntire, a Presbyterian minister and founder of the Bible Presbyterian Church. He led in the formation of the American Council of Christian Churches in opposition to the Federal Council of Churches (now the National Council of Churches of Christ in the U.S.A.). The ACCC also opposed the World Council of Churches (WCC), whose organization gained momentum in the years immediately after World War II. As the organizational conference of the WCC was announced for Amsterdam in 1984, McIntire called together his associates from around the world to gather in Amsterdam just a few days prior to the initial assembly of the WCC. In succeeding years, the much smaller ICCC often held its meeting to coincide with the WCC meeting.

The ICCC is a Fundamentalist Protestant body that affirms the infallibility and inerrancy of the Bible and the need for a complete separation from heresy and apostasy, especially as these are embodied in the WCC or the WEA or any of their affiliates. The ICCC faced a severe crisis in 1970 when the 30 years of leadership by McIntire was challenged. In 1969 the ACCC removed McIntire from his role as the leader of the organization. The ICCC chose to affirm McIntire, and the ICCC and the ACCC dropped their relationship. McIntire moved to create a new American affiliate of the ICCC, now known as the ICCC in America.

At its meeting in Amsterdam in 1998, the ICCC reported 700 denominations from more than 100 countries represented in its membership. The 17th World Congress of the ICCC met in Korea in 2005. The Congress meets every five years.

International Council of Christian Churches
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http://www.iccc.org.sg/

J. Gordon Melton

See also: World Council of Churches; World Evangelical Alliance.

Reference

Harden, Margaret C., comp. *A Brief History of the Bible Presbyterian Church and Its Agencies.* Privately published, 1968.

International Council of Christians and Jews

The International Council of Christians and Jews (ICCJ) is an association of national organizations from more than 30 countries dedicated to the dialogue between Christians and Jews at all levels and increas-

Martin Buber House in Heppenheim, Germany, is the headquarters of the International Council of Christians and Jews. (ICCJ)

ingly the wider encounter between Jews, Christians, and Muslims. The ICCJ was founded in 1946 as awareness of the extent of the Holocaust spread across Europe and North America. W. W. (Bill) Simpson, the leader of the British Council of Christians and Jews, was named the first executive secretary.

At the original gathering of the Council, at Seelisberg, Switzerland, in 1947, a 10-point statement was issued that called Christians, among other things, to avoid distorting Judaism with the object of extolling Christianity; identifying Jews as the enemies of Jesus; associating Jews with the killing of Jesus; and promoting the notion that the Jewish people are reprobate, accursed, or reserved for a destiny of suffering. The work of the ICCJ contributed to the changing views of the Roman Catholic Church toward the Jewish community that were proclaimed during the Second Vatican Council and a host of statements renouncing anti-Semitism and anti-Jewish theological perspectives and biblical interpretations by major Protestant bodies. As a result, most Protestant bodies, especially those associated with the World Council of Churches, withdrew support from efforts to convert Jews to Christianity.

Among the oldest affiliated member organizations was the National Council of Christians and Jews (now the National Conference for Community and Justice), which had been founded in the United States in 1927. A pioneer in Jewish-Christian dialogue, in the post–World War II context it expanded its role to include a broad program of activities aimed at ending religious, racial, and other forms of bigotry.

Knowledge of the Holocaust provided fuel for the Jewish-Christian dialogue through the 1970s, and the continued tension in the Middle East has spurred the broadening of dialogue to include Muslims. Beginning in Europe, the dialogue has spread worldwide into most countries with a significant Jewish presence, from Argentina to Australia and New Zealand. In 2009, it reported local chapters in 32 countries.

The ICCJ has its headquarters at the Martin Buber House, the home of the Jewish mystic and theologian prior to his having to leave Germany due to the rise of Nazism. The ICCJ has made a special effort to bring women and youth into the work of dialogue and sponsors the Abrahamic Faith Council to focus its efforts with Muslim dialogue. It maintains an extensive Internet site dealing with Jewish-Christian relations at http://www.jcrelations.net.

International Council of Christians and Jews
Martin Buber House
Werlestrasse 2
Postfach 1129
D-64628 Heppenheim
Germany
http://www.iccj.org

J. Gordon Melton

See also: Roman Catholic Church; World Council of Churches.

Reference

Rosen, David. "The Impact of the Jewish-Christian Dialogue Upon Theological Thought." 1997. http://rabbidavidrosen.net/articles.htm. Accessed June 15, 2009.

International Council of Community Churches

Community churches first appeared late in the 19th century in the United States as one response to the increasing religious pluralism, especially the many sects into which Protestantism had split. Nonsectarian community churches were an alternative to the establishment of multiple congregations of denominationally

affiliated congregations. Such congregations were logical in smaller communities that could not support the array of denominational institutions. Then, in the early 20th century, in response to the ecumenical movement, a variety of united congregations (formed by the merger of congregations of different denominational affiliations) also appeared on the scene. In the 1920s, the initial attempts to network such nondenominational congregations began.

Reverend Orvis F. Jordan of the Park Ridge Community Church in Illinois became the center of one such network, the Community Church Workers, founded in 1923. The organization lasted into the 1930s. Community Church Workers operated primarily among churches serving the Anglo community, and a similar structure emerged that served African American churches, the National Council of the People's Church of Christ and Community Centers of the United States and Elsewhere.

Through the 1930s, various approaches to the Federal Council of Churches were made, but the Council failed to act on petitions to recognize the community church ideal. Then, after World War II, a new attempt at organization led in 1946 to the formation of the National Council of Community Churches. This group merged with the predominantly African American Council in 1950 to create the International Council of Community Churches. This Council underwent several name changes due to the loss of several foreign congregations, but in 1983, following the affiliation of congregations in Canada and Nigeria, the original name was again adopted.

By the very nature of its stance as nonsectarian, the Council has proposed no doctrinal statement, but member ministers and churches generally operate out of a liberal-Protestant, ecumenically minded stance. The Council describes itself as committed to Christian unity and working "toward a fellowship as comprehensive as the spirit and teachings of Christ and as inclusive as the love of God."

The Council is organized as a loose association of autonomous congregations, with the different Council offices primarily facilitating communication between congregations. The officers also represent the congregations in various official capacities with the government and the larger religious world. At the end of the 1990s the council joined the World Council of Churches and more recently joined in the new ecumenical Churches Uniting in Christ.

In 2006, the Council reported 157 member churches with a combined membership of 73,174. Approximately 1,000 additional congregations are affiliated with the Council and participate in various levels of its fellowship. Some 5 percent of the congregations have a dual membership in a denomination.

International Council of Community Churches
7808 College Dr., No. 25E
Palos Heights, IL 60463
http://www.icccusa.com/

J. Gordon Melton

See also: World Council of Churches.

References

Shotwell, J. Ralph. *Unity without Uniformity*. Homewood, IL: Community Church Press, 1984.

Smith, J. Philip. *Faith and Fellowship in the Community Church Movement: A Theological Perspective*. Homewood, IL: Community Church Press, 1986.

International Council of Unitarians and Universalists

The International Council of Unitarians and Universalists (ICUU) was founded in 1995 as an effort to further contact between Unitarians and Universalists across national boundaries. Its formation evolved from the new level of international contact that had followed the formation of the Unitarian Universalist Association by the merger of Unitarians and Universalists of North America in 1961. Previously, international contacts had been focused within the International Association for Religious Freedom. Then, in 1987, the General Assembly of Unitarian and Free Christian Churches of the United Kingdom passed a resolution favoring the organization of a new international cooperative structure. The ICUU is specifically mandated to nourish Unitarian and Universalist communities around the world. The founding meeting was held in

Essex, Massachusetts, at which Reverend David Usher was elected president.

Although there is no creed, the ICUU adopted a brief affirmation: "We affirm our belief in religious community based upon liberty of conscience and of individual thought in matters of faith, the inherent worth and dignity of every person, justice and compassion in human relations, responsible stewardship of earth's living system, and our commitment to democratic principles." Unitarian Universalism is a religion of Oneness, and members heartily affirm the "interdependent web of all existence of which we are a part." Often oppressed as heresy, for centuries Unitarians and Universalists were scattered. Today, its churches and temples include Christians, Buddhists, Pagans, and many others. They welcome "All Souls," and are known for their witness for social justice and freedom of thought.

Members of the ICUU believe that Unitarian and Universalist teachings go back to the first Christians. Some early Christians spoke of Jesus as a "son of God by adoption" (the oldest Gospel, Mark, has no birth story). They saw only the Father as God, denying the Trinity. Others said that if God is Love, all will be saved. During the 16th-century Reformation both teachings resurfaced after years of marginalization. In 1531, a Spanish theologian and physician, usually known by his Latin name, Michael Servetus (1511–1553), wrote *De Trinitatis Erroribus* (*On the Errors of the Trinity*). Arrested during a visit to Geneva, he was burned at the stake on October 27, 1553, with the "blessings" of Reformed leader and theologian John Calvin. Subsequently, Unitarian churches developed in Poland under the leadership of an Italian theologian, usually known by his Latin name, Laelius Socinus (1525–1562), and in Transylvania under the leadership of a Hungarian cleric and theologian, usually known as Francis David (1510–1579). The Polish Church was suppressed for centuries, but there is now a Unitarian presence in Warsaw. Since 1568, Hungarian Unitarians have continued in hundreds of villages and cities in Romania and Hungary. Composer Bela Bartok (1881–1945) was a member of Second Unitarian Church, Budapest.

Unitarians and Universalists were common in many dissenting chapels in Britain. Many fled to North America, including Reverend Joseph Priestley (1733–1834; discoverer of oxygen), who established the first Unitarian Church in Philadelphia. Five U.S. presidents were Unitarian, including John Adams, Thomas Jefferson, and William Howard Taft. Well-known Universalists include Clara Barton, who founded the American Red Cross, and P. T. Barnum, of circus fame. UUs, as they are often called, have made major contributions to science with Nobel Prize winners such as Linus Pauling and George Wald. Of special note are Unitarian contributions to literature. American writers Louisa May Alcott, Nathaniel Hawthorne, Henry Wadsworth Longfellow, Herman Melville, Ralph Waldo Emerson, and Kurt Vonnegut were Unitarians, as were British authors Elizabeth Gaskell and Charles Dickens. Dickens wrote *A Christmas Carol*, in 1843, the same year he joined a Unitarian Church in London. Late 20th-century Unitarians include Lord Alan Bullock, first Unitarian vice chancellor of Oxford; Sir Tim Berners Lee, creator of the World Wide Web; and Dr. Dana M. Greeley, co-founder of Religions for Peace.

Hundreds of UUs have suffered imprisonment and death for their faith. It was only in 1813 that English law accepted Unitarians. In the Czech Republic, before World War II, Dr. Norbert Capek was minister to the largest Unitarian Congregation in the world in Prague, with 3,500 members. Capek wrote beautiful hymns, some of which are translated in modern hymnbooks. But with the Nazi occupation, Capek died in a gas chamber. Dozens of other Unitarians were taken to concentration camps. After almost 50 years of oppression under the Communists, the Czech congregations are reviving. In cooperation with the ICUU, two Czech ministers have trained at seminaries in the United States.

The seven-member ICUU Executive Committee is elected by the ICUU Council. One hundred UUs from around the world come as delegates to ICUU council meetings in odd-numbered years. At the 2007 ICUU council meeting in Germany, there were delegates from more than 25 countries, including the Philippines, India, Indonesia, Nigeria, Kenya, Burundi, South Africa, New Zealand, Bolivia, Argentina, Britain, Denmark, Germany, Spain, France, The Czech Republic, the United States, Mexico, and Canada. There are 165,000 UUs in North America, 90,000 in Hungary and Romania, 10,000 in India, 6,000 in Great Britain,

2,000 in Germany, and about 15,000 scattered in small congregations from Nigeria to Japan.

ICUU Officers 2007–2009 are Reverend Brian Kiely, president, Canada; Reverend Gordon Oliver, South Africa, vice president; Jaume de Marcos, Spain, secretary; Reverend David Shaw, treasurer, United Kingdom. The executive secretary, Reverend John Clifford, Scotland, retired in 2009, and Steve Dick was appointed to replace him at the Council Meeting in Cluj-Napoca, Romania, September 1–5, 2009. The ICUU conducts programs for training in worship and ministry. Recent programs have held in Kenya and in the Khasi Hills of India. The ICUU has also hosted a Conference on Michael Servetus, and Symposiums at Oxford and Cluj-Napoca (Koloszvar) Romania.

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Essex Hall
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United Kingdom
www.icuu..net: current ICUU programs.
http://www.unitarian.org.uk: has published several recent Unitarian books.
http://www.uua.org: 100s of UU books available at this website (Beacon Press & Skinner House)

Richard Boeke

See also: International Association for Religious Freedom; Unitarian Universalist Association.

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International Evangelical Church

The International Evangelical Church and Missionary Association (IEC) is a fellowship of Pentecostal churches that was formed in 1964 primarily to provide a legal cover for the Italian missionary activity of independent Pentecostal missionary John McTernan. The IEC expanded to the United States in the early 1980s to include the ministry of John Levin Meares (1920–), founder of Evangel Temple in Washington, D.C. The nephew of a former general overseer of the Church of God (Cleveland, Tennessee), Meares became a minister as a young man and served several Church of God congregations in Tennessee.

In 1955 Meares decided to resign his pastorship in Memphis in order to assist independent evangelist Jack Coe in a series of revival meetings in Washington, D.C. Meares decided to stay in Washington to build a Church of God congregation there, which he called the Washington Revival Center. He also started a radio show called *Miracle Time.* Although Meares was white, the major response to his ministry was from African Americans. The Church of God (Cleveland, Tennessee) was a white-controlled denomination with very intolerant attitudes about race at the time. In May 1956, Meares was disfellowshipped by the Church of God for starting an unlicensed ministry. He continued as an independent minister, and in 1957 his congregation settled in an abandoned theater, which was named the National Evangelistic Center.

John McTernan became associated with Meares soon after the latter arrived in Washington. The IEC, beginning with a few Italian churches, had reached out to include a group of Brazilian churches under Bishop Robert McAleister, as well as some churches in Nigeria led by Bishop Benson Idahosa (1938–1998). Meares became the new vice president of the IEC.

In the 1960s, Meares's ministry shifted from an emphasis on miracles to an emphasis on praise and the gift of prophecy. After the assassination of Martin Luther King Jr. in 1968 and the riots that followed, almost all of the remaining white members left the National Evangelistic Center. Membership dropped to several hundred black members and then slowly began to increase again. In the early 1970s, the 300 remaining members of Meares's Washington congregation reorganized and decided to build a $3 million facility. The result was the Evangel Temple, which opened in 1975.

The IEC joined the World Council of Churches in 1972. In 1974, McTernan died and Meares found him-

self at the head of the IEC. In 1982 IEC founded a new Pentecostal ecumenical organization, the International Communion of Charismatic Churches, which includes the branches of the International Evangelical Church, the Gospel Harvesters Church founded by Earl P. Paulk Jr. (1927–2009), and others. The bishops of the International Communion of Charismatic Churches—McAleister, Paulk, and Idahosa—consecrated Meares as a bishop in 1982.

The International Evangelical Churches and Missionary Association emerged out of Meares's capacity as mediator between black and white Pentecostal communities, which had diverged over a period of many years. In 1984 Meares began the annual Inner-City Pastor's Conference, which draws together the pastors (primarily African American) of the many churches of the association from around the United States and Canada. More than 1,000 pastors attended the Inner-City Pastor's Conference in 1987.

The IEC has its headquarters at Evangel Temple, which in 1991 relocated to suburban Maryland. At that time, led by Don Meares, John Meares's son, Evangel Temple had more than 1,000 members. It remains a strong suburban Washington, D.C., congregation. The IEC had approximately 500 congregations worldwide, more than 400 of which were in Africa. There were approximately 40 member churches in South America, 20 in Italy, 20 in the United States, and 1 in Jamaica. Current statistics are not available. The IEC is no longer a member of the World Council of Churches.

International Evangelical Churches and Missionary Association
Evangel Temple
13901 Central Ave.
Upper Marlboro, MD 20772–8636

James R. Lewis

See also: Church of God (Cleveland, Tennessee); Pentecostalism; World Council of Churches.

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International Evangelical Church, Soldiers of the Cross

The International Evangelical Church, Soldiers of the Cross, was founded in Havana, Cuba, as the Gideon Mission in the 1920s. The founder, Ernest William Sellers (d. 1953), affectionately known as "Daddy John," was assisted in his work by three women—Sister Sarah, Mable G. Ferguson, and Muriel C. Atwood. Sellers became the bishop of the church, a post he held until 1947, when he was named the church's Apostle, and three other bishops were designated.

The church began to expand beyond Cuba in 1950, when two missionaries were commissioned. Arnaldo Socarras pioneered the church in Mexico, and Arturo Rangel Sosa opened work in Panama. Daddy John's successor, Angel Maria Hernandez y Esperon, placed special emphasis on the expansion of the church and started work in eight additional countries around the Caribbean.

Bishop Arturo Rangel succeeded Hernandez as the third Apostle. He continued the expansion of the church internationally, commissioning the first missionaries to the United States. However, that same year (1966), Rangel, one of the church's bishops, and an evangelist disappeared. The three have not been heard of since. Eventually, the remaining bishops, Florentino Almeida and Samuel Mendiondo, took control of the church, and in 1969 they moved its headquarters to Miami, Florida.

The Soldiers of the Cross is a Sabbath-keeping Pentecostal church. The Law of God as presented in the Ten Commandments is revered, and the dietary restrictions mentioned in Genesis 7:2 and Leviticus 11 are seen as proper for today. Although their beliefs are largely in line with Pentecostalism, they practice baptism as a first step to salvation, the Lord's Supper as a commemoration of Christ's death (as opposed to his resurrection), and foot washing as a sign of humility. They have adopted an apolitical stance in regard to the social order.

The church is led by Archbishops Florentino Almeida and Samuel Mendiondo. The church adopted its present name in 1974 to avoid any confusion between it and Gideons International, the older Bible-distribution ministry. In the 1980s the church had some

1,500 members in the United States, with some 100,000 in 20 countries throughout Latin America, as well as Spain and Germany.

International Evangelical Church, Soldiers of the Cross
636 NW 2d St.
Miami, FL 33128

J. Gordon Melton

See also: Pentecostalism; Sabbatarianism.

Reference

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International Federation of Free Evangelical Churches

The International Federation of Free Evangelical Churches is an ecumenical association of churches that trace their beginnings to a Pietist Free church impulse in continental Europe in the 19th century. The earliest phase of this revival can be seen in Switzerland, where Free churches (that is, Protestant but separated from the state church) were formed in Berne, Basel, and Zurich. Progress was slow, as authorities discouraged the movement. However, as early as 1834, there was an attempt to associate with similar churches in France and Northern Italy. In 1910, the Swiss congregations came together as the Union of Free Evangelical Churches in Switzerland. A similar revivalist impulse in Sweden gave birth to the Mission Covenant Church, which, due to the steady immigration of members to the United States, developed a strong branch in North America. Branches also developed in Denmark and Norway.

Throughout Europe, churches that shared the same Pietist approach to the faith and accepted the Bible as their only creed also emerged. During the 20th century, the Mission Covenant Church developed a strong mission program, which included Africa and Latin America. Through the mid-20th century, these mission efforts matured into autonomous churches that retained a close association with their parent body.

Leaders from the various European Free churches began to meet in the 1920s and were in the 1930s joined by Covenant leaders from the United States. Interrupted by World War II, the meetings were picked up after the war, and in 1948, the International Federation of Free Evangelical Churches emerged. The federation has held international gatherings as irregular intervals since that time. The Federation now (2009) includes some 33 member churches based in 23 countries around the world.

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SE-113 81 Stockholm
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See also: Free Churches; Mission Covenant Church of Sweden.

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International Federation of Secular Humanistic Jews

For more than a century, Jewish scholars and writers have attempted to articulate a secular ideology compatible with Jewish tradition, but only in the late 20th century did such a perspective give rise to organized structures like those of the various religious groups. In the 1960s, Rabbi Sherwin T. Wine (1928–2007) founded a synagogue in Birmingham (suburban Detroit), Michigan, which affirmed both the congregation's Jewish heritage and the Humanistic philosophy articulated by Wine. He was soon joined by Rabbi

Daniel Friedman of suburban Chicago. They led in the founding of the Society for Humanistic Judaism, which espoused a nontheistic form of Jewish theology.

Wine began a periodical and started to make his case in both Jewish circles and the larger world of Rationalists, atheists, and Humanists. Many ethnic Jews had shed their tradition and identified themselves as atheists and Humanists, and some welcomed the perspective and community offered by the idea of Humanistic Judaism. By 1986, enough international support had manifested that the International Federation of Secular Humanistic Jews could be organized. The first president of the new association was Yehuda Bauer, a distinguished scholar at Hebrew University in Jerusalem, and Albert Memmi of the University of Paris (Sorbonne) was named the honorary president.

The Federation supports a perspective that sees Jewish tradition as a human-centered history, culture, civilization, ethical values, and the shared fate of the Jewish people. The secular approach indicates that the Jewish community has both the ability and the responsibility to assume control of Jewish destiny. Affiliated national organizations are found in Israel, the United States, Canada, France, Belgium, Australia, Mexico, Argentina, Uruguay, and the countries of the former Soviet Union.

The International Federation of Secular Humanistic Jews
224 West 35th St., Ste. 410
New York, NY 10001
http://www.ifshj.org

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See also: Humanism; Unbelief.

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International Fellowship for Impersonal Enlightenment

See Evolutionary Enlightenment.

International Humanist and Ethical Union

The International Humanist and Ethical Union (IHEU) is a global organization uniting Humanists, Rationalists, atheists, secularists, and various nontheistic religionists. It was founded in Amsterdam, Netherlands, in 1952 by representatives from seven organizations. It has grown to include a wide variety of liberal religionists (such as the Unitarian Universalists) as well as both secular and religious Humanists.

The Union was created to offer the public an alternative to religion and to totalitarian political systems. Humanism was seen as a philosophy that centered on respect for human beings as moral and spiritual beings. Its original 1952 statement defined Humanism as a way that was democratic, ethical, and aimed at the maximum possible fulfillment through creative and ethical living. A more considered statement in 1966 spoke of what was termed Ethical Humanism. It projected a primal need to take responsibility for human life in the world. It acknowledged human interdependency and the need for humans to respect one another. Human progress will come as freedom of choice is extended, and justice will come from the acknowledgment of human equality. Their position has been spelled out in the 1988 "Declaration of Interdependence: A Global Ethics."

To accomplish their goals, Humanists have been involved in numerous activities and take advantage of a variety of means of disseminating their views. They have been particularly active in defending democracy, promoting civil rights, assisting victims of sexual violence, and advocating for those negatively affected by religious intolerance (including opposing female circumcision in some Muslim countries). In different

countries, IHEU member organizations have fought for contraception and abortion rights; supported gay/lesbian concerns; provided nonreligious rites of passage for youth; and sponsored alternative counselors for hospitals, prisons, and the armed forces.

The IHEU represents its member organizations at the United Nations (including UNESCO and UNICEF) and the Council of Europe. It was a founding member of the UNESCO NGO Working Group on Science and Ethics. The Union is organized democratically and includes full member and associate member organizations. It also has a place for individuals as member supporters. Its international periodical, the *International Humanist*, is published in Canada. There are secretariats for Latin America and South Asia and several associated networks built around various issues and concerns. In 2009 the Union reported more than 100 organizations in more than 40 countries as members.

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UK
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See also: Atheism; Council for Secular Humanism; Humanism; Unbelief; Unitarian Universalist Association.

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International Lutheran Council

The International Lutheran Council (ILC) is a global association of conservative (confession-oriented) Lutheran bodies that emerged in stages in the years after World War II. Among the factors undergirding the Council was the changed status of many missions founded by the Lutheran Church–Missouri Synod that had matured into independent national churches. Moreover, in Europe especially, during the 20th century a variety of churches had come into being that assumed a theological stance similar to that of the Missouri Synod.

The ILC dates its beginning from a meeting of leaders from several confessional Lutheran churches in Uelzen, Germany, in July 1952. Seven years later, a second meeting was held in Oakland, California, specifically around the topic, "The Fellowship between Our Churches." At the third meeting, in Cambridge, England, the name International Lutheran Theological Conference was adopted for what became a series of similar gatherings that were held through the next three decades. Eventually, attention turned toward working out a formal agreement for communion between the different churches, which was embodied in a constitution that was accepted in 1993. With the adoption of the constitution at a gathering in Antigua, Guatemala, the ILC came into existence. By this time, churches from around the world had joined in the negotiations. The doctrinal basis of their fellowship is the common acceptance of the holy scriptures as the inspired and infallible Word of God and of the Lutheran Confessions contained in the *Book of Concord* (originally published in 1580) as the true and faithful exposition of the Word of God.

The ILC now functions for communication, fellowship, mutual encouragement, and mutual assistance between the member churches. Although many of the ILC churches began with missionary efforts of the Lutheran Church–Missouri Synod, some, such as the Evangelical Lutheran Free Church in Denmark and the Confessional Lutheran Church of Finland, arrived at their position independently.

In 2001, the ILC included 30 member churches drawn from 5 continents.

International Lutheran Council
1333 South Kirkwood Rd.
St. Louis, MO 63122-7295
http://www.ilc-online.org/

J. Gordon Melton

See also: Lutheran Church–Missouri Synod; Lutheranism.

Reference

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International Meditation Centres

The history of International Meditation Centres begins with the life of the founder, Sayagyi U Ba Khin (1899–1971). He was born in Burma (later Myanmar) in 1899, and he served in the colonial administration of British Burma in the Accountant General's Office. After independence in 1948 he was made the accountant general. Under Prime Minister U Nu, all government departments were encouraged to form Buddhist associations, and Sayagyi U Ba Khin decided to teach meditation to his office staff.

He had been authorized by two eminent meditation teachers of Myanmar to teach meditation: by his own meditation teacher, Saya Thet Gyi (1873–1945), a disciple of the Ledi Sayadaw (1846–1923) and the Webu Sayadaw (1896–1977), the reputed arhat of Myanmar. After talking to Sayagyi U Ba Khin at length, the Webu Sayadaw told him in 1941, "Great Disciple, you have to share your Dhamma. Give the Dhamma you have to everyone."

Sayagyi U Ba Khin's aim was to teach meditation to the staff of his office and to foreigners, as very few monks spoke English then. Being aware of the pressures of urban modern life, he knew that he would have to be able to give students a lasting taste of the *dhamma* (Buddhist teaching) in a relatively short time. In the Vipassana Research Association, together with his disciples, he developed a technique to teach insight (*vipassana*) very effectively in 10 days, 2 weekends and the week in between. He taught in the Dhamma Yaung Chi Pagoda, a pagoda specifically designed by him for meditation.

The first International Meditation Centre (IMC) was established in 1952 in Yangon (Rangoon). It is operated by the Vipassana Association of the Accountant General's Office. Sayagyi U Ba Khin held the office of president of the Association and taught meditation at the IMC until his death in 1971, always assisted by Sayamagyi Daw Mya Thwin (b. 1925). Being his senior disciple, she continued teaching at the IMC Yangon after U Ba Khin's demise, until she and her husband, Sayagyi U Chit Tin, came out of Myanmar in 1978 to teach in other countries. Since then they have established five other International Meditation Centres: United Kingdom in 1979, Western Australia in 1981, the United States (Maryland) in 1988, New South Wales (near Sydney) in 1989, and Austria (in Carinthia) in 1990. All the centers outside Myanmar have regional teachers who conduct courses or assist the senior teachers when they are present. All five centers have Dhamma Yaung Chi Pagodas, which are replicas of the pagoda at the IMC Yangon. At the IMC Yangon, Sayagyi U Tint Yee (b. 1921), a disciple of U Ba Khin and the present president of the Vipassana Association of the Accountant General's Office, leads the courses.

All the IMCs in the tradition of Sayagyi U Ba Khin hold regular 10-day retreats that are frequented by people of all religions. The courses are still taught according to the system established by Sayagyi U Ba Khin. The first five days are dedicated to *anapana* meditation to develop *samadhi* (one-pointedness of mind). The remaining time is dedicated to vipassana, or insight.

Sayamagyi Daw Mya Thwin and Sayagyi U Chit Tin regularly organize 10-day ordination courses for their disciples in order to give them the opportunity to ordain as Buddhist *bhikkhus* (monks) and meditate in robes. They have also led pilgrimages to the sacred Buddhist sites in India, Sri Lanka, and Myanmar.

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Splatts House
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Roger Bischoff

See also: Buddhism; Meditation; Vipassana International Academy.

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Vipassana Research Institute Staff. *Sayagyi U Ba Khin Journal: An Anthology of Articles from the Vipassana Research Institute*. Onalaska, WA: Pariyatti Publishing, 2002.

International New Thought Alliance

The International New Thought Alliance (INTA) is a loosely structured association of New Thought churches, religious institutions, and individuals, which seeks to promote harmony and cooperation within the movement while also increasing awareness of New Thought throughout the world. It publishes a quarterly magazine, *New Thought*, operates the Addington/INTA Archives and Research Center, and hosts annual congresses in large urban centers in North America, chiefly in the United States. The Alliance's 10-point "Declaration of Principles" is a generic New Thought creed, which stresses traditional themes such as the goodness of God, the divinity of humanity, and the causative nature of consciousness. INTA is organized by districts, of which there are more than 100 worldwide, with slightly more than half being in the United States.

Fully vested membership is open to laypersons as well as clergy. INTA is led by a president and managed by a chief executive officer, in cooperation with an executive board. The president and members of the executive board are elected at annual congresses. Organizationally, INTA is the most open and democratically structured of all major New Thought groups, and its broad and inclusive membership requirements allow for significant diversity among individual participants, all of whom have voting privileges. Institutional membership has stricter guidelines than individual membership, but only slightly so.

INTA traces its origin to a 1914 New Thought conference in London, England. It held its first annual congress in 1915 in San Francisco and was incorporated in 1917 in Washington, D.C. The Alliance's organizational roots can be traced back to the National New Thought Alliance (1907), the New Thought Federation (1904), the first "New Thought Convention" (1899), and perhaps even the International Divine Science Association (1892). Although each of these predecessor organizations sought to unify the disparate groups in the mental healing movement, some with limited success, it was not until the formation of INTA that this goal was realized in such a way as to assure stability and longevity.

Unlike the various sects of New Thought, INTA has no easily identifiable founder. Its emergence as a coherent organization and successful overcoming of early institutional struggles were the result of the efforts of a number of talented leaders, all of whom committed themselves and in some cases the religious communities they had founded to the INTA mission. The list of early supporters reads like a New Thought who's who of the period: Annie Rix Militz (1856–1924), Myrtle (1845–1931) and Charles (1854–1948) Fillmore, Nona Brooks (1861–1945), Albert C. Grier (1864–1941), Thomas Troward (1847–1916), Horatio Dresser (1866–1854), Christian D. Larson (b. 1874), Orison Swett Marden (1850–1924), Elizabeth Towne (1865–1960), and Ella Wheeler Wilcox (1850–1919).

Although these high-profile celebrities were instrumental in giving the fledgling INTA valuable publicity and significant legitimacy as an umbrella organization for the entire New Thought movement, the real key to the Alliance's early success was a layperson and former employee of the U.S. Post Office, James A. Edgerton (1869–1938). Edgerton was the first president of the organization, a post he held from 1915 to 1923 and then again from 1934 to 1937. A skillful executive, diplomat, and bureaucrat, Edgerton left his stamp on the Alliance, which to this day follows the same basic

organizational structures he put in place. No other person is as responsible for the establishment and development of INTA. Under his leadership, by 1920, the Alliance counted among its members Militz's Homes of Truth, Brooks's Divine Science, the Fillmores' Unity, Grier's Church of Truth, and countless numbers of their followers.

Over the years INTA has been largely successful in its role as an umbrella organization for the New Thought movement. It has been particularly fortunate to have had a number of talented presidents, of whom the most important are Raymond Charles Barker (1911–1988), Ervin Seal, Robert H. Bitzer (1896–1994), and Blaine C. Mays. Bitzer and Mays are especially notable for their success in expanding the international outreach of INTA. Together with Edgerton, they are the longest serving presidents of the Alliance, with Mays having served the longest of all: 1974–1996, 1997–2007, and 2008–present.

As with any broad-based ecumenical organization, comprised of diverse and often competing groups, INTA has seen a fair number of controversies. Perhaps the most notable ones occurred in 1922 and 1996. Precipitating causes are difficult to specify in any detail, but both events appear to have been the result of disagreements pertaining to the Alliance's leadership and some of its programs. By comparison, the removal of references to Jesus, Christ, and Jesus Christ, from the group's "Declaration of Principles" in 1954 appears to have caused no adverse reaction. The 1922 event led to the withdrawal of Unity School from the Alliance and the end of Edgerton's long tenure as president the following year. Edgerton returned to the presidency in 1934. The 1996 controversy led to the withdrawal of the leaders of a number of large churches and Mays's defeat in an election by Marguerite Goodall. Mays returned to the presidency in 1997. It is noteworthy that the year following Unity School's withdrawal, it began holding its own annual conventions, and in 1996 a number of the leaders who had withdrawn joined with others to establish what could be seen as a rival organization, the Association for Global New Thought (AGNT).

In the late 1990s INTA membership declined slightly. This may have been the result of several factors: fallout from the 1996 controversy, the rise of AGNT, the growth of another independent organization (Affiliated New Thought Network, established in 1993), as well as further institutional development of the major New Thought churches. As of 2008 membership currently stands at about 1,200, of which 168 are institutional members, representing all branches of the New Thought movement. Notable institutional members include the Association of Unity Churches, Religious Science International, Divine Science Federation International, and United Divine Science Ministries, International. INTA has districts in 51 countries and institutional members in 23. As is typical of New Thought groups (aside from Unity's Unity Village complex) there are no shrine centers in INTA, although trips to annual congresses may function as pilgrimages for highly committed members.

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Dell deChant and Natalie Hobbs

See also: Divine Science Federation International/ United Divine Science Ministries International; Religious Science; Unity School of Christianity.

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International Old Catholic Bishops' Conference

The Old Catholic movement developed in response to changes made in the belief structure of the Roman Catholic Church at the First Vatican Council (1870–1871), the most significant change being the declaration of papal infallibility and the elevation of papal authority it implied. In Munich in 1871, 44 dissenting

Roman Catholic professors, under the leadership of the German Catholic scholars Johann Joseph Ignaz von Döllinger (1799–1890) and Johannes Friedrich, signed a protest against the First Vatican Council's action. Congregations that rejected the pronouncement of the Council began to form, and they, in 1873, organized the Catholic Diocese of the Old Catholics in Germany with the consecration of Joseph Hubert Reinkens as bishop. He was consecrated at Rotterdam by the bishops of Deventer of the dissenting diocese in Holland, which re-formed as the Old Catholic Church of the Netherlands. Subsequent consecrations were held for the Old Catholic Church of Austria and the Old Catholic Church of Switzerland.

In 1889, the Old Catholic bishops created the Union of Utrecht, and in their initial declaration they complained of a variety of matters in which they felt that Rome had departed from the faith of the primitive church, including the doctrine of the Immaculate Conception of Mary and the universal authority of the bishop of Rome. At the same time that they organized the Union, the bishops decided to meet annually in conference to discuss any ongoing issues of importance. That annual conference evolved into the more formally organized International Old Catholic Bishops' Conference. The Conference has been extended to include bishops from the Old Catholic churches in other countries, including France, Yugoslavia, the Czech Republic, Sweden, Slovakia, the United States, and Poland.

The Conference is cooperative with the World Council of Churches, which most Old Catholic churches have joined, and its representatives meet annually with representatives of the other world Christian communions.

International Old Catholic Bishops' Conference
Kon. Wilhelminalaan 3
NL-3818 HN Amersfoort
Netherlands

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See also: Catholic Diocese of the Old Catholics in Germany; Old Catholic Church of Austria; Old Catholic Church of Switzerland; Old Catholic Church of the Netherlands; Roman Catholic Church; World Council of Churches.

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International Pentecostal Church of Christ

The International Pentecostal Church of Christ traces its beginning to an early Pentecostal periodical, *The Bridegroom's Messenger*, started by Gaston B. Cashwell (1860–1916) in 1907 in North Carolina. Cashwell became a singular force in spreading the Pentecostal message throughout the South. Among the people influenced by Cashwell were Hattie Barth and Paul Barth, who in 1907 founded a church in Atlanta. They later opened a Bible school, and their ministry led to the formation of a new association of churches and ministers, the International Pentecostal Assemblies.

At the same time, in 1908, John Stroup, a minister with the Methodist Protestant Church (now a constituent part of the United Methodist Church), received the baptism of the Holy Spirit and began to spread the Pentecostal message through Kentucky and Ohio. His work led to the founding of the Pentecostal Church of Christ in 1917, with Stroup as its first bishop. In 1976, the Pentecostal Church of Christ merged with the International Pentecostal Assemblies to create the International Pentecostal Church of Christ.

Although the church has only some 5,000 members in the United States (2009), beginning in the 1930s in Brazil it built an extensive missionary program and has more than 150,000 members in sister churches in Brazil, India, Mexico, French Guinea, Kenya, the Philippines, Vietnam, and Uruguay. These national churches are indigenous and self-governing churches but considered a part of the International Pentecostal Church of Christ. The church maintains Beulah Heights Bible College in Atlanta.

International Pentecostal Church of Christ
PO Box 439

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London, OH 43140
http://www.ipcc.cc/

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See also: Pentecostalism; United Methodist Church.

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International Pentecostal Holiness Church

One must step back into the 19th century to start the pilgrimage of the denomination known as the International Pentecostal Holiness Church. The story of this church takes in both the Fire-Baptized Holiness Church (FBHC), with origins in Iowa in 1895, and the Pentecostal Holiness Church (PHC) of North Carolina, launched by Ambros Blackman Crumpler (1863–1952).

A call was issued by Benjamin Hardin Irwin (b. 1854) for a general council of his organization to meet July 28 to August 8, 1898, in Anderson, South Carolina. Irwin designated the Anderson meeting the First General Council of the Fire-Baptized Holiness Association. The government was a totally centralized autocracy, with the general overseer chosen for life.

In 1900 the news broke that Irwin had been leading a double life. J. H. King (1869–1946), then ruling elder of Ontario, came to Lincoln for the purpose of assuming the editorship of *Live Coals of Fire*, Irwin's periodical. King called for a meeting of the general council, which convened in Olmitz, Iowa, June 30 through July 2, 1900. King, at age 31, was chosen as general overseer.

Meanwhile, A. B. Crumpler's desire to preach his view of Holiness again outweighed his desire to stay with the Methodist Episcopal Church (now an integral part of the United Methodist Church), so after a successful evangelistic campaign, he issued a call in the early part of 1900 for a meeting in Fayetteville, North Carolina, to organize a new denomination.

Crumpler had learned of the original Pentecostal movement at Azusa Street in Los Angeles from reports by Frank Bartleman in 1906 in James M. Pike's *Way of Faith* periodical. A North Carolina Holiness preacher in Crumpler's church, Gaston Barnabas Cashwell (1862–1916), traveled to Los Angeles and obtained the Pentecostal experience first hand. The North Carolina revival, which Cashwell initiated upon his return in the first days of 1907, quickly spread in the Southeast, while several holiness leaders and many of their members soon entered the Pentecostal fold.

A climactic battle for the Pentecostal Holiness Church occurred at the 1908 convention, which met in Dunn, North Carolina, on November 26. Crumpler, who had been unanimously re-elected there, finally brought the matter to a head by walking out of the convention. The convention ended with A. H. Butler as the president and the church totally in the hands of the Pentecostal preacher.

On January 30, 1911, in the octagon-shaped Pentecostal Holiness Church building at Falcon, North Carolina, duly elected delegates met for the purpose of effecting a consolidation between the Pentecostal Holiness Church and the Fire-Baptized Holiness Church. Such was accomplished by the close of the following day.

In 1999, the church reported 1,040,400 members and 8,383 churches worldwide of which 184,431 members and 1,771 churches were in the United States. By 2006, U.S. membership had grown to 248,398.

One of its most famous preachers was Oral Roberts (who left to join the United Methodist Church). Another, Bailey Smith, later became head of the Southern Baptist Convention, as did Charles Stanley, who also ranks among the most popular of electronic preachers.

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Oklahoma City, OK 73157-2609
http://www.iphc.org/

Harold D. Hunter

See also: Pentecostalism; Southern Baptist Convention; United Methodist Church.

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International Society for Krishna Consciousness

The International Society for Krishna Consciousness (ISKCON) is known popularly as the Hare Krishna movement in America and around the world. Essentially a Hindu missionary movement from India centered on the devotional worship of the dark-skinned god Krishna, ISKCON as a religious institution is entering its fifth decade in America. The Krishna devotional community in India is not only the largest sectarian religious community in India, but also one of its oldest.

The worship of the god Krishna, "the All Attractive Lord" (whose name literally means "black" in Sanskrit), dates back to at least the second century BCE in India, as recorded in the famous scripture the Bhagavad Gita (Song to the Lord). A 10th-century text, the Bhagavata Purana (The Tales of the Lord) established the playful, cowherd god Krishna as one of the most popular divinities in India. The Bengali sage Caitanya (1486–1534), a contemporary of Martin Luther, led a reformation of Krishna worship that included translating scriptures into vernacular languages, instituting public forms of dancing and singing (*sankirtana*), and inviting women and outcastes into the predominantly male worship circle. It was Caitanya's evangelical Krishna tradition into which Abhay Charan De (1896–1977) was initiated as the spiritual master (*acarya* or *acharya*) called A. C. Bhaktivedanta Swami Prabhupada in 1932 in Bengal. Prabhupada brought his deep devotion to Krishna to America on September 17, 1965, when he arrived in New York City penniless and with a suitcase full of his translations of Krishna scriptures.

Prabhupada began his preaching ministry on the Lower East Side of New York City and attracted youth who were drawn to his piety and deep faith and to the intricate philosophy and exuberant rituals of the Hare Krishna tradition. In 1966, he incorporated his new society in New York and named it the International Society for Krishna Consciousness (ISKCON). As in Bengal, the worship Prabhupada taught to his American devotees was focused on devotion to Krishna through repetitive reciting of the names of Krishna (*nama japa*), worship in songs and prayers before the images of Krishna and his divine consort Radha (*puja*), and public dancing and singing to invite others to worship Krishna (*sankirtana*). Prabhupada's translations of and commentary on the key Krishna scriptures were distributed as a means of preaching and soliciting for money.

The Hare Krishnas' saffron robes and colorful saris, Indian chanting, and active proselytizing drew public attention to the group, made them quite visible, and invited criticism and even hostile opposition. Even during Prabhupada's lifetime, overenthusiastic devotees sometimes engaged in questionable behavior in their fundraising, exuberant proselytizing, and personal lifestyles. Prabhupada died on November 14, 1977. In that same year two Southern California devotees were charged with drug trafficking and a former devotee, Robin George, sued ISKCON after charging it with kidnapping and brainwashing. The California Krishna temples that were involved and ISKCON as an organization were ultimately exonerated from both the drug dealing and kidnapping and brainwashing charges. Nonetheless, certain devotees, including several gurus among the 11 appointed successors to Prabhupada, did act unlawfully or immorally, which fueled public opposition to ISKCON. In the early years after Prabhupada's death, guru scandals included the ouster of a controversial guru named Hansadutta from the Berkeley Krishna temple and the indictment of a Moundsville, West Virginia, guru named Kirtanananda for trademark infringements and conspiracy to commit murder. Though both of these gurus had been excommunicated from ISKCON before they ran into trouble with the law, the Hare Krishnas were embarrassed by these and other such public exposés of supposed spiritual leaders of the movement. Perhaps the most serious charges leveled at ISKCON had to do with child abuse. Even today, ISKCON is learning more from its adult "children" about why it was not wise for ascetic

The primary center for the Krishna Consciousness movement in the United States is their temple in Los Angeles, California. (J. Gordon Melton)

men and untrained teachers to run crowded Krishna boarding schools.

In spite of the imagined and real scandals that ISKCON endured, the positive dimension of the devotional movement centering on Krishna that Prabhupada preached has allowed ISKCON to persist and mature, not only in the United States but in nations throughout the world. During Praphupada's lifetime, his movement spread to Canada, England, Europe, Africa, and parts of Asia. By the late 1970s, ISKCON had more than 10,000 devotees living in more than 50 communities in the United States and 60 communities in 45 countries around the world. In addition, there were literally tens of thousands of devotees living beyond the temples themselves as lay adherents. By the turn of the millennium, ISKCON was less temple- and less America-centered. By the year 2000, only 45 temple and farm communities were active in the United States, with approximately 900 devotees living in them, yet these same communities attracted many householder families (*grihasthas*) and large numbers of Indian immigrants who embraced the Hare Krishna faith that Prabhupada had brought to America 35 years earlier.

Also by the year 2000, ISKCON had 325 communities in 75 countries on every continent. In 2002, ISKCON opened its first accredited center of higher learning, Bhaktivedanta College, which, in partnership with the University of Wales Lampeter, now offers degrees in theology. ISKCON's international Food for Life project distributes millions of free vegetarian meals each year to those in need, especially at their

Indian temples. Primary Hare Krishna devotional sites include Bhaktivedanta Manor outside London, the Palace at New Vrindavana in America, an international guesthouse and Vedic-style temple in Vrindavana, India, and a large devotional center in Mayapura, India. In 1998, while inaugurating a large new Krishna temple in New Delhi, India's prime minister, Atal Bihari Vajpayee, praised ISKCON for its success in the "globalization of the message of the Bhagavad Gita." Although some view ISKCON as simply an American religious cult, it can better be understood as a Hindu missionary movement promoting devotion to the Indian god Krishna, a movement that continues to gain popularity around the world even as its American membership base remains vital and stable.

Following Prabhupada's death, authority in ISKCON passed to the Governing Body Commission (GBC), composed of several initiating gurus and other senior devotees. Over the years the authority structure has become ever more decentralized, but the GBC stills provides guidance internationally. The GBC may be contacted through the GBC Journal, PO Box 1119, Alachua, FL 32616, or through Secretary, Governing Body Commission, PO Box 16146, Circus Avenue office, Calcutta 700 017, India. Information is available from the ISKCON Communication Office, 10310 Oaklyn Dr., Potomac, MD 20854, and at ic@pamho.net, or through the society's publishing house, the Bhaktivedanta Book Trust at www.krishna.com.

http://www.iskcon.com

Larry Dwight Shinn

See also: Devotion/Devotional Traditions.

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International Sufi Movement, The

The International Sufi movement, a representative of Chisti Sufism, emerged following the death of India-born Hazrat Inayat Khan (1892–1927), who had founded the Sufi Order in the United States in 1910. Khan initiated a woman, Rabia Martin, and designated her as his successor. His choice was, however, rejected by Khan's family and his growing European following. Khan died at a relatively young age and had not written a will. Seizing upon this circumstance (and the fact that his son/successor was still a minor), the European members rejected Martin's leadership and organized the Sufi movement. They chose Maheboob Khan (1887–1948), Inayat's brother, as their new leader. He would be succeeded in 1948 by a cousin, Mohammad Ali Khan (1881–1958), Musharaff Khan (1895–1967), and Fazal Inayat Khan (1942–1990). Fazal resigned leadership in 1982.

After Fazal Khan's resignation, a collective leadership tried to assume control, but it soon met with dissent so deep as to split the movement. Hidayat Inayat Khan (b. 1917) soon emerged as the leader of the largest part of the Sufi movement. He shared leadership with Murshida Shahzadi. Hidayat, one of the sons of Hazrat Inayat, finally became the sole leader of the movement in 1993.

Hidayat Inayat Khan was only 10 years old when his father passed away in 1927. From his father he inherited a love of music. He studied at L'Ecole Normale de Musique and eventually became a professor in the Music School of Dieulefit, Drome, France, and conducted an orchestra in Haarlem, Holland. He wrote numerous compositions, including both secular music and a collection of Sufi hymns, and was a founding member of the European Composers' Union.

The Sufi movement resembles the Sufi Order International, headed for many years by Hazrat Inayat's elder son, Vilayat Inayat Khan (1916–2004), and is organized in five divisions to focus on universal worship, community, healing, symbology, and esoteric activity. The movement has spread across Europe to Canada and the United States. Members meet weekly for *dhikr* (worship) and classes.

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See also: Devotion/Devotional Traditions; Sufism.

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International Yoga Fellowship Movement

The International Yoga Fellowship movement continues the work of Swami Satyananda Saraswati (b. 1923), one of the many disciples of Swami Sivananda Saraswati (1887–1863), the founder of the Divine Life Society. He lived with Sivananda at Rishikesh for 12 years beginning in 1943, but then, like other disciples, he left the Society to found his own independent work, the International Yoga Fellowship in 1956 and the Bihar School of Yoga, which opened in 1964.

Satyananda continued Sivananda's integral yoga format, based on the practice of *hatha* yoga exercises, but also integrating the additional approaches of *karma*, *jnana*, *bhakti*, and *raja* yoga. In 1968 he made a world tour, which first introduced his teachings to the world outside of India, and in the 1980s he wrote a number of popular books. Through these books, he became known as not only a teacher of integral yoga but an exponent of Tantric yoga. Tantra proposes the existence of a subtle human energy body that parallels the physical body. The subtle body explains the existence of psychic and spiritual experiences, and its cultivation and training is essential to the development of an enlightened state. Part of that process is the practice of *kundalini* yoga that activates the latent power believed by Tantric practitioners to reside at the base of the spine. In the case of left-hand Tantra, as taught by Swami Satyananda, it also includes the use of sex to blend male and female energies and consciousness.

The International Yoga Fellowship movement spread in the 1960s by two routes. First, Indian disciples of Satyananda were among the many Indian nationals who migrated to Australia, North America, and Europe, and they have established centers primarily attended by Indian expatriates residing in the West. Many national organizations affiliated to the movement were formed by Swami Niranjannan Saraswati (b. 1960) including Satyananda Ashrams, U.S.A., in 1980.

Also, many Westerners have been attracted to the teachings of Satyananda, and they have been active in spreading his teachings among Western disciples. Australian yoga teacher John Mumford was initiated by Satyananda in 1973 and two years later authored *Sexual Occultism*, one of the first books offering details of the heretofore secret Tantric practices to the general public. Meanwhile, a Danish student who met Satyananda on his 1968 world tour moved to India with him and in 1970 returned to Denmark as Swami Janakananda Saraswati (b. 1939). He founded the Scandinavian Yoga and Meditation School in Copenhagen and in 1975 authored a second book detailing Satyananda's Tantric teachings.

The International Yoga Fellowship Movement has an Internet site at the address given below that includes links to its many centers around the world. In the 1990s, one of Satyananda's disciples, Paramahamsa Niranjananda, founded Bihar Yoga Bharati as an academic center to supply the higher educational needs of the movement. Movement centers are now found on every continent, and in Europe the centers have organized the European Yoga Fellowship.

International Yoga Fellowship Movement
Bihar School of Yoga
Ganga Darshan
Fort Munger, Bihar 811201
India
http://www.yogavision.net/main_set.htm

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See also: Divine Life Society; Tantrism; Yoga.

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Teachings of Swami Satyananda Saraswati. Mongyar, Bihar, India: Bihar School of Yoga, 1981.

International Zen Association

The International Zen Association (IZA, also known as the Association Zen Internationale [AZI]) was founded by the Japanese Zen Buddhist priest Taisen Deshimaru (1914–1982) in 1970 as an organization to support his mission in Europe. It is now an umbrella organization of nonprofit associations that links 8 temples (residences of a teacher sanctioned by the Japanese *soto* school) and 65 urban centers (called *dojo* in the group) devoted to the practice of seated meditation (*zazen*) that all belong to the Deshimaru's lineage in the Japanese soto tradition. When including smaller or more recent centers (designated as "groups"), the IZA claims a presence in 13 countries and more than 200 practice centers worldwide. Few of those are located outside Europe and the headquarters are in Paris, which makes it a strongly European organization, as was once indicated by its former name, the Association Zen d'Europe. The oldest and biggest centers are in France, Germany, Switzerland, United Kingdom, Belgium, and Spain. Although the active membership in the IZA is around 2,000 individuals, the audience and network of sympathizers of the movement is much larger. According to some members of the group, more than 15,000 persons have participated over time in its conferences, daily meditations, day-long intensive practice periods, or retreats.

Taisen Deshimaru arrived in France in 1967, shortly after receiving the priest ordination from one of the most respected Soto Zen priests in Japan, Kodo Sawaki (1880–1965). A former business executive, he came at the invitation of a visiting group of French members of the macrobiotic movement. As baby boomers started seeking Eastern masters in the late 1960s, Deshimaru Roshi's Parisian dojo became the basis of a rapidly expanding organization. The master's emphasis on practice rather than rituals or intellectual conceptions, his direct personality, and his provocative teachings (for example, urging his students to reconcile Eastern and Western philosophies through zazen) attracted many European disciples. The IZA claimed 25 centers in 1972, and by 1982, more than 53. A property was acquired in 1979, becoming the organization's temple of La Gendronnière (Loire-et-Cher, France). As confirmed by the 40th anniversary of his mission in the temple of La Gendronniere in 2007 and stated by the international website of the soto school, Sawaki's "last disciple"—as Deshimaru called himself in a book of tributes to his master—initiated the presence of that school in Europe, becoming in that process the patriarch of European soto Zen.

In *his Autobiography of a Zen Monk*, Deshimaru Roshi explained that his master's last instructions were to bring "the seed of Zen" to the West, since Zen was weakening in Japan and Asia in general. Deshimaru Roshi's agenda was to first transplant the Zen teachings in the West, then use those missions as a basis for reforming the institutions at home. Himself a lay practitioner for most of his training years, he gave priest ordinations (called "monks" and "nuns" in the group), interpreted as commitment to practice zazen in an otherwise lay life. In this regard, both his critical stance toward Buddhism in Japan and the lay practice pattern are very much in line with what can be observed among American Zen teachers. In the IZA groups, some rituals of Japanese Soto Zen were simplified by Taisen Deshimaru Roshi. In recent years, some of his former disciples have established non-urban dwellings with a small number of full time residents, a develop-

ment that has been parallel to renewed ties with Japan, the re-establishment of the Soto Zen Buddhism Europe Office in June 2002 and the adoption by some members of the group of rituals closer to the Japanese forms.

Deshimaru introduced to his students the Soto Zen teaching of "just sitting" (*shikantaza*) and insisted that Zen is simply the practice of zazen, sitting cross-legged and observing one's mind and breathing, without trying to gain anything. He emphasized the practice of zazen and retreat periods where one could live, work, and practice with others. He tirelessly taught this practice, stating that his disciples would contribute to resolving what he saw as civilization's crisis, born of contradictions between intuition and rationality, science and religion.

The unexpected death of the charismatic founder sparked a crisis of succession. Some of his disciples left the organization, later receiving authorization to teach from other masters and founding their own organizations. Others stayed on, vowing to "carry on together the mission of their late teacher." They have been establishing their own temples and centers in recent years and some of them received transmission certificates from Japanese masters after the death of their master. Thus, for example, one of the closest disciples of Deshimaru, Stephane Kosen Thibault, has founded a network of groups that does not belong to the IZA, but clearly relates itself to Deshimaru's teachings (http://www.zen-deshimaru.com).

As the teachers of IZA now come of age as leaders and define their own teaching styles, reaching out to a new generation, it seems likely that they will also have to define, both collectively and individually, the future of their "Japanese connection." This is currently debated within the group. Some members hold cautious, if not somewhat negative views of maintaining close ties with Japan, while others believe that a dialogue with Japan is to be encouraged and will prove beneficial to the organization.

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See also: Soto Zen Buddhism; Zen Buddhism.

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Internet and Religion

For most people in the developed (and increasingly in the developing) world, the Internet is virtually unavoidable. In less than two decades the World Wide Web has gone from a technological curiosity to an inescapable fact of life for hundreds of millions of people. As the technology of computer-mediated communication continues to miniaturize, loading more and more features into smaller and smaller packages, as its social penetration deepens and more people have more and easier Internet access, and as social institutions seek to go "paperless" and administer an increasing variety of tasks electronically, the Internet will only increase in importance even as it increases in social transparency. That is, as more and more our lives are connected to the Net, those connections will seem to us less and less remarkable. Like telephones and toasters, computers and the world of electronic communication have become part of the furniture that structures daily life. Smartphone technology such as the Apple Iphone or RIM's Blackberry packs far more computing power in the palm of one's hand than was offered by all but the most powerful consumer desktops

Robert Thibadeau shows an image of the "Houses of Worship" website on his laptop computer while standing in front of St. Paul's Cathedral in Pittsburgh, October 10, 1997. Thibadeau hopes to connect as many of the world's Christian churches as he can through this project. (AP/Wide world Photos)

just a few years ago. In many social and professional situations devices such as these are ubiquitous and *not* having an Iphone or a Blackberry is more noteworthy than having one. Indeed, talking on, texting, or emailing on handheld devices has become so common (and dangerous) in recent years that many jurisdictions have passed laws prohibiting their use in motor vehicles.

As it has with most (arguably all) advances in communications technology, from cave painting and campfire stories to television broadcasting and wireless communication, religion occupies a significant place in cyberspace. Just 20 years ago, when popularly available computer-mediated communication was in its technological infancy, computer literate religious believers discussed their faith, shared their concerns, and laid the foundation for an online community largely through dedicated bulletin board services. Primitive and painfully slow by comparison with even the most basic Internet service package today, these systems transmitted text only, perhaps with the occasional picture (which took a long time to download and even then required a special program to view). These are, however, the computer-mediated antecedents of dedicated discussion platforms such as Yahoo! and MSN Groups, social networking programs such as Facebook, MySpace, and Twitter, and visual media sharing sites such as YouTube, Flickr, and Photobucket. Now, in addition to a website, for many religious congregations around the world online information sharing—a Facebook group for the annual youth rally or dedicated to a special campaign, for example—is becoming more and more common. Religious leaders regularly post their messages online, in both text and video format, while congregants Twitter each other about the sermon—often while the pastor is actually speaking from the pulpit. In an effort to attract members of a younger, more technologically confident generation, religious organizations ranging from the United Church of Canada to the Church of Scientology have spent millions of dollars developing sophisticated websites that allow for services ranging from email hosting to chatrooms, and from online religious discussion and video teaching to computer-mediated prayer and meditation. From succinct "prayerful thoughts for the day" to rambling rants about current events and biblical prophecy, video clips recorded through onboard cameras are regularly uploaded to YouTube accounts by a wide range of Internet users. Often generating both text and video responses, these kinds of interaction are evolving into a new order of religious discourse unimaginable only a generation ago.

Contrary to much of the commercial and enthusiast hyperbole about the social prominence of the World Wide Web, however, it is unlikely that online versions of religious practice will significantly displace their offline counterparts, or that they will remain anything other than adjuncts of convenience for those

with access to the technology. That is, they add to the experience of offline religious belief and practice, but do not (at least so far as we can determine at this point) replace it. That said, though, computer mediation is affecting religious belief and practice in some significant ways, if for no other reason than that *how* we do something inevitably impacts *what* we are doing. Many people, for example, use the Internet as a relatively risk-free means of exploring, or "trying on," different religious identities, especially identities that are unavailable to them offline, either through geographical isolation or social opprobrium. Young people interested in aspects of modern Paganism, for example, often turn to the World Wide Web in search of initial contact and basic information. Although those who choose to explore a Pagan path more intentionally rarely limit their practice to the online environment, it is not insignificant that the Web provides them a starting point that was unavailable a relatively few years ago. On the other hand, the essential anonymity of Web-based interaction also allows for the online performance of virtuosity, with a wide variety of men and women claiming religious status in the so-called virtual world that, in many cases, would hardly be accorded them in real life.

When discussing religion and computer-mediated communication, two preliminary conceptual distinctions are necessary: the categories of online activity and the relationships that exist between human religious belief and practice, and the Internet as a social technology.

First, there is the basic spectrum of online activity. Originally proposed as a dyad between religion online and online religion, but quickly recognized as a continuum of computer-mediated activity, this is the preliminary distinction between use of the Internet to communicate *information* about one's religion (that is, religion online) and as a vehicle to *practice* aspects of one's religion (that is, online religion). Posting information about a prayer meeting on one's church website or uploading the price list for various *puja* constitute the former, while convening a Facebook group or chatroom session to which members contribute prayers online or designing an interactive puja website are examples of the latter. Obviously, these are not discrete categories and there is often significant crossover between them. In many cases, believers regard religious education, for example, as part of their religious practice. Taking an online course in the letters of Paul can be seen as a kind of devotional activity, something that informs and influences who they are as religious believers. Posting inspirational messages to a variety of discussion forums can be understood as contributing to the spiritual activities of one's co-religionists. This is not to say that all believers agree on the content or purpose of a particular online activity any more than they agree about all aspects of offline practice. They don't. Although many Roman Catholics, for example, suggest that online adoration of the Blessed Host carries the same spiritual value as ritual adoration in person, others vehemently disagree, arguing that only in the actual presence of the Host is the grace of God mediated and anything else is tantamount to heresy. It is important to remember that in the vast majority of cases online religious activity is a reflection (or refraction) of offline behavior and practice; it is not sui generis. Although some groups claim to be purely online religion, none (to this point, at least) has lived up to this contention.

Second, there are the practical and analytic relationships inherent in the words "on" and "and." That is, what is the difference between "religion on the Internet" and "religion and the Internet"? While this may seem a trivial distinction, it raises important issues for the scholarly study of religion in the context of computer-mediated communication. "Religion on the Internet" is that spectrum of online activity just discussed. That is, how are religious people using the World Wide Web to further their religious agendas, deepen their spiritual lives, and attract fellow travelers either on or to their particular path? Religion and the Internet, on the other hand, implicates both the ways in which the World Wide Web can be used to research religion and the manner in which computer-mediated communication is affecting religious belief and practice.

Few researchers would deny the convenience of electronic access to library catalogues, full-text runs of academic journals, popular magazines, newspapers, and religious publications, or the opportunity to view YouTube clips of research subjects. In this sense, the World Wide Web is an incredible boon to religious studies. There is also no doubt that the Internet dramatically

increases the ability of scholars from around the world to collaborate on common research problems and electronic communication has in many ways streamlined the scholarly publication process. The vast amount of material vying for an Internet user's attention, however, along with the drastic difference in quality of information and the increasing popularity of online reference sources such as Wikipedia and its many versions and imitators, creates a data pool that is outside the normal scholarly review process and requires careful attention on the part of researchers. Put simply, there is a tremendous amount of erroneous information available online. Similarly, many scholars regard the advent of online peer-reviewed academic journals as a threat to the intellectual rigor of scholarly debate and discussion. With so many more venues for publication, they argue, how can the common denominator of peer-reviewed publication not decrease?

Religious studies research carried out online has its own benefits and problems. Although the ability to upload a survey and then access the data through a dedicated website undoubtedly makes the research process easier, it is limited to that portion of the population who use the Internet. Thus, given the various "digital divides"—regional, economic, racial, and age-based—unless they are specifically intended to research questions related to computer-mediated communication, online surveys provide a very narrow window into religious belief and practice. Industry and enthusiast hyperbole notwithstanding, and despite the increase of social penetration in developing areas of the world, far more people around the world go through their lives without regular Internet access than with it. Although computer-mediated communication can bring researchers in contact with a far broader range of believers than was possible through other means, the potential for conversion in online research raises the obvious ethical question of disclosure and the protection of research subjects. Since it is possible to hide one's identity as a researcher and join any number of online groups either by pretending to be something one is not (a member of that religion, for example) or simply by failing to disclose one's research agenda, the ability of research subjects to participate with full and informed consent is compromised.

One of the most interesting problems facing researchers of religion and cyberspace is the issue of social transparency. That is, as this technology becomes less socially remarkable, questions related to Internet effect on religious belief and practice become more difficult both to frame and to investigate. For many of those who first researched religion on the Internet, computer-mediated communication was a novelty. There was an obvious difference in the manner and content of communication. Written correspondence, for example, has a very different character and social life than email. The latter is often considerably shorter, occurs at a much higher turn-taking speed, employs an entirely different set of communicative conventions, and is ephemeral in the extreme—once read, the email is often deleted. Twenty years later, however, an entire generation of young people has had Internet access since grade school (if not kindergarten) and may never have handwritten a letter in their lives. Communicating by email, text or instant messaging, and social networking platforms such as Facebook and Twitter are as natural to them as using an ordinary telephone—in some cases moreso. For them, this is not a "different" technology. Investigating these advances in technology, usage, and social transparency will require a more longitudinal research approach, one that considers not just how a particular group is using computer-mediated communication, but how that usage has evolved over time and in response to technological change.

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See also: Church of Scientology; United Church of Canada; Wiccan Religion.

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Inter-Religious Federation for World Peace

The Inter-Religious Federation for World Peace (IRFWP) is one of several international interfaith organizations that has been inspired by and is largely supported by the Unification movement, headed by Korean teacher Reverend Sun Myung Moon. The roots of the organization can be traced to a proposal put forth in the mid-1970s by Warren Lewis, a professor at the Unification Theological Seminary, that a centennial celebration of the 1893 World's Parliament of Religions be held in 1993. He received some initial backing and organized several exploratory conferences in the late 1970s that led to the founding of the Global Congress of the World's Religions in 1980.

The Global Congress held several meetings in the early 1980s that gave rise to two structures, the Council of the World's Religions, which sponsored interfaith meetings in locations around the world, and the Assembly of the World's Religions, a large interfaith gathering that convened every few years. Assembly meetings were held in New Jersey in 1985 and San Francisco in 1990. At the 1990 meeting, Rev. Moon announced the organization of the Inter-Religious Federation, which would supersede the Global Congress. This move was in line with other changes in the Unification movement, which was being reorganized into a set of peace federations.

The Inter-Religious Federation was formally created in 1991. While continuing the Global Congress, it also assumed the role of several other Unification structures, including the International Religious Foundation and the New Ecumenical Research Association. IRFWP seeks to bring the resources of the world's religions to bear on the primary goal of world peace. Peace is understood in all its facets as peace within the self and family units, peace within societies and between nations, peace within religions and between religious traditions, peace within and between cultures, and peace between the human and natural worlds.

The Federation is headed by a presiding council, which is assisted by a large board of advisors made up of a spectrum of religious leaders and scholars. There is an administrative staff who manages the IRFWP's programs on a day-to-day basis.

As of 2009, IRFWP reported active representatives in 192 countries. Among its major projects is Religious Youth Service, which brings youth of different faith backgrounds together to work on social service projects. The Federation also publishes a scholarly journal, *Dialogue to Alliance.*

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See also: Moon, Sun Myung; Unification Movement.

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■ Iran

Iran is the largest nation in central Eurasia and among the largest in southwestern Asia (aka Middle East) with a population just over 70 million and a physical size about the same as the state of Alaska. It is sandwiched between the Caspian Sea to the north and the Persian Gulf to the south with Iraq and Afghanistan dominating its western and eastern borders, respectively. The capital of Teheran is central to Iran's identity as a Persian state. Skirting the high and dry plateau of Iran are many of the other cities that gave birth to ancient Persian civilization, as well as becoming historic centers of religious thought and innovation. Moreover, numerous expansions and contractions of Persian political control in the region have resulted in a contemporary modern nation dominated by Islam (98 percent) but with an unexpected degree of ethno-religious diversity in the remaining, albeit tiny, section of the population. Religious minorities in Iran include Zoroastrians, Jews, Christians, and Baha'i adherents.

Zoroastrianism The first documented religious tradition in Iran rose in conjunction with its earliest civilization about 3,500 years ago, and it flourished as the state religion of three pre-Islamic empires. Zoroastrianism is named for its founding prophet, Zarathustra (often known as Zoroaster), who probably lived in what is now eastern or northeastern Iran between the 15th and 17th centuries BCE. Poised midway between the great Mesopotamian civilizations to the west and the magnificent Indus Valley civilization to the east, Persia's early civilization and the religion created by its prophet shared with them similar ceremonial practices and conceptions of the divine and the nature of the universe, while simultaneously producing a particularly Persian point of view.

Although ritual practice (with an official priesthood called *magi*) and philosophical interpretations changed over the course of three millennia, and pre-Zoroastrian elements were incorporated into its canon, Zoroastrianism continues to depend on the teachings of Zarathustra for inspiration—particularly through the Avesta, or holy book, of which only a quarter is extant. An emphasis on personal responsibility and growth as a spiritual being, and a reverence for the good will of the divine in our material existence characterize the Zoroastrian perspective.

The Zoroastrian worshipping community has faced dramatic changes in its political position over the centuries. Receiving the patronage of kings previous to the introduction of Islam in the seventh century, Zoroastrians periodically wielded much influence in a region extending from Greece to northern India (an influence seen, for example, in concepts of resurrection, the heaven/hell dichotomy, and savior imagery). Eventually, Zoroastrianism became a minority religion in the land of its birth, and those who persistently practiced it left the great cities for the southern provinces of Kerman and Yazd. By the 10th century some Zoroastrians found it too difficult to remain in Persia and migrated to the region of Gujarat in western India, where they became known as Parsis (meaning people from Pars, or Persia). Today, Parsis are a small but economically important religious minority found in India's western cities. Back in Persia, a dwindling Zoroastrian community courageously survived invasions by the Seljuk Turks and Mongols (who were eventually converted to Islam), punishing taxes (*jizya*), and humiliating rules of public social interaction with the dominant group (*najes,* or ritual uncleanliness) by insulating themselves in rural and small-town settlements away from centers of political and economic power.

As the 20th century approached, the plight of Zoroastrians eased, as the jizya was revoked and educational opportunities improved. Eventually, during Pahlavi rule in the 20th century, Zoroastrians were recognized as descendants of an original, glorious Persian civilization, and iconic elements of their faith were made into nationalist symbols, including the new name of the

Women gather at the tomb of 13th-century Shiite leader Imam Reza in Mashhad, Iran. The site is holy to the Shia Muslims of Iran. (Corel)

modern nation, Iran, which was taken from a passage in the Avesta. Zoroastrians began to move back to the cities and are now protected under Iran's Constitution with guaranteed parliamentary representation. In the aftermath of Iran's revolution in 1979, many Zoroastrians feared a return to oppressive conditions, and some migrated to Western nations in the early 1980s. When religious oppression did not materialize as expected, emigration eased, and the community experienced numerical growth, despite a rapid decline in the overall numbers of minority religious adherents between 1976 and 1996. Today, although Zoroastrians do not enjoy the patronage of the Iranian government and are subject to laws that restrict control over education and other social institutions, they have not suffered political or economic oppression beyond that experienced by citizens in general. Approximately 150,000 Zoroastrian adherents exist worldwide, with the largest concentrations in India, Pakistan, and Iran. The 2006 census of Iran reported 35,000 self-identified Zoroastrians, though this number may be low, as intermarriage with Muslims is common.

Islam The seventh century CE proved to be a momentous time in Iranian history. The great Sassanid dynasty faced a major defeat in the Battle of Nihavend in 642 against Arab invaders, and their empire collapsed with the flight and murder of their last king, Yazdegird III, in 652. Incipient application of Islamic law and conversion to the faith was gradual in the first few centuries, but Islam eventually became the dominant and even imposed faith system for the majority of people by the time of invasions by Seljuk Turks and Mongols (who came to be known as the Mughals) in the 11th and 12th centuries. Through this period, and until the Safavid dynasty rose to power at the beginning of the 16th century, Sunni traditions prevailed in Persia.

Unorthodox movements arising out of Shia predispositions, held by groups such as the Ismailis and the Sufis, were flourishing in Iran as early as the 10th and 11th centuries. The Ismailis, some of whom continue to live in northeastern Iran, trace their origins to the lineage of Ismail (d. 760), the son of the sixth imam (revered as descended from Ali, son-in-law of the Prophet Muhammad). Ismail, who predeceased his father, is considered the seventh imam (hence the designation of Ismailis as Seveners) and the originator of a new lineage of imams (which later passed through another contested imam named Nizar). The Mongol invaders destroyed their religious center in the Alborz Mountains, causing Ismailis to flee the region. In 1840, the Nizari Ismaili leader, the Aga Khan, fled to British India, where he was successful in expanding the worshipping community. Today the majority of Nizari Ismailis, numbering several million, live outside of Iran.

Persia was the site where some of the first of the mystically oriented Sufi brotherhoods formed, several of which, such as the Qadiriyya, the Suhrawardi, and the Rifaiyya, not only spread through the region but over the centuries developed followings throughout the larger Muslim world. At the same time, the Sufi tradition contributed to the rise of a particularly Persian form of Shia Islam. The Sufis have historically been a brotherhood (and sisterhood) of mystical Shiite Muslims who eschew materialism and focus upon an ascetic and ecstatic form of spiritual expression and growth. Shah

Ismail, the founder of the Safavid dynasty, was a Sufi master who established a Sufi-inspired form of Shia as the state religion of Iran when he became king in 1501. More important, though, Shah Ismail conflated his political leadership with spiritual leadership. His followers, who were predominantly Turkic in origin, venerated him as both the *murshid-kamil* (the perfect guide) as well as an emanation of Allah himself. Eventually the majority of the Turkic and Persian populations were integrated through the persistent and forceful application of Safavid rule and religious leadership.

During the two and a half centuries of Safavid rule, Sufi groups were targeted as heretical, despite their role in the creation of the state religion. The Shiite leadership (called Ithna Ashariyya, or the Twelvers) have a special devotion to the 12 imams (Ali and his 11 successors) as intercessors between the believers and Allah. The 12 imams are Ali, al-Hasan, al-Husain, Ali Zayn, al-Abidin, Muhammad al-Baqir, Ja'far al-Sadiq, Musa al-Kazim, Ali al-Rida, Muhammad al-Taqi, Ali al-Naqi, al-Hasan al-Askari, and Ali ibn Muhammad Simmari. The imams are believed to have been chosen by Allah to direct destiny and guide believers in their earthly existence; thus, special prayers are offered to them and pilgrimage is made to their tombs.

The last, or 12th, imam is especially important (hence the designation as Twelvers) as he acquired the imamate at the age of five, and his caregivers kept him in perpetual hiding (well into adulthood) due to the fear of an assassination. This seclusion became institutionalized as the *ghaiba*, or lesser occultation. Twelvers believe he never died but simply disappeared from Earth around 939. Popularly known as al-Mahdi (the Guided One or the Hidden Imam), he will, it is believed, return to a debilitated Earth heralding justice and peace and preside over the Day of Judgment.

This state-sponsored form of Shia Islam continues to be the dominant sect of Islam in Iran today. An attempt was made to separate political and clerical leadership in the 20th century, but the effort came to an end in the 1979 Iranian Revolution. The Ayatollah Khomeini (1902–1989), leader of that revolution, promoted the doctrine of *velayat-e faqih*, or political guardianship of the community of believers by religious and legal scholars. This created a theocracy in contemporary Iran not even achieved by the Safavids.

Besides the Ismailis and Sufis, other groups of questionable orthodoxy—from the contemporary perspective of Sunni and Shia leadership—include the Ahl-e Haqq, who are concentrated around Lorestan and whose practices also have origins in a medieval Sufi order. Innovation of interpretation and praxis continues to this day.

Iranian innovation in religious philosophy has also produced one of the world's newest global faiths. The Baha'i Faith is a religion that enjoins its followers to recognize a transcendent and unknowable God through that God's multiple manifestations over the millennia (Zarathustra, Abraham, Moses, Gautama Buddha, Jesus, Muhammad, the Bab, and Baha'u'llah). Baha'u'llah (1817–1892), the name taken by Mirza Husayn Ali Nuri, which means "the Glory of God," came from a wealthy family in northern Iran and is the founder of this faith (1860s). He was originally a Babi, or one who followed the Bab, and he based his teachings on his own revelations as well as those of the Bab. The Bab (the Gate) was originally a merchant from southern Iran named Sayyid Ali Muhammad Shirazi (1819–1850), who claimed to have had visions in 1844 of the al-Mahdi (Hidden Imam). Later he claimed to be the 12th imam himself, with new revelations from Allah. His teachings were well received among the common folk across Iran, thus drawing the attention of orthodox religious leaders. Becoming more militant as a result of increasing persecution, Babis (his followers) took on the role of martyrs, as the Bab himself was imprisoned and fighting broke out in 1848. Eventually the Bab was executed by the government in 1850.

As a Babi, Baha'u'llah was imprisoned in Teheran in 1852, and in prison he claimed he had had his own revelatory visions. He was then exiled to Ottoman Iraq, where he lived the life of an ascetic in Kurdistan. By 1856 he returned to Iran, where he led a revival of Babism that morphed into the foundational philosophy of the Baha'i Faith. At first there was contention within the community concerning Baha'u'llah's claims and teachings, but by the 1870s most Babis became Baha'i.

The revival of what orthodox religious leaders saw as a heretical sect (whether in its original or new form) caused a renewal of persecutions, an increased militancy among Baha'is in their resistance and proselytizing activities, and their dispersal to other coun-

tries as early as the 1890s. Baha'u'llah himself lived in exile in Ottoman Turkey (Edirne, or Adrianople) and Syria (Akka, or Acre), where he wrote many of the treatises associated with Baha'i philosophical and ethical doctrine, while his son and grandson took over organizational duties.

Baha'i adherents in Iran have faced official persecution since the inception of their movement, with only a brief respite during the second Pahlavi regime (1941–1979). Currently about 6 million Baha'i followers can be found in more than 200 nations, while approximately 350,000 (this is a rough estimate) live in the land of its birth. Baha'i do not have constitutional protection, nor are they enumerated separately in the census. Some Baha'i in Iran are not likely to claim membership due to official discrimination in education and employment. The majority of Baha'i in Iran are ethnic Persians; thus, they are assimilated into all other social and cultural aspects of the dominant group.

According to the 2006 census of Iran, approximately 89 percent of Iran's people adhere to Shiite beliefs and practices in one form or another, while another 9 percent adhere to Sunni beliefs and practices. Sunni groups are primarily associated with a number of ethnic minorities that live in peripheral regions of Iran (for example, Azari Turks, Arabs, Kurds, Turkomen, Baluchis, Qashqais, Bakhtiaris). In addition to ethnic Sunni communities, Iran is home to a number of other religious minorities, which include Jewish and Christian communities.

Judaism The Jewish community has been a part of Persian society for at least 2,500 years. When Babylonia fell to Cyrus the Great, he freed the Jews who had been in captivity there and allowed their return to Jerusalem. Some Jews remained in the Persian Empire, slowly moving eastward over the centuries, and gradually becoming culturally assimilated until they became ethnically indistinguishable from the Persian majority. Since the advent of Islam in Iran their circumstances have risen and fallen with the whims and attitudes of specific rulers. Despite their status as *dhimmi*, or people of the book (that is, people who follow what is regarded as holy scripture), Persian Jews in particular suffered harshly under the practice of *najes* (ritual uncleanliness) and were often relegated to occupations already considered lowly (for example, peddlers, dyers, weavers, entertainers) by the dominant political group. By the middle of the 19th century, Jews in Iran often lived in poverty in separate quarters (ghettoes) of the larger cities, they were subject to a poll tax, and they have most recently suffered a series of expulsions, forced conversions, and pogroms. When the Persian king, Naser al-Din Shah Qajar, visited Europe in 1848, European Jews brought to his attention the dire poverty and oppression Persian Jews suffered. The result of their entreaties was permission to provide financial help and lobbying for better treatment. This then led to the opening of the first modern Jewish schools.

Due in part to their new contact with Western Jews, Persian Jews began to migrate to Palestine by the late 19th century—a steady migration that has continued ever since. Under the second Pahlavi regime (1941–1979), they gained official political representation for the first time. The 1979 Revolution ended official Iran-Israeli cooperation, thus placing Persian Jews in a precarious political position. However, many Persian Jews had supported the Revolution, and the Islamic Republic Constitution recognized them as members of the Iranian nation with equal rights and responsibilities. Despite Jews being entitled to elect a deputy to represent them in Parliament, fears related to their perceived or real political relationship with Israel caused some Jews to suffer harassment, imprisonment, loss of property, and even death. Some individuals continue to be charged with being Zionist spies, although a recent (2000) court decision in Shiraz, in response to international pressure, reduced the sentences of 10 Jewish men convicted of spying for Israel.

The Israeli government was concerned and frustrated about the fate of Iran's Jews until Iraq invaded Iran in 1980. Iran felt vulnerable because of Western sanctions against it, which meant that it was forced to fight an international war without access to military hardware and badly needed parts. Under these circumstances an implicit agreement was made between Israel and the Islamic Republic: in exchange for spare parts, Persian Jews would be allowed to leave Iran. As many as 55,000 Jews have been allowed to leave since the Revolution.

As the new century begins, and although the Jewish population has declined significantly, Iran continues to

be a home to more Jews than any other Muslim state. Many who left the country did so as much for economic reasons, such as high unemployment, high inflation, and social limitations, as they did for political reasons—all of which were causes of the emigration of Muslim Iranians as well. North America and Israel are major destinations for most of Iran's Jewish emigrants. According to human rights activists, Iranian Jews are no longer persecuted because of their religion, and attendance at synagogues and Jewish functions has been higher than at any time before the Revolution The Jewish community itself sees its problems as stemming more from their political and economic relationship to the state. They hope that the new elections in 2009 will improve the overall national social and economic situations and help them to resolve specific problems, such as having school on Saturdays, the Jewish Sabbath. Primarily living in large urban areas, Jews now number only half as many as before the Revolution.

Christianity Christian communities in Iran also have a long history and tend to be associated with specific

Iran

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	28,136,000	73,276,000	98.7	0.99	86,745,000	98,589,000
Christians	277,000	393,000	0.5	0.98	499,000	598,000
Orthodox	223,000	275,000	0.4	0.77	320,000	350,000
Independents	9,800	58,700	0.1	2.24	100,000	150,000
Roman Catholics	24,000	25,000	0.0	–0.34	30,000	35,000
Baha'is	250,000	200,000	0.3	–1.81	200,000	200,000
Agnostics	10,000	256,000	0.3	0.97	400,000	550,000
Zoroastrians	22,500	63,000	0.1	0.98	70,000	80,000
Hindus	8,000	34,100	0.0	0.98	50,000	80,000
Jews	88,900	18,000	0.0	0.25	18,000	18,000
New religionists	8,000	12,600	0.0	0.98	16,000	21,800
Sikhs	3,000	9,000	0.0	0.98	11,000	13,500
Atheists	2,000	9,400	0.0	0.98	12,000	16,000
Ethnoreligionists	0	4,300	0.0	0.97	6,000	8,000
Total population	**28,805,000**	**74,276,000**	**100.0**	**0.98**	**88,027,000**	**100,174,000**

ethnic groups. Armenians, Assyrians, and Chaldeans are officially recognized as religious minorities by the revolutionary Constitution, and they have had a Christian presence in Iran for nearly two millennia. On the other hand, Protestant communities (Congregationalists, Anglicans) emerged as missionary work began in the late 19th century. The original Protestant work, begun by the American Board of Commissioners for Foreign Missions, led to the formation of the Evangelical Church of Iran, the largest of the Protestant groups. The Assemblies of God brought Pentecostalism to Iran at the beginning of the 20th century.

Armenians represent the largest group, whose numbers were estimated to be 500,000 in the 2006 census. Their origins in Iran are traced to the efforts of a Safavid king. Shah Abbas Safavid (1587–1629) led the Armenians from Julfa in the contemporary nation of Azerbaijan to a town designed for their settlement and with the same name near Esfahan in 1605, in order to take advantage of their artisan and business skills. Since then, most have been educated professionals, skilled artisans, or trusted businesspeople, who have preserved their traditions, religion, language, and cultural festivities amid the dominant Muslim population. Today Armenian communities in Esfahan, Tehran, and Tabriz, affiliated with the Armenian Apostolic Church, are the largest Christian congregations in Iran. In recent decades they have become the favorite place to live for those Armenians remaining in Iran, in large part because they have had better business opportunities there, and because they have been able to sustain their schools and social institutions in these cities.

The long-standing tolerant relationship between the Julfa Armenians and Shiite Iranians, as well as the contemporary diplomatic skills of Archbishop Korioun Papian (who presented Armenian cultural and festival traditions as religious in order to bring them under the protection of the Constitution), assisted the Armenian community during the most difficult period just after the revolutionary government came to power. Archbishop A. Manukian has suggested Islamic countries of the Middle East as the best place for Armenians to preserve their language and culture. Muslim majority nations rarely proselytize, and they promote traditional values. The return to traditionalism after the Revolution and the Iran-Iraq War were major factors influencing the migration of young Armenians, thus leaving a more elderly and urbanized population back in Iran. It appears that the revolutionary government's threat to a more secular lifestyle was a primary motivation for these individuals, while the threat of a more secular society was of concern to both Armenian bishops and Shiite clergy.

Assyrians and Chaldeans, religiously organized through the Apostolic Catholic Assyrian Church (also known as the Church of the East), are smaller

numerically (10,000 in 2006) but have a much longer tradition of settlement in Iran than Armenians. Historically the Assyrians have been associated with the city of Urumiyeh (Rezayeh) in the northwest, and the Chaldeans with the Khuzistan region, especially Ahwaz. Their recent migration out of Iran (as well as to Tehran) was, to a large degree, caused by the Iran-Iraq War and their previous strong support for the Pahlavi regime. Before the development of university education among Muslims, the Assyrian and Chaldean communities were disproportionately represented in specialized technical and professional services, thus providing them the contradictory position of greater economic stability during hard economic times, but also creating the danger of becoming official or unofficial political targets because of some of the services they provided. Today more than 140,000 people of Assyrian and Chaldean heritage, hailing from the entire Middle Eastern region, live in the United States (mainly around Chicago and Detroit), where they have successfully established themselves.

Traditionally, Iranians have not perceived Armenians or Assyrians as proselytizers, even though they are Christian. On the other hand, Christian missionaries, particularly since the 19th century, have been seen as a threat to Muslim society, despite the fact that they have been involved in bringing education and health care services to all Iranians. American and European Christian missionaries opened schools in Tehran and other cities as early as 1881, almost two decades before the Jewish community. Establishing most of the earliest modern schools and colleges, such as Elburz College in Tehran, and hospitals with scientifically trained medical doctors, these philanthropic organizations served both Muslims and non-Muslims. Historically, European missionary activists in Iran had a higher rate of success in converting Armenians, Assyrians, and Jews than Muslims, sometimes causing deep resentments toward missionaries in these minority communities.

In Iran, both before the Revolution and since, apostasy (the conversion from Islam to any other faith) is a crime punishable by death. The degree to which people have actually been punished for apostasy varies from region to region and under specific rulers. On the other hand, historically, anyone who converts to Islam has the right to claim the property of his non-Muslim relatives. Thus, any religious group that actively seeks to convert others in Iran is regarded suspiciously, and this attitude has intensified since the Revolution. Both the Baha'i and Protestant Christian missionaries have been persecuted for their proselytizing activities, as well as their Muslim converts. Since 1979 several Muslim converts to Christianity, who were leaders of their churches, have been mysteriously killed. As Protestant Christian numbers have always been small, and they have not been enumerated separately, it is difficult to assess the effect of the Revolution on their migration and demographic experience, particularly in terms of different denominations.

Carolyn V. Prorok

See also: Abraham/Abram; American Board of Commissioners for Foreign Missions; Apostolic Catholic Assyrian Church of the East; Assemblies of God; Baha'i Faith; Bahá'u'lláh; Ismaili Islam; Moses; Muhammad; Pentecostalism; Qadiriya Rifa'i Sufi Order; Qadiriyya Sufi Order; Shia Islam; Suhrawardiyya Sufi Order; Sufism; Zionism; Zoroastrianism.

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■ Iraq

The land popularly known until World War II as Mesopotamia was carved out of the Ottoman Empire in

Shiite shrine in Samarra, Iraq, a city that hosted the Muslim caliphate after it was driven from Baghdad in 836 CE. The 10th and 11th imams of the Shiite sect are buried under the golden-domed building. (Corel)

several stages, beginning with the occupation of the British during World War I, its designation as a British Mandate in 1920, and its independence in 1932. Having been a part of the Ottoman Empire for many centuries, the national identity of the new country was not readily apparent to all and its subsequent life to the present has been challenged by the tensions between Shia and Sunni Muslim factions and the Arab/Kurdish ethnic division.

Geographically, Iraq lies in the Tigris-Euphrates River Valley and has two long borders with Iran to the northeast and Saudi Arabia to the southwest. The Persian Gulf lies to its southeast, but Iraq's access is highly limited by the placement of Kuwait. To the northwest lies Syria. And finally to the north, Iraq shares a border with Turkey, also home to a Kurdish minority. An estimated 28,200,000 people now reside in the 167,000 square miles of modern Iraq.

Through the millennia, Iraq has been the home of successive civilizations. Its most ancient history, however, is beyond the scope of this work, and this entry begins with the brief reign of Alexander the Great (334–327 BCE) and the Seleucid Empire, which followed. For several centuries, Mesopotamia functioned as a Seleucid desert outpost against the might of Roman conquest. However, between 133 and 117 BCE, the Roman Empire conquered much of Iraq. Frontier wars and political intrigues ensued that left Roman rule (now directed from Constantinople) in shambles and the region vulnerable to onslaught from other would-be conquerors.

During the seventh century CE, Islam, a new monotheistic religion founded on the teachings of the prophet Muhammad (569–632) rapidly spread from the Arabian Peninsula to the neighboring regions. Following Muhammad's death, internal disputes quickly occurred over who would serve as the caliph, the title assumed by the leader of the Muslim community. When Ali ibn Abi Talib (ca. 602–661), the son-law of Muhammad, was killed in battle in 661 the Umayyad dynasty ruled until 750. Most followers of Ali, who believed the rule of Islam should be established under those of the same bloodline as Muhammad, became known as the Shia, while others who believed that rule by consensus was called for became known as Sunni. The Sunnite Umayyads allowed a degree of religious tolerance that included both Shia as well as Christians.

The Abbasid dynasty supplanted the Umayyads in 750. After using the Shiites to help topple their predecessors, the Abbasids turned on them and destroyed their holy sites. In the meantime, Iraq had become the most prosperous part of the empire. The Shiite Buwailids ruled briefly from the mid-10th century until the 11th, when the reins of power passed to Turkey and the Ottoman Empire, although the Abbasid caliph remained the titular head of state, reporting at times to the Ottoman emperor. In 1253, Hulaga or Hulegu, (ca. 1217–1265), a grandson of Genghis Khan (ca. 1167–1227), captured Baghdad, and by 1258 Abbasid rule faded away. Iraq was ruled by Mongols under the khan of Persia until 1335, when the Jalai'rids seized power and governed until the early 15th century. The Ottomans ruling from afar watched the rise and fall of these military and religious groups within their empire. They considered them to be a major threat to both the empire and to the Sunni tradition represented in the Hanafite School. Consequently, in 1534 Sultan Suleiman the Magnificent (1494–1566) conquered Baghdad, settling the question for the time being of who would rule.

Partially due to its location, Iraq only slowly absorbed Western influences. By 1800 there was a British resident at Basra, followed by a British consulate in 1802. France sent agents during the same period (and Catholicism was introduced by French and Italian religious orders). By 1914, the British were at war with

the crumbling Ottoman Empire, leading to Britain being named the governing power. The British established a Christian regime that was politically foreign and religiously alien to the inhabitants. Immediate Arab nationalist sentiment, demonstrated in several insurrections, led the British to discontinue their new order, and an Arab Council of State was instituted, with Britain serving in an advisory capacity.

In 1921 Amir Faisal ibn Hussuan (1889–1933) assumed rulership of Iraq. After a decade of transition, Iraq was accepted into the League of Nations, in October 1932, as a sovereign state free from the British mandate. Unfortunately, freedom from foreign rule did not stabilize religious and national sentiments. Warfare soon broke out between Sunnis and the powerful Shia tribes of the Euphrates valley, while the Kurdish minority agitated for a separate state. Then in 1933, the Iraqi army massacred a number of the Assyrian minority, and the country experienced seven military coups between 1936 and 1941. After World War II, sentiment ran high against European intervention; Iraqis participated in the Arab-Israeli War of 1948 until a peace agreement was arranged. Most Jews, who traced their Iraqi heritage to ancient times, emigrated between 1948 and 1952. Today, there are fewer than 100 Jews left of that indigenous population, a record of which goes back to the dawn of history.

The Suez crisis between Egypt and Israel that began on October 29, 1956, and subsequent intervention of British and French forces affected Iraq deeply. Iraq severed diplomatic relations with France over French participation against Egypt. The students of Iraq rallied so stridently that colleges and schools were closed for a year and a half after disturbances in Mosul and Majaf caused deaths among the rioters. Martial law was imposed for one and a half years.

In 1958, King Faisal II (1935–1958), along with the Iraqi crown prince, was assassinated to make way for an independent republic. The power brokers of the coup were members of the socialist Ba'ath Party (founded in Syria in 1941). The leadership of General Abd al Karem Kassem (1914–1963), who headed the new government, was disturbed by further efforts of the Kurds to establish their independence. Kassem was assassinated in 1963, and the Ba'ath Party, dedicated to Socialism, Arab unity, and freedom from foreign intervention, took full and exclusive control of the country. However, fighting involving the Kurds continued. Attempts to solve the Kurdish problem were undermined by Iran, who tended to supported Kurdish aspirations out of their shared Shiite faith. Consequently, Iraq severed diplomatic relations with Iran. In August 1974, the hostile situation between the Kurds and the government led to 130,000 Kurds fleeing to Iran. A new peaceful solution fell apart when Iraq devastated parts of Kurdistan in 1975, leading to Kurds becoming displaced refugees, their homes and towns razed to the ground. (Of note, the initial reports of the use of chemical warfare by Iraq came from this military venture, which targeted both Iranians and Kurds.)

A new leader emerged in Iraq in 1979, when Saddam Hussein (1937–2006) became the president of the Revolutionary Party. He would emerge as both the prime minister and president of Iraq, posts he maintained until 2003. Under his leadership, a new Constitution, liberal by Iraqi standards, was approved in July 1990. Though offering the appearance of granting various liberties, the real power rested with Hussein. Hussein addressed the issue of an independent Kurdish territory but never acted, as numerous oilfields were located in the proposed territory. He also feared that the Shias would turn against his largely Sunni administration; the Kurds, however, manifested more aversion to the harsh government of Iran following the fall of the shah and the rise of the Ayatollah Khomeini (1902–1989) than rule from Baghdad.

At the end of the 1980s, Hussein developed a heightened displeasure with neighboring Kuwait, which had increased its demands for the repayment of loans made to Iraq to buttress the financial infrastructure of a failing economy. In return, Hussein accused Kuwait of stealing large oil reserves from the borders of the two countries. Then in 1990 he moved troops into Kuwait. U.S. President George H. W. Bush reacted quickly and in January 1991 launched a war against the occupation. The war ended after only a few weeks with heavy losses by the Iraqis. The real damage to Kuwait came when Hussein ordered his retreating army to set oil rigs on fire, turning much of Kuwait into a roaring mass of fire and smoke.

After the war, Iraq was alienated and isolated from most global political and economic structures. Its

postwar relations were hampered by United Nations Security Council Resolution 687, which imposed economic sanctions. Iraq could have the sanctions lifted only by accounting for all weapons of mass destruction, including biological warfare equipment. Hussein refused, arguing the need for such weapons—in case Israel attacked his country.

Surviving foiled assassination attempts and failed coups, Hussein remained in power through 2002. During this time, he was repeatedly associated with the conspiracy that led to the attacks on the World Trade Center in New York and the Pentagon in Washington, D.C., on September 11, 2001. The assertion of such associations were used by President George W. Bush as justification for invading Iraq in 2003. A short time after the initiation of military action, Saddam Hussein was removed from power and executed, and a new government was installed in Bagdad. As this volume goes to press, Iraq has yet to be fully pacified. Though an elected government was installed in 2006, the country remains unstable, and U.S. forces continue hostilities against significant pockets of opposition.

Since the eighth century, Islam has remained the majority religion in Iraq. Shias claim the allegiance of 62 percent of the population, including the Kurdish minority, although their reflection in government offices has been relatively small as the government under Hussein privileged Sunnis, who exercised most of the leadership in the country. Most Sunnis follow either the Hanafite or Shafaiite schools of Islam, the latter strong among Kurdish Sunnis.

Within Shia Islam there are two major schools, the Usuli and the Akhbari. The smaller group, the Akhbaris are found primarily in southern Iraq (and parts of neighboring Iran). The larger Usuli school has the more liberal legal perspective and uses a degree of interpretation in reaching legal decisions. Iraq has several sanctuaries for the Shiite population, including Samarra and Al Khadimain. There is an Institute of Islamic Studies at Baghdad.

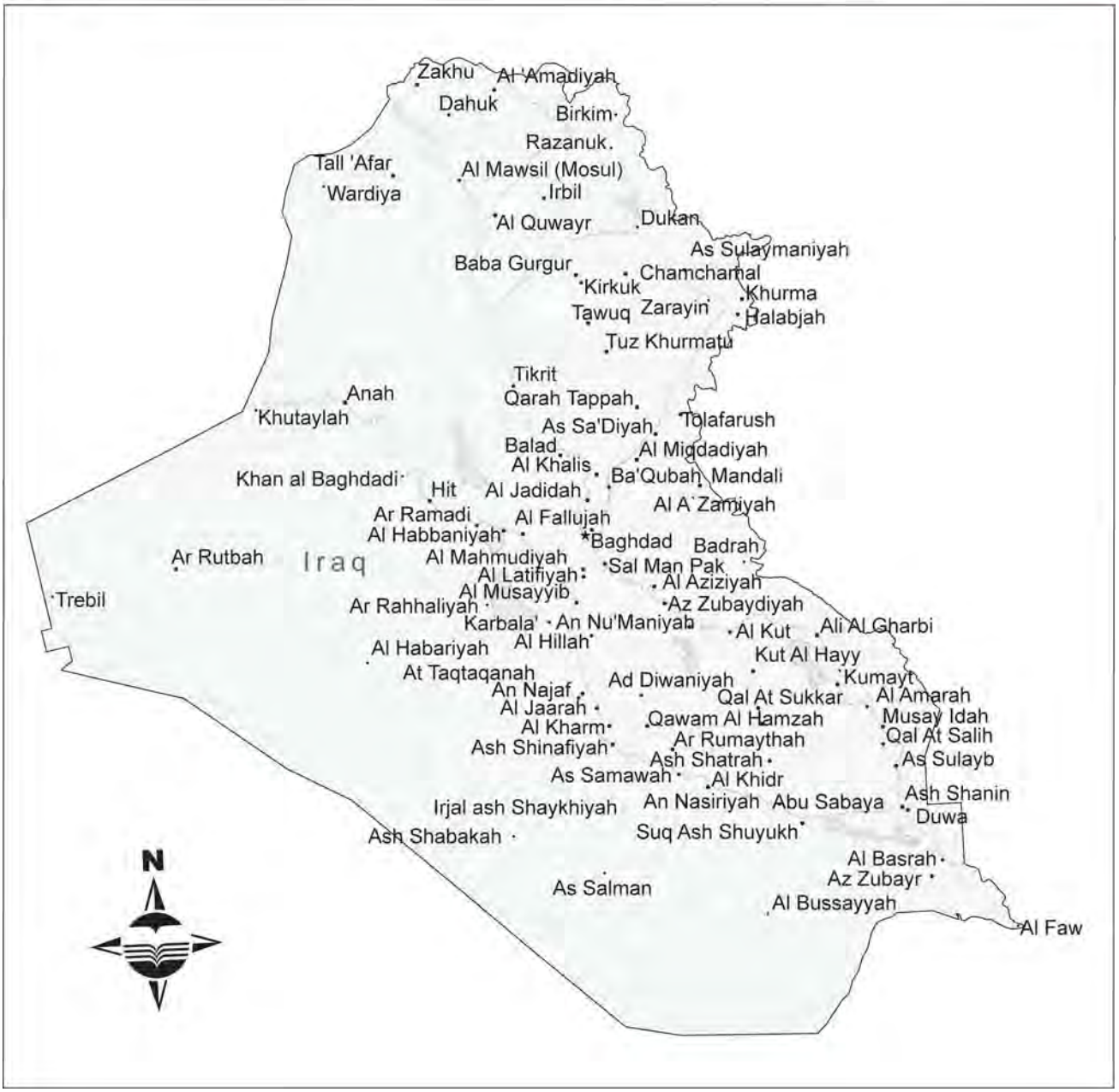
Although a very small minority of the Kurds are Christian, there are also Yazidi among the Kurds. The Yazidi follow a religion that blends Manichean, Jewish, Zoroastrian, Nestorian, and Christian elements. They worship with two sacred books: the Black Book and the Book of Revelation. Yazidis live mostly west of Mosul, but some are scattered in other regions. The Mandeans who dwell in Iraq are known as Sabeans to the Arabs. Gnosticism synthesized with Christian, Jewish, and Iranian elements, along with a taste of fertility worship, forms the infrastructure of their faith. Their principal books are the Treasure, the Book of John, and a book of hymns. Most of them live in lower Iraq at Basra and Kut, as well as southwest Iran. The Baha'i Faith, which originated in neighboring Iran, has found Iraq an equally hostile environment. Despite maintaining a presence in Iraq for 120 years, it numbers fewer than 2,660.

Christian communities in Iraq trace their history to the first century and the mission of the Apostle Thomas in the Jewish colonies. Church hierarchies developed under the patriarch of Antioch in the fourth century. In the next century, Nestorians sent missionaries to the region and declared a separation from Antioch. The Ancient Church of the East, or Assyrian Church, survived as the oldest Christian church in Iraq. It is aligned theologically with the Nestorians, who dissented from Roman Catholic and Eastern Orthodoxy on the nature of Christ's divinity. Seleucia-Ctesiphon, near Baghdad, was at one juncture in time the most important Patriarchate beyond the Roman Empire. From there, from the fifth through the 10th centuries, Nestorian missionary efforts spread Christian doctrine throughout the Middle East.

Twentieth-century schisms splintered the church. Its ancient headquarters, located in Kurdish territory, fell victim to Turkish expansion in the 1890s. In 1940, the patriarch relocated to America, from which he now leads the Apostolic Catholic Assyrian Church of the East. However, since the 1970s, a faction led by Mar Addai II (b. 1950), known as the Ancient Church of the East, has claimed to be the authentic Patriarchate. The Apostolic Catholic Assyrian Church, which supports Mar Dinka IV (b. 1935) as patriarch of the East, is acknowledged by the Vatican to be legitimate. The Iraqi government under Hussein supported the claims of the Ancient Church of the East.

Armenians have lived in Iraq for many centuries. The Armenian Apostolic Church, Diocese of Baghdad, is related to the Catholicate of Echmiadzin in Armenia. Primary schools exist in cities where there are priests to teach them. The Greek Orthodox have one

Iraq



church in Baghdad, under the jurisdiction of the Greek Orthodox Patriarchate of Antioch and all the East. Its bishop resides in Kuwait.

The Roman Catholic Church dates its existence in Iraq to 1553, when the Eastern-rite Chaldean Catholic Church was recognized. Most Catholics are Chaldeans and now number about 242,000 adherents in 10 dioceses. The church's patriarch resides in Baghdad. Iraq's Pontifical Seminary at Mosul is a joint effort of the Syrian and Chaldean communities. The Syrian Catholic Church numbers about 50,000 people in 2 dioceses. The first congregations started in 1790. The Armenian Catholic Church congregations, with some 2,150 members, were organized into the Diocese of Baghdad in 1954, led by an archbishop and 4 priests. The Greek Catholic Church's 300 members are served

Iraq

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	9,656,000	29,905,000	97.4	2.42	42,226,000	60,473,000
Christians	386,000	508,000	1.7	–4.26	641,000	816,000
Roman Catholics	280,000	230,000	0.7	–3.78	300,000	350,000
Orthodox	85,600	130,000	0.4	–7.14	130,000	160,000
Independents	18,900	120,000	0.4	–2.20	170,000	250,000
Agnostics	30,000	153,000	0.5	1.20	250,000	400,000
New religionists	25,000	58,800	0.2	2.45	77,000	102,000
Atheists	10,000	49,000	0.2	2.53	80,000	120,000
Sikhs	3,000	6,000	0.0	2.25	8,000	10,000
Hindus	500	3,600	0.0	2.25	4,500	5,500
Baha'is	500	3,400	0.0	2.25	4,000	9,000
Buddhists	500	1,700	0.0	2.25	2,500	6,000
Jews	500	20	0.0	2.13	20	20
Total population	**10,112,000**	**30,688,000**	**100.0**	**2.25**	**43,293,000**	**61,942,000**

by a priest residing in Baghdad. A Latin diocese for Catholics was formed in 1632; however, there was no resident bishop until 1920. Latin Catholics number about 3,200 today. There are 200 Dominican and Presentation sisters, most of them Iraqi, who teach and do medical work.

Christians who today use Syriac liturgy are divided into Chaldeans, Nestorians (Assyrian Churches of the East), Syrian Catholics, and Syrian Orthodox, who are sometimes referred to as Jacobites. This group entered Iraq in the sixth century, and they still feel that they are original Iraqis and the oldest Christian group in Iraq. Mar Matta near Mosul has the oldest Christian monastery, with six resident monks. During the demise of the Ottoman Empire in 1917, Armenian Orthodox (Gregorians) and Armenian Catholics fled Turkey and settled in Iraq. Greek Orthodox and Greek Catholics are immigrant communities in Iraq and are small in number.

Protestantism made a late appearance in the 19th century. The first British missionary attempt in Iraq was through the London Jews Society in 1820. Americans started activity in Mosul in 1850 through the American Board of Commissioners for Foreign Missions. The Church Missionary Society started its mission in 1882 and persevered until World War I. The Arabian Mission of the Reformed Church in America started its program in Basra in 1889. They were assisted by the Evangelical and Reformed Church (now a constituent part of the United Church of Christ) and the United Presbyterian Church in the U.S. (now a constituent part of the Presbyterian Church [U.S.A.]). In 1957 another group, the Presbyterian Church in the U.S.A., joined the efforts. However, no presently existing Iraqi church can be traced to these roots, converts having primarily been made from Nestorian or Assyrian congregations.

Today, Arab evangelical churches number about 10 church groups in Baghdad, Kirkuk, and Basra. All of these congregations are served by Egyptian ministers. Two Assyrian evangelical churches in Baghdad and Mosul are not affiliated administratively. The Armenian Evangelical Church claims one small congregation in Baghdad. A single Anglican congregation, serving expatriate British and Arabs, belongs to the Diocese of Cyprus and the Gulf of the Episcopal Church in Jerusalem and the Middle East. The Lutheran Orient Mission has attempted to convert Kurds since 1911 with little success. Other small religious groups that have worked in Iraq, such as the Assemblies of God, Basra Assembly, Evangelical Alliance Mission, and the Seventh-day Adventist Church are no longer active. In 1969 all American missionaries were ordered out of the country, though some of the missions they created continue under national leadership. In the 1990s, Pentecostal and Charismatic movements were popular, and

now number some 265,000 adherents. Christians now constitute about 3 percent of the population.

Islam has been the state religion of Iraq, but all citizens were deemed equal before the law. The cultural rights of the Syrian-speaking groups were decreed in article 25 of the Constitution dated April 22, 1972, which protected the Assyrian and Chaldean Christians. Technically, the Revolutionary Council recognized three religious holidays for Christians—Christmas and two days for Easter—along with five stated holidays for Jews. Religious judges (*qadi*) presided over Muslim jurisprudence. The General Bureau of Waqf (law) based in Baghdad was the official agency for Muslim law courts. There were no religious courts for non-Muslims, who settle their issues in civil courts.

The end of the Saddam Hussein regime placed the Christian and other minority religious groups in a precarious position. Constituting less than 3 percent of the population, they were somewhat lost amid the chaos of the efforts of the larger Muslim factions to gain and maintain their position in the new government. Amid the general chaos of the continuing Iraqi War, they have been subject to murders, the burning of worship centers, the abduction of leaders, and disenfranchisement from participation in the new government. Attacks on the Christian community reached a new level in February 2008 with the abduction and murder of Archbishop Paulos Faraj Rahho (1942–2008), the Chaldean Catholic archbishop of Mosul. Responding to the attacks, some Christians migrated internally while many thousands left the country. The status of all the minority groups have been called into question, and their future remains uncertain.

Gail M. Harley and J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; Ancient Church of the East; Apostolic Catholic Assyrian Church of the East; Armenian Catholic Church; Assemblies of God; Baha'i Faith; Chaldean Catholic Church; Church Missionary Society; Dominicans; Episcopal Church in Jerusalem and the Middle East; Greek Catholic Church; Hanafite School of Islam; Muhammad; Presbyterian Church (USA); Reformed Church in America; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam; Syrian Catholic Church; United Church of Christ.

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■ Ireland

Ireland is the third largest island in Europe and is located northwest of the continent. It is divided into two political units: the Republic of Ireland, with its capital of Dublin, covers just over 80 percent of the island while Northern Ireland, with its capital of Belfast, remains a part of the United Kingdom. The republic has nearly 6 million people and the north about 1.7 million people. The majority of people are ethnic Irish with a strong minority population of Ulster Scots who mainly speak English. Irish is still spoken in some regions of western Ireland. Catholicism remains the dominant

faith of the republic while the north is nearly evenly divided between Catholics and Protestants.

The division of Ireland's population into Catholic and Protestant Christianity is a legacy of English colonization of the island over several centuries. This legacy is simultaneously linked to the transformation of Irish Celtic traditions into Christian ones during the medieval period as well as more recent politicization of religious identities on the island. A brief overview of Ireland's religious history reveals these relationships.

Ireland's historical geography is a complex one that thoroughly intertwines earthy Celtic sensibilities with historic Roman and Anglo penetrations. An early, pre-Celtic tradition is difficult to ascertain at this time. Celtic ritual traditions were practiced over a wide area of western and northern Europe and included Ireland —possibly as early as the first millennium BCE. The Irish Celtic tradition shared with its continental counterparts a belief in the immortality of the soul, and a reverence for the natural forces and life forms of Earth (for example, wind, water, trees, eels) and its planetary connections (for example, sun, sky, moon). Moreover, its priests (known as druids) played a powerful role in the social and political life of the people; for example, they ceremonially validated the power of local and regional kings (or chieftains), inasmuch as they were literally married to the land they ruled (known as a *tuath*).

The fecundity and the health of the tuath was essentially reflected through the virility and sound mind of the ruler. In this context, certain groves of trees and natural springs were singled out for ritual observances that guaranteed the health of the land, the king, and individual petitioners. Ancient Irish Celts believed that subterranean, parallel energy lines, now called ley lines, intersected with rising and falling subterranean streams. If such a stream erupted as a spring at Earth's surface, then it was deemed a power point to be ritually utilized. Not all springs were so blessed, and not all springs maintained their power. Yet, over the years the power of some springs has been amazingly long-lived, while new ones continue to be found. Eels could often be found in the pools that formed around springs. Those eels fortunate enough to live in powerful springs were believed to live far longer than a normal life span.

Early in the fourth century of the Common Era, an adolescent boy of British Roman origin was captured and taken to Ireland as a slave for a local king (probably in Antrim). He became fluent in Irish and familiar with Celtic beliefs over a period of about six years before he escaped. This young man eventually returned to Ireland to evangelize for the church in Rome, and he later became known as Saint Patrick (the patron saint of modern Ireland). Most of the details of Patrick's life are open to debate, as is the original spelling of his name. The current scholarly consensus is that he returned to Ireland around 461, and he himself says in his Confession that he was not sent by any human authority but impelled by divine inspiration. Other sources suggest he returned to carry out a mission assigned to him by Pope Celestinus I (r. 422–432) in the year 431. Early in the mission Patrick met resistance to his evangelizing, particularly from the druids, who had much to lose if their ceremonies were no longer needed. He is said to have found success by challenging Celtic beliefs at important ceremonies by subverting key elements of these events (for example, ignoring a royal edict against lighting fires in the days before an important spring ritual, Patrick lit a Paschal—Easter Eve—fire that the druids could not extinguish) or killing eels at powerful springs with no apparent negative effects to his own person. He also established Christian worship sites on or around those places deemed powerful by the Celts (for example, springs, tree groves, mounds). Eventually he baptized kings, thus laying the groundwork for a future Christian Ireland.

The Irish did not become Christians magically overnight or even in a century's time, despite Patrick's successful mission. Instead, Christianity overlaid an essentially Celtic faith tradition like a veneer on a table. As an Irish monasticism took root and spread, elements of the Celtic tradition were drawn up into Christian orthodoxy, while simultaneously Celtic practices absorbed Christian explanations. What emerged was a Celtic Christian church that had only nominal ties to the church in Rome. Christian priests eventually supplanted kings as the center of politically charged spiritual power, and powerful springs became holy wells. This synergistic syncretism of two great ritual traditions can still be seen at tree groves, in cemeteries, and at the holy wells of Ireland today. Although some wells are associated with local saints (for example, St. Peakaun's Well at the Glen of Aherlow in County

St. Patrick's Well in Clonmel, Ireland. (Martin Mullen/Dreamstime.com)

Tipperary) and often reflect a strong Celtic sensibility through their accoutrements and local character, other wells (for example, St. Brigid's Well at Liscannor in County Clare) have national significance and blend Celtic and Christian meaning and use. Finally, some wells have been thoroughly Christianized in meaning and usage (for example, St. Brigid's Well at Killare in County Westmeath and near to the hill of Uisneach). Such syncretism has occurred over one and a half millennia, with dynamic processes of remythologizing

and historicizing sacred sites. The more historicized a site, the more Christian it becomes. Folk piety continues to have strong Celtic elements.

Local control of church ritual and practice was shattered in 1171 with the culmination of an Anglo-Norman invasion that installed English control over the Irish church through the Synod of Cashel. *Culdees* (Christian monks of the Celtic tradition) carried on the rituals of the Celtic Church for at least four more centuries before they finally died out. In the meantime, the Church of Ireland was formally separated from the Roman Catholic Church and its papal administration and politically incorporated into the Church of England. Through the trials and tribulations of English expansion, the Elizabethan Wars of the 16th century, enslavement to Caribbean plantations, Cromwell's reign of terror in the 17th century, and the great famine in the 19th century, Irish identity with the Roman Catholic Church deepened and helped to maintain the Irish people's identity as Irish, despite the direct control of the official Church of Ireland by the English Crown. Eventually, through sustained events of resistance (for example, the Catholic-Gaelic Rebellion of 1641, the 1798 Rebellion) and changes in Britain's own political goals (during Queen Victoria's reign and Gladstone's rule as prime minister), the Catholic Church in Ireland was finally legalized in 1829, and the Church of Ireland was disestablished as the state church in 1869, at which point most Irish churches reverted to their Roman origins. Today the Church of Ireland still exists, but in an attenuated form. It shares its early history with the Roman Catholic Church of Ireland through its Celtic Christian period. It is now part of the worldwide Anglican Communion found in 164 nations. In Ireland it has approximately 400,000 members, of which 300,000 live in Northern Ireland and 100,000 in the Republic of Ireland. It is governed as a single church with 2 provinces (Armagh and Dublin) and 12 dioceses.

Contemporary Ireland is overwhelmingly Catholic. This arises from its early connection to the Roman Church as well as its anti-Catholic trial by fire under English rule. Political, ethnic, and religious identities have become fully and completely conflated with each other, given this colonial history. As a consequence, political tensions and violence continue to be articulated through people's identity as Catholic or Protestant. Protestant/Free Church Irish are now associated with a number of denominations, due to the resettlement of various Protestant groups by the English during colonial times as well as the conversion of some Catholic Irish. It is Protestant identity in general, though, that carries political significance and not the particular sectarian group as such. Not surprisingly, most Protestants live in Northern Ireland, and the counting of people's religious affiliation during each census cycle is loaded with political implications. In 2004, Northern Ireland had 690,000 Catholics (40.4 percent), 359,000 Presbyterians, 300,000 Church of Ireland members, 65,000 Methodists, 21,000 Baptists, 12,000 Brethren, 12,000 Free Presbyterians, 8,000 Congregational members, 12,000 Protestant (no denomination noted), and 11,000 Christians (no denomination noted); 200,000 do not identify themselves with a specific religion, and approximately 9,500 people identified themselves as non-Irish minorities (for example, Sikh, Muslim, Buddhist) or atheist. These numbers, particularly of those who do not name their faith association and those who claim only a general category (Protestant, Christian), reflect a context of deep division and pervasive politicization of religious identity.

An American news broadcast (ABC, September 6, 2001) noted that unpublished results from the 2001 census of Northern Ireland indicate that Catholics now comprise 47 percent of the population. This increase is likely due to the combined effects of increased self-identification by Catholics, the emigration of Protestants from Northern Ireland, and higher birthrates within the Catholic community. This increase in the Catholic proportion of the population will likely have significant political consequences. The Republic of Ireland continues to reflect a strong Catholic identity, suffused with Celtic influences. In 2004, 87 percent of the population identified themselves as Catholic, 2 percent were members of the Church of Ireland, and 11 percent belong to an "other" category such as those who identified as atheists.

The "other" category is mainly reflected in Dublin's religious scene and includes members of evangelical and Pentecostal churches, Western Esotericists, imported religions (often imported by immigrants) such as Islam, Buddhism, Hinduism, Sikhism, and various

IRELAND

Creeslough
Aran Island
Letterkenny
Lifford
Ardara
Donegal
Ballyshannon
Monaghan
Sligo
Bangor Erris
Ballina
Cavan
Dundalk
Charlestown
Carrick on Shannon
Achill Island
Castlebar
Westport
Claremorris
Longford
Drogheda
Roscommon
Trim
Clifden
Tuam
Mullingar
Athlone
Dublin
Galway
Tullamore
Gorumma Island
Naas
Ireland
Aran Islands
Port Laoise
Wicklow
Ennistimon
Roscrea
Ennis
Nenagh
Durrow
Carlow
Arklow
Kilkee
Kilkenny
Limerick
Tipperary
Cahef
Clonmel
Wexford
Tralee
Waterford
Rosslare
Mallow
Fermoy
Dungarvan
Killarney
Kenmare
Macroom
Cork
Youghal
N
Bantry

Ireland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,938,000	4,310,000	95.2	1.57	4,916,000	5,644,000
Roman Catholics	2,682,000	3,566,000	78.8	0.68	4,000,000	4,555,000
Anglicans	97,500	91,000	2.0	–0.02	100,000	100,000
Protestants	26,800	50,000	1.1	0.98	65,000	85,000
Agnostics	10,200	156,000	3.4	5.92	275,000	420,000
Muslims	300	32,000	0.7	3.15	45,000	60,000
Atheists	1,200	13,000	0.3	8.62	18,500	25,000
Chinese folk	0	4,600	0.1	1.72	6,000	8,000
Hindus	0	4,300	0.1	1.72	6,000	10,000
Jews	4,000	1,800	0.0	1.72	1,800	1,800
Ethnoreligionists	0	1,900	0.0	1.72	2,500	2,600
Baha'is	600	1,800	0.0	1.08	3,000	5,000
Buddhists	0	550	0.0	1.75	800	1,300
Spiritists	0	450	0.0	1.73	600	800
Total population	**2,954,000**	**4,526,000**	**100.0**	**1.72**	**5,275,000**	**6,179,000**

new religions. Among the groups with centers in Ireland are the spectrum of Buddhists, the Universal White Brotherhood, the Baha'i Faith, the Church of Scientology, and the Unification Movement. It has also been a focus of the revivalist neo-Pagan movement based in the worldwide Fellowship of Isis headquartered at Huntington Castle in County Wexford.

The earliest reference to Irish Judaism was in the 11th century, and Jews are known to have come to Ireland following their expulsion from Portugal in 1496 and during the Napoleonic Wars early in the 19th century. As early as 1660, a prayer room was opened near Dublin Castle, and one Jewish seminary can be dated to the 1660s. The majority of the present-day Jewish community arrived between 1880 and 1910 from Eastern Europe. From a peak of 5,500, the community has dwindled to around 1,500, many having moved to Palestine after 1948. The several synagogues are Orthodox, except for one Reform synagogue.

Carolyn V. Prorok

See also: Anglican Communion/Anglican Consultative Council; Atheism; Baha'i Faith; Church of England; Church of Ireland; Church of Scientology; Druidism; Easter; Roman Catholic Church; Unification Movement; White Brotherhood.

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Iroquois Confederacy

The Iroquois Confederacy (Haudenosaunee) consists of six Indian nations, comprising approximately 55,000 people, who live in the Finger Lakes region of New York, Wisconsin, and southern Ontario and Quebec. Originally the Haudenosaunee consisted of five Native

American tribes—from west to east, the Seneca, Cayuga, Onondaga, Oneida, and Mohawk. The Tuscarora, fleeing from skirmishes with the British, joined the Confederacy in the early part of the 18th century.

The origin of the Confederacy of these eastern woodlands tribes may have occurred on August 31, 1142. This precise date is surmised because a total solar eclipse of the Sun was prominently featured in the oral stories; an alternative date could be 1451. The core story of the founding of the Haudenosaunee as a Confederacy is probably a factual account that has become embellished with mythic details. In this myth, a mysterious, semi-divine figure was born in Huron territory on the northern shore of Lake Ontario. Achieving adulthood, he announced that he had a mission to bring peace to the warring tribes in his area. He constructed a canoe of stone, which his grandmother was sure would never float, in order to help convince the people that his message was of divine origin. Dekanawidah, as he was called, began an epic adventure and overcame many hurdles as he gradually convinced recalcitrant chiefs to forsake warfare, embrace peace, and forge an alliance with a strong moral sense of justice, consensus building, and compassion at its core, rather than greed and selfishness.

The prophetic journey of Dekanawidah had many twists and turns. The first was the conversion of Hiawatha, who had retreated to the margins of society and had become a cannibal because of the tragic deaths of his wife and daughter. When Hiawatha looked into his cooking pot he saw Dekanawidah staring up at him, but he thought it was his own reflection. The vision, reflected back to Hiawatha, put him into a meditative mode and he realized that life could be beautiful if he abandoned his evil ways of killing and eating people. Dekanawidah then taught Hiawatha about peace and explained the basic features of a government based on trust, checks and balances, and compromise. In this Confederacy, men would be chiefs, but they would be chosen by women and could be deposed by the clan mothers if they became corrupt. Each nation would still govern itself, but they would all cooperate for the common defense and promote peace. Both Dekanawidah and Hiawatha then journeyed together to convert other tribal chiefs.

Despite some resistance, chiefs of four of the Indian nations eagerly joined what is sometimes referred to as the Great Law of Peace, or more commonly just the Longhouse. The last person to be convinced was a physically deformed and mentally twisted wizard and chief of the Onondagas, named Atotarho. Through persuasion, singing songs of peace, and combing snakes from Atotarho's hair, Dekanawidah and Hiawatha removed the wizard's physical deformities and cured his mind. Atotarho became the first spiritual leader of the Longhouse. Atotarho's descendant, the keeper of the sacred fire, continues to live in Onondaga and is chosen for his moral and spiritual insight. After designating Atotarho as spiritual leader, Dekanawidah called the first council meeting, the Great Council of Sachems (chiefs), where he briefly uprooted the great tree of peace to bury the weapons of war in a cavern below and then replanted it as the symbol for the people's strength that comes from a political unity based on moral principles of law, justice, and peace.

The Longhouse, a rectangular wooden building that serves as a "church" for the Haudenosaunee, seems to have originated with the founding of the Confederacy at the time of Dekanawidah and Hiawatha. The roots of the indigenous spirituality of these Iroquoian-speaking groups, however, go much farther back to the original peoples who settled in the eastern woodlands of North America.

Probably the most ancient ritual practices still current among the Haudenosaunee are those of the medicine societies, the most famous of which is known today as the False Face Society. Men become members of this society when they dream of a mythic ancestor who has piercing eyes, and frequently a bent nose and crooked mouth. Such visions often occur after a person has been cured in a ritual where masked individuals have crept into the bedroom, shaking their rattles to drive away the illness. The dreamer describes the vision to a known carver, who then carves a chunk of wood out of a soft-wooded tree and then carves the details and paints the mask, usually red and black.

Although women don't wear the masks, they often initiate and mediate between the false faces and the sick individual. These masked figures are not only important in curing illness, but also in annual rituals of

renewal, particularly in the autumn, spring, and winter, when they enter every house in a village to drive out potential illness and protect the people from severe storms. These agricultural rituals are very important to the people who respect the three "sisters"—beans, corn, and squash—and who early developed a hunting society that also depended on agriculture.

Numerous versions of a creation account (Fenton 1987, 95–114) describe the origin of the false faces. In most, the Creator is out walking, inspecting his creation, when he comes across a surly, huge, hunchbacked man who claims to have created the world. To settle the dispute they decide to have a contest of power where both figures would try to move a mountain. Impressively, the hunchback moves the mountain a few feet. But then the Creator moves the mountain a great distance behind him. The hunchback turns around so quickly that he breaks his nose and dents his face. The Creator, however, allows the old man, called the Thunderer, to live if he moves to the edge of the Earth and allows people to access his power to remove illness and keep them safe from severe winds and thunderstorms. The false faces are his representatives to the people.

A famous Seneca version of the creation myth (A. Wallace 1969, 85–93) has a divine woman fall from the heavens upon a Turtle Island. She gives birth to twins, one who creates order and beauty, the other who creates chaos. Eventually the twins engage in a contest to move the mountain. In this version that came from Cornplanter, Handsome Lake's brother, the Creator is called the "good twin," and the other the "evil twin." Even here, however, the pattern of transforming evil into good is more in line with the Dekanawidah myth than the probable Christian influence of using "good" and "evil" to describe the origin of the false face society.

A significant reform of the Haudenosaunee religion and culture occurred when the Seneca prophet, Handsome Lake (1735–1815), had a series of supernatural visions when he had nearly died of alcoholism. Engaging in conversations with Quaker (Society of Friends) reformers, who were attempting to help the Seneca escape from severe poverty, he first faced his own condition and gave up drinking. Through his visions he began to see the devastation of his people and created a moral code, centered on forswearing alcohol, wife beating, gambling, witchcraft, greed, quarreling, and the like. But, instead of converting to Christianity, he rooted this code in the traditional beliefs of his people, including the story of Dekanawidah. Although there was initially some tension between the old medicine societies and the religion of Handsome Lake, within a generation of his death, the Longhouse integrated both. Now at the Thanksgiving ceremonies in the fall, there is both a recitation of the Code of Handsome Lake and a purification ceremony by the false face society.

Two prominent religious traditions in the Haudenosaunee nations exist today—the Longhouse and Christianity. Conversion to Christianity originated in the 17th century; the most famous convert was Kateri Tekawitha (1656–1680), known as the Lilly of the Mohawks, who was recently beatified by the Catholic Church. Even though Christians today do not give the ancient rituals and myths much value or adopt the Code of Handsome Lake, they are comfortable at yearly agricultural festivals, where they see the dances as more a part of their culture than as religious truths. Others continue to follow the old ways of Handsome Lake and continue to tell the traditional creation accounts.

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See also: Christianity; Roman Catholic Church; Witchcraft.

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Ise Shrine, The

The Ise Shrine, located on Japan's eastern coast in Mie Prefecture, is an ancient site of traditional pre-Buddhist religion in Japan. Though at least a millennium old, none of the older structures remain at Ise due to the practice of the rite of *shikinen sengu*, by which the wooden buildings are burned and rebuilt every 20 years. This custom was first carried out in 690 CE. It is only during this ceremony that the general public is allowed to come close to the shrine.

There are two shrines in Ise. The Inner Shrine (Naiku) contains Amaterasuno Mikoto, the grandmother of Ninigi, who unified Japan, in Japanese traditional history; 3.7 miles distant from the Inner Shrine, the Outer Shrine (Geku) houses the Shinto deity, Toyouke, the goddess of agriculture.

Ise had a special status and from its beginning Buddhist rituals as well as terminology were prohibited. During the Kamakura period (1192–1333), when Japan was ruled by the shoguns based in Kamakura, Buddhism was privileged at the expense of traditional Shinto. One prominent family who favored more traditional beliefs, the Watarai family, who supplied the priests at the Outer Shrine at Ise, took the lead in developing a new revitalization of Shinto. Today, Ise remains the private shrine of the Japanese imperial household.

Essentially the Shinto religion as practiced at Ise stresses purity and honesty as ideals, with the goal of religious practice to perfect purity and honesty. The Ise Shinto priests have also attempted to reverse the previous Buddhist dominance in the land by speaking about the prominent Buddhas and bodhisattas as manifestations of Shinto *kami*, or deities.

People in traditional dress pull wood along the Isuzu River during the Okihiki-Gyoji ceremony on July 23, 2006, in Ise, Japan. The Okihiki-Gyoji ceremony is conducted every 20 years and involves the shrines of Ise Jingu being moved and reconstructed. (Getty Images)

The major text of Ise Shinto is the *Shinto gobusho* (*Five Books*), which dates from the Muromachi period (1334–1592).

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See also: Kamakura; Pilgrimage; Sacred Texts; Shinto.

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◆ Islam

Islam is a monotheistic faith that claims Allah (the term for God in Arabic) has revealed himself supremely through the Prophet Muhammad (570–632 CE) and in the Koran, the holy book of Islam given to the Prophet by the angel Gabriel. Muslims believe that Islam dates back to the creation of humanity and that Allah has spoken through a lineage of prophets that includes Adam, Noah, Abraham, Moses, and Jesus. Islam has traditionally taught that Muhammad was kept from sin by Allah (as were the prophets that that preceded him). His prophetic status secured the truth of the revelation he received and made him a model for future generations. Muslims look to the traditions about him (known as *hadith*) for guidance in belief and practice in all areas of life.

Islam is now the second largest religion in the world. As of 2005 there were 1.4 billion followers, almost one in 6 people on earth. The land in which Islam is now the majority faith stretches from the Middle East and across southern Asia to Indonesia, the latter with more than 170 million Muslims. India, Pakistan, and Bangladesh each have more than 35 million Muslims. Islam dominates northern Africa and its presence is growing in the sub-Sahara, where it is challenging both Christianity and nascent traditional religions for hegemony. Central Asia is also experiencing a resurgence of Islam while the immigration of millions of Muslims to Europe and North America is turning Islam into a truly global faith.

Some historians, like Michael H. Hart, believe that Muhammad may be the most significant person in history. Though Christianity claims more followers, Muhammad is viewed by some scholars as having had a greater impact on history, given the political depth of Islam, the range of Islamic law, and the breadth of Islamic political power, the depth and range of Islamic spirituality, and the all-encompassing ways in which Muhammad's teachings and example bear on every facet of life.

Muhammad the Prophet Understanding Islam demands singular focus on the traditional version of Muhammad's life as accepted by most Muslims. Scholarly debate about this version is an important but secondary matter. What follows is the narrative that has been standard in Islamic life since the early centuries of Islam. It is generally accepted that Muhammad was born about 570 CE. Muhammad knew pain early in his life, since his father died before he was born and his mother shortly after his birth. He was raised by his grandfather for two years. After his grandfather's death Muhammad was cared for by an uncle until his teen years.

Muhammad went twice to Syria with his uncle. These trips provided the opportunity for an apologetic motif with assertion of Muhammad's early business prowess and external testimony to his spiritual potential. Muslims claim that Muhammad's prophetic status was foreseen by Christian monks, on the first trip by Bahira and on the second journey by a monk named Nastur.

A woman merchant named Khadijah entered into Muhammad's life and they were wed in 595, when Muhammad was about 25. Though she was considerably older, she bore him at least six children (the two boys

died early). They had a loving marriage, and while Muhammad later took multiple wives, he did not do so until after Khadijah's death in 619.

Islam traces God's call to Muhammad to the 17th night of the month of Ramadan in the year 610 CE, when the angel Gabriel visited him on Mount Hira, near Mecca. According to Muslim sources, the prophet was profoundly shaken by the angelic encounter and turned to Khadijah and her cousin Waraqah for confirmation of his prophetic mandate. Most Muslims believe that sura 96 in the Koran is the first revelation given to Muhammad.

After a pause (*fatra*) of three years Muhammad carried Allah's message to his fellow Meccans. At first he was largely ignored though he gained a few converts, including Abu Bakr, a later caliph (leader). Then, as Muhammad spoke more forcefully against polytheism and idolatry, he earned the wrath of various tribal leaders, including those of his own tribe, the Quraysh. One uncle, Abu Labah, also resisted Muhammad and this earned both the uncle and his wife a place in hell, according to the commentators on sura 111. Some of the Prophet's enemies denounced Muhammad as possessed by *jinn* (evil spirits).

Muslims believe that in 620, one year after Khadijah's death, Gabriel brought the Prophet to Jerusalem on the back of a heavenly horse named Buraq. Sura 17:1 states: "Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless." Muhammad was offered a drink of wine or milk and was commended by Gabriel for choosing the latter. After conversing with Jesus and other prophets, he ascended via a ladder (*miraj*) to the seventh heaven. Muslims claim that the Dome of the Rock, a Muslim shrine on the Temple Mount in Jerusalem, is built on the spot from where Muhammad ascended and descended. It is from this incident that Muslims believe that they have a stake in Jerusalem, and they consider the Temple Mount the third most holy spot in Islam.

Two years later in 622, in year one of the Muslim calendar, Muhammad and many of his followers fled to Medina, about 250 miles north of Mecca. This event, the Higra, marks the starting date of the Muslim calendar. For eight bitter years, the Prophet engaged in various military battles with his Meccan enemies. The most significant victory was one at Badr on March 15, 624, but there were losses as well, including one at Uhud in 625.

Muhammad's military life has always been used against him by critics. Focus has been made repeatedly on the death penalty he ordered on the Kurayza, the last major Jewish clan under his control. He accused them of treachery during a battle known as the "War of the Trench." According to traditional sources the Prophet ordered the beheading of more than 600 Jewish males. Sura 33:6 is said to refer to this episode. "And those of the People of the Book who aided them —Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners."

Another expedition, this time against the Mustalik clan, gained notoriety because of charges against Aisha, one of Muhammad's wives. She had been accidentally left behind on the return trip to Medina. When a lone Muslim soldier brought her back to camp, rumors started. Muhammad received a revelation exonerating his favorite wife. Sura 24:12 is said to address the gossip: "Why did not the believers—men and women—when ye heard of the affair,—put the best construction on it in their own minds and say, 'This (charge) is an obvious lie'?"

In 628 Muhammad negotiated a treaty at al-Hudaybiya with his leading Meccan enemies and in the next year he reached reconciliation with his own clan. In January 630 his army took control of Mecca and demolished the idols in and around the Kaaba, the main worship site. This site, traced by Muslims back to Abraham, would become the most holy in Islam. The Kaaba is now surrounded by the Al-Masjid al-Ḥarām mosque, now the largest in the world.

Medina continued to be the base for the prophet, but he made a final pilgrimage to Mecca in early 632. He was sick at the time and returned home. He died on June 8 of that year, in the embrace of Aisha. His burial place, and the mosque that has grown around it, is the second most important site for Muslim pilgrims.

Alfred North Whitehead is noted to have remarked that "philosophy is one long footnote to Plato." Likewise, Islamic history is one long footnote to Muhammad. Thus, Muhammad's journey—in all of its detail, from his military style, to his reaction to Jews and

Muslims bow their heads toward Mecca in prayer. Mecca, in present-day Saudi Arabia, is the birthplace of Muhammad, the prophet upon whose teachings Islam is based. (PhotoDisc/Getty Images)

Christians, to the way he brushed his teeth—becomes the paradigm for all Muslims. This includes Muhammad's beliefs and policies in all realms of life, whether religious, social, or political. His words, whether in the Koran or the hadith (traditions about the prophet) become the final authority since he is the Prophet of God.

Historical Accuracy and Muhammad As one might expect, Western scholars have expressed skepticism about the traditional biography of Muhammad. The doubts have been framed along three different lines. First, following David Hume, there is agnosticism in principle toward Muhammad's alleged miracles. They note the absence of such miracles in the Koran and argue that the miraculous accounts in the hadith are a later creation. Second, there is a more general suspicion of the hadith literature as a valid historical source. Ignaz Goldziher (1850–1921) provided a strong case that post-Muhammad Muslim communities read their views and hearsay back into the life of the Prophet. John Wansbrough and Patricia Crone are the more modern advocates of the limited historical value of the hadith collections, whether those of Bukhari (810–870), Muslim (817–875), or the Shiite world. Of course, traditional Muslim scholars continue to evaluate the standard hadith as trustworthy.

It should be noted that some Western scholars are not totally skeptical of the Koran and hadith as sources for history. F. E. Peters argues in his *Muhammad and the Origins of Islam* that it is rational to expect that the Koran and hadith contain much that can be used for biography. The same logic applies to the earliest biographies (*sira*) of Muhammad, the most famous being Ibn Ishaq's *Life of the Apostle of God*.

A third line of Western skepticism has more to do with evaluation of the normative doctrinal and ethical claims in all traditional Muslim sources. To non-Muslim readers there is much that seems lacking. While

scrutiny along critical lines runs counter to dominant irenic approaches to Islam (Edward Said), one can make proper use of Said without capitulating to the kind of naïveté that sometimes appears in pluralist visions of Islam.

Questions can also be raised about the value and limits of Islamic jurisprudence. The Sufi tradition is based, in part, on some dismay over the increasing hold that jurists had on Islamic thought and practice. Likewise, modern discourse about Islam should allow freedom to confront what seem to be superstitious, anti-feminist, and rather undiplomatic elements in the hadith. Do angels really have wings? Did the Prophet teach that females make up the majority in hell? What did Muhammad believe about the *jinn*? Did Muhammad teach that Allah turned Jews into pigs and apes? Likewise, in the Koran itself, what is the proper reaction to the command in sura 4:34 about the beating of wives?

Debate over Muhammad's views mirror the three distinct views of him that have dominated discourse since his emergence as a prophet. Of first significance is the Muslim understanding. In all forms of Islam Muhammad is the ideal. The hadith material speaks of him in highest terms. One hadith states: "Allah's Apostle was the most handsome, most generous, and the bravest of all the people" (Bukhari 4:277).

The great philosophers of Islam cut their beards in accordance with Muhammad's example. Some Muslims refuse to eat watermelon because there was no evidence that Muhammad ever ate one. Female circumcision, a topic not covered in the Koran, is supported or abandoned based on speculation about whether Muhammad opposed it or not. As another example, the Muslim *hajj* is based on duplicating the prophet's journey.

No vision of Islam can proceed without appeal to Muhammad. This applies whether it is about advocating traditional values, feminism, gay rights, democracy, honor killings, or even acts of terrorism. Professed allegiance to Muhammad was used to justify the destruction of the famous Buddhist statues in Bamyam in 2001. The sale of heroin in Afghanistan is defended as a necessary tactic in line with the prophet's military actions.

The high view of Muhammad is also shown in Muslim offense toward any who question the Prophet. Muslim attacks on Salman Rushdie and the *fatwah* against him by the Shiite cleric Ayatollah Khomeini in 1989 had to do with the novelist's perceived insults against Muhammad and his favorite wives. Ahmed Deedat, a popular Muslim apologist, attacked the novelist in a pamphlet called *How Rushdie Fooled the West.* His conclusion about Rushdie speaks for itself: "Mired in misery, may all his filthy lucre choke in his throat, and may he die a coward's death, a hundred times a day, and eventually when death catches up with him, many he simmer in hell for all eternity!"

Likewise, Muslims protested throughout 2006 over publication of cartoons of the prophet in the Danish newspaper *Jyllands-Posten.* The images were printed in September 2005 and reprinted worldwide. There was further anger in the fall of 2006 over a controversial reference about Muhammad made by Pope Benedict XVI in a speech at the University of Regensburg. The pope quoted the words of Manuel II Palaiologosa, a 14th-century Byzantine emperor: "Show me just what Muhammad brought that was new and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached." The pope and the Vatican issued qualifying statements in the weeks following his lecture.

A second assessment of Muhammad has emerged in the last century or so. There are scholars who hold Muhammad in much esteem, without accepting that he is sinless or that he is *the* Prophet of God. Among Western Christian scholars, this new approach has been adopted by W. Montgomery Watt, Kenneth Cragg, Wilfred Cantwell Smith, and Hans Küng.

Küng, a Roman Catholic, first addressed the issue of Muhammad in *Christianity and the World Religions*. He presents seven parallels between Muhammad and the prophets of Israel, outlines the immense contribution of Muhammad, and concludes by citing a document from the Second Vatican Council (1962–1965) that states that the Catholic Church "also looks upon the Muslims with great respect: They worship the one true God who has spoken to man." Küng states: "In my opinion, that Church—and all the Christian Churches—must also 'look with great respect' upon the man whose name is omitted from the declaration out of embarrassment, although he alone led the Muslims to the worship of the one God, who spoke *through* him: Muhammad the Prophet."

In his 2007 opus *Islam: Past, Present and Future* Küng restated his high view, while offering some significant criticisms of Muhammad. Other scholars, such as John Hick, Paul Knitter, and Wendy Doniger, have argued for the basic truth of all of the great world religions and the integrity of each founder. Karen Armstrong, a former Catholic nun, offered a lofty view of Islam in her *Muhammad: A Biography of the Prophet*, a bestseller that received some serious critique for her apologetic tone.

According to a third view, that forms a strong theme in Christian writing, Muhammad is the embodiment of evil. This tradition of contempt began in the early medieval period, as Christian and Muslim armies fought for land control from North Africa, across the Middle East, and into Europe. The wars were viewed by many Christians as the necessary struggle against the Antichrist himself—Muhammad. Dante's *Inferno* puts the Islamic leader in the lower realms of hell. Similar diatribes against Muhammad continued after Dante and through the Reformation to the present.

Secular writers have also offered some harsh critiques of Muhammad. He has been pictured as ignorant, barbaric, and immoral. He was on occasion characterized as either a hypocrite or delusional, perhaps the victim of epileptic seizures, whose success with converts had more to do with promises of sexual reward, material gain, and the proverbial Islamic sword than with any truth in his teaching.

In the aftermath of the bombing of the Pentagon in Washington, D.C., and the World Trade Center in New York City on September 11, 2001, some editorials in the secular press hinted at Muhammad's dark side, with subtle accusations that the terror that had been visited on New York and Washington had its roots in the life and teaching of the Muslim prophet. They cite Muhammad's all-or-nothing mentality, his expansionist vision, his dictatorship, and, of course, his love for jihad. Both religious and secular critics have traced the Koran to less than divine inspiration.

The Origin of the Koran Many Muslims believe that the Koran is eternal since its origin lies in Allah's eternal mind. Other believers argue that it is a created revelation. The vast majority of Muslims believe that the angel Gabriel dictated the revelations to Muhammad. He then recited the words to Khadijah, his first wife, and then to other followers. After Muhammad's death, a number of Muslim scholars formed the final edition of the Koran in the time of Uthman (d. 656), the third ruler (caliph) after the prophet.

Most Muslims are ignorant of skeptical attacks on the Koran. Most believe that the Prophet could not read or write, a point used to argue for the divine origin of the Koran. Western scholars have debated to what extent the Koran can be viewed as a trustworthy historical source. Recent skepticism takes its chief cue from the work of John Wansbrough, mentioned earlier, one of the major figures in modern study of the Koran.

The Koran contains 114 suras, or chapters, and more than 6,000 verses. The suras are arranged by size, with the shorter chapters near the end. Islamic tradition states that the shorter chapters came first in Muhammad's life while the longer chapters were revealed after the prophet conquered Mecca in 630 CE. In other words, the Koran should be read in reverse order if one wants a basic sense of unfolding revelation.

The titles of the various chapters relate to some word or idea in the chapter, though there is often no unifying theme in the various suras. Some Muslim writers attempt to argue for divine inspiration in the Koran by pointing to mathematic and scientific wonders in the text. Mention is made of the Koran's accuracy on medical matters as well.

Major Themes of the Koran Anyone who reads the Koran for the first time finds it confusing. It is not orderly or systematic, as most Muslims acknowledge, and the text is not always clear. There is no grand narrative in the Koran and the material is not ordered thematically. This means that the best way to understand it is to get a sense of its major themes and those topics that appear constantly throughout.

Allah The Koran is a text about Allah where the word itself appears more than 2,500 times. As in Judaism and Christianity, God is eternal, omnipotent, omniscient, and omnipresent, and is a spirit being. However, the Koran moves beyond these two other religions by placing greater stress on God's sovereignty and the notion of predestination.

Sura 59:23 is an example of a high view of God: "God is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God!"

The Koran puts more focus on the justice of God than his love but it is wrong to imply that the Koran has no sense of God's love. Rather, his love is to be understood through the lens of his holiness. His mercy, a major theme, is related to the willingness of people to turn from evil, though even that repentance is ultimately an outgrowth of God's ultimate will.

Muhammad The Prophet is the key human person in the holy text though he is only mentioned by name four times. However, he is the recipient of the revelation and the subject of many passages. When Muhammad is quoted, Muslims contend that these words represent the words of Allah.

As is commonly known, Muhammad is "the Seal of the Prophets," (sura 33), a phrase interpreted to mean he is the last and greatest prophet. Muhammad is a judge to his followers (4:65), and is worthy of respect (2:104; 4:46). Muhammad's role was foreseen by Moses (46:10) and by Jesus in sura 61:6. "O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad." Ahmad is a shortened form of Muhammad.

Muhammad's message is universal (34:28) and he is the sign of Allah's mercy to the world (9:61; 28:46–47; 76:24–26). The prophet is described as prayerful (74:3), gentle (3:159), concerned about his disciples (9:128), and anxious for unbelievers to repent (12:97; 25:30). He had an "exalted standard of character" (68:4). As noted earlier, he had his critics who accused him of craziness (7:184) and being under demonic influence (81:22).

His followers received instructions about proper social etiquette with the prophet. They could only visit his home with permission and they were to avoid arriving early or staying too long. The Koran says disciples are to avoid "familiar talk" with the Prophet. Such behavior "annoys the Prophet: he is ashamed to dismiss you, but God is not ashamed (to tell you) the truth" (33:53).

Biblical Material The Koran gives significant attention to figures and stories drawn from the Hebrew Bible and the Christian New Testament. Jews and Christians are referred to as "the people of the book" (3:64; 29:46). Muslims believe that Allah revealed himself to Jews and Christians, though both groups altered their scriptures. Muslims use this to explain why both Jewish and Christian accounts often differ from the way they are reported in the Koran. Critics of the Koran argue that its biblical material is often presented through the lens of Jewish and Christian views that were popular in Muhammad's time.

In terms of biblical figures, Moses gets most mention in the Koran with more than 500 verses, or almost 10 percent of the text. Noah, Abraham, Joshua, David, Jesus, and Mary are also awarded major attention. Muslims often draw parallels between Muhammad and Moses, since both are lawgivers. As well, comparison is made between Muhammad and King David, since both led their citizens into warfare for God.

Jesus The Koran holds Jesus in the highest regard. He is called a Sign from God. His miracles are noted and the claim that he was born of the Virgin Mary is accepted. The followers of Jesus were called Muslims, according to the Koran. Jesus can be called apostle and messenger of God, though he is not the Son of God. He is a prophet, which is the highest title one can be given under Islam's strict monotheism.

Muslims tell a somewhat different story of Jesus' life than that in the canonical Gospels. For example, Muslims do not believe that Jesus died on the cross. In sura 4:157, one of the famous verses of the Koran, it speaks about enemies of Allah who insulted the Virgin Mary and who brag: "We killed Christ Jesus the son of Mary, the Apostle of God." The text then reads: "but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not." Muslims believe that Jesus ascended to heaven and will return to earth to battle the Antichrist.

True Believers Much of the Koran is devoted to description of the life of those who submit to Allah. The word "Muslim" actually has the meaning of submission behind it. Though Islam is a religion of law, the Koran is more preoccupied with larger principles than legal niceties. The Muslim follows Allah and trusts his will as absolute. Hence, Muslims often repeat the word *inshallah*, which is Arabic for "if God wills." The devout Muslim abandons all false gods since Allah alone is "lord of the east and the west" (73:9). Following Allah means, of course, following Prophet Muhammad, as noted earlier.

The Koran mandates prayer (2:238, 70:9, and 87:15, for example) and also fasting (2:185). The true believer should be forgiving, peaceful, and faithful. Charity is commanded and good works are a sign of true faith (3:114). Allah's disciple obeys divine instructions on marriage (4:23; 5:5) and on inheritance laws (4:11, 126).

The true Muslim avoids evil in all its forms. This means no gambling, drinking, usury, and unlawful food (*haram*). Skeptics are to be avoided. Sura 44:9 warns against those "who play about in doubt." Muslim males may have multiple wives, but cannot have more than four (3:3). Sexual lust is wrong. Given this, modesty is important, especially in females (24:31, for example), a principle much maligned in Western reaction to various forms of veiling among Islamic women.

Heaven, Hell, and Judgment Day The Koran gives enormous weight to issues about life after death. The rewards of heaven and the pains of hell are ever-present themes. In one popular English translation (Yusaf Ali) the word "hell" appears 94 times. There is a strong tradition in Islam, especially Shiite, that the battle against Satan at the end of time will be led by a messianic figure called the Mahdi who, in turn, will receive assistance from Jesus. Speculation about the soon appearance of the Mahdi has led to apocalyptic enthusiasm at different times and places in Islamic history.

Heaven is pictured as a garden paradise, with mansions, fountains, food and drink, and sexual pleasure (56:12–40, for example). The latter has become a matter of modern-day curiosity, given claims that Muslim martyrs will be rewarded with 72 virgins. This rather precise detail is from one of the lesser known hadith collections (al-Tirmidhi 824–892) and not explicitly from the Koran. The general idea of sexual reward in paradise is, however, well established in Islamic thought and applies to all Muslims, male and female, whether martyrs or not. The Koran also states that the greatest bliss is "God's goodly acceptance," which is "the triumph supreme" (9:72).

The Koran's picture of hell is given with brevity and clarity. For example, the damned will wear garments of fire and drink boiling water (14:16; 47:15). There will be no escape from hell. Sura 13:18 notes: "But those who respond not to him—even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell—what a bed of misery!" There is virtually nothing in the Koran that warrants any hope of deliverance from hell or any vision of universal redemption.

The Five Pillars of Islam The focus of Sunni Islam, submission to God, finds expression in five practices, popularly known as the five pillars. For Shia Muslims, a minority group, there is a different expression of basics. For Sunni believers, the first pillar is the well-known profession of faith known as the *shahadah*: "There is no God but Allah, and Muhammad is His messenger." These words seek to establish the supremacy of Allah as the one true God and the finality of Muhammad as Allah's ultimate prophet.

Second, faithful Muslims obey the call to prayer (*salat*), which is to happen five specific times every day. Muhammad first advised his followers to pray facing toward Jerusalem, but soon reoriented his followers toward Mecca. Kenneth Cragg, one of the great Christian scholars of Islam, writes: "Islam and prayer are in truth inseparable." Islamic law provides detailed instructions on proper washings related to *salat*. These can be partial washings (*wudu*) or full (*gushi*). As well, scholars of Islam give detailed guidance on obstructions to prayer, including whether various bodily functions negate proper prayer. Men and women usually pray in separate areas of the mosque, though some Muslim feminists argue that women should be allowed in the front on occasion.

The Muslim place for worship, the mosque, is called a house of prayer, as that is the primary activity

that occurs there. Though some mosques are quite elaborate, dramatic works of architecture, even opulent, the requirements of a mosque are relatively simple—an open space for the faithful to gather and a *mihrab*, a niche in the wall indicating the *qibla*, or direction, toward which prayer is offered. The direction is always toward the Kaaba in Mecca. Muslims generally gather at the mosque on Fridays for prayer. Men and women are segregated during the prayer time.

Third, Muslims are supposed to give a percentage of their worth to the poor and needy. The tithe, or *zakat*, is collected by a few Muslim states, but most Muslims give through leaving money in the metal zakat box in their local mosque. The zakat involves giving 2.5 percent of the Muslim's assets, but it is not charity since it is an obligatory act, one that is usually to be done in private.

Fourth, unless prevented by bad health, all Muslims are to fast, that is, to abstain from all food, water, and sexual activity from sunrise to sunset during the entire month of Ramadan. The fast offers a time for spiritual reflection, repentance, and giving to the poor. The whole Koran is often recited in evening worship over the 30-day period. Ramadan ends with a celebratory feast day known as Eid ul-Fitr.

The last pillar is known as the *hajj* and concerns the duty of all able-bodied Muslims to make a pilgrimage to Mecca at least once in their lifetime. Only Muslims are allowed inside Mecca. Many Muslims regard their experience of the hajj to be the greatest spiritual moment of their lives.

Males are instructed to wear simple white garments while women can wear their traditional dress. The pilgrims enter Mecca while reciting "Here I am at your service, O God, here I am!" They circle seven times around the Kaaba, the temple Muslims believe was built by Abraham and Ishmael. The pilgrims engage in a ritual of running between two mountains outside of Mecca, in memory of the plight of Hagar looking for food and water. Muslims also throw stones at a pillar that symbolizes Satan, and sacrifice animals in duplication of the narrative involving Abraham's willingness to sacrifice his son. Muslims believe that Ismail rather than Isaac was the subject of this incident.

Jihad, Islam, and Terrorism The idea of *jihad* (literally, struggle) has emerged in the contemporary world as one of the most critical and controversial of Islamic beliefs. The modern Western controversies surrounding jihad have their epicenter in the events of September 11, 2001. Although many Muslims and some scholars contend that the word simply means spiritual struggle, jihad has often been interpreted in a more literal fashion as Holy War.

In February 1998, three and a half years before September 11, Osama bin Laden, the founder and leader of al-Qaeda, made his own views clear. Along with other groups representative of 20th-century Islamism from Egypt, Pakistan, and Bangladesh, he issued a *fatwa*, or legal ruling, that called on Muslims "to kill the Americans and their allies—civilian and military." He added that this struggle is an individual duty for every Muslim who can do it in any country in which it is possible to do it.

In contrast, the vast majority of Muslim countries have opposed Osama bin Laden since September 11. For example, the governments of Bahrain, Egypt, Iran, Lebanon, Oman, Pakistan, Palestine, Qatar, Saudi Arabia, Turkey, United Arab Emirates, and Yemen expressed their condemnation of the terrorist attacks almost immediately.

Terrorist attacks have brought to the surface intense disagreement within the Muslim community over the meaning of jihad and the nature of true Islam. The roots of these contemporary conflicts about Islam's real identity lie in ancient debates about the teaching of the Koran, the example of the Prophet, the legitimacy of non-Muslim governments, and the place of war in Islamic ideology.

Despite the debate, the following observations emerge from careful study:

- The Koran uses the term "jihad" to describe both spiritual struggle and just war.
- The Prophet engaged in warfare.
- The Prophet taught that Islam must be spread to the whole world.
- Islamic law justifies self-defense and certain acts of war.
- Muslims often conquered non-Arab lands and peoples through war.
- Most Muslims divide the world into two: Islam (the realm of peace) and non-Islam (the realm of no peace)

Many Muslims believe that all countries should follow Islamic law.

Some Muslim countries (like many non-Muslim countries) are nondemocratic and crush dissent.

Most Muslims find the focusing of Western-Middle Eastern discussions around "jihad" and "terrorism" by non-Muslims as a talisman to avoid critical scrutiny of Western weaknesses and American failures. This critique includes a negative assessment of Western culture (with its emphases on material possessions and sexuality) while emphasizing Muslim objections generally with Western imperialist activity in Muslim lands and particularly recent military campaigns in Iraq and Afghanistan. More specifically, the abuses at Abu Ghraib prison riled Muslims (and non-Muslims) as have recent American legal sanctions to what is usually regarded as torture. Most Muslims regard support for Israel with contempt and view with considerable consternation Western complicity with repressive dictatorships in the Middle East and Central Asia. The latter has been reported on at length by the famous British journalist Robert Fisk.

There are some 70 major terrorist groups operating in the world as the 21st century begins. Of these, more than 30 have an Islamic orientation. Of the rest, a few are well known—the Irish Republican Army or Aum Shinrikyo (the group that spread poison gas in the Tokyo subway system). Among the Islamic groups, the most well known are the Abu Nidal Organization (also known as Black September), the Islamic Group, or IG (Al-Gama'a al-Islamiyya), the Armed Islamic Group (GIA), Hamas, Hizballah (Party of God, also known as Islamic Jihad), and al-Qaeda. Though relatively small in membership, these groups have some popular support throughout the Muslim world, and their actions are widely debated. Various governments have moved against groups accused of engaging in terrorism such as the Muslim Brotherhood (Egypt). Other militant groups, such as the Jamaat-e-Islam in Pakistan, have emphasized education and political action in order to attain their ends.

The Branches of Islam Like all religions, Islam has not maintained its original unity. Within a generation of the Prophet's death, Muslims were at war with each other over political leadership and the proper interpretation of Islamic spirituality. Generally, Muslims can be grouped under three major branches: Sunni Islam; Shia Islam, also known as Shiite; and Sufism.

Sunni Islam represents the largest grouping in Islam. Of the world's 1.2 billion Muslims, more than one billion are generally counted as Sunni, which is about 90 percent of all Muslims. This figure is somewhat deceptive, however, since Sufism is probably under-reported in many parts of Africa, the Middle East, and Asia.

Sunni Muslims trace themselves back to the prophet but separate from Shia Muslims over the question of proper authority in Islam. Differences here relate to competing claims about connection to Muhammad, the text of the hadith, the shape of Islamic law, and the nature of salvation. Sunni Muslims have themselves disagreed over the methodology of interpreting Muslim law and have divided into four main schools of jurisprudence: Hanafite, Malikite, Shafiite, and Hanbalite.

There are about 170 million Shia (or Shiite) Muslims globally. In spite of minority status, the Shia version of Islam received enormous attention because of the Islamic revolution in Iran in 1979. The shah of Iran was deposed, and the Ayatollah Khomeini (1902–1989), the well-known Shiite Muslim leader, returned from exile in France to run the country. The Iranian view of the West was and is shaped powerfully by anger over British and American plots to foment a coup in Iran in 1953–1954.

In Sunni Islam, the imam is the person who leads prayer in the mosque. In Shiite Islam the word "imam" is used most significantly of major leaders chosen by Allah to guide Shia Islam in its earliest and most important years. One Shia group believes there were 12 such leaders while the Ismaili Muslims argue that there were only 7. The Zaydiyya Shia, a minority group in Yemen, contends there were five imams. The Twelver group and the Ismaili Muslims place emphasis on the claim that the last imam is alive, but placed in a state of supernatural hiddenness by Allah. There are about 150 million Twelver Shi'ites in the world and about 15 million Ismailis. The most famous Ismaili is the Aga Khan, the hereditary leader of the Nazari branch.

Shia Muslims give enormous significance to the martyrdom of Husayn, whose father Ali (d. 661), was the son-in-law of the prophet. Husayn and fellow Muslims were killed by Sunni Muslims at Kerbala (in

modern-day Iraq) on the 10th day of the Muslim month of Muharran in 680. Shia Muslims engage in elaborate rituals to honor his memory, and Shia pilgrims travel to his shrine in Karbala.

The Sufis are famous as the mystics of Islam. Some scholars estimate their numbers at 240 million throughout the world. Sufism emerged when Islam became legalistic and materialistic in the twilight years of the earliest Muslim dynasties. Al-Ghazali (1058–1111), the great Islamic devotional writer, turned to Sufism as an alternative to the speculative, uncertain paths of philosophy and reason. Sufism is most famously represented by the Whirling Dervishes (*darvishes*; literally, beggars), who practice a kind of mystical dance used to help the dancer resist outside stimuli and focus on the mind of Allah. Rumi (1207–1273), the great Persian poet and mystic, is probably the most famous Sufi.

Islam has often been shaped by local folk customs. Thus, scholars often speak of a folk Islam. Muslims in Pakistan or Nigeria use charms to ward off evil while in India strands of hair are hung at shrines to protect children. In many Muslim countries the Muslim shaman uses local tribal customs to keep Satan away. Muslims in many Islamic countries use magical objects to keep from being hurt by the evil eye. More orthodox Muslims dismiss these folk traditions as superstition.

The Progress of the Faith The dominant motifs of the Prophet Muhammad's life become the pattern, in one form or another, in Islamic history from the seventh century to the present. His own defense of Islamic truth is duplicated through the centuries by given leaders and movements. His willingness to bear arms under particular circumstances becomes the standard for declarations of jihad. His concern for a united community of the faithful is replicated worldwide from his death to the present, as Muslims of all types unite in the annual hajj to Mecca.

Muhammad's expansionist vision gripped Islam in the earliest years following the death of the Prophet. The rapid spread of Islam is probably the most striking thing about the first century of Islamic life. Muslims conquered Damascus by 636, ruled Jerusalem by 638, and controlled Syria by 640. Egypt came under Islamic control by 646, and the Sassanid dynasty in Persia fell by 651. Muslims moved into Spain in the early eighth century, and King Roderick of Spain was defeated in 711. Though Charles Martel stopped the Muslim advance in southern France in 732, the extent of the Islamic empire by then is startling.

The incredibly rapid spread of Islam is especially noteworthy, given the hostilities that dogged Islam from its inception. It is as if the strife in Muhammad's own life, and his battles with fellow Arabs, became a deep psychic reality in the Islamic mindset, setting brother against brother. Thus, Uthman, the third caliph in Sunni Islam, was assassinated in 656. The Kharijites formed in 657 out of direct opposition to Ali, the fourth caliph in the Sunni tradition, because of his perceived weaknesses in responding to the emerging Umayyad dynasty.

These tensions between those faithful to Ali (the Shiites) and the early Umayyad leaders culminated in the killing of Husayn, Ali's son, in 680 CE. As noted earlier, this killing radically impacted the Shias, who trace their roots to Ali as the proper successor to Muhammad. The war between Iran and Iraq in the 20th century played out against the backdrop of these earliest days of hostility.

Divisions within Islam are reflected to some degree in the changing Islamic dynasties. Albert Hourani documents more than 30 dynasties in *A History of the Arab Peoples*. Some of these emerge as a result of victory over Christian, Hindu, or Buddhist opposition, but many are simply a reflection of one Muslim dynasty expanding its control base by conquering other Islamic rulers and peoples. Often a dynasty crumbled from within as a once trusted servant from outside the tribe or nation started his own kingdom. As often as not, the dynasty crumbled when an heir did not have the capacity to rule as a monarch and lost the support of the people and the court, or was unable to lead the defense of the land from outsiders. This was certainly the case in medieval Spain.

Such realities explain why many dynasties, like the Aglabids in eastern Algeria (800–909) or the Buyids in Iran/Iraq (932–1062) or the Almohads in the Maghreb (1130–1269), did not survive. Survival between various Muslim groups is a tribute to the political acumen displayed in dynasties that spanned over

half a millennium. The Abbasids ruled the Middle East and North Africa from 749 through 1258. The Ottomans dominated the Muslim world from 1281 through to 1922, a staying power rarely found in the history of civilizations.

The story of unrest in Islamic history is to a great degree the story of political and military rivalries, sometimes rooted in nationalist, ethnic, and tribal realities, as in the conflicts between Arab and non-Arab Muslims. However, divisions are also a reflection of competing visions of what constitutes true Islam. This is most evident, of course, in ongoing tensions between Sunni and Shiite, but was also reflected in the treatment of those deemed to be unfaithful to basic Islamic doctrine, practice, and the dictates of Muslim law.

For example, there were a few leaders who denied that Muhammad ever taught that he was the final prophet, and they duplicated his call to a new revelation from Allah. Thus, in the mid-eighth century Al-Muqanna (aka Hashim ibn Hakim) declared himself to be a prophet and a god. The view that the Koran is eternal was resisted strongly by the Mutazalite movement of the early decades of the ninth century. Sufi Muslims have been the frequent targets of the wrath of orthodoxy. Al-Hallaj, a Sufi master, was tortured and beheaded in 922.

Internal tensions between Muslims pale somewhat in light of the animosities fueled in the early years of Muslim-Christian conflict. Toledo was recaptured by Christians in 1085, good news for Catholic and Orthodox leaders, who were stunned by the Seljuk defeat of the Byzantines at Manikert in 1071. Pope Urban II (r. 1088–1099) called for a crusade against the Turks in 1095, and Jerusalem was in Christian hands by the end of the century.

Muslim misfortunes were reversed under Saladin (Salah-ad-Din Yusuf ibn-Ayyub, 1138–1193) who served as a minister to the Islamic Fatimid rulers in Egypt. Saladin took control of Egypt in 1171 and went on to retake Jerusalem from the Christians in 1187, just five years before his death. In the next century the anti-Islamic focus of the Christian Crusades gave way to hostilities between Catholic and Orthodox Christians. Their doctrinal split of 1054 was sealed in blood when Catholic armies sacked Constantinople in 1204, in a spree of murder, rape, and theft.

Historians trace the rise of the Ottoman Empire to 1281 when Osman I (1258–1321) took over as *bey* (ruler) after his father's death. Osman is known chiefly for his exploits against the Byzantine lands. The 14th century witnessed radical shifts in power between competing Islamic dynasties and armies (Ottoman, Mongol, Hafsid, Mamluk, Ilkhanid, Timurid). Despite the shifting political and military scene, Muslims were free to travel through the whole Islamic world. Ibn Battutah (1304–1368), one famous explorer, traveled for almost 30 years.

Ottoman ruler Mehmed II conquered Constantinople in 1453. In the next century the Mughal leader Babur (Zahir-ud-Din Muhammad, 1483–1530) was victorious at a battle in Panipat in 1526. Suleiman I (1494–1566), the great Ottoman leader, ruled as far north as Budapest, as far west as Morocco, east to Iraq, and south to Yemen. His naval commander Khair ad-Din (aka Barbarossa) ruled the eastern Mediterranean for decades. During the same time period, Akbar (1542–1605), the third Mughal emperor, controlled a large part of northern India from 1556 through 1605. Songhai, the large African empire, was under Saadi Muslim rule by 1591.

Indonesia, now the most populous Muslim country, was under Islamic influence by the 16th century. Shah Jahan (d. 1666) started construction of the Taj Mahal in Agra in 1632, and Morocco came under Alawi control in 1668. However, Islamic expansionism received a severe blow with the draining of Ottoman powers in wars with Poland from 1682 through 1699. Further, in a dramatic turn, the Ottomans again failed to take Vienna in 1683. The Muslim threat to Christian Europe declined in face of the waning of Ottoman power and the rising military superiority of a revived Europe.

However, it is inconceivable that Islam could have been destroyed either by bullets or by competing beliefs. By the time Napoleon conquered Egypt in 1798, Islam had survived for almost 1,200 years. The famous French leader captured Muslim lands but was unable to win their hearts or minds, regardless of Muslim respect for his military prowess.

Islamic orthodoxy has dealt harshly with innovative movements in the modern era. Druze Muslims, based largely in Lebanon, faced steady persecution through

the 20th century. As well, the Ahmadiyya Muslims have endured widespread harassment for their "heretical" view that their founder, Mirza Ghulam Hazrat Ahmad Qadiyani (1835–1908), is a prophet and the promised messiah (*madhi*) of Islam. The Nation of Islam has faced a cold reception in America for its assertion of unorthodox belief. The Baha'i Faith, a new religion born in Iran, has seen many of its members martyred since its inception. (One of the Baha'is problems was the perception that the Baha'is had aligned with the shah and many of the shah's secret police were Baha'is.)

On a global scale, modern Islam has been impacted most by the powerful ideologies that have swept the West since the Enlightenment. Skepticism and Rationalism has either eroded confidence in Islam or determined the nature of Islamic apologetic. As with Catholic monarchies, various notions of democracy have also threatened Muslim leaders and regimes. Muslim thinkers have been forced to articulate a reconstructed Islam to respond to emerging global ideologies.

The success of Islamist movements in the 20th century was based on the work of purists in the previous two centuries who were alarmed by the decline of Muslim power and stability, a reality that signaled to them that the ideals of the Prophet had been betrayed by his professed followers and leaders.

The revivalist impulse in Saudi Arabia goes back to the writings of Muhammad al-Wahhab (1703–1792). He was the ideological founder of the Wahhabi movement, which eventually gained control in the heartland of Islam. He also influenced Islamic reformers in the next century, most notably Jamal al-Din al-Afghani (1838–1897) and his student Muhammad Abduh (1849–1905).

In the 20th century anti-colonial, pro-Arabic, and pro-Islamic movements dominated the Muslim story. There was not simply a resistance to the West of the kind expressed in Ali Shariati's influential work *Westoxication* (1962), but also a strong revolt against Arab governments viewed as un-Islamic and corrupt. As noted earlier, Iran became the scene of Shiite radicalism that led to the toppling of the shah in 1979, leading to the present theocratic state.

The Muslim Brotherhood, founded by the youthful Hasan al-Banna (1906–1949), was formed in 1928. Iraq gained independence in 1932. Sayyid Abul A'la Mawdudi (1903–1979) championed Muslim ideals in both India and Pakistan through his Jamaat-e-Islam movement. Hasan al-Banna was assassinated in 1949 for his push for radical reform in Egypt. Sayyid Qutb (1906–1966), unimpressed by his student days in America, took up al-Banna's cause and became the new voice against secular trends in Egypt and throughout the Muslim world. He was executed by the Egyptian government in 1966.

Afghanistan gained freedom from Soviet oppression in 1989. Islamic radicalism gained a foothold in Indonesia (the most populous Muslim country) late in the 20th century, and similar forces arose in Nigeria, Sudan, Algeria, and Pakistan. Less volatile expressions of Islamic ascendancy are seen with the formation of the League of Arab States in 1945 and the Muslim World League in 1962. Even the Million Man March on October 6, 1995 (promoted by Nation of Islam leader Louis Farrakhan), was seen by many as an expression of Islam's growing potency.

The Palestinian question also fueled the growth of Islamic militancy. Tensions in Palestine between Muslims (and Arab Christians) and Jews date back to the first wave of Jewish immigrants in the late 1800s. The British government's 1917 Balfour Declaration heightened Arab unrest, as did Western support for a Jewish state 30 years later, both providing the context for the declaration of the state of Israel in May 1948.

Six wars between Arabs and Jews since Israel's formation have further heightened Muslim-Jewish hostilities. These tensions were also shown in the rise of the first intifadah (uprising) in 1987. A second intifadah in 2000 followed the breakdown of talks at Camp David between Yasser Arafat (1929–2004) and Israeli Prime Minister Ehud Barak. Islamic militant groups like Hamas and Hezbollah have called for an armed jihad against Israel. In 2009 U.S. President Barack Obama inherited the Israeli-Palestinian conflict as one of his most important foreign-policy issues.

American exposure to radical Islamism came with the arrest of Americans in Tehran in 1979, the bombing of the World Trade Center in 1993, the explosions

at American embassies in Africa, the attack on the USS *Cole* in Yemen, and then the attacks of September 11. These events are an indication of the depth of Islamic mistrust and hatred of the West, but they also have illustrated the deep ideological divisions among Muslims over what constitutes ideal Islam and its proper defense.

The revivalist trends of the last two centuries, expressed in moderate and extreme Islamist movements, have created a dilemma for the Islamic world. On the one hand, the success of Islamism has led to a new pride about the faith proclaimed by Muhammad. Nevertheless, the fundamentalist impulse has created renewed conflict among Muslims, expressed in divisions over Islamist groups, including the Taliban in Afghanistan. As well, there are bitter internal disputes about the role of women, human rights, and the proper scope of Islamic law in both the Islamic world and the West.

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See also: Abraham/Abram; Ahmad, Mirza Ghulam Hazrat; Angels; Baha'i Faith; Calendars, Religious; Companions of the Prophet; Druze; Hanafite School of Islam; Islamism; Ismaili Islam; Istanbul; Jamaat-e-Islam; Jerusalem; Malikite School of Islam; Mary, Blessed Virgin; Masjid al-Ḥaram Al; Mecca; Medina; Moses; Mosques; Muhammad; Muslim Brotherhood; Muslim World League; Nation of Islam; Pilgrimage; Relics; Shafiite School of Islam; Shiah Fatimi Ismaili Tayyabi Dawoodi Bohra; Wahhabi Islam; Women, Status and Role of.

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Islamism

Islamism (also known as Islamic revivalism or, popularly in the West, as Islamic fundamentalism) is the name given to a set of popular new religious move-

Mosque, London. (J. Gordon Melton)

ments that appeared in the Muslim world through the 20th century, though these newer movements have their roots in older groups that in the 18th and 19th centuries criticized the faltering Ottoman Empire and the intrusion of Western powers in the Middle East. The 1922 fall of the Ottoman caliphate, whose empire had once stretched from North Africa to Persia and from Yemen to the gates of Vienna, and the rise of national states in its place became the seminal event in the emergence of this movement, which has as a keynote the call to return to an Orthodox Islamic state in which Islamic law gives shape to the community's life. The Islamic tradition is strongly opposed to the modern Enlightenment ideal of separation of religion and government that now prevails in most of the non-Muslim world.

In the last generation the Islamist tradition, a relatively small movement in the Islamic world, has been wedded to a program of terrorism, here defined as activity that does not so much have as its end the destruction of any given designated target but of using a target as a means of spreading anxiety, destabilizing the social order, and provoking a reaction from the targeted enemy. A relatively small number of people can use terrorist tactics to mobilize reactions far more extensive and costly than the energy and resources expended by the terrorist group.

Among the first movements that took advantage of the weakening of the Ottoman Empire was the Wahhabi movement, named for Mohammad ibn Abd-al-Wahhab (ca. 1703–1791), who emerged in Arabia as a critic of the Ottoman Empire, the lax practice of Islam among the Sunnis (the largest group), and the tolerance of what he considered the heretical practices of the various Sufi brotherhoods. He adopted a literalistic approach to the interpretation of the Koran, the Muslim holy book, and the hadith, the sayings of and traditions concerning the Prophet Muhammad. He gained an initial following around Mecca, but found long-lasting support from the Saud family. Around 1763, the Saudi sheikh began a conquest of Arabia. The Ottoman sultan tried to halt the erosion of his territory, but only in 1818 was he able to drive the Sauds into the desert. They were gradually pushed back until 1889, when they fled into exile in Kuwait. The almost dead Wahhabi movement was reborn when the head of the Saud family recaptured the family's traditional capital, Riyadh, in 1902 and over the next generation took control of what in 1932 became Saudi Arabia.

After World War II, the wealth of the Saudis allowed them to become missionaries for Islam and for the strict interpretations of Islamic law demanded by the Wahhabi perspective. Their striving in the cause of Islam (*jihad*) was manifest in the creation of the Committee for Encouraging Virtue and Preventing Vice to enforce public conformity to Islamic law in Saudi Arabia, the founding of the World Muslim League, support for the building of mosques in the West, and the sending out of a significant number of Wahhabi teachers to Muslim countries to win Muslims to their way.

Another significant movement that presaged 20th-century Islamism was the Pan-Islamic Unity movement launched by Persian teacher Sayyid Jamal al-Din al-Afghani (1838–1897). While Wahhab concentrated his criticisms on the laxity of Sunni Muslims and the heretical practices of Sufi and Shia Muslims in Arabia,

al-Afghani had traveled widely in the West and turned his critical pen against the Western nations, their immoral and degenerate culture, and their imperialist designs on the Middle East. He also picked up the Wahhabi critique of lax Muslims and called for the removal of some Muslim leaders of whom he disapproved.

Al-Afghani wrote at a time that Great Britain was making its presence felt in the Middle East, especially in Yemen, Egypt, and the Sudan. At the same time, the French were asserting themselves as the new colonial power over Islamic territories in northwest Africa, and they cooperated on the building of the Suez Canal in the 1860s. Throughout this period, the Ottomans were being slowly pushed out of the Balkans, a process that culminated in World War I and the choice of the sultan to side with the Austro-Hungarians. Following the war, a variety of national states arose in the former Ottoman lands, and in 1922 the sultan was deposed to make way for the modern state of Turkey. The final end of the Ottoman era, together with the disappearance of the caliphate, which had been in place in some form since the death of the Prophet Muhammad in 632 CE, set the stage for a new breed of revitalization movements.

Al-Imam Hassan al-Banna (1906–1949) grew up in an Egypt dominated by Great Britain. He became the disciple of al-Afghani through Muhammad Rashid Rida (1865–1935), who continued al-Afghani's message in a periodical, *al-Manar*, that called Muslims to seek inspiration from the example of virtuous early Muslims. Rida was still active when, just six years after the fall of the caliphate, al-Banna founded Al-Ikhwan Al-Moslemoon, the Muslim Brotherhood, which began as a movement calling Egyptian youth to put away non-Muslim aspects of their life (including folk magic) and living their life according to the Koran and hadith. As the movement spread, its program expanded and came to include an array of social programs, including the Muslim Mothers' Institute for the education of women.

In the mid-1930s, however, al-Banna and the Brotherhood members were especially affected by the volatile developments in Palestine that followed the pullout of British forces. And when the state of Israel was proclaimed in 1948, members of the Brotherhood joined the forces fighting the new government. Within Egypt, they had also become more radicalized, and several assassinations of government officials were attributed to them. Publicly, al-Banna emphasized the need to Islamize the government. He was himself assassinated in March 1949.

The movement continued in Egypt until suppressed by then Prime Minister Gamel Abdel Nasser (1918–1970) in 1954, by which time Sayyid Qutb (1906–1966) had become its new theoretician. Nasser did not totally destroy the Brotherhood, which continues to the present, but he did succeed in marginalizing it for many years, during which time its impulse passed to other groups. Among those newer movements was the Jamaat-e-Islam. Founded by Indian Muslim Sayyid Abul A'la Mawdudi (1903–1979), the Jamaat emerged in the context of the Indian independence movement and the separation of Pakistan as an independent state. As a young intellectual, Mawdudi began to ruminate on the conflict between Islam and Western culture. He also criticized Indian nationalism, the effect of which he concluded would be the destruction of Muslim identity. As he watched Muslim leaders toy with various strands of political and cultural ideologies, he saw a need to reconstruct Islamic thought. That need led to the founding of Jamaat-e-Islam in 1941. He moved to what is now Pakistan, where he worked for the formation of an Islamic state, and was often the object of negative government action for his criticisms of their un-Islamic nature.

During his long career, he authored more than 100 books and pamphlets, the most important of which were translated into various Middle Eastern and European languages. Beginning in 1956 he traveled widely, which served to further his influence. Although many were quite critical of his ideas, he found pockets of support throughout the Muslim world. His influence was expanded through the effort of the Egyptian Muslim Brotherhood leader Sayyid Qutb. Qutb was changed through his reading of Mawdudi in 1951 on the heels of his sojourn in America. He had seen the problem of American culture and was inspired by Mawdudi's idea of Islam as a complete way of life. The ideas of al-Banna and Mawdudi came together for him in a revised program to turn Egypt into an Islamic state. He suggested that a revolutionary vanguard should take over the government and then slowly reimpose Islam on Egyptian society. His mature thought appeared in

The Grand Mosque, Paris, is the largest mosque in France. (J. Gordon Melton)

his 1965 book, *Milestones* (*Ma'alim fi al-tariq*), the ideas of which led directly to his execution the next year. His writings, however, survived, and they now stand beside Mawdudi's as the major literary expression of the first generation of Islamism. They have provided the platform on which the later, more violent groups have built, their ideas being cited to support programs that have included assassinations, guerrilla warfare, and widespread terrorist activity, and in the case of both the Islamic Nationalist Front (Sudan) and the Taliban, successful revolutions.

Crucial to the development of the Islamist position was the assassination of Egyptian President Anwar Sadat (1918–1981), a reaction to the Camp David Accords, by which Egypt recognized the state of Israel. A booklet was left at the site of his death, roughly translated as *The Neglected Duty*. Building on Qutb's idea, this pamphlet blamed the West for Islam's problems. Its content suggested that all of the citizens of those Western countries that were attempting culturally to undermine Islamic society were guilty of attacking Islam, and hence were viable targets for death. This position spread among Islamist groups and has become basic to the terrorist program.

The opposition to the influx of Western political influence and culture, as well as to the leadership of secularized Muslims ruling countries apart from Islamic law, was strongest in Sunni countries, and prior to 1979 had its only major success in Saudi Arabia. However, Islamic revivalism also developed a presence in Shiite countries. In Persia, it appeared in the person of a young student, Navvab Safavi (1923–1956). He headed a secretive group known as the Devotees of Islam. The small group developed a program opposed to foreign influence in Persia (Iran) and is credited with the assassinations of government officials (including a prime minister and several intellectuals). In the mid-1950s the Devotees were suppressed and Safavi executed (1956). The thrust of the group, however, was not lost. It survived in the thoughts of the Ayatollah Khomeini (1902–1989), who as a relatively unknown cleric protested Safavi's being put to death. It then came to the forefront in the Iranian Revolution, as a result of which the secularized government of the shah was replaced by a new government that reunited clerical and political power in Iran and inspired a variety of Safavi groups in other countries with a significant Shiite presence.

In the 1980s and 1990s, the Islamist movement emerged in every Muslim country with more or less approval from the government's leaders. Among the more famous groups are Hizballah (the Party of God, also known as Islamic Jihad, Lebanon); Hamas (the Islamic Resistance Movement, Lebanon), an outgrowth of the Palestinian branch of the Muslim Brotherhood; the Islamic Salvation Front (Algeria); the National Islamic Front (Sudan); and al-Jama'a al Islamiiya (Egypt). The Russian incursion into Afghanistan occasioned the rise of a new group inspired by the Wahhabis, the Taliban, which emerged as the power in the land after the Russians were driven out. In 1995, Egyptian Sheikh Omar Abdel Rahman and nine other Islamists from various countries were convicted on charges related to the bombing of the World Trade Center in 1993. Out of the battle to overthrow the Russians, the Iraqi invasion

A 14th-century Turkish painting of angels, by Ahmet Musa, Topkapi Museum, Istanbul. The concepts of a final judgment and life in the hereafter were tenets of Islam from the beginning of Muhammad's teaching. The Koran describes heaven as a shaded garden with fountains, abundant food and drink, and beautiful maidens. (Instructional Resources Corporation)

of Kuwait, and the success of the coup in Sudan in 1989, Saudi Arabian Osama bin Laden (b. 1957) developed one of the most radical of Islamist groups, al-Qaeda, accused by Western political leaders of masterminding the attacks on the World Trade Center in New York City and the Pentagon in suburban Washington, D.C., on September 11, 2001. Bin Laden apparently was introduced to the spectrum of Islamist thought by Muhammad Qutb, the brother of Sayyid Qutb, and Abdullah Azzam (1941–1989), a Jordanian who worked with Hamas prior to taking a post at King Abdul Aziz University in Jeddah, Saudi Arabia. While sharing a common heritage in the earlier movements, each organization has been particularly involved in local issues and at times (especially after the events of September 11, 2001) often eager to identify with or distance itself from particular actions believed to have been taken by another group.

During the last quarter of the 20th century, the question of Palestinian rights, the leadership of Afghanistan, the Gulf War, and the interaction of the Middle East and Western countries over oil were but a few of the issues focusing the attention of the different Islamist groups. In this context the distinctions between a new religious movement, a political activist group, and even a terrorist group become quite blurred. In the wake of some of the horrendous events that have been ascribed to various groups, it is often forgotten and/or seen as irrelevant that the actions can be traced to religious motivations. Given the nature of the more positive central teachings of the major religions, the violence that has punctuated religious history can easily be ignored, No religion of any size or length of time on Earth has been able to separate itself completely from identifications with governments and the wars they have waged.

Following the attacks on the Pentagon and World Trade Center, the United States initiated a military operation in Afghanistan under a policy enunciated by President George W. Bush that it would treat governments that gave haven to terrorist groups the same as the groups. The stated aims of the operation were to find Osama bin Laden and those other al-Qaeda officials deemed directly responsible for the attacks on America, to destroy al-Qaeda as a viable organization, and to replace the Taliban rule in Afghanistan. Of the three objectives, the first two were not accomplished and the third only partially accomplished. Both al-Qaeda and the Taliban leadership retreated into the mountains along the Afghanistan-Pakistan border and have survived, the latter still in control of part of the country.

In 2003, claiming that Iraq possessed weapons of mass destruction and had supported al-Qaeda, the United States invaded the country with the goal of removing dictator Saddam Hussein (1937–2006). In this case, the regime was quickly toppled and Hussein eventually captured. A new government was installed and it executed Hussein in 2006. However, as in Afghanistan, the military operation proved unable to subdue the countryside and, as of 2009, operations continue.

In January 2009, Barack Obama assumed the presidency of the United States with a pledge of ending the war in Iraq as soon as possible and completing the war in Afghanistan. Meanwhile, since the beginning of the Afghanistan war, al-Qaeda has been active but has no spectacular success to report. Its leader has periodically issued statements, but they reflect on new theoretical developments. Groups allied to al-Qaeda also continue activities, and bombings and bombing attempts traced to Islamist groups have become an almost daily occurrence, most being suicide bombings. However, there has been the occasional spectacular event such as the 2004 bombing in Madrid and the 2009 hotel-takeover in Mumbai.

Since the end of the 1940s, the ideology of the Islamists has placed them in conflict with the authorities in a host of countries whose laws they have violated in pursuing their ends. While many Islamists have died in violent incidents, many have also landed in jail. In recent years, efforts to counter what are seen as extremist and anti-Muslim ideology, especially the justification of targeting innocent people even in the pursuit of a high ideal, have been stepped up, and Muslim clerics have made repeated efforts to convert Islamists to a more traditional Muslim position. The withdrawal of the belief that Allah condoned the killing of non-combatants who did not support the Islamist position would undermine the Islamist program.

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See also: Islam; Jamaat-e-Islam, Muhammad; Muslim Brotherhood; Taliban; World Muslim Congress.

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■ Isle of Man

The Isle of Man, located in the Irish Sea northwest of the city of Liverpool, is a British Crown dependency, though officially not included in the United Kingdom. A mere 220 square miles, the island is home to 72,000 people, the majority of whom are Norse Gaelic. Many speak English, but a minority hang on to their dialect of Gaelic.

The island was inhabited during the first millennium BCE by Celts. Irish Catholic monks arrived on the island around year 400 of the Common Era and began the process of converting the population, a process that

St. Germain's Cathedral on the Isle of Man, England, ca. 1890s to early 1900s (Historic Print & Map Company)

Isle of Man

appears to have been completed over the next two centuries. The island was invaded by Vikings in the ninth century and annexed to Norway. The Vikings introduced a system of government, the Tynwalt, which remains the governing system to the present. The island remained a Norwegian possession until sold to Scotland in 1266. It came into British hands a century later

The island existed as a semi-autonomous possession for the next 500 years, but in the 18th century it became a haven for smuggling to the point that the British acted and turned the Isle into a dependency. It still operates as a self-governing dependency of the United Kingdom, which is responsible for any foreign relations

Isle of Man

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	52,800	65,800	83.8	0.25	63,100	54,700
Anglicans	28,000	34,300	43.7	–0.17	32,100	27,500
Protestants	10,800	9,600	12.2	0.09	9,300	8,500
Roman Catholics	5,000	7,400	9.4	0.72	8,000	8,500
Agnostics	3,800	10,500	13.4	1.14	12,000	14,000
Atheists	0	1,800	2.3	5.04	2,600	3,500
Hindus	0	170	0.2	0.49	200	300
Muslims	0	170	0.2	0.49	200	300
Jews	50	60	0.1	0.36	80	100
Total population	**56,600**	**78,500**	**100.0**	**0.46**	**78,200**	**72,900**

The Isle of Man remained Roman Catholic until the Reformation of the 16th century, when its churches were incorporated into the Church of England. The Diocese of Sodo and Man retains the religious allegiance of the largest percentage of the island's residents. It also has a special relationship with the state and retains its own canon law, which differs somewhat from the rest of the Anglican Church.

The Roman Catholic Church has revived on the Isle of Man, as it has in the rest of the United Kingdom after several centuries of repression following the Reformation. It is currently the second largest church on the island, the congregations being included within the Diocese of Liverpool.

John Wesley, the founder of Methodism, first visited the Isle of Man in 1777, and the Methodist Church (UK) remains the third largest faith on the island. It now competes, however, with a spectrum of more than 20 Protestant and Free Church denominations. With the exception of the United Reformed Church of the United Kingdom and the Baptist Union of Great Britain, whose work began in the 19th century, the remaining churches have relatively small memberships.

J. Gordon Melton

See also: Baptist Union of Great Britain; Church of England; Methodist Church; Roman Catholic Church; Wesley, John.

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Ismaili Islam

Following the death of Ja'far al-Sadiq (d. 765 CE), the imam around whom much of the Shiite Muslim community had gathered, a crisis of leadership emerged. The Shia community had invested authority in the physical family of the Prophet Muhammad (ca. 570–632) and in the descendants of his son-in-law, Ali ibn Abi Talib (d. 661). During the eighth century, that lineage had passed to the eldest sons in the family of Ali's son al-Husyan. However, the eldest son of al-Sadiq, designated the sixth imam, Ismail al-Mubarakhad (d. 760), died prior to his father. The main body of Shiites turned their attention to the younger brother, Musa al-Kazim (d. 796/797), and continued their leadership through his descendants.

One group of Shiites clung to Ismail as the seventh imam (ruling authority) of their community (hence their popular designation as Seveners), and chose his

son Muhammad al-Matymum (d. 813) to lead them. Through Muhammad, a new line of caliphs developed. The movement spread through the next century and became particularly strong in North Africa. In 945, the Ismailis established control in Tunisia, from which they spread westward to the Atlantic. In 969 the Ismailis unseated the ruler of Egypt, and in 973 established their imam as the new caliph with his throne in the new city of Cairo. The Fatimid Empire (named after Fatimah, the daughter of Muhammad and wife of Ali) soon moved into the older territories controlled by the Sunni caliph now headquartered in Baghdad. Syria briefly fell under its control.

The Fatimid dynasty lasted for two centuries. Egypt prospered, and a relatively tolerant attitude toward other religions was evident. Among the Fatimids' cultural accomplishments was the founding of Al-Azhar University. The beginning of the end of the Fatimid dynasty came with the split of the Fatimid community into two factions in 1094. The ruler, Abu Tamim Ma'add al-Mustansir bi'llah (d. 1094), had intended that his son Abu Mansur Nizar (1045–1095) should become his successor. However, forces within the community that favored his younger brother Abu'l-Qasim Ahmad (1074–1101) declared him the new caliph. In the civil war that resulted, Nizar was defeated and subsequently executed; however, his line of succession was recognized by the important Ismaili community in Persia and Iraq. Ismailis in Syria, Yemen, and India recognized the lineage through Abu'l-Qasim Ahmad, known as al Mustali. They were later known as Mustali Ismailis.

The remaining Mustali Ismaili rulers of the Fatimid regime were beset with problems, including the Christian Crusades. Originally, the Fatimids had aligned with the Crusaders against their mutual enemy, the Abbasid caliph. However, in the 12th century, the Crusaders turned on the Fatimids and were able to inflict several defeats that left them in a greatly weakened condition. They were thus unable to withstand the onslaught of the Abbasid leader, Saladin the Magnificent (1138–1193), who took Cairo in 1171. They were also afflicted with internal dissension, which included several important splits over succession to the imamate.

One important faction of the Mustali Ismailis supported the cause of al-Tayyib, the infant son reportedly born to the assassinated Caliph al-Amir in 1130. An elder member of the family assumed the role of regent; the infant al-Tayyib was never seen, and his fate remains unknown. In the years after the fall of the Fatimid dynasty, most of the Ismaili factions were suppressed. However, the Ismaili leader in Yemen, Queen al-Sayyida, came to believe in the imamate of al-Tayyib. Because of her efforts, the followers of al-Tayyib alone survived among the several Mustali factions. Because her powers extended to Gujarat, this group also survived in India, where the Mustali Tayyib Ismailis became known as Bohras.

Meanwhile, the Ismailis who had favored Nizar came to believe that he was the reincarnation of Ismail returned to earth to rule. They also saw Nizar as the initiator of a new lineage of imams. Withdrawing from Egypt, his descendants moved to the new center of their support in Persia. A new headquarters arose at Alamut, a mountain outpost in northern Persia (Iran).

The Alamut era began one of the more infamous eras in Islamic history, as Nizari Ismaili leaders perpetuated their dream of continuing the Fatimid dynasty and ultimately replacing the Sunnite caliph in Baghdad. Alamut became a center of guerrilla warfare carried out through a network of Ismaili communities, now largely working underground, throughout the Abbasid-controlled lands. To undergird their new life, the Ismaili leadership proposed a doctrine of repudiation, the right to break the laws of Islam as a preparation for the arrival of al-Mahdi (the retuning seventh Imam), who would upon his appearance restore them. The Nizari offered followers wine and hashish and called for jihad (holy war) against the Sunni majority. From their use of hashish they became known as the Assassins—a word that later became attached to their practice of sending agents skilled in the arts of poisoning, killing, and disguise to murder targeted leaders. They were accredited with the murder of several caliphs.

The Assassins existed for the next two centuries as a cancer in the empire, operating from Alamut and other mountain fortresses in Syria and Palestine. The beginning of the end of the Assassins came with the fall of Alamut to the Mongols in 1256, though some of the Syrian fortresses held out until the 16th century, by which time the Ottoman Empire had arisen. Though no longer a military force, the Nizari Ismailis did not disappear. The lineage of imams continued, and in the

1830s the imam was given the title Aga Khan. The Alamut era also gave birth to several additional new variations on Shiite perspectives, most important, Alevism. The Alevis continue as a minority religious community in Turkey, Lebanon, and Syria. There are a number of separate Ismaili groups holding dissenting opinions on issues concerning the predicted al-Mahdi, though each is quite small, with membership numbering in the hundreds.

Very early in their history, the Ismailis began to engage in some mystical and even occult speculations. From their beginning with the seventh Shia imam, numerology began to play a role in their thought. Other events prompted the development of various secret rituals, some of which took on special importance when combined with speculation over the end of the age and the reappearance of al-Mahdi. These speculations, although done in the context of Orthodox Islam, on occasion challenged the tradition, especially when the Ismailis critiqued Muslim law.

Today, the great majority of Ismailis are Nizari associated with the Aga Khan, now operating through the His Highness Prince Aga Khan Shia Imani Ismaili Council, which in turn works through a variety of national and local branches around the world. The majority reside in India, though during the 20th century they became dispersed worldwide. During the late Alamut era, a number of missionaries were sent to India from Persia, and a thriving Ismaili community developed in Gujarat and the Sind (now part of Pakistan). When in 1840, the then Aga Khan was forced out of Persia, he settled among the larger concentration of his followers in India, where they are locally referred to as Khojas, a term of respect meaning "honorable person."

Those Ismailis who trace their lineage back to al-Tayyib and al-Mustali also survived primarily in western India, in the area around Mumbai (Bombay). Here they have split into several groups and are now dispersed around the world. The largest group is organized as the Shiah Fatimi Ismaili Tayyabi Dawoodi Bohra.

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See also: Alevism; Ali ibn Abi Talib; Bohras; His Highness Prince Aga Khan Shia Imami Ismaili Council; Muhammad; Shia Islam; Shiah Fatimi Ismaili Tayyabi Dawoodi Bohra.

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■ Israel

The modern state of Israel is located on land with a rich religious history, much of which is recorded in the Hebrew Bible (the Christian Old Testament). That history includes a variety of Pagan faiths (whose presence dates to at least 7000 BCE) and preeminently Judaism. Much of this ancient history lies beyond the reach of this encyclopedia, which picks up the story with the entrance of Alexander the Great (356–323 BCE).

Over the centuries, the borders of the political entities that were Israel/Palestine changed with relative frequency as different invading forces found more or less success. The malleability of the borders has remained the case over the decades since the founding of the modern state of Israel in 1949. In 1967, Israel occupied land that had been designated by the United Nations for a Palestinian state. Since that time, the Gaza Strip and West Bank have been under variant levels of Israeli oversight, though there is widespread agreement that they will eventually become the core of an independent state.

As of 2008, Israel proper consists of 8,020 square miles of territory on the Mediterranean Sea. It is bounded on the south by Egypt, the north by Lebanon, and the east by Jordan and Syria. The West Bank consists of 2,263 square miles of territory sandwiched

Orthodox Jews pray at the Western Wall, Jerusalem, Israel. The sacred Jewish site is also known as the Wailing Wall and is considered both a monument to the destruction of the Second Jerusalem Temple in 70 CE and a national symbol of Israeli honor. (Corel)

between Israel and Jordan and north and west of the Dead Sea. The Gaza Strip includes some 139 square miles on the Mediterranean Sea immediately north of the Egyptian border. There are 11 million people (2008) in Israel and the Occupied Territories, of which 2.4 million reside in the West Bank and 1.5 in the Gaza Strip.

Israel was incorporated into Alexander's kingdom, and during the succeeding Ptolemaic Empire, Greek culture was imposed on the region. The predominantly Jewish residents revolted in 165 BCE under Judas Maccabaeus, and the land remained independent until overrun by Rome in 53 BCE. A revolt in 66 CE led to the destruction of Jerusalem (including the Jewish temple in 70 CE), and a later revolt in 131 led to Jews being forbidden to enter Jerusalem and the land being renamed Syria Palestina. The Roman occupation and suppression of independence movements led to widespread Jewish migration around the Mediterranean Basin and then throughout Europe.

Israel remained under Roman control, part of the Eastern Roman Empire, known after the fall of the empire in the West as the Byzantine Empire. The land was overrun by Muslim Arabs in the 630s and became a center of Islamic culture. It also became the focus of Christian Crusades during the Middle Ages, resulting in the periodic occupation of Jerusalem and portions of Palestine by European Christian forces. However, the rise of the Ottoman Empire re-established Islamic hegemony until the empire's collapse in 1918, at the end of World War I.

Great Britain took control of Palestine in 1918. A year earlier, in the famous Balfour Declaration, the British government had promised the world's Jewish community a homeland in Palestine; however, little progress was made on that promise through the next decades. In the meantime, Jews flocked to the cause of Zionism, the crusade to establish a modern counterpart of the ancient Jewish state, and Zionist organizations assisted Jewish migration to Palestine. Then, following the Jewish Holocaust of World War II, many survivors found their way to Palestine, and in 1948 they declared the formation of Israel. Those countries that had been victorious in the war gave more or less tacit approval to the new country. The creation of Israel caused the displacement of many Palestinians (mostly Muslims) and has led to more than a half century of conflict between Israel and its neighbors (all predominantly Muslim), a conflict that shows little sign of any final resolution.

Israel's original borders were enlarged in the war that followed immediately upon its formation and the Six-Day War (1967). Land taken from Egypt in 1967 was returned as part of the Camp David Accords (1977). The Accords vividly manifested the complicated support system that maintains Israel, which has continued to receive significant financial and military resources from the United States. That support is, in turn, maintained by a coalition of Jewish and conservative Protestant Christian organizations. In the meantime, the liberal Protestant community has tended to support the cause of the Palestinians and their demands for some justice in the light of their claims to Palestine as their homeland.

As the new century begins, Israel is the home to one of the most diverse religious communities in the world. The ancient site of the emergence of Judaism, Israel has had a continuous Jewish presence throughout history, though the size of that community has varied considerably from century to century. As Jews dispersed around the world, numerous variations of Jewish religious life developed, and many who were ethnically Jews secularized and developed a nonreligious ideology.

In 1950, the Israeli government passed what was referred to as the "Law of Return." It gave every Jew in the world the right to migrate to Israel and settle there. As a result, as the new century begins, approximately 75 percent of the population are Jews. By 1995, 53 percent of the Jewish population had been born in Israel, 42 percent were first-generation immigrants from Europe or the Americas, and 5 percent came from Africa and Asia. The government includes a Ministry of Religion assigned to deal with the needs and problems of the Jewish community. It is active through a number of local councils and committees that operate in towns across the country. Religious matters are also referred to the Chief Rabbinate of Israel, consisting of two chief rabbis, one Ashkenazi (of European heritage) and one Sephardic (of Spanish/Portuguese heritage).

The Jewish community is divided both ethnically and theologically. The primary division is between those Jews who had a background on the Iberian Peninsula (where Jewish life flourished in the Middle Ages, prior to the expulsion of the Jews at the end of the 15th century), and those from Northern and Eastern Europe (including Germany, Poland, and Russia). However, Jews from India (Bene Israel), Ethiopia (Beta Israel), and Yemen have significantly extended the definition of who are Jews for purposes of the Law of Return. The refinement of that definition has been assisted by the denial to African American converts to Judaism and Jewish converts to Christianity from North America and Europe the rights and privileges under the Law of Return.

During the 19th and 20th centuries, Jews in Europe and North America divided first into Orthodox and Reform factions, each with their own rabbinical and congregational organizations, and then developed a spectrum of communities divided by differences over theology and adherence to traditional Jewish religious practices related to dress codes, the consumption of kosher food, the role of women, and activity on the Sabbath. Large communities that adhered to a Conservative Judaism (between the Orthodox and Reform perspective) and a Reconstructionist Judaism (that developed from the Conservative perspective) also emerged. On the far ends of the spectrum are ultra-Orthodox groups and several secularized groups represented by the International Federation of Secular Humanistic Jews.

The mystical and esoteric tendency within the Jewish community came together in the modern world in Hasidism, which spread especially through Eastern Europe in the 18th and 19th centuries. Though severely weakened by the Holocaust, Hasidism has survived in a spectrum of older groups (the largest being the Lubavitch movement) and several newer neo-Hasidic groups such as the Kabbalah Learning Centre, founded in Palestine in 1922.

Orthodox Judaism is the only form of Judaism recognized in Israel. In 1948, the government recognized the Chief Rabbinate as the ruling authority for Judaism. Among the powers assigned to the Chief Rabbinate are matters concerning Jewish marriage, divorce, and burial; decisions concerning the status of any immigrants whose Jewish identity is questioned; and designation of restaurants as kosher. Reform Judaism as the "Movement for Progressive Judaism" and Conservative (or Masorti) Judaism have secular corporate status but have not been recognized by the Chief Rabbinate. There are no provisions in Israeli law for secular marriage or divorce; both non-Orthodox religious Jews and secular Jews continually confront the authority of Orthodox Jewish leadership.

Christianity was born in Israel, developing from the ministry of a Jewish teacher, Jesus bar Joseph, a Nazarite executed by Roman authorities around 30 CE. The early Christian community was centered on Jerusalem, and it was at the famous Council of Jerusalem (Acts 15) that the decision to redirect Christianity toward the non-Jewish world was made. Following the acceptance of Christianity by the Roman Empire, and especially with the rise of Byzantium as the new capital of the empire, Constantinople, Palestine was dominated by Christianity. This hegemony ended with the rise of Islam as the great power in the eastern Mediterranean in the seventh century. Although Islam came to dominate the religious community, Christianity remained alive as, like Judaism, a tolerated religion of the book, and a Christian presence continued through the centuries. Christianity briefly returned to power during the Crusades but has remained a minority since the rise of the Ottoman Empire in the 16th century.

Israel

Today, the entire spectrum of Christianity has appeared in Israel, with many Christian groups supporting at least a token presence in what is considered the Christian Holy Land. Traditionally, the land has been the territory of the Greek Orthodox Patriarchate of Jerusalem, which has an honored place as the oldest Christian community in the area. In 451, at the Council of Chalcedon, Jerusalem was formally recognized as one of the four major Orthodox patriarchates. The Roman Catholic Church entered Palestine at the time of the Crusades and is now represented by bishops over both Latin-rite and Eastern-rite dioceses. Roman Catholicism has replaced Eastern Orthodoxy as the largest Christian community in Israel. The Church of England launched a mission in the Eastern Mediterranean in the 19th century, which has resulted in the present Episcopal Church in Jerusalem and the Middle East.

Protestantism began to develop a life in Palestine in 1839 with the entrance of representatives of the Church of Scotland. Lutherans and Anglicans began a cooperative work in the 1840s, and the Free Church of Scotland came in 1885. The older Scottish work continues today as the St. Andrew's Scots Memorial Church in Jerusalem. Through the 20th century, a number of American and British groups began work, especially after the foundation of the state of Israel. Many conservative evangelical and Pentecostal Christians have seen the emergence of Israel as a prophetic event indicating the beginning of the end-time events described in the book of Revelation in the Christian Bible. The spread of different prophecies regarding the nature of those events have led different groups to launch missionary activities directed toward the Jews both in Israel and elsewhere, and/or to develop a presence in Jerusalem to await the end time, which will include the Second Coming of Jesus.

Although the great majority of Christians in Israel are Palestinians or expatriates, among them is a late-20th-century movement, Messianic Judaism, built around Jewish converts to Christianity who wish to retain their Jewish culture and who emphasize the Jewish element in Christianity (which adopted the Jewish scriptures as part of its Bible). Messianic Jews meet in synagogues (rather than churches) and have been especially condemned by the rest of the Jewish community as dishonest and subversive. Messianic Jews have been denied citizenship in Israel under the Law of Return.

Islam emerged suddenly in the seventh century and spread quickly from its point of origin in Arabia. An Arab army conquered Palestine in the 630s, and Muslims were the dominant religious force in the area until 1948. Most Muslims are Sunnis of the Hanafite School, though some Shafaiites and Hanbalites are also present. Since the rise of the state of Israel, a variety of groups who follow a conservative form of Islam

Israel

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Jews	2,475,000	5,295,000	72.8	1.93	6,268,000	7,512,000
Muslims	322,000	1,395,000	19.2	2.02	1,640,000	1,970,000
Agnostics	20,000	315,000	4.3	1.92	500,000	650,000
Christians	79,000	162,000	2.2	1.03	159,000	159,000
Roman Catholics	47,100	120,000	1.7	2.27	130,000	130,000
Orthodox	18,400	40,000	0.6	–1.99	35,000	30,000
Independents	2,900	21,000	0.3	0.97	25,000	30,000
Atheists	1,000	36,700	0.5	1.91	50,000	65,000
Buddhists	0	27,500	0.4	1.92	40,000	70,000
Chinese folk	0	27,000	0.4	1.92	42,000	65,000
Baha'is	400	12,000	0.2	1.95	20,000	30,000
New religionists	950	1,900	0.0	1.93	2,500	4,000
Hindus	0	300	0.0	1.98	1,000	2,000
Total population	**2,898,000**	**7,272,000**	**100.0**	**1.92**	**8,722,000**	**10,527,000**

(Wahhabi) and/or identify with the political struggle of Palestinians have emerged.

The larger Muslim community in Israel is directed by a number of religious councils. Disputes are sent to one of four religious courts, which are assisted by a court of appeals in Jerusalem. Islam is recognized by the state, and most imams are paid out of the state treasury. This status continues a practice still in effect under Islamic rule, in which a spectrum of Jewish and Christian communities were recognized by the state, assigned responsibility for marriage and burial, and supported financially by the state. One implication of this system is that marriages by unrecognized groups are not recognized by the state.

Although Jews and Muslims lived together for many centuries in relative peace, since the formation of the state of Israel, tension has existed between the Jewish authorities and especially those Muslims in Israel (some 12 percent of the population) who have been displaced from their traditional home by the developing state.

Besides the main bodies of Judaism, Islam, and Christianity, there is a spectrum of distinctive groups that have a lengthy history in the region and a relation with one or more of the larger groups. Included are the Druze (which emerged out of Islam in the 11th century); the Baha'i Faith (which emerged out of Shia Islam in Iran but now has its international headquarters in Haifa, Israel); the Kairites (a Babylonian Jewish group); and the Samaritans (a Jewish group that resulted from the intermarriage of Jews and Assyrians in the eighth century BCE). The latter, now a small group of only a few hundred, have become internationally known because of the story of the Good Samaritan included in the Christian New Testament (Luke 10:30–37).

A variety of new religions have arisen in Israel. Among the first of the new youth-oriented religions to manifest were the International Society for Krishna Consciousness and the Transcendental Meditation movement. In the 1980s, an anti-cult movement developed and targeted any groups that it saw as tending to alienate young adults from Orthodox Judaism. It has been especially concerned with Messianic Judaism and other Christian groups that have a history of targeting Jews for conversion. Given the symbolic power of Jerusalem and other holy sites in Israel, a great deal of concern arose at the end of 1999 over possible violent reactions from both Jewish and Christian movements to the end of the century, though no such violence manifested.

Israel, while favoring Orthodox Judaism, and offering special recognition and support to a small number of the larger religious communities, also proclaims religious freedom. That policy has allowed the pluralism so evident in the urban centers. Most Christian groups, especially the Protestant groups, are not

recognized, and the registration of marriages performed by Protestant ministers remains a problem. Many Protestant groups are members of the United Christian Council in Israel and are working for some level of recognition for their members. The Council is affiliated with the World Council of Churches. Most of the older Catholic and Orthodox groups are members of the Middle East Council of Churches, which is also affiliated with the World Council.

Government policy has, in the main, been directed toward the larger communities, and to that end a Department of Muslim Affairs and a Department of Christian Affairs are included within the Ministry of Religions. Much of the energy of the ministry is spent, not so much in supporting Muslim and Christian religious activity, as in isolating non-Jewish religious groups from young Israelis who might be tempted to reject Judaism. A variety of organizations are dedicated to interfaith dialogue, both in an effort to improve relationships between the different religions and to apply religious insights to Israel's ongoing problems.

J. Gordon Melton

See also: Baha'i Faith; Bene Israel; Beta Israel; Church of England; Church of Scotland; Conservative Judaism; Druze; Eastern Orthodoxy; Episcopal Church in Jerusalem and the Middle East; Greek Orthodox Patriarchate of Jerusalem; Hanafite School of Islam; Hanbalite School of Islam; Hasidism; International Federation of Secular Humanistic Jews; International Society for Krishna Consciousness; Judaism; Kabbalah Learning Centre; Karaites; Lubavitch Hasidism; Messianic Judaism; Middle East Council of Churches; Orthodox Judaism; Reconstructionist Judaism; Reform Judaism; Roman Catholic Church; Shafiite School of Islam; Wahhabi Islam; World Council of Churches.

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Istanbul

Istanbul is the Turkish name for Constantinople, the former capital of the Byzantine Empire that fell to the Muslims in 1453. It remains the center of Eastern Orthodoxy and there are many churches still in the city, but they are vastly outnumbered now by mosques, some of which are actually in or on former churches. The city became the capital of the Ottoman Empire, and from here a huge territory was ruled, and its ruler was the official caliph of the Sunni Islamic world. Some remarkable architects such as Sinan worked in the city and an extraordinary number and variety of beautiful mosques, some of a monumental scale, were constructed. A number of synagogues also exist for the small local Jewish population.

Istanbul was a significant Christian city, the capital of the Eastern Roman Empire under Constantine I and later emperors, and the place of three church council meetings to settle doctrine in 381, 553, and 680–681. Kadıköy (Chalcedon) was the host of a council in 451 and is in the wider Istanbul area today. About 500 churches existed in the city in the Middle Ages while it was the Byzantine capital, some transformed into mosques after the Muslim conquest. Many survive, however, and there are Byzantine, Greek Orthodox,

The Sultan Ahmet Mosque in Istanbul. (Corel)

Armenian, Syrian Orthodox, Catholic, and Protestant churches in the city today. Most important, the Ecumenical Patriarchate, the spiritual center of the Orthodox Church, is located in the city.

In the old city the most famous churches include Hagia Sophia (now a museum), Hagia Eirene and the Church of Saint Sergios and Bacchus (Küçük Aya Sofya), the Rose Mosque (Theodosia Church), and by the Golden Horn the Surp Hreşdagabet Church and the Zeyrek Mosque (Pantokrator Monastery Church). Across the Golden Horn is the Church of England Crimean Memorial Church (Christ Church) and the Virgin Mary Syrian Orthodox Kadim Church along İstiklal Caddesi. Farther north are the Asdvadzadzin Church in Beşiktaş, Fokas Church in Ortaköy and Surp Haç Armenian Church in Kuruçeşme. On the Asian side of the city are the Nigoğayos Church in Beykoz, and the Eufemia and Takavor churches in Kadıköy. Even the Princes' Islands contain churches. The building of churches in Istanbul did not cease with the Muslim conquest of Fatih Sultan Mehmet. Many of the churches of Beyoğlu, Şişli, and the Asian side of the city date from after the 16th century. Like all of Istanbul's buildings, its churches frequently suffered from earthquake and fire. The periodic hostilities between the Muslim majority and the Christian minorities in the 20th century often led to attacks on churches and the expulsion of Christians.

There are several synagogues in Istanbul, ranging from Neve Shalom, quite recently built and with a magnificent chandelier, and other synagogues built for distinct Jewish communities, some like Ahrida being quite old. Recent terrorist attacks on Istanbul synagogues have restricted access to them.

Accounts of Istanbul invariably refer to its multicultural status, but in fact today the city is overwhelmingly Muslim, and in the 20th century waves of persecution against its Christian, in particular Greek and Armenian, communities thoroughly reduced the size of non-Muslims in Istanbul. Many of the buildings remain, however, so there is certainly in architectural terms some religious variety. The capturing of the Byzantine Empire resulted in a huge amount of mosque and *madrasa* building in Istanbul, and the Ottoman Empire had the services of a brilliant architect, Sinan, who is responsible for some of the most remarkable structures, including the Şezade, Selimiye, Suleymaniye, Rüstem Paşa, and many more, which often include far more than just mosques, but associated buildings such as hospitals, tombs, schools, domestic sections, and so on, all employing Sinan's skill at combining simplicity of form and ornamentation in what often turn out to be huge structures. Since the 16th century mosque building has continued to flourish in Istanbul, and there has been some considerable variation in style. The rapid expansion of the city into the suburbs and countryside, and the growing religiosity of Turkey has led to a steady building program of Islamic structures all through the city.

One of the most impressive mosques is the Sultan Ahmet mosque in the heart of the city, with six unusually slim minarets rather than two or four; it is sometimes called the Blue mosque because of the blue tile work on its exterior. Slightly outside the city is the first mosque built after the taking of the city, the mosque of Eyüp, the standard bearer of the Prophet Muhammad, who is supposed to have died at that spot in an assault on the city.

The Fatih mosque commemorates Fatih Sultan Mehmet, the conqueror of Istanbul and is the site of his mausoleum, and also has a hospital, library, school, and baths, and covers a considerable amount of space. Like several mosques in Istanbul, it is built on the remains of a church. The Beyazit Mosque also comprises of a wide range of buildings along with the mosque itself, but possesses little of the coherence of the Fatih mosque complex.

The 17th-century Yeni Cami, or new mosque, is in Eminönü and has a very impressive tiled interior, while the 19th-century Ortakoy Mosque is in the baroque style, and has elaborate interiors.

Another baroque mosque is the Dolmabahçe, in the palace of the same name, and this contains a wide assortment of styles, and was designed like many of the big mosques—to impress. Here the royal family could pray and receive visitors, and its dramatic position on the Bosphorus makes it a very theatrical building. One of the most melancholy mosques is the Zeyrek Mosque. It was called the Pantocrator in the 12th century, a complex of three churches, in which the royal family was buried, and after the Ottoman conquest in 1453 the buildings became first a madrasa and then a mosque. It is in poor condition and brings to the fore the issue of how to renovate so many old and crumbling religious buildings.

Oliver Leaman

See also: Church of England; Constantine the Great; Ecumenical Patriarchate/Patriarchate of Constantinople; Hagia Sophia; Mosques; Synagogues.

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Italian Assemblies of God

The Italian Assemblies of God (Assemblee di Dio in Italia [ADI]) is the largest Pentecostal body in Italy, and Italy's third largest organized religious group after the Roman Catholic Church and the Jehovah's Witnesses. The denomination adopted its name in 1947, when the majority of Italian Pentecostal Churches (most of them established after World War I by immigrants returning from the United States) entered into a treaty with the Assemblies of God (based in the United States). ADI, however, is an independent institution, with its own Italian peculiarities; it did not originate from missionaries sent by the Assemblies of God missions, but from separate Italian American Pentecostal congregations established in America at the beginning of the 20th century, which developed their own independent missions in Italy. Thus, the Italian Assemblies of God cannot be regarded as simply a branch of the U.S. Assemblies of God.

Italian Pentecostals suffered severe persecution under the Fascist regime in the late 1930s and early 1940s. In December 1945, Swiss pastor Hermann Parli (1916–1998) was dispatched to Italy by the Assemblies of God in Great Britain to check how much had survived of Italian Pentecostalism. Through him, contacts with the Assemblies of God in the United States were also established. ADI was formally established on May 22, 1948, with Umberto Gorietti (1904–1982) as the first president and Roberto Bracco (1915–1983) as first secretary. By 1955, member churches had already exceeded 300, with more than 20,000 members (although a part of Italian Pentecostalism resisted institutionalization and, to this date, remains independent of the ADI).

In 1951, the U.S. Assemblies of God sent pastor Antonio Piraino (1915–1992) to Italy in order to help the ADI to expand. ADI also maintained relationships with the Christian Church in North America, an independent Italian American Pentecostal body connected with the origins of Italian Pentecostalism, which in turn sent to Italy pastor Antonio di Biase (1897–1974). With the help of these American churches, ADI was able to establish its own academic institution in 1954, the Istituto Biblico Italiano, under the leadership of Vincenzo Burchieri (1893–1962), sustained by an Italian Christian Educational Foundation. In 1956, ADI launched a Christian radio channel and opened the Orfanotrofio Betania, an orphanage founded by Eliana Rustici (1912–1966); it was the first of several charitable institutions. On December 5, 1959, ADI was officially recognized by the Italian government, and in 1960 financial help from America was discontinued. In 1976, ADI entered into a "spiritual affiliation" agreement with both the Christian Church in North America and its European counterpart, the Italian Christian Churches in North Europe, in order to emphasize that its relationship with the Assemblies of God was not an exclusive one. In 1983, the Missione Evangelica

Zigana (Gypsy Evangelical Mission), with some 700 Italian Gypsy members, merged within the ADI. In 2006 several churches of the Bari region separated themselves from the ADI over a dispute on the financial autonomy of local churches and established the independent Chiesa Cristiana Evangelica Assemblee di Dio with a Web site www.assembleedidio.it (while ADI's site is at www.assembleedidio.org). Both the name and the domain name of the newly established splinter group are the subject matter of a legal challenge by ADI, which remains unresolved at the time of this writing.

In 1986, ADI president Francesco Toppi entered into a Concordat with the Italian government, thus enabling inter alia ADI to receive its share of the national religious tax. Member churches currently number more than 1,000, with some 140,000 members. ADI publishes three official periodicals and supports several local radio stations. ADI emphasizes the need for a solid, conservative biblical formation for its pastors, and criticizes the Charismatic churches of second-generation Italian Pentecostalism for putting experience over theological formation and doctrine. In that same light, ADI pastors do not participate in the ecumenical enterprises some of those churches have promoted with non-Pentecostal Protestants and with the Roman Catholic Charismatic Renewal movement.

Assemblee di Dio in Italia
Via dei Bruzzi 11
00185 Rome
Italy
http://www.assembleedidio.org

Massimo Introvigne and PierLuigi Zoccatelli

See also: Assemblies of God; Jehovah's Witnesses; Pentecostalism; Roman Catholic Church.

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Italo-Albanian Catholic Church

The Italo-Albanian Catholic Church (aka the Italo Greek Catholic Church) is a small body in full communion with the Roman Catholic Church that exists among people of Greek heritage in southern Italy and Sicily. Christianity in this area developed using the Greek language and following the customs of the Eastern Church rather than the Latin Church, even though it was included in the area under the developing authority of the bishop of Rome. Through the centuries the process of Latinization began, but before it was completed, in the eighth century, the region was shifted from the jurisdiction of Rome to that of Greek Byzantium. Subsequently, a revival of Greek Christianity ensued. In the 11th century, the region was conquered by the Normans. Though returned to the Roman jurisdiction, the Byzantine church was strongly entrenched, and it was only slowly re-Latinized.

The progress that seemed to be leading to the eventual disappearance of the Byzantine rite in southern Italy was reversed in the 1400s when a number of Albanians moved into the area. Those from southern Albania followed the Byzantine rite. Their persistence was rewarded in 1595 when a bishop was appointed for them. Although it remained relatively small and even continued to decline, the Vatican looked with favor on the community and began a slow process of recognition of the group; eventually, in the 19th century, it was given full recognition within the church. In 1732 a seminary was founded in Calabria, and a second opened two years later in Palermo.

Today there are two dioceses serving the church, the Diocese of Lungro, erected in 1919, and the Diocese of Piana degli Albanesi, created in 1937. A third bishop resides at the monastery of Santa Maria de Grottaferrata and serves as its abbot. The monastery was founded in the 11th century and is the oldest structure representative of the continuing Greek tradition in Italy. There is one parish in the United States, the Italian Byzantine Rite Catholic Mission of Our Lady of Grace on Staten Island, New York.

The Italo-Albanian Catholic Church may be contacted through the bishop of Lungro, Vescovado, Corso Skanderberg 54, 87010 Lungro, Italy, or the bishop of Piana degli Albanesi, Piazza S. Nicola 1, 90037 Piana

degli Albanesi (Palermo), Italy. In 2009, there were some 64,000 members.

Italian Byzantine Rite Catholic Mission of Our Lady of Grace
51 Redgrave Avenue
Staten Island
NY 10306-3620
http://www.byzantines.net/OurLadyofGrace/index.htm

J. Gordon Melton

See also: Roman Catholic Church.

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■ Italy

Located in Southern Europe and one of the original founding members of the European Union, Italy, whose capital city is Rome, has a population of 59.6 million according to the last census (2008).

Italy, as a political entity, only came into existence in 1861, when the "artichoke policy" pursued by the Kingdom of Sardinia, which had successively conquered all the Italian *staterelli* (small states), led ultimately to the establishment of the Kingdom of Italy, with Turin as its first capital. The capital was moved to Florence in 1866, and in 1870 to Rome, after Italian troops had entered the holy city (which had previously been the capital of an independent state ruled by the pope). Within the territory of the Kingdom of Italy, Roman Catholics constituted a large majority (although hypotheses about the percentage of religious practice vary), with Jews forming the largest minority and Protestants confined to the Waldensian valleys in Piedmont.

The Roman Catholic Church had been largely hostile to the unification of Italy, achieved by the Kingdom of Sardinia ruled by an anticlerical elite, and became even more hostile after the seizure of Rome in 1870. Popes not only routinely excommunicated kings of Italy, but also prevented Italian Catholics, under threat of excommunication, from participating in political life either as candidates or voters, under the *non expedit* (Latin: it is not appropriate) policy. As a consequence, Italy became a strange democracy in which the papal veto, together with limitations connected with wealth and the exclusion of women, encouraged fewer than 3 percent of Italian adults to vote in most elections. Only in the period immediately preceding World War I were some limited exceptions to the *non expedit* policy allowed.

In the meantime, Protestants (both Italian Waldensians and all sorts of missionaries from the United States and United Kingdom) saw themselves as obvious supporters of the kingdom's ruling elite and tried to capitalize on Catholic hostility to the unification in order to establish themselves as the natural allies of the newly established government. Quarrels between the various Protestant denominations prevented the establishment of a national Protestant church, however, and political sympathies did not easily translate into religious conversions, although various Protestant groups (Waldensian Church, Evangelical Baptist Union of Italy, Evangelical Methodist Church of Italy, Christian Brethren, and different independents, followed later by the Churches of Christ and the Salvation Army) were established in all Italian regions, including in the South, where the only Protestant presence had been virtually wiped out in the 16th and the 17th centuries.

In 1922 Benito Mussolini (1883–1945) seized power, having staged a successful coup (the so-called March to Rome), thereby leaving him free to establish his Fascist regime. Although Mussolini was originally an anticlerical freethinker, he later declared himself a Roman Catholic and tried to ingratiate himself with the Roman Catholic Church. Within the framework of this policy, he entered, on February 11, 1929, into a Concordat with the Holy See. The Italian state officially recognized the tiny independent "State of the Vatican" ruled by the pope and granted a number of privileges to the Catholic Church, including state salaries for parish priests and the teaching of the Catholic religion, controlled by local bishops, in public schools. After 1929, the initial Fascist tolerance of religious minorities turned into discrimination and persecution, particularly of those groups recently established

The Chapel of the Holy Shroud, Turin, Italy. (J. Gordon Melton)

by immigrants who had converted in the United States and returned to Italy (Pentecostals, Seventh-day Adventists, Jehovah's Witnesses).

After World War II, Italy became a democracy and a republic, with a new Constitution theoretically guaranteeing full religious liberty to all. Fascist laws that discriminated against most minorities, however, took time to dismantle. Restrictions governing Pentecostals, for instance, were abrogated only in 1955. The Constitutional Court played a pivotal role, however, and by the 1960s most restrictions had been abolished. This allowed several dozen denominations to establish themselves in Italy, some of them continuing a presence started in the early 20th century. Only two groups, however, were really successful: Jehovah's Witnesses, which firmly established themselves as the second largest religion among Italian citizens, and the Pentecostal movement, a good half of which had been unified between 1947 and 1948 into the Italian Assemblies of God. Today among the current 409,000 Italian Protestants, only 60,000 belong to "historical" churches (such as Lutheran, Reformed, Waldensian, Methodist, Baptist), while the majority attends Pentecostal and other "non-historical" evangelical churches.

The 1980s saw dramatic changes in the Italian religious scene, with Prime Minister Bettino Craxi (1934–2000) in 1984 renegotiating the Concordat with the Roman Catholic Church. It was formally declared that Roman Catholicism was no longer Italy's official religion (a largely symbolic move, since for all practical purposes this was already the case, thanks to a number of Constitutional Court decisions), and the church fi-

nancing system was restructured. The salary paid by the state to parish priests was thus replaced by a national cultural and religious tax. Taxpayers were invited to specify, by indicating it on their tax return forms, their option for a participating church or state charity. (Later, national corruption scandals resulted in the state charity being selected by a very small number of taxpayers, thus in practice largely making the tax a purely religious one.)

The uniqueness of the Italian system (compared, for example, with Germany) is that there is no way for taxpayers to escape the payment of the religious tax (0.8 percent of their total taxes). Should a taxpayer fail to mark any of the options given, then 0.8 percent of his or her total taxes is divided among the participating churches in proportion to the national percentage attributed to each church, based on those who actually marked a particular option. Let's say, for instance, that the Lutheran Church has been selected in a given year by 2 percent of those who have marked one of the options; this means that the Lutheran Church will also receive a corresponding 2 percent percentage of the total amount of the religious tax paid by those taxpayers who have not marked any option.

The new system allowed the implementation of the Constitutional provision calling for Concordats (known as *Intese*, with the name *Concordato* being exclusively reserved for the treaty with the Holy See) to be signed between the government and religious bodies other than the Roman Catholic Church. As a result, new Concordats have been entered into with the Waldensian and Methodist churches (1984), the Seventh-day Adventist Church (1988), the Italian Assemblies of God (1988), the Union of Italian Jewish Communities (1989), the Italian Lutheran Church (1995), and the Italian Baptist Union (1995). Adventists and Assemblies of God Pentecostals, however, have elected to receive only the money of those taxpayers who, on their tax forms, opt explicitly for them, thus waiving their rightful participation in the division of the taxes paid by those who fail to mark a specific option. Baptists have so far elected not to receive any part of their share of the religious tax.

In 1999, the then prime minister Massimo D'Alema signed Concordats with the Italian Buddhist Union and the Jehovah's Witnesses. In 2007, D'Alema's successor Silvio Berlusconi signed new Concordats with the Greek Orthodox Church, the Church of Jesus Christ of Latter-day Saints, and the Italian Hindu Union (which includes a number of "traditionalist" Hindu temples and organizations. In order to become effective, however, such Concordats have to be ratified by Parliament, and this has not yet occurred at the date of this writing. In the meantime, in 1998, the government opened negotiations with the Greek Orthodox Church, the Church of Jesus Christ of Latter-day Saints, and the Alliance of Evangelical Christian Churches in Italy (which includes a number of Evangelical Pentecostal and non-Pentecostal churches), and in 2001 with Soka Gakkai International (the largest Italian Buddhist body that is not a member of the Italian Buddhist Union) and the Italian Hindu Union (which includes a number of "traditionalist" Hindu temples and organizations).

The Italian system has proved remarkably effective in assuring religious harmony and in preventing national religious controversies in Italy. Tax exemption and freedom to operate are largely granted to all sorts of religious bodies, unlike in France and Germany; for example, the founding fathers of the Italian Republic explicitly repudiated any attempt to limit religious liberty in the name of "public order" (as Fascism had) or allegiance to the Constitution, thereby granting full freedom of operation and proselytization to groups whose values are different from those shared by the Italian majority. More than 100 religious groups also enjoy official government recognition and are granted additional advantages (while tax exemption and freedom of proselytization do not require statutory recognition).

The eight churches that have, so far, entered into Concordats with the Italian government constitute an elite group of religious bodies whose national relevance is thus explicitly recognized. No church or religion is "entitled," by right, to a Concordat; entering into it is a purely political decision, fully discretionary, and requiring the approval of both government and parliament. Groups without a Concordat, however, are deprived neither of basic liberties and tax exemption, nor of "recognition"; they are simply not (or not yet) officially recognized as "partners" of the government, and are not financed by taxpayers' money. Under the post-1984 system, the Roman Catholic Church receives

ITALY

Bolzano
Tarviso
Sondrio
Tirano
Belluno
Udine
Trento
Aosta
Pordenone
Varese
Como
Vicenza
Trieste
Novara
Milan
Verona
Padova
Venice
Vercelli
Pavia
Turin
Cremona
Asti
Piacenza
Mantova
Rovigo
Parma
Ferrara
Modena
Cuneo
Savona
Genoa
Bologna
Ravenna
La Spezia
Massa
Forli
Rimini
Imperia
Pistoia
Pesaro
Lucca
Pisa
Florence
Ancona
Livorno
Arezzo
Macerata
Siena
Perugia
Ascoli Piceno
Italy
Grosseto
Teramo
Terni
Pescara
Viterbo
Rieti
L'Aquila
Chieti
Rome
Frosinone
Campobasso
Latina
Isernia
Barletta
Caserta
Benevento
Andria
Bari
Olbia
Sassari
Naples
Avellino
Salerno
Potenza
Matera
Brindisi
Taranto
Nuoro
Lecce
Otranto
Oristano
Cagliari
Cosenza
Catanzaro
Messina
Trapani
Palermo
Reggio di Calabria
N
Enna
Catania
Agrigento
Siracusa
Ragusa

more money than ever before, and most participating minorities also receive enough funds to not only take care of their activities in Italy, but also finance some of their activities abroad.

The 1980s also saw a change in Italy's religious map following a massive influx of foreign immigrants, mostly from Africa and Asia, and later from Eastern Europe, both for economic reasons and because of new legal developments making it easier to leave post-Communist European countries and to enter Italy. As a result, what had been quite small minorities grew into substantial religious bodies. The Sunni Muslims (fewer than 1,000 in the 1960s), for instance, had reached 1,300,000 by the year 2008, while the number of Eastern Orthodox Christians rose from 15,000 to 1,140,000, as a result of the increased number of Eastern European immigrants (particularly Romanian) entering Italy after 1989. Buddhism also grew, although there are more Italian (107,000) than immigrant (55,000) Buddhists, due primarily to the quite remarkable development of Soka Gakkai (which numbers at present some 50,000 members). Some groups of Indian origin, particularly those connected with the Sathya Sai Baba Movement and the Osho Commune International founded by Osho Rajneesh (1931–1990), have also been quite successful in Italy. Although statistics about the Church of Scientology are notoriously intractable and controversial, it is quite likely that more people attend Scientology courses in Italy than anywhere else in Europe. There are also some 13,500 members of esoteric and occult groups, with Damanhur (in Piedmont) being probably the largest residential esoteric community in the world, comprising some 600 "citizens" living communally in its main center.

Among Italian citizens, active Roman Catholics represent roughly one-third of the population, with some 20,000 "fringe Catholics," members of movements not recognized by the bishops as part of the Catholic fold (half of them members of Luigia Paparelli's Divine Mission). Non-Catholics represent 2.12 percent of Italian passport holders residing in Italy, as follows:

Fringe Catholics	20,000
Eastern Orthodox Christians	57,500
Protestants	409,000
Jews	29,000
Jehovah's Witnesses (and splinter groups)	400,000
Other Christian Groups	26,000
Muslems	40,000
Baha'is and Other Middle Eastern Groups	3,000
Hindus and Neo-Hindus	18,000
Buddhists	107,000
Osho-related Groups	4,000
Sikhs, Radhasoamis, and Derivations	2,500
Other Far Eastern Groups	1,000
Non-Buddhist Japanese New Religions	2,500
Ancient Wisdom and Esoteric Groups	13,500
Human Potential Movements	20,000
New Age Movements	20,000
Others	5,000
Total	1,178,000

On the other hand, in addition to some 775,000 Catholic immigrants, there are also currently more than 2,321,900 non-Catholic immigrants on Italian soil, namely:

Muslims	1,153,400
Eastern Orthodox Christians	836,000
Protestants	180,000
Buddhists	37,000
Hindus	45,000
Sikhs, Radhasoamis	15,000
Other Far Eastern and African Religions and Groups	30,000
Jews	7,000
Jehovah's Witnesses	15,000
Others	3,500

As a consequence, non-Catholic minorities constitute roughly 5 percent of the entire population present on the Italian territory. Catholic church attendance in Italy is among the highest in Europe. After a decline in the 1960s and 1970s, the trend was reversed, and Sunday attendance started growing again from the late 1980s on, reaching 35 percent of Italians who report to attend at least monthly by the year 2000, although

Italy

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	47,597,000	47,502,000	80.5	0.22	44,551,000	40,050,000
Roman Catholics	50,697,000	55,652,000	94.3	–0.02	52,400,000	46,685,000
Independents	61,000	548,000	0.9	2.54	750,000	810,000
Marginals	85,400	450,000	0.8	0.61	600,000	700,000
Agnostics	4,950,000	7,680,000	13.0	0.59	9,000,000	9,500,000
Atheists	1,179,000	2,200,000	3.7	0.64	2,500,000	2,750,000
Muslims	43,000	1,500,000	2.5	2.36	1,850,000	2,100,000
Chinese folk	0	45,000	0.1	0.33	50,000	55,000
Jews	37,000	38,000	0.1	0.33	35,000	35,000
Sikhs	0	24,000	0.0	0.33	28,000	30,000
New religionists	10,000	19,000	0.0	0.17	27,000	33,000
Buddhists	2,000	8,800	0.0	0.33	12,000	18,000
Hindus	0	8,000	0.0	0.29	15,000	25,000
Baha'is	4,200	5,000	0.0	0.20	8,000	10,000
Ethnoreligionists	0	2,100	0.0	0.33	3,000	3,500
Total population	**53,822,000**	**59,032,000**	**100.0**	**0.33**	**58,079,000**	**54,610,000**

figures are controversial and recent years have witnessed a debate among sociologists about possible over-reporting. For those accepting the figures at face value, Italy seems to represent a solid confirmation of rational choice theories. Legal limitation of pluralism from the 1950s to the 1980s corresponded to a decline in general church attendance and to a greater increase in membership figures for groups in fringe niches (particularly Jehovah's Witnesses). The legal and practical establishment of an effective religious pluralism in the 1980s, on the other hand, led to a renewed interest in religion and church attendance in general, while groups such as the Jehovah's Witnesses experienced a slower growth rate.

As everywhere else in Europe, the tragic events of 2001 have worsened the already prevailing tensions between sections of the Italian population who are suspicious of Islam in general and the Muslim minority, as well as making the prospects of a Concordat with one or more of the largest Italian Islamic organizations even more difficult. On the other hand, both the Italian legal system (plus reminiscences of the Fascist persecution of minorities, which created in 1930 under the name of *plagio* a criminal offense very similar to what would later be called brainwashing; in 1981, the existence of such provision in Italian law was declared contrary to the democratic constitution by the Constitutional Court), and the visible presence in the media of a number of scholars of new religious movements who are critical of the anti-cult movement (most of them associated with CESNUR, the Center for Studies of New Religions, established in Turin in 1988), have so far prevented in Italy any significant anticult scare of the kind prevalent in other European countries, such as neighboring France. Although both secular and Catholic opposition to such groups as the Jehovah's Witnesses and the Church of Scientology does exist in Italy, its institutional influence has so far been comparatively limited.

Massimo Introvigne

See also: Christian Brethren; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Churches of Christ; Evangelical Baptist Union of Italy; Evangelical Methodist Church of Italy; Italian Assemblies of God; Jehovah's Witnesses; Roman Catholic Church; Salvation Army; Sathya Sai Baba Movement; Seventh-day Adventist Church; Soka Gakkai International; Unification Movement; Waldensian Church.

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Ivory Coast

See Cote d'Ivoire.

Izumo Ôyashirokyô

Izumo Ôyashirokyô, formally known as Izumo Taishakyõ, one of the oldest of Japanese new religions, was founded by Senge Takatomi (1845–1917). In 1873 Senge, a Shinto priest of Izumo Taisha (the Grand Shrine of Izumo), gathered like-minded shrine adherents into a voluntary religious association, meeting at the shrine but organizationally distinct from it. This association was finally authorized by the government in 1882. The main deity of this sect is Ôkuninushi no Kami, the mystical ruler of the nether world. Prayer to unite with kami though reciting Shingo (words of Kami) and Okunigaeri (a religious pilgrimage to Izumo Taisha) are of importance in its practices. Its main scriptures are Kyôshi Taiyô, Daidô Yôgi, Daidô Mondô, Izumo Mondô, and Sôsaisiki.

The current leader of Izumo Ôyashirokyô is Senge Michihiko. As the new century began it reported 1,236,771 members.

Izumo Ôyashirokyô
Taish-machi
Hikawa-gun, Shimane prefecture
699-07
Japan

Keishin Inaba

See also: Shinto.

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J

◆ Jainism

Jainism is generally seen as a reaction to the leadership of the Hindu community by the elite Brahman caste in the sixth century BCE. The name, Jain, derives from *jina* (victory), a reference to their founder, Mahavira, who was called the Victor. Jains are disciples of the Victor.

Many Jains reject the contemporary scholarship on their religion's origins and point instead to a lineage of 24 saints, the Tirthanikaras, among whom one female is included, Mallinatha. The 22nd in the lineage, Nemi, is reputed to have lived for 1,000 years, just one of the attributions ascribed to the saints that have caused many to see them as mythological rather than historical beings. History begins with Parsva (b. ca. 872 BCE), the son of the ruler of Benares, India. As a young man he became a notable soldier and the husband of a princess. However, during his 30th year he renounced his royal life and became an ascetic. He wandered India and as disciples came to him he laid out a life based on four vows—do not take life, do not lie, do not steal, and do not own property. He died in Bengal, and the place of his death, Mount Sammeda, remains a site of pilgrimage and reverence for the Jain community.

Parsva was succeeded by Vardhamana (b. ca. 599–ca. 527), later known as Mahavira, a member of the warrior caste. During most his life as a Jain, he lived without clothes, seen as a visible sign of his renunciation of worldly possessions. Spending some 12 years as an ascetic, he is said to have become the Victor over his worldly passions. The state of realization he attained is known as *keval-jnana*, considered to be perfect perception, knowledge, power, and bliss. He spent the next 30 years traveling on bare feet around India preaching to the people the eternal truth he had realized. He attracted people from all walks of life, both rich and poor, from royalty to untouchables. During his time, the largely monastic community assembled by Parsva was increased by the development of a lay community. Mahavira organized his followers into a fourfold order of monks (*sadhu*), nuns (*sadhvi*), laymen (*shravak*), and laywomen (*shravika*).

He also added a fifth vow—poverty—to the original four vows for the monks and nuns. These would form the basis of the main values of Jain life today: nonviolence (*ahimsa*), or the refusal to cause harm to any living things; truthfulness (*satya*), or the speaking only of harmless truth; non-stealing (*asteya*), not to take anything not properly given; chastity (*brahmacharya*), or refusal to indulge in sensual pleasures; and nonpossession (*aparigraha*), or detachment from people, places, and material things. Laypeople were to value the vows but lead a somewhat less austere existence.

Jain teachings remained as oral teachings for several centuries following Mahavira's death. They were finally given written form around 300 BCE and these texts exist today as the Jain sacred writings.

The Jain community experienced growth for its first decade. Around 300 BCE, it split into two basic communities—the Svetambaras (who wore white cloths) and the Digambaras (air-clothed or unclothed)—and over the centuries each divided into a number of sub-sects. The community reached its peak in the 12th century, when the ruler of Gujarat was converted to Jainism by Hemecandra (1088–1172) and turned Gujarat into a Jain state. In the next century, however, the Muslim conquest of India began and further growth was largely blunted. Periodically, both Hindus and Muslims turned on the Jains.

Jain Beliefs The Jain teachings picture a three-story universe, the middle level being the realm of human existence. The goal of human life is to allow the soul to reach nirvana, or the state of *moska* (liberation), pictured spatially as the top of the universe, where it can remain in a state of eternal bliss and peace. Commonly at the end of life one goes to the lower realm, a dark place where people are punished for various misdeeds. There is also a heavenly realm of the gods and saints, but it is not one's goal.

The earthly realm is the realm of human action. The human soul is seen as consisting of a set of *jivas*, or immaterial monads. These monads are intermixed with *karma* (consequences of one actions), which are pictured as particles. Karmic matter (*ajiva*) gives color to the monads. Colors (*leysas*) range from the worst (black) to blue, gray, red, yellow, rose, and white. Each color is associated with characteristics. A black color to one's jivas is indicative of cruelty, while a person of a dispassionate and impartial nature is seen as having yellow as the predominant color. All actions produce karma, even good ones, thus the ideal is non-action and detachment.

The Jain understanding of the goal of life has ensured that ethics is of primary importance in the individual's life. The person ready to become a full member of the community must first profess faith in the teachings of the Jain saints and then renounce all attachments to other religions. That having been done, they are ready to take the 12 vows. They vow: (1) not intentionally to take life, especially of a jiva (*ahimsa*); (2) not to lie or exaggerate (*satya*); (3) not to steal (*achaurya*); (4) to refrain from marital unfaithfulness and unchaste thoughts (*bhramacharya*); (5) to limit accumulation of possessions and give away extras (*aparigraha*); (6) to consciously limit oneself so as to decrease the possibility of committing transgressions (*dik*); (7) to limit the number of both consumable and non-consumable items in one's possession (*bhoga-upbhoga*); (8) to avoid unnecessary evil (*anartha-danda*); (9) to observe periods of meditation (*samayik*); (10) to observe periods of self-imposed limitations (*desavakasika*); (11) to live for a period as an ascetic or monk (*pausadha*); and (12) to support the monastic community (*atithi samvibhaga*).

The Jain vows carry some general implications for living one's life. Jains are vegetarians and do not even consume eggs. They refrain from any occupations that involve the destruction of living creatures; even farming, which may harm living creatures in the process of plowing and planting, is avoided. Business and scholarship are more acceptable. The monastic life is most preferred.

Monks, recognized by their shaved heads, are organized into communities each headed by an *acarya*, or superior, who possesses the authority for structuring the community and overseeing instruction. Monks and nuns tend to itinerate around the countryside. However, during the rainy season they will congregate for periods of concentrated study, practicing austerities, and meditation. Part of the rationale for staying inside at this time is protection of the many life forms brought out by the wet weather.

Following the Jain path ideally leads to heightened levels of self-realization. The five steps along the path to liberation are recognized as right perceptions (*mati*); clear scriptural knowledge (*sruta*); supernatural knowledge (*avadhi*); clear knowledge of the thought of others (*manahparyaya*); and omniscience (*kevala*). Those who attain kevala are also identified as perfected ones (*siddhas*). Jains accept the idea of reincarnation and believe that the upward path may take many lifetimes. In the end, the fully realized soul will fly to the top of the universe and there reside in a karma-free condition.

To assist the process of life, the Jain life, and attaining heightened levels of realization, the Jain community has built numerous temples, which are identified with the Jain symbol, a swastika above which are three dots and a half moon. The swastika is an ancient symbol in Asia and has no relation to its modern adoption in the 1930s by the German Nazis. Temples may be the abode of statues of the saints, and veneration of the saints easily transforms into worship. In Digambara temples, the figures are depicted as nudes, standing with their eyes cast downward. In the Svetambara temples, the figures tend to be seated with their legs crossed. Both types of temples follow a cycle of ceremonies and rites.

Divisions within the Jain Community The major division in the Jain community between the clothed and unclothed monks may go back even to the time of Mahavira and his living for so many years in a naked

A Jain ceremony taking place at a Ranakpur temple, India, 2006. Founded by Lord Mahavira, the 24th Tirthankara (Prophet), around 500 BC, the Jain religion is one of the famous religions in Rajasthan. (Rene Drouyer/Dreamstime .com)

state. However, the formalization of the division became intertwined with a second problem—the writing down of the Jain scriptures. As generations came and went, Jain leaders pondered the problem created by having to memorize and pass on the scriptures and came to realize that material was continually being lost. Thus, around 300 BCE, they began the process of writing down and compiling what was remembered.

The decision to write down the scriptures was, in part, occasioned by events growing out of a great famine that spread through northern India. During this time, an important chief leader Bhadrabahu led a segment of the community to the south. While there, in the hills of Shravana Belgola, Bhadrabahu committed ritual suicide by starvation, a practice that was quite acceptable among the Jains for one already approaching the end of his life. After the famine ended, the group returned to the north only to discover that the monks had abandoned their life without clothes They also realized that they had lost a segment of the Jain scripture, which Bhadrabahu had failed to teach to his successor.

Over the next centuries the division of the community around those monks who wore clothes and those who did not formally resulted in the separation of the Digambaras from the Svetambaras.

The Digambaras teach that nudity was integral to the teachings of Mahavira, and that it is completely in line with the observation argument that a monk should be devoid of any possessions (such as clothes) and devoid of the desire to protect his body from the elements. They depict Mahavira in complete nudity, without any ornamentation, with downcast eyes. They also teach that Mahavira never married and was celibate throughout his earthly existence.

Regarding the scriptures, the Digambaras teach that the words of Mahavira, reputedly contained in the eleven *angas* of the Jain canon, were lost forever during the famine as Bhadrabahu did not pass them on.

Hence they refuse to accept the 11 angas of the Jain canon as owned by the Svetambaras and now form part of the 41 Sutras.

Finally, the digambaras hold that women cannot join the order of those in the renounced life as they were not qualified for the austere life the order demanded from each of the adherents. Today the Digambaras are found mostly in the southern part of India, especially in Mysore state, where the group led by Bhadrabahu had journeyed some 2,000 years ago. The modern Indian state has moved to limit the public nudity of the Digambara monks.

In contrast, the Svetambaras teach that some of the Tirthankaras (those of the lineage of saints) did not live life in the nude. Most important, Parsva, the saint immediately prior to Mahavira, wore white robes. They note that prior to his becoming an ascetic, Mahavira had lived a householder's life, that he had married and fathered a daughter, and that he did not become an ascetic until his parents had died and he had fulfilled his necessary family duties. They also make note of an incident in his life. He began his renounced life as a clothed monk until one day the white robe he wore was caught in a thorny bush, and as he moved on the robe was pulled off. Never holding on to worldly things, Mahavira simply left it and continued on his way naked. Thus, they argue, Mahavira's nudity was not consciously adopted but was an accident of the moment.

Regarding the scriptures, the Svetambara believe that the words of Mahavira were not lost during the great famine and accept the authority of the 11 angas of the Jain canon. They also believe that women can attain sainthood, calling to their cause the case of the 19th Tirthankara Malli, who was a female. Today the Svetambaras are located primarily in Gujarat and Rajashan.

In modern times, both the Digambaras and the Sevtambaras have divided into a number of sub-sects that go under such names as Sthanakavasi, Terapanthi, Beespanthi, Japneeya, and Murtipujak. Typically, a distinguishable sub-group within the Jain community consists of a group of monks, the temples and monasteries they operate, and the laypeople who support them.

The Sthanakavasi Jain tradition, for example, can be traced to the Gujarati Jain reformer Lumpaka (ca. 1415–1489), who protested the lax practice of the Murtipujak Svetambara monks. Lumpaka worked as a scribe copying manuscripts for Jain monks. In his work he discovered that Jain scriptures do not mention any practice of giving money (for temple construction, for example) as a means to merit, the performance of worship before images, or rituals involving acts of violence such as the breaking of flowers. He rejected image-worship as well as the authority of several texts within the canonical texts that contain references to such worship. He began to live as an ascetic, following the oldest textual prescriptions. Lumpaka gained a following in Gujarat, which was continued by his first disciple, Bhana, who seems to have initiated some 45 followers during the 1470s.

Early in the 16th century, the Sthanakavasi split into several groups, which by mid-century had become some 13 independent branches, which further divided into additional distinct sub-groups, however, by the 20th century, only 4 branches remained in existence.

The Terapanth Svetambara Jain tradition was founded by Acarya Bhiksu (1726–1803), who had become attached to an acarya of the sub-sects of the Sthanakavasi tradition in the 1750s. Then, in 1760, complaining of the laxity of the Sthanakavasis, he founded his own order at Kelva near Rajsamand. In its early years, the new order attracted only 13 male members (including Bhiksu), and his critics labeled his group the path of the 13, or *terah panth.* Bhiksu turned the label to his favor by slightly changing it to *tera panth,* or your path.

Underlying the original break was a disagreement over the understanding of the Jain teaching on karma. Jains believe that the soul must renounce all violence (and ultimately all action) to achieve liberation from karma. The Sthanakavasis also emphasize the role of compassion as a religious virtue and suggest that, for example, charitable actions have a positive karmic result. In contrast, Bhiksu assumed a more narrow interpretation based upon the understanding that bad karma and good karma equally obstructed the process of liberation and hence both must be avoided. Thus, he reasoned, acts of compassion were sinful.

Contemporary Jain Communities Today, in India, the followers of Jainism engage primarily in business and trade. The committed are known for their fasting,

nonviolence, vegetarianism, philanthropy, and simple lifestyle. They do not make the sharp break with the Hindu community (as for example the Buddhists and Sikhs do), and in turn the Hindu majority see them as a sister community.

Through the 20th century, Jain communities were established around the world. Among the earliest appearances of Jains outside of India, one occurred in 1893 when Virchand Gandhi made a presentation at the Parliament of the World Religions in Chicago. His travel to Chicago was opposed by many of his colleagues, who believed that travel by any means other than on foot was immoral. He would be followed by a few others, such as Champat Rai Jain, who traveled to England in the 1930s, but no communities emerged until after World War II. Migration to England began in the 1950s, and by the 1990s there were some 30,000 in the United Kingdom, most from Gujarat. They have been organized into the Federation of Jain Organisations (11 Lindsay Dr., Kenton, Middlesex HA3 0TA, UK).

Significant migration to North America began in the 1970s and centers have been opened in most states in the eastern half of the nation as well as Texas and California. These now cooperate (along with Canadian centers) in the Federation of Jain Associations in North America (1902 Chestnut St., Philadelphia, PA). Several Jain teachers have also come to the United States and founded organizations that reach out to the larger non-Indian population: the International Nahavir Jain Mission and the Jain Meditation International Center.

Jain centers and temples may also now be found in Australia, Singapore, Hong Kong, and Japan.

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See also: Asceticism; Benares; Mahavira; Meditation; Monasticism; Pilgrimage; Reincarnation; Sthanakavasi Jain Tradition; Terapanth Svetambara Jain Tradition; Vegetarianism; Women, Status and Roles of.

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Jamaat-e-Islam

The Jamaat-e-Islam, a major organizational component of the international movement variously called Islamism or, in the West, Islamic fundamentalism, was founded in 1941 by Sayyid Abul A'la Mawdudi (1903–1979). He was raised in a family that had for many years supplied leadership to the Chistiniyya Sufi Order in India. In his teen years he became a newspaper

editor and began to participate in various Islamic movements that had emerged in the context of the British rule of India. Among these was the Khilafat movement (1918–1924), whose aim was to save the then dying Ottoman Empire after the disasters of World War I. At the same time, it also promoted Muslim political interests in India.

Toward the end of the 1920s Mawdudi wrote his first book, a study of war and peace in Islamic law. During the 1930s he began to concentrate on the issue of Islam's conflict with the West and the modern age. He offered a perspective based directly upon his study of the Koran, the Muslim holy book, and the *hadith*, the sayings of and traditions concerning the Prophet Muhammad. The more he looked at Western culture, the more he criticized fellow Muslims who were becoming Westernized. Then toward the end of the decade he moved to the Punjab to establish a research center, Darul-Islam, to train scholars and to launch a reconstruction of Islamic thought.

The plan to reconstruct the Muslim perspective led to Mawdudi's founding of the Jamaat-e-Islam, a religious organization that could also operate as a political organization in the context of the changes about to overtake India. He moved to Pakistan in 1947 to work for the development of an Islamic state (in which Islamic law would be the law of the land). When his goals were not realized, he became an ongoing critic of the government and was often arrested and imprisoned for expressing his antigovernment ideas. A prolific writer, he authored more than 100 books and pamphlets during the next quarter of a century. With the partition of India into India and Pakistan in 1947, the Jamaat split into Indian and Pakistani sections. Other related groups (but organizationally independent) were later founded in Kashmir, Bangladesh, Sri Lanka, and Afghanistan.

Around 1940, Mawdudi completed a brief work, *A Short History of the Revivalist Movement in Islam*, which, in perspective, can be seen as an early manifesto of Islamism. He presents Islam, the teachings delivered by the prophets from Adam to Muhammad, as focused upon the establishment of the kingdom of God on Earth and the enforcement of the system of life Allah gave to humanity. The prophets sought to revolutionize the intellectual and mental outlook of the population, to regiment those peoples who had accepted Islam in the Islamic pattern, and to organize the various segments of social life on an Islamic basis.

The time of the establishment of the Muslim community by Muhammad (ca. 570–632) was followed by the period of the "rightly guided caliphs." However, "ignorance" crept into the rule of successive caliphs (as early as the 650s under the third caliph, Uthman) and hence in every age there has been a need for successive *mujaddids*, revivers of Islam, people who accomplish an extraordinary work in rejuvenating true Islam. A mujaddid must accomplish several tasks: diagnose his contemporary situation; define the place to strike the blow to break the power of un-Islam and allow Islam to again take hold; encounter the political forces attempting to suppress Islam; and take authority from un-Islam and in a practical manner re-establish government on the pattern of those initial "rightly guided caliphs." This program is not just for one country; it aims for the establishment of Islam as the predominant force for all humankind. Ultimately, the instrument for carrying out this program would be the person known in Islamic theology as al-Mahdi, the coming one, whom Mawdudi saw as a modern revolutionary who would draw people to him by the quality of his life and his leadership ability. He will overcome ignorance and establish the Islamic state, not by any supernatural acts, but by statesmanship, political sagacity, and strategic skill.

The Jamaat developed an organization and program to embody the vision outlined by Mawdudi. It has been headed by an *amir*, the first being Mawdudi (1941–1972), and the Majlis-e Shura, a consultation council, a representative body drawn from the various segments of the membership. The amir is the supreme authority. Mawdudi was succeeded by Main Tufail Muhammad (1972–1989) and the present amir, Qazi Hussain Ahmad. The shura has control over all doctrinal issues and may by two-thirds vote veto the ruling of an amir. One of the senior members of the shura occupies the seat of the amir if it becomes vacant.

The Jamaat has a four-point program for the transformation of Islamic society. It begins in an appeal to reason, showing listeners how Islam can be effectively applied to the contemporary situation. The appeal to virtue reaches out to those people already predisposed

to the erecting of a just and upright society. The educational efforts give birth to a program of social reform. To this end, the Jamaat has created a variety of agencies, including educational institutions, programs for moral uplift, and charities to help the weaker members of society.

The fourth aspect of the program looks for the actual change of leadership in society, beginning with intellectual, social, and cultural leaders and culminating in political leaders. Looking for long-term transformation, the Jamaat trains the more capable among its members in its conservative view of Islam so that they can then assume the leadership roles in society. In this manner, the Jamaat attempts to affect all dimensions of human life.

The work of the Jamaat-e-Islam has been significantly extended by the formation of a set of autonomous but ideologically aligned institutions. One group of organizations deals with publication of Islamic material. Among several such organizations is Islamic Publications Ltd. Lahore. The Jamaat also seeks to found organizations dedicated to bringing Islam into various specialized groups (including different occupations). Among the first Jamaat-affiliated groups was the Islami Jamiat-e Talaba, the student organization, founded in 1947.

The Jamaat has come to include a broad range of conservative Muslims in Pakistan. Following the bombing of the World Trade Center in New York City and the Pentagon in suburban Washington, D.C., on September 11, 2001, members of the Jamaat have been generally supportive of the Taliban and al-Qaeda. Following the threat of the United States launching military operations in Afghanistan, the current leader of Jamaat-e-Islam, Qazi Hussain Ahmad, was quoted as saying, "Any attack on Afghanistan is an attack on Pakistan, and we will resist it."

Internationally, the Jamaat has been active in supporting like-minded groups around the world, from Kashmir and Afghanistan to Bosnia and the Philippines. These groups include those that bear its name in different countries and other groups of the Islamist movement, such as Hamas (Palestine), Ma'Shoomi (Indonesia), the Islamic Party of Malaysia, and al To'iah-al Islamia (Kuwait). Specific outreach efforts of the Jamaat include the UK Islamic Mission, the Islamic Foundation in Europe, and the Muslim Student's Association of the U.S. and Canada (MSA). In 1983 MSA created the Islamic Society of North America as an umbrella structure to coordinate the many Islamic organizations that had been founded by MSA in North America. The latter has become well known for its nurturing of a variety of associations of Islamic scholars and professionals. The Jamaat has associated groups in France, Spain, and Japan, and throughout Latin America.

The Jamaat-e-Islam is to be distinguished from another Pakistani group, the Jamiat-ul-Ulema-e-Pakistan, a more extreme group that is known for signing the *fatwa* (literally, declaration on a legal matter) against the United States issued by Osama bin Laden in 1998.

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See also: Chistiñiyya Sufi Order; Islam; Islamism; Muhammad.

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■ Jamaica

Jamaica is an island in the Caribbean Sea south of Cuba and west of Haiti. Its population of 2.8 million (2008), the great majority of whom are of African descent, is spread across the 4,244 square miles of the popular tourist destination. When Christopher Columbus first traveled along the Jamaican coast in the 1490s, he found the island inhabited by the Arawaks, who had taken it over from its earlier inhabitants, the Guanahatabeys. Diego Colon (Columbus's son) conquered Jamaica for Spain, an event that proved disastrous for the Arawaks, who over the next two centuries were largely eliminated. Spain began the development of a plantation culture, but by the 1590s it was under constant threat from the British. The British took control in 1655, and in subsequent years the island became the headquarters of British privateers (licensed pirates).

During the 18th century, the British fought the Maroons, those Africans who escaped slavery and formed free black communities in the central highlands. Some 200,000 Africans came to live on the island, most working in the sugar mills. Slavery was ended in 1838, but the end of slavery was followed by widespread poverty and sporadic periods of unrest. Jamaica was given internal autonomy in 1959 and full independence in 1962.

Christianity was brought to Jamaica by the Spanish at the beginning of the 16th century, and almost all of the residents were members of the Roman Catholic Church at the time of the British takeover. Prohibited for many years, the church was re-established in 1837, when a contingent of Jesuits arrived just prior to slav-

Rastafarian priests worship, July 16, 2003, in Kingston, Jamaica. (AP/Wide World Photos)

Jamaica

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,708,000	2,328,000	84.5	0.69	2,409,000	2,238,000
Protestants	503,000	1,030,000	37.4	1.91	1,100,000	1,050,000
Independents	172,000	260,000	9.4	0.95	310,000	330,000
Roman Catholics	161,000	110,000	4.0	–0.62	150,000	175,000
Spiritists	128,000	280,000	10.2	0.71	296,000	281,000
Agnostics	17,000	115,000	4.2	1.10	160,000	190,000
Hindus	5,600	16,500	0.6	0.71	18,000	19,000
Baha'is	3,100	5,300	0.2	0.71	9,000	14,000
Chinese folk	1,000	3,700	0.1	0.71	5,000	7,000
New religionists	1,000	2,800	0.1	0.71	4,000	5,000
Muslims	3,000	2,500	0.1	0.72	3,500	4,500
Atheists	0	1,500	0.1	0.71	2,500	3,600
Jews	1,800	550	0.0	0.69	600	600
Buddhists	300	330	0.0	0.70	400	500
Total population	**1,869,000**	**2,756,000**	**100.0**	**0.71**	**2,908,000**	**2,763,000**

ery being abolished. There is now an archbishop in Kingston and a bishop in Montego Bay.

The Church of England was brought to the island by the British forces in the 17th century, though a bishop was not appointed for the land until 1824. Today, Anglican work has been incorporated in the Church in the Province of the West Indies. Interestingly enough, the next group to begin work on Jamaica were the Friends (Quakers), though their work remained small until the Iowa Yearly Meeting (United States) began a mission in 1881. The Jamaica Yearly Meeting was organized in 1941.

Jamaica benefited from the beginning of the world Protestant missionary movement, whose initial phase (carried out by the Moravians and Methodists) was directed toward the Caribbean region. Moravians arrived in Jamaica in 1754 and the Methodists in 1789. Moravian work began at the request of two British members who owned land in Jamaica. The first missionary was to instruct the Africans residing on the two plantations. The work soon spread to neighboring plantations, and from there the Moravian Church in Jamaica emerged. Methodist bishop Thomas Coke (1747–1814) visited Kingston early in 1789, and before the year was out William Hammett arrived from the United States to launch the Methodist mission (which remained under the authority of the British Conference). That church is now a part of the larger Methodist Church in the Caribbean and the Americas. Both churches benefited from their opposition to slavery.

In the meantime, in 1782, George Lisle (ca. 1750–1828), a former slave in the American colonies, left the territory of the emerging United States with the British who had been driven out by the Revolution. He had been a Baptist preacher, and in Jamaica he founded the Baptist Church, which has become the source of two of the largest religious bodies in the country—the more staid Jamaica Baptist Union and the charismatic Revival Zion, which came to the fore in 1860 as the center of a nationwide revival movement.

Toward the end of the 19th century, the Seventh-day Adventist Church began work, which enjoyed great success in the 20th century. Presbyterians, Congregationalists, and the Christian Church (Disciples of Christ) merged in 1956 to form the United Church in Jamaica and the Cayman Islands.

Jamaica was close enough to the United States that a spectrum of Protestant churches began work and now contributes to the pluralistic atmosphere that pervades the land. There are a number of Pentecostal churches that compete for members, though no one has emerged as a significantly larger group. There are several churches that were founded in Jamaica, though fewer than in other countries, perhaps because

Jamaica

Jamaica
Lucea
Montego Bay
Falmouth
Runaway Bay
Saint Anns Bay
Reading
Oracabessa
Ocho Rios
Port Maria
Montpelier
Negril
Annotto Bay
Moneague
Savanna la Mar
Port Antonio
Christiana
Frankfield
Linstead
Bog Walk
Chapelton
Black River
Mandeville
Half Way Tree
Spanish Town
Kingston
May Pen
Old Harbour
Morant Bay
Alligator Pond
N

indigenous leadership developed in the older churches through the 19th century.

Many of the older churches relate to each other through the Jamaica Council of Churches (which also includes the Roman Catholics). It is affiliated with the World Council of Churches. Many of the newer, more conservative churches are affiliated to the Jamaica Association of Evangelicals, which is associated with the World Evangelical Alliance.

Jamaica is home to a variety of groups that are part of its unique history. Early in the 20th century, Marcus Garvey (1887–1940) organized a movement, the Universal Negro Improvement Association, to end discrimination against African people throughout the Western world. His effort led to a new emphasis on Jamaicans' African heritage, and an interest developed in Ethiopia (the term often referring to the nation of Abyssinia and at times to Africa in general). One result of the Garvey movement was the founding of several groups with claims to an Ethiopian heritage, including the Ethiopian Orthodox Tewahedo Church (with headquarters in Addis Ababa) and the Ethiopian Zion Coptic Church, with more dubious connections to Africa.

The most famous Ethiopian movement was Rastafarianism. In 1927, Garvey predicted the crowning of a black king in Africa whose emergence would be a sign of the coming redemption of Africans in the Western world from their situation. Eight years later, the coronation of Haile Selassie appeared to many to be confirmation of the prophecy. In addition, several ministers in Jamaica saw the new emperor as the fulfillment of several biblical prophecies. The members of the movement soon ran into trouble with officials when Leonard Howell was arrested for circulating pictures of Haile Selassie and telling people that they were passports back to Africa.

Through the next decades, the Rastafarians became known for their dreadlocks (hair styled to resemble a lion's mane), their use of marijuana (or *ganja*, as they called it), and their liberation-oriented music (reggae), which has transcended their movement to become popular internationally. Some of the early Rastafarians had been members of the Bedwardian movement, started by the prophet Alexander Bedward in August Town. Bedward offered miraculous cures to people, whom he dipped in the nearby Hope River. In the early 1900s, he had a huge island-wide following and was later immortalized in the folksong "Slide Mongoose."

Jamaica has become home to a variety of West African religions that have survived with a Roman Catholic overlay and are today known as Santeria or the Obeah movement, distinguished by the experience of possession by the deities, shared by both leaders and lay members. Equally interesting are the Spiritual Baptists, a group that mixes African and Protestant Christian elements. Those religions that have incorporated African elements appear to have a bright future in Jamaica.

There is a small community of Jews (Sephardic), one mosque serving some East Indian and Syrian residents, and a growing number of spiritual assemblies of the Baha'i Faith. Many of the East Indians are Hindus, who gather at the Prema Satsangh in Kingston. Other Hindu groups include the Ananda Marga Yoga Society, the Brahma Kumaris, and the International Society for Krishna Consciousness. Among the new religions, the Church of Scientology and the Unification movement have centers.

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See also: Ananda Marga Yoga Society; Baha'i Faith; Brahma Kumaris; Christian Church (Disciples of Christ); Church in the Province of the West Indies; Church of England; Church of Scientology; Ethiopian Orthodox Tewahedo Church; Ethiopian Zion Coptic Church; Friends/Quakers; Methodist Church in the Caribbean and the Americas; Moravian Church in Jamaica; Rastafarians; Roman Catholic Church; Santeria; Seventh-day Adventist Church; Spiritual Baptists; Unification Movement; United Church in Jamaica and the Cayman Islands; World Council of Churches; World Evangelical Alliance.

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Jamaica Baptist Union

At the end of the American Revolution, in 1782, George Lisle (ca. 1750–1828), an ex-slave who had formed the first African American Baptist congregation in the American colonies, left Savannah, Georgia. Traveling with the retreating British troops he arrived in Kingston, Jamaica. His letter of recommendation secured him a job in Spanish Town, and in his spare time he began preaching. Within a year he had formed the first Baptist congregation in Jamaica. Over the next 20 years, in spite of the difficulties imposed by the slavery system, he had led in the founding of churches across the island. Early in the new century, several of the preachers he had recruited began to correspond with the Baptist Missionary Society (BMS) in England.

In 1814, John Rowe arrived from England to establish formal contact between the British and their Jamaican counterpart. The BMS began to send missionaries, whose work further spread the movement. A major obstacle developed in 1831 when a slave insurrection was identified with the Baptist church members, most of whom were slaves. The plantation owners reacted by burning many Baptist (and Methodist) chapels. The insurrection became a factor in ending slavery throughout the British Empire, and former missionaries from Jamaica became effective advocates of abolition in their homeland. The resulting abolition of slavery in 1833 and full emancipation for African residents in Jamaica allowed the Baptists a new beginning. Missionaries William Knibb (1803–1845), Thomas Burchell (1799–1846), and James Philippo (1798–1879) led in the founding of communities of freedmen, in which former slaves were given plots of land to farm. Also, by owning land they became able to vote.

In 1842, Jamaican Baptists, then organized into an Eastern and a Western Union, declared their independence from the BMS. They founded the Jamaica Baptist Missionary Society, and the following year, the Society sent its first missionaries to Africa. It later supplied missionaries for various locations around the Caribbean. In 1843, the Jamaican Baptists also established Calabar Theological College, the fountainhead of an education system that eventually crisscrossed the island. Finally, in 1849, the Eastern and Western Unions united to form the Jamaica Baptist Union.

Through the 19th century, missionaries from England continued to assist the Jamaican Baptists. In 1892, the salaries for these missionaries were finally withdrawn by the BMS. The loss of funds from England began an era of painful transition that resulted in a net membership loss over the first half of the 20th century, not an unimportant part due to the migration of large numbers of Jamaicans to Central America. Some turnaround occurred after World War II.

The Jamaica Baptist Union is an ecumenically oriented body. It joined the Baptist World Alliance at the time of its founding and is today a member of the World Council of Churches. In 1910, it formed an Evangelical Council with the Methodists, Presbyterians, and Anglicans. In 1966, Calabar College merged into the newly formed cooperative United Theological College of the West Indies, whose campus is adjacent to the University of the West Indies in Kingston.

The union is organized congregationally. Many churches, unable to support a full-time pastor, are organized into circuits that share ministerial leadership. A president and other executive officers are elected at the annual meetings of the Union. In 2005, the Union reported 43,000 members and 314 congregations.

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See also: Baptist World Alliance; World Council of Churches.

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Janmashtami

Janmashtami is a Hindu holiday that celebrates the birth of Lord Krishna, an incarnation of the deity Vishnu. It is celebrated on the eighth day of the dark half of the lunar month of Shraavana (mid August to mid-September on the Common Era calendar). While celebrations of Janmashtami can be found among Hindus around the world, the most intense celebrations occur in the Braj region, Uttar Pradesh, the land of Krishna. The largest city in the region is Mathura, the traditional birthplace of Krishna, and nearby is Vrindavan, where Krishna spent his happy childhood days.

The celebration of Janmashtani begins the day before with a fast that continues into a vigil through the evening, a remembrance that Krishna was born in the evening hours. At midnight, the statue of the infant Krishna is bathed and placed in a cradle. Prayers (*aarti*) are said and the fast is broken. According to Krishna's biography, soon after his birth, his father whisked him away to a foster home for his own safety. Women draw prints of baby feet walking toward the house symbolic of the infant entering its foster home. During the day, people will perform Rasa lila, dramatic enactments of the life or play of Krishna.

In Mahashastra, whose capital is Mumbai, Janmashtami is known as Dahi Handi (*handi* being a clay pot filled with buttermilk). Prior to the festival, the handis will be positioned at a significant height (as much as two to three stories). Young men will form human pyramids, while the person on top attempts to break the handi. If successful, the contents will spill over the entire group, which is now able to celebrate their accomplishment by a united effort. In contemporary Mumbai, different organizations offer substantial prizes to groups able to crack their handi, and groups called *govindas* (another name for Krishna) will travel around the city trying to crack as many handis as possible.

Janmashtami is a celebration of great joy and an affirmation of social oneness.

Constance A. Jones

See also: Hinduism.

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■ Japan

Japan consists of an extensive archipelago off the far eastern coast of the Asian continent. One of the world's most homogeneous nations (a factor in the shaping of its cultural and religious histories), its population is around 125 million, with barely one percent of that population consisting of non-Japanese inhabitants. Its capital since the mid-19th century, Tokyo, is one of the world's most populous cities, while Japan is now one of the world's most technologically advanced societies and one of its leading economic powers. Japan has developed from a feudal imperial society in the mid-19th century, in which state, political power, and religion were closely aligned, into a modern liberal democracy in the present day that constitutionally separates religion and the state, and places religion solely in the

Children in traditional kimonos play with pigeons at Nagano's Zenkoji Temple; three-, five-, and seven-year-old children of Buddhist families visit temples or shrines on November 15 (Shichi-go-san) to give thanks for their healthy growth. (AP/Wide World Photos)

private sphere. Such modernization has been accomplished while retaining many aspects of the past, notably the continuation of the imperial lineage and of the emperor as titular head of state.

Japan has had a complex religious history in which religious forces from outside Japan (notably from continental Asia) have fused with indigenous forces to produce a variegated religious structure comprising a number of organized religions, including Shinto, a tradition that developed in Japan with a specific focus on the Japanese situation, and Buddhism, which came to Japan from continental Asia in the sixth century CE. It also has a continuing folk religious tradition centered on customs, beliefs, and practices that extend back thousands of years. The modern age has seen the emergence of a large number of new religious movements in response to the issues of modernization and cultural change, movements that speak to the needs of individuals in the modern day. Besides these religious influences, mention also should be made of Confucianism and Daoism, two Chinese traditions that entered Japan along with Buddhism and that, while not operating as separate traditions in Japan, have deeply influenced Japanese Buddhism and made their impression on the religious culture of Japan, and Christianity, which has been active in Japan since the mid-19th century.

Although this complex array of traditions has produced immense variety in Japanese religious life, it has also produced many areas of unity and areas of interaction between the various traditions in the ordinary lives of people. This is especially evident in the two main historical traditions of Shinto and Buddhism, which have complemented each other ritually in the individual lifecycle, Shinto being the most common operative religious system for commemorating births and for providing spiritual protection in the formative years of life, and Buddhism the commonly used religious framework for dealing with death, funerals, and the afterlife. Thus people may have affiliations to more than one tradition without feeling any sense of contradiction, while there is much shared ground within the traditions and the ways they function and serve people.

The indigenous prehistoric religion of Japan was based around the veneration of *kami*, a term that means god or deity, and may be either singular or plural. There were infinite numbers of kami, ranging from nature deities to the spirits of clan ancestors. The relationship between humans and kami was a reciprocal one, with humans venerating, praying to, and making offerings to the kami, whose role was to reciprocate by providing benefits, such as good harvests, and by overseeing the fortunes of the living. This indigenous tradition coalesced into a folk tradition centered around calendrical rituals, and eventually also into Shinto. The word "Shinto" means "the way of the gods" and indicates a tradition centered on myths that tell of the land and people of Japan being given life by the kami, who are considered as the protectors of Japan and as the ancestors of the Japanese imperial family. Such myths have, over the centuries, bound Shinto, the emperor, and the nation together and given Shinto a particularly nationalist orientation.

Buddhism entered Japan in the sixth century of the Common Era, along with various influences it had absorbed in China, including Daoist divination practices and Confucian ethical concepts affirming the importance of venerating one's elders and parents and placing great emphasis on caring for the spirits of the dead, who were worshipped as ancestors. Buddhism also brought with it a variety of practices and rituals that have influenced Japanese religion ever since, ranging from the study of scriptures to meditation, pilgrimage, and mortuary rituals. Buddhism received support from the imperial court and became a central element within the Japanese political system through much of Japanese history until the 19th century.

Japanese Buddhism is striking for the variety of sectarian developments and innovative leaders it has produced. In the early ninth century the monks Saicho (767–822) and Kukai (774–835), respectively, established the Tendai and Shingon Buddhist sects, the former combining esoteric and exoteric elements and based on the teachings of the Lotus Sutra, and the latter centered on esotericism. Both introduced a reverence for mountains along with ascetic elements into their Buddhism. In the Kamakura period, between the late 12th and the 14th centuries, a number of new Buddhist leaders emerged to establish new forms of Buddhism, including the Rinzai and Soto Zen traditions based on meditation practices and founded in Japan by Eisai (1141–1215) and Dogen (1200–1253), respectively; the Pure Land sect founded by Honen (1133–1212) and the

True Pure Land sect founded by Shinran (1173–1262), both sects based in faith in the Buddha Amida; and the Nichiren sect established by the charismatic prophet Nichiren (1222–1282), who espoused a nationalistic form of Buddhism based on the Lotus Sutra.

In the 16th century Japan also encountered Christianity through the activities of Catholic missionaries who were briefly successful in attracting converts there. However, in the early 17th century Japan's political rulers, fearing that Christianity would become a Trojan horse leading to the subversion of their power and the development of colonialism, banned the religion completely. Between the 17th and 19th centuries the country was virtually closed to the outside world, while all Japanese people were forced to take an oath of allegiance to Buddhism and to conduct the funerals and memorial services of their ancestors at their local Buddhist temples. These rules transformed Buddhism into a de facto pillar of the state, gave it a monopoly on the performance of death rituals, and helped build a close bond between the Buddhist temple and the household and family structures, through which the ancestors were memorialized, a bond that has largely endured, although becoming weaker in very recent times, especially among younger urban Japanese. In addition, both Buddhism and Shinto, which have traditionally drawn their strongest support in rural Japan, face severe problems because of declining populations outside the main city areas; many rural temples and shrines have closed because of a lack of local populations to support them. In the cities, growing interest in secular alternatives to the traditional Buddhist funeral and memorialization process has begun to erode support structures there.

In the mid-19th century, Japan, forced to open up to the outside world, engaged in a process of modernization. The Meiji Restoration of 1868, which paved the way for the development of the modern Japanese state, led to sweeping changes in the socio-religious structure. Buddhism lost its privileged position, although its central role in dealing with death and the ancestors enabled it to retain substantial support from the populace, while Shinto was elevated to the status of a national religion, and the emperor was portrayed as a sacred figure. In the latter 19th and first half of the 20th centuries, Shinto became part of the Japanese nationalist project, which led to the repression of dissident groups inside Japan (including religious movements) and to Japan's aggressive expansion beyond its own territory, and eventually to its engagement in World War II. After Japan's defeat and occupation by Allied forces, the links between the state and religion were broken, the emperor was no longer considered a divine entity, and a new Constitution was enacted in 1946, which, for the first time in Japanese religious history, guaranteed religious freedom and allowed religions to operate free from state interference, but also without state support.

This change especially benefited the new religions, movements that began to emerge in Japan from the first half of the 19th century on, when rapid social and economic change and modernization led to much unease throughout society. A number of such movements arose, including Kurozumikyo, founded by the divinely inspired Shinto priest Kurozumi Munetada (1780–1850) in 1814; Tenrikyo, founded by the female Nakayama Miki (1798–1887) in 1837; and Omoto, founded by Deguchi Nao (1836–1918) in 1892. They were usually led by charismatic individuals claiming that they had received new truths for a new age from newly revealed deities, and often promising to bring about spiritual transformation in, and the eradication of injustice from, society. Often, too, these movements offered their followers readily accessible spiritual techniques of problem solving and healing, and thus managed to build large followings, especially in Japan's rapidly developing cities. The continuing emergence and development of new religions was a dominant feature of 20th-century Japanese religion, with a variety of Buddhist-oriented movements such as Soka Gakkai (known outside Japan as Soka Gakkai International), Reiyukai, and Rissho Kosei Kai developing in the 1920s and 1930s.

In postwar Japan, the continuing development of, and high levels of membership in new religions has been one of the most prominent features of religious life. Many of the movements established in the prewar period developed mass followings, most notably Soka Gakkai, which built a membership running into several millions while also establishing a national newspaper, a university, and a political party, the Komeito, which is now independent of its religious parent but

JAPAN

OKINAWA SHOTO
Okinawa
Naha
SENKAKU-SHOTO
SAKISHIMA-SHOTO
RYUKYU ISLANDS
DAITO-SHOTO
OGASAWARA-SHOTO
BONIN ISLANDS
VOLCANO ISLANDS
Iwo Jima
Wakkana
Asahikawa
Sapporo
Kushiro
Hakodate
Aomori
Morioka
Akita
Yamagata
Sendai
Japan
Niigata
Fukushima
Iwaki
Tayama
Utsunmiya
Kanazawa
Nagano
Mito
Fukui
Urawa
Tokyo
Matsue
Tottori
Gifu
Kofu
Chiba
Yokohama
Kyoto
Otsu
Nagoya
Kobe
Shizuoka
Okayama
Osaka
Tsu
Yamaguchi
Hiroshima
Nara
Hamamatsu
Kitakyushu
Wakayama
Fukuoka
Matsuyama
Tokushima
Kochi
Saga
Sasebo
Oita
Uwajima
Nagasaki
Kumamoto
Miyazaki
Kagoshima
Naha
N

Japan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	64,685,000	71,562,000	56.0	0.15	65,101,000	51,314,000
New religionists	21,300,000	33,150,000	25.9	0.13	31,500,000	26,500,000
Agnostics	9,737,000	13,100,000	10.3	0.13	14,150,000	13,750,000
Atheists	1,280,000	3,700,000	2.9	0.13	4,500,000	5,000,000
Christians	3,100,000	2,903,000	2.3	–0.18	3,147,000	3,071,000
Marginals	171,000	770,000	0.6	0.16	850,000	900,000
Independents	460,000	633,000	0.5	0.70	800,000	850,000
Protestants	435,000	544,000	0.4	0.94	580,000	570,000
Shintoists	4,173,000	2,680,000	2.1	0.13	2,550,000	2,200,000
Chinese folk	40,000	294,000	0.2	1.81	260,000	240,000
Muslims	0	185,000	0.1	0.14	200,000	200,000
Confucianists	0	127,000	0.1	–0.68	130,000	130,000
Hindus	5,000	25,700	0.0	0.14	30,000	40,000
Baha'is	9,800	16,000	0.0	0.13	25,000	38,000
Ethnoreligionists	0	10,200	0.0	0.13	15,000	20,000
Sikhs	0	2,000	0.0	0.13	3,000	4,000
Jews	1,000	1,500	0.0	0.13	1,500	1,500
Jains	0	1,600	0.0	0.14	1,800	2,000
Total population	**104,331,000**	**127,758,000**	**100.0**	**0.14**	**121,614,000**	**102,511,000**

retains close links with it. The latter part of the 20th century saw the rise of a new wave of new religions (sometimes referred to by scholars as "new" new religions), including Agonshu, a movement based on esoteric Buddhism and founded by Kiriyama Seiyu (b. 1921), and Kofuku no Kagaku, founded in 1986 by Okawa Ryuho (b. 1956), who claims to be the incarnation of the Eternal Buddha who has come to transform the world spiritually. These movements have millennial orientations, attracting a following especially among young, well-educated urban Japanese who are deeply worried about the challenges to their cultural identity through the growth of Western influences in Japan and who are deeply concerned about threats posed to the planet by environmental problems and the threat of nuclear war.

In contemporary Japan the majority of Japanese describe themselves as being associated with both Shinto and Buddhism. Their primary association with Shinto is through festivals and community, lifecycle, and calendar rituals, including the New Year's festival, in which well over 80 million Japanese (the number has risen regularly over the past two decades) visit shrines (and some popular Buddhist temples) at the start of the year to pay their respects to the kami and to pray for good luck in the coming year. With Buddhism the primary link is through funerals, and household-based memorial rites for the ancestors. Yet at the same time, because these activities are predominantly social in orientation, many people who participate in them also describe themselves as not religious and have little other association with these traditions. Thus, although close to 90 percent of the population, according to surveys, have participated in various cyclical rites at Buddhist temples connected with the ancestors, the numbers who are devotional adherents of the Buddhist sects is considerably lower. At the same time, however, many Shinto shrines and Buddhist temples have extensive clienteles who visit them regularly to pray for good luck, while pilgrimages, especially to Buddhist temples such as the 88 pilgrimage temples on the island of Shikoku, are a popular form of devotionalism that attracts large numbers of practitioners each year.

Although the traditional religions have struggled to retain a following in the modern era, the new religions continued to attract support at least until the mid-1990s; in the period from the early 1980s into the 1990s, for example, groups such as Agonshu and Kofuku no

A Shinto priest blesses climbers at the Fuji Sengen shrine at the base of Mount Fuji. The shrine was built in the ninth century to appease the Fuji volcano. The Shinto goddess and main deity of Mount Fuji, Konohana Sakuya Hime, is believed to reside within the shrine. (Kazuhiro Nogi/AFP/Getty Images)

Kagaku attracted hundreds of thousands of followers. In all it is estimated that perhaps 20 percent of the population (around 20 million people) may belong (or may have belonged to) to a new religion. However, since the mid-1990s, such growth has largely petered out, and many, especially older, new religions have entered periods of retrenchment. Partly this has been due to a new wave of religious options that have, especially among younger Japanese, provided new alternatives to organized religious groups in very recent times. The rise of what have been called new spirituality movements with New Age religious orientations, which offer the opportunity to engage in a variety of practices and religious techniques, without making demands in terms of formal religious belonging and commitment, has been an especially prominent modern development that is proving attractive to growing numbers of people. Bookshops in cities such as Tokyo and Osaka often have "spiritual corners" full of self-help manuals and books about spirituality, meditation, channeling, and the like, and books of this sort sell in large quantities. There is also a growing interest in a variety of spiritual techniques and practices, ranging from divination and numerology to yoga and meditation. Although it is unclear how many people actively follow such practices, it is evident that this is a growing trend and that many people now eschew formal religious affiliations, constructing for themselves a self-help religious path through which to live their lives in the frenetic urban environment of modern Japan.

In addition, a small number (generally considered to be under two percent of the population) of Japanese have turned to Christianity in one form or another since it was allowed back when Japan opened to outside influences in the mid-19th century. Christians of

all denominations have since been active in establishing churches and educational institutions throughout the country, and many Japanese have expressed some degree of affinity with Christian ideas. However, Christianity has never managed to translate this affinity into a sizable following, largely, it would appear, because its teachings fail to fit with the Japanese emphases on venerating the ancestors and on engaging in religious traditions that affirm a sense of identity, social integration, and belonging. Prominent in the Christian establishment are the Roman Catholic Church, the Holy Catholic Church in Japan (Anglican), the Holy Orthodox Church in Japan, the Japan Baptist Convention, and the United Church of Christ in Japan. The latter was formed as World War II began, when the government forced all of the Protestant missionary churches to unite into one body. Other religious groups from outside Japan that have established a small but notable presence in the country include the Jehovah's Witnesses and the Unification Church.

One of the "new" new religions, Aum Shinrikyo, has created a new challenge to religion in Japan. In 1995 devotees of Asahara Shoko (b. 1955), founder and leader of Aum Shinrikyo (which renamed itself as Aleph in 1999), carried out a nerve gas attack on the Tokyo subway. Although Aum acted alone, and was radically different in its world-negating pessimism and its communal structure from other religions in Japan, the Aum affair has had major repercussions for all religious movements in Japan. It has led to the laws governing the administration and regulation of religious organizations being strengthened, while there have been numerous calls from politicians of all persuasions for greater state control of religious movements. Beyond precipitating such legal changes, the Aum affair has given added influence to a variety of critics, ranging from those on the political left, who regard religion as an outmoded and corrupting influence on society, and who have used Aum as a way of attacking religious movements in general, to mainstream supporters of the traditional religions, who have used Aum as a way of claiming that all new religions are potentially dangerous. In particular, the affair has damaged the general image of religion, and has contributed to a widespread antipathy to, and reluctance to engage in, organized religion—a tendency that has, if anything, added to the above-mentioned turn toward a more informal, self-directed approach to religious behavior and has weakened the support structures of organized religions.

Given that the religious traditions that have flourished in Japan have been especially concerned with the particular nature of the Japanese situation, it is unsurprising that they have had comparatively little impact beyond Japanese shores. When Japanese religions have spread abroad, it has mainly been along ethnic lines, among the Japanese immigrant communities that settled in Latin America, Hawaii, and North America from the late 19th century on. These communities carried their local religious customs with them, so that, for example, Buddhism continued to be the main vehicle for dealing with death. Thus, in Hawaii Buddhist temples and festivals such as o-Bon (the summer festival commemorating the spirits of the dead) continue to attract the support of many in the Japanese American community. Shinto has endured less well, probably because of its close associations with the land of Japan, and although its shrines may be found in areas where Japanese immigrants have settled (for example, Hawaii), they are less well supported than the Buddhist temples. Many Japanese new religions have gained a footing among overseas Japanese communities. Several of the older new religions, for example, have developed extensive support networks overseas, including Soka Gakkai (which is the largest Japanese religious movement both in and outside Japan) and Tenrikyo, which have put down roots in the Japanese communities of South America and elsewhere.

Outside the Japanese overseas communities, Japanese religions have met with limited success. Zen Buddhism has achieved some recognition in the West, initially through the writings of D. T. Suzuki (1870–1966) and later because of the activities of Zen priests such as Suzuki Shunryu (1904–1971) and Deshimaru Taisen (1914–1982), who established Zen meditation centers in Europe and North America. Nowadays Zen is one of the most highly visible forms of Buddhism operative in the West, attracting numerous practitioners and giving rise also to many centers now run or established by Westerners, some of whom have become Zen monks and nuns, and has more recently begun to develop a following among young urban elites in Latin

America (notably Brazil) as well. Other Japanese Buddhist sects such as Shingon and Pure Land have been less well known or successful beyond Japan, although they, too, have established temples and developed small followings in Europe and the United States.

Some Japanese new religions have expanded beyond Japan and the Japanese immigrant community. The most successful has been Soka Gakkai, whose combination of Buddhist principles with affirmative teachings that emphasize personal success and development, has attracted many, especially upwardly mobile, followers in the United States and Europe. Another that has had some success has been Mahikari, whose emphasis on spiritual healing has helped it develop a small following in Europe, Australia, the Caribbean, and parts of Africa. Few other movements have developed more than a small number of non-Japanese followers. Overall, Japanese new religions have not traveled particularly well overseas, probably because their teachings and practices are so closely associated with the Japanese situation and Japanese religious worldview that their messages do not always appear capable of the universalism that is necessary for expansion beyond the confines of their own cultural milieu.

Ian Reader

See also: Agonshu; Aum Shinrikyô/Aleph; Dogen; Eisai; Fuji, Mount; Holy Orthodox Church in Japan; Ise Shrine, The; Japan Baptist Convention; Kamakura; Kofuku no Kagaku; Kurozumikyô; Nara; Nichiren; Omoto; Pure Land Buddhism; Reiyukai; Rissho Kosei-kai; Roman Catholic Church; Saicho; Shingon Buddhism; Shinto; Soka Gakkai International; Soto Zen Buddhism; Sukyo Mahikari; Tenrikyo; Tian Tai/Tendai Buddhism; United Church of Christ in Japan; Zen Buddhism.

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Japan Baptist Convention

The Japan Baptist Convention (Nippon Baputesuto) can be traced to the opening of Japan to the West by U.S. admiral Matthew C. Perry (1794–1858) in 1853. Among the men aboard Perry's flagship was a marine, Jonathan Goble (1827–1896), who also happened to be a Baptist. He was eager to gather information on the possibility of a Christian missionary enterprise in the land. To that end, he made the acquaintance of a Japanese castaway, who returned to the United States with Goble. After the U.S.-Japanese treaty of 1859, Goble obtained the support of the American Baptist Free Mission Society (a slavery abolitionist group), and in 1860 he and his wife, Eliza Goble, settled in Japan.

In 1872, with the American Civil War past and the country beginning to recover, the American Baptist Missionary Union (ABMU) assumed the responsibility for the American Baptist Free Mission Society. The Gobles were joined by Nathan Brown (1807–1886) and Charlotte "Lottie" Brown (d. 1923), his wife. The four organized the First Baptist Church of Yokohama in 1873. Brown soon took the lead in the mission and translated the Bible into Japanese. The mission was slow in forming schools and opening a theological seminary but in 1898 received a ship from a donor in Scotland and used it to travel around the Japanese islands. Then, in 1908, William Axling (1873–1963) and Lucinda Axling established an institutional (multiservice) church in Tokyo. Before Axling left for the United States almost 50 years later, the government of Japan made him an honorary citizen.

Missionaries from the Southern Baptist Convention, under a comity agreement with the ABMU, began work in southwestern Japan in 1889. The work was centered on Kyushu, the southernmost of Japan's major islands. Schools were opened (two of which developed into colleges), and in 1918 the West Japan Baptist Convention was organized. That same year the American Baptists organized the East Japan Baptist Convention. With World War II on the horizon, these two groups merged.

In 1941, the government forced the formation of the United Church of Christ in Japan and made all of the Protestant bodies join it. Following the outbreak of war with the United States following Pearl Harbor, all the remaining missionaries were interned and repatriated. After the war, William Axling was the leading voice in advocating that the Baptists remain with the United Church. Some did. However, some American Baptist congregations left in 1952 and in 1958 formed the Japan Baptist Union.

In 1947, 16 churches related to the Southern Baptist Convention withdrew from the United Church and founded the Japan Baptist Convention. It launched an aggressive evangelism program. In the next generation more than 225 new congregations were founded. It established Jordan Press and a hospital in Kyoto. In 2009, it reported 329 churches and 34,077 members, approximately two-thirds of all the Baptists in Japan.

The Japan Baptist Convention is a member of the National Christian Council of Japan and the Baptist World Alliance. The convention also has a working relationship with the Okinawa Baptist Convention, a cooperative venture of the American Baptists and Southern Baptists.

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See also: Baptist World Alliance; Southern Baptist Convention; United Church of Christ in Japan.

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Japan Buddhist Federation

The Japan Buddhist Federation (JBF; Zen Nihon Bukkyokai) is an umbrella organization of more than 100 groups that encompasses all of the traditional Japanese Buddhist schools. Its member groups account for more than 90 percent of all temples and are located throughout Japan's provinces. It is the only such federation of Japanese Buddhist organizations.

The organization has its origins in the Bukkyo Konwakai (Buddhist Discussion Group) formed in 1900 to oppose state control of religion. It went through incarnations as the Dai Nippon Bukkyokai (Greater Japan Buddhist Association) and the Nihon Bukkyo Rengokai (Japanese Buddhist Union) before assuming its present name and becoming incorporated as a religious juridical body in 1957.

The JBF is engaged in a wide range of activities involving the entirety of the Japanese Buddhist world. Its primary activities strive to advance communication, the exchange of information, and the promotion of friendship among its member organizations. It also provides legal advice for its members. In addition, the JBF is a member of the Nihon Shukyo Renmei (Confederation of Japanese Religions), which includes representatives from Shinto, Christian, and new religious organizations. As a representative of the Buddhist world, it serves as a vehicle for communication with other religions, as well as for negotiation with political and bureaucratic authorities. It also functions as the Japanese branch of the World Fellowship of Buddhists (WFB), serving to promote exchange between Buddhists throughout the world.

At present, the JBF is engaged in educational activities intended to increase awareness concerning the protection of human rights within Japan, especially in regard to the elimination of discrimination toward

Japan's *buraku* class (underclass). It has also undertaken a research project to investigate the relationship between discrimination and the Buddhist scriptures.

The organization actively opposes recent amendments to the law governing religious bodies allowing for greater taxation and increased state monitoring of the finances of religious institutions. It also seeks to provide information about controversial issues, such as euthanasia in cases of brain death and the debate over organ transplants, both by organizing seminars and through its journal *Zenbutsu*, published in Japanese. The journal, with a circulation of 9,000, has been published since 1953, three times a year.

The offices of the Japan Buddhist Federation are located on the grounds of the Jodo (Pure Land) temple in Tokyo. The Federation is composed of a number of administrative organs, including a Board of Directors, a Board of Directors for Everyday Affairs, a Board of Trustees, an Office of General Affairs, and specialized committees for the examination of particular topics.

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See also: Buddhism; Jodo-shu; World Fellowship of Buddhists.

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Javanism

"Javanism" (*kejawen*) is a term for diverse spiritual practices of Javanese speakers who place their syncretic ancestral culture above specific religious affiliations. It is almost synonymous with *kebatinan*, which refers to Javanese mystical movements. Most Javanists stress that their practices are rooted in perennial indigenous traditions of wisdom, arguing that these predate even Indian influences.

There are several dozen major movements with Java-wide and, in a few cases, genuinely Indonesian membership. These include organizations such as *Pangestu*, *Sapta Darma*, *Subud*, *Sumarah*, Ilmu Sejati, and Hardopusoro. It has been estimated that 3 to 5 percent of the Javanese population are actively engaged in kebatinan practices, but perhaps a quarter of Javanese speakers (of whom there are over 60 million) empathize with the spiritual style of these movements.

Kebatinan groups existed within the colonial framework but were usually secretive. Arguably they began to adopt modern form in reaction to the crystallization of modernist Islamic organizations. Among those the Mohammadiyah (founded in 1911) was especially anti-mystical in its early years. Most movements only came into public view during the revolution of the late 1940s, while Indonesia was attaining independence. Then, paralleling the organizing process in the 1950s through all sectors of Indonesian society, major movements became formally organized. During the early 1950s a number of movements argued that they deserved recognition as separate religions, suggesting that in the context of national independence it would be an anomaly if only imported religions received government approval. Some movements maintained that argument into the 1970s; most accepted they were unlikely to get formal recognition.

Within Indonesia these movements are now termed *kepercayaan*, simply meaning "beliefs." Other designations have included *kejiwaan* or *kerohanian*, the first from a Sanskrit root, the second from Arabic, and both meaning "spiritual," and *kawruh kasunyataan*, roughly, "knowledge of Truth." Whatever the preference (which varies among movements), there is always a disavowal of the association with *klenik*, black magic and occultism, as that is the charge most often leveled against them by Muslim critics.

In opting for the designation kepercayaan, Javanist movements were self-consciously staking a claim to legitimacy within the provisions of the 1945 Constitution. That Constitution was readopted by Sukarno (1901–1970; r. 1949–1967) in 1959 and has remained sacred under Suharto (b. 1921) and even his recent successors. Inclusion of the term kepercayaan in the Constitution was credited to Wongsonegoro, who became the patron of umbrella movements on behalf of

mysticism during the 1950s. The first of these, the BKKI (Badan Kongres Kebatinan Indonesia, or Congress of Indonesian Mystical Movements), was founded in 1955 by him. In Yogyakarta in December 1970 a successor organization was named the SKK (Sekretariat Kerjasama Kepercayaan) and subsequently renamed HPK (Himpunan Penghayat Kepercayaan).

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See also: Pangestu; Sapta Darma; Subud; Sumarah.

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Jehovah's Witnesses

The Jehovah's Witnesses are an organization within the group of Christian sects and denominations sometimes referred to as the "Adventist Family." While the organization began in the United States, it has spread throughout the world, although its growth is believed to have slowed somewhat in recent years. Witnesses believe the world is now in its last days. They hold that Christ began his invisible presence on Earth in 1914 and that Armageddon will occur in the very near future.

The American Charles Taze Russell (1852–1916) is generally regarded as the founder of the movement and is the originator of the group's basic system of beliefs. In 1879, Russell began publishing *Zion's Watch Tower and Herald of Christ's Presence*, in which he argued that the millennium was imminent and that Christ's invisible presence on Earth had begun in 1874. Russell began attracting followers, known as Bible Students, and in 1884 the Zion's Watch Tower Tract Society was incorporated. Russell's successor, Joseph Franklin Rutherford (1852–1942), can be credited with the development of the present-day hierarchical, or "theocratic," organizational structure as well as with the coining of the name "Jehovah's Witnesses." A period of concerted efforts at growth and global expansion began under third President Nathan Knorr (1915–1975) and has continued under the succeeding two presidents. In October 2000, the Witnesses announced a plan for reorganization in which theological and administrative responsibilities would be divided for the first time.

While the organization has been consistent in its belief in the imminent coming of the millennium, several different dates have been put forward for the end of the present era, the most recent being 1975. As a result of their interpretation of Revelation 7:4–9, Witnesses believe that 144,000 "chosen" people will rule the world from heaven with Jesus after Armageddon. Others, members of the "Great Crowd," will be resurrected during the millennium and given the opportunity to earn eternal life on Earth through obedience to God.

Jehovah's Witnesses believe that they embody the true church, the "faithful and discrete slave" responsible for acting according to the divine plan. Although they consider themselves Christian, they reject a number of ideas put forward by most Christian groups. Witnesses reject the doctrine of the Trinity and emphasize the oneness of God, to whom they refer as Jehovah. They regard Jesus as a perfect, but fully human, being who sacrificed his life as a ransom for sinful humanity. Witnesses reject the notion of hell as contrary to God's loving nature, and they reject the notion of the immortality of the soul.

Witnesses regard Christmas, Easter, birthdays, and other holidays as Pagan in origin and do not celebrate them. Their only sacred observance is the commemoration of Christ's death during Passover. Weekly observances emphasize public talks, training for wit-

nessing work, and study of the *Watch Tower* and other Witness publications rather than the kinds of prayer or ritual usually associated with Christian worship. Because the last days are at hand, the most important work for Jehovah's Witnesses is door-to door "preaching," or "publishing," in order to separate the saved from the damned.

The practice of "publishing" has brought Jehovah's Witnesses some notoriety in a variety of nations. Also controversial is their refusal to accept blood transfusions as a result of their interpretation of the biblical injunction against eating blood. But perhaps the source of the most tension between Witnesses and "the world" has been their refusal to serve in the military, to participate in patriotic exercises, and to join political parties. These positions have led political officials in many states to brand Witnesses as unpatriotic or enemies of the state and to subject them to persecution.

As of 2008, approximately 7.2 million Witnesses were active in 236 countries and territories. A total of 17,790,631were in attendance at the memorial of Christ's death in 1999, and 289,678 were baptized. Growth in recent years has slowed, but the number of publishers worldwide continues to grow by a rate of about 2 percent. As a result of global expansion, less than 20 percent of all Witnesses live in the United States, the group's country of origin, while more than 25 percent live in Latin America.

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See also: Russell, Charles Taze.

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Jerusalem

Jerusalem is a very old city that contains many sites of religious significance, and it continues today to be a source of considerable disagreement between the different Abrahamic religions and within each one also. For Jews it is the site of the temple, of which only a wall now remains (though probably not even a wall of the temple itself but probably just a wall close to it and once enclosing it). For Muslims it is the site of the Prophet's miraculous night journey from the Hejaz on Buraq, and his ascension through the heavens, and for Christians it is where Jesus was crucified and spent much of his life. The city is now the capital of the state of Israel, but its final status is still very much in question.

Jerusalem is replete with sites of sacred significance. King David, its founder, is said to be buried on Mount Zion, and this is also the site of the Last Supper, according to many Christians. It is also the place where Jesus reappeared after being dead for three days. This event is represented by the coenaculum, or the cenacle, a small, two-story structure within a larger complex of buildings on the summit of Mount Zion. The Franciscans built the upper storey in the 14th century to commemorate the Last Supper. It is also identified as the "upper room" in which the Holy Spirit descended upon the Apostles at Pentecost (Acts 2:2–3). The ground-floor room beneath the coenaculum contains a cenotaph that since the 12th century has been known as the "Tomb of King David"—even though the recorded burial place of the king was in the "City of David" on the Ofel Ridge (1 Kings 2:10). Beneath the level of the present floor are earlier Crusader, Byzantine, and Roman foundations. An apse behind the cenotaph is aligned with the Temple Mount, leading to speculation that this part of the building may have been a synagogue. Christian traditions also point to Mount Zion as the place where the Virgin Mary had fallen asleep for the last time. On that spot, a massive Benedictine basilica, named the Dormition Abbey, was erected. The Franciscans, on their return to Jerusalem, built the present Chapel of the Coenaculum in 1335. The *mihrab*, a Muslim prayer niche, was added in 1523, when the Franciscans were evicted from the building and the chapel was converted into a mosque.

The Via Dolorosa commemorates the Passion of Jesus and allows visitors to relive that experience, to a degree, while the site of the ascension on the Mount of Olives is also available. At the Garden of Gethsemane Jesus had prayed for the cup to be taken from him, and the Church of the Holy Sepulcher is yet another site of the resurrection, a very old church indeed that is possibly built on a Roman temple. It is sometimes identified with Golgotha, the place of the crucifixion, although this is probably some way outside the old walls of the city. The significance of this church means that it is shared by many denominations who do not always agree entirely on who controls what area and disputes that can become violent do arise.

The state of Israel came into the full possession of Jerusalem after the 1967 war and regards it as its indivisible capital, although no one else does. This means that Israel is in control of the religious sites of the three religions, and it has dealt with this by generally maintaining an Ottoman-like policy of leaving each community to regulate its own buildings, except where conflicts arise. So the two mosques on Temple Mount along with the other mosques in Jerusalem come under the authority of the Islamic *waqf*, or foundation, which looks after religious buildings, and Jews are not allowed onto the Temple Mount. There is great suspicion on both sides as to the intentions of the other, and some Muslims have denied that Jerusalem has any connection at all with Judaism and the temple, while some Jews and Christians see it as desirable for a third temple to be built on the Temple Mount, presumably after the removal of the mosques. The different Christian denominations are allowed to look after their own property in Jerusalem, but when a dispute arises, as it often does, the state steps in and tries to establish peace. Israel claims with some plausibility that there is now more freedom for the three religions than during the Jordanian occupation of Jerusalem from 1948 to 1967 since Jews can freely visit the city and its religious sites, which they could not do then. On the other hand, there are restrictions on Muslim worshippers, especially during times of tension, which did not exist when Jerusalem was controlled by a Muslim country.

The significance of Jerusalem for Jews cannot be overemphasized. It is mentioned more than 600 times in the Bible (but never in the Five Books of Moses) and three times a day in the prayers of traditional Jews, including a wish for the temple to be rebuilt. Synagogues are aligned so that the direction of prayer is toward Jerusalem and in particular the temple, and individuals praying anywhere are supposed to pray in that direction. For Muslims it is the third holiest city (hence its name, al-Quds) and the site of the first *qiblah*, direction of prayer, but is now largely significant because of the Prophet's night journey. He rode at night on the horse Buraq to Jerusalem, to the top of Mount Moriah and from there to the heavens to meet the prophets. In fact, the only reference in the Koran to Jerusalem is not that direct, but is only to the distant place of worship (*al-aqsa*) (17:1). For Christians, Jerusalem's significance rests on the life and death of Jesus there, and for some Christians the rebuilding of the temple plays an eschatological role without which Jesus will not return.

Mount Moriah is according to Jewish tradition the site of a number of key events in the Jewish Bible, including the temples, the sacrifice of Isaac, and Jacob's dream. It lies between Mount Zion to the west and the Mount of Olives to the east. It is regarded as the navel of the world, as the physical link between God and the Jews. Some early Christians believed that the navel stone of the universe lay in the Church of the Holy Sepulcher, where the True Cross had reposed, and the idea of Jerusalem as a particularly close place to heaven persisted in several metaphysical systems, including that of the Freemasons and their interest in the temple of Solomon and architectural symbols is based on it.

The idea of Jerusalem as an especially religious city has become very much part of the ideology of modern Israel, where it is contrasted with the largely secular and modern city of Tel Aviv, which resembles modern Western cities anywhere. Jerusalem remains a city where religious people tend to wish to live, and seek to preserve the religious character of their own areas. So the ultra-orthodox Jews who live in particular parts of the city may try to impose dress and behavior codes even on those just passing through their neighborhood, and restrict what can take place on the Sabbath, encouraging secular Jews to live in different parts of Israel. In Jerusalem the disputed nature of the city between Jews and Arabs has made it a natural focus of violence, which hardly encourages people to want

to live there, unless they have strong religious reasons to do so.

According to the 2000 Israel Statistical Yearbook, there were at that time 1,204 synagogues, 158 churches, and 73 mosques in the city. Many of the synagogues are very small and belong to ultra-orthodox (*haredi*) communities who live in the city and spend much of their time involved in religious activities based in particular neighborhoods and minimizing their links with the state. The churches are made up of a wide variety of different denominations with foreign congregations and some with a local clientele among the Palestinian Christian population.

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See also: Franciscans; Moses; Pentecost; Synagogues.

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Jesuits

The Jesuits, officially the Society of Jesus, is one of the largest and more important religious orders that contributed to the worldwide spread of the Roman Catholic Church in the modern world. The order was founded by Saint Ignatius of Loyola (1491–1556) on August 15, 1534. At the founding, Loyola and six others took a vow of poverty and chastity and dedication to apostolic labor as enjoined by the pope. The Order was approved by the pope in 1540. As the Order evolved, it was divided into geographical provinces. Leadership is placed in a general congregation, a body that includes the superior general, the vicar general, all assistants and provincials, and two electors from each congregation. The meetings of the congregations are infrequent, usually called following the death of the superior general in order to elect his successor. The superior general serves for life and is the real leader of the Society, apart from the adopting of broad policies and legislation by the congregation.

The Order expanded rapidly and had gained almost 1,000 members by the time Loyola died. Its first major task was stemming the tide of Protestant advance. It is credited with turning back Protestant successes in France, Belgium, and parts of Central and Eastern Europe. Jesuits operated under cover in some Protestant countries where their detection meant arrest, torture, and possible execution. Higher education became the Order's primary tool, and the Order opened a number of colleges—46 before Loyola died and almost 100 more in the next generation. It also developed the modern seminary for the training of clergy, the most outstanding of which was the Roman College, now known as the Gregorian University, in Rome. These seminaries became important centers of learning that assumed the burden of countering the Protestant and other heresies.

Second only to education has been the Society's work in missions. The first missionary, commissioned within months of the Society's founding, was Saint Francis Xavier, who traveled to the East as a representative of the Jesuits. The Society grew as the exploration and colonization of the Western Hemisphere was beginning. Though several other orders, especially the Franciscans and Dominicans, were already on the scene in the French, Spanish, and Portuguese colonies, in the 1700s the Jesuits surpassed them in number of personnel. They were especially effective in the settlement of South America. The Society also opened work in Portuguese colonies on the coast of Africa, but Jesuits were frustrated in their efforts to slow the work of the slave merchants. Efforts in Asia centered on India, China, Japan, and the Philippines.

In 1773 the Society fell victim to its own success. Its educational attainments had placed members at the center of a number of controversies and led to the creation of numerous enemies. Others resented the work of missions that blocked the exploitation of people and land in the colonies. By the mid-18th century, proposals to suppress the Society began to be debated in Rome. Beginning in 1759, the Jesuits were expelled

A Jesuit-led Roman Catholic Church, Tokyo, Japan. (J. Gordon Melton)

from various South American countries, beginning with the confiscation of the Order's properties and possessions in Portugal. France acted against the Order in 1764, and Spain followed three years later. Under pressure, Pope Clement XIV dissolved the Society. Many became secular priests, and a few rose to power, among them John Carroll (1735–1815), the first archbishop in the United States.

Action on the suppression of the Order was not carried out in many places, and a remnant of the Order continued, possibly the most important group being the one in Russian-controlled Poland. Other pockets continued with tacit papal approval until 1814, when the suppression of the Order was repealed. The restored Order began with approximately 600 members. It grew steadily, and by the middle of the 20th century had 35,000 members. The Order returned to its emphasis on higher education and scholarship, and the Society founded a number of outstanding colleges and universities. It also produced many Catholic scholars of note. At the same time the missionary emphasis also re-emerged, and thousands of members were sent to work in Africa and Asia. The expansion of the restored Society has not gone unchallenged; it has continually faced opposition from secular governments (especially France and Spain) and was totally suppressed by Communist rulers.

The Jesuits found an especially welcoming environment in the United States, though the Order was on occasion targeted by popular waves of anti-Catholicism. It has built a system of top-rated colleges and universities, among the most famous being Boston College;

Portrait of Ignatius Loyola, who founded the Society of Jesus, also known as the Jesuits, in the 16th century. (Library of Congress)

Fordham, Georgetown, and Marquette universities; and the several Loyola Universities (Detroit, Chicago, New Orleans, Los Angeles).

In 2008, the Society of Jesus reported a total of 18,815 members of which 13,305 were priests, 2,295 were scholastic students, 1,758 were brothers, and 827 were novices. They were scattered around the world in 112 countries. Local residences/monasteries are organized into provinces, which in turn are divided among 10 regions called assistances. On January 19, 2008, Father Adolfo Nicolás was elected 30th superior general of the Society of Jesus. Headquarters of the Society is in Rome, as is its mother church, the Chiesa del Santissimo Nome di Gesù all'Argentina (the Church of the Most Holy Name of Jesus, or simply the Chiesa del Gesu).

Over the years, more than 25 Jesuits have been canonized.

The religious life, regulations, and directions for ministry are laid out in a set of writings known collectively as the Institutes. It includes a variety of papal documents; the Society's constitution; and the *Spiritual Exercises,* a book by Loyola outlining a special program of self-reflection and spiritual practice that each Jesuit utilizes as part of his own program of spiritual progress.

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See also: Francis Xavier; Ignatius of Loyola; Roman Catholic Church.

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JeungSanDo

JeungSanDo (also spelled Jeung Sanh Doh) is a new Korean religious movement, a Dao or Way, which grew out of the life and work of Kang Il-sun Sah-ok (1871–1909), better known as SangJeNim. He is believed by his followers to be the incarnation of the Lord God who ruled with the Triune God. The Lord God came from heaven to fulfill a set of prophecies, including the Buddhist prophecy of the coming Maitreya and the

Second Coming of Jesus expected by Christians. In JeungSanDo teachings, Shang-ti (Confucianism), the Jade Emperor (Daoism), Maitreya (Buddhism), and God (Western traditions) are the same. SangJeNim was the embodiment of this entity.

Kang grew up in poverty. In 1877 he reportedly experienced sudden enlightenment and in 1894 made the decision to save and enlighten the world. In 1901 he is believed to have defeated all evils and opened the Great Gate of Spirituality and to have begun the work of Reconstructing Heaven and Earth. He also began to gather disciples, the first of which was Kim Hyong-yol, designated the keeper of the Way of JeungSanDo. Kang predicted that within a relatively short time a good world would arise.

In 1907 he named Ko Pam-lye (1880–1935) as Sabu, the Head of all Women. He had already proclaimed that men and women were equal, and following his death in 1909, Lady Ko, better known as Tae-mo-nim (Holy Mother), became the leader of the movement. She assumed the task of propagating the new T'aeulju mantra, the chanting of which is believed to provide a lifeline to the enlightening and healing energy of T'aeul Heaven, the womb of the universe. Accompanying the mantra is a set of 16 tai chi movements corresponding to the sound symbols of the mantra, believed capable of activating the healing energy (*chi*) from the universe and pushing out the toxic energy from the body. Each movement is seen as related directly to the function of one or more internal organs. The movements are slow, controlled, and synchronized with the breath.

In the post–Korean War period, JeungSanDo experienced new life and began to spread throughout South Korea and then internationally. The publication of an English edition of the account of the founder's supernatural work, *JeungSanDo DoJeon*, in 1995 facilitated its movement into English-speaking lands.

As of 2009, JeungSanDo has centers in Japan, the Philippines, New Zealand, United Arab Emirates, Taiwan, Indonesia, Germany, the United States, Canada, and the United Kingdom.

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See also: Buddhism; Confucianism; Daoism; Energy.

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Jiu-Hua Shan

Jiu-Hua Shan is one of the four Buddhist sacred mountains of China. Located in Anhui Province, southwest of Nanjing, it is the mountain of the east. It is also considered especially sacred to Ksitigarbha (or Dizang) Bodhisattva.

The Buddhist history at Jiu Hua is usually dated from the arrival of Fu Hu, a monk who settled there in 503 CE and built a temple, called Fu-Hu-Cell. The middle of the eighth century became a time of significant Buddhist expansion. In 719, during the Tang dynasty (618–907), the Korean Prince Kim Gio Gak (aka Jin-Qiao-Jue, d. 793) came to live on Mount Jiuhua. He meditated for 75 years at Mount Jiu Hua and passed away at the age of 99. To the people, he closely resembled Bodhisattva Ksitigarbha and after his death, many came to believe that he was an emanation of the bodhisattva. He came to be called Gold Bodhisattva Dizang and a pagoda was built for his veneration. The building that came to house the seven-story pagoda was called the Hall of the Incarnation. From Kim Gio

Gak's stay, the mountain began to be identified with Ksitigarbha Bodhisattva.

As occurred at Wu Tai Shan in the north, the suppression of Buddhism under the reign of Tang Emperor Wuzong in 845 CE led to the closing and/or destruction of the Buddhist temples at Jiu Hua Shan and forced most of the monks and nuns who had resided there to return to secular life.

Buddhism was revived at Jiu Hua during the Five Dynasties period (907–960) but did not really expand until the Ming dynasty (1368–1661). The first Ming emperor, Chu-Yuan-Chang, had been a monk in An-Hui before assuming the throne. He and his successors provided funds to restore Hua-Cheng Temple, the oldest temple on the Mountain. Each year, the emperor came to Jiu-Hua Mountain on the 30th day of the 7th lunar month to worship Ksitigarbha Bodhisattva, each year. The emperors of the Qing dynasty (1662–1911) favored Vajrayana Buddhism and continued the annual attention to the mountain, though most favoring Wu Tai Shan. During this time, as many as 5,000 monks and nuns resided in more than 300 monasteries on Jiu Hua Mountain.

The policies imposed on Buddhism by the secular government of the Republic of China worked against the survival of Buddhist temples and monasteries. Some were abandoned and closed, others appropriated for secular use. All the temples were closed during the Cultural Revolution in the 1960s. Beginning in the 1980s, the temples were allowed to reopen, and, since that time, the government has donated funds to restore many of them. New ones have also been opened. Today, approximately 100 temples and monasteries can be found on or at Jiu-Hua Mountain. Almost all are dedicated to the worship of Ksitigarbha Bodhisattva, who is represented in a variety of unique pictures and statuary.

Among the many temples on Jiu Hua is the Hua-Cheng Temple, the oldest temple on the mountain, which also houses the Historical Relics Museum of Jiu-Hua Mountain. On display there are the Buddhist sutras from the Tang and Ming dynasties and the handwritten documents of the Emperor K'ang-His/Kang-Xi and Emperor Qian-Lung's of the Qing dynasty. In the Corporeal Body Hall of Bai-Sui Temple is the 350-year-old mummy of Monk Wu-Xia, still in good condition.

In 2001, plans were announced to create a mega-statue of Ksitigarbha at 155 meters (509 feet) to be completed around 2004. Several years later the date was changed to around 2008 and the size revised downward to 99 meters (325 feet), in honor of Kim Gio Gak, the emanation of Ksitigarbha, who reputedly ended his life when he was 99 years old.

The greatest time for pilgrims and tourists at Jiu Hua Mountain today is on Ksitigarbha's birthday, the 30th day of the 7th lunar month or the next day, the first day of the 8th lunar month.

Edward A. Irons

See also: Emei Shan; Ksitigarbha's/Jizo's Birthday; Mountains; Putuo Shan; Wu Tai Shan.

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Jodo-shinshu

Jodo-shinshu (True Pure Land School) belongs to the so-called Pure Land tradition, the largest current of traditional Japanese Buddhism of which Jodo-shinshu constitutes the largest denominational family. The 10 existing Jodo-shinshu denominations count approximately 15 million adherents, more than 20,000 temples, and 30,000 priests (more than 90 percent male) in Japan.

The denomination traces its origin to Shinran (1173–1262), a disciple of Honen (1133–1212), the founder of Jodo-shu. Shinran was an adherent of the powerful "movement of the exclusive and single-minded *nembutsu*," which was deemed heretical by the established Buddhist orders. When the movement was prohibited in 1207, Honen and some of his followers, including Shinran, were excommunicated and exiled. Shinran's exile to Echigo, where he started to

propagate his own interpretation of Honen's Pure Land teachings, is traditionally regarded as the starting point of the Jodo-shinshu. Being expelled from the Buddhist order, Shinran regarded himself as neither priest nor lay, married, and had children, thus paving the way for the eventual abolishment of celibacy in Japanese Buddhism as well as for hereditary priesthood. After his death, his youngest daughter Kakushin functioned as the first caretaker of her father's mausoleum at Otani, east of Kyoto. She was supported by followers of Shinran, and out of this group of caretakers evolved what is now known as the Jodo-shinshu. In 1321 Shinran's grandson Kakunyo turned the mausoleum into a temple and called it Hongan-ji, which eventually became one of Japan's most powerful religious institutions.

The group of Shinran's descendants did not gain any notable influence, however, until Rennyo (1415–1499), the so-called Eighth Chief Priest of Hongan-ji. The expansion of the sect, being involved in a number of peasants' uprisings known as *ikko-ikki*—referring to the then customary designation "Ikkoshu" for the sect—engendered suspicion among the established orders. The army of Tendai monks attacked Hongan-ji several times, and the temple was moved to other places more than once. Still, the influence of the Jodo-shinshu in the provinces grew and its temples took the shape of fortresses, while its chief priests (*monshu*) became as powerful as secular lords. In the late 16th century the sect's headquarters, Ishiyama Hongan-ji—a temple-fortress located in present-day Osaka—was destroyed by the troops of Oda Nobunaga, who regarded the powerful Buddhist temples as major obstacles to the unification of Japan. In 1592 the Hongan-ji was rebuilt in Kyoto. Ten years later, due to disputes over the leadership of the Hongan-ji, a new temple was founded east of the original Hongan-ji. The sect's headquarters was thus divided into the Eastern Hongan-ji and the Western Hongan-ji. The former is the headquarters of the Otani branch, the latter that of the Hongan-ji branch of Jodo-shinshu. The Otani-ha counts approximately 5.5 million members and 8,698 temples. The Hongan-ji branch, which is known in the United States as the Buddhist Churches of America, has approximately 7 million members, more than 32,000 priests, and 10,281 temples. Both groups are members of the Japan Buddhist Federation through which they relate to the World Fellowship of Buddhists.

Besides these two, there exist today eight more branches of comparatively minor significance. The lay-oriented Jodo-shinshu has abolished all monastic elements, and training of priests has been reduced to the extreme. The major branches of Jodo-shinshu run universities and other educational institutions, and actively promote scholarly and social activities.

Doctrinally, the Jodo-shinshu differs considerably from the Jodo-shu, which derives its teachings from Shinran's master Honen. Among the so-called Three Pure Land Sutras the *Muryoju-kyo* (Sutra on the [Buddha of] Immeasurable Life) holds the central position. Shinran stressed faith in the "Other Power of Amida Buddha's Vow" rather than the practice of calling upon this Buddha's name (*nembutsu*). According to his interpretation, the *nembutsu* is merely a thankful reaction to the experience of absolute faith in the fact of being saved by Amida, which, again, is conferred to men by the Buddha. Shinran emphasized the sinful beings' utter dependence on Amida's grace, which is particularly directed toward those who are unable to do any religious or secular good.

Jodo-shinshu has been remarkably active and successful in overseas missions, also among non-Japanese, especially in Canada, the United States, Brazil, and Western Europe. In recent years, however, membership in the United States has been shrinking significantly.

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Otani-ha
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Shimogyo-ku
Karasuma-dori
Shichijo-agaru

Tokiwa-chō
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See also: Honen; Japan Buddhist Federation; Jodo-shu; Pure Land Buddhism; Shinran; World Fellowship of Buddhists.

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Jodo-shu

Jodo-shu (Pure Land School) belongs to the so-called Pure Land tradition of Japanese Buddhism, to which almost 20 million Japanese adhere. The major branch of the denominational family called Jodo-shu counts approximately 6 million adherents, 6,932 temples, and 8,000 clerics (more than 90 percent male) in Japan and thus constitutes one of the major Japanese Buddhist denominations.

Tradition claims that Jodo-shu was founded in 1175 by the Tendai monk Honen (1133–1212) when he decided to leave the Enryaku-ji Monastery on Mount Hiei in order to propagate his Pure Land teaching among the populace. Honen maintained that the then already popular practice of invoking Amida Buddha's name (a practice called in Japanese *nembutsu*) with the intention of being born in his Pure Land of Bliss was the only appropriate practice in the "latter days of the dharma" (Buddhist law). Honen chose the so-called Three Pure Land Sutras as the scriptural basis of his Jodo-shu and claimed to follow the interpretation of these scriptures by the Chinese monk Shandao (613–681). According to Shandao, Amida Buddha himself, in his vow to save all sentient beings, had selected the act of calling upon his name as the practice that would inevitably lead to birth in his paradise, and thus liberate from the circle of birth and death. Honen also adopted Daochuo's (562–645) distinction between the Gateway of the Holy Path, under which he subsumed all the teachings and practices of Mahayana as well as so-called Hinayana Buddhism, and the Gateway of the Pure Land. Honen's major ideas are developed in his *Collection of Passages on the Selection of the Nembutsu in* [*Amida's*] *Original Vow* (*Senchaku-hongan-nembutsu-shu*), written, according to tradition, upon the request of regent Fujiwara Kanezane in 1198. Jodo-shu places itself in the tradition of the Chinese monks Tanluan, Daochuo, Shandao, Huaigan, and Shaokang, but lacks any incessant lineage of personal transmission up to Honen, a fact that weakened the movement's claims of orthodoxy.

Under the doctrinal guidance of Honen the movement of the "single-minded and exclusive nembutsu" grew rapidly. Many clerics and laymen appreciated Honen's simple but persuasive message. However, the established Buddhist orders and schools harshly criticized the movement for being intolerant, exclusionist, one-sided, and heretical. After a number of scandals had raised fears that Honen's followers might bring about social disturbance, the secular authorities yielded to the demands of the Buddhist establishment and prohibited the movement's activities in 1207. As a consequence, Honen and a couple of his close disciples were excommunicated and exiled. The popularity of his doctrine, however, remained unbroken. After Honen's death in 1212 the movement split into several branches, among which the so-called Chinzei branch eventually became dominant. Until the early 17th century, however, Jodo-shu failed to gain official recognition as an independent denomination. After World War II several factions seceded, but in 1962 they merged again, and

Pure Land Buddhist temple, Taichung, Taiwan. (J. Gordon Melton)

the Chion-in in Kyoto, founded in 1234 by Honen's disciple Genchi at the site where his master had resided, was accepted as Jodo-shu's headquarters, or Grand Head Temple. A second, much smaller denominational family of Jodo-shu is called Seizan-ha. The three denominations belonging to the Seizan group count less than 500,000 adherents.

A monastic way of life is mainly upheld by nuns, whereas the temples are run by married male priests; a priest will, as a rule, bequeath his temple to his eldest son. Jodo-shu runs universities, colleges, schools, and kindergartens, and promotes various scholarly and social activities. It is a member of the Japan Buddhist Federation, through which it relates to the World Fellowship of Buddhists. Major strongholds of Jodo-shu outside Japan are regions with a large Japanese population such as Hawaii (14 institutions), the United States (2 temples), and Brazil (2 temples). Hitherto, the denomination has developed no notable missionary activities among non-Japanese.

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See also: Honen; Japan Buddhist Federation; Pure Land Buddhism; World Fellowship of Buddhists.

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John of God Movement, The

While John of God has been working as a medium-healer in Brazil for four decades, only in the past decade has he become well known overseas. In 2006 alone he was invited to conduct healing events in Germany, the United States, and New Zealand. He returned to the United States and New Zealand in 2007, and in 2008 and 2009 he was once again in the United States. A large number of people attended each of these events, and many more have been to his healing center in the town of Abadiânia, central Brazil. Among the visitors are guides, healers, and the ill, who wish either to improve their healing powers or to obtain treatment. Several of them are building homes and establishing businesses (guest houses, restaurants, and Internet cafes) around the Casa de Dom Inácio, the healing center.

João Teixeira de Farias—aka João de Deus in Brazil and John of God overseas—was born in Cachoeira da Fumaça, a small town in the state of Goiás in 1942. He grew up in poverty and had very little schooling. João started prophesying at an early age and recalls having his first vision at 16. He tells of how while bathing in a river, Santa Rita de Cássia, an important saint in the Brazilian Catholic pantheon, appeared. Attesting to the highly syncretic nature of the Brazilian religious arena, it is alleged that the Catholic saint told him to go to a Kardecist Spiritist center in Campo Grande (the present capital of Mato Grosso do Sul state). There, for the first time, he maintains that he took on the entity of King Solomon and healed many people while oblivious to what he was doing. This was the first of the more than 30 entities he now channels.

After this incident, he traveled around central and northern Brazil healing people and doing odd jobs. Following the instruction of his spiritual guides, he finally settled in a small building near the highway in Abadiânia, a village 62 miles southwest of Brasília (Cumming and Leffler 2007, 1–5; Pellegrino-Estrich 2001, 42–43; Póvoa 1994, 45–47). John of God asserts that he is the medium of the spirits of deceased doctors, surgeons, healers, saints, and people who were remarkable in their lifetimes. He says he takes on these entities in a trance and does not remember his acts when he becomes conscious again. John of God is part of a small but significant group of medium healers who use kitchen knives, scissors, and scalpels to operate on people while in trance.

Although he declares himself Catholic, his is a highly syncretic Catholicism combining Kardecist Spiritism, Umbanda, and Freemasonry. Kardecist Spiritism is the religion that is flagged whenever people inquire about John of God's healing practices. Spiritist books are sold at the Casa shop; books and documentaries by foreign guides all call John of God's cosmology Spiritism.

Casa de Dom Inácio opens only three days a week. There are two healing sessions a day with approximately 500 people at each. Several healing methods are used by John of God in trance. He may prescribe herbs (sold at the Casa pharmacy), crystal beds (where the patient lies under a stand with seven fingers where crystals are placed, one for each chakra), sacred waterfall baths, meditation (or "current"), and invisible or visible (with cut) operations. Operations are conducted "to resolve a current physical ailment . . . to resolve a future health problem or . . . to clear some spiritual issue that is affecting your life and your mission" (Casa Guide for English Speaking Visitors 2006, 18). Patients undergoing invisible operations are told to close their eyes and place their hands on the sick part of the body while a volunteer prays aloud. Operations are concluded when John of God comes to the room

and announces: "In the name of God you are all operated on." People are then to go back to the *pousadas* (guest houses) and rest for 24 hours before they can return to the Casa. Those who have visible operations may have their skin cut with a scalpel, have their eyes scraped with a kitchen knife, or have surgical scissors inserted into their nostrils. An operation in one area of the body may be for another area. There is no asepsis or anesthetic, but people say they do not experience pain or develop infections.

If people cannot come to the Casa, they can send their picture through a friend or the guides. John of God in trance may draw a cross on the picture (meaning the person will need to come to the Casa eventually) and prescribe herbs. Another means of keeping the transnational connection and hence continuing the healing process is through crystal beds. While crystal beds were only found at the Casa, recently it has started selling them to foreigners. The sacred objects bought at the Casa shop, the DVDs, books on Spiritism and John of God, and crystal beds create a growing global network of healers, tour guides, and people who are ill or are seeking spiritual growth. They carry flows of ideas on French-Brazilian Spiritism, mediumship, and particular methods of healing to their home countries. In many parts of the world followers have started to meet to "sit in current" (meditate) as they would in the Casa. Accordingly, they believe the entities are present and may heal them. Some people are learning Portuguese to communicate with the healer.

This traffic of people, commodities, and ideas has created a snowball phenomenon: the more intense the traffic, the more people go to Brazil. The Internet has certainly had a role in this intensification: sites selling tours and books and films of visible surgeries on You Tube have facilitated the spread of information about the center.

Cristina Rocha

See also: Freemasonry; Meditation; Pilgrimage; Possession; Roman Catholic Church; Spiritism; Umbanda.

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John XXIII, Pope

1881–1963; r. 1958–1963

Pope John XXIII, an obscure elderly cardinal elected as pope in 1958 as a compromise candidate by a conflicted college of cardinals, became the most influential pope of the 20th century. He called the Second Vatican Council, which worked to reform the church and which altered longstanding relations with other Christian communities, Judaism, and the other major world religions.

John XXIII was born Angelo Guiuseppe Roncalli to a peasant family in Sotto il Monte, Lombardy, in northern Italy, on November 25, 1881. He was directed toward the priesthood from early in his life and as a youth was sent to Rome to study. He was ordained as a priest in 1904 and the following year became the secretary to the bishop of Bergamo. During his decade in that position, he also taught church history in the diocesan seminary. His priestly career was interrupted in 1914 by World War I. He was drafted into the army

Most noted for convening the Second Vatican Council, Pope John XXIII ushered in a period of reform in the Catholic Church, seeking to promote Christian unity and to reach the poor of the world. (Library of Congress)

and served in the medical corps as a stretcher bearer. The vicious nature of the war deeply affected him and led to a lifetime of peacemaking activity.

As a student, the young Roncalli developed a positive attitude toward the modern world and privately criticized Pope Pius X (r. 1903–1914) for a seeming fear of modernity. After the war, he was called to Rome, where he held a minor office in the congregation for the missions. He showed a degree of independence by opposing Vatican policy with his support of the Popular Party headed by Luigi Sturzo, a popular political leader who opposed the rise of Mussolini. At this time he developed a relationship with future cardinal and pope Giovanni Battista Montini (1897–1978).

Roncalli's career moved upward through the 1920s. In 1921, Pope Benedict XV (r. 1914–1922) named him the Italian president of the Society for the Propagation of the Faith. In 1925, Pope Pius XI (r. 1922–1939) appointed Roncalli as apostolic nuncio to Bulgaria. The office carried the rank of archbishop. At the time of his consecration, he announced his motto *obedientia et pax* (obedience and peace), which some saw as a rebuke of the Fascist motto, *credire, obedire, combattere* (believe, obey, fight). His task also took him from Italy and the Vatican and placed him in direct contact with Eastern Orthodox Christians and Muslims, as well as making him an advocate for a Roman Catholic community (both Latin rite and Eastern Catholic) that existed as minorities.

In 1934 Roncalli received a further appointment as apostolic delegate to Greece and Turkey, which led to his move to Istanbul. Here he came in direct contact with Photius II (r. 1929–1935) and his successor Benjamin I (r. 1936–1946), who as ecumenical patriarchs were the spiritual leaders of the Eastern Orthodox community. Remaining in Istanbul through World War II, he used his diplomatic position to assist the network that facilitated the movement of many Jews from Eastern Europe to Palestine.

Roncalli's efforts were rewarded after the war with is assignment to France as the papal nuncio. However, he again found himself in a very different war, a war of words between the Vatican, which revived older antimodernist themes, and a growing relationship with some of the leading French Catholic thinkers, all working on the intellectual horizons—Ives Congar (1904–1995), Jacques Maritain (1882–1973), Henri de Lubac (1896–1991), and Emmanule Cardinad Suhard (1874–1949). He proved a skillful diplomat.

Now in his senior years, in 1953 the Vatican named Roncalli the cardinal archbishop of Venice, a post seemingly designed to allow the aging cleric a comfortable retirement. Instead, he became a hardworking archdiocesan leader. He made it his task to visit every parish and join in the effort of finding jobs for the unemployed. He worked openly with Socialist and Communist leaders on common goals.

Then, in 1958, he attended the conclave of cardinals called to elect the new pope. Unable to reach a decision, the conclave turned to the aging cardinal Roncalli to hold the office for a few years. He took the name John XXIII, an interesting choice given his

background in church history, as it asserted a lineage of Pope Gregory XII (r. 1406–1415) over against the claim of anti-pope John XXIII (r. 1410–1415), whose resignation of the papacy cleared the way for healing one of the major schisms in church leadership.

Quickly, Roncalli startled the people who had placed him in office. He held informal and lighthearted meetings with laypeople; he traveled outside the Vatican; and, a prelude of things to come, he removed a phrase referring to "perfidious Jews" from the prayers for Holy Week. Then, in an even more startling act, the new pope culminated his first year in office by announcing his call for a new all-church Council, choosing as his podium the church of St. Paul's Outside the Walls, whose very name conveys its location outside the original precincts of Rome. He then used his diplomatic skills to prevent the attempts of curial conservatives to first delay the Council and then limit the subjects to be considered.

Pope John freed the Council to discuss a broad spectrum of issues, and the bishops passed a number of statements on the church. Major decisions included the promotion of worship in the language of the worshipping community instead of ecclesial Latin; a denunciation of anti-Semitism and a new openness toward the Jewish community; a call for more positive relations with Protestant and Eastern Orthodox churches; further recognition of Eastern Catholics; and building a dialogical relationship with the major world religions.

Pope John XXIII died June 3, 1963, before the Council could complete its work. His old friend Giovanni Battista Montini was elected to succeed him. Much more conservative than his predecessor, Pope Paul VI (r. 1963–1978) acted quickly to first remove the issues of priestly celibacy and artificial birth control from the Council's agenda and then to end the Council's work in 1965. However, by this time, most of the Council's business had been finished.

In the wake of Vatican II, the Roman Catholic Church entered a generation of adaptation to the changes wrought by the Council, which became most visible in the institution of the new Mass and the discipline (and schism) of the pockets of the most conservative elements of the church. A new era of dialogue with Protestants, Eastern Orthodox, and the various communities of the non-Christian religions was launched (and still continues) at all levels of the church's life, and significant steps were made to rid the church of all remnants of anti-Semitism.

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See also: Eastern Orthodoxy; Roman Catholic Church.

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Johnston Island

Johnston Island, a coral atoll in the central Pacific Ocean, is a small island dominated by an airfield. With it is another island, Sand Island, and two islands created by human effort. The two original islands have been greatly enlarged by a process known as coral dredging, the same process used to create the two additional islands. The total land mass of the four islands is about one square mile. The population is currently around 1,300 military and related civilian personnel.

Johnston Island was uninhabited when it was discovered in 1807 by the British sea captain for whom the island is named. The nearby Sand, East, and North islets are now combined in a U.S. dependency. Since 1934 the islands have been under the administration of the United States Navy, and unauthorized civilian visitors are not allowed.

There are no permanent religious buildings or congregations on the islands, and all services are organized by navy chaplains, primarily for those members of the Roman Catholic Church or of Protestant profession (interdenominational services without any attempt to deal with particular Protestant denominations).

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See also: Roman Catholic Church.

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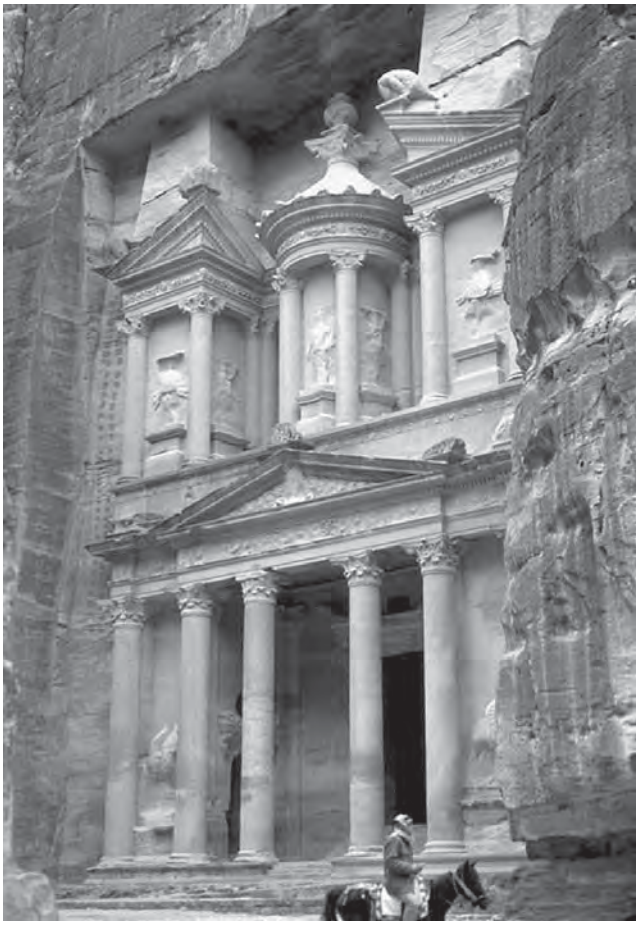
■ Jordan

The modern country of Jordan is noted as a major site of civilization going back to the Paleolithic Age. As presently constituted, the country includes some 35,637 square miles of territory west of the state of Israel. It additionally shares borders with Syria, Iraq, and Saudi Arabia. The population is currently 6.2 million (2008).

Archaeological evidence indicates that the area has been occupied since ancient times. In the biblical era, it was occupied by the nations of Gilead, Moab, and Edom. In 331 BCE, Alexander the Great (356–323) conquered the area today known as the Near East, including this area, bringing Hellenic culture along with his conquering army.

Between 400 BCE and 106 BCE, the Nabataean civilization flourished in what is now southern Jordan. Its ancient capital, Petra, now a popular tourist attraction, was in its time one of the desert outposts of the Roman Empire. During the rule of the Roman Empire between 63 BCE and 324 CE, the Decapolis, a league of 10 cities (of which Jeresh, Philadelphia [now Amman], Umm, Qais, and Pella were in Jordan) was formed to facilitate commercial enterprise. Later during the Byzantine period (324–632), Jordan provided commercial wares and foodstuffs to travelers on caravan routes linking the Mediterranean to China.

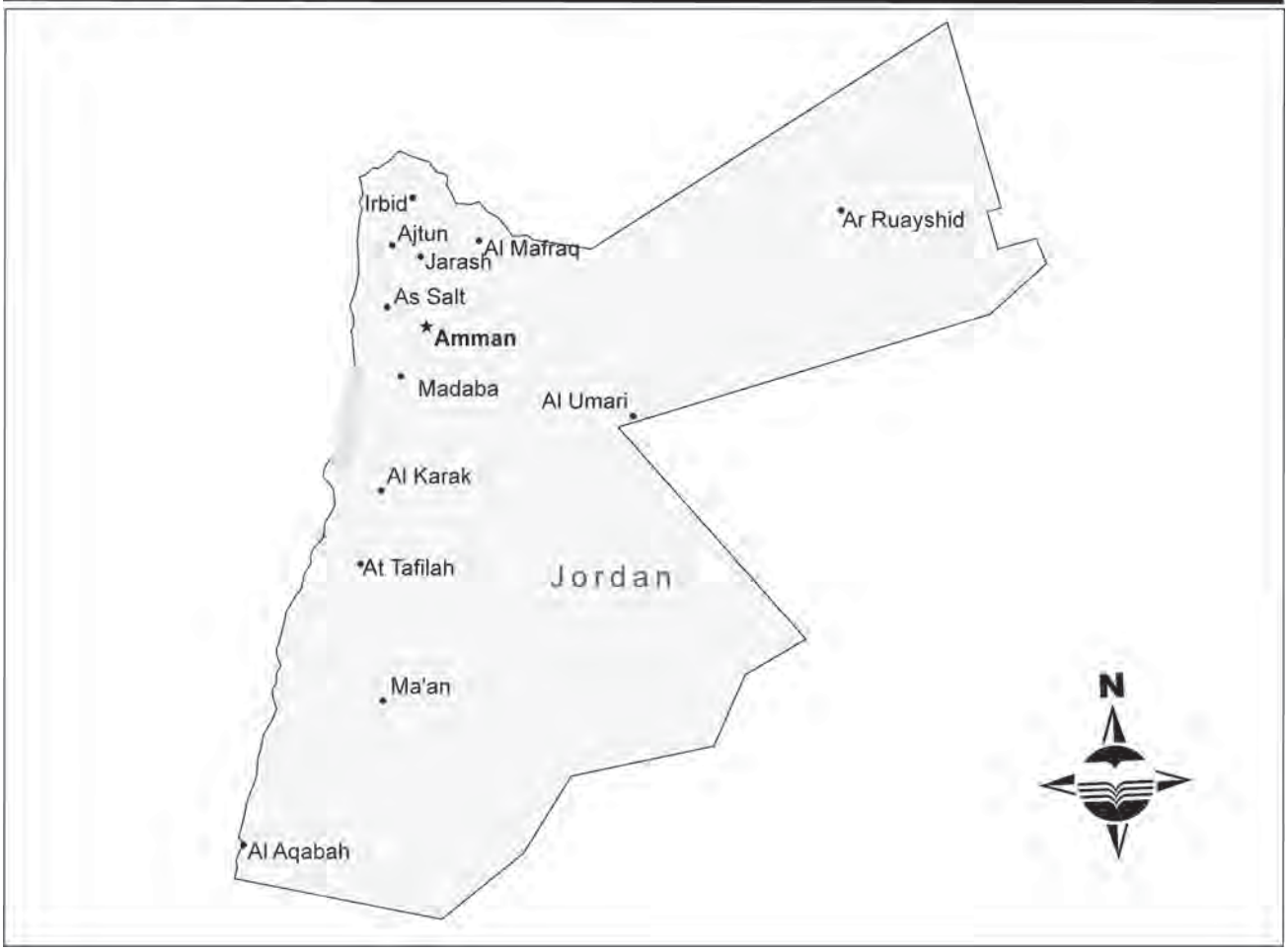
Of interest to Jews and Christians are the numerous holy sites located in Jordan, recorded in both Hebrew scripture and New Testament writings. John the Baptist is supposed to have lived in the area around Bethany beyond the Jordan River, the river where John baptized Jesus. There are reports that Jesus also traveled to Bethany seeking a safe haven from hostile groups. It is thought that the cities of Sodom and Gomorrah, whose destruction is described in Genesis, were near the Dead Sea. Another location near Mukawer is supposed to be the site where John the Baptist was imprisoned by Herod Antipas, who later beheaded John to please his wife, Salome. Mount Nebo, 3,281 feet above the Dead Sea, is noted as the area where Moses first saw the Holy Land and where he subsequently died and was buried.



The Petra Great Temple, Jordan. (Corel)

The Arab-Islamic era began in 630 and during that era the region was ruled by the Umayyad and Abbasid dynasties, of Damascus and Baghdad, respectively. In the seventh century, this region was the site of the Battle of Yarmuk, in which the Arabs fought Heraclius (ca. 575–641), the Byzantine emperor, and won access to the Fertile Crescent, now in Iraq. During the Crusades, the western region of the territory served as the operational base for the military. In 1099, the Crusaders occupied Jerusalem. By 1187 Saladin (Salah

Jordan



ad Din; 1137–1193) had fought, conquered, and driven back the Crusaders at Kerek, resulting in their withdrawal from the Near East.

A 300-year rule by the Mamelukes, a military and political force made up of former slaves from Egypt, followed, and then Jordan fell to the Ottoman Empire, which made the territory a district administered from Damascus until World War I. The clandestine Sykes-Picot Treaty between France and England in 1916 gave the French control over Lebanon and Syria, while England gained a mandate over Iraq and Palestine (Palestine then included modern Jordan).

From 1920 until May 1946, the conflict and warfare over boundary lines and rulership continued. In 1920, Prince Abdullah (1882–1951) seized power and organized the nomadic Jordanian Bedouins, who were loyal to him. Fearing a hostile outbreak, the English offered Abdullah the Emirate of Transjordan (under their protection), while his opponent, Faisal, received control of Mesopotamia, now known as Iraq.

After taking part in the Arab-Israeli war of 1948–1949, Transjordan took the name of Jordan and annexed Arab Palestine, including the West Bank of the Jordan River, along with Palestinian refugees who had left Israel and Jerusalem. Palestinians make up two-thirds of the population of Jordan. King Hussein (1953–1999), who assumed the throne in 1953, supported the Palestine Liberation Organization (PLO). An incident known as Black September occurred in September 1970, when a number of Palestinians were killed by the army of Jordan for political reasons. Despite internal problems caused by a refugee situation, it is the money that Palestinian migrant workers send home to Jordan that underwrites the economy. In July 1989,

Jordan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,512,000	6,040,000	93.6	3.07	7,494,000	9,424,000
Christians	83,400	197,000	3.1	–0.63	200,000	216,000
Orthodox	38,600	135,000	2.1	0.01	130,000	130,000
Roman Catholics	30,400	32,700	0.5	–3.73	30,000	32,000
Protestants	5,900	11,500	0.2	1.10	18,000	25,000
Agnostics	22,000	164,000	2.5	2.78	250,000	350,000
Atheists	3,500	31,900	0.5	2.85	44,000	65,000
Baha'is	700	16,500	0.3	2.99	35,000	60,000
New religionists	1,200	3,500	0.1	2.93	5,000	6,000
Total population	**1,623,000**	**6,453,000**	**100.0**	**2.93**	**8,029,000**	**10,121,000**

Hussein relinquished his claim to the West Bank, which had been lost to Israel in the 1967 war. Problems with the cabinet led to some political reforms, and voting was allowed in 1989. In 1991, Hussein joined the leadership of the several political parties in signing a new Constitution, which included political rights for women and removed the restrictions that had disallowed a free press. In 1999, Hussein was succeeded by his son, King Abdullah, the present ruler of Jordan.

Folk culture has left an indelible imprint on Jordan from the pre-Islamic era. Of the folk beliefs, belief in the evil eye is the most common (as it is in a number of Mediterranean countries). Other practices, although done in the name of Islam, are antithetical to Islamic orthodoxy. For example, amulets made of paper containing verses from the Koran are worn, prepared by heterodox shaykhs for spiritual empowerment and protection, and people frequent "saints," who are believed to have holiness (*baraka*). Visits to shrines are typical for people who wish to have children, a practice frowned upon by orthodox Islam. Jordanian Muslims generally have a strong work ethic, and pious expressions such as *inshallah* (God willing) and *bismallah* (in the name of God) accompany most important everyday activities.

In 1948, the population of the East Bank was about 340,000. The 1950 annexation of the West Bank swelled the population to about 900,000. After the 1957–1958 civil uprising an additional 250,000 to 300,000 West Bank Palestinians entered Jordan as refugees. Most refugees live in camps of hasty construction with poor sanitation facilities around Amman and the northern areas. Palestinians of the East Bank are caught in the throes of a national identity crisis.

During the 1950s pan-Arabism emerged, and Jordan's leaders strongly recommended Jordanian sovereignty over the contested areas. The loss of the West Bank in 1967 and subsequent Israeli occupation furthered a nationalist climate that promoted the PLO, which offered an alternative identity for the displaced Palestinians. Today the Palestine Authority led by Mahmoud Abbas (b. 1935) attempts to provide a sort of government protection agency for the Palestinians who through warfare and border disputes are dispersed in several countries that are not their original homeland. King Hussein of Jordan (1935–1999) attempted to modernize Jordan. His oldest son Abdullah (b. 1962) has assumed the throne and seems to be following the policies his father had put in place. Noteworthy is that Abdullah's wife is a Palestinian. The government has moved from an absolute monarchy in 1946 to a constitutional monarchy in 1991. There is a Senate with 40 members and a House of Representatives with 60 members.

More than 90 percent of the Jordanians are Muslims, with approximately 8 percent Arab Christians. The majority of Christians are Orthodox, the area being traditionally assigned to the Greek Orthodox Patriarchate of Jerusalem. Those affiliated with that Patriarchate make it currently the largest Christian body in the country, with more than 80,000 members.

There is a small group of Greek Catholics (30,000), attached to the patriarch of Jerusalem of the Melkite Catholic Church, and a Latin Rite Roman

Catholic Church community of about 12,000. There are a few congregations of Orthodox churches headquartered in neighboring countries, including the Syriac Orthodox Patriarchate of Antioch and All the East, the Coptic Orthodox Church, and the Armenian Apostolic Church (See of the Great House of Cilicia).

The Church of England has had mission stations in Jordan for more than a century. The Church Missionary Society, along with the Jerusalem and the East Mission, had to cut back services after the war of 1948, but work continues as part of the Episcopal Church in Jerusalem and the Middle East. The Old Hospital at Nablus is now maintained by the Arab Episcopal Community. There is a Bishop's School for Boys in Amman and St. George's School in Jerusalem.

The Christian and Missionary Alliance has been working in Jordan for more than 50 years and wishes to turn its property over to the Evangelical Church of the Christian Alliance, who have no missionaries but several pastored congregations. The Southern Baptist Convention began work in 1952, but political instability caused their work to languish. They have a bookstore and five churches affiliated with the Jordanian Baptist Convention, now possibly the largest Protestant Free church group, with more than 1,500 members. (The larger Evangelical Lutheran Church in Jordan had its work on the West Bank, and so is now in Israeli territory.) The very conservative Independent Board for Presbyterian Foreign Missions has worked in occupied Jordan south of Jerusalem. The Baraka Bible College opened in 1970, offering a bachelor in theology degree. World Presbyterian Missions has worked in Aqaba and Ma'an, in the extreme southern portion of Jordan. American Friends (Quakers) have had two excellent schools at Ramallah on the West Bank (now Israeli territory).

Church World Service and Lutheran Relief, as well as the Mennonite Central Committee, have been engaged in relief work in Jordan for a number of years. These groups provide resources to Palestinian refugees and have distributed food, clothes, and medicines in Jordan proper and in the West Bank. The Conservative Baptist Foreign Mission Association arrived in Jordan in 1956 and, except for a brief period during the 1967 war, has had a small presence in Amman, with 3 churches totaling about 170 people. Also present in the country are the Seventh-day Adventist Church, the United Pentecostal Church, and the Church of the Nazarene.

Islam continues to be by far the largest religious group, with 93.5 percent of the population. Most are Sunnis who follow the Shafaiite School of jurisprudence. There is a small group of Chechens of Caucasian extraction who are Shias, and some 3,000 Alevis. Nomadic Bedouins follow their ancient customs first before the teachings from Islam.

There are some adherents of the Baha'i Faith near Adasiya in the Jordan Valley, and members of the Druze tradition are generally found near the Syrian border. Among the more interesting groups in the country is the Essene Church in the Hashemite Kingdom of Jordan, a Gnostic group.

The government has accorded official government recognition to the Greek Orthodox, Roman Catholic, Greek Catholic (Melkite), Armenian Orthodox, Maronite Catholic, Assyrian, Anglican, Lutheran, Seventh-day Adventist, United Pentecostal Church International, and Presbyterian churches. Several other churches are registered with the Ministry of Justice as societies rather than churches. The government does not recognize Jehovah's Witnesses, the United Pentecostal Church International, the Churches of Christ, or the Church of Jesus Christ of Latter-day Saints, though all are holding religious services without interference. Although they can practice their faith rather freely, Christians are discouraged from encouraging conversion to the Christian faith, since conversion attempts are considered legally incompatible with Islam and hence officially prohibited.

Members of the Baha'i Faith face official discrimination. Rather than viewing them as a separate religion, authorities define them as Muslims, thus their personal and family matters are referred to the Muslim law courts for adjudication. The government also refuses to register property belonging to the Baha'i community. In spite of these regulations, however, Jordan offers its minority religions more freedom than many of its neighboring countries.

Gail M. Harley and J. Gordon Melton

See also: Alevism; Armenian Apostolic Church (See of the Great House of Cilicia); Baha'i Faith; Christian

and Missionary Alliance; Church of England; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Coptic Orthodox Church; Druze; Episcopal Church in Jerusalem and the Middle East; Greek Orthodox Patriarchate of Jerusalem; Jehovah's Witnesses; Melkite Catholic Church; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam; Southern Baptist Convention; Syriac Orthodox Patriarchate of Antioch and All the East; United Pentecostal Church International.

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Jewish synagogue, London. (J. Gordon Melton)

Judaism

Judaism refers to the religious traditions of the Jewish people, a people dispersed since antiquity, whose major contemporary centers, in the United States and Israel, reveal a startling diversity of beliefs, praxis, and even ethnicities. Nevertheless, these varying interpretations of Judaism share the historic concepts of Torah, as both a record of the early history of the Jewish people and as a body of precepts and laws guiding its behavior; Israel, meaning the ancient homeland and the nation; and God and the unique covenant the Holy One made with the chosen people to give to them the land of Israel and the Torah in return for their obedience to sacred laws. The Jewish people today believe themselves to be the direct descendants of ancient Israel as described in the Torah. However, at various times and places other individuals and groups entered into this nation.

Because Jewish heritage reaches back almost to the beginnings of recorded history in the Middle East, the 4,000-year-old history of Judaism and the Jewish people rests on an ongoing process of interpretation of scripture and adaptation of traditions to new and changing historic and geographic contexts. Yet, across time and space, certain concepts have remained constant, even as they have undergone adaptation. Therefore, the Jews, as a nation, live bounded within a cycle of time that mandates the observance of Sabbaths and sacred occasions—the New Year (Rosh Hashanah) in the early fall, Yom Kippur (the Day of Atonement), the Feast of Tabernacles (Sukkoth), Passover (Pesach), and Pentecost (Shavuot). Another cycle of rituals and rites governs the great occasions of life from birth to death and even such quotidian experiences as diet and dress.

Ancient Origins The ancient origins of the Jewish people are recounted in the Hebrew Bible, the first great work of what would become an extensive body of sacred literature. The Hebrew Bible, which Christians hold sacred as the Old Testament, consists of three large sections: the Torah, also known as the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers,

Deuteronomy), which is read as the centerpiece of the Sabbath worship service; the Prophets, which follow the history of this people after the death of Moses and into the monarchy of the great kings David and Solomon and their heirs, and which also contain books of sacred prophecies; and the Writings, a collection of books diverse in style, including Psalms and Proverbs, and written at varying times.

According to the Torah, after the creation of the Earth and humanity, a clan emerged headed by the patriarch Abraham. Genesis relates the story of Abraham's covenant with God, or Yahweh (spelled in Hebrew as YHWH), and God's promise to make of Abraham's descendants through his wife Sarah a nation and to give them the land of Canaan. One sign of that covenant was the circumcision of all of the males among Abraham's people. God repeated the promises of the covenant to Abraham's son Isaac and to his grandson Jacob. Jacob had 12 sons. At a time of famine in Canaan, Jacob's descendants relocated to Egypt, where one of Jacob's sons, Joseph, who had been sold into slavery by his jealous brothers, had risen to a position of prominence. Thus, by the end of Genesis, the children of Abraham resided in Egypt.

The book of Exodus opens several generations later when a Pharaoh, who did not know Joseph, feared that the expanding population of the Hebrews—now called the Children of Israel or the Israelites, after Jacob who was also called Israel—would unite with his enemies. Pharaoh enslaved the Children of Israel, and then ordered the death of all male newborns. But the infant Moses survived and, as the text relates, was found by Pharaoh's daughter and raised as an Egyptian in the palace court.

As an adult, Moses fled to Midian after killing an Egyptian who was beating an Israelite slave. While tending his flock, he had an encounter with God who spoke from a burning bush that would not be consumed. God told him to return to Egypt and free his people. God identified himself as "I am that I am" and told Moses to tell the Israelites that "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you" (Exodus 3:14–15). God also called Aaron, Moses' brother, to assist him.

After this encounter Moses returned to Egypt to negotiate the release of the Israelites, initially asking that they be permitted to go into the wilderness for three days to worship their God and then demanding their exodus from Egypt. According to the story recounted in Exodus, God sent 10 plagues to afflict the Egyptians, but Pharaoh only relented at the last of the plagues, the death of the first-born. Nevertheless, even as the people departed, Pharaoh's army pursued, and the miracle of the parting of the Reed Sea (as modern scholars have correctly translated this) allowed the Israelites to cross out of Egypt into the Sinai, but the waters returned to engulf Pharaoh and his chariots.

It is imperative to emphasize that, while the early books of the Hebrew Bible describe the origins of the ancient Israelites, no extra-biblical evidence confirms or denies this ancient story of Abraham's wanderings in Canaan or the exodus from Egypt. The first extra-biblical reference to the people Israel appears on the stele of Pharaoh Merneptah (1213–1203 BCE), which reports inaccurately that this Pharaoh had utterly destroyed the people Israel. Nevertheless, scholars and scientists continue to seek evidence for the possibility of the events described, which remain sacred to the Abrahamic religions, while skeptics assert that the stories of the Bible have no basis in history and their miracles are irrational myths.

Having successfully escaped, the Hebrews journeyed to Mount Sinai. There Moses received a new revelation, a new covenant between God and the people—they agreed to worship God, and God gave them the laws, including the Ten Commandments, by which they were to live. The people accepted the covenant, but soon afterward turned their backs on it by violating one of its essential laws prohibiting graven images. It would be a generation before the people moved from the Sinai wilderness into their promised land, Canaan.

Joshua succeeded Moses as head of the community and led the Israelite conquest of Canaan. At this point the ancient nation came into existence in the land of Israel. The story of the next centuries is told in terms of the struggle to remain loyal to the One God, in contrast to the surrounding polytheistic cultures, the struggle to fend off conquest by various neighbors,

View of the Temple Mount in Jerusalem, from a 19th-century engraving. The temple at Jerusalem was built and destroyed three times between the 10th century BCE and the first century CE; control of this holy city continues to be a source of strife to the present day. (John Clark, Ridpath, *Ridpath's History of the World,* 1901)

and the development of leadership. Israel was divided into the 12 tribes named for Jacob's sons. Joshua assigned land to each tribe, and a series of seers, judges, priests, and prophets emerged to guide the people according to God's will. These divinely inspired leaders dealt with a range of problems and provided some overall guidance to the confederation of tribes. (As with the books of the Torah, scholars debate the historicity of the biblical books of Joshua and Judges.)

During this time, worship was centered at Shiloh, where the symbol of the Israelites' covenant with God, the ark of the covenant, and worship of God, through the animal sacrificial cult, was maintained by the priests. The site was overrun ca. 1050 by the Philistines, who captured the ark. The Philistine victory led directly to the Israelite decision to create a stronger central government, the monarchy. Around 1000 the kingdom of Israel emerged, with Saul as its first king

(r. ca. 1020–1000). Saul's troubled reign was followed by that of David (ca. 1000–962), Israel's greatest king. He defeated the Philistines and, after capturing the hill city of Jerusalem from the Jebusites, made it the religious and political center of his empire. David's son and successor, Solomon, went on to build the first temple there. From this time forward Jerusalem would remain the Jews' holy city, a tenet eventually shared by Christianity and Islam, the other Abrahamic religions.

Solomon's successor, Rehoboam (r. ca. 934–917), could not hold the kingdom together, and in 931 it split into two: the northern kingdom, which was called Israel, and the southern kingdom known as Judah, named for the largest of its two tribes. Both kingdoms prospered for the next two centuries. But in 721 the rising empire of Assyria conquered Israel, scattering its people—the legendary Ten Lost Tribes of Israel. A century later, when Assyria was eclipsed by the rise of Babylonia, the Babylonians overran Judah, and, in 586, conquered Jerusalem, destroyed the temple, and exiled its inhabitants to the city of Babylon.

How the stories of Israelite origins and history came to be recorded in the Hebrew Bible remains a matter of conjecture. Scholars hypothesize that, during the time of the two kingdoms, differing accounts were recorded that were later, during the Babylonian exile, redacted into what became the Torah. One hypothesis argues that the original sources used different names for God—one preferring the name *Elohim* in the account of events prior to the revelation to Moses at Sinai, the other calling the Israelite God YHWH, translated into English as Lord.

The time from the emergence of David and Solomon through the two kingdoms was also the era in which independent religious voices, those of the prophets, would arise to challenge the rulers and the priests wherever they saw corruption or false worship. Among the prophets, the voices of the two collected in the book of Isaiah (First Isaiah, eighth century, chapters 1–39; Second Isaiah, sixth century, chapters 40–66; scholars conjecture that these latter chapters may contain a third voice) stand out for their emphasis upon monotheism, worship of Yahweh as the God of history, and the vision that in the future all nations would come to worship the One God.

Prophets would continue to arise among the ancient Israelites even after Babylonia fell in 539 to Persia. The Persian king Cyrus (ca. 585–529) permitted the Jews—who so desired—to return to Jerusalem where they resumed worshipping God and, in 515 dedicated the second temple. Those who remained behind in the Persian Empire formed the origins of what the Jews, as this people would now be called, have named the diaspora, or dispersion. From then until today, the history of the Jewish people must trace the various civilizations of the Jews who have lived both within the land of Israel and in the diaspora communities that have flourished and disappeared over the ages.

The Greek and Roman Eras In 332, Alexander the Great (356–323) captured Jerusalem. Following Alexander's death, his empire split among his generals. Judea first became part of the Ptolemaic kingdom based in Egypt, and then around the year 200 it came within the orbit of the Seleucid kingdom, centered in Syria. After several decades, the Seleucids clashed with traditionalists in Jerusalem and Judea. The issue came to a head during the reign of the Seleucid king Antiochus IV (r. 175–163). In his attempt to suppress Jewish dissent, Antiochus IV desecrated the temple and forbade the observance of the Sabbath (the weekly day of rest commanded in the Mosaic covenant), the study of the Torah, and the practice of circumcision. His actions sparked a revolt led by a family known as the Maccabees. Their capture of the temple and its rededication are commemorated annually in the Jewish winter festival of Hanukkah. Eventually, the Maccabees and their heirs threw off Seleucid rule and established an independent Jewish state in 142, known as the Hasmonean kingdom. The state would remain independent until the Roman conquest in 63 CE.

During the centuries of an independent Judea, a variety of groups emerged within the Jewish community. Prominent among them were the Sadducees and the Pharisees. The former argued against the authority of much of the oral tradition of interpreting the Torah, opting to keep control of interpretation in the hands of the priesthood. The Pharisees argued for a broader interpretation of the Torah, using the oral tradition and placing the authority in the hands of a learned elite.

The Pharisaic party would come to dominate, eventually giving rise to the era of classical Judaism, led by the rabbis or great sages of the Jewish people.

Judea's independence ended with the arrival of the Romans. It appears that the turmoil of Roman occupation and the establishment of a local puppet government created an environment in which a wide spectrum of Jewish groups emerged. Among these was the Qumran community (Dead Sea sect), which was forgotten until a library of their material was uncovered in the 1940s on the edge of the Dead Sea, where they had retreated to create their communal society. The Qumran community lived a separated life marked by discipline and hope for the arrival of a messianic figure. Scholars have argued for a half century over the possible influence of the Qumran community on the founding of another group, the Jesus movement that would eventually grow into Christianity.

Both the Qumran community and the Jesus movement were symbolic of unrest in the land, caused not only by Roman rule but by offensive Roman policies that were contrary to Jewish law and practice. A revolt against Rome broke out in 66, and an army was dispatched to quell it. Jerusalem fell in 70 and the second temple was razed. Resistance would continue for a few more years, most notably at the mountain fortress Masada, where, in 73, defenders committed suicide prior to its fall.

Even prior to the Roman era, diaspora Jewish communities thrived around the Mediterranean Basin. Possibly hundreds of thousands resided in Alexandria during the first century.

In direct response to the loss of the temple, Jochanan ben Zakkai, a Pharisee, created a new school to continue the Pharisaic tradition of Torah interpretation. The learned Pharisees, or rabbis (teachers), as they were now called, fixed the canon of books, now assembled as the Hebrew Bible. With the sacrificial cult in the temple destroyed and with the concomitant loss of the centrality of the priesthood, the rabbis emphasized worship in the synagogue, a well-established institution and the local center for the gathering of the community for prayer and for the study and teaching of the Torah. As the settings for communal prayer three times a day, the synagogues now became the center of public Jewish religious life. The rabbis fixed the liturgies for the various synagogue services. They acknowledged God's covenant and hoped for the coming of Israel's messiah and the rebuilding of the destroyed temple.

Equally important, the rabbis carried on discussions concerning the oral law, commentary and interpretation of the Torah to apply its teachings to daily living. Rabbis began to write down these commentaries, and, at the beginning of the third century, an initial authoritative edition appeared as the Mishnah (literally, repetition). The Mishnah contains the opinions of more than 100 Jewish scholars. Its laws guide Jewish behavior, establishing such customs as the order of the blessings and the kinds of work prohibited on the Sabbath. Its regulations continue to guide Jewish religious praxis today.

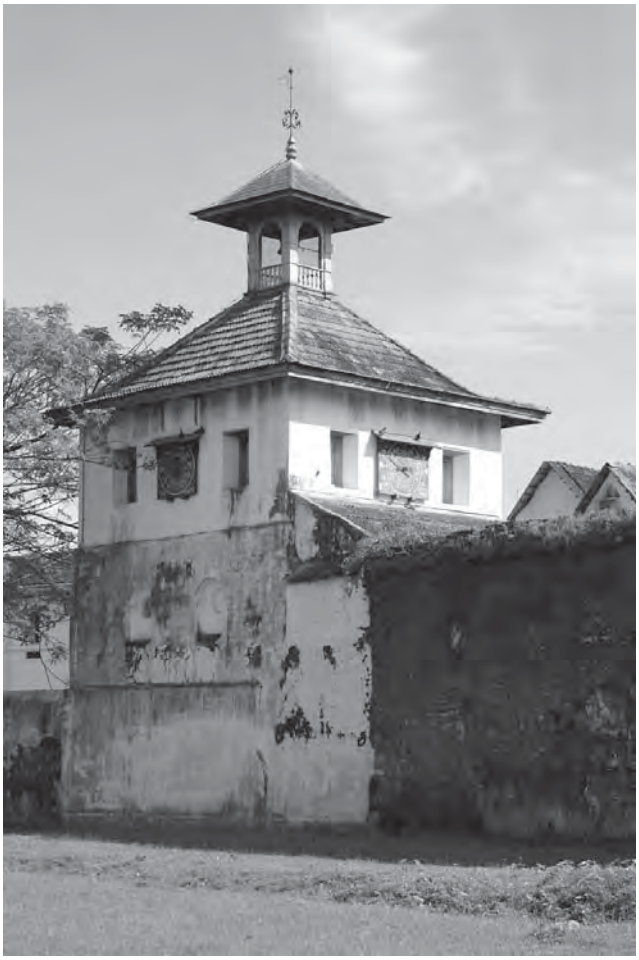
In the next centuries the process of interpretation of the Torah continued with the Mishnah as its basis. In Palestinian academies in Tiberias and Caesarea, rabbis produced the commentary called the Gemara (completion). By the year 400 their commentaries with the relevant parts of the Mishnah were redacted into the text known as the Jerusalem Talmud. However, the writing down of the Mishnah also allowed the old Jewish community at Babylon, which had continued from the sixth century BCE, to establish rival academies. These emerged, in time—especially after Palestinian Jewry was affected by the division of the Roman Empire and then its decline—as authoritative centers for the Jewish world. Their commentaries, also called Gemara, were redacted, with the relevant sections of the Mishnah, into the Babylonian Talmud by 500. The two Talmuds, which do differ from one another, recorded comments from more than 2,000 teachers and covered numerous topics not mentioned in the Mishnah. (The attempt to establish the authority of the Talmud would lead to the emergence of one group that rejected the idea of the oral law and many of the rules and rituals derived from it. Through the centuries the Kararites have survived as a tiny minority tradition in the Jewish world.)

The legislation contained in the Torah, Mishnah, and Gemara, and all subsequent commentaries and texts of Jewish law constitute *halacha*, the law (literally,

"the way a faithful Jew walks"). To be a faithful Jew was to acknowledge God's covenant with the community and to order one's life in conformity to God's law, which covered every imaginable aspect of life. In fulfilling the law, an individual sanctified life from moment to moment. Concern with proper behavior took center stage, although theological speculation still had its place.

While the rabbis were debating the laws of the Mishnah and Talmud, they also adapted the Jewish calendar and its holidays. The seder, a ritual and meal celebrating the Israelites' deliverance from Egypt, was developed for the celebration of Passover. The rabbis fixed the future calculation of the Jewish calendar, which had once required witnesses to the new moon in Jerusalem. This guaranteed that Jews wherever they lived would celebrate holy days at the same time and in the proper season. It should also be noted that in antiquity Jews in the diaspora had added a second day to their celebration of festivals, a custom that developed out of concern that word of the new moon's appearance might not reach diaspora Jewish communities in time for the celebration of Rosh Hashanah. This explains why some Jews today celebrate a single day of many festivals, as is done in the modern state of Israel and among some diaspora Jewish communities, and why others celebrate two.

With liturgies of Sabbaths, festivals, and weekdays, rituals for holidays and life's passages, an ever-growing corpus of halacha, a fixed calendar, and a synagogue for every Jewish community, Judaism appeared ready to survive until God would send the messiah and return the nation to the land of Israel. Indeed, from a presentist perspective, the first generations of rabbis built the platform upon which Jewish history would henceforth develop.



The Paradesi Synagogue is the oldest synagogue in the Commonwealth of Nations, located in Kochi, South India. It was built in 1568 by the Malabar Yehudan people or Cochin Jewish community in the Kingdom of Cochin. (Yuliya Kryzhevska/iStockPhoto)

Judaism in the Diaspora Through the dispersion of the Jewish community (even prior to the Roman era), Jewish ideas found their way to new Jewish communities that emerged in unexpected places. Jews traveled westward around the Mediterranean Basin, and a flourishing community emerged on the Iberian Peninsula. Very distinctive Jewish communities, including the Beta Israel and the Lemba, developed south of Judea in Yemen, Ethiopia, and even in far-off Zimbabwe. Jewish communities also sprang up in the East, in Mesopotamia, Afghanistan, and even India, where the Bene Israel and Jews of Cochin would become integrated into the society.

The dispersion of the Jews would at times be encouraged by economics, but all too frequently it was caused by persecution or the threat thereof. Jews encountered difficulties from the Romans, who did not understand their monotheism. Then, they found themselves under attack from the Christians, especially as Christianity developed as a separate religion followed primarily by Gentiles (that is, non-Jews) and one that saw itself as superseding Judaism. In the seventh and eighth centuries, Islam emerged as a new force sweep-

ing out of the Arabian desert and across North Africa, into Spain, and throughout the Middle East to Mesopotamia, Persia, and Central Asia. By the eighth century, the majority of the world's Jews resided in the lands of the Muslim Caliphate, where they were mostly tolerated as a protected people. In many places in the Muslim world Jewish culture and intellectual life flowered.

Spain was an important center of Jewish life. Jews flourished under the Muslim caliphate in the eighth through the 11th centuries but were persecuted when, at the end of the 11th century, the Almoravid dynasty from Morocco extended its control into Spain, and these Islamic rulers took actions against the Jews, including the closing of the synagogues. During the next centuries the region would be dominated by the interests of competing Muslim factions and the reassertion of Christian hegemony. The re-establishment of Christian rule in Spain and Portugal eventually proved disastrous for the Jews, who were banished from their homes in 1492 and 1497, respectively.

Spain was also the birthplace of Moses ben Maimon (1135–1204), better known as Maimonides, who fled his homeland during the later Almohades persecution and eventually settled in Egypt. He became the author of a large code of Jewish law, the Mishnah Torah. He also articulated the 13 principles of Jewish belief. They require that Jews affirm the oneness of God, the revelation of Torah, and belief in the coming of the messiah. In the contemporary world traditional Jews continue to affirm these principles.

With his love of Greek philosophy, especially Aristotle, Maimonides, the author of the *Guide for the Perplexed*, stood in contrast to another Spanish teacher, Moses de Leon (1250–1305), who lived and worked in Granada. De Leon lifted Jewish mysticism to a new level with his compilation, the *Zohar*—a mystical commentary on the Torah. Judaism, of course, has a long mystical tradition. Kabbalah, the Jewish mystical tradition which emerged in medieval Spain, pictures the cosmos as the emanation of God through 10 realms called *sephirot*. The last of these emanations, *malkuth*, is roughly equivalent to the mundane world. For the Kabbalist, the Torah, properly interpreted, is a doorway into the invisible mystical realm. De Leon's work would find a capable interpreter in the post-expulsion era in Isaac Luria (1534–1572). Later, in the 18th century, a separate branch of traditional Judaism—Hasidism—would also emphasize Judaism's mystical dimension.

In the Middle Ages Jews also spread north from Palestine into Europe, establishing communities in England, France, Italy, Germany, and Eastern Europe. Although these communities sometimes attained a stable life as minority groups in Christian lands, their history was punctuated by discrimination, persecution, massacres, and expulsions. Christian theology, which blamed the Jews for the death of Jesus, justified the denigration of this people. Over time, Christian anti-Jewish animus extended beyond restrictive legislation, such as the identifying Jewish badge, to imagine that Jews were inimical to Western Christendom, and that Jews even kidnapped Christian children for secret rituals. In this atmosphere of mistrust and misunderstanding, Jews faced the continual threat of sudden outbreaks of violence.

Jews were expelled from England in 1290 and from France early in the next century. The expulsion from Spain in 1492 led to further expulsions from Sicily (1492–1493), Lithuania (1495), Brandenburg, Germany (1510), Tunisia (1535), and Naples (1641). At around this same time urban governments established the first of the ghettos, closed communities that segregated the Jews from the larger society, the first one being created in Venice in 1516. As a result of expulsion and persecution, many Jews moved to Poland, which became a major center of European Jewish life. A vital community also developed in Holland in the 16th century, the most religiously tolerant land in Western Europe. Though segregated from the larger community, the Jewish communities developed a rich culture.

The expulsion of the Jews from Spain led many to find haven in the lands of the Ottoman Empire, which at the time stretched from the Balkans across the Middle East and into North Africa as far as Algeria. Many Jews also moved into the newly discovered Americas. They first became visible at Recife, Brazil, during the brief occupation by the Dutch (1630–1654). After the loss of Recife, the Jews dispersed throughout the Americas to such places as the Dutch settlement on the island of Curaçao and to the North American colonies of New Amsterdam (soon to become New York) and later to Newport, Rhode Island.

There were only six synagogues in the United States at the time of its founding, but through the 19th century the Jewish community was increased manyfold by immigration, first by tens of thousands of German and central European Jews and then by hundreds of thousands of eastern European Jews. These Jews from northern, central, and eastern Europe, known collectively as Ashkenazim, completely overwhelmed the original community of American Sephardic Jews, who traced their heritage through Spain and Portugal.

Development of the Modern Jewish Community Through the 18th century, Jewish religion remained largely rooted in the teachings and traditions based on the texts that had developed in Palestine and Babylonia in the early centuries of the first millennium CE. However, during the late 18th and 19th centuries, Jewish life underwent a remarkable change, the result of the liberal policies toward Jews that grew out of the Age of Enlightenment and its demand for separation of church and state. The French Revolution had emancipated the Jews, granting Jewish men civil rights as individuals and annulling all anti-Jewish legislation, but demanding that Jews adapt to Western civilization in return. The Napoleonic wars carried these ideas to Jewish communities across Europe.

Now Jews, seeking to respond to modernity, consciously sought ways to integrate and assimilate into the larger Gentile society. One response was the creation of Reform Judaism, a new way of being Jewish that emphasized what were seen as the eternal truths of the faith, as opposed to irrelevant ancient practices. Arguing that God's revelation was progressive, German Rabbi Abraham Geiger (1810–1874) began to introduce changes into his synagogue in Breslau. Many traditional practices were discarded, including a variety of dietary restrictions, traditional beliefs were modified in favor of emphasis on an "ethical monotheism." Reform Judaism caught on quickly in the United States, where Rabbi Isaac Mayer Wise (1819–1900) championed the cause.

Geiger found strong opposition among the traditionalists in the Jewish world. Rabbi Samson Raphael Hirsch (1808–1888) of Frankfurt am Main led the forces that would affirm traditional, or as it would come eventually to be called, Orthodox Judaism. In the United States Isaac Leeser (1806–1868) championed the traditionalist position in opposition to Rabbi Wise.

Between Orthodoxy and Reform, a third alternative was proposed by Zacharias Frankel (1801–1875). He recognized both the need to respond to the new consciousness of history and the Reform idea of Judaism as constantly changing with the times. However, he rejected the radical stripping of "outdated" ritual from the synagogue, especially Reform's willingness to jettison Hebrew as the language of prayer. He appreciated ritual as an expression of deeply felt realities. He therefore proposed a third way that has subsequently come to be known as Conservative Judaism, or in contemporary Israel, the Masorti movement.

In the meantime, Hasidism had been born in Poland, the product of both the Kabbalistic writing of de Leon and Luria and the experiences of men like Israel ben Eliezer (1700–1760), known as the Baal Shem Tov, the Master of the Good Name (of God). Reportedly an unlearned man, the Baal Shem Tov became known as a healer, and as a teacher he called into being a community whose centers were built around men known for one or more charismatic traits, often as wonder-workers. Although perfectly observant in belief and practice, the Hassidim and their courts were often seen as competitors to rabbinical Judaism and the synagogue. Many branches of Hasidism developed as different leaders established their work in the various cities and countries of Eastern Europe.

Zion, Holocaust, Israel In the second half of the 19th century, Jews continued to win emancipation in various countries in Europe. For example, several German states emancipated their Jews, and, in 1871, when Germany became unified, German Jews achieved full emancipation. But, even as Jewish integration into European civilization proceeded apace, reaction against new patterns of Jewish life and culture set in. Now what had once been a religiously based animus against the Jews evolved into racial anti-Semitism, hatred of the Jews rooted in the idea that they were a distinctive race that bore immutable, degenerate characteristics and whose members sought to undermine the foundations of Western civilization.

The culmination of 19th-century anti-Semitism was the infamous Dreyfus affair in France. Meanwhile

Jewish father and son with a shofar, a ram's horn used in Rosh Hashanah holiday celebrations; the horn is sounded in temple, marking the beginning of the High Holy Days. (Geoff Manasse/Photodisc/PictureQuest)

in tsarist Russia, a new wave of violence had broken out against Jewish communities following the assassination of Tsar Alexander II in 1881. Waves of violence, known as pogroms, would continue there for the next decades.

Renewed violence and new forms of Jewish hatred in the 19th century provided the environment in which Zionism developed. In 1896, Hungarian-born Theodore Herzl (1860–1904) published his call for a Jewish nation, and the next year he founded the World Zionist Congress to plan for the future state. The rise of Zionism also called attention to the growing secularization of the Jewish community, for many of the early Zionists rejected religious praxis and belief, even as they saw Zion as the historic homeland of the Jewish people and planned to create a Jewish state there.

The idea of creating a Jewish state in Palestine, at the time still part of the Ottoman Empire, divided Jewish leaders. However, early supporters began to purchase land and to move there. Zionism as a national political movement gained greatly when, in 1917, Lord Arthur James Balfour (1848–1930), the British foreign secretary, wrote a letter to Lord Rothschild confirming the sympathy of His Majesty's Government for Zionist aspirations. Between 1900 and 1930, a quarter of a million Jews migrated to Palestine, which had fallen to the British when the Ottoman Empire was dismantled at the end of World War I. Migration increased during the next decade in response to persecution by the Nazis.

The history of the Middle East would likely have been very different had it not been for the Nazi Holocaust, the apogee of modern racial anti-Semitism. The Nazis murdered six million Jewish men, women, and children. Even before the full extent of the tragedy was known, much sympathy flowed to the survivors, and the Soviet Union favored the creation of a Jewish state over the continued presence of Great Britain in

Palestine. Following a 1947 United Nations vote to partition Palestine into a Jewish state and an Arab state, events moved rapidly. In May 1948 the British ended their mandate over Palestine, and Jewish leaders proclaimed the new state of Israel. The concomitant Arab Palestinian state did not emerge.

Crucial to the development of Israel since its establishment has been the Law of Return. Originally passed in 1950, the law sought to solve the problem of Jewish persecution by granting every Jew residing anywhere in the world the right to migrate to Israel. As a result of this law, millions of Jews from communities around the world have moved to Israel during its brief history. They include Jews from historic communities in Arab countries, like Egypt and Yemen, who fled renewed anti-Jewish persecution following the establishment of the state of Israel, and approximately a million Jews from the countries of the former Soviet Union. Though a small minority of Orthodox Jews (Neturei Karta, Satmar Hasidism) continue to lobby against Israel, believing the state should not exist until the messiah comes, the world's Jews overwhelmingly support the existence of the Jewish state.

Modern Jewish religious life remains centered around the synagogue, each usually led by a rabbi. In turn, the synagogues are organized into national associations of synagogues and rabbis. Each of the major Jewish groups, Reform, Orthodox, Conservative, and the most recently formed Reconstructionist community, has national organizations in each country where they have multiple synagogues. Orthodoxy is divided by cultural traditions; German, eastern European, and Sephardic Jews retain a level of separation (World Sephardic Federation), and new forms of Orthodoxy have arisen around 20th-century issues (Young Israel and Gush Emumim). The national associations also participate in umbrella organizations serving the whole Jewish community, such as the World Jewish Congress, and some have formed international cooperative fellowships that serve their own constituency worldwide, such as the World Union for Progressive Judaism.

Today (2009), the world's two largest Jewish communities are in Israel and in the United States. Together they comprise more than 80 percent of world Jewry. Of the 5.2 million U.S. Jews, only around half are formally affiliated to a synagogue. Some 5.3 million Jews reside in Israel, where they make up more than three-fourths of the population. Large communities also continue in France (491,000), Argentina (185,000), Canada (374,000), and the United Kingdom (300,000).

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See also: Bene Israel; Beta Israel; Cochin Jews; Conservative Judaism; Gush Emumin; Hasidism; Karaites; Lemba; Moses; Neturei Karta; Orthodox Judaism; Reform Judaism; Satmar Hasidism; World Sephardic Federation; Young Israel.

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Kabbalah Learning Centre

The Kabbalah Learning Centre is a relatively new effort to make the mystical wisdom of the Jewish Kabbalah—traditionally identified with the Hasidic movement and long the exclusive possession of an elite group of advanced students of a small number of rabbis—available to the Jewish community as a whole and even beyond, to seekers who are not Jewish. Rabbi Yehuda Ashlag (1886–1955) began this process by translating the Zohar, the basic text presenting the Kabbalistic wisdom, from Aramaic into modern Hebrew. He organized the text and wrote an introduction, later translated into English and published as the Ten Illuminations. In 1922 he founded the Kabbalah Learning Centre (also known as the Research Centre of Kabbalah) in Palestine. The Centre became the vehicle for Ashlag's continued work of translating and publishing the Zohar, which was completed in the 1950s.

Ashlag was succeeded by Rabbi Judah Brandwein (d. 1969), among whose major accomplishments was the republishing of the works of 16th-century Kabbalist, Rabbi Isaac ben Solomon Luria (1534–1572), thus making available these previously difficult-to-find works. Brandwein also added a set of notes and cross-references to the texts. He was in turn succeeded by Rabbi Philip S. Berg (formerly Philip S. Gruberger, b. 1929) the present leader of the Centre. Berg had grown up in the United States and met Brandwein in 1962. Berg has been a prolific author and has also worked on the production of an English translation of the complete Zohar.

Berg sees his task as presenting the Kabbalah to the whole world. He greatly expanded the operation of the Centre, opening teaching sites across Israel and in many European and North American cities. His basic text, *Kabbalah for the Layman*, was translated into Spanish, French, German, Persian, and Russian. He has also written books on reincarnation and astrology, which have appealed to people previously attracted to the New Age movement. One of the Centre's self-assigned tasks is to reach out to Jews in the New Age and bring them back to Judaism from popular Esoteric teachings.

As of 2009, The Kabbalah Centre reported 32 centers and study groups across the United States and 66 in other countries around the world. Its primary World Centres are found in Brazil, Argentina, Venezuela, Mexico, Israel, Cote d'Ivoire, Germany, United Kingdom, Poland, Russia, and Canada.

Israeli critics of Berg and the Centre have decried his attempts to teach the Kabbalah to a popular audience, pointing out that instruction was previously limited to males who were at least 40 years of age. More important, they have questioned his credentials; the yeshiva that Rabbi Brandwein headed denies any relationship with Berg. Berg has countered by publishing several volumes of his correspondence with Brandwein as evidence of their close relationship.

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See also: Hasidism; New Age Movement.

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Kagyupa Tibetan Buddhism

The Kagyu tradition (literally "transmitted command"), one of the four major schools of Tibetan Buddhism, is the result of a fusion of late Mahayana and Tantric teachings, both introduced by a lineage of Indian and Tibetan masters: Tilopa (988–1069), Naropa (1016–1100), Marpa (1012–1096), Milarepa (1040–1123), and Gampopa (1079–1153). The Kagyupa trace their origin to the Buddha Varjadhara. Traditionally, Marpa is considered to be the founder of the Kagyupa. Historically, however, the credit goes to the disciples of Gampopa. They established a number of sub-schools, including Karma-Kagyupa Tibetan Buddhism, as a well as the Padmodrupa (named for its founder, 1110–1170), which developed into a tree of lineages of which Drigung, Taklung, and Druk have persisted through the centuries along with the Karma. Although only minor differences in practice and ritual are discernible among these branches, each one underwent its own specific historical and geographical developments.

Originally, religious leadership was transmitted from uncle to nephew, but later branches adopted the reincarnation system of *tulku* (an incantation of a saintly person or deity). Neither strict celibacy nor exclusive membership to the institution was demanded by the early orders. Rather than a unified religious branch, the Kagyu order can be seen as a complex combination of organized monasticism and master-to-disciple tantric transmission.

Despite its emphasis upon oral transmission, the Kagyu tradition constitutes a matrix of teachings embodied in three basic texts. The first of these is the *Mahamudra* (Great Seal), a body of doctrine emphasizing meditation (Sanskrit: *sadhana*) and the consciousness of emptiness (Sanskrit: *shunyata*). Second, the *Six Yogas of Naropa* exposes the "extraordinary practices" (Tibetan: *naro chodrug*): "heat yoga" (Tibetan: *tumo*), "illusory body" (Tibetan: *gyulu*), "dream" yoga (Tibetan: *milam*), "clear light" perception (Tibetan: *osel*), "consciousness transmission" (Tibetan: *phowa*), and the yoga of the "intermediate states" between death and rebirth (Tibetan: *bardo*). Third, in his *Precious Ornament of the Liberation*, Gampopa offers a synthesis of the Kagyu and Kadam teachings in which he reaffirms the universal nature of Buddha. The realization of Buddhahood is possible by means of specific techniques: training of the mind (Tibetan: *lodjong*), "mindful awareness" (Tibetan: *chine*), and "penetrative seeing" (Tibetan: *lakhtong*), in addition to the "spirit of enlightenment" (Sanskrit: *bodhicitta*), the achievement of the "perfections" (Sanskrit: *paramita*), and merit-making performance (Sanskrit: *puja*), which are basic Mahayana practices. Of primary importance to the Kagyupa are faith and devotion to a qualified master (Sanskrit: *guru*; Tibetan: *blama*) considered as a "spiritual friend." Thus, Kagyu practice consists, on the one hand, of ascetic experiences of yoga and meditation as well as subtle Tantric techniques (that is, the visualization of deities), and, on the other hand, of ritual and collective performances (chants, pilgrimages) and expressions of devotion to the master and the lineage.

Many of the Kagyu dignitaries, especially those of the Karma school, played an important role in the political and religious history of Tibet. Exercising local power in their areas of settlement, the Kagyupa never fully achieved headship of the Tibetan nation. Their influence, however, extended to the borderlands of Tibet: the Drigung in Nepal and Ladakh (northern India), the Drukpa in Ladakh and in Buthan, and the Karma in Sikkim (India). Since the early 1970s, the Kagyupa have found new host countries in the West (Europe and North America).

Lionel Obadia

See also: Karma-Kagyupa, Tibetan Buddhism; Milarepa; Naropa; Tibetan Buddhism; Yoga.

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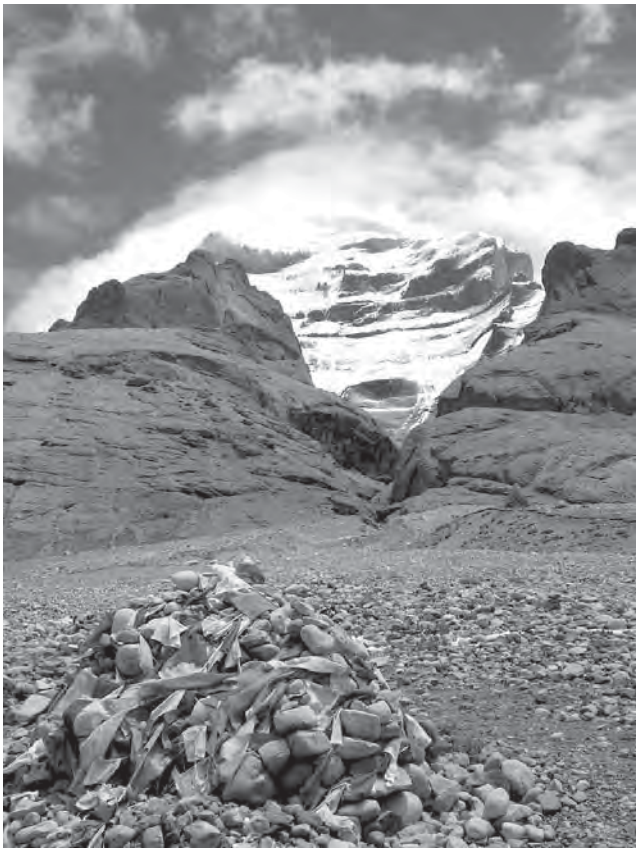
Kailas, Mount/Lake Manasarovar

Mount Kailas, a spectacular peak in the Himalayan Mountains of western Tibet and the equally beautiful Lake Manasarovar, which lies at its base, are sacred to Tibetan Buddhists, followers of Tibet's Bon religion, and both the Jains and Hindus of India. The mountain is located north of the western border of Nepal and northeast of New Delhi. The mountain's peak reaches a height of 22,028 feet and sticks prominently above the surrounding landscape. The peak itself has a distinctive pyramidal shape with four steep triangular façades. On the southern façade, a vertical crease across the horizontal layers of rock presents a swastika design, which Hindus view as a symbol of the god Vishnu and Buddhists as an auspicious symbol, which will often be seen on the chest of statues of Gautama Buddha, the sides of Buddhist temples, and the covers of Buddhist books. The melting waters from the mountain's glaciers feed Lake Manasarovar (the highest freshwater lake of any size in the world) and ultimately four of the world's longest rivers: the Indus, the Brahmaputra, the Sutlej, and, most important, the Ganges.

Hindus identify the mountain with Shiva and consider it the axis of the world. It and the rivers it feeds form an immense sacred landscape that includes southwestern Tibet, northern India, Pakistan, and Bangladesh. Saivite Hindus point to the mountain as the home of Shiva, where he sits aloof in the practice of the highest yoga and also engages in Tantric practices with his several consorts. It is the place that Shiva met one of his consorts, Meenakshi. The daughter of a king, Meenakshi was born with three breasts. According to the legend, she was told that she would lose one of them when she met her future husband, which occurred when she first encountered Shiva. Thus Hindu pilgrims come to identify the mountain as Shiva's *linga* and the lake as Meenakshi's *yoni.*



The west face of Mount Kailas, the holiest mountain in Buddhism, Hinduism, and Bon faith, believed to be the center of the world. (Dreamstime)

Their wedding was said to have occurred at Madurai, Tamil Nada, where a temple was erected in 1560 in Meenakshi's honor. At the end of each day, the temple doors are shut, and, as music is played, temple priests take the statue of Shiva from its daytime resting spot into a room set aside as Meenakshi's bedroom. There Shiva remains until six o'clock the next morning, when he is brought out again for public viewing. Three annual festivals at the temple mark Shiva and Meenakshi's life together.

Tibetan Buddhists identify Mount Kailas with Mount Meru, the mythological center of the universe and symbolic of the single-pointedness of mind sought by practitioners. Pilgrims circumambulate Lake Manasarovar, occasionally stopping to bathe in its waters and quench their thirst. Bathing in the lake is said to

Lake Manasarovar is the largest lake in Tibet and a holy lake in Tibetan culture. (Bayon/Dreamstime.com)

assist one's entrance into paradise, and drinking the water can lead to healing. The mountain embodies the father principle and the lake embodies the mother principle. To complete the trek around the lake, which may consume three days or more, holds the promise of instant Buddhahood.

Local legends tell of an encounter between Tibetan Buddhist pioneer Milarepa (1040–1123) and a representative of Tibet's traditional Bon religion, the shaman Naro Bon-chung. They engaged in a contest of spiritual powers. As the contest proceeded, the Bon leader flew to the top of Mount Kailas on his drum. He arrived only to find Milarepa already waiting for him. Buddhists claim that the triumph of Buddhism and its displacement of Bon as the chief religion of Tibet can be dated to this encounter. In circumambulating the mountain, pilgrims will pass by a set of footprints that Buddhists believe to be Milarepa's. There is also a shrine that houses his silver-covered conch shell.

The predominance of Buddhism in Tibet has meant that Buddhists have tended to have the greatest access to the mountain over the centuries and they have used their proximity to erect some 13 monasteries adjacent to the mountain and the lake, and dotting the path the pilgrims follow to each. These monasteries were unfortunately targeted by the Red Guards during the Cultural Revolution (1966–1976). The Chinese took the artwork, destroyed the buildings, and scattered the monks. It was not until 1981 that pilgrimages were again allowed to resume and the process of rebuilding the monasteries begun. To date only a small percentage of the monastic community has returned to assist pilgrims.

Not to be denied their role at the mountain, Jains believe that Rishaba, the first of their 24 *tirthankaras* (teachers), is said to have received his enlightenment at Mount Kailas.

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See also: Bon Religion; Milarepa; Pilgrimage; Tibetan Buddhism.

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Kamakura

Kamakura, today a small town south of modern Tokyo, was, following the shogun's wrestling the power from the emperor at the end of the 12th century, briefly the capital of Japan. The time of the shogun's residency in Kamakura subsequently became a time of intense religious ferment and creativity, especially for Buddhism, which the shogun privileged. Kamakura is home to some 65 Buddhist temples, 19 Shinto shrines, and one of the most famous Buddha mega-statues in the world.

Kamakura's significance begins to emerge as one visits its many temples and shrines. It suddenly jumped out of historic obscurity at the end of the 12th century when the Minamoto family took control of Japan from the emperor and established their government in the city. Though the emperor continued formally on his throne in Kyoto, the power now resided in Kamakura even as the Minamoto shogun paid the emperor outward respect. The Kyoto drama ended in 1221, when the shogun's army defeated the belligerent imperial forces, but again, the emperor and his court remained in place. The Shogunate continued to rule until 1333, when the imperial rule was reestablished.

The 13th century saw the activity of many of the most famous Japanese Buddhist leaders, including Honen (1133–1212), Shinran (1173–1262), Eisai (1141–1215), Dogen (1200–1253), Ippen (1239–1289), and Nichiren (1222–1282). Honen founded, and Shinran and Ippen expounded upon, Japanese Pure Land Buddhism. In an age in which Buddhism was seemingly in decline, the trio approached the public with the offer to end their cycle of rebirth by entry into a new home in the Pure Land (heaven) through the regular recitation of the *nimbutsu*, the name of Amida Buddha. The simple piety built around the nimbutsu would project Pure Land Buddhism into its role as Japan's largest Buddhist community.

Zen arrived in Japan early in the seventh century, but not until the early Kamakura period (1185–1333) did it gain a real foothold throughout the country. Eisai became the instrument of introducing Zen Buddhism into Japan and is today thought of as its founder. Initially turned away by the Buddhist establishment in Kyoto, Eisai seized the opportunity provided by the emergence of the Kamakura shogunate. In 1200 he established Jufuju-ki, the first Zen center in Kamakura, and discovered strong support among the warriors (the samurai) that were the basis of the shogunate's power.

Eisai followed a form of Zen called Rinzai, whose practitioners believed they would find enlightenment through spontaneous flashes. They became best known for their use of the *koan*, questions whose answers seem to defy logic. In the realization of the answer one is pushed toward enlightenment. In 1214, Eisai also wrote a treatise on tea and its healthful qualities that would become the source of later Japanese adoption of the beverage and its practice of the tea ceremony.

Dogen, Eisai's later contemporary, established the Soto School of Zen in Japan. Soto placed more faith in long periods of meditation and is best known for its practice of *zazen*, or sitting meditation. Dogen's stay at Kamakura was very brief. He moved there in 1247, but found Rinzai practice so firmly established that he moved on to more fertile territory.

Today, Engaku-ji and the four other Rinzai temples in Kamakura maintain the Zen base in the region. Engaku-ji later attained even greater significance for the role it was to play in the spread of Zen to the West. Soyen Shaku (1859–1919), the Zen teacher who attended the World Parliament of Religions in 1893, was from Engaku-ji, and this center would be among the first Zen centers to open its doors to Westerners.

Kamakura Pure Land Buddhism would become most visible in Kamakura by way of Daibutsu, the giant statue of the Buddha that has become one of the most recognizable images of Japan. Weighing approximately 121 tons, it is 43 feet in height and about 30 feet wide, from knee to knee. Originally constructed of wood, it was significantly damaged in a storm and in 1252 it was reconstructed in bronze. It was cast in several pieces and assembled in its present resting place. Several structures built over the statue at various times have been destroyed, and since 1495 it has remained in the open. Though a statue of an enlightened one, it is not of Gautama Buddha (the founder of Buddhism) but of the bodhisattva Amida Buddha, around which Pure Land Buddhism is focused. It was originally constructed after the shogun had seen the giant statue of Vairocana Buddha (called Birushana in Japan) at Nara.

A youthful Nichiren (he was ordained as a priest at age 15) began his quest for spiritual truth just as Pure

Land Buddhism spread across Japan. He asked why people who put their faith in the nimbutsu still experienced the spectrum of painful conditions. This and other equally puzzling problems motivated his studies after he settled in Kamakura in 1238. Four years in Kamakura and 11 years roaming the countryside visiting the spectrum of Buddhist groups then operating in the country led him to one firm conclusion, that the writing known as the Lotus Sutra, somewhat promoted by the Tendai Buddhists, summarized the essential teachings of the Buddha.

When, in 1253, Nichiren announced his new Buddhist practice, he did so by attacking faith in the nimbutsu, which was to be replaced with the chanting of the "Great Title" of the Lotus Sutra, that is, "Namu Myoho Renge Kyo." He offered this new practice as the practical way for everyone to realize the deepest truths of Buddhism. Pure Land leadership reacted immediately, intensely, and negatively. Feeling his life threatened, Nichiren sought refuge in Kamakura. From his small hut, he worked the streets preaching to whoever would listen. His anti-elitist message took hold among common people.

Nichiren's efforts aroused active opposition from both Buddhist leaders and government authorities. His house was burned down in 1260, and the following year he was arrested and exiled. He returned to Kamakura in 1263. The government more or less tolerated him until 1271, when he was again formally exiled. In 1274, he returned to Kamakura, again approaching the government to gain its backing. Again he failed, and reconciling himself to the role of outcast, he settled permanently at Mount Minobu, the center from which Nichiren Buddhism would spread throughout Japan. Contemporary Nichiren Buddhists revere the several Nichiren-shu temples at Kamakura as they recall their founder's adventures there.

Apart from the spread of the new forms of Buddhism during the Kamakura period, several of the temples have some individual characteristics that continue to attract special constituencies. Tokeiji, for example, is famous as a haven for females. Since the 13th century it has served as a refuge for battered wives who could get a divorce by serving as nuns at the temple for a few years. The Hase Kannon Temple boasts the tallest wooden statue in Japan, an 11-headed carving of the bodhisattva Kannon (aka Kwan Yin), the bodhisattva of mercy.

Buddhism dominated the Kamakura period, though Shinto was not neglected. Among the oldest temples in Kamakura is the Amanawa Jinja, dating to the eighth century. This shrine was protected by the shogun, though otherwise distinctly favoring Buddhism, as one of his relatives' wives believed that she received help in bearing a son from her activity at the *jinja.*

When the shogunate fell in 1333, the power once again shifted to Kyoto, and Kamakura lost its place on history's stage. The once bustling city again assumed the role of a small, quiet town. Rediscovered in the post–World War II world, today Kamakura draws visitors from around the world—pilgrims and tourists, believers, students of religion, and those who merely appreciate the artistry of the buildings and gardens.

Edward A. Irons

See also: Dogen; Eisai; Honen; Nichiren; Nichiren Shoshu; Nichirenshu; Pure Land Buddhism; Shinran; Statues—Buddhist; Shinto; Temples—Buddhist; Zen Buddhism.

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■ Kanaky

Kanaky, or New Caledonia, officially the Territoire d'Outre-Mer de la Nouvelle-Calédonie, is a French overseas department consisting of the large island of New Caledonia and several sets of smaller islands in the South Pacific west of Australia. The islands include 7,171 square miles of land. The largest group, though not a majority, of the 225,000 residents (2008), is Melanesian. Approximately a third of the inhabitants are European.

European discovery and naming was made by Captain James Cook (1728–1779) in 1774. The is-

KANAKY

Kanaky

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	96,000	214,000	84.6	1.57	247,000	285,000
Roman Catholics	73,500	128,000	50.8	1.60	157,000	187,000
Protestants	17,900	37,500	14.8	1.04	43,000	52,000
Independents	3,000	15,500	6.1	2.99	18,000	21,000
Agnostics	3,300	24,800	9.8	3.17	38,000	52,000
Muslims	4,400	7,200	2.8	1.73	8,400	9,900
Atheists	0	2,800	1.1	1.72	3,500	4,500
Buddhists	400	1,700	0.7	1.73	2,500	3,500
New religionists	100	1,000	0.4	1.72	1,500	2,000
Baha'is	400	950	0.4	1.72	1,600	2,400
Ethnoreligionists	300	450	0.2	1.74	500	500
Jews	100	100	0.0	0.00	100	100
Total population	**105,000**	**253,000**	**100.0**	**1.72**	**303,000**	**360,000**

lands had been home to Melanesians, primarily of the Kanaka group, for more than 3,000 years. The French occupied New Caledonia in 1853 and developed a harsh, repressive culture. French settlement was spurred by the discovery of nickel and chromium deposits. In 1998, the French signed the Noumea Accord designed to transfer governing autonomy to local leadership over several decades. The agreement also includes the holding of several plebiscites on complete independence.

The indigenous religions of the New Caledonians were largely destroyed and replaced by Roman Catholicism, but they have survived in some of the remote mountainous areas. Indigenous religious practice was given some new life by the introduction of the so-called cargo cults after World War II, primarily from the New Hebrides.

The first Christian missionary, a Methodist from Tonga, arrived in New Caledonia in 1834. He was joined in 1843 by two Samoans, who arrived as representatives of the London Missionary Society (LMS), a Congregationalist-based organization. European LMS missionaries came in the 1850s. Their combined efforts led to the formation of the Evangelical Church in New Caledonia and the Loyalty Islands, the largest Protestant body in Kanaky. It now commands the allegiance of around 15 percent of the population of 165,000 people. It experienced a schism in 1960, leading to the formation of the Free church.

The first priests of the Roman Catholic Church arrived in 1843, and following the French occupation the church enjoyed official support. In its second generation, it moved to develop indigenous leadership, and the first priests from New Caledonian members were ordained in 1884. The capital, Noumea, became the center of French Catholic life throughout the south Pacific, and in 1966 it became the home of the archbishop of Noumea, whose territory also includes the Wallis and Futuna Islands. Through the 20th century, the population of Kanaky became quite diverse, with measurable numbers of Anglos of British heritage, Eastern Europeans, Chinese, and representatives of many people from various other South Pacific islands. The present spectrum of religions now present in the islands can be traced to the mid-1880s, with the arrival of missionaries from the Reorganized Church of Jesus Christ of Latter-day Saints (now the Community of Christ). Its sister, the Church of Jesus Christ of Latter-day Saints, began work in the 1950s after some members from Tahiti moved to New Caledonia to work in the nickel mines. The work is part of the Fiji Suiva Mission.

Through the 1900s, other Christian groups established work on the islands, including the Seventh-day Adventist Church (1925), the Jehovah's Witnesses (1950), the Assemblies of God (1969), and Baptists International Missions, an American-based fundamentalist Baptist organization (1995). The Baha'i Faith began work in 1952. Buddhism is practiced by a segment of the Vietnamese community, though the majority is Roman Catholic. There is a small community of Muslims, mostly Sunnis of the Shafaiite School of Islam from Indonesia. There is also a long-standing community of Rosicrucians affiliated with the Ancient and Mystical Order Rosae Crucis.

J. Gordon Melton

See also: Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Church of Jesus Christ of Latter-day Saints; Community of Christ; Evangelical Church in New Caledonia and the Loyalty Islands; Free Churches; Jehovah's Witnesses; London Missionary Society; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam.

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Kaplan, Mordecai Menahem

1881–1983

Mordecai Menahem Kaplan, a Conservative Jewish rabbi and seminary professor, was the founder of Reconstructionism, a new school of Jewish life and faith that has emerged as a major new community of American Judaism in the 20th century.

Kaplan was born June 11, 1881, in the town of Svencionys, Lithuania. Toward the end of the decade

Meeting at the Jewish Theological Seminary in 1952 between (from left to right): Chancellor Louis Finkelstein, Professor Mordecai M. Kaplan and librarian Alexander Marx. (Time & Life Pictures/Getty Images)

when he was only eight years old, his family immigrated to America. He attended public school but received a traditional Jewish supplementary education. After high school, he entered Columbia University, where he encountered the modern critical study of the Bible and religion in general. He subsequently attended the Jewish Theological Seminary (JTS), in New York City, and was ordained as an Orthodox rabbi there in 1902. Shortly thereafter, he began his professional career as a rabbi at Congregation Kehilath Jeshurun, an Orthodox synagogue in New York City.

In 1909, Kaplan returned to his seminary alma mater where he served as dean for the seminary's Teachers Institute. He was soon named professor of homiletics, Midrash, and philosophy. He would remain at JTS for the next half century, during which time he would become best known for his many extracurricular activities.

In 1912, he joined with colleague Rabbi Israel Freidlander in forming Young Israel, an Orthodox movement designed to reach out to the continuing waves of new Jewish immigrants coming into the United States from Eastern Europe and facilitate their assimilation into American life in such a way as not to destroy their Jewish life and culture. The first Young Israel congregation was founded in 1913.

In 1917, in addition to his teaching chores, Kaplan resumed his life as a synagogue leader. At the synagogue, he began the development of new approaches to Judaism that would lead him farther and farther from the Orthodoxy with which he began. He began to transform the synagogue by seeing it more as a community center than primarily a Sabbath worship center. His effort led to his being fired from his position. As a result, with his supporters, Kaplan founded a new synagogue center, the Society for the Advancement of Judaism, which went on to become one of the more important Jewish congregations in New York City. As it grew, it became a model for additional congregations around North America. It also moved Kaplan from a position within Orthodox Judaism to Conservative Judaism.

In 1934, Kaplan published his most well-known book, *Judaism as a Civilization*, in which he called for a "reconstruction" of Jewish life around the image of Judaism as a civilization rather than simply a religion. Subsequently, he began the journal, *The Reconstructionist*, to expand and elaborate upon the idea in the book. As a result, a movement—Reconstructionist Judaism—developed in the space between Conservative and Reform Judaism.

Reconstructionism was intended to facilitate the strengthening of Conservative Judaism's commitment to Jewish law, the study of Jewish literature, the ideal of Israel, while appropriating the critical study of ancient holy books and responding to the needs of life in the 20th century. Kaplan saw Judaism as an evolving (hence changing) religious civilization with its center in the community's life. His emphasis would lead to an empowering of the lay community in Reconstructionist synagogues. The formalization of the movement proceeded in stages, the first step being the organization of the Jewish Reconstructionist Foundation in 1940. The Foundation assumed responsibility for the

journal, with Kaplan remaining as head of the editorial board through the 1950s.

As the Reconstructionist movement became more visible, it drew criticism, and even Kaplan's fellow faculty members began to reject the direction his thought was taking him. As early as 1941, the JTS faculty sent Kaplan a letter rejecting his views, though no steps were taken to fire him. The publication of the *Sabbath Prayer Book* in 1945 became crucial in his relationship with the larger orthodox community. Three leading JTS professors—Alexander Marx, Louis Ginzberg, and Saul Lieberman—wrote an open letter condemning Kaplan's new prayer book and the direction of his rabbinic career. Further, Kaplan's prayer book led the Union of Orthodox Rabbis of the United States and Canada to excommunicate him and declare his work unacceptable. Eventually, Young Israel would condemn his approach as heretical and delete any reference to the role he played in its founding.

In spite of the criticism, Kaplan continued to write and gained a level of respect for his intellectual acumen. Among his many books are *The Future of the American Jew* (1948); *Questions Jews Ask: Reconstructionist Answers* (1956); *Judaism without Supernaturalism: The Only Alternative to Orthodoxy and Secularism* (1958); *The Greater Judaism in the Making: A Study of the Modern Evolution of Judaism* (1960); *The Purpose and Meaning of Jewish Existence: A People in the Image of God* (1964); and *The Religion of Ethical Nationhood: Judaism's Contribution to World Peace* (1970). He retired from JTS in 1963. Five years later, his son-in-law Ira Eisenstein led in the creation of the Reconstructionist College, a major step in Reconstructionism transformation from a movement within Conservative Judaism into a new Jewish denomination.

As the 21st century begins, Reconstructionism has been largely accepted in North America as a separate Jewish way beside that of Orthodox, Conservative, Reform, and Hasidic Judaism. Though almost all Orthodox and many Conservative Jews distanced themselves from Kaplan, many Reform and more liberal Conservative rabbis, without formally affiliating with Reconstructionism, have shown an affinity for Kaplan's worldview. The Reconstructionist movement remains small beside that of the other branches of Judaism and is largely confined to North America.

J. Gordon Melton

See also: Conservative Judaism; Reconstructionist Judaism; Young Israel.

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Karaites

Karaites are Jews who do not accept the authority of the Talmud—the commentary on Jewish law (the Torah)—as the authoritative interpretation of Jewish practice. The Karaites consider themselves the original Jews who follow only the Torah, from which later rabbinical Judaism has separated. A separate Karaite community could be distinguished as early as the eighth century CE in Babylonia (Iraq), where Anan ben David is said to have revitalized a lineage that had passed through a variety of earlier groups, including the community at Qumran known from the Dead Sea Scrolls. Many modern historians have questioned the association of Anan with Karaism and suggest that the first Karaites were a medieval group that appropriated the account of Anan to give themselves a longer history.

In any case, late in the ninth century the Karaite movement spread through the Jewish community then

residing in the larger Islamic Empire and eventually became established in Palestine. After its Palestinian centers were destroyed by the First Christian Crusade in 1099, the leadership of the Karaite community relocated to Byzantium. After the fall of Constantinople to the Ottomans, Karaites migrated northward toward Poland and Lithuania and eastward to the Crimea. Much of the Eastern European Karaite community was destroyed during World War II.

The strongest Karaite community to survive into the mid-20th century was in Egypt, but in the late 1950s most relocated to Israel. As the 21st century begins, there are some 30,000 Karaites in Israel, with smaller communities in Egypt, France, and the San Francisco Bay Area of California. Major Israeli centers are found in Ramla and Ashdod. The American community is focused on the Karaite synagogue in Daly City, California.

Karaites reject the idea that rabbis are the main authority for interpreting the Torah. Instead, they believe that individuals are responsible for studying the Bible and for reaching the best interpretation for their situation, since in the end, it is the individual who will face judgment. This individual approach regularly introduces various interpretations into the community and ensures a level of diversity. Karaites do accept the authority of the Tenach (or Tanakh)—the Hebrew Bible (called the Old Testament by Christians)—but they reject other writings such as the Apocrypha, the Pseudepigrapha, the Christian New Testament, and the Muslim Koran. They believe in the future arrival of a Davidic Messiah (Isaiah 11:1), a human king filled with God's prophetic spirit. The Messiah will not be a divine or semidivine creature.

Over the centuries, Karaites have developed several practices that differ from those of the larger Jewish community, and their variant interpretations of Jewish law make intermarriage between Karaites and other Jews difficult. Karaites also calculate their calendar from actual observation of the new moon, and thus it varies slightly from that now common in Judaism. Karaites prohibit sexual relations on the Sabbath, whereas Orthodox Jews have seen the Sabbath as a particularly good time for sexual activity. Karaite synagogues do not have chairs, and the liturgy is very different from that in other Jewish traditions. They do not recognize the post-biblical holiday, Hanukkah.

The Karaite Jewish community is most easily contacted through their American adherents. Most recently, American Karaites have founded the Karaite Jewish University (PO Box 1971, Hedgesville, WV 25427).

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Congregation B'nai Israel
1575 Annie St.
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http://www.karaites.org/

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See also: Calendars, Religious; Hanukkah; Judaism.

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Karbala

The town of Karbala in present-day Iraq, south of Baghdad, joins the nearby community of An Najaf as one of the most holy sites of Shia Muslims. The Shias form the second largest Muslim community, though the main Sunni community is almost 10 times larger in size. The Shia minority traces their origin to the squabbles over control of the emergent Islamic Empire in the decades after the Prophet Muhammad's death in 632 CE. After Muhammad, leadership of the Islamic community passed successively to the four caliphs. Following the assassination of the Caliph Uthman in 656, Ali ibn-Abi-Talib (ca. 600–661), Muhammad's son-in-law

Thousands of Iraqi Muslim Shiite pilgrims crowd around the shrine to Imam Hussein in Karbala on April 21, 2003, in a ritual known as the festival of Arbaiin, where the faithful came to the city to honor the first Shiite martyr, Imam Hussein (grandson of the prophet Muhammad). (AFP/Getty Images)

(the husband of Fatima) was chosen to succeed him by the powers that existed in Medina, Arabia. Ali was challenged by Mu'awiya (r. 661–680), and when Ali was assassinated in 661, most Muslims, including Ali's supporters, acknowledged him as the new caliph. Thus began the Umayyad dynasty that would rule Islam for the next century.

The year 680 became a watershed. Ali's two sons, Hasan (d. 669) and Husayn (626–680), had accepted Mu'awiya, but following Mu'awiya's death in 680, Husayn refused allegiance to his son Yazid (d. 683) as the new caliph and made plans to move to Mesopotamia (Iraq), where he believed he had strong support. However, as he journeyed to his goal, the caliph's forces blocked his progress at Karbala. When Husayn refused to surrender, he and all 86 of his companions were killed. He was seen as a martyr by his supporters, who turned the site of the deaths and the burial site of Husayn into a pilgrimage site. As the Shia Muslims emerged as a distinctive group, disagreeing with the Sunni on a variety of lesser points of belief and practice, they came to view Karbala as a most holy site. A key of divergence between the two groups is the acknowledgment that Islamic leadership properly passed to Ali and Husayn rather than the caliphs of the Umayyad dynasty.

The mosque-shrine, Masjid al-Hysayn, built at his burial site, memorializes the martyrdom of Husayn, which is additionally commemorated in an annual pageant that symbolically re-enacts his death. Over the centuries, the shrine has been targeted by the Shias' enemies. It has been destroyed and rebuilt on a number of occasions. In 850, for example, Sunni ruler al-Mutawakil (r. 847–861), hoping to stop Shia pil-

grimages, destroyed the shrine. Most recently, in 1801, the ultra-conservative Wahhabis, who would eventually come to dominate neighboring Saudi Arabia, targeted it. When rebuilt, the walls of the new courtyard were decorated with the entire text of the Koran. It was again damaged in the 1991 Gulf War only to be restored. During the second Gulf War, American forces made a self-conscious effort to spare it further damage.

Shia Muslims make pilgrimages to Karbala throughout the year, but two dates draw the greatest number. Ashura, the 10th day of the month of Muharram on the Muslim calendar, marks the day of Husayn's death. They also show up 40 days later, the 12th day of the month of Safar. At these times, pilgrims participate in various activities re-enacting the battle and deaths. Men will march through the street flagellating themselves and will allow cuts to be made on their heads. Press coverage often pictures young males with blood freely flowing from their various wounds. The majority, less demonstrative in their commemoration of the battle and deaths, purchase objects made from the clay of the battlefield.

Among the martyrs of 680 was Abbas, Husayn's half-brother. His tomb is located a mere 1,500 feet from Masjid al-Husayn and has become the second site most visited by pilgrims. Abbas is seen as a source of miraculous healings, and healing powers have also been ascribed to the small clay tablets that may be purchased and consumed by those seeking a restoration of health.

Iraqi ruler Saddam Hussein (r. 1979–2003) operated from a power base in the Sunni-dominated areas of Iraq and, during most of his regime, forbade public celebrations at Karbala by the Shia majority in his country. Such celebrations were held for the first time in more than a quarter of a century in 2003 following his being driven from power.

J. Gordon Melton

See also: An Najaf; Martyrdom; Muhammad; Shia Islam; Wahhabi Islam.

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Karma-Kagyupa, Tibetan Buddhism

The Karma-Kagyu branch is one of the many subschools of Kagyupa Tibetan Buddhism. It was founded by Düsum Khyenpa (1110–1193), a disciple of Gampopa (1079–1153), who established several temples during his lifetime, as well as the headquarters of the Karma-Kagyupa in the monastery of Tsurphu (1185). Because of their Kagyu heritage, the Karma-Kagyupa emphasize yoga and Tantric practices. The Karma-Kagyu path to enlightenment follows a succession of steps leading to mental quietness (Sanskrit: *shamata*). Preliminary practices of purification (Tibetan: *ngondro*) such as prostration, mandala offerings, recitation of the mantra of Vajrasattva, and guru yoga precede higher meditations and the visualization of deities (such as Tchenrezig, Tara, and Mahakala), considered to be mediums through which wisdom is expressed.

From the 12th century on, the Karma-Kagyu order flourished in the central and eastern provinces of Tibet and later acquired political support within the imperial courts of Mongolia and China. By the 13th century the Karma-Kagyupa were competing with the Sakyapa for Mongol patronage, and during the 15th and 16th centuries they faced sporadic and localized conflicts against the Gelugpa. In the 17th century, the Dalai Lamas' dominance weakened the political power of the Karma-Kagyupa in Tibet.

The Karma-Kagyu order claims to have pioneered the Tibetan system of voluntary reincarnation (*tulku*) of religious authority. Under this system, Karma-Kagyu leadership was passed on for eight centuries in an unbroken succession of reincarnated masters, or *karmapa* (literally, "black hat"). A second tulku lineage was added to the first: Khaydrup Drakpa Senge (1283–1349) became the first *sharmapa* ("red hat"), the second highest Karma-Kagyu spiritual leader. As a consequence, the doctrinal and hierarchical structure of the Karma-Kagyu branch became inextricably linked to these two figures.

In 1950, Tibet was annexed by China. The 16th karmapa, Rangjung Rigpe Dorje (1924–1981), escaped from Tibet just before the open repression by China started in 1959. He established new headquarters in Rumtek, near Gangtok, Sikkim (now an Indian state), in 1966. In an effort to preserve the Karma-Kagyu tradition, he participated actively in the Western dissemination of Buddhism during the late 1960s and the 1970s.

The very first Tibetan temple in the West, Samyé Ling, was founded in Scotland in 1967 by two Karma-Kagyu lamas, Chogyam Trungpa Rinpoche (1939–1987) and Chuje Akong Rinpoche. In 1973, Trungpa established the Vajradhatu Organisation (now known as Shambhala International), thus initiating the creation of Western Kagyu orders. The Karma-Kagyu quickly developed into one of the largest Tibetan branches to spread and settle outside Asia. As of the late 1990s, hundreds of temples and thousands of followers were estimated to be scattered throughout the world, principally in the West. Following new routes, the old Tibetan tradition has now established new roots outside the Land of Snow.

The late karmapa died in 1981, and the recent and controversial recognition of two candidates for the succession—Trinley Thaye Dorje (b. 1983) and Urgyen Trinley Dorje (b. 1985)—is a major source of division among the Karma-Kagyupa. Urgyen Trinley Dorje and his followers have their headquarters in Rumtek, Sikkim, India. They are represented in the Americas by the Karma Triyana Dharmachakra. Many Western Karma-oriented groups, especially the Diamond Way organization led by the Danish-born master Ole Nydahl, support Thaye Dorje. Nydahl has founded more than 590 affiliated groups in North and South America, Western Europe, and most significant, in many countries of the former Soviet Union. Thaye Dorje and his followers had their headquarters in New Delhi, but nowadays expand worldwide, and in the late 2000s, approximately 650 groups worldwide were under his guidance.

Lionel Obadia

See also: Diamond Way Buddhism; Gelugpa; Kagyupa Tibetan Buddhism; Meditation; Sakyapa; Shambhala International; Tibetan Buddhism.

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Karo Batak Protestant Church

The Karo people, one division of the larger Batak cultural group, reside in northern Sumatra. They were the last of the Batak people toward whom the Dutch Reformed missionaries directed their attention; however, in 1890 a missionary from the independent Nederlandsch Zendelinggenootchap started evangelizing in the area. He ran into immediate opposition, as the Karonese interpreted his presence as part of an effort by the Dutch to steal their lands. There were only 5,000 converts in the first half century.

During the 1930s, an effort was made to build indigenous leadership within the relatively small Karonese Christian group, and in 1941 the first Karonese pastors were ordained and the Karo Batak Protestant Church was created and granted autonomy. Almost immediately the church confronted challenges, with the beginning of the war with Japan and then the formation of Indonesia as a new nation. However, the many years of work began to reap rewards in the 1950s, when mass movements led many into the church, even as Islam also began to grow in the same region. During the last half of the 20th century more than 220,000 people joined the church. This growth is partly accounted for by a reformulation of church life, as the leadership has rid itself of attitudes hostile to Indonesian culture inherited from the Dutch missionaries.

In 2006, the Karo Batak Protestant Church reported 276,912 members. The church has a presbyterian polity, and its synod is the highest legislative body. At its inception the church adopted traditional Reformed statements of faith, but in 1979 it also adopted a new confession (revised in 1984), which its members had

written. In 1987 it began to ordain women to the ministry, though female elders had been present from the beginning of the century.

During the early part of the century the church began to develop a school system and opened its first medical facilities. These have now been extended, and an orphanage, a home for seniors, and a credit bank have been added. The church is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Karo Batak Protestant Church
Jalan Kapten Pala Bangun no. 66
Kabanjahe 22115
Sumatra Utara
Indonesia

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See also: World Alliance of Reformed Churches; World Council of Churches.

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Kashmir Saivism

The Tantric Saivism or Shaivism of Kashmir is based on a canon of scriptures, called Agamas or Tantras, which are held to be revealed by the highest deity, Shiva (or Siva), and in which Shiva himself teaches the foundations of the Saiva religion. These scriptures were produced several centuries before the culmination of exegetical activity between the ninth and 11th centuries, when dualistic and monistic schools competed for their correct interpretation. Kashmir Saivism found its origin in one of these monistic schools.

The Kashmirian dualist school, called Saiva Siddhanta, considered Shiva, the soul, and the world as ontologically separate and ultimately real entities. According to the dualists, the soul is bound to transmigration by a beginningless defilement. The soul is therefore born into this world in order to experience its *karma*, remove the defilement, and thus gain liberation. In order to reach this freedom from transmigration the soul has to be initiated into the Saiva religion: the rite of initiation and the subsequent practice removes the defilement, so that the soul can be released at death.

Apart from the Siddhanta and its ritual, which centered on the worship of Sadasiva (a form of Shiva usually pictured with 5 heads and 10 arms), there existed more heterodox cults of female deities, as for instance the Trika ("trinity"), in which three goddesses (Para, Parapara, and Apara) are worshipped, or the Krama ("sequence"), in which cycles of different manifestations of Kali are revered. Adherents of these cults upheld as valid the same canon of scriptures revealed by Shiva as did the Siddhanta, but based their views and practices on a different segment of the text. According to the cults' philosophical system, which is named after its main text, Recognition (Pratyabhijna), there is only one reality, namely, consciousness of Shiva, from which souls and the world appear spontaneously. According to this monistic tradition, defilement is merely the soul's ignorance of its true identity as Shiva. Once this identity is recognized, liberation occurs, even in this life.

Both the dualists and the monists had an impact in the rest of the Indian subcontinent. The southern Saiva-Siddhanta was heavily influenced and even dependent on the philosophical system their Kashmirian predecessors had developed, and the monist philosophy was integrated into other Tantric systems, most notably the Srividya. In Kashmir the monist system survived in a Gnostic form, which was termed Kashmir Saivism when its works were first published at the beginning of the 20th century.

Isolated in the Kashmir Valley, the followers of Kasmir Saivism have remained relatively few in number, a situation maintained by Muslim dominance in the region. In recent years, many Saivites have fled the war-torn valley of Kashmir and relocated to Jammu, New Delhi, and other sites throughout northern India. The Saivite philosophy attracted the attention of modern

Indian charismatic gurus like Bhagwan Shree Rajneesh, or Osho (1931–1990), who founded the Osho Commune International, and Swami Muktananda (SYDA). The last traditional Kashmirian guru who claimed to transmit the Kasmir Saivist system, Swami Lakshman Joo, has been the starting point of an American-based group, the Kashmir Saivism Fellowship, which may be contacted through its website.

http://www.kashmirshaivism.org/

Jürgen Hanneder

See also: Tantrism.

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■ Kazakhstan

The relatively new country of Kazakhstan, named as the homeland of the Kazakh people, is a large central Asian country that stretches between China's western border and the Caspian Sea. It shares additional borders with Russia to the north and Turkmenistan, and Uzbekistan. It includes 1,030,815 square miles of territory. About half of its 15.3 million citizens (2008) are Kazakhs.

The area that now constitutes the modern nation of Kazakhstan was inhabited by various peoples as early as 2000 BCE. At a later date, it was overrun by Attila's Huns and then by the Turks. In the eighth century CE, a Turkish kingdom emerged that would create a high culture, especially in western sites along the shores of the Caspian Sea. At this time Islam was introduced. Over the following centuries, a sense of identity would slowly grow among the Kazakh peoples, tied together by their Turkish dialect and Hanafite Sunni Islam, though after the fall of the Turkish kingdom there was no uniting political entity.

A Russian Orthodox church in Uralsk, Kazakhstan. (Peke/Dreamstime.com)

Russians began to expand southward into Kazakhstan in the 18th century, and in the first half of the 19th century all of the country was annexed to Russia. The new authorities completely reorganized the ruling administration and moved to pacify still independent-minded local rulers. Russia exploited the region's min-

Kazakhstan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	3,516,000	8,174,000	51.9	0.90	10,831,000	12,410,000
Agnostics	4,118,000	4,032,000	25.6	–0.25	2,900,000	2,000,000
Christians	2,450,000	2,106,000	13.4	–0.30	2,180,000	2,215,000
Orthodox	2,067,000	1,660,000	10.5	–0.43	1,600,000	1,500,000
Roman Catholics	20,000	184,000	1.2	0.27	240,000	280,000
Independents	17,500	115,000	0.7	3.08	150,000	200,000
Atheists	3,000,000	1,380,000	8.8	0.01	1,000,000	600,000
Ethnoreligionists	0	25,000	0.2	0.34	25,000	25,000
Buddhists	10,000	18,000	0.1	0.34	20,000	25,000
New religionists	4,000	7,000	0.0	0.34	10,000	12,000
Jews	12,000	5,500	0.0	0.34	5,500	5,500
Baha'is	0	8,000	0.1	7.71	12,000	15,000
Zoroastrians	0	2,500	0.0	0.35	2,500	2,500
Sikhs	0	800	0.0	0.35	1,000	2,000
Total population	**13,110,000**	**15,759,000**	**100.0**	**0.34**	**16,987,000**	**17,312,000**

eral wealth while using the area as a place to banish political dissidents.

Kazakhs rebelled in 1916 in reaction to an order from the tsar for universal military mobilization. The rebellion was crushed and the nation was incorporated into the Soviet Union. Kazakhstan was one of the first of the Soviet Republics to push for independence during the Gorbachev era at the end of the 1980s, and it became an independent country in 1991.

By the 1990s, there were about as many Russians as Kazakhs in the country, but the Russian population dropped significantly during the 1990s. Russians were approximately 35 percent of the population as the 21st century began. Russian Cossacks have emerged as a conservative minority, demanding that Russia take back the section of Kazakhstan that they largely control. Russia has demanded that the new Kazakh rulers treat the Russian minority fairly.

Islam came to the area in 649 with the Arab caliph Uthman ibn Affan (644–656). In the 13th century, the Mongols captured Kazakhstan, but they too converted to Islam, and in 1360 the Mongol Khan Tamburlaine (1336–1405) established the famed city of Samarkand as his capital. His army stretched the Mongol Empire to Poland and overran the Russian cities of Moscow and Kiev. Following the Russian invasion and takeover in the 19th century, Muslim Kazakhs were marginalized. In this context, the Sufi Brotherhoods emerged as the focus of a variety of independence movements. They were especially opposed to the secularization of the public schools by the Soviets. In the 1930s, Stalin instituted a harsh policy of repression that included the closing of the remaining Muslim schools, suppressing the Sufi organizations, and the further reduction of functioning mosques.

In 1943 the Russians created the Muslim Spiritual Board of Central Asia with headquarters at Tashkent, Uzbekistan. All imams had to register with the board, which controlled two seminaries for the training of religious leaders. Even as the board took more control, Kazakhstan took significant steps toward secularization, generally attributed to both the negative pressure of the long Soviet rule and the improved educational level of the general public. Today, most Muslims are content with the present government, although some younger, more conservative believers are pushing for the creation of an Islamic state.

Although most Kazakhs identify as Muslims, because of their isolation from the main centers of the Muslim world a form of popular folk Islam has established itself among the majority of religious practitioners. Their practice includes a number of activities generally denounced by more learned Muslims, including the visiting of the graves of Muslim "saints," to curry favor, the use of verses from the Koran on amulets, and ancestor veneration.

KAZAKHSTAN

Petropavl
Qostanay
Koksnetau
Rudnyy
Pavlodar
Oral
Aqsay
Esil
Ekibastuz
Orsk
Atbasar
Astana
Oskemen
Aqtobe
Temirtau
Arqalyq
Oaraghandy
Kazakhstan
Embi
Ayagoz
Zaysan
Atyrau
Shalqar
Zhezqazghan
Aral
Balqash
Lepsi
Saryshaghan
Beyneu
Taldygorghan
Leninsk
Aqtau
Qyzylorda
Panfilov
Qapshaghay
Shu
Almaty
Zhangatas
Turkistan
Zhambyl
Shymkent
N

An amulet protecting from the evil eye; belief in the evil eye is found in Islamic doctrine, and attempts to ward off the curse typically revolve around the use of amulets. (Travel Pictures Gallery)

Christianity was established in Kazakhstan and a variety of sectarian religious expressions were introduced in the wake of Russian occupation and the encouragement of immigration to the region. The Russian Orthodox Church (Moscow Patriarchate) is now second in size only to Sunni Islam as a religious community. There are three dioceses, whose bishops reside at Almaty, Shymkent, and Oral.

The first Baptist church in Kazakhstan was established in 1908 after Gavriel I. Mazaev, the brother of the president of the Russian Baptist Union, moved to Petropavl near the Russian border. Other churches were formed as settlers from different parts of the Soviet Union arrived over the next decades. Russian Baptist ranks were swelled by the arrival of displaced Germans during World War II. Unable to form separate congregations, the German-speaking believers attended the Russian Baptist churches that accommodated them with German services. They were able to grow slowly in the decades following the war and expanded greatly in the 1990s. By 1995 more than 170 congregations had come together in the Union of Evangelical Christians–Baptists, the largest of the several Protestant/Free church organizations in the country.

A number of competing groups ultimately derive from the Baptist Union. One group of Baptists who are not part of the Union and who have refused to register with the government have been the subject of government actions aimed at forcing them either to register or to dissolve.

Among the several groups to find their way into Kazakhstan in the 20th century was the Seventh-day Adventist Church. The work grew slowly during the Soviet era, but the Kazakhstan Conference was organized in 1879 and by the mid-1990s there were 36 congregations. Pentecostalism also has a small presence in the country. A fair number of immigrants moved into Kazakhstan during the 20th century, including a number of Koreans. The Korean community supports both Baptist churches and Buddhist centers.

Through the 1990s to the present, minority (mostly Christian) religious groups have complained that intolerance of religious freedoms has been institutionalized in Kazahkstan through the religious registration regulations that on the one hand require registration for a group to exist but on the other make registration a difficult process. Jehovah's Witnesses and Baptists have reported the most problems. Tensions with minority religions over issues of burial of church members, proselytization activities, and worship in unregistered facilities have kept Kazakhstan in the news.

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See also: Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church.

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Kedarnath

Kedarnath is a remote Hindu sacred pilgrimage site located in the Himalaya Mountains at a height of 11,760 feet. Kedarnath, the name of both a temple and the small town in which the temple is located, is one of the four Char Dham pilgrimage sites. The four sites are considered the abodes of God in the four directions of India. Kedarnath is the site in the north.

The temple is traced to prehistoric times, and even to the mythological past when the deity Shiva meditated here. In the Indian epic, the Mahabharati, the Pandav brothers, the sons of Pandu—Yudhishtir, Bhim, Arjun, Nakul, and Sahadev—were all married to the same woman, Draupadi. And as one, they fought and won a war against their cousins the Kauravas and an alienated half-brother. Despondent over the war, they visited the sage Ved Vyas (to whom authorship of the Mahabharati is generally ascribed), who advised them to meet with Shiva. Shiva could forgive them for the deaths of their kin. Shiva did not wish to forgive the brothers, and he hid from them at several places and finally at Kedarnath. The brothers eventually tracked him to his hiding place. As they approached, he turned himself into a bull and hid in plain sight among the cattle on the hillside. Still toying with the brothers, as the brothers were about to find him, he began to sink into the ground, head first. He was halfway in when one of the brothers grabbed his tail. At that moment, Shiva appeared and granted the brothers forgiveness. He also told them to worship the hind portion of the bull that remained above ground. The brothers were said to have subsequently built the first temple.

The story does not end there, and later on portions of the bull (that was Shiva in disguise) reappeared in other locations in the area—the Pashupatinath Temple at Kathamndu, Nepal, and four locations near Kedarnath. The bull's hair is at Kalpeshwar, the face at Rudranath, the chest and arms at Tungnath and the navel area at Madh Maheshwar. Kedarnath and the five other Shiva temples are the only locations where the different parts of his body rather than the lingum of Shiva is worshipped. The five locations in India are collectively referred to as the Panch Kedar (Five Kedar). A visit to all five sites is said to wash away a lifetime of sins of the pilgrim.

The temple at Kedarnath is open six months of the year, from the late spring through the fall. Snow makes the town inaccessible through the winter, and worship is transferred to a more accessible site at this time. The temple is under the care of priests of the Lingayata sect. This is a monotheistic Hindu sect that worships Shiva and identifies Shiva with the true self.

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See also: Pilgrimage; Temples—Hindu.

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■ Kenya

Kenya is an East African country on the Indian Ocean between Tanzania and Somalia. It shares additional borders with Ethiopia, Sudan, and Uganda. Included within its 225,000 square miles are a variety of noteworthy geographical features from Lake Victoria in the southwest to the Rift Valley in northwestern Kenya where some of the oldest humanoid remains known were found. Kenya's 40 million citizens come from a variety of African people groups. In relatively modern times, it became the home of the Bantu people, divided culturally into a number of groups. Additional

Islamic mosque in Nairobi. There are 42 ethnic groupings in Kenya, who speak a variety of languages and practice a variety of religions. (Corel)

African peoples reside in the north and east near the country's borders with Sudan, Ethiopia, and Somalia.

Beginning in the seventh century, various groups from the Arabian Peninsula formed settlements along the eastern coast of Africa. In 975 CE, Ali bin Sultan al-Hassan, a prince from Shiraz (Iran), was driven from his country and relocated to the coast of Kenya, where he built several cities including Manisa (now Mombasa). The Arabs mixed with the Bantus and built a trading culture that eventually extended as far south as Mozambique. These cities flourished through the 16th century, when the Portuguese arrived. The Portuguese were determined to monopolize trade with India and set about occupying and destroying the cities. The Portuguese were forced out in 1698, and the coastal culture did not recover.

In the 19th century, the Masai, a group of Nilotic people, established their authority through much of the interior. Their hegemony was short lived, however, as their power was built upon their herding of domesticated cows, which were largely wiped out in a massive epidemic. At the end of the 19th century, a series of agreements among the European powers gave England hegemony in Kenya and neighboring Uganda. The British government moved to construct a railroad from Mombasa to Nairobi to Kampala, the capital of Uganda. As the railroad was constructed, Europeans moved in and settled on the land. These lands were primarily taken, without compensation, from the Kikuyu people.

In 1944 a movement was created to defend Kikuyu interests. Two important organizations were the Kenya Africa Union, headed by Jomo Kenyatta (ca. 1891–1978), and the secret group called Mau Mau, which operated as a terrorist organization attacking settlers' property and persons. Through the 1950s, a variety of repressive measures were instituted, but finally in 1960 Kenyatta's organization was recognized as the Kenya

Kenya

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	7,075,000	33,393,000	82.2	2.85	48,463,000	73,546,000
Protestants	1,646,000	12,000,000	29.5	2.46	17,750,000	27,600,000
Roman Catholics	1,936,000	9,200,000	22.6	1.51	12,820,000	18,000,000
Independents	1,666,000	6,720,000	16.5	2.29	10,000,000	16,000,000
Ethnoreligionists	3,228,000	3,606,000	8.9	0.91	3,500,000	3,385,000
Muslims	736,000	2,870,000	7.1	2.64	4,060,000	6,050,000
Baha'is	124,000	420,000	1.0	2.64	600,000	900,000
Hindus	63,000	200,000	0.5	2.64	300,000	450,000
Jains	31,000	76,000	0.2	2.64	115,000	190,000
Agnostics	2,000	40,000	0.1	2.64	80,000	150,000
Sikhs	13,000	35,000	0.1	2.64	50,000	75,000
Jews	700	2,400	0.0	2.64	3,500	5,000
Atheists	0	1,200	0.0	2.64	3,000	5,000
Zoroastrians	270	700	0.0	–1.19	600	500
Buddhists	0	350	0.0	2.63	600	1,000
Total population	**11,273,000**	**40,645,000**	**100.0**	**2.64**	**57,176,000**	**84,757,000**

African National Union. Kenya became an independent country in the British Commonwealth in 1963, and Kenyatta was elected president the following year. Following Kenyatta's death in 1978, Daniel arap Moi (b. 1924) succeeded him as president. Currently (2008), the country is led by President Mwai Kibaki (initially elected in 2002) and Prime Minister Raila Amolo Odinga (appointed in 2008) who represent the two largest political parties in the country.

Traditional religions remain strong in Kenya, although the number of practitioners dropped steadily through the last half of the 20th century. In the 1940s the percentage had dropped to around 60 percent, and by the 1970s an estimated 30 percent of the population was following traditional faiths. That percentage had further decreased to approximately 10 percent by the end of the century.

The first attack upon traditional religions came from Islam, which was brought by Arab settlers in the 10th century. Islam remained concentrated along the coast and the region adjacent to the border with Somalia. Sunni Islam of the Shafaiite School is strongest among the Somali people (who are almost all Muslim) and has a large following among the Digo, Boran, Pokomo, and Duruma peoples. In the years following independence, Islam suffered a loss in Kenya as Somali people moved to Somalia and as Muslims along the coast reverted to their traditional religion. However, Islam has since grown because of the migration of a number of Indians and Pakistanis. The largest group of immigrants follow the Shafiite School, but significant numbers follow the Hanafite School and there are also many Shia Muslims. Minority groups include the Shiah Fatimi Ismaili Tayyabi Dawoodi Bohras, Ismailis, and Ithna-Asharis. There is also a community of several thousand members of the Ahmadiyya Muslim movement. In the years since World War II, the Baha'i Faith has had rapid growth both among the Bantu groups and among the Asian Indians.

Christianity was introduced into Kenya by the Portuguese, and evangelistic activity coincided with the destruction of the coastal culture. Although a mission was established and a number of converts were received into the Roman Catholic Church, the work was lost when the Portuguese were driven away. Christianity did not return until 1844, with the arrival of Johann Ludwig Krapf (1810–1881), a Church of England missionary representing the Church Missionary Society. Krapf's work was confined to the coast until the arrival of John Rehmann two years later. Backed by the British government for many years, the Anglican community would become the largest in Kenya and finally emerge as the Church of the Province of Kenya.

KENYA

British Methodists, representatives of the United Methodist Free Churches (now a constituent part of the Methodist Church in the United Kingdom), came to Mombasa in 1862. They expanded their work along the Tana River and then into the area northeast of Mount Kenya. It is now known as the Methodist Church of Kenya. It would be the end of the century before other churches would discover Kenya; representatives of the Church of Scotland came in 1891, and of the Africa Inland Mission four years later. The African Inland Mission had spectacular success. Its founder, Peter Cameron Scott, led the first missionary team, which proved a disaster, but a second effort soon after the turn of the century opened work successively among the Nzawi, Masai, and Tugen peoples. The mission became independent as the African Inland Church in 1943, by which time it had eclipsed all other churches with the exception of the Catholic and Anglican churches.

Numerous additional missions were started after the opening of western Kenya by the railroad in 1902.

The Roman Catholic Church began work in Kenya anew in 1889, with the arrival of the White Fathers. The church supported a broad program in Kenya, and the White Fathers were soon joined by priests from a variety of orders. As response was significant, more priests arrived and the Roman Catholic Church soon became the largest church in the land. By the early 1960s it claimed 20 percent of the population. The first Kenyan was ordained in 1927, and Kenya was established as a separate province in 1953. Nairobi was erected as an archepiscopal see and three additional dioceses were named. The first Kenyan bishop was consecrated in 1957. Since then, the church has continued to expand.

Two factors have dramatically changed the Christian community in Kenya. The move to create what are termed African Initiated Churches is generally seen as beginning in Kenya with the establishment of the Momiya Luo Mission by former Anglicans in 1914. It was followed by such groups as the African Church of the Holy Spirit (1927), the Kenya Foundation of the Prophets Church (1927), the National Independent Church of Africa (1929), and the Gospel Furthering Bible Church (1936). In 1962 the Roman Catholic Church experienced a significant schism when members left to found the Legion of Mary, the largest single Roman Catholic schism in Africa. More than 200 independent denominations had been formed by the 1970s, and the number has continued to grow to the present.

The second factor to shape Kenyan Christianity has been Pentecostalism, which was brought to Kenya in 1910 by representatives of the Pentecostal Assemblies of Canada. Other North American and European Pentecostal churches began work over the course of the 20th century. The original work, now known as the Pentecostal Assemblies of God, and an African Initiated Church, the African Independent Pentecostal Church, are among the largest churches in the country. The African Independent Pentecostal Church was at one time the largest Protestant Free Church in the country, though it has now been eclipsed by the African Inland Church. Additional churches that grew out of the work of the Church of God (Anderson, Indiana), the Salvation Army, and the Seventh-day Adventist Church are now home to large memberships, and the largest Friends church outside of North America is the East Africa Yearly Meeting of Friends (affiliated with the Friends United Meeting).

Kenya has been a center of ecumenism in Africa. The All Africa Conference of Churches is headquartered there. The National Council of Churches of Kenya, which unites those churches affiliated with the World Council of Churches, traces its beginning to the Alliance of Protestant Missions founded in 1918. More conservative evangelical churches are brought together in the Evangelical Fellowship of Kenya, which in turn is affiliated with the Association of Evangelicals of Africa and the World Evangelical Alliance. Several ecumenical structures serve the African Initiated Churches, including the East African Christian Alliance and the United Orthodox Independent Churches of East Africa.

With such a diverse Christian community, one would think that there would also be diversity among the other major religious communities, and such is indeed the case. For example, as early as 1886 the first Nams came to Kenya, along with Hindus and Sikhs who arrived to work on the railroad project. Although the great majority of Indians and Pakistanis returned to India after the completion of the railroad, enough stayed to create a significant community as the century progressed, and they numbered 100,000 by 1970. Members of both the Terapatha Svetambara and the Terapatha Digambara Jains are present, though the former are in the majority. A variety of Hindu groups are present, many having brought their religion from different parts of India. These older groups cooperate with the Hindu Council of Kenya. Among the newer movements, the Arya Samaj have a strong following, and the International Society for Krishna Consciousness has gathered members among the indigenous population. The Sikhs have established their main center in Nairobi, but members now live in other parts of the country as well. All three groups have declined since World War II as members have either returned to India or converted to the Baha'i Faith.

Among newer Indian groups, Sahaja Yoga and the Osho International Commune have small followings.

The Theosophical Society brought the Western Esoteric tradition from its international headquarters in India, and there is also a very small group of Zoroastrians (Parsis).

Buddhism was unknown in Kenya until 1993, when a Tibetan lama came to Nairobi to form a Buddhist society. He left after giving a basic course on meditation, but the next year, Maung Soe Myint, a native Kenyan, traveled to Myanmar to study Vipassana meditation. He returned with books, tapes, and videos and shared them with the members of the Buddhist Society in Nairobi. As a result, Chanmye Sayadaw was invited to visit Kenya and other African countries, and he came in 1995. As a result of that visit, the first *vihara* (monastery) in Africa was constructed by the Myanmar community in South Africa. Also in the 1990s, a center of Karma-Kagyupa Tibetan Buddhism has been opened, and a small Buddhist community has begun to take its place in Kenyan society.

In 1903 the British government offered the Zionist Organization land in what is now Kenya upon which to create a semiautonomous Jewish settlement. Although the organization officially turned down the offer, some individual Jews responded to it and settled in Kenya. Today the community consists of approximately 165 families who meet together for worship at the Nairobi Hebrew Congregation.

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See also: African Inland Church; All Africa Conference of Churches; Arya Samaj; Baha'i Faith; Church Missionary Society; Church of England; Church of God (Anderson, Indiana); Church of Scotland; East Africa Yearly Meeting of Friends; Friends United Meeting; Friends/Quakers; Hanafite School of Islam; International Society for Krishna Consciousness; Ismaili Islam; Karma-Kagyupa, Tibetan Buddhism; Legion of Mary; Methodist Church; Methodist Church in Kenya; Pentecostal Assemblies of Canada; Roman Catholic Church; Sahaja Yoga; Salvation Army; Seventh-day Adventist Church; Shafiite School of Islam; Shiah Fatimi Ismaili Tayyabi Dawoodi Bohra; Terapanth Svetambara Jain Tradition; White Fathers; World Council of Churches; World Evangelical Alliance.

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Kenya Evangelical Lutheran Church

Kenya Evangelical Lutheran Church is one of two Lutheran denominations in Kenya. It should not be confused with the Evangelical Lutheran Church in Kenya. The Kenya Evangelical Lutheran Church has its origins in the several Lutheran missions in neighboring Tanzania begun in the 19th century by American and European missionaries. These missions led to the creation of seven separate Lutheran denominational bodies that affiliated with each other in 1938 as the Federation of Lutheran Churches. The churches of the

Federation formally merged in 1963 to become the Evangelical Lutheran Church in Tanzania. Work spread to Nairobi and Mombasa, Kenya, in the mid-1960s and in 1968 a Kenya Synod was registered. Through the 1970s, Lutheranism expanded across the country and in the 1980s efforts to reorganize as an independent body resulted in the formal establishment of the Kenya Evangelical Lutheran Church. Its beginning was celebrated in 1992.

The relatively new church maintains broad ecumenical and fraternal relationships. It partners with the Evangelical Lutheran Church in America, with German Lutherans in Bavaria and North Elbia, and with its parent Evangelical Lutheran Church in Tanzania. It is a member of the Lutheran World Federation and the World Council of Churches. In 2005, it reported 30,000 members.

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See also: Evangelical Lutheran Church in America; Evangelical Lutheran Church in Kenya; Evangelical Lutheran Church in Tanzania; Lutheran World Federation; World Council of Churches.

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Khilafat Movement

The Khilafat movement (also known as the Caliphate movement) was a post–World War I movement that emerged among Muslims in India (1919–1924) that lobbied for the sultan of the Ottoman Empire being maintained in office as the caliph acknowledged by all Muslims, symbolically if not politically. The movement arose in the wake of the Ottoman Empire having experienced a century of decline as Europeans, primarily the Austro-Hungarian Empire, had pushed the Ottomans from the Balkans, and the independent states of Greece, Romania, Serbia, and Bulgaria had emerged. In North Africa, the empire saw the loss of Algeria, Tunisia, Libya, and Egypt. The empire's fate was essentially sealed by its default on its international debt toward the end of the 19th century, but it survived for several decades as rival European powers vied for control in the Mediterranean. The Ottomans sided with the losers in World War I (1914–1918), which occasioned its final swift demise. The Ottoman Sultanate was abolished in November 1922, after which the last sultan left what became the new country of Turkey.

World War I ended with the sultan nominally still in power. In 1919, Muhammad Ali (d. 1931), his brother Shaukat Ali (d. 1938), Abul Kalam Azad (d. 1956), and Mukhtar Ahmad Ansari (d. 1936) launched an effort to mobilize the Muslim community across the Indian subcontinent, a community then divided by language, geography, and sectarianism. Though India had never been a part of the Caliphate through the centuries, the leaders advocated its preservation as the symbolic center of the Muslim world. They also wanted to keep Arab lands and especially its holy sites free of non-Muslim (especially British) control, however, when the Khilafatists sent delegations to Europe to press their demands, their representatives were, on occasion, charged with conspiracy and imprisoned by the British authorities.

The Caliphate had arisen in the wake of the Prophet Muhammad's death, the office initially held by four individuals who had been Companions of the Prophet. It was then held by a series of dynasties, but experienced a discontinuity when in 1258 the Mongol invaders captured Baghdad. The Ottoman Empire had emerged in stages at the end of the 13th century and soon incorporated all of the territory of the old Caliphate and beyond. It also claimed to be the continuing Caliphate.

This Indian pan-Islamic movement represented, in the first instance, an initial attempt to mobilize the elements of the Muslim community, using a singular moment in Muslim history, which had been brought together, despite older separating boundaries, under the single British Indian colonial administration. As World War II ended, the Muslim world faced the complete dismemberment of the Ottoman Empire, the part of it primarily falling under British colonial rule. The Indian Muslims had themselves seen the Mughal Em-

pire, which had grown to rule much of India in the 16th century, displaced by British rule in India in the mid-19th century.

Soon after its founding, the Khilafat movement received a boost when Mohandas K. Gandhi (1869–1948), the leader of the Indian National Congress, aligned with it as part of his strategy of noncooperation with British rule. Gandhi advocated boycotting British products, abandoning offices in the Anglo-Indian government, and passively-aggressively challenging British rule. As Hindus dominated the Congress, his alignment with the Khilafat movement had the effect of improving Muslim-Hindu cooperation across the country and spread the belief among Indian Muslims that independence was in their self-interest.

The Khilafat movement appeared to be growing for several years, but in early 1922 Gandhi suspended his noncooperation policy and the coalition between the Khilafat leaders and the Congress came to a swift end. Then, in the fall of 1923, Mustafa Kemal Ataturk (1881–1938) proclaimed the existence of the secular nation of Turkey and early the next year officially abolished the Caliphate.

The Indian Khilafat movement, during its brief existence, tried to stop the overwhelming move of historical forces that saw first European colonial forces and then nationalist forces within Muslim countries reorganize the old empire along historical, ethnic, and linguistic lines. It would be succeeded by a variety of groups primarily refocused upon the Indian move toward independence, the role of Islam in an independent India, and ultimately, the formation of Pakistan and Bangladesh.

Outside of India, the Caliphate revival idea was inherited by the Muslim Brotherhood in Egypt and the many organizations it spawned.

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See also: Companions of the Prophet; Muhammad; Muslim Brotherhood.

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Khyentse Foundation, The

The Khyentse Foundation was established in 2001 by Dzongsar Khyentse Rinpoche (b. 1961), grandson of the great Tibetan Nyingma lama Dudjom Rinpoche (1904–1987), and head of a number of monasteries both inside and outside China. The Foundation was initially intended to provide support for Dzongsar Khyentse's monastic communities in India and Bhutan; however, its objectives soon expanded and now encompass the sponsorship of translation of Buddhist texts, the preservation of ancient manuscripts, the establishment of academic chairs in Western universities —the first being the Distinguished Professorship in Tibetan Buddhism at the University of California, Berkeley, in 2007—and the development and support of retreat environments.

Dzongsar Khyentse Rinpoche was trained in Buddhist studies from a very young age and is a prominent scholar of the Tibetan *ris-med* (non-sectarian) tradition, following the heritage of Jamyang Khyentse Wangpo (1820–1892) and other *ris-med* masters. He attended Sakya College in India and studied with some of the greatest contemporary masters, particularly H. H. Dilgo Khyentse Rinpoche and Khenpo Appey Rinpoche. He also studied at the School of Oriental and African Studies at the University of London in 1992, and is the author of *View and Practice in Buddhism* and the best-selling *What Makes You Not a Buddhist* (Shambhala, 2006). His *Commentary on Chandrakirti's Madhyamakavatara: Introduction to the Middle Way* is studied and appreciated by Buddhist students the world over. In addition to writing, Dzongsar Khyentse Rinpoche is also active in film: he served as an advisor to Bernardo Bertolucci on *Little Buddha* and went on to write and direct two of his own films: *The Cup* (Palm Pictures, 1999) and *Travellers & Magicians* (Prayer Flag Pictures, 2003).

Dzongsar Khyentse Rinpoche began teaching in the West in the mid-1980s and established retreat centers in Australia (Vajradhara Gonpa at Kyogle) and

Kadam stupa in Bodhgaya, India, built by Dilgo Khyentse Rinpoche. (Yuliya Kryzhevska/Dreamstime.com)

Canada (Sea to Sky retreat center near Vancouver). He inherited the position of abbot of Dzongsar Khamje College in Sichuan, China, from his predecessor, Jamyang Chokyi Lodro (1893–1959). In the 1980s he established the Dzongsar Institute in Bir, North India, which was expanded and renamed as the Chokyi Lodro Institute at Chaundra in 2004.

The Khyentse Foundation was established in order to provide lasting structures to support the study and practice of Buddhism. It contributes to the text preservation and conservation initiatives of like-minded organizations such as the Tibetan Buddhist Resource Center (TBRC) and the Fragile Palm Leaves Foundation. Under the direction of Gene Smith, TBRC has acquired more than 15,000 volumes of Tibetan texts, the largest collection in the world. These precious texts are scanned, formatted, and archived for future distribution. Fragile Palm Leaves collects, preserves, and publishes Pali texts; translates previously untranslated Pali texts into English, Thai, and other languages; and coordinates information about the Buddhist literature of Southeast Asia, both regionally and internationally. These preservation initiatives benefit not only Buddhists, but also the world at large by making available highly developed traditions of scholarship and practice, including metaphysics, ethics, philosophy, psychology, medicine, poetry, and art.

In March 2009 the Khyentse Foundation sponsored the Translating the Words of the Buddha Conference in Bir. This attracted more than 50 translators of Tibetan texts, including 6 reincarnate lamas and famous Western scholars including Matthieu Ricard and Robert Thurman. The attendees agreed to long-term plans to translate the entire Buddhist literary heritage.

By taking a global outlook as a starting point, the Khyentse Foundation is modeling a unique approach to the promotion of Buddhism.

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See also: Nyingma Tibetan Buddhism; Reincarnation; Tibetan Buddhism.

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Kimbanguist Church

Claimed by some to be the largest church instituted in Africa with some 7 million members (actual figures are probably much lower), this church is most commonly known as the Kimbanguist Church. Simon Kimbangu (ca. 1887–1951) was born in the village of Nkamba in western Congo. On April 6, 1921, the founding date of the church, he was reported to have performed miraculous healings, the first of many reported miracles. His fame spread, and thousands flocked to Nkamba (later called Nkamba-Jerusalem) to be healed and to experience this revival for themselves. Kimbangu preached against fetishes and proclaimed trust in God, moral chastity and monogamy, love for one's enemies, and obedience to government authority.

In spite of his peaceful message, the local Belgian colonial administrator, Morel, was ordered to arrest Kimbangu and Nkamba was plundered by soldiers. Many of Kimbangu's supporters (including Baptist deacons) were imprisoned, but the prophet himself managed to escape. Less than two months after the beginning of the revival, Kimbangu was forced underground. The movement continued to grow, and in August 1921 a state of emergency in the region was declared and military occupation commenced.

Stories abounded about Kimbangu's miraculous escapes from arrest until he, following Christ's example, gave himself up voluntarily to the police in September. On October 3, 1921, after a trial before a three-man military tribunal without the opportunity to defend himself, Kimbangu was found guilty of sedition and hostility toward whites and was sentenced to 120 lashes and the death penalty. The sentence was commuted to life imprisonment after pleas for mercy were made to the Belgian king. Kimbangu was imprisoned in solitary confinement in Elisabethville (now Lubumbashi), 1,243 miles from his home. He was never released; his family was never allowed to visit him (nor was any Protestant minister). He died in prison 30 years later, on October 12, 1951.

Kimbangu's followers, forced underground, continued to increase. Kimbangu was now a national hero, and his wife, Muile Marie, became the leader of the underground Kimbanguist movement until her death in 1959. The colonial authorities, supported by European missions, persecuted Kimbanguists everywhere. They were imprisoned, exiled, and restricted; about 150,000 Kimbanguists were deported during the period 1921–1957. Deportations actually helped the movement spread across the entire Congo and become a multiethnic national movement.

In 1955 the Kimbanguists held a demonstration in Leopoldville against their persecution, and the following year they appealed to the United Nations. They did not organize themselves into a denomination until 1956, and the Kimbanguist Church (Église de Jésus Christ sur la terre par le prophète Simon Kimbangu, or EJCSK) was only formally constituted in 1961. In

December 1959, six months before the country's independence, the EJCSK was given official recognition. The youngest son of Kimbangu, Joseph Diangienda (1918–1993), became head of the church as legal representative, and his brother Salomon Dialungana Kiangani (1917–2001) became keeper of the holy city, Nkamba-Jerusalem. After independence in 1960, the church grew rapidly, but it failed in its attempt to unite all the disparate Kimbanguists into a single national church. In 1960 Simon Kimbangu's remains were reinterred at Nkamba-Jerusalem and a mausoleum was built in his honor, now a place of pilgrimage. The pool at Nkamba where Kimbangu used to send the sick to bathe, called Bethesda, is regarded as holy water and used in rituals all over central Africa; Kimbanguists sprinkle and drink it for healing, purification, and protection.

A multitude of 350,000 Kimbanguists held their first Communion service at Nkamba on April 6, 1971, 50 years after Kimbangu began his public ministry and, it was said, in obedience to his post-resurrection command. Two months before this occasion, Diangienda "sealed" thousands of members in the Lower Congo with a "special blessing," the sign of the cross. The Eucharist is now celebrated three times a year by the EJCSK, at Christmas and on April 6 and October 12 (the significant dates of Kimbangu's life).

Several secessions from the EJCSK occurred during the 1960s, but President Mobutu Sese Seko's severe repression and tougher laws regarding the registration of churches discouraged these. By 1968 there were 93,600 children in EJCSK schools, and church-sponsored clinics, agricultural settlements, brickyards, and many other successful enterprises were established.

In 1969 the EJCSK was admitted to the World Council of Churches (where its membership is now in question over its unorthodox beliefs) and was declared by President Mobutu to be one of three recognized churches in the Congo, the largest after the Roman Catholic Church. Diangienda died in 1993 and his elder brother Salomon Dialungana Kiangani became head of the church until his death in 2001, when he was succeeded by his son Simon Kimbangu Kiangani.

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See also: Roman Catholic Church; World Council of Churches.

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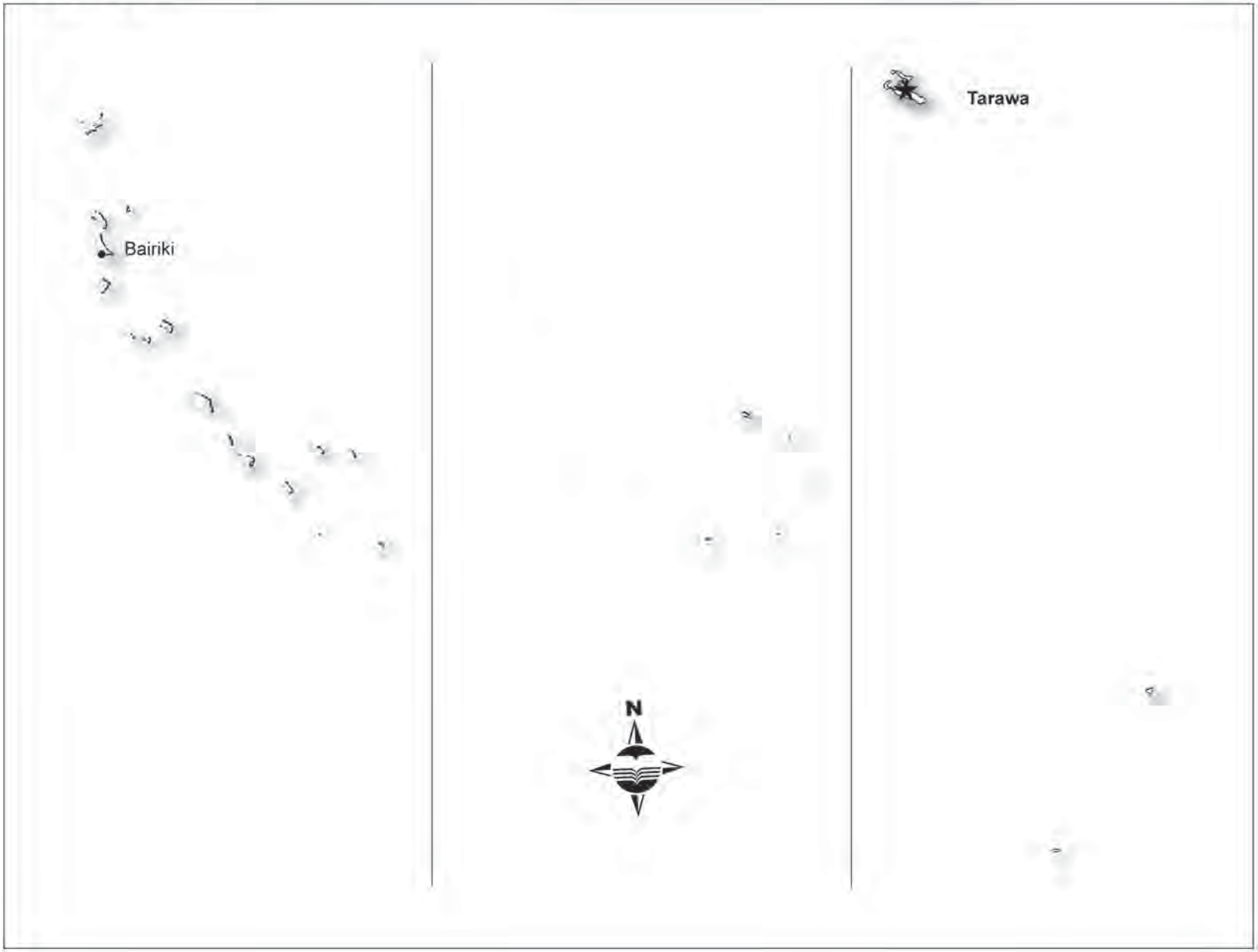
■ Kiribati

Kiribati is one of the more recently formed nations carved out of the scattered islands of the South Pacific. The widely scattered islands are found spread over 1,000 miles of ocean north of Tuvalu, Tokolau, the Cook Islands, and French Polynesia. The islands have a combined land area of 313 square miles and are home to an estimated 110,000 people (2008).

In the ancient past these islands were inhabited by Micronesian people, who had their initial contact with Europeans in 1764, when the British arrived. For the next two centuries the islands would be known as the Gilbert Islands. The islands were largely ignored for a century, but in 1856 they were settled by Hiram Bingham Jr. (1831–1908), from the American Board of Commissioners for Foreign Missions, which represented Congregationalists and Presbyterians. By the end of the decade a flourishing trade in copra and palm oil had developed. The work of the American Board expanded through the rest of the century. In 1892 the islands had been named as a British protectorate and in 1916 they became a crown colony. Following this last action, the American Board relinquished its backing of the missionary effort in favor of their British counterpart, the London Missionary Society. In 1916 the Gilbert Islands and the Ellice Islands to the south were grouped together as the Colony of the Gilbert and Ellice Islands. In 1975 the Ellice Islands were

KIRIBATI



Kiribati

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	42,700	96,500	97.0	1.81	118,000	144,000
Roman Catholics	23,900	54,900	55.2	1.78	66,000	80,000
Protestants	24,600	42,200	42.4	1.59	52,000	62,000
Marginals	90	13,300	13.4	3.19	18,000	25,000
Baha'is	1,100	2,500	2.5	1.83	4,000	5,000
Agnostics	100	550	0.6	6.24	1,000	1,500
Buddhists	0	20	0.0	1.76	30	50
Atheists	0	10	0.0	0.00	20	30
Total population	**43,900**	**99,500**	**100.0**	**1.83**	**123,000**	**151,000**

Father Cantorro, a Ponapean priest, standing in front of a destroyed church in Kiribati, 1949. (Time & Life Pictures/Getty Images)

separated from the Gilbert Islands, and they are now known as the nation of Tuvalu.

In the meantime, Roman Catholicism was brought to the island by several Gilbertese who had converted while working in Tahiti. They began to share their faith with their neighbors on the island of Nonouti and had raised up a community of some 500 believers by 1888, when the first priests arrived. The work grew through the 20th century, and in 1966 a diocese was established at Bairiki on the main island of Tarawa. It now includes both Kiribati and Tuvalu. The Christians of Kiribati are almost evenly divided between Roman Catholics and Protestants.

The 19th-century Protestant work on the Gilbert and Ellice Islands led to the formation of a Protestant church serving the entire colony. Anticipating the separation of the two sets of islands, and reflecting the different ethnic backgrounds predominating in each, the church was divided into two independent churches (the Kiribati Protestant Church and the Church of Tuvalu). The Kiribati Protestant Church is the largest Protestant group in the country. It has, however, been joined by a number of other churches, including the Seventh-day Adventist Church (1947), the Church of God (Cleveland, Tennessee) (1955), the Elim Fellowship (1991), and the Anglican Church (part of the Anglican Church in Aotearoa, New Zealand, and Polynesia). The Baha'i Faith has also enjoyed some success in Kiribati since it emerged in 1955; assemblies may be found throughout the islands.

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See also: American Board of Commissioners for Foreign Missions; Anglican Church in Aotearoa, New Zealand, and Polynesia; Baha'i Faith; Church of God (Cleveland, Tennessee); Church of Tuvalu; Kiribati Protestant Church; London Missionary Society; Seventh-day Adventist Church.

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Kiribati Protestant Church

Protestant Christian faith was introduced to the Gilbert Islands in 1852, when Hiram Bingham Jr. (1831–1908), the son of one of the pioneer Congregationalist missionaries in Hawaii, settled on the island of Abaiang. Bingham had previously worked on Hawaii and was dispatched by the Hawaiian Missionary Society, an organization that had developed out of the Hawaiian Mission, originally established by the American Board of Commissioners for Foreign Missions. He was assisted by Hawaiians who had come to Christianity through the Congregational Church. Their work spread through the northern Gilbert Islands.

In 1870 the British-based London Missionary Society (LMS), which also had a Reformed/Congregationalist background, began work in the southern Gilbert Islands, assisted by workers from its Samoan mission. Following World War I, the Hawaiians withdrew and turned their work over to the LMS and its successor bodies. The church became independent in 1969 as the Kiribati Protestant Church and the British Congregationalists withdrew their support. In 1970 the Gilbert Islands became independent as the new nation of Kiribati.

The Kiribati Protestant Church has a Reformed theological perspective and a Congregational polity. It is the largest Protestant religious organization in the country, with approximately 28,000 members out of a total population of 81,000. It sponsors the Tangintebu Theological College, founded in 1900, located on Tarawa.

The church is a member of the Kiribati National Council of Churches and the World Council of Churches, and it participates in the Pacific Conference of Churches. In the 1990s, after recognizing a need for assistance, the Christian Congregational Church in Canada launched efforts to support the church with literature and study materials and input on church renewal. In 2005, the church reported 130,000 members (slightly more than half the country's population) in 96 congregations.

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See also: London Missionary Society; World Council of Churches.

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Kôdô Kyôdan

Kôdô Kyôdan is a Japanese new religion founded by Okano Shodo (1900–1978), a Tendai Buddhist monk, along with his wife, Kimiko. They joined Reiyukai

in 1934, and then in 1936 they established a branch organization in Yokohama named Kodokai, which became independent of Reiyukai in 1939 under its present name.

The main scripture of Kôdô Kyôdan is the Lotus Sutra, known as Jukueki Shobo among its members. Kôdô Kyôdan focuses on revealing the Lotus Sutra's original message in order to unite the study of the doctrine with its practice. *Kodo* means "the path of filial piety," which is very important in the teachings of Kôdô Kyôdan. Adherents conduct meetings for spiritual training, hold daily discussion meetings, and worship ancestors in the belief that honoring them brings protection and happiness to the family. Kôdô Kyôdan celebrates Hana Matsuri in April to commemorate the birth of Shakamuni Buddha and observes the Obon festival for the ancestors in the summer.

In 1975, three years before his death, Okano Shodo was succeeded by his son, Okano Shokan. As the 21st century began, Kôdô Kyôdan reported 327,701 members. It is a member of the Japan Buddhist Federation.

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See also: Buddha, Gautama; Japan Buddhist Federation; Reiyukai.

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Kofuku no Kagaku

Kofuku no Kagaku (the Science of Human Happiness), a Japanese "new, new religion" (*shin shin shukyo*), was started in Tokyo in 1986 by Okawa Ryuho (b. 1956), a former employee of Tomen, a Japanese trading house. During his days as a law student at Tokyo Imperial University, Okawa began to become aware gradually, through the consciousness of Shakyamuni the Buddha, that he was the incarnation of the supreme grand spirit known as El Cantare. Although the movement's teachings have come to take on a more Buddhist tone, Okawa continues to be addressed by this title in ceremonies.

The movement experienced phenomenal growth during the first 10 years of its existence, owing in large measure to the careful organization and planning of its strategy of expansion. As students concerned with the science of human happiness, members spent the first three years studying the teachings of Master Okawa, as the founder is known, and only later was stress placed on expansion. In 1990, called Sunrise 90, the declared aim of the movement was to raise the Sun of Truth, that is, to spread the name of the movement throughout Japan. An estimated 77,000 new recruits joined the movement in that year alone. The year 1991 saw the introduction of the "miracle three-year project," the aim of which was to make Kofuku no Kagaku the largest and most influential religion in Japan and to bring about a revolution there. In 1994 a full-scale program of missionary work was launched with the aim of establishing the movement in countries outside Japan. That year the movement's first overseas offices were opened in London and New York.

Although this missionary program has had some success in Brazil, where there were some 3,000 practitioners in 2001, results elsewhere have been disappointing. As is the case in other new, new religions, Kofuku no Kagaku has made and makes use of all of the most advanced forms of mass communication to spread its teachings. It has produced several feature films, the first of which, *The Terrifying Revelations of Nostradamus*, was released in 1994, with Okawa himself as the executive director. The movement's publications, moreover, run into the hundreds. *Hermes: The Winds of Love* was released in 1997.

Controversy came with growth in Japan. Forthright and decisive, Okawa is said to have written hundreds of books, the best known of which is *The Laws of the Sun* (1990), which provides an elaborate account of the movement's cosmology and has assumed the status of a sacred text. The key idea of this book in relation to Okawa's own role is that he is the one who reveals

to the contemporary world the "rising of the Sun of God's Truth," which provides human beings with essential light and energy and which is often prevented from reaching them by "dark clouds." Other writings often used in seminars and cited by practitioners are *The Laws of Gold* (1991) and *The Laws of Eternity* (1991).

Until recently, Okawa spoke and wrote a great deal about the imminent advent of the Apocalypse and the subsequent coming of Utopia—that is, a world in which everyone can declare without any reservations that they are happy. Being happy means living with a mind and heart full of love and compassion. Thus, Utopia begins in the mind and heart of each individual, whose calling is then to transmit compassion to others.

The teachings of Kofuku no Kagaku speak of four Principles of Happiness: love, knowledge, development, and self-reflection. The practice of these principles is said to enable an individual to acquire the "right mind," indispensable to happiness. The most important principle is love, and the essence of real love is giving, and the practice of this kind of love is the beginning of happiness.

Over time, the movement has taken on a more Buddhist character, and the leadership itself is often at pains to stress its Buddhist credentials. The focus has shifted from broad cosmological concerns to the central concerns of Buddhism, such as the three treasures, the Buddha, the Dharma, and the Sangha.

The movement has built a number of meditation centers, including the Shoshin-Ken (House of the Right Mind) and the Mirai-kan (House of the Future), both at Utsunomiya, some 62 miles northeast of Tokyo in Tochigi Prefecture. Both of these centers are regarded as the Shoshin-Kan, or main temple.

Terms of membership have changed several times since the movement began in 1986, and each time they have become less demanding. Moreover, for some time now the term *kaiin* (member) has not been used to describe the ordinary practitioner, who is known instead as a *shinja* (believer). Although there are various types of believers, the term is generally applied to all those who attend seminars and read the founder's writings, the most important of which is *The Laws of the Sun* (1990).

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See also: Buddha, Gautama; Meditation.

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Kokuchu-Kai

Kokuchu-kai, literally translated as "National Pillar Association," was founded in Japan by Tanaka Chigaku (1861–1939) in 1914. Kokuchu-kai and the ideas of Tanaka Chigaku represent the nationalistic form of Nichiren Buddhism, and Tanaka and his followers tried to make the teachings of Nichiren, the founder of the Nichiren-shu of Buddhism in Japan, into the pillar of Japanese nationalism.

Tanaka Chigaku was born in 1861 at Nihonbashi in Tokyo. Tanaka was influenced by his father, who was a devoted follower of Nichiren Buddhism but critical of established Buddhist sects. After the death of his parents, Tanaka became a novice at a Nichiren Buddhist temple called Myokakuji in Tokyo. But he soon became disillusioned with the practices of traditional Buddhist temples and in 1879 renounced his priestly

vows. In 1880 Tanaka started his own lay Buddhist movement, Renge-kai (Lotus Society), in Yokohama, for propogating "true" Nichiren Buddhism. In 1884 Tanaka shifted to Tokyo and renamed his organization Rissho Ankoku-kai. In 1914 he reorganized the movement, and at Miho village in Shizuoka Prefecture, where he had previously built the Saisho-kaku as an auxillary center, he established the Kokuchu-kai—its name derived from Nichiren's words "I am the pillar of the state." Kokuchu-kai was an amalgamation of all his followers as well as his activities, and it continues today as the principal organization devoted to Tanaka Chigaku and his work.

It was out of his conviction that the traditional Buddhist sects needed to be reformed that Tanaka launched his lay Buddhist movement with a call to "revive the way of the founder" (Nichiren). The importance that Tanaka attached to the lay practice of Buddhism is evident in his institution of a wedding ceremony according to Buddhist rites. However, Tanaka's call for reformation was not restricted to Buddhism; through *shakubuku* (forced proselytization), it aimed at the reformation of the Japanese state as well as of the whole world. One of Tanaka's major works, published in 1901, was *Shumon no Ishin* (*Reformation of the Sect*). In this monograph, he advocated the unification of Japanese Buddhism and its transformation into a great Nichiren organization that would serve as a kind of state religion.

The objective behind the founding of Kokuchu-kai as well as its predecessor organizations was to advocate Nichirenshugi, or Nichirenism. The term "Nichirenshugi," coined by Tanaka himself in 1901, was meant to express the fusion of Nichiren's teachings with the doctrine of Nihon Kokutai. Tanaka's nationalistic philosophy was an interpretation of Nichiren Buddhism in the light of state-Shinto ideology and the emperor system. The publications of Kokuchu-kai, such as *Myoshu*, *Nichirenshugi*, *Kokuchu Shimbun*, and *Tengyo Minpo*, reveal Tanaka's conception of Buddhism as being useful in the protection of the state.

In 1928 this organization built a stupa (dome-shaped shrine) memorial park in Tokyo called Myoshudaireibyo. Here the ashes of all the deceased are placed under one stupa, thus symbolically expressing the equality of humankind. After Tanaka's death in November 1939, his eldest son Tanaka Houkoku took over the leadership of Kokuchu-kai, and, in 1949, his son Tanaka Koho became the *kaicho* (president/chairman) of the organization. In 1996, Tanaka Kikyu took over as the kaicho of Kokuchu-kai. In the years since the end of World War II, Kokuchu-kai has mainly been involved in publications, symposiums, and the like. In the year 2000, it had a membership of about 20,000 people in 84 branches, including an overseas branch in Brazil.

Even in the postwar period, Kokuchu-kai has maintained a nationalistic emphasis in its activities. Kokuchu-kai is at present campaigning to rename April 28, which is now observed as "Greenery Day" in Japan, as "Showa Day" because it is the birthday of Showa Emperor Hirohito. The significance of this movement lies not so much in its size or activities but in its influence on important personalities of modern Japan. Japanese poet Miyazawa Kenji and army officer Ishiwara Kanji, who planned to spread the Imperial Way throughout the world, were members of Kokuchu-kai. Ultranationalists such as Inoue Nissho, Meiji period intellectuals such as Takayama Chogyu, and a major scholar of Japanese religion, Anezaki Masaharu (1873–1949), were also greatly influenced by Tanaka's teachings of Nichirenshugi.

Ranjana Mukhopadhyaya

See also: Nichiren; Nichirenshu.

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Konkokyo

Konkokyo, Religion of Golden Light, was founded in 1859 by Kawate Bunjiro (1814–1883), a peasant farmer

from Okayama prefecture who had received numerous divine messages from the malevolent golden *kami* Konjin, whom he had at one time offended. Kawate believed not only that from 1859 he had become possessed by Konjin, whom he referred to as the Golden Principle Parent, or Kami, of the Universe (Tenche Kane no Kami) and the Great Kami of Golden Light (Konko Daijin), but that he himself had actually become this same deity who had previously commanded him to leave farming and dedicate his life to the practice and teaching of *toritsugi* meditation.

Under the Meiji rulers who assumed power in 1868, Konkokyo aligned itself with state-sponsored Shinto, a decision it later reversed.

Konkokyo's principal sacred text is Tenchi Kakitsuke (Divine Reminder). Its primary focus of worship is Tenchi Kane No Kami, and its main teaching concerns the reciprocal relationship between this Principle Parent or God and humanity, which gives fulfillment to both. Suffering results from the fact that human beings ignore this fundamental principle. The Principal Parent is the original source of all living beings and things, and so every individual life is linked to this source. The purpose of *toritsugi* meditation is to connect individuals with the Principal Parent and with all the kami. Konkokyo mediators have the power to convey messages from the kami to individuals. The converse is also the case. This is not strictly a Shinto practice, nor is the belief in Tenchi Kane No Kami a Shinto belief.

The movement celebrates several major and minor festivals throughout the year including the New Year, Spring and Autumn Festivals, the Church Foundation Festival, and the Founder's Birthday Festival.

Konkokyo's headquarters remain in Okayama, where it was founded, although it also has an international center in Tokyo. As in other Japanese religions, among them Tenrikyo, the spiritual leader, or *kyoshu*, is chosen from the founder's descendants. Administratively, Konkokyo is divided into districts under *kyokan*, or district heads, who are chosen from the leaders of the churches in the districts. The membership in Japan is around 400,000. By comparison, the membership overseas is small, totaling only around 2,000 for Canada, South Korea, the United States, Brazil, and Paraguay together.

Konkokyo Main Headquarters
Otani 320, Konko-cho, Asakuchi-gun
Okayama-ken 719-0111
Japan

Konkokyo International Center (for non-Japanese-speaking inquirers)
2-17-11 Hongo, Bunkyo-ku
Tokyo 113-0033
Japan
http://www.konkokyo.or.jp/eng/ (multilingual)

Peter B. Clarke

See also: Meditation; Shinto.

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■ Korea, Democratic People's Republic of (North Korea)

The Democratic People's Republic of Korea (DPRK; North Korea) occupies the northern half of the Korean Peninsula. It includes 46,540 square miles of territory with a population of 23.5 million citizens. The country shares a history with the Republic of Korea (South Korea) through World War II and the end of the Japanese invasion and occupation of the Korean Peninsula. At the war's end, Soviet troops moved into the northern half of the country and stopped at the 38th parallel, where they awaited the arrival of the U.S. forces moving in from the south. The United Nations called for an election and the establishment of an independent government, but the two superpowers could not

The Pohjon Temple was founded in 1024 and is the most important Buddhist sanctuary in North Korea. (Thomas Gutschker/dpa/Corbis)

agree on procedures. The south went ahead with elections, and Syngman Rhee (1875–1965) assumed the presidency. In the north, the Provisional People's Committee proclaimed the Democratic People's Republic of Korea, and Kim Il Sung (1912–1994) emerged as prime minister. The Soviet Union withdrew its forces in December 1948.

The two Koreas were unable to resolve their different visions for the future of the country, and war broke out in 1950. An armistice was arranged in 1953. No permanent peace treaty has been signed, and the border between the two countries is still regarded as something of a battle line.

Kim Il Sung and the Korean Workers' Party led the country in the decades after the war. In the 1990s, he began preparing the way for his son Kim Jong Il (b. 1942) to succeed him. In 1992, Kim Il Sung was named the Grandfather of the Nation and his son the Father of the Nation. Kim Jong Il was also named the president of the People's Assembly (the legislature) and secretary general of the Korean Workers' Party. He succeeded his father in 1994.

From its inception, the government of North Korea has been officially Marxist and atheist. However, by the end of World War II a wide variety of Protestant groups had opened missions throughout the northern part of Korea, including the Presbyterians, the Anglicans, the Methodists, the Baptists, and the Seventh-day Adventist Church. Even the Swedenborgian movement had given birth to some 40 congregations. The Roman Catholic Church had a diocese at Pyongyang.

In 1946 the government initiated the suppression of religious organizations and arrested many religious leaders. Then the government organized the Ki Dok Kyo Kyo Do Yen Mange, or Christian League, to facilitate church support for the new government. In 1950 the Methodists and Presbyterians were forced to combine their seminaries. Through the 1950s, as it became obvious that the Christian League was being eschewed by the great majority of believers, a full-scale repression of Christianity began. At the height of the Korean War, the United States occupied much of North Korea. When U.S. forces withdrew, some 2 million people fled south. Priests and other church workers either fled the country, moved to the south, or were arrested.

Korea (Democratic Peoples Republic of, North)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Agnostics	6,466,000	13,377,000	55.7	0.59	13,736,000	11,969,000
Atheists	2,253,000	3,742,000	15.6	0.58	3,800,000	3,600,000
New religionists	1,800,000	3,094,000	12.9	0.58	3,250,000	3,176,000
Ethnoreligionists	3,298,000	2,935,000	12.2	0.58	2,600,000	2,400,000
Christians	142,000	484,000	2.0	0.28	1,415,000	3,027,000
Independents	8,000	425,000	1.8	0.30	900,000	2,000,000
Roman Catholics	15,000	40,000	0.2	0.00	300,000	600,000
Protestants	118,000	13,500	0.1	0.27	200,000	400,000
Buddhists	288,000	365,000	1.5	0.58	390,000	420,000
Chinese folk	0	15,400	0.1	0.58	32,000	64,000
Muslims	0	3,100	0.0	0.58	5,000	10,000
Total population	**14,247,000**	**24,015,000**	**100.0**	**0.58**	**25,228,000**	**24,666,000**

Harsh repression has continued and information about religious practice in North Korea remains difficult to obtain. The Constitution of North Korea provides for both freedom of religious belief and the right to use buildings for religious purposes. However, genuine religious freedom does not exist. In practice the government discourages all organized religious activity except that which serves the interests of the state. The Constitution also stipulates that "no one can use religion as a means to drag in foreign powers" or to disrupt the social order. Thus, religious belief is considered an affront to government authority, and religion is often seen as subversive in its attempts to build extra-government relations with foreign organizations. The government uses the cause of protecting the "social order" as a rationale for sporadic suppressive activity.

Nonetheless, there are continuing reports that Christian churches, Buddhist temples, and a few centers of Chondogyo have survived. Since 1988 the government has allowed and informally sponsored several religious organizations in Pyongyang. Leaders of these organizations, including two Protestant churches and a Catholic church, have some limited contact with non-Korean religious officials and organizations, especially those engaged in supplying relief aid within the country. Protestants are represented through the Korean Christian Federation, which in 1983 published an edition of the Bible and a new hymnbook. Representatives of the World Council of Churches made their first visit to North Korea in 1985, and representatives for the Korean Christian Federation visited Switzerland for a meeting in 1986. Since that time contact has continued to occur periodically. In 1997 four members of the Federation participated in a gathering of the World Alliance of Reformed Churches. This was the first time Korean representatives had attended the meeting, even though the majority of Korean Christians are of Presbyterian heritage.

The Korean Christian Federation reports that there were some 10,000 Protestant Christians in North Korea as of the mid-1990s. (There were an estimated 120,000 in 1950.) There are only 25 active ministers. Reportedly, there is a Protestant seminary that is allowed to accept six to nine new students every three years. At the same time, continual reports of the arrest and execution of practicing Christians filter out of the country to the rest of the world.

Chondogyo (the Religion of the Heavenly Way) emerged in Korea in the 19th century as a popular new religion. At latest report, the government-sponsored Chondogyo Young Friends Party exists as a sanctioned vehicle for this religion, which is still popular among the people.

The United States Commission on International Religious Freedom is but one watchdog agency that cites North Korea as a country which, though formally acknowledging the ideal of religious freedom, severely suppresses all religion. It currently (2008) summarizes

its findings thusly: "Religious freedom is essentially absent in North Korea, where the government severely represses public and private religious activities and enforces a policy of actively discriminating against religious believers. The Commission has received reports that DPRK officials have arrested, imprisoned, tortured, and sometimes executed North Korean citizens who were found to have ties with overseas Christian evangelical groups operating across the border in China, as well as those who engaged in unauthorized religious activities such as public religious expression and persuasion." The U.S. Department of State estimates North Korea to have 10,000 Protestants, 10,000 Buddhists, and 4,000 Catholics.

Korean Christian Federation
c/o Central Committee of the KCF
Konguk-Dong, Man Gyung Dae District
Pyongyang
Democratic People's Republic of Korea

J. Gordon Melton

See also: Chondogyo; Roman Catholic Church; Seventh-day Adventist Church; Swedenborgian Movement; World Council of Churches.

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■ Korea, Republic of (South Korea)

The Republic of Korea (South Korea) occupies the southern half of the Korean peninsula, with some 46,540 square miles of land. It has a population of 48.4 million people (2008).

The Korean Peninsula has been inhabited since Paleolithic times. As China emerged, it viewed the Koreans as a constant nuisance and in the second century BCE attempted to establish hegemony over the peninsula. The Chinese threat appears to have been a catalyst for the formation of the three Korean kingdoms —Koguryo, Silla, and Paekche—that for many centuries controlled the Korean Peninsula. The warrior-like Koguryo people, with their capital at Pyongyang, reigned in the north from the first century BCE through the sixth century BCE. Then in the seventh century, Korea was united by the Silla Kingdom, which pushed a remnant of the Koguryo people farther north into Manchuria, where they established the Kingdom of Parhae. The period of the unified Silla Kingdom (668–935) was one of great prosperity that helped define Korea as a nation.

In the 10th century, Shilla authority disintegrated and eventually gave way to a rebellion from the north. In 935 the Shilla Kingdom was replaced by the Koryo Kingdom, which would last into the medieval era. It finally fell into a decadent state in the 14th century, thus preparing the way for the 1388 takeover by General Yi Song-gye (1335–1408). Yi invaded the capital and began a thorough reform of the nobility, the army, and the system of land distribution. In 1392 he declared himself king and began the new Choson Kingdom. Underlying Yi's reforms was a shift of royal favor from Buddhism to Confucianism. Yi also built the new capital known today as Seoul.

In 1573 Japan was unified under a strong monarch, Toyotomi Hideyoshi (1537–1598). He invaded Korea in 1592 and quickly overran Seoul and headed north. Even as his army occupied the peninsula, China counterattacked and Korea's outstanding navy cut the Japanese supply lines. The Japanese were finally forced to retreat in 1593, but the conflict left Korea a devastated land. Korea remained independent, but its glory had passed. In the 19th century, Korea also faced

the invasion of the West. In the middle of the century isolationist policies came to dominance, only to be reversed as Japan again became a threat. Korea was constantly having to balance the alternating claims of Japan and China, and as the century ended, a new threat appeared in the form of Russia.

The Russian threat became the excuse for Japan to invade and form a protectorate over Korea. That protectorate, which would last through World War II, would be remembered for its brutality. The atrocities committed continue to sour Japanese-Korean relations. After World War II, Korea was affected by secret agreements between the superpowers, by which the United States and the Soviet Union occupied the former Japanese territory. Their inability to reach an agreement on what they termed "the Korean problem" led to the Korean War and the division of the land into the two nations, the Republic of Korea in the south and the Democratic People's Republic of Korea in the north.

In 1947 the United Nations called for a nationwide election and the establishment of an independent government. The election was held in the south in 1948, and a new government was installed. The South Korean government had the support of the United States. The Soviet Union withdrew its troops from the north, but the United States remained in the south. The United States had the support of the United Nations, whereas the Soviet Union was temporarily boycotting the Security Council. Thus, when the North Koreans attacked in 1950, the United States came to the aid of South Korea. The bitter war was fought to a draw in 1953. A cease fire was arranged, but no permanent peace treaty was ever signed.

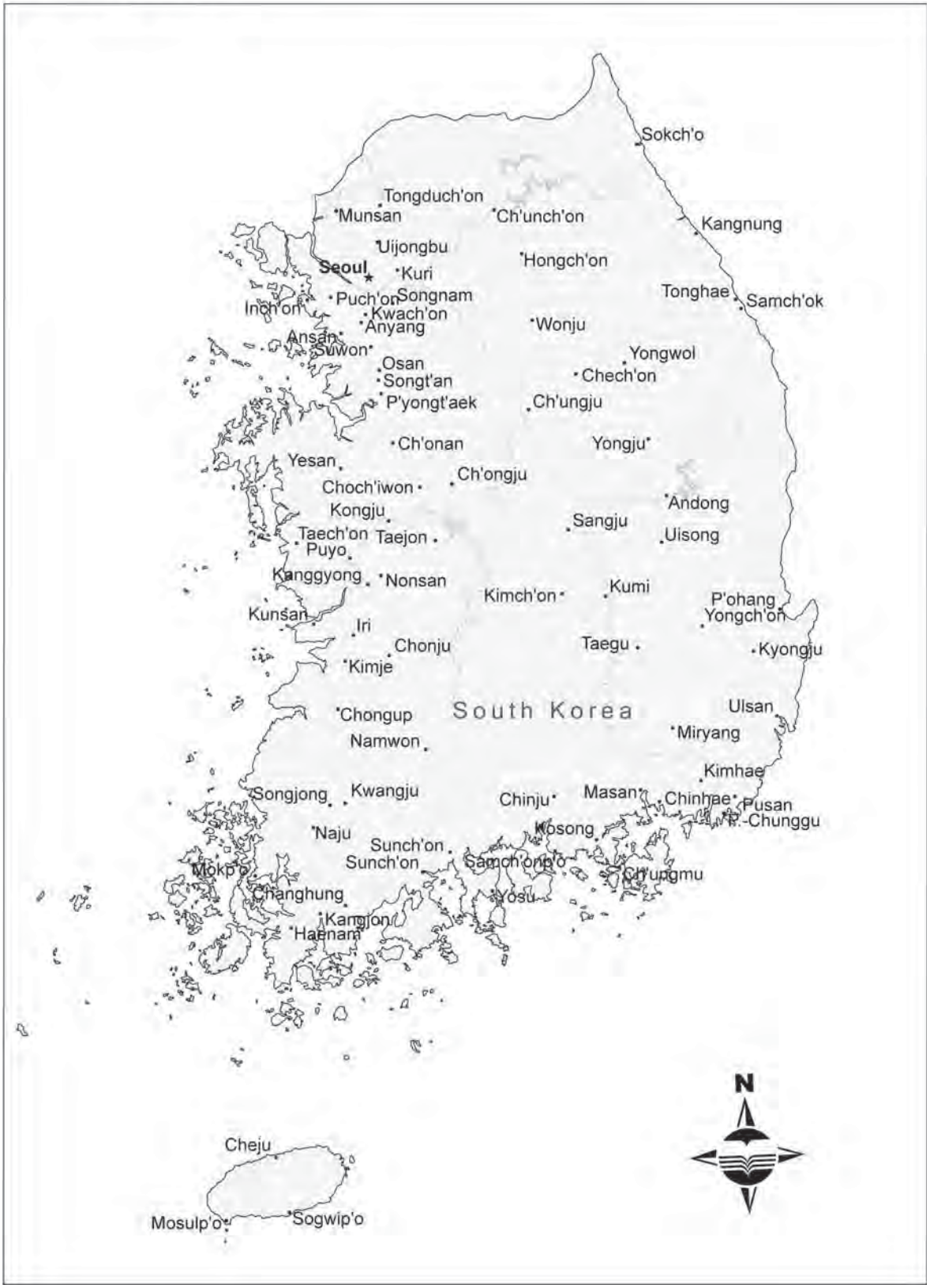
In the years since the war, South Korea has gone through a series of governments, including the dictatorship of Park Chung Hee (1917–1979), which began in 1961. Under Park, South Korea emerged as an Asian economic giant. He was assassinated in 1979. The country continues to struggle with creating a democratic government and solving the problem of unifying the Korean Peninsula.

While South Korea has moved toward democracy, it has allowed a relatively high degree of religious freedom, and the variant religious strains that have been introduced over the years have been allowed to persist and grow. Ancient Korean religion was a mystical faith built around a belief that material objects and the forces of nature possess spiritual entities. Included in this vast spirit world are the souls of ancestors. Intercourse with the spirits is carried out by the *mudang*, or shaman. Shamans remain popular religious figures who specialize in communication with the spirit world through ceremonies known as *kuts*, a colorful ritual performance that may take several days to complete. During this ceremony the shaman will become possessed of a spirit. Many who seek the services of the shamans otherwise identify themselves as Buddhists or Christians.

Buddhism entered Korea in the fourth century BCE from China, initially taking hold in the Koguryo Kingdom during the reign of Sosurim (371–381). At about the same time, in the 380s, an Indian missionary priest named Marananda introduced Buddhism in the Paekche Kingdom. The new faith enjoyed royal patronage and quickly gained a foothold. However, it was not until the sixth century that it was able to gain a following in the Shilla Kingdom, after the royal family accepted it in 527. By the 10th century and the emergence of the Koryo Kingdom, thousands of Buddhist temples dotted the Korean landscape.

The decline of the Koryo Kingdom was intimately connected with corruption among the leadership of Korean Buddhism. When General Yi took over in 1388, he banished Buddhism from his capital and disestablished it across the land. Without the government's support, the Buddhists suffered doubly from the Japanese invasion in 1592, as many temples were lost and never rebuilt. Buddhism experienced a revival in the 20th century and became somewhat identified with the struggle for independence from the Japanese, who were attempting to impose Shintoism. After the end of Japanese rule and the Korean War, a significant revival occurred with the Chogye Order, whose headquarters were established in Seoul during the Japanese occupation. Embracing emphases of both Zen and Pure Land Buddhism, this inclusivist Order now includes the majority of Korean Buddhists. However, other schools such as the relatively new Won Buddhism also have a measurable following. This developing community emphasizes the rejection of marriage by monks, a practice introduced by the Japanese.

SOUTH KOREA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Taejon
Uisong
Puyo
Kanggyong
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Kimje
South Korea
Ulsan
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Masan
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Cheju
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Sogwip'o

Traditional Confucian ceremony in South Korea. (Korea Tourism Organization)

When Buddhism was disestablished by General Yi, it was replaced with the teachings of Confucius (551–479 BCE). Confucius had developed a philosophical-moral system that focused upon building ideal relationships in the family, the community, and the nation. Not really a religion, Confucianism nonetheless took on a ritual and religious cast. Even as Buddhism rose to power, Confucian thought provided the philosophical context for Korean society. Confucianism permeated the government and educational system and inspired General Yi's reforms. It also emphasized respect for one's ancestors and demanded that individuals refrain from any activity that might reflect badly upon their ancestry.

Centers of Confucian learning, such as the Confucian University in Seoul, maintain the teachings of the honored teacher and perform ceremonies that honor Korea's Confucian scholars. Associated with the university are numerous *sowon*, or study halls, which perpetuate Confucian ideals.

Christianity entered the country in the person of Father Gregorio de Cespedes, a Jesuit priest who accompanied the Japanese invasion force in 1592. As the chaplain to a Japanese general who had become a Christian, Cespedes made no impact on the Korean people. Two hundred years later, another Jesuit, Peter Grammont, began secretly working in Korea and converting the first Christians. Though initially outlawed, the Christian community has had a continuous presence since that time.

It would not be until 1836 that a permanent resident missionary, Pierre Maubant, began to gather the scattered Christian flock. Though Christianity was still outlawed and was subject to waves of official persecution,

it spread through the country. In 1866 nine priests were arrested and beheaded. That same year, a Welsh Protestant missionary was killed along with 24 others aboard an American ship that ran aground near Pyongyang.

The Roman Catholic Church grew very slowly through the 19th and early 20th centuries, when it was largely overwhelmed by the Protestant movement. The first Catholic diocese was established in Taegu in 1911. There are now two archdioceses, Taegu and Seoul, and a number of dioceses. The church entered a growth phase after the Korean War and baptized more than half a million adults through the 1960s.

It would not be until the Amity Treaty between the United States and Korea was signed in 1882 that Christianity's outlaw status was lifted and Protestant missionaries were freely admitted to the country. The first to arrive was Horace N. Allen (1858–1922) of the Presbyterian Church in the U.S.A (now a constituent part of the Presbyterian Church [U.S.A.]). A physician, Allen saved the life of the nephew of the Korean queen, an act that radically improved the image of Christianity throughout the upper echelons of Korean society. He was followed in 1884 by the first ordained minister to come to Korea, Horace G. Underwood (1859–1916). Canadian and Australian Presbyterians also established missions, and in 1893 they came together to form the Council for Mission of the Presbyterian Churches, which evolved into the Presbyterian Church of Korea in 1907. Presbyterians were to enjoy great success in Korea, and today the majority of Protestant Christians belong to one of the many Presbyterian denominations that have been formed, though the majority are in one of the two larger groups, the Presbyterian Church of Korea (TongHap) or the Presbyterian Church of Korea (HapDong).

Robert F. Maclay (1824–1907), the Methodist superintendent in Japan, also visited Korea in 1884, during which time he received permission to open schools and hospitals. The first Methodist missionaries, representing the Methodist Episcopal Church, arrived in 1885. Dr. William B. Scranton (1856–1922) opened a medical center, and two other members of the party, Ella J. D. Appenzeller, the wife of Henry G. Appenzeller (1858–1902), and Mary F. Scranton, opened the first school for girls. Missionaries from the Methodist Episcopal Church, South, arrived in the 1890s. In 1930, anticipating the 1939 union of the two Methodist churches (both now constituent parts of the United Methodist Church), the Korean missions merged to form the Korean Methodist Church.

The Anglicans were first represented in Korea by Bishop C. John Corfe of the Society for the Propagation of the Gospel, who settled in Seoul in 1890. The Anglican work had a growth phase through the 1930s and claimed some 10,000 members when World War II began. It lost half its members in the division of the country, but it recovered and has continued to grow into the 21st century. The church became independent in 1993 as the Anglican Church of Korea.

Baptists entered the country after the prominent Clarendon Baptist Church in Boston, Massachusetts, formed the Ella Thing Memorial Mission, which sponsored work in Korea beginning in 1895. That work was turned over to a Canadian, Malcolm C. Fenwick (1863–1935), who in 1905 organized the Baptists into the Church of Christ in Korea. This work grew and expanded into China, Manchuria, and Siberia. After World War II, the group made contact with the Southern Baptist Convention. It subsequently emerged as the Korean Baptist Convention and has enjoyed spectacular growth.

Pentecostalism appears to have entered the country in 1944 in the form of the True Jesus Church, a Oneness Pentecostal group founded in China. A host of American Pentecostal groups arrived in the 1960s, including the Church of God (Cleveland, Tennessee), the International Church of the Foursquare Gospel, and the United Pentecostal Church International. Pentecostalism took root quickly in Korea, and indigenous leadership appeared within a few years. The Yoido Full Gospel Church on Yoido Island in Seoul, founded in 1958 by Paul/David Yonghi Cho, has (b. 1936) become a denomination in itself. It is the largest Pentecostal congregation in the world, and its sanctuary was the site of the Pentecostal World Conference in 1973.

Since the end of the Korean War, numerous American denominations and evangelical missionary organizations have opened work in Korea, while tens of thousands of Koreans have come to the United States and created a host of new ethnic denominations. The more liberal Protestant churches are members of the National Council of Churches in Korea (founded in 1919 as the Federal Council of Churches and Missions),

Korea, Republic of (South)

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,750,000	20,150,000	41.4	0.65	20,652,000	18,397,000
Protestants	2,145,000	9,996,000	20.5	3.46	10,100,000	9,000,000
Independents	1,965,000	6,600,000	13.6	1.35	7,400,000	7,200,000
Roman Catholics	838,000	4,900,000	10.1	1.91	5,600,000	4,900,000
Ethnoreligionists	12,583,000	7,600,000	15.6	0.46	7,300,000	5,800,000
Buddhists	5,319,000	7,325,000	15.0	0.20	7,208,000	6,090,000
New religionists	3,380,000	7,390,000	15.2	0.46	7,420,000	6,400,000
Confucianists	4,758,000	5,250,000	10.8	0.11	5,250,000	4,400,000
Agnostics	100,000	730,000	1.5	0.46	900,000	900,000
Muslims	3,000	75,000	0.2	0.46	90,000	100,000
Atheists	5,000	50,000	0.1	0.46	70,000	90,000
Chinese folk	10,000	35,000	0.1	0.46	45,000	45,000
Baha'is	14,000	35,000	0.1	0.46	40,000	50,000
Shintoists	0	30,000	0.1	0.46	40,000	50,000
Hindus	0	2,200	0.0	0.46	2,500	3,000
Sikhs	0	1,200	0.0	0.46	1,800	2,000
Total population	**31,922,000**	**48,673,000**	**100.0**	**0.46**	**49,019,000**	**42,327,000**

affiliated with the World Council of Churches. Evangelical groups are united in the National Association of Evangelicals, affiliated with the World Evangelical Alliance. Several churches are aligned with the fundamentalist International Council of Christian Churches, including the Korean Presbyterian Church (HoHun).

Korea is also home to a wide variety of new religious movements. In the middle of the 19th century, amid a variety of new religious movements that began to emerge, one stood out. Tanghak, or so-called Eastern learning, arose in opposition to Christianity, or Western learning. Founder Ch'oe Che-u (1824–1864) saw his movement as a synthesis of Buddhism, Confucianism, and Daoism. However, his philosophy also became the basis of a political challenge to the central government. In 1864 the government forces defeated the main Tonghak army and executed Ch'oe Che-u, but his movement did not die. Instead, it reemerged as a purely religious movement called Chondogyo, which claimed several million followers at the time of the division of the country. It remains a potent force in Korean religion.

In more recent years, the U.S.-style religious freedom in South Korea has allowed the emergence of hundreds of new religions, which draw variously on the different older religious traditions that have been available in Korea through the centuries and also from neighboring China. Thus one finds new religions that draw concepts from shamanism, Christianity, Buddhism, and Confucianism. Prominent among the new religions is the Unification movement (Holy Spirit Association for the Unification of World Christianity), which has been exported from Korea to over 150 other countries. In the West it became the focus of the anticult movement of the 1970s. Other notable groups that are now having an impact beyond the land of their birth include JeungSanDo and the DahnHak movement founded by Seung-Heun Lee. The latter group draws heavily on Chinese *qigong* exercises.

J. Gordon Melton

See also: Anglican Church of Korea; Confucius; DahnHak; International Church of the Foursquare Gospel; International Council of Christian Churches; JeungSanDo; Korean Methodist Church; Pentecostal World Fellowship; Presbyterian Church (USA); Presbyterian Church of Korea (HapDong); Presbyterian Church of Korea (TongHap); Pure Land Buddhism; Southern Baptist Convention; True Jesus Church; Unification Movement; United Methodist Church; United Pentecostal Church International; World Council of Churches; World Evangelical Alliance; Yoido Full Gospel Church; Zen Buddhism.

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Korean American Presbyterian Church

The Korean American Presbyterian Church is the largest of the several Presbyterian denominations to arise in the Korean American community. Since the end of the Korean War, thousands of Koreans have migrated to the United States, many of whom are members of the spectrum of Presbyterian bodies that exist in their homeland. They began to form congregations and presbyteries, often continuing ties to one of the denominations in Korea. In 1978 five presbyteries (California, the Midwest, New York, Pennsylvania, and Canada) of the more conservative churches united to form the Korean American Presbyterian Church. The meeting was held on the campus of Westminster Theological Seminary in Philadelphia, Pennsylvania, the school sponsored by the Orthodox Presbyterian Church.

The Korean American Presbyterian Church continues the tradition of the more conservative Presbyterian Church of Korea (HapDong), though the American church is administratively autonomous. After its establishment it moved immediately to found a seminary and to contact the many as yet unaffiliated Korean congregations known to exist in the United States and Latin America. The church adopted the Westminster Confession and catechism as its standards of faith.

By the mid-1990s the church reported 33,000 members in 19 presbyteries—including the Presbytery of Central South America, which united churches in Argentina, Brazil, Paraguay, and Chile. Member churches were also found in Canada and in several European countries. The church is a member of the National Association of Presbyterian and Reformed Churches, which includes the Presbyterian Church in America, the Orthodox Presbyterian Church, and several other conservative churches of the Reformed tradition.

The Korean American Presbyterian Church should not be confused with the Korean Presbyterian Church in America, created by congregations and ministers formerly affiliated with the Presbyterian Church of Korea (TongHap). Founded in 1976, the Korean Presbyterian Church in America is almost as big as its more conservative sister church, and it is a member of the World Alliance of Reformed Churches, cooperates with the Presbyterian Church (U.S.A.) on various programs, and is active in liberal Protestant ecumenism.

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See also: Orthodox Presbyterian Church; Presbyterian Church (USA); Presbyterian Church of Korea (HapDong); Presbyterian Church of Korea (TongHap).

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Korean Buddhism

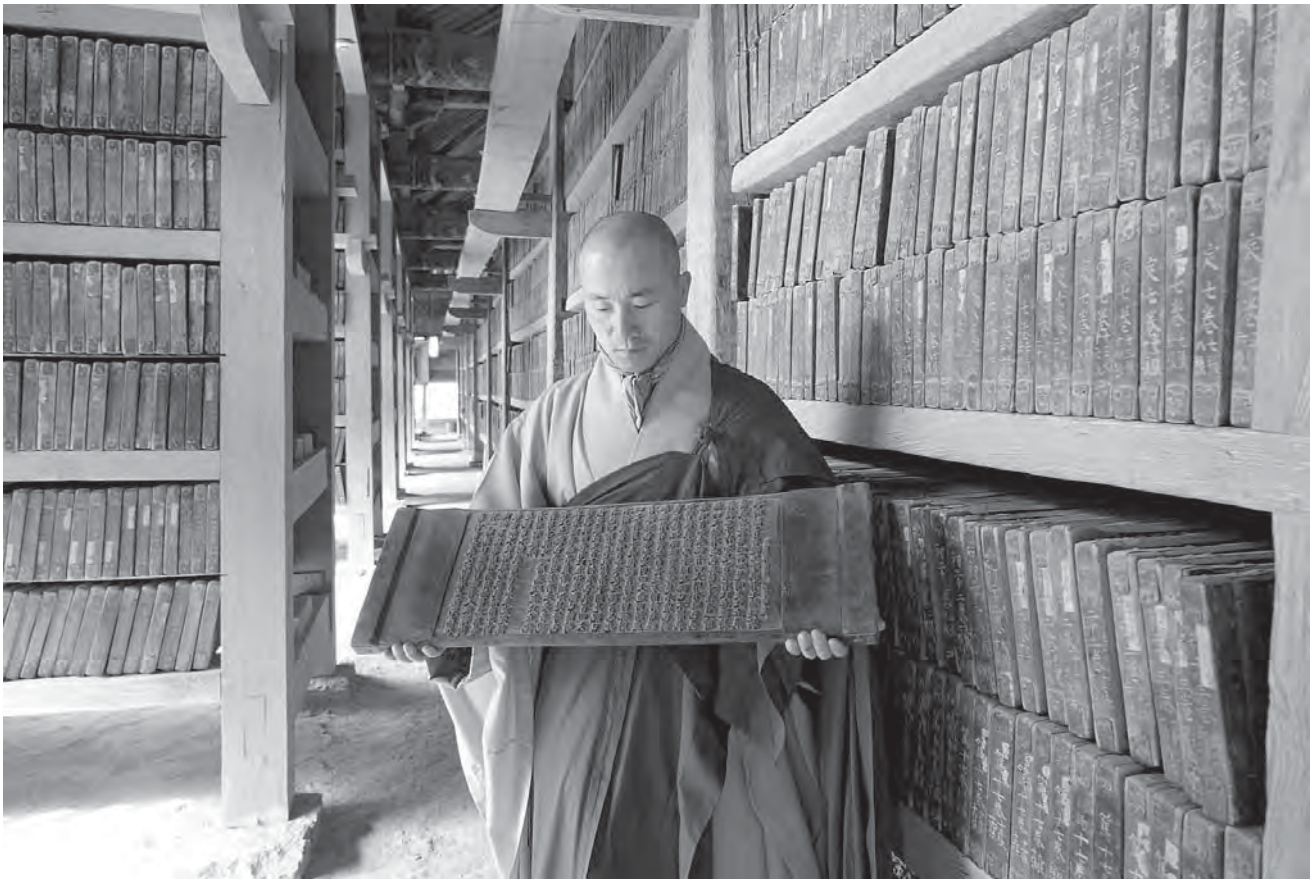
Although Korea is often depicted as one of the most Confucian or Christian societies in modern East Asia, Buddhism has deep roots and a rich cultural heritage in this Northeast Asian country. Despite the unparalleled success of Christianity during the 20th century and the emergence of a Communist government in the north that persecutes religion, at the beginning of the 21st century, South Korea ranks as the 6th most Buddhist nation in the world by population figures and North Korea the 10th. Buddhists account for about half of the present population of South Korea, or 24,654,419 monks, nuns, and lay adherents, who belong to more than 50 different Buddhist sectarian organizations. Sixty percent of North Korea's population, or 13,747,306 people, are Buddhist.

Three Kingdoms Buddhism (ca. late fourth century–668 CE) According to Korean historical sources, Buddhism was transmitted from Chinese states to kingdoms on the Korean peninsula during the late fourth century. Although individual monks were active in these states perhaps as early as the early fourth century, the official introduction of Buddhism is presumed to have occurred in 372 CE when Fu Jian (r. 357–384), king of the Former Qin dynasty (351–394) in north China dispatched the monk-envoy Shundao (Korean: Sundo) to the northern state of Koguryo (37 BCE–668 CE) with scriptures and images. Because a few of the Chinese Northern dynasties, such as the Former Qin and Northern Wei (386–534), controlled vast empires stretching to Buddhist centers in eastern Turkestan, Chinese culture was brought into close contact with Indian, Persian, and Hellenistic civilizations. The Chinese interaction with Indian and Central Asian Mahayana Buddhism from the fourth through the eighth centuries engendered a new Sinitic form of Buddhism that spread to Korea. This Buddhism was characterized by a close relationship between the church and the state, worship of Maitreya, the future buddha, and the study of scriptures and treatises of the Mahayana tradition.

In 384 the Serindian monk Maranant'a (Malananda; Kumaranandin) is said to have come to the southwestern state of Paekche (18 BCE–660 CE) view from the southern Chinese state of Eastern Jin (317–420). He was received well by the Paekche court, a monastery was prepared for him, and Native men ordained as monks. As a result of maritime relations, Paekche eventually disseminated Buddhism to the Yamato court in early Japan in the mid-sixth century (either 552 or 538). The Paekche court dispatched doctrinal specialists, artisans, and architects to Japan and helped lay the foundation for the rich Buddhist culture of the Asuka and Nara periods.

The southeastern state of Silla (57 BCE–935 CE) was the last to embrace Buddhism and consolidate power following Chinese bureaucratic models. In 535, six years after the martyrdom of the Buddhist adherent Ich'adon, the first monastery was commissioned by Silla king Pophung (r. 514–540). The Silla royalty utilized Buddhist symbolism to legitimize their rule, attempt to create and project autocratic power, and protect the state. Social institutions such as the *hwarang* (flower boy) organization instituted by Silla king Chinhung (r. 540–575) drew upon Maitreya symbolism as well as native religious elements.

Unified Silla Buddhism (668–935) Buddhism flourished to an even greater extent after the Silla Kingdom conquered the kingdoms of Paekche and Koguryo in 668. During this period, the major intellectual and practice traditions of the religion that had developed in China were introduced to Korea. Scholars suggest that doctrinal teachings that had been imported during the Three Kingdoms period coalesced into five scholastic traditions: the Kyeyulchong, focused on the study and training in monastic discipline; the Yolbanjong, which promoted the teachings of the Mahaparinirvana Sutra; the Popsongjong, a uniquely Korean school that emphasized an ecumenical outlook toward Buddhist doctrine; the Popsangjong, focused on the "consciousness-only" teachings of Yogacara; and the Wonyungjong, the Korean branch of the Flower Garland (Chinese: Huayan; Korean: Hwaom) tradition. The writings of important scholiasts, such as Wonhyo (617–686) and Uisang



Buddhist monk at the Haeinsa Temple in South Korea, which holds the Tripitaka Koreana, a set of Buddhist Scriptures carved onto 81,258 wooden printing blocks. (Courtesy of the Korea Tourism Organization)

(625–702), played an important role in developing Huayan thought in East Asia; and others, such as Wonch'uk (613–686), who was a close disciple of the famous Chinese pilgrim Xuanzang (d. 664), developed Sinitic Yogacara, and his writings exerted a profound influence on early Tibetan Buddhism.

Despite the importance of intellectual traditions, the cults of Maitreya; Avalokitesvara, the bodhisattva of compassion; Amitabha, the buddha of the Pure Land in the West; and Bhaisajyaguru, the Medicine Buddha; not only constituted a significant aspect of monastic practice but were actively promoted by monks and nuns, including the most intellectual exegetes. Devotional piety and patronage dominated lay expressions of worship among the royalty and nobility and influenced the patterns of piety among the populace. The Flower Garland tradition was most successful in synthesizing devotional practice with doctrine and developed a comprehensive system that made Buddhist beliefs intelligible to an increasing number of Koreans.

The introduction of Chan (Zen) Buddhist teachings, Son in Korean, one of the most important developments in Korean religious history, happened during the Unified Silla period. The monk Pomnang (fl. 632–646), who is believed to have trained with the fourth patriarch of the Chan school, Daoxin (580–646), appears to have attempted to synthesize the teachings of two early Chinese Chan lineages with the seminal doctrine of *tathagatagarbha* (womb of buddhahood) as described in the *Dasheng qixin lun* (*Awakening of Faith in the Mahayana*). One of Pomnang's successors eventually founded the Huiyangsan School, the oldest of Korea's Son traditions. During the eighth and ninth centuries many other Korean adepts in meditation founded other mountain traditions. These traditions are referred to as the Nine Mountain schools of

Son (Kusan Sonmun). Most of these lineages claimed descent from the Hongzhou School of the middle Chan period that eventually developed into the Linji School of the mature Chan tradition. The most prominent Korean Son monk was Kim Heshang (ca. 694–762), who was held as a patriarch in the Baotang School that flourished in the Sichuan region and who was the first Chan master known to the Tibetans.

Koryo Buddhism (918–1392) The Buddhist church enjoyed royal patronage to an unprecedented extent during the Koryo period. The state developed bureaucratic organs to administer the religion and the court and nobility sponsored many kinds of rituals regularly throughout the entire dynastic period to draw upon the power of the buddhas for symbolic legitimacy, protection, and wealth. Doctrinal schools (Kyo), Son sects, and ritual traditions increased to 13 during the Koryo period.

Reconciliation between the doctrinal schools and Son is the principal contribution of Koryo period Buddhists in the evolution of the Korean Buddhist tradition. The royal monk Uich'on (1055–1101) made a first attempt by seeking to combine the Son schools with significant doctrinal orientation in a revived Ch'ont'ae (Chinese: Tiantai) School. Although his attempt failed, the efforts of the charismatic Son proponent Chinul (1158–1210) have proved to be enduring. Instead of emphasizing scholasticism, Chinul synthesized a variety of Son and Kyo approaches to soteriological practice. The most enduring of these practices was the meditative investigation of the "critical phrase" (*hwadu*; Chinese: *huatou*), or *kongan* (Japanese: *koan*) practice, as it had been developed in China by Dahui Zonggao (1089–1163). Chinul's synthesis of Son and the teachings came to be regarded as a distinctively Korean school of Son called the Chogyejong. He and his disciples enjoyed patronage by the Koryo court and came to dominate the Buddhist church in the late Koryo period. Later, during the period of Mongol domination on the peninsula, the Son master T'aego Pou (1301–1392) labored to effect the merger between the remaining schools of Korean Son and the Chogyejong by introducing official transmission in the Chinese Linji (Korean: *Imje*; Japanese *Rinzai*) lineage. His efforts ensured that the Chogyejong would remain the dominant school of Korean Buddhism until the present.

Buddhism under the Choson (1392–1910) and the Modern Era Because the Choson court ultimately adopted Confucianism as its preferred ideology in the early 15th century, the Buddhist church came under increased scrutiny and the centralized supervision of the government. Schools and sects were forcibly combined and ultimately reduced to two traditions, Son and Kyo. Sosan Hyujong's (1520–1604) influential *Son'ga kwigam* (*Guide to the Son school*) exemplifies the practice orientation of the Son tradition during this difficult period for the religion in Korea.

Japanese influence in Korea in the late 19th century provided new opportunities and new pressures on the Korean Buddhist tradition. Japanese Nichiren sect missionaries forced the weak Choson court to lift a centuries-old ban on the presence of monks in the capital of Seoul. At the same time, Kyongho (1857–1912) revitalized Son practice in Korea and successors to his lineage continue to teach today. Some Buddhists were in favor of adopting policies followed in Japan as a means of strengthening the social position of Buddhism. Han Yongun (1879–1944) who studied in Japan, advocated that monks be allowed to marry if Buddhism were to play a practical role in modern society. Although the Korean Buddhist leaders were against the adoption of such a policy, the Japanese colonial government ultimately adopted it in 1926 by legalizing matrimony for monks. Most monks were married within 10 years, but after independence in 1945, Korean Buddhism was split between the T'aegojong, a liberal sect of married monks that had flourished under colonial rule, and the Chogyejong, a smaller faction of monks who maintained the practice of monastic celibacy. In 1954, after years of legal conflict, the Chogyejong won government support for its position of maintaining Korean traditions and was awarded possession of the 25 major monastic complexes and their subtemples on the Korean peninsula. Now in the early 21st century, the Chogyejong is the most dominant sect of Korean Buddhism and is attracting a new generation of lay believers and monastic postulants.

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See also: Chinul; Chogye Order; Nichirenshu; T'aego Pou; Zen Buddhism.

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Korean Christian Church in Japan

One source of Christianity in Japan has been Korea, where a vital Presbyterian mission operated through the last half of the 19th century. In 1909 the Presbyterian Church of Korea sent a minister, Han Sok-Po, to Tokyo to work primarily among Korean students at the university. This work continued during the years of Japanese occupation of Korea, beginning in 1910. The continued growth of the church in Korea allowed it to send additional evangelists. Over the next two decades congregations sprang up across the country, where many Korean expatriates resided.

The Japanese Presbyterian mission was forced into the United Church of Christ in Japan during World War II, but it separated from that organization soon after the war ended and continued as the Korean Christian Church in Japan. Organized according to a presbyterian church order, the church's congregations are divided into five regions, headed by a general assembly. The church accepts the Westminster Confession as its doctrinal standard.

In the later 1990s the Korean Christian Church in Japan reported 7,100 members in 100 congregations. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

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See also: United Church of Christ in Japan; World Alliance of Reformed Churches; World Council of Churches.

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Korean Methodist Church

In 1884, Robert F. Maclay (1824–1907), the superintendent of the mission of the Methodist Episcopal Church (MEC, now a constituent part of the United Methodist Church) in Japan, traveled to Korea and while there received permission to open schools and hospitals in the country. The following year the first missionaries arrived in the persons of the Reverend Harry G. Appenzeller (1858–1902) and his wife, Ella J. D. Appenzeller, and Dr. William B. Scranton (1856–1922) and his wife Mary F. Scranton and his mother. Their efforts launched modern, Western-style education

on the Korean Peninsula. They were joined a decade later by C. F. Reid and Josephine P. Campbell, both representatives of the Methodist Episcopal Church, South (MECS, now a constituent part of the United Methodist Church). During the first decade of the new century, their work bore massive fruit, with a membership jumping from around 2,000 to more than 13,000 people. The MEC mission organized an annual conference (the basic organizational unit in Methodism) in 1908, and the MECS mission did so in 1918.

Through the first decades of the 20th century, the MEC and MECS pursued talks aimed at a merger, but Korean Methodists grew impatient. In 1928 and 1930, respectively, the conferences petitioned their respective general conferences for independence so that they could form one independent church in Korea. That permission was granted, and by the end of 1930 a new constitution had been written and the new Korean Methodist Church was organized. The new church also wrote a new creed for use in its teaching work that was translated and widely circulated through the U.S. churches, which finally merged in 1939. Though the Korean church was independent, it maintained close fraternal ties with its sister church in the United States.

The church was totally disrupted by World War II. The Japanese occupying forces isolated missionaries and made contact with overseas offices impossible. The Russians sealed the border between the northern and southern parts of the country, and Methodism lost half of its churches and many of its members. It had just reorganized when the Korean War began in 1950. However, in the decades immediately after the war and with the establishment of the cease-fire that kept Korea divided for the rest of the 20th century, the Korean Methodist Church enjoyed a growth period. Its membership doubled during the 1950s and again in the 1960s. The growth continued through the rest of the century, and by 2005 the church reported more than 1.5 million members worshipping in 5,489 churches. The church has also become a missionary body, sending evangelists to more than 54 countries, many working in close cooperation with the United Methodist Church and other Methodist bodies. It is a member of the World Methodist Council and was a founding member of the World Council of Churches.

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See also: United Methodist Church, World Council of Churches; World Methodist Council.

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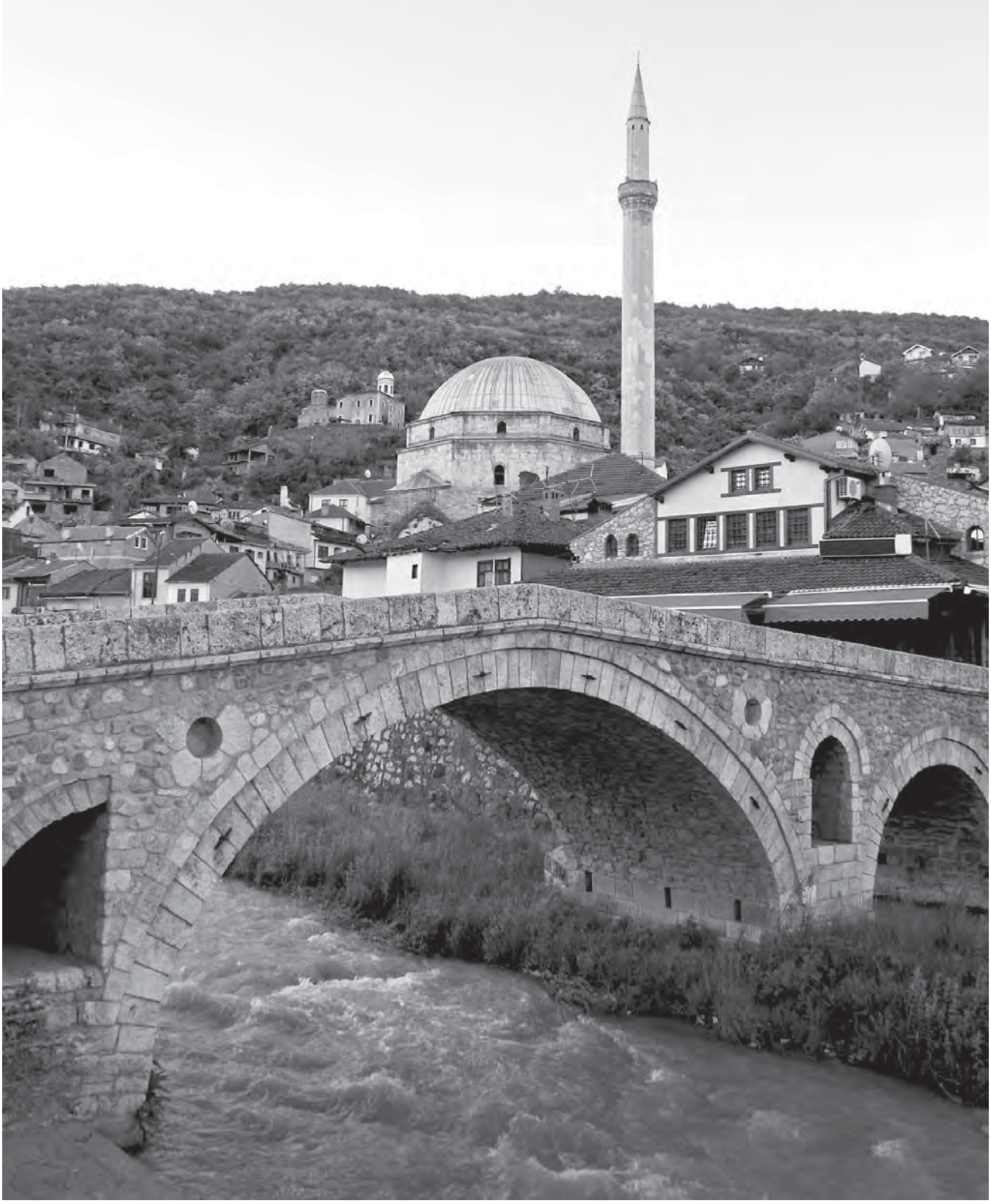
■ Kosovo

One of the newest countries on the world stage, Kosovo has existed since 1974 as an autonomous province of first Yugoslavia and more recently of Serbia. Beginning in the 1980s, Kosovoans, primarily of an Albanian ethnicity, began to call for complete independence. That call for independence increased through the 1990s and into the new century. It resulted in the declaration of autonomy in 2008.

Kosovo had been incorporated into Serbia in the 13th century. Toward the end of the next century, following the Battle of Kosovo in 1389, Serbia, including Kosovo, was incorporated into the Ottoman Empire. Over the next centuries, Turks and Albanians, both predominantly Muslims, moved into Kosovo and by the 19th century Serbians had become a minority segment of the population. The Ottoman Empire lost control of Serbia and Kosovo in 1912 and by the end of the decade no longer existed. Serbia existed in multiple national alignments through World War II when



The Old Stone Bridge, the 17th-century Sinan Pasha Mosque, and Saint Savior Orthodox Church in Prizren, Kosovo. (iStockPhoto)

Kosovo

in 1946 it was incorporated into the Federal Peoples Republic of Yugoslavia, the Socialist state headed by the dictator Marshal Tito (1892–1980). Yugoslavia disintegrated in 1991. In its last stages, it revoked the autonomous status for Kosovo

In 1991, as Yugoslavia fell apart, Albanian leaders in Kosovo held a referendum that favored independence. Serbia, then under strongman Slobodan Milosevic (1941–2006), responded with repressive force. Armed intervention led to additional and more violent repressive measures that included displacement of ethnic Albanians and several massacres. Toward the end of the decade, NATO forces initiated a bombing campaign against the Serbian forces and forced their withdrawal. Deliberations as to Kosovo's future under United Nations hegemony began and continued for a number of

Kosovo

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,020,000	1,874,000	89.9	1.02	1,900,000	1,841,000
Christians	133,000	178,000	8.6	1.08	166,000	161,000
Orthodox	86,000	100,000	4.8	0.81	90,000	85,000
Roman Catholics	40,000	68,000	3.3	1.61	63,000	59,000
Protestants	1,000	2,800	0.1	0.00	4,000	5,000
Agnostics	50,000	25,000	1.2	0.79	20,000	18,000
Atheists	10,000	6,500	0.3	0.19	4,000	3,000
Total population	**1,213,000**	**2,084,000**	**100.0**	**1.02**	**2,091,000**	**2,023,000**

years without a resolution to the situation. Milosevic was forced from office and in 2001 arrested and placed on trial for war crimes relative to the massacres in Kosovo. He died before his trial was concluded.

After negotiations in 2007 on the status of Kosovo failed to resolve the issue, the Kosovo Assembly declared independence on February 17, 2008. Over the next year, approximately 50 countries recognized the new country. Among the countries that have refused to recognize it is Serbia, which is pursuing several options in international law to have the province's independent status rejected.

Sunni Islam of the Hanafi School became the dominant religion in Kosovo through the 18th and 19th centuries. There is a small Sufi community, primarily of the Bektashi Order. Muslims are primarily found among those of the Turkish and Albanian ethnicity. The second largest group is the Serbian Orthodox Church. Eastern Orthodoxy had established itself in the 13th century and spread to every part of the country. Though the majority party for many centuries, it gradually moved to second place as ethnic Serbs reverted to minority status. Its churches and monasteries are still to be found in all parts of the new nation.

There is also a Roman Catholic minority, primarily of ethnic Albanians, in Kosovo. The church has enjoyed a spurt of growth in the post-Serbian era and now constitutes about 4 percent of the population (about 60,000 members). Catholics have welcomed the end of Serbian rule as, like the Muslims, they were often the targets of Serbian repression. The leader of the church is Bishop Marko Sopi. In 2000, the Vatican designated Kosovo an apostolic administration and named Sopi as the apostolic administrator. Prior to that action, Kosovo's Roman Catholics had been part of the diocese of Skopje, based in neighboring Macedonia.

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See also: Bektashi Order (Bektashiye); Hanafite School of Islam; Roman Catholic Church; Serbian Orthodox Church.

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Koya, Mount

Mount Koya, the center of Shingon Buddhism in Japan, is both the name of a set of mountains located in Wakayama Prefecture (near Osaka) and the specific area on those mountains where a temple complex has been located. Much of the wooded area surrounding the temples has been appropriated as a vast cemetery. The particular site selected by Kukai was a mountain valley located amid eight peaks of the mountains. The valley offered the appearance of being in the middle of a lotus blossom. Over the years a town has emerged

in the valley that is now home to a Buddhist university and some 120 temples.

In 816, Kukai (aka Kobo Daishi, 774–835), the founder of Shingon, resided in Kyoto. Wishing to escape the general chaos of city life and separate from the control of the established centers of the older Buddhist schools in Kyoto and nearby Nara, he requested a grant of land where he could construct a rural center for Shingon monks to concentrate on meditation and practice esotericism. When the emperor Saga (809–823) granted the mountain to him, Kukai moved quickly to construct a temple and associated buildings of his new monastic community. Unfortunately, due to his duties in Kyoto, he was himself unable to move to the new center until 832, but once there he would remain on Mount Koya for the rest of his life. He was eventually buried there, his tomb, Okuno-in, being one of the mountain's most sacred spots.

In the years after Kukai's death, a rivalry developed between the Shingon center in Kyoto (To-ji) and Mount Koya. To-ji had been granted to Kukai in 823 and it was the primary place for training students. Mount Koya became the site of their final examination and, most important, their ordination. The number of ordained priests was rigidly regulated by the state, and the privilege of examining and ordaining the monks purveyed considerable power. The power struggle between the two centers caused the emperor to intervene on several occasions. In 853, he ruled that the candidates for ordination would be examined at To-ji, while they were to be ordained at Mount Koya. In 862, he gave Mount Koya full jurisdiction over all Shingon ordinations. Finally, in 902, the emperor increased the number of ordinations, allowed an ordination platform to be erected at To-ji, and assigned a portion of the Shingon ordination to the Kyoto center.

Mount Koya took on more significance through the 10th century as Kukai increasingly became an object of veneration. The emperor contributed to the growing cult of Kukai by giving him the posthumous honorary title of "Kobo Daishi" (Great Teacher). Many Shingon followers now affirmed their belief that Kukai was not dead but at the end of his life had entered a deep trance state from which he now awaited the appearance of the coming Maitreya, the future Buddha. Some went so far as to elevate Kobo Daishi into an emanation or incarnation of Maitreya, which made Mount Koya part of Maitreya's heavenly realm.

The faithful erected a large stupa over Kukai's tomb, which took on added significance in 1107 when the emperor Horikawa (r. 1086–1107) was buried in front of it. Mount Koya immediately became a pilgrimage site of increasing importance as well as a very popular place to be buried.

Kukai had taught that women could not attain Buddhahood (not an unpopular opinion within the Buddhist community in the ninth century), and he did not allow women to come to Mount Koya or participate in any of its activities. Several centuries later, however, Bifukumon'in, one of the emperor's consorts, asked to be buried on Mount Koya. In 1160, her request was granted. She was an exception, and the only exception until 1872, when the anti-female policy was abandoned.

Today, To-ji is considered the administrative center of the main Shingon Buddhist sect in Japan. Mount Koya is the center for monastic practice and the main focus of pilgrimages.

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See also: Kukai (Kobo Daishi); Meditation; Nara; Pilgrimage; Shingon Buddhism.

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Krishnamurti Foundations

Jiddu Krishnamurti (1895–1986) was a philosopher whose exploration of religion, psychology, and politics, as well as philosophy, addresses the great questions of human existence. His talks and publications, spanning six decades, influenced world leaders in politics, eminent scientists, and the general public, and continue to inspire many who seek a fresh understanding of the human condition. Born in 1895 in Madanapalle, near Madras in colonial India, Krishnamurti (literally, "the image of Krishna") grew up in an orthodox Brahmin family steeped in tradition, ritual, and a sacred view of the world. After the death of his mother when he was only 10 years old, he moved with his father and siblings to the headquarters in Madras of the Theosophical Society, a rapidly growing spiritual movement.

The Theosophical Society, founded in 1875 in New York City, began as an organization dedicated to a synthesis of science, religion, and philosophy with the credo "There is no religion higher than truth." Part of Theosophical teaching is the exploration of clairvoyant powers for discovering the hidden mysteries of nature and the esoteric powers of humanity. The Theosophists drew freely from their understanding of Western Esotericism and of Eastern thought, particularly Buddhist and Hindu cosmologies, to form a worldview that included a complex cosmology, an esoteric psychology, and an evolutionary scheme that encompassed eons. The synthesis of East and West, religion and science, and esoteric and exoteric understanding made Theosophy compelling to cosmopolitan, liberal people, regardless of nationality, who had been disappointed by the beliefs and practice of both religion and science and sought to unite the diverse peoples of the world in a peaceful brotherhood. It was to this milieu that the young Krishnamurti was exposed.

Drawing upon many religious traditions and prophecies, some leaders in the Theosophical Society at the time of Krishnamurti's youth were actively looking for a messiah, a World Teacher, who would destroy evil and restore righteousness. In his early teen years, Krishnamurti was adopted by the Theosophists as the World Teacher and appointed head of the Order of the Star in the East, an organization devoted to realizing the World Teacher's mission. For a number of years Krishnamurti traveled and addressed audiences in this role, maturing in his understanding of the Order, the Theosophical Society, and his role in each.

Over many months in 1922–1923, Krishnamurti experienced a profound transformation. Begun as meditation, Krishnamurti's transformation, called "the process," contained moments of great beauty and clarity offset by periods of physical pain, even agony. He often fell unconscious and appeared to converse with non-physical entities and to speak from several personas. Krishnamurti's report of his transformation of consciousness is consistent with other reports of mystical non-dualism—his personality dissolved into communion with the whole of life. In his words, "I was in everything, or rather everything was in me, inanimate and animate, the mountain, the work and all breathing things." Themes of his later teaching are found in his description of his transformation: "I have seen the Light. I have touched compassion which heals all sorrow and suffering; it is not for myself, but for the world."

From this time on, he experienced a growing dissatisfaction with the authority structure of the Theosophical Society and its emphasis on occultism. At the death of his brother, which the occultism of the Theosophical Society did not foresee, his dissatisfaction became overwhelming and he defined his stance relative to Theosophy as one of revolt. In his talks, dialogues, and writings, he began to stress the benefit of doubt and questioning, a direction antithetical to the Theosophical structure of that day. Rejecting all forms of spiritual authority, he disbanded the Order of the Star in the East in 1929, declaring, "Truth is a pathless land."

From then until his death in 1986, Krishnamurti ceaselessly taught his insights to a worldwide audience. He became a champion of freedom and inquiry and a relentless advocate of the discovery of truth without the aid of any organization, religion, or belief system. His teaching emphasized the necessity of developing awareness of one's conditioning and bondage to thought, fear, and time. His goal was to make humans "unconditionally free" and, to this end, he invited

Jiddu Krishnamurti lectures to a crowd of people in Pennsylvania in 1932. Krishnamurti was an Indian philosopher who believed that God must be experienced directly in order to be known. (Corbis)

those who listened to him to observe their inner selves, their motives and ways of thought, as well as events in the outside world. With each audience, Krishnamurti inquired into the basic nature of humanity and found that real self-transformation involves an instantaneous awareness of the psyche and its workings. Accompanied by simplicity and humility, this awareness could, he maintained, open a person to the "immensity" of life. Transformation is seen as "freedom from the known," escape from the conditioning, beliefs, and emotions inculcated since infancy. The "known," he says, includes time, sorrow, and bondage. To be free one must die to the "known" in order to meet truth, which is limitless, unconditioned, and unapproachable by any path whatsoever.

To Krishnamurti, living in thought ties one to the past. Freedom requires movement beyond the past, beyond myth, tradition, and the products of thought. Knowledge, time, and thought are not a means to change, but are the psychological sources of sorrow, pain, and anxiety, because they are the mechanisms for bringing the past into the present. The unknown, the truth, cannot be grasped by thought, but must be apprehended in the immediate present. This apprehension or seeing is the force of change. No one can see for another, so external authority is of no use. Knowledge and time must be left behind, as must psychological dependence upon anyone. Krishnamurti quoted Shakyamuni Buddha often when he instructed, "Be a light unto yourselves."

Constantly warning of the dangers inherent in nationalism, political ideology, and religious belief, Krishnamurti maintained that the ending of human conflict can occur only with the cessation of misapplied think-

ing and its propensity for image-making of an inevitably harmful kind. Given the planetary interdependence of our times, each of us needs to see that, psychologically, "I am the world," and that to understand one's own consciousness is to understand human consciousness.

During his lifetime Krishnamurti created schools for children and young adults in India, the United States, England, and Switzerland. These alternative schools continue today in their mission to provide a new definition and practice of education, free from the conditioning and authority structures prevalent in modern educational institutions.

In his later years, Krishnamurti joined with the physicist David Bohm in exploring the human condition through a series of dialogues. Both men recognized the limitations of traditional didactic teaching and sought ways in which truth and insight can be discovered within individuals and small groups. All the Krishnamurti Foundations regularly hold dialogues that stress listening and exploring together in a relaxed, friendly environment, so that serious issues of common concern can emerge naturally—without didactic formalism or dogmatism. Krishnamurti and Bohm also predicted that the neuronal structure of the human brain could change fundamentally as the result of insight and inquiry.

Krishnamurti helped to establish Foundations in those countries where his teachings received the most response and which he visited regularly. The Foundations facilitated his travel, arranged for his public appearances, and published transcripts of his talks and dialogues. A large corpus of Krishnamurti's original writings and talks as well as his dialogues with Bohm have been made available in book and video form by the Krishnamurti Foundations in England (founded 1968), the United States (1969), and India (1971). These Foundations and the Krishnamurti committees in other countries sponsor regular dialogue groups and hold gatherings for study of the teachings. Consistent with the tenets of his thought, the Foundations have remained relatively non-institutionalized. A current directory reports that Krishnamurti organizations and schools are now found in 40 countries around the world.

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Ojai, California 93024-1560
www.kfa.org,

Krishnamurti Foundation Trust
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Bramdean, Hampshire
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See also: Krishnamurti Foundations.

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Ksitigarbha's/Jizo's Birthday

Ksitigarbha (also known as Bodhisattva Earth Repository or Earth Womb, or in Japanese as Jizo), was a bodhisattva who had a special mission directed at saving those suffering in the various hell realms of Buddhist cosmology. As Jizo, he is especially revered in Japan for saving the souls of deceased children, including those who were lost due to abortion. He is known as an especially compassionate being, at times rivaling Guan Yin in that capacity.

Ksitigarbha is commonly represented seated or standing, with a pilgrim's staff in his right hand and a pearl in his left. He wears a monk's robe with his head shaved. His famous vow was, "I therefore vow never to become a Buddha before all the prisoners are released from the hell."

Ksitigarbha is most associated with Mount Jiuhua, in Anhui Province, one of the four sacred mountains of Chinese Buddhism. His main temple there is Hua Cheng Temple, which was founded in 401 CE, though the story that most ties him to the mountain dates from the eighth century. In 719, during the Tang dynasty (618–907), the Korean Prince Kim Gio Gak (d. 793) of what was then the Kingdom of Silla, took up residence at a hermitage on Mount Jiuhua. A charismatic soul, he gained a following that grew over the three-quarters of a century he remained on the mountain. By this time, people had come to believe him to be an emanation of Ksitigarbha Bodhisattva. And in the centuries afterward, they generalized their belief to thinking of the mountain as his domain. Beginning in the Song dynasty (960–1279) the number of temples began to multiply. More than 75 of the older temples remain in place.

The Huacheng Temple, the oldest of the temples of Mount Jiuhua, is believed to have been built as a residence for Kim Gio Gak. In 781, it was rededicated as the "bodhimandala" of Ksitigarbha. Today, it also contains a display of more than 6,000 texts of Buddhist scriptures that the temple received as a gift from the Ming Emperor Wanli (1563–1620).

Ksitigarbha's birthday is celebrated throughout East Asia on the first day of the eighth lunar month (some celebrate on the last day of the seventh month), around July 13, and at this time thousands flock to the mountain. As monks gather in the Pagoda of the Holy Body to stand vigil for the Ksitigarbha Bodhisattva, the mountain is filled with a generally festive atmosphere.

In 2001, plans were announced to create a megastatue of Ksitigarbha 155 meters (509 feet) to be completed around 2004. Several years later the date was changed to around 2008 and the size revised downward to 99 meters (325 feet), dictated by the facts that there are 99 mountain apexes in the Jiuhua mountain area and that Kim Gio Gak considered the emanation of Ksitigarbha reputedly ended his life when he was 99 years old.

Veneration of the Ksitigarbha/Jizo figure is even greater in Japan than in China. As in China, Jizo serves his traditional roles as patron saint of expectant mothers, children, firemen, travelers, pilgrims, and the protector of all beings caught in the six realms of the Buddhist cosmic world that are subject to reincarnation. Jizo is also venerated as the guardian of unborn, aborted, miscarried, and stillborn babies, roles not assigned to him in mainland Asia. Thus here, his recognition is heightened and the celebrations both widespread and frequent. The 24th of every lunar month is Jizo's day, and the 24th day of the 7th lunar month is the Grand Assembly in his honor. Today the largest celebration is held on the 23rd and 24th days of the 8th month in Kyoto and greater Kansai, where events focus on prayers for the welfare of children.

J. Gordon Melton

See also: Jiu Hua Shan.

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Kukai (Kobo Daishi)

774–835

Kukai was a famous and influential Japanese monk who founded Shingon, the Japanese version of esoteric

Buddhism. He was born into the gentry class and was well-versed in the Confucian classics. At the age of 14, he suddenly announced his desire to become a monk and after that day led a strictly ascetic lifestyle.

Kukai was one of the many monks to visit Tangera (618–907 CE) China. While there he studied under masters of both the Tian Tai and Vajrayana (Chinese esoteric) traditions. Upon his return to Japan he established his own monasteries and continued the Vajrayana (esoteric) initiations to new monks. He was appointed abbot of To-ji, a monastic center and temple near Kyoto, and this became the Shingon sect's center. He later moved to Mount Koya, where Shingon activities are centered to the present.

Kukai remains one of the best-known figures in Japanese Buddhism. His images can be seen in the grounds of many temples (not necessarily in the worship halls), and he is worshipped as an incarnation of the bodhisattva Maitreya. In the years after his death, as stories about him grew, he began to be called "Kobo Daishi" (or Kobo Great Teacher). Shingon altars will have a representation of him, an acknowledgment of his semi-deific status.

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See also: Confucianism; Koya, Mount; Shingon Buddhism; Tian Tai/Tendai Buddhism.

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Kumarajiva

344–413

Kumarajiva is considered one of the greatest translators of the Buddhist sutras. He played a vital role in the transference of Buddhism into China. Kumarajiva was perfectly suited to play this lynchpin role due to his unique background. He was born into royalty in Kucha, one of the oasis kingdoms along the north route of the Silk Road (in what is now the Xinjiang Province of China). Buddhism was strong in the land and his Buddhist mother encouraged Kumarajiva to study the sutras from the age of seven. He accompanied her on travels to visit learned monks in India and elsewhere. He was finally ordained as a Theravada monk in 364. His fame as an expert in Buddhism grew over time. It got to the point where the emperor of a Chinese dynasty, the Former Qin (351–394 CE), decided to attack

The Kumarajiva Sarira Pagoda, located in Caotang Temple in Huxian County, was built for keeping the remains of Kumarajiva. (Panorama Media [Beijing] Ltd./StockphotoPro)

Kucha in order to capture Kumarajiva and forcefully take him to his dynasty's capital. While this war raged the Former Qin itself was overthrown (383 CE). Kumarajiva then became a captive and a subject of negotiations. He was finally settled in Chang An, the capital of the new Chinese dynasty of the Later Qin (384–417), in 401.

Kumarajiva spent the remainder of his life translating Buddhist texts into Chinese. He was given all the resources needed by the current rulers, who seemed anxious to accrue merit by translation of the unexplored wisdom contained in Buddhist sutras. Kumarajiva recruited a large team of learned translators who spent years working on translations of 35 major texts. These translations were invariably done by teamwork and were not the work of any individual. Kumarajiva, knowing the essence of each text as well as the major languages, was able to review each prepared translation to ensure accuracy. The texts translated are often still used today. The Kumarajiva translation of the Flower Garland (Avatamsaka) Sutra, a massive work, which paved the way for the creation of the Hua Yan School of Chinese Buddhism.

Edward A. Irons

See also: Theravada Buddhism.

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Kurozumikyô

One of the oldest of the Japanese new religions, Kurozumikyô was founded in 1814 by a Shinto priest, Kurozumi Munetada (1780–1850). Both his parents died as the result of an epidemic in 1812, and then he became critically ill and spent three years in bed. While praying to Amaterasu Omikami (the sun goddess), he awoke to his own healing and to the realization that the divine and human are essentially one and that consequently there is neither birth nor death in this unity. This revelation, known as Tenmei Jikiju (direct reception of the will of heaven) occurred on November 11, 1814, and is commemorated as the beginning of Kurozumikyô.

After his revelation, Kurozumi began to preach this faith and is said to have healed people, attracting a considerable number of followers including a number of samurai and intellectuals. After his death in 1850, followers gathered together and formed religious associations in various provinces, and in 1876 they received official recognition as an independent Shinto sect from the government.

The followers of Kurozumikyô hold that the spirit that pervades the universe is that of Amaterasu Omikami and that people should seek, through communication with this spirit, to realize in experience the unity of the divine and human. Kurozumikyô reveres not only Amaterasu Omikami and the traditional *kami* pantheon but also the deified founder. Its primary unique practice is what is referred to as a "sun-swallowing rite," in which believers worship the Sun while inhaling the fresh air, thus appearing to swallow the Sun (a representation of the Spirit of God) and experiencing a oneness with Amaterassu Omikami. Kurozumikyô uses the founder's writings, Kurozumikyô Kyosho, as its sacred scripture. Its leadership is held by direct descendants of Kurozumi family; the current head is the sixth-generation successor, Kurozumi Muneharu.

Kurozumikyô's headquarters complex includes a shrine to the founder and a large preaching hall. Leaders are trained at the Omoto Gakuin (Omoto Institute). Kurozumikyô also sponsors an orphanage at Akasaka, Okayama Prefecture. As the 21st century began, it reported 280,620 members.

Kurozumikyô
2770 Ogami
Okayama-shi, Okayama Prefecture 701-1292
Japan

Keishin Inaba

See also: Shinto.

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Kusinagara

Kusinagara, a town in eastern Uttar Pradesh, India, is one of the four key locations associated with the life of Gautama Buddha (ca. 563–ca. 483 BCE), the others being Lumbini, Sarnath, and Bodhgaya. It was the place chosen by the Buddha to live out his last days on Earth. During this time, he delivered a spectrum of important discourses, among the most important being the Mahaparinibbana Sutra centered on the ideal of diligence. Also, he would receive the last people who were personally admitted to the community (*sangha*) by him.

As important as were his final years, the events immediately following his death also attained a high level of significance. First, his body was cremated and some of his remains enshrined at Kusinagara. The other part of his remains, most notably the various bone fragments, were divided among eight Buddhist kings who then ruled various parts of India. These remains were late to become venerated as the Buddha's relics.

Kusinagara's importance greatly increased several centuries later when the Buddhist ruler, King Asoka (third century BCE), expanded his kingdom. He saw to the construction of a variety of religious structures in the town and essentially turned it into a vital Buddhist center that would remain such until the Muslim invasion in the ninth century. At that time, the residents were scattered, and Kushinagar was consumed by the jungles. Only in the 1880 was the town discovered by British explorers. Recent excavations have uncovered ruins of a large monastic community that appears to have survived into the 11th century.

To date, the earliest buildings unearthed at Kusinagara have been dated to the time of Ashoka. That being said, archaeologists have uncovered two very important ancient remains that have subsequently attracted the attention of Buddhist believers. The Chankhandi Stupa marks the spot, many believe, where Buddha was cremated. A large pillar originally erected by King Ashoka is located in the midst of the stupa, though none of the Buddha's relics that had been placed in the stupa have survived. Nearby, Mahaparinirvana Temple houses a large statue of a reclining Buddha, a type of statue particularly associated with Burmese Buddhists, some of whom paid to have the temple rebuilt in 1927.

Through the last half of the 20th century, Indian, Japanese, and Sri Lankan Buddhists contributed to the revival of Kusinagara as a Buddhist pilgrimage site. Initially, they pooled their resources and erected a modern Buddhist pilgrims' center. Then in 1994, King Bhumibhol Adulyadej of Thailand contributed a substantial sum to the project to reestablish Buddhism in India as part of the commemoration of the 50th anniversary of his assuming the Thai throne. In response, Thai Buddhists constructed Wat Thai Kusinara Chalermraj, a new contemporary Buddhist temple, one of several now serving pilgrims from all branches of Buddhism visiting Kusinagara.

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See also: Ashoka; Bodh-Gaya; Lumbini; Pilgrimage; Relics; Sarnath; Statues—Buddhist.

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■ Kuwait

Kuwait is a small country at the western end of the Persian Gulf. Much of the land away from the shoreline is desert, primarily prized for the oil found beneath. Due to the inhospitable climate inland, the overwhelming majority of the 2,600,000 residents reside in cities and towns along the coast.

The Fatima Mosque in Abdullah Al Salim, Kuwait. (Kuwaitna/Dreamstime.com)

The West attained a heightened level of public awareness about Kuwait at the beginning of the 1990s, when it became the focus of a war between the United States and Iraq. The land now designated as Kuwait has been populated since ancient times, though its history is often forgotten amid the famous ancient centers of the neighboring countries such as Baghdad (Iraq), Persepolis (Iran), and Mecca (Saudi Arabia). However, its strategic location made Kuwait an important early port for trade between India and the Middle East.

In the seventh century CE the area was changed by the emergence of the Arab Muslims, and Kuwait was incorporated into an empire that centered on Baghdad. The glory of the empire was finally destroyed in

KUWAIT

Kuwait

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	701,000	2,613,000	85.7	3.88	3,354,000	4,367,000
Christians	38,600	301,000	9.9	4.25	431,000	600,000
Roman Catholics	17,700	230,000	7.5	4.95	320,000	440,000
Independents	2,400	30,000	1.0	1.56	50,000	75,000
Orthodox	13,300	28,800	0.9	2.03	44,000	63,000
Hindus	3,800	100,000	3.3	3.91	140,000	180,000
Agnostics	0	22,000	0.7	3.91	40,000	60,000
Baha'is	1,000	10,000	0.3	3.85	15,000	22,000
Sikhs	0	4,500	0.1	3.91	7,000	10,000
Atheists	0	500	0.0	3.91	800	1,200
Total population	**744,000**	**3,051,000**	**100.0**	**3.91**	**3,988,000**	**5,240,000**

the 13th century by the Mongol conquests. Kuwait would again find some stability in the 16th century as part of the Ottoman Empire, though the desert that surrounds the populated areas along the coast gave the area some degree of isolation.

In the 18th century, the people of the region chose to designate a representative to handle their relationship with the Ottoman Empire. In 1756, Abdul Rahim al-Sabah, the leader of the Anaiza people, was chosen. Al-Sabah is the fountainhead of the present ruling family of Kuwait. To keep from being absorbed into what was emerging as Saudi Arabia as the Ottoman Empire weakened, the Kuwaitis sought British help. Beginning in 1779, a set of treaties were signed, and as a result Kuwait obtained British protection and finally became a British protectorate following World War I.

The protectorate denied Iraq's claim to Kuwait, a claim going back to earlier centuries when the area was subject to Baghdad. The country was given independence in 1961, although Iraq refused to acknowledge Kuwait's new status. The head of the al-Sabah family declared himself emir, and his descendants continue to rule.

Islam is the official religion of Kuwait and virtually all residents are practicing Muslims. The only non-Muslims are expatriates who have moved into the country for economic reasons (oil or trade). Most Kuwaitis are Sunnis of the Malikite School and are thus differentiated from the Saudis, who are primarily Sunnis of the Wahhabi School, and the Iraqis, who are primarily Shias. There are both Wahhabis and Shias in Kuwait.

Christianity is present in Kuwait primarily to serve the expatriate community. The Roman Catholic Church has a relatively strong presence, operating several schools and a hospital. The individual parishes represent different Eastern rites and the Latin rite, all united into a single vicariate. Non-Chalcedonian Eastern Orthodox traditions are represented by parishes of the Armenian Apostolic Church (Holy See of Echmiadzin), the Coptic Orthodox Church, the Ancient Church of the East (Iraq), and the Mar Thoma Strian Church of Malabar. There is also a community of Greek Orthodox believers.

Samuel Zwemer (1867–1952), who had introduced the Reformed Church in America into Bahrain, moved to Kuwait in 1903. The National Evangelical Church of Kuwait was organized that same year, though it did not have a building for worship until 1926. The Anglican Church in Kuwait was established during the height of the protectorate. The Christian Brethren and the assemblies associated with Bhakt Singh, an Indian leader with Plymouth Brethren roots, also have a small presence. Christians have a formal agreement not to attempt the conversion of Muslims. Also among the expatriates are some Hindus from southern India and some members of the Baha'i Faith.

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See also: Ancient Church of the East; Armenian Apostolic Church (Holy See of Echmiadzin); Baha'i Faith; Christian Brethren; Coptic Orthodox Church; Malikite School of Islam; Mar Thoma Syrian Church of Malabar; Reformed Church in America; Roman Catholic Church; Wahhabi Islam; Zwemer, Samuel Marinus.

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Kwan Um School of Zen

The Kwan Um School of Zen, officially founded in 1983, is an international association of Zen centers established by Seung Sahn (called Dae Soen Sa Nim, or "Great Honored Zen Teacher," by his disciples), who is regarded as the 78th patriarch in his lineage in the Chogye order of Korean Buddhism, and the first to live and teach in the West.

Born in 1927 in Seun Choen, North Korea, Seung Sahn (1927–2004) became a Buddhist monk in 1948. He studied with Zen Master Ko Bong Soen Sa Nim (1890–1962), and on January 25, 1949, he received Dharma transmission from his teacher. Seung Sahn arrived in the United States in May 1972, eventually establishing a small Zen center in an apartment in Providence, Rhode Island. The Providence Zen Center remains the head temple of Seung Sahn's international organization. As his English improved, Seung Sahn's teaching expanded, and he began giving precepts to his students as well. His first American disciple, Jacob Perl, was a former student of Shunryu Suzuki Roshi (1905–1971) at the San Francisco Zen Center, and of Tarthang Tulku (b. 1935) at the Tibetan Nyingma Meditation Center in Berkeley, California. Now known as Zen Master Wu Bong, in 1978, Perl helped establish the first Zen center in Poland, and is the Head Teacher in Europe. Another of his early disciples was Barbara Rhodes, a registered nurse who received *inka*, or teaching authority, in 1977 and Dharma transmission in 1992. She currently serves as School Zen Master and Guiding Dharma Teacher, after having helped found

the Providence Zen Center. Zen Master Dae Kwang now serves as abbot of the Kwan Um Zen Center.

Seung Sahn eventually gave Dharma transmission to nearly a dozen individuals, including the deceased monk Su Bong, who had been designated as Seung Sahn's successor. He also authorized nearly 20 individuals as senior students, or Dharma masters (Ji Do Poep Sa Nims). Seung Sahn died on November 30, 2004. Seung Sahn's style of teaching was an eclectic combination of sitting meditation, Dharma lectures, *koan* study, prostrations, and chanting. He was sometimes said to teach the "Don't Know" style of Zen, tracing back to a tale about the Zen patriarch Bodhidharma. He was a prolific author, having written *Dropping Ashes on the Buddha*, *The Compass of Zen*, *Ten Gates*, *Only Don't Know*, and *The Whole World is a Single Flower—365 Kong-ans for Everyday Life*.

The Kwan Um School of Zen is headquartered in Cumberland, Rhode Island. It has nearly 100 affiliated centers in the United States, Canada, South Africa, Hong Kong, Israel, Korea, Malaysia, Singapore, and Australia, and throughout Europe and the Middle East. These centers generally have regular schedules for sitting meditation and Dharma talks, as well as longer, intensive retreats called *kyol che* (coming together) that generally run for one or two months. The school also publishes a journal known as *Primary Point*, begun in 1984. In addition, their own Primary Point Press offers a series of videos and books by and about Seung Sahn, as well as his teaching. In 1988 the school weathered a scandal involving sexual relationships between Seung Sahn and female members of his community.

Like many of the Western Buddhist groups today, Kwan Um School of Zen has an extremely well-developed website, which includes an online catalogue from which a variety of Dharma-related objects can be purchased. The site also offers an extensive archive of Kwan Um materials, and it provides links to the Internet sites of more than 50 other Kwan Um School affiliates and to a variety of other useful Buddhist websites, both scholarly and popular in nature.

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See also: Bodhidharma; Meditation; Zen Buddhism.

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■ Kyrgyzstan

Kyrgyzstan is a small Central Asian republic north of Tadzhikistan. It is also intimately connected with Uzbekistan to its west, as Uzbek and Kyrgyz peoples share a similar religious and linguistic background. It additionally shares a lengthy border with China to the east and Kazakhstan to the north. Kyrgyzstan's 73,861 square miles are home to 5,360,000 people (2008).

The antecedents of the Kyrgyz people moved into the region from the area north of the Caspian Sea. There they mixed with the local Turkish and Mongol peoples, creating the present-day Kyrgyz people. In the 18th century, Kyrgyzstan was brought under Chinese hegemony as a protectorate. In the 19th century, Russia moved into the region as part of its general expansion southward, and through the 1860s a Russian administration was in place in northern Kyrgyzstan. Russian immigrants flowed into the area, and in the 1870s the southern part of the country was annexed by Russia.

Russian authority was replaced by Soviet rule in 1917. As the Soviet Union developed, the region was transformed into the Federated Republic of Kyrgyzstan

A Russian Orthodox priest consecrates a bell as it is lifted into a cathedral in Leninskoye, Kyrgyzstan. (Vyacheslav Oseledko/AFP/Getty Images)

Kyrgyzstan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,004,000	3,951,000	71.9	1.79	4,944,000	5,508,000
Agnostics	862,000	950,000	17.3	–0.47	800,000	600,000
Christians	338,000	322,000	5.9	–0.35	304,000	309,000
Orthodox	275,000	251,000	4.6	–1.04	210,000	190,000
Protestants	43,400	21,000	0.4	1.67	30,000	40,000
Independents	19,500	24,000	0.4	4.66	35,000	40,000
Atheists	700,000	220,000	4.0	–1.81	100,000	75,000
Buddhists	5,000	25,800	0.5	1.19	32,000	45,000
Ethnoreligionists	50,000	22,000	0.4	1.21	18,000	16,600
New religionists	1,500	2,600	0.0	1.02	4,900	6,500
Jews	4,000	1,800	0.0	1.01	2,000	2,000
Baha'is	0	1,600	0.0	7.26	2,300	3,000
Zoroastrians	0	800	0.0	1.03	800	800
Total population	**2,964,000**	**5,497,000**	**100.0**	**1.02**	**6,208,000**	**6,566,000**

Kyrgyzstan

in 1936. An independence movement developed in the 1980s that led to the establishment of an independent Kyrgyzstan in 1991.

The area carved out as the Kyrgyz homeland was among the last to be reached by Islam (ninth to 12th centuries), and only in the 19th century did Islam (of the Sunni Hanafite School) become the dominant religion of the country. Thus, the establishment of Islam was quite young when Russian forces invaded the country, bringing with them the Russian Orthodox Church. Christianity did not spread among the Muslim population. Like Christians, Muslims faced persecution under Soviet rule, but they clung tenaciously to their faith through the worst years of Soviet repression. In the years since independence was declared, a secular government has been established, and Islam has to some extent been revived. Subsequently, Islam has attained state recognition and its holy days are public holidays.

By the late 1990s it became clear that some Islamic conservatives, associated with Wahhabi Islam, were becoming active in the country, having found a base within the Uzbek minority. In 1998 a special department of the government was created to control Wahhabi activities.

Christianity entered the country with the Russians and through the 19th century was largely confined to the Russian communities. It has shrunk considerably since the 1990s, as Russians have returned to their homeland, many not wishing their children to attend schools dominated by the Kyrgyz language. Today, people of Russian heritage constitute approximately 12 percent of the population. Like Sunni Islam, however, the Russian Orthodox Church has gained state recognition, meaning that Orthodox Christian holy days are also state holidays. Today, the Russian Orthodox Church has one diocese that includes Uzbekistan, Turkmenistan, Tadzhikistan, and Kyrgyzstan.

As was the case in other Central Asian countries, the Baptists were the first Protestant/Free Church group to appear in Kyrgyzstan. In 1912, Rodion G. Bershadskii, his wife, and a family named Marafin moved from the Orenburg region of Russia to Bishkek. The congregation they formed became the first of several Baptist churches, and the movement primarily spread among German- and Russian-speaking residents. Since

independence the church has been able to operate more openly, but it has also lost many members who have moved back to Russia or the West. During the last quarter of the 20th century, a German-based missionary agency, Licht im Osten, began working very quietly in Kyrgyzstan and neighboring countries. It has been able to operate more openly since independence, and in 1993 it opened a Bible school in Bishkek. In the 1990s, the Baptists, whose churches constitute the Union of Evangelical Christians-Baptists of Russia, began a significant post-Soviet outreach to Kyrgyz people.

Through the 20th century and into the 21st, the Seventh-day Adventist Church has had a small mission in the country, organizing the Kyrgyzstan Conference in 1978. By the mid-1990s, the Conference included 10 churches. There are also a few Pentecostal believers.

Following Kyrgyzstan's independence from the Soviet Union, it formed a State Agency on Religion and adopted a relatively liberal religious law that allowed the registration of a wide spectrum of religious groups. By 2008, over 2000 groups, most local congregations, had registered. Along the way, both the Unification movement and the Church of Scientology registered, but were subsequently denied status and banned in the country. Many among the governing authorities have felt the law was too liberal and have moved to pass new legislation that would greatly restrict registration for new, foreign-based, and small religious groups.

J. Gordon Melton

See also: Church of Scientology; Hanafite School of Islam; Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church; Unification Movement; Union of Evangelical Christians–Baptists of Russia; Wahhabi Islam.

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Laba Festival

The Laba Festival is a Chinese celebration honoring ancestors that seems to have its roots in an ancient harvest festival, held to celebrate a bumper crop in hopes of having another the following year. Over time, however, it evolved into a celebration of one's ancestors. The contemporary festival remains as a building block in the Chinese veneration of ancestors. In the fifth century CE, the government decreed the 8th day of the 12th lunar month (January in the Western calendar) as the day for the Laba Festival.

As Buddhism was transmitted and grew in China, it identified the 8th day of the 12th lunar month as the day that Gautama Buddha gained enlightenment sitting under the Bodhi tree. The accompanying story told of how the Buddha had reached a point of discouragement and hunger in his practice. About to give up the pursuit, he encountered a shepherd girl who shared with him her porridge and rice. Revived and refreshed, he continued his meditation and eventually became enlightened.

Over succeeding centuries, the Buddhist and traditional Chinese celebration merged, and however an individual thought of it, all participated in the essential actions of preparing, sharing, and eating porridge. By the 11th century it became a national holiday. The Chinese ruler would give laba porridge to his underlings and send rice and fruits to the Buddhist monasteries. All families would make porridge, share it with their ancestors and neighbors, and then share it with their gathered family. It would be a good sign when all had eaten their fill and there were leftovers.

The Laba porridge is made with eight (for luck) main ingredients (including beans and grains) and eight supplementary ingredients (for sweetness and flavor). Preparation of the food begins the day before. The offering of the food to the ancestors and the distribution to neighbors (and of course the poor and needy) is done before noon on the eighth and then the family gathers to partake in what can be, depending on the importance placed on preparation, a most delicious meal.

J. Gordon Melton

See also: Ancestors.

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The Lady of All Nations

See Our Lady of All Nations.

Lakota, The

The Lakota people fled their homeland in the eastern woodlands of the present-day United States in the winter of 1776 under attack by the Ojibwa, who called them "Sioux," a derogatory name that suggested they were less than human. Learning to integrate horses into their new nomadic lifestyle, the Lakota soon became masters of the Midwestern plains and followed the plentiful buffalo herds for sustenance.

In a treaty at Fort Laramie in 1851, the U.S. government granted the Lakota 60 million acres of land in

Taos Indian man seated, holding peace pipe. (Library of Congress)

the Dakotas, but the westward expansion of European Americans, with its concomitant provocation and warfare, the discovery of gold, and the land-grabbing of the settlers soon whittled away this territory. Even the most sacred Black Hills were soon confiscated. Despite one decisive victory against General George Armstrong Custer (1839–1876), the Lakota could not stand against the brutal force of the U.S. Cavalry, whose most notorious act was the massacre of more than 300 Lakota people at Wounded Knee Creek in 1890.

Despite this tragic history and the loss of some knowledge of their sacred rites, the Lakota remarkably have continued most of their religious traditions. When they could no longer openly rebel against the prohibition of this practice, they hid boys who showed signs of being *wicasa wakan*, holy men or "medicine men," in remote areas of the reservation.

The center of Lakota religion is the sacred pipe, which is an essential part of every ceremony. According to the most fundamental of the Lakota sacred stories, the pipe was given to them generations ago by White Buffalo Woman. A sacred being, White Buffalo approached two young hunters in the form of an extraordinarily beautiful woman. When the older hunter reached out to possess her, he immediately dissolved into a pile of bones. Selfishness, manifested here as

lust and greed, killed him. The younger hunter listened carefully as the sacred woman told him to return to his encampment, where his people were starving, and to tell them to prepare to receive her. The next day she presented the gift of the sacred pipe and instructed the people in its use.

Their "peace" pipe centers the Lakota people in the sacred. Lame Deer, an important 20th-century wicasa wakan, summarized the unifying symbols in the sacred pipe: "This pipe is us. The stem is our backbone, the bowl our head. The stone is our blood, red as our skin. The opening in the bowl is our mouth and the smoke rising from it our breath, the visible breath of our people" (Lame Deer 1972, 264). Through its ritual use, the Lakota create unity among themselves and put themselves in harmony with all living beings.

Although the pipe is smoked in many ritual situations, it is the predominant feature of the Inipi, a sweat bath, and the sweat bath is the first stage of almost every ritual undertaking. The sweat house is a small circular enclosure that represents the entire universe—every living creature is said to be somehow represented within. As the Lakota strip off their clothing and enter the Inipi, they strip away all bad thoughts and animosities. Before sitting down in the Inipi around a fire that is heating large rocks, they make a complete circle in a clockwise direction inside the structure—aligning themselves with the movement of the sun. The circle, like the sacred pipe, is a primary symbol for the Lakota people, representing not only the ideal of communal harmony but also the cycles of life.

The wicasa wakan then offers the pipe in the six cardinal directions (east, north, west, south, and toward both the sky and earth), which symbolically centers the people present in the circle. The fire is put out, water is poured on the heated rocks, the flap of the sweat house is closed, and worldly thoughts are driven out of the minds of the participants, who now enter into a spiritual harmony.

The Lakota culture is extremely rich in ritual. There are solitary rituals of initiation, where young men seek their spiritual identities by digging a vision pit on top of a hill, frequently somewhere in their sacred Black Hills. Yuwipi ceremonies allow the Lakota to get in touch with both the spirits of the earth and ancestral spirits, often for purposes of healing.

Sun dances are communal celebrations, lasting several days, which emphasize personal sacrifice for the communal good. The central moment occurs when a few dedicated men are pierced and have rawhide pulled through muscles in their backs or chests; they then hang from a pole in the center of the ritual grounds until the rawhide tears their skin apart. More important than this description, however, is the visionary and ecstatic experiences that occur during this time. And most important is the communal solidarity that occurs during this rite.

Although the ritual positions of men have often been highlighted in Lakota religion, there are corresponding ritual places for women in most rituals. Grandmothers cut their skin in solidarity with their grandsons who are undergoing a vision quest, young girls are the first to touch the tree that will become the center of the sun dance, and mothers frequently purify their homes by burning sage.

The 1990 census numbers the Lakotas (with the various sub-groupings) at 107,321 people, approximately one-third of whom live on reservations and trust lands in South Dakota. Although some Lakota combine their native heritage with Christianity, mostly Roman Catholicism, almost all of those who live on the reservation or in trust lands also participate in Lakota ritual activity, at least occasionally. Although not unanimously supported by the Lakota, the American Indian movement, cofounded in the early 1970s by Russell Means (b. 1939), an Oglala Lakota, did much to renew interest in all Native American spiritual traditions and helped expand awareness of these traditions beyond the boundaries of the reservations.

Thomas V. Peterson

See also: Native American Religion: Roman Catholicism.

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Lalibela

Lalibela is a small town of rural Ethiopia located in the Lasta Mountains some 250 miles north of Addis Ababa, the capital. The town, once the capital of the Zagwe dynasty of Ethiopia, arises from obscurity as the home of one of the most spectacular holy sites in the world—a group of 11 churches, each carved out of the granite bed rock of the area in such a way that their roof is at ground level. The origin of these buildings date to the reign of King Lalibela (r. ca. 1185–1225). Popular legends ascribe the origin of the rulers of Zagwe dynasty to the descendants of the handmaid of the queen of Sheba, though no independent evidence of the claim has come forth.

Legends aside, King Lalibela made a pilgrimage to Jerusalem, a trip that deeply affected his psyche. Immediately upon his return, he renamed the stream that flowed through his capital city, Roha (a name reflecting the red volcanic rock that underlies the town), after the Jordan River and a local hill after the Mount of Olives. He extended his efforts to create an Ethiopian Jerusalem by mandating the carving of the 11 churches. Sculptors carved seven of the churches straight into the cliffs of the mountainside. Their sanctuaries weave deep into the hillside. They then carved the four remaining churches from blocks of the volcanic rock isolated by excavating downward. They connected the churches to each with a number of small passages and tunnels. The entire project took 24 years.

While the trip to Jerusalem appears to have occasioned the church building, Lalibela's hagiography also speaks of a vision that the king had early in his life. According to the story, his older brother, the previous king, tried to poison Lalibela. Instead of dying, while recovering Lalibela was carried by an angel to heaven, during which time he was shown the work he would later accomplish.

Following the completion of the churches, Lalibela abdicated his throne. He became a hermit and spent the remaining years of his life in the holy space he had created. The Ethiopian Orthodox Tewahedo Church later canonized Lalibela and renamed the city in his honor. When the Zagwe dynasty came to an end in the 13th century, political power moved southward to Addis Ababa, but Lalibela remained the spiritual heart of Ethiopian Orthodoxy.

All the churches are still active centers of worship, and Lalibela receives pilgrims year round, with a significant concentration during the two weeks following Christmas. More than 10 percent of the town's residents are priests whose job is to serve the pilgrims and maintain the churches. Most of the churches remain in good condition and much of the original decorations of the interiors survive. Among the many pilgrims, many young women struggling with becoming pregnant make their way to the pool outside the Church of St. Mary, where they spend the night immersed in the pool in hopes of ending their barrenness.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has ranked the churches the eighth most unique historical site in the world, and the city was placed on the list of World Heritage Sites by the United Nations in 1978.

J. Gordon Melton

See also: Ethiopian Orthodox Tewahedo Church; Pilgrimage.

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Lambeth Palace

Lambeth Palace is the official London residence of the archbishop of Canterbury, the head cleric of the Church of England. It is located in Lambeth, on the south bank

of the River Thames across the river from Westminster. Acquired by the archbishopric around 1200, the oldest remaining part of the palace is the Early English (13th century) chapel. Today the palace is the site of the decennial Lambeth Conferences held every 10 years, when all active Anglican bishops in the world gather for deliberations on the Anglican movement.

The palace played a significant role in a variety of historical events. In March 1378, proto-Reformer John Wycliffe appeared at the palace to defend himself from charges of heresy. During the hearing, a noisy mob gathered with the purpose of saving him; the bishops, divided over his teachings, dodged further confrontation by merely forbidding Wycliffe to speak further on the controversy. During the English peasants' revolt of 1381, rebels attacked the palace and captured Archbishop Simon of Sudbury, who was later executed by them.

In the 17th century, the so-called Lollard's Tower (built in the 15th century) was used as a prison. Reginald Cardinal Pole, who tried to return England to the Catholic fold during the reign of Mary I, lay in state in the palace following his death in 1558. Archbishop William Juxon rebuilt the palace's Great Hall in 1663 after it had been ransacked during the English Civil War.

The palace is also home to the Lambeth Palace Library, the official library of the archbishop of Canterbury and principal holder of records for the history of the Church of England. The library was founded by Archbishop Richard Bancroft in 1610, and now contains material dating as far back as the ninth century.

Around 1850 the adjacent parish church, medieval St. Mary-at-Lambeth, was rebuilt, only to be deconsecrated in 1972. It now serves as the Museum of Garden History.

See also: Church of England; Mary I.

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Lantern Festival

The Chinese Lantern Festival had its roots in the ancient past, possibly as early as the Shang dynasty, which came to an end around 1046 BCE. The festival occurs on the 15th day of the 1st lunar month. As the lunar months are calculated from new moon to new moon, the 15th day is coincidental with the full moon. Thus, the Lantern Festival celebrates the light of the first full moon after the New Year celebration heralding the coming spring. At times, the New Year's spring festival would be stretched out for two weeks, with the Lantern Festival bring it to a close. In the days before electricity, the festival celebrated the declining darkness of winter and the ability of the community to move about at night with human-made light. Lanterns were the popular mode of illumining the dark, and villagers used their artistic skills in the making of highly decorative lanterns. In recent times, temples and social groups would hold contests for the most beautiful and interesting lanterns.

The Lantern Festival took on religious connotations from the Daoist concept of three worlds (which was in turn rooted in Buddhist thought). The Lantern Festival celebrated the heavenly realm, while the later Double Seventh Festival celebrated the earthly realm and the Double Ninth Festival the human realm. Another account, from the Han dynasty (202 BCE–220 CE) tied the festival to the North Star. The Lantern Festival honored Ti Yin, the god of the North Star, who was seen as the balanced embodiment of the two opposing universal principles of yin and yang. He never changes his position in the sky.

Over time, as the meaning of the Lantern Festival changed, its essence remained as a way of asserting authority over darkness and a time for the general public to demonstrate its artistic creativity with unique, comical, and beautiful lanterns. The festival has lost much of its purpose with the coming of electricity and

A dragon boat floats down a river during the traditional lantern festival in China. (Everdancer/Dreamstime.com)

continues largely as a time for leisurely frivolity often expressed with fireworks and lion dancing.

One custom has survived, the posing and answering of riddles. This began when scholars amused their students and friends by hanging lanterns outside their homes on which they had written riddles. This action was later generalized into a popular custom of posing riddles as part of the broader celebration.

J. Gordon Melton

See also: Double Ninth Festival; Double Seventh Festival.

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Lao Buddhist Sangha

The Lao Buddhist Sangha is the community of monks that teaches Buddhism throughout the Lao People's Democratic Republic and administers all Buddhist temples. It is independent of similar national organizations in the other four Theravada Buddhist countries (Burma, Cambodia, Sri Lanka, and Thailand), and has been for more than six centuries.

From the time of its establishment during the reign of King Fa Ngum (1316–1373), founder of the Lao Kingdom of Lan Xang in the mid-14th century, the

Lao Buddhist Sangha has enjoyed both political patronage and social prestige. Its role in propagating social morality and respect for the throne gained it the support of Lao kings, who gave generously toward its upkeep.

The legitimation that the Sangha provided to the monarchy was strongest when the institution was unified. This was not always the case. Factions at court or opponents in succession struggles often had their monastic backers. Periodic "purification" of the Sangha was often thus an excuse to re-impose unity.

Little is known about sectarian division within the Sangha in the Kingdom of Lan Xang. We do know from the reports of the first Europeans to visit Viangchan (Vientiane) in the 17th century that much of the wealth of the kingdom was lavished on the monasteries of the capital. When Lan Xang split into rival kingdoms in 1707, the Sangha too was divided.

By the 19th century, when the Lao kingdoms had been reduced to tributary dependencies of Siam, the Lao Sangha reached its lowest point. Recovery was slow under French rule. The reform Thammanyut-nikay School founded by King Rama IV Mongut of Siam (1804–1868) gained a foothold in Laos alongside the dominant Maha-nikay, especially in the south. The sectarian antagonism that resulted divided the Sangha.

The establishment of Buddhism as the state religion by the independent Kingdom of Laos in 1953 greatly enhanced the status of the Sangha. At the same time, however, political and ideological conflict associated with the First and Second Indochina Wars led to increasing politicization, as both the royal Lao government and Communist Pathet Lao attempted to use the Sangha for their own political purposes.

Fearing Communist infiltration of the Sangha, the government attempted to bring it under closer administrative control. Monastic organization was made to parallel that of the civil administration. Officials at each level of the Sangha were appointed by officials at the next highest level—from village, to district, to province. At the apex stood the Sangharaja, elected by senior abbots from a short list acceptable to the Ministry of Religious Affairs.

In response, the Pathet Lao championed religious freedom while encouraging young monks to demonstrate against the government. Overt political activism lost the Sangha some respect, however, and weakened its cohesion. When the Pathet Lao seized power in 1975, the Sangha lost what little remaining independence of action it had retained. Hundreds of monks joined the approximately 300,000 ethnic Lao and tribal minorities who fled abroad (10 percent of the total population). Some established monasteries in their new countries of residence, notably in the United States, France, Australia, and Canada.

The Pathet Lao abolished the sectarian divide and formed instead the Lao United Buddhists Association (LUBA), a member organization of the party-dominated Lao Front for National Construction. The position of Sangharaja was replaced by the president of the LUBA, who required the endorsement of the Lao People's Revolutionary Party (LPRP).

The number of monks initially fell sharply after 1975, but numbers increased as Buddhism again became politically acceptable in the mid-1980s. In the form of the LUBA, the Sangha continues to perform its traditional role of providing education for disadvantaged youth and of providing advice on traditional medicine. As Communism lost its appeal in the 1990s, the LPRP increasingly turned to Lao nationalism for legitimation. Buddhism has been encouraged as central to Lao national culture, and even senior party officials now acknowledge the importance of the Sangha in the life of the nation.

Lao United Buddhists Association
Vat That Luang
Viang Chan (Vientiane)
Laos

Martin Stuart-Fox

See also: Theravada Buddhism.

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■ Laos

Despite being a nominally Communist state, Laos, or the Lao People's Democratic Republic as it is officially known, is one of only five countries where the dominant religion is Theravada Buddhism. The other four are Sri Lanka, Burma, Cambodia, and Thailand, the last three of which share a common border with land-locked Laos, its other two neighbors being China and Vietnam. Laos has a population of 6.2 million (2008 estimate), while the capital, Viang Chan (Vientiane), has a little more than half a million inhabitants.

Lowland Lao make up only 55 percent of the country's ethnically mixed population, according to the 2005 census, with another 10 percent comprising closely related Tai minorities. As many as 50 other ethnic groups make up the rest, the largest of which are the Khmu and Hmong. While Lao and Tai are overwhelmingly Buddhist, other ethnic groups are animists of one kind or another. Only a few have been converted to Christianity.

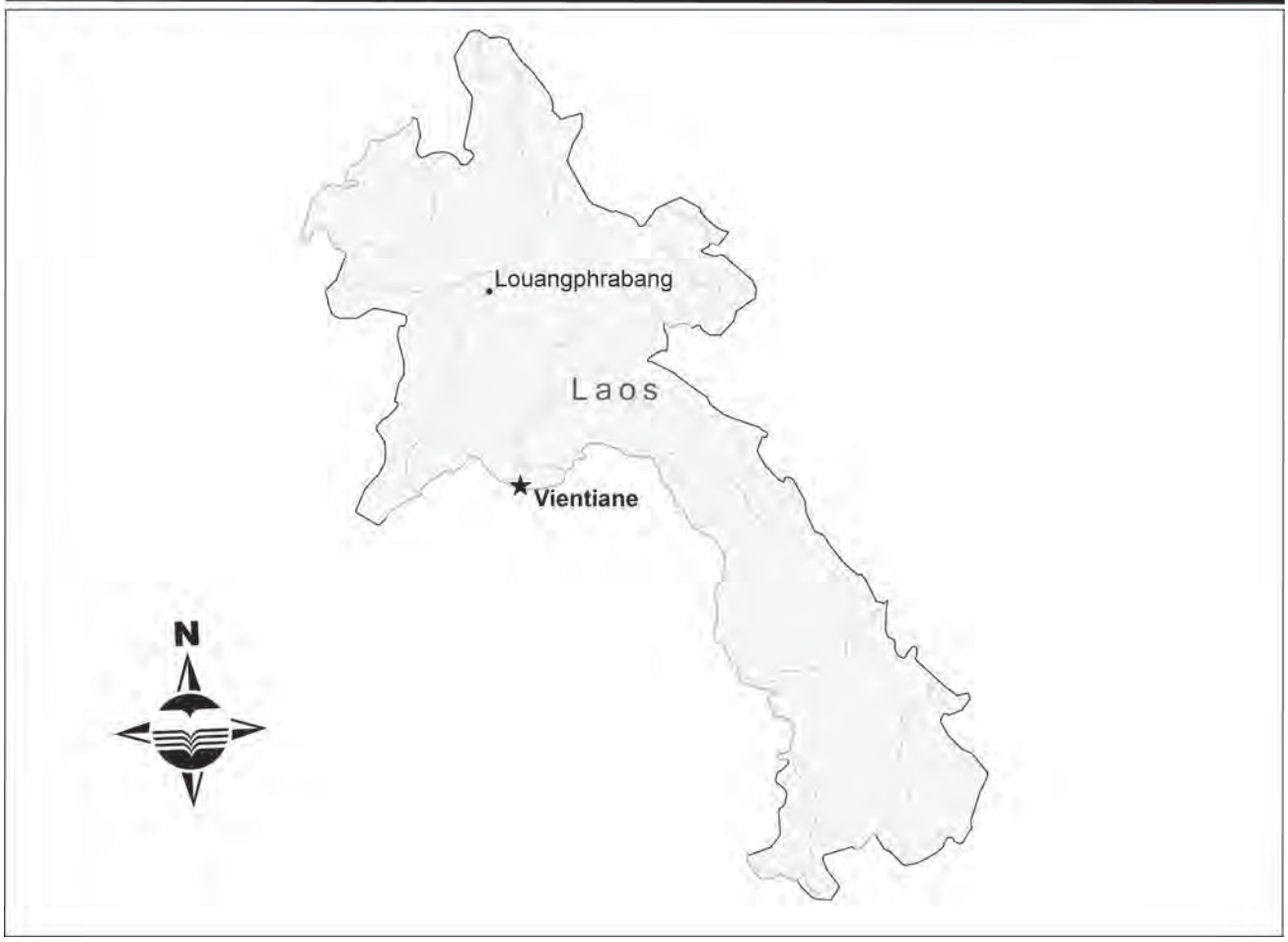
Tradition has it that the Theravada form of Buddhism was introduced into Laos from Cambodia when the Lao Kingdom of Lan Xang was founded in the mid-14th century. In fact, Buddha images and inscriptions excavated near the Lao capital of Viang Chan (Vientiane) indicate that Mon monks propagated the religion there four centuries earlier.

Prior to their conversion to Buddhism, the Lao, like some of the upland Tai tribes in Laos today, worshipped a hierarchy of spirits, ranging from heavenly *thaen* to earthly *phi*. Some phi were territorial, protecting villages, districts, or principalities (*meuang*); others were malignant, causing sickness when they gained entry to a human body.

The ethnic, or lowland, Lao began moving into the middle Mekong basin as early as the ninth century. The Austroasiatic-speaking peoples who were there before

Pha That Luang in Vientiane, the capital of Laos. "The Golden Stupa" is the national symbol of Laos. (iStockPhoto)

Laos



them, now known collectively as Lao Thoeng (Lao of the hill slopes, like the Khmu), worshipped their own array of spirits through a variety of rituals, including animal sacrifice. The most important collective ceremonies required ritual killing of a buffalo. Some Lao Thoeng tribes converted to Buddhism, but most have retained their traditional forms of animism.

Buddhism played a political role, as well as a social and spiritual role, in classical Lao society, for it legitimized the sociopolitical order. Conversely, the government favored Buddhism; the king ruled by right of superior merit (*kamma*), which he demonstrated by his beneficence toward the community of monks, the Lao Buddhist Sangha. By the early 17th century, when the first Europeans reached the Kingdom of Lan Xang, Viang Chan was a regional center for Buddhist scholarship. After 1707, when Lan Xang was divided, decline set in, and Lao Buddhism reached its nadir after the Thai sack of Viang Chan in 1828.

About that time, new tribal minorities began entering northern Laos from China. Known collectively as the Lao Sung (Lao of the mountain heights), these include the Hmong and the Mien. All of these peoples worship a variety of celestial and terrestrial spirits. The Hmong practice a form of shamanism, while Mien religion has been influenced by Daoism.

Christianity was first taught in Laos by a Jesuit priest who arrived in Viang Chan in 1642. It was not until Laos became a French colony in 1893, however, that Catholicism gained a foothold in the country. Buddhism was then in decline, but few Lao were converted. Buddhism showed signs of recovery after a Buddhist

Laos

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	1,378,000	3,264,000	52.9	1.58	4,059,000	5,006,000
Ethnoreligionists	990,000	2,388,000	38.7	1.48	2,900,000	3,300,000
Agnostics	90,000	210,000	3.4	1.63	280,000	360,000
Christians	51,300	194,000	3.1	4.61	306,000	393,000
Protestants	9,200	125,000	2.0	4.55	200,000	250,000
Roman Catholics	41,500	52,000	0.8	3.83	75,000	90,000
Independents	300	16,500	0.3	7.80	30,000	50,000
Atheists	28,000	56,200	0.9	1.63	70,000	85,000
Chinese folk	9,000	22,100	0.4	1.63	35,000	50,000
Baha'is	100	14,500	0.2	3.60	25,000	40,000
New religionists	0	11,000	0.2	1.63	15,000	17,500
Muslims	5,000	7,500	0.1	1.62	12,000	20,000
Hindus	0	4,800	0.1	1.62	10,000	16,800
Daoists	0	300	0.0	1.65	1,000	1,500
Total population	**2,551,000**	**6,173,000**	**100.0**	**1.63**	**7,713,000**	**9,290,000**

Institute was established in the early 1930s. When Laos gained independence in 1953, Buddhism again assumed its role as the state religion.

Seizure of power by the Communist Pathet Lao in 1975 had an immediate impact on religion. For two decades during the Second Indochina War, both sides had attempted to enlist the Lao Sangha for their own political purposes. After seizing power, the Lao People's Revolutionary Party (LPRP) quickly reduced the Sangha to a pliant tool for the construction of Socialism. Attendance at Buddhist ceremonies continued, however, and more relaxed policies after the mid-1980s led to a moderate resurgence of Buddhism. Even Politburo members began attending important ceremonies.

According to the 2005 census, there were 84,750 Christians (about two-thirds are Catholic and one-third are Protestant), along with just over 1,800 Muslims and 1,000 Baha'i concentrated in urban centers. This compares with 3.75 million Buddhists and 1.74 million followers of various tribal religions. All religious affairs fall under the supervision of the Ministry of Culture, which serves as a regional center for the World Fellowship of Buddhists. The Sangha also has representation on the Lao Front for National Construction, along with other ethnic, social, and professional organizations.

Freedom of religion is guaranteed under the Lao Constitution, but there have been persistent claims of discrimination against Christians. The Lao government is suspicious of their loyalties abroad, Catholics to the Vatican, and evangelical Protestants to churches in the United States. By contrast, as Communism lost its ideological appeal in the 1990s, the LPRP began to turn to Lao nationalism as a source of legitimation, with Buddhism as its cultural core. Party leaders began attending Buddhist ceremonies, which encouraged greater popular attendance. And when Politburo members died, they were accorded elaborate Buddhist funerals. But though Buddhism has undergone something of a resurgence in Communist Laos, the Sangha still remains under the political control of the ruling party.

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See also: Jesuits; Lao Buddhist Sangha; Roman Catholic Church.

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Laos Evangelical Church

In the 1870s, Daniel McGilvray (1828–1911), an American Presbyterian minister, settled in Chiang Mai, Thailand, from where he made regular trips into northern Laos during the years 1872–1898. As a result the first Protestant groups in Laos came into existence. A second effort to build a Christian presence was begun in the southern part of Laos in 1902 by Gabriel Contesse and Maurice Willy, two Swiss missionaries, who with their wives opened the first missionary station at Sing-Khone. As other missionaries moved into the territory, a few other Protestant churches were founded among a population that was dominantly Buddhist. By 1936 the Swiss missions had led to the formation of some 12 Christian communities. During this time, the first three Gospels were translated and published in Laotian (1908). A complete Bible appeared in 1932. In 1928 the Christian and Missionary Alliance added its strength to the small Christian work.

The two Christian communities, one in the north and one in the south, persisted in spite of the generally hostile environment, the ravages of World War II, and the rise of a secular Marxist government. In 1975 that government moved to curtail all religious activity, both Buddhist and Christian. This negative environment encouraged the two Christian groups to come together in 1982 and form the Laos Evangelical Church, which has subsequently received official recognition as a religious body. In 2008, the church reported some 100,000 members in 300 congregations. It is the second largest religious body in Laos. The church joined the World Council of Churches in 2008; it had previously been an active member of the Christian Conference of Asia.

The church is organized with a presbyterian church order, though it conceives of itself as interdenominational. It has accepted the Apostles' Creed as its doctrinal standard. Since 1965, a number of Laotians have moved to the United States. The Presbyterian Church (U.S.A.) has moved to provide an organization for Laotian Christians through its Lao Presbyterian Council.

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See also: Christian and Missionary Alliance; Presbyterian Church (USA); World Council of Churches.

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Laozi

ca. 500 BCE

Laozi (literally, "Old Master") is a philosopher said to have lived as a contemporary of Confucius (the two met and debated), during the tumultuous Zhou dynasty (1122–256 BCE). The first account of his life was given in Sima Qian's *Shiji* (*Records of the Historian*). Sima states that Laozi was born in Chu, in today's central China, and worked in the Zhou ruler's court as an archivist. On a trip to the western regions (symbolic for being wild and untamed), Laozi met Yin Xi, the Guardian of the Pass. At Yin's request he wrote the *Daodejing*, the classic of the Way and its power, the first text of philosophical Daoism. The *Daodejing*'s pithy style and use of aphorisms makes it one of the most-read books today.

The name Laozi is an honorific title, and the given name of the man to whom it was applied is unknown. Some scholars believe that Laozi is actually a composite figure referring to several individuals. There are a variety of legendary stories about him, but very little grounded information.

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See also: Confucius; Daoism.

A huge statue of the ancestor of Taoism, Laozi, in Fujian, China. (Bbbar/Dreamstime.com)

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Latin American Council of Churches

The Latin American Council of Churches (Concilio Latinoamericano de Iglesias [CLAI]) is an ecumenical organization composed of Protestant-derived churches and movements that was established to promote unity among Christians of the continent. CLAI was officially founded in November 1982 in Huampani, Peru. Today, its headquarters are in Quito, Ecuador.

The ecumenical movement among Protestants in Latin America took shape in the 1960s with the formation of many action groups, networks, and study centers dealing with issues like social justice, popular education, and human rights. These action-oriented structures were generally set up by individuals, not by the churches. Some of these were organized at the regional level. Liberation Theology became an important source of inspiration for ecumenical action. Popular ecumenism was also expressed in "base communities" formed by Christians from different churches who sought a spiritual basis for their social commitment.

However, it took churches in Latin America to decide to create their own regional ecumenical organization. The idea of creating a regional ecumenical body was discussed at a large meeting of Protestant-derived churches four years earlier, in September 1978, at Oaxtepec, Mexico. The emphasis was on a council that would not run programs and projects on behalf of its members, but would accompany the churches and provide space for participation and solidarity. It was also decided that the new council would not deal with project funding. From the beginning, a decentralized model was adopted with secretariats in five sub-regions, in order to be closer to the churches in their daily life and context. The churches and movements that compose CLAI confess Jesus Christ as Lord and Savior, according to the holy scriptures, and seek to fulfill their common calling and mission in unity, to the glory of God. Since 1978, CLAI has also become a focus point for the earlier ecumenical groups and networks.

Initially, CLAI attracted ecumenical Protestants from Spanish-speaking and Portuguese-speaking countries in Latin America whose denominations and service agencies were affiliated with the World Council of Churches (WCC). The specific purpose of CLAI was to promote evangelism as well as social change through its members, which initially included about 100 denominations and service agencies in Latin America. From its beginning, CLAI has depended financially on the WCC funding for its operations.

CLAI is a consultative and coordinating body that has no authority over its members in matters of doctrine, governance, practice, or worship. The main objectives of CLAI are to promote the unity of the people of God, to encourage and support its members in their task of announcing the gospel, and to promote theological and pastoral reflection and dialogue on the Christian mission and witness in the continent. Since 1978, the churches and groups that form CLAI have journeyed together with the intention to restore, in ways that are visible, and through concrete acts of witness and service, the unity they have found in Jesus Christ.

In the context of Latin America in the 1980s and 1990s, the churches affiliated with CLAI were inspired and motivated by the theme of hope and the building of a just and participatory society. CLAI has also focused on promoting peace in some of the conflict areas in the region, for example, in Colombia and Guatemala. The changes that came with the end of the Cold War prompted CLAI to reorganize and strengthen its institutional viability, to bring the organization closer to the member churches, and to widen its approach to churches that previously did not participate in the established ecumenical movement, in particular the Pentecostals.

In May 1980, approximately 650 worldwide "ecumenical Protestant" church leaders participated in a WCC-sponsored event in Melbourne, called the Tenth World Conference on Mission and Evangelism, which explored the place of the poor in the church's worldwide mission. Liberation Theology influenced conference discussions by focusing on questions of power, thus connecting the work of the church with the need to end political and economic oppression. The conference also highlighted the life and work of Jesus Christ as exemplifying Christian solidarity with the poor.

The Conference on Mission and Evangelism and other WCC-sponsored activities are highly regarded by CLAI members, who seek to put the agenda defined in those gatherings into practice in the Latin American context.

In order to achieve its objectives, CLAI maintains specialized programs dealing with the issues of women and gender justice, youth, health, faith, economy and society, global environmental citizenship, liturgy, and communications. Its five sub-regional secretariats are Andean (Bolivia, Chile, Ecuador, Peru); Brazil; Caribbean and Greater Colombia (Colombia, Cuba, Dominican Republic, Puerto Rico, Venezuela); Central America (Costa Rica, El Salvador, Guatemala, Honduras, Mexico, Nicaragua); and River Plate (Argentina, Paraguay, Uruguay).

In recent years, CLAI has given much attention to the Pentecostal churches in Latin America (several of which are now among its member churches) and to the involvement of evangelicals and Pentecostals in society and in politics. Exchanges have been organized between Pentecostal churches and other churches from different countries, for example, between Brazil and Chile.

Another priority of CLAI has been dialogue with confessional families of churches present in the continent, and with its partner churches and organizations in North America and Europe.

As of January 2006, CLAI had a total of 170 full, fraternal, and associate member churches and parachurch organizations in 19 countries, representing about 4.4 million Christians.

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See also: Latin American Evangelical Pentecostal Commission; Pentecostalism; Women, Status and Role of; World Council of Churches.

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Latin American Evangelical Pentecostal Commission

The Latin American Evangelical Pentecostal Commission (Comisíon Evangélica Pentecostal Lationamericana) is a product of the rapid expansion of Pentecostal churches in South and Central America and the Caribbean since World War II and especially since the emergence of the Charismatic movement in the 1960s. The Charismatic movement introduced the Pentecostal experience into the older mainline churches, especially the Roman Catholic Church. As of 2006, the numbers of Pentecostal believers (many of whom remain active in the older non-Pentecostal churches) have reached as high as 20 percent in some Latin American countries while developing a visible presence in countries such as Peru and Ecuador where Protestantism has traditionally been less successful.

As early as the 1970s, the issue of unity and cooperation among the numerous Pentecostal denominations was raised, and in 1971, an initial meeting between Latin American and North American Pentecostal leaders took place in Buenos Aires. Over the next decades a series of gatherings, more or less formal, occurred. The idea of forming a more permanent structure for such meetings was proposed in 1978 at a gathering of Protestant church leaders at Oaxtepec, Mexico. The World Council of Churches sponsored meetings of Latin American Pentecostal leaders in 1988, 1989, and 1990 at various South American locations. At the meeting in Santiago, Chile, in 1990, the decision was made to constitute the Latin American Evangelical Pentecostal Commission.

The Pentecostal movement, in part due to its rapid growth, was motivated to cooperate in the search for answers to some widespread questions, including the need for better educated clergy, the best use of modern media (radio and television especially), the status and role of women, and the importance of cooperative activity. The development of Pentecostal ecumenism immediately raised issues of the limits of ecumenical endeavors, including contacts with the Roman Catholic Church, non-Pentecostal evangelicals, and the member churches of the World Council of Churches.

The Commission has sponsored meetings at both the national and regional levels and has expanded beyond South America to include member churches in Central America and from various Caribbean Islands, most notably Cuba and Puerto Rico. South America has also become the one area from which Pentecostal churches have joined the World Council of Churches. In most parts of the world, Pentecostal bodies have considered the member churches of the World Council to be too liberal in belief and practice to allow for ecumenical contact.

As of 2006, the Commission included some 70 member denominations representing most South American and Central American countries, plus Mexico, Cuba and Puerto Rico. Five of these denominations are also members of the World Council of Churches. To some extent the Commission sees itself as a temporary body and has called for an even more inclusive and more permanent Council of Pentecostal Churches of Latin America and the Caribbean.

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See also: Pentecostalism; World Council of Churches.

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■ Latvia

Latvia is located in northeastern Europe on the east coast of the Baltic Sea. Its area is 24,937 square miles. Total national border length is 1,157 miles. Latvia is bordered by Estonia to the north, Russia to the east, Lithuania to the south, and the Baltic Sea to the west. Its strategic location has made it an international crossroad for trade, commerce, and cultural exchange since ancient times. Vikings followed the "Amber Road" through Latvian territory along the Daugava River to reach Byzantium and the Mediterranean Sea.

Religious life in contemporary Latvia is characterized by the coexistence of several equally strong Christian confessions. The Latvian Evangelical Lutheran Church, the Roman Catholic Church in Latvia, the Orthodox Church in Latvia, the Union of Latvian Old Believer Congregations, the Union of Baptist Congre-

Latvia

gations, and the Latvian Conference of Seventh-day Adventists have all endured for several centuries.

Although the Latvian government has not officially enumerated which religions it recognizes as "traditional," the Law on Religious Organizations prescribes that religion may be taught in public schools on a voluntary basis by representatives of the Evangelical Lutheran, Roman Catholic, Orthodox, Old Believer, Baptist, and Jewish religions only. Nontraditional denominations may provide religious education in private schools only.

The first information about Christianity in Latvia dates back to the 10th and 11th centuries, when Greek, Danish, and Slavonic missionaries tried to bring the Christian faith to the Baltic lands. In 1071 the first Christian church was built. German missionaries started their work in the 12th century, and around 1164 the monk Meinhard arrived in the land of the Livs. In 1186 Archbishop Hartwig of Bremen appointed Meinhard the first bishop of Livonia.

Nevertheless, progress in his mission was slow, and in 1198, two years after the death of Meinhard, Pope Celestine III (ca. 1106–1198) pronounced the First Crusade to Livonia. In 1199 Pope Innocent III (1161–1216) pronounced the Second Crusade to Livonia. Bishop Albert of Livonia and the Order of the Sword Brethren conquered the land and baptized the people by the middle of the 13th century. The Roman Catholic Church prevailed from the 13th until the 16th century, when Evangelical Lutheranism entered the region. The beginning of the Reformation in Livonia dates to 1517, when the first advocate of Reformation ideas in Livonia, Andrea Knöpken (1468–1539), arrived in Riga and started to preach in the Church of Saint Peter. In 1554 the Landtag of Valmiera (Wolmar) proclaimed the principle of freedom of faith in all Livonia, and in 1555 the representative of the Master of the Livonian Order signed the Treaty of Augsburg. Since then, the Lutheran Church has been the most influential Christian church in Latvia. Over the next several centuries, the Evangelical Lutheran Church melded with German rule of Latvia. A popular church, however, was born after the proclamation of the independent Republic of Latvia in 1918. In September 1919, the Provisional Regulations for the Evangelical Lutheran Consistories were issued. At the Church Council of 1922 in Riga, Karlis Irbe was elected the first bishop of the Latvian Evangelical Lutheran Church. According to the census of 1935, there were 1,075,641 Evangelical Lutherans in Latvia, out of a total population of 1,950,502. The Soviet occupation of 1940, the German occupation during World War II, and the ensuing years of the

St. Peter's Church in Riga, Latvia, is one of the best samples of Gothic architecture in the Baltics. (Andrey Grinyov/Dreamstime.com)

Soviet regime dramatically changed the religious situation in the Latvian Evangelical Lutheran Church. As a result of decades of religious suppression, in 2008 only 435,000 Latvian Evangelical Lutheran believers remained.

The Roman Catholic Church began its recovery from the Reformation in the city of Latgale and in several congregations in Kurzeme during the period of the Counter-Reformation, late in the 16th century. Poland established its authority in Latgale in 1580, and the Roman Catholic Church dominated there from that time on. In 1918, the Diocese of Riga was renewed. In August 1920 the first Latvian bishop, Antonijs Springovičs, was ordained, and two years later, a Concordat with the Holy See was signed. The separate province of the Roman Catholic Church consisted of two archdioceses, the Riga Archdiocese (from 1923) and the Liepaja Archdiocese (from 1937). According to the census of 1935, there were 476,963 Roman Catholics in Latvia. As of the beginning of 2008, the Roman Catholic Church in Latvia included the Riga Archdiocese and three dioceses—Liepaja, Rezekne-Aglona, and Jelgava. There were about 500,000 Roman Catholic believers. Since 1991 the highest office in the Roman Catholic Church of Latvia has been held by Cardinal Jānis Pujats. On February 21, 1998, he was made a cardinal *in pectore* by Pope John Paul II; his cardinalate was not publicly revealed until the consistory of February 21, 2001. He was one of the cardinal electors who participated in the 2005 papal conclave that selected Pope Benedict XVI.

The first information about the existence of Orthodox congregations in Latvia dates back to the 11th century. Until the Great Northern War (1700–1721), the Orthodox Church was repressed, but it grew measurably while the country was under the rule of the Russian Empire. In 1850 the Riga Diocese was established. In 1845, reacting to the difficult economic situation and responding to the appeal of Riga's Orthodox Bishop Filaret, the authorities began to force mass conversions of Latvian peasants from the Lutheran Church to the Orthodox Church. The effort culminated in 1846–1847, when the Lutheran Church lost around 113,000 participants. In 1935 there were 174,389 Orthodox believers. Today also in the Orthodox Church there are many converts from other religions and the number of Orthodox believers increased from 190,500 at the beginning of 2000 to 350,000 at the beginning of 2008.

The first groups of Old Believers appeared in Latvia in the second part of the 17th century. In 1659–1660, Old Believers emerged in Kurzeme (the Duchy of Kurland) and in Latgale near Daugavpils. The first Old Believers' church in Riga was built in 1760. Over the next decades, Daugavpils, Rezekne, Jekabpils, and Riga became the most significant centers for Old Believers, the majority of whom belong to the Pomorian, or the priestless, faction. There are around 2,287 Old Believers in Latvia today.

The Baptist movement appeared in Latvia at the end of the 19th century. In 1860–1861, the first congregations were established in Kurzeme, and in 1879

Latvia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,200,000	1,567,000	69.9	–0.09	1,614,000	1,468,000
Orthodox	564,000	839,000	37.4	–0.61	880,000	770,000
Roman Catholics	340,000	430,000	19.2	1.01	435,000	410,000
Protestants	373,000	295,000	13.2	0.04	330,000	310,000
Agnostics	736,000	549,000	24.5	–1.96	390,000	250,000
Atheists	394,000	110,000	4.9	–1.16	50,000	30,000
Jews	24,000	9,000	0.4	–1.11	8,000	8,000
Muslims	5,000	6,000	0.3	–0.66	8,000	9,000
Hindus	0	1,000	0.0	1.63	1,500	2,000
Ethnoreligionists	0	300	0.0	–0.64	500	600
Buddhists	0	120	0.0	–0.68	200	400
Total population	**2,359,000**	**2,243,000**	**100.0**	**–0.66**	**2,072,000**	**1,768,000**

Latvian Baptists formed the Union of Baptist Churches. As of the beginning of 2008, there were about 7,089 Baptists in Latvia. In 1896 the first congregation of the Seventh-day Adventist Church was created in Riga. There are around 4,000 Seventh-day Adventists in Latvia now. The Latvian Conference, first organized in 1920, is part of the Baltic Union Conference.

Like the above-mentioned Christian confessions, the Jewish community has also been accepted as a traditional denomination in Latvia. This once large community was virtually destroyed in the Holocaust during the 1941–1944 German occupation of Latvia and now totals only 6,000 persons from which only about 247 persons are active Judaists.

On June 8, 2008, the Agreements between the State and the Latvian Evangelical Lutheran Church, the Orthodox Church in Latvia, the Union of Latvian Old Believer Congregations, the Union of Baptist Congregations, the Latvian Conference of Seventh-day Adventists, the United Methodist Church in Latvia, and Riga Jewish Parish were signed. In 1990–2000, many new religions appeared in Latvia. There are now 2,434 active Jehovah's Witnesses and about 800 active members of the Church of Jesus Christ of Latter-day Saints. Charismatic Christian congregations such as Jauna Paaudze (the New Generation) and Prieka Vests (Message of Joy) claim more than 20,000 members, although precise figures are not available. Pentecostals and Methodists number about 6,000 each, and the New Apostolic Church of North Rhine-Westphalia has about 1,000 members. Muslims number about 334 active members, the International Society for Krishna Consciousness numbers about 500 active members, and Buddhists have about 100 active participants.

Solveiga Krumina-Konkova and Nikandrs Gills

See also: Church of Jesus Christ of Latter-day Saints; International Society for Krishna Consciousness; Jehovah's Witnesses; Latvia, Paganism in; Latvian Evangelical Lutheran Church; Lutheranism; New Apostolic Church; Old Believers (Russia); Roman Catholic Church; Seventh-day Adventist Church.

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Latvia, Paganism in

Ancient Latvian religious beliefs and practice were a regional expression of the ancient Baltic religion practiced throughout the Baltic-speaking world by people speaking Old Prussian, Latvian, and Lithuanian. The highest figure in the ancient Latvian religious system was Dievs, the creator of order in the world and the judge and guardian of moral law who actively took part in the everyday life of farmers. Dievs also was the personification of the sky, similar to the Indian Dyaus and the Greek Zeus. Perkons, the Thunderer, Saule, the Sun, and Meness, the Moon, also occupied important places in the pantheon of Latvian gods. In Latvian religion the Earth was personified and called Zemes mate, the Earth Mother. Latvians also worshipped the forest divinity, Mezha mate, as well as the goddess of human destiny, Laima. Under the influence of Christian-Pagan syncretism, the Virgin Mary has assumed some of the functions of Zemes mate and is worshipped as the goddess Mara.

The most important source for the study of Latvian paganism is folklore, including *dainas*, or short quatrains, of which there are around 2 million, and numerous folktales. Latvian folk religion was largely pushed aside by Christianity, but in the 1920s Ernests Brastins initiated a Latvian national revival movement. He systematized the Latvian way of looking at the world, called Dievturiba. Using the old Baltic form of the Latvian word *tureti*, Brastins coined the term "Dievturis" to name a person who keeps Dievs according to the ancient Latvian tradition. The Dievturi participate in three types of sacred events: rites of passage, seasonal feasts, and regular "praise meetings," or glorification.

The Dievturi have been joined by another form of Paganism, the folklore movement, which started in the 1970s. The ancient worldview and the feelings maintained in Latvian folklore found new expressions here. Adherents of this movement devote most of their attention to singing. Because the several elderly members of the movement are the direct heirs of the oral folk traditions, a larger body of singers rightly call themselves the true exponents of ancient folk wisdom.

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See also: Ethnoreligions; Wiccan Religion.

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Latvian Evangelical Lutheran Church

In the beginning of the 16th century the cities of Livonia—Riga, Dorpat, and Revel—were among the first cities in the world to adhere to the teachings of the Protestant Reformation. The first Riga leader of the Reformation, accepting it in 1521, was Andreas Knöpken (1468–1539) from Treptova; he was joined the next year by Sylvester Tegetmeyer from Vittenberg.

Participation in the Reformation by Latvians, as opposed to German-speaking residents of Latvia, occurred primarily in Riga, where almost one-third of the inhabitants were non-Germans. The Reformation became the catalyst for the development of a Latvian written language and book printing. The Bible was translated into Latvian by pastor Ernest Glück, and his edition was published between 1685 and 1694.

In 1628 King Gustavus II Adolfus (1594–1632) of Sweden captured Riga and moved on in 1629 to take control of the southern part of modern Estonia and the Latvian Vidzeme. In Vidzeme the rules of the Church of Sweden (Lutheran) came into force in 1686. The territory of Livonia Latgallia was under the administration of Poland/Lithuania from 1561 to 1772 and given the name Inflantia. During this period Roman Catholicism prevailed in Inflantia. Russia incorporated Vidzeme in 1721, Inflantia in 1772, and the Duchy of Courland and Zemgallia in 1795. In the middle of the 19th century, conversions from Lutheranism to Orthodoxy on a mass scale were forced upon the people of

Vidzeme. There were 113,000 converts (12 percent of all Lutherans) in 1852 alone. A fresh wave of religious experience was brought to the country by the Herrhuterian Brothers, who established the Latvian Church of Brothers, also known as the Moravian Church. The church organized and adopted its rule of order in 1727.

During the period before World War I, the Lutheran Church was divided into the provincial consistories of Vidzeme, Courland, and Riga (until 1890) with a general consistory in St. Petersburg (1832). The German Lutheran nobility of the Baltic provinces obtained special privileges from the Russian czars. In 1914 approximately two-thirds of the 120 Latvian congregations were under noble patronage. With the foundation of the Latvian state in 1918, the patronage was abolished in 1920 and the nobility's rights were transferred to the elected representatives of congregations. In February 1922 a newly formed synod elected Karlis Irbe as the first bishop of the independent Latvian Evangelical Lutheran Church (LELC). He was succeeded by Teodors Grinbergs in 1932.

According to census data, the Lutheran Church embraced 55.15 percent of the Latvian population in 1935. However, at the end of World War II, 131 Lutheran pastors (55 percent) left Latvia to continue their religious mission elsewhere, even as the church in Latvia was being subjected to efforts by the Soviet regime to make it a loyal servant. In the late 1980s and early 1990s the church was one of the first institutions to enjoy spiritual and political freedom. Since 1993 the archbishop of Riga and Latvia has been Janis Vanags. Under his leadership, the LELC has again become an influential ecclesiastical body in the country. In June 2008, the new constitution (Satversme) of the LELC was passed and two new bishops, Einars Alpe and Pavils Brūvers, were elected to the dioceses of Daugavpils and Liepaja, respectively. The largest of the dioceses, Rigas Archdiocese, will be under the supervision of the LECL archbishop, Janis Vanags, who will also continue to be the church's overseeing bishop. In accordance with the new constitution of the LELC the Collegium of bishops was also established. In 1988 LELC had reported 206 congregations. By 1996 that number had increased to 294, with 324,280 members. In 1999 the church experienced a schism when some 400 members who adhered to a conservative interpretation of the Augsburg Confession established the Confessional Lutheran Church. There were about 435,000 Latvian Evangelical Lutheran believers at the beginning of 2008.

Solveiga Krumina-Konkova and Nikandrs Gills

See also: Lutheranism; Moravian Church, European Continental Province of the.

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Lausanne Movement

The Lausanne movement (sometimes called simply Lausanne by participants) is a worldwide movement that mobilizes evangelical leaders to collaborate for world evangelization. It takes its name from Lausanne, Switzerland, the site of the first International Congress on World Evangelization in July 1974. Out of the Congress came both the Lausanne Covenant—a summary statement of evangelical beliefs, particularly those related to missions and evangelism—and the Lausanne Committee for World Evangelization, which provides leadership for the movement. The Lausanne movement, however, is one of voluntary cooperation and intentionally has avoided developing a large organizational structure.

Although the International Congress on World Evangelization (ICOWE, later Lausanne I) generally is considered the birthplace of the Lausanne movement, many within the movement also see it as the successor

Billy Graham is regarded as America's foremost modern-day evangelist, having devoted most of his life to spreading the Christian message throughout the United States and the rest of the world. (Shutterstock)

to the world missionary conferences of the late 19th century, and particularly to the 1910 World Missionary Conference held in Edinburgh, Scotland. There is, however, some irony in linking Lausanne and Edinburgh: the latter catalyzed not only a century of evangelistic and missionary activity, but also the modern ecumenical movement. Whether consciously or unconsciously, reaction against the ecumenical movement in general—and specifically against the World Council of Churches, successor to Edinburgh's Continuation Committee—played a role in the establishment of the Lausanne movement.

More directly, the Lausanne movement grew out of the social and political turmoil of the 1960s. In response, the American evangelist Billy Graham (b. 1918) wanted to encourage evangelicals from around the world to unite in global evangelism. Funded largely by the Billy Graham Evangelistic Association, and with the co-sponsorship of the American magazine *Christianity Today* and its editor Carl F. H. Henry (1913–2003), the World Congress on Evangelism (WCE) convened in Berlin, West Germany, in October 1966. Though led and funded largely by Americans, the WCE gathered more than 1,200 participants from 100 countries and offered attendees stories of how the Christian faith was spreading in the non-Western world.

Following the WCE, Graham began to sense a need for a larger conference that would go beyond encouraging global evangelization to actively strategizing about it. Nearly 200 evangelical leaders worldwide agreed when asked by Graham whether they saw a need for such a conference and would be willing to work toward it. The result was the ICOWE, which drew 2,700 delegates from 150 countries, the majority of them from the Global South. When guests, observers, and media representatives were included, the total

attendance was around 4,000. *Time* magazine called it "possibly the widest-ranging meeting of Christians ever held."

The impacts of the ICOWE upon evangelical missions and evangelistic efforts, as well as upon evangelicalism in general, were many and far-reaching. Presentations by Ralph D. Winter (1924–2009) and Donald McGavran (1897–1990) of Fuller Theological Seminary's School of World Mission introduced many attendees to the idea of "unreached people groups" for the first time. As a result, over the following decades the missionary-sending strategies of most evangelical missions agencies, and countless churches, shifted from an emphasis on countries to a focus on people groups. The ICOWE also marked a shift by Western evangelicals from viewing those in the Global South as targets of evangelism to seeing them as full partners in evangelism.

Most significant, the ICOWE produced the Lausanne Covenant, a 15-point statement on evangelization affirming that salvation is found through Jesus Christ alone and that the Bible is divinely inspired, truthful, and authoritative. The Lausanne Covenant also acknowledged, among other things, that every culture has value (while repenting of the conflation of gospel and Western culture that often had characterized evangelical missions); that evangelism should be holistic, encompassing the pursuit of both social justice and spiritual transformation without confusing the two; that cooperation among Christians of many traditions, as well as between North and South, is imperative for the task of global evangelization; and that the power of the Holy Spirit is crucial for the work of evangelism, which involves engaging in spiritual warfare. Many churches and organizations subsequently adopted the Lausanne Covenant as a statement of belief.

Yet for all the successes of the ICOWE, the gathering also served to highlight, and even magnify, the differences in culture, theology, and worldview among evangelicals. The Lausanne Covenant's statement "Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty" is particularly instructive here. One area of disagreement has been between those, frequently North Americans, who emphasize the "although" portion of the statement and those (often, but not exclusively, non-Western) who prioritize the "nevertheless" clause. Indeed, many attendees were so unhappy with the Lausanne Covenant that they did not sign it, and even some who did sign articulated criticisms of it, either immediately or over the following years.

For the most part, however, participants expressed a desire for ongoing communication even before the ICOWE had adjourned. The result was the Lausanne Continuation Committee, which met for the first time in January 1975 and renamed itself the Lausanne Committee for World Evangelization (LCWE). Not surprisingly, given the differences of opinion among ICOWE attendees on what constituted "world evangelization," one of the main issues facing the new LCWE was the extent of its mandate: was it limited to evangelism only, or did it extend to other areas addressed in the Lausanne Covenant? In response, the leaders ultimately chose both, stating that the LCWE's purpose was "to further the total biblical mission of the church, recognizing that in this mission of sacrificial service, evangelism is primary." Working groups—originally four, now expanded to eight—were formed the following year to address the various components of the LCWE's mandate. In addition, the Lausanne movement currently includes numerous special interest committees to aid in coordinating the efforts of denominations, ministries, and networks in specialized areas of evangelization (such as among Jews or international students), as well as senior associates who work to address specific issues of importance (such as diaspora populations and evangelism training).

From this desire to see the work begun in Lausanne continue has come a series of consultations, the first of which was held in 1977. Sponsored by one or more of the working groups, consultations convene to address specific issues raised by a Lausanne Congress or the Lausanne Covenant, with the resultant findings usually issued as a Lausanne Occasional Paper. The large Consultation on World Evangelization (COWE) held in Pattaya, Thailand, in 1980 was organized as a collection of 17 mini-consultations, each designed to address how to evangelize a specific religious, socioeconomic, or ideological group. The COWE produced

both the Thailand Statement, issued by the consultation as a whole, and a series of occasional papers from each mini-consultation. Enthusiasm among participants in some mini-consultations was so high that they formed ongoing task forces, such as the Lausanne Consultation on Jewish Evangelism.

In the wake of the 1980 COWE, plans were begun for a second International Congress on World Evangelization (Lausanne II). Convened in Manila in July 1989, Lausanne II differed from the first ICOWE in several ways. It was sponsored not by the Billy Graham Evangelistic Association but by the LCWE, and was funded by a wide variety of churches, organizations, and individuals. It was larger and featured participants from more than 170 countries, including many with Communist or Socialist governments. More women, laypeople, and younger leaders were present than at Lausanne I.

In many ways, however, Lausanne II also marked a crisis point for the movement. It was criticized as having an over-representation of leaders from the Global North on the program platform, while many of the Southern leaders at Lausanne I were absent. There was tension over the presence and role of Pentecostal and charismatic evangelicals, who enjoyed a prominence, in presentations as well as attendance, that some saw as overshadowing "traditional" evangelicals. Still others objected that Roman Catholics had been invited to participate. The Manila Manifesto, issued as an elaboration upon the Lausanne Covenant, seemed to lack the impact that its predecessor had wielded. The Lausanne movement also experienced financial difficulties in the aftermath of the Manila Congress, adding to the strain. Finally, the AD2000 and Beyond movement, which received a large boost in Manila, seemed in the 1990s to flourish at the expense of the Lausanne movement.

Thus, the 30th anniversary of Lausanne I in 2004 brought not a third ICOWE, as might have been expected, but the Forum for World Evangelization. Like the 1980 COWE, it was held in Pattaya and consisted of mini-consultations, this time centered on the challenges facing the church in the 21st century. A third ICOWE is planned, however, for Cape Town in October 2010, to address evangelization in light of such challenges as postmodernism and pluralism; an increase in religious fundamentalism of all types; attacks on Christians and Christianity by secular intellectuals and the media; the shift of Christianity's center to the non-Western world; and globalization, particularly as it is manifested through increased urbanization and migration of populations.

The LCWE's stated goal is that Cape Town's expected 4,000 participants from 200 countries represent the church's current cultural, theological, and demographic diversity. Most (nearly 70 percent) are to come from outside Europe and North America. Half will be under age 50, and at least one-third will be women. Ten percent are to be from non-church vocations, including business, government, education, medicine, and the media. In addition, the LCWE is encouraging people worldwide to participate via electronic media such as online discussion groups, chat rooms, and streaming audio and video.

The Lausanne movement can be contacted through its Internet site, http://www.lausanne.org .

Albert W. Hickman

See also: Charismatic Movement; Evangelicalism; Fundamentalism; Globalization, Religion and; Pentecostalism; Roman Catholic Church; World Council of Churches.

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Leade, Jane

1624–1704

Jane Leade, a blind, elderly widow, became the leader of a Protestant non-Conformist group in London, known as the Philadelphian Society. Named after the sixth of the seven churches in Asia mentioned in Revelation (1:4; 3:7), they believed in the imminence of the millennium and the concept of universal salvation. Leade, a mystic and prophetess, drew on visions of Wisdom, or Sophia, and wrote at least 15 books and treatises, including a spiritual diary entitled *A Fountain of Gardens* that spans 16 years and is nearly 2,500 pages long. Remarkably, nearly all her works were translated into German and Dutch and published during her lifetime.

Jane Leade (nee Warde) was born in 1624 into a gentry family in Letheringsett, Norfolk, England. She wrote that during the family's Christmas celebrations in 1640, in her 16th year, and without any warning, she heard a voice saying, "CEASE FROM THIS, I HAVE ANOTHER DANCE TO LEAD THEE IN; FOR THIS IS VANITY." This sudden conversion experience plunged her into a spiritual turmoil and "nothing was able to give her any satisfaction or rest, or to ease her wounded spirit . . . which continued for the space of three years with very great anguish and trouble." It was then that she was determined to become a "Bride of Christ." She, however, married a cousin, William Leade, whom she described as "pious and godfearing," and they lived in London for 25 years and had 4 daughters (Lead, *Wars of David*, 16).

In April 1670, two months after the death of her husband, Leade started to receive a series of visions of Wisdom, or Sophia, whom she witnessed as "an overshadowing bright Cloud and in the midst of it a Woman." Three days later it gently commanded "Behold me as thy Mother," and six days after came the promise, "I shall now cease to appear in a Visible Figure unto thee, but I will not fail to transfigure my self in thy mind; and there open the Spring of Wisdom and Understanding" (Lead, *Fountain*, vol. 1, 18–21). The vision signaled the beginning of a spiritual relationship with Wisdom that lasted throughout Leade's life.

There was a significant turning point in 1674 when Leade met Dr. John Pordage (1607–1681), who introduced her to the writings of the German mystic Jacob Boehme (1575–1624). Influenced by Boehme's complex ideas, including alchemy, magic, Hermeticism, Gnosticism, and the Kabbalah, Leade believed in the Trinitarian model of the Godhead, though, unusually with Wisdom as an integral part—as a mirror of the Godhead. Leade moved into Pordage's household as his spiritual partner and "mate," where they shared Behmenist ideas and their mystical experiences. In the year of Pordage's death 1681, Leade published her first treatise entitled *A Heavenly Cloud Now Breaking* and she also took over Pordage's group of followers.

Leade's first publication aroused the curiosity of Dr. Francis Lee, a physician, who traveled from Leiden to meet her. He eventually married her widowed daughter, Barbara Walton. He regarded Leade as his "spiritual mother" and when Leade started to go blind, Lee acted as her amanuensis and editor. As she became known from her published writings, interest grew at home and additional Philadelphian groups were formed in Europe. Leade, however, eventually departed from the Behmenist tradition when she upheld the doctrine of apocatastasis, or universal salvation, and promoted the authority of her own revelations that she deemed were from God.

Leade was a millenarian who departed from a cataclysmic portrayal of the apocalypse, believing instead in spiritual regeneration, a quiet revolution that would occur inwardly. Through her emphasis on the spirit, Leade envisioned a future for all through God's love and through personal revelation. She influenced the 18th century cleric, William Law (1686–1761), who wrote *A Serious Call to a Devout and Holy Life* (1729) —one of the central spiritual texts of the 18th century. Leade's millenarian expectations were unusual in that she envisioned the future in a highly gendered way. In common with many people in the 17th century, Leade believed that the Second Coming of Christ was imminent, though her millenarian hopes unusually centered as much on Wisdom's, or Sophia's, return as on Christ's.

In 1704 Leade died. Her epitaph in the non-Conformist cemetery at Bunhill Fields in London reads, "Exuvias Carnis hic deposuit Venerabilis Ancilla Domini JANE LEAD, anno Peregrinationis suae lxxxi" (Here the Venerable Handmaid of the Lord, Jane Lead,

has shed the outer garments of her flesh, in the year of her departure [from life], 80).

Julie Hirst

See also: Western Esoteric Traditions.

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■ Lebanon

Lebanon lies on the eastern edge of the Mediterranean Sea, between Israel and Syria, which bounds both its northern and eastern borders. Its 3.8 million people (2004) are overwhelmingly of Arab descent.

Lebanon's ancient and sometimes tumultuous history goes back to the beginnings of civilization. Phoenicians were among the earliest inhabitants of the land, migrating from the Arabian Peninsula about 3500 BCE. Major Phoenician hubs were Baalbek (named for the Canaanite storm god, Baal, who competed for devotees with the Israelite god, Yahweh), Beirut, Byblos, Tyre, and Sidon. The Phoenicians were noted for shipbuilding, and their alphabet also spread throughout the area.

Modern Lebanon was formerly a region that, like Israel, Jordan, and contemporary Syria, was once encompassed by greater Syria. Pompey the Great (106–48 BCE) assumed governorship of the region in 64 BCE and annexed it to the Syrian province, making it part of the Roman Empire. Aramaic replaced the Phoenician language, and Christianity became the primary religion by the fourth century CE.

Christianity spread in the region from Antioch, and the metropolitan of Antioch became one of the most revered leaders in the Eastern church, along with the metropolitans of Jerusalem, Alexandria, and Constantinople. The Council of Chalcedon (451) established Antioch's patriarchal status while delineating the bounds of its territory, sandwiched in between Constantinople and Jerusalem. The Council also issued a statement about the nature of Christ as fully God and fully man, which was considered the orthodox position on the subject by most Christians. However, in the territory of the Antiochean church there were dissenters, called Monophysites, who rejected the Chalcedonian position and formed the Syrian Orthodox Church of Malabar. The Greek Orthodox Patriarchate of Antioch and All the East remains the oldest of the Christian bodies in the region but has lost its position of hegemony in the Christian community, as it has been the major source from which each new movement in the region has gathered its members.

Islam took root in Lebanon in the seventh century. The two most important Islamic groups are the Sunnis and the Shiites. The Sunnis claim they are the only true followers of the faith, believing among other things that the leader of Islam should always be elected, rather than having the title conferred by heredity. Until 1959 they refused to accept the Shia as Muslims because they followed a hereditary caliphate. In the eighth century a minority group of Shiites, the Ismailis, created another division in the Islamic community. The split occurred over who should succeed Ja'far al-Sadiq (d. 165 CE) as the next imam, the leader of the Shia community. The new imam had to be an heir of Muhammad through his son-in-law. However, the next imam Ismail al-Mubarakhad (d. 760) had already passed away. The Ismailis chose to continue the lineage of imams through Ismail and selected one of his sons to lead them. In contrast, the majority of Shiites selected Musa al-Kazem, the younger brother of Ismail, as the legitimate heir. The Shiites continued the lineage until the 12th imam, a child, Muhammad al-Mahdi, disappeared mysteriously in 874.

Many Ismailis (called Fatimids after Ali's wife, and Muhammad's daughter, Fatima) settled in southern Lebanon around the Arameans. Their views influenced the Persians and Arabs of the desert, and their

Young Druze man with pistol and sheathed sword from Mont Liban, Lebanon, ca. 1889. (Library of Congress)

presence laid the groundwork for the rise of popular Islam in Lebanon. Shia and Ismaili leaders, who taught that Ali and his descendants were incarnations of God, contrasted sharply with Sunni perspective and its practices of consensus, by which religious leaders are appointed, not necessarily through blood kinship with the Prophet Muhammad.

Into this situation, another movement arose in the 11th century. A prophet named Muhammad ibn Isma'il ad-Darazi (d. ca. 1019) taught a new doctrine called Durzi, or Druze. He believed the Fatimid leader al-Hakim (996–1021), who suddenly disappeared in 1021, to be divine and awaited his return. Druzism emerged as an esoteric religion of secrecy. Those chosen to have access to the holy scripture abstain from wine, tobacco, and abusive language and observe monogamous marriages. The religion spread northward and converted several significant nomadic Arab tribes and some of the Sabeans who practiced a Gnostic form of Christianity. Today, the Druzes number about 500,000. Their religious practice is simple, based on five commandments: sincerity, devotion to one another, decrying Paganism, never interacting with the devil, and belief in the unity of al-Hakim.

The Alawis, also called the Nusayris, have a small presence in Lebanon. It is highly probable they took their name from Muhammad ibn Nusayr (d. 868), a noted figure in Basra who in 859 declared himself the 10th imam. A Pagan and Christian substratum underlies this eclectic form of Islam. The Alawis have some religious characteristics that are similar to those of the Ismailis. Their festivals include Christmas and Epiphany, as well as the Muslim feasts of Adha and Ashura and the Persian Nawruz.

In 1516 Ottoman Turks took military control of the entire Mediterranean coast, including the area now called Lebanon. For the next 300 years local leaders operated in relative autonomy and developed religious and economic ties with Europe. In 1831 Muhammad 'Ali Pasha of Egypt (1769–1849) extended his domain northward, encroaching on the debilitated Turkish Ottoman Empire. The Turks, ruling from afar, were prompted to first set up a Christian-based government and then allowed France to step in to protect the Maronite Christians.

When the Ottoman Empire crumbled after World War I, the French declared Lebanon and Syria protectorates, dividing them into two provinces for administrative reasons. Today, the two countries remain separate. However, it was not until 1991 that Syria signed a formal agreement recognizing Lebanon as an independent country, and to this day Syria keeps 20,000 military troops garrisoned there because of the threat of invasion by Israel.

Lebanon became independent in 1943, by which time the groundwork for an unusual system of government had been laid. Lebanon practices a confessional form of government in which representation is based on religious affiliation. According to the National Pact, an unwritten agreement that reflects the country's confessionalism, the president must be a Maronite Christian, the prime minister a Sunni Muslim, the speaker of the Parliament a Shiite Muslim, and the armed forces

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chief of staff a Druze. The census report from 1932 was used to establish the apportionment of government offices. At the time of Lebanon's independence, there were more Christians than Muslims. Today, 70 percent of Lebanese are Muslim and 30 percent are Christian. Under the 1991 Ta'if Accord, Muslims were given a more equitable representation in the legislature.

In Lebanon, all citizens carry a national identity card encoded with their religion. The government recognizes 5 Muslim sects (Shia, Sunni, Druze, Ismailite, and Alawite), 11 Christian traditions (4 Orthodox, 6 Catholic, and 1 Protestant), as well as Judaism. Religious affiliation defines how Lebanese citizens follow laws for marriage, divorce, adoption, and inheritance. While carrying certain benefits, this system has made it difficult to establish a nationalist or secular unification. Today, Lebanon is a republic with a president, a cabinet, and a unicameral National Assembly.

Lebanon struggled through civil wars during the late 1970s and 1980s. Although it was once considered (along with Iran) to be among the most modern and Western-oriented countries in the region, this turmoil eroded Lebanon's stability. Problems began when a new census was not conducted even though the Muslim segment of the population had grown considerably. Then in the 1970s, a charismatic leader from Iran, Imam Musa Sadr (1928–ca. 1978), revitalized and mobilized the Lebanese Shiite community. He founded the Movement of the Disinherited in 1974, leading to the formation of AMAL (Afwaj al-Muqawamah al-

Lubnaniyyah), a socio-political network, and a militia force to protect Shiites.

Over the next decade, five events transformed Lebanon: the Lebanese Civil War of 1975, the disappearance of Musa Sadr in 1978 while visiting Muammar Qaddafi in Libya, the Iranian Revolution of 1978–1979, and the two Israeli invasions in 1978 and 1982. Some Shiites nurtured the idea that Musa Sadr was the "Imam of the Disinherited" and the occultation of the Hidden Twelfth Imam. The Israeli invasions impelled the Shiite community to protect itself.

In the 1980s Iran supported AMAL and two other groups, Hizbullah and the Islamic Jihad, all centered on Baalbek, a Shiite community in the Bezaa Valley. AMAL was rejected by some who saw it as too secular. Hizbullah, the Party of God, looked for an Islamic republic and felt empowered by the Koran (58:19–20) to fight against the party of Satan. Hizbullah argued that Western countries wished to banish the Koran, an idea that mobilized frightened Shiite clerics. Hizbullah emerged as an umbrella organization for a number of groups.

Although Lebanon remained neutral in the 1973 Arab-Israeli War, it did grant asylum to 300,000 Palestinians, mostly in the southern area. The refugee camps were makeshift and frequently the site of military action by both Israel and Lebanon. In June 1982, Israeli troops overran Lebanon and took over the Center for Palestinian Studies, administered by the Palestinian Liberation Organization (PLO). The PLO then agreed to leave Beirut under international supervision. On August 23, 1982, a wobbly Lebanese Congress selected Bashir Gemayel (1947–1982) to succeed President Elias Sarkis (1924–1982); however, the Maronite leader was assassinated in a dynamite attack before taking office. In 1988 pro-Israeli Maronite General Michel Aoun assumed the presidency, with Selim al-Hoss, a Muslim, as prime minister. On November 5, 1989, Rene Moawad (1925–1989), a Maronite Christian sympathetic to Muslim issues, was elected president, but like Gemayel he was assassinated before taking office. Aoun, lacking international support, entered self-exile in France.

In December 1990, the National Pact was nullified, and various government and military positions were parceled out to the various groupings (Sunni, Shia, Druze, AMAL, and so on) in accordance with a 6:5 ratio of Christians to Muslims. In April 1992, a new 24-member cabinet was formed, half of whom were Christian and the other half Muslim. Today, the population is about 75 percent Muslim, with the Sunni closely challenged by the Shiites, who are growing in numbers.

The Christian community is historically centered in the Greek Orthodox Patriarchate under the leadership of the patriarch of Antioch and the East, who is selected from the graduates of Maronite College in Rome. The Patriarchate is based in Damascus, Syria, with Lebanese dioceses in Aleppo, al-Hadath, Beirut, Marj Uyun, Tripoli, Tyre, Sidon, and Zahle. As the new century began, there were 300,000 Greek Orthodox in Lebanon (approximately 10 percent of the population).

As Muslims conquered the region in the seventh century, the Maronites, an indigenous Christian sect of uncertain origin, sought refuge in the Lebanese mountains. The words *maron* or *marun* in Syriac mean "small lord." Several theories trace them to John Maron, a fourth- or fifth-century monk, or to Maron of Antioch in the seventh century. In the seventh century, the Maronites separated themselves from the Patriarchate and elected their own bishop while remaining Orthodox in faith and practice. Although the Maronites had originally established ties with the Roman Catholic Church in 1182, they dissolved the relationship in the 16th century. When they re-established contact, it was with the understanding that they would retain the Aramaic, Arabic, and Karshuni (Old Syriac) script for their liturgy. During the Ottoman era (1516–1914), they remained isolated until 1857, when they revolted against the landed gentry, particularly the Druze, insisting on safe passage, political representation, and land ownership.

Today, the Maronite Catholic Church is the largest Christian group in Lebanon. Historically, Maronites have been country dwellers much like the Druze, but they are now scattered throughout the country, with the highest population in the Mount Lebanon area. The Maronites have traditionally dominated the upper socio-economic class. Prior to the civil war, they held 20 percent of the major political posts in Lebanon.

The Greek or Melkite Catholic Church forms the second largest Eastern rite community in Lebanon.

The Melkites split from the Greek Orthodox Patriarchate in the early 18th century and aligned with the Vatican, though continuing to use the Byzantine Greek rite and the Arabic language. The highest official of the church is the patriarch of Antioch, who lives near Beirut. He is elected by bishops in a synod and approved by the pope, who gives him a pallium. Greek Catholics permit icons in their churches but not statues. Most Greek Catholics in Lebanon live in Beirut and the central and eastern parts of the country. Their educational level is higher than that of most of the population, and they are proud of their Arab heritage. They make up approximately 3 percent of the population and as of 1986 numbered about 72,000 people.

The Syrian Catholic Church developed throughout the 17th century in response to successful missionary activity by the Roman Catholic Church among Syrian Orthodox faithful in Syria. Today it is based in Lebanon, and the patriarch resides in Beirut. There were times of conflict within the church over its closeness with the Syrian Orthodox Church of Antioch. The Syrian Orthodox did not accept the orthodox teachings concerning the nature of Christ. Instead, they were Monophysites (sometimes called Jacobites after their early leader, Jacobus Baradaeus [490–578]), who believed Jesus had only a divine nature. The Syrian Catholics, on the other hand, accepted the humanity of Jesus as described in the Catholic creeds.

The Syrian Catholic Church can be said to have begun in 1662, when those Syrians who accepted the Syrian-Antiochene Creed and were oriented to the papacy elected Andrew Akhidjan head of the Syrian Orthodox Church. After his death, the Orthodox and Catholic factions drew farther apart. During the 18th century, Syrian Catholics went underground because the Ottoman Empire favored the Orthodox. Then in 1782, the Syrian Orthodox patriarch declared his allegiance to Rome and fled to Lebanon. The Our Lady of Sharfeh Monastery was founded, and a new line of Syrian Catholic patriarchs was established. In 1885 the Ottoman Empire granted recognition to the Syrian Catholics, and in 1850 the church headquarters were moved to Mardin in southeast Turkey. The church expanded rapidly throughout the region, but due to the massacre of Syrians in World War I, many fled to Lebanon. The current patriarch, Ignasius Musa I Daud, is spiritual leader to 100,000 Syrian Catholics, mostly living in Lebanon, Syria, and Egypt. Worship is conducted in Syrian although most members speak Arabic. The Syrian Orthodox Church has dwindled today to less than 15,000 members.

The Episcopal Church in Jerusalem and the Middle East oversees a small number of Protestants in Lebanon. Their origins can be traced to the late 18th century, when Anglican missionaries traveled the Middle East and North Africa. Permanent work began with Joseph Wolff of the London Churches Ministry. In 1820 he began evangelizing among the Jewish people in the region, and an Anglican bishop was placed in Jerusalem in 1840, from which an Anglican presence throughout the Middle East developed. In 1957 the Diocese of Jerusalem was elevated to an archdiocese, and a separate diocese was created for Lebanon, Syria, and Jordan. That diocese merged into the Diocese of Jerusalem when the present Episcopal Church was formed in 1976.

The National Evangelical Synod of Syria and Lebanon is a Protestant organization now based in Anntelias, Lebanon, with about 4,000 members worldwide. Its history dates back to 1870, when the American Congregationalists turned over their missions to the American Presbyterians. Today it is autonomous. The Reformed Church in America has been working in former Ottoman territory since the 1840s; however, it does not have a large presence, choosing instead to work with other allied groups.

The first Protestant congregation to be recognized by the Ottoman authorities was founded by missionaries sent out by the American Board of Commissioners for Foreign Missions, which had been established in 1823 in Beirut. In 1886 Dr. Daniel Bliss, a Congregational missionary, founded the Syrian Protestant College, which in 1920 became the American University of Beirut. The university's charter reflects its ecumenical ideology, and its educational standards are benchmarks for other universities in the Middle East. (The United States, Great Britain, France, Denmark, and several other countries have dispatched missionaries to Lebanon. After World War I and the demise of the Ottoman Empire two churches were created. The National Evangelical Synod of Syria and Lebanon came together from several small congregations that unified.)

Lebanon

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	874,000	2,542,000	60.1	1.50	2,982,000	3,258,000
Christians	1,516,000	1,414,000	33.5	0.76	1,434,000	1,501,000
Roman Catholics	1,089,000	1,150,000	27.2	0.06	1,200,000	1,250,000
Orthodox	357,000	340,000	8.0	–1.28	320,000	300,000
Independents	10,500	23,500	0.6	1.68	35,000	50,000
Agnostics	37,000	144,000	3.4	0.79	200,000	250,000
Buddhists	0	88,000	2.1	2.14	100,000	120,000
Atheists	12,000	33,000	0.8	1.47	60,000	80,000
Baha'is	1,000	3,700	0.1	1.53	6,000	10,000
Jews	3,000	100	0.1	1.23	2,000	2,000
Total population	**2,443,000**	**4,227,000**	**100.0**	**1.23**	**4,784,000**	**5,221,000**

The Southern Baptist Convention began work in Lebanon in 1921 but did not send missionaries as permanent residents until 1948. The Lebanese Baptist Convention has approximately 450 members. The Near East School of Theology, an ecumenical institution near the American University in Beirut, is supported by the United Church of Christ and the Presbyterian Church (U.S.A.).

The Near East Council is an ecumenical group of churches that dates from 1928. It has two regional councils, the Egypt Intermission Council and United Christian Council of Southeast Asia (Lebanon, Jordan, and Syria). Since 1948 this group has been engaged in helping the Palestinian refugees while serving parishioners throughout the Mediterranean area. Their finances generally come through the World Council of Churches and Church World Service.

Armenians have had a presence in Lebanon for centuries. The main group is a part of the Armenian Apostolic Church, attached to the Catholics of the House of Cilicia, established in 1441. Their number in Lebanon was significantly swelled by refugees from the massacres of Armenians that occurred in Turkey in 1915–1920 (after which many Armenians fled the region altogether), and now Lebanese Armenians number some 175,000. Beginning with the Crusades, Catholic missionaries began to proselytize Armenians, and a few congregations emerged from this work. In 1742 Abraham Ardzivian (1679–1749), an Armenian bishop, converted to Roman Catholicism and organized the Armenian Catholic Church. Pope Benedict XIV (1675–1758) named Ardzivian as the Armenian patriarch. He renamed himself Abraham Pierre I, and Pierre has become a traditional name for the Armenian patriarchs to choose. Under Ottoman rule, Armenian Catholics were subject to persecution because the Ottoman Caliphate wished to relate only to the Armenian Apostolic Church, whose patriarch was headquartered under their control in Constantinople. In 1829 the Armenian Catholic Church was finally recognized officially, and their patriarch moved to Constantinople. In 1928, the patriarch relocated to Beirut, Lebanon, where the church is still based. Today, the Armenian Catholic Church remains in full communion with the Roman Catholic Church.

The Jewish community in Lebanon dates to ancient times, much of its history being recorded in the Jewish Bible, known to Christians as the Old Testament. In the mid-1950s, some 7,000 Jews resided in Beirut, but the majority left during the fighting of 1967. Then the 1975–1976 civil war was conducted around the remaining Jewish neighborhoods, and about 1,800 people left at that time. Today fewer than 100 Jews remain in Lebanon.

Among the Arab population in Lebanon, about 12 to 15 percent are Palestinians who abide in makeshift refugee camps. Their plight is uncertain because they are stateless.

Gail M. Harley and J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; Armenian Apostolic Church (See

of the Great House of Cilicia); Armenian Catholic Church; Episcopal Church in Jerusalem and the Middle East; Greek Orthodox Patriarchate of Antioch and All the East; Ismaili Islam; Maronite Catholic Church; Melkite Catholic Church; National Evangelical Synod of Syria and Lebanon; Presbyterian Church (USA); Reformed Church in America; Roman Catholic Church; Southern Baptist Convention; Syrian Catholic Church; Syrian Orthodox Church of Malabar; United Church of Christ; World Council of Churches.

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Lectorium Rosicrucianum

Lectorium Rosicrucianum is one of the main international Rosicrucian bodies. In the 1920s Jan Leene (1896–1968) and his brother Zwier Wilhelm Leene (1892–1938) became the most important Dutch leaders of the California-based Rosicrucian Fellowship of Max Heindel (Carl Louis von Grasshoff, 1865–1919). On August 24, 1924, the Leenes had a spiritual experience that today is regarded as foundational for the Lectorium Rosicrucianum. The Leenes, however, who were joined in 1930 by Henny Stok-Huyser (1902–1990), only declared their independence from the Rosicrucian Fellowship in 1935, when they established the Rozekruisers Genootschap. After the premature death of Zwier Wilhelm in 1938, Jan Leene (using the pen name Jan van Rijckenborgh) and Mrs. Stok-Huyser (who signed herself as Catharose de Petri) began to put in writing their version of Christian Gnosticism, derived from Hermeticism, the 17th-century Rosicrucian movement, and the mystical Christianity of Jacob Boehme (Jakob Böhme) (1575–1624). Jan van Rijckenborgh translated Boehme's *Aurora* into Dutch, and in 1941 he was instrumental in founding a Jacob Boehme Society.

When the Nazis entered Holland, the movement was banned, its possessions confiscated, and its temples razed. Several members, including Jews, died in the concentration camps. In 1945, after the difficulties of the war period, the movement adopted the name Lectorium Rosicrucianum. Interested in Catharism, the two founders met Antonin Gadal (1871–1962) in France in 1948, Gadal being one of the key figures of the Cathar revival in the 20th century. At the same time, the Lectorium Rosicrucianum began to spread, first to Germany, where the Rosicrucian myth was as important as the Cathar tragedy was in southern France, and then to a number of other countries. The most notable success came, however, after the death of Van Rijckenborgh (1968) and Catharose de Petri (1990), who were replaced by an International Spiritual Directorate.

There are currently approximately 15,000 adherents of the Lectorium Rosicrucianum, who are divided into 14,000 "pupils" and about 1,000 "members," who await admission as pupils. After a waiting period of one or two years, the new pupils engage in a way of life in

which a "balance of the consciousness" is regarded as essential. From this engagement stems a quest for mental, emotional, and physical purification, supported by vegetarianism and abstinence from alcohol, tobacco, and drugs. There is also a clear disapproval of other "unhealthy influences," in particular those allegedly transmitted by television, as well as the more subtle influences coming from the world of the dead (the "reflective sphere").

In order to understand the Lectorium, it is crucial to look at it in the light of Gnosticism and the Cathar tradition. The Lectorium proposes a classical Gnostic dualism between the divine, or static, world and the natural, or dialectic, world, which the true God did not create. As French historian Antoine Faivre has pointed out, it is difficult to reconcile this dualism with the Rosicrucian tradition, since the latter, at least in its 17th-century origins, is not dualistic.

The dialectic world includes both the living and those among the dead who, in a state of dissolution, await a new incarnation. Van Rijckenborgh's idea of subsequent incarnations can only be understood within the framework of his notion that each person is a microcosm. Popular theories of reincarnation, whereby it is the personal ego that reincarnates, are refuted by this view. The only function of the ego is in fact to sacrifice itself in favor of the "resurrection of the original soul," the divine spark at the heart of the human microcosm. The so-called living, having forgotten their divine origin, are imprisoned in this dualist and absurd world, although they also possess a "spirit spark atom," which manifests itself in many as remembrance (or pre-remembrance) and nostalgia. The path to transfiguration, as envisaged by the Lectorium, is a seven-stage process that aims to awaken that divine spark, called "the rose of the heart," and to lead humans back to their original condition, the divine world of the Light.

One finds here the classical picture common to all forms of Gnosticism. This version of Gnosticism, however, organizes itself according to a language and according to models often derived directly from the Cathar tradition. Over and above the debate on the role of Gadal and his neo-Catharism, the dualism of the Lectorium and that of the Cathars are remarkably similar. Both are not only evident in their cosmology but they also inspire human behavior. Human actions can further the progress toward transfiguration or, conversely, can further imprison humans in the dialectic field.

The Lectorium provides an esoteric interpretation of both soul and body, as well as presenting a vision of the future. Here, one finds texts on the coming of a false Christ and an Armageddon that could be regarded as either millennialist or apocalyptic. These labels are misleading, however, since apocalyptic language is used purely within a Gnostic context and is largely symbolic.

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Bakenessergracht 11-15
2011JS Haarlem
The Netherlands
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See also: Reincarnation; Western Esoteric Tradition.

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Legion of Mary

The Legion of Mary is a Roman Catholic lay organization that found its inspiration from its veneration of the Blessed Virgin Mary and its program in a wide variety of charitable activities and support of local parishes.

From its original organization in Ireland, it has spread to most parts of the Catholic world, and is now the largest lay Catholic organization in the church. As such it is a major building block of the world network of Marian devotion that is so much a part of the Roman Catholic infrastructure.

The Legion was founded in 1921 by Frank Duff (1889–1980), a layperson in Dublin, Ireland. Duff promulgated a two-pronged set of objectives, one being the spiritual formation of its members through devotion to the Virgin Mary and the other the building of the church through social service in the members' community.

The devotional life adopted by Legion members is derived from the writings of Saint Louis Marie Grignion de Montford (1673–1716). De Montfort was the author of the classical Marian text, *True Devotion to Mary*. Among de Montford's many accomplishments was the founding the Company of Mary, a religious order organized for evangelism under the protection of the Blessed Virgin.

Members of the Legion are directed into a wide variety of activities, from visitation of the sick and aged, assisting with religious education programs, and nurturing parish activities to evangelism and outreach beyond the parish. A local spiritual director named by the parish priest directs member activities.

Local chapters (praesidia) are associated with other praesidia in a hierarchical organization at the regional (curia), national (senatus), and international levels. The international headquarters remains in Dublin. The life of the organization is described in the organization's *Official Handbook*. The work spread to the United States in 1931 and the first praesidium was formed at Roton, New Mexico.

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http://www.legion-of-mary.ie/

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See also: Mary, Blessed Virgin; Roman Catholic Church.

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Legion of Mary/Maria Legio (Kenya)

The largest secession from the Roman Catholic Church anywhere in Africa is the Legion of Mary, or Maria Legio, with estimates of membership in the 1990s ranging between 250,000 and 2 million. This movement was founded by Catholic Luos in western Kenya in 1963, the year of Kenya's independence, and its name has been changed many times. The first leaders were laypeople, Simeon Mtakatifu Ondeto (1920–1991) and Gaudensia Aoko. A young woman whose two children had both died on the same day, Aoko began to denounce witchcraft and sorcery. Ondeto established a church headquarters on the holy mountain of Got Kwer, to be called the New Jerusalem and the Holy City, and Aoko began to perform mass baptisms. Within a year, the church had 100,000 members. It retained much Catholic liturgy, including the Latin language, a celibate leadership, an order of nuns, and titles like pope and cardinal.

The Legion of Mary also had many characteristics shared by other spiritual churches, including healing rituals; deliverance from witchcraft; prophecies and spirit possession; prohibitions on dancing and consuming pork, tobacco, and alcohol; and the practice of polygyny.

Aoko left the Legion of Mary in 1965 to found her own movement after Ondeto began restricting the role of women in general and her own role as charismatic founder of the movement in particular. Although she later returned, she was soon again head of her own Legion of Mary movement. Another woman, called Mama Maria, is believed to be the black incarnation of the Virgin Mary. Adherents to the Legion of Mary, called Legios, hold that Mama Maria had returned to heaven in 1966 and is the spiritual mother of Ondeto.

The church initially spread only among Luos but has become increasingly multiethnic, reaching many

Members of the Legion of Mary Catholic movement study in a small classroom in Togo. (Pascal Deloche /Godong/Corbis)

parts of Kenya, Tanzania, and other East African countries. In Tanzania, a schism from this church six months after its founding there resulted in the forming of the African Catholic Church. Ondeto, who died in 1991 and was buried at Got Kwer, became known as Baba Messias and is regarded by some Legios as Christ reincarnated in Africa, the living God. Pope Timothy Blasio Ahitler (1941–1998) was the next leader until his death, when a new pope, Maria Lawrence Pius Jairo Chiaji, was appointed. Since 2004 the leader has been Pope Raphael Titus Otieno.

Allan H. Anderson

See also: Reincarnation; Roman Catholic Church; Spirit Possession; Witchcraft.

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Lemba

The Lemba are an African people residing primarily in South Africa and Zimbabwe who claim that they are descendants of Jews who have retained their faith even though cut off geographically for many centuries from the center of Judaism. According to traditions alive among the Lemba, they came from Sena, which many believe to have been a town north of Jericho in Israel. Others claim that the Lemba descend from attendants of the biblical King Solomon, who is said to

have traveled to Zimbabwe (the Ophir of 1 Kings 9:28) in search of gold. The Lemba allege that when Solomon returned to Israel (the Hebrew Bible does not record any trip of Solomon to southern Africa), some of his men remained behind, that they intermarried with the Zimbabweans, taught the Africans to worship only one god, Mwali, and spread Jewish traditions through southern Africa.

The Lemba have been associated with the Venda culture that reached its peak in the 14th and 15th centuries, the time of Great Zimbabwe, the magnificent medieval stone city. The Lemba were of lighter skin than the Venda and served as physicians, artisans, and iron workers. They were also somewhat feared as sorcerers. They served with the Venda in wars against the British at the beginning of the 20th century.

A variety of traditional Lemban practices point to Jewish roots (though some claim that they were picked up from Muslim sources). The Lemba circumcise male children. They bury their dead in accordance with Jewish traditions. They hold the first day of the new moon sacred and shave their heads to commemorate it. They do not eat pork. They practice animal sacrifice, but only circumcised males may sacrifice animals for food. Women engage in purification ceremonies after menstruating or giving birth. Non-Lemba women are allowed to marry into the group, but Lemba men may be expelled if they marry outsiders.

It should be noted that the Lemba identify themselves as Jews culturally, but not necessarily religiously. They follow a set of traditional cultural practices that signify to them their Hebrew ancestry. While some have converted to the Jewish faith in recent years, many are Muslims or Christians. It is their unique ritual practices that separate them from their neighbors as a chosen people.

In a series of studies, the first published in 1996, the Lemba claims have been supported by research on their chromosomes, which were discovered to have a remarkable likeness to those of other Semitic people. More important, the researchers found that many Lemba men carry in their male chromosome a set of DNA sequences that is distinctive of the *cohanim,* the Jewish priests believed to be the descendants of Aaron.

There are some 50,000 to 70,000 members of the Lemba community. Their uniting symbol is a flag with a Star of David and the Elephant of Judah. They are not to be confused with Beta Israel, the Jews of Ethiopia.

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See also: Beta Israel; Judaism.

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Lent

For six weeks preceding Easter, Christians have customarily undergone a time of penitential prayer, fasting, and almsgiving to prepare for the celebration of the resurrection of Jesus on Easter Sunday. This season of Lent originally was also a time of preparation for baptismal candidates and those separated from the church who were rejoining the community.

In Latin, this season of the Christian year was called *Quadragesima*, referring to 40 days. With the shift to the vernacular in the Middle Ages, the word "Lent" replaced the Latin term. Lent originates from

Pope Benedict XVI spreads ashes on the head of an unidentified prelate during the celebration of Ash Wednesday mass at the Basilica of Santa Sabina, in Rome, February 17, 2010. Ash Wednesday marks the beginning of Lent, a solemn period of 40 days of prayer and self-denial leading up to Easter. (AP/Wide World Photos)

the Teutonic root for "long" and refers to spring, the time of the year when days lengthen.

Originating in the fourth century of the church, Lent spans 40 weekdays, reminiscent of the 40 days of temptation Jesus spent in the wilderness preparing for his ministry. In the Western church tradition, Lent begins on Ash Wednesday and ends on Holy Saturday, the last day of Holy Week before Easter Sunday. Since Sundays celebrate the resurrection of Jesus, the six Sundays that occur during Lent are not reckoned part of the 40 days of Lent, and are referred to as the Sundays "in" Lent. In the Eastern Orthodox tradition, the 40 days are calculated differently: the fast begins on Clean Monday, Sundays are included in the count, and it ends on the Friday before Palm Sunday.

Ash Wednesday, the seventh Wednesday before Easter Sunday, begins Lent. The name refers to the ancient practice of drawing a cross of ashes in oil on worshippers' foreheads to demonstrate humility before God and mourning for death caused by sin.

There are other holy days within the season of Lent: Clean Monday, the first day of Lent in Eastern Orthodox Christianity; the fifth Sunday of Lent, which begins Passiontide; Palm Sunday, the beginning of Holy Week; Spy Wednesday, recognizing the day Judas betrayed Jesus; Maundy Thursday, in commemoration of the Last Supper; and Good Friday, commemorating Christ's crucifixion and burial.

Throughout Lent, observers fast, though not necessarily every day. Historically, there has been great divergence regarding the nature of the fast. However, traditionally days of fasting include taking one meal a day, in the evening. Often fasters will abstain from meat and wine and the common law of the Roman Catholic Church is to avoid meat, milk, cheese, and eggs. During Holy Week, or at least on Good Friday, it is common to restrict the diet to dry food, bread, salt, and vegetables. Consequently, the custom arose of giving eggs for Easter to break the fast, thus leading to the concept of Easter eggs.

During Lent, the color purple or violet dominates the sanctuary to denote the pain and suffering of Jesus and the world under sin. As well, purple is also the color of royalty, befitting Jesus as the King. Some churches use gray for Ash Wednesday or for special days of fasting and prayer. Commonly, church traditions change the sanctuary colors to red for Maundy Thursday. Good Friday and Holy Saturday may utilize black to symbolize the powers of sin and death overcome by the death of Jesus.

Kevin Quast

See also: Easter; Eastern Orthodoxy; Holy Week; Roman Catholic Church.

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■ Lesotho

The African nation of Lesotho, formerly known as Basutoland, is a small country completely surrounded by the Republic of South Africa. Its 11,720 square miles of land is home to 2,100,000 people, almost all of the Sotho linguistic/ethnic group. Sesotho, a bantu language spoken by the Sotho people, is the official language of Lesotho.

Lesotho had its origins in the expansionist policy of Shaka (ca. 1787–1828), a Zulu leader who in 1818 began the process of uniting the Zulu and other Bantu people of southern Africa. Although he conquered the land making up present-day Natal and Transvaal (South Africa), some groups united against him. The most effective counterforce was brought together by Moshoeshoe I (1786–1870), the head of the Bakwene group among the Sotho people. Moshoeshoe united several Sotho and Zulu groups against Shaka. They established themselves along the Drakensberg Mountains and were able to defend themselves in the intermittent wars through the 1820s. Then, in 1839, they had to stave off expansion by the Boer settlers in South Africa. This generation of warfare gave the very different groups a sense of nationhood.

Following the discovery of diamonds in South Africa, British missionaries convinced Moshoeshoe I that the safest course was to allow the British to establish a protectorate over the land to keep back further Boer encroachments. This land remained separate even after the British took control of South Africa. When South Africa attained independence, Britain promised the new country that the several protectorates, including Lesotho, would eventually be integrated into the new republic. However, Britain went back on its agreements after South Africans broke relations with the British government and instituted apartheid. A Constitution was published in 1965, and in 1966 the present state of Lesotho was born.

Christianity entered the country in 1833 when Reformed missionaries representing the Paris Mission of the Reformed Church of France accepted the invitation of Moshoeshoe I to work in the land. They began the process of converting believers from the indigenous religions, the most prominent being a polytheistic faith built around deities (*medimo*) and ancestral spirits (*balimo*). Today less than 10 percent of the population continue to follow the traditional religions.

The work of the Paris Mission led to what is today known as the Lesotho Evangelical Church (Kereke ea Evangeli Lesotho), the second largest religious group in the land. After becoming an autonomous body in 1964, the church has adopted a strong ecumenical outlook, playing a leading role in the formation of the Christian Council of Lesotho and joining the World Council of Churches, the World Alliance of Reformed Churches, and the All Africa Conference of Churches.

The British presence in the region led to the introduction of the Church of England in 1875. Anglican work was organized as a diocese in 1950 and attached to the Church in the Province of South Africa. The Roman Catholic Church entered Lesotho in 1862, when Missionary Oblates of Mary Immaculate from France started a mission. Their work was turned over to Canadians in 1930. A major step in moving beyond the missionary era occurred in 1957 with the consecration of the first indigenous bishop. The Roman Catholic Church is now the largest religious body in the country. The Lesotho Episcopal Conference was founded in 1972.

In the decades leading to World War I, a number of other missionary-minded churches also established work in Lesotho. Many of these, such as the Dutch Reformed Church and the Methodists, came from bases previously established in South Africa. In 1892 the U.S.-based African Methodist Episcopal Church launched a missionary enterprise. During the 20th cen-

LESOTHO

Lesotho

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	842,000	1,889,000	92.4	1.14	2,094,000	2,234,000
Roman Catholics	411,000	990,000	48.4	1.27	1,100,000	1,220,000
Protestants	224,000	379,000	18.5	1.69	450,000	550,000
Independents	62,000	218,000	10.7	2.04	270,000	300,000
Ethnoreligionists	181,000	130,000	6.4	–0.88	80,000	60,000
Baha'is	8,700	18,500	0.9	0.99	26,000	45,000
Agnostics	500	4,000	0.2	0.99	6,000	10,000
Hindus	60	1,300	0.1	0.99	2,000	3,000
Muslims	530	1,000	0.0	0.99	1,600	2,500
Atheists	100	600	0.0	1.00	1,000	2,000
Total population	**1,033,000**	**2,044,000**	**100.0**	**0.99**	**2,211,000**	**2,356,000**

tury, the hegemony of the older missionary bodies was challenged by the movement of numerous representatives from the African Initiated Churches (AICs), most from South Africa and other nearby countries. Prominent among these are the Zion Christian Church and the Apostolic Faith Mission of South Africa. Lesotho has also contributed its own additions to the AIC movement with such churches as St. Paul's Church of Africa and the Moshoeshoe Berean Bible Readers Church. Several hundred AIC groups are operating in Lesotho, a number of which have formed the African Federal Council of Churches.

The Seventh-day Adventist Church, the Jehovah's Witnesses, and the Church of Jesus Christ of Latter-day Saints have all established churches in Lesotho. The Baha'i Faith began a period of rapid growth following the formation of its first spiritual assembly in 1964. Islam has made little progress among the general population, but some Asian businesspeople and their families established a mosque in Butha-Buthe in 1972.

J. Gordon Melton

See also: African Methodist Episcopal Church; All Africa Conference of Churches; Apostolic Faith Mission of South Africa; Baha'i Faith; Church in the Province of South Africa; Church of England; Church of Jesus Christ of Latter-day Saints; Dutch Reformed Church; Jehovah's Witnesses; Paris Mission; Reformed Church of France; Roman Catholic Church; Seventh-day Adventist Church; World Alliance of Reformed Churches; World Council of Churches; Zion Christian Church.

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Lesotho Evangelical Church

The Lesotho Evangelical Church originated in one of the initial thrusts into the heart of Africa by the Paris Mission (of the Reformed Church of France). In 1833 three missionaries—Thomas Arbousset, Eugène Casalis, and Constant Gosselin—received approval to work in the region from King Moshoeshoe I (1786–1870), who at the time was attempting to gather the people of the region into a kingdom. At first the missionaries' work proceeded smoothly. The initial station was erected at Morija and others were opened thereafter. However, South Africa had its eyes on the region, and to protect his land from the superior South African forces, Moshoeshoe aligned with Britain. The mission suffered in the warfare that followed and was eventually closed.

In 1868 Lesotho (then called Basutoland) became a British protectorate. The mission reopened and soon entered a growth phase. In 1887 a theological school was established. The first synod (*seboka*), including both the missionaries and the active graduates of the seminary, appeared in 1898. Natural development through the first half of the 20th century led to the establishment of the independent Lesotho Evangelical Church (Kereke ea Evangeli Lesotho) in 1964. Basutoland became the independent nation of Lesotho in 1966.

In 1970 the prime minister of Lesotho, Leabua Jonathan (1914–1987), suspended the country's Constitution. He attempted to rule as a dictator, pushing aside King Moshoeshoe II (138–1996). The church identified with the opposition. The church newspaper had published detailed stories of life under the new government; its editor was assassinated. The church's vice president was forced to leave the country. Jonathan was overthrown in 1986, but his successor did little better and an unstable period ensued until free elections were held 1993 and a new king was enthroned.

In 2005, the Lesotho Evangelical Church reported 340,500 members in 64 congregations. The highest legislative body is the general synod. The church is a member of the World Alliance of Reformed Churches and since 1956 of the World Council of Churches.

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See also: Reformed Church of France; World Alliance of Reformed Churches; World Council of Churches.

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Leuenberg Church Fellowship

See Community of Protestant Churches in Europe.

Liberal Catholic Church

The Liberal Catholic Church was established in Great Britain in 1916 as a result of the reorganization of the British Old Catholic movement, introduced into the country by Bishop Arnold Harris Mathew (1852–1919). Bishop Mathew, consecrated to the episcopate of the Old Catholic Church of Utrecht in 1908, presided over an English mission that was independent of the See of Utrecht from 1910 to 1915. In these same years, many English members of the Theosophical Society joined the Old Catholic mission. Following a disagreement with Mathew on the doctrinal themes of the Theosophical movement, the great majority of the mission's members decided to rebuild it on more liberal lines. They sought greater attention to the forms of mysticism that in those decades were influencing Anglicanism and the modernist Christian circles.

The resulting church, formerly known as Old Catholic Church in Great Britain, took the name of Liberal Catholic Church in 1918. The church achieved worldwide growth through the missionary activity of its first presiding bishop, James Ingall Wedgwood (1883–1951), and in many countries it developed through a sort of symbiosis, sometimes highly conflictual, with the Theosophical Society.

A primary spokesman and doctrinal reference for the church is Charles Webster Leadbeater (1854–1934). Already a prolific writer of Theosophical books, Leadbeater was consecrated as a bishop in the Liberal Catholic Church by Wedgwood. He applied his method of extrasensorial perception to the study of Christian sacraments, and his findings were gathered in 1920 in a volume entitled *The Science of the Sacraments.* The liturgy of the Liberal Catholic Church was compiled by Bishops Wedgwood and Leadbeater and, with some minor changes, is still in use today. This liturgy follows in the tradition of Old Catholicism, which preceded the modern liturgical movement in creating a vernacular liturgy on Tridentine lines.

Today the Liberal Catholic Church is present in about 50 countries and organized into ecclesiastical provinces, each directed by a regional bishop and endowed with significant autonomy. The main administrative body is the General Episcopal Synod, headed by a presiding bishop. One of the American churches maintains a site for the international church with links to various dioceses around the world. The total membership in the world is estimated at around 30,000. The current presiding bishop is Most Reverend Graham Wale, elected in 2005.

The unique qualities of the Liberal Catholic Church make it difficult to place in the larger landscape of religious communions. Drawing as it does on both Anglican/Catholic Christianity and Theosophy, it has enjoyed a response from people worldwide while at the same time being somewhat marginalized from mainstream religious movements. Adapting the liturgical heritage of the Old Catholic world, the church offers a wide liberality of thought, in which Theosophical interpretations of Christian doctrines coexist with a search for common Christian roots, studies on psychological and inner effects of the sacraments, and so on. These very different heritages generate a certain level of inner tension within Liberal Catholicism that attracts many spiritual searchers who are confused by the constraints of ancient theologies and mystical doctrines. Some observers foresee that this church, unlike many other "small churches" from the independent Catholic and Orthodox traditions, will perpetuate its well-defined

raison d'être and be able to keep a cadre of faithful who are limited in number but clearly defined among spiritual searchers.

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Right Reverend William Downey. Regionary Bishop (USA)
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Andrea Cassinasco

See also: Old Catholic Church of the Netherlands; Roman Catholic Church; Western Esoteric Tradition.

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■ Liberia

The African nation of Liberia is located on the continent's Atlantic coast between Sierra Leone and Cote d'Ivoire. The country also shares a northern border with Guinea. It is home to 3.3 million people, overwhelming members of the several groups that settled the land prior to the 19th century. About 2.5 percent are descendants of the African Americans who migrated there beginning in the 1820s.

The contemporary state of Liberia was originally settled by two major groups of African people, the Kru-speaking groups in the west and the Mende-speaking people (of which the Mandingo are the best known) in the east. There are more than 30 distinct ethnic groups in the country. The coastal region was visited by the Portuguese beginning in the 15th century and became one area from which slaves were collected.

At the end of the 18th century, Liberia was part of Sierra Leone, the area set aside by the British for the relocation of people liberated by their antislavery activity. However, in 1821 the American Colonization Society, an organization devoted to relocating African Americans to Africa, purchased what became Liberia and founded the port city of Monrovia. Some 20,000 African Americans, descendants from various peoples of western Africa, moved to Liberia. They had by this time been largely Americanized and were not well received by the Native inhabitants. Several American scholars coauthored a new Constitution for what in 1847 became the independent country of Liberia. The descendants of the repatriated African Americans formed a ruling elite in the country, a development that has affected its politics to the present.

Although the tropical climate kept many people away from Liberia, the land was rich in resources—from rubber trees to oil and diamonds. The United States intervened on several occasions to protect American economic investments in the country. In 1979 an economic crisis led to a political coup that saw the assassination of President William Tolbert Jr. (1913–1980) the following year. The new president, Samuel Doe (1950–1990), was able to hold office only by suppressing the opposition, a policy that culminated in civil war in 1990. U.S. troops moved into Liberia but were unable to prevent the assassination of Doe. Following his death, a new coalition government that included former rebel leaders was instituted, but fighting continued for another six years. A six-person ruling council assumed authority while elections were planned. Those elections, held in July 1997, led to the overwhelming victory of the National Patriotic Party and its leader, Charles Taylor (b. 1948).

A small contingent in northern Liberia did not accept the elections and continued armed resistance to Taylor's government. Additional opposition soon appeared in the south, and in 2003 the United Nations charged Taylor with war crimes and issued a warrant for his arrest. Taylor subsequently resigned and went into exile in Nigeria. In 2006, Nigeria rejected their asylum and Taylor was arrested. His trial is a continuing pro-

Group of students and staff at a Presbyterian mission school in Liberia, ca. 1895. (Library of Congress)

cess as this encyclopedia goes to press. Meanwhile, elections in 2005 brought a new president, Ellen Johnson Sirleaf, into office. The country remains unstable.

Liberia was included in the territory assigned to the Roman Catholic diocese of Cape Verde as early as 1533, but Catholic priests did not settle in the region. Thus, Christianity's real entrance began with the arrival of the African Americans, many of whom were Christians. Lott Carey and Colin Teague (ca. 1780–1839), remembered as the first African American Christian missionaries, were commissioned by the Richmond (Virginia) African Missionary Convention. Before sailing in 1821, Carey, Teague, and their families and accompanying travelers assembled and constituted themselves as a Baptist congregation. On their arrival on Providence Island, Liberia, they reconstituted themselves as the Providence Baptist Church, their meeting place being on high ground overlooking the Mesurado River. Three years later they dedicated a building as their the first sanctuary. The building was the first church building erected in Liberia. Their work was supplemented by that of white missionaries sent by the American Baptists, but eventually the work was assumed by the Lott Carey Baptist Foreign Missionary Convention and the National Baptist Convention, U.S.A.

The Methodist Episcopal Church (now an integral part of the United Methodist Church) sent their first missionary, Melville Cox (1799–1833), to Liberia in 1833. His death only three months after landing portended the problems that most future missionaries would have with the climate. The mission almost died

Liberia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Ethnoreligionists	690,000	1,775,000	41.2	1.96	2,500,000	4,113,000
Christians	432,000	1,764,000	40.9	2.71	3,015,000	5,965,000
Independents	136,000	650,000	15.1	2.94	1,100,000	2,300,000
Protestants	120,000	565,000	13.1	3.37	1,000,000	1,970,000
Roman Catholics	23,700	230,000	5.3	4.00	450,000	1,030,000
Muslims	262,000	691,000	16.0	2.31	1,085,000	2,020,000
Agnostics	0	67,500	1.6	1.39	140,000	300,000
Baha'is	3,000	13,000	0.3	2.30	30,000	60,000
Atheists	0	600	0.0	2.30	1,000	2,000
Total population	**1,387,000**	**4,311,000**	**100.0**	**2.31**	**6,771,000**	**12,460,000**

in the late 19th century but was revived with the support of several prominent bishops. Until the 1920s, attention was focused on the city of Monrovia and the former Americans there, but in 1925 a major work opened at Ganta in the north, and in 1948 another was initiated at Gbarnga. The Liberian work remains organized as a conference within the United Methodist Church (UMC). The UMC work has been supplemented by the work of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, which entered Liberia in 1873 and 1876, respectively.

The Presbyterian Church in the U.S.A. (now an integral part of the Presbyterian Church [U.S.A.]) also began work in Liberia in 1833. Like the Baptists, the Presbyterians began their work among the African Americans, a number of whom were appointed as its missionaries. The last of the missionaries were commissioned in 1887, and the Presbytery of Liberia became an independent body in 1928. This was among the first Liberian churches to ordain women. It is now related to the Cumberland Presbyterian Church.

Two years after the Methodists and Presbyterians arrived, John Payne, an American missionary with the Episcopal Church, began to work in Liberia. In 1851 he was named the first missionary bishop of Liberia. Payne quickly escaped the confines of Monrovia and opened work among the Grebo people at Cape Palmas in 1836. Also notable in the Episcopal Church's history was the career of Samuel Ferguson (1847–1916), the first black person appointed to the episcopacy. During his long tenure as bishop (1884–1916), Ferguson developed an extensive educational system, capped with Cuttington College and Divinity School. The Episcopal Church in Liberia remains a diocese in the Episcopal Church (U.S.A.).

The United Lutheran Church, now an integral part of the Evangelical Lutheran Church in America, began work in 1860 some miles inland from Monrovia along the Saint Paul River. It remained a small effort until the end of the century, when David A. Day (1851–1897) and his wife Emily arrived to assume control. They directed an expansive program that led to the establishment of stations across the country. The Lutheran Church in Liberia was organized in 1948, and in 1967 it was given full control over the extensive medical and education work. It has retained a close relationship with U.S. Lutherans.

Several other Christian groups entered Liberia in the 20th century and have since become as strong as the older churches. These include the Seventh-day Adventist Church, the Fire-Baptized Holiness Church of God (an African American Holiness church), the Assemblies of God, and the Pentecostal Assemblies of the World. The Church of the Lord (Aladura) is the largest of several African Initiated Churches.

The Roman Catholic Church attempted to establish work in Monrovia in the 19th century but was blocked by the predominantly Protestant religious establishment. However, in 1906, missionaries of the Society of Africa Missions—a French Catholic organization founded in 1856 in Lyons by Bishop Melchior de Marion Brésillac (1813–1858)—began work among the Kru-speaking peoples; later, they expanded to other

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areas. At the end of the 20th century the Catholic Church was the second largest church in the country, second only to the Liberian Baptist Missionary and Educational Convention.

Ecumenical relationships have been strong in Liberia, with the larger Protestant churches sharing support of a variety of educational and charitable institutions. The Liberian Council of Churches is associated with the World Council of Churches (WCC) and includes WCC members such as the United Methodist Church, the Episcopal Church, the Lutheran Church in Liberia, and the Presbytery of Liberia. More conservative churches have formed the Association of Evangelicals of Liberia, which is affiliated with the World Evangelical Alliance.

In spite of the strong Christian missionary activity, less than half of the Liberian people have become Christian. The largest segment, some 40 percent, retain their traditional religions, especially in those parts of the country farthest from the coast. Traditional religions have as major themes the veneration of ancestors, the working of magic, and the prominence of religious functionaries, popularly known as medicine men, who establish their authority by the demonstration of a spectrum of mystical competence—healing, divining, prognosticating, and so on. Several of the ethnic groups host a spectrum of secret societies to which outsiders are not privy.

Much animosity has been directed toward the traditional religions because of charges that some of their followers practice ritual killing. Ritual killings, in which various body parts are removed from victims and subsequently used in rituals, appear to occur sporadically, though the lack of reliable information is a problem in assessment (the same situation is encountered in other countries). Reports of ritual killing in Liberia may be related to incidents during the civil war of the 1990s, in which faction leaders sometimes ate the body parts of their rivals. One had himself filmed consuming such body parts. In recent years, common criminals have been charged with killing people and selling their body parts.

Islam, primarily of the Sunni Malikite School, has come into the country from the north. The Mandingo

have been especially instrumental in the spread of Islam, and the Vai, among other groups, have largely converted to Islam. Muslims now constitute the third largest religious community in the country, making up approximately 16 percent of the population. The national center for Sunni Islam is the National Muslim Council, headquartered in Monrovia. There is also a measurable following of the Ahmadiyya Muslim movement, and both the Qadiriyya and Tijaniyya Sufi orders are strong.

The National Muslim Council participates along with the Liberian Council of Churches in the Interfaith Mediation Council, an effort to counter political forces that attempted to place the two communities in opposition. In 1997 the All Africa Conference of Churches awarded its first Desmond Tutu Peace Prize to the Interfaith Mediation Council for its efforts to bring peace and reconciliation to the country.

The civil war and continuing unrest in Liberia have not made it an attractive home to new religions, and few have attempted to colonize it.

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See also: African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Assemblies of God; Church of the Lord (Aladura); Cumberland Presbyterian Church; Episcopal Church; Evangelical Lutheran Church in America; Liberia Baptist and Educational Convention; Lutheran Church in Liberia; Malikite School of Islam; National Baptist Convention, U.S.A.; Pentecostal Assemblies of the World; Presbyterian Church (USA); Qadiriyya Sufi Order; Roman Catholic Church; Seventh-day Adventist Church; Tijaniyya Sufi Order; United Methodist Church; World Council of Churches; World Evangelical Alliance.

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Liberia Baptist and Educational Convention

Baptist work in Liberia has a distinctive history because of its unique place in the emergence of African American Christianity. In 1819, Lott Carey (ca. 1780–1828) of Richmond, Virginia, was able to purchase his freedom from slavery. By all accounts an unusual man, Carey had been converted to Christianity in 1813 and in 1815 had convinced the triennial Convention of American Baptists (now a constituent part of the American Baptist Churches in the U.S.A.) to approve the formation of the African Baptist Missionary Society. The Convention's Foreign Mission Board appointed Carey and Collin Teague (ca. 1780–1839) to work in Liberia. They would be joined by their wives, Teague's son, and another couple, and these seven were to form a seed colony in Liberia. Before they left the States, they constituted themselves a church, later to become the Province Baptist Church in Monrovia, Liberia.

The seven sailed in 1821. During the remaining years of his life, Carey served as pastor of the church, as physician for Monrovia, and as a government official; in 1826 he was named lieutenant governor of Liberia. After his death, additional missionaries were sent by the American Baptists. Meanwhile, in 1845, Southern Baptists left the Triennial Convention and formed the Southern Baptist Convention. In 1846 the new Convention sent John Day (1797–1859), also an African American, to Liberia.

The American Baptists withdrew their support from the Liberian work in 1856, and Southern Baptist sup-

port was interrupted by the Civil War in the United States. The Southern Baptists redirected their small missionary budget for Africa to Nigeria in 1875. During this period, lacking support from the United States, the church in Liberia formed the Liberia Baptist Missionary and Educational Convention. The first president of the convention, Joseph James Cheeseman, later became the president of the country.

In 1882 the Baptist Foreign Mission Convention, one of the emerging structures among the African American Baptist community in the United States, provided support for one Liberian missionary. The next year it commissioned six missionaries, who founded a mission among the Vai people. This became the beginning of the Liberian mission of the National Baptist Convention in the U.S.A., formed by the merger of several African American Baptist organizations in 1895. Two years later, some African American Baptists, who withdrew their support from the Foreign Mission Board of the National Baptists, formed the Lott Carey Foreign Mission Convention. The Lott Carey Convention provided support for J. O. Hayes, formerly a National Baptist missionary, to continue his work in Liberia.

In Liberia, the work of the several U.S.-based Baptist organizations (including the Southern Baptists, who re-entered the country in 1960) was absorbed by the Liberia Baptist Missionary Educational Convention, which continues as the dominant Baptist body in the country. In 2009, it reported 72,000 members in 270 congregations. Among leaders of note in the late 20th century was William R. Tolbert, Jr. (1913–1980), who successively became the vice president of Liberia (1951), president of the Liberia Baptist Convention (1958), president of the Baptist World Alliance (1965), and president of Liberia (1971). Tolbert was assassinated in the military coup of 1980, which happened to occur just as the Baptists were preparing to celebrate the centennial of the Convention. Tolbert was still president of the Convention at the time of his death.

The Tolbert assassination began a period of extreme unrest and disruption in Liberia, first under Samuel Doe (r. 1980–1990) and then Charles Taylor (1997–2003). Baptists suffered possibly more than most because of their identification with the late president. Hundreds of thousands were tortured, killed, or exiled, and some stability returned only after Taylor was forced from office and the subsequent election of Ellen Johnson-Sirleaf as the new president in 2005. Baptists have assumed a role in the ongoing national reconciliation efforts.

The Liberia Baptist Missionary and Educational Convention is a member of the Baptist World Alliance.

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See also: American Baptist Churches in the U.S.A.; Baptists; Baptist World Alliance; National Baptist Convention, U.S.A.; Southern Baptist Convention.

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■ Libya

Libya is a large country (679,362 square miles) on the southern edge of the Mediterranean Sea. It sits between Egypt, to its east, and Tunisia and Algeria to its west. Most of the country lies in the Sahara desert, and in the midst of the desert to its south, it shares a border with Niger, Chad, and Sudan. The great majority of its 6.2 million people (2008) reside along its coastal plain.

A mosque in the ancient Berber oasis of Ghadames, Libya. (iStockPhoto)

Libya was settled by Berber Arabs in ancient times and participated in the history of its more famous neighbor, Egypt. It found itself a target of the rising power of the Carthaginian Empire (third century BCE) and later was incorporated into the Roman Empire. Many religious groups, including Christianity, found a home in Libyan cities during the first centuries of the Christian era. During the fourth century, Libyan Christians were divided by the Donatist heresy, and as a result Christianity failed to become the majority religion in the centuries prior to the arrival of the Muslims. Thus, Islam began its period of dominance in the seventh century CE. The Ottoman Empire annexed Libya in 1551.

The modern history of Libya begins with the weakening of the Ottoman Empire. As early as 1837, Muhammad as-Sanusi (ca. 1787–1859) founded a new clandestine Muslim group, the Sanussi, to oppose continued Ottoman rule. The Sanussi still exist as a dissenting Islamic body.

In 1911, Italy seized the Libyan coast concurrently with its declaration of war on Turkey. Following the distraction of World War I, the Italians would spend 15 years trying to consolidate their hegemony in the area. They were not able to annex the land until 1931. During World War II, Libya would be a major battlefield, where Generals Erwin Rommel and Bernard Montgomery would gain immortality. Several years of French and British occupation following the war led to the creation of the modern state of Libya in 1949.

In 1969 a group of army officers under the leadership of 27-year-old Muammar Qaddafi (b. 1942) staged a coup and took control of the government. Two years later, as head of the Revolutionary Command Council (RCC), Qaddafi was named head of state, commander in chief of the armed forces, and chairman of the RCC. On March 2, 1977, the government changed the name of the country from the Libyan Arab Republic to the Socialist People's Libyan Arab Jamahiriya. (Jamahiriya

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has been defined as Islamic Socialism.) Qaddafi remains in control of the country.

Today, Libya is overwhelmingly Muslim, but several schools of Islam vie for control. The population is largely divided between adherents of the Hanafite and the Shafiite schools, though the Malikite School dominates in Cyrenaica. The Sanussi continue as an important minority voice, a role won not only by its opposition to the Ottomans but its more recent struggle against Italian colonialism. The most prominent centers of the Islamic community are the Department of Arabic Language and Islamic Studies at the University of Libya in Benghazi and the Jamiat al-Dawah al-Islamiah, an international Muslim missionary organization headquartered at Tripoli. There are a few members of the Kharijite School in Zuwara and the Jabal Nefusa sect in Tripoli.

The first phase of Christian presence in Libya ended gradually under centuries of Islamic dominance. The Roman Catholic Church was reintroduced in the 15th century, but its influence remained minuscule until the 20th century and the years of Italian rule. After World War II the number of Catholics in Libya dropped from more than 100,000 to approximately 40,000, but Catholicism remained a considerable force as the Italian presence remained strong in the country. At the

Libya

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,933,000	6,313,000	96.7	2.04	7,785,000	9,284,000
Christians	58,800	171,000	2.6	2.72	218,000	268,000
Roman Catholics	3,600	94,000	1.4	4.58	120,000	145,000
Orthodox	47,000	66,000	1.0	0.74	80,000	90,000
Protestants	3,800	5,500	0.1	0.31	8,000	15,000
Buddhists	400	22,000	0.3	2.06	32,000	50,000
Agnostics	2,000	11,000	0.2	2.05	30,000	45,000
Hindus	0	6,000	0.1	2.05	10,000	15,000
Sikhs	0	2,400	0.0	2.06	5,000	8,000
Chinese folk	0	1,800	0.0	2.06	3,000	6,000
Atheists	0	900	0.0	2.03	1,500	2,500
Baha'is	200	700	0.0	2.05	1,000	2,000
Ethnoreligionists	0	500	0.0	2.06	1,000	2,000
Jews	40	120	0.0	1.98	120	120
Total population	**1,994,000**	**6,530,000**	**100.0**	**2.06**	**8,087,000**	**9,683,000**

end of the 1960s the church consisted of three vicariates and a prefecture. After the coup of 1970s, however, the Italians were expelled from the country, and by 1972 only two Roman Catholic parishes remained and the majority of Libyan Christians were Eastern-rite Catholics.

Protestants began missionary activity in Libya in the 1880s, led by the North Africa Mission, soon followed by the Church Missions to Jews, an Anglican missionary organization. Then in 1936 all non-Catholic missionaries were expelled and were only allowed to return in 1946. All missionaries were again expelled in 1970. All British and American military personnel were expelled in 1974, further reducing the number of Protestants, almost all of whom were expatriates. The remaining Protestant groups are small and most serve small expatriate enclaves.

The Orthodox community began to grow after World War II with the movement of various Arab groups to Libya, especially Egyptians, among whom were many Coptic Christians. As many as 45,000 Coptics may have relocated to Libya before all Egyptians were expelled from the country in 1974. Only a minuscule community remains today.

Through much of the 20th century there was a large Jewish community in Libya, some 37,000 strong. However, in 1951 almost all of them migrated to the new state of Israel. It is estimated that less than 50 remain in Libya today. There is likewise a tiny number of Chinese Buddhists and members of the Baha'i Faith in Libya.

J. Gordon Melton

See also: Baha'i Faith; Malikite School of Islam; Roman Catholic Church.

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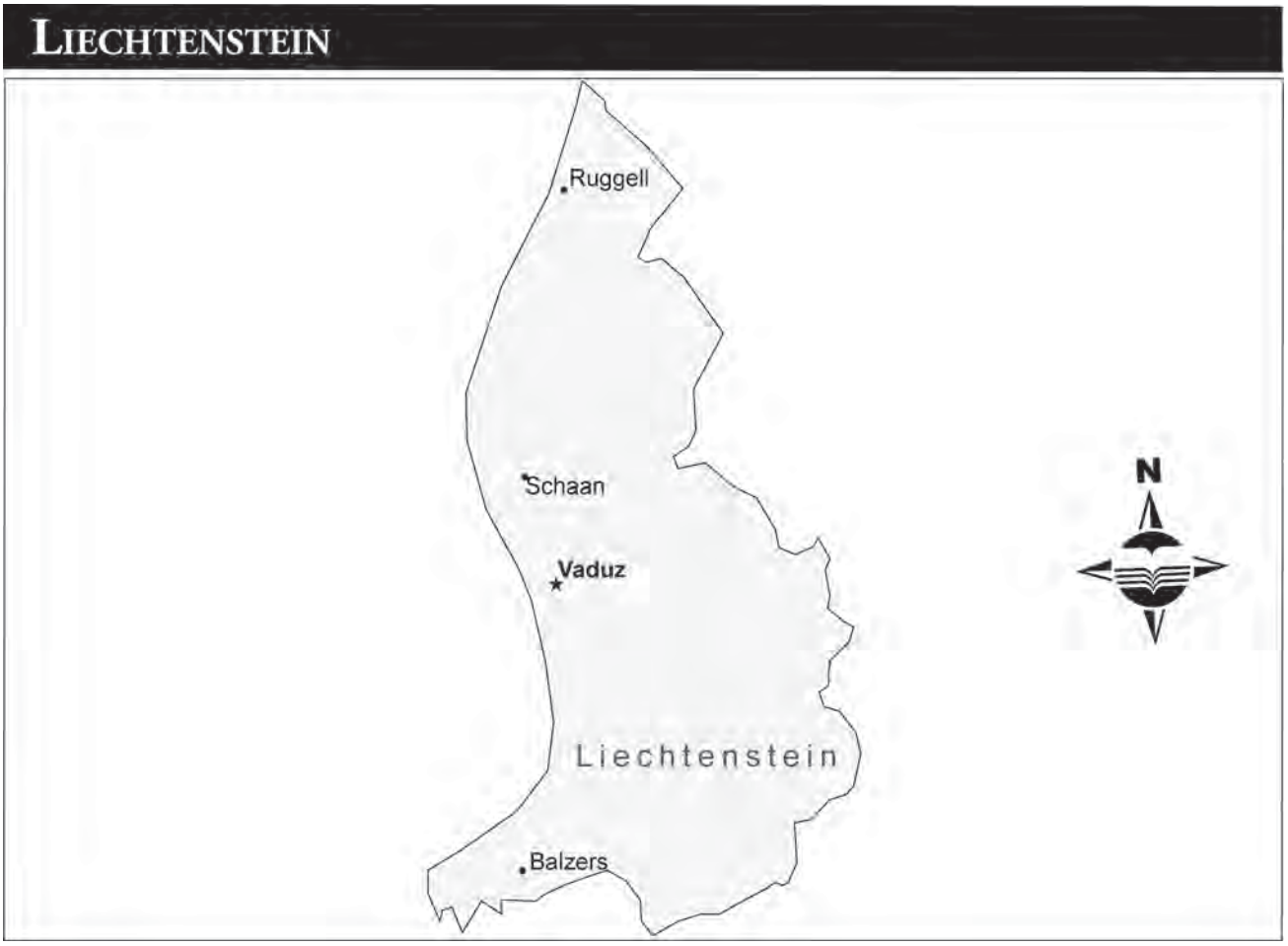
■ Liechtenstein

Liechtenstein is a small country of only 61 square miles located on the Rhine River between Switzerland and Austria. The home to 34,498 people, it shares much of the history of its two neighbors. Liechtenstein became independent in 1719 but was closely linked to the Austrian Empire for the next two centuries. Since the end of World War II, it has been more closely linked to Switzerland.

Christianity came into the area quite early, during the years of the Roman exploration and occupation of the Rhine Valley. As did Austria, Liechtenstein remained loyal to the Roman Church through the Reformation era. Today the Catholic Church remains the dominant religious force in the land, and the several congregations are organized into a deanery attached to the Diocese of Chur (Switzerland).

Protestants came into the area in the 1880s. Most were skilled workers who migrated from Germany and other countries with their families. In 1881 they organized the Evangelical Church. In 1954 the Evangelical Church entered into a *Patronatsvertrag* (patronage agreement) with the Protestant Church of the Canton of Saint Gall in Switzerland, which among other benefits provides access to a pool of pastors. That same year, the Lutheran members of the church left and founded a separate Lutheran organization. Soon afterward they affiliated with the Swiss Lutherans in what is now known as the Association of Evangelical Lutheran Churches in Switzerland and the Principality of Liechtenstein.



Liechtenstein

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	21,200	32,400	89.5	1.00	34,600	37,200
Roman Catholics	19,000	26,600	73.5	0.58	27,800	29,000
Protestants	1,400	3,300	9.1	1.38	4,200	5,500
Marginals	20	120	0.3	0.00	200	400
Muslims	0	2,300	6.4	1.36	3,400	4,500
Agnostics	170	1,400	3.9	1.33	2,200	3,200
Jews	30	50	0.1	0.91	50	50
Atheists	0	30	0.1	3.26	50	80
Baha'is	40	20	0.0	1.92	50	100
Total population	**21,400**	**36,200**	**100.0**	**1.03**	**40,400**	**45,100**

The Seventh-day Adventist Church has a small work in Liechtenstein that is an integral part of the Swiss Union Conference. There is also a small Baha'i spiritual assembly and a recently opened Zen Buddhist center, part of the International Zen Association, headquartered in Paris.

J. Gordon Melton

See also: International Zen Association; Lutheranism; Seventh-day Adventist Church.

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Light of the World Church

This religious tradition, founded in Monterrey, Nuevo León, Mexico, in 1926 by Eusebio Joaquín González (later known as the Apostle Aarón), has blended Mexican mysticism with Pentecostal fervor to create a unique Christian movement that has spread throughout Mexico and to more than 20 countries in the Americas (including the United States and Canada), plus Spain, Portugal, Italy, Germany, and Australia. The Light of the World Church (since 1952 with headquarters in Colonia Hermosa Provincia, Guadalajara, Jalisco, Mexico), grew from 80 members in 1929, to 75,000 in 1972, to 1.5 million in 1986, and to more than 4 million members in 22 countries in 1990, according to church sources.

The official name of this organization is the Church of God, Column and Pillar of Truth, Jesus the Light of the World (Iglesia de Dios, Columna y Apoyo de la Verdad, Jesus La Luz del Mundo), but its followers are popularly known in Mexico as Aaronistas (followers of Aarón). This religious organization has been classified as a Marginal Christian Group by PROLADES due to its unique characteristics, which include its claims to be "the restoration of Primitive Christianity" and that its apostles are "the voice of God on earth."

The Light of the World Church has a strong Mexican nationalistic orientation and has an authoritarian form of church government; it strongly adheres to Old Testament teachings, is legalistic, and upholds high moral standards; and its members are known for their industriousness and honesty. Although there is a strong emphasis on Bible reading and memorization, the prophetic messages spoken by the Apostles Aarón and Samuel are considered as "the fountain of truth." In addition to traditional Protestant hymns and gospel songs (many from the 18th and 19th centuries), some of the songs used refer to the "Anointed One," the "Sent One,"

or "The Prince," which honor and praise Aarón as the church's First Apostle. The traditional worship style is simple: people kneel to pray, women wear head coverings and long white dresses, no musical instruments are used, the choir sings a capella in four-part harmony, and males and females are separated by a center aisle.

Another unique feature of this movement is that all ordained pastors are required to travel to the Mother Church in Colonia Hermosa Provincia (symbolic of Holy Jerusalem) in Guadalajara on August 14 for an annual celebration of the Lord's Supper, which is held on Aarón's birthday. This event is also an occasion for faithful church members (called "the new spiritual People of Israel") to make a pilgrimage to Guadalajara from within Mexico or from other countries, and to present the Apostle with special gifts. While rejecting Roman Catholicism as an apostate church, Guadalajara has become the new Rome for this movement, and excommunication from the Light of the World Church means that people are "irrevocably lost for all eternity."

Doctrinally, the Light of the World Church has some similarities with the Oneness Pentecostal movement in Mexico but is distinguished by its allegiance to its Supreme Leader, the Apostle Aarón. Historically, Eusebio Joaquín González (an uneducated man of humble origins) was converted in 1926 by an Apostolic fruit vender and became a disciple of two itinerant lay preachers, known as "Saul" and "Silas," who arose within the early Pentecostal movement in northern Mexico during the 1920s.

Eusebio was reportedly baptized by "Saul" on April 6, 1926, in San Pedro de las Colonias (near Monterrey); then he and his wife, Elisa, accompanied the two bearded and barefoot "prophets" for a few months on a preaching journey on foot. At some point, "Saul" is alleged to have spoken the following words of prophecy: "You will no longer be called Eusebio, rather your new name will be Aarón and you will become known in all the world." Later, Aarón testified that this was the moment in which God called him to establish the Light of the World Church as the restoration of the Primitive Church of Jesus Christ, and in December 1926 the City of Guadalajara was selected as his spiritual headquarters (Gaxiola 1994, 167–169).

Between 1926 and 1952, this new religious movement grew from a small group of dedicated followers to an established movement of about 25,000 members. From 1926 to 1934, Aarón and his early disciples traveled on foot to many towns and villages, preaching to the marginalized peasants and forming "house churches" among his followers, who became known as Aaronistas. The first temple of the Light of the World Church was founded in 1934 in the lower-class neighborhood of San Juan de Dios in Guadalajara. By 1938, Aarón had established most of the rules and regulations that would govern the new movement, including the obligatory 5:00 a.m. daily prayer service, and he became known to his followers as "the new Messiah."

In 1942, the Light of the World Church suffered its first major division, when a power struggle among the leaders (Aarón was accused of misusing church finances) resulted in the formation of a rival movement, known as the Good Shepherd Church (Iglesia El Buen Pastor), which is similar in doctrine and practice (Renée de la Torre, 1996, 155).

In 1952, Aarón purchased 14 hectares on the outskirts of Guadalajara, where he and his followers constructed the Colonia Hermosa Provincia as a segregated community to protect church members from worldly temptations and to strengthen the development of a community of faith. During the next few decades, a large central church was built that seated about 3,000 people, around which was developed a walled, self-contained community with its own commercial, medical, educational, and social services. All of these facilities were built by the voluntary labor and tithes of Aarón's faithful followers.

After Aarón's death in 1964, his youngest son, Samuel Juaquín Flores, became the new Supreme Leader and Apostle of the movement; and he began a new era of openness to the larger world by tearing down the stone wall around Colonia Hermosa Provincia, encouraging the growth and development of similar colonies of believers within Mexico and in other countries, and constructing a new, large central church at a cost of more than $5 million—not counting the cost of volunteer labor provided by church members. In 1992, an estimated 150,000 church members gathered for the annual celebration of the Lord's Supper at La Glorieta Central de la Iglesia La Luz del Mundo.

When Aarón died in 1964, the Light of the World Church had 64 churches and 35 missions; under the leadership of Samuel, this movement grew to more than 11,300 churches and missions in 22 countries in 1989, according to Renée de la Torre (1998, 267). This demonstrates the growing social strength and missionary zeal of this autonomous Mexican religious movement.

Despite strong opposition from the Roman Catholic Church, many Protestant denominations, and other religious groups, this independent quasi-Pentecostal organization has achieved significant numerical, socioeconomic, and political strength in Mexico (especially in the state of Jalisco), and through expansion to other countries has made its presence and unique message known throughout the Americas.

Apostol Samuel Juaquín Flores
Glorieta Central de la Iglesia La Luz del Mundo
Colonia Hermosa Provincia, Guadalajara,
Jalisco, Mexico
www.laluzdelmundo.com

Clifton L. Holland

See also: Apostolic Church of Faith in Jesus Christ of Mexico; Pentecostalism; Roman Catholic Church; Spiritual Christian Evangelical Church.

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■ Lithuania

Lithuania is a country of Northeastern Europe, the largest from the three Baltic states with the capital at Vilnius and a population of around 3.336 million. The prevailing language is Lithuanian. Ethnically, Lithuania is composed of Lithuanians (84.3 percent), Russians (5 percent), Poles (6.2 percent), and Byelorussians (1.1 percent). There was a large community of Jews before World War II that was hard hit by the Holocaust, and it survives today with fewer than 5,000 members. The mainstream religion is Roman Catholicism. According to the 2001 census 79 percent of the population declared their belonging to the Roman Catholic Church, 4 percent to the Russian Orthodox Church. The membership of other religious communities did not exceed 1 percent of the population: Old Believers (0.78 percent), the Lutheran Church (0.56 percent), and the Reformed Church (0.2 percent). The New Apostolic Church, the Tatar Muslims, Full Gospel/Charismatic churches, Jehovah's Witnesses, Pentecostals, Baptists, and Seventh-day Adventists each have memberships of 1,000 to 3,000 while there are smaller communities of the Church of Jesus Christ of Latter-day Saints, the International Society for Krishna Consciousness, the United Methodist Church, and the Buddhists. There is also a small group of Karaites, who, along with the Sunni Muslim community, have had a presence in Lithuania since the 15th century, when they were brought to Lithuania by the Grand Duke Vytautas, while a variety of Muslims of Tatar, Uzbek, and Azerbaijani background migrated to Lithuania in the 20th century. The Tatar community currently numbers about 5,000.

Hill of Crosses near Siauliai, Lithuania, is a symbol of faith and national identity in the face of oppression. (Corel)

Lithuania has been a part of a Polish-Lithuanian Commonwealth since 1569, and in 1795 was annexed by the Russian Empire. Lithuania was formally re-established as an independent state in 1918. The newly formed Lithuanian state enshrined freedom of religion in its new Constitution; however, there was no strict separation of church and state, and the Catholic Church retained a privileged position, strengthened by a Concordat of 1927 with the Holy See. After a short period of independence Lithuania was annexed by the Soviet Union in 1940, then by advancing Nazi Germany in 1941, and again by the Soviet Union in 1944.

After World War II, Lithuania was kept in the Soviet Union as one of its 15 republics. The independence movement gained momentum again during the perestroika period in the Soviet Union and culminated in the declaration of independence on March 11, 1990, and, after the crashing of a coup in August 1991 weakened the imperialist forces in the Soviet Union, recognition of the declared independence by both the Soviet Union and most states of the world in 1991. Lithuania joined the North Atlantic Treaty Organization (NATO) and the European Union in 2004. After regaining independence Lithuania has experienced vigorous economic growth, though in 2008 the GDP per capita was still only about 60 percent of the average in the European Union.

Modern-day Lithuanians are descendants of a few Baltic tribes, and the premodern indigenous religion of Lithuania was a multifaceted phenomenon belonging to the more generic Baltic family of religions. The sources of ancient Baltic culture are estimated to go back to around 2500 BCE, when autochthonous local cultures were merging with that of the newcomer Indo-Europeans. The pre-Christian religion in the current territory of Lithuania has undergone quite a few changes since those times, but it has kept the basic structure of Indo-European pre-Christian religions.

The cosmology and anthropology of the premodern Pagan religion of Lithuania describes the beginning of the world, in which two gods, Dievas and Velnias, create the world together. While creating the world they compete with each other, the world emerging in that constant competition. According to Lithuanian etiological tales, the first human being was created by accident, by a particle of spit from the mouth of Dievas, who only later saw the result of his spit and marveled at what had happened. This pessimistic anthropology permeates the worldview of ancient Lithuanian religion, where human beings are not seen as a result of purposeful divine activity. The vision of the afterlife is more optimistic, though the records about it are very diverse. People who have died would be met by gods and would get the treatment they have earned in this life, either going to *dausos*, the place of eternal bliss, or the place of darkness, governed by Velnias. The deities of the ancient Lithuanian (and Baltic) pantheon had correspondents in the pantheons of other regions. The highest god of the Baltic pantheon was Dievas, who in the later period of the Lithuanian religion became a distant, inactive deity, portrayed in tales as active only in the creation of the world and shortly thereafter. The most important member of the pantheon was Perkunas, god of storm and thunder, perhaps a son of Dievas. The Balts also had a chthonic god, opposite in nature to the heavenly gods, named Velnias, a god of dungeons, magic, and riches. The people also venerated a female deity called Zvoruna or Medeina. Besides the deities common to all the Balts there were different spirits or gods unique to the various tribes. Wizards or witches, warlocks, and medicine women had considerable influence on the common religious life of the people. The ancient shrines in Lithuania, called *alkos*, were constructed of stones on hills or by rivers. Groves were also designated as sacred places, being used to sacrifice to gods and to foretell the future. The remains of a few shrines, known from historic times, are being uncovered by archaeologists. It is in no way certain that the pre-Christian Lithuanian religion was centralized, but there was an important shrine to Perkunas in Vilnius.

Up until the 13th century, the spread of Christianity in Lithuania was prevented by its weak ties with Christian countries, the absence of a strong national state, and confrontation with the Crusaders. In about 1240, Mindaugas (d. 1263) became the ruler of Lithuania, thus uniting the unruly duchies, and in 1251 he was baptized for political reasons (thus gaining the king's title from the pope), though the people and most dukes kept the old faith. Lithuania starting from the 14th century has attracted a large diaspora of Jews, fleeing persecution in Spain and other Western European countries, while in Lithuania they were protected by law to live and practice their faith freely.

Over time, Catholic missionaries, primarily Dominicans and Franciscans, visited Lithuania, where some settled. Apart from a few violent incidents, the Christians and Pagans lived quite peacefully together. The official Christianization of Lithuania began under the Grand Duke of Lithuania Jogaila in 1387, who ruled as king Władysław II of Poland. This movement lasted for about a century. The destruction of the official cult of the Pagan religion also began at that time, though the manifestations of pre-Christian religion survived even into the 16th century, when missionary activity by the Jesuits began. Most of the nobility of Lithuania was baptized in 1387, with the baptism of the people following, while the more independent part of Lithuania, Samogitia, was formally Christianized only about 60 years later.

The Protestant Reformation was brought to Lithuania in the 1520s by the Lithuanian nobles who studied at the universities of Wittenberg and Leipzig, both strong Protestant centers of learning. The Reformation quickly spread through all the strata of society, facing strong resistance from only a small number of clergy who remained loyal to the Roman Catholic Church. The weakened state of the Catholic Church in Lithuania contributed to this rapid spread of the Reformation there, to the extent that by the mid-16th century, Lithuania was predominantly Protestant, with both Lutheran and Reformed influences present. The adherence of the influential Radvila family to Protestantism also contributed significantly to the spread of the Reformation generally.

However, in 1564 the ruler of Lithuania and Poland, Sigismund II Augustus (1520–1572), began implementing the decisions of the Council of Trent, which had been called by the Roman Catholic Church in 1545 to both reform the church and stop the further

LITHUANIA

spread of Protestantism. Jesuit academic and missionary activities played a significant part in the Counter-Reformation that followed the Council. In 1570 the Jesuits established a college in Vilnius, which was later to become a university. With Catholicism regaining ground, the influence of the Protestants gradually faded, remaining strong only in the western and northern parts of Lithuania.

A separate issue was the presence of Eastern Orthodoxy in Lithuania and the Slavic lands within the Grand Duchy of Lithuania, from the 13th to the 16th centuries. To keep political and social peace after the Christianization of Lithuania, Grand Duke of Lithuania Vytautas (1350–1430) strove unsuccessfully to establish a separate administrative unit of the Orthodox Church in Lithuania. Later there were also efforts to unite the Catholic and Orthodox churches within the Grand Duchy of Lithuania and the Kingdom of Poland. These efforts were partially successful and culminated in 1596 with the creation of the union, which was not, however, joined by all Orthodox.

The Catholic-Orthodox problem was never resolved, and it re-emerged in a different form in the 18th century. Following the third division of the Polish-Lithuanian Commonwealth in 1795, by which the Russian Empire had annexed most of Lithuania, the Russians established a policy of assimilating Lithuania culturally, which also meant making it Orthodox. Both Catholic and Protestant churches suffered as a result, but in the end the effort proved unsuccessful. Lithuania retained its sense of nationhood, and both Catholic and Protestant churches played a significant role in preserving Lithuania's national character.

When an independent Lithuania re-emerged in 1918, the country recognized equal rights of all confessions, though the Concordat with the Catholic Church of 1926 established the privileged position of Catholicism, which remained the majority faith. About 5 percent of the population was Reformed or Lutheran, but they had little influence on Lithuanian politics as a whole. Additional Protestant and Free church traditions spread in Lithuania through the 20th century. The

Lithuania

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,216,000	2,979,000	89.3	–0.15	2,928,000	2,527,000
Roman Catholics	2,060,000	2,640,000	79.1	–0.09	2,566,000	2,181,000
Orthodox	116,000	152,000	4.6	–1.18	150,000	140,000
Protestants	37,200	40,700	1.2	0.61	70,000	90,000
Agnostics	605,000	320,000	9.6	–2.44	150,000	100,000
Atheists	304,000	23,300	0.7	–4.30	10,000	8,000
Muslims	6,000	7,000	0.2	–0.45	8,000	12,000
Jews	9,000	4,800	0.1	–0.45	4,500	4,500
Buddhists	0	700	0.0	–0.46	800	900
Hindus	0	600	0.0	–0.43	700	800
Baha'is	10	300	0.0	0.07	400	500
Ethnoreligionists	0	100	0.0	–0.47	100	100
Total population	**3,140,000**	**3,336,000**	**100.0**	**–0.45**	**3,102,000**	**2,654,000**

Baptists had been in Lithuania from the middle of the 19th century, and the Methodists, Seventh-day Adventists, Pentecostals, and the New Apostolic Church had established communities at the start of the 20th century. The American Bible Student movement (later known as Jehovah's Witnesses) appeared in the 1930s. Western Esotericism took deep roots in the country after one of Lithuania's famous writers, Vydūnas (Vilius Storosta), became an adept of Theosophy.

The Soviet occupation brought repression on all religions, while the persecution of religious minorities was most severe. Some communities were gradually eliminated, including those of the Seventh-day Adventists, Methodists, and Jehovah's Witnesses, and the Baptists were joined together with Pentecostals, in part as an attempt to eliminate their uniqueness and so undermine their existence. Independent, unregistered religious groups were under strict police control, receiving more tolerant treatment only toward the end of the 1970s.

The traditional religious communities faced both persecution and severe limitations on their previously flowering social activities. The Catholic and Reformed churches developed ties to the national resistance movement. Many of the social and religious leaders were exiled and forced to confess atheism. Communist Party membership was required for those taking higher positions in society. Atheist propaganda was widespread.

The restoration of Lithuanian independence in 1990 brought a revival of traditional religions as well as an influx of different religious movements from outside the country. The revival of religion peaked in 1992–1993, with a stabilization or even recession for most religious communities following at the beginning of the 21st century.

There is no state religion in Lithuania, and freedom of religion is established in the country's legal system. There are three levels of legal status for religious communities. Any religious community can be registered to become legal and freely practice their faith if they fulfill certain minimal legal requirements. However, there are nine traditional religions that are "state-recognized" as a part of Lithuanian cultural, social, spiritual heritage: Roman Catholic, Greek Catholic, Evangelical Lutheran, Evangelical Reformed, Russian Orthodox, Old Believer, Jewish, Sunni Islam, and Karaite. This list of privileged religions is final. However, all religious communities are eligible for state recognition—an intermediate status—after they have existed in Lithuania for a few decades. So far, only the Association of the Baptist Churches in Lithuania and the Seventh-day Adventist Church have achieved such status. State recognition gives religious communities some tax privileges, permission to teach religion in public schools, and time on national television. They also enjoy greater social acceptance, as the nontraditional religions are often stigmatized as sects. The

most influential religious body in Lithuanian society is the Roman Catholic Church, while other larger communities are based on either a particular ethnic minority group (for example, Russian Orthodoxy being concentrated among ethnic Russians) or a particular region (for example, Lutheranism being concentrated in the southwest part of the country).

Milda Ališauskiene and Donatas Glodenis

See also: Church of Jesus Christ of Latter-day Saints; Dominicans; Eastern Orthodoxy; Franciscans; Free Church; International Society for Krishna Consciousness; Jehovah's Witnesses; Jesuits; Karaites; New Apostolic Church; Old Believers (Russia); Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church; United Methodist Church.

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Liturgical Year

From as early as the second century CE, the Christian church, following earlier Jewish tradition, has used the seasons of the year to mark sacred times. Around these times it has established festivals and holidays set aside to worship God and mark special moments in salvation history. While Jewish celebration revolves around the exodus from Egypt, the Christian church year focuses on the life and ministry of Jesus.

The Christian calendar is organized around two major feasts: Christmas and Easter. Advent ushers in Christmas and the season ends with the feast of Epiphany. Easter is preceded by Lent and leads to Pentecost. The periods of the year surrounding these two major seasons are known in the liturgical calendars as "Ordinary Time" and focus on various aspects of the Christian faith, particularly the mission of the church in the world.

The timing of all of the other moveable feasts in the Christian year revolves around Easter. The date of Easter itself is set according to a lunar cycle that changes. Consequently, seasons in the liturgical calendar vary in length and dates. As well, the Eastern Orthodox tradition, for example, uses the revised Julian calendar (proposed in 1923 and adopted by most Orthodox churches over the next several decades) rather than the Common Era calendar that has evolved over the last century from the Gregorian calendar. The major events of the liturgical year are as follows.

Advent: First Sunday of Advent through December 24 The beginning of the Christian liturgical year in Western churches, Advent marks the four Sundays before Christmas. The word "advent" comes from the Latin *adventus*, which means "coming." This season just before Christmas is associated with the coming of Jesus as Messiah and marks a time of penitence, preparation, and anticipation.

Advent always contains four Sundays, beginning on the Sunday nearest to November 30 (the feast of Saint Andrew the Apostle). Consequently, Advent may begin as early as November 27 but always ends on December 24. If Christmas Eve is a Sunday, the last Sunday of Advent falls on that day, as Christmas Eve begins at sundown.

Christmas: December 25 through to Epiphany The Christmas season begins with the celebration of the birth of Jesus, Christmas day, or as a vigil on Christmas Eve. The Feast of Christmas lasts 12 days,

until Epiphany. The Christmas season is a time of rejoicing in the incarnation. Christmas probably originated in the Roman culture, which celebrated the Winter Solstice on December 25, the shortest day of the year. It was a Pagan celebration of the birth of "The Invincible Sun" as it began its annual journey back north from its southernmost point. It is likely that Christians began celebrating the birth of Jesus at this time as an alternative to the Pagan observance of the Winter Solstice.

Epiphany Falling on January 6, Epiphany is a Christian feast that celebrates the revelation of God in human form in the person of Jesus Christ. In Greek, the word "epiphany" means "manifestation" and in the Eastern Christian tradition the event is called "Theophany," which means "manifestation of God." In the Eastern tradition, it falls on January 19. Roman Catholics will often celebrate it on the Sunday closest to January 6.

The Western observance commemorates the visitation of the biblical Magi to the child Jesus, stressing the appearance of Jesus to the Gentiles. In many Hispanic and European churches is it also known as "Three Kings Day." Eastern Christians include the baptism of Jesus in their celebration, highlighting Christ's revelation to the world as the Son of God.

Marking the 12th day of Christmas, Epiphany brings to an end the Advent and Christmas seasons.

Ordinary Time after the Baptism: Monday after the Epiphany through to Lent This season focuses on the early life and childhood of Christ, and then on his public ministry.

Lent: Ash Wednesday through Holy Saturday The season of Lent begins with Ash Wednesday and lasts until the final Saturday before Easter, Holy Saturday and includes Holy Week, the week before Easter. For six weeks preceding Easter, it is a time of penitential prayer, fasting, and almsgiving to prepare for the celebration of the resurrection of Jesus on Easter Sunday. This season of Lent originally was also a time of preparation for baptismal candidates and those separated from the church who were rejoining the community.

Holy Week, the last week of Lent, commemorates the last week of the earthly life of Jesus Christ. It covers the events of his triumphal entry into Jerusalem, the Last Supper, the arrest, and his death by crucifixion. Beginning with the sixth Sunday of Lent, Holy Week includes Palm Sunday, Spy Wednesday, Maundy Thursday, Good Friday, and Holy Saturday.

Easter: Easter Vigil though Pentecost The high feast of the Christian church, Easter celebrates the resurrection of Jesus Christ. Even churches that typically do not follow the liturgical calendar observe Easter. Easter Sunday begins a 50-day season of "Eastertide" that includes Ascension Day and leads to Pentecost.

The Easter Vigil is celebrated after night falls on the evening before Easter Sunday. It incorporates a "new light" ceremony in the form of candle-lighting and, often, an outdoor sunrise service. Typically, new converts to the church are baptized on Easter Sunday.

Six weeks into Easter, the church celebrates Ascension Day, a commemoration of the bodily ascension of Jesus into heaven. Until recently this holy day fell on the sixth Thursday after Easter Sunday, the traditional 40 days between the resurrection and ascension in the biblical narrative. However, some Roman Catholic provinces have moved the celebration to the following Sunday to facilitate the obligation of the faithful to receive Mass as part of the feast.

The last day of the Easter season is Pentecost, the festival that marks the birth of the Christian church by the power of the Holy Spirit as recorded in the biblical book of the Acts of the Apostles 2:1–41. The word "Pentecost" means "fiftieth day" and is so-named because it is celebrated 50 days after Easter Sunday.

Ordinary Time after Pentecost: The Day after Pentecost through the Final Day before Advent The second period of Ordinary Time is the longest liturgical season. Ordinary Time resumes after Pentecost and runs until the final Saturday before Advent. This period of Ordinary Time focuses on Christ's reign as King of kings, and on the age of the church. It is meant to be a time of growth as the church meditates on the teachings of the Bible and their application to the Christian life. This is the present time between the age of the Apostles and the age of Christ's Second Coming. The

final Sunday in Ordinary Time is the Feast of Christ the King; the Saturday after this feast is the final day of Ordinary Time. The cycle repeats itself with the beginning of Advent.

Kevin Quast

See also: Advent; Ascension Sunday; Calendars, Religious; Christmas; Common Era Calendar; Easter; Holy Week; Lent; Pentecost.

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Living Church of God

The Living Church of God is one of the three largest offshoots of the Worldwide Church of God (WCOG), with an active television, magazine, and booklet outreach.

In the years following the death of founder Herbert W. Armstrong (1892–1986) the WCOG dropped his distinctive teachings one by one under its new pastor general Joseph W. Tkach (1927–1995) and moved closer to standard conservative Protestant teachings. Many WCOG ministers found this difficult to accept. One of these was Roderick C. Meredith (b. 1930), who had been one of Armstrong's earliest students and affiliated with the WCOG since 1949. In 1992, after confrontations with the new leadership of the WCOG, Meredith left to found his own Sabbatarian millenarian church, the Global Church of God, holding firmly to the teachings of the WCOG during Armstrong's lifetime. Because of Meredith's previously high position in WCOG as senior evangelist, many other members left to follow him. The Global Church of God grew to a peak membership of around 7,000.

Armstrong had taught "top-down" church governance, with a single leader having sole authority over the church, and Meredith followed this model. In 1998 the board of the Global Church sought to temper Meredith's authority over his church. After a number of heated meetings and the quite public exchange of accusatory letters, Meredith left his own church and founded the Living Church of God, taking 70 to 80 percent of his ministers and members with him. The Living Church of God is more or less the old Global Church of God under a different name.

The remnant of the Global Church, reduced to fewer than 1,000 members, tried to continue, but they were faced with a dramatic drop in income from members' tithes. This difficulty was only compounded when founding members now with the Living Church demanded the repayment of loans they had made for the start-up funding of the Global Church, which voluntarily entered into a legal equivalent of bankruptcy. Its members re-formed as the Church of God, a Christian Fellowship (CGCF).

In a further twist to the tale, the president of CGCF, Raymond F. McNair (1930–2008), who had led the

split from Meredith's original Global Church of God, left CGCF in 2000 and rejoined Meredith's new Living Church of God. He left Meredith's leadership for a second time in 2004 to found his own small church, the Church of God–21st Century (COG21).

In 2001 most CGCF congregations decided to merge with the largest offshoot from the WCOG, the United Church of God. A few remained separate, including the national organizations in Canada (under the name CGCF) and the United Kingdom (still called Global Church of God) and a small group in America that took the name the Church of the Eternal God. The three differently named churches, which are very small, have a joint leadership and literature and linked websites.

Shortly after Meredith left the Global Church of God another minister, David C. Pack, left to found the Restored Church of God, perhaps the most hard-line of all the offshoots from the "Worldwide family." Pack has published a book-length list of 280 teachings that he claims the "new" Worldwide Church has changed from Armstrong's original teachings and a further list of 174 teachings in which he believes all the other offshoots, between them, deviate from Armstrong's truth. A very literature-driven church, it avoided the copyright problems of the Philadelphia Church of God by completely rewriting many of Armstrong's books, along with new ones. The Restored Church of God claims more than 1,000 members.

The Living Church of God claims to hold to all the traditional teachings of Herbert W. Armstrong and the WCOG at the time of his death. Like most of the offshoots, it emphasizes in its literature and broadcasts the need to watch world news to "prove" that these are the end times. The second (or possibly third) largest offshoot from the WCOG, the Living Church of God has TV and radio programs called *Tomorrow's World*, the same name made famous by the WCOG, and publishes a magazine with the same name. It claims a membership of around 7,000 in more than 200 congregations.

The 78-year-old Meredith suffered a mild stroke in 2008 and appointed Richard Ames "to stand in for him as acting chief executive for the duration of his recovery"—one of the very few examples of a WCOG offshoot leader appointing a named deputy, and so a potential successor.

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San Diego, CA 92150-3077
www.lcg.org
www.tomorrowsworld.org

Restored Church of God
PO Box 23295
Wadsworth, OH 44282
www.thercg.org

Global (UK), CGCF (Canada), Church of the Eternal God (U.S.A.)
www.globalchurchofgod.co.uk
www.churchofgodacf.ca
www.eternalgod.org

David V. Barrett

See also: Philadelphia Church of God; Sabbatarianism; United Church of God; Worldwide Church of God.

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Local Church, The

The Local Church is the name assumed in the West by a movement variously known as the Little Flock or the Assembly Hall Churches. The Local Church grew out of the life and thought of Nee To-sheng, better known in the West as Watchman Nee (1903–1972). Nee was born in Shantou, China, and trained in classical Chinese studies. He was converted to Christianity in 1920 under the ministry of Dora Yu (1873–1931), a Methodist missionary who ran a Bible school in Shanghai.

A gathering of members of the Local Church in Taiwan. (J. Gordon Melton)

He was also deeply influenced by the writing of the British-based Keswick Revival and the exclusive Plymouth Brethren. He found himself drawn to the Plymouth Brethren and was associated with them into the 1930s.

Nee began his own ministry with a magazine, *Revival*, in 1923 and finished his first major book, *The Spiritual Man*, in 1928. By this time he had also come to the conclusion that the unity of the church would be best expressed by the establishment of only one church in each city; that is, that denominational competition was unbiblical and the only reason for different churches was geographical—hence the name Local Church. The first "local church" was founded in Shanghai in 1927. Nee also agreed with the ideal previously articulated by several 19th-century missionaries as "three-self." In order to make the Protestant Christian movement in China independent of foreign churches, missions were urged to work toward three types of independence: self-governance, self-support, and self-propagation. Incarnating such an ideal was, of course, integral to the several indigenous Chinese Christian movements, including the Local Church. From the Brethren, Nee absorbed a dispensational approach to the Bible, seeing human history as unfolding in a series of God's dispensations, during each of which God changed his way of relating to humanity.

The movement's growth was somewhat disrupted by World War II and the Japanese invasion. In 1942 Nee took a job at the pharmaceutical company owned by his brother in order to raise money to support continued evangelical efforts, which had by this time become

international. Some saw his taking a secular job as contradictory to his ministry, and the church's elders forbade him from preaching in Shanghai. The issue was not resolved until 1947, when Nee gave the church all of his business assets and withdrew from further secular work. He also encouraged other church members to "Hand Over" their business assets to the church, and the profits from these businesses began to be used to expand the evangelical work.

In the 1930s, Witness Lee (1905–1997) joined the Local Church movement and through the decade became a close associate of Nee. In 1948 Nee sent Lee to Taiwan, where the defeated Nationalist forces were to gather as the Communists took control of the mainland. The church came under attack from the Communist regime in the early 1950s. In 1952 Nee was arrested, and in 1956 he was tried and convicted of corrupt business practices and violations of public morals. He spent the rest of his life in jail. The government recognized only one Protestant church body, the Chinese Protestant Three-Self Patriotic movement, with which all Protestant Christians were required to affiliate. Thus the Local Church was banned in China, and Nee's movement became divided, with some congregations being absorbed into the Chinese Protestant Three-Self Patriotic movement and others continuing as independent congregations outside legal structures.

However, the movement continued to grow outside of China. From Witness Lee's work in Taiwan, the Local Church began to spread throughout Southeast Asia, beginning with the ethnic Chinese communities in the larger cities. In 1962 Lee moved to the United States, learned English, and began to spread the movement among English-speaking residents of California, a first step in making the Local Church a truly international movement.

Lee gained an initial following among evangelical Christians attracted to his emphasis on the spiritual life and the immediate relationship between God and humanity. He continued the theology articulated earlier by Nee, which viewed humans as tripartite beings (body, soul, and spirit) and recognized an intimate relationship between God's Spirit and the human spirit. However, in the 1970s, as Lee expanded upon this mystical theology, trouble developed when some former followers began to suggest that Lee's approach, and some new language he introduced to focus the teachings, represented a loss of distinction between God and humanity and a distortion of traditional Christian teachings on the Trinity.

The seriousness of the theological charges were undergirded by the perception that Lee had gained most of his membership at the expense of other churches. In the early 1980s, the controversy erupted after spokespersons for several Christian counter-cult ministries, led by the Spiritual Counterfeits Project, accused the Local Church of being a cult. Included in their list of objections were several unique practices of the church, such as "Calling upon the name of the Lord," the invocation of God by the loud repetition of phrases such as "O Lord Jesus." (This is the practice that gave one group growing out of the Local Church the appellation "Shouters" in China.) In response, Lee had his theology and the church's practices examined by several trained theologians, who could find nothing heretical, and he attempted to reconcile his differences with his evangelical antagonists. However, the problems had grown with the expansion of Christian counter-cult ministries, and he was unable to resolve them. So in 1985 he sued the Spiritual Counterfeits Project in court and won a large multimillion-dollar judgment for libel and slander. For a period, the court case silenced the church's critics.

Following the court case, Lee began a new effort to encourage the further spread of the Local Church, which had stagnated in the 1980s. He moved to Taiwan for a period and led in the reorganization of the Local Church around a new emphasis on evangelism. He continued to lead the movement until his death in 1997. Since that time, the movement has been guided by a coalition of senior elders.

The Local Churches are organized as autonomous congregations, each led by elders selected from among its own membership. The congregations are tied together by their mutual acceptance of the fundamental doctrines and approach initially articulated by Nee and continued by Lee. Upon his arrival in California, Lee assumed the role of apostle and teacher. He organized Living Stream Ministry as an instrument to provide leadership for all of the local congregations. He published a magazine and a number of books and pamphlets. He also held regular training sessions to educate

leaders on both the practical leadership of the churches and theological development of church life. Most church elders were part-time, unsalaried workers, but as the movement grew, some elders were designated as full-time co-workers. Although there are no ordained ministers, the co-workers have assumed many roles typically held by ordained clergy.

Living Stream Ministry continues to serve as the uniting force of the Local Church congregations. During the years of Lee's ministry, the Local Church became a worldwide movement, and it has associated congregations on every continent. Each congregation takes the name of the city in which its members reside. An unknown number of people, reportedly as high as 800,000, continue the ministry of Watchman Nee in mainland China, where a number of leaders have been arrested for preaching outside the established churches. In a 1983 court case, the movement was declared to be counter-revolutionary in but one of a variety of actions to suppress the group, and various international human rights groups have come to its defense. The Local Church in Hong Kong has a large following, necessitating multiple meeting halls, and some 60,000 members are found across Taiwan. Strong congregations are located throughout Southeast Asia, where the movement has moved beyond its base within the Chinese communities, and also across North America. Many Local Churches have their own websites. Worldwide membership is in excess of 1 million.

The belief statement of the Local Churches identifies it with conservative Protestant Free Church beliefs. It strongly affirms the Trinity and the divinity of Christ, substitutionary atonement, and the verbal inspiration of the Bible. Sectarian divisions and denominationalism is eschewed, and the oneness of Christian believers is affirmed. The Local Church places itself in a history of "recovery" of biblical Christianity, which it deems was lost through the centuries after the Apostolic era. The recovery began with Martin Luther and the Protestant Reformation and continued through other movements, including the Methodists and the Plymouth Brethren (now generally called the Christian Brethren). A new phase began with Watchman Nee and his emphasis on the Local Church.

Lee kept up a prodigious schedule of teaching and speaking through the 35 years after his move to the United States. His lectures and sermons were transcribed and published and constitute a large collection of Christian literature. He wrote a multivolume commentary on the Bible and a translation of the Bible, published as the Recovery Version. Recordings of Lee's Bible studies are featured on the Local Church's radio program, *Life Study of the Bible*.

In the late 1990s, critics of the Local Church began to resurface; in response, leadership of the church in Anaheim, California, began anew to convince their critics, all from the evangelical counter-cult movement, of their orthodoxy. Running into opposition on one level, Local Church leaders instituted a suit against John Ankerberg and John Weldon, authors of the *Encyclopedia of Cults and New Religions*, who included the Local Church among the groups they covered. The suit was unsuccessful; however, the effort led to a major re-evaluation of the Local Churches by some of their more prominent critics and the issuance of a statement that they now accepted the Local Church into the circle of their fellowship. Their testimony largely cemented the effort of the Local Churches to re-integrate into the large world of evangelicalism.

The largest number of Christians who have grown from the work originated by Watchman Nee remain in China and Southeast Asia. The American-based Living Streams Ministry has a counterpart in Taiwan, which offers primary assistance to those members who speak Chinese throughout Southeast Asia. It is also attempting to stay in touch with an estimated 1 million "members" still in the People's Republic. Many of these "members" are part of the larger Church of Christ in China; others attend one of the unregistered churches that now dot the landscape. Living Stream Ministry pursues a variety of initiatives to communicate with government officials in China and to establish Watchman Nee's and Witness Lee's place in Chinese Christian history.

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http://www.lsm.org/ (in English, Chinese, Spanish, and Korean)
http://www.livingstream.com/

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See also: Chinese Protestant Three-Self Patriotic Movement/China Christian Council; Christian Brethren; Evangelicalism; Luther, Martin.

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London Missionary Society

The London Missionary Society (LMS), now a constituent part of the Council for World Mission, is one of several organizations that facilitated the massive expansion of Christianity around the world in the 19th and 20th centuries. It emerged in 1795 in England out of the growing consciousness there of people in the world outside Europe, itself a sign of developing British colonial interests worldwide. Particular inspiration came from the widely published letters sent back to England by William Carey (1761–1834), who had launched a mission in India in 1793.

Thus, in December 1794 a group of ministers and laypeople from the Church of England, the Presbyterian Church, and the Independents or the Congregational Church (the largest number) met to consider the idea of forming a pan-denominational missionary society. In the end, the Congregationalists became the primary supporters of the new LMS, constituted in 1795. Both the Church of England and the Presbyterian Church soon had their own competing missionary structures.

The primary field chosen for work was the South Pacific, then a territory devoid of Protestant church work. The LMS purchased a ship, the *Duff*, and in September 1796 it sent 13 men, 5 women, and 2 children. This first cadre was dispersed between Tahiti and Tonga, with one person staying in the Marquesas. Beginning with this initial band, the Society would dispatch additional missionaries to the Cook Islands and then to most of the larger South Pacific island groups. These first missionaries set a pattern for later missionaries—working with the indigenous population to train a set of local teachers and leaders and translating and publishing the Bible in the local language.

Early in the 19th century, the Society turned its attention to Africa. Two of the most famous people in Christian missionary history, John MacKenzie (1835–1899) and David Livingstone (1813–1873), were LMS missionaries who launched their work in 1840 in South Africa. MacKenzie became a politician and urged British expansion into the lands north of Boer-controlled territory, and Livingstone explored that territory. The Society also pioneered work in China and Mongolia. During its peak years, through the 19th century, the Society supported some 250 missionaries at any given moment.

As a variety of denominational and pan-denominational Protestant missionary societies began working alongside each other, the LMS entered negotiations to cut down on duplication of efforts and direct competition. In this manner, different societies accepted responsibility for different countries or sections of countries. Such agreements worked through much of

the 19th century, until the very success of many missionary efforts brought different groups into competition. The origin of the modern ecumenical movement lies, to a great extent, with these attempts to solve the problems of competition and to reduce the introduction of sectarian differences into the mission field from the Americas and Europe.

World War II proved pivotal to the LMS. Following the war, the former colonies of Great Britain became independent, and many territories—like China, the single largest LMS missionary field—were closed to foreign missionaries. Already a number of the missions had matured into independent churches, and beginning in 1947, with the Church of South India, the congregational work in a variety of countries merged with other Protestant missions/churches to form united Protestant churches. Thus in 1966 the LMS and a sister organization, the Commonwealth Missionary Society, merged to form the Congregational Council for World Mission. Then in 1977, a further reorganization and merger included the Presbyterian Board of Missions, founded in 1847, and led to the creation of the Council for World Mission (CWM). The CWM envisions itself as a cooperative, multicultural missionary effort combining the resources of 32 denominational bodies based on continents around the world that now share a partnership relationship. Missionaries are drawn from all of the cooperating churches and may be sent to any country as needed.

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See also: Carey, William; Church of South India.

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Lourdes

In 1858, Lourdes, a small town in southern France near the Spanish border, became the site of the most well-known modern apparition of the Blessed Virgin Mary. That year, a young girl named Bernadette Soubirous (1844–1879) had visions of the Virgin over a period of six months. The initial vision occurred on February 11, a few days after she had received her First Communion at the local church, her village being a Roman Catholic community. As she searched for wood near a grotto, her attention was drawn to a moving rosebush, and shortly thereafter what she would describe as a young and beautiful woman appeared above the bush. Bernadette immediately dropped to her knees and began to pray and was joined by the woman. The woman then disappeared without saying anything.

The Lady, eventually established to be the Virgin Mary, appeared on 18 subsequent occasions over the next 6 months. Bernadette first heard her speak during the third apparition. During her ninth appearance she instructed Bernadette to dig in the ground. Water would emerge and she was to drink from and bathe in that water. At the spot she dug, a spring began to flow. That spring would then be seen as flowing with healing water available for all. The Lady finally instructed Bernadette to see to the building of a chapel at the grotto.

The local priest, who saw Bernadette as naïve and somewhat ignorant, pressed her to inquire of the identity of the Lady she was seeing and with whom she was conversing, especially after the request to build the chapel was made. Finally, in her last appearance, the Lady identified herself as the Immaculate Conception. At the time, Catholic theologians of the day were pursuing a full inquiry into the viability of the concept of immaculate conception, the idea that the Virgin

Shrine to Our Lady of Lourdes, Palermo, Sicily. (J. Gordon Melton)

Mary had been born without original sin. (Among non-Catholics, the idea of the immaculate conception is often confused with Jesus' birth from a virgin, rather than Mary's birth without sin.) That Bernadette came forward with this somewhat sophisticated idea served to convince the parish priest that she was, in fact, in contact with the Virgin.

The increasingly secularized French public and government officials did not accept Bernadette's claims as readily as the priest. Even as Lourdes gained fame as a healing shrine, government officials occasionally moved against it and at one point closed it for several years.

Through her life, in the years following the visions, Bernadette suffered from a spectrum of illnesses. Her health, in fact, delayed her entrance into a religious order. She was finally accepted only after the local bishop put pressure on the Sisters of Nevers and they found a place for her at the Convent of Saint-Gildard. During her rather brief career as a nun, she simply grew more ill, and finally passed away on April 16, 1879, at the convent's infirmary.

Many came to view her body, which was allowed to remain on view for three days. She was placed in a coffin on April 19, and it was sealed in the presence of a number of witnesses. Permissions were secured for its movement and on May 30, 1879, the coffin was transferred to the convent's chapel, dedicated to Saint Joseph. In 1909 the coffin was opened, and officials discovered that her body had remained uncorrupted. Once news seeped out, this phenomenon increased her reputation. To this day, her body remains on view at the Nevers chapel.

Meanwhile, though Bernadette remained isolated at the convent, the spring continued to flow and the grotto of the apparitions became the site of a growing number of reported cures. Though tens of thousands of cures were claimed, only a small percentage passed the very strict standards of the medical bureau that was established to examine different cases and assemble records of those that appeared to be medically unexplainable. Over the years the original small chapel was replaced with a large basilica.

Bernadette was canonized in 1933 by Pope Pius XI (r. 1922–1939). A nearby church, the Basilica of Saint Pius X, was dedicated by Angelo Cardinal Roncalli (1881–1963) then the papal nuncio to France and later known as Pope John XXIII. The building, largely underground, can accommodate a crowd of 30,000.

J. Gordon Melton

See also: John XXIII, Pope; Pilgrimage; Roman Catholic Church.

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Lubavitch Hasidism

In the late 20th century, the Lubavitch emerged as the largest of the Hasidic bodies that survived the Holocaust of World War II, during which many Hasidic bodies ceased to exist and others survived as mere remnants of their earlier life. The Lubavitch community began under Rabbi Schneur Zalman (1745–1813). He had studied with Rabbi Dov Baer, a prominent Hasidic scholar, and Dov Bear's death in 1772 became the catalyst for the founding of the Lubavitch dynasty. Zalman was sent to Lithuania to spread the Hassidic message, and the Lubavitcher community dates its origins from the start of Zalman's teaching in Lithuania.

The son of Rabbi Zalman, also known as Rabbi Dov Baer (1773–1827), or the Mittler Rebbe, succeeded his father and developed the Chabad, as the Lubavitch approach to Hasidism became known. In the late 1820s, he relocated to Lubavitch, Belarus, from which the community's designation is derived. From Dov Baer, the lineage passed to Rabbi Menachem Mendel Schneerson (1789–1866), the son of Rabbi Zalman's daughter. The lineage eventually passed to Schneerson's grandson, Joseph Isaac Schneerson (1880–1950), who brought the movement to the United States. In the 1920s, Rabbi Schneerson founded the Agudas Chassidas Chabad of the United States of America and Canada, first visiting America in 1929. He had resided in Warsaw since the end of World War I, but he was persuaded to leave as the Nazi threat loomed. He took up residence in the United States in 1941.

The Lubavitch teach out of the Kabbalah, the ancient Jewish mystical system. The Kabbalah pictures the world as having emanated from God through several realms of spiritual activity. These spheres (*sephirot*) are pictured on a diagram called the Tree of Life. The name of the Lubavitch teachings, Chabad, is derived from three of the sephirot—Chochmah, Binah, and Daath—wisdom, intelligence, and knowledge. In the Chabad attempt to come into a relationship with the divine, an insistence on study and the intellectual appropriation of truth stands beside a need for faith and belief. As do other Hasidic groups, the Lubavitch use a rite derived from the writings of Rabbi Isaac Luria (1534–1572), a mystic and Kabbalist in Palestine. The prayers of the ritual contain special intentions relating to the mystical union of God and humanity. The Lubavitch also have a commitment to the larger Jewish community and have tried to dispel the low opinion that many Hasids have had of unbelieving and non-practicing Jews in general.

Lubavitchers are known for their music and dancing. Dancing is seen as a basic expression of the inward joy of the divine life. Men dance separately from women, mixed dancing being prohibited. Dancing forms an essential part of Hasidic gatherings, especially the festivals and anniversary occasions.

After World War II, the Rebbe Schneerson initiated a program of expanding the community's school and centers. When his successor, Rabbi Menachem Mendel Schneerson (1902–1994), took over the relatively small movement, he began to build the movement, based on its traditional openness to the whole of the Jewish community. Over the next decades it grew impressively as Jews across the spectrum, from Orthodox to Reform and even unbelief, discovered the movement and affiliated with it. Its work was furthered through the community's publishing arm, Merkos Publication Society; its educational arm, Merkos L'Inyone Chinuch; and its relief organization, Ezrat Pleitim. By the time of Rebbe Menachem Mendel Schneerson's death, the movement had more than 200,000 followers, and centers had been opened in the midst of Orthodox Jewish communities worldwide. Its growth is partially attributed to its acceptance of modern technology, which other Hasidim have tended to reject, and especially to an international network of emissaries who establish missions of outreach.

Toward the end of his life, Rebbe Schneerson, who had led the movement for four decades, suggested that the time of the expected Messiah was at hand. He cited as evidence, among other incidents, the fall of Communism and the U.S. victory in the Gulf War. Some of his followers came to believe that he was the Messiah, and his death in 1994 placed the issue of the future clearly before the community. Following his passing, many refused to speak of him in the past tense, while

some insisted that he would somehow cheat death. They refused to discuss a successor, and none had been named as of 2009. Banners and postcards were printed with an oft-repeated slogan, "Long live our master, teacher, and rebbe, King Messiah, forever and ever."

In the meantime, all of the Rebbe's spoken words, including his Sabbath sermons (sometimes four hours in length), were recorded and transcribed. These remain as a body of teachings from which the community can continue to draw inspiration. As a first step in sharing his wisdom, in 1995 a commercial publisher was allowed to publish *Toward a Meaningful Life: The Wisdom of the Rebbe, Menachem Mendel Schneerson.* The headquarters of the Lubavitcher movement is located in Brooklyn, New York, and there are many Chabad websites. As the 21st century begins, there are more than 2,000 Chabad centers serving more than 200,000 members.

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See also: Hasidism; Orthodox Judaism.

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Lumbini

Tradition locates the birth place of Gautama Buddha as Lumbini, in what is now Nepal, and in the 20th century it joined the three other sites connected with Buddha's life—Kusinagara, Sarnath, and Bodhgaya—as one of the four major holy places of international Buddhism. Many Buddhists also accept the stories from Buddhist literature that tell of events relative to the birth, which recount how Maya Devi, Buddha's mother, gave birth while traveling to her parents' home in Devadaha. She took a rest in Lumbini under a sal tree. The event is dated as early as 642 BCE, and as late as 566. The infant is also said to have spoken immediately after separating from his mother, "This is my final rebirth." He then took seven steps to the four cardinal points of the compass, and a lotus flower sprang forth with each step.

Scholars of Buddhism have in the last generation called almost every occurrence in Buddha's life into question, including the birth stories, but find themselves on firmer ground when it comes to the later history of Lumbini. Several centuries after the Buddha lived, King Ashoka visited the area (249 BCE) and erected a stele commemorating the event. He also ordered the building of a wall around the village as well as the placement of a stone pillar and four stupas (Buddhist shrines to the dead) to mark the spot. He capped his visit by reducing the taxes that the village would have to pay in the future.

Lumbini remained a Buddhist center under Buddhist hegemony until the ninth century CE. In subsequent centuries, Muslims invaded the area and then Hindus took control of the region. The Buddhist structures were destroyed, and eventually the memory of the location faded. Thus, the 1895 discovery of the Asoka stele by Alois A. Feuhrer, a famous German archaeologist, made news. His find led to further probes that uncovered a temple decorated with scenes of the

The Maya Devi Temple in Lumbini, near the birthplace of the Buddha. (Jun Mu/Dreamstime.com)

Buddha's life, a relatively later temple that had probably been constructed over one of the stupas originally erected by Asoka. Further excavations later in the century uncovered a number of the Buddhist sites. Toward the end of the century, Japanese Buddhists raised money to have the area renovated, and even though located in a remote corner of the world and difficult to reach, Lumbini has re-emerged as a place for Buddhist pilgrimages.

Contemporary pilgrims in Lumbini will find a Tibetan Buddhist monastery, a Nepalese temple (financed in part by U Thant, the Burmese who served as United Nations secretary from 1961 to 1971), and the Maya Devi Temple. The pillar with the Asoka stele remains the most important artifact in the town. The garden, where tradition places the birth of the child who became the Buddha (the Enlightened One) is said to have occurred is now cared for by the devoted faithful, and visitors are invited to take a symbolic wash at the nearby Puskarmi pond in which the infant Buddha got his first bath.

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See also: Ashoka; Bodh-Gaya; Buddha, Gautama; Pilgrimage.

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Lusitanian Church/Lusitanian Catholic Apostolic Evangelical Church

The Lusitanian Church is a small Portuguese church founded at the end of the 19th century under the auspices of members of the American Episcopal Church and the Church of England. The church, named after Lusitania, the ancient denomination for the territory that is now Portugal, is a formal member of the Anglican Communion since 1980. It is also affiliated with the World Council of Churches, the Conference of European Churches, and the Conference of Protestant Churches of the European Latin Countries.

After four centuries of almost complete absence, reformist movements saw the relative religious freedom that followed the establishment of a constitutional monarchy in 1834 as an opportunity to assert themselves on Portuguese soil. A few decades later, the introduction of the dogmas of papal infallibility and universal jurisdiction by the First Vatican Council (1870–1871) caused much uproar both among the reformist churches and urban Roman Catholics seduced by Liberalism. In this context, some Spanish priests established in Lisbon several places of worship where they celebrated religious services with Portuguese translations of the English Prayer Book and of the American Book of Common Prayer. Under this influence, some Roman Catholic Portuguese priests and laypeople began to form congregations in various places. In March 8, 1880, these priests and the lay representatives of their congregations met at a synod presided over by Bishop Riley, consecrated in the American Episcopal Church, and celebrated the formalization of the Lusitanian Church. Its members refer to this occasion not as the foundation but as the restoration of their church. They state that the Lusitanian Church is the resumption of the original Christian church that existed in the Iberian Peninsula and was allegedly initiated by early missionaries of the third century or, as some claim, by Saint Paul himself. At the time of the Visigothic invasion in the fifth century CE, the church was already well established, with its own councils and a distinct liturgy. According to this narrative, the Roman Catholic Church only managed to impose a strict papal jurisdiction with the Christian (re)conquest, which began in the ninth century.

From its "restoration" until 1964, the Council of Bishops was formed solely by Irish bishops. The first Portuguese bishop, António Fiandor, was consecrated only in 1958 by three foreign Anglican bishops. The reason for this is that, according to the Lusitanian Church, a legitimate consecration requires historical episcopal succession. Throughout the 1960s, Concordats of Full Communion were established with the American Episcopal Church, the Church of Ireland, the Church of England, and the Old Catholic bishops of the Union of Utrecht.

In 1980, two years after a formal application to the archbishop of Canterbury, the Lusitanian Church was welcomed into the Anglican Communion, of which it is still today an extra-provincial diocese. Following the approval of a new Law of Religious Freedom by the Portuguese Parliament, the Lusitanian Church applied for the status of Established Church, which was granted in 2008. Among other privileges, it can now celebrate religious marriages with civil effects, its donors benefit from a tax deduction, and the church can formalize agreements with the Portuguese state on matters of common interest.

The Lusitanian Church functions as a single diocese divided into two archdeaconries: the South (centering at Lisbon) and the North (centering at Oporto). Most of the 16 congregations cluster around these 2 major cities. The general governing bodies are the bishop, who devotes himself almost entirely to the spiritual leadership of the church; the Synod, consisting of every priest of the church and a lay representative from each parish; and a standing committee, which deals with administration affairs.

Currently, the Lusitanian Church has about 5,000 baptized members and 1,500 communicants, with 8 active priests and 6 active deacons in 16 places of worship. In 1997, 3 women were ordained as deacons. It was the first time in over eight centuries of Christianity in Portugal that women became part of the clergy of a church with the Apostolic ministry.

The doctrine of the Lusitanian Church follows the main parameters confessed by the Anglican Community and expressed in the Lambeth Quadrilateral. Furthermore, it declares itself to be in the historical and doctrinal continuity of the first centuries' churches existing in Lusitania and declines to accept the later

additions and changes introduced by the Roman Catholic Church. Its liturgy reflects this alleged heritage. The Portuguese Book of Common Prayer is said to be in accordance with the "Primitive Apostolic Church" and its compilation was largely based on the ancient Missal de Braga.

One of the most visible activities of the Lusitanian Church is its ecumenical effort of promoting interfaith dialogue and the foundation of the Portuguese Council of Christian Churches, along with the Methodists and the Presbyterians. Since its "restoration," the Lusitanian Church has been promoting a ministry of service to the underprivileged and nowadays it includes three institutions with social responsibility (including a day care center, a kindergarten, assistance to the elderly and promotion of social and cultural activities among the blind). Initially, this effort was more focused on the struggle against illiteracy, which by the end of the 19th century was as high as 80 percent in Portugal. Together with every place of worship that was opened, a primary school was also started. Presently, two of those schools are still functioning.

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See also: Church of England; Church of Ireland; Episcopal Church; Roman Catholic Church.

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Luther, Martin

1483–1546

Martin Luther, an Augustinian monk, and professor of theology at the relatively new University of Wittenberg, Saxony, began a relatively mild critique of the Roman Catholic Church at the beginning of the 16th century that quickly turned into a complete call for the reformation of the church. The Reformation movement he initiated would find support especially in northern Europe and result in the formation of the Evangelical (Lutheran) Church based in Germany and Scandinavia that would in the subsequent century become a worldwide phenomenon.

Luther was born on November 10, 1483, in Eisenben, Germany. His father, though not of the nobility, was relatively well-to-do and his ambitions for his son included an education. As a youth, Martin was sent to schools in Mansfield, Magdeburg, and Eisenach, which prepared him for entrance to the University of Erfurt in 1501. He graduated four years later with an M.A. Degree. At this point, his college career was diverted by a period of personal soul-searching occasioned by the death of a friend. Feeling his own finitude, he entered the Augustinian Order, within which he combined rumination on his personal spiritual situation with theological studies. He was ordained a priest in 1507. His superiors recognized his intellectual talents and selected him for advanced studies. He earned his bachelor's degree in theology at the University of Wittenberg in 1509.

After completing his doctorate (1512), he stayed at Wittenberg as a lecturer. He initially chose to focus his lectures on the biblical book of Psalms (1513–1515). His studies and lectures led to a belief that Christian salvation focused on a new relationship with God that was based in faith in Christ rather than deeds of merit done by the individual. He concluded that a Christian

Statue of Martin Luther, Worms, Germany. (J. Gordon Melton)

was also a sinner and hence undeserving of God's love. God nevertheless redeemed individuals and out of that new relationship started by God, the individual believer tried to conform his or her life to God's will. While sacraments and good deeds were still an important part of religious existence, they paled in comparison to the new relationship with God.

With this new insight, Luther turned his attention to Paul's letter to the Romans, out of which came his own personal experience of salvation. He came to feel that God had forgiven his sin and that he had received that salvation by faith and faith alone. Luther moved from his intense personal experiences into the middle of a very public controversy. Johann Tetzel (1466–1519), a Dominican monk, traveled through Germany to sell indulgences. Any funds he raised were forwarded to Rome to cover the cost of building St. Peter's Cathedral.

Indulgences fit into a view of salvation that saw individuals pursuing a lifelong effort to become holy. The average person fell far short, holiness being reached by only a few, the saints, most of whom had abandoned secular occupations for the religious life. The average person would have to continue the process of becoming holy in purgatory, a place of punishment and purgation. Most thought of their family and friends who had previously passed away as now existing in purgatory. One could shorten her or his stay in purgatory through various acts of goodness and/or piety. The church, however, possessed the power to grant "indulgences," pardons that would reduce or even eliminate one's time in purgatory, or the time of a loved one. Tetzel, in particular, offered an indulgence to any who contributed to the construction of St. Peter's.

Luther saw indulgences, especially the commercialization of them by Tetzel, as a practice built on bad theology and a complete misunderstanding of grace, faith, and biblical salvation. He decided to challenge the practice and did so by proposing 95 points for debate. These points were written down and the list, reputedly, nailed to the door of the parish church at Wittenberg on October 31, 1517. The sale of indulgences dropped dramatically. Tetzel attempted to recover by proposing a set of counterpoints. Luther and Tetzel's interaction led to a debate, though Tetzel would be replaced by theologian Johann Eck. The debate was held in 1519 in Leipzig. Luther built his defense by direct reference to the Bible, its text being cited to refute the rulings of popes and church councils. He claimed that both popes and councils had made mistakes. Luther was declared a heretic and excommunicated.

In response to the debate and subsequent excommunication, Luther made his case to a larger audience in three lengthy essays. The *Appeal to the German Nobility* (1520) centered on the idea of the priesthood of all believers. The effect of asserting that every person was a priest had in effect removed some authority from parish priests and recast it in terms of the personal relationship between God and the believer. The whole concept would unfortunately soon be taken in some quite radical (and even violent) ways, much to Luther's consternation. He took up the subject of the church's elaborate sacramental system in *Babylonian Captivity of the Church* (1520) and concluded that only two of the church's sacraments, baptism and the Lord's Supper, met the criteria for continuation. On a lesser

but not unimportant point, Luther argued that the cup of wine representing the blood of Christ should be given to the believers when the Lord's Supper was celebrated. Finally, Luther laid out a more systematic and complete understanding of faith in God, salvation, and the Christian life in *The Freedom of the Christian Man* (1520).

Access to one of the new printing presses invented in the previous century by Johann Gutenberg allowed the relatively quick circulation of Luther's writings, and their broad circulation led the emperor of the Holy Roman Empire to summon Luther to the meeting of its governing body, the Diet, which met at Worms. In defending his writings, Luther appealed to the Bible and to reason. The Diet condemned him, but the secular ruler of the region, Frederick, the elector of Saxony (1463–1525), was both very protective of his university and its faculty and strongly opposed the draining of finances from his territory to Rome. In addition, by the time the Diet met, significant support for Luther had developed across northern Germany. Though condemned, Frederick arranged for Luther's disappearance. Luther took the time to produce additional materials supportive of the developing perspective. The major new items produced by Luther at this time were his translation of the New Testament in the German language (1522) and a volume of hymns that included some written by Luther himself (1524).

The progress of Luther's Reformation was called into question by the peasants' revolt, a violent protest by the poorest segment of society using Luther's proclamation of the priesthood of all believers and the freedom of the Christian man. The revolt was put down at a high cost in lives. On May 15, 1525, the peasants were finally defeated at the battle at Frankenhausen, and, in what some saw as the darkest moment of the Reformation, some 50,000 peasants were killed.

The peasants' revolt momentarily slowed but did not stop the Reformation. It occurred in the context of other brutal battles, not the least being those related to the Muslim invasion of Europe. As Luther's movement in Germany developed in the 1520s, Turkish forces moved on Vienna and came close to capturing it.

While the churches in Germany were instituting the changes called for by Luther, a similar movement was developing in German-speaking portions of Switzerland under Ulrich Zwingli (1484–1531). The two Reformation efforts developed along a parallel course, but a significant disagreement emerged between the two leaders over the issue of the sacraments. Zwingli came to believe that baptism and the Lord's Supper were primarily ordinances that continued because they were commanded by Christ. The Lord's Supper was primarily a memorial meal remembering Christ's sacrificial death. In sharp contrast, Luther believed that Christ became present for the believer in the sacramental act. Since they held the great majority of Reformation principles in common, Zwingli met Luther at Marburg in 1529 and the two tried to reconcile their few differences. The Marburg Colloquy, however, was unable to resolve the conflicting views on the sacraments, and the two men went their separate ways.

Unable to reconcile with Zwingli, Luther renewed his attempt to reach an agreement with the Roman Catholics. Through a document largely written by his faculty colleague Philip Melanchthon (1497–1560), in 1530 Luther and his supporters presented a statement of their beliefs to the Lutheran princes of the Diet meeting at Augsburg in 1530. Though the Augsburg Confession was rejected, the Lutheran movement had reached a point of maturity and strength that largely assured its perpetuation.

During the remaining 16 years of his life, Luther spent much of his time to writing, while his colleagues took the lead in the various battles with the Catholic forces. From 1533 to his death in 1546 he served as the dean of the theology faculty at Wittenberg. Meanwhile, on June 13, 1525, Luther had given up his monk's vows of celibacy and married Catherine von Bora (1499–1552). She bore six children, four of whom reached adulthood.

In the later years of his life, Luther completed the German translation of the whole Bible (1534), compiled the Lutheran confessional statement known as the Smalcald Articles (1537), and wrote the *Short Confession Concerning the Lord's Supper* (1544) and a final attack on Roman Catholic authority, *Against the Papacy at Rome Founded by the Devil* (1545). Now considered one of his ill-considered works, he wrote a harsh polemic against the Jewish community, *Jews and their Lies*, published in 1543. Many consider this work a prime example of the anti-Semitism of the era.

Luther's death occurred in the midst of a trip to Eisleben. While there, his health failed him and he was too ill to return to Wittenberg, He died on February 18, 1546.

The Lutheran Reformation destroyed the religious unity of Europe. The movement not only came to dominate much of northern Europe, it created a situation in which further dissent led to the creating of modern Anglicanism in England and the adherents of John Calvin's variant Reformation perspective came to control much of Switzerland, Holland, and Scotland. The whole Reformation would raise considerations of religious toleration and the status of minority dissenting religious groups, most notably the Mennonites and the Unitarians.

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See also: Calvin, John; Dominicans; Lutheranism.

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Lutheran Church in Canada

The Lutheran Church emerged from the reforms initiated by the 16th-century German Reformer Martin Luther (1483–1546). Luther's emphases of justification by grace through faith alone and the authority of the Bible over against tradition and any ecclesiastical authority were embodied in the several Lutheran Confessions (especially the Augsburg Confession) promulgated in the 16th century, which now form the standard of Lutheran belief.

Lutheranism was brought to Canada by German immigrants in the 18th century. The first Lutheran congregation in Canada was established in Halifax, Nova Scotia, in 1752. Most Lutheran churches in Canada, formed primarily in rural Nova Scotia, Ontario, and the Prairie Provinces (Manitoba, Saskatchewan, and Alberta), were organized and affiliated with U.S. Lutheran denominations. Through the 20th century, concentrations of Lutherans developed in Kitchener-Waterloo, Winnipeg, and Edmonton.

The Lutheran Church Canada (LCC) is one of the two main Lutheran bodies in Canada, the other being the Evangelical Lutheran Church in Canada. The LCC has its roots in the Lutheran Church–Missouri Synod (LCMS), which entered eastern Canada in 1854 and western Canada in 1879. By the middle of the 20th century, attempts were being made to create a self-governing church in Canada. The LCC was established in 1959 as a federation of districts within the LCMS, and in 1988 an autonomous church in Canada was founded, comprised of three districts. The denomination continues to keep close ties with the LCMS. Its head office is located in Winnipeg, its two seminaries are in St. Catharine's, Ontario; and Edmonton, Alberta; and it supports a denominational periodical, the *Canadian Lutheran*. The LCC operates an extensive parochial school system across Canada and one university—Concord University College at Edmonton. There are approximately 325 LCC congregations across Canada, with close to 80,000 members.

The LCC has two sacraments, Holy Communion and (infant) baptism. It does not ordain women, and it practices closed Communion. It believes the Bible to be the "written Word of God and the only rule and norm of faith and of practice," and it affirms without reservation the Book of Concord. LCC has observer status with the Evangelical Fellowship of Canada and participates with the International Lutheran Council. Through the Canadian Lutheran World Relief organization, the LCC seeks to be involved in social and justice issues around the world.

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See also: Evangelical Lutheran Church in Canada; International Lutheran Council; Lutheran Church–Missouri Synod.

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Lutheran Church in Hungary

The Protestant Reformation began to spread from Germany through the Christian community in Hungary as early as 1518. Well established in the 1520s, over the next generation almost 150 Hungarian students would take their theological studies at Wittenberg with Martin Luther (1483–1546). Magyar translations of the New Testament and Luther's Small Catechism appeared in 1541 and 1550, respectively.

The spread of Lutheranism in Hungary occurred just as Turkish armies were launching an invasion. The decisive battle of Mohács in 1526 was followed by 125 years of Turkish occupation, from 1541 to 1686. After 1550, Lutherans also had to compete with the Reformed Church that also took root in Hungary.

In the 17th century, a Christian-led government returned as Austria slowly pushed the Turkish forces south and Hungary became part of the Austro-Hungarian Empire. Protestants, both Lutheran and Reformed, suffered during this time as Roman Catholics reclaimed numerous parishes and banished Protestant pastors. Pressure was not relieved until Emperor Joseph II (1741–1790) issued an Edict of Toleration in 1781. Lutherans remained a tolerated minority through World War I, but their status was strongly affected by the division of Hungary and the transfer of Transylvania to Romania. In the years after the war, Hungarian Lutherans strongly supported the formation of the World Lutheran Conference and the development of international ties, especially with the United Lutheran Church in the United States.

Following World War II, Hungarian Lutherans gained recognition under the new Marxist government but shared the suffering of all religious groups in the face of an aggressively atheist system. The school system was secularized in 1948, but religious freedom was granted with some imposed limits. A new translation of the Bible into modern Hungarian appeared in 1976. Celebration of significant events, such as the 500th anniversary of Luther's birth in 1983, was permitted. A theology emerged that emphasized the witness to Christian faith through action in situations where religious discourse was not tolerated. Since the fall of Marxism, the church has been granted full freedom and has a new positive relationship to the government. Some of its schools have also been returned.

The Lutheran Church in Hungary adheres to the Augsburg Confession. Over the centuries it has developed a rich liturgical tradition. The church's parishes are divided into two districts or dioceses, both headed by a bishop. The senior bishop is recognized as the presiding bishop. An assembly, presided over by a layperson (the general inspector) and the presiding bishop, is the highest legislative body for the church. Higher education is fostered through the Lutheran Theological Academy in Budapest. There are a number of church-related charitable institutions, including homes for the elderly and for children with disabilities.

In 2006, the church reported 305,000 members and 500 congregations. It publishes two periodicals, *Diakonia* and *Evangélikus Elet*. The ecumenically minded church is also a member of the Ecumenical Council of Churches in Hungary, the Lutheran World Federation, and the World Council of Churches.

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See also: Lutheran World Federation; World Council of Churches.

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Lutheran Church in Liberia

American Lutheran missionaries, including Morris Officer (1823–1874), began work in Liberia in 1860. However, they had difficulty with the hot and humid weather, and only with the arrival of David A. Day (1851–1897) in 1874 was some continuous leadership for the mission established. Day, a pastor and physician, was able to stay in Liberia for a quarter of a century. He established a station inland from Monrovia on the Saint Paul River and opened a school. As did many pioneer missionaries, he spent considerable time mastering the ways of the people among whom he worked. He offered health services and set up preaching points at settlements across the countryside. In the second generation of the mission, in 1908, a second mission station was opened, this time even farther upriver. As other personnel arrived, additional stations were added. Work concentrated among the Kpelle and Loma peoples, though work has begun among the Gbandi and Pallipo peoples.

During the 20th century, an indigenous leadership was developed, and the most promising ministerial candidates were sent to the United States for seminary training. The Lutheran Church in Liberia was organized in 1948, though it remained subordinate to its American sponsors. In the meantime, American Lutheranism, at one time split into more than 100 separate denominations, was in the midst of consolidating into several large bodies. The Liberian work eventually passed to the Lutheran Church in America (now a constituent part of the Evangelical Lutheran Church in America). In 1967, the Lutheran Church in America granted the Lutheran Church in Liberia full autonomy. It joined both the Lutheran World Federation and the World Council of Churches the next year.

The church adopted a polity combining congregational and presbyterial elements. Work is concentrated along the Saint Paul River from Monrovia to the Guinea border. The Bible has been translated and published in both the Kpelle and Loma languages. The church sponsors a number of elementary and secondary schools that use curriculum material developed in cooperation with the Methodists in Liberia and Sierra Leone. Ministers are trained at the Gbarnga School of Theology, an interdenominational effort sponsored by the Methodist, Anglican, and Lutheran churches. The church admitted women to the ordained ministry in 1982.

Hopes were high for the development of the church, but its work was thoroughly disrupted by civil wars (1989–1996, 2002–2003). In the fragile peace established in 2003, the church has placed priority on national healing and ministry to the traumatized.

In 2005 the church reported 71,196 members in 350 churches.

Lutheran Church in Liberia
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See also: Evangelical Lutheran Church in America; Lutheran World Federation; World Council of Churches.

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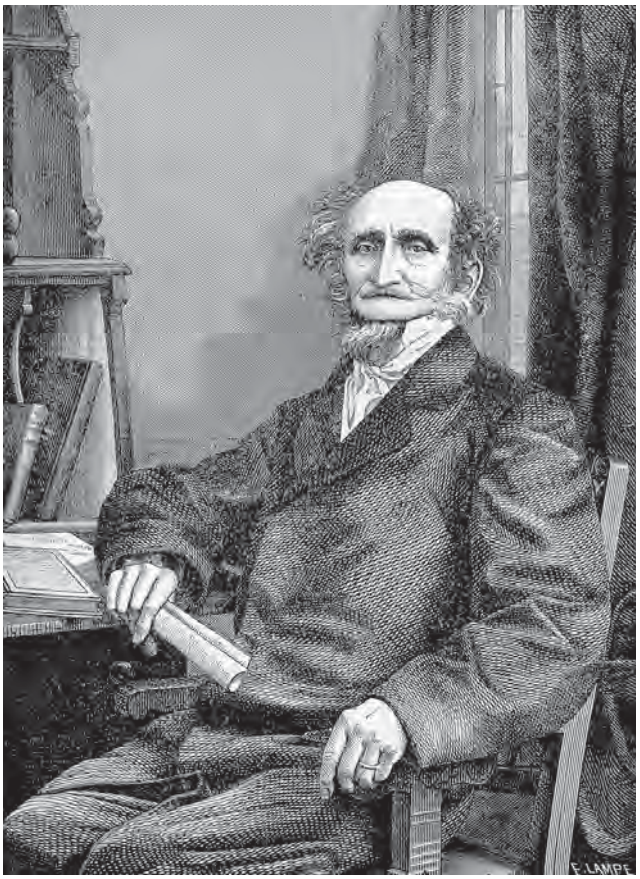
Lutheran Church–Missouri Synod

The Lutheran Church–Missouri Synod is a strict confessional Lutheran church whose origins lie in the de-



Portrait of Carl F. W. Walther, the leading force in the founding of the Lutheran Church—Missouri Synod. (J. Gordon Melton)

veloping history of Protestantism in Saxony. Germany, the home of the Protestant Reformation, was and is predominantly Lutheran, but over the centuries the other major form of Reformation thought, Calvinism, also found adherents; many of Germany's Calvinists (members of the Reformed Church) resided in Saxony.

It was the general agreement among the German states at the time that the ruler determined the faith that the people in his land would follow. In the early 19th century, the ruler of Saxony forced the merger of the Reformed Church in Saxony with the Lutheran Church. However, rather than force Calvinists to accept Lutheranism, he ordered the creation of a new Evangelical Church that would accommodate both Lutheran and Reformed theology and worship.

Although many found this a happy solution, some Lutherans did not, and they formed a movement adhering to a conservative Lutheranism that placed great emphasis upon the Augsburg Confession of Faith and the Small Catechism written by Luther for the instruction of new church members. In 1839 a group of Lutherans who rejected the Saxon Evangelical Church arrived in the United States under the direction of their bishop, Martin Stephan (1777–1846), and settled in Perry County, Missouri.

Soon after their arrival, it was discovered that Bishop Stephan had misappropriated some church funds for personal use, and he was banished. He was replaced by Carl Ferdinand Wilhelm Walther (1811–1887). Walther faulted erroneous theology for Stephan's downfall. He championed orthodox theology in the face of Stephan's errors, especially as they related to the authority of the ministry. Walther advocated congregational rights and responsibility in defending truth. He became the pastor in St. Louis and founded a small school that grew into Concordia Theological Seminary. In 1844 he founded a magazine, *der Lutheraner*, to spread his approach to faith. In 1847 he led in the founding of the Missouri Synod, composed of the 22 ministers and 16 congregations then operating among the settlers.

The synod found favor among German-speaking Lutherans across the Midwestern part of the United States. It found favor among those who preferred an emphasis upon the Lutheran confession rather than the Pietism that predominated in some of the larger Lutheran groups in the eastern United States. The leadership of the Missouri Synod saw an unacceptable doctrinal looseness in these other synods (which would eventually unite into the Evangelical Lutheran Church in America). Through the 20th century, the two approaches would diverge over various issues such as the ordination of women, which the Missouri Synod rejects.

In 2009 the Lutheran Church–Missouri Synod reported 2,418,000 members in 6,155 congregations. It has a congregational polity. Its synod meets every 3 years and oversees an extensive educational program that includes primary and secondary schools, 10 colleges and universities, and 2 seminaries. Throughout the 20th century the church developed a vast missionary program. Many of its world missions have grown into mature autonomous churches with whom the Missouri

Synod retains a partnership. The synod took the lead in forming the International Lutheran Council, which includes many of these partner churches along with other conservative Lutheran churches that agree with the Missouri confessional approach. The church believes that church unity must be based on doctrinal unity and has stayed out of most contemporary ecumenical groups, including the Lutheran World Federation.

Lutheran Church–Missouri Synod
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St. Louis, MO 63122
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See also: Evangelical Lutheran Church in America; International Lutheran Council; Lutheran World Federation; Lutheranism.

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Lutheran World Federation

Established in 1947 by representatives of Lutheran churches in 23 countries, the Lutheran World Federation (LWF) in 2009 numbered 140 member churches in 79 countries. It represents approximately 60 million of the estimated 64 million baptized Lutherans in the world; some congregations, though not all, that are associated with the U.S.-based Lutheran Church–Missouri Synod and the International Lutheran Council remain outside the LWF.

Antecedent organizations include the General Council of the Evangelical Lutheran Church in North America (1867), the General Evangelical Lutheran Conference in Germany (1868), and the Lutheran World Convention (1923). The formation of the LWF after World War II served both to extend these efforts and to respond to postwar needs for reconciliation, relief, and service.

Initially regarding itself as a "free association of Lutheran churches," the LWF was organized to foster united witness in the world, common theological research, the ecumenical involvement of Lutheran churches, and a common response to issues of human need and social justice. In 1990 it adopted a new Constitution based on a different self-understanding, one with strong ecclesial overtones: "The Lutheran World Federation is a communion of churches that confess the Triune God, agree in the proclamation of the word of God and are united in pulpit and altar fellowship." This self-understanding is thus built around a theology of communion (Greek: *koinonia*), with increased concern for confessional unity, joint mission and service, theological reflection, and strong ecumenical involvement.

The ecumenical orientation of the LWF is manifest in its close cooperation with the World Council of Churches (WCC), with which most LWF member churches are affiliated. The LWF has also sponsored international, bilateral dialogues with official representatives of the Roman Catholic, Orthodox, Anglican, Reformed, Methodist, Baptist, and Adventist traditions. In Augsburg, Germany, on October 31, 1999—the anniversary of the day Martin Luther nailed his famous Ninety-five Theses to the chapel door at Wittenberg—representatives of the LWF and the Roman Catholic Church signed a "Joint Declaration on the Doctrine of Justification," an agreement that affirms that the mutual condemnations that Lutheran and Catholic leaders declared in the 16th century concerning the article of justification by grace through faith are no longer applicable or church-dividing. This declaration is widely regarded as an ecumenical breakthrough, and conversations with representatives of other Protestant tradi-

tions are being pursued by the LWF and the Vatican in the hope that its scope will be widened.

LWF assemblies have been held in Lund, Sweden (1947); Hanover, Germany (1952); Minneapolis, the United States (1957); Helsinki, Finland (1963); Evian-les-Bains, France (1970); Dar es Salaam, Tanzania (1977); Budapest, Hungary (1984); Curitiba, Brazil (1990); and Hong Kong, People's Republic of China (1997). In 2003, the 10th assembly met in Winnipeg, Canada.

The present organizational structure of the LWF was adopted in 1990. The assembly, which normally meets every six years, is the highest legislative authority; a council serves as the governing body and is comprised of 48 elected members, of whom 50 percent are from the so-called northern churches and 50 percent from churches in the so-called two-thirds world. Headquarters for the LWF secretariat are in the Ecumenical Centre in Geneva, and its structure includes three departments in addition to a general secretariat: theology and studies, mission and development, and world service. Nearly 100 staff members serve at the LWF headquarters, and approximately 4,000 persons are employed in LWF world service projects throughout the world. Regional coordinators of LWF now work on four continents: Africa, Asia, Europe, and North America.

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See also: International Lutheran Council; Luther, Martin; Roman Catholic Church; World Council of Churches.

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[This entry was adapted from the *Dictionary of the Ecumenical Movement*, rev. ed., with the permission of WCC Publications, Geneva, and the William B. Eerdmans Publishing Company, Grand Rapids, MI.]

Lutheranism

The various Lutheran churches of the world have grown out of the reformist activities launched by a German monk, Martin Luther (1483–1546) in the 16th century. In 1517 Luther challenged what he saw as a distortion of Christian practice, the selling of indulgences, which were believed by Roman Catholics at the time to lessen the time one would spend in purgatory dealing with the consequences of sin prior to going to heaven. A university professor, Luther posted a series of theses that outlined his position and called for a debate. During the ensuing debate, Luther took a further step and asserted that biblical authority transcends that of the church and pope. This assertion led to a papal bull denouncing Luther, which Luther answered in three essays.

As Luther's position developed, he attacked the Roman Catholic doctrine of transubstantiation, limited the sacraments to two (baptism and the Lord's Supper) rather than seven, and elevated the role of the individual over that of the clergy with his understanding of the priesthood of all believers. He also elaborated on his basic principle of scriptural authority and salvation by grace through faith alone. He presented these views to the Diet, the governing body through which the emperor of the Holy Roman Empire exercised his authority, meeting at Worms in 1521 and was condemned. That condemnation set Luther and other Reformers against both secular and church authorities

Title page of Martin Luther's German translation of the Bible, finished in 1534. (Saxon State Library/Library of Congress)

and led to a permanent break. Those who stood with Luther became known as the Lutheran or Evangelical Church. (In the French-speaking world, a parallel development led to the Reformed Church, which focused upon the thought of John Calvin of Geneva [1509–1564].)

The Lutheran Reformation became dominant in northern Germany and in areas north and east of Germany, including Scandinavia and Lithuania, though the southern German principalities tended to remain Catholic. During the 19th century, Lutheran missionaries who were connected with a spectrum of missionary societies carried Lutheran belief and practice worldwide, and through the 20th century numerous autonomous Lutheran churches resulted from that activity. Meanwhile, the home base of Lutheranism was devastated by World War II. Out of that war Lutherans worldwide came together in the Lutheran World Federation, initially intended to rebuild those countries ravaged by the war but later participating in a variety of cooperative activities around the globe.

Today Lutherans are characterized by their double emphasis upon Word and Sacrament, that is, biblical authority and preaching coupled with liturgy and the sacrament of the Lord's Supper. Their major doctrinal statement is the Augsburg Confession (1530), though Lutherans have been divided upon the strictness of its interpretation, especially as it stands in relation to Reformed Church confessions and participation in the contemporary ecumenical movement.

Most Lutheran churches around the world belong to the Lutheran World Federation, which has its headquarters in the same building that houses the World Council of Churches. Some more conservative Lutheran churches belong to the International Lutheran Council.

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See also: Luther, Martin; Lutheran World Federation; World Council of Churches.

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■ Luxembourg

Emerging as a separate entity in the 10th century, modern Luxembourg became fully independent in 1867. Its 998 square miles of land is nestled between France and Germany. It is home to some 486,000 people.

Luxembourg was originally settled at the end of the last Ice Age. Much later, Romans found the region settled by Celts and Germanic peoples. An early Roman center was created at Trier, just east of Luxembourg. In the third century CE, a new border that split the Low Countries (present-day Belgium, the Netherlands, and Luxembourg) divided the region between the German-speaking areas and the Romance language-speaking area controlled by Rome.

The leadership of Luxembourg opposed Spanish rule of the region and sided with rebels who defeated the Spanish in 1576. It later came under the authority of Philip II of France. In 1713, it was incorporated into the Austrian Hapsburg Empire, where it remained until overrun by Napoleon. In 1795 it was again annexed to France.

In 1815 the Congress of Vienna gave Luxembourg to William of Orange, king of the Netherlands, and it was designated a grand duchy. In 1831 Belgium separated from Holland and Luxembourg became separated geographically from the Netherlands. Its territory was divided, the greater portion being assigned to Belgium, the other part being administered independently by the Dutch royal house.

In 1866 the Treaty of London guaranteed Luxembourg's neutrality under the House of Nassau. The duke of Nassau remains the monarch of Luxembourg in what is now a constitutional monarchy. The House of Nassau has ruled the country continuously except for a short period of German occupation during World Wars I and II.

Christianity came to Luxembourg in 698 when Willibrord (ca. 658–739), a missionary from England, established a monastery at Echternach. Catholicism grew, becoming the dominant faith of the regions, and the Roman Catholic Church has remained largely unchallenged through the centuries. Catholicism is still the faith of some 90 percent of the population and stands behind the Christian Socialist Party, several labor unions, and the largest circulating newspaper, the *Luxemburger Wort*. A bishop of Luxembourg was named in 1870, and the office was elevated to archepiscopal status in 1988. The archbishop of Luxembourg resides in Esch-sur-Alzette.

Catholic pilgrims perform a traditional religious dancing procession in Echternach, Luxembourg, in commemoration of the Irish monk St. Willibrord, the founder of the Abbey of Echternach. (AP/Wide World Photos)

Religious affairs in Luxembourg are handled by the Ministry of Religions. A form of separation of church and state exists, but the Roman Catholic Church is supported by state funds and a course in Catholicism is integrated into the public school curriculum.

The small Protestant community, consisting primarily of expatriates drawn to Luxembourg in the 20th century, has come to play a role in the modern European

LUXEMBOURG

Wemperhardt
Clervaux
Vianden
Hiederscheid
Ettlebruck
Echternach
Luxembourg
Mersch
Grevenmacher
Steinfort
Luxembourg
Hesperange
Petange
Remich
Differdange
Dudelange
N

Luxembourg

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	323,000	437,000	90.6	0.84	497,000	613,000
Roman Catholics	296,000	427,000	88.4	0.96	480,000	590,000
Protestants	6,700	7,000	1.4	0.81	8,600	10,500
Marginals	1,000	3,400	0.7	–0.60	6,000	8,000
Agnostics	10,800	31,000	6.4	1.67	50,000	75,000
Atheists	3,000	7,200	1.5	0.89	11,000	18,000
Muslims	500	5,000	1.0	0.89	7,000	10,000
Baha'is	1,000	1,600	0.3	0.90	3,000	5,000
Jews	700	760	0.2	0.89	800	800
Total population	**339,000**	**483,000**	**100.0**	**0.89**	**569,000**	**722,000**

business community. The Protestant Church of the Grand Duchy dates to 1813 and the occupation of the area by German soldiers. A Mennonite Church was founded in 1830. There are also churches serving small Dutch-, Greek-, and Russian-speaking communities.

In the late 20th century, Luxembourg began to attract a spectrum of new religions, most notably Sukyo Mahikari, which has its European headquarters at the Grand Chateau at Ansembourg. The New Apostolic Church has come from neighboring Germany, and as in other European Countries, the Jehovah's Witnesses are active in Luxembourg.

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See also: Jehovah's Witnesses; New Apostolic Church; Roman Catholic Church; Sukyo Mahikari.

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M

Mabon

See Fall Equinox.

■ Macedonia

The contemporary nation of Macedonia emerged out of the Federated Republics of Yugoslavia in 1991. It includes some 9,781 square miles of land surrounded by Greece, Albania, Serbia, Bulgaria, and the new nation of Kosovo. In 2008, it had just over two million citizens, the majority being Macedonians, a southern Slavic people, but with a significant minority of Albanians, a Paleo-Balkan people.

The history of Macedonia can be traced to the eighth century BCE, when a people calling themselves Macedonians emerged in the Aliákmon River valley and migrated east into present-day Macedonia. The Macedonians became prominent in the fourth century BCE under their king, Philip II (382–336) and his more famous son, Alexander the Great (356–323). During Alexander's reign the Macedonian Empire stretched eastward into India and south into Egypt and North Africa. The empire fell apart in the third century BCE and was finally incorporated into the Roman Empire at the beginning of the second century.

After the fall of the Roman Empire, Macedonia was successively overrun by its neighbors, being at different times a part of the Bulgarian and Byzantine empires, and it was eventually incorporated into Serbia. In the 15th century, it was incorporated into the Turkish Ottoman Empire. Toward the end of the 19th century, enthusiasm for independence rose even as the Ottoman Empire was weakening. Macedonia was coveted by Greeks, Bulgarians, and Serbians, but it remained under Ottoman control until that empire disintegrated in 1908. In 1913, after two wars, Macedonia was divided between Greece and Serbia. Then, following World War I, the northern part of Macedonia was incorporated into Yugoslavia, continuing as a part of the new Yugoslavia after World War II. That part of Macedonia constituted the present nation, which declared its independence in 1991.

Christianity was introduced into Europe in the southern Macedonian city of Thessalonica; indeed, the dream in which the Apostle Paul received the call to come to Macedonia has become a part of Christian lore (Acts 16:9). Christianity penetrated northward, and

The Eastern Orthodox church of St. Jovan Kaneo, perched on a cliff overlooking Ohrid Lake in southern Macedonia, is believed to have been built in the 13th century. (Vanja Genije)

the great majority of Macedonians had become Christian by the fourth century. Through the next centuries, the Macedonian church tended to favor the leadership of Constantinople, and in 1054, when the Roman Catholic and Eastern Orthodox churches divided, the region remained Eastern Orthodox in faith and practice.

An independent Macedonian state arose under the leadership of Czar Samuel (980–1014). During this time the independent Archdiocese of Ohrid emerged. When Samuel's kingdom fell, Ohrid was placed under the authority of Constantinople. In 1219 the Serbian Orthodox Church was formed, and it declared its independence from Constantinople in 1346. The church in Macedonia then came under the hegemony of the Serbian church. That policy continued through the years of Turkish rule, though for a period (1463–1557) the Turks favored the Ohrid Archepiscopacy and suppressed the Serbian Patriarchate.

The Serbian Patriarchate was re-established in 1557, but it was again suppressed in 1766 when the Ecumenical Patriarchate asserted its power in the region. The Serbian Orthodox Church was granted autonomy in 1832, and a united Serbian Orthodox Church was re-created in 1919; the Orthodox Christians in Macedonia were included in that church. The Patriarchate was re-established in 1920. In 1947, in the aftermath of World War II, a new Yugoslavian government arose, and it forced the creation of a separate Orthodox church to serve the Macedonian Republic within the new Federated Republics of Yugoslavia. In 1959 the government tried to force the Serbian Patriarchate to recognize the new Macedonian Orthodox Church and its leader,

Macedonia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,282,000	1,314,000	64.4	0.42	1,305,000	1,155,000
Orthodox	1,240,000	1,282,000	62.8	0.09	1,250,000	1,090,000
Roman Catholics	40,000	17,400	0.9	7.94	26,000	30,000
Protestants	1,600	10,800	0.5	3.67	22,000	28,000
Muslims	178,000	590,000	28.9	0.24	590,000	520,000
Agnostics	78,000	111,000	5.4	–1.64	90,000	60,000
Atheists	30,000	25,000	1.2	0.24	15,000	10,000
Jews	0	1,000	0.0	0.25	1,000	1,000
Total population	**1,568,000**	**2,041,000**	**100.0**	**0.24**	**2,001,000**	**1,746,000**

Bishop Dositej (r. 1958–1981), though for the time being the church was allowed to remain under the authority of the patriarch in Belgrade.

Then in 1967 Dositej declared his complete separation from the Serbian Patriarchate. The autonomous independent church was not recognized by either the Serbian Patriarchate or the Ecumenical Patriarchate until Macedonia became an independent country in the early 1990s. It has now received recognition as a sister body from the other Orthodox bodies as well. The church began to found congregations in North America and Australia in the 1960s, and today its only bishop serving outside of Macedonia resides in Australia. The church is currently led by His Beatitude, archbishop of Ohrid and Macedonia (http://www.m-p-c.org).

Protestantism entered Macedonia in the 19th century. In 1873 the American Board of Commissioners for Foreign Missions extended its work in Bulgaria into Macedonia. It founded some 10 congregations and a school, but following the establishment of Yugoslavia after World War I, the board had trouble responding to the new government. Meanwhile, in 1898 Robert Moller, a Methodist minister from Vienna, came to Yugoslavia. Starting in Croatia, this work slowly spread through the early 20th century. In 1922, the American Board's work in Macedonia was turned over to the Methodists. About that time, a Yugoslavian Mission Conference was formed by the Methodist Episcopal Church (now a constituent part of the United Methodist Church). This church suffered greatly during the German occupation, and following the war many members in Croatia and Serbia left the region. The church has had an important role in the 1990s and the current president of Macedonia (2001) is a United Methodist layman.

The Baptists extended their work in Yugoslavia into Macedonia in 1928, when one of the Methodist congregations changed its affiliation. At the time the Baptists had legal status in the country, and the Methodists did not. A second Baptist church was opened in Skopje that same year. In 1991 the three active Baptist congregations in Macedonia formed the Baptist Union of Macedonia.

In the early 1990s, two evangelical sending agencies, Partners International and SEND International, launched work in Macedonia. Another agency, Pioneers, based in Florida, has begun work among Macedonian Muslims.

During the years of Turkish rule, many Muslims moved into central Macedonia. Some Christians, not wishing to bear the burdens placed upon them by the Turkish authorities, converted to Islam. The community of Valaades, or Greek-speaking Muslims, survived in some parts of the country until around 1912, when most resettled in Turkey. Today, the Muslim population in the country is composed primarily of the Gypsy, or Romany, people.

There is a small Jewish community at Skopje, and in the 1990s centers of the two Hindu groups, Sahaja Yoga and the International Society for Krishna Consciousness, were opened. There is also a center of the Unification movement and a small group associated with the Ordo Templi Orientis.

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See also: American Board of Commissioners for Foreign Missions; Ecumenical Patriarchate/Patriarchate of Constantinople; International Society for Krishna Consciousness; Ordo Templi Orientis; Sahaja Yoga: Unification Movement; United Methodist Church.

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Machu Picchu

Machu Picchu, a medieval Inca site, is located in the Andes mountains about 50 miles northwest of Cuzco, Peru. Probably used as a royal religious retreat center until shortly before the Spanish came into the area in the 16th century CE, Machu Picchu emerged in the late 20th century as an important site for modern Esoteric New Age practitioners to direct their speculation. The site is well away from the primary centers of Inca life, and thus appears to have no practical governmental, economic, or military function. When Spanish forces overran Peru in the 1530s, they missed it. This observation is the basis for the conclusion that it most likely was a religious center. There being no written records of its existence, awareness of the center was lost in Peruvian society and the various Peruvian governments through the 19th century were not aware of its existence. In fact, their hegemony did not extend into the more sparsely populated areas of their formal domain.

It was not until 1911 that Hiram Bingham (1875–1956), an archaeologist working in the country, discovered it after being invited to the site by some local residents. To his surprise, Bingham walked into a site that was largely intact from the time it had been abandoned. Its sudden emergence out of obscurity added to the site's mystique.

Machu Picchu is built around a large central plaza with an adjacent temple. They are surrounded by various buildings, the best guess being that they were living quarters for the rulers, the religious leaders, and other important persons. A large altar stone of unknown purpose dominates the interior of the temple. The site resides on the top of a ridge with a high peak on either side.

The lack of information about the site has transformed it into the focus of wide-ranging speculation. New Agers have suggested that is a place of powerful cosmic energies to which attunement yields a variety of spiritual benefits. Meanwhile, scholars, drawing somewhat on their knowledge of Inca religion, have suggested that the site was the home of a powerful mountain spirit who was worshipped in conjunction with Sun worship. There was also a special group of virginal females (the Chosen Women), who were religious functionaries in the Inca community, and who may have conducted many of their rituals here. Students of archaeoastronomy have weighed in relative to the possible use of Machu Picchu as a site for astronomical observations. They discovered that the Intihuatana stone (also referred to as the "Hitching Post of the Sun"), a protuberance from the temple altar, could be used to indicate several key stellar occurrences, most notably the Spring and Fall equinoxes. At midday on the equinoxes (March 21 and September 21), the Sun is directly above the pillar and the altar momentarily casts no shadow. At that moment, the Sun could be understood as sitting upon the pillar and being briefly "tied" to the altar.

Since the 1980s, specialists in sacred sites within the New Age movement have claimed Machu Picchu to be a particularly powerful site spiritually. They have organized pilgrimages to Peru and touted the remote mountain site as a place of transformation, a location facilitating the gaining of spiritual awareness, and a land of not only geological but spiritual highs. Harking to Chinese ideas of feng shui, tour leaders see the region as the focus of natural energies that flow around the high peaks, through underground openings, and suffusing the nearby valleys.

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Cloud rolls over the Inca ruins of Machu Picchu in the Andes Mountains of Peru. (iStockPhoto.com)

See also: Pilgrimage.

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Mackay, George Leslie

1844–1901

George Leslie Mackay is the famous Canadian Presbyterian missionary who came to northern Formosa (Taiwan) in 1872 and preached specifically with Aborigines in mind until his untimely death.

Born on March 21, 1844, to pious Scottish Presbyterians from Upper Canada (Zorra Township, Oxford County, southern Ontario), Mackay embraced the faith at a tender age, and found foreign missionary work his calling. His postsecondary education was Presbyterian through and through; he studied at Knox College (Toronto), Princeton Seminary, and New College (Edinburgh), where his lifelong devotion to "natural theology" was born. Queen's Theological College (Kingston, Ontario) honored him with a doctorate of divinity after

almost a decade (1880). Mackay also went on to become the moderator of the Presbyterian Church in Canada in 1894 in absentia. It was his desire to live and die in Taiwan, where he lies to this day in the Mackay family plot adjacent Tamkang Middle School and Aletheia University. In 2004, a monument to his life and work was erected in Woodstock, Ontario. In 2006, Mackay was the subject of a Canadian television documentary, entitled *The Black-Bearded Barbarian of Taiwan*, followed by a Taiwanese opera production of his life at the National Opera in 2008.

Ironically, it was only after much pleading that the Canadian Presbyterian Church agreed to sponsor Mackay, asking only that he choose between Africa, India, and China. Mackay chose northern Formosa—China in effect—because it was "virgin" territory, making him the first Canadian Presbyterian missionary in the region. If his *Diaries* can be believed, he mastered the Native Amoy dialect in a matter of months after arriving in Formosa. He would go on to build 60 churches, including Native presbyters chosen and ordained by him to govern, creating what is now the Northern Synod of the Presbyterian Church in Taiwan (PCT). His ordination of Native preachers proved problematic for some Anglo-Canadians at the time, though he cared very little to ask permission of ecclesiastical precedent and orthodoxy on the matter—whether theological or cultural. Importantly, 70 percent of Taiwan's indigenous population claim allegiance to the Northern Synod.

Education was crucial to Mackay's somewhat unique brand of Native ministry and "Presbyterian Uplift," resulting in two educational institutions of some prominence: Oxford College, now Aletheia University, and Tamkang Middle School, both in Dansui. The so-called Black-Bearded Barbarian Bible Man is equally famous for his work as an amateur dentist in service of Native health reforms, pulling teeth by the tens of thousands in the service of the Lord. Two memorial Presbyterian hospitals have been built in Taipei County since the construction of the first by Mackay in 1882. Moreover, his collection of Formosan native artifacts—considered among the best in the world—is housed at the Royal Ontario Museum (Canada). He died in Taiwan from throat cancer on June 2, 1901.

Mackay is considered by many to be Taiwan's most famous Western missionary and premiere defender of Native culture and thus Taiwanese independence. A man of science and faith, defender and practitioner of miscegenation, proponent of a radical "native ministry" and "indigenized gospel," his beliefs and practices both conformed to and challenged the racial thinking of 19th-century Canadian polite society. His marriage to a Taiwanese slave-girl, Tui Chhang-mia, as well as arranged interracial marriages he performed between select male Chinese and female Taiwanese graduates of Oxford College were consistent with his belief in "civilizing" through miscegenation—his most controversial and significant contribution in some respects. He had three children by Tui Chhang-mia. Bella and Mary, their two older daughters, married prominent Native preachers, whereas George, Jr., the youngest, studied at the University of Toronto and married an Anglo-Canadian woman.

A very private man, Mackay wrote comparatively little—his diaries notwithstanding. It is doubtful that he wrote his autobiography, *From Far Formosa*; his editor, Reverend J. A. MacDonald, claimed full credit after Mackay's death and for good reason. As Mackay scholar James Rohrer writes: Mackay's "correspondence and even his diaries reveal relatively little about his inner life, leaving us in many cases to read between the lines and to conjecture." Mackay had the temperament of a soldier rather than a scholar and, according to his successor William Gauld, spent the bulk of his time "rushing around the country like a madman."

Ironically, Mackay is rarely mentioned in North American histories of the Presbyterian Church and its somewhat unique place, along with his, in the Social Gospel movement. Brian J. Fraser's *The Social Uplifters: Presbyterian Progressives and the Social Gospel in Canada, 1875–1915* makes no mention of him whatsoever. Alvyn Austin's seminal *Saving China: Canadian Missionaries in the Middle Kingdom* devotes a mere five pages to him, much of this less than flattering, and calling the Zorra Boy (Mackay) perhaps "the strangest character nineteenth-century Canada ever produced" (30). There were two Mackays: the indefatigable barbarian missionary abroad and the firebrand at home. Austin also casts doubt on Mackay's medical qualifications.

Mackay scholars per se do not completely agree on the essence of the man and his mission. Dominic

McDevitt-Parks contends that Mackay was an "Orientalist" and thus allegedly a pawn of Western imperialism. His rabid anti-Catholicism may have driven him to build the many chapels he did merely to thwart Dominican priests from the Philippines who came to Formosa in 1886. Mark Eric Munsterhjelm charges him with "cultural genocide" for his role in the destruction of Chinese idols and ancestor tablets. Michael Stainton contends that Mackay's belief in the "southern theory of Taiwanese origins" was essentially anti-Chinese. Finally, James Rohrer contends that Mackay should be seen a charismatic or cult leader and founder of a new Taiwanese "sect" that ran afoul of Christian orthodoxy.

Clyde R. Forsberg Jr.

See also: Dominicans; Presbyterian Church in Canada; Presbyterian Church in Taiwan.

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■ Madagascar

Madagascar is a large island nation in the Indian Ocean east of the African nation of Mozambique. The fourth largest island on the globe, its land area is 225,000 square miles. There are also several much smaller close-by islands included in the nation of Madagascar, though islands to the north constitute a separate country, the Comoros. The largest group among the country's 20 million people is the Merinas, a people of Austronesian and Malaysian origin who make up approximately one-fourth of the population.

Madagascar appears to have been originally populated by people from Malaysia and Polynesia around the beginning of the Common Era. Some 18 indigenous groups of Malay-Polynesian descent now inhabit the island. The descendants of Bantu Africans, first introduced as slaves, have intermarried and integrated into the general population. The primary groups include the Betsileo, the Sakalave, the Antankarana, the Betsimisaraka, and the Antasaka.

Modern Madagascan history begins in the 13th century, when traders from the Comoros Islands established ports on Madagascar's northern shores. At the beginning of the 16th century, the Portuguese arrived. In their quest for valuables, they destroyed the trading settlements, but after finding no gold or other cash items, they departed.

The arrival of the Europeans became a catalyst for the formation of the first Madagascan kingdoms, one in the east and one in the west. The unification of the island occurred during the reign of King Radama I (1810–1828). Problems with succession following Radama's death facilitated the return of the Europeans,

Celebrants at a rural festival in Madagascar. (Corel)

who took over increasing portions of the land through the 19th century. Eventually Madagascar became a French colony.

In 1947 the struggle for Madagascan independence led to a revolt that was put down harshly, and autonomy was not accomplished until 1960. Fifteen years of political turmoil stood between independence and the establishment of a democratic republic in 1975. The presence of widespread poverty continues to threaten the political process, which in turn slows the processes of economic reform and revival.

Each of the various peoples of Madagascar had their own traditional religion, all of which were related by a common Malay-Polynesian origin. A creator deity (Zahahary) is acknowledged, but primary emphasis is placed upon ensuring survival after death and maintaining a relationship with those who have passed into the next life, that is, one's ancestors. A major ceremony is built around corpses that are moved about, ritually fed, and invited to dance. Traditional Madagascan belief also includes reliance on magic, with accompanying rejection of witchcraft (malevolent magic) and reliance on the protective effects of amulets. Approximately half of the population remains loyal to traditional religious beliefs.

Christianity was introduced to the island by the Portuguese, but systematic missionary efforts were not launched until the 17th century. Only with the unification of the land under Radama I and his introduction of European culture did the Roman Catholic Church establish permanent structures. The London Missionary Society (LMS) opened work in 1818, and its missionaries developed a written form of the Malagasy language and translated the Bible. In 1836 Radama's successor, Queen Ranavalona I (r. 1828–1861), turned against Christianity, expelled all Europeans, and killed many Christians. However, when the missionaries returned in 1861, they found a growing Christian com-

Madagascar

munity. Queen Ranavalona II accompanied her coronation in 1869 with her conversion to Christianity, which thrived through the rest of the century. Jesuits worked beside Congregationalists, Friends, and, after 1897, Reformed Church missionaries from the Paris Mission. By 1900 there were more than one million Christians.

The Protestant mission was concentrated in the northern part of the island and included numerous elementary schools. The primary churches represented were the Church of England (whose work was later incorporated into the Church of the Province of the Indian Ocean), the Malagasy Lutheran Church, and the Church of Christ in Madagascar (the LMS mission). These were joined by the Friends Church and the Evangelical Church in Madagascar (the product of the Paris Mission). In 1968 the LMS mission, the Evangelical Church, and the Friends Church united to form the Church of Jesus Christ of Madagascar.

In 1913 the LMS and the Lutherans formed the Missionary Conference, which in 1958 was superseded by the Federation of Protestant Churches in Madagascar. The federation includes the Church of Jesus Christ of Madagascar and the Malagasy Lutheran Church and is related to the World Council of Churches.

Through the 20th century, additional groups representative of the Protestant and Free church perspective arrived to build up the Christian community, including

Madagascar

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,366,000	11,030,000	51.8	2.98	16,898,000	27,285,000
Protestants	1,351,000	6,651,000	31.2	2.60	9,358,000	14,000,000
Roman Catholics	1,595,000	5,240,000	24.6	4.29	7,500,000	11,500,000
Independents	146,000	940,000	4.4	3.31	1,550,000	2,700,000
Ethnoreligionists	3,437,000	9,722,000	45.6	2.74	12,186,000	15,729,000
Muslims	112,000	420,000	2.0	2.87	650,000	1,000,000
Agnostics	4,000	60,700	0.3	2.87	110,000	200,000
Baha'is	4,000	21,500	0.1	2.86	36,000	75,000
Atheists	0	15,400	0.1	2.86	28,000	40,000
Hindus	1,200	12,600	0.1	2.87	20,000	62,500
Chinese folk	4,000	10,800	0.1	2.87	17,000	40,000
Buddhists	2,000	5,500	0.0	2.87	9,000	20,900
Jews	100	300	0.0	2.88	400	600
Total population	**6,930,000**	**21,299,000**	**100.0**	**2.87**	**29,954,000**	**44,453,000**

the Swedish Assemblies of God, the New Apostolic Church, and the Evangelical Free Church. They were joined by a number of African Initiated Churches, several of which originated from schisms in the LMS mission. The missionaries of the Seventh-day Adventist Church arrived in 1926, and the Jehovah's Witnesses in 1933.

Islam has emerged in Madagascar as a significant minority community, most of whose adherents live on the northwest corner of the island. The Comoros islanders had become predominantly Muslim in the 14th century and became the source of Islam's entrance into Madagascar. The Sunni Shafaiite School is strongest among the Sakalave people. More recently, some Comoros citizens have moved to Madagascar. The Muslim community has been further enlarged by some 15,000 Indo-Pakistani Muslims, among whom are Ismailis and Bohoras, and several thousand Zaydis from Yemen.

The approximately 10,000 Indo-Pakistani people that came to Madagascar were primarily Hindu. There are also a small number of Chinese Buddhists and members of the Baha'i Faith. In 1975 Guru Maharaj Ji, head of the Divine Light Mission (now known as Elan Vital), a teacher in the Radha Soami/Sant Mat tradition, began to gather followers, but his movement was outlawed before the year was out. A minuscule Jewish community, with around 200 members, emerged in the 20th century.

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See also: Assemblies of God; Baha'i Faith; Church of Jesus Christ in Madagascar; Church of the Province of the Indian Ocean; Elan Vital/Divine Light Mission; Friends/Quakers; Jehovah's Witnesses; Jesuits; London Missionary Society; Malagasy Lutheran Church; New Apostolic Church; Paris Mission; Reformed Church of France; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam; World Council of Churches.

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Maghi

Maghi, a holiday for Sikhs, commemorates the martyrdom of the Chali Mukte, or Forty Immortals. The remembered incident occurred on December 29, 1705. Today, using the new Sikh Nanashahi calendar, the event is celebrated annually on January 13.

The founding of the Khalsa, the Sikh military order, by Guru Gobind Singh had alerted the Mughal (Muslim) rulers who controlled the Pubjab at the time of the growing strength of the Sikhs and the correlative power of their leader. The Hindu leadership also felt threatened. The initial attempts to suppress the Khalsa were unsuccessful. Much of 1705 was spent fending off the much larger Muslim forces and found the Sikhs in what amounted to a strategic retreat. In December Gobind Singh was visited by a group of 40 Punjabi Sikhs. During their visit, he received word of the imminent approach of a Mughal army led by Wazir Khan. The 40 decided that they could not at that moment support him and they moved away, taking a position by the side of small body of water. As the army became visible, however, they reassessed their situation and turned to face the oncoming force. By sunset all 40 were dead or seriously injured and the Mughal forces retreated. Guru Gobind Singh blessed them as *muktas*, or emancipated ones, and changed the name of the place to Muktsar in their honor.

The largest celebration of Mugli is at Muktsar where an annual fair is held. Around the world, however, Sikhs visit their *gurdwaras* for *kirtan* (hymns), stories of the martyrs, and an end-to-end recital of the holy Guru Granth Sahib, the Sikh holy book.

Maghi is celebrated on the first day of the month of Magh in the Hindu lunar calendar. It follows on the heels of the Hindu mid-winter Lohri festival when bonfires are lit in Hindu fields and yards. The next morning Hindus see as an auspicious occasion to go for a brief swim in the local river or pond.

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See also: Calendars, Religious; Sikhism/Sant Mat.

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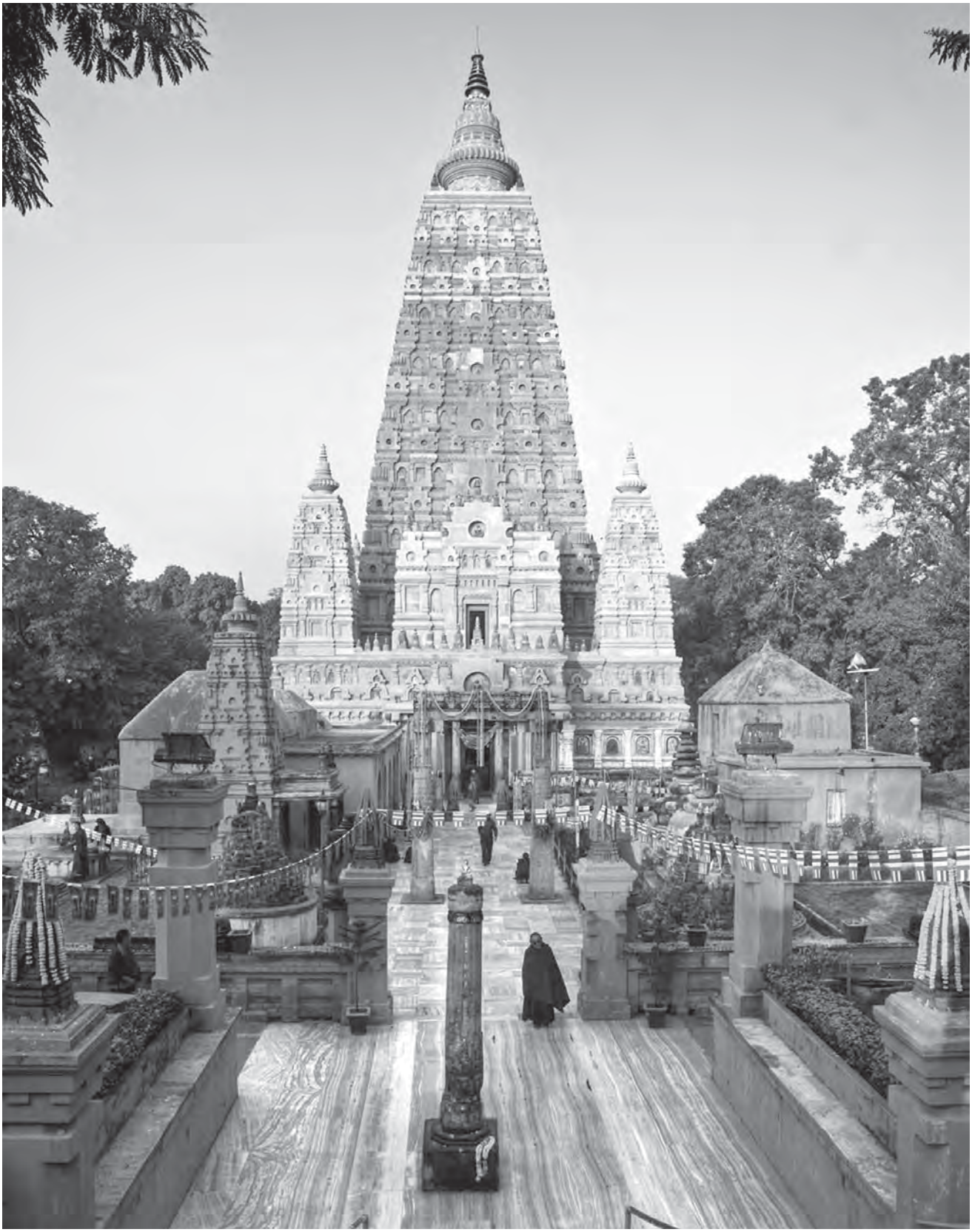
Maha Bodhi Society

Established in 1891 in Colombo, Sri Lanka (then Ceylon), the Maha Bodhi Society (MBS) constituted a striking part of the revival of Theravada Buddhism in South Asia around the turn of the century. The Society was founded by the Ceylonese activist Anagarika Dharmapala (1864–1933) with the purpose of regaining control of the Maha Bodhi temple and resuscitating Buddhism in India. This ancient temple marks the site at Bodhgaya, in northeast India, where the Buddha is reputed to have gained enlightenment. It had been adopted centuries later by Hindus for their devotional practices.

The British poet and journalist Sir Edwin Arnold (1832–1904) had visited Bodhgaya in 1885 and lamented publicly that Buddhists had forgotten this "most interesting centre of [Buddhist] faith." Arnold achieved an agreement with the temple's Hindu manager to enable a Buddhist role in the temple's administration. This arrangement was vigorously taken up by Dharmapala, who had visited Bodhgaya in 1891. In a move that was uncharacteristic to Buddhism but in agreement with Arnold, Dharmapala declared Bodhgaya and the temple as the central Buddhist pilgrimage site, encouraging Buddhists the world over to fight for its "rescue." In 1892 the MBS headquarters was moved to Calcutta, and the Society's journal, the *Maha Bodhi*, became established.

To further his cause, Dharmapala untiringly toured the United States, Europe, and East Asia in the next



Maha Bodhi temple in Bodhgaya, Bihar, India. (Luciano Mortula/Dreamstime.com)

four decades, starting with a well-received speech at the World's Parliament of Religions in Chicago in 1893. Overseas branches of the MBS were formed in the United States (1897), Germany (1911), and Great Britain (1926). While in Europe, he initiated into Buddhism C. T. Strauss, the first Westerner to make a formal conversion to the faith. Undoubtedly, Dharmapala can be called one of the first Buddhist "global players," and the MBS the first international Buddhist organization.

Despite Dharmapala's activism, Bodhgaya and the temple remained under sole Hindu supervision during the first half of the 20th century. In 1949 the Bodh Gaya Temple Act reserved four of the nine votes in the temple's administrative board for Buddhists, thereby still securing the Hindu majority. The MBS continued to work for the cause by sending Theravada Buddhist missionary monks from Ceylon/Sri Lanka to Bodhgaya and other Indian places, by publishing the *Maha Bodhi*, and by maintaining hostels for Buddhist pilgrims.

In the late 1990s, the organization had eight centers in North India and five affiliated centers in South India, as well as centers in Sri Lanka, Japan, Korea, Hong Kong, the United States, and the United Kingdom. The Society's self-assured claim to represent all Buddhists in its demand for "rescuing" Bodhgaya certainly cannot be upheld in view of the multiplication of Buddhist schools and traditions at Bodhgaya. These various groups have established monasteries and temples there, particularly since the 1980s. Although the Buddhist presence at the site, with some 40 different organizations as of 2005, has relativized the one-time dominant role of the MBS considerably, Arnold and Dharmapala's Orientalist view of Bodhgaya as the central place of Buddhism has come true a century later.

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See also: Bodh-Gaya; Buddha, Gautama.

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Mahasivaratri

On the 14th day of each month of the Hindu lunar calendar, the god Siva (or Shiva), one of the three major deities of the Hindu pantheon, is acknowledged, and the day is called Sivaratri. However, the 14th day of the Hindu month of Magha is designated as Mashiva raatri, and has become a national Hindu holiday celebrated throughout India and the Indian diaspora. It is a solemn occasion in which leaves of the Bael tree, believed to have medicinal value, are offered to Lord Siva and people fast and engage in an all-night vigil.

Mahasivaratri recalls an old story of the Asuras (power-hungry demons) and their half-brothers, the gods. The demons had much power, but because of their lack of piety—they neglected the making of sacrifices and did not visit holy places—they did not acquire great powers within themselves. Meanwhile, the gods made sacrifices, dealt truthfully with each other, visited holy places, and thus increased in power within themselves.

Both the gods and the Asuras knew that they could gain the Amrit, the Water of Life, if they churned up the Ocean of Milk that encircled their world. With the Mountain Mandara for a churning-pole and the giant serpent Vasuki for a churning-rope, the gods and the Asuras churned the Ocean of Milk. As they churned Vasuki spat venom from each of his many heads. The venom broke the rocks around the ocean, creating openings for the ocean to flow over creation, threatening destruction to the worlds of both gods and men.

At that point Siva stepped forward and gathered the venom in a cup and drank it. His wife Parvati, fearing

for his life, grabbed his throat so the poison would not enter his stomach. The burn on his throat is still seen to this day as a dark blue marking. His action, however, saved creation and allowed the gods to gain more powers than the demons.

As the churning continued, wondrous things emerged from the primordial Ocean of Milk. Surabhi, the wish-fulfilling cow, came forth. Shri, the goddess of prosperity and fortune, and Dhanavantari, the physician of the gods, came forth. Then the Kaustubha gem that always adorns Vishnu's chest emerged. Finally, the nectar of immortality appeared, and knowing that the demons would want to seize the nectar of immortality, Vishnu took the form of the enchantress Mohini. While the demons were mesmerized with her beauty, she served the nectar to the gods alone. Thus only the gods gained immortality, and when the demons attacked they were routed and the world was once again in the hands of the gods.

Since that time Siva dwells in woodlands filled with flowers. He keeps near him a spear with which he will destroy the worlds at the end of an age, a bow, a battle-axe, and a trident. At one point, his wife Uma covered his eyes with her hands. As a result, the world sunk into darkness. To save the world, Siva developed a third eye on his forehead. When he opened that eye, the light returned to the world. But Siva's throat remains blue from the venom that he drank.

Mahashivaratri is unique as the major Hindu celebration not accompanied by revelry and gaiety. It is rather a solemn event that emphasizes restraint and vows of forgiveness, truth telling, and non-injury to others that must be kept for the full 24 hours. Fasting and staying awake to worship Siva during the entire night fill the hours of observance. One is to recite the mantra of Siva, *om namah shivaya*, and prayers for forgiveness during the evening vigil. If the rites are performed faithfully one is rewarded with worldly success and the heavenly realm of Siva.

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See also: Hinduism.

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Mahasthamaprapta's Birthday

Mahasthamaprapta's (Bodhisattva Great Power, known in Japan as Seishi Bosatsu) is a Mahayana Buddhist bodhisattva best known within the Pure Land Buddhist tradition as a close associate of Amitabha and the Western Paradise. She is most often depicted sitting or standing beside Amitabha, along with Avalokitsevara (Guan Yin). This popular group is known as the Three Saints of the Western Paradise. Mahasthamaprapta's halo of wisdom permeates all creation. She is often seen in feminine form and recognized by the water pitcher on her crown and the lotus bud in her hand. The lotus bud is meant to be used to guide the elect to the Pure Land.

Mahasthamaprapta's birthday is celebrated on the 13th day of the 7th month in the Chinese lunar calendar, just two days before the Ullam-bana Festival. In Japan it is held on July 13. Japanese Pure Land practitioners make note of the fact that Shinran (1173–1263), the founder of the larger Pure Land group, had a vision of Mahasthamaprapta whom he identified with Honen (1133–1212), the founder of Pure Land Buddhism in Japan and Shinran's teacher.

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See also: Amitabha's Birthday; Pure Land Buddhism; Ullam-bana.

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Mahavira

ca. 599–527 BCE

Mahavira was the last in a lineage of 24 *tirthankaras*, enlightened beings, who are recognized as the founders of the Jain religion. A tirthankara is considered to be a person who has conquered his base sensibilities, especially anger, pride, deceit, and desire. Mahavira's life overlapped that of Gautama Buddha, who like him attempted to work a reform of the religion of India of his day, but there is no record of their ever meeting. Among the two major sects of Jains, the Digambara and the Shvetambaras, numerous differences in details concerning Mahavira's life emerge at every major turn.

Mahavira, literally the "Great Spiritual Hero," was born in 599 in Kundgraam, a small kingdom located in what is now the state of Bihar in India. His father, Siddhartha, was the king of Kundgraam and his mother, Trishala, the sister of a local ruler. They named their son Vardhamana ("He who brings prosperity").

Both the Digambara and the Shvetambaras remember that before Mahavira's birth his mother had witnessed 14 auspicious dreams in which she saw successively (1) a white elephant; (2) a white bull; (3) a lion; (4) the goddess Shri (aka Lakshmi); (5) garlands of *mandara* (hibiscus) flowers; (6) the full moon; (7) the rising sun; (8) a beautiful large flag; (9) a vase of fine metal; (10) a lake covered in lotuses; (11) an ocean of milk; (12) a celestial house in the sky; (13) a large pile of gems; and (14) a blazing fire. Digambara Jains, however, believe she also had two additional dreams in which she saw (15) a lofty throne and (16) a pair of fish playfully swimming in a lake. These dreams have now become a standard part of the recounting of Mahavira's life, and contemporary Jains narrate these dreams and re-enact them in dramas as part of their celebration of the five auspicious moments of Mahavira's life.

The Shvetambaras also believe that Mahavira was originally conceived by a Brahmin couple, Rishabhadatta and Devananda, after which the embryo was magically transferred into Trishala's womb. The Digambara reject the story of the transplanted embryo.

Mahavira's saintly career and inherent powers manifested even before his birth. When in his mother's womb, he remained very quiet, demonstrating the Jain virtue of *ahinsa* (non-injury). According to the story he moved only at those moments when he was aware that his mother worried that he might not be alive. His unique future was heralded at his birth. All beings celebrated the birth of a new tirthankara and many marvels and miracles occurred as he was being born. His parents were, of course, followers of the immediately previous Jain Tirthankara and teacher Parshvanatha.

Little is known about Mahavira's childhood. He was raised a prince in a wealthy environment. There are a few stories, such as one that recounts his subduing a ferocious snake, a demonstration of his courage and calmness. The accounts of his young adulthood vary. The Shvetambaras believe that he fulfilled his duties as a householder by marrying a princess named Yashoda and that the couple had a daughter called Priyadarshana. Only after the death of his parents did Mahavira leave the palace and adopt the life of a wandering mendicant. According to the Digambaras, Mahavira never married. He demonstrated an aversion to all worldly matters throughout his life.

When Mahavira was 30 years of age, Mahavira experienced the visit of some (Hindu) deities who urged his renunciation of the world. He chose a symbolic location for the renunciation, a large park under an ashoka tree, already a fabled tree associated with stories of the gods and known in India for its natural beauty (Buddha is said to have been born under an ashoka tree). The act of renunciation, according to the Digambaras, consisted of him removing all of his clothes and pulling out all his hair in five bunches (which remains a norm for contemporary Jain monks and nuns). Afterward he lived as a complete renunciate, which included the life of a naked ascetic. According to

Jain devotees watch a dancer as they celebrate the anniversary of the birth of Lord Mahavira in Allahabad, India. (AP/Wide World Photos)

the Shvetambaras, Mahavira retained a covering over his private parts with a small loincloth he had received from Indra, the king of the gods. He reputedly wore this cloth for 13 months, but when it fell from him, he henceforth lived as a naked mendicant.

Mahavira wandered around India for the next 12 years, including periods during which he abstained from water, food, or both. He proved indifferent to bodily pains and pleasures, seemingly unconcerned if caught in burning sunshine or in pouring rain. The Digambaras assert that he also observed silence for these 12 years.

The Shvetambaras tell the story of Mahavira's encounter with an ascetic, Makkhali Gosala (described as attached to an ancient ascetic order, the anjikas), who attached himself to Mahavira, hoping to attain the yogic powers he manifested. He asked to become his disciple. Gosala traveled with Mahavira and observed with growing amazement. At some point he left and declared himself a *jina* (spiritual victor). Mahavira later reveals that Gosala not only was not a jina, but that his former disciple had unsuccessfully tried to kill him.

Meanwhile, after this time of ignoring anything done to his body, in a period of intense meditation, Mahavira attains *kevalajnana*, enlightenment, described as an infinite supreme knowledge/intuition. His attainment led to a new status as the 24th and final tirthankara of the era.

The gods constructed a large assembly hall for the new tirthankara. The Digambaras believe that because of his purity, he no longer needed to eat or drink and that he had no need of sleep nor did he age. He sat in meditation in the assembly hall, in the midst of which he uttered a divine sound that carried the essence of the Jain teaching—the beings of every rank from heaven to hell, from human to animal or deity—to all

who gathered in the hall in a state of awe. The Shvetambaras teach, in contrast, that only the gods and a few highly select disciples were present for this teaching moment.

It is, however, from this time of his enlightenment that the Jain community began to form, quite apart from Mahavira making any effort to create it. Mahavira lived another 30 years and continued his itinerant life, wandering from place to place. During these years, the community of monks and nuns emerged (the nuns continuing to outnumber the monks to the present). Mahavira's death, at the age of 72, followed his undergoing a series of ever-more-rigorous fasts. Believers hold that his soul journeyed to the top of the universe, where it remains in unlimited consciousness and bliss.

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See also: Asceticism; Buddha, Gautama; Enlightenment; Jainism; Meditation; Monasticism; Yoga.

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Mahayana Buddhism

Buddhism goes back to the historical Buddha (ca. 563–ca. 483 BCE) called the Buddha Shakyamuni. Historically, the development of Buddhism is usually divided into four periods: (1) early Buddhism, from the lifetime of the Buddha until the reign of Asoka (d. 238 or 232 BCE) and the split of the Buddhist order into different branches (*nikaya*); (2) the schools of so-called Hinayana (nikaya); (3) Mahayana Buddhism and its systems; and (4) Vajrayana (or Buddhist Tantrism). Mahayana Buddhism (in Sanskrit, *Mahayana* means, literally, the "Great Vehicle") is now the predominant form of Buddhism in Central and East Asia and has also been making its way under its different forms (Tibetan Buddhism, Zen Buddhism, Pure Land Buddhism) into Western countries and cultures.

A statue of Guan Yin, the Buddhist goddess of compassion. (Kikkeema/Dreamstime.com)

The early Mahayana sources mainly consist of religious, non-historical literature, and consequently our understanding of the formation of early Mahayana, especially the time and the movement's religious and social background in India, is not clear at all. The common assumption has been that the first step toward (proto-)Mahayana was the schismatic split of the early Buddhist community (*sangha*) into two branches, the Sthaviras (Sanskrit: the "Elder") and the Mahasanghikas (Sanskrit: the "Ones Belonging to the Big[ger] Community"). However, scholars now tend to fix the origin of Mahayana to a later period, probably around the beginning of the Common Era.

Early Mahayana was characterized by a set of concepts that were not necessarily absent in the teaching

of Hinayana schools but that gained more prominence in Mahayana circles. Among these was the idea that the ideal soteriological "type" was no longer exclusively the ascetic, self-sufficient *arhat*, that is, the Hinayana saint who had finally reached enlightenment (Sanskrit: *bodhi*) and redemption (*nirvana*). In contrast, the Mahayana ideal was the socially behaving *bodhisattva*, a "being (bearing) enlightenment," who was supposed to undertake any effort, physically and spiritually, to save all living beings before realizing his or her own redemption. Mahayana consequently and early on acknowledged the existence of a plurality of these saviors, including Buddhas, who acted also from beyond this world. This latter notion led to the idea of "paradises" (Pure Lands), where believers wanted to be reborn in order to gain enlightenment and final redemption from the circle of rebirth in the presence and by the teaching of a fully enlightened Buddha.

In religious practice, the concepts of Mahayana paved the way for more soteriological activities of the laypeople: through good deeds one could accumulate merit (Sanskrit: *punya*), which could even be transferred (*punyaparinama*) to other living beings. Even a normal human being bore the germ of enlightenment, and it was one of the goals of the Mahayana religious practice—in an ethical or ritual way or through meditative practice—to unfold this hidden, true nature.

The main philosophical schools of early Mahayana in India were the Madhyamaka ("[Teaching of the] Middle [Way]") of Nagarjuna and the Yogacara ("Practice of the Yoga") / Vijnanavada ("Teaching of [Mere] Consciousness"). With the divergence of different schools in Mahayana, it became necessary, especially in East Asia, to systematize and hierarchize the teachings. Chinese schools like Tiantai, Huayan, and Mizong (esoteric Mahayana, in Japan mainly known as Shingon, "True Word") tried to cope with this task. Besides these, there were schools that emphasized meditative (such as the Chinese Chan Buddhism and the Japanese Zen Buddhism) or devotional practice (like the Chinese Jingtu School and the Japanese Jodo Shu, or Pure Land Buddhism) over systematics.

Max Deeg

See also: Ashoka; Buddha, Gautama; Buddhism; Enlightenment; Pure Land Buddhism; Shingon Buddhism; Theravada Buddhism; Zen Buddhism.

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Mai Chaza Church/City of Jehovah

One of the more controversial of the African Initiated Churches in Zimbabwe is the City of Jehovah (Guta raJehova) movement, also called the Mai Chaza Church, founded in 1955 by Mai (Mother) Chaza (d. 1960). She was a Methodist who became ill and was divorced from her husband in 1953–1954. After this experience, she claimed to have been resurrected from the dead and stated that in revelations on a holy mountain (called Sinai) she had been called to live a celibate and ascetic life and to preach healing, especially to barren women. Her fame as a healer spread, with people coming to her for healing from all over Zimbabwe and other countries in southern Africa. She preferred to refer to herself as the Mutumwa (Messenger) of God, although followers gave her messianic titles like Muponisi (Savior) and Gwayana (Lamb), and saw her as an African reappearance of Christ.

Chaza faced opposition to her activities and eventually found refuge in the Seke township, near Harare. Here she established the first of seven healing centers created in various parts of Zimbabwe, called Cities of Jehovah, which members enter and may settle in after an elaborate confession procedure. Members of this church, both men and women, wear khaki tunics and shorts with red belts—a radical break with custom for African women, who may also wear white dresses—and they carry sheathed knives as the soldiers of Jehovah.

A book of revelation called the Guta raJehova Bible, in which Mai Chaza's words and deeds are recorded, has virtually replaced the New Testament in the City of Jehovah. Chaza is sometimes depicted as a member of the Trinity. The church opposes traditional healing practices and ancestor rites, monogamy is demanded, African music and dancing are used in liturgy, and infant baptism is practiced. The Eucharist is not celebrated.

When Mai Chaza died in 1960, a succession struggle took place. The minority faction settled in the Mutare area under a Nyamandura. The majority group believed that Chaza's spirit had entered a Malawian man named Mapaulos, who became known as Vamatenga ("someone from heaven"). Like Mai Chaza, Vamatenga was believed to be an incarnation of God, but he did not have the same influence as Mai Chaza. The movement was estimated to have some 60,000 members by 2000.

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See also: Asceticism.

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Malagasy Lutheran Church

The Malagasy Lutheran Church (Eglise luthérienne malgache) originated as part of the second phase of Protestant Christian development in Madagascar. Protestant Christianity on the island was pioneered by the London Missionary Society (a Congregationalist organization) and had enjoyed the favor of King Radama I (r. 1810–1828), but following his death in 1835, his successor, Queen Ranavalona I (r. 1828–1861) banished the missionaries and moved to re-establish traditional Malagasy religion. Only after her death in 1860 were the missionaries allowed to return. By this time, however, a translation of the Bible in Malagasy had been made and supporting literature had been printed.

In its conflict with Malagasy indigenous religion, Christian lay practitioners have continued to utilize a Christian rite of exorcism to drive what they believed were demons from new converts. This practice had been widespread in evangelical Christian circles in Asia and Africa.

In 1866 representatives of the Norwegian Missionary Society, the missionary arm of the Church of Norway, began work in the southern part of Madagascar. The work found immediate success and soon spread to a variety of locations, where schools were opened. A seminary for training workers was located in Fianrantsoa. The work was enlarged in 1888 and 1889 by Norwegian Americans sent by the several Norwegian Lutheran churches then operating in the United States (now an integral part of the Evangelical Lutheran Church in America). Through the first half of the 20th century, these three missions developed separately but cooperated in such activities as the seminary and coordinated their evangelistic efforts so as not to duplicate work.

After World War II, the movement for national independence gained significant strength, and the Lutherans responded to the coming changes in 1950 by formally merging their missions into the Malagasy Lutheran Church. Missionaries remained in charge until 1961, when, one year after national independence, the first Malagasy president of the church, Rakoto Andrianarijaona, assumed office.

The church retained an intimate relationship with the supporting missionary agencies and churches in Norway and the United States, which were represented at every level of church organization. A revision of the constitution in 1975 reoriented the relationship between the several churches: The formerly subordinate relationship of the Malagasy church was replaced with a partnership. The missionaries were now integrated into the church structure, and the sending churches reduced their representation in the church's ruling structure. In addition, the Malagasy church was now represented in the administration of the sending churches. The Malagasy church still receives financial

support from the Church of Norway and the Evangelical Lutheran Church in America, and in 1978 the Evangelical Lutheran Church in Denmark joined the partnership.

The Malagasy Lutheran Church is headed by a triennial national synod that elects a president and executive committee to oversee administration. It sponsors the Lutheran Printing Press, through which it publishes Bibles, hymnals, and other church literature. It supports a chain of elementary and secondary schools, including one especially equipped to serve the blind and one for those with speaking and hearing disabilities. Since World War II, an extensive medical program has been developed through several hospitals and a set of clinics. The medical units supplement a unique healing program that had been launched in 1894 around Rainisoalambo, a native catechist who was believed to have a gift of healing. Much of the church's growth came from the revival associated with this healing ministry and the diaconal caring program that grew out of it.

In 1975 the church moved its headquarters from southern Madagascar to the capital, a signal of the northward thrust of the church into those areas where Christianity is the weakest. In 2005 the church reported three million members. It is a member of the Lutheran World Federation and the World Council of Churches.

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See also: Church of Norway; Evangelical Lutheran Church in America; London Missionary Society; Lutheran World Federation; Malagasy Lutheran Church; World Council of Churches.

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Malankara Orthodox Syrian Church

The Malankara Orthodox Syrian Church traces its history to the legendary travels of the Apostle Thomas to India in the years following the death and resurrection of Jesus. According to tradition, Thomas landed at Cranganore, Kerala, in 52 CE. He is believed to have evangelized the land over the next two decades but was finally martyred at what is known as Saint Thomas Mount.

Through the centuries, the church came into contact with the Apostolic Catholic Assyrian Church of the East, based in Iraq. Information on the existence of this church had been lost during the years after the rise of Islam and its control of the land between Kerala and the main concentration of Christians in Europe. Although the Malankara Church was in full communion with the Assyrian Church, communication was not regular. Then in the 15th century, when Portuguese Roman Catholics arrived, the church quickly established cordial relations with the visitors.

As the Portuguese established themselves in Kerala, representatives of the Roman Catholic Church began to criticize the theology of the Malankara Church. It had a theology that represented a position in the larger church that was condemned in the fifth century by the Council of Ephesus. The Assyrian Church, and hence the Malankara Church, was a Monophysite church that taught that Christ had only one nature, the divine nature. The Council of Ephesus promulgated teachings that Christ had both a human and a divine nature.

The Roman Catholic Church placed considerable pressure on the Malankara Church through the last half of the 16th century, and in 1599, at a synod held

at Daimper, the church adopted a series of practices deemed necessary for its alignment with the Church in Rome. Changes included the adoption of Roman vestments, the abandonment of a married priesthood, and the acceptance of Portuguese bishops. Over the next 50 years, there was significant opposition to the changes, and in 1653, the great majority of the church withdrew from communion with Rome. At a synod also held at Daimper, church leaders both formally and symbolically renounced their ties to Rome and the changes that had been wrought in 1599. Those who remained loyal to Rome constituted the Syro-Malabar Catholic Church.

The Malankara Church revived the pre-Roman liturgy and practices and selected a new patriarch, Mar Thoma I (r. 1637–1670), who was consecrated in 1665 by Mar Gregorius (d. 1681) of the Syrian Orthodox Church of Antioch. The two churches enjoyed a cordial relationship for the next several centuries. However, late in the 19th century the relationship between the two churches began to sour. In 1886, Patriarch Ignatius Peter IV (r. 1872–1894) of the Syrian Church called a synod at Mulanthuruthy, India, and laid claim to all the property of the Malankara Church in India. The dispute lasted for more than half a century, during which time the Syrian Church established itself in India. Finally in 1958, the Supreme Court of India refused to sustain the claims of the Syrian Church and awarded all the disputed property to the Malankara Church.

During the lengthy battle with the Syrian Church, the Malankara Church faced other problems as well. First, the Church of England, which had also encountered the Malankara Church following the establishment of British authority in India, began to suggest changes to the church that would bring it more in line with Anglicanism and the orthodox theological tradition that dominated Europe. Through the 19th century, the drive to reform the church along Anglican lines gained considerable support. The Reformist wing of the church eventually left and reorganized as the Mar Thoma Syrian Church of Malabar. On the other hand, in the 1920s several bishops left to found the Syro-Malankara Catholic Church, which has been in full communion with Rome ever since.

The modern Malankara Orthodox Syrian Church is led by the catholicate of the East, an office established by the church in 1912. In the midst of its dispute with the Syrian patriarch, Abdul Messiah, the Indian church leader, announced that the catholicate of Edessa (in Syria), a see that had not existed for centuries, was to be re-established in India. The new catholicate became the first of the new line of Malankara Church leaders.

In the years since World War II, the church has attempted to participate in the new global Christian community. The church is a charter member of the World Council of Churches. It has approximately 2 million members (2005), organized into some 23 dioceses. It sponsors a set of schools, including the Orthodox Theological Seminary, and several medical facilities.

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See also: Apostolic Catholic Assyrian Church of the East; Church of England; Syro-Malabar Catholic Church; World Council of Churches.

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■ Malawi

Malawi is a small nation in southern Africa east of Zambia and south of Tanzania. Its southern half is surrounded by Mozambique. Much of its border with Tanzania is constituted by Lake Malawi, the southernmost lake in the lengthy Rift Valley that can be traced northward to Kenya. Some 13,900,000 people (2008) live in Malawi's 36,324 square miles of territory.

The land making up the nation of Malawi rose from obscurity in the 10th century as part of the extended territory of the *monomotapa* (ruler) of Zimbabwe. Zimbabwe, desirous of extending its mining operations, had claimed the area to the west and south of Lake

An undated postcard of a Christian missionary near the Shire River in Malawi, Africa. (Rykoff Collection/Corbis)

Malawi. The land had been settled by a variety of Bantu people, especially the Chewas and the Yao. Then the expansion of the Zulus far to the south brought about the decline of the Zimbabwean kingdom and also pushed the Ngoli-Ndwande people into the region.

Western attention to the region began with the explorations of British missionary David Livingstone (1813–1873) and the subsequent assertion of British interest in building a land route linking South Africa to Egypt. In 1891 the British Protectorate of Nyassaland was created. That Protectorate gave way to the independent state of Malawi in 1964. Hastings Kamazu Banda (1906–1997), elected president in the first free elections, soon seized power and continued to rule the country with increasingly dictatorial powers until he was defeated in 1994 in the country's first multiparty elections. The Banda years had been marked by suppression of dissident intellectual, political enemies, and minority religions.

The traditional religions of Malawi have been able to stave off significant missionary efforts from both Christians and Muslims. Approximately 25 percent of the population continues to follow their ancestral faith. Among the more important surviving faiths is that built around the deity Chisumphi, which survives among the Chewa people. The Chewas had held sway over much of Malawi during a period when the Zimbabwean kingdom had been in decline. Worship of Chisumphi was centered on a drum located at the main center of the faith at Kaphirntiwa. He was believed to possess women who functioned as mediums, known as Makewanan.

As Christianity moved into the area, it encountered another belief system among the southern Chewa, built around the deity M'Bona, a god who was once human. Under the impact of the cultural clash, Chewa leaders began to speak of M'Bona as a black Christ and adopted various practices from the Christian church.

David Livingstone issued the call for Christians to evangelize Malawi. The first work, established by the Universities' Mission to Central Africa, an Anglican society, established a station north of Lake Malawi (then known as Lake Nyassa), but it had to be discon-

Malawi

tinued after suffering a series of misfortunes. The Free Church of Scotland, a Presbyterian body, opened more enduring work in 1875, and the Church of Scotland, also Presbyterian, sent missionaries in 1876. In 1926, these two churches joined with the mission founded in 1888 by the Reformed Church of South Africa to form the Church of Central Africa Presbyterian, the largest Protestant church in the country. President Banda was a member of this church and moved against other groups, most especially the Jehovah's Witnesses, who were banned in 1969. The apolitical Witnesses had refused to abide by the law requiring all citizens to be members of the political party led by Banda, and in 1967, many had been savagely beaten for their seemingly unpatriotic stance.

Roman Catholics had first visited Malawi in 1561 but did not establish permanent missionary stations until the end of the 1880s. The White Fathers pioneered this effort. The first Malawian priest was ordained in 1937, and the first bishop was consecrated in 1956. The church experienced rapid growth after World War II and soon surpassed the Presbyterians in membership.

More than 100 different Christian denominations now operate in Malawi. Included are older missionary churches such as the Anglican Church (1879), the Seventh Day Baptist General Conference (1899), and the Churches of Christ (1906). The African Methodist Episcopal Church expanded its work to Malawi in 1924. The Anglican Church has two dioceses in Malawi, now incorporated into the Church of the Province of Central Africa, whose archbishop resides in Botswana.

These denominations have been joined by the newer Holiness and Pentecostal denominations, such as the International Pentecostal Holiness Church (1923), the Assemblies of God (1930), Church of the Nazarene (1957), and the Church of God (Cleveland, Tennessee) (1970). The Wisconsin Evangelical Lutheran Synod is affiliated with the Lutheran Church of Central Africa, established in 1962. More recently the Evangelical Lutheran Church of Malawi (ELCM) was started by a Lutheran layman, Gilbert Msuku, upon his return to Malawi after 17 years of residence in Tanzania. He gathered an initial congregation in Lilongwe, the capital of Malawi, where its headquarters remains. The ELCM is affiliated with the Federation of Lutheran Churches in Southern Africa and the Lutheran World Federation.

Like its neighbors, Malawi is also home to a spectrum of African Initiated Churches, among the most expansive being the African Industrial Mission, founded in 1898, and the African Apostolic Church of Johane Marange, an independent church that began in Zimbabwe. Besides the African Industrial Mission, unique Malawian churches include the Achewa Church (1920), which has Baptist roots, and the Last Church of God and His Christ (1924), founded by former members of the Presbyterian Church.

Malawi has offered strong support to both the Seventh-day Adventist Church and the Jehovah's Witnesses, the latter having made a comeback after its period of suffering in the 1970s. The Greek Orthodox Patriarchate of Alexandria and All Africa has a small

Malawi

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,665,000	12,001,000	79.8	2.77	17,410,000	26,553,000
Protestants	960,000	4,115,000	27.4	4.60	5,900,000	9,200,000
Roman Catholics	993,000	3,850,000	25.6	4.52	5,716,000	8,900,000
Independents	194,000	1,900,000	12.6	1.80	3,000,000	4,600,000
Muslims	725,000	1,985,000	13.2	2.62	2,800,000	4,150,000
Ethnoreligionists	1,113,000	940,000	6.3	0.75	950,000	900,000
Agnostics	500	42,000	0.3	2.62	75,000	125,000
Baha'is	8,400	36,000	0.2	2.62	70,000	130,000
Hindus	5,000	31,000	0.2	2.62	45,000	80,000
Sikhs	200	600	0.0	2.61	1,000	2,000
New religionists	200	600	0.0	2.64	1,000	1,600
Jews	80	250	0.0	2.63	300	400
Atheists	0	300	0.0	2.59	1,000	2,000
Total population	**4,518,000**	**15,037,000**	**100.0**	**2.62**	**21,353,000**	**31,944,000**

work associated with its diocese in Zimbabwe. A more substantive Orthodox presence is provided by the Coptic Orthodox Church, which named a bishop for the country in 1920.

The Christian Council of Malawi, an affiliate of the World Council of Churches, dates to 1939. It grew out of the older Consultative Board of Federative Malawi Missions of Nyassaland. There are also two organizations serving primarily African Initiated Churches: the Followers of Christ Association of Malawi and the Reformed Independent Churches Association of Malawi.

Islam has made its most significant impact in Malawi among the Yao people of eastern Malawi, the great majority of whom are now Muslims of the Sunni Shafaiite School. The Malawian Muslim community has expanded in recent decades, receiving financial support from several Arab countries. The first spiritual assembly of the Baha'i Faith in the country was founded in 1964. It experienced early growth in the expatriate Indian community, which includes Hindus, Muslims, and Sikhs. Hindus have organized the Shree Hindu Seva Mandal (a temple) in Blantyre. The Sikh community is centered in Limbe.

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See also: African Apostolic Church of Johane Marange; African Methodist Episcopal Church; Assemblies of God; Baha'i Faith; Church of God (Cleveland, Tennessee); Church of Scotland; Church of the Nazarene; Church of the Province of Central Africa; Churches of Christ; Greek Orthodox Patriarchate of Alexandria and All Africa; International Pentecostal Holiness Church; Jehovah's Witnesses; Lutheran World Federation; Roman Catholic Church; Seventh-day Adventist Church; Seventh Day Baptist General Conference; Shafaiite School of Islam; White Fathers; Wisconsin Evangelical Lutheran Synod; World Council of Churches.

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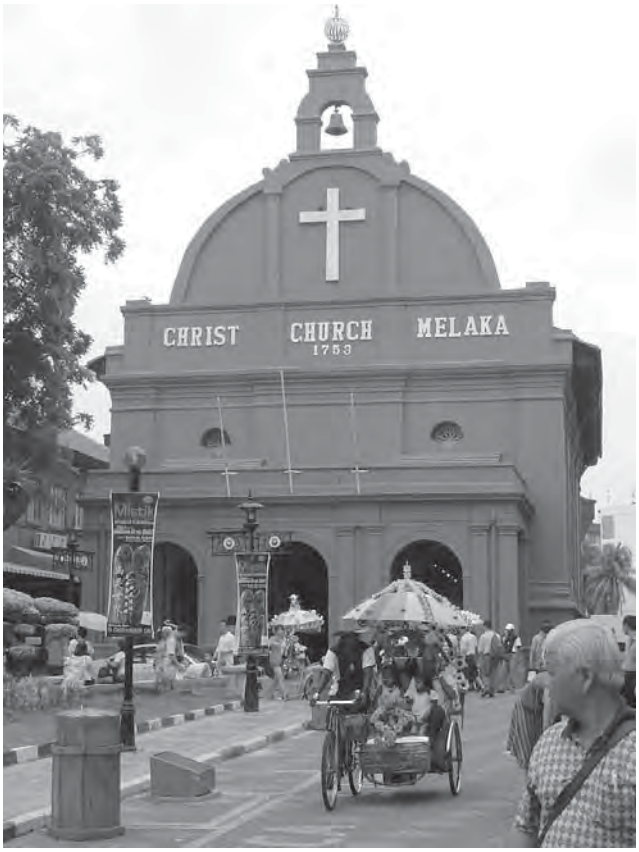
■ Malaysia

The modern nation of Malaysia was created in 1963 when the former British colonies of Malaya, Singapore, Sarawak, and Sabah merged to form the Federation of Malaysia (Singapore went its separate way two years later). It lies north of Indonesia, with whom it shares the island of Borneo. West Malaysia shares its northern border with Thailand. Some 25,274,000 people occupy the country's 127,000 square miles of territory. Ethnically, the population includes three significant groups: Malays (50 percent), Chinese (30 percent), and Indians (15 percent).

The Malays settled the land in prehistoric times, and the historical period began with the migration of the Chinese into the region in the second millennium BCE. Indians arrived in the first century CE, when an Indian state emerged on the Mekong River in what is now Vietnam. Chinese Buddhist states emerged along the eastern shore of the Malay Peninsula. In the 15th century, the port of Melaka (or Malacca) was founded on the western shore of the peninsula. This port became the doorway for Islam's entrance into the area, and a century of trade with Muslims coincided with the rise of Islam to dominance among the Malay segment of the population and the replacement of the Buddhist states with Islamic ones.

In 1511, the Portuguese seized Melaka. A century later, the Dutch moved in and replaced the Portuguese. The British then moved into the area by settling along the northern shore of the island of Borneo. The conflict between the Dutch and British, which reached a new peak following the founding of Singapore in 1819, led to an 1824 treaty that made Malaya a British colony. From their base at Melaka and Penang, the British encouraged the various sultans who continued to rule over most of the peninsula to form a federation, while the territories on Borneo (Brunei, Sabah, and Sarawak) were turned into protectorates. The British also encouraged the immigration into Malaya first of Chinese and then, in the early 20th century, of Tamils from India. By controlling the economy and employment, the British nurtured a segregated system—the Malays dominating agriculture; the Chinese, mining; and the Indians, rubber production.



Christ Church (Anglican), Melaka, Malaysia, is the oldest Protestant church in Southeast Asia. (J. Gordon Melton)

The area was occupied by the Japanese during World War II. When the British again assumed hegemony, they began to propose changes in governance, which raised tensions between the several ethnic groups, on several occasions leading to the outbreak of hostilities. Finally, in 1957, a platform for independence was worked out, building on the federation of sultans

MALAYSIA

Kota Baharu
George Town
Kulim
Kuala Terengganu
Taiping
Ipoh
Kuala Dungun
Sungai Siput
Kuantan
Kelang
Kuala Lumpur
Melaka
Jurong
Malaysia
Kota Kinabalu
Sandakan
Beaufort
Miri
Tawau
Bintulu
Sibu
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previously established. Malaysia was established as a federation of 11 states. Every five years, one of the sultans from the nine Islamic sultanates is designated as the monarch, sharing power in a constitutional system with a Parliament and popularly elected prime minister. The Chinese and Indians were granted citizenship, but the Malays, as indigenous people, were accorded several special privileges, and Malay was designated the official language.

Today, religion in Malaysia is largely divided along ethnic lines. Malaysia is dominated by Sunni Muslims of the Shafaiite School. Islam was introduced in the 13th century by traders from India (primarily from Bengal and Gujarat) and the Middle East. It replaced the indigenous religions of the Malay peoples as well as the Hinduism and Buddhism of the elites. Aristocrats in the coastal districts were the first to accept the new faith, and the population followed in gradual stages. Diplomatic marriages between the royal classes of different kingdoms further spread the faith. For example, marriages arranged by the sultan in Melaka led to the establishment of Islam on Borneo.

Islam remained dominant during the colonial era, and its continued leadership role is symbolized by the National Mosque in Kuala Lumpur, completed in 1965. Islam was named the state religion in Malaysia in 1957. Each of the nine sultans is head of the faith in his own sultanate. The sultan serving as king is also head of Islam in the two states without a sultan, Melaka and Penang. There is no designated head of the faith in Sarawak or Sabah. Among the king's stated duties is defending the faith, and he also has a set of administrative tasks such as setting the dates for Muslim festivals.

Founded in 1968, the Council for Islamic Affairs, which operates out of the prime minister's office, coordinates the activities of the state councils that advise the sultans and state governments on religious matters. The state and national legislatures have the power to make laws relative to Islam and other religions.

Although Islam of the Shafaiite School predominates, there are measurable communities of Shia Islam and Sufism. The Sufi brotherhoods were prominent among the Muslims who introduced Islam to the region, especially Borneo. There is a small community belonging to the Ahmadiyya Muslim movement, and the Baha'i Faith is growing primarily from Muslim converts.

Buddhism emerged among the Malaysians of Chinese heritage and still retains the allegiance of the great majority of them. Most follow Chinese Mahayana (Pure Land) Buddhist traditions, often mixed with Daoism. Tian Dao (also known as Yiguandao) is a popular new Daoist movement that includes elements of Buddhism. There are also some Tibetan tantric influences and a few Theravada Buddhists; the urban Buddhist community in particular now manifests the same pluralism as found in other Southeast Asian cities. Thus one would find, for example, centers for groups such as the Falun Gong and the True Buddha School. At the other end of the spectrum, Buddhism fades into Chinese folk religion.

Leading Buddhist organizations include the Malaysian Buddhist Association (Mahayana), the Buddhist Missionary Society Malaysia, Foguangshan Buddhism, the Buddhist Compassion Relief Tzu Chi Association, the Young Buddhist Association of Malaysia, and the Sasana Abhiwurdi Wardhana Society, a Theravada group formed in 1894 for Sri Lankans. The True Buddha School, a Chinese Esoteric Buddhist group from Taiwan, grew significantly in Malaysia through the 1990s, and now has more members in Malaysia than any country.

Hinduism, introduced around the beginning of the Common Era, controlled much of Malaysia through its Hindu rulers prior to the coming of Islam. Today it is the dominant religion of the Indian Malaysians, the majority adhering to Tamil Shaivism. Several of the new Hindu movements entered Malaysia in the 20th century, including the Divine Life Society and the International Society for Krishna Consciousness. A number of Sikhs from India and Pakistan have also made Malaysia their home.

Coming relatively late to Malaysia is Christianity, introduced by the Portuguese when they captured Melaka. The Dutch pushed the Roman Catholic Church aside and introduced Protestantism (the Reformed Church) in the 17th century. However, it was not until the 19th century, during the British era, that the modern Protestant missionary movement targeted the region. Malaysia and Singapore shared a history until 1965, since which they have largely gone their separate ways.

Malaysia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	5,388,000	15,876,000	56.9	1.97	20,053,000	23,991,000
Chinese folk	2,687,000	5,050,000	18.1	1.94	5,300,000	5,755,000
Christians	582,000	2,530,000	9.1	2.25	3,308,000	4,064,000
Roman Catholics	301,000	1,250,000	4.5	1.64	1,550,000	1,850,000
Protestants	159,000	760,000	2.7	3.09	1,100,000	1,400,000
Anglicans	69,600	230,000	0.8	2.02	290,000	350,000
Hindus	804,000	1,750,000	6.3	1.97	2,100,000	2,450,000
Buddhists	690,000	1,430,000	5.1	1.74	1,650,000	1,900,000
Ethnoreligionists	553,000	950,000	3.4	1.73	850,000	800,000
Agnostics	16,000	105,000	0.4	1.97	200,000	300,000
Baha'is	42,700	78,000	0.3	1.97	100,000	120,000
New religionists	50,800	70,000	0.3	1.97	85,000	100,000
Sikhs	30,000	46,700	0.2	1.97	60,000	75,000
Atheists	8,000	32,000	0.1	1.97	60,000	72,000
Jains	1,200	2,100	0.0	1.96	3,000	4,000
Total population	**10,853,000**	**27,920,000**	**100.0**	**1.97**	**33,769,000**	**39,631,000**

The first Roman Catholic priest settled in Melaka in 1611. In the 1540s, the town was home to one of the more famous Jesuits, Francis Xavier (1506–1552), who introduced Roman Catholicism to much of Asia. The Diocese of Malaysia was established in 1557, abandoned in 1641, and re-established in 1888 (with the bishop residing in Singapore). The Archdiocese of Malaysia and Singapore was separated in 1972. Catholics have their major constituency among the Chinese, Indian, and small Eurasian community. The church has experienced major problems in Sabah as a result of the expulsion of many priests and religious in the early 1970s at the same time that a noticeable increase in Islamic proselytization within the Christian community was evident.

After the British expelled the Dutch from the Reformed Church, the next Protestant missionaries in Malaysia were from the London Missionary Society, a Congregationalist organization. The missionary William Milne (1785–1822) had stopped at Melaka on his way to China, and he stayed to train Chinese Malaysians as missionaries in both Malaya and China. When China was finally opened to Christian missionaries in 1842, the work transferred there.

The Society for the Propagation of the Gospel in Foreign Parts, associated with the Church of England, began work in Malaysia six years after the London Missionary Society, in 1848. It was soon joined by the Church Missionary Society. The Methodist Episcopal Church (now an integral part of the United Methodist Church) began work in Malaysia from its base in Singapore. The effort, originally administered from India, was organized into the Malaysian Mission Conference in 1894 and the Annual Conference in 1902. Meanwhile, in the 1860s, the Christian Brethren launched their missionary efforts.

Through the 20th century, numerous other Christian groups have also initiated work in Malaysia—the Lutherans (Protestant Church of Sabah), the Seventh-day Adventist Church, and the Assemblies of God receiving the best response. Outstanding among missionary efforts, however, is the work of the Borneo Evangelical Mission, which was created in 1928 by a group of conservative Protestants in Melbourne, Australia. Their effort has produced what is now the third largest church in the country, the Evangelical Church of Borneo. It is just behind the Roman Catholic Church and the Methodist Church in Malaysia, and just ahead of the Anglicans, whose three dioceses are now part of the Church of the Province of Southeast Asia (created in 1996).

The Christian community has been increased by the addition of several non-Western groups, most im-

portant, the Local Church and the True Jesus Church, both developed early in the 20th century in China. The Tamil-speaking Ceylon Pentecostal Church came to Malaysia from Sri Lanka, and the Mar Thoma Syrian Church of Malabar arrived with members migrating from India. However, even with the development of a variety of different Christian groups, the Christian community remains relatively small compared to the other major traditions. It has had the most success in Sabah and Sarawak as compared to western Malaysia.

Protestant Christians associate with each other across denominational lines through the Council of Churches of Malaysia (founded in 1948 as the Council of Churches of Malaysia and Singapore). It is an affiliate of the World Council of Churches. Conservative Protestants are associated in the National Evangelical Christian Fellowship Malaysia, which is related to the World Evangelical Alliance.

J. Gordon Melton

See also: Assemblies of God; Baha'i Faith; Buddhist Compassion Relief Tzu Chi Association, The; Buddhist Missionary Society Malaysia; Christian Brethren; Church Missionary Society; Church of the Province of Southeast Asia; Church of England; Divine Life Society; Falun Gong; Foguangshan; International Society for Krishna Consciousness; Jesuits; London Missionary Society; Mar Thoma Syrian Church of Malabar; Methodist Church of Malaysia; Pure Land Buddhism; Roman Catholic Church; Seventh-day Adventist Church; Shafaiite School of Islam; Shia Islam; Society for the Propagation of the Gospel in Foreign Parts; Sufism; Tamil Shaivism; Tian Dao; True Buddha School; United Methodist Church; World Council of Churches; World Evangelical Alliance; Young Buddhist Association of Malaysia.

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Malaysia, Islam in

Islam is the dominant religion of Malaysia, though communities of Chinese Buddhists and Asian Indian Hindus and non-Malay Christians exist. Islam came to Malaysia from India and the Middle East through the arrival of Muslim traders.

During its initial growth in the seventh century, Islam identified itself with an emerging Arab culture and was carried from its base on the Arabian Peninsula eastward to the Indus River. In the following centuries, the Indian subcontinent would become a battleground in which Hindus and Muslims would be locked in fierce competition for the souls of the ruling elite and the people, with quite varying results in different areas. Beginning in the 12th century, Islam spread to Malaysia and the neighboring Indonesian archipelago. It was brought by merchants from India and the Muslim lands to the west, where it found a following from persuasion rather than the sword.

The port of Melaka (or Melacca), located on the Malaysian side of the narrow strait that separates Malaysia from Sumatra, was founded in the 15th century. It rulers were the first in the region to convert to Islam

and establish it among the people of their land. The prosperity of Melaka, developed from its trade with the Islamic world, tipped the scale among other leaders in the region, and within a short time Islam had become a majority faith and numerous, relatively small sultanates had come into existence. Islam continued to expand even after the Portuguese came to the region in the 16th century.

The Portuguese captured Melaka in 1511. In the mid-1600s, the Dutch entered the region and made an alliance with the sultan of Johor. The Dutch enjoyed a monopoly on trade in the region until the British moved into Malaysia in the late 18th century. After a half century of conflict, in 1824 the Dutch and the English reached an agreement, with the Dutch receiving control of the Indonesian islands and the British receiving control of Malaysia. Until the 1870s, the British did little to interfere with the running of the various states on the Malaysian Peninsula, but in 1874 they imposed the Pangkor Treaty, by which a British advisor was attached to each sultanate. This advisor was to counsel on all matters except Malay religion. The treaty had the unintended consequence of causing the sultans to bring the leadership of the Islamic community into their palaces, launching a tradition whereby the government supplied the top leadership of the religious organizations. As British missionaries moved into the region, Malaysian leaders manifested a noticeable hostility to all things Western, including Christianity.

Growing as it did in a non-Arab context, the form of Islam that became entrenched in Malaysia, Sunni Islam of the Shafiite School, wedded itself to a number of Malaysian cultural practices quite foreign to Middle Eastern Islam. At the beginning of the 20th century, many Malaysian students studied in the Middle East, which they saw as the center of their faith, and absorbed influences from different reformist tendencies. They returned to their homeland to found a movement calling for reform. Shaikh Tahir Jahal al-Din (1869–1957) emerged as the leader of the reformist movement in Malaysia and Indonesia. He called for the establishment of modern Islamic schools and the abandonment of various common practices, which he saw as unlawful innovations.

The reform movement, with a background in Hanafite and even Wahhabi perspectives, did not win the day. However, it did activate the older Shafiite leaders, and in its criticism of the British it is credited with originating the drive for independence that would emerge more visibly after World War II. In the 1950s the Pan-Malayan Islamic Party began to advocate for the establishment of an independent Islamic state.

Following independence in 1957, Islam was named the official religion of Malaysia, and the several sultans in the nine states were named the guardians of the faith in their territory. The country's sovereign is chosen from among the nine sultans. An office of Islamic Development was established in the prime minister's office, and in the 1970s the Islamic Center was opened to give increased attention to the development of the Muslim community. In 1970 the Faculty of Islamic Studies was created at the National University of Malaysia.

The final establishment of modern Malaysia in 1963, complete with the former states of Sabah and Sarawak on the island of Borneo, released the energy of the younger generation. Many affiliated with a new reformist *dawah* (propagation) movement, which saw Islam as a holistic life. Its members demanded a broader application of Islamic law in the land.

The dawah movement has had a visible effect on the government, which established a variety of institutions such as the International Institute of Islamic Thought and Civilization (1987) and changed a number of practices within the government itself so as to embody Islamic values and practices. There is a significant non-Islamic presence in Malaysia; however, it is almost totally limited to Chinese and other non-Malay peoples. Islam is the majority religion on the Malay Peninsula, but it is the minority in Sabah and Sarawak. Proselytization of Muslims is prohibited and conversion of Muslims to other religions is strongly discouraged and carries a variety of penalties.

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See also: Hanafite School of Islam; Shafiite School of Islam; Wahhabi Islam.

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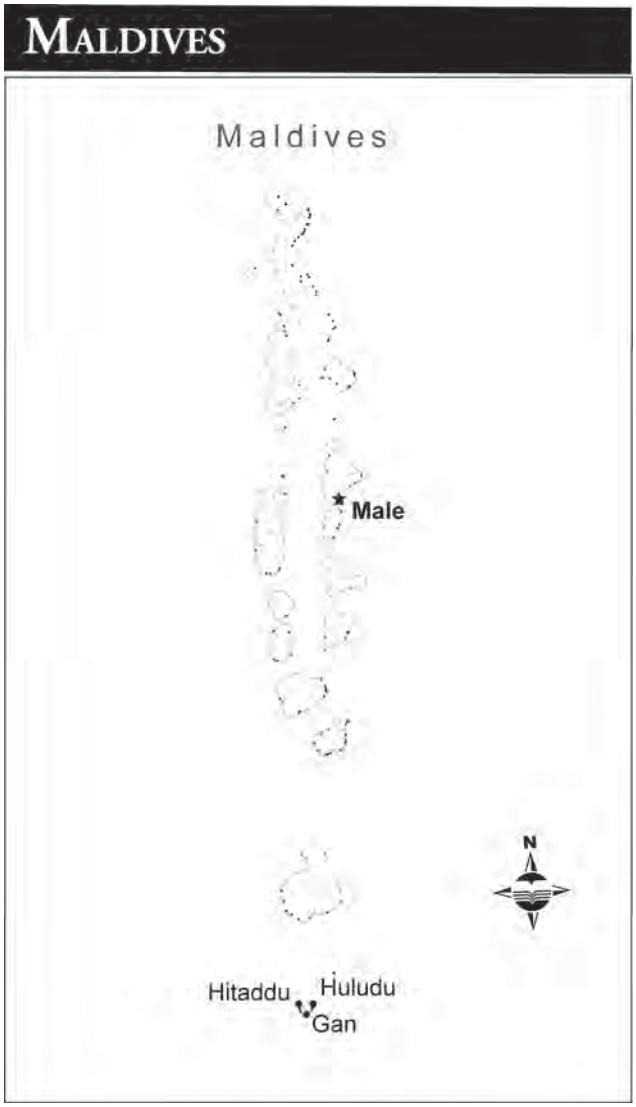
■ Maldives, The



The Maldives is an archipelago in the Indian Ocean southwest of Sri Lanka consisting of some 2,000 small coral islands, fewer than 20 percent of which are inhabited. Their land area is a mere 116 square miles, but is home to 386,000 citizens (2008).

On July 3, 1153, the residents of the island, formerly Buddhists, made their conversion to Sunni Islam, and the ruler assumed the title of sultan. Abul Barakaath Yoosuf Al-Barbary, a Muslim from North Africa, led the conversion process, and Sri Tribuvana Aditiya, the king, assumed the name Sultan Mohamed bin Abdullah and instructed his subjects to adopt Islam. He encouraged the shift of allegiance by destroying the island's Buddhist temples and shrines. It is of interest that many of the mosques are oriented to the rising Sun rather than to Mecca, a seeming remnant of the pre-Buddhist culture of the islands. The Buddhists subsequently built their temples on the same sites, and mosques eventually replaced the Buddhist temples. Due to the scarcity of building materials, no attempt to reorient the buildings occurred.

The hub of the Muslim community is the Islamic Center and Grand Friday Mosque that dominates the skyline of Male, the capital city. Among the more than 20 other mosques in the city is Hukuru Miski, some 400 years old and famed for the stone carvings it houses. Adjacent to it is the tomb of Abul Barakaath, the island's Muslim pioneer.

In 1887 the sultan agreed that his land would become a British protectorate. Eventually a naval base was set up on one of the islands to protect the vital sea lanes in the region. The Maldives became independent in 1965. Three years later the sultan was forced out of office and a republic replaced his traditional rule. In 1982 the Maldives joined the British Commonwealth.

Sunni Islam is established as the state religion, and proselytizing by other religious groups (including other schools of Islam) is not allowed. There are a small number of members of the Roman Catholic

Maldives

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	121,000	318,000	98.4	1.59	404,000	501,000
Buddhists	0	2,200	0.7	1.59	2,800	3,500
Christians	220	1,400	0.4	–0.31	1,800	2,300
Roman Catholics	120	850	0.3	0.00	1,000	1,300
Protestants	90	420	0.1	–1.28	600	800
Independents	10	20	0.0	0.00	50	100
Hindus	0	1,100	0.3	1.59	1,500	2,000
Agnostics	0	300	0.1	0.60	500	800
Baha'is	20	130	0.0	1.66	300	450
Atheists	0	20	0.0	–0.97	40	60
Total population	**121,000**	**323,000**	**100.0**	**1.58**	**411,000**	**510,000**

Church and the Baha'i Faith, consisting primarily of expatriates.

J. Gordon Melton

See also: Baha'i Faith; Roman Catholic Church.

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■ Mali

Mali is a landlocked, primarily agricultural country in West Africa, south of the Sahara Desert, and home to the fabled city of Timbuktu. Its 471,000 square miles of territory, the northern third of which is desert, are surrounded by Mauritania, Algeria, Niger, Burkina Faso, Cote d'Ivoire, Guinea, and Senegal. Around half of its 12,300,000 people are from the several groups of the Mande people, the remainder from other African groups.

Settled in prehistoric times, the country is now home to a number of Native peoples, the largest group being one of the Mande groups, the Bambara. During the first millennium CE a trans-Saharan trade route that linked West Africa with the Nile River valley passed through Mali, and during the 14th century the Mali Empire reached its peak of prosperity. It reached west to the Atlantic (into present-day Senegal and Guinea), north into Algeria, and eastward into what is now Nigeria and Benin. Timbuktu dominated the western end of the trans-African trade. As Mali rose to power, it developed ties to the Muslim world in the Middle East, and Islam and Islamic learning became the dominant cultural forces in the land. The univer-

Detail of the Great Mosque in Djenné, Mali. During the reign of Malian king Sundiata Keita during the 13th century CE, stunning mosques made of earth were constructed throughout the West African empire of Mali. (Corel)

Dogon dancers wearing traditional masks. Living in the central regions of Mali, the Dogon people are known mostly for their culture, which is exemplified by their expressive masks, dances, and architecture. (Travel Pictures Gallery)

sity at Timbuktu rivaled those of Western Europe in the Middle Ages and was an important force in spreading Islam throughout West Africa.

The decline of Mali began at the end of the 15th century. Important in this decline was the diversion of trade from the east to the Atlantic coast and the newly arrived Portuguese traders. As neighboring states grew strong, they took more and more land from Mali, a process that continued until the intervention of the French in the middle of the 19th century. In 1896, after rather brutal attempts to pacify the land, the French annexed Mali and in 1904 made it a part of French Sudan.

Independence came in steps, with Mali becoming autonomous in 1985, part of the Sudanese Republic (with Senegal) in 1959, and fully independent in 1960. The new government, which appeared to have made a good start, was swept away by a coup in 1968 and since has been plagued by political instability and poverty. The present parliamentary system is based upon that of France.

Although Islam has overwhelmed the religions of most of the Native peoples in Mali, traditional faiths have remained strong among the Kagoro, Bobo, and Minianka peoples, and the beliefs and practices of the Dogon people have become well known, as they have entered into the Western New Age beliefs. Dogon beliefs include an origin myth that ties them to the star system Sirius, a tradition that appears to contain information about the nature of the system that was unknown to secular astronomy until recent decades.

Islam entered Mali as early as the 10th century, and Malian Muslims are primarily of the Sunni Malikite School of Islam. Islam is said to have been established during a drought in the middle of the 11th century, when the ruler, Allakoi Keita, became a

Mali

Muslim. Soon afterward the rain began to fall, and in gratitude to God, Keita decided to make a pilgrimage to Mecca. Upon his return to his realm, he was named sultan. The Tijaniyya Sufi Order moved into Mali, where they suffered a major schism, leading to the formation of the Hamaliyya Brotherhood, based in Nioro. By the end of the 20th century, between 70 and 80 percent of the people were Muslim.

Christianity first reached Mali in 1895 with the arrival of the White Fathers, a Roman Catholic missionary order, soon followed by sisters of the affiliate order. They made slow progress, but in 1921 a vicariate was erected. The first African priest was ordained in 1936, followed by a slow process of building indigenous leadership. The first Malian bishop was consecrated in 1962, two years after Mali became an independent nation. The church has had its greatest success among the Bobo and Dogon peoples.

Protestantism entered the country in 1919 through representatives of the Gospel Missionary Union (GMU), an independent evangelical sending agency founded in the United States in 1892. The Christian and Mission-

Mali

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	3,680,000	11,755,000	87.0	3.08	18,461,000	31,666,000
Ethnoreligionists	1,100,000	1,350,000	10.0	2.72	1,500,000	1,500,000
Christians	85,200	384,000	2.8	2.32	593,000	995,000
Roman Catholics	60,700	270,000	2.0	1.97	415,000	700,000
Protestants	20,100	98,000	0.7	3.27	150,000	250,000
Independents	300	14,000	0.1	2.77	25,000	40,000
Agnostics	0	15,000	0.1	3.02	30,000	60,000
Baha'is	440	1,100	0.0	3.01	2,500	5,000
New religionists	100	700	0.0	3.05	1,500	3,000
Atheists	0	640	0.0	3.04	1,000	1,600
Total population	**4,866,000**	**13,506,000**	**100.0**	**3.02**	**20,589,000**	**34,231,000**

ary Alliance arrived in 1923. The Alliance has had the most success, and its efforts have led to the formation of the Eglise Chrétienne Evangélique du Mali (Evangelical Christian Church of Mali), now the largest of the Protestant bodies. The GMU mission has matured to become the Evangelical Protestant Church of Mali. A spectrum of churches, from the Assemblies of God to the Seventh-day Adventist Church, has appeared, and the Seventh Day Baptist General Conference has a small community.

Given the poverty of the land and the relative difficulty of travel, Mali has not attracted the spectrum of religions found in other countries. There is a small community of the Baha'i Faith and, as is typical of former French colonies, members of the Ancient and Mystical Order Rosae Crucis.

J. Gordon Melton

See also: Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Christian and Missionary Alliance; Dogen; Malikite School of Islam; Seventh-day Adventist Church; Seventh Day Baptist General Conference; Tijaniyya Sufi Order; White Fathers.

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Malikite School of Islam

The Malikite School of Islam is one of the four *madhhabs* (schools) of jurisprudence deemed orthodox within the world of Sunni Islam. The school traces its origin to Medina (in present-day Saudi Arabia) and Malik ibn Anas al-Asbahi (713–795), a Yemenite who was born and raised in Medina. His major written work, *Al-muwatta*, was a collection of the *hadith* (the

sayings and action of the prophet Muhammad and his companions), which he arranged according to the legal subject to which they spoke. He also made frequent use of the phrase "and this is the rule with us," implying his continuing influence of the *ulama* (the totality of religious scholars) as it existed in Medina. Malik is remembered for opposing the Muslim rulers of his time (of the Umayyad Caliphate) who were asserting the right to make laws without reference to the Koran.

Among Malik's students were Muhammad ibn al-Hasan al-Shaybani (749–ca. 804), later a distinguished scholar of the Hanafite School, and Muhammad ibn Idris al-Shafii (767–820), the founder of the Shafiite School. His thought was carried forward by Yahda al Laythi (d. 848), who preserved *Al-muwatta* for later generations, and Asad ibn al-Furat (d. 828), who compiled what is today the major text identified with the school, *Al-mudawwanah*. The Malikite School held early sway in that part of Arabia near the Red Sea, including Mecca. It also was picked up by pilgrims from North Africa and Spain who came to Arabia on the *hajj* (pilgrimage) to Mecca. North Africa had become separated from the early Arab Muslim Empire and was never integrated into the later Ottoman Empire, except for Egypt. Thus the Malikite School came to dominate across the Mediterranean coast from Libya to Morocco and to be the primary form of Islam that moved across the Sahara and began to penetrate sub-Saharan Africa including Mali, Senegal, Niger, and Nigeria. (The Shafiite School predominates in the Muslim community along the eastern coast of Africa.)

As with the other Sunni legal schools, the Malikites emphasized the primary directives of submission to Allah (God) and the resulting obedience to the Shariah (Islamic law) to be the motivating foundation of their work. They also recognized the Koran and Sunna, the collection of hadith (the sayings and action of the Prophet Muhammad and his companions), as basic texts for the development of a legal system. Malik paid special attention to the consensus of his teachers in Medina and their traditions have had a special authority as the modern consensus of Malikite scholarship has developed. Malik gave some room for the fourth authority for legal rulings in Islam, analogical reasoning (*qiyas*), but gave a much more limited role compared to the Hanifites, primarily on issues not previously treated by the Medina scholars.

Much of the development of the Malikite school depended upon the ongoing process of assembling the hadith and decisions upon which were authentic and which were of dubious origin. Malik and especially his students were also influenced by the Traditionalist movement that developed in the eighth century, which insisted that the authority of tradition should rest upon authentic reports of sayings or actions of the Prophet Muhammad. The Traditionalist movement set issues around which the Malikite School developed while spurring scholarship on the hadith.

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See also: Hanafite School of Islam; Muhammad; Shafiite School of Islam.

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■ Malta

The Republic of Malta consists of 5 islands with a total land area of 122 square miles lying south of Sicily in

The Old Parish Church in St. Julian's Bay, Malta, is said to have been built in 1580. (Tyler Olson/Dreamstime.com)

the Mediterranean Sea. Two are uninhabited; of the 3 inhabited islands, Kemmuna is but 0.6 mile in area, and Gozo is 67 square miles. The largest island, Malta, has been the constant target of various groups hoping to control the Mediterranean Basin politically, militarily, or economically. The present population of the Maltese people, now some 404,000 strong, reflects the coming of the Phoenicians, Italians, Arabs, and British at varied points throughout its history.

Though skipped by the basically land-based Arabs as they initially moved across North Africa, Malta came under their control in the ninth century. They held it for two centuries, until it was overrun by the Normans in 1090. The Spanish Kingdom of Aragon reached out for control in the 14th century. In the 16th century, the island was turned over to the Knights of Saint John of the Hospital (now the Knights of Malta), who guarded the island for the next 300 years. In 1798 the French replaced the Knights of Malta but held it for only a short time, until the British were granted hegemony by the important decisions of the Congress of Vienna in 1815. For the next century, Malta was a key part of British dominance of the seaways.

In 1921 the British gave the Maltese a degree of autonomy. Revoked at the beginning of World War II, autonomy was restored in 1947. Independence was finally granted in 1964. Britain retained some responsibility for Malta for a decade, but in 1974, the Republic of Malta was proclaimed. The country has a parliamentary system of government. It joined the European Union in 2004.

With the coming of the Normans, the Roman Catholic Church became the dominant religion of Malta and has remained so to the present. Malta is justly proud of its Christian past, being mentioned in the New Testament as the place the Apostle Paul resided

Malta

for three months following his shipwreck as he journeyed to Rome. That event is celebrated on the island each February 10. In 451, a bishop from Malta attended the ecumenical council that gathered at Chalcedon.

The Catholic Church is the state religion of Malta, and Catholicism has broad popular support. At the time of independence the church also owned the majority of the island's real estate, a fact that has since then brought it into conflict with the government. In 1983 the government expropriated all the church's properties and secularized all primary education. Two years later, the church signed an agreement with the government that led to the secularization of secondary education.

Although privileging the Roman Catholic Church, the country's Constitution also guarantees freedom to practice other religions. However, almost all other religions on the main island are operative primarily among expatriate communities. Within the English-speaking community, the Church of England, the Church of Scotland, the Salvation Army, and the Methodist Church have congregations. The Church of England has been present since 1798. There is a single congregation of the Greek Orthodox Church under the Ecumenical Patriarchate and also an evangelical congregation associated with the Christian Brethren.

The Jehovah's Witnesses entered the country just before World War II and have carried on a program of proselytization among the general public, though with no spectacular success. For many years there has also been a group associated with the Church of Christ, Scientist.

The Jewish presence on Malta dates to the Roman period, though it all but died out during the period of control by the Knights of Malta. The present community dates from the end of the 18th century, when Malta received Jews who moved from North Africa. The community opened a new synagogue in 1912, but it was demolished in 1979 as part of a development

Malta

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	301,000	403,000	98.0	0.68	418,000	409,000
Roman Catholics	297,000	382,000	93.0	0.55	395,000	385,000
Anglicans	3,000	1,000	0.2	–1.89	1,000	1,000
Marginals	230	1,200	0.3	0.70	1,500	2,200
Agnostics	1,000	6,000	1.5	2.11	9,000	13,000
Muslims	0	1,100	0.3	1.11	2,500	3,500
Atheists	500	810	0.2	0.68	1,000	1,200
Baha'is	100	300	0.1	0.70	600	1,000
Jews	50	60	0.0	0.69	60	60
Hindus	50	40	0.0	0.48	100	150
Total population	**303,000**	**411,000**	**100.0**	**0.70**	**431,000**	**428,000**

scheme. There are now approximately 50 Jews on the island. There is an equally small Hindu community on Malta, made up of expatriates from India.

J. Gordon Melton

See also: Christian Brethren; Church of Christ, Scientist; Church of England; Church of Scotland; Ecumenical Patriarchate/Patriarchate of Constantinople; Jehovah's Witnesses; Roman Catholic Church; Salvation Army.

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Manavta Mandir

Manavta Mandir (Be Man Temple) was founded by Faqir Chand (1886–1981), the chief spiritual successor of Shiv Brat Lal (1860–1939), in 1962 in Hoshiarpur, Punjab, India. Originally designed by Faqir to present the spiritual teachings of Radhasoami in a more ecumenical and nonsectarian fashion, Manavta Mandir represents a radical interpretation of guru-based spirituality. Faqir argued that all gurus of whatever stripe were ignorant about the real cause of the miracles and visions attributed to them. And because of this ignorance (and what Freud called "transference"), the guru gained power, attention, and devotion from disciples who incorrectly imputed omniscience and omnipresence upon such masters, even though they had neither.

In 1939 Faqir succeeded his guru, Shiv Brat Lal, an initiate of Rai Salig Ram (1829–1898), who was the chief disciple of Shiv Dayal Singh (1818–1878), the founder of Radhasoami in Agra, Uttar Pradesh, India. After establishing his main center in Hoshiarpur, Faqir went on yearly trips throughout India and abroad, preaching his unique brand of Radhasoami, which besides the usual moral vows (vegetarianism, sexual purity, no drugs or alcohol, and daily meditation), included a frank admission of ultimate unknowingness. Even after 70 years of meditation and countless admirers, Faqir admitted that he was still unsure what would happen to him after death and did not know whether God really exists.

During his fifth tour of the United States in 1981, Faqir died at the age of 95 in Pittsburgh, Pennsylvania. Shortly before his death, Faqir appointed Dr. Ishwar C. Sharma, a philosophy professor residing in the United States, as his chief spiritual successor at Manavta Mandir. Faqir also appointed several other men and women to serve as initiating gurus in his lineage. Dr. Sharma departed significantly from his guru's teachings and taught a more traditional interpretation of *shabd* yoga and spirituality.

After his wife's death and because of his increasing health problems, Dr. Sharma appointed Shoonyo Maharaj as his spiritual successor. Since Sharma's recent death, Shoonyo has been the chief resident guru at Manavta Mandir.

Today, the Manavta Mandir boasts more than 100,000 followers worldwide.

Manavta Mandir
c/o Be Man Temple
Sutehri Rd.
Hoshiarpur, 146001
Punjab, India
http://www.manavtamandir.com
http://www.faqirchand.net

David Christopher Lane

See also: Radhasoami; Sikhism/Sant Mat.

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Mandaeans

The Mandaeans are possibly the only surviving group representing the ancient Mediterranean movement known as Gnosticism. Discovered by Western scholars in the 17th century, the community survives in Iraq, with major centers in Baghdad and Basra and members in the towns along the Tigris and Euphrates rivers between these two cities. Christian missionaries saw them as surviving remnants of the followers of John the Baptist, and the surrounding Muslim community has seen them as "baptizers." This term, used in the Koran, has allowed the group to persist in the otherwise Islamic environment.

Mandaean Sabian followers prepare for baptism on the banks of the Tigris River in Baghdad in the early morning, May 23, 2003. (AP/Wide World Photos)

The origin of the Mandaeans is somewhat obscure, but they appear to have originated in Palestine as a heretical Jewish sect in the first century BCE. They apparently absorbed material, including the practice of baptism, from the movement begun by John the Baptist and from the early Christians. They appear to have left Palestine toward the beginning of the first century or the beginning of the second century CE. Baghdad became an early center for Mandaeanism following the migration. However, many of their early temples were destroyed in the third century during the period of Zoroastrian ascendancy. Once the Muslims

conquered Mesopotamia, the Mandaeans were recognized as a "people of the Book" and hence entitled to official toleration.

In a hierarchical structure, the Mandaean community has been led by the ethnarch, "the head of the people," who oversees the bishops and priests. The office of ethnarch has, however, remained vacant since the beginning of the 20th century. According to the oral history, the destruction of the hierarchy began in 1830, when most of the clerical leaders were killed in an epidemic. At that time, educated laypeople assumed a significant leadership role.

In Mandaean teachings, the cosmos is divided into the world of light (the North) and the world of darkness (the South). Each of the two realms is led by a ruler who heads a hierarchy of powers. The world emerged in the battle between light and darkness (good and evil). Humans are a product of darkness, but they possess a soul, a core of light. At death, the soul is freed and begins a pilgrimage to the realm of light. Baptism is central to Mandaean worship. Unlike Christian baptism, it is not a once-in-a-lifetime event. Baptisms occur each Sunday, and every member participates several times a year.

A set of sacred books is used by the Mandaeans, but the Ginza (Treasure) is the central book. It is centered in the Mass for the dead (*masiqta*), a ceremony marking the release of the soul from the body and its "ascent" on its afterlife journey. The Mandaeans' Jewish roots are also marked by dietary laws, including the ritual slaughter of animals and alms giving. Worship occurs in a sanctuary (*mandi*), a fenced-in area usually built adjacent to a river, the water of which is diverted to provide a baptismal pool with flowing water.

Today an estimated 15,000 to 20,000 Mandaeans exist in the Middle East. Until the beginning of the Iraqi War, almost all lived in southeastern Iraq, with one small community in Khuzistan, Iran. However, since the war began in 2003, the great majority of Mandaeans have fled Iraq for neighboring countries, most often Syria and Jordan. Earlier, several hundred Mandaeans had migrated to the United States in the 1980s, and others had settled in Canada, Australia, New Zealand, and various locations in Europe, including the United Kingdom, Sweden, and the Netherlands.

http://www.mandaean.com.au/home.htm
http://www.geocities.com/usamandaean/who.html (unofficial informational site)

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See also: Gnosticism; Zoroastrianism.

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Manjushri's Birthday

Manjushri (in Japan, Monju-bosatsu) is pictured in the Buddhist sutras (holy books) as the leader of the bodhisattvas. Regarded as a symbol of the perfection of wisdom, he is often pictured, along with Samantabhadra, in attendance upon Gautama Buddha—most notably in the Flower Garland (Adornment) Sutra. He is generally pictured riding a lion and holding a sword symbolic of the sharpness of his discrimination. Manjushri is one of the characters in the Medicine Buddha Sutra.

Manjushri is said to manifest himself on Mount Wutai, in China's Shanxi Province. Stories tell of the visit of an Indian monk in the first century CE who reported a vision of the bodhisattva. Wutai Mountain and the Wisdom Buddha Manjushri are also the subject of various Buddhist scriptures, sutras, and tantras. Mahayana Buddhism began arriving on Wutai Mountain quite early in its transmission to China, and the first temple was constructed during the reign of Emperor Ming Di (r. 58–75 CE). Literally hundreds of monasteries were built over the next centuries. The

associations of the mountain with Manjushri were significantly strengthened in the eighth century with the arrival of Padmasambhava, who was spreading Vajrayana Buddhism through nearby Tibet. Manjushri is especially dear to Vajrayana Buddhists. Then in the 12th century, the Mongolians of the Yuan dynasty, as part of their kingdom building, intruded into Tibet and left the Dalai Lama in charge of the country. As the development of Vajrayana Buddhism was encouraged, the Gelugpa School became established at Mount Wutai. The various Buddhist temples that remain on Mount Wutai hold two major celebrations. The first, the Assembly of the Sixth Month, is a time for pilgrims to visit. The second and more important occurs over four days in the fourth month. It focuses on rituals held in 10 of the mountain's largest temples. This ritual cycle marks Manjushri's birthday on the fourth day of the fourth lunar month.

In Japan, celebrations to honor Manjushri can be traced back to the ninth century CE. His veneration is still practiced in Japan. The veneration draws on stories of Manjusri appearing in the guise of beggars. Believers prepare food and drink on this day to feed all beggars. Meanwhile, in the temples, the names of Manjushri and the Medicine Buddha were recited 100 times each, each day. Today this ritual survives in only two temples.

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See also: Bodhisattva; Gelugpa; Mahayana Buddhism.

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Maohi Protestant Church

The Maohi Protestant Church, previously known as the Evangelical Church of French Polynesia (Église évangélique de Polynésie française), dates to the arrival of the first missionaries dispensed to the South Pacific by the newly formed London Missionary Society (LMS) in 1787. The Society sent out 30 representatives, 4 of whom were ordained. The remaining party consisted of spouses and a spectrum of artisans. The original plan called for the team to establish two self-supporting communities on Tahiti and Tonga. Eighteen settled in Tahiti. However, within a year, 11 of these moved on to Australia. The remaining 5 kept the mission going. Their first task was the mastering of the local Tahitian language, "rep maohi." Their work finally bore fruit in 1815 (some sources say 1812) when King Pomare converted and asked to be baptized.

The king's conversion had far-reaching results. He had a large church constructed and urged his people to become Christians. Most followed his lead. The church became institutionalized across Tahiti with the training of lay leadership and the opening of a publishing concern. The missionaries saw to the translation of the Bible that was published in Tahitian in 1838.

The French moved into the area in 1840 and established a protectorate. The authorities soon demanded that French missionaries, primarily Roman Catholic priests, be allowed to work on Tahiti (they were already present on other near-by islands). A number of islanders deserted the Evangelical Church. In 1863, the French Reformed Church, through its Paris Mission, began work on Tahiti. It represented the same Reformed Protestantism as the LMS and in 1883, as the islands were becoming increasing French in language and orientation, the LMS turned all of its work over to the Paris Mission.

Through the 20th century, the Paris Mission spread Protestantism through French Polynesia. In 1963, the

Mission became autonomous as the Evangelical Church of French Polynesia. Through the 20th century, the church developed a mission among the Chinese laborers who arrived in two waves (1856–1866, 1907–1930). It voted to adopt its present name in 2004.

Today, the Maohi Protestant Church continues to dominate the Protestant community and includes a slight majority of French Polynesia's population (251,700) in its membership (130,000 in 2005). They have an additional large congregation among expatriate French Polynesians in Kanaky. There are a variety of small independent churches through the islands, most having been formed by former Evangelical Church leaders.

The Maohi Protestant Church has been a member of the World Council of Churches since 1963 and is an active participant in the Pacific Conference of Churches.

Maohi Protestant Church
BP 113
Blvd. Pomare 403
Paeete, Tahiti
French Polynesia

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See also: London Missionary Society; Paris Mission; World Council of Churches.

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Maori Religion

Aotearoa (New Zealand) was settled late in the first millennium of the Common Era by one or more expeditions from Central Polynesia. These settlers over time developed their own distinctive culture utilizing their Polynesian inheritance. Traditional Maori religion, like Maori society, was tribal in character and varied in detail from region to region. Nonetheless, key concepts and practices were evident throughout the country.

Maori stories of creation often begin with the embrace of the Sky-father, Ranginui, and the Earth-mother, Papa-tuanuku. The offspring of their union and other early descendants include a number of figures common to many regions. Early sources usually refer to these as ancestors (*tupuna*) rather than gods (*atua*). They were, however, invoked in ritual chants (*karakia*), and the line between an ancestor and a god was rather thin. These early ancestors often personify natural elements and forces and human values. Tane (whose name means Man or Male) is the main creator in Maori religion and mythology, and he is usually credited with creating the first human being (often making her his wife) out of soil. Other important figures include Tu-mata-uenga, the archetypal human being and warrior; Rongo, the peacemaker from whom the *kumara* (a highly valued, cultivated sweet potato) originated; Tangaroa, the father of the fish and sea creatures; Tawhirimatea, the father of the winds; and Hine-nui-te-po (literally, Great Woman the Night), the guardian of the dead.

The more recent ancestral dead, especially dead chiefs, are frequently referred to as gods in early sources. These more recent ancestors were thought to continue their interest in tribal affairs even after death. They could be called upon to protect their relatives in times of need, such as war or illness. They also communicated advice and predictions using their living relatives as mediums.

Offerings, often of food, were made to atua. In the case of the more recently dead, the food was offered by suspending it near the sacred place where the body was kept. In the case of earlier ancestral figures, these offerings might be made to carved figures, stones, or other objects representing them. Every community had at least one shrine (*tuahu*) that was the main site where offerings were made to atua and where the priests (*tohunga*) performed rituals. The exact form and location of the shrine varied considerably from region to region, but a typical feature was a mound or hillock.

Maori warriors, bearing the coffin of Maori queen Te Arikinui Dame Te Atairangikaahu, paddle down the Waikato River in Hamilton, New Zealand, August 21, 2006. (AP/Wide World Photos)

The Maori had a cyclic view of life and death. Spirits of the dead were said to go either to Te Po (the underworld) or to Hawaiki (a paradisiacal homeland). Hawaiki was not only the realm of the ancestors but also a source of life and fertility. Like Hawaiki, Te Po was thought to be a place from where infants originated.

A near male relative of the chief often took the role of chief priest. A special role was also accorded one or more high-ranking women. These women performed protective rites and often removed the *tapu* (sacred) at the close of sacred activities such as warfare, house-building, and childbirth. Other men and women also built reputations for their skill in healing, communicating with atua, and prophesying.

The distinction between tapu (sacred) and *noa* (ordinary) was particularly important in Maori religion and ritual. These concepts also reflected and shaped Maori social structure and the division of labor. The lives of *rangatira* (chiefs and their near relatives), who had the closest connection to the tribal gods, were the most ritualized. *Tutua* (ordinary people) pursued their own rituals and observed tapu restrictions to a lesser extent. Enslaved captives (*taurekareka*) seem to have been excluded from this ritual life. Gender also affected one's ritual status. Free men generally had a closer association with tapu and more elaborate ceremonial life than did free women of the same rank.

British missionaries first arrived in the north of New Zealand in 1815. Christianity began to spread rapidly in the 1830s, reaching even those areas of the country remote from Western contact by the mid-1840s. Considerable religious ferment followed, and many new indigenous religious movements developed in the latter half of the 19th century.

The Hauhau Church was the first instance of an organized, independent Maori Christianity. Founded in the early 1860s by Te Ua Haumene, a prophet and

visionary, the church was Pentecostal and millennialist in orientation. The guiding principle of Te Ua's faith was goodness and peace (Pai Marire). He supported indigenous traditional practices where he thought them congruent with this principle. Because the Hauhau fought against the British settler government and its supporters, and because of settler outrage at the acts of some militant Hauhau, the popular image of the Hauhau became one of a violent apostate cult. In fact, Te Ua founded a tradition of spiritual vision and biblical prophecy that continued to influence subsequent Maori religious leaders after his death.

In 1996, 60 percent of Maori identified as Christian, constituting the vast majority of Maori who identified themselves as having a religion. More than half of Maori Christians belonged to mainline denominations: Anglican, Catholic, a number of Protestant churches, and the Church of Jesus Christ of Latter-day Saints. Two independent Maori churches continue. A substantial minority belong to the Ratana Church, which was founded in the 1920s by Tahupotiki Wiremu Ratana, a visionary and faith healer. A smaller number adhere to the Ringatu Church, founded in the 1860s by the prophet and military leader Te Kooti Arikirangi Te Turuki. Membership is concentrated in North Island in the Bay of Plenty and East Coast regions, particularly among the Tuhoe, Ngati Awa, and Whakatohea peoples. Within this generally Christian context, Maori continue to draw on older indigenous traditions.

Ratana Church
Waipounamu St.
Ratana Pa, Whangaehu
New Zealand

Adele Fletcher

See also: Ancestors; Anglican Church in Aotearoa, New Zealand, and Polynesia; Church of Jesus Christ of Latter-day Saints.

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Mar Thoma Syrian Church of Malabar

During the second decade of the 19th century, the Malankara Orthodox Syrian Church, a large Orthodox body centered upon the state of Kerala in southern India, came into contact with members of the Church Missionary Society (CMS) who arrived after Great Britain established its hegemony over the subcontinent. For a period, the CMS attempted to work through the Malankara Church but eventually withdrew and began to work independently. However, the CMS assisted in the formation of the Malankara seminary and in 1829 published the Bible in Malayadam.

One British missionary, Abraham Malpan (1796–1843), initiated a movement to reform the Malankara Church. Citing biblical authority, he suggested a number of changes, especially the abandonment of a variety of observances and ceremonial practices that had been added to the church over the centuries, which he considered corrupt. In response, a reformist wing appeared in the Malankara Church, and the conflict was not resolved. The separation of the two factions was formalized late in the 19th century.

By this time a new issue had emerged, namely, the authority of the patriarch of the Syrian Orthodox Church of Malabar, from which the Malankara Church had received its episcopal authority. In the 1880s, the Syrian church asserted a new level of hegemony over the affairs and, more important, the property of the Malankara Church. The reformist group, which took the name

Mar Thoma Syrian Church of Malabar, rejected the patriarch's authority.

Although continuing in the tradition of the Syrian Church, the Mar Thomas Church has revised its liturgy by removing "unscriptural" elements such as the invocation of the saints. It continues to worship in the Syriac language. Through the 20th century it moved closer toward the Church of England in India. In 1937 it established a formal relationship, including a partial intercommunion, with the Church of India, Pakistan, Burma, and Ceylon—the Anglican body that eventually merged into the Church of South India, the Church of North India, and the Church of Pakistan. The Mar Thoma Church is now in full communion with each of these united churches, though it refused to enter the merger, as it wished to continue its unique liturgical heritage. Full communion with the Church of England was granted in 1974.

The Mar Thoma Church has approximately 1.1 million members (2005). It sponsors a broad program of general education, social service, and social reform. It was a charter member of the World Council of Churches.

Mar Thomas Syrian Church of Malabar
Poolatheen
Tiruvalla 689 101
Kerala
India
http://www.marthomachurch.com/

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See also: Church Missionary Society; Church of England; Church of North India; Church of Pakistan; Church of South India; Malankara Orthodox Syrian Church; Syrian Orthodox Church of Malabar; World Council of Churches.

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Mara Evangelical Church (Myanmar)

The Mara Evangelical Church is a Protestant body that grew out of the independent efforts of British Congregationalist minister Reginald Arthur Lorrain (ca. 1885–1944) and his wife, who independently began work on the Burma-Indian border in 1907. The Mara people, among whom the Lorrains began their mission, reside in the Chin state of western Myanmar and the Mizoram District of India immediately to the west. They number about 55,000, of which slightly less than half live in Myanmar.

The Lorrains established a church among the Mara in 1907. Their leadership was followed by that of two indigenous leaders, Rev. Mathao (1918–1990) and Rev. K. Teitu (1926–2006). The work in India was set apart following Indian independence in 1947. The church in Myanmar, known simply as the Mara Church until 1960, added the word Evangelical to refer to its self-sustaining nature and enthusiastic engagement in mission. The church adopted a Presbyterian polity and a Calvinist theological outlook. The General Assembly is the highest legislative body of the church.

In 1972, the Mara Church split into two churches, headquartered at Sabawngpi village and Lailenpi village, respectively. The split was healed, but the church retains two headquarters to the present. It is now spreading beyond the boundaries of the Mara community to other ethnic groups. In 2006, the church reported 19,810 members in 97 congregations. It is a member of the World Council of Churches (since 2001) and the World Alliance of Reformed Churches.

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See also: Congregationalism; World Council of Churches.

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Marian Devotion, World Network of

From its earliest days, the Roman Catholic Church has given an important place to veneration of the Blessed Virgin Mary, the Mother of Jesus. Marian devotion has become the most significant and popular devotion directed toward the saints in the church. Many Catholics believe that at certain times Mary reveals herself to individual Catholics through visions and messages. The places where these apparitions occur generally develop into shrines acknowledged by the church, sometimes of international importance, such as the shrines of Guadeloupe, Fatima, and Lourdes.

Since World War II there has been an exponential increase in the number of apparitions of Mary, and also in the number of apparitions of other saints and Christ, although these are less frequent. In addition to this quantitative change, there has also been a sociographic shift with regard to those receiving the visions: instead of coming to children, the revelations increasingly come to adults. These visionaries not only make the messages public but also interpret them in relation to their own personal views on the church and the world. Adult visionaries are able, especially with

La Conquistadora, Our Lady of the Rosary, Santa Fe, New Mexico. (J. Gordon Melton)

the support of modern media, to distribute messages and interpretations much more widely and intensively and, moreover, they are capable of organizing the resources necessary to create and maintain supportive organizations and pressure groups.

The Catholic Church has become increasingly wary of the boom in such private revelations and devotional activity. Presently, one can distinguish in Catholic culture two devotional circuits. First, activity focuses on sites of acknowledged apparitions—in Mexico around Guadelupe, in France around Lourdes, in Ireland around Knock, and so on. Second, activity focuses on devotions connected with apparitions and private revelations not acknowledged or banned by the church—as in Necedah, Wisconsin; Garabandal, Spain; Conyers, Georgia; and probably the most famous, Medjugorje, Bosnia-Herzegovina.

The various cults in the latter circuit are each independent, but informally they do make up a network. Their collectivity lies in the type of visitors they attract, visitors who generally can be characterized as devotees and believers with conservative or traditionalistic views. These people often visit such sanctuaries in an eclectic manner, participating in the devotional life of each place. But, through their prayer groups, publications, and online medialization, the shrines collectively create a devotional network. On the global level the network is quite informal, there being no institutional umbrella organization apart from website owners and several publishers who tailor their book lists to these interests.

This network of modern divergent devotions is not static, however. There is continued interaction with the institutional church: on the one hand the Catholic Church ignores or impedes these devotions; on the other hand there are also forces within the church that wish to give elements of this *vox populi dei* a stronger role because of its indirect benefits for the church. During the pontificate of John Paul II (r. 1978–2005), this interaction led to the formalization of the devotions of some highly controversial persons (such as Faustina Kowalski and Padre Pio), while some previously "banned" sites of apparitions (such as that of the Lady of All Nations in Amsterdam and the Queen of Love at Schio, Italy) received positive toleration, or at least a level of acknowledgment.

Within the network, the messages given at Fatima (and before that yet, the Rue du Bac visions in Paris in 1830 and at La Salette, France, in 1846) are an important source of inspiration. Central themes such as penitence, prayer (particularly the rosary), war, and the activity of the devil point to approaching apocalyptic times, or the end of time, and a definitive separation of good and evil persons. Since the fall of Communism, new enemies have also been found, including apostasy, social degeneracy, abortion, homosexuality, euthanasia, and the corruption of the church and many of its priests (worldliness, apostasy, sexual abuse), this last concern producing a countermovement, the Marian Movement of Priests. In addition to Fatima, in the course of the 20th century the Italian Franciscan Padre Pio also became an important factor or spiritual guide for many "deviant" devotions.

Important devotions and shrines in the network include, among many others: Kérizine, France (established 1938); Amsterdam, the Netherlands (1945); Montichiari, Italy (1946); Marienfried, Germany (1946); Heroldsbach, Germany (1949); Necedah, Wisconsin (1949); Eisenberg, Austria (1955); Garabandal, Spain (1961); San Damiano, Italy (1961); Akita, Japan (1969); Bayside, New York (1970); Lac-Etchemin, Canada (1971); Medjugorje, Bosnia-Herzegovina (1981); Soufaniyé, Syria (1982); Maasmechelen, Belgium (1982); Melleray, Ireland (1985); Schio, Italy (1985); Manduria, Italy (1992); and Marpingen, Germany (1999).

Among the organizations supporting the world Marian network are the Society of Saint Pius X of Lefebvre (d. 1991); the Apostles of Infinite Love, based in Quebec; Our Lady of the Roses shrine in Bayside, New York; and the Order of Saint Charbel in Australia, which supports the papal claims and Marian contacts of William Kamm, known as the Little Pebble. The network has popular support among Roman Catholics in Africa who have an approved shrine at Kibeho, Rwanda. The Ugandan Marian movement took a tragic turn when the members of the Movement for the Restoration of the Ten Commandments were killed in March 1999. Also, individual priests, fathers, and (titular) bishops like Paul Sigl, Peter Klos, P. van Lierde, Paolo Hnilica, and Emmanual Milingo, proved to be important trait d'unions between the cults.

By its very nature, this informal network has no address of its own, though each of the individual devotional sites do. Relevant international network publishers include the following:

Parvis-Verlag
Rue de l'Eglise 71
1648 Hauteville
Switzerland
http://www.parvis.ch (in French and German)

Miriam-Verlag GmbH
Brühlweg 1
Jestetten
Germany
http://www.miriam-verlag.de (in German)
info@miriam-verlag.de

Segno Ed.
Via E. Fermi 80/1
33010 Tavagnacco (UD)
Italy
http://www.edizionisegno.it (in Italian)

TAN Books and Publishers
PO Box 410487
Charlotte, NC 28241
http://www.tanbooks.com/ (in English)

Peter Jan Margry

See also: Apostles of Infinite Love; Devotion/Devotional Traditions; Fatima; Homosexuality; Lourdes; Mary, Blessed Virgin; Medjugorje; Roman Catholic Church; Saints.

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Maronite Catholic Church

The Maronite Catholic Church, one of several Eastern-rite churches in communion with the Roman Catholic Church, originated in the charismatic ministry of a man later canonized as Saint Maron (d. fifth century). He gathered a religious community in what is today Syria, and his followers founded a monastery west of Antioch (in present-day Turkey). When Muslims came into the area, the community relocated to the mountainous region of Lebanon and survived as a somewhat isolated community. From among their bishops, they elected a leader who assumed the title of patriarch of Antioch and All the East.

Following the establishment of a Crusader kingdom headquartered at Antioch in the 12th century, Maronite church leaders came into contact with bishops of the Roman Catholic Church. Subsequently, in 1182, the Maronites affiliated with the Catholic Church. They retained their Syriac liturgy, with modifications to bring them into alignment with the Church of Rome, and they affirmed those beliefs of the Roman Catholic Church that distinguished it from the Eastern Orthodox churches. The isolated Maronites saw themselves

as having never been out of communion with Rome, though no active relationship had existed since the Islamic move into the region.

In the 16th century, the Maronite homeland was incorporated into the Ottoman Empire and periodically suffered persecution from Turkish authorities. The most notable incidence of persecution, a massacre of thousands of Maronites in 1860, led to the intervention of French forces in the area and the formal establishment of French control over Lebanon following World War I. Following the massacre, Maronites also began to migrate away from their homeland, and by the end of the century, they had founded expatriate communities in North and South America and Australia. The establishment of an independent Lebanon in 1944 and the civil war that began in 1975 further encouraged migration.

As of 2008, the Maronite Church reported 3,106,000 members. The church has 10 dioceses in Lebanon and 6 additional dioceses in neighboring countries. Overseas dioceses now exist in Cyprus, Greece, Argentina, Brazil, Mexico, Canada, the United States, and Australia. There are scattered congregations across Europe.

The church is led by Patriarch Nasrallah Cardinal Sfeir (b. 1920). He was elected in 1986 and given his cardinal's hat in 1994. It sponsors two seminaries and a college in Rome. The University of the Holy Spirit at Kasnik offers advanced theological training. There are a number of Maronite religious orders and one missionary community, the Maronite-Lebanese Missionaries. The church is active in the Middle East Council of Churches. Unlike most Eastern-rite churches affiliated with the Roman Catholic Church, there is no Maronite church that exists as an Eastern Orthodox body.

c/o His Beatitude Mar Nasrallah Boutros Cardinal Sfeir
Bkerkē
Lebanon
http://www.bkerke.org.lb/

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See also: Middle East Council of Churches; Roman Catholic Church.

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■ Marshall Islands

The Marshall Islands are a group of numerous islands, atolls, and islets in the North Pacific southeast of Hawaii and north of Nauru and Kiribati. The territory under the islands' hegemony, the easternmost part of Micronesia, includes 50 square miles of land and many times the area of ocean. Some 63,000 people (2008) reside on the islands.

Until 1978, the Marshall Islands shared a history with the rest of Micronesia (including the Caroline Islands, Guam, and the Marianas). Since the Spanish first came into Micronesia in the 16th century, these islands had been successively under Spanish, German, U.S., Japanese, and then again, U.S. control. Toward the end of World War II, the Marshalls were the site of some of the bloodiest battles leading up to the Japanese defeat. After the war they were also part of the Micronesian Trust Territory given to the United States. The Marshalls came to have a special role after the Bikini and Kwajalein atolls became the sites of extensive nuclear bomb tests beginning in 1946.

In 1979 a referendum led to the establishment of the Federated States of Micronesia, but the Marshall Islands did not become a part of the new nation. The Marshalls remained in a trust relationship with the United States. The islands were granted local autonomy, but the United States still controlled its security, and for a period it continued to use Kwajalein as a missile-testing site and a dump for toxic wastes. In 1986 the Marshalls became a Free Associated State of the United States. Although it still has a special relationship with the United States, the Marshalls now controls its own foreign policy. In 1990 the nation was admitted to the United Nations.

Roman Catholics arrived in the Marshalls in the 1500s and began the Christian church's warfare against

Marshall Islands

Marshall Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	19,200	60,300	95.1	1.68	75,000	87,100
Protestants	14,500	59,100	93.2	1.17	70,000	80,000
Roman Catholics	2,000	5,100	8.0	0.11	6,000	6,500
Marginals	340	5,600	8.8	2.72	8,000	10,000
Baha'is	300	1,700	2.7	1.70	2,200	2,500
Agnostics	100	880	1.4	3.07	1,300	2,100
Ethnoreligionists	800	500	0.8	1.72	500	500
Atheists	0	40	0.1	1.71	60	100
Total population	**20,400**	**63,400**	**100.0**	**1.70**	**79,100**	**92,300**

the indigenous religion, a form of polytheism that gave a central place to two deities: the Great Spirit and the Lord of the Nether Regions. That religion has all but disappeared. In 1905 the Catholic work in the Marshall and Caroline Islands was set apart as a separate diocese, with a bishop residing on Guam. More recently, reflecting the different courses taken by those two sets of islands, the work in the Marshalls has been separated from the diocese and placed under an apostolic prefecture.

Missionaries from Hawaii connected to the American Board of Commissioners for Foreign Missions, a Congregationalist organization, arrived in the Marshalls from the Caroline Islands in 1857. That work has grown into the United Church of Christ–Congregational in the Marshall Islands, which became independent

following the formation of the United Church of Christ in 1957. It is now a member of the World Council of Churches.

The Church of Jesus Christ of Latter-day Saints opened a mission in the Marshalls in 1977 as part of its general expansion in Micronesia at the time. The work began on the island of Majuro, and it moved on to Kwajalein the following year. Finally it expanded to Arno and Mili, on the eastern edge of Micronesia.

Missionaries of the Seventh-day Adventist Church arrived in Micronesia, including the Marshalls, in 1930. Their work is now part of their Guam Micronesia Mission. The Assemblies of God opened work in 1964. There is one center of the Ahmadiyya Muslim movement on the island of Majuro.

J. Gordon Melton

See also: Assemblies of God; Church of Jesus Christ of Latter-day Saints; Seventh-day Adventist Church; United Church of Christ; World Council of Churches.

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■ Martinique

Martinique, an island in the Lesser Antilles on the eastern edge of the Caribbean Sea north of Trinidad and Tobago, is an overseas department of France. Some 429,500 people (2004) live on the island's 409 square miles of land. Around 90 percent of the present population are descended from the Africans who came to the island beginning in the 17th century.

Martinique was originally inhabited by the Arawak people, but they were displaced by the Carib people around 1000 CE. They called the island Madinina. Columbus visited the island in 1502.

The French first settled on the island in 1635. After slavery was declared legal in 1664, enslaved Africans began to arrive, and the French began to develop the sugarcane business. Through the 1700s, Africans became the major element in the population and were responsible for a series of antislavery revolts. Slavery was abolished in 1794 but was reintroduced by Napoleon in 1802. It is believed that Napoleon's decision was strongly affected by his wife, the Empress Josephine, who was born on Martinique. Slavery was finally abolished in 1848. Chinese and Indian (primarily from Tamil Nadu) laborers were brought to Martinique to replace Africans who refused to work on the plantations.

The island became the site of one of the most famous of modern disasters when on May 8, 1902, Mount Pele erupted and within a matter of minutes killed all but one of the inhabitants of the town of Saint Pierre (approximately 30,000 people).

The Roman Catholic Church came to Martinique with the French and was established by members of the Dominican, Jesuit, and Capuchin orders. A diocese was established in 1850, but the church had a significant problem recruiting priests. In 1909 the island was placed under the Congregation for the Propagation of the Faith at the Vatican, which asked the Holy Ghost Fathers to assume responsibility for the island. Though the overwhelming majority of the population profess the Catholic faith, church attendance is relatively low. The single bishop for Martinique resides in Fort-de-France.

The Reformed Church of France entered the island informally, as French government and military personnel were stationed there, and continues primarily as an expatriate church. The Seventh-day Adventist

The Balata Church near Fort de France, Martinique. (iStockPhoto)

Martinique

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	320,000	388,000	96.5	0.49	385,000	324,000
Roman Catholics	306,000	360,000	89.6	0.40	350,000	292,000
Protestants	11,300	33,000	8.2	2.05	35,000	32,000
Marginals	2,000	9,800	2.4	0.88	13,000	14,000
Agnostics	2,700	7,000	1.7	1.67	9,000	12,000
Baha'is	1,000	2,200	0.5	0.88	3,200	4,500
Atheists	1,000	1,800	0.4	0.51	2,400	2,800
Hindus	0	1,000	0.2	0.50	1,400	2,000
Muslims	200	900	0.2	0.52	1,400	2,400
Spiritists	0	440	0.1	0.53	600	700
Chinese folk	0	240	0.1	0.51	400	500
New religionists	200	210	0.1	0.50	300	400
Buddhists	0	160	0.0	0.51	300	400
Total population	**325,000**	**402,000**	**100.0**	**0.51**	**404,000**	**350,000**

Church began missionary work on the island in 1924. The Martinique Conference was organized in 1974. The conference is now part of the French Antilles–Guiana Union Mission. Both the Baptists and the Jehovah's Witnesses entered Martinique at the end of World War II and have since built a substantial presence. There are also congregations of the Assemblies of God and the Church of the Nazarene.

Possibly the most interesting movement on the island is the Maldevidan religion, a mixture of Hinduism and Catholicism found primarily in the northern part of Martinique. The principal deity is Maldevidan, who is pictured riding a horse and often identified as Jesus Christ. Mari-eman, the principal female deity, is also identified as the Virgin Mary and the mother of Maldevidan. As with Vodou, Maldevidan ceremonies involve drumming, ritual possession by spirit entities, and animal (sheep, roosters) sacrifice.

There is a small Jewish community on Martinique that finds its focus in a single Orthodox center in Fort-de-France. Islam is present in a small community of Syrian expatriates. The first spiritual assembly of the

Baha'i Faith opened in the late 1960s. And as is true of most French-speaking lands, the Ancient and Mystical Order Rosae Crucis has established several lodges.

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See also: Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Church of the Nazarene; Roman Catholic Church; Seventh-day Adventist Church; Vodou.

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Martinism

Martinism is an Esoteric system derived from the teachings of three French masters active between the late 18th and early 19th centuries: Jacques Martinez de Pasqually (1727–1774), Jean-Baptiste Willermoz (1730–1824), and Louis-Claude de Saint-Martin (1743–1803). In 1754, Martinez de Pasqually established the Masonic Order of the Elected Knights Cohen, a new Masonic system with three degrees beyond the three traditional Masonic degrees. The second and third Cohen degrees taught an Esoteric doctrine called "reintegration," which included both Kabbalah and theurgy. A Cohen priesthood enabled initiates to control evil spirits and to communicate with angels. Silence, prayer, and fasting prepared the initiate for the mysterious apparition of la Chose ("the Thing").

Differences do exist between Martinez's system (Martinezism) and the more typically Masonic and Christian teachings of Willermoz, which eventually led to the establishment of the Reformed Scottish Rite of Freemasonry. Saint-Martin joined the Elected Knights Cohen in 1768 and eventually became Martinez's personal secretary. After Martinez's death, Saint-Martin became suspicious of all forms of occultism, and his ideas evolved into an idiosyncratic form of mystical Christianity. The Martinist tradition, in line with these developments, includes both a Martinezist wing, which maintains the Kabbalistic practices, and a Saint-Martinist wing, more interested in mysticism than in theurgy.

In 1891, only one century after Martinez's own initiatives, the Spanish-born French esoteric master Gérard Encausse, called "Papus" (1865–1916), together with Augustin Chaboseau (1869–1946), established an organization known as the Martinist Order. Both Papus and Chaboseau claimed to have been initiated into a chain going back to Martinez and Saint-Martin, although historians dispute their claims. After Papus's death in 1916, the Martinist order fragmented into an extremely complicated series of splinter groups. Most Martinists recognized Charles Détré, known as "Téder" (1855–1918), as Papus's successor, but he died only two years after taking office.

Téder and his successor, Jean Bricaud (1881–1934), changed the rituals in order to make them more Martinezist, closed the doors of their order to non-Freemasons and women, moved the headquarters from Paris to Lyons, and fought attempts by the American Rosicrucian order to create and lead an international federation of Esoteric orders. Favorable to the American order, on the other hand, was another Martinist branch known as the Martinist (and) Synarchist Order, led by Victor Blanchard (1878–1953), who in 1937 transferred his Martinist authority to Harvey Spencer Lewis (1883–1939), founder of the Ancient and Mystical Order Rosae Crucis (AMORC). In 1939, however, the AMORC officially recognized as an allied Martinist order a group known as the Traditional Martinist Order (www.martiniste.org), founded by Chaboseau and Victor-Émile Michelet (1861–1938). This organization has continued its activities to the present day, in close cooperation with the AMORC.

As for Bricaud's order, his successor, Constant Chevillon (1880–1944), renamed it the Martinist Martinezist Order, underlining once again the coveted connection with Martinez. Assassinated by Nazi collaborators in 1944, Chevillon was succeeded by Henri-Charles Dupont (1877–1960). In 1952, Papus's son

Philippe Encausse (1906–1984) re-established a Martinist order in a form similar to his father's, open to both non-Freemasons and women. In 1960 Dupont supervised the merger of his Martinist Martinezist Order with Encausse's Martinist Order, which remains to this day the largest Martinist organization worldwide. In 1942, Robert Ambelain (1907–1997) established a Martinist Order of the Elected Cohens, which after 1960 remained the sole Martinezist organization in the world. In 1962 the Ambelain and Encausse orders entered into a short-lived union, going their separate ways again in 1967. Thus the Martinist scenario appears to be divided today between two large organizations, Encausse's Martinist Order and AMORC's Traditional Martinist Order, as well as a number of smaller Martinezist groups.

Some scholars use the category of Kremmerzian Martinism to indicate the different competing occult orders following the tradition of the Italian esoteric master Giuliano Kremmerz (pseudonym of Ciro Formisano, 1861–1930). Kremmerz was influenced by a number of Esoteric authors connected with a branch of the Martinist tradition in Naples, Italy. Most of the Kremmerz-inspired orders go under the name Brotherhood of Myriam (one is called the Martinist Kremmerzian Order, however) and have a Martinist connection, and in turn Kremmerz influenced several branches of Italian Martinism. Some but by no means all of the Kremmerzian orders appear to be mostly interested in practices of "internal alchemy," including forms of sexual magic.

Among the several contemporary Martinist groups whose relationship to the older Martinist groups is a matter of claims and counterclaims are the Ancient Martinist Order (www.ancientmartinistorder.org), the Martinist Order of Unknown Philosophers (www.moup.org), and the Rose+Croix Martinist Order (www.rcmo.org). There are also several groups calling themselves the British Martinist Order. The Italian- and French-speaking Martinist orders are normally larger than their English-speaking counterparts but some of them are quite secretive and have elected not to maintain a website. One of the largest Italian groups, the Ordine Martinista Antico e Tradizionale, does maintain a website at www.martinismo.eu, while the website www.martinismo.it is operated by the smaller Ordine Martinista Universale. The oldest Martinist order, Encausse's Martinist Order, may be reached at www.martinisme.org, while the independent French website www.martinisme.fr tries to keep a sympathetic track of the complicated evolution of the various European orders.

Martinist Order (Encausse branch)
5-7, rue de la Chapelle
75018 Paris France
http://www.martinisme.org

The Rose+Croix Martinist Order
3620 W. 10th St. B-150
Greeley, CO 80634-1821
http://www.rcmo.org
British Martinist Order (one of several)

BMO Administration
PO Box 1
Oldham, Lancashire OL4 4WW
United Kingdom
http://www.bmosite.org/

Massimo Introvigne and PierLuigi Zoccatelli

See also: Ancient and Mystical Order Rosae Crucis; Devotion/Devotional Traditions; Freemasonry.

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Martyrdom

The original signifier for "martyr," a Stoic term, used in classical antiquity, is Greek *martys* (witness), which has been taken over by Christians into Latin and from

there into other languages. The English signifier "martyr" has today conquered the world in the process of globalization. "Truth" or "blood" was sometimes prefixed in the early church to distinguish its specific "witness" from a court witness.

Today there is a vague understanding of what the signifier "martyr" refers to. A person may say: "a martyr is a person who is killed/tortured in hate of his faith/conviction." While this understanding goes back to a technical Christian definition of the cause of martyrdom, to the Latin and Christian formula *in odium fidei* (in hate of faith), its Christian origin has fallen into oblivion.

In the following, an overview of the religious concepts of Judaism, Christianity, and Islam is given with shorter remarks on secular martyrdom. This article replaces "faith" with "conviction" (of a moral or political stand) and suspends the concept of compensation in the next life. Examples are the Chinese Communist Party and the Liberation Tigers of Tamil Ealam, which both cultivate an intensive, secular, martial cult of martyrs.

Judaism Martyrdom is so strong within Jewish religion that it has been called a religion of martyrdom. Modern Jewish theology uses both Hebrew and European languages, among them frequently English. Some important sources by Jewish authors about Jewish martyrs are also in Greek, Latin, and Yiddish. In Hebrew itself, there is no equivalent in one word to Greek *martys*. We find *al qiddush ha-Shem*, "[he died] for the sanctification of the [divine] Name," or simply *leqaddesh et ha-Shem*, "[he died] to sanctify the [divine] Name." This article refers to the Jewish martyr as sanctifier (of the Name).

A Jewish sanctifier is a violence-renouncing person who is killed in hate of his faith, which is evaluated as a sanctification of His Name by Jewish theologians. Modern Jewish use in English makes a clear difference between the sanctifier (violence-renouncing martyr) and the hero (martial martyr). This is reflected in a modern distinction in Hebrew, *Yom HaShoah v'HaGevurah*, which means "Shoa and Heroism Day," but which is freely explained in English by the extended meaning of Remembrance Day or Martyrs and Heroes Day. It takes place annually on the Nissan 27, the day of the Warsaw uprising. In this understanding the martyr is a victim and the hero is a fighter in a resistance movement.

An illustration from the biblical book of Maccabees showing the seven sons of Hannah being martyred for refusing to worship an idol. (Corbis)

Some of the Jewish sanctifiers today have interpreted their situation according to a prefigured role from the past. This prefiguration of an ideal sanctifier, whose main ambition was to be faithful until death to Jewish culture, was transmitted in rabbinic literature in the first centuries CE. It was based on the writings by Rabbi Aqiva, Rabbi Chananja ben Teradjon, Rabbi Jose ben Joezer, and Rabbi Jehuda ben Baba; on the tradition in 2 Maccabees 6:18–32 and the seven Maccabean martyrs with their mother in 2 Maccabees 7; and on the Midrash of the Ten Martyrs. Already in the Old Testament are statements about prophets who because of their message were despised, persecuted, and

even killed. In the book of Daniel, we find the important reflection that death due to persecution results in a "purification" of the group. The dead will also rise from death. This is one example of representational dying that was profiled later through the Jew Jesus.

In the apocryphal book Wisdom of Solomon, from the first century CE, we find the fundamental idea of compensation for suffering and death in the next life. It is a central idea in all religious concepts of martyrdom but is, of course, suspended in secular concepts. Medieval Jewish thinking also knows rewards for the violence avoiding martyrs: the joy of martyrdom, remissions of sins, the passing to paradise without passing hell, the resting at the bosom of Abraham in heaven, the vision of God, the existence in the world of light, and the being in the company of the righteous. The concept of intercession is also available. All this is suspended by secular martyrdom.

The books of the Maccabees describe the heroic armed resistance of the Jews against the attempt to introduce Hellenistic culture in the period 162–163 in Israel. The family of Judas Maccabee opposed the Hellenizing of Jewish culture in connection with political domination and economic exploitation by Hellenized neighboring kings.

Thus, we find both the violence-renouncing martyr, which in Hebrew is given the meaning of and highlighted by the "sanctifier of the divine name," and the martial martyr, who is referred to as "hero," not as "martyr," but when it comes to the use of English the distinction is often suspended. Both are called "martyrs."

Christianity Within the Christian tradition, one has to distinguish between the proto-martyr and the martyr and then between the non-martial martyr and the martial martyr. A person, regularly depicted as an unarmed civilian, has directed his life to witness about his faith, but he has no agenda of seeking a representational and sacrificial death. His agenda is missiological only, not sacrificial. Therefore he is called a proto-martyr by modern theologians. He teaches and preaches, he "witnesses" about Christ. His being killed suddenly interrupts his agenda. From both Israel's past and pre-Christian Greece came concepts of representational sacrificial dying for others that could be combined with the image of the suffering just in Isaiah 53 in connection with missiological activity. This combination became the very heart of all Christian martyrdom.

As a Jew, Jesus saw himself in the tradition of Isaiah 53, of a suffering just person. The ideal persona of a self-sacrificing martyr was foisted upon him by the early church. His life was interpreted by others not just as suffering, but as representational suffering ending in death. The proper way of piety was to imitate Christ, who gave his life to redeem humanity in the eyes of God. This excluded of course armed resistance and indicated a complete trust in God. Jesus became a model for many on how to die as a self-sacrificing non-martial martyr in accordance with John 15:30: "Greater love hath no man than this, that a man lay down his life for his friends." The Eucharist in Christianity preserves this idea and strengthens the church. Here, the famous saying by Augustine and several followers has to be noticed: "The blood of the martyrs is the seed of the church." The idea of John 15:30 has also been made a leading idea in some altruistic secular concepts of martyrdom that replace "church" with "community."

Atonement is one reward of martyrdom: ascending to heaven without waiting for the last day of judgment another. In secular martyrdom the only reward is the experience of satisfaction before dying of having achieved a further step toward the ultimate political aim.

The early church ordered the living to treat the bodies of martyrs with greatest attention. The date of their departure and their anniversaries should be made the object for liturgical celebration. This cult inspired by the cult of the dead in the Hellenistic world developed into elaborate rituals in the mediaeval period. Martyrs were buried in necropolises originally shared by Christians and Pagans. People were careful to unite the dead bodies with the bones of the martyrs. They were buried *ad sanctos*.

Already the early church used a martial language when describing faithful Christians. They were warriors fighting the enemy in a Roman arena or as fighting a regular army led by Satan. This language was available when the church came under the protection of the state through Constantine's intervention. The Christians came into power and had to adopt themselves to

A stained glass window in Belgium shows Jesus Christ carrying the cross along the Via Dolorosa to his crucifixion. (Jorisvo/Dreamstime.com)

the policy of the state in intra-Christian conflicts with Donatists and Arians, and in inter-religious conflicts later, especially with the Muslims. Christians got access to the state monopoly to exercise violence. It was success in battle under the sign of the cross that allegedly made Christianity plausible. The war against the non-believers or Christian heretics was also interpreted as a glorification of God who wishes the defeat of these enemies. A victorious war was verification of the truth of the faith. The medieval warriors, known as Crusaders, were witnesses of the true faith, and, if killed, they were martyrs as described in the life story of, for example, Roland in *La Chanson de Roland*/*Die Rolandsage*. Today we see a return to the ideal of martyrdom that glorifies the non-violent, victimized, and suffering martyr who dies a representational death in accordance with John 15:30 and exemplified by, for example, Maximilian Kolbe (1894–1941), who volunteered to die in place of another.

Most Christian uses of "martyr" are group specific or even sectarian; they reflect the interest of a certain group. Catholics do not recognize a Protestant martyr. In contrast to modern Jewish tradition the martial martyr is marginalized. The World Council of Churches (to which the Catholics do not belong) acknowledged in 1978 Christian martyrs of all confessions and even non-Christian martyrs.

Islam The Arabic word *shahid*, plural *shuhada*, used by Muslims, inspired by the Christian use of martyr as witness, *shahid* meaning also "witness," refers like the Christian signifier to both a witness and to a person being killed in hate of his faith, to a martyr, within an Islamic context. In these meanings, it is also used by

Indian Shiite Muslims carry a replica of a martyr's tomb during an Ashura procession in Ahmadabad, India, January 8, 2009. (AP/Wide World Photos)

militant Sikhs fighting Muslims and Hindus in India fighting Khalistan. The signifier "witness" has also been translated by Christians into Sanskrit, Chinese, Japanese, and many other languages.

In Islam a distinction is made between the martial martyrs who are defined as *shuhada' al-dunya wa l-akhira*, "martyrs in this world and the next," and *shuhada l-akhira*, "martyrs in the next world only." The latter do not die on the battlefield but are slain as civil victims. There are plenty of narrations about violence-renouncing martyrs who were killed while leading the community in prayer or who served God in other ways and who are said to deserve the title *shahid*. These martyrs "in the next world only" correspond well to the Christian proto-martyr type.

The martial martyr has a long tradition in Islam, known already from the military campaigns during the lifetime of the Prophet Muhammad, the first one taking place in Ramadan on March 2, 624. Then the Prophet said, according to later commentators, that whoever would be killed in the battle facing the enemy would enter paradise. This saying is said to be in accordance with the Koran (3:169–170): "Count not those who were slain in God's way as dead, but rather as living with their word, by Him provided, rejoicing in the bounty that God has given them, and joyful in those who remain behind and have not joined them, because no fear shall be on them, neither shall they sorrow."

Late commentators ascribed to Muhammad the view that he promoted three types of martyrs. (1) There is the warrior who goes forth to battle wishing neither to kill nor to be killed. His mere presence should frighten the infidels. (2) There is the warrior who goes forth wishing to kill the enemy, but not be killed himself. This is a situation that most dedicated soldiers all over the world face. (3) There is the warrior who wishes to kill the enemy and to be killed himself. The martyr actively seeks an opportunity to do so, a behavior that is known as *talab al-shahada*, "the quest for martyrdom," which is heard of almost daily from suicide bombers in the contemporary Middle East.

Islam of the medieval period declared the following Muslims martyrs: those who died prematurely, as a result of accident, disease, or some other misfortunes like victimization of bubonic plague, of pleurisy or abdominal disease; those who drown, die in a fire or are struck by a falling house or wall; and women who die in childbirth. There is even a *fatwa* (Islamic legal opinion) written in Jumada in 749 that plague creates martyrs. Plague is caused by a *jinn* (or genie, a super natural creature) who is an enemy of God. Therefore Muslims who die of plague are victims (not sinners like in a Christian tradition). The plague was regarded as a blessing in disguise. All who died of unnatural deaths, especially plague, are martyrs in a commentarial Muslim tradition.

In the history of Islam, martial martyrs were regularly males, but Islam allowed women supporting roles, such as tending the wounded. Exceptions are mentioned and we find them even today. The martial female martyr in Islam has become an attractive role for some Muslims.

The "canonical" prescriptive passage (Koran 3:169–170) is also a key to understanding what a Muslim *shahid* ultimately should want to achieve, namely, to "rejoice in the bounty of God." According to medieval commentators, the body of a slain martyr should not be washed because on the day of resurrection every wound will exude the fragrance of musk. He should be buried in his bloodstained clothes, which constitute proof of his status on the day of judgment. Coming to the rewards, a martyr will receive, according to the commentators Al-Muttaqi and Sa'id b. Mansur, a wife and forgiveness of sins in paradise.

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See also: Arius; Constantine the Great; Globalization, Religion and; Muhammad; Ramadan; Roman Catholic Church; Women, Status and Role of; World Council of Churches; Yom HaShoah.

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Martyrdom of Guru Arjan

Toward the end of spring each year, Sikhs commemorate the martyrdom of their fifth leader, Guru Arjan Dev Ji (1563–1606), which occurred on the fourth day of the light half of the month of Jyaishtha on the Hindu lunar calendar (May 30, 1606 CE). Today, using the new Sikh Nanashahi calendar, the event is celebrated annually on June 16.

Guru Arjan Dev Ji was born on April 15, 1563, as the youngest of the three sons of the Guru Ram Das Ji (1534–1581). He became the new guru following his father's death in 1581, though still a teenager. Among the accomplishments for which he is remembered is initiating the compilation of the Sikh holy book, the Guru Granth Sahib. Though he was not an aggressive proselytizer, the Sikh community grew during his tenure in office. Many attended upon him at Govindwal, then the center of the Sikh movement.

All was well for the Sikh movement until 1605, when the Mughal emperor Akbar died. His son and successor Jahangir was a fervent Muslim with a vision of turning his land into an Islamic state, which would necessarily include converting the Sikhs. He opened himself to a variety of accusations against Guru Arjan Dev, most significantly to those of Diwan Chandu Shah (whose marriage proposal of the guru's daughter had been refused by Guru Arun Dev). Arun Dev may have sealed his fate when he showed some kindness to Jahangir's rival Khusrau, who ruled Punjab at the time. In any case, Jahangir ordered Guru Arjan Dev's arrest and transport to Lahore. His possessions were also confiscated. Once in Lahore, he was subject to severe torture for six days but refused the emperor's demands. On the last day, he died in the river where he had been taken for a bath.

The martyrdom of Guru Arun Dev is credited with changing the basic character of Sikhs from a passive peaceable people into militant group willing to fight for its own survival and to protect its members from persecution. Arun Dev was succeeded by Guru Har Gobind (r. 1606–1644). He rejected the pacifism and nonviolent stance of previous gurus and organized a small army. He argued that it was necessary to take up the sword in order to protect the weak and the oppressed.

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See also: Calendars, Religious; Pacifism; Sikhism/Sant Mat.

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Martyrdom of Guru Tegh Bahadur

Guru Tegh Bahadur (1621–1675), the ninth guru of Sikhism, assumed his office on March 20, 1665. He succeeded to the task from his grand-nephew, Guru Har Krishan (1656–1664), who was only five years old when he became the guru and died before his eighth birthday.

Guru Har Krishan did not name a successor, only delivering an ambiguous message that he would be found in Bakala. Several proclaimed themselves the new guru, but eventually the unassuming Tegh Bahadur was singled out and received the support of the community.

He was named guru during the reign of the emperor Aurangzeb (1618–1707), who had the goal of turning India into a Muslim land. He initiated a program of forced conversion in Kashmir. A group of religious leaders agreed, on the advice of the guru, to tell the Mughal authorities that they would willingly embrace Islam if Guru Tegh Bahadur did the same. Aurangzeb ordered his arrest and before leaving for Delhi, Tech Bahadur selected his son, Gobind (later Guru Gobind Singh), as his successor, should it be necessary. He was arrested, detained for three months, and then sent to Delhi in November 1675. He refused to recant his faith under torture and was eventually beheaded on November 11, 1675. The Gurdwara Sis Ganj Sahib in Delhi was later built over the spot where the execution took place.

The martyrdom of Guru Tegh Bahadur is now celebrated on Maghar 11 on the Nanakshahi calendar, which was accepted by the administrative authorities of the religion in Amritsar in the 1990. Maghar 11 is equivalent to November 24 on the Common Era calendar. Commemoration of Guru Tegh Bahadur's death is one of 12 Gurpurbs, holidays that recall the birth or death of one of the 10 Sikh gurus. Sikhs celebrate the Gurpurbs by performing an Akhand Path, a public reading of the Guru Granth Sahib, the Sikh holy scriptures, in *gurdwaras* around the world. It requires two days to read the entire volume from beginning to end. The reading will thus begin two days before the designated holy day and will end early in the morning of the day of commemoration. Each person chosen to participate will read aloud for two to three hours. The day itself will start early in the morning and include the recitation of prayers, the singing of *kirtans* (holy songs), and speeches on the theme of the day. It will include a communal meal. Though guru for less than two years, Tegh Bahadur made a significant impact on the movement because of his faithfulness under the most severe of circumstances.

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See also: Calendars, Religious; Common Era Calendar; Guru Gobind Singh's Birthday; Sikhism/Sant Mat.

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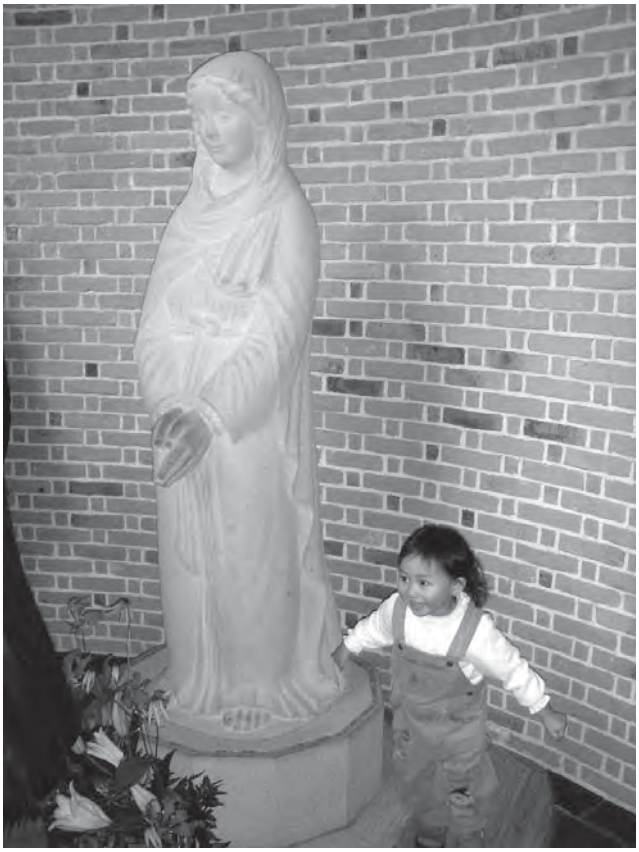
Mary, Blessed Virgin

The Blessed Virgin Mary, the mother of Jesus of Nazareth, is one of a half dozen women named Mary who appear in the Christian New Testament. She first appears in the Gospel accounts six months after the conception of John the Baptist when she was visited by the angel Gabriel (whom Muhammad would later



Small child next to a statue of the Blessed Virgin Mary at Our Lady of Japan, Tokyo. (J. Gordon Melton)

announce as having visited him with the content of the Koran). At the time Mary was as yet unmarried but was engaged to a carpenter named Joseph. Gabriel told Mary that she was highly honored and would become the mother of Jesus, the Son of the Most High. Given that Mary was a virgin, she would become pregnant by the power of the Holy Spirit. Gabriel also informed her that her cousin Elizabeth was already pregnant (with the future John the Baptist) and Mary proceeded to visit her and share the good news of her situation. Her pregnancy was initially a problem for her future husband, who thought of backing out of the engagement, until the special circumstances were revealed to him in a dream. Following the instructions he had received, Joseph married her.

Shortly before Jesus' birth, the couple traveled to Bethlehem to be counted in a census ordered by Rome. Joseph was descended from King David and thus Bethlehem was his family's home. Mary gave birth to Jesus under the most humble of circumstances but was soon afterward visited by people to whom his birth had been revealed. Among these were three Wise Men (Zoroastrian astrologers) who had come to Judea looking for someone whose birth had been heralded by a star that had suddenly appeared in the night sky. The Judean King Herod, learning of the child's birth from the Wise Men, decided to kill all the male infants in his realm as he saw the birth of Jesus threatening his throne. Being warned in a dream about this plan, Mary, Joseph, and Jesus left Judea and spent time in Egypt.

When conditions allowed, the family returned to Nazareth and Jesus grew up there. Little is heard of him for the next few decades. One incident stands out. When he was 12 years old, while the family was visiting Jerusalem for the Passover holy day, Jesus disappeared. Mary and Joseph eventually found him discussing serious issues with the elders in the temple.

Elsewhere in the Gospels, Jesus is mentioned as having brothers (James, Joses [or Joseph], Simon, and Judas) and sisters whose names are not mentioned (Matthew 13:55–56; Mark 6:3). Protestants generally assume that while Mary was a virgin when Jesus was conceived and given birth, she later lived a normal married life with Joseph and had additional children. This idea conflicts with the understanding of Mary's perpetual virginity, a doctrine held by the Roman Catholic and Eastern Orthodox churches. They believe that Mary and Joseph never consummated their marriage and that those spoken of as Jesus' brothers and sisters were cousins or even more distant relatives.

Mary appears several times during Jesus' adult ministry. She is, for example, present when he turned water into wine at a wedding (John 2:1–10). She is also seemingly rebuffed when attempting to see Jesus; he refuses by stating that those who do the will of his heavenly Father are his real brothers, sisters, and mother.

Mary finally appears among those who keep watch at Golgotha after Jesus is crucified. While Jesus is hanging on the cross, he commends his mother to the care of his disciple John. She seems to have gone to his home to live from that time. She makes one last appearance, among the disciples in the days following Jesus' resurrection and ascension, but prior to the giving of the Spirit at Pentecost.

In the early years of Christianity, Mary plays into the debates over the way of salvation and the nature of Jesus. In the Apostles' Creed, the earliest statement of Christian belief in creedal form, Jesus is affirmed as having been "born of a virgin." This position is reaffirmed in the fourth-century Nicene Creed and Chacedonian Creed, which nailed down belief of Jesus' dual nature as God and man. Mary's status relative to the Virgin Birth of Jesus would be debated at the Council of Ephesus (451), which affirmed her as *Theotokos*, or Mother of God. Especially since the visit of Constantine's mother Helena to the Holy Land, relics of Mary have been valued. The beliefs of both Eastern and Western Christians prevent the existence of any bodily remains of Mary, but several items associated with her are held at the cathedral at Prado (a piece of ribbon identified as her belt), the cathedral at Chartres (her veil), and the cathedral at Aachen (her shroud).

During the 14th century, in Italy, a house at Loretto was put forth as the house of in which the angel Gabriel made the Annunciation (told Mary that she was to bear Jesus). According to the story, the house was miraculously transported to Tersato, Dalmatia, in 1291 and then to Loretto in 1294. It remains a popular pilgrimage site.

Several traditions have developed concerning Mary's death. Most Eastern Orthodox Christians believe that the Virgin Mary died a natural death, at which time her soul was received by Christ. Her body was buried and three days later was resurrected and taken into heaven as a symbol of the future general resurrection of all believers. They also recognize a site near the Mount of Olives just outside Jerusalem as her burial spot. A small church was built over this site in the fifth century. It was destroyed in the seventh century when Jerusalem was invaded by the Persians. Over the next centuries it was rebuilt and destroyed on multiple occasions, though the crypt remained intact. Though Muslims hold Mary in high respect as the mother of the Prophet Isa (Jesus), in 1187, Saladin destroyed the church that had been erected over the crypt by the Crusaders. Finally in the 14th century, some Franciscans (Roman Catholics) again erected a church over the site. That church is today owned by the Greek Orthodox Patriarchate of Jerusalem, though space in the church is shared with the Armenian Apostolic Church.

A second tradition traces Mary to Ephesus, near which she was taken by the Apostle John to a house on Mount Koressos, in what is today western Turkey, and maintains that she lived there the remaining years of her earthly life. Roman Catholics believe that she did not die but was taken up into heaven. Orthodox and Muslims believed that she died in this house. The site was lost, but was described in visions by 19th-century nun and seer Anne Catherine Emmerich (1774–1824). Using the Emmerich materials, a house was found in the 1890s by two members of the Vincentian Order, founded by Saint Vincent de Paul (1581–1660). They subsequently discovered that people from a nearby village who considered themselves descendants of the Ephesian Christians venerated the house as Mary's final resting place.

Over the centuries, thousands of people have claimed to have been visited by the Virgin Mary, the number rising significantly since early in the 19th century. Several hundred of these apparitions have risen above the mundane and become the basis of new forms of Catholic piety, the source of new revelations, or a new site for pilgrimages. The Roman Catholic rosary, for example, is traced to a 13th-century apparition of Mary to Saint Dominic. The Miraculous Medal was given to Saint Catherine Labouré in her vision of Mary in Paris in 1830.

The scapular is a narrow cloth with an opening for the head that hangs down a person's front and back. Evolving from the aprons worn by agricultural laborers over their clothes, in the medieval period they became the identifying mark of monastic garb. They were later worn by laypeople who wished to show their support for a particular order. In 1251, the Blessed Virgin appeared to Simon Stock, the superior general of the Carmelite Order. She gave him a brown scapular and promised that any who wore it would be saved from eternal damnation. In 1617, Ursula Benincasa (1547–1618), founder of the Congregation of the Oblates of the Immaculate Conception of the Blessed Virgin Mary, had a vision of the Blessed Virgin who showed her a multitude of angels distributing blue scapulars. Her order subsequently made the distribution of the scapular one of its unique activities. Subsequent apparitions have been identified with scapulars of different colors.

Anne Catherine Emmerich is but one of many people who had apparitions of the Virgin and left behind a body of work that included messages to humanity from the Blessed Virgin. Many of the apparitions have relatively brief messages to communicate, most often centered on more fervent devotion or a particular action. But some seers have brought forth lengthy communications delivered over a period of time, some being published as multi-volume texts. Very few of these materials, received in a Roman Catholic context and resembling volumes received by New Age channelers, have received any recognition by church authorities.

The site of many of the 19th- and 20th-century apparitions, from Guadalupe, Mexico; to Lourdes, France; to Fatima, Portugal; to Knock, Ireland, have, especially when given the least bit of approval by church authorities, become popular pilgrimage sites. Even those marginalized by the church—Necedah, Wisconsin; Bayside, New York; and Conyers, Georgia—have been able to sustain a following to the present.

Doctrinal Development The spread of popular piety supported the development of Mariology, a theology of the Virgin Mary, as a subdiscipline of Christian theology. Mariology would explore and define a set of doctrinal affirmations that would become official dogma, that is, a doctrine to which all Roman Catholics are supposed to grant assent. The dogma of the Perpetual Virginity of the Virgin Mary, that Mary remained a virgin throughout her earthly life, was defined quite early and was clearly stated by Augustine and Thomas Aquinas and reaffirmed by the Second Vatican Council (1962–1965). The dogma of the Immaculate Conception, that from her conception, Mary was preserved from original sin, was defined as dogma in 1854 by Pope Pius IX in his encyclical *Ineffabalis Deus*. The dogma of the Assumption of the Virgin Mary, which states that Mary did not die a bodily death but was taken to heaven at the end of her earthly life and now spends her time working for the salvation of all, was put forth in 1950 by Pope Pius XII in his apostolic constitution, *Munificentissimus Deus.*

In addition to these dogmas, there are a number of titles that have been given to Mary—Queen of Heaven, Co-Redemptrix, Mystical Rose—which indicate additional popular beliefs that together have elevated the veneration of Mary into a major aspect of Roman Catholic devotion in the modern world. In addition, Mary has been named as the patroness—protector and intercessor—for a number of organizations, professions, and even countries. She has been named as the patroness of more than 60 countries, not all by any means having a Catholic majority.

Mary has been a primary subject of Christian artists. In the East, a number of sacred icons have Mary as their subject. Several of these have become famous as "weeping" icons. One icon traced back to Helena is called Our Lady of Czestochowa, an icon now located in Poland. In the 1380s, Prince Ladislaus, the regent for King Louis of Poland, prayed to the Virgin asking where her image should be placed, and in a dream she pointed to a hill at Czestochowa. Ladislaus endowed a monastery and left the image with the monks. In the 1430s, when the monastery was attacked, a soldier slashed the cheek of the image three times. He died as he made the third cut. Since that time, attempts to repair the image have been unsuccessful.

In the West, statues of the Virgin have been popular, many depicting the image of the virgin as she appeared in various apparitions. Most of these statues developed special names. Mary also became the subject of 20th-century attempts to build Christina megastatues. The largest statue of Mary, at 151 feet, is the Virgen de la Paz, located at Trujillo, Venezuela. Other mega statues are the Holy Mother of God the Protectress of the town of Haskovo, Bulgaria, and Our Lady of the Rockies, which sits on the Continental Divide overlooking Butte, Montana.

Mary in Islam In Islamic thought, Jesus is one of the prophets preceding Muhammad, and his mother is given special attention in the Koran. It is noted by Muslim scholars that Mary is granted more attention than any woman mentioned in the Koran. She is in fact the only woman mentioned by name and one of eight persons to have a chapter (the 19th) devoted to her. She is called Mariam, Arabic for Mary. According to the Koran, Mary's mother dedicated her to God while Mary was still in her womb. The angel Gabriel visited Mary to announce her pregnancy with Jesus, though she was a chaste virgin. She has Jesus, alone under a tree, neither Joseph, the visiting Wise Men, nor a manger being

mentioned in the Koran. The birth of Jesus has been seen as more like Allah's creation of Adam de novo, rather than as miracle demonstrating Jesus' divinity. Mary is seen as the type of a pious believer who submits to Allah and is told, "O Mary! God hath chosen thee and purified thee—chosen thee above the women of all nations. O Mary! worship thy Lord devoutly: Prostrate thyself, and bow down with those who bow down."

J. Gordon Melton

See also: Augustine of Hippo; Devotion/Devotional Traditions; Islam; Jerusalem; Muhammad; Passover; Statues—Christian; Thomas Aquinas.

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Mary I

1516–1558

Mary I (Mary Tudor), queen of England (r. 1553–1558), was the daughter of Henry VIII (1491–1547). She came to power as the Protestant Reformation made a significant impact on the country and she used her power to attempt to bring England back into the Roman Catholic fold. In the process she had a number of Protestant leaders arrested and executed, and drove many more into exile. For centuries afterward, Mary was portrayed as a villain in Protestant literature.

Mary I was born February 18, 1516. She was the only surviving offspring of Henry's brief marriage to Catherine of Aragon (1485–1536), a member of the Catholic Spanish ruling family. While Henry still hoped that he would have a son with Catherine, Mary was generally recognized as the current heir to the throne. However, once Henry moved to annul his marriage to Catherine, Mary fell from his favor. Henry subsequently, in 1533, had a second daughter, Elizabeth, whose mother was Anne Boleyn (ca. 1501–1536).

Catherine died in 1536, and Henry forced Mary to sign a statement renouncing her loyalty to Catholicism. Though having to still endure remarks about her legitimacy, she otherwise enjoyed a brief respite from Henry's anger. The pressure on her was further relieved the following year when Edward VI was born of Henry's next wife, Jane Seymour (1508–1537). In Henry's final will, Mary was named as second in succession to her half-brother Edward VI (1537–1553).

Following her father's death in 1547, she lived quietly away from London, though after the prohibition of the Mass by the Protestant-controlled Council that ran the government given Edward's youth, she defied the Council's leaders and continued Roman Catholic practice in her home. The issue did not prevent her from occasionally paying formal visits to Edward.

Following Edward's death on July 6, 1553, John Dudley, duke of Northumberland (ca. 1502–1553), who as the lord president of the Council had virtually run the country during the reign of the juvenile Edward, attempted to bypass both of Henry's daughters and have his daughter-in-law Lady Jane Grey (ca. 1537–1554) placed on the throne. Mary acted quickly after learning of the plot. She gathered her supporters and arrived in London, where she was acknowledged as the new queen on July 19. She turned on Northumberland and had him arrested and soon afterward executed.

As queen, Mary systematically began the reversal of all the laws and actions taken by her father and then

British queen Mary I signs the death warrant of Lady Jane Grey in 1554. (Library of Congress)

her brother that had moved England away from Rome. She restored several Catholic bishops to their posts and removed the most outspoken Protestant ones. A few, including Nicolas Ridley (ca. 1500–1555), Miles Coverdale (ca. 1488–1569), Hugh Latimer (ca. 1485–1655), John Hooper (ca. 1500–1555), and Thomas Cranmer (1489–1556), were arrested.

Soon after her coronation, she named Reginald Pole (1500–1558) to the post of papal legate to negotiate the issue that had caused the country's formal excommunication and found Philip of Spain an ideal husband. She had Parliament reinstitute the Mass throughout England and then repeal a number of what were perceived as "Protestant" laws.

Finally, Mary suppressed any who opposed her rise to the throne to the point of open rebellion, and from her perspective, now that she occupied the throne, the security of the state seemed to require stern measures. The leaders of the revolt were executed and with them the unfortunate Lady Jane Grey. Any role in the movement by her sister Elizabeth remained ill defined and Mary decided not to move against her.

A year of triumph culminated on November 30, 1554, as Mary participated in a ceremony along with her husband and all the members of Parliament in which Pole absolved England of its past anti-Roman actions. Within a few weeks, Parliament had repealed all the anti-Roman laws, and Roman Catholicism was once again established as the dominant practice throughout the country.

With Catholicism firmly in control religiously, beginning in 1555, Mary turned on the Protestant

leadership, Before she left the throne, 277 persons would be burned at the stake for heresy. Cranmer, Latimer, Hooper, and Ridley were prominent among the victims (Coverdale having escaped to the continent). Mary ordered the executions as the only means of ridding England of any Protestant tendencies.

Mary's effort to return England to the Catholic fold permanently was blunted by her poor health. As her attacks on the Protestants continued, the dropsy (edema) from which she had suffered became more severe and she died on November 17, 1558, shortly after the fifth anniversary of her ascendancy to the throne. She would be succeeded by her half-sister Elizabeth, who would move as quickly away from Catholicism as Mary had moved toward it.

In her attempt to heal the divide between her Catholic and Protestant subjects (and in the process create modern Anglicanism) Elizabeth had to deal with the impact of the Marian Exiles, those Protestants who had escaped Mary's wrath by fleeing to the continent. They returned to England fired with Protestant zeal and an intense hatred for the woman whom they blamed for the deaths of so many of their brothers in the faith. They would vilify the one they called "Bloody Mary," the main subject of one of the most renowned of Protestant classics, John Foxe's *Book of Martyrs* (1563). The intense bitterness over Mary was only laid to rest in the radically altered relationship created between Protestants and Catholics in the wake of Second Vatican Council of the 1960s, some 500 years after Mary's reign.

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See also: Church of England; Elizabeth I; Roman Catholic Church.

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Maryknoll

Maryknoll, officially the Catholic Foreign Missionary Society of America, an American-based foreign missionary society serving the Catholic Church, emerged as a seminary devoted to training missionaries. It subsequently grew, step by step, into a global missionary sending agency.

Maryknoll was founded by Fathers James A. Walsh (1867–1936) and Thomas F. Price (1860–1919). As a young priest, Walsh became interested in foreign missions and founded a periodical, *The Field Afar*, to promote interest in the work. Price, the North Carolinian ordained as a Catholic priest, began his career in home missions but soon expanded his concern to include foreign missionary activity. The two met in 1910 at the Eucharistic Congress held in Montreal and formulated plans for a seminary to train missionaries. They quickly received the approval of the American bishops and in June 1911 traveled to Rome, where Pope Pius X approved their project. The Catholic Foreign Missionary Society of America was a reality before the year ended. The Society was headquartered on a hill (knoll) near Ossining, New York, its name chosen because of Walsh and Price's devotion to the Virgin Mary.

At the time Maryknoll was founded, China was the single country that had received the most Christian missionaries and it was not surprising that China was chosen as the first object of the new Society's attention. Price accompanied the first group of three missionaries —Fathers James E. Walsh (not to be confused with the society's co-founder), Francis X. Ford, and Bernard F. Meyer—as the superior for the work. Price died in Hong Kong a year later of a burst appendix. Father James A. Walsh stayed at Maryknoll as the society's superior general, a post he retained until his death in 1936. In 1933, Walsh and Maryknoll were acknowledged by his being consecrated as the titular bishop of Siene.

Among the many people who worked in the background making Maryknoll a reality was Mary Josephine Rogers (1882–1955). She developed an interest in mission while a student at Smith College, where she

organized a Mission Study club. Beginning in 1908, she assisted Walsh, and in 1912 was named the head of the females who were working for the Society. That group gradually began to think of themselves as pursuing a religious vocation, and reorganized in 1920 as the Foreign Mission Sisters of Saint Dominic. The Maryknoll Sisters, as they were popularly termed, became a Pontifical Institute in 1954, at which time its name was changed to Maryknoll Sisters of Saint Dominic. In 1925, Rogers, now known as Sister Mary Joseph, became the Sisters' first mother general, a post she retained until her retirement in 1946. Soon after their founding, the Sisters began working alongside the men in the East and Latin America.

A lay Maryknoll affiliate was added in 1975. Its member Maryknoll Lay Missioners have dedicated themselves to live in economically poorer communities, working to supply basic needs and generally assisting processes that are deemed to be producing a more just and compassionate world. Most lay missionaries are found in Africa, Asia, and the Americas.

The three entities at Maryknoll are distinct branches of the original structure—the Maryknoll Fathers and Brothers, the Maryknoll Sisters, and the Maryknoll Lay Missioners.

Maryknoll Fathers and Brothers spread out globally through the last half of the 20th century—Asia, Africa, and Latin America. They became prominent in South America in the 1960s where many of the brothers emerged as strong supporters of Liberation Theology. The Society has remained on the cutting edge of modern Christian missionary activity as it has made the transition to a decolonialized world and leadership in global Christianity has passed from the hands of Europeans and North Americans. It publication affiliate, Orbis Books, is a major publisher of materials on contemporary Christian missions, missionary theory, and global Christianity.

As of 2009, there are more than 475 Maryknoll priests and Brothers serving in countries around the world, principally in Africa, Asia, and Latin America, while Maryknoll Sisters are to be found in 30 countries around the world.

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PO Box 307
Maryknoll, NY 10545-0307

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See also: Mary, Blessed Virgin; Roman Catholic Church.

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Masjid al-Ḥaram Al-

Al-Masjid al-Ḥaram, located in Mecca, Saudi Arabia, is the largest mosque in the world, and in its midst is the Kaaba, a black cubical structure toward which Muslims orient themselves when offering prayers to Allah. Muslims consider it the holiest spot on Earth, the place where the earthly and heavenly realms intersect. It is a high point of the annual pilgrimage (*al-hajj*) in which Muslims come to Mecca, enter the mosque, and circumambulate the Kaaba.

The site of the mosque and Kaaba was in use as a religious site long before Islam arose in the seventh century CE, and various stories are told of its beginnings. Some consider it a product of the angels at the beginning of time. Tradition ascribes its building to the Prophet Ibrahim (Abraham) assisted by his son Ishmael. Some believe the Black Stone located at the eastern corner of the Kaaba to be part of the original structure erected by Ibrahim. After Ibrahim's death, the Kaaba was again filled with idols and remained in that condition until the time of Muhammad. At that

time, the Kaaba was also the site for an annual gathering (the Hajj) of the tribes of the peninsula. It and the surrounding territory were considered an area of nonviolence. The Kaaba was dedicated to Hubal, a deity of the Nabatean people who inhabited northern Arabia.

When Muhammad (570–632) assumed control of Mecca as the leader of the Muslims, he went to the Kaaba and oversaw the destruction of all the idols. At one stage of this process, his son-in-law (and later caliph) Ali Ibne Abi Talib climbed on Muhammad's shoulders to bring down the largest of the idols, that of Hubal. From this point, the Kaaba was integrated into the worship of the Muslims of Mecca.

Following the death of Muhammad, the caliph Omar Ibn al-Khattab (r. 634–644) enlarged the area around the Kaaba by demolishing a number of houses and erecting a wall that enclosed the outdoor prayer area surrounding the shrine. Caliph Uthman Ibn Affan (r. 644–656) enlarged the prayer area and covered it. Successive caliphs continued to enlarge the emerging mosque and added more permanent and aesthetically pleasing decorations. Then in 777, Caliph al-Mahdi (r. 775–785) demolished the existing mosque and saw to the construction of a larger one that incorporated marble columns decorated with gilt teak wooden inlay and three minarets. Caliph al-Madhi's work survived for centuries, but in 1399, the mosque was severely damaged by a fire and had to be rebuilt by Sultan Nasir Faraj bin Barquq (r. 1399–1405).

In 1571, Ottoman Sultan Selim II (r. 1566–1574) commissioned a major renovation of the mosque. At this time, the mosque took on the appearance it still maintains. He saw to the addition of domes over the prayer halls. In 1629, Sultan Murad IV (r. 1623–1640) added the seven minarets.

During the 20th century, the present nation of Saudi Arabia was created and in 1955, the first of what has become as series of expansions and renovations of the mosque, most designed to accommodate the growing number of visitors—especially for the annual Hajj—was begun. King Fahd (r. 1982–2005) added a new wing and an outdoor prayer area on the southeast side of the mosque. He followed between 1988 and 2005 with the addition of new minarets, the king's residence overlooking the mosque, and additional prayer area in and around the mosque. King Abdullah bin Abdul-Aziz, who succeeded to the throne in 2005, has launched a massive effort to increase the capacity of the mosque by 35 percent. It currently can accommodate 800,000 inside the mosque proper and an additional 1,120,000 immediately outside the mosque.

The current Al-Masjid al-Ḥaram centers on the Kaaba, the 60-foot cube that forms the main reason for Muslims' pilgrimage to Mecca. Surrounding the Kaaba on all sides is a large open area. That area is surrounded by the mosque building itself, a two-story structure that includes a variety of administrative offices and several enclosed prayer halls. Entrance into the area surrounding the Kaaba is through a number of large arched doorways. Outside the building are large areas also set aside for worshippers.

The current structure, including the outdoor and indoor praying spaces, covers an area of 99 acres. While its general capacity is usually two million, it can accommodate up to four million worshippers during the Hajj period.

One event in the modern era disturbed the sanctity of the mosque. In 1979, during the Hajj, a group of extremist Muslims led by Abdullah Hamid Mohammed Al-Qahtani seized control of the mosque. The insurgents declared their leader to be the Mahdi, the prophet who is to arise as the redeemer of Islam. They demanded all Muslims submit to his authority. In the process, a large number of pilgrims became hostages. The takeover lasted for two weeks but finally ended in a gun battle between the militants and the Saudi security forces. A number from both sides were killed in the clash, as were many hostages, before the Saudi forces reassumed control of the mosque.

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See also: Abraham/Abram; Islam; Mecca; Mosques; Pilgrimage.

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Master Ching Hai Meditation Association

The Master Ching Hai Meditation Association (also known as God's Direct Contact) emerged in the 1980s around the teachings and person of Master Ching Hai Wu Shang Shih, a Vietnamese teacher in the Sant Mat tradition. Today the organization has centers around the world and sponsors a series of fast food vegetarian-only restaurants (Loving Huts [http://www.lovinghut.com]). These cafés, which can be found throughout North America, Europe, and Asia, serve as mini-centers of Ching Hai's growing ministry. Raised a Roman Catholic in Vietnam, Ching Hai was introduced to Buddhism by her grandmother. As a young adult, Ching Hai moved to England to continue her education and then lived for a short time in France and Germany. While in Germany she married a Buddhist.

During the early years of her marriage, she pursued a spiritual quest at the feet of several different Eastern teachers, after which she left home to find enlightenment. Her quest had been determined by her reading of the Buddhist Surangama Sutra, which spoke of the Quan Yin Method as the surest means to enlightenment, but she could locate no Buddhist teacher who could inform her of the nature of the method. Finally she visited India, where she met Thakar Singh, a teacher in the Ruhani Satsang Sant Mat tradition, who instructed her in the *shabd* yoga of the sound current. The Sant Mat teaches that the world was brought into existence by the Creative Word or divine Sound Current. Through the use of *simran* (repetition of a mantra) and associated meditative techniques (*dhyan* and *bhajan*), individuals can reconnect to the spiritual realms.

Ching Hai concluded that shabd yoga was the Quin Yin Method she had been seeking. After her initiation by Thakar Singh, she moved to Taiwan and began to teach. Through the 1980s she met with an increasingly positive response, and her following expanded through Southeast Asia and by the early 1990s, around the world. While followers learn and practice shabd yoga, they are also asked to adhere to five precepts: to refrain from (1) taking the life of any sentient beings, (2) lying, (3) stealing, (4) illicit sex, and (5) intoxicants. Followers adopt a vegan or lactovegetarian diet.

Ching Hai is regularly pictured in the movement's literature as wearing designer clothing. In 1995 she created an organization to sell the clothing, which she had herself designed, with the understanding that the income would be used to support humanitarian activities, primarily Vietnamese refugee camps and support of flood victims in Southeast Asia. In December 1999 she attended and spoke at the meeting of the Parliament of the World's Religions in Cape Town, South Africa. The growth of the Master Ching Hai Meditation Association has not always been smooth, however; it has been accused of financial irregularities in Taiwan and has been banned since 1999 in the People's Republic of China, where it has been added to the list of cult-like organizations. Presently, Ching Hai has taken on the honorific "Supreme Master" and has becoming politically active in promoting environmental awareness in her "Be Veg, Go Green, Save the Planet" initiative.

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See also: Ruhani Satsang; Sikhism/Sant Mat.

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Mata Amritanandamayi Math

The network of centers around the world devoted to extending the ministry of Indian spiritual teacher Mataji Amritanandamayi (b. 1951) (often called "Amma")

People receiving the Darshan (The Embrace) from Mataji Amritanandamayi, or Amma, The Mother. (Frédéric Soltan/ Corbis)

emerged in India in the 1960s. Mataji grew up in Kerala in an atmosphere of family devotion to Krishna, but unlike the other children, at the age of seven she began to compose *bhajans* (holy songs) to him. She identified with him closely and seemed to be able to assume various moods attributed to him or to his consort Devi in a way that facilitated the devotion of others. In the early 1970s, when Mataji had just entered her young adulthood, her neighbors began to recognize her as an enlightened being. Among these was her father, who gave her land upon which to create an ashram (religious community).

Mataji's local ministry began to spread, first throughout Kerala and then all of India. In 1988 she built the first of the unique temples associated with her. These Brahmastanams, or Abodes of the Absolute, are the residence of four deity forms, each installed as part of a single image representing the principle of the Unity of God. In the temples, devotees practice a form of *bhakti* yoga, a spirituality based in devotional service to God, by meditating and singing Mataji's bhajans. Devotion to a wide variety of deity figures, including Jesus, Buddha, the Virgin Mary, and so on, is allowed and even encouraged, as Mataji believes that all religions are spiritual paths that lead to the same One God.

International expansion began in 1987, when Mataji made her first tour in the West, centered on the United States, France, and Switzerland. This tour had been made possible by Western disciples who had encountered her in India. Through the 1990s more than 100 centers emerged across Europe and the Middle East and to Singapore and Australia. In 2008, there were approximately 100 centers in North America.

The Mata Amritanandamayi Math supports several social agencies in India—the Amrita Institute of Medical Sciences and Research Centre in Cochin, Ker-

ala; Amrita Niketanam, an orphanage in Parippally; and Anbu Illam, a home for the aged in Sivakasi, Tamil Nadu. In 1996 Mataji inaugurated a project called Amrita Kuteeram, which within five years (2001) constructed some 20,000 houses in different parts of India. The Math has also instituted a program to provide pensions for widows and elderly women who are not receiving government support. These, and like programs, are seen as a manifestation of Mataji's compassion for all people.

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See also: Hinduism; Meditation.

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Mathers, Samuel Liddell MacGregor

1854–1918

A key figure in late 19th-century Esotericism and co-founder of the Hermetic Order of the Golden Dawn, Samuel Mathers was born in London on January 8, 1854. The only child of William Mathers, a merchant's clerk, and his wife Mary Ann, Mathers grew up in Bournemouth in a family environment that was nominally Anglican. After his father died Mathers was sent to Bedford Grammar School. School records show that he was unexceptional as a student, showing none of his future brilliance as a translator of key medieval magical texts.

After leaving Bedford Grammar School, Mathers—like his father before him—began work as a clerk. However, he also developed a keen interest in military history and Freemasonry, and in October 1877, at the age of 23, was initiated as a Mason at Hengist Lodge in Bournemouth. Mathers subsequently gained the three regular degrees—Entered Apprentice, Fellow Draft, and Master Mason—but never became a Lodge Master. He later registered his name with his Lodge as Comte de Glenstrae, a sign that he aspired to more exotic social heights than his conventional and undistinguished background could otherwise provide. Mathers maintained that this title had been conferred on one of his ancestors by King James II. He would later also add MacGregor to his name, claiming that his father was of Scottish descent and that his surname was associated with Clan MacGregor.

According to his future wife Moina it was while working as a clerk that he first began leading "a student's life," although it is likely that this was very much a part-time educational pursuit. Mathers also took up soldiering with the First Hampshire Infantry Volunteers, although according to occult historian Robert A. Gilbert he was never commissioned and it is unlikely that he achieved a higher rank than private. Nevertheless, he translated a military manual from French in order to adapt it to British army requirements and this was a sign of things to come, for Mathers would later revel in this particular skill, translating a number of medieval magical works into English, including Knorr von Rosenroth's *Kabbalah Denudata* (*The Kabbalah Unveiled*); Solomon Trismosin's alchemical treatise *Splendor Solis*; and several magical grimoires, including *The Sacred Magic of Abra-melin the Mage*, the *Key of Solomon*, and *The Grimoire of Armadel*.

In 1881, while still a member of Hengist Lodge, Mathers made a key contact in Dr William Wynn Westcott (1848–1925), who in addition to being a Freemason was also a member of Societas Rosicruciana in Anglia (SRIA). When his mother died in 1885, Mathers left Bournemouth and moved to London's Kings Cross. In London he enjoyed the hospitality extended to him by Westcott, joined the SRIA, and moved in

Hermetic and Theosophical circles. During this period Mathers also spent much of his time in the Reading Room of the British Museum, often arriving in the morning and staying until the early evening, studying and translating various ancient texts. It was here that he met another distinguished occult scholar, Arthur Edward Waite (1857–1942), with whom he soon discovered a mutual interest in all things Esoteric. According to Waite's anonymous tribute to Mathers, published in *The Occult Review* in April 1919—a few months after Mathers's death—Mathers initially spoke to Waite in the Reading Room "in a hushed voice and with [a] somewhat awful accent," announcing that he was a Rosicrucian and a Freemason and that, accordingly, "I can speak of some things, but of others I cannot speak." Mathers clearly loved secrets, and Waite's first impression was that he was somewhat eccentric, but in due course the two men would both become leading members of the Hermetic Order of the Golden Dawn.

As events transpired, Mathers played a key role in the Order's formation in 1888. Wynn Westcott had acquired a Masonic manuscript in cipher form that had been discovered among the papers of a deceased member of the SRIA and he invited Mathers to expand on the Rosicrucian cipher material so that it could form the basis of a "complete scheme of initiation." Mathers subsequently developed the five Masonic grades into a workable system suitable for the practice of ceremonial magic. As a result the Isis-Urania Temple of the Golden Dawn was established in London on March 1, 1888. Mathers, Westcott, and another member of the SRIA—Dr. William Woodman (1826–1891)—were confirmed as leaders of the Order. However, in a comparatively short space of time, Mathers would assume total control. Dr. Woodman died in 1891 and Westcott began redirecting his attention toward the Societas Rosicruciana in Anglia, finally resigning from the Golden Dawn in 1897 because rumors about his involvement in a magical organization were affecting his professional career as a crown coroner. The death of Woodman and the resignation of Westcott left Mathers effectively in control of both the Inner and Outer Orders of the Golden Dawn, even though he and his wife, French artist Moina Bergson (1865–1928), were now based in Paris, having moved there in 1891.

At the time of his assumption of total control of the Golden Dawn, Mathers was engaged in literary research at the Bibliothèque de l'Arsenal, where much of his time was taken up translating the French manuscript of a lengthy and important 15th-century grimoire titled *The Sacred Magic of Abramelin the Mage*. Supported financially by wealthy Golden Dawn member Annie Horniman, a tea heiress and key senior member of the London Isis-Urania Temple, Mathers was presiding over the Ahathoor Temple in Paris while simultaneously attempting to maintain dominance over the various Golden Dawn branches across the Channel. However, when Annie Horniman (1860–1917) queried various aspects of the funding of Mathers's stay in Paris, Mathers accused her of insubordination and expelled her from the Order.

Mathers's increasingly autocratic style and the expulsion of Annie Horniman from the Golden Dawn caused considerable disquiet among Order members and he caused even more consternation soon afterward when he charged senior Order member Mrs. Florence Farr Emery with "attempting to make a schism" in the Golden Dawn and expelled her from the Order as well. The expulsion of Annie Horniman and Mrs. Emery from the Golden Dawn led in turn to years of internal bickering and dissension among Order members, culminating in the fragmentation of the Order itself. Serious rifts appeared around 1903 with the defection of key Order members like Robert William Felkin (ca. 1858–1922) and Arthur Edward Waite (1857–1942), although other members, like J. W. Brodie-Innes (1848–1923), remained loyal to him. Mathers died in Paris on November 20, 1918. The probable cause was Spanish influenza, but according to Mathers's wife, his death resulted from a transcendental encounter with forces on the inner planes that no mortal could survive.

Nevill Drury

See also: Ancient and Mystical Order Rosae Crucis; Crowley, Aleister; Western Esoteric Tradition.

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■ Mauritania

The present state of Mauritania lies on the western edge of the Sahara Desert in North Africa, and most of its 398,000 square miles of territory, especially in the north and east, is very sparsely inhabited desert. The majority of its 3,400,000 people live along the Atlantic coast or on the Senegal River that forms much of its southern border with Senegal. Mauritania also shares borders with Mali, Algeria, and the highly disputed Western Sahara territory.

Mauritania gained independence in a process that began following World War II, when it was named a French overseas province. In 1960 autonomy was granted and over the next six years Mauritania struggled to free itself from French economic control. However, the history of the region begins in the fifth century CE, when the Berber people who inhabited the region organized the ancient kingdom of Uagadu, centered on the city of Koumbi-Selah in southern Mauritania, near the Mali border. At its height, Koumbi-Selah was one of the largest cities in the world. During the years of this kingdom, Islam swept across Africa.

In 1076 the armies of the Almoravid Empire, centered on Marrakesh (present-day Morocco), conquered Uagadu, and introduced Islam to Central Africa but left a decade later to concentrate on the conquest of Spain. However, in the next century the Almoravids were replaced by a new Muslim empire, the Almohad, which brought all of Mauritania under its hegemony. This second empire collapsed in the next century, leaving Islam as its enduring legacy.

Over the next centuries, the region experienced intermittent wars between the Berbers and the Arabs.

People coming to Friday prayer in Chinguetti Mosque, Mauritania. (Images&Stories/StockphotoPro)

Mauritania

Their conflict came to a head at the end of the 15th century, when the Arabs won the Cherr Baba War. Their victory led to the establishment of a stratified society, with the Arabs (the *hassani*) at the top, the Berbers in the middle, and the residents in the south, the Fulah and the Soninkes, at the bottom. In 1858 the French invaded Mauritania, but they were not able to pacify the land until the 1930s.

Islam has been the religion of the region for a millennium and remains the official religion of the independent nation of Mauritania. As the leader of an Islamic state, the president must be a Muslim. He is assisted by a High Islamic Council. Muslims are prohibited by their religion from converting to another religion. The government provides some support to the Central Mosque in the capital city, but other mosques are supported by their members. Most Muslims in Mauritania are followers of the Malikite School, although Sufi brotherhoods of the Qadiriyya, Tijaniyya, and Shadhiliyya orders are also prominent.

The Roman Catholic Church came into Mauritania with the French army but only established a settled organization at the beginning of the 20th century. The church has been able to continue a presence in the post-French years, primarily serving expatriates from France, Senegal, and the Canary Islands. Protestants attempted to evangelize the country on several occasions but have failed to establish any work apart from the expatriate community. Attempts at proselytization are controlled by a law that bans the publication of any material that is considered against Islam or that contradicts or otherwise threatens Islam. Christian

Mauritania

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,142,000	3,333,000	99.1	2.92	4,514,000	6,323,000
Ethnoreligionists	1,000	17,200	0.5	2.92	18,000	20,000
Christians	6,200	8,600	0.3	2.25	10,400	11,600
Roman Catholics	6,200	4,500	0.1	0.00	5,000	5,000
Independents	0	2,000	0.1	5.87	2,500	3,000
Anglicans	0	1,000	0.0	5.15	1,500	2,000
Agnostics	600	3,400	0.1	4.90	5,000	8,000
Baha'is	100	340	0.0	2.87	500	1,000
Atheists	0	280	0.0	2.90	500	700
Total population	**1,150,000**	**3,363,000**	**100.0**	**2.92**	**4,548,000**	**6,364,000**

churches (mostly Catholic) now exist in Nouakchott, Atar, Zouirat, Nouadhibou, and Rosso. The expatriate community of Christians and the few citizens who are considered Christians from birth practice their religion without government interference and may possess Bibles and other Christian religious materials in their homes.

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See also: Qadiriyya Sufi Order; Roman Catholic Church; Shadhiliyya Sufi Order; Tijaniyya Sufi Order.

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■ Mauritius

Mauritius, an island in the Indian Ocean east of Madagascar, was uninhabited until it was settled by the Portuguese in the 1500s. The independent nation of the same name now includes this island and several nearby islands, the largest of which is Rodriguez Island. Together the islands have 784 square miles of land, which are home to 1,280,000 people.

Abandoned by the Portuguese, Mauritius was resettled in 1598 by the Dutch, who gave it its name. The French recolonized it in 1715, and the British won control in 1814 as part of their prize after the defeat of Napoleon. By 1835, when slavery was abolished, Africans constituted 70 percent of the population. To deal with the labor shortage after the abolition of slavery, sugar plantation owners turned to India. Over the next century almost half a million Indians from Tamil Nadu and Andhra Pradesh in southern India and from various spots in northern India entered the country as indentured servants. They eventually constituted the majority of the island's population, by latest count some 68 percent.

Hinduism is now the dominant religion of Mauritius. The Indian immigrants brought with them the spectrum of traditional Hindu beliefs and practices and have established both Vaishnavism and Shaivism throughout the country. There are also a large number of adherents of the Arya Samaj, a 19th-century reform movement that has found an affinity with American Unitarianism. Most Arya Samaj members have northern Indian heritage.

In the 20th century, a variety of new Hindu movements appeared in Mauritius. The country was an early home of the International Society for Krishna Consciousness, an American movement with roots in

Mauritius

Bengali devotional (*bhakti*) yoga. There is also a group attached to the Vedanta Societies/Ramakrishna Math and Mission, also based in Bengal.

The Indians also brought Islam with them. Muslims constitute about 16 percent of the Mauritian population, the great majority being Sunni Muslims of the Hanafite School. There are also Sunnis of the Shafiite school, some Shias, and a few Ismailis, affiliated with the Shiah Fatimi Ismaili Tayyabi Dawoodi Bohra. The largest dissenting group are the Ahmadiyyas, not recognized as orthodox Muslims by the rest of the community.

Christianity was established on Mauritius following the colonization by the French. The Lazarist Fathers, a Catholic order, arrived in 1722. They surrendered their work to the Benedictines in 1819, following the change of political control from France to Great Britain. At the same time, a vicariate was established that included Madagascar, South Africa, and Australia, with Port Louis, the Mauritian capital, as its center. Port Louis was named a diocese in 1852. The Roman Catholic Church is the largest Christian body on the island of Mauritius and claims the allegiance of most of the residents of Rodriguez Island as well.

The Church of England initiated work on Mauritius in 1810 and remains the largest Protestant church. In the 20th century the Church of England granted autonomy to its overseas affiliates and the Mauritian parishes are now part of the Church of the Province of the Indian Ocean. Mauritius has been set aside as a diocese. The archbishop resides in the Seychelles. Shortly after the Church of England was established in Mauritius, missionaries from the London Missionary Society arrived. Their work fed the development of the Church of Scotland, a Presbyterian body. In the mid-19th century, the Church of the New Jerusalem also began a mission, now related to the General Church of the New Jerusalem.

Through the 20th century, a number of Protestant and Free church groups began work, including the Assemblies of God, the Seventh-day Adventist Church, and the Jehovah's Witnesses. The Adventists entered

Mauritius

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Hindus	379,000	551,000	42.7	0.91	573,000	539,000
Christians	297,000	435,000	33.7	0.93	476,000	504,000
Roman Catholics	280,000	334,000	25.9	1.79	329,000	336,000
Protestants	5,900	105,000	8.1	4.15	140,000	160,000
Independents	1,300	9,000	0.7	4.56	11,000	13,000
Muslims	132,000	217,000	16.8	0.92	238,000	245,000
Agnostics	1,600	33,500	2.6	0.92	50,000	70,000
Baha'is	6,500	24,800	1.9	0.92	35,000	50,000
Chinese folk	1,600	17,300	1.3	0.92	19,000	20,000
Buddhists	5,800	3,200	0.2	0.92	3,500	3,500
Sikhs	0	3,000	0.2	0.92	3,400	3,600
Ethnoreligionists	0	2,600	0.2	0.91	2,800	3,000
Atheists	400	1,600	0.1	0.92	2,500	4,000
New religionists	100	750	0.1	0.90	1,000	1,500
Total population	**824,000**	**1,289,000**	**100.0**	**0.92**	**1,404,000**	**1,444,000**

Mauritius in 1914, and their Mauritius Conference, now part of the Indian Ocean Union Mission, is now the third largest Christian body on the island.

Other religious groups that have formed congregations on the islands include the Baha'i Faith; the Church of Christ, Scientist; the Christadelphians; and the Church of Jesus Christ of Latter-day Saints (LDS). Since its entrance in 1995, the LDS has built a thriving branch now connected to the South Africa Durban Mission.

The ethnic and religious pluralism on Mauritius has dictated the necessity of interreligious contact, and an interreligious committee has functioned for many years. The country's Constitution guarantees freedom of religion, including the freedom to propagate one's religious views to others. Registered religious groups receive some support from state funds.

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See also: Arya Samaj; Assemblies of God; Baha'i Faith; Benedictines; Christadelphians; Church of Christ, Scientist; Church of England; Church of Jesus Christ of Latter-day Saints; Church of Scotland; Church of the Province of the Indian Ocean; General Church of the New Jerusalem, The; Hanafite School of Islam; International Society for Krishna Consciousness; Ismaili Islam; Jehovah's Witnesses; London Missionary Society; Roman Catholic Church; Seventh-day Adventist Church; Shaivism; Shiah Fatimi Ismaili Tayyabi Dawoodi Bohra; Vaishnavism; Vedanta Societies.

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Mayan Calendar

In the 1990s, an obscure calendar from ancient Meso-America gained some importance among followers of

Calendar from the Mayan civilization, which thrived during the 3rd to 10th centuries, was highly accurate and based on complex mathematical and astronomical calculations. (Corel)

Western Esotericism. The importance of the Mayan calendar was initially proposed by art historian José Argüelles (b. 1939) in his 1987 book, *The Mayan Factor: Path Beyond Technology.* The unexpected success of *The Mayan Factor* among followers of the New Age led him to put out a new calendar for their use, a 13 Moon/28 Day Calendar focused on phases of the Moon, which many New Agers had begun to follow. This calendar runs from July 26 to July 24 of the following year, a total of 364 days. July 25 is left as a "Day out of Time." Argüelles attempted to synchronize his calendar with the Mayan calendar, while drawing on other non-Mayan sources, and make it available to modern people who otherwise live by the Common Era calendar (the modern revised Gregorian calendar used by most countries as the 21st century begins). His work was highly criticized by his scholarly colleagues, though those criticisms were usually ignored by his New Age audience. Through the several organizations he founded, the Planet Art Network and the Foundation for the Law of Time, he has continued to speculate on the calendar and its modern spiritual and metaphysical implications.

Even before Argüelles, however, speculation concerning the Mayan calendar was made by Michael D. Coe, who in his 1966 book *The Maya* offered the suggestion, in passing, that civilization might end on December 24, 2011. In later editions he revised the date to the now familiar December 23, 2012. The idea was discussed by Frank Waters in his *Mexico Mystique: The Coming Sixth Age of Consciousness* (1975) and again mentioned briefly by Argüelles in both *The Trans-*

formative Vision (1975) and *The Mayan Factor* (1987), but the idea was largely forgotten in the 1990s with the New Age movement in sharp decline.

Then after 20 years of neglect, Daniel Pinchbeck revived speculation about the Mayan calendar and the 2012 date while linking them to a wide variety of beliefs surrounding UFOs, though his best-selling 2006 book *2012: The Return of Quetzalcoatl* was essentially based on his own experiments with mood-altering substances and channeling. He also tempered Michel Coe's original apocalyptic predictions and proposed a shift from materialistic to spiritual consciousness in its stead. By the time Pinchbeck's book appeared, the most popular prophetic Esoteric text of the 1990s, James Redfield's *The Celestine Prophecy*, appeared to have faded in popularity, and within a short time a host of new books appeared discussing and offering alternative speculation about what, if anything, would occur in December of 2012.

While the literature on 2012 generally refers to the Mayan calendar, the Mayans actually had three calendars. Two of these calendars were the Haab' and the Tzolk'in. The Haab' was the 365-day political calendar. It consists of 18 20-day divisions, plus a 5-day period added at the end of the year. These last five days, having been added to bring the year close to the solar year, were to some degree out of the system and viewed as unlucky and unfortunate. The Haab' started at the Winter Solstice and marked out the planning for an agricultural year.

The Haab' was combined with the Tzolk'in, the 260-day religious ceremonial calendar. At the beginning of the Mayan cycle, the Haab' and Tzolk'in would begin running side by side simultaneously. When the Tzolk'in ran out, it would simple begin again. It took 52 years for the Tzolk'in to once again end and begin at the Winter Solstice as did the Haab'. The 52-year cycle would operate for the culture's needs and most concerns, as very few lived to be more than 52 years old. The combined Haab'-Tzolk'in calendars named but did not number the years.

For the recording of events more than 52 years ago, a third calendar was employed, the so-called Long Count calendar. It is this calendar around which modern prophetic speculation has gathered. The Long Count begins counting years from what most believe to be the Mayans' date for creation, which would be August 11, 3114 BCE in the Common Era calendar used in most countries today. The Long Count calendar runs for 5,125 years and hence will run out in 2012 and start over again.

The 2012 date has been correlated with a variety of facts. Some have suggested, for example, that in 2012 the plane of the Solar System will line up exactly with the plane of the Milky Way, thus completing a wobble cycle that takes 5 times the 5,125 years of the Mayan calendar, or approximately 26,000 years.

Prophecies concerning 2012 vary from anticipations of catastrophe to hopes for positive social change and large-scale spiritual transformation for individuals. The expected changes vary from the visible and disruptive alternation of social and natural structures to the invisible and hence difficult to detect changes in human consciousness.

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See also: Calendars, Religious; Western Esoteric Tradition; Winter Solstice.

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■ Mayotte

Mayotte, an island in the Mozambique Channel between Madagascar and Mozambique, has traditionally been considered part of the Comoro Islands. It became the center of French culture during several centuries of French rule. In 1974, when the Comoros Islanders decided to become independent of French rule, the residents of Mayotte voted to remain connected to France. France had established both a naval and an air base on the island. Today, some 216,000 people live on the island's 144 square miles of land.

Meanwhile, the status of the island remains a matter of intense dispute. France has refused to back away from its control of the island in spite of a United Nations resolution in 1991 recognizing the Comoros's claim to the land. The Camoros Islands' claim has been affected by its political instability.

Prior to 1975, Mayotte shares a common history with the Comoro Islands. Both are overwhelmingly Muslim, most residents being Shafaiite Sunnis. However, the Christian presence in Mayotte is stronger than it is in the Comoros, especially since the expulsion of Protestant missionaries there in 1978. The Roman Catholic Church is the largest Christian body, its work being attached to the Diocese of Ambanja (Madagascar). There are only a few thousand members.

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See also: Roman Catholic Church; Shafiite School of Islam.

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Mayotte

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	42,600	128,000	98.5	2.46	185,000	338,000
Christians	360	940	0.7	1.52	1,100	1,200
Roman Catholics	260	500	0.4	1.90	500	500
Protestants	100	200	0.2	0.00	250	300
Marginals	0	120	0.1	0.00	150	200
Ethnoreligionists	0	580	0.4	2.49	700	900
Agnostics	0	350	0.3	5.69	600	1,200
Atheists	0	50	0.0	2.44	100	200
Total population	**43,000**	**130,000**	**100.0**	**2.46**	**187,000**	**342,000**

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Mazdaznan

Mazdaznan is a form of neo-Zoroastrianism which, although declining, is still present in several Western countries. Otto Hanisch (1844–1936), later known under the pen name of Otoman Zar-Adusht Ha'nish, was born in 1844, probably in Teheran, to a Russian father and a German mother. His place of birth was later disputed, and nothing certain is known about his life until he surfaced in 1900 in Chicago. There, he claimed to have been initiated while in Iran (or Tibet) into a mysterious Zoroastrian order. He quickly gathered a number of American followers and in 1917 established, in California, an organization known as Mazdaznan. Among the early followers were Maud Meacham (1879–1959) and Swiss-born David Ammann (1855–1923), the latter being instrumental in spreading Mazdaznan into Europe. Hanisch died in 1936, and his successors are known as Electors.

While Mazdaznan led a comparatively quiet existence in the United States, it became quite controversial in Europe. Critics claimed that Mazdaznan was not a genuinely Zoroastrian religion, putting great stress on Hanisch's idiosyncrasies. Because of his ideas about the Aryan race, Hanisch was accused in several European countries of being racist and anti-Semitic, although he was also critical of Nazism. In fact, the Mazdaznan organization was banned in Nazi Germany as early as 1935.

Crucial to Mazdaznan philosophy is the idea of reconverting Earth into a garden, where God will converse and cooperate with humans. Breathing exercises are also very important, and in fact this practice spread from Mazdaznan to a number of other groups, in German-speaking Europe particularly. Also popular were Mazdaznan songs and ideas about food and diet, which attracted a number of medical doctors to the movement.

The Mazdaznan movement declined steadily through the last half of the 20th century, and as of 2008 no longer has any public presence. Neither the website of the German section (http://www.mazdaznan.de) nor the former American headquarters (http://www.mazdaznan.org) is active. No activity appears to be carried out any longer from the Bonita address, where Mazdaznan remains legally incorporated.

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See also: Vegetarianism; Zoroastrianism.

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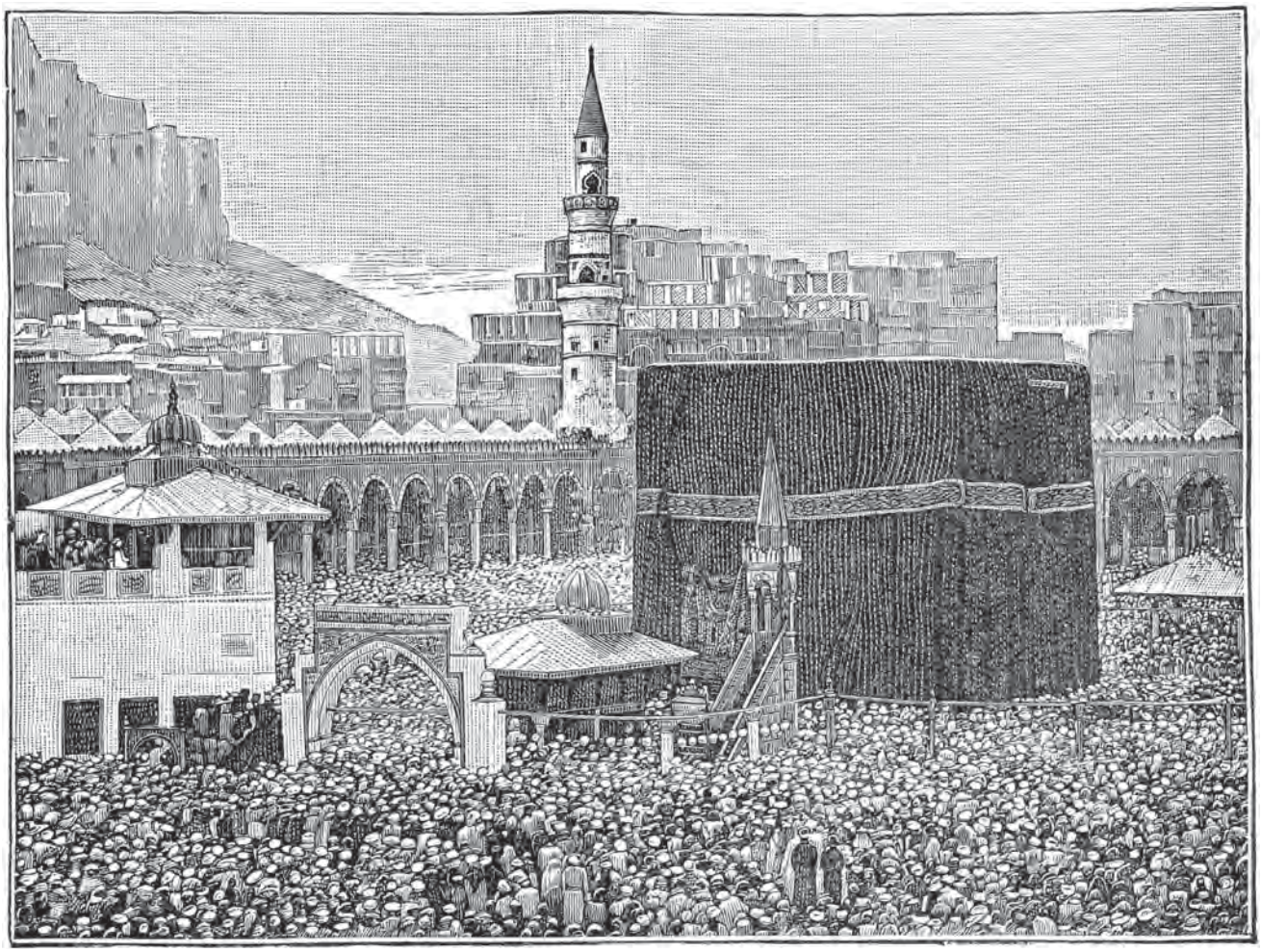
Mecca

Mecca, a city of modern Saudi Arabia, is the geographical center of Islam. The significance of Mecca is based on its being the site of the first shrine built to worship God by Adam and Eve, and the acceptance by Ibrahim (Abraham) to sacrifice his son Ismail were this to be the will of God. It is also the ancestral home of the Prophet Muhammad and so a symbol of his faithfulness to God and to delivering the divine message. It is the site of the annual *hajj*, or pilgrimage ritual, in Islam, and is situated in the Hejaz region of what is today Saudi Arabia. It is the direction toward which Muslims pray and a city that has always been involved in pilgrimages of one sort or another. Vast numbers go on pilgrimage today, and the management of the pilgrimage is a major operation and the responsibility of the Saudi government.



This 19th-century engraving shows the Kaaba at Mecca, in present-day Saudi Arabia. The Kaaba is a shrine that houses the Black Stone of Mecca, the focal point for Muslim prayer and final destination for pilgrims to Mecca. (John Clark Ridpath, *Ridpath's History of the World*, 1901)

Mecca is the site of the Great Mosque in the midst of which is the Kaaba, a black stone said to have been an altar created by Ibrahim and Ismail to worship the one God. This pure monotheism was weakened subsequently by the importation of local deities into the site, which became the center of pilgrimage of Arab tribes. The Quraysh tribe was the dominant force in the city and controlled much of the pilgrimage business, although the extent to which the city was an important economic hub in the spice trade is now controversial. The clan from which Muhammad came, the Hashimites, remained the de facto rulers of the city for a long time, even under the Ottoman Empire, but they were overturned twice subsequently by the Wahhabis, who were supported by the al-Saud family, and eventually Mecca was incorporated into what is today Saudi Arabia. The Saudis are responsible for looking after the two religious sites of Mecca and Medina and organizing the tremendous inflow of pilgrims on the hajj and *umra*. Although Mecca has a tremendous religious significance in Islam, it has never been particularly important politically. Even at the time of the Prophet his main base was Medina not Mecca, and during the various Islamic empires the center of power was always in a capital city far from the Hejaz, in which Mecca is situated. It was largely a center of the pilgrimage and also of scholarship since many pious Muslims stayed there after their pilgrimage, although it has to be said

that even in the pursuit of the Islamic sciences Mecca has remained a backwater until recently, the main intellectual centers generally being elsewhere.

The valley in which Mecca lies is called Becca, sometimes linked with the Arabic word *tabakka*, which refers to people crowding together and a lack of water. *Baka* means lamenting, and the local conditions are indeed harsh, with long dry periods being interrupted by sudden and very damaging floods. We are told in the Koran that the first house of God was built there (3:96). It became the *qiblah*, the direction in which Muslims should pray, but initially Jerusalem fulfilled this role, until a later revelation changed the direction.

The hajj is the pilgrimage to Mecca, compulsory for every adult Muslim who can undertake it once in a lifetime (3:91). It takes place in the month of Dhul Hijjah, 70 days after Ramadan. The pilgrimage celebrates three events: the forgiveness and reunion of Adam and Eve, Ibrahim's willingness to sacrifice his son Ismail, and the obedience of the Prophet Muhammad. Adam and Eve were reunited on the plain of Arafat and they are said to have built the Kaaba shrine to worship the one God. It is made of black granite and is now covered with a black cloth with Arabic calligraphy on it. The shrine was rebuilt by Ibrahim to commemorate both the dream he had when he was told to sacrifice his son Ismail to God and the overcoming of Satan. In the end Ibrahim instead sacrificed a ram to God, the origin of the Eid al-Adha festival at the end of the hajj during which sheep are slaughtered. It was here that Ismail and his mother were desperate for water and the Zam Zam spring appeared to save them from death. The water from this spring is still collected today and given to pilgrims, and sent to other parts of the world also. All these events occurred and are commemorated now in the vicinity or actually in Mecca.

Oliver Leaman

See also: Abraham/Abram; Eid al-Adha; Medina; Muhammad; Pilgrimage; Wahhabi Islam.

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Medicine Buddha's Birthday

The Medicine Buddha (Bhaisayja-guru or in Japan, Yakushi-nyorai) is the bodhisattva most known as a healing force in the Mahayana Buddhist tradition. According to Buddhist teachings, prior to attaining enlightenment, Medicine Master made 12 vows to cure all illnesses and lead all people to enlightenment. The circumstances of the making of the vows are revealed in the Medicine Master Sutra, which also speaks of the benefits to be offered to believers who invoke Medicine Buddha's name.

Medicine Buddha is charged with healing all diseases in the sick as well as any deficiencies of wisdom we might have. He is often depicted with the attending bodhisattvas Sunlight (on his left) and Moonlight (on his right) who lead the cadre of bodhisattvas that surround Medicine Buddha. His body is transparent, and he is pictured as wearing a monastic robe and as seated with his legs crossed. His left hand lies in his lap and usually holds the medicine bowl while his right hand forms the charity mudra and holds either a branch with fruit, or just the fruit of the myrobalan, a medicinal plant found in India and other tropical countries. His birthday is celebrated on the 22nd day of the 8th lunar month.

J. Gordon Melton

See also: Bodhisattva; Calendar, Religious; Mudras.

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Medicine Wheel (Wyoming)

Located high on a peak in the Bighorn Range in Wyoming, Medicine Wheel is an ancient Native American

ritual site made of stones laid in a circular pattern, some 80 feet in diameter. At the center of the circle is a horseshoe-shaped cairn, about 12 feet in diameter and 2 feet in height. The central cairn is connected to the outside circle of stones by 28 lines of stones, giving the overall site a resemblance to a modern bicycle wheel. In addition, around the outer ring of stones are six additional unevenly spaced cairns.

The Medicine Wheel is located at a 9,642-feet elevation and is accessible only the 2 warmest summer months. It has been dated to as early as 10,000 BCE or as late as 1700 CE. Since its discovery by European Americans, it has been used and maintained by various groups to the present. The wheel is now seen as an integral part of other sites in the mountainous West, especially the more than 100 wheels that have been found in South Dakota, Wyoming, Montana, Alberta, and Saskatchewan. Near the wheel, at lower altitudes, are a number of sites used for different Native ceremonies, from vision quests to sweat lodges.

Archaeological explorations of the site suggest that the central cairn is the oldest element in the present site. It possibly has at times supported a central pole. In 1974, Jack Eddy opened archaeo-astronomical studies of the site. The placement of the cairns suggested an alignment toward the rising and setting sun at the Summer Solstice. He also checked the alignments with a variety of stars associated with the solstice. He found the cairns marked the rising points of the stars Aldebaran, Rigel, and Sirus, which are known to play important roles in both Cheyenne and Lakota mythology.

In addition, Jack Robinson, an astronomer who visited the site, found an alignment with the rising star Fomalhaut, some 28 days before the solstice, a possible rationale for the 28 "spokes" of the wheel. The rising of Fomalhaut would give people a month's warning of the approaching Summer Solstice. Thus it has been hypothesized that, from about 1200 to 1700 CE, possibly best dates for the circle's construction, that Fomalhaut, Aldebaran, Rigel, and Sirius could have identified the season on the mountain with Fomalhaut rising 28 days and Aldebaran 2 days prior to Summer Solstice, and Rigel rising 28 days after the solstice, and Sirius 28 additional days later, the true end of summer.

In the last generation, the site has enjoyed increasing use by Native Americans across a range of tribal affiliations. Since 1988, two Native organizations, the Medicine Wheel Alliance and the Medicine Wheel Coalition for Sacred Places, have worked with government agencies to preserve the site as sacred space and limit any development of the area. The Forest Service especially had projected improvements that allow greater access. An agreement signed in 1996 between Native Americans and a spectrum of government agencies recognizes Medicine Mountain, and the peak upon which the Wheel rests, as sacred space and radically limits tourist development and any foresting or mining. Twenty-four days each summer, the site will be exclusively for Native ritual use. Most recently, the site has been cordoned off to prevent its deterioration. Native groups have worked to have as large an area around the site as possible declared as protected territory.

J. Gordon Melton

See also: Summer Solstice.

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Medinah

Medinah was the city to which the Prophet Muhammad retreated when rejected initially by his hometown of Mecca. He built his power base there, and the first mosque, and from there launched his eventually successful campaign to overcome the opposition in Mecca. The Islamic calendar starts with his journey to Medinah and it is today a secondary site of pilgrimage after Mecca, containing important tombs such as those of

Lithograph of people entering the mosque of Medinah, the site of the tomb of Muhammad and the second most holy city of Islam after the spiritual capital, Mecca. (Library of Congress)

the Prophet himself, his daughter Fatimah, and the first two caliphs. It is closed to non-Muslims.

About 200 miles north of Mecca is Medinah, originally called Yathrib, which was a significant city at the time of the Prophet Muhammad. In Arabic "madinah" just means "city" and perhaps it acquired this label because it was the first site of Islamic political power, and indeed Muhammad's arrival in the city constitutes the start of the Islamic calendar. The city is sometimes called Medinat al-Nabi (the city of the Prophet) or Medinat al-munawarrah (the radiant city). Muhammad moved there when driven out of Mecca and found the city a more welcoming environment for the message he was transmitting, although not without difficulties in the form of its stubborn Jewish population who were resistant to Islam. We are told that the Constitution of Medinah was written to formulate an agreement between the Muslims and the existing communities in the area, in particular the Jews, and for some time an uneasy peace resulted. When hostilities eventually broke out with the Meccans the Jews were taken to have sided with the enemy of the Muslims and were entirely wiped out in the area, as far as we can tell, destroying any significant opposition to the new Islamic movement.

Medinah is important today for its sites, in particular the Mosque of the Prophet where he is buried and also the grave of the first two caliphs, Abu Bakr and Umar, and the Prophet's daughter Fatimah, and is very much on the pilgrimage route of Muslims when they go on the *hajj* to Mecca. There are said to be other tombs there, of the Prophet's grandson Hasan and the caliph Uthman. The rather elaborate tombs were destroyed by the Saudis; the Wahhabi theology on which the regime is based disapproves of praying at graves and the associated rituals. The first mosque ever built is also there, the Quba Mosque, although it has gone through many changes over time.

Medinah is in a much more favorable part of the Hejaz, with water and surrounded by a plain. It is surrounded by a substantial wall that originates in the 12th century CE and there is also a castle and four gates, of which the Bab al-salam is the most remarkable in design. The city has many houses and gardens, benefiting from the availability of water, and more industrial and technological activities than the other holy city, Mecca. Non-Muslims are not supposed to go to either city, but the exclusion zone in Medinah is far narrower than in Mecca.

Oliver Leaman

See also: Mecca; Mosques; Muhammad; Pilgrimage.

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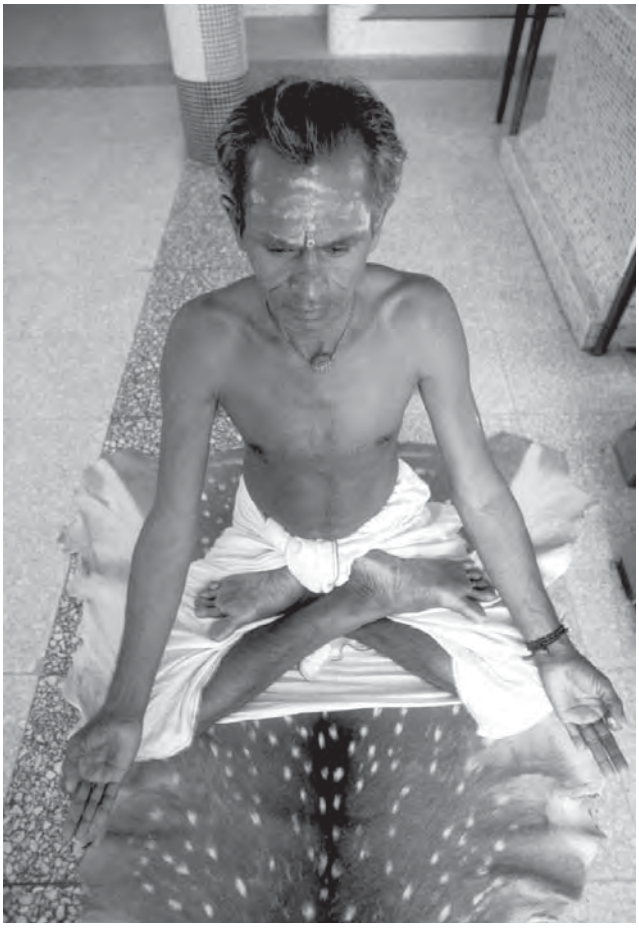
Meditation

The word "meditation" has two distinct meanings. The first refers to philosophical thinking or deliberation that focuses on a particular topic or question, usually of deep existential or metaphysical import (as in the philosopher Descartes' *Cartesian Meditations*). In the second meaning, meditation does not engage the thinking process but, on the contrary, seeks to disengage it. To avoid confusion between the two, the second is sometimes called contemplation. Meditation understood as contemplation is relevant to religious and spiritual practices and will be elaborated upon here. Meditation in this meaning refers to dwelling in a state of consciousness with a single-pointed focus or dwelling in a state of alertness or wakefulness without a particular focus. It also refers to various practices developed for stilling the mind and bringing about these states of consciousness. Meditation practices as we know them today originated in religious contexts, as part of spiritual disciplines designed to help aspirants realize the spiritual goals envisioned by their religions. Today, increasing numbers of people practice some form of meditation, either for spiritual or religious reasons or for other reasons such as general health and well being.

Meditation in the Major Religious Traditions and in Contemporary Life All the major religious traditions of the world as well as many indigenous religions have developed some form of meditation practices. These vary greatly depending on the cultural context and the purposes assigned to them by the traditions. The common religious objective in all meditation practices is to alter the aspirant's everyday consciousness in which the mind is crowded by thoughts and images and driven by desires and anxieties to a mode in which it is more receptive to and capable of realizing the spiritual goals affirmed by his or her religion.



Meditating Indian guru. (Corel)

In monotheistic Western religions (Christianity, Islam, Judaism), God is usually conceived as being ultimately separate from humans, and consequently the highest spiritual goal for human beings is a union (not necessarily oneness) with God. Accordingly, meditation practices in these traditions developed out of the practice of prayer and are designed to deepen the aspirant's devotion and unwavering attention to God. They may consist of chants or repetitions of single words or visualizations that employ images or symbols of God. Contemplative prayers help the aspirant dwell in the qualities of God (such as all-knowing, loving, and merciful). Individuals who seek surrender to God as their life's foremost goal are called mystics in these traditions, and they typically utilize meditation practices along with other practices such as abstinences and privations to attain as direct a connection with God as is possible within the context of their religious beliefs.

Asian religions (Buddhism, Hinduism) tend to conceive of God as ultimately not separate from humans, though many of them acknowledge the presence and importance of God or gods. Meditation practices that are devotional in nature and similar to those in the monotheistic religions abound in these traditions. Additionally, these traditions have elaborate and systematically developed techniques for cultivating the aspirants' mental and spiritual capacities so they may realize God or ultimate reality within their own innermost being. These techniques have had a considerable influence on contemporary Western spirituality, perhaps because they can be relatively easily extracted from their cultural and religious contexts and adapted to contemporary Western cultural and spiritual life.

Meditation has established itself as one of the most important elements in new and contemporary forms of spirituality and also as part of the evolving practices aimed at promoting general health and well being. Beginning in the 1960s in Western popular culture, a variety of meditation practices have been loosely adapted from the Asian and Western Esoteric and to a lesser extent from the Christian and Jewish mystical traditions to fit contemporary lifestyles in which personal meaning and experience is greatly valued. Individuals who embrace traditional Western religions also use meditation to enhance their personal and experiential connection to the beliefs and values of their religion. In addition to these spiritual and religious contexts, contemporary medicine and health science has taken interest in the research and application of meditation.

Types of Meditation Practice Meditation is commonly practiced by sitting still on a cushion or a chair, but it can also be practiced by standing, walking, or lying down. Some practices employ visual imagery and suggestion, as in guided imagery. Most meditation practices that do not involve suggestion fall into one or the other of two basic types, concentrative or opening up, or some combination of the two.

Guided imagery practices may be done individually or in groups with the help of a meditation teacher, guide, or pre-recorded instructions that take the participants on a journey within their minds. The images and meanings suggested typically help calm and soothe the mind and also provide positive affirmations for health and well being. Guided imagery can be done sitting up or lying down, and the effort involved is in following the guidance provided. It is more structured than other types of meditation and for this reason accessible to a wider range of people, including those with health problems and disabilities.

Concentrative meditation, as well as the others described in the sequel, is usually done sitting on a chair or on a cushion with legs folded. Attention is focused on a single object, usually a sound (often referred to by the Sanskrit term *mantra*) or a visual object (*yantra*) such as a concentric image (*mandala*), an image of a deity, or the flame of a candle. The object may also be a natural process such as breathing. Whenever attention veers off of the meditation object, the practitioner brings it back to the object. The objectives of concentrative meditation include calming and stilling the mind and the development of one-pointed concentration and the capacity to abide in whatever the state that is being cultivated. Very deep concentration, which usually requires much practice, can lead to blissful states of stillness called *samadhi*. They may involve experiences of oneness with God or reality—the so-called supramundane states (*dhyana*) the Buddha is said to have experienced while practicing with the yogis with whom he lived in the forest before his enlightenment. In the Hindu tradition, Patanjali's *Yoga-Sutras* is a manual par excellence for concentrative meditation and for cultivating s*amadhi*.

In opening-up meditation, the objective is to relax the narrow focus of intentional consciousness and allow it to open up into a spacious awareness that focuses on nothing in particular yet extends to everything within and around the practitioner without limit. In Zen, the practice of "just sitting," or *shikantaza*, is an example of this type of practice. In Tibetan Buddhism and in other traditions a practice that focuses on the open, limitless sky as the object of meditation is designed to develop this type of expanded, spacious awareness.

The best known meditation practices in the West derive from those developed in the Theravada Buddhist tradition and are known as *vipassana*, or insight meditation. Original descriptions of these can be found in two texts that are part of the Pali canon and are attributed to the historical Buddha. These are the *Anapana-Sati* and the *Satipatthana Sutta*. In the Buddha's time,

apparently the aspirants began their training with concentrative practices called *samatha*, and only after developing their skill in abiding with concentrative meditation would they take up opening-up practices called vipassana, in which the aspirant practices mindful attention without selective focus.

Contemporary forms of vipassana taught both in Asia and in the West combine elements of *samatha* and vipassana, with the practitioner focusing on a process that naturally occurs within his or her body and/or mind as a meditation object. Such natural processes include the flow of air around the nostrils or the rising and falling of the abdomen as one breathes, sensations coursing through the body, and the arising and passing of thoughts or mental images within the mind. In concentrative meditation one attempts to still the mind by restricting the movement of thoughts and images, whereas in the combined form attention is returned to the chosen process again and again but is allowed to freely move within its confines. In pure opening-up type of meditation the freedom of the mind's movement is unlimited and attention can easily get lost in thought, whereas in the combined form the restriction of the movement to the process chosen as the object of meditation serves as an anchor for attention.

The objective of vipassana is to cultivate nonreactive openness, or "equanimity," toward whatever happens during the meditation and clear attention that does not get lost in the content of thoughts and images. The cultivation of these qualities in turn enhances the practitioner's capacity for insight into the nature of phenomena, including his or her own thought patterns and emotional reactions. For this reason, vipassana is also referred to as "insight meditation." The major Asian sources for vipassana practice in the West are the Theravada Buddhist traditions in Burma (Myanmar) and Thailand, and many first-generation Western meditation teachers trained with masters from these traditions during the 1960s and 1970s.

Meditation in Contemporary Life The apparent neutrality of vipassana and other Buddhist meditation practices with respect to religious or metaphysical beliefs has allowed their techniques to be adopted not only by Christian and other non-Buddhist religious practitioners but by those within the secular scientific community as well. The therapeutic benefits of vipassana have been recognized in contemporary medicine, and during the 1980s and 1990s the techniques of this meditation approach have been modified and developed into easily accessible forms that do not require knowledge or acceptance of the larger Buddhist worldview or beliefs. These include mindfulness-based stress reduction (MBSR), developed by Jon Kabat-Zinn for treatment of chronic pain and stress, and acceptance and commitment therapy (ACT) developed by Stephen Hayes and colleagues. Modified vipassana practices have also been successfully integrated into cognitive-behavioral therapy—the most commonly employed therapeutic approach today to mental and emotional disorders such as depression and anxiety. Known as mindfulness-based cognitive-behavioral therapy (MBCT), this therapy was developed by Mark Williams, Zindel Segal, and John Teasdale.

The effectiveness of MBSR, ACT, and MBCT in comparison with other treatment modalities has been extensively researched. Research has also pinpointed the basis of their effectiveness increasingly precisely, as having to do with the development of what psychologists call "meta-cognitive awareness" through mindfulness practice. Such awareness allows the practitioner to recognize thoughts in the moment that they arise in his or her mind as simply thoughts and thus remain unaffected by their content or meaning. Depression and anxiety are typically fueled by negative thought content in which patients suffering from these conditions get absorbed. Meta-cognitive awareness developed through mindfulness practice can help patients break free of such absorption and the associated tendency to relapse into depression or anxiety.

Kaisa Puhakka

See also: Asceticism; Buddha, Gautama; Devotion/Devotional Traditions; Vipassana International Academy; Yoga; Zen Buddhism.

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Medjugorje

The authenticity of the apparitions that have taken place since 1981 in Medjugorje, Bosnia-Herzegovina (then a part of the Marxist Socialist Federal Republic of Yugoslavia), is among the most contentious topics in the contemporary Roman Catholic Church. In 1981 2 boys and 4 girls, then between 10 and 17 years old, began receiving daily messages from Mary, who appeared under the title of Queen of Peace (feast day: June 25). These messages continue today. Like those of the apparitions at Fatima, Portugal, their themes include conversion, penance, prayer, the rosary, the family, and, particularly, peace. At first the Tito regime acted against the devotion and against Franciscan Jozo Zovko, the "counter-revolutionary" parish priest and spiritual advisor to the visionaries. After 1984 the government did not interfere with the cultus, possibly in part because of the hard currency that its pilgrims brought in, at that time primarily from Italy, Austria, and France.

A controversy about this Marian devotion also arose within the church. In this region of Europe, the Franciscan Order has a strong tradition of local pastoral care. The Fathers, popular for their spiritual care, refused to turn over parts of their pastoral responsibilities to the bishop of Mostar-Duvno. Against the background of this controversy, the bishop had growing doubts about the authenticity of the apparitions and messages, and suspicions of manipulation by the Franciscans who controlled the parish and the seers arose.

Over the years many influential persons in the Catholic Church, right up through Pope John Paul II (r. 1978–2005), have spoken out on the cultus, while others have expressly refused to take a position on it The church is caught in a field of interests, which

Statue of Our Lady of Medjudjorge, Bordeaux, France. (J. Gordon Melton)

include those of the adherents who really "see" Mary, other Catholics who consider it all the work of Satan, yet others who hypothesize pious deception on the part of the visionaries and their advisors, and still others who assume machinations by the Franciscans are involved. Whichever view is correct, three diocesan investigative committees have declared the appearances and messages inauthentic, and in 1998 the Vatican itself also accepted that standpoint.

However, over against the negative position of the church hierarchy stands a massive following of devotees and believers who find considerable strength in the shrine. In 1987 a total of about 5 million pilgrims had visited Medjugorje; in 1991 that number had reached 15 million, and in 2009, more than 60 million, including thousands of priests and hundreds of (arch-) bishops. The vast majority of the visitors are Catholics of conservative or traditional outlook. Because of the opposition of the hierarchy, organized devotional activity exists in a problematic spiritual vacuum, and links have arisen with other contested apparitions and devotions around the world, such as the Lady of All Nations in Amsterdam.

The spiritual and theological autonomy of the devotion is further stimulated by a powerful relation between the devotion to Our Lady of Peace and the Charismatic movement, a revivalist endeavor that tends to disassociate itself from institutional ecclesiastical structures. Charismatic prayer groups, initiated from Medjugorje, function as models for other groups elsewhere in the world and serve to further spread word of the Medjugorje apparitions. Intensive mission activities are supported by world tours by the visionaries and the Fathers themselves. Since 1997 a dedicated radio station, Radio MIR [peace] Medjugorje, helps spread the messages. Medjugorje prayer groups, foundations, committees, magazines, and websites have been established all over the world and branch shrines have been created, giving the millions of devotees who cannot come to Medjugorje opportunities for frequent and nearby devotion.

As a result of the massive growth of interest in Medjugorje, it is no longer possible for the movement to retreat from its position and continued rejection by the Vatican is less likely. The movement's position is strengthened by the constant reference to the "fruits" its activity has borne for the Catholic Church, such as conversions, vocations for the priesthood, and miraculous healings. Since 2000, when the Belgian cardinal Godfried Danneels—influential in the church hierarchy—argued for reopening the discussion of Medjugorje, more clerics pleaded for officialization, but as of 2009 their efforts were in vain; the deadlock between the Vatican and the local Franciscans and their pressure groups still continues.

St. James Parish
Zupni Ured
88266 Medjugorje
Bosnia-Herzegovina
http://www.medjugorje.hr (official website)
http://www.medjugorje.org/
http://www.medjugorje.com/

Information Center MIR Queen of Peace
Gospin Trg 1

88266 Medjugorje
Bosnia-Herzegovina

Peter Jan Margry

See also: Charismatic Movement; Devotion/Devotional Traditions; Fatima; Marian Devotion, World Network of; Mary, Blessed Virgin; Roman Catholic Church.

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Meenakshi Temple (Madurai)

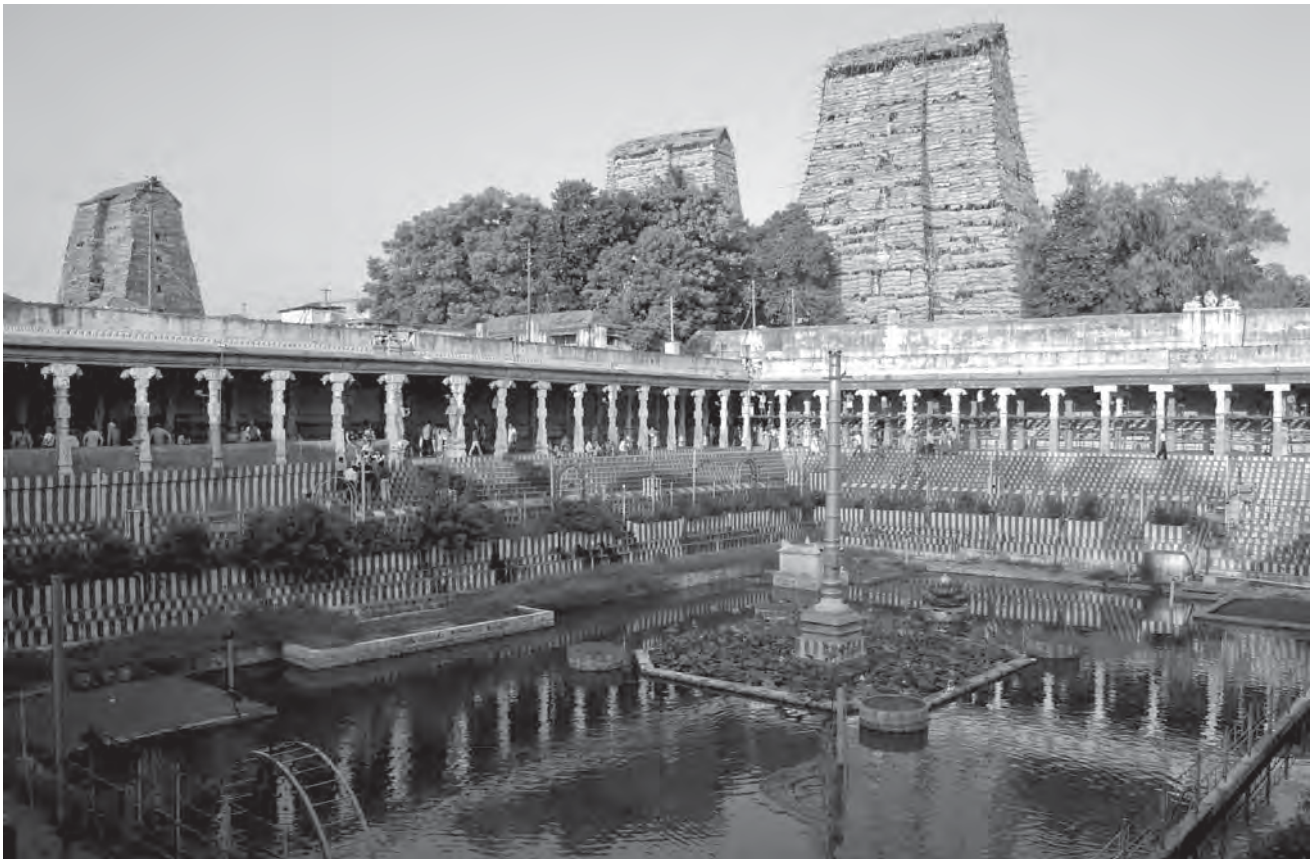
The Meenakshi Sundareshvarar temple complex, one of the largest in India, is located at Madurai, in the state of Tamil Nadu, at the southern tip of India. Madurai, one of India's older cities, traces its origin to the story of Indra, the king of the gods, who after fighting the demon Vrtrasura, was wandering the fields and forests of southern India. At one spot, he found a *linga* of Siva and began to worship it. A local resident who saw him then reported the occurrence to the local king, who immediately ordered a temple be built on the site. Around the temple a city grew. Madurai had its ups and downs over the years, but reached its zenith under the Nayak dynasty (1559–1736 CE).

The temple's original site seemed certainly to have been dedicated to the goddess Minakshi and worship of her in the region was from ancient times. The first Meenakshi Sundareshvarar temple was built by Maaravaramban Kulasekara Pandyan (r. 1258–1308), who ruled the ancient Pandyan kingdom that covered much of South India. It was later abandoned and fell into ruins. A new temple structure was begun by Viswanath Nayakar, the first king of the Nayak dynasty, in the 16th century and completed by one of his descendants, Tirumalai Nayakar, in the 17th century.

The temple complex is on a set-aside site measuring 700 feet by 850 feet. The outer wall is punctuated with 4 towers at the 4 entrance ways, each tapering upward to a height of some 120 feet. These are all elaborately decorated with multi-colored stucco carvings of a myriad of people and scenes from Hindu mythology.

Within the courtyard, the main temples take up a space of 225 feet by 150 feet. The modern temple also contains, in addition to the inner sanctum with the goddess's image, a linga for Siva worship, as well as a large statue of Siva as Nataraja, the Lord of the Dance. Visitors will also find the overarched area of the eight Shaktis (female deities); a golden lotus pond adjacent to the Meenakshi shrine in which devotees may bathe; the hall of parrots, where they are heard as singing praises of the two main divinities of the temple—Siva and Meenakshi, and the 1,000 pillar hall with the wall paintings that picture scenes from the Purana (Hindu holy texts) that relate the story of Siva's adventures.

Each spring, the temple is a focal point for the Chittirai Festival, at which the story of the wedding of Siva and Minakshi is re-enacted and celebrated. On the 10th day of the 12-day festival, large temple carts



A lake in the courtyard of the Sri Meenakshi Hindu temple in Madurai, India. (Sergey Kushnir/Dreamstime.com)

with the 2 lovers are carried around the temple. In Hindu lore, Meenakshi is the brother of the deity Vishnu and, of course, has a prominent place in their marriage. The temple also includes statues and pictures of Vishnu.

Constance A. Jones

See also: Hinduism; Pilgrimage; Temples—Hindu.

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Meiji Jingu

The Meiji Jingu, a Shinto shrine located in Tokyo, is the leading center of national Shinto in Japan. It was built in 1920 to honor the life and accomplishments of the Emperor Meiji (1852–1912) and his wife, the Empress Shoken (1850–1914). Born on November 3, 1852, Emperor Meiji oversaw what was considered a prosperous era in Japan generally, and he was viewed as leading a transition period that took the country from the premodern to the modern world. Not the most popular ruler within the Buddhist community, during his half century (1867–1912) on the throne, he had led in re-establishing Shinto as the state religion and creating initiatives to integrating it into the identity of the Japanese people. He was initially buried in Kyoto, his

birthplace. Empress Shoken was born on May 28, 1850, in Kyoto. During her reign as empress, she became best known for her promotion of the Japanese Red Cross. Like her husband, she too was buried in Kyoto.

Following the deaths of the emperor and his wife, by which time World War I was in full progress, the Japanese leadership began to consider how they could properly honor their deceased rulers. The decision to construct the site and the subsequent effort to build it could be seen as the culmination of a half century of regulations that had been put in place to guide the rise of Shinto to its place within Japanese society and the downgrading of Buddhism.

The Japanese military served as the official sponsors for the site, which was designed to visibly focus the faith in the divinity of the emperor. State Shinto was elevated to a role beyond mere religion. All gave it homage and were otherwise left free to choose a religious faith, albeit from among the relatively small number of religions that had been recognized by the government. Individual citizens were expected to show themselves as proper Japanese by publicly assenting to and showing appropriate behavior, at least minimally, relative to the state Shinto system. The designation of the emperor as divine created numerous problems for both Buddhists and Christians.

The shrine, located in the midst of a large park, was completed and ready to receive the souls of the royal couple in 1920, their souls being enshrined on November 1. One enters the park through Japan's largest *tori* (gate). There are three main buildings: the Outer Shrine, the Inner Shrine, and the Main Shrine. Believers will upon entering the site initially engage in a brief purification ceremony that includes rinsing their hands and gurgling water. Once inside, they may do one or more of a variety of devotional actions, such as making an offering, acknowledging the deity spirits (*kami*), and/or engaging in an act seeking one's fortune. The nearby Treasure Museum houses a selection of the couple's personal possessions along with a photo exhibition of their life.

The shrine was destroyed during World War II, and, following the war, the United States insisted that the emperor's role be transformed from absolute monarch to symbol of Japanese unity (similar to the role of the British monarch). Under pressure, in 1946, the emperor issued a formal renunciation of his role as divine spirit (kami). Shinto was also discontinued as the state-supported faith. After a decade of getting used to the new order of religious life, in 1958, the government undertook the project of rebuilding the shrine.

Today, while continuing as a center of Shinto practice—it is the site for 11 Shinto festivals annually—the Meiji Shrine has become a major recreational magnet for Tokyo residents and tourists. The large surrounding garden includes an art museum and a variety of sports facilities for baseball, tennis, golf, swimming, and others. For nature buffs, the park includes more than 300 species of trees native to Japan that were brought from across the country. The shrine attracts several million visitors annually.

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See also: Pilgrimage; Shinto.

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Melkite Catholic Church

The Melkite Catholic Church is a Byzantine Catholic church centered in Syria and Lebanon. It is termed "Byzantine" because its liturgy is derived from the Greek liturgy developed by the Ecumenical Patriarchate and widely utilized by the several Greek churches in the Middle East. It is Catholic in that it is in full communion with the Roman Catholic Church. The Melkite Church emerged in the 18th century in Syria following a schism within the Syrian Orthodox Church of Antioch. Antioch is an ancient center of Christianity and the seat of one of the four ancient patriarchates of Eastern Orthodoxy.

In 1724 a schism developed in the Syrian Church when two parties, one centered in Aleppo and one in Damascus, each elected a patriarch. The ecumenical patriarch stepped in and declared the candidate of the Aleppo party to be the new patriarch of Antioch. The

other candidate, Cyril VI, was deposed and forced into exile in Lebanon. Then, four years later, in 1729, Pope Benedict XIII (1649–1730) recognized Cyril as the new patriarch of Antioch, and authorized his forming a new jurisdiction, the Melkite Catholic Church. (The word "Melkite" derives from the word for king in the Syriac and Lebanese languages.) The new church retained its Eastern liturgy and traditions (including the ordination of married priests) and adopted the several changes that would bring it into alignment with Roman Catholic doctrine, especially on those matters in which the Roman Catholic Church and Eastern Orthodoxy have disagreed since the 11th century.

The Melkite Catholic Church has approximately one million members worldwide. The church is centered in Syria and Lebanon and has expanded into Palestine and Egypt. Its patriarch was given the additional titles of patriarch of Jerusalem and patriarch of Alexandria (two of the sites of the other ancient Christian patriarchates). In 1848 the church was granted recognition by the authorities of the Ottoman Empire and headquarters were moved to Damascus from its original site in Sidon, Lebanon. Beginning late in the 19th century, Melkite Christians joined in the dispersion of Syrians and Lebanese around the world. Communities were established in Brazil, Venezuela, Canada, and the United States, all of which evolved into new dioceses.

The church is currently headed by Patriarch Gregory III Laham (b. 1933). He took office in 2000. It supports eight religious orders, a seminary at Raboué, Lebanon, and a theological institute in Harissa, Lebanon. For many years it sent its candidates for priesthood to Saint Anne's Seminary in Jerusalem, operated by the White Fathers, but that school closed in 1967. In 2008 it reported 1,347,000 members worldwide. The church is active in the Middle East Council of Churches.

Melkite Catholic Church
BP 22249
Damascus
Syria
http://www.pgc-lb.org/english/index.shtml
http://www.melkite.org/ (U.S. Eparchy of Newton)

J. Gordon Melton

See also: Ecumenical Patriarchate/Patriarchate of Constantinople; Middle East Council of Churches; Roman Catholic Church; White Fathers.

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Mencius

ca. 372–289 BCE

Mencius is the second most famous figure in Confucianism. A great teacher, Mencius lived during the Warring States period of Chinese history, characterized by a weak imperial dynasty and feudal wars. The constant bickering and alliance-building associated with this warfare was under the banner of an eventual unification under one state. The old gentry families had lost power, leaving the way for ambitious newcomers to rise through the social ranks. In this general atmosphere of confusion and collusion the intellectual challenge was to find a new set of world values beyond those dealing with individual goodness.

Very little is known of Mencius's life. Scholars disagree over his dates. He seems to have been born in what is now Shandong Province, not far from Qufu, where Confucius was born. It was suggested that he was a pupil of Confucius's grandson, Zisi.

Mencius and his followers often traveled to different states and so observed the social climate carefully. In contrast to his great adversaries, the Mohists, who preached a doctrine centered on efficient state functioning in order to maximize the general welfare, Mencius emphasized the Confucian virtues of humanity (*ren*) and righteousness (*yi*). For Mencius humanity was innate and central to each individual. Righteousness grew

The Chinese philosopher Mencius taught that humans are innately good but would act nobly only if and when they had peace of mind. Such statements are contained in The Book of Mencius, the standard commentary on the teachings of Confucius. (Ivy Close Images/StockphotoPro)

from that sense of humanistic compassion. By focusing on righteousness, Mencius deepened Confucian doctrine, which had previously focused on the relationships between individuals and how to regulate those through virtues. For Mencius the focus became the relationship between the individual and the group or social environment. Righteousness became a social virtue as well as a personal virtue. Adhering to righteousness would ensure fairness and social wellbeing.

Mencius concluded early on that humans are basically good, something Confucius had only indirectly implied. His position allowed later thinkers such as Li Ao and Wang Yangming to develop intriguing theories of human nature. Confucianism continues to be associated with the tenet of innate goodness.

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See also: Confucius; Confucianism.

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Mennonite Church in the Netherlands

The Protestant Reformation called for a break between church and state and for a church consisting of those adults who had turned to God with faith. One radical movement within the Reformation, Anabaptism, began in Switzerland. Anabaptists took their name from the second baptism they offered to adherents who had previously been baptized as infants. Their new ideas led both the Roman Catholic Church and Protestant churches to attempt their suppression. The course of the movement was deeply affected by an incident at Münster, Germany, where the most radical branch of the movement attempted to set up the kingdom of God and awaited Christ's intervention as secular authorities tried to retake the city.

Anabaptism was brought to the Netherlands by Melchior Hoffman (ca. 1500–1545), a leader who differed from some of his Anabaptist colleagues by his emphasis on the imminent end of the world. It was in the Netherlands that the movement was to be revived and reformed by a Dutch convert, Menno Simons (1496–1559), who would lend his name to the movement. As a Roman Catholic priest, he had begun to study the Bible on the question of the sacraments and concluded that the Roman Catholic doctrines of infant baptism and the physical presence of Christ in the Eucharist were not supported by scripture. He came to the fore as a dissident leader in the mid-1530s, when he spoke out against the Münsterites. By 1536 he fully

identified with the more moderate Anabaptists, and the next year he was ordained as their leader.

Simons assumed the task of articulating a theology to defend the idea of a separated church. This theology emphasized biblical authority and the justification of believers by faith in Christ. The immediate question, however, was survival, and Simons attempted to answer all the major attacks made on the group by leaders in the established churches.

Indeed, life for a Mennonite leader was still dangerous, and Simons had to be on the move constantly. The community suffered repression and produced a number of martyrs. Persecution in Holland finally ended in 1674 with the country's independence from Spain, and Holland emerged as the most tolerant nation in Europe. Galenius Abrahamsz de Haan (d. 1706) was the dominant leader of the Mennonite Church through the end of the 17th century. In 1699 he wrote an important defining statement of the Mennonite position. As the community prospered, it also was able to aid in other, less hospitable locations around the continent.

In the relatively tolerant climate of the 18th century, the church declined radically from 180,000 to fewer than 30,000 members. Many members converted to Dutch Reformed faith, and others left for America. To deal with the decline, in 1811 an all-Mennonite conference, the Algemeene Doopsgezinde Sociëteit, was founded. By midcentury the decline had been stopped, and some growth occurred through the 20th century. In 1847 a group had organized the Mennonite Missionary Association to focus interest on foreign missionary activity. The first missionary was sent to Java in 1851. In the 1950s it was superseded by the European Mennonite Evangelism Committee, a cooperative effort of the Dutch, French, German, and Swiss Mennonites.

At present, the Dutch Mennonites constitute the largest Mennonite body in Europe, with 10,200 members. The Algemeene Doopsgezinde Sociëteit is a member of the World Council of Churches and cooperates with the Mennonite World Conference.

Algemeene Doopsgezinde Sociëteit
Singel 454
NL-1017 AW
Amsterdam
The Netherlands
http://www.ads.nl/ (in Dutch)

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See also: Mennonite World Conference; Roman Catholic Church; World Council of Churches.

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Mennonite Church, U.S.A.

The Mennonite Church, U.S.A., the largest of the Mennonite bodies in North America, was founded in 2002 by the merger of the Mennonite Church and the General Conference Mennonite Church.

The Mennonite Church was the oldest of the several Mennonite groups in the United States. Mennonites came to America as early as 1643, though it was not until 40 years later that the first Mennonite settlement appeared—in Germantown, Pennsylvania (now part of Philadelphia). This early community became known for its stance against the introduction of slavery into the American colonies and it influenced later opposition to slavery by the Friends (Quakers).

Mennonite boy, Lancaster, Pennsylvania, 1942, descendent of the original German settlers of Pennsylvania. (Library of Congress)

Mennonite ecclesiastic organization emerged as needed. In 1725 the congregations in Pennsylvania called a conference in which the major issue was the publication of an English translation of the Confession of Dortrecht, the primary statement of Mennonite beliefs. It was not until the 19th century, however, as the Mennonites moved to different sections of the country and issues of accommodating to American life began to emerge, that a regular conference structure developed. The conferences created a biennial General Assembly, the highest legislative body in the church.

Traditionally, the Mennonite Church was a rural church whose members worked primarily in agriculture. However, during the last half of the 20th century,

it developed a significant urban membership. That change was accompanied by a more liberal approach to traditional behavioral norms, especially manifest in the abandonment of the "plain clothing" that has distinguished many Mennonite groups. Members also began to use modern conveniences, including automobiles and electricity (still eschewed by more conservative Mennonites).

In the mid-19th century, John H. Oberholtzer (1805–1895), a young Mennonite minister, began to anticipate the direction that the Mennonite church would take in the 20th century. Meanwhile, he found himself in conflict with his brethren in the Franconia District (located in Pennsylvania). He began to protest the plain, collarless coat worn by most ministers, which he saw as an arbitrary requirement having nothing to do with the Mennonite faith. He then argued for the adoption of a written constitution so that proceedings could be conducted more systematically. Finding but little support, Oberholtzer withdrew from the Franconia District in 1847. That same conference then proceeded to expel him. Sixteen ministers and several congregations left with him and formed a new conference.

The new denomination quickly moved to adopt a more liberal view of the ban (or shunning, the practice of avoiding contact with those who have withdrawn or been excluded from the fellowship), opened communication with other Mennonite groups, allowed intermarriage with persons of other denominations, and, eventually, provided salaries for their clergy. Oberholtzer also founded the first Mennonite newspaper in America, the *Religioeser Botschafter* (later *Das Christliche Volksblat*).

From the beginning, Oberholtzer envisioned the union of all Mennonite congregations then—and still—divided into many factions. At the same time, thousands of Mennonite immigrants were moving to America and bringing into existence new churches. In 1855, Daniel Hoch (1805–1878), a minister to several Mennonite churches in Ontario, Canada, aligned with an Ohio congregation under the leadership of Reverend Ephraim Hunsberger (1814–1904) to form the Conference Council of the Mennonite Communities of Canada—West and Ohio. In Lee County, Iowa, two isolated congregations united and called for a systematic evangelistic effort among Mennonites who had now resided some distance from the main body of believers in the East. Representatives of some of the above groups met in 1860 in Iowa and invited Oberholtzer to attend. He was selected to chair the gathering that proceeded to form the General Conference Mennonite Church. They adopted Oberholzer's vision of uniting all the Mennonite congregations in the United States and Canada.

Both the Mennonite Church and the General Conference shared a common belief in accord with most Mennonite bodies. As the two groups began talk of uniting, a summary "Confession of Faith in a Mennonite Perspective" had been adopted by both groups in 1995. This 24-article confession affirms the church as a Trinitarian body in the mainstream of Christian belief relative to affirmations on biblical authority, creation, salvation in Jesus Christ, and the church of believers. It describes three ordinances: baptism, the Lord's Supper, and foot washing. It also retains the traditional position of the Mennonites as a peace church and emphasizes the role of the family. The issues that had led the Oberholzer group to leave in the 1880s had long since been decided.

The united church is organized around a congregational polity, and congregations are located in 21 regional conferences. The national church commissions in the two churches that oversaw publishing, support of work in other countries, education, home missions, social concerns, and congregational life in the two former churches have been merged. They carry on a large mission program with congregations on every continent. In the United States, home mission work is conducted among Native Americans, African Americans, Jews, the Spanish-speaking, Asian refugees, and the deaf. There are four church-wide ministry agencies: Mennonite Mission Network, Mennonite Education Agency, Mennonite Publishing Network, and Mennonite Mutual Aid. The new church sponsors four colleges, two universities, and two theological seminaries.

In 2006 the Mennonite Church, U.S.A. had approximately 109,174 members in 935 congregations. The church cooperates with the Mennonite World Conference.

Mennonite Church, U.S.A.
722 Main St.

PO Box 347
Newton, KS 67114-0347

500 S Main St.
PO Box 1245
Elkhart, IN 46515-1245
www.mennoniteusa.org/

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See also: Amish; Friends/Quakers; Mennonite World Conference.

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Mennonite World Conference

The Mennonite World Conference is an ecumenical association uniting Mennonites globally. The Mennonites are the main group inheriting the tradition of the Swiss Brethren and other 16th-century groups that rejected the idea of a state-aligned church as well as infant baptism (thus they are called Anabaptists). From the earliest times, Mennonites have been pacifists and activists in peacemaking endeavors.

The Mennonite World Conference grew out of suggestions circulated in the years immediately prior to World I that communication and fellowship should be facilitated among the many churches of the Mennonite heritage (including some such as the Brethren in Christ that do not have the word "Mennonite" in their name). Tabled during the war, the proposals finally came to fruition in 1925, with the first international gathering of Mennonites, which was held in Switzerland on the anniversary of the first Anabaptist baptism in 1625. The initial conference was attended primarily by German, Dutch, French, and Swiss delegates. Only one North American was at the Conference.

The idea of cooperative activity among Mennonites grew considerably after World War II with the transformation of Mennonite missions into autonomous churches and the development of a consciousness of the Mennonite family as a global community. As the 21st century begins, some 84 Mennonite and Brethren in Christ churches from 49 countries on 5 continents cooperate through the Mennonite World Conference.

The Conference promotes international meetings; cooperative action in social service, issues of world peace and community reconciliation; the creation of professional networks of pastors, educators, women, peace workers, and historians; and the communication of news, testimony, and teaching from churches around the world. The Conference has two headquarters, one in France and one in Canada. Its website includes an extensive directory of Mennonite and Brethren in Christ churches worldwide, and well as other demographic data.

Mennonite World Conference
8, rue du Fossé des Treize
67000 Strasbourg
France

Mennonite World Conference
50 Kent Ave.
Kitchener, Ontario N2G 3R1

Canada
http://www.mwc-cmm.org/

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See also: Anabaptism; Brethren in Christ; Mennonites; Paraguay, Mennonites in.

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An Amish man, accompanied by a youth, guides a horse-drawn plow in Lancaster County, Pennsylvania. (AP/Wide World Photos)

Mennonites

The Mennonite movement emerged in the 1540s as the more moderate and theologically sophisticated branch of the Anabaptist movement that had begun in Switzerland two decades earlier. As the Protestant Reformation divided Christianity into three larger communities, the Roman Catholic Church, Lutheranism, and the Reformed movement, Anabaptism emerged as a fourth option. It accepted the Reformation emphases on the authority of the Bible and the centrality of justification of the believer by faith in Christ. However, it differed from all three by its critique of the sacraments, which it replaced with two ordinances. Baptism was not for everyone but was limited to those adults who made a profession of faith. The Lord's Supper was a memorial meal recalling the events of the crucifixion and resurrection of Christ.

In the intense atmosphere of the Reformation's first decade, the decentralized Anabaptist movement was carried away by theological radicalism. Most important, it very nearly became a millennial movement. One of the most important leaders, Melchior Hoffman (ca. 1500–1545), developed an emphasis on the imminent Second Coming of Christ. Hoffman's imprisonment in 1533 occasioned the rise of Jan Matthys of Haarlem (Netherlands) (d. 1534), who found support for his millennial ideas in Münster, Germany. Matthys called upon the people to prepare Münster, by force if necessary, for the coming kingdom of God. The city armed for the battle to come, which came in the form of a siege. Matthys was killed early in the fighting and was replaced by an even more radical leader, Jan Beuckelson of Leiden (ca. 1509–1536). Beuckelson proclaimed himself King David returned, introduced polygamy, and ruled the city as an Oriental potentate. The city eventually fell, and with it, seemingly, the Anabaptist cause.

However, in Holland, a former Roman Catholic priest named Menno Simons (1492–1561) became convinced of the Anabaptist basics. Simons emerged as the anti-Münster spokesperson, and with his theological training he was able to work out a viable alternative. He developed the ideal of the believers' church, a

Christianity consisting of those people who have experienced faith and choose in their adult life to live as Christ's disciples. The church should operate apart from the state and accept only the faithful who are willing to accept its discipline for baptism and membership. Simons articulated the importance of love and nonresistance as signs of the Christian life, the latter leading to pacifism and an unwillingness to bear arms. In place of the sword and other coercive powers of the state, he instituted the ban as a means of chastising errant members. Members had to radically limit their contact with anyone under the ban, a rule that most affected spouses, who could neither eat nor sleep with a spouse who had been banned until he or she had been reinstated.

The Mennonites suffered severely under intolerant governments, which were especially upset with their refusal to serve in the military, and they were forced to move from place to place as rulers came and went and occasional campaigns of repression and persecution arose. Military service was foremost among issues that led the first Mennonites to accept the invitation to settle in Russia and Pennsylvania at the end of the 17th century, and thus the center of Mennonite life shifted away from Western Europe. But by the 19th century conditions in Russia became increasingly hostile as the czarist government put aside the agreement that first led the Mennonites to migrate there. Thus many Russian Mennonites (and the related Hutterites) began to move to North America and develop a new set of communities in Canada and the United States.

The Mennonites in North America survived the crisis of World War I, when authorities had trouble understanding and appreciating their pacifist ways, and the continent became the new center of their community. However, in the relatively free conditions of both the United States and Canada, the small Mennonite community, which numbered only several hundred thousand, splintered into numerous denominations. Two of the larger Mennonite bodies, the Mennonite Church and the General Conference Mennonite Church, recently united to form the Mennonite Church, U.S.A. On the more conservative side are the Old Order Mennonites and the Amish who have attempted to perpetuate the agricultural and communal aspects of church life in 18th-century Europe. In the 19th and 20th centuries, Mennonites spread to Africa and South America, and they have had a significant impact in Paraguay. Attempts to assist the smaller Mennonite communities around the world and to provide some sense of fellowship and unity among the many Mennonite groups led to the formation of the Mennonite World Conference.

There are an estimated 850,000 Mennonites in the world as the 21st century begins. This number includes 266,100 U.S. Mennonites, 114,400 Canadians, 112,906 in the Democratic Republic of the Congo, and 76,670 in India. More than 320,000 Mennonites reside in Africa and Asia. In the 1990s, more than 75,000 Mennonites moved from Russia to Germany. The Mennonite Central Committee was founded in the 1920s to serve Mennonites in the former Soviet Union and now operates as an inter-Mennonite relief agency in the global context.

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See also: Amish; Hutterites; Mennonite Church, USA; Mennonite World Conference; Roman Catholic Church.

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Mennonites in Paraguay

See Paraguay, Mennonites in.

Meron, Mount

Mount Meron is the highest mountain in pre-1967 Israel and is the site of the graves of important Kabbalists and also supposedly of earlier Jewish commentators. It is today the site of a ceremony that has become very popular among orthodox Jews where boys receive their first haircut.

Mount Meron is the site of the grave of Shimon bar Yochai, a second-century CE rabbi and official author of the *Zohar*, a major Kabbalistic text. The mountain is a place of pilgrimage for orthodox Jews who are particularly numerous at the festival of Lag B'Omer, where it is the tradition for their sons at the age of three to have their first haircut. The Aramaic word, *hillula*, meaning "festivity," was originally used to designate a marriage party. Among Jews originally from Muslim countries, the hillula generally commemorates the death of a sage, whose soul is regarded as having been reunited with its Creator. The classic instance of the hillula is that marking the traditional anniversary of the death of Rabbi Simon Bar Yohai, which is celebrated at his putative burial place and that of his son Eleazar in Meron, in northern Israel. Crowds as large as 100,000 people attend the festivities and large bonfires are lit and burn throughout the night. Mount Meron is the major mountain in Galilee, rising to about 4,000 feet, and is also the official burial site of a number of prominent rabbis, in particular the distinguished commentators Hillel and Shammai and many of their students. There is also a very old synagogue there, and the putative burial place of Shimon is covered now with a domed building. The celebration of Lag B'Omer, a festival in between Passover and Pentecost (Pesach and Shavuot), is a huge event for the Orthodox community in Israel. The festival represents the period of the ending of a great epidemic that killed many Torah students, and also the death of Shimon bar Yochai. He and his son are supposed to have spent 13 years hiding from the Romans in a cave where they were visited by Elijah and instructed in the mysteries that are hidden in the written Torah, which then became the *Zohar*, or "glittering." Although the *Zohar* was undoubtedly written by someone else, this story has served to make Mount Meron a popular site for those interested in the Kabbalah. It is also much valued by the Mizrachi community in Israel, Jews who originated in the Middle East.

Oliver Leaman

See also: Passover; Shavuot; Synagogues.

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Messianic Judaism

Messianic Judaism is a movement originating in 19th- and 20th-century Protestant missions to the Jews as well as the countercultural religious and ethnic ferment of the 1960s and 1970s. Jewish- and Gentile-born adherents accept Yeshua (Jesus) as Savior and Son of God as well as other tenets of evangelical theology, but utilize Jewish practices to express this faith. Today, hundreds of congregations throughout the world affirm this unique Jewish/Christian religious identity.

In the 19th and early 20th centuries, Protestant missionaries used Jewish symbols and language to communicate the message of salvation to Jewish audiences, and sponsored separate congregational worship for new Hebrew-Christian converts. By the 1950s, several Hebrew-Christian congregations existed under Protestant denominational control that kept potentially dangerous "Judaizing" to a minimum. Hebrew Christians were still eventually expected to integrate fully into existing church structures.

In the 1960s and 1970s, however, the growing interest among young adults in ethnic identity and religious meaning led to new developments. Martin "Moishe" Rosen, founder of Jews for Jesus, affirmed that Jewish identity need not be washed away by baptism. Although new converts were still expected to join Christian churches, the missionary organization utilized Jewish symbols effectively to reach Jewish youth. By 1975, the Hebrew Christian Alliance of America changed its name to the Messianic Jewish Alliance of America as a symbol of self-acceptance and as a successful evangelization tool. More important, key leaders such as Martin Chernoff began to form congregations to maintain Jewish identity; "assimilat-

ing" into churches was now rejected. "Jesus" became "Yeshua," churches "synagogues," and Protestant hymns were replaced with Jewish-sounding music and Israeli dancing. A Jewish calendar was followed, with Christological messages inserted into each holiday using altered Jewish liturgy.

This lifestyle alteration led to deeper theological discussions concerning the place of Jewishness in the movement and divides congregations into several groups. The two largest are the Union of Messianic Jewish Congregations (UMJC) and the International Alliance of Messianic Jewish Congregations, founded in the mid-1980s, which accept charismatic worship and a modicum of Jewish practices amended to fit evangelical faith. While some congregations are independent, others are formed, funded, and belong to Protestant denominations. All adherents agree, however, that Jesus was a Jew and Son of God, Jewish identity is God-given, and Jewish practices enrich their faith. Today these two movements, along with the International Federation of Messianic Jews (a Sephardic organization) include 172 congregations. With the approximate average congregational size of 60 members, and each congregation approximately 60 percent Gentile, this movement involves around 6,000 born Jews in the United States, with estimates of perhaps the same number in Israel and far less in small congregations worldwide.

Despite these small numbers, American Jews actively oppose the Messianic movement. While evangelical churches often support Messianic Judaism as an effective outreach method and a unique "ethnic" expression of Christianity, Messianic Jewish proselytizing angers American Jews. Jews for Judaism, based in Los Angeles, is the most prominent organization fighting what it sees as Messianic deception of ignorant and vulnerable Jews with the message that one can be both Jewish and Christian.

Recently, however, the UMJC seems to be focusing on drawing closer to the normative Jewish community. Dr. Mark Kinzer, a prominent Messianic rabbi in the organization, argued in *Postmissionary Messianic Judaism* (2005) that all Jews continue a covenantal relationship with God and do not need to be "saved" by Messianic Jews. A Jesus-believing Jewish movement without an evangelistic mission would certainly divide Messianic Jews from evangelical Christianity and from many fellow Messianic Jews and might even create new relationships with the American Jewish community. Any actuation of this idea could significantly reshape the direction and future of the Messianic movement.

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International Federation of Messianic Jews
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See also: Evangelicalism; Judaism.

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Methodism

The Methodist movement grew out of the life and work of John Wesley (1703–1791), an Anglican minister who in 1738 had an intense religious experience that culminated in a period of spiritual searching. Once he settled his own faith questions, Wesley began an itinerant ministry throughout England and Ireland that

Portrait of George Whitefield, colonial Protestant preacher of the Great Awakening. (Library of Congress)

led to the establishment of a host of religious societies or revitalization groups within the Church of England. Wesley called people to a personal experience of the faith into which many had already been baptized and to a life of growth in grace toward holiness or perfection. As the movement grew, Wesley commissioned a number of lay preachers to assist him.

Methodism grew for several decades as a fellowship within the Church of England, and in the 1760s it spread to the American colonies, where Wesley sent preachers to nurture the gathered believers. The crisis of the American Revolution and the establishment of the United States led Wesley to assume the role of a bishop, as he ordained ministers to facilitate the formation of an independent American Methodist organization. In 1784 the American leaders organized the Methodist Episcopal Church, now a constituent part of the United Methodist Church, and accepted orders from Wesley through his representative, Thomas Coke (1747–1814). The Methodists were the only group in the decades prior to the American Civil War to systematically welcome African Americans into membership, and three large predominantly African American churches grew from that effort: the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church.

British Methodists remained a fellowship within the Church of England until 1795, when the Wesleyan Conference was reorganized as a dissenting church. Through the 19th century, both the Methodist Episcopal Church and the Wesleyan Conference would experience a number of schisms, and a spectrum of Methodist bodies would arise in both the United States and the United Kingdom. The U.S. Methodists would also become the fertile ground upon which the Holiness Movement and then Pentecostalism would develop. During the 20th century, the larger Methodist bodies in both countries would go through a series of mergers, resulting in the United Methodist Church in the United States and the Methodist Church in the United Kingdom.

In the 19th century, the several Methodist churches became active participants in the worldwide spread of Protestantism, and the movement spread to Africa, the South Pacific, and Asia. To a lesser extent, it was established across Europe. Many of the churches that resulted from that movement are members of the World Methodist Council.

Methodists inherited a Calvinist theological tradition, but Wesley adopted the form developed by Dutch theologian Jacob Arminius (1560–1609) that rejected the emphasis upon predestination. The Wesleyan emphasis on the free grace of God led to a focus on evangelism and resulted in Methodism becoming the largest religious grouping in the United States in the early 19th century. Wesley also developed a doctrine of perfection as the goal of the Christian life, leading to an emphasis on both holy living and social action.

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See also: African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Arminius, Jacob; Christian Methodist Episcopal Church; Church of England; Holiness Movement; Methodist Church, Great Britain; Pentecostalism; United

Methodist Church; Wesley, John; World Methodist Council.

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Methodist Church, Ghana

Methodism was introduced to what is now the nation of Ghana in 1835, when the Wesleyan Methodist Missionary Society in England responded to the request of a Ghanaian who had previously organized several groups for Bible study. Joseph R. Dunwell (1806–1835) arrived on January 1, 1835, but unfortunately he died six months later. His successors also succumbed to the climate and shared a similar fate. Then in 1838, John Birch Freeman (1809–1890), an African who had lived in England, arrived in Ghana with his wife. He worked among the Mfantse-speaking people along the coast and the Ashanti people farther inland, and from his base in Ghana he introduced Methodism to many places along the West African coast.

Once planted, the church grew steadily and by the end of the century had become one of the largest churches in the country. It developed an extensive educational system that included both primary and secondary schools. It supports the cooperative Trinity College with the Presbyterian and Anglican churches.

The church was granted autonomy in 1961. Since that time it has increased its membership from around 80,000 to around 800,000 (2005). Work is divided into 13 districts. The church is an active member of the Ghana Council of Churches, the World Methodist Council, and the World Council of Churches.

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See also: World Council of Churches; World Methodist Council.

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Methodist Church, Great Britain

The Methodist Church of Great Britain is the primary body continuing the Methodist movement launched by the ministry of John Wesley (1703–1791). During his lifetime, Wesley had called together the preachers who worked with him into regular conferences, where they resolved both doctrinal issues and more practical matters about ordering the Methodist religious societies, the local organizations that would at a later date become congregations. Although Wesley took steps to establish the American work as a separate organization, he was always careful to view the British work as a movement within the Church of England. As early as 1752, he began to hold a separate conference for the Methodist preachers in Ireland.

In 1791 the conference assumed control of the movement. Four years later it authorized the serving

of the sacraments in the society meetings, an act that is generally considered to mark the formal separation of Methodism from the Church of England and the point at which the Methodist Church became a separate denomination in Great Britain and Ireland. This act also brought the Methodists under a set of British laws regulating dissenting Christian churches, though by this time those laws were falling into obsolescence.

In 1797 the debate over the church's constitution led one group to break away and form the Methodist New Connexion, seeking a more democratic organization. In the Wesleyan Conference, which retained its hold on the movement, only the ministers were members of the conference. Jabez Bunting (1779–1858), who emerged as the leading minister of the conference, founded the Wesleyan Methodist Missionary Society in 1814. He held the movement together but opposed any move to democracy. As a result, the Wesleyan Methodist Association (1837) and the United Methodist Free Church (1857) were set up by dissenting groups. Lay representation was finally granted in the 1870s.

Through the 19th century, the Methodists remained theologically conservative, and although organizationally separate from the Church of England, they were supportive of its role as the country's national church. They were known for their religious fervor and their commitment to social reform, rather than their theological prowess. In 1896 they joined with the other dissenting churches in an ecumenical endeavor, the National Council of Evangelical Free Churches.

Pan-Methodist union in Great Britain was raised as an issue as the ecumenical Methodist conferences began to meet in 1881. After the meeting in London in 1901, three of the smaller British Methodist bodies began a process that led in 1907 to the creation of the United Methodist Church. In 1918 the Wesleyan Methodist Conference invited the Primitive Methodists (a British group that had imported American-style revivalism and camp meetings to England) and the United Methodists to consider a larger merger. A plan of union was approved by the three churches in 1928 and 1929, but it took three more years to complete the process, which included the approval of Parliament. The united body was called the Methodist Church.

The Wesleyan Conference had been a pioneer in world missions even prior to the founding of the Wesleyan Methodist Missionary Society. As early as 1794, Thomas Coke (1747–1814) published *A Plan of the Society for the Establishment of Missions Among the Heathen*. Because the American work had developed in an independent direction after the American Revolution, Coke turned his attention to building Methodism throughout the Caribbean. The work began on Antigua, from where it spread to other islands. Early in the 19th century, he began to advocate the establishment of work in Africa, and in 1811 George Warren (d. 1812) was appointed to Sierra Leone. In 1813 Coke gave the last of his savings to that cause; he died the following year on his way to Ceylon (Sri Lanka).

Methodism spread as the British Empire expanded, and throughout the 19th century, Wesleyan missions turned Methodism into a global movement. Work was successively opened in Cape Colony, Ceylon, Australia, New Zealand, and the South Pacific Islands. In the 1840s Thomas Birch Freeman (1809–1890) led in the spread of Methodism along the West African coast. In the 20th century many of these missions would grow into the autonomous church bodies that now carry the tradition in most countries of the world.

In 2005 the Methodist Church of Great Britain reported 293,661 members in its 5,900 congregations in England, Scotland, and Wales. It is the largest of the Free churches in the United Kingdom. It is a member of the Council of Churches for Britain and Ireland, the World Methodist Council, and the World Council of Churches. The conference in Ireland evolved into the Methodist Church in Ireland in the early 19th century; it has always included the Methodists of Northern Ireland.

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See also: Church of England; Wesley, John; World Council of Churches; World Methodist Council.

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Methodist Church, Nigeria

The beginnings of Methodism in Nigeria can be traced to several Africans who had spent time in the Americas as slaves before being freed and returned to Sierra Leone by the British. In 1838 they made their way back to their homeland at Abeokuta, in the southwestern part of present-day Nigeria. They subsequently asked that a missionary be sent to their people.

His Royal Highness Samuel Ademola II, seventh Alake of Abeokuta, with his daughter at the Methodist Missionary Society in London, 1937. (Hulton-Deutsch Collection/Corbis)

In 1942 Thomas Birch Freeman (1809–1890), the British African missionary who introduced Methodism to much of West Africa, traveled to Abeokuta and established a mission station there and at Badagry. In its first generation, the work spread in the territory west of the Niger River, growing so successfully that a separate district was set apart in 1878. By 1913 the mission had more than 6,000 members. Meanwhile, in 1893 two British ministers from the Primitive Methodist Church arrived in Nigeria from their center on the island of Fernando Póo. They settled at Archibong and began to build a missionary movement east of the Niger.

These two missions were brought together in 1932 by the union in the United Kingdom of the Wesleyan Methodists and the Primitive Methodists to form the Methodist Church. The mission established an expansive system of primary and secondary schools and opened a number of medical facilities, including a colony at Uzuakoli for those suffering from Hansen's disease (leprosy).

The mission became the independent Methodist Church, Nigeria in 1962. Joseph Soremekun was elected as the first president of the new church. In 1976 the church adopted an episcopal governance system. Churches are grouped into circuits, and circuits are grouped into dioceses, each headed by a bishop. The bishop presides at the annual synod meeting. Dioceses are grouped into six archdioceses, which meet annually under the archbishop. The conference of the whole church meets biennially and is presided over by the church's prelate. In 2005, the church reported two million members.

The Methodist Church, Nigeria oversees two colleges, Immanuel College at Ibadan, cosponsored with the Anglican Church of the Province of Nigeria, and Trinity Theological College at Umuahia, cosponsored with the Anglicans and the Presbyterian Church of Nigeria. The church is ecumenically minded, and it is a member of the World Council of Churches and the World Methodist Council.

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See also: Methodist Church, Great Britain; World Council of Churches; World Methodist Council.

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Methodist Church, Sri Lanka

The Methodist Church in Sri Lanka originated early in the 19th century, when Britain ruled the island nation, then called Ceylon. Thomas Coke (1747–1814) had motivated British Methodists (now the Methodist Church [UK]) to develop an Indian mission, giving the last of his savings to the Wesleyan Conference to help sway them to accept his vision. At the end of 1813 he sailed for Ceylon, but unfortunately he died on the voyage before reaching his destination. Six ministers accompanied Coke, and after their arrival they made two important decisions. They agreed to open schools (a suggestion of the British governor) and subsequently settled in locations on the island in both predominantly Buddhist and predominantly Hindu communities.

The group was soon joined by William Harman, who settled in Colombo and opened a printing establishment. The first church in Sri Lanka, and the first Methodist church in all of Asia, was opened in Co-

Wesleyan mission house in Sri Lanka (formerly Ceylon). (The Print Collector/StockphotoPro)

lombo in 1816. An extensive school system using Ceylonese teachers was established, and from the school came many of the early converts and many ministers. The elementary schools led to the formation of secondary schools, colleges, and a theological school. The work grew slowly but steadily through the century. Of interest was a Christian-Buddhist debate in 1873 in which a Methodist, David de Silva, participated. The debate attracted the attention of Henry Steel Olcott (1832–1907) of the Theosophical Society, leading to his conversion to Buddhism and to his support of Anagarika Dharmapala (1864–1933) in his development of the Maha Bodhi Society.

Through World War II the work in Ceylon continued as a district attached to the work in India. Ceylon became independent in 1948, but not until 1964 was a separate Ceylon Conference constituted. At that time the conference became autonomous as the Ceylon Methodist Church. F. S. de Silva was its first president. He was followed by Daniel T. Niles (1908–1970), one

of the most famous Asian Christians of the 20th century and a president of the World Council of Churches. The church was invited to join in the formation of a United Church of Ceylon (now the Church of Sri Lanka), but the necessary majority need to support the effort failed to appear.

In 1972 Ceylon withdrew from the British Commonwealth and renamed itself Sri Lanka. The Methodist Church changed its name soon thereafter. In 2005 the Methodist Church, Sri Lanka, reported 32,000 members in what is still a predominantly Buddhist country. The church is a member of the World Methodist Council and the World Council of Churches.

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See also: Maha Bodhi Society; Methodist Church, Great Britain; World Council of Churches; World Methodist Council.

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Methodist Church, Upper Myanmar

In 1887 the Wesleyan Methodists in England (now known as the Methodist Church [UK]) responded to the opportunity to establish work in Upper (or northern) Myanmar (then called Upper Burma) by sending two missionaries and two Sri Lankan ministers. They began to establish churches in the dry zone of Upper Burma, also building a number of accompanying schools and medical facilities. The work grew steadily and quietly through the mid-20th century. It became the autonomous Methodist Church in Upper Myanmar in 1964.

In 1948 Burma became an independent country. In 1962 the government was overthrown in a military coup and the new leader, General Ne Win (1911–2002), instituted a socialist regime that discarded the democratic guarantees of the country's Constitution. In 1966 he ordered all foreign missionaries to leave the country.

Fortunately, by 1966 the church had largely become an indigenous institution among the Burmese people. After the church became independent in 1964, the emergence of the indigenous leadership led to an increase in membership, which grew by one-third in 1967 alone. So, unlike its American Methodist counterpart in the southern part of the country (now called the Methodist Church of the Union of Myanmar), the church did not suffer the loss of a large number of English-speaking members and quickly recovered from the departure of the missionaries. It did lose its schools and the Methodist Leprosy Home and Hospital, all of which were nationalized.

The Methodist Church, Upper Myanmar, is led by a president rather than a bishop following the British Methodist practice. It is a member of the World Methodist Council, the Christian Conference of Asia, and the World Council of Churches. Now known as the Methodist Church, Upper Myanmar (Myanmar having become the name of the country in 1990), it is not to be confused with the Methodist Church, Lower Myanmar (also known as the Methodist Church of the Union of Myanmar), the other Methodist church operating in the country. The church reported 27,543 members in 2005.

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Methodist Church in Brazil

In 1835 the Tennessee Conference of the Methodist Episcopal Church (MEC, now an integral part of the United Methodist Church) sent Fountain E. Pitts (1808–1874) to survey the situation in Brazil, Uruguay, and Argentina. While in Brazil, Pitts organized a congregation of English-speaking residents of Rio de Janeiro. Following his return to the United States, the church then commissioned Justin Spaulding (1802–1965) to expand the small beginning. He was joined in 1839 by Reverend (and later Bishop) Daniel P. Kidder (1815–1891), his wife, Cyndy Kidder, and two teachers. However, when Cyndy Kidder died and left her husband with an infant, he returned to the States and the mission only lasted a few more years.

The reopening of the work came by an unusual means, following the American Civil War. Confederates who were unwilling to swear allegiance to the U.S. government left for Brazil, where they founded several expatriate communities. Joining the exodus was Reverend Junius E. Newman (1819–1895), of the Alabama Conference of the Methodist Episcopal Church, South (MECS, now a constituent part of the United Methodist Church). He settled in the Province of São Paulo, where most of the Americans had moved. He began preaching in several locations and in 1871 organized the first church. He also began to ask for additional personnel. The General Conference of the MECS sent the first set of missionaries in 1876. At about the same time, an independent layman, William Taylor (1821–1902), became interested in Brazil as part of an overall effort to build a mission in South America. The MEC would later make him a bishop and his work would later be absorbed into the expanding mission of the MECS.

In 1986 Bishop John C. Granbery (1829–1907) organized the Brazil Annual Conference (the basic organizational unit in Methodism), known within Methodism as the smallest conference ever formed, there being only three ministerial members. Growth was steady from that year forward, in spite of opposition from the Roman Catholic Church and deaths from yellow fever. It was assisted by three Brazilian converts, Bernardo and Ludgero Miranda and Felipe de Carvaiho, who became preachers of note.

At the beginning of the 20th century, the conference asked for a resident bishop. The action was opposed by the MECS General Conference and did not occur until 1930, when the work was set apart as the autonomous Methodist Church in Brazil. In 1935 the first Brazilian bishop, Cesar Dacorso, was elected. A council was created to continue the fraternal relations between the Brazilian Church and the parent body. In succeeding years, the MECS assisted with funds to open a publishing house and to extend the educational program. A theological school opened in 1942 in São Paulo. In 1955 the annual conferences were designated as regions. Today there are six.

The church's General Conference is the highest legislative body. The College of Bishops administers the policies and decisions of the General Conference, which are collected in three documents, the Social Creed, the Plan for Life and Mission of the Church, and the Guidelines for Program. The Methodist Church in Brazil was the first organization in Latin America to join the World Council of Churches and is also a member of the World Methodist Council. In 2005, the church reported 163,424 members.

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See also: Roman Catholic Church; United Methodist Church; World Council of Churches; World Methodist Council.

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Methodist Church in Chile

The Methodist Church in Chile began with the 1887 plan of William Taylor (1821–1902), a layman in the Methodist Episcopal Church who wanted to organize missions along the west coast of South America. The first group of missionaries landed in Chile the following year, just as what was to become known as the Nitrate War was about to break out. The war led to the annexation of what is now the northern third of Chile from Bolivia and Peru, and as a result the initial work that had been established in Iquique had to be abandoned. More permanent work was established in Valparaiso and Santiago. The work spread as additional missionaries arrived.

The missionaries gathered in 1880 to create a conference structure and elect a president. This work was independent of the Methodist Episcopal Church. However, at the 1884 General Conference, Taylor was suddenly raised from layman to minister and was then elected bishop. He was sent to Africa as a missionary bishop. The Methodist Episcopal Church then moved to adopt his independent work in Chile, which in 1889 became the Chile district of the Cincinnati (Ohio) Conference. James P. Gillialand was named the first district superintendent.

The work in Chile was integrated with a Methodist mission in Argentina in 1892, and the South America Annual Conference was created in 1893. Later Chile was set apart as an annual conference (the basic organizational unit in Methodism). The church entered a growth phase, though it experienced a major schism in 1909, when churches and members influenced by Pentecostalism left to found the Methodist Pentecostal Church of Chile. This schism took with it the most conservative wing of the church.

In 1924 the work in South America was set apart as a central conference, which meant that rather than bishops from the United States coming to South America to head the conference sessions, resident South American bishops were to be elected. The first bishops for the central conference were elected in 1932. The work suffered greatly from a massive earthquake in 1939, in which two Methodist schools, Concepción College and Colegio Americano, and a number of church buildings were destroyed. An earthquake in 1960 likewise did severe damage to church property.

In 1968, the year of the merger that created the United Methodist Church, the Chilean Conference joined in the request of the other South American conferences for independence. The uniting conference granted that request, and the completion of the process occurred at the Annual Conference meeting in 1969. That meeting was held in connection with the last meeting of the Latin American Central Conference and the creation of a new Methodist ecumenical structure, the Council of Latin American Evangelical Methodist Churches.

In 2006, the Methodist Church of Chile reported approximately 10,000 members in 90 churches. The church is headed by a bishop. It is a member of the World Council of Churches and the World Methodist Council. In the meantime, the Pentecostal Methodist movement, divided into a number of denominations, has

become the largest segment of Chilean Protestantism—the 800,000-member Pentecostal Methodist Church of Chile being the largest organization.

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See also: Methodist Pentecostal Church of Chile; United Methodist Church; World Council of Churches; World Methodist Council.

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Methodist Church in Fiji and Rotuma

Methodism was brought to Fiji in 1835, after negotiations among various British Protestant groups working in the South Pacific had led to the assignment of the islands to the Methodists. Thus, in 1835 William Cross (d. 1842) and David Cargill (d. 1843), previously working on Tonga, replaced two missionaries of the London Missionary Society who had set up work in Fiji in 1830. Their work was initially assisted by several Fijians they had met while on Tonga. In 1841 the work on Rotuma, just north of Fiji, was assigned to the Fiji Mission.

The Methodists arrived during the reign of Na Ulivau, who had united the islands into one community. The missionaries made little progress until 1854, when they effected the conversion and baptism of Ratu Seru Cakobau, Na Ulivau's son and successor. Ratu Seru Cakobau developed a great love for Western culture, at one point offering his kingdom for annexation by the United States. Caught in the grip of an impending civil war, Washington ignored his overtures. Great Britain accepted his invitation in 1874. They began to bring Indian laborers to the island, which in 1892 prompted the Methodists to begin an Indian mission there.

In 1854 the Australian Methodists (now a constituent part of the Uniting Church in Australia) assumed responsibility for the work in Fiji, and work continued under their guidance until 1964. It then became one of the independent island conferences affiliated with what was known as the Methodist Church of Australasia. As each of the island groups gained political independence, the conferences became national churches and the Methodist Church of Australasia was discontinued.

The Methodist Church in Fiji and Rotuma follows the beliefs of other Methodists, as embedded in the writing of John Wesley (1703–1791) and the Methodist Articles of Religion. The church has strong fraternal relationships with the Uniting Church in Australia, the United Methodist Church (U.S.A.), and the Methodist Church in Great Britain.

As the church became established, it became a missionary sending organization. The first missionaries from Fiji arrived on New Guinea in 1875. Subsequently, Fijian missionaries served in Papua, the Solomons, and northern Australia. In 1924 it founded the Navuso Agricultural School.

Over the years, beginning with its close relationship with Ratu Seru Cakobau, the church was often identified with the Fijian government. The church had developed the country's educational system, which was taken over by the government in 1846. That close relationship became something of a problem as the Indian segment of the islands came to numerical majority. Methodists, the largest Christian group in the islands, became second to the Hinduism brought from India.

This identification with the government has been critical to the public understanding of the church,

beginning with the government coup in 1987 and in subsequent years, as the conflict between the native Fijians and Indian-Fijians has flared. The church was accused of identifying with the coup leaders in 1987 and of attempting to replace the religious freedom enjoyed in the islands with a government preference for Christianity. The same accusation emerged in 2000, when a native Fijian, George Speight (b. 1957), attempted a second coup. The church had to publicly distance itself from the coup attempt and the taking of hostages, while at the same time minister pastorally to supporters of the coup, many of whom were Methodists. Speight was himself identified with the Seventh-day Adventist Church.

The church reported 213,000 members in 2006. This ecumenically minded Methodist body is a member of the Fiji Council of Churches, the Pacific Conference of Churches, the World Methodist Council, and the World Council of Churches.

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See also: London Missionary Society; Methodist Church, Great Britain; Seventh-day Adventist Church; United Methodist Church; Uniting Church in Australia; Wesley, John; World Council of Churches; World Methodist Council.

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Methodist Church in India

Methodist interest in India began with British minister Thomas Coke (1747–1814), who died at sea on his way to Ceylon and to establish work at Madras. James Lynch (1775–1858) and others who were traveling with Coke settled in Ceylon (Sri Lanka) and initiated the Methodist Church Sri Lanka. In 1817 Lynch moved on to Madras and initiated an extensive Methodist work associated with the British Methodists. More than 100 years later, as India was attaining its independence, that work would merge with missions from several other Protestant churches to become the Church of South India and the Church of North India. Methodists from the United States, associated with the Methodist Episcopal Church (MEC) (now a constituent part of the United Methodist Church), arrived in 1856. Among the volunteers were Reverend William Butler (1818–1899) and his wife, Clementina Rowe. They had moved to the United States from Ireland, where Butler had been the assistant to James Lynch after Lynch's stay in India. The Butlers began their work in Lucknow and Bareilly, and were able to take advantage of the East India Company's new impetus to found schools in the country. The company gave both official sanction and resources for the development of the mission's extensive education program, which included primary and secondary schools and several colleges.

By 1864 an annual conference (the basic unit of organization in Methodism) was organized and four Indian ministers were received as members. In 1870 the famous lay-preacher and future Methodist bishop William Taylor (1821–1902) began his four-year stay in India, during which time the mission was energized and expanded. The conference began to experience spurts of growth, as whole groups of people would often make the decision to become Christians together. These group conversions, sometimes inappropriately termed "mass movements," led to the rapid growth of the church in northern India. In 1870 the movement was first joined by the female missionaries of the newly formed Woman's Foreign Missionary Society. The first of these missionaries were Isabella Thoburn (1840–1901), the sister of the missionary and future-bishop James Thoburn (1836–1922), and Clara A. Swain (1834–1910), one of the first American fe-

Methodist bishop Edgar Bentley Thorp attending the inauguration of the Church of South India. (Time & Life Pictures/Getty Images)

male physicians. Isabella Thoburn founded the first college for women in India, today known as Thoburn College. Swain formed the first hospital for women in the country, which also today bears the name of its founder.

In 1884 the MEC General Conference passed legislation that allowed the formation of a semiautonomous central conference in areas of the world where there were multiple annual conferences. The South Asia Central Conference was organized in 1885 in India and covered work eastward to Malaysia and eventually the Philippines. The central conference assumed the duty of electing bishops in the area, and in 1930 the first Indian national, Jasvant Rao Chitambar, was elected to the episcopacy.

The church in India remained affiliated with the United Methodist Church formed in the United States in 1968, but in 1980 it received permission to consider reorganization as an independent body. It voted in favor of independence, and in 1981 the Methodist Church in India came into existence. It continues its cordial and interactive relationship with the United Methodist Church and maintains the structure that was set in place during the days of the central conference.

In the late 1990s the Methodist Church in India reported 648,000 members. Its 2,460 congregations are organized among 12 district conferences. It is a member of the World Council of Churches.

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See also: Church of North India; Church of South India; United Methodist Church; World Council of Churches.

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Methodist Church in Indonesia

The Methodist Church of Indonesia is a multicultural church with a multicultural origin. It began with the arrival of Hong Tean, a Chinese layman who settled in Medan, Sumatra, where he established a school. His work was soon supplemented by the arrival of C. F. Pyekett, a Methodist minister from the United States. Pyekett then facilitated the addition of S. S. Pakianathan, a Malaysian pastor, who spoke Tamil. In 1907, Pakianathan moved to Palembang to work with John R. Denyes, who had also come to Sumatra from Malaysia. Over the succeeding decades, additional missionaries arrived and the work spread. By 1940, there were 60 congregations with some 2,500 members, most Indonesians of Chinese and Indian heritage. An autonomous Sumatra annual conference, independent of the Methodist Church (in the United States), was created in 1964. Following the merger of the Methodist Church and the Evangelical United Brethren in 1968, the Evangelical United Brethren work begun on Sulawesi in the 1950s was integrated into the Methodist church in Indonesia.

Outreach has continued to be focused in education and most congregations support an elementary school. In some districts the children in school outnumber the church membership. Work remains multi-linguistic. While Indonesian is a basic language, especially for the schools, worship is carried out in more than a dozen languages.

Since becoming an independent body, the church has spread to all parts of Indonesia, though its strength remains in Sumatra. It has strength on Bali, South Sulawesi, around Pontianak in Kalimantan, and the suburbs of Jakata (Java). In 2005, it reported 119,000 members. Its 469 congregations were organized into 2 annual conferences and 12 districts. It is led by its bishop, R. P. M. Tambunam. It is a member of the World Methodist Council and the World Council of Churches.

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See also: United Methodist Church; World Council of Churches; World Methodist Council.

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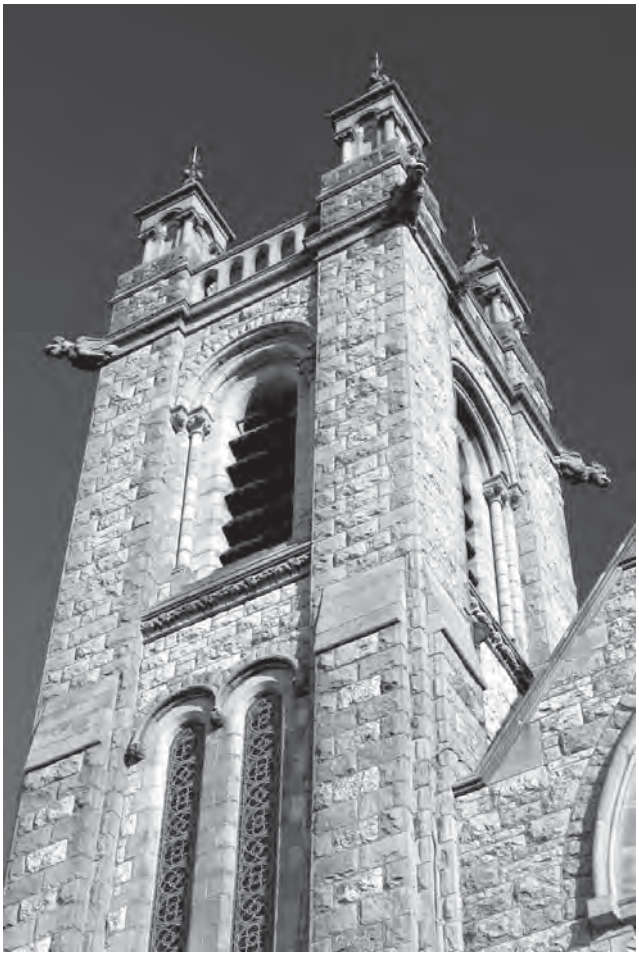
Methodist Church in Ireland

John Wesley (1703–1791), the founder of the Methodist movement, made his first visits to Ireland in 1747, prompted by the fact that some Methodist preachers had already organized a Methodist religious society in Dublin. Both he and his brother Charles spent a great deal of time in Ireland through the rest of the decade, and Wesley returned there on 19 subsequent occasions. Wesley held the first Irish conference in 1752, and either he or Thomas Coke (1747–1814) presided each year through the rest of the century. In the years after Wesley's death, Coke worked with the conference that became the inheritor of Wesley's authority.

Following Coke's death, the relationship of Irish Methodists to the Roman Catholic Church, the Anglican Church of Ireland, and the dissenting Free churches dominated its discussions. In 1816 the conference gave permission for the celebration of the Lord's Supper at the local Methodist societies. When that action had been taken in England some years earlier, it had signaled the movement's separation from the British Methodists. Those Methodists in Ireland who opposed this action formed the Primitive Wesleyan Methodist Connexion and kept their identification with the Church of Ireland. By the 1870s that relationship was no longer operative, and in 1878 the two branches of Irish Methodism united to form the present Methodist Church in Ireland.

In the meantime, Irish Methodists kept a cordial relationship with British Methodists. Rather than cre-



Methodist church in Howth, Dublin, Ireland. (iStockPhoto)

ating a separate missionary society, they supported the Wesleyan Methodist Missionary Society, through which they made their contribution to the worldwide spread of Wesley's movement. The Irish Methodists founded their first school in 1784, and elementary education remained an important concern through the 19th century. In 1868 the Methodist College at Belfast was opened. The Wesleyan Connexional School (secondary school) evolved into Wesley College, Dublin. During this time Irish Methodists had to continually overcome the effects of the immigration of its members, especially to the United States.

Methodist organization is based in the annual conference, now consisting of an equal number of ministers and laypeople. The Methodist Church in Ireland maintains a traditional and somewhat unique relationship with the Methodists in the United Kingdom. The president of the Methodist Church of Great Britain presides as president of the Irish conference, and eight Irish ministers sit in the British conference. The Irish elect the vice president of the conference, who acts as president of the church except when the conference meets.

In 2005, the Methodist Church in Ireland reported 60,000 members. From the 19th century to the present, in large part due to the immigration patterns, Methodism has shifted is center from Dublin and southern Ireland to the Belfast area. In 2002 the church entered into a covenant relationship with the Anglican Church of Ireland. It is a member of the World Methodist Council and the World Council of Churches.

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See also: Roman Catholic Church; Wesley, John; World Council of Churches; World Methodist Council.

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Methodist Church in Kenya

Methodist work in Kenya was initiated in 1857 by the United Methodist Free Churches, one of several splinter groups among the British Methodists that had come

into existence as part of the struggle of laypeople to gain a greater voice in the running of the church. The United Methodist Free Churches commissioned missionaries to work in East Africa in 1862. The 19th-century mission was largely confined to the coastal region, but around 1912 work was established in the center of the country, north of Mount Kenya. As the mission developed, schools, medical facilities, and programs in agriculture were started.

Early in the 20th century, the United Churches would participate in a series of mergers, leading in 1932 to the formation of the present Methodist Church and bringing the African mission with it. The Kenyan church became autonomous in 1967, four years after Kenya became an independent country. The next year the government assumed hegemony over all schools in the country, including the Methodist schools, though a cooperative management arrangement was retained. The church now works with more than 200 schools and in addition sponsors agricultural training institutes, technical schools, and special schools for the physically disabled. It co-sponsors the ecumenical Theological College at Limuru. In the 1990s it opened a major new national venture, Kenya Methodist University.

Following the British model, the church was originally headed by a president, but it has since moved to an episcopal system. The church is currently led by a presiding bishop, and a bishop heads each of the 10 synods (districts). In 2005, the church reported 450,000 members. It is a member of the World Methodist Council and the World Council of Churches.

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See also: Methodist Church, Great Britain; World Council of Churches; World Methodist Council.

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Methodist Church in Samoa

The Methodist Church in Samoa dates to the arrival of a Samoan chief on Tonga in 1826 and his conversion by the Methodist missionaries he found there. Upon his return to Samoa in 1828, he began to preach and raise churches. Peter Turner, the first European Methodist to arrive and settle in Samoa, found a thriving Methodist movement of more than 2,000 believers. About that same time representatives of the London Missionary Society (LMS), a Congregationalist organization that had established work in Samoa in 1830, and the Methodist leadership in Tonga agreed to divide the land upon which they would work. To avoid competition, the LMS would work on Samoa and the Methodists would work in Tonga. Turner was asked to withdraw from Samoa.

In part because communication at the time was slow and primitive and in part because they identified with Methodism, the Methodists of Samoa did not accept the decision to join with the LMS work. Thus they found themselves cut off from the mainstream of Methodist life. Then in 1855, the Methodist Church in Australia became independent of the mother church in Great Britain. John Thomas (1796–1881), the leader of the Methodist missionaries in Tonga, became the advocate of the Samoan Methodists, and the Australians voted to resume relations with the small group. Thomas argued that the new independent body was not bound by the agreement their British forebears had made with the LMS. Martin Dyson arrived in Samoa in 1857 and was succeeded by George Brown (1835–1917), who was most successful in building the church while keeping cordial ties to the LMS missionaries. The LMS remained by far the larger body.

The church continued to grow even after the division of Samoa in 1899, when the eastern islands were set apart as American Samoa. In 1964, two years after the western islands became the independent nation of Samoa, Samoan Methodists became the independent Methodist Church in Samoa.

Worshippers at the front of a congregation in a Methodist church in Western Samoa. (Nik Wheeler/Corbis)

At the end of the 20th century, the Methodist Church in Samoa reported approximately 36,000 members. The majority of members live in Samoa, but there are congregations across American Samoa and in the United States, where many Samoans have migrated. The church is a member of the World Council of Churches and the World Methodist Council.

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See also: London Missionary Society; World Council of Churches; World Methodist Council.

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Methodist Church in Singapore

The Methodist Church in Singapore began in 1885 with the arrival of William F. Oldham (1854–1937) and James M. Thoburn (1836–1922) of the Methodist

Episcopal Church (now an integral part of the United Methodist Church). Oldham established a multiethnic congregation, and a building was erected before the year was out. A school for Chinese members was opened, and members of Tamil (Indian) background soon organized a Tamil-speaking congregation and school. These became the start of an extensive education system serving the Chinese and Indian communities within the small island state. The missionary thrust soon carried the Methodists across the Malaysian Peninsula.

The work in Singapore was originally included in the South India Annual Conference. In 1902 the Malaysia Annual Conference was organized. In 1950, the church in the region took a step toward independence with the establishment of the Southeast Asia Central Conference, which elected its own bishop. Autonomy finally arrived in 1968 when the Methodist churches and institutions in Malaysia and Singapore were set apart as the Methodist Church in Malaysia and Singapore. This was the same year that the United Methodist Church was formed in the United States. In 1976 the Malaysian and Singapore works were separated and the Methodist Church in Singapore was formed. Theodore R. Doraisamy was the new church's first bishop.

In 2005, the Methodist Church in Singapore reported 32,236 members. The church continues to support an extensive educational system. Ministers are trained at Trinity Theological College, a joint venture of Methodists, Anglicans, Presbyterians, and Lutherans. Members are organized in three conferences, one serving mostly Anglo members, one primarily serving the Chinese, and one serving Tamil members. The church is a member of the World Council of Churches and the World Methodist Council.

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See also: United Methodist Church; World Council of Churches; World Methodist Council.

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Methodist Church in the Caribbean and the Americas

The Methodist Church in the Caribbean and the Americas incorporates the work launched in the late 19th century by British Methodists in the Caribbean and Central America. In the years immediately after the American Revolution, after overseeing the process of setting up an independent American Methodist church, Thomas Coke (1747–1814) emerged with a world missionary vision. As early as 1784 he published the *Plan of the Society for the Establishment of Missions among the Heathen*. Following up on that plan, in 1786 he made his first trip to the West Indies, landing in Antigua on Christmas Day. There he visited an Antiguan slave owner named Nathaniel Gilbert (d. 1774), who for several decades had pursued a Methodist-inspired Christian work among the Africans on his land. In his second trip in 1789, Coke visited Jamaica, where William Hammett (d. 1803), the first Methodist missionary in the region, would be assigned. From Antigua and Jamaica, Methodism spread to other Caribbean islands, especially the Bahamas (1799) and Trinidad and Tobago (1812). Methodism became identified with the antislavery cause in the Caribbean, and many former slaves joined the church after their emancipation.

Methodism ventured to Guyana in the persons of two laymen, who moved there from Nevis in 1801. The first minister was assigned by the British Conference

A 19th century Methodist church in Philipsburg on the island of St. Maarten in the Antilles. (Ramunas/Dreamstime.com)

in 1815. Much of his effort was directed to the slave population, and he joined the Moravians in the attempt to overcome the plantation owners' opposition to missionary activity. Work then extended to British Honduras (now Belize) when a Methodist layperson asked the British Conference to appoint a minister to the region. Thomas Wilkinson arrived in 1825.

The work in the various British colonies around the Caribbean developed somewhat independently. In 1885, an autonomous West Indian Conference was formed, but it was disbanded in 1904, and the work returned to the direct control of the British Conference. Then in 1967, a new effort at independence was inaugurated when Jamaica, Guyana, Honduras, and the South Caribbean and the sub-district that included Haiti, the Leeward Islands, Panama, and Costa Rica combined to form the Methodist Church in the Caribbean and the Americas. The Bahamas were added in 1968. The church's work now extends throughout the Caribbean, including some 62,000 members (2005) in some 35 nations. The church is a member of the World Council of Churches and the World Methodist Council.

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Methodist Church in the Union of Myanmar

Methodist work in Myanmar (then Burma) began in 1873, when James M. Thoburn (1836–1922), a missionary (and later bishop) in India, responded to requests for support from Indian Methodists who had relocated to the Burmese city of Rangoon (now Yangon). In 1879 William Taylor (1821–1902), an independent Methodist lay evangelist, sent a colleague, Robert E. Carter, to Rangoon, and Thoburn acted quickly to coordinate the two efforts. Soon a building was secured and services were begun in Tamil and Telegu, both Indian languages. The Burma work was seen as an outpost of the South India Conference, assigned to the new Bengal Conference in 1888.

Although based in the Indian expatriate community, the work soon extended to the Amoy-speaking

people and the Chinese community. Because of this growth, it was designated as a mission conference in 1901 and an annual conference (the basic unit of organization in Methodism) in 1927. In 1951 the Indian government opened the Andaman Islands to civilian settlement, and a number of the Burmese Indian Methodists moved there to found the first Christian community.

In the early 1960s, as Burma moved to national independence, the Burma Annual Conference of what was then the Methodist Church (1939–1968) (now a constituent part of the United Methodist Church) requested autonomous status. That request was granted by the 1964 General Conference. The independent Burma Methodist Church was constituted in 1965. Lim Si Sin was elected as the first bishop. The church had approximately 2,800 members (adults and children) at the time, and it sponsored a string of elementary and secondary schools across the country. The church was organized into four districts according to language groups.

Burma had become an independent nation in 1948. However, in 1962 General Ne Win (b. 1911) overthrew the government and abrogated the democratic government and Constitution. Through the 1960s, a number of the English-speaking Methodists left the country, and in 1966 all missionaries were expelled by the new Socialist government. In the 1980s the country passed through difficult economic times and was cited for numerous human rights violations. In 1990 the name of the country was changed to the Union of Myanmar. During the 1990s the government massacred members of various ethnic groups residing in Burma. The Methodist Church, based as it has been in the ethnic communities, suffered accordingly.

In 1986, the church opened a theological institute for the training of ministers. Early in the new century it reported approximately 2,000 members (adults and children). It is a member of the World Methodist Council and the Christian Council of Asia, but it is not a member of the World Council of Churches. The church is also known as the Methodist Church of Lower Myanmar, not to be confused with the Methodist Church Upper Myanmar, the product of British Methodist missionary activity.

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Methodist Church in Zimbabwe

British Methodists Owen Watkins (1842–1915) and Isaac Shimmin introduced Methodism into present-day Zimbabwe (then Southern Rhodesia) in 1891. They had responded to an offer from Cecil Rhodes (1853–1902) of 100 pounds sterling per annum for the Wesleyan Methodists (now the Methodist Church in Great Britain) in support for such an endeavor. Rhodes's British South Africa Company had also made a grant of land for the development of missionary stations. The original stations were opened at Epworth near Salisbury and at Sinoia in the Lamagundi District. The following year, stations were opened at Nengubo (or

Waddilove), Kwenda, and Bulawayo. The work was assigned to the Transvaal District of the South African Conference.

The most notable Methodist leader of the first generation was John White (1866–1933), who served for almost 40 years and became known for his defense of the resident Zimbabweans in the face of an often abusive colonial regime. He also developed the Waddilove Institute, where the first Zimbabwean ministers were trained. In 1904 the first African ministers were ordained by the church.

The church grew steadily through the 20th century in the area west and south of Salisbury. It developed a cooperative relationship with an American Methodist mission (now an integral part of the United Methodist Church) that had begun in 1897 and concentrated its work north and east of Salisbury. In 1964 the church became a charter member of the Christian Council of Rhodesia, which earned the wrath of the government by declaring its disapproval of the country's unilateral declaration of independence in 1965. In 1968 it joined other members of the Council in forming a college.

The Methodist Church in Zimbabwe became independent of the British Conference in 1977. It organized in a manner similar to the parental body and was led by a president rather than a bishop. That changed in 1989, when Farai J. Chirisa was named the church's first bishop. At the beginning of the new century, the church reported 111,900 members. It is a member of the World Council of Churches.

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Methodist Church of Cuba

The Methodist Church of Cuba originated among Cubans living in Key West, Florida, in the 1870s. Around 1883 several of these Cubans, including the Reverends Enrique B. Someillan (1856–1928) and Aurelio Silvera, returned to their homeland and began to lead worship services. The first church was opened in Havana in 1888. There were 194 members. Other Cuban pastors arrived soon afterward to help expand the work.

Spain's defeat in the Spanish-American War in 1898 forced it to relinquish control of the island, which became an independent country. Immediately after the war, Bishops Warren A. Candler (1859–1941) and Walter R. Lambuth (1854–1921) of the Methodist Episcopal Church, South (MECS, now a constituent part of the United Methodist Church) went to Cuba to inspect and reorganize the work there. Two missionaries arrived in 1899 to further expand the work geographically. The Cuba Mission of the MECS was organized in 1907. It became a mission conference in 1919. In 1939 the MECS united with the Methodist Episcopal Church and the Methodist Protestant Church to create the Methodist Church (1939–1968), then the largest Protestant church in the United States. The Cuban work became the Cuba Annual Conference of the merged body.

In 1959 Fidel Castro became the prime minister of Cuba, and relations between Cuba and the United States have since remained hostile. In 1962 most of the U.S. missionaries were withdrawn, leaving the church in a somewhat weakened condition. Women became an even more important part of church leadership and were

welcomed as lay ministers. In 1964 the General Conference of the Methodist Church, partially in response to the needs of the Cuban Methodists now worshipping under a regime hostile to religion, passed a resolution allowing the Cuban work to become autonomous. In 1968 the newly independent church reorganized as the Methodist Church of Cuba. It recognized one of its recently deceased leaders, Angel Foster, as its first bishop, and then elected Armando Rodriguez as its new bishop.

Although somewhat hampered by the Castro regime, the church has revived, joining the World Council of Churches and the World Methodist Council, and participating in missionary activities in Colombia and other areas that lack a Methodist church. Early in the new century, the church had approximately 10,000 members.

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Methodist Church of Malaysia

The Methodist Church of Malaysia traces its beginnings to the visit of William F. Oldham (1854–1937) and James M. Thoburn (1836–1922) (both later bishops) to Singapore in 1885. They founded a church under the auspices of the South Indian Conference of the Methodist Episcopal Church (MEC), now a constituent part of the United Methodist Church. From its base in Singapore, then part of the Straits Settlement, work was launched northward into the Federation of Malaysia. The work grew quickly and in 1889 was named the Malaya Mission of the newly formed Bengal (India) Conference; in 1894 it was set apart as the Malaysia Mission Conference. It became an annual conference (the basic organizational unit in Methodism) in 1902.

Important to the work was William G. Shellabear (1852–1947), an Englishman who met Oldham in Singapore. A talented linguist, Shellabear was soon fluent in Malay and several dialects. Until he was overcome by the hot and humid weather, he gave valuable service translating Christian literature into Malaysian. Meanwhile, in 1890 Benjamin F. West and H. L. E. Leuring traveled through Dyak (Iban) country in Sarawak.

Then in 1901 a number of Chinese, including some Methodists from the China mission, were forced out of their homes by the Boxer Rebellion. Bishop Frank W. Warne (1854–1932) accompanied them and assisted in their resettlement in Sarawak. New congregations of Methodists arose almost immediately. As a result, James M. Hoover (1872–1935) was transferred from the Malaysia Conference to Sarawak, where he would remain for the next 35 years. As he spoke Malaysian, he was able to begin work among them and then extend his evangelistic efforts to the Dyak (Iban) people. Work was especially fruitful among the ethnic Chinese, who constitute a sizable minority in Malaysia. In 1936 the Chinese work was set apart as a second Malaysia Mission Conference. It became an annual conference in 1948.

In 1968, as U.S. Methodists moved to reunite into the United Methodist Church, the work in Malaysia was granted permission to become an autonomous church. That year, the Malaya Chinese Annual Conference, the Singapore-Malaya Annual Conference, the Tamil

Christians sing during a prayer service at Kuala Lumpur Wesley Methodist Church in Malaysia. (Viviane Moos/Corbis)

Provisional Annual Conference in West Malaysia and Singapore, the Sarawak Annual Conference, and the Sarawak Iban Provisional Annual Conference in East Malaysia united to form the new Methodist Church of Malaysia and Singapore. Dr. Yap Kim Hoa was elected as the first bishop. The conferences continued as units in the new church. The work in Singapore was set apart as the Methodist Church in Singapore in 1976. In 1996, the Methodist Church of Malaysia moved to establish mission conferences to organize the Chinese work in Sabah and the Sengoi work on the peninsula of Malaysia.

In 2005, the Methodist Church of Malaysia reported 97,197 members. It is a member of the World Methodist Council and the World Council of Churches.

Methodist Church of Malaysia
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46000 Petaling Jaya
Senlangor, D.E.
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See also: United Methodist Church; World Council of Churches; World Methodist Council.

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Methodist Church of Mexico

The Methodist Church of Mexico traces its beginning to the country's Constitution of 1857, which included provisions for the separation of church and state and for the freedom of religion. U.S. Methodists immediately expressed an interest in establishing missions in Mexico, but this work awaited the outcome of the American Civil War and the readjustments of the church in the war's aftermath. In 1871 Bishop Matthew Simpson (1811–1884) of the Methodist Episcopal Church (now a constituent part of the United Methodist Church) led the process of allocating church funds for a missionary to Mexico. As a result, Bishop Gilbert Haven (1821–1880) went to Mexico the next year. He was soon joined by William Butler (1818–1899), who was designated as the superintendent of the soon-to-be established mission. Butler opened the first church on Christmas Day, 1873.

At the 1873 Louisiana Conference of the Methodist Episcopal Church, South (MECS, now also a constituent part of the United Methodist Church), money was raised to send Bishop John C. Keener (1819–1906) to Mexico to launch another mission. Keener secured the first church of the MECS mission, a former monastery chapel. Alejo Hernandez (1842–1875), a Mexican who had been converted during a stay in Brownsville, Texas, returned to Mexico City to become the pastor of this Methodist congregation. He was the first native Mexican preacher of the Methodist Episcopal Church, South. J. L. Daves arrived in 1875 as the superintendent of the movement.

Although church and state were formally separated in Mexico, the Catholic Church remained a strong establishment and the building of Protestant churches was plagued by obstacles. However, by the end of the century, churches and associated schools and medical facilities had been established in most of the major cities. In 1930, anticipating the union in the United States of the Methodist Episcopal Church and the Methodist Episcopal Church, South (which occurred in 1939), the missions of the two churches in Mexico united and became the Methodist Church of Mexico. For a number of years the two missions had held an annual joint national convention.

Shortly after the union, the new church published a Discipline, the book of church law, and established two annual conferences, the basic organizational unit in Methodism. Bishops are elected for four-year terms. Currently the church is divided into six episcopal areas that include parishes in all but two of the states of Mexico.

Education has been an important emphasis since the beginning of the church, and in addition to its system of primary and secondary schools, the church founded several institutions of higher learning, including Colegio Palinore in Chihuahua and the Union Theological Seminary in Mexico City, the latter created in cooperation with the Christian Church (Disciples of Christ) and the Congregational Church (now a constituent part of the United Church of Christ). It currently oversees a university and two theological seminaries.

In 2005, the Methodist Church of Mexico reported 50,000 members in 400 churches. It is a member of the World Methodist Council and the World Council of Churches.

Methodist Church of Mexico
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CP 83191 Hermosillo, Sondra
Mexico

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See also: Christian Church (Disciples of Christ); United Church of Christ; United Methodist Church; World Council of Churches; World Methodist Council.

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Methodist Church of New Zealand

The Methodist Church of New Zealand (Te Haahi Weteriana o Aotearoa) traces its beginning to the arrival of Samuel Leigh (1785–1852), who had also introduced Methodism into Australia. Leigh settled at Kaeo in the 1820s, where he established an initial station, called Wesleydale. The station was destroyed by Maori warriors in 1827, and the missionaries moved their work to Mangungu, from which it spread throughout the island. Despite the animosity of their initial encounter with the missionaries, many Maoris became Methodists.

The Methodist missionaries played a significant role in facilitating the signing of the 1840 Treaty of Waitangi, which placed New Zealand under British protection and guaranteed the Maori a broad set of rights. However, the mission was hurt significantly in the fighting between the Maoris and the Pakela people, and the mission never really recovered. By the mid-1900s, there were approximately 15,000 Maori Methodists.

In the meantime, Methodism spread among the European settlers in New Zealand. In 1854 oversight was transferred from England to Australia, and in 1873 a New Zealand Conference was established. Also, several schismatic Methodist churches, the United Methodist Free Churches, the Bible Christian Church, and the Primitive Methodist Church, had spread to New Zealand from England. In 1896 the United Methodist Free churches and the Bible Christians merged into the Methodist Conference. On January 1, 1913, the New Zealand Methodists became autonomous from Australia as the Wesleyan Methodist Church of New Zealand. A month later, that church merged with the Primitive Methodists to form the presently existing Methodist Church of New Zealand.

The church continues the beliefs and practices of the parent bodies in Australia (now part of the Uniting Church in Australia) and the United Kingdom (now the Methodist Church [UK]). A college for training ministers was founded in 1912. Prior to 1913, New Zealanders also supported the Australian missions on several South Pacific islands. In anticipation of autonomy, the New Zealand church was assigned hegemony over the mission in the Western Solomon Islands. After World War II, the New Zealanders cooperated with the Australians in work in New Guinea, the personnel of which included Solomon Islanders.

Today, the Methodist Church of New Zealand has associated work in Samoa, Tonga, and Fiji. In 2005 it reported 18,548 members in 158 parishes. It is a member of the World Methodist Council and a founding member of the World Council of Churches.

In 1972, a new recognition of the importance of the Maori membership was made with the designation of a Maori Synod (the Taha Maori). Then in 1983, the church officially committed itself to continue a bicultural program in which the Maori culture is equal to that of the more dominant Anglo culture.

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21/22 Marina
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See also: Methodist Church; Uniting Church in Australia; World Council of Churches; World Methodist Council.

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Methodist Church of Peru

The Methodist Church of Peru (Iglesia Metodista del Peru) grew out of the visits of William Taylor (1821–1902), an American Methodist layman, to the west coast of South America in 1877. Taylor established work at Iquique, but soon afterward that part of Peru became the subject of a war between Chile and Peru and was annexed to Chile. In the 1880s, Francisco G. Penzotti (1851–1925), a Methodist and agent of the American Bible Society, began to travel through Peru, distributing Bibles. In 1890 he was arrested and became the focus of international concern about freedom of religion in the country. His work resulted in the first Methodist congregation in Peru being organized in 1889 in Callao.

The next year, Thomas B. Wood (1844–1922), a Methodist who had been working in Argentina and Uruguay, arrived in Peru. He had been designated the superintendent of the new Western District of the South American Conference of the Methodist Episcopal Church (now a constituent part of the United Methodist Church). With his daughter, Elsie Wood, he founded several schools, the first Protestant institutions in the country. Although the educational work grew, evangelism was hampered through the first generations of this mission. By 1945 there were still only some 400 members. However, in the decades after World War II, missionaries moved into the countryside and the church began to grow among several of the native peoples, especially the Campa people. In the 1960s the work in Peru was named a provisional conference of the Methodist Episcopal Church.

In 1961 the church added to its school system the Panamericana Normal School, which focused on the training of teachers for its elementary and high school system. Meanwhile, other work was growing into five institutions of higher education: Colegio America del Callao, Colegio Alverado, Colegio Andino, Colegio Americo de la Victoria, and Colegio Daniel Alcides Carrion. The Peruvian conference also supported a theological center, Comunidad Biblico Teológica Wenseslao Bahamonde.

At the same time, the conference developed a new emphasis on social service and social change. In 1965 it issued a document unique among South American Protestants called the "Manifesto to the Nation," outlining the church's role as an active force in affecting the social and economic order. This document, which argued that effective revolution should spring forth from the power of God, was issued in the midst of large-scale social protest over what many perceived as an unjust social system.

By 1968 the work in Peru had been organized as an annual conference in the Methodist Church (1939–1968). That same year the Methodist Church entered into the merger that produced the United Methodist Church, which gave its South American conferences the option of becoming autonomous. The Peruvian Conference opted for independent status. The new Methodist Church of Peru was organized in 1970. Dr. Wenceslao Bahamonde was elected as the church's first bishop. The church's theological training center is named in his memory.

In 2005, the church reported 8,000 members in 130 congregations. It is a member of the World Methodist Council and, since 1972, the World Council of Churches.

Methodist Church of Peru
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See also: United Methodist Church; World Council of Churches; World Methodist Council.

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Methodist Church of Puerto Rico

The Methodist Church of Puerto Rico is a product of the Protestant missionary movement on the island following its transfer to American control in 1898. The Methodist Episcopal Church (now an integral part of the United Methodist Church) transferred Charles W. Drees (1851–1926), previously stationed in Uruguay, to Puerto Rico in 1900. The first church was organized in Guyana in 1902. That same year, the Puerto Rico Mission was formally organized. It evolved into a mission conference in 1913. In 1939, the year of a major merger of the branches of American Methodism, it reported 2,800 members. The next year the work was named a provisional annual conference. By the time of the formation of the United Methodist Church in 1968, the conference reported 11,800 members and was recognized as a full annual conference. In 1972, it began a process of becoming autonomous, a process completed in 1992, though it retains a strong fraternal relationship to its parent body.

In 2005, the church reported 12,000 members in 100 congregations. It maintains a variety of educational and social service ministries, and is ecumenically active. It is a member of both the World Methodist Council and the World Council of Churches.

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See also: United Methodist Church; World Council of Churches; World Methodist Council.

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Methodist Church of Sierra Leone

Methodism in Sierra Leone began with the efforts of U.S. Methodists to extend their ministry into Canada. In 1781 William Black (1760–1834) was assigned to pioneer work in Nova Scotia, where he discovered at Sherburne and other communities a number of Africans who had been brought to Canada by the British army at the end of the American Revolution. They had supported the British in return for a promise of freedom.

With the help of British antislavery organizations, the Africans living in Nova Scotia were offered transportation to the new colony of Sierra Leone. In 1792 many accepted the opportunity and were taken to Freetown, including some 200 Methodists. Soon thereafter they began to correspond with the Wesleyan Methodists in England (now the Methodist Church [UK]), and, in 1811, George Warren (d. 1812) was finally assigned as a missionary. He arrived with three schoolmasters, who began the Methodist educational enterprise in Sierra Leone.

Warren died some eight months after his arrival in Sierra Leone, but the church survived and grew over the next decade. In addition to the former slaves from Nova Scotia, the missionaries served other groups in Sierra Leone. A number of Maroons, former slaves who had escaped plantation life in Jamaica only to be recaptured and transported to Sierra Leone in 1800, came under the influence of the Methodists, as did the "recaptures," those slaves captured in the process of being transported to the Americas and returned to Africa. What looked like the blossoming of a prosperous mission, however, quickly disintegrated. In 1821 the older members of the Methodist church in Freetown argued with the missionaries, who then attempted to dissolve the congregations. They continued as an independent

Parishioners worship at Zion Wilberforce Church in Freetown, Sierra Leone, 1975. (National Geographic/Getty Images)

organization. Then the Maroons (1835) and "recaptures" (1844) left the Freetown society because they felt they were being treated as second-class citizens.

The Methodists had thus split into four separate groups: the original Freetown society, the Wesleyan mission, the Maroon church, and the "recaptures" church (known as the West African Methodist Church). In addition, in 1841, following public excitement over the *Amistad* incident, American Methodists founded a fifth Methodist church among the Mende people at Sherbro, Sierra Leone. This work now exists as the Sierra Leone Conference of the United Methodist Church.

Eventually, the problems of the Freetown society and the Maroon church with the Wesleyan mission were resolved, and they reunited. The West African Methodist Church, however, affiliated with the United Methodist Free Churches in the United Kingdom. In 1932 the Wesleyans in England merged with the United Methodist Free Churches to create the Methodist Church of Great Britain. In Africa, their two affiliates also merged, but in 1934, the West African Methodist Church again went its separate way.

The Wesleyan mission experienced a period of growth in the 1930s, when it also began work in Mende country. Because of this opening, the missionaries launched work on a Mende edition of the Bible, published in 1959, and opened a hospital at Segbwema. In 1967 the former mission became an independent church, the Methodist Church of Sierra Leone. It has continued in a working relationship with British Methodists.

Like all religious bodies in the country, the Methodist Church of Sierra Leone has suffered from the civil war that has continued through the 1990s into the new century. Many church members have been killed, and many church facilities have been damaged or destroyed.

In 2005, the church reported 50,000 members, serving a constituency of 1.5 million. It is a member of the World Methodist Council and the World Council of Churches.

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See also: Methodist Church, Great Britain; United Methodist Church; World Council of Churches; World Methodist Council.

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Methodist Church of Southern Africa

The Methodist Church of Southern Africa traces its origins to a small religious society founded in 1806 in Cape Town by members of the Seventy-second Regiment of the British army under the leadership of George Middlemiss. A decade later Barnabas Shaw (1788–1857) arrived in Cape Town to serve as the minister for the Methodists. However, Shaw wanted to work among the Native Africans and soon left Cape Town to establish the Leliefontein mission station some 250 miles north among the Namaqua. As other missionaries arrived, work was concentrated in what is now known as Namibia and Bechuanaland. The Namibian work was eventually turned over to the Lutheran-based Rhenish Mission, and the work in South Africa was expanded among both white settlers and the Native population.

In 1820 William Shaw (1798–1872) arrived to become the chaplain to a group of settlers. His work became a second beginning for Methodism. He organized a series of preaching stations eastward all the way to Durban, many located in hostile territory. The work among the Native population was slow, but the church grew as more British settlers arrived. Shaw organized the Wesleyan Methodist Church, which experienced sporadic growth. A Methodist congregation was often the first English church to appear in the new settlements, attracting members of a variety of Protestant churches. As Presbyterian, Congregational, and Anglican congregations emerged, these members would leave the Methodist Church to rejoin their own denominations. In 1862, the church launched a mission among the new settlers from India.

A Methodist church in Stellenbosh, South Africa. (Inna Felker/Dreamstime.com)

The church grew up as a mission of the British Wesleyan Conference. As the districts multiplied, triennial meetings were held, beginning in 1873. In 1883 the districts were tied together by what was called the Affiliated Conference. Ties to Great Britain were loosened until complete autonomy was granted in 1927 with the formation of the Wesleyan Methodist Church of South Africa. A merger in 1932 with the Primitive Methodist Mission and with the work in the Transvaal that had not joined in the 1927 reorganization led to the formation of the present Methodist Church of South Africa.

The South African church followed the belief, practice, and organization of the Methodist Church of Great Britain. Until 1988 it was headed by a president, who was elected at the annual conference, the basic

organizational unit in Methodism. After 1988 the district heads were redesignated as bishops, and a presiding bishop, elected for a three-year term, replaced the national president.

In 2005 the Methodist Church of Southern Africa reported a membership of 1,700,000. It has jurisdiction over Methodist work in Mozambique and Namibia. Its extensive educational and medical programs were lost when the government nationalized the schools and hospitals. In 1978 the church was outlawed in Transkei, and Methodists there reorganized as the United Methodist Church of Southern Africa. Most of that church reunited with the main body when the ban was lifted in 1988. The church is a member of the World Council of Churches and the World Methodist Council. It currently supports the Federal Theological Seminary of Southern Africa, a cooperative venture with Congregationalists, Presbyterians, and Anglicans.

Methodist Church of Southern Africa
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See also: Methodism; Rhenish Mission; World Council of Churches; World Methodist Council.

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Methodist Church of the Union of Upper Myanmar

See Methodist Church, Upper Myanmar.

Methodist Church of Togo

The Methodist Church of Togo began in the 1840s, when Thomas Birch Freeman (1809–1890) arrived as a representative of the Wesleyan Methodists in Great Britain. Freeman, the son of an African father and a British mother, developed a friendship with a chief of the Mina people at Anécho, who granted him permission to begin preaching to the people and to establish a school. Birch's original work was soon supplemented by other Methodists who were moving along the coastal communities from Nigeria to the Gold Coast. As the work developed, it was seen as part of the developing church in Dahomey (present-day Benin). That identification was increased by the French takeover from the Germans after World War I.

In 1957 the Dahomey and Togo work was set aside as a separate district of the Methodist Church of Great Britain. After Benin gained its independence in 1974, the Togo work became part of the Protestant Methodist Church of Benin. It separated from the church in Benin and again became a district of the Methodist Church in Great Britain. It voted to become fully autonomous in 1995, an action that was completed in 1999. It has remained focused on serving the Mina people, and thus has not grown, as have the Presbyterian Evangelical Church of Togo and the Assemblies of God mission.

In 2005, the Methodist Church of Togo reported 45,000 members. It is a member of both the World Methodist Council and the World Council of Churches.

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BP 49
Lomé
Togo

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See also: Methodist Church, Great Britain; Protestant Methodist Church of Benin; United Methodist

Church; World Council of Churches; World Methodist Council.

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Methodist Pentecostal Church of Chile

The Methodist Pentecostal Church of Chile (Iglesia Metodista Pentecostal de Chile) developed early in the 20th century, when the Pentecostal experience emerged within the Methodist Church of Chile (then still a district in the American-based Methodist Episcopal Church). In 1909 Willis C. Hoover (1856–1936), a missionary who pastored a Methodist church in Valparaiso, was influenced by the spread of Pentecostalism through Europe and India soon after its emergence in Los Angeles, California. He began to correspond with Pentecostal leaders in other countries and instituted prayer meetings and Bible study around the issue of the baptism of the Holy Spirit and the experience of speaking in tongues. Those in attendance soon professed to manifest the gifts of the Spirit.

The Pentecostal movement spread from Hoover's congregation to other Methodists in Chile, and in 1911, bowing to pressures from the United States, the leaders of the church in Chile expelled Hoover and his Pentecostal followers, who then reorganized as the Methodist Pentecostal Church. The church suffered through a period of discrimination until 1925, when a new Constitution established the separation of church and state in Chile. The church experienced a growth phase through the 1930s, expanding across Chile and into Argentina, Uruguay, Paraguay, Bolivia, and Peru. In the years since World War II, the church's membership has doubled annually, and it has become one of the most successful indigenous churches in South America. The Jotabeche Pentecostal Evangelical Church in Santiago is one of the largest congregations of any kind in the world, rivaling in size the Yoido Full Gospel Church in Seoul, Korea. The church has also experienced a number of schisms that have effectively spread Pentecostalism farther, as several of the daughter churches have also grown into large bodies.

Methodist Pentecostal Church of Chile
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See also: Methodism; Pentecostalism; Yoido Full Gospel Church.

References

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Metropolitan Community Churches

See Universal Fellowship of Metropolitan Community of Churches.

Mevlevi Sufi Order

The Mevlevi Sufi Order was founded by mystic and philosopher Jalal ad-din ar-Rumi (ca. 1207–1273) in Konya, Turkey. Rumi was born into a learned family in Balkh, Afghanistan. In the face of Mongol incursions into the region, his family moved on several occasions before finally settling in Konya. Rumi succeeded his father as a professor in religious sciences in 1231. Rumi is considered the most eminent poet produced by the Sufi movement, the height of his work being his momentous mystical work, *Mathnawi.*

The Mevlevi Sufis adopted their name from the term "Mevlana," or "our Master." Their main Sufi tenets consist of unconditional love and tolerance, positive reasoning, charity, and spiritual enlightenment through love of all of God's creation. According to Rumi, human beings consist of the tripartite components of spirit, reason, and love. The spiritually advanced Mevlevi Sufis are supervised by the leading sheikh (*celebi*) as they whirl in circles during a devotional liturgy (*sema*); hence they have been called the Whirling Dervishes. Their dancing represents the mystical journey of turning oneself completely toward the One. Through eternal love, devotion, integrity, and generosity, the Mevlevis aspire to maintain their focus on the divine.

The international headquarters of the Mevlevi order is in Konya, Turkey. Members are found primarily in Turkey, Syria, and Central Asia, but in recent years they have also established centers in Europe and North America. Today, the order is headed by Faruk Hemden Celebi (b. 1950), a direct descendant of Rumi who succeeded to his post in 1996 following the death of his father, Celaleddin Bakir Celebi (1926–1996). Celaleddin Celebi (celebi, literally well-mannered gentleman, is the title given the order's leader) was responsible for bringing the order to the West with the appointment of Edmund Kabir Helminski as the order's representative in North America. Helminski founded the Threshold Society, which has become a major force for the publishing and circulation of Mevlevi literature in the English-speaking world. In 1994, in honor of the success of the Threshold Society, the Threshold Center in Brattleboro, Vermont, was designated Konya West by the Order.

The Whirling Dervish Festival held each December in Konya, Turkey, honors Jalal ad-din ar-Rumi, the 13th-century poet and Islamic philosopher who founded the Mevlevi Order of Whirling Dervishes. (Corel)

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Qamar-ul Huda

See also: Sufism.

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■ Mexico

The United Mexican States (Estados Unidos Mexicanos) constitute one of the largest countries (an area of 761,606 square miles) in the Americas, located geographically in North America between the United States of America in the north and Guatemala and Belize in the southeast. It is bordered on the east by the Gulf of Mexico (part of the Caribbean Sea) and on the west by the Pacific Ocean. Mexico's population in mid-2000 was estimated at 97.5 million and in mid-2008 at 109 million, third in size in the Americas after the United States and Brazil.

The nation is composed of a diversity of ethnic groups: *mestizos* (mixed Spanish-Indian blood who are native Spanish-speakers), 88 percent; Amerindians (239 living languages among 13 linguistic families), 9 percent; and others (including North Americans, Europeans, Afro-Americans, Middle Easterners, and Asians), 3 percent. The predominant Amerindian languages are Náhuatl, Maya, Mixteco, Zapoteco, Otomí, Tzeltal, Tzotzil, Totonaco, Chol, Mazahua, and Huasteco.

Although Mexico continues to be dominated by the Roman Catholic Church (second-largest Catholic population in the world, after Brazil), those claiming affiliation with Roman Catholicism declined at the end of the 20th century—from 89.7 percent of the total population in the 1990 census to 88 percent in the 2000 census. Protestant adherents increased from 5 percent in 1990 to 5.7 percent in 2000; those affiliated with "other religions" increased from 1.4 percent in 1990 to 1.9 percent in 2000; and those with "no religious affiliation" (or providing "no answer") increased from 3.9 percent in 1990 to 4.4 percent in 2000.

The present Constitution provides for freedom of religion relative to both belief and the practice of ceremonies and acts of worship. Congress may not enact laws that establish or prohibit any religion. The Constitution provides for the separation of church and state, and the 1992 Law of Religious Associations and Public Worship defines the administrative policies and remedies that protect the right to religious freedom. A provision was added to the Constitution in 2001 that established, for the first time, a constitutional prohibition against any form of discrimination, including discrimination against persons of the basis of religion.

As of March 2009, the Government's Office of Religious Affairs reported a total of 7,073 officially registered religious associations (ARs) in Mexico. A previous report, issued in June 2005, listed 6,373 ARs, which can be classified as follows: Christian/Roman Catholic (2,962, or 46.5 percent), Christian/Orthodox (21), Christian/Protestant (3,298, or 51.8 percent), Christian/Other (65), and non-Christian (27).

When the Spanish conquistadors arrived in Mexico in the early 1600s, they discovered some of the greatest cultures of human history, beginning with the Olmec civilization that began about 1200 BCE and continuing through the Aztec Empire that dominated the central region of the country with its elaborate ceremonial and political center (Tenochtitlan) built on a man-made island in Lake Texcoco in the Valley of Mexico. Around 9,000 years ago, ancient Amerindians domesticated corn and initiated an agricultural revolution, which led to the formation of many complex civilizations. Between 1800 and 300 BCE, many of these matured into advanced Mesoamerican civilizations that are credited with many innovations, including cosmology, astronomy, writing, mathematics, government, militaries, engineering, and medicine. These civilizations were organized around cities and pyramid-temples.

Mexico is said to have had five major civilizations: the Olmec, Teotihuacan, Toltec, Aztec, and Maya. At their peak, an estimated 350,000 Aztecs presided over a wealthy tribute-empire comprised of around 10 million people, almost half of Mexico's estimated population of 24 million in 1500. After 4,000 years, the existing civilizations were destroyed after the arrival of the Spaniards in 1519.

Our Lady of Guadalupe Church, Santa Fe, New Mexico, is the oldest shrine to Gaudalupe in the United States. (J. Gordon Melton)

Conquistador Hernán Cortéz (1485–1547) landed in Mexico at a site that later became the modern city of Veracruz and with his small army of 508 Spaniards supported by thousands of Tlaxcalteca allies conquered the Aztecs in 1521. He established Spanish rule on the ruins of the Aztec capital of Tenochtitlan, renamed Mexico City. In 1519, Tenochtitlan was the largest city in the world with a population of about 350,000; by comparison, the population of London in 1519 was only 80,000 people. When the Spanish arrived, there were an estimated 25 million Amerindians in the territory known today as Mexico.

During the Spanish colonial period (1521–1821), the majority of its Amerindian population was decimated by warfare, famine, and disease. Formal independence from Spain was recognized in 1821. The U.S.-Mexican War (1846–1848) ended with the ceding of almost half of Mexico's national territory, including present-day Texas, New Mexico, Arizona, and California. French forces invaded Mexico in 1861 and ruled briefly until 1867. The Mexican Revolution of 1910–1917 resulted in the death of an estimated 10 percent of the nation's population.

Between 1521 and 1821, the government aligned with the Roman Catholic Church. The Catholic Church also tried to build on ancient Native worship. The persistence of Amerindian cultures and belief systems is a vital force in modern Mexican society, as seen by the prevalence of practices such as shamanism (intermediaries between the human and spirit worlds), magic and witchcraft (*bujería*), herbal healing (*curanderismo*), and "folk saints and healers" throughout Mexico.

After independence from Spain in 1821, the Roman Catholic Church began to lose its place of privilege. Citizens were no longer obligated to pay tithes or to work for the church as serfs in a feudal society. The Catholic Church did, however, maintain its monopoly on religion in Mexico as affirmed by the Constitution of 1824, which declared that religion "will perpetually be Catholic, Apostolic, and Roman." Full diplomatic relations were maintained with the Vatican until broken in 1867, following the period of French intervention.

From Independence to the Mexican Revolution (1821–1910), the Catholic Church sided with the more Conservative political parties, though certain liberal-minded elements within the church identified with the revolutionary struggle of the peasants. Through the 19th century, the Catholic Church was aligned with Conservative politics and opposed both the Liberal movement and Freemasonry, which had gained popularity among the wealthy elite. Church leadership opposed the reform movement led by Benito Juárez (1806–1872) and welcomed the French occupation of Mexico in 1862.

Although church-state tensions eased considerably during the Conservative administration of Porfirio Díaz (1876–1910), they flared up again after the Revolution of 1910–1917. The Constitution of 1917 established a separation between church and state, guaranteed a secular public education, and prohibited the clergy from participating in the nation's political life and from owning property.

The Cristero War (1926–1929) was an attempt by conservative Catholic forces to invalidate anti-Catholic elements of the Constitution. Catholics resorted to armed violence against the government of President Elías Calles (1877–1946). The conflict ended in 1929, when President Emilio Portes Gil (1890–1978) promised a new respect for religion, which allowed the Catholic clergy to resume their religious work throughout the country.

In the decades after the Mexican Revolution, the Institutional Revolutionary Party (PRI, Partido Revolucionario Institucional) came to power. It controlled national politics from 1929 until 2001. In 2000, after 70 years, the PRI lost the presidential election to an opposition candidate, Vicente Fox Quesada, who won under the banner of the National Action Party (PAN, Partido de Acción Nacional), which has close ties to the Catholic Church. However, the continued non-PAN majority in Congress prevented him from implementing most of his proposed reforms during his term in office (2000–2006). In 2006, PAN candidate Felipe de Jesús Calderón Hinojosa, a self-described devout Roman Catholic, won the presidency for a six-year term (2006–2012).

The Roman Catholic Church The military conquest of Mexico by Spanish forces was generally perceived as the triumph of Catholicism over the Amerindian deities, and particularly as the disintegration of the Aztec worldview that required continuous human blood sacrifice to sustain the universe. The defeat of Amerindian religious leaders and the destruction of their sacred temples and images by Cortés' army were seen as a spiritual conquest over a fundamentally-flawed brand of religion by agents of a superior religion. However, most of the Spanish friars were more ambivalent about associating their own missionary enterprise with Spanish military conquests.

The evangelization of the Amerindian tribes of Mexico by Roman Catholic missionaries began with the arrival of the Franciscans (1524), the Dominicans (1526), and the Augustinians (1533). Between 1594 and 1722, the Jesuits worked among the Amerindians in northern Mexico, During the 17th and 18th centuries, the Franciscans organized a vast mission empire that included 11 districts: from Sierra Gorda and Tampico in the northeast to Sonora, Arizona, New Mexico, and Alta California in the northwest. The Dominicans established two important mission centers in Sierra Gorda (1686) and Baja California (1772).

The first Catholic bishopric erected in Mexico was the See of Yucatán, under the patronage of the Virgin Mary as La Nuestra Señora de los Remedios. In 1526, Pope Clement VII (r. 1523–1534) named Father Julian de Garces as the first bishop of New Spain. In 1545, at the request of Spanish King Charles V (r. 1516–1556), Pope Paul III (r. 1534–1549) separated the dioceses of New Spain from the metropolitan See of Seville and established the Archdiocese of Mexico. During the Spanish colonial period (1520–1821), Catholic missionaries systematically established churches in nearly every village of Mexico.

Virgin of Guadalupe carved in a cottonwood tree. Also known as The Lady of Guadalupe, she is of significant importance to Mexican Catholics. (Corel)

Today, the Virgin of Guadalupe is a symbol of Mexican national identity, while the chapel to Our Lady of Guadalupe at Tepeyac hill (now a suburb of Mexico City) built in 1555–1556, has become the most sacred site for Catholics in Mexico. Future generations of clerics embellished the legend of Our Lady of Guadalupe, so that by 1648 Mexican peasants considered the shrine to have supernatural significance and to be a sign of divine approval for regarding themselves as the "new chosen people" (a cosmic race) that God had selected through the agency of the Virgin Mary, who, according to the legend, miraculously appeared to a shepherd at Tepeyac in 1531.

Special celebrations are held annually at these shrines, three of the most important being those dedicated to La Virgin de Juquila in the state of Oaxaca, to Nuestro Señor Jesucristo y San Miguel de las Cuevas de Chalma in the state of Mexico, and to La Virgin de Guadalupe in the Federal District.

There are a variety of "folk saints" in Mexico that have not been canonized by the Catholic Church but that are treated as sacred by many believers. One of the most popular folk saints is José Fidencio Síntora Constantino, known as El Niño Fidencio (b. 1898). He became known to the Mexican press during the Cristero War (1926–1929), when Catholics were persecuted during the administration of President Plutarco Elías Calles. El Niño Fidencio is popularly identified with the Christ Child, and is reported to have received his calling as a child, and as a young man received the gift of healing and achieved fame as a healer (*curandero*).

Another folk saint that has been popularized throughout Mexico is La Santa Muerte (Saint Death). Her larger-than-life statue, which devotees keep in glass boxes at road-side sanctuaries, is usually draped in lace-trimmed satin; her hooded, grinning skull is crowned with a rhinestone tiara, and the bony fingers that protrude from beneath her cloak are adorned with glittering rings. Stories of prayers answered and miracles performed have fueled the spread of this popular cult, whose worship is said to date to the mid-1960s among rural villagers. Prisoners, petty thieves, corrupt policemen, and powerful drug traffickers are believed to be devotees of La Santa Muerte, who appeals to the faith of simple working-class Mexicans who daily face hunger, injustice, corruption, and crime in some of Mexico's toughest neighborhoods.

The independent Traditional Mex-USA Catholic Church is led by its self-appointed bishop David Romo Millán, a principal leader of the Iglesia de la Santa Muerte. Jesús Romero Padilla is the guardian of one of the movement's main sanctuaries, located in Tepito in the Federal District; he is reported to lead processions honoring La Santa Muerte in Puebla, Toluca, Veracruz, and Oaxaca.

Yearly, there is a special celebration in honor of the dead, called Culto a los Muertos, which is celebrated from October 21 to November 2. In many villages, towns, and cities across the country, Mexican peasants bring a variety of offerings—flowers, food, drink, and candles—to a family altar in their homes or to the

gravesides of their dead relatives, and there is a celebration with music, dances, masks, and other symbols of death and fireworks in their honor.

For many Mexicans, affiliation with the Catholic Church has become less of a social obligation than during previous decades, with fewer than 20 percent of Catholics regularly attending Mass. During the 1990s, numerous public opinion polls revealed increasing numbers unhappy with the Vatican's official policy regarding birth control, divorce, remarriage, abortion, the role of women in the church, obligatory celibacy for priests and nuns, the absolute authority of the pope, the authoritarianism of the bishops, and the lack of lay participation in church matters.

Today, the Roman Catholic Church in Mexico is divided administratively into 15 regions and 22 jurisdictions: 14 archdioceses, and 5 territorial prelatures. Eastern-rite Catholics are found in two eparchies and an apostolic exarchate: Nuestra Señora de los Mártires del Libano en México (the Maronite Eparchy with about 148,250 adherents); Nuestra Señora del Paraíso en México (the Greek-Melkite Eparchy, with about 4,600 adherents); and America Latina e Messico, Faithful of the Oriental Rite (the Armenian Apostolic Exarchate with about 12,000 adherents).

The Mexican Episcopal Conference is composed of 157 members (the papal nuncio, cardinals, archbishops, and bishops) and presided over by Monsignor Carlos Aguilar Retes, the archbishop of Tlalnepantla. The archbishop of Mexico City (Federal District) is Cardinal Norberto Rivera Carrera, who was appointed archbishop in June 1995 and elevated to cardinal in 1998.

The Protestant Movement After the Constitution of 1857 formalized Liberal reforms, which limited the power of the Roman Catholic Church and broadened individual freedoms, a spectrum of Protestant groups began to penetrate Mexico. By 1900, at least 15 U.S. Protestant denominations from America entered Mexico, many having begun along the U.S.-Mexican border. Others arrived on the coastlands (Veracruz), and a few in Mexico City and other major cities.

One of the first independent missionaries to begin Protestant work along the border (1852, in Brownsville, Texas) was Melinda Rankin (1811–1888), a Presbyterian who later joined the American and Foreign Christian Union and established Protestant schools in Matamoros, Tamaulipas (1862–1863), and Monterrey, Nuevo León (1866). The first Protestant church organized in Mexico City (1861) was a German Lutheran congregation. In 1862, an independent Baptist missionary, James Hickey, arrived in Monterrey from Texas and began the task of evangelizing and establishing a church (1864) that was later pastored by Thomas Westrupp. By 1870, there were two Protestant churches in Monterrey, one affiliated with the American Baptist Home Mission Society (Westrupp) and the other related to the American Cumberland Presbyterian Church, pastored by John Parks. In 1868, the Protestant Episcopal Church established a relationship with an independent Catholic church (non-papal), known as the Mexican Church of Jesus, which had been organized in 1859 in Mexico City. By 1870, there were 23 Episcopal-Church of Jesus congregations in the Valley of Mexico.

During the period 1870 to 1900, at least 15 additional U.S. Protestant mission agencies inaugurated work in Mexico. The Society of Friends (Quakers) arrived in Matamoros, Tamaulipas, in 1871, near the Texas border. Three missionary couples affiliated with the Northern Presbyterian Church arrived in Mexico City in 1872, and eventually began work in Zacatecas, San Luis Potosí, and Guanajuato. The American Board of Commissioners for Foreign Missions (Congregational Church) sent two missionary couples to Guadalajara in 1872, and five missionary couples were sent to Monterrey in 1873 to work with congregations formed by Melinda Rankin and Juan Sepulveda that grew out of the early Baptist and Presbyterian efforts. In 1872, both the Methodist Episcopal Church (North) and the Methodist Episcopal Church (South) began work in Mexico City, after purchasing from the government properties that formerly belonged to the Catholic Church. In 1874, the Southern Presbyterians began work in Matamoros, Tamaulipas. The Associated Reformed Presbyterian Church arrived in 1878, the Southern Baptist Convention in 1880, the Plymouth Brethren (also known as Christian Brethren) in 1890, the Seventh Day Baptist General Conference in 1893, and the Christian Women's Board of Missions (Disciples of Christ) in 1895.

Between 1900 and 1949, at least 45 Protestant church bodies or mission agencies were established in Mexico. The revolution of 1910 proved a significant watershed in Protestant church life. Most, if not all, of the Protestant missionaries in Mexico left the country soon after the beginning of hostilities and did not return until after the conflict ended in 1917. In that year, the mainline U.S. Protestant mission agencies (those affiliated with the Federal Council of Churches) that had previously initiated work in Mexico constructed a "comity" plan, whereby the various agencies were assigned to different geographical areas of the county in an effort to avoid competition and the duplication of efforts, though they left Mexico City open to all. However, the so-called Cincinnati Plan did not work out well in practice, as most Mexican denominational leaders, pastors, and their church members had already developed strong denominational loyalties and refused to adhere to the plan.

Many presently existing Pentecostal churches and denominations in Mexico trace their origins to the work begun by the Swedish Free Mission/Filadelfia Swedish Pentecostal Churches, founded in 1924 by Axel Anderson in Coyoacán, who was later assisted by other Swedish missionaries, such as Charles Armstrong and Gunhild Gustaffson. The Swedish Pentecostals looked for guidance from Reverend Lewi Petrus (1884–1974), the pastor of the Filadelfia Church in Stockholm, which in 1929 was reported to be the largest Pentecostal church in the world with 3,500 members. According to Manuel Gaxiola, Lindy Scott, and other sources, the Mexican denominations that grew out of this movement include the following: the Independent Evangelical Church in Mexico (IEIM), the Independent Evangelical Church in the Mexican Republic (IEIRM), the Independent Pentecostal Christian Church (ICIP), and the Independent Pentecostal Fraternity (FRAPI–composed of eight autonomous church associations).

Between 1950 and 1980, another 94 Protestant mission agencies began work in Mexico, and scores of new denominations came into existence under national leadership. During the 1940s and 1950s there were many reports of the severe persecution of evangelicals by fanatical Catholics, especially in rural areas and within Amerindian communities.

During the 1960s and 1970s, the Charismatic Renewal movement (CRM) began and flourished in Mexico. An ecumenical bridge between Catholics and Protestants in Latin America in the late 1970s and early 1980s was the John 17:21 Fellowship associated with David du Plessis. A Latin American branch of this Fellowship was established in Guatemala City after a major earthquake occurred there in 1976; the coordinator was the Reverend Robert Thomas of Los Altos, California. In Mexico, Thomas worked closely with Friar Alfonzo Navarro Castellanos and the Catholic Missionaries of the Holy Spirit (MSpSC) to form UCELAM (Christian Union for Evangelizing Latin America) in 1978, which held annual ecumenical CRM conferences in Mexico City for a decade or more. Some of the UCELAM teams included evangelicals such as Bob Thomas, Paul Northrup (secretary of the Latin American John 17:21 Fellowship), Bill Finke, and Juan Carlos Ortiz (an early leader in the Argentine CRM between 1967 and 1978), who spoke to many ecumenical audiences in the United States and Latin America during the 1980s.

The Current Situation Statistics on the various Protestant denominations in Mexico at any point in time has been difficult for most researchers and church historians to find. One of the first sources of information about this was *The Missionary Review of the World* (May 1911, vol. 24), which reported 469 organized local churches with 16,250 members in 1888. In 1910, another source reported 23,940 baptized Protestant church members in Mexico: Methodists (12,500), Presbyterians (5,700), Baptists (2,630), Congregationalists (1,540), Christian Churches–Disciples of Christ (900), and Quakers (670).

However, in 1936, the total membership of these same denominations was reported to be 22,882, which reflects some of the difficulties encountered during the Mexican Revolution and the Depression years. Nevertheless, some of the newer denominations reported the following membership statistics in 1936: Assemblies of God (6,000), Adventists (4,000), Swedish Pentecostals (4,000), Nazarenes (2,000), Pentecostal Holiness (1,300), Pilgrim Holiness (1,200), and Mexican Indian churches (560), for a total of about 19,000 members. These are partial statistics because other denomi-

A statue of Fray Junipero Sera (of California mission fame) and the Templo de la Santa Cruz in Queretaro, Mexico. (Arturo Osorno/Dreamstime.com)

nations (with an estimated total of 6,000 members) were known to exist in 1936 that were not included in the study published by the International Missionary Council in 1938. The total Protestant membership in Mexico for 1936 was estimated to be 48,000 but did not include the Mennonite colonies.

Today, there are an estimated 80,000 Mennonites (adherents) in Mexico. They live in several areas, particularly in the states of Chihuahua and Durango. During the 1920s, the Mexican government wanted to settle the barren northern region with industrious farmers such as the Mennonites. In 1922, at the invitation of President Alvaro Obregón, 20,000 Mennonites left Canada and settled in the state of Chihuahua. The Mexican government agreed to sell them land at reasonable prices and level no taxes for 100 years if the Mennonites would produce the bulk of cheese needed for northern Mexico. President Obregón granted the Mennonites full control of their schools including retaining their language, independence of religion in both home and schools, and exemption from military service. In 2006, there were a total of about 26,000 Mennonite church members in Mexico.

By 1962, there were about 276,000 Protestant church members in Mexico, according to a study conducted by Dr. Donald McGavran; however, there was no mention of the Mennonite colonists. At that time, the largest denominational families were the following: Presbyterian (42,000), Methodist (33,000), Adventist (22,700), Church of God (Cleveland, Tennessee) (15,500), Swedish Pentecostals (15,000), Assemblies of God (15,000), Movement of Independent Evangelical Pentecostal Churches (Movimiento Iglesia Evangélica Pentecostés Independiente [MIEPI]) (10,000), and scores of other groups with less than 10,000 members each.

In 1960, the Mexican national census reported the Protestant population at 578,515. A study by William Read, Victor Monterroso, and Harmon Johnston on Protestant church growth in Latin America, published in 1969, reported that the total Protestant membership in Mexico was about 430,000 in 1967, of which 64 percent was Pentecostal and 36 percent non-Pentecostal. Obviously, the number of Pentecostal church members had increased faster than that of the non-Pentecostals in the 30-year period 1936–1966.

The size of the Protestant population in 2000 was 5.7 percent of the total population, compared to 4.9 percent in 1990, 3.3 percent in 1980, and 1.8 percent in 1970, based on statistics from the Mexican national censuses. By comparison, the percentage size of the Protestant population in Mexico is much lower than in the counties of Central America where Protestants are between 15 and 35 percent of the national population in each country; however, in terms of actual population, the number of Protestants in Mexico is very large, an estimated 6,322,000 in mid-2008, fourth in size in the Americas after the United States (150 million), Brazil (30 million), and Canada (9.5 million).

Based on information from a variety of sources, the largest Protestant denominations in Mexico today are believed to be the following in order of relative size

Mexico

Tijuana
Mexicali
Ensenada
Heroica Nogales
Ciudad Juarez
San Quintin
Hermosillo
Rosarito
Chihuahua
Delicias
Guaymas
Santa Rosalia
Ciudad Obregon
Nuevo Laredo
Hidalgo del Parral
Monclova
Mexico
Loreto
Los Mochis
Reynosa
Monterrey
Matamoros
Gomez Palacio
Torreon
Saltillo
Culiacan
La Paz
Durango
Ciudad Victoria
Mazatlan
Zacatecas
Ciudad Mante
Tampico
San Luis Potosi
Ciudad Madero
Aguascalientes
Progreso
Merida
Cancun
Tepic
Leon
Guanajuato
Puerto Vallarta
Guadalajara
Irapuato
Queretaro
Poza Rica
Celaya
Pachuca
Campeche
Zamora
Tulancingo
Morelia
Mexico City
Jalapa
Tlaxcala
Veracruz
Ciudad del Carmen
Chetumal
Colima
Toluca
Cordoba
Manzanillo
Cuernavaca
Puebla
Orizaba
Coatzacoalcos
Villahermosa
Minatitlan
Lazaro Cardenas
Chilpancingo
Oaxaca
Tuxtla Gutierrez
San Cristobal de Las Casas
Acapulco
Salina Cruz
Tapachula
N

Mexico

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	51,018,000	105,583,000	95.7	0.87	117,604,000	122,760,000
Roman Catholics	47,029,000	98,500,000	89.3	0.87	107,000,000	108,263,000
Protestants	693,000	4,325,000	3.9	1.78	6,500,000	8,100,000
Independents	1,176,000	3,687,000	3.3	2.40	5,500,000	8,000,000
Agnostics	854,000	2,900,000	2.6	1.80	5,000,000	7,000,000
Ethnoreligionists	50,000	1,240,000	1.1	0.90	1,200,000	1,200,000
Muslims	15,000	220,000	0.2	0.89	400,000	650,000
Jews	35,000	125,000	0.1	0.89	125,000	125,000
Atheists	20,000	120,000	0.1	0.89	200,000	300,000
Baha'is	15,100	37,500	0.0	0.89	60,000	80,000
Buddhists	15,000	25,700	0.0	0.89	40,000	60,000
New religionists	2,000	14,600	0.0	0.89	25,000	40,000
Chinese folk	3,000	12,000	0.0	0.89	20,000	35,000
Hindus	0	9,800	0.0	0.89	15,000	20,000
Sikhs	1,000	5,500	0.0	0.89	6,500	8,000
Total population	**52,028,000**	**110,293,000**	**100.0**	**0.89**	**124,695,000**	**132,278,000**

by membership: National Council of the Assemblies of God (more than 5,000 congregations and 650,000 members in 2000); National Presbyterian Church (4,800 congregations and 624,000 members in 2008); Seventh-day Adventist Church (more than 2,852 congregations and 597,540 members in 2007); Independent Evangelical Church in Mexico (IEIM, founded by Swedish Pentecostal Axel Anderson); Interdenominational Christian Church in the Mexican Republic (ICIRM, Pentecostal); National Baptist Convention of Mexico (more than 1,700 congregations and 272,000 members in 2009); Church of God in the Mexican Republic (IDRM, a split from the Assemblies of God); Apostolic Church of Faith in Jesus Christ (more than 1,400 congregations and 150,000 members in 2008—Oneness Pentecostal); Movement of Independent Evangelical Pentecostal Churches (MIEPI); Church of God (Cleveland, Tennessee); Spiritual Christian Evangelical Church (362 churches and 578 preaching centers, with an estimated 62,500 members—Oneness Pentecostal); Methodist Church of Mexico (400 congregations and 52,000 members in 2006); Church of the Nazarene (616 churches and 40,000 members in 2008); Centers of Faith, Hope and Love of the Missionary Revival Crusade (245 centers, some of which have over 10,000 members each—Pentecostal); Independent Pentecostal Fraternity (FRAPI); Independent Evangelical Church in the Mexican Republic (IEIRM, a Swedish Pentecostal split from IEIM); National Evangelical Pentecostal Church (INEP); Universal Pentecostal Church of Jesus (in Morelos, Guerrero, and Veracruz); and independent Christian Churches/Churches of Christ (affiliated with Churches of Christ in Christian Union).

Several ecumenical organizations operate among Protestants in Mexico. The Latin American Confraternity of Evangelicals (CONELA) members in Mexico include the Secretariat of Social Communication of the Evangelical Christian Church of Mexico (Secretaría de Comunicación Social de Iglesias Cristianas Evangélicas de México [SECOSICE]); and the Mexican Evangelical Confederation (Confraternidad Evangélica Mexicana [CONEMEX]), founded in 1982. The only CLAI (Latin American Council of Churches) members in Mexico are the German Lutheran Church and the Methodist Church (affiliated with the United Methodist Church in the U.S.A.). The Methodist Church of Mexico is the only Mexican-based church that is a member of the World Council of Churches, though a variety of Protestant churches are related through their American affiliates. The World Evangelical Alliance work in Mexico through two national bodies: the Secretaría de Comunicación Social de Iglesias

Cristianas Evangélicas de México (SECOSICE) and the Associate Alliance: Confraternidad Evangélica Mexicana (CONEMEX).

Eastern Orthodox and Independent Catholic Jurisdictions Eastern Orthodox jurisdictions in Mexico include both the large church representing the older Middle Eastern and Eastern European jurisdictions and some of the new western jurisdictions: The Greek Orthodox Archdiocese of Mexico and Central America affiliated with the Ecumenical Patriarchate based in Istanbul was founded in 1996 in Mexico. It is led by Arzobispo Atenagoras (Anesti). This jurisdiction is also known as Sacro Arzobispado Ortodoxo Griego de México (Greek Orthodox Holy Mission). The Greek Orthodox Patriarchate of Antioch and All the East (commonly known as the Antiochian Orthodox Church) was founded in Mexico in 1943 under the leadership of Amín Aboumrad, who reported to Archbishop Samuel David in Toledo, Ohio; St. George's Orthodox Cathedral was built in Colonia Roma Sur, Delegación Alvaro Obregón, DF, between 1944 and 1947. In 1966 Antonio Chedraui became the first bishop of Mexico, and in 1996 he was appointed as the metropolitan archbishop of Mexico, Venezuela, Central America, and the Caribbean. Russian Orthodox are found in the Catholic Orthodox Church in Mexico (affiliated with the Orthodox Church in America) under the leadership of Presbyter Desiderio Barrero Sermeño; the Orthodox Apostolic Catholic Church (Russian Orthodox Patriarch of Moscow) based in the Parish of the Protection of the Holy Mother of God in Nepantla, state of Mexico; and the Russian Orthodox Church Outside Russia (ROCOR) (Patriarch of Moscow) under Archbishop Kyrill of the Western Diocese of North America. The related but smaller Ukrainian community is found in the Ukrainian Orthodox Church of Patriarch Moses of Kiev. Its congregations are associated together in the Archdiocese of Mexico and All Latin America under Archbishop Daniel de Jesús (Ruiz Flores).

Among several independent Western Orthodox churches operating in Mexico is the Eastern Orthodox Catholic Church (Iglesia Católica Ortodoxa Oriental), Archdiocese of the Americas & Diaspora, whose episcopal orders derive from Syrian and Russian Orthodox successions. It uses the Divine Liturgy of Saint John Chrysostom with the Syriac-Greek Typicon. This church is administered by a Synod of Bishops headquartered in Cleveland, Ohio; Cyril Cranshaw is the bishop of Central and South America (which includes Mexico).

The Coptic Orthodox Church of Alexandria, whose members derive primarily from Egypt, are under Patriarch Shenouda III. Its Mexican community founded the first church in the 1990s, as St. Mary and St. Mark's Coptic Orthodox Church in Tlaycapan, state of Morelos.

There are several small independent Western Roman Catholic-derived groups, among the most important being the Mexican National Catholic Church, which was founded in the 1920s to take the place of the temporarily disenfranchised Roman Catholic Church. It emerged in Massume under Bishops José Juaquín Pérez y Budar, Antonio Benicio López Sierra, and Macario López y Valdez.

More recently, the Mexican Apostolic Catholic Church, also known as the "Church of Mr. President," was founded in 1979 in Mexico City by excommunicated Catholic Bishop Eduardo Dávila de la Garza as an independent Mexican Apostolic Church. This church does not recognize the pope; rather, it claims that the president of the Republic of Mexico is its highest authority. The basic characteristic of this movement is a belief in the miracle of the *hostia sangrante* ("bleeding communion wafer") that is reported to have taken place in 1978 in the parish of Our Lady of Guadalupe, located in a poor neighborhood on the east side of Mexico City.

Other Christian Churches Although some of the non-Protestant Christian groups were probably included in the "Protestant-Evangelical" category in the 1990 and 2000 censuses, the two main denominational families are the Jehovah's Witnesses and the Church of Jesus Christ of Latter-day Saints. The official 2005 Report of Jehovah's Witnesses Worldwide listed 11,192 congregations with a peak attendance of 593,802 in Mexico. The 2000 Mexican census reported 1,057,736 Jehovah's Witnesses adherents, which means that the Jehovah's Witnesses in Mexico are the second largest worldwide to JWs in the United States.

The largest of the several Mormon groups in Mexico, the Church of Jesus Christ of Latter-day Saints

(popularly called Mormons), based in Salt Lake City, Utah, first arrived in the Casas Grandes Valley of Chihuahua in 1885 and eventually established nine agricultural colonies: six in the state of Chihuahua and three in Sonora. In February 2000, they dedicated a new temple in Juárez to serve its 25,000 members in that state.

The Community of Christ (until recently known as the Reorganized Church of Jesus Christ of Latter-day Saints), based in Independence, Missouri, has eight congregations scattered across the country that are associated with the congregations in Texas under the guidance of the Texas-Mexico mission Center in McAllen, Texas.

When the Church of Jesus Christ of Latter-day Saints abandoned the practice of polygamy, a variety of dissenting groups established work in Mexico, which has been relatively tolerant of them. Included among these groups are the Church of the Firstborn in the Fullness of Times (known as the LeBaron Mormon Polygamist movement), which settled in Chihuahua in 1922); United Order Front (now known as the Fundamentalist Church of Jesus Christ of Latter-day Saints); and the Apostolic United Brethren (a split from the United Order Front). The Church of Christ (Temple Lot), now based in Independence, Illinois, has an origin independent of both the Community of Christ and the Utah church. The 2000 Mexican census reported a total of 205,229 adherents for all Latter-day Saint groups. In contrast, the official Church of Jesus Christ of Latter-day Saints website reported 1,158,236 members in 1,977 congregations for 2007.

Also present in Mexico are the Children of God (now called The Family International), the Christadelphian Bible Mission, Christian Science (Church of Christ, Scientist), Growing in Grace Ministries International (based in Miami, Florida), Mita Congregation (from Puerto Rico), the People of Amos Church (a split from Mita Congregation under Nicolas Tosado Aviles in Puerto Rico), Voice of the Cornerstone (a Branham-related group from Puerto Rico), the God is Love Pentecostal Church, and the Universal Church of the Kingdom of God (both from Brazil), among others.

Another significant religious tradition, founded in the city of Monterrey, Nuevo León, in 1926 by Eusebio Joaquín González (known as the Prophet Aarón, who died in 1964), has blended Mexican mysticism with Pentecostal fervor to create the Light of the World Church (its full name is the Church of the Living God, Column and Pillar of Truth, Jesus the Light of the World). Since 1952, its headquarters have been located in Colonia Hermosa Provincia, Guadalajara, state of Jalisco. In 1942, the Light of the World Church experienced a division that led to the founding of the Church of the Good Shepherd, led by José María González, with headquarters in Toluca de Lerdo, capital of the state of Mexico. Similar to the mother church, this denomination holds an annual celebration of the Lord's Supper (Communion) in April during Holy Week with the participation of pastors and lay representatives from all of its local congregations in Mexico, the United States, and Central America.

In 1965, Abel Joaquín Avelar, a son of Eusebio Joaquín (the Prophet Aarón), left the Light of the World Church in Guadalajara, moved to Mexico City, and founded his own organization, the Church of Jesus Christ (Iglesia de Jesucristo), which now has at least 22 organized churches. The leader of this denomination has taken the title apostle of the church and has an Apostolic Council composed of 12 members.

The Christian Apostolic Church of the Living God, Column and Pillar of Truth was founded in 1978 in Cuernavaca, Morelos, by Francisco Jesus Adame Giles, who claimed to have a dream or vision in 1978 in which he reported that "an angel appeared to me and called me to preach the Gospel and announce the Kingdom of God." In 1989 he formed a community of followers in Colonia Lomas de Chamilpa on about 16 square miles of land, north of Cuernavaca, with himself as the maximum authority. This community of an estimated 400 families is now called Provincia Jerusalén; its members are prohibited from smoking, drinking, and dancing, and women may not use makeup or wear jewelry or slacks. Adame has a dominant role in their lives—spiritually, socially, and economically; this group claims to be neither Protestant nor a sect, but rather "Israelites of the New Israel of God." The movement claims to have about 50,000 followers in the states of Morelos, Oaxaca, Veracruz, Guerrero, Mexico, Puebla, Guanajuato, and Baja California Norte.

Other Religions Religions not associated with the Christian tradition include some 60 registered religious

associations that represent the spectrum of the world's religions: Judaism, Islam, Baha'i Faith, Buddhism, Hinduism, Sikh, Sant Mat, Chinese religions, and Shinto. Relatively small, these organizations have pioneered a presence for the various groups with roots in the Middle East (Islam, the Baha'i Faith) and Asia (Buddhism, Hinduism, Sant Mat). Buddhism is represented by the Centro Budista de la Ciudad de México, Casa Tibet México, Soka Gakkai de México; Jodo Shinshu Hongwanji-Ha Misión de México; Jodo Shinshu Hongwanji-Ha Ekoji de México; and Centro Zen de México. Hinduism movements include the Sociedad Internacional Para la Conciencia de Krishna en México, Iglesia del Señor Chaitanya/Sri Chaitanya Saraswat Ashram de Mexico, and the Movimiento Hare Krishna-Iskcon. The Sant Mat tradition includes the Organización Espiritual Mundial Thakar Singh; Eckankar de México; and the Movimiento del Sendero Interno del Alma (Movement of Spiritual Inner Awareness [MSIA]).

The Western Esoteric Tradition is represented by Freemasonry, Servants of Light School of Occult Science, Rosicrucians (Ancient and Mystical Order Rosae Crucis, AMORC; Fraternitas Rosicruciana Antigua, FRA; Rosicrucian Fellowship), the Grand Universal Fraternity (headquarters in El Limon, Aragua, Venezuela), GFU Network (led by Jose Manuel Estrada Vasques, with headquarters in Morelos, Mexico), the Universal Gnostic Movement of Mexico (founded by Victor Manuel Gomez Rodrígues, known as Samael Aun Weor after 1956, with headquarters in Mexico City), the International Gnostic Movement (headquarters in Guadalajara, Mexico), the Universal Christian Gnostic Church, the Gnostic Movement Cultural Association, the Quetzalcoatl Cultural Institute of Psycho-Analytical Anthropology (Loreto, Zacatecas, Mexico), the New Acropolis Cultural Association, the Cafh Foundation, Wicca, and the International Pagan Federation of Mexico. Also, a variety of Satanist groups are known to exist in Mexico.

Additional Esoteric presence can be found in the more than 27 Spiritualism associations, several Theosophical groups, the Church of Scientology, and the Unification Church (Holy Spirit Association for the Unification of World Christianity), among others. One Mexican national religious tradition blends Catholicism with Spiritualism (communication with the dead through the use of mediums and séances): the Marian Trinitarian Spiritualist Church, founded by Roque Jacinto Rojas Esparza (1812–1869) in Mexico City in 1866. Rojas allegedly received a message from the biblical prophet Elijah (Elías in Spanish), who named him "the prophet of the First Period." After Rojas's death in 1869, the movement split into several factions; these groups are known today as the Prophet Elijah (Elias) movement, which included at least 47 registered religious associations in 2009.

"Popular religiosity" (syncretistic) is practiced by a majority of the Hispanic population, which is also present among numerous Amerindian religions (animist) that have blended elements of Catholicism to create several varieties of popular religiosity. The Amerindian groups are scattered throughout the national territory, with the largest concentration in the state of Oaxaca in southern Mexico. Religious shrines, images, and sacred places form part of the religious landscape in Mexico, some of which are dedicated to the Virgin Mary (la Virgin de Guadalupe), the Christ Child, the Black Christ, Saint Death (La Santa Muerte), and revered "folk saints and healers," such as the Niño Fidencio cult (José Fidencio Sintora Constantino, 1898–1938) in Guanajuato, and the Juan Soldado cult (Juan Castillo Morales) in Baja California.

A revitalization movement among Amerindian tribes in the northern and central regions of Mexico (along the western Sierra Madre mountain range) is called the Peyote religion, due to its use of the peyote cactus, which is a psychotropical plant that produces "altered states of consciousness" during shamanic rituals. According to authoritative sources, this practice dates to about 7000 BCE in Mexico. The Native American Church of Itzachilatlan was founded by Aurelio Dias Tepankai in Yoricostio, Michoacán. Similar religious organizations exist in the United States, which have blended Christianity with the Peyote religion, such as the Native American Church in North America with headquarters in Box Elder, Montana.

Among the Afro-American population, elements of African-derived religions from the Caribbean may exist, such as Vodou (Haiti), Santeria (Puerto Rico and

Cuba), Myalism-Obeah, and Rastafarianism (British West Indies).

The Inter-Religious Council of Mexico was founded in Mexico City in 1992 with representatives from the following traditions: Roman Catholic, Greek Orthodox, Anglican, Lutheran, Presbyterian, Mormon, Buddhist, Hindu, Sikh, Jewish, and Sufi-Muslim. In 1999, the coordinator of the council was Jonathan Rose, the Jewish representative.

Clifton L. Holland

See also: American Baptist Churches in the U.S.A.; American Board of Commissioners for Foreign Missions; Ancient and Mystical Order Rosae Crucis; Apostolic Church of Faith in Jesus Christ of Mexico; Armenian Catholic Church; Assemblies of God; Augustinians; Benedictines; Christian Brethren; Christian Church (Disciples of Christ); Church of Christ, Scientist; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church of the Nazarene; Cistercians; Cumberland Presbyterian Church; Dominicans; Ecumenical Patriarchate/Patriarchate of Constantinople; Evangelical Covenant Church; Family International, The; Franciscans; Freemasonry; Gnostic Movement; Greek Orthodox Patriarchate of Antioch and All the East; International Church of the Foursquare Gospel; International Pentecostal Holiness Church; Jehovah's Witnesses; Jesuits; Latin American Council of Churches; Light of the World Church; Maronite Catholic Church; Mary, Blessed Virgin; Melkite Catholic Church; Mennonites; Methodist Church of Mexico; Mita Congregation; Movement of Spiritual Inner Awareness; New Acropolis Cultural Association; New Age Movement; Pentecostalism; Roman Catholic Church; Russian Orthodox Church Outside Russia; Salvation Army; Santeria; Seventh-day Adventist Church; Seventh-Day Baptist General Conference; Southern Baptist Convention; Sufism; Unification Movement; United Methodist Church; Universal Church of the Kingdom of God; Vodou; Wesleyan Church; Western Esoteric Tradition; Wiccan Religion; Witchcraft; Women, Status and Role of; World Council of Churches; World Evangelical Alliance.

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■ Micronesia, Federated States of

The Federated States of Micronesia emerged as a new country out of the several island groups of Micronesia, islands of the Pacific north of Papua New Guinea, and the Solomon Islands. Together, the islands have 271 square miles of land, upon which some 108,000 people (2008) reside. The great majority of the people are of one of several Micronesian ethnic groups.

The term "Micronesia" (meaning "small islands") describes three archipelagos: the Marshall Islands, the Marianas Islands, and the Caroline Islands. They were inhabited in prehistoric times by Micronesians of various groupings. The first Europeans, Ferdinand Magellan (ca. 1480–1521) and his crew, visited the Marianas in 1521. They would be named for Queen Maria Ana of Austria (1667–1740) during her time as regent to the Spanish throne. The Spanish claimed hegemony over the islands and in 1885 were able to keep the Germans from trying to place a protectorate over them. The United States received Guam from Spain in 1898 as a result of the Spanish-American War. Spain then sold the rest of the Marianas to Germany.

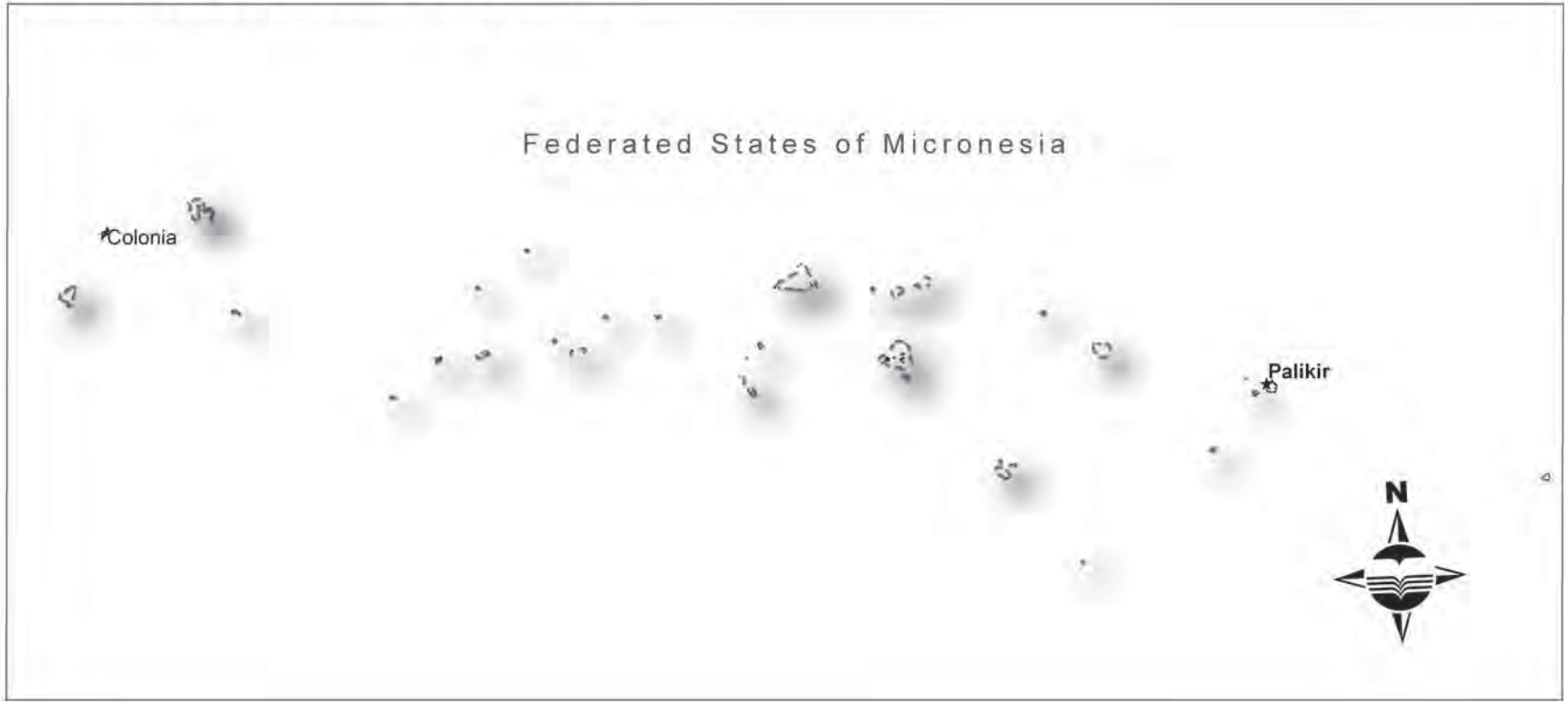
Japan occupied Micronesia in 1914 and actually launched the attack on Pearl Harbor from a base there. Before the war was over, several of the islands, like Saipan, became famous battlegrounds. At the end of World War II, the United Nations Security Council gave the islands to the United States as a trust. The UN mandated that the U.S. government manage the trust so as to prepare the islands for independence. In 1975, as a result of a referendum, the Marianas were set aside as the Northern Marianas. In 1978, following another referendum, the Federated States of Micronesia, constituting the Caroline Islands, came into being. Palau and the Marshall Islands stayed out of the federation and now exist as independent countries. In 1982 the U.S. government signed an agreement with the Federated States that gave them local autonomy but assigned to the United States responsibility for defense and foreign relations. There are four states in the Federated States of Micronesia—Chuuk, Yap, Pohnpei, and Kosrae.

The traditional religions of Micronesia followed a polytheism that recognized a variety of deities under a supreme being known as Ialulep. The traditional religions have largely been replaced by Christianity, but they continue to exert influence through the survival of traditional healing practices.

Christianity came to Micronesia in 1668 with the opening of the first Roman Catholic Church mission. The missionaries had their greatest success among the Chamorros of the Marianas, who developed their own form of Spanish Catholicism. Work in the Marianas grew into a separate diocese headquartered at Agana, the capital of Guam. The work on the Carolinas and Marshalls was combined in a vicariate. More recently, the Caroline Islands were set aside as a separate diocese and the Marshalls as an apostolic prefecture.

In 1852 the American Board of Commissioners for Foreign Missions (ABCFM), an association of American Congregationalists, sent a party of American and Hawaiian missionaries to the Caroline Islands, where they opened missions on Kusaie and Ponape. In 1857 they extended the work to the Marshall Islands. In 1865, administration of the Micronesian mission was assigned to the Hawaiian (Congregationalist's) Church's Board of Missions. German missionaries from the Liebenzell Mission entered and opened stations on the Truk Islands (or Chuuk), Palau, and the Yap Islands. They had come at the request of the ABCFM missionaries after Germany had asserted its claim to the area. The Germans worked cooperatively with the American missionaries until World War I, when all missionaries

Federated States of Micronesia



Micronesia, Federated States of

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	57,600	107,000	94.5	0.58	118,000	125,000
Roman Catholics	20,000	70,100	62.0	–0.48	75,000	76,000
Protestants	27,200	50,000	44.2	0.79	52,000	54,000
Marginals	320	4,500	4.0	1.76	6,500	8,000
Ethnoreligionists	3,000	3,500	3.1	–0.42	3,000	3,000
Agnostics	0	850	0.8	2.20	1,500	2,500
Baha'is	610	500	0.4	–1.72	500	500
Buddhists	0	500	0.4	0.57	1,000	1,500
New religionists	0	420	0.4	0.51	600	800
Chinese folk	200	340	0.3	0.55	500	700
Atheists	0	60	0.1	0.82	100	200
Total population	**61,400**	**113,000**	**100.0**	**0.55**	**125,000**	**134,000**

had to leave. They returned in 1925 and remained through World War II. Their work matured into the Protestant Church of East Truk.

The ABCFM was superseded by the United Church Board of World Missions in 1957, when the Congregational-Christian Churches in the United States united with the Evangelical and Reformed Church to form the United Church of Christ. The United Church of Christ continued to support the work in Micronesia. In 1986, at the time the new Federated States of Micronesia was being formed, the mission work was reorganized as the United Church of Micronesia, modeled in both doctrine and polity after the United Church of Christ. The United Church of Micronesia included four churches, the United Church of Christ in Kosrae, the United Church of Christ in Pohnpei, the United Church of Christ in Chuuk, and the United Church of Christ-Congregational in the Marshall Islands.

Through the 20th century, a number of U.S. churches across the Protestant-Free Church spectrum opened work in Micronesia. The Seventh-day Adventist Church, which arrived in 1930, now assigns the work to their Guam-Micronesia Mission. More recent arrivals include the General Baptists (1947), the Assemblies of God (1960), the United Pentecostal Church International (1965), the Baptist Bible Fellowship International (1972), and the Conservative Congregational Christian Church, an offshoot of the United Church of Christ (1984). The Baptist Bible Fellowship International mission began at the request of Ermut Ikea, the mayor of Puluwat (one of the Chuuk Islands).

In addition, a variety of independent evangelical and fundamentalist missionary agencies have started missions in Micronesia in recent decades. The Jehovah's Witnesses came in 1965, and the Church of Jesus Christ of Latter-day Saints (LDS) in 1976. Beginning its work on Pohnpei, the LDS extended its mission to include Chuuk and Yap in 1977 and Kosrae in 1985. By 1996 the church could report some 3,000 members.

Several indigenous religious movements surfaced in the 20th century. The first was Modekne, an attempt to synthesize Christian elements with the traditional religion on Palau. From its first appearance there, it spread through the islands, its appeal being attributed to its emphasis on healing, until it was suppressed by the government in 1945. It continues as an underground movement.

Following World War II, the Baha'i Faith came to Micronesia, and some Chinese Buddhist/Daoist worship is present among Chinese expatriates.

J. Gordon Melton

See also: American Board of Commissioners for Foreign Missions; Assemblies of God; Baha'i Faith; Baptist Bible Fellowship International; Church of Jesus Christ of Latter-day Saints; Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church; United Church of Christ; United Pentecostal Church International.

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Mid-Autumn Festival

The Mid-Autumn Festival occurs in the middle of the second of the three lunar months that make up the autumn season in China—the seventh, eighth, and ninth months. As the months are measured from new moon to new moon, the middle of the month is always at a full moon. In a time before electricity, the moon was a more important illuminating force than in recent times, and the coming of a full moon at the time of the year when there were few clouds to obscure it and people were at the end of a long farming season were reasons enough for a pause to celebrate.

Buddhists contributed to this festival oriented on the moon by contributing several legends from India that introduced a connection between the moon and rabbits. According to one popular story, the Buddha summoned animals to him as he was preparing for the end of his earthly existence, but only 12 animals showed up to say goodbye. He acknowledged their presence by naming the years of the 12-year cycle in Chinese astrology after them. Of these, the fourth to arrive before the Buddha was the rabbit. Another story tells of Buddha's prior incarnation as a rabbit. One day while traveling with an ape and a fox, he encountered a hungry beggar. The three left to find some food. The ape and fox returned with some, but the rabbit found nothing. In his determination to be of service, however, the rabbit made a fire and then jumped into it so that he would become food for the beggar. The beggar turned out to be the god Indra; he rewarded the rabbit by sending him to the moon.

Picked up by the Daoists, the rabbit on the moon was pictured as standing under a magical tree making the elixir of immortality. This image would be integrated with another story of Hou Yi and his wife Chane E who lived in ancient China during the reign of the long-lived Emperor Yao (2358–2258 BCE). Hou Yi was a member of the imperial guards known for his skill as an archer. At one point during Emperor Yao's reign, suddenly 10 suns appeared in the sky. Their combined heat made life unbearable and the emperor asked Hou Yi to get rid of them. With his arrows, he was able to get rid of nine of them. As a reward, he was summoned to the throne room of the Queen Mother of the West who resided in the Kunlun Mountains, a very real set of mountains in Western China that in places form the northern border to Tibet. To the Daoists this mountain was a heavenly place. Though geographically placed on Earth, it was analogous to the Buddhists' Pure Land. When Hou Yi visited there, he was given a pill of immortality, but told to prepare himself with prayer and fasting before taking it. His wife, however, discovered the pill and took it. She found she could fly, and to escape her husband's anger flew to the moon.

On the moon, Chang E coughed and part of the pill flew out of her mouth. The pill became a jade rabbit and she a toad. Hou Yi in the meantime erected a new home on the sun. He is reunited with his wife monthly in the full moon.

These legends continue to inform what has become a family holiday in modern Chinese society, in both the People's Republic and the diaspora. It is a time to reunite with friends and family and enjoy a characteristic Chinese delicacy, the moon cake. Moon cakes come in a variety of shapes and are filled with sweets, meats, or salty fillings.

Transparent dragon in a Mid-Autumn Festival street parade in Singapore's Chinatown on September 13, 2008. Farmers celebrate the end of the summer harvesting season on this date. (Espion/Dreamstime.com)

The primary ritual of the Mid-Autumn Festival is conducted by women on the 15th day of the lunar month as the full moon reigns above. It occurs around an open-air altar decorated with a picture of the moon goddess and some representation of the rabbit. Different food substances are brought to the altar, a wine glass filled, and incense lit. The culmination of the ritual involves the women of the house bowing, what in Chinese is a kowtow, before the goddess. The ceremony ends with the burning of the moon goddess's picture, the act of burning not being a destructive act but one of communion and communication.

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See also: Buddha, Gautama; Daoism.

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Middle East Council of Churches

The Middle East Council of Churches brings together the many divergent streams of Christianity that have operated through the centuries in the region of Christianity's birth. Protestants were among the last of the large international Christian communions to try to establish

themselves in what is largely a Muslim-dominated region of the world (along with the Jewish-dominated country of Israel).

Early in the 20th century, Protestants raised the issue of Christian unity in a series of international conferences, most notably at Edinburgh in 1910. In the Middle East these conversations led to the meeting of the United Missionary Council in Jerusalem in 1924 and the Council of West Asia and North Africa (1927). These meetings led to the formation of the Near East Christian Council (1929). The Near East Council existed for 35 years as an exclusively Protestant organization, but in 1964 the Syrian Orthodox Church joined. That action prompted a name change to the Near East Council of Churches.

The action of the Syrian church came after more than three decades of conversations between Protestants and both the Eastern Orthodox and the non-Chalcedonian Orthodox (generally referred to as the Oriental Orthodox). That conversation followed the same dialogical effort that was leading to Orthodox participation in the formation of the World Council of Churches. Both Protestants and Eastern Orthodox accept the theological decisions of the Seven Ancient Ecumenical Councils of the church, while the Oriental Churches do not accept the promulgation of some of those councils (though in substance they have not specifically rejected the position articulated by those councils).

Though the World Council was formed in 1948, the conversation proceeded as a slower speed in the Middle East, where the claims and counterclaims of the various churches created the greatest number of immediate issues. Continued dialogue led in 1972 to the drafting of a constitution for an organization that included all three communions. That organization came into being in 1974 as the Middle East Council of Churches. It first general assembly was held on the island of Cyprus. In 1990, the Roman Catholic Church, manifest in both its Latin-rite diocese and its Eastern-rite dioceses, joined the Council.

The Council operates with an understanding that it is the meeting ground of four Christian family communions, the four being the Protestants, the Eastern Orthodox, the Oriental Orthodox, and the Roman Catholic. Each communion is represented equally at the general assembly (which convenes every five years) and the Council's governing bodies, and each communion appoints its own representatives to the Council.

The Council has been quite active in the many conflictual issues that have made the Middle East an area of constant turmoil and unrest. Most notably, it has tended to support the cause of the Palestinians within Israel. It has also supported efforts to bring peace and reconciliation in Iraq. As the most representative Christian organization in the region, it has led efforts at dialogue to bring understanding among the various communions and to represent them within the larger Muslim world. Equally notable has been its attempt to dialogue with those evangelical and Free churches that have most recently entered the area and often become the focus of issues brought on by their zealous proselytizing.

The Protestant churches that had originally formed the Near East Christian Council also saw a continued need to maintain a special relationship among themselves following the organization of the Middle East Council of Churches. Without lessening their commitment to the new Council, they also formed the Fellowship of Middle East Evangelical Churches as an organization to affirm their common life and provide for action on their specific concerns.

In 2008, the Council reported 27 member denominations based in 12 countries and representing some 14 million members.

The Middle East Council of Churches
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PO Box 5376
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Lebanon

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See also: Eastern Orthodoxy; Roman Catholic Church; World Council of Churches.

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Midway Island

Midway became famous as the site of the decisive naval battle of the war in the Pacific during World War II. Midway is a single atoll of a mere 2.4 square miles with two islands, Sand Island and Eastern Island. Midway was annexed in 1867 by the United States and administered by the U.S. Navy. Until 1993 as many as 2,300 people, almost all military personnel, resided on the islands. In that year, however, the naval facility was closed and hegemony over the atoll was transferred to the Fish and Wildlife Service of the U.S. Department of the Interior. Midway is now a wildlife refuge and only some 40 people reside on the atoll as permanent residents.

There are no permanently organized churches or religious groups on Midway.

J. Gordon Melton

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Milarepa

1052–1135

Milarepa, a native Tibetan, was one of the pioneers spreading Vajrayana Buddhism in Tibet and one of the founders of the Kagyu School of Tibetan Buddhism.

Milarepa was born into an upper-class family in Upper Tsang in northern Tibet. He was orphaned as a child. He began his religious life attempting to work black magic on his aunt and uncle, who adopted him and treated him most cruelly. He seems to have had some success in gaining a degree of retribution on the couple, but came to regret what he had done and turned away from his negative course.

As a young man, he found his way to a famous lama in central Tibet, Rongton Lhaga, who sent him to southern Tibet to study with Marpa Lho-brag-pa (1012–1097), a student of the Indian Vajrayana teacher Naropa. Marpa sensed that Milarepa was to be an outstanding student, and before seeing him, made him pass a set of difficult tests. Milarepa, desirous of becoming Marpa's student, performed all that was asked of him and was finally allowed to take his refuge vows from Marpa. Marpa noted that Naropa also made his young students go through a series of tests to show their perseverance and respect for their future teacher.

A close-up view of a Buddhist *tanka* representing Milarepa. Milarepa is generally considered one of Tibet's most famous yogis and poets. (iStockPhoto)

Milaerapa joined with Marpa's three other leading students Ngok Choku Dorje, Tsurton Wanggi Dorje, and Meyton Chenpo in learning the basics of Vajrayana Buddhism, which includes mastering a number of techniques that open the invisible spiritual world and experiencing a series of initiations that bring the student into a relationship with various deities. Marpa gave Milarepa the Chakrasamvara initiation, during

which Milarepa was able to see first the face of the deity and then the entire mandala in which Chakrasamvara appears surrounded by a retinue of other spiritual beings. After the initiation, Marpa offered a prophecy utilizing a four-handled pot, which Milarepa had presented to Marpa at an earlier date. In the prophecy he likened the four handles to his four main students while singling out Milarepa, for whom he saw a particularly fruitful future.

Milarepa remained with Marpa for another 12 years, during which time he learned the full spectrum of Tantric Buddhist practices that had been passed to Marpa. Marpa recognized him as having reached full enlightenment (termed *vajradhara*) and gave him the religious name by which he is still known.

Milarepa departed from his teacher and settled in Drakar Taso, which became the base from which he would travel across Tibet for the rest of his life. He composed a number of poems/songs that conveyed his teachings in a form his students could easily remember. Unlike Marpa and Naropa, who had spent much time with a few students, Milarepa drew a large number of disciples who would spread the Kagyu dharma across the country and eventually to neighboring Nepal and Bhutan. His most prominent student was Gampopa (1079–1153), who founded the Kagyu monastic lineage.

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See also: Kagyupa Tibetan Buddhism; Tantrism; Vajrayana Buddhism.

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Mission 21

See Basel Mission.

Mission Covenant Church of Sweden

The Mission Covenant Church is a Scandinavian expression of the free religious impulse represented by the 18th-century evangelical revival in England and the Pietist movement in Germany. Essential to the Scandinavian revival was the work of Karl Olof Rosenius (1816–1868), editor of the periodical *Pietisten*. He organized conventicles—informal meetings outside the supervision of the state church—and led in the development of a new hymnology. A renewed emphasis on the spiritual life in Sweden in the mid-19th century led in 1855 to the formation of a new congregation separate from the state-supported Church of Sweden. Other congregations emphasizing the free association of committed believers were soon organized, and in 1878, when these groups established a formal relationship, they agreed upon a congregational polity. Growth was somewhat inhibited by the high level of immigration of members to the United States.

The Mission Covenant Church looked upon the Bible as its sole rule of faith and life, neither composing nor adopting a creedal statement. A Protestant theological perspective much influenced by both its Lutheran heritage and Methodism developed, but through the 20th century a Reformed perspective came to dominate. However, theology was always subordinated to the spiritual life. The church refrained from Baptist independency and continued to practice infant baptism.

At the end of the 1990s the Mission Covenant Church of Sweden reported approximately 70,000 members. The church developed an extensive mission program, often in cooperation with its sister church in America, and its missionary efforts resulted in the development of related autonomous churches around the world, from India and Japan to Ecuador and the Congo. These churches now fellowship through the International Federation of Free Evangelical Churches. The Mission Covenant Church of Sweden continues to provide support for its sister churches in poorer countries.

The pressure to provide training for ministers early in the 20th century resulted in the organization of a seminary in 1908. Known since 1994 as the Stockholm School of Theology, the school is now a cooperative effort, jointly supported with the Baptist Union of

Sweden. The church also supports Svenska Missionsförbundets Ungdom (Mission Covenant Youth), which has emerged as a broadly supported youth work with units throughout the country.

The general assembly is the highest legislative body in the church. Between meetings of the assembly, an executive board administers its policies. In 2005, the church reported 63,000 members. Its 790 congregations are organized into 7 districts, each of which is led by a superintendent. The church was a founding member of the World Council of Churches and also joined the World Alliance of Reformed Churches.

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See also: Church of Sweden; International Federation of Free Evangelical Churches; World Alliance of Reformed Churches; World Council of Churches.

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Missionaries of Charity

The Missionaries of Charity are an ordered community of the Roman Catholic Church that has become world famous because of the attention directed to its founder, Mother Teresa (1910–1997). She was born Agnes (or Gonxha) Bojazhiu into an Albanian family residing at Skopje, now the capital of Macedonia. When she was 18, she became a nun with the Sisters of Loreto. In 1929, after learning some English, she entered the novitiate at Darjeeling, India, and two years later she was assigned to work in Calcutta.

Portrait of Mother Teresa, 20th-century Catholic nun and founder of the Missionaries for Charity religious order. (Zatletic/Dreamstime.com)

In 1946 Mother Teresa experienced a new calling to serve the poor of Calcutta. Two years later, with the blessings of her order and church authorities, she left the Sisters of Loreto and settled in the slums of Calcutta. Several women who came to assist her became the nucleus of a new order that was formally approved as a diocesan congregation in 1950 and as a pontifical institute in 1965.

Over the next several decades the order grew rather quietly, with its first activities directed toward Calcutta's street children and then toward the dying, for whom Mother Teresa opened hospices. The order's concern grew for the homeless and those with the most

despised diseases, such as Hansen's disease and AIDS. The order also expanded into other countries, and by the time of Mother Teresa's death it included more than 2,300 sisters serving in more than 80 countries. In 1984, Mother Teresa led in the founding of a male auxiliary to the order she led, the Missionaries of Charity Fathers. Members are priests who assume the traditional monastic vows of chastity, poverty, and obedience, along with a fourth vow of "Wholehearted and Free Service to the Poorest of the Poor."

Mother Teresa was succeeded by Sister Nirmala Joshi, who served two terms as superior general of the order (1997–2009). She was succeeded by the current leader, Sister Mary Prema. There are novitiates in Rome, Italy; Manila, the Philippines; Warsaw, Poland; Tabora, Tanzania; and San Francisco, California.

Mother Teresa's work began to attract international attention, especially in Roman Catholic circles, in the 1970s, and she became the recipient of a series of awards, including the Pope John XXIII Peace Prize (1971), the Nehru Prize for her promotion of international peace and understanding (1972), and the Balzan Prize for promoting peace and brotherhood (1979). These were capped by the Nobel Peace Prize in 1979, which made her one of the most well-known women in the world. Even before her death, there were calls to canonize Mother Teresa, and they were acted upon soon after she passed away. In 2003, a mere six years after her passing, Pope John Paul II (r. 1978–2005) beatified Mother Teresa, the final step before canonizing her as a saint.

Missionaries of Charity, Motherhouse
c/o Sr. Nirmala, MC
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Calcutta 700 016
India
http://www.mcpriests.com/ (Missionaries of Charity Fathers)

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See also: John XXIII, Pope; Roman Catholic Church; Saints.

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Missionary Sisters of Our Lady of Africa

The Missionary Sisters of Our Lady of Africa, commonly called the White Sisters, is a Roman Catholic female order established in the 19th century to assist in the rapidly developing missionary efforts especially in North Africa. In 1868, the archbishop of Algiers, Charles M. Lavigerie (1825–1892), had founded the Society of Missionaries of Africa (the White Fathers) who launched work among the Muslim population of the French colony. It quickly became evident that women were needed to reach the women of the country who had limited contacts with males outside their family. Thus in 1869 Archbishop Lavigerie began to open houses in several European countries for women called to missionary work. Novices went through a lengthy probationary period that included both an examination of their calling and preparation for life in Africa. Within a few years they began to take their place beside the male missionaries. They spread to French-speaking Canada in 1903.

The order maintains a special relationship with Islam, in part derived from its origins in North Africa. Like their male counterparts, the members of the order adopted the white dress common among the Arabs as their habit, which resulted in their nickname, "the White Sisters." Lavigerie envisioned the work of the two orders as launching missions and quickly training African converts to assume responsibility for their own progress. To accomplish the task, missionaries had to be aware of the language and culture of the people among whom they would work. To meet this ideal, members of the White Sisters begin their religious life with a 9-month postulancy followed by an 11-month novitiate during with time they are schooled in African languages and culture.

Currently, the order has a number of houses across France, with additional centers in Germany, Belgium, Switzerland, England, the Netherlands, Poland, and Spain, and a general house in Rome. Branches are also found in North America: in Canada, the United States, and Mexico. Work is focused in 16 countries in Africa. The order peaked in 1966, at which time it had 2,163 members. It has declined to close to 1,000 by the beginning of the 21st century. In 2008, approximately 900 sisters are stationed at locations around the world, with about half at the various locations in Europe, and a fourth in Africa.

Missionary Sisters of Our Lady of Africa
Sœurs Missionnaires de Notre Dame d'Afrique
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http://soeurs-blanches.cef.fr/index.php

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See also: Roman Catholic Church; White Fathers.

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Missione–Luigia Paparelli, La

1908–1984

Luigia Paparelli was born in Scranton (Pennsylvania) on December 7, 1908. In the 1940s, she met Basilio Roncaccia (the founder of the Divine Mission, who claimed to have received the "divine mission" of sharing with his followers his newly found healing power) in Rome. Roncaccia and Paparelli shared a devotion to the Holy Trinity, and the idea of helping those who suffered, but their practices were different, and they separated quite soon. A charismatic figure, Paparelli gathered a significant number of followers around her. The first "sign" of her future mission dates back, in fact, to 1937 when, afflicted by a somewhat mysterious illness, the Lord, she claimed, had visited and miraculously healed her. Seven years of penance followed, and on October 13, 1944, Paparelli had a new mystical experience and interpreted it as the Sacred Heart of Jesus giving her the mission to "heal bodies in order to save souls." The first cure ascribed to Paparelli's miraculous powers took place in October 1944. In that year, she established a group called the Luigia Paparelli Mission (Missione Luigia Paparelli) and started calling her followers the "Brothers of the Mission." Paparelli became, for her followers, "the Master," divinely invested with powers to heal and exorcise. She "signed" the sick with a cross on the forehead, lips, heart, and the afflicted part of their bodies, in the name of the Holy Trinity. Paparelli also instructed those "signed" by her to visit a Catholic church in order to confess and receive holy Communion. In 1970 the Office of the Cardinal Vicar of Rome stated in a letter that Paparelli's phenomena and "signs" were "superstitious" and could in fact "promote a form of superstition detrimental to religion." In such phenomena, the declaration went on to say, there was "nothing supernatural." The Mission continued to grow, however, and assumed the name La Missione–Luigia Paparelli (slightly different from the original) following Paparelli's death. She died surrounded by the Brothers of the Mission, on August 28, 1984, in Valmontone (Rome).

Luigia Paparelli stated emphatically that she did not regard herself as the founder of a new religion; her faith, she said, was "the one and only religion of Jesus Christ, based on the Ten Commandments." Rather, Paparelli's teachings and her supernatural phenomena created a large community of believers who still regard themselves as Roman Catholics, but whose individual perception of their Catholicism differs from person to person and from place to place. Some Brothers of the Mission would simply claim that their feeling toward Paparelli is one of deep gratitude. For other Brothers, however, Paparelli is nothing less than divine and some of them also have an exclusive faith in her healing powers, to the exclusion of all mainstream medicine. These fringes of the larger movement live their lives quite separately from society as a whole, and often break ties with their own families in consequence. The relationship between the Mission and the Roman

Catholic hierarchy is different in terms of the various attitudes held by Paparelli's followers and by local parish priests and bishops.

After Paparelli's death, problems of succession generated several divisions. According to some witnesses, the Master, before her death, "called" Rina Menichetti Frizza (1928–2002) from Orvieto (Central Italy) to whom Paparelli addressed her last words. Those Brothers of the Mission who were called Apostolini ("Little Apostles") recognized Menichetti as Paparelli's spiritual heir. There are, however, other Brothers of the Mission who assign no particular role to Menichetti.

Menichetti continued to welcome followers to her Orvieto house until her death. In her house she also enjoyed spiritual visions of the Master (Paparelli), whose messages she immediately wrote down for the Brothers. Menichetti told of her encounters with the Master who "[took] her on her coach" to "her Kingdom" together with God the Father and the Virgin Mary. In Menichetti's visions, Paparelli claims that she is the Son (not "the Daughter") of the Father, and that the Brothers should anticipate her return: "My return will be your liberation." At the end of each "conversation," Menichetti received a blessing from the "Holy Trinity": "In the name of the Father, Luigia the Son, the Holy Spirit, and the Virgin Mary."

After Menichetti's death most of the Brothers of the Mission that recognized Menichetti as Paparelli's spiritual heir think there is no successor with the same charisma; a minority of Brothers recognize another person as Menichetti's spiritual heir.

The stated aim of the Mission is the promotion of the "Catholic, Apostolic and Roman religion." Its main centers are located in Gambassi (Tuscany) and San Venanzo, (Umbria), both in central Italy. "Temples" of the Mission, with statues of Jesus, the Virgin Mary, the Holy Trinity, and Luigia Paparelli herself, have been built, and are regarded as sacred places where both special yearly festivals and traditional Catholic feasts are celebrated. There are other centers in Italy, in Rome (Lazio), Marche, and Sicily, and in several other countries too (Norway, Denmark, Sweden, Switzerland, France, the United States). Brothers of the Mission, and "Little Apostles" in particular, do not proselytize. The Mission's message is normally spread by somebody who has been healed, and who, in turn, propagates its powers of healing. The Brothers of the Mission in Italy and abroad total approximately 10,000. The movement does not maintain a website.

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Raffaella Di Marzio

See also: Roman Catholic Church.

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Note: Rina Menichetti's visions from July 8, 1986, to April 8, 1988, are privately circulated.

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Mita Congregation

The Mita Congregation, a Puerto Rican-based Christian Pentecostal church, was founded by Juanita García Peraza (1897–1970). When she was eight years old, García Peraza became ill with ulcers and was nursed back to health with prayer. Once well, she began to attend a Pentecostal church, the Pentecostal movement having just come to the island. She grew to womanhood, married, and bore four children. As a young woman, she had a vivid religious experience: she was visited by the Holy Spirit, who informed her that her body was needed to carry out God's work. After she accepted this calling, she was given a choice.

Her life trial would either be persecution or illness, and she chose the latter. One night a short time later, as she looked out the window, she saw a shooting star, which approached her and landed on her forehead. At that moment she became the incarnation of the Holy Spirit. She was also told the name of God for the new era: Mita. She subsequently began to perform a spectrum of miracles. She saw her experience as fulfillment of a prophecy in Revelation 2:17.

In the late 1930s García Peraza came into conflict with the Puerto Rican Pentecostal leaders, who were all male. One day while "in the Spirit," she designated Teófilo Vargas Sein as the First Prophet of God for the new era, renaming him Aarón. As the conflict grew, she was tried for heresy. In the midst of the trial, she and 11 followers walked out of the Pentecostal church, and in 1940 she founded the Free Church. She later designated a site in San Juan where a temple would be built as the headquarters for the movement.

From the basic Pentecostal theology, Mita, as García Peraza became known, developed a new perspective. Drawing on an ideal initially articulated by Joachim of Fiore (ca. 1135–1202), she divided history into three eras, that of Jehovah, God the Father; that of Jesus, God the Son; and now that of Mita, God the Holy Spirit and Mother. Members draw a distinction between García Peraza, the human woman, and Mita, the God who worked through her. Aarón, who succeeded her, is seen as having become the channel through which the Holy Spirit (Mita) continues to speak.

The special work of Mita has been to gather the scattered children of God, which is done under the three banners of Love, Freedom, and Unity. The new era initiated by Mita serves to relativize and somewhat supersede the revelation that previously came through Christ. In the new era, baptism, the Eucharist, and many of the trappings of the Roman Catholic Church (the dominant religious body in Puerto Rico) have been left behind. Mita's followers also see the arrival of Mita as equivalent to the Second Coming, fulfilling the prophecy of Jesus in John 14:16 concerning the coming Comforter. She is also identified with the woman in Revelation 12:1–2.

Mita's movement originally developed among the working classes of San Juan. Developed along with the church is a corporation, Congregación Mita, Inc., through which numerous businesses have been organized, membership in the church coinciding with membership in an economic cooperative. As the movement grew, a variety of businesses were formed apparently with a long-term plan of community self-sufficiency. These have diversified to include farms and cattle ranches in rural areas and both retail and wholesale businesses in the cities. Over the years the businesses have prospered and have also given birth to various social services, including health and counseling services, a nursing home, and several schools. Rather than withdrawing from society as many communal groups do, the Mita Congregation is thoroughly integrated into the surrounding community.

Once established in Puerto Rico, the church expanded to Colombia and the Dominican Republic, where it has had equal success, and from there to Mexico, Venezuela, Costa Rica, El Salvador, Curaçao, and Panama. The church has also followed the migration of Latin Americans to North America, where congregations have been planted in Spanish-speaking communities across the continent. In 1990, in commemoration of the 50th anniversary of the founding of the movement, a new temple was dedicated in San Juan. It seats 6,000 people.

Mita Congregation has established its headquarters in Hato Rey, Puerto Rico, inland and south of San Juan. It has approximately 50,000 members, the largest number of which is in Colombia. There are six congregations in the United States and one in Canada.

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See also: Pentecostalism; Roman Catholic Church.

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Modernity

The term "modernity" is generally held by the social sciences to describe the forces, structures, and historical patterns of the period from the late 16th century forward. This article begins with a discussion of the political, economic, and cultural building blocks of the modern period; it then provides a general outline of the ideas of modern sociological theorists insofar as they relate to religion; and finally, it touches on the particular patterns of religion in response to modernity. Modernity and its conceptual child, globalization, are the core constructs that every sociological theory must address in the contemporary world, but it is important to remember that modernity was neither inevitable nor simply a natural evolution in human history. Modernity was constructed, and it has become the most powerful force in human history.

The explosive growth of the world's population from 400 million in 1500 to 1.6 billion in 1900, a number that has now quadrupled, reflects that radical transformation of the globe through the period that we call modernity, but what explains this transformation? The answer begins with the age of European discovery and the world-changing shifts that occurred politically, economically, and religiously. The Spanish colonization of the Americas facilitated the largest transfer of wealth from Central and South America in human history. The Spanish Empire, lasting more than 300 years, conquered the Aztec and Incan empires, extracting much of their gold and silver and enabling Spain and the rest of Europe to become the wealthiest nation-states in human history. This wealth, along with the new agriculture learned in the Americas, allowed for the capital investments that led to the Industrial Revolution and simultaneously produced gains in foodstuffs that enabled the quadrupling of the world's population. Spanish expansion, as well as French, Dutch, and English colonization, solidified European power; monetized industries; enabled the expansion of the arts and sciences; facilitated modern Christian missions; and produced the economic, cultural, and social capital that constructed the modern world. During this period of colonization, religion and empire partnered to Christianize the world dominated by Europe. Roman Catholicism was spread in the Spanish and French colonial possessions, and the English were not far behind in seeding their colonies, particularly the United States, with the Anglican and Protestant religions.

This baseline of colonialism not only secured resources but also set the table for the development of new political ideas that marked and enabled modernity to thrive. Intellectual and political leadership produced the French Revolution (1789), putting forward a universalist vision of reason that sought to displace religion and its authority with the power of liberty and an egalitarian spirit. This ideology set in motion a series of attempts at representative government throughout Europe and eventually across the globe. A similar egalitarian and democratic mode of revolution mobilized the English and American revolutions of 1642 and 1776. These revolutions, different from the French, integrated religion and reason, leading to various forms of accommodation between church and state. Indeed, religious liberty became a critical feature of democracy, even as it had a mixed history in England and Europe. In the American context church and state were eventually separated, producing open cultural and religious markets that Protestant entrepreneurs would exploit as they churched America and sought to Christianize the world.

Max Weber and Emile Durkheim are the key theorists of religion and modernity. Weber, the German sociologist, interpreted the forces of modernity as rationalizing instruments of culture and religion. The compartmentalization of public and private life separated religious human ideals from the cultural, economic, and political spheres. Each sphere had its own rationality, and religion could and would no longer be an explanation that made rational sense outside the confines of the human heart. Modernity, for Weber, was a quintessential force of disenchantment, whereby the universe was no longer explained by God's actions in it, nor did providential forces drive history.

Durkheim, the French sociologist, used the theory of differentiation to explain and describe the forces of modernity. For Durkheim modernity was marked by divisions of labor, the specialization of roles and responsibilities, and dominated by forms of instrumental rationality that sought profit over meaning and

Portrait of Emile Durkheim, late-19th- and early-20th-century French sociologist. Considered the founding father of modern sociology, Durkheim revolutionized the discipline by adopting the rigorous scientific methodology of the natural sciences. (Bettmann/Corbis)

Portrait of Max Weber, sociologist who conceptualized the theory of the Protestant work ethic and wrote about its influence on capitalism. (Library of Congress)

results over purpose. Unlike Weber, Durkheim argued that this loss of overall social solidarity created social anomie in which modern people experienced chaos and a lack of overall meaning. For society and culture to function properly, culture needed a sacred canopy—something like religion, though Durkheim never found or proposed a replacement for it.

In the 20th century, Peter L. Berger was the foremost theorist of religion and modernity. He took up where Durkheim left off, theorizing that, without a sacred canopy, religion would decline and lose its vitality and efficacy in modern life. However, Berger's prediction of secularization as the main result of modernity ran into empirical disconfirmations at the end of the 20th century. Indeed, Berger confessed that he was wrong. Other sociologists of religion, such as Rodney Stark and Roger Finke, used economic theory and empirical analysis to propose a contrary theory. Modernity, precisely because it creates so many more options and open religious markets, gives access to religious entrepreneurs who, because they have no state-sponsored religious bureaucracies, have fewer barriers to overcome but must work harder to share their religious "goods."

Modern Religious Trends Predictions that modernity would lead to the death of religion were premature. The modern era has ushered in a multitude of innovative new religious sects; some lead to new global religions such as the Church of the Latter-day Saints, Falun Gong, or any number of less well known new

religious movements across the globe. Moreover, more traditional religions, like Islam and Christianity, have taken on new strength and vitality as they have flourished in various regions of the world. In Islam, new surveys show that Muslims, despite what many suspected were the corrosive effects of modern life, perceive their religion as very important. In fact, Muslim countries usually rate the importance of religion as higher than even the United States, a country that is supposed to be exceptionally religious. Again, religion and modernity are not mutually exclusive.

Christianity has adapted to modernity with success as well. At the end of the 19th century, it experienced an explosive new trend in the faith; Charismatic and Pentecostal forms of piety focused on more experiential and egalitarian modes of spiritual experience and authority. Its impact on Asia, Latin America, and Africa has been world changing. The Roman Catholic Church no longer dominates Latin America, and in some countries, such as Guatemala, more than half of their population is now Protestant. Indeed, Africa went from having nearly no Christians in 1900 to more than 360 million Christians in 2000. Some have suggested that the center of Christianity is no longer in the Anglo American or European context, but indeed in Asia, Latin America, and Africa—it has become, not unlike Islam, a global faith.

Modernity, far from being the death knell of religions, has rather become a context for enormous religious change and innovation. The tendency in the past was to write about the golden age of Christendom in the Middle Ages. We now know it was a myth—there appears to be little evidence for mass piety in that period of European history. Thus, the relative lack of modern Christian practice in Europe may simply be consistent with its history. England, however, seems to have experienced a real decline in the Christian faith and practice; empirical evidence supports this claim. In this way, England has become more like the rest of Europe than like its cousins, the Americas. There may be less religious and church affiliation, but one of the marks of modernity, at least in the United States, is the explosion of people who claim to be spiritual but not religious. Many now argue that they are neither members nor attendants of religious services, yet, they have high rates of belief in God as well as prayer. How to judge and define religion in the modern period is one of the real challenges of the era.

The modern market in religion appears to be more open to innovation and change than ever before. That this indicates a decline in religious affiliation per se is clear. But the claim that modernity means the death of religion is no longer plausible. Religion in modern life is as robust and powerful as it ever has been for good and for ill. We have not only had tremendous outbreaks of violence done in the name of God, across all the religions, but we have seen signs of the good that religions produce in caring for others on levels both small and large. In the modern world, where globalism creates new opportunities to communicate and share information, religion is more than ever an active partner in framing how we shape our cultures, societies, and politics.

James Wellman

See also: Church of Jesus Christ of Latter-day Saints; Falun Gong; Globalization, Religion and; Pentecostalism; Roman Catholic Church; Secularization.

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■ Moldova

Moldova, which emerged as an independent country with the breakup of the Soviet Union in 1991, is sandwiched between Romania and Ukraine. It was once united with what is now the Romanian province of Bucovina in the Principality of Moldova. The modern nation includes some 13,066 square miles of territory upon which live some 4,300,000 people (2008). Since independence, Russian armed forces have had a continued presence in Transnistria, the sliver of Moldovan land east of the Dniester River. The majority of people who reside in the area are Ukrainians and Russians, and they have asserted their independence as a Transnistria republic.

The eastern European nation of Moldova has for centuries been home to the Vlach people, closely related to the Romanians. They emerged out of the silence of many centuries in the mid-1300s, when Vlach people northeast of Wallachia formed their own kingdom and separated themselves from Hungarian rule. Their territory was established between the Danube and Dniester rivers and northwest of the Black Sea. Running through the middle of the land was the Prut River. The Vlachs enjoyed great success through the 15th century under Stephen the Great (1435–1504), reaching eastward into modern Ukraine east of the Dniester River. But the Vlach Kingdom constantly had to defend its borders from its neighbors and from the expanding Ottoman Empire. Early in the 1500s, it was overrun by Turkish forces and turned into a vassal state.

In the 18th century, Moldova aligned itself with Russia in an attempt to overthrow Ottoman rule. By the early 19th century, Russia had gained hegemony over Moldova and expelled the Turkish residents. The land between the Dniester and Prut rivers became an autonomous region within Russia, Bessarabia, and then in 1873 it became a Russian province. During the 20th century the population soared, from 250,000 to 2.5 million. A process of Russification led in 1966 to the discontinuance of the Moldovan language in the schools.

In the years immediately following World War I, an independent Moldova was established with Romanian assistance, but Moldova became contested territory between Romania and the Soviet Union. The land west of the Dniester and Prut rivers became part of Romania, and that to the east of the Dniester was made a part of the Ukraine. In 1940 the Soviet Union annexed Bessarabia and created the Federated Republic of Moldova, with the approximate borders of the present state of Moldova.

Moldova proclaimed its independence from the Soviet Union in 1991. The land to the west (between the Prut River and the Carpathian Mountains) is a part of present-day Romania and the Moldovan land to the east of the Dniester River remains a part of the Ukraine.

Christianity spread along the western shore of the Black Sea in the third century CE, and from there it moved north and west along the rivers. By the time a Moldovan nation emerged in the 14th century, Orthodox Christianity oriented toward Byzantium had been established there. The church in Moldova was influenced first by the Romanian Orthodox Church, but beginning in the 18th century, the Russian Orthodox Church (Moscow Patriarchate) (ROC) had a greater impact. After Moldova was incorporated into Russia, the Moldovan church was incorporated into the Russian Orthodox Church. During the years of harshest repression of religion in the Soviet Union, the Moldovan church was least affected, and a larger percentage of its churches remained open than in other parts of the Soviet Union.

By the time of the country's independence in 1991, the church in Moldova had been thoroughly integrated into Russian Orthodoxy and remains so to the present. There are four dioceses of the ROC in Moldova, which function under the Moscow Patriarchate as the Orthodox Church of Moldova. It has close to 1,000 parishes. In 1992, some Moldovan priests left the church to form the independent Bessarabian Orthodox Church and sought to place themselves under the Romanian Patriarchate in Bucharest. The government has, however, refused to recognize this splinter.

More than 95 percent of the nation's 4.5 million citizens identify with the Orthodox Church. There are, however, many Romanian-speaking people in Moldova, and there is a diocese of the Romanian Orthodox Church with headquarters at Chisinau. There is also a diocese of the Russian Old Believers Church.

German Baptists came to Moldova in 1876 and baptized nine believers in Turtino (now in Ukraine). A

Moldova

church was formed three years later as part of the larger Baptist community in the Ukraine. In 1907 three German-speaking Baptist churches in Bessarabia formed the first Moldovan Baptist association. The German Baptists continued to grow until World War II, when most Germans left the region.

The first Russian Baptist congregation was formed in 1908 in Chisinau. A Russian Baptist association was formed in 1920. By 1942 there were 347 Baptist churches and 18,000 members. In 1944 the Moldovan Baptists were forced into the All Union Council of Evangelical Christians–Baptists, the umbrella group for evangelical churches in the Soviet Union. Following independence, Baptists in Moldova organized the independent Union of Evangelical Christians–Baptists of Russia.

The Seventh-day Adventist Church also began work in Moldova, which in 1989 was organized as the Moldova Union Conference. The Conference reported some 7,000 members as the 21st century began. Jehovah's Witnesses had opened work early in the 20th century, but in 1951 they were deported from the region. Before the fall of the Soviet Union, they quietly began to return and evangelize and by the mid-1990s they had 80 kingdom halls.

Islam entered with the Turkish forces at the end of the 15th century, and a Muslim community grew up during the years of Turkish hegemony in the region, mostly among Turkish expatriates. Most of the Turks (and hence most of the Muslims) were expelled by the Russians, but a few thousand remain. Some 3.5 percent of the population speaks Gagauz, a Turkish dialect.

Jews began settling in Moldova in the 15th century. The community grew rapidly during the 19th century, from some 20,000 to more than 220,000. It continued to grow through the first half of the 20th century. Although Jews in the region had been perennially subjected to various forms of anti-Semitism, serious trouble began in 1940 with the exile of many Jewish leaders to Siberia. Nazi forces overran the area in 1941, and between 1941 and 1944, most of the remaining Jews were either killed or deported.

Moldova

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,665,000	3,568,000	96.3	–1.11	3,393,000	2,808,000
Orthodox	1,549,000	3,444,000	92.9	–1.20	3,203,000	2,636,000
Protestants	32,800	88,000	2.4	1.90	130,000	130,000
Marginals	200	42,000	1.1	1.92	50,000	50,000
Agnostics	1,068,000	80,000	2.2	–6.12	60,000	40,000
Jews	55,000	27,000	0.7	–5.71	20,000	15,000
Atheists	800,000	16,000	0.4	–6.37	10,000	8,000
Muslims	7,000	15,000	0.4	–3.88	12,000	10,000
Baha'is	0	600	0.0	–0.31	1,000	2,000
Ethnoreligionists	0	250	0.0	–1.29	300	300
Total population	**3,595,000**	**3,707,000**	**100.0**	**–1.33**	**3,496,000**	**2,883,000**

After the war, exiles returned and along with survivors re-established the Jewish community. In 1989 migrations to Israel began, and the majority of younger Jews have left the country. By the mid-1990s, some 65,000 Jews resided in Moldova, the largest community residing in Chisinau. Most Jews are Russian-speaking in a land where the majority of the population speaks Romanian.

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See also: Jehovah's Witnesses; Old Believers (Russia); Romanian Orthodox Church; Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church; Union of Evangelical Christians–Baptists of Russia.

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Molokans

The Molokans (milk drinkers), also spelled Molokons, one of the most prominent of the 19th-century Russian Christian sectarian groups, were named for their practice of drinking milk during Lent, a practice forbidden to the members of the Russian Orthodox Church (Moscow Patriarchate). The Molokans generally trace their beginning to the career of Simeon Uklein (b. 1733), the nephew of a noted Doukhobor leader. He grew dissatisfied with Doukhobor attitudes toward the Bible, and in the mid-18th century he began to preach in Tambov, southeast of Moscow. He proclaimed the Bible as his only authority, and by around 1780, the Molokans had arisen as an independent body.

Uklein was not a Trinitarian. Rather he taught that God the Father is the one God, that Christ is his Son and clothed with angelic flesh, and that the Holy Spirit is of the same substance as the Father but inferior to him. He also held that at the time of resurrection all believers will receive a new body, different from their present one. Uklein suggested that Christians should obey the secular law when it does not contradict divine law. He ran into trouble with the Russian authorities because he opposed war and advised believers to refrain from military service. He denied the need for sacraments and ritual. Water baptism was replaced with instruction in the Word. Molokans opposed the veneration given to icons.

Concerned about both the Molokans and the Doukhobors, the Russian government began to push them out of central Russia southward to the Ukraine and then farther south into the Caucasus (present-day Georgia, Armenia, and Azerbaijan) and Central Asia. Repression of the group initially peaked in 1826, when the Molokans refused to be recruited in the army or to pay taxes.

Under repression they quickly reassessed the tax issue, but when pressed into the army would only take non-combat duties (hospitals, cooking, etc.). By the 1840s, the Russian government estimated that some 200,000 Molokans could be found in the Tambov region alone.

In the 1830s, a spiritual awakening spread through the Molokan communities. It was characterized by the practice of jumping about in spiritual ecstasy. It also coincided with the appearance of several charismatic prophets, some of whom had a millennial, apocalyptic message that tended to attract believers. The jumping phenomenon split the Molokans into two major groups: the Postoyannye (Steadfast), who rejected the jumping, and the Pryguny (Jumpers).

The Molokans may have had as many as half a million members by the middle of the 19th century. The problems with the government reached a new peak in 1878, when the government attempted to introduce universal military service, and this became a matter of most intense concern when the Molokans refused to bear arms during the Russo-Japanese War (1904–1905). At this time, many Molokans began immigrating to the United States. Some 2,000 Pryguny migrated to Southern California between 1904 and the beginning of World War I. Several hundred Postoyannye moved to Hawaii in 1904, relocating to San Francisco, California, the next year. Today, some 2,000 Postojannye reside in California and Oregon, and some 10,000 Pryguny reside in Southern California, Arizona, and Baja California, Mexico. There are also seven Molokan centers in Australia.

The Molokans have survived in Russia, over the years becoming the foundation upon which a number of other groups built their Russian ministries. Many Molokans joined the Mennonites, Baptists, and evangelical Christians. The Soviet government was no kinder to the Molokans that the Russian czarists had been. As the 21st century begins, however, more than 150 Molokan communities exist in Russia and the countries of the former Soviet Union, especially Azerbaijan. Most Molokans who were in the Caucasus have been driven out and have relocated in the southern part of Russia. In Russia, some coordination of the Molokan communities is being provided by the Community of Spiritual Christians–Molokans. In 1926, the Pryguny Molokans in southern California organized into the United Molokan Christian Association. There are an estimated 20,000 Molokans worldwide.

Community of Spiritual Christians–Molokans
c/o Head Minister Timofei Schetinkin
Kochubeevka, Stavropol'slii krai
Russia

United Molokan Christian Association
16222 Soriano Dr.
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See also: Doukhobors; Russian Orthodox Church (Moscow Patriarchate).

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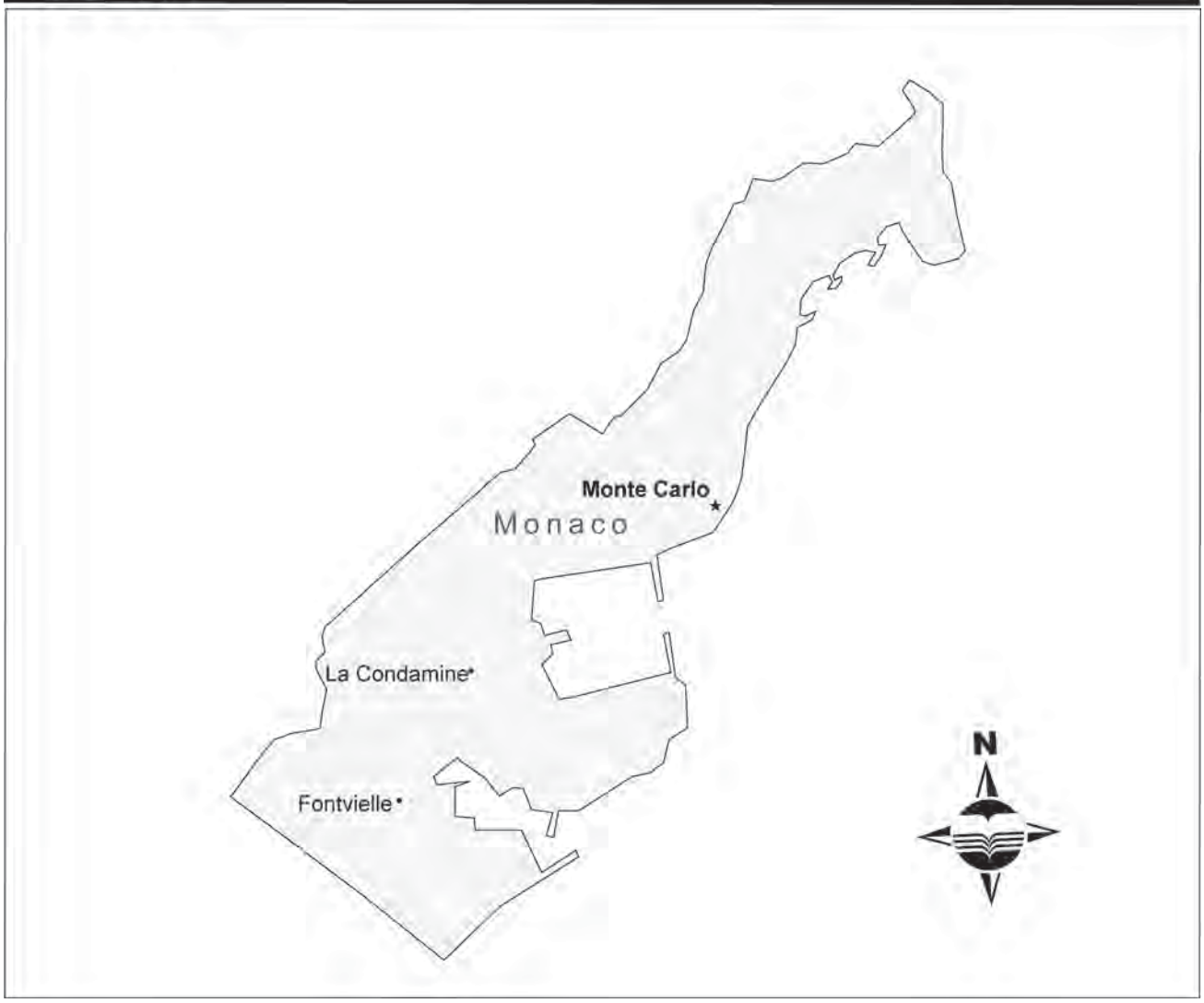
■ Monaco

Monaco, a small principality of only one square mile, is located on the French Mediterranean coast between Nice, France, and San Remo, Italy. Well known for its casinos, it attained a high profile after its prince married American movie star Grace Kelly (1929–1982). The majority of the 32,496 Monacans (2008) are of French heritage, but in the 20th century, Monaco became a metropolitan community, with residents from many national backgrounds having moved there from Italy and the several French-speaking countries.

Christianity spread along the French coast beginning in the first century. A Roman Catholic parish was established in 1247 as part of the Diocese of Nice. The Diocese of Monaco was established in 1887, though there are still a relatively small number of parishes.

Monaco



Monaco

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	23,300	28,500	86.2	0.10	28,500	29,100
Roman Catholics	21,700	27,200	82.3	0.07	27,100	27,800
Protestants	1,000	700	2.1	2.53	800	800
Anglicans	450	300	0.9	–1.28	300	300
Agnostics	0	3,000	9.1	2.49	4,500	5,500
Atheists	0	760	2.3	0.32	1,200	1,500
Jews	400	560	1.7	0.29	600	630
Muslims	0	150	0.5	0.28	280	400
Baha'is	30	70	0.2	0.33	120	200
Total population	**23,700**	**33,000**	**100.0**	**0.30**	**35,200**	**37,300**

Protestantism was established in 1925 when the Church of England created Saint Paul's Anglican Church, which serves English-speaking residents and the many tourists who come to Monaco annually. Saint Paul's is attached to the Diocese of Europe. Greek residents organized a parish of the Greek Orthodox Church under the Ecumenical Patriarchate in 1957. French Protestants organized a congregation affiliated with the Reformed Church of France in 1959.

There is a small Jewish community in Monaco, but no synagogue has been erected. The Baha'i Faith organized in the mid-1950s. Many other different religious organizations are now represented among Monaco's diverse residents, but few have enough members to hold public worship or organize a center.

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See also: Baha'i Faith; Church of England; Ecumenical Patriarchate/Patriarchate of Constantinople; Reformed Church of France; Roman Catholic Church.

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Monasticism

Monasticism is a form of religious life in which one renounces the world and chooses to live by specific means to reach salvific goals. It is marked by renunciation of and separation from routine social life. In most cases, potential members (novices) are tested for understanding and compliance to community expectations before being allowed to swear permanent vows. Physical separation in distinct, purpose-built structures is common, as is symbolic separation. The monk may wear distinctive clothing (a habit) or a tonsure (the specific emblematic pattern in which hair is removed) or take a religious name replacing that given at birth. These criteria preclude discussion of quasi-monastic forms found in various religions.

Monasticism's roots are lost in time's shrouds. The Greek "monos," meaning "alone," becomes "monk" (or "monarchist") in English. Early monks seceded from society for spiritual purposes. Over time, hermits gathered followings, which were organized into communities. "Cenobitic" (or "common") monasticism became Christianity's norm; it also figures in Buddhism and Jainism.

The oldest continually-practiced monastic forms arose in South Asia, in Buddhism and Jainism. Their precise developmental relationship eludes academic consensus. Both, along with ascetic Brahmanism, may be differing elaborations of a pre-existing regional thread of asceticism. Both seek release from karmic bondage. Discussion of intellectual dependency and direction of influence may reveal as much about the Western Enlightenment's fixation on "first" manifestations of ideas or practices as it does the primitive sources of Indian asceticism. Common in theme, however, is the hermits' practice of congregating in fixed locations during the three-month summer rainy season.

Buddhist Monasticism Buddhism granted monasticism a particular role in the process of attaining *nirvana* (freedom from suffering). Monachists devote themselves to seek total emptiness and loss of self. Chanting and breathing practices prescribed in their scriptures aided the monachists' search.

Buddhist monasticism is an extension of the original *sangha* (community) gathered around Gautama. Derivative sanghas, however, did not possess authoritative leadership. Initially only men were accepted; a tale exists of Buddha's reluctant acceptance of women.

The rulings of the First Three Buddhist Councils ground current practice for Theravadan Buddhists (the dominant form in Ceylon, Burma, and Thailand), although this idea remains controversial—Theravadans alone recognizing the third council. The first, around 486 BCE, recounts an attempt to preserve the recently deceased Buddha's teaching by reciting the sangha's key disciplinary rules (the *Vinayapataka*, or Book of Discipline). All Buddhist groups acknowledge this council's existence, but debate its content. Fortnightly

Buddhist monks, Kuming, China. (J. Gordon Melton)

communal reading from the *Vinaya* remains central to most Buddhist monachism. The second council, approximately 386 BCE, centered on 10 points allegedly deviating from the *Vinaya*, including the propriety of accepting monetary gifts. This partisan account of Buddhism's first schism foregrounds tensions between mobile ascetics and proponents of stable communities.

The Theravadan sangha consisted of six categories: monks and nuns, novices of both sexes, laymen and laywomen; both Chinese and Tibetan Mahayana sanghas add male and female categories of probationers, a status lower than novice. *Bhikkhu* (monk) and *bhikkhuni* (nun) literally translate as "almsman" and "almswoman." Sanghas are the embodiment of *dhamma* (teaching). Over time, initiation or ordination rites became more intricate. Likewise, monasteries evolved from park-like spaces reserved for monks during the rainy season hiatus to elaborate buildings with designated rooms for varying purposes.

Buddhism entered China roughly two millennia ago; it flourished in Japan from the 500s, where it introduced monasticism. The 1868 Meiji Restoration brought monastic suppression, with confiscation of property and encouragement of monachists' marriage.

Jaina Monasticism Mahavira, the great Jain teacher, was Buddha's contemporary. He recognized four branches of Jain practice: monks, nuns, laymen, and laywomen. Jainism elevates monastic mendicancy to a central role in achieving "emancipation" (*moksha*). In light of the genuine risk of starvation, mendicants' self-chosen begging is viewed as heroic, bringing contact with spiritual reality. Begging benefits not merely mendicants, but provides an avenue for donors' generosity,

reducing both persons' negative karma. Ideally, death would occur during meditation after prolonged fasting.

Two major monastic divisions exist: Svetambara (white-clad) and Digambara (sky-clad). Both subscribe to the five basic Jaina tenets, differing profoundly over the interpretation of renunciation of personal property. The numerically inferior Digambaras include clothing among forbidden items. The division occurred somewhere after the fifth century BCE. Differing explanations are offered, but the core issue was Digambara accusations that clothed opponents' failure to take a vow of nudity indicated lax discipline. Renunciation of clothes is often gradual, as novices progress spiritually. Similarly citing renunciation of property, Digambara decline alms-bowls, eating only food placed in their up-turned palms. Digambara nuns, who cannot achieve moksha without reincarnation as men, do not practice nudity.

The Svetambara canon includes the *Ayara-*, *Kappa-* and *Vavahara-suttas*, which define the scope of monks and nuns' disciplined life. More than 100 pages are devoted to the process of begging. Svetambara reject nudity as an attempt to restore insignificant details of Mahavira's work. So strong is concern not to damage life that Sthanakvaki- and Terepantha-Svetambara wear mouth-coverings to avoid damaging tiny beings with their breath. Renunciation of sexual activity is based not only on denying pleasure but upon belief that female genitalia teem with microscopic life that is pulverized during intercourse. Similarly, alcohol is rejected not only for its effects but because microbes are destroyed during fermentation. Both branches allow whisks for the sweeping of sleeping areas to remove insects that might become crushed. Forgoing travel in the rainy season lessens the likelihood of harming water-borne creatures.

The Terepantha-Svetambara founded a research institute in the 1970s to promote much-needed academic reflection on Jaina monasticism.

Christian Monasticism Christian monasticism was polygenetic, arising simultaneously and independently in several locations. Whatever its New Testament-era role, the Qumran community's eradication by Romans broke any institutional link with Christian monasticism. Marking Christian monasticism is a persistent "restorationist" theme, attempting to re-create the perceived community from Acts 2.

Evidence suggests the existence, easterly outside the Roman Empire, of an ascetic tradition predating Egyptian developments. Tatian (ca. 120–180) and his eremitic encratic (literally "self-controlled") followers were considered heretical in the West, but their heightened strictness matched that of other regional religions. Ascetics undertook wandering mission journeys, separating themselves "to" mission, rather than "from" society. By the third century, celibate, single-minded community observance in Syria began with the "Sons and Daughters of the Covenant." Persian monastic community dates from the fourth century, with revitalization in the sixth, including the foundation of the Great Monastery on Mount Izla.

Egyptian hermits, perhaps reacting to relatively comfortable late third-century conditions, fled to the desert. Their story is shadowy until Athanasius (ca. 293–373) wrote his *Life of Antony*, a hagiography revealing typical early practices. Monastic vows were a second or true baptism. The Edict of Milan brought both rejoicing at the empire's apparent conversion and concern over lax discipline. Christian Platonists' elision of learning and asceticism grounded the movement; some see it as continuing early pacifism, monks' acting on the majority's behalf. Monastic community developed around 320, under Pachomius (ca. 292–348 CE). This cenobitic monasticism envisioned a third option between direct struggle with the world and withdrawal to undertake solely spiritual battles. His pragmatic *Rule* provided ad hoc advice for daily issues.

In Asia Minor, monasticism unfolded under the influence of Macrina (324–379) and Basil (330–379). Disdaining eremiticism as selfish, they promoted church reform through a service-based life with decentralized leadership. Basil's widely translated *Asceticon* was not a true "rule," but a guiding conglomeration of scriptures and ideas. Orthodox monastic spirituality extensively used icons from the sixth century. Imperial edicts in the eighth and ninth centuries, essentially equating icon veneration with idolatry, mandated iconoclasm (destruction of icons). Resistance by iconophiles, who defended their devotion on Christological grounds, led to their persecution.

Portrait of Saint Basil the Great, a fourth-century Christian leader and bishop of Caesarea. Basil was instrumental in the development of Eastern Christian monasticism. (André, Thevet, *Les Vrais Pourtraits et Vies Hommes Illustres,* 1584)

Several monastic figures attempted to bridge East and West. Indirect evidence of a native-Western ascetic and eremitic proto-monastic tradition comes from Jerome (ca. 347–420), who rendered Pachomius's *Rule* into Latin. Ambrose (ca. 340–397), co-founder of Just War Theory, which banned monks from combat, was influenced by Athanasius and in turn influenced Augustine (354–430). Augustine, a key North African monastic promoter, prepared an unsystematic set of canons. The first known Latin rule, it influenced Benedict (480–547).

Monasticism, as governed by *The Rule of St. Benedict* (hereafter *RB*), and the papacy are medieval Christianity's two defining institutions. *RB* is the high-water mark in a process, not a lone genius's innovation. Benedict of Nursia originally sought a hermit's life. Gradually gathering a following, he and his sister Scholastica (ca. 480–547) founded houses on Monte Casino's Pagan hill-shrine site. *RB*'s life of reclusive prayer dovetailed with Pope Gregory the Great's (r. 590–604) emphasis on purgatory and the idea of the Mass's being a sacrifice. Monks' financial needs were met by patrons' endowing perpetual recitation of Masses to secure release from purgatory. With papal support, *RB* spread throughout Western Christendom, the Middle Ages' second-most copied document. The Council of Tours (567) mandated cloistered life for monks.

RB's twin pillars, permanence (or stability) and obedience, assume a leadership principle, possibly borrowed from secular models, parallel to theories of papal power. Abbots stand in Christ's authority; inferiors' obedience is expected to be absolute, abbots alone are responsible for errors. As imperial institutions crumbled and society atomized, Benedictine abbeys' resiliency and economic self-containment created their massive social significance. Tiny libraries provided a slender thread preserving Western knowledge. Their near monopoly on literacy earned wide political influence. Drawing upon Psalm 119, *RB* punctuated daily life with eight services, between 2:00 a.m. and 6:30 p.m. To communal worship were added four hours of private prayer or study and six hours of manual labor. Bells called monks to prayer; a lectionary cycled through the Bible annually. Their spartan meatless diet provided one daily meal in winter, two in summer.

Celtic monastic communities, predating Patrick (ca. 387–493), resembled Greek semi-eremitism. Clusters of hermit's cells formed monastic villages, but disciplined community was absent. Monasticism's alleged centrality to Irish ecclesiology (abbots' governing regions instead of bishops) has been challenged by recent historiography. Cuthbert of Lindisfarne (ca. 634–687) founded the Iona community and left an advice-oriented *Rule.* Pilgrimage, antithesis of stability, featured prominently. Monks wandered in groups, voluntary exile contributing to personal spiritual journeys. Controversy with Romans peaked at the Synod of Whitby (663), spawning the overwriting of Celtic rules by *RB*. The Iona network switched by 716; the palimpsest was completed in Ireland in the late 1100s, propelled by dual forces of Cistercian reform and Norman invasion.

By 800, *RB* was not universal. *RB*'s Roman nature suited Charlemagne's (742–814) plans to unite his

empire religiously. Benedict of Aniane's (750–821) reformed *RB* spread under Charlemagne's son, Louis (778–840). After Louis's death, observance declined. Occasional flourishing centers merely underscored overall decay. Making matters worse, Vikings stole most Northern European monasteries' endowments.

Reform at Cluny, around 909, evinced increasing task specialization, both spiritually and logistically. Priors aided abbots; sacrists cared for increasingly elaborate chapel contents and ornaments. Reading increasingly displaced manual labor; daily reading of *RB*'s chapters occurred in an eponymous chapter house.

The Crusades constituted militant and mobile monastic forms. Bound by the code of chivalry and ideas of "holy war," Crusaders undertook armed pilgrimages. Motivated by indulgences, promises of remission of sins' penalties, and eschatological hopes, they mounted campaigns of conquest. Modified monastic rules resulted in vows of obedience, poverty, and celibacy, but not geographical stability or renouncing violence. These orders became major landowners, later seizing Rhodes and Malta after being ejected from Palestine.

Reorganization restricted women's roles. Whereas Hilda of Whitby (ca. 614–680) had governed a joint male-female monastery in the seventh century, 12th-century abbesses' power was limited and subject to male oversight. Men outnumbered women probably on the order of three or four to one. Hildegard von Bingen (1098–1179), mystic and writer, was a rare late medieval prominent female monachist.

When this monastic resurgence began, no carefully defined orders existed. Reform flowered into new Benedictine forms. The emergent orders' interpretation of *RB* differed from the mainstream. "White monks" (denoting undyed as opposed to black habit cloth) rode the crest of a late 10th-century wave of asceticism.

The 1084 founding of an abbey in Chartreuse (Latin: Carthusia) marked the Carthusians' return to minimalist pre-Benedictine practices. Semi-eremitic monks lived in clustered cells, eating and praying alone, shifting emphasis from liturgy to private devotions. The order's rigor ensured it remained small.

In 1098, the Benedictines at Citeaux (Latin: Cistercium) began following the unaltered *RB*. Never as ascetic as Carthusians, these Cistercians nevertheless eschewed architectural and liturgical decoration, reacting to perceived Cluniac excesses. Cistercian houses ranged from 12 to 140 monks and 40 to 500 lay brothers. Brothers covered most manual labor. Around 1200, half of monks were priests; proportions rose thereafter. Their intellectual center developed at Clairvaux, under Bernard (1090–1153), whose revisionism limited *RB*'s authoritarian absolute abbacy. Cistercians often settled unoccupied areas, seeking seclusion and purity, but secular settlements built up around the innovative and successful monasteries. Cistercians' 1119 papal charter made them the first formal order. Cistercian houses multiplied rapidly across Europe: from 19 in 1122 to 529 by 1200.

Early medievals tended to believe only monks and nuns merited redemption. By roughly 1100, hope arose that the faithfully married might be saved. Despite this optimism, the number of monachists increased, outstripping general population growth by a factor of four. Europe's monasteries numbered in the thousands, having garnered broad community support. Previously, chief benefactors were kings and princes; now less wealthy folk pooled resources to found monasteries. There was also more wealth to mobilize, as better weather, land reclamation, and improved agricultural practices increased food supplies. Infant mortality dropped; surviving children often were entrusted to monasteries. Paralleling early church fears of laxity in the face of prosperity, lingering concern over biblical warnings of rich people's spiritual peril motivated gifts. By the 13th century, as much as one-third of some jurisdictions' land belonged to monasteries.

Monastic reform must be viewed in the context of papal reform, particularly the 12th and 13th centuries' Lateran Council series. The Fourth Lateran Council (1215) recognized mendicant orders, Dominicans and Franciscans. Renouncing fixed incomes, wandering Europe preaching and begging food, mendicants held to obedience but not stability. They constitute a separate monastic category, precursor of modern active orders. Mendicant orders remained urban, as only cities provided sufficient concentrations of donors.

Founded by the Castilian noble Dominic de Guzman (1170–1221), Dominicans attracted intelligent young ascetics. Within Dominic's lifetime, women had a parallel order. Exempted from physical labor and

soon expected to attend university, friars preached and taught theology. Commitment to orthodoxy made them invaluable Inquisitors. Their most famous member was Thomas Aquinas (1225–1274). They maintained a strong missionary emphasis, from Italy to Lithuania to China.

Francis of Assisi (ca. 1181–1226), a prosperous cloth merchant's son, played both wastrel and warrior before making a pilgrimage to Rome. Called by a voice while praying in a derelict church, he bought and repaired it, the first of many. His was not a spiritualized imitation of Christ, but concrete emulation. As such, Francis set down no elaborate fixed rule, like *RB*. A passionate denouncer of pride and greed, Francis downplayed learning or dogma. His Gray Friars (or Friars Minor) were anti-worldly, poor in spirit, possession, office, and learning. Papal pressure resulted in three successive *Rules*, each increasingly ordered and hierarchical. By the early 1300s, there were roughly 1,400 houses, possibly one-fifth for women.

The same era witnessed the eclipse of monasteries' educational role by emerging universities. Monastic schools' practical learning was supplanted by a scientific approach, aiming to meet the demands of business and secular government. Monarchs encouraged universities because they provided a steady stream of reliable, secular administrators. These bureaucracies simultaneously freed government for direct ecclesiastical involvement and nurtured nascent nationalism. Quasi-monastic expressions of the Modern Devotion, such as the Brethren of the Common Life, also set the stage for the Reformation.

Orthodox monasticism proved an important institution for preserving the Orthodox Church during the era of Turkish rule following the fall of Constantinople (Istanbul) in 1453. Latin churches in the region were suppressed; Orthodox properties were confiscated, then sold back to them. Thriving communities continue to this day.

Protestantism rejected monasticism, whether on principle (Lutherans and Reformed) or opportunistically (Anglicans). Henry VIII's seizures of monastic property in the 1530s forced English monasticism underground until the 1828 Catholic Emancipation. Numerous Protestant communitarian groups (Anabaptists, English Civil War radicals, Moravians, and American utopianists), although quasi-monastic are beyond this entry's scope.

The Catholic Reformation's medieval character is partly demonstrated by the founding of the Society of Jesus (Jesuits) by Ignatius Loyola (1491–1556), who sought papal recognition in 1540. A crippled former soldier, Loyola framed *Spiritual Exercises* by which spiritual mentors direct seekers into a life of unhesitating obedience. Obedience dominated Ignatius's personal piety, blending Renaissance individualism with ecclesiastical subservience. Jesuits differed from the other orders, having no distinctive habit or fixed hours of prayer and adding a vow of direct obedience to the pope. Jesuit seminaries prepared priests to reclaim territory lost to Protestants. Another keynote was missions beyond Europe, from Brazil to Japan. As other orders penetrated East Asia, conflict ensued over mission strategy. Jesuits advocated indigenization, but Franciscans and Dominicans insisted upon replicating European patterns, a debate known as the Chinese Rites Controversy.

In Europe's Enlightenment and Revolutionary eras, monasticism suffered. From France to Italy to the Habsburg Empire, waves of suppressions, secularization, and persecution winnowed monastic populations. Nineteenth-century stability witnessed the emergence of new monastic orders, a trend cresting in the mid-20th century. More than 30 congregations of active Benedictine sisters sprang up in a century and a half.

The Second Vatican Council impacted monasticism. Of the almost one and a half million Catholic monachists in 1967, fewer than 5 percent belonged to traditional contemplative orders. Popular culture advocates for activist orders over contemplative, although the recent trend is to stronger cenobitic recruitment despite its being at cross-purposes with Western hyper-individualism and anti-authoritarianism. Women outnumber men three to one, but all orders are declining. While the American monastic population remains above 1900 levels, the movement's mean age is high, with new vocations not replacing dying members. Lay oblate numbers, however, increase. Financial solvency is a growing parallel problem, prompting more double (male-female) monasteries. In Asia and Africa, contemplative orders are growing. Dialogue was initiated with non-Christian monachists.

Current Protestant monasticism remains limited. German Lutheran monasticism recommenced with the 1947 founding of the Evangelical Sisters of Mary. Anglo-Catholic contemplative communities are still the minority, but increasingly popular. From the 1970s, a few evangelicals dabbled with communitarianism. Increasing numbers of evangelical Protestants have been exploring monastic spirituality and choosing life as oblates.

C. Mark Steinacher

See also: Athanasius; Augustine of Hippo; Benedictines; Buddha, Gautama; Cistercians; Communalism; Dominicans; Franciscans; Hildegard of Bingen; Istanbul; Jainism: Jesuits; Mahavira; Sthanakvaki Jain Tradition; Terepanth Svetambara Jain Tradition; Theravada Buddhism; Thomas Aquinas.

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■ Mongolia

Mongolia is an Asian country sandwiched between Russia and the People's Republic of China. A relatively large country, its 600,000 square miles of territory are eclipsed by those of its neighbors. It also has a relatively sparse population of only 2,996,081 people.

The Mongols are a group of peoples tied together by a common ancestry, culture, language, and residence in the land between China and Siberia. As early as the fifth century BCE, the Huns established themselves in the valleys of the Selenga River. Over the succeeding centuries a Hun Empire emerged and became a major competitor against the Chinese Empire to the south. In the fifth century, the Huns under Attila (ca. 406–453) turned their attention eastward and conquered most of Europe. Attila's successors were displaced by the Turks.

The Mongolians reached a new zenith under Genghis Khan (ca. 1162–1227), whose kingdom stretched from Beijing to Tibet and Turkistan. As so often occurred, his successors were unable to keep his empire together. During the succeeding centuries, Mongolia and China were periodically at war. In the 17th century, some Mongolians sided with the Manchurians who took control of China in 1644, and over the next 100 years, Mongolia was almost totally absorbed into China.

At the end of the 19th century, Mongolia became an object of dispute between Russia, China, and Japan, and following the Russo-Japanese War (1904–1905), Russia recognized Japanese hegemony over Inner (southern) Mongolia. In 1911, northern or Outer Mongolia revolted against China and proclaimed its independence. It again became a battleground between China and the troops of the czar at the time of the Russian Revolution. In the midst of continuing war, some Mongolians turned to Bolshevik Russia for help. In 1921 a combination of Russian and Mongolian troops seized Urga (now Ulaanbaatar), the capital of Outer Mongolia. Three years later, the People's Republic of Mongolia was proclaimed. It was able to resist the Japanese attempt to invade in 1939, and the assistance provided by the Soviet Union at that time cemented the cordial relationships that continued in subsequent decades. In 1992 a new Constitution moved Mongolia from the one-party system and domination by the People's Revolutionary Party and introduced a variety of democratic reforms. Meanwhile, Inner Mongolia has become an autonomous region of the People's Republic of China.

Religious life in Mongolia was radically changed during the reign of Atlan Khan (1543–1583), who believed that the Mongols needed a unifying religion.

Mongolia

Ulaangom
Olgiy
Hovd
Darhan
Erdenet
Bulgan
Ulan Bator
Tsagaanders
Bayanhongor
Arvaikher
Mongolia
N

After considering Chinese religion, he rejected it because of the possibility of Mongolia being absorbed by the Chinese. Instead he chose Tibetan Buddhism. He invited a Tibetan religious leader, Sonam Gyatso (1543–1588), to whom he granted the title of Dalai Lama (Ocean of Wisdom), to lead the religion. Sonam Gyatso is remembered today as the third Dalai Lama, as the title was posthumously bestowed on his two predecessors.

Thus Tibetan Buddhism was wedded to the Mongol state. In this process, one of the heirs of the Khalkas, the leading Mongol group in Outer Mongolia, was claimed to be the first reincarnation of the Living Buddha of Urga. His successors, seen as the third most important Tibetan Buddhist leader after the Dalai Lama and the Panchen Lama, remained in power until 1921, when the office was reduced to a puppet status. The political status of the Living Buddha was completely eliminated in 1924.

Tibetan Buddhism had been present among the Mongols from the time of Genghis Kahn's grandson, Kublai Khan (1215–1294), who became emperor in 1259. He installed lamas as religious advisors to his court and supported the rise of Tibetan religious leaders into political control of their homeland. The integration of previously existing shamanistic and magical practices into the new Buddhism among the Mongol peoples also contributed to the creation of Tibetan Buddhism as a separate branch of the Buddhist family.

As in Tibet, leadership in the Mongolian Buddhist and political realm was focused upon a set of lamas, venerated as incarnations of different bodhisattvas (highly evolved souls). When such a lama passed away, his successor, believed to be his reincarnation, was sought among the recently born male children of the region. Once designated, the infant would be taken to the local monastery for training.

At the time of the emergence of a Communist government in the 1920s, there were more than 2,500 temples and monasteries in the land and more than 120,000 Buddhist priests (lamas). Beginning in 1929, however, the new secular government began the suppression of Buddhist worship. During the 1930s more than 20,000 monks were killed and more than 800 temples and monasteries destroyed or secularized. Lamas were integrated into the rest of the population. The heavy suppression of Buddhism was only relieved in the 1960s—one symbol of the new policy being the construction of the Gandan Monastery at Ulaanbaatar. It houses a community of some 100 monks and a new temple for the Living Buddha. The monastery serves as headquarters of the Asian Buddhist Conference for Peace, which holds conferences for foreign Buddhists, published a journal that circulated internationally, and hosted visits by the Dalai Lama in 1979 and 1982.

Buddhism has experienced a remarkable comeback in Outer Mongolia in the generation since World War II and now claims more than 20 percent of the population as adherents. During the 1990s, the new monastic communities formed a Buddhist Association to assist with the Buddhist revival. This revivalist movement owes much to a Ladaki monk, Bakula Rinpoche, who also is the Indian ambassador to Mongolia. He established a Buddhist school in Ulaanbaatar to train young monks and an associated temple. He is also credited with the idea of forming the Buddhist Association. In mid-1999, the Foundation for the Preservation of the Mahayana Tradition also became involved in the effort to revive Mongolian Buddhism.

In the meantime, the pre-Buddhist shamanistic religion has never been displaced as a living tradition among the Mongol people, and today it continues to claim the allegiance of almost one-third of the people. It grew considerably when Buddhist structures were dismantled, though the largest segment of the population think of themselves as atheist or nonreligious.

Christianity was originally introduced among the Mongols in the seventh century but in its original form did not survive. The Roman Catholic Church was introduced in the 13th century, and the Russian Orthodox Church (Moscow Patriarchate) came during the years of Russian influence. In 1817 the London Missionary Society, a Congregationalist organization, sent two missionaries who succeeded in translating the Bible into Mongolian, though few converts were ever made. This second wave of Christianity was formally suppressed in 1924, and virtually no Christians could be found in the country until the faith was introduced again in the 1990s.

The largest Christian group, the Mongolian Partnership, was initiated from Hong Kong by several cooperating evangelical agencies. There is one parish of

Mongolia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Ethnoreligionists	438,000	913,000	33.7	1.39	1,307,000	1,488,000
Agnostics	494,000	735,000	27.2	0.05	600,000	400,000
Buddhists	27,000	675,000	24.9	1.57	900,000	1,170,000
Atheists	268,000	200,000	7.4	0.22	100,000	50,000
Muslims	22,000	120,000	4.4	–0.83	100,000	100,000
Christians	3,500	47,100	1.7	5.98	84,600	150,000
Protestants	0	20,000	0.7	6.72	40,000	80,000
Independents	100	14,000	0.5	5.64	23,000	38,000
Marginals	0	9,000	0.3	11.11	16,000	25,000
Chinese folk	3,000	17,000	0.6	0.88	20,000	30,000
Baha'is	0	60	0.0	1.20	200	400
Total population	**1,256,000**	**2,707,000**	**100.0**	**0.88**	**3,112,000**	**3,388,000**

the Russian Orthodox Church Outside of Russia, and the Jehovah's Witnesses have initiated a work.

The other measurable religion in Mongolia is Islam, mostly of the Hanafite Sunni School, which is practiced by ethnic Uzbeks, Kazakhs, and Ulghurs who reside in the western part of Mongolia. The Baha'i Faith began work in the 1990s following the collapse of the Communist government.

J. Gordon Melton

See also: Baha'i Faith; Foundation for the Preservation of the Mahayana Tradition; Hanafite School of Islam; Jehovah's Witnesses; London Missionary Society; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Russian Orthodox Church Outside of Russia.

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Montenegrin Orthodox Church

The Montenegrin Orthodox Church is a relatively new Eastern Orthodox Church that emerged in the wake of the disintegration of the former Socialist Republic of Yugoslavia. Orthodoxy in Montenegro dates to the 13th century, when Saint Sava worked with the Serbian ruler to create a strong Orthodox presence throughout the realm then under Serbian control. Before Montenegro regained its independence, Orthodoxy had largely replaced Roman Catholicism in Montenegro. Once it gained independence, an autonomous Montenegrin Church was established in communion with the Ecumenical Patriarchate. For several centuries, until the mid 19th century, the nation had a theocratic government whose head of state was an Orthodox bishop.

Serbia re-established control over Montenegro at the end of World War I, and in 1920 the Montenegrin Autocephalous Orthodox Church, to which the great majority of the population belonged, was abolished, and the Serbian Orthodox Church assumed control over the church's administration and property. Montenegro remained in union with Serbia through the 1990s and into the middle of the first decade of the new century. However, through these turbulent times, many in Montenegro yearned for the same independence from Serbia that was being asserted by Macedonia, Bosnia-Herzegovina, and Kosovo. That independence was finally gained in 2006.

Meanwhile, in 1993, a small group of Orthodox believers, aligned with the Liberal Alliance of Montenegro, a political party that emerged as the first group advocating an independent Montenegro, declared the re-establishment of the Montenegrin Orthodox Church as the new legitimate representative of Orthodoxy in Montenegro. This action was staunchly opposed by the Ecumenical Patriarchate.

The first leader of the church was Metropolitan Antonije (1919–1996, born Antonije Abramović). He was succeeded by Metropolitan Mihailo (b. 1938 as Miraš Dedeić), a former priest in the Greek Orthodox Church in Italy and now the archbishop of Cetinje (the site of the old capital of Montenegro and its ecclesiastical center). As voices grew for national independence, the new church attempted to assert its continuity with the previous Montenegrin Church and hence its right to the property it believed was illegitimately seized by the Serbian Orthodox Church in 1920.

The Montenegrin Church had some success beginning in 1997. Metropolitan Mihailo was consecrated by bishops from the Bulgarian Alternative Orthodox Church, which had challenged the legitimacy of the Bulgarian patriarch (who had held office during the Communist era). The Bulgarian Alternative had also found support in the post-Communist Bulgarian government. Also in 1997, the pro-Serbian government that had been in power in Montenegro was voted out of office and the new authorities quickly registered the Montenegrin Orthodox Church as a civil organization. Four years later the church was recognized as a nongovernmental organization by the Montenegrin Ministry of the Interior. Its gains were the result of rediscovering provisions of an obsolete (but still operative) law on the Legal Position of Religious Communities that had been retained from the former Socialist Republic of Yugoslavia.

Montenegro finally became independent in 2006, and the Montenegrin Church moved to register itself in Serbia, looking to gain support from ethnic Montenegrins residing there. Though initially rebuffed, in 2007 it won its case before the Serbian court.

The new Montenegrin Church continues to assert its legitimacy but as of 2009 had made no real headway in even partially replacing the Serbian Orthodox Church in the new nation. It is to be noted that almost half of the Montenegrin Orthodox believers are ethnic Serbians.

In the meantime, the Bulgarian government turned against the Bulgarian Alternative Orthodox Church, and in 2004, government authorities removed the priests of the group from all the church facilities they had held for the previous decade. Due to that action, the Montenegrin Church lost its major hope of a powerful international ally. Today the Montenegrin Orthodox Church is in communion with a spectrum of small Orthodox churches, including the Bulgarian Orthodox Church, the Chiesa Ortodossa in Italia, and the Ukrainian Orthodox Church-Kiev Patriarchy.

The Serbian Orthodox Church has challenged the status of the Montenegrin Orthodox Church. The Serbian Church sees the ecclesiastical unity of Serbian and Montenegrin Orthodoxy that begins with the conversion of Montenegro by Saint Sava. Now that the country is independent, it remains to be seen if there will be a move to separate the Orthodox faithful from the Serbian Church either through the government's privileging the Montenegrin Orthodox Church, which has failed to gain any widespread public support, or through separate action.

Montenegrin Orthodox Church
Gruda b.b.
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Montenegro

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See also: Bulgarian Orthodox Church; Chiesa Ortodossa in Italia; Montenegrin Orthodox Church; Ukrainian Catholic Church.

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■ Montenegro

Montenegro is a small country in southeastern Europe on the Adriatic Sea. It is bounded by Albania, Kosovo,

The Monastery of Ostrog, a monastery of the Serbian Orthodox Church, is placed against an almost vertical background high up in the large rock of Ostroska Greda, in Montenegro. (Sasa Golub/Dreamstime.com)

Serbia, and Bosnia and Herzegovina. Its population of 620,000 (2009) resides on its 5,233 square miles of territory. Ethnically, the country primarily consists of Montenegrins (43 percent) and Serbians (32 percent). Serbian is spoken by twice the number who speak Montenegrin.

Slavic people began to settle what is now Montenegro as early as the sixth century CE. By the ninth century, a large percentage of the Slavs had become Christians (Roman Catholic), and the region existed as a vassal state called Duklja within the Byzantine Empire. In 1042, Duklja's King Vojislav won a decisive battle against Byzantium, and Duklja became an independent state. The fall of the Vojislavljevic dynasty in the 12th century led to a period in which what would become Montenegro struggled for independence, first from neighboring Serbia and then from the Ottoman Empire.

In the 14th century, the Crnojevic dynasty moved to maintain independence as the Ottoman armies established hegemony over their neighbors. Serbia fell following the Battle of Kosovo in 1389, Bosnia fell in 1463, and then Herzegovina in 1483. Ivan Crnojevic (1465–1490) allied himself with the city-state of Venice and was able to stop the Ottoman advance. In 1482, he established a new capital in a strategic location that evolved into the long-term capital, Cetinje. He also brought the first printing press into the southern Balkans, though it would be his successor and son, Djuradj Crnojevic (r. 1490–1496), who would become renowned for printing the first books originating in southeastern Europe.

Montenegro was able to maintain its independence through the next centuries and entered the 20th century as the Kingdom of Montenegro. It joined the allied cause in World War I, during which time Monte-

Montenegro

negro was occupied by Austria. King Nikola and his family fled to Italy. In 1918, Nikola's son-in-law and king of Serbia, Petar Karadjordjevic, had his army occupy Montenegro. Instead of reestablishing his father-in-law's throne, however, he annexed Montenegro and forbade Nikola's return. Though Montenegrins staged a national uprising against the Serbian annexation, they were eventually absorbed into the Kingdom of Serbs, Croats, and Slovenes, which evolved into the Kingdom of Yugoslavia in 1929. Following World War II, it was included in the Socialist Federal Republic of Yugoslavia. Yugoslavia fell apart in 1992. Montenegro initially joined Serbia in the Federal Republic of Yugoslavia, which was increasingly unstable and evolved by 2003 into Serbia and Montenegro. In May 2006, Montenegro held a referendum on it relation with Serbia and more than 55 percent of the people voted for a break. Thus, on June 2, 2006, Montenegro formally declared itself an independent state.

As Montenegro emerged as a visible state in the 11th century, its population included Pagans who followed traditional Slavic religions; Bogomils, a Gnostic faith that had emerged in the southern Balkans; and Latin-rite Roman Catholic Christians. In the 12th century, with the fall of the Vojislavljevic dynasty, the influence of Constantinople became dominant, and there was considerable pressure placed on converting the region to Eastern Orthodoxy. With the further suppression of the Pagans and Bogomils, Eastern Orthodoxy had become the dominant religion by the time of the rise of the Ottoman Empire. During the Crnojevic dynasty, when books began to be printed, most were Christian books for use by the Orthodox faithful. The place of the Orthodox Church was even more firmly secured after the end of the Crnojevic dynasty. The country turned to the church, and for 180 years (1516–1697) Montenegro was ruled by their Vladikas (that is, the bishops), who were selected by popular assemblies. In 1697, the new Vladika Danilo Petrovic established the rulership of Montenegro in a single family, the Petrovics. The rulers, as orthodox bishops, were celibate, and thus the office of ruling Vladika passed

Montenegro

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	262,000	471,000	78.5	–0.89	496,000	494,000
Orthodox	226,000	425,000	70.9	–0.93	443,000	446,000
Roman Catholics	31,400	24,700	4.1	–2.96	24,200	22,300
Protestants	2,500	10,500	1.8	2.21	12,100	13,500
Muslims	62,900	99,000	16.5	–1.93	100,000	98,000
Agnostics	141,000	25,000	4.2	–10.66	15,000	10,000
Atheists	52,400	5,000	0.8	–8.25	2,000	1,500
Total population	**519,000**	**600,000**	**100.0**	**–1.93**	**613,000**	**603,000**

from uncle to nephew. That continued into the middle of the 19th century, when the new ruler Danilo Petrovic, instead of seeking ordination, secured the endorsement of the czar of Russia to rule as the prince of Montenegro. Thus the country smoothly transitioned to secular rule, which remained in place until World War I.

Following the annexation of Montenegro to Serbia, in 1920, the Montenegrin Autocephalous Orthodox Church, to which the great majority of the population belonged, was abolished and the Serbian Orthodox Church assumed hegemony over its property and assimilated its leadership into its own hierarchy.

As early as 1993, a group of Orthodox believers in Montenegro declared the re-establishment of the Montenegrin Orthodox Church, proclaimed to be the legitimate representative of Orthodoxy in Montenegro. Though this action was opposed by the Ecumenical Patriarchate, in 1997, Metropolitan Mihailo (b. 1938) was selected to lead the church with the title of archbishop of Cetinje. Over the next decade, the groups attempted unsuccessfully to assert its rights to the property still in the hands of the Serbian Orthodox Church. It was finally registered as a civil organization in 1997 and in 2001 as a nongovernmental organization recognized by the Montenegrin Ministry of the Interior under provisions of an obsolete law on the Legal Position of Religious Communities from the former Socialist Republic of Yugoslavia. Following Montenegro's declared independence, the Montenegrin Church attempted to register itself in Serbia, and in 2007 was supported in that effort by the Serbian courts. The new Montenegrin Church has attempted to assume the role of the autonomous church since prior to World War II, but has so far (2009) been rebuffed. It may have sealed its fate by aligning itself with the Bulgarian Alternative Orthodox Church, a dissenting group in Bulgaria that has been unsuccessful in challenging the Bulgarian Orthodox Church. Bishops of the Bulgarian group consecrated Metropolitan Mihailo to his office. The Montenegrin Church also remains alienated from the Ecumenical Patriarchate.

As the first decade of the 21st century draws to a close, the majority of Montenegrins (including the minority of ethnic Serbians residing in the country) adhere to the Orthodox Church, now a part of the jurisdiction of the Serbian Orthodox Church. In 2003, the most recent census reported 460,383 members (74.24 percent of the population). The church is currently headed by Metropolitan Amfilohije, the archbishop of Cetinje and metropolitan of Montenegro and the Littoral. The Serbian Orthodox trace their Montenegrin history to 1219 and the founding of the first diocese in the old capital by Saint Sava (ca. 1175–1235). Today, there is a second eparchy (diocese) based in Podgorica, the country's present capital.

The second largest Christian body in Montenegro is the Roman Catholic Church. The 2003 census reported 21,972 members (or 3.54 percent of the population). Catholics in Montenegro are almost entirely followers of the Byzantine or Eastern Greek rite and ethnically of Croatian or Albanian background. In 2003, Rome

named an Apostolic Exarchate for the Greek Catholics of Serbia and Montenegro, headed by Bishop Djura Džudžar (b. 1954), though most of the faithful he oversaw were in the region of Vojvodina, Serbia.

Islam, the second largest religious community in Montenegro, consists largely of followers of the Hanafite School of Sunni Islam who reside in the extreme northern corner of the country, near the Bosnian border, and in various cities where Albanians and Bosnians have clustered. In 2003, the census reported 110,034 Muslims, making then about 18 percent of the population.

There are small groups of Protestants (less than one percent of the population), most notably members of the Reformed Christian Church in Serbia and Montenegro and the Slovak Evangelical Church of the Augsburg Confession in Serbia and Montenegro.

J. Gordon Melton

See also: Bulgarian Alternative Orthodox Church; Bulgarian Orthodox Church; Hanafite School of Islam; Montenegrin Orthodox Church; Roman Catholic Church: Serbian Orthodox Church.

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■ Montserrat

Montserrat is an island of the Lesser Antilles on the northeastern edge of the Caribbean Sea, southwest of Antigua. Its 39 square miles of land is dominated by the Soufriere Hills Volcano, an active volcano that drove the majority of the population to leave in 1995 and has had multiple eruptions in successive years. The present population is a mere 5,000 (2008).

Montserrat was originally inhabited by the Carib people and was first sighted by Columbus in 1493. It was colonized in the 18th century by Irish people, driven from Saint Kitts, who began to plant sugarcane and cotton. They also imported slaves to work their plantations. The slaves were liberated in the middle of the 19th century, by which time they made up 90 percent of the population, the Caribs having all but disappeared.

Montserrat is still a colony of the United Kingdom, having previously been included with other colonies in the West Indian Federation. When the Federation was dissolved in 1962, Montserrat's government was given semiautonomous status, though the governor is still appointed from London.

With the passing of the Caribs, Christianity became the dominant religion of Montserrat, and Anglicanism its first and foremost representative. Anglicanism claims approximately one-third of the 5,000 residents of the island. The Methodists entered in 1820 and have about 20 percent of the islanders as members. The Anglican diocese is attached to the Church in the Province of the West Indies, and the Methodists are part of

Montserrat

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	11,300	5,700	95.3	2.47	6,100	6,300
Protestants	4,400	3,400	56.7	1.27	3,800	3,900
Anglicans	4,000	1,500	25.0	0.00	1,600	1,600
Roman Catholics	1,300	400	6.7	0.00	400	400
Agnostics	130	180	3.0	6.32	300	400
Baha'is	150	90	1.5	2.64	150	250
Spiritists	0	10	0.2	2.71	20	30
Hindus	0	10	0.1	3.71	20	40
Total population	**11,600**	**6,000**	**100.0**	**2.57**	**6,600**	**7,000**

Montserrat

the Methodist Church in the Caribbean and the Americas, both headquartered on Antigua. In like measure, the Roman Catholic Church on Montserrat is an extension of the Diocese of Saint John's, also on Antigua.

Canadian Pentecostals came to Montserrat in 1910 and have built a thriving work, still related to the Pentecostal Assemblies of Canada. Subsequently, missionaries from the Seventh-day Adventist Church, Pilgrim Holiness Church (since 1968 part of the Wesleyan Church), and the Church of God of Prophecy have also started churches. The Jehovah's Witnesses and the Baha'i Faith have a limited presence on the island.

J. Gordon Melton

See also: Baha'i Faith; Church in the Province of the West Indies; Church of God of Prophecy; Jehovah's Witnesses; Methodist Church in the Caribbean and the Americas; Pentecostal Assemblies of Canada; Roman Catholic Church; Seventh-day Adventist Church; Wesleyan Church.

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Moon, Sun Myung

b. 1920

Sun Myung Moon, a native of Korea, is the founder of the Unification Church, the Family Federation for World Peace, and a host of other religious, political, and social organizations that together constitute the Unification movement. He was born on January 6, 1920, in what is now North Korea. His followers claim that Jesus appeared to him on April 17, 1935, and asked him to fulfill the mission begun by Jesus. As such, Rev. Moon claims to be the Lord of the Second Advent, which is Unification terminology for the one who is the promised Second Coming of Christ mentioned in the New Testament.

Reverend Sun Myung Moon and his wife, Hak Ja Han, are shown during the traditional invocation of a blessing at a mass wedding in Seoul's Chamsil gymnasium. At this ceremony, 6,000 couples from about 80 countries were married on October 14, 1982. (AP/Wide World Photos)

Moon studied engineering in Japan from 1941 to 1943 but returned to Korea to focus on his spiritual calling. He was married for the first time in 1943 and a son was born in April 1946. Two months later he left his wife and son behind to travel to North Korea. He was arrested twice and finally freed on October 14, 1950. He reunited with his family in 1952, but his marriage ended the next year. He started the Holy Spirit Association for the Unification of World Christianity in 1954 and sent the first missionary to America in 1959. He married Hak Ja Han in 1960 and she has given birth to 13 children. She and her husband are known as True Parents among followers.

Moon moved to the United States in 1971 and became a controversial figure after he supported embattled U.S. President Richard Nixon. He was a target of an emerging anti-cult movement and was imprisoned for income tax evasion in 1984. Even from jail he led the Unification movement and his far-flung enterprises worldwide. He viewed his imprisonment as a Calvary experience and his release in 1985 as parallel to resurrection. Based on his campaign against Communism, he took credit for the fall of the Berlin Wall in 1989 and said that his political insight led to the Allied victory in the first Gulf War. He is the founder of *The Washington Times* and has established universities in both the United States and Korea. In 2008 he passed leadership to his youngest son and his oldest surviving son.

Moon's thought is expressed in his work *Divine Principle* and through the thousands of sermons that he has delivered over the last five decades. His religious views were shaped by his Presbyterian roots and elements of shamanism. He also was impacted by several new religious movements that focused on Korea as the locus for God's end-time work. His followers are taught that Jesus ultimately failed in achieving full redemption and that Moon has had to restore God's broken heart. Unificationists are also taught that being grafted into Moon's family takes away sin and creates a new family of God. Unificationists engage in special wedding and marriage rituals as part of the salvation process and in recent years have paid for the liberation of their ancestors.

James A. Beverley

See also: Ancestors; Unification Movement.

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Moral Re-Armament

See CAUX-Initiatives for Change.

Moravian Church, Eastern West Indies Province

Interest in the plight of Africans in the West Indies launched the entire Moravian missionary enterprise. In 1731 in Copenhagen, the Moravian leader, August Spangenberg (1704–1792), encountered an African man named Anthony, who told him of the deplorable conditions faced by Africans in the West Indies. Spangenberg's decision to respond to these conditions led Leonhard Dober (1706–1760) to offer his services as a missionary to the Dutch West Indies, thus becoming the first Protestant missionary of the modern era. Dober began his work on St. Thomas. It was soon extended to St. Croix (the site of a bloody slave revolt in 1833) and St. John, the Virgin Islands then being in Danish hands. In 1734 a team of 18 missionaries arrived on St. Thomas, and Dober turned the work over to them and returned to

Germany with his first convert, an orphan boy named Carmel Oly, whose freedom Dober had purchased.

The work grew in spite of opposition from most of the plantation owners and the high toll of lives among the Moravians unable to cope with the climate. When Count Nikolaus Ludwig von Zinzendorf (1700–1760), the Moravian bishop, visited the islands in 1739, he found the missionaries in prison as a result of a conflict with the local Dutch Reformed Church minister. On a more positive note, he also found some 800 African converts.

In 1772 the islands were hit by a major hurricane that destroyed much property; indeed, bad weather would periodically produce temporary setbacks throughout the history of the mission. However, as the work was established in the Danish East Indies, it built up enough momentum to carry the mission to the neighboring islands of Barbados (1765), Antigua (1771), St. Kitts (1777), and Tobago (1790). The effort on Tobago, then a French possession, was halted almost as soon as it began by the unrest at news of the French Revolution. The revolution also stimulated efforts that grew in England for the abolition of slavery. With the abolition of slavery on Haiti in 1793, hope for freedom spread throughout the Caribbean. Through the 19th century, one by one, the islands would become free states.

In 1830 the centennial of the mission was marked when the Danish king recognized the Moravians and granted them equal status with the state church (Lutheran). The next step in the mission's growth would be its maturation into an autonomous church, a process that began in 1879 when the West Indies work was organized as a province, accepted the challenge to become self-supporting, and established a semiautonomous governing board. The Europeans continued to provide some financial support, but they set a schedule to gradually decrease it. In 1886 the theological seminary was established at Nisky on St. Thomas.

In 1899 the Moravians moved to restructure their international fellowship as a federation. This restructuring brought a new level of independence to the island church. In 1922 the Moravian British Province assumed responsibility for the work in the West Indies. In 1931 the International Missions Board was abolished. Finally, in 1967, the work in the Eastern West Indies was set apart as a fully autonomous province.

The Moravian Church, Eastern West Indies Province, is at one with beliefs and practices of Moravians worldwide. It now includes work in the U.S. Virgin Islands, St. Kitts, Barbados, Antigua, and Trinidad and Tobago. In 2005 it reported 20,000 members in 53 congregations. It is a member of the World Council of Churches.

Moravian Church, Eastern West Indies Province
PO Box 504
Cashew Hill
Antigua
http://www.candw.ag/~moravians/welcome.htm

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See also: World Council of Churches.

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Moravian Church, European Continental Province of the

The Moravian Church continues the attempts at reformation of the Roman Catholic Church that were made by Jan Hus (ca. 1373–1415). Because of his oratorical skills as the preacher at the Bethlehem Chapel in Prague, Hus gained a popular following. His calls for reform came just as the papacy was divided between two claimants to Peter's chair and Prague was divided between its German-speaking and Bohemian-speaking populations.

After his excommunication in 1410, Hus became a popular hero among the populace. He attacked corruption in the church and its granting of indulgences

as a means of raising money, and he upheld the authority of the Bible as a standard by which the church and its leadership could be judged. In 1414 Hus was invited to present his views at the Council of Constance, called by the Roman Catholic Church to deal with issues of reform. Though he was granted safe passage, when he arrived the protection was withdrawn, and he was condemned and executed.

Hus was condemned in part for his belief that the Eucharist, the sacrament recalling the sacrificial death of Jesus, should be served to the people in both kinds, that is, bread and wine, rather than just as bread, the common practice at the time. After Hus's death, the serving of the Eucharist in both kinds became characteristic of his followers, known as Hussites, and the Roman Catholics were unable to suppress the revolt immediately. A temporary compromise was worked out in 1436. Amid the spectrum of opinion in Bohemia and neighboring Moravia arose a new mediating group, the Unitas Fratrum.

During the 16th century, the Reformed Church (with teachings based on John Calvin's [1509–1564] theology) emerged in Bohemia and Moravia and held sway until the beginning of the 17th century. Then after the Thirty Years' War, Protestant leaders in Prague encountered Catholic leadership in the Holy Roman Empire bent on Counter-Reformation. In 1620 a Catholic army defeated the Bohemian forces and began to impose Catholicism anew throughout the land. In 1652 the expulsion of all Protestants from Catholic-controlled lands was implemented. Many members of the Unitas Fratrum went underground, and others fled their land. They settled first in Poland, and then, after 1722, they found refuge on the Prussian estate of Count Nikolaus Ludwig von Zinzendorf (1700–1760), where they founded the village of Herrnhut. Here they developed an order to rule both their spiritual and secular lives. The acceptance of this new order in 1727 by the Czech brethren marks the beginning of the reorganized Moravian Church.

Within the church, new ministerial leadership soon developed. Zinzendorf wanted the church to remain as an ordered community within the Lutheran Church, while many of the community's leaders looked for the development of a revived separate Moravian church. In 1835 the ancient episcopal lineage was passed to the community by Daniel Ernst Jablonski (1660–1741), a German Calvinist who had been consecrated by the Polish Moravians. Zinzendorf was consecrated in 1837. In 1845 the Moravian Church was more formally organized as a new episcopal body. It was recognized by the Church of England and the British Parliament in 1749.

The Moravian Church would develop two important emphases. First, the church developed in Germany just as a scholastic approach to Protestantism was becoming dominant, and in reaction the Moravians absorbed the lively spirituality of the Pietist movement, which had spread through Germany in the 17th century from the University of Halle. Thus, Moravians would become known for their heart-felt religion, which would have a significant effect upon a youthful John Wesley (1703–1791), the founder of Methodism.

Second, beginning with Zinzendorf's encounter with natives of the Danish West Indies and Greenland in 1731, the movement became enthusiastic proponents of a missionary enterprise. The Moravians sent the first missionaries to the West Indies in 1732 and to Greenland the next year. Through the rest of the century, the work would spread to England and the American colonies. Within the first generation, missions would follow to Labrador, South America, and Egypt. Stemming from this effort, the Methodists and then the Baptists would begin their own mission programs, and from this new venture would come the world-changing missionary enterprise of the 19th century, which would carry Protestantism around the globe.

During the mid-1700s, Zinzendorf assumed both temporal and spiritual powers as the leader of the Moravian Church. After his passing in 1760, the church organized its General Synod as the highest legislative body and appointed an executive board to administer the affairs of the synod. The executive board would in time evolve into the Unity Elders' Conference. Doctrinally, the church saw itself in general agreement with the Augsburg Confession (Lutheran), though there was no attempt to enforce assent to every sentence of this lengthy statement. A brief statement of essential beliefs was accepted in 1775. In practice, the church made or confirmed many of its practical decisions, especially concerning the deployment of personnel, by the casting of lots.

Through the early decades of the 19th century, the Moravian Church continued to expand globally. Partly because of the slowness of response from Europe, the church faced an increasing number of requests for grants of self-government from mission centers abroad. In 1857 the church established four provincial synods—one in continental Europe, one in England, and two in the United States, one in the North and one in the South. These provinces were given limited autonomy.

In 1879 the mission in Jamaica organized as a governing board with a proto-provincial organization, indicating that in the future, missions would grow to become discrete provinces. The 20th-century problems of continuing financial support for the ever-growing world membership, the transformation of Europe in the wake of two World Wars, and the changing perspective on missions within ecumenical Christianity led the Moravians in 1957 to extend the process of dividing the church's membership geographically into autonomous provinces. Meanwhile, in Europe, the work was divided into two independent provinces, setting off the work in what was then the German Democratic Republic of Germany, including the headquarters church at Halle. The European work was again combined after the reunification of Germany in 1990.

The Continental Province continues to have responsibility for Moravian life in Europe apart from the British Isles. The Moravian Church in the United States maintains an Internet site with links to Moravians around the world. The church has been active ecumenically and is a member of the European Council of Churches and Samen Kerk in Nederland (SKIN or the Church Together in the Netherlands). It was once a member of the World Council of Churches but, as of 2006, is no longer a member.

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NL-3703 CB Zeist
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http://www.moravian.org/ (Moravian Church in America website)

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See also: Calvin, John; Church of England; Roman Catholic Church; Wesley, John; World Council of Churches.

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Moravian Church in America

The Moravian movement, first established in Europe as a descendant of the reformism of Jan Hus (ca. 1373–1415), was brought to North America in 1735, when a group under the leadership of Bishop August Gottlieb Spangenberg (1704–1792) moved to the new colony of Georgia. Because of the group's pacifism and refusal to serve in the militia, they left Georgia for Pennsylvania, where they initially settled on land owned by Methodist evangelist George Whitefield (1717–1770). They purchased 500 acres for the original settlement of what became Bethlehem, Pennsylvania, in 1741, and shortly thereafter obtained another 5,000 acres for the settlement they called Nazareth. Later, other settlements were created in neighboring New Jersey and Maryland, all positioned to carry out the primary goal of the movement from Germany, the evangelization of the Native Americans.

Spangenberg then led a group to North Carolina, where a large tract of land became the site of three settlements—Bethabara, Bethania, and, most important, Salem (now known as Winston-Salem). Over the next century, Bethlehem, Pennsylvania, and Winston-Salem, North Carolina, emerged as the center for the spread of the movement throughout North America and the headquarters of what would later become the two provinces (Northern and Southern) of the American church. The Moravian Church in America became autonomous following the international Unity Synod of Moravian leaders in 1848. The church found its best response in communities of German immigrants, especially in the Midwest. Then, at the end of the 19th century, it spread into Canada.

Moravian church building in Winston-Salem, North Carolina. (iStockPhoto)

During its earlier years, the church adopted a communal organization that had been proposed by Spangenberg. The pooling of economic resources, which lasted for about two decades, allowed the church and its members to prosper quickly and led to a close communal life that persisted for several generations after the communal living experiment ended.

The Moravians retain the essentials of Protestant Christianity, but they have adopted a motto to govern their approach to theology: "In essentials unity; in nonessentials liberty; in all things love." They accept the Bible as the source of Christian doctrine. Central to the Moravian life is what is termed "heart religion," a personal relationship with Jesus being more important than doctrinal purity. They continue to hold simple communal meals called love feasts and developed an early emphasis on music.

The Moravian Church in America has two headquarters: one for the Northern Province and one for the Southern Province. The Northern Province is divided into an Eastern District, Western District, and Canadian District. Of the church's 22,000 members, approximately half live in the states of Pennsylvania and North Carolina. The church regularly participates in the meeting of the Unity (the international Moravian movement), which is held every seven years. The Moravian Church supports the Moravian College and Theological Seminary in Bethlehem, Pennsylvania. It is a member of the World Council of Churches.

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1021 Center St.
Box 1245
Bethlehem, PA 18016-1245

Moravian Church in America, Southern Province
459 S. Church St.
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See also: World Council of Churches.

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Moravian Church in Great Britain and Ireland

Moravian work in Great Britain formally began with the establishment of a religious society in London in 1742, from which it quickly expanded. Groups in Wiltshire, Yorkshire, and the Midlands had formed out of the preaching activity of several independent preachers affiliated with the Moravian movement: John Cennick (1718–1755), Benjamin Ingham (1712–1772), and Charles Delamorte. The first Moravian school was opened in 1742 in Essex. In 1746 Cennick visited Ireland and raised a congregation of some 500 members in Dublin. A number of congregations emerged among the Protestants in the north.

In 1749 Count Nikolaus Ludwig von Zinzendorf (1700–1760), the Moravian leader, arrived in England to negotiate a statement from the government recognizing the church and granting its ministers and members exemption from military service on the grounds of conscientious objection. He presented documents to a parliamentary commission to the effect that the Moravian Church continued the ancient church of Bohemia and Moravia and was aligned doctrinally with the German Lutherans. Based upon a favorable report by the commission, Parliament passed legislation, signed by the king, recognizing the Moravian Church as an "Ancient Episcopal Church." The church was thus accorded the status of a sister church of the Church of England and Zinzendorf was acknowledged as a bishop.

The British Moravians, now under the superintendency of Peter Böhler (1712–1774), experienced a period of rapid growth that in some ways paralleled that of the Methodists. A British synod of what would become the Province of Great Britain convened for the first time in 1752. The church expanded into Scotland in 1765 after members from Ireland moved there.

The British Moravians became intricately involved in the support of the church's worldwide mission program. When financial problems hit the church on the European continent in 1817, the British organized the London Association in Aid of the Missions of the United Brethren, which reached out to the missionary-minded friends of the Moravians. The association was to prove invaluable in the extension of Moravian missions in the 19th and 20th centuries.

In 1818 the Unity Elders' Conference, then the central authority in the international church, moved to establish a provincial conference to administer the affairs of the British work. The first session, which met in 1824, was called upon to face both a decline in membership and a general pessimism that had swept through the congregations. Through the next decades, growth would be slight. In 1847, in light of its stagnation, the British provincial synod proposed that it be allowed to dissent from the Augsburg Confession and that its use of the drawing of lots, a time-honored practice among the Moravians, be discontinued for some decisions. A decade later the synod prepared to implement the change wrought by a new constitution. Over the next century, the church would drop many of its peculiar features, inherited from Germany, and adopt an organizational life more like that of other British churches.

In 2006, the church reported 1,700 members in 34 congregations. Though relatively small in numbers, through the 20th century the British Moravians built a strong ecumenical base. In 1919 they joined the Federation of Evangelical Free Churches of England, and in 1950, the British Council of Churches (now the Churches Together in Britain and Ireland). The church is a member of the World Council of Churches.

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See also: World Council of Churches.

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Hamilton, J. Taylor, and Kenneth G. Hamilton. *History of the Moravian Church: The Renewed Unitas Fratrum, 1722–1957*. Bethlehem, PA, and Winston-Salem, NC: Interprovincial Board of Christian Education, Moravian Church in America, 1967.

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Moravian Church in Jamaica

The impetus for Moravian work in the West Indies came in the 18th century directly out of the church's international center in Germany. The West Indian effort had spread through the easternmost islands but had not opened a station on Jamaica. Then in 1754, two plantation owners, John Foster Barham and William Foster, who resided in England and also happened to be Moravians, asked for missionaries to minister to the Africans residing on their lands in Jamaica. Zacharias George Caries and two companions pioneered the work, and with the initial support of Foster and Barham, they soon gained the support of other plantation owners.

The work got off to a slow start; there were frequent changes of personnel, disease took its toll, and on occasion the converts returned to the religions they had brought from Africa. Then in 1834, slavery was ended in all British colonies. The church had taken special efforts to prepare its members for the new era. Some 26 schools had been opened. Membership shot upward in the years immediately after emancipation. In 1847 a conference structure replaced the rule of the mission's superintendent.

Representatives from Jamaica attended the 1863 conference on St. Thomas (Virgin Islands), where the process of transformation in the Caribbean toward more indigenous leadership and eventual self-support was discussed. The Jamaicans agreed to move toward self-support if the European church would continue to supply financial support for building and the travel of missionaries. As a first step, in 1876 a seminary was opened at Fairfield. In 1879 the work was reorganized as a separate province with semiautonomous status. The first bishop, Peter Larsen, was consecrated in 1901.

Most of the congregations were located in the western and especially the southwestern part of the island. The church developed under the most trying of conditions, including epidemics, hurricanes, and a devastating earthquake in Kingston in 1907. The bad times drew together the various denominations represented on the island, and in the 1920s union negotiations began between the Moravians and the Methodists, Presbyterians, Disciples of Christ, and Congregationalists. Though they did not bring union, these discussions did bring closer relations and a new commonly supported seminary.

Soon the work had grown enough to enable Jamaican Moravians to give more systematic attention to their responsibility for the church's world mission. In 1925 the Moravian Missionary Society held its initial gathering and focused concern for the missions in West Africa and Egypt.

The independent province of the Moravian Church in Jamaica was set apart in 1967. In 2005, it reported 30,000 members. It is at one with the beliefs and practices of Moravians worldwide. It is a member of the World Council of Churches.

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See also: World Council of Churches.

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Moravian Church in Nicaragua

In 1947 the Moravians sent missionaries to the Caribbean coast of what is today Nicaragua. They landed at Bluefields, then the capital of a kingdom of Native people, the Miskitos, which included other groups as well. The Anglicans had previously established a small work in the region, but the Moravian missionaries were appalled by the polytheism and polygamy they saw practiced there. They were welcomed by the Miskito king, who assigned them some land on which to begin their mission.

The work was substantially supplemented in 1856 with the arrival of African converts from Jamaica. Two

A Nicaraguan girl plays with a discarded tire in front of the Moravian Church of the community, February 13, 1998, in Pearl Lagoon on the Caribbean coast of Nicaragua. (AP/Wide World Photos)

years later they were given the first of several boats, which improved their movement up and down the coast. The mission progressed through the rest of the century in spite of several destructive hurricanes, diseases, political changes, and the opposition of many traders who made their living off of the Native population. In the 1880s the missionaries progressed in their mastery of the Miskito language, culminating in a translation of the four Christian Gospels and the book of Acts in 1889. A grammar and dictionary soon followed.

The mission had a major setback in 1900, when the Nicaraguan government mandated that all instruction in grammar schools would be in Spanish and given only by teachers who had passed the government exams. The missionaries, being unprepared to comply, closed the numerous schools they had founded, and the schools did not reopen until 1910. This difficulty was offset somewhat in 1902 by the consecration of the first bishop for the evolving church, August Hermann Berkenhagen.

The Moravian Church in America assumed responsibility for the church during World War I. Through the 20th century, the church moved to develop indigenous leadership. The first Nicaraguan bishop was consecrated in 1949, and the church became autonomous in 1974.

In 2006, the church reported 82,944 members. It supports a hospital at Bilwaskarma, an extensive school system (including a seminary and university in Puerto Cabezas), and through the Institute for Social Development of the Moravian Church in Nicaragua, it supports a range of economic and developmental projects in remote villages. It is a member of the World Council of Churches.

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Apartado 3696
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http://www.moravianmission.org/nicaragua.htm

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See also: World Council of Churches.

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Moravian Church in Southern Africa

As early as 1736, Moravian attention focused upon the Hottentot people of South Africa. These people, small of stature in comparison with both other African peoples and European settlers, were treated by many as less than human. Georg Schmidt (1709–1785), a former butcher turned evangelist, spent a year studying Dutch, and then traveled to Cape Town in 1737 to establish a rural mission at Genadendal. After a promising beginning, however, he was forced to return to Europe because of the Moravian clash with Reformed authorities in Holland.

Moravians did not return to South Africa until 1792, when they took up where Schmidt had left, even finding several people who had been converted by him. However, the quick improvement in the life of the Hottentots caused jealousy to arise among the European settlers. The hostile climate was not helped by the British occupation of Cape Town in 1795, but the British protected the colony that developed and gradually the settlers were won over as they benefited by the changes introduced into the Hottentot life. In 1800 a church that could accommodate 1,500 people was constructed. The missionaries worked constantly to counter the negative images of the Hottentots held by the Europeans.

By 1816 the work was well established and the Moravians made plans to start a fresh venture among the Bantu-speaking people along the White River some 400 miles from Cape Town. The mission, called Enon, survived even though it was largely destroyed by armed raiders soon after opening. Work also expanded to the

Tambookie people in Kaffraria. Subsequent stations, called Elim and Shiloh, were also opened in the 1820s and provided attention to the Fetkannas.

Gradually the original station at Genadendal grew into a small town with a gristmill and shops that included a variety of artisans. In 1838 a normal school (for the training of teachers) was opened, and other Protestant groups began to send their people for training. A printing press began to publish a periodical and produced a Harmony of the Gospels in the Bantu language. The work grew steadily over the next decades, the government often inviting the Moravians to open stations in specific locations. The missionaries also sent people to the leper colony set up on Robben Island in 1845.

In 1865 the now extensive work in South Africa was divided into two provinces. The attempt to build indigenous leadership finally culminated in the first ordinations of native South Africans in 1883. After 1900, the pressure to develop local leadership would be significantly increased by the church's international leadership, but it was continually thwarted by wars and the developing racial policies of the colonial government. It would not be until 1951 that a stable institution for ministerial training would be opened.

In 1910 the four distinct colonies located on the southern tip of Africa were united into the Union of South Africa. Although this move softened ties between the Dutch settlers (the Boers) and the British authorities, it created some deep racial divisions between Native Africans and the European settlers. Despite this, the Moravians extended their work among the different African peoples and placed particular importance on the establishment of schools wherever possible. The school system would be nationalized in 1955.

In 1899 Ernst van Calker, the superintendent of the South Africa East Province, was consecrated as its first bishop, and in 1909 a new church constitution was adopted. It was not until 1921 that a constitution and church order was effected for the Western province. After World War II, efforts to draw the two provinces together were launched, and in 1951 both provinces participated in the formation of a seminary. In 1956 representatives of both provinces met at Port Elizabeth and merged the two provincial boards into one South Africa Board, to be consulted on matters of mutual interest and concern. The united province became fully independent in 1967. In 2005, it reported 80,000 members.

The Moravian Church in Southern Africa has a long history of Christian ecumenical endeavor, its two provinces having participated in the first General Mission Conference in South Africa in 1904. It joined the National Council of Churches in South Africa and is a member of the World Council of Churches.

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See also: World Council of Churches.

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Moravian Church in Suriname

Moravians received an invitation to begin work in the Dutch territory of Suriname in 1836, and two years later missionaries arrived and settled on a plantation on the Berbice River. Their primary work was among the Africans on the plantation and nearby. Work expanded in 1848 with the arrival of Theophilus Salomon Schumann, a linguist who had mastered the language of the Native people, the Arawak. He soon translated the Bible into their language. The mission ran into trouble, however, when the local traders told the Arawak that the Moravians planned to sell them into slavery and told the authorities that the Moravians were inciting the Arawak to rebellion. Once the problem was solved,

Schumann moved into the interior and began his life's work among the Arawak people. He died an untimely death in 1760, after which the mission to the Arawak died away and the church in the capital, Paramaribo, took center stage.

The work among the Africans was continually thwarted by whites who saw it as subversive of the slave system. By the beginning of the 1800s, the original mission still counted only a few hundred people as members. Work in the interior was slow because of the inability of the missionaries to adjust to the climate. By the 1820s, work was limited to the capital and a few nearby estates.

However, a growth period followed the smallpox epidemic of 1820 and the fire that destroyed Paramaribo in 1821. Afterward, the plantations opened their doors to the missionaries. The Dutch Society for the Promotion of Christian Knowledge among the Negroes of Surinam gave them boats to facilitate their travel to the growing number of plantations. The work was also assisted by the translation of a portion of the New Testament into the new language, Sranana Tongo, which the Africans had developed. By mid-century, the work claimed some 5,000 adherents. Overcoming significant opposition, they began schools for the Africans that were able to also train a set of teachers, who had greater access to their fellow slaves. In 1856 the mission took on a new responsibility at the request of the government—fulfilling the spiritual needs of those suffering from Hansen's disease (leprosy) at the hospital at Batavia.

In 1857 the mission gained a convert named John King, of the Matuari people, who had arrived at the mission door one day, prompted by a dream. King studied with the missionaries over the next four years and was ordained in 1861. He then spent the next 35 years taking Christianity to the residents of the interior. His efforts led to the conversion of the chief of his people and the development of a strong Moravian presence in the interior.

As in other lands, Moravian membership on Suriname rose in the years immediately after the emancipation of the slave population, about 60 percent of which identified with the church. Some 25,000 former slaves became Moravian in the decade during the transition to complete freedom (1863–1873). The mission also moved to evangelize the Chinese and Asian Indians who came into the country to replace the former slaves who left the plantations.

The changes adopted by the Moravian Church as a whole in 1899, to restructure their international fellowship as a federation, led the mission in Suriname to move toward autonomy. A new constitution was approved, and businesses that had been developed to support the work of the mission were formally separated from it. Shortly thereafter, the work was divided into the Old or Creole Mission and the New Mission. The former moved toward self-support, and in 1911 a church conference under the leadership of a resident bishop, Richard Voullaire, assumed authority. The development of indigenous leadership was assisted by the opening of a school to train teachers and ministers in 1902. Full autonomy came in steps through the next decades, held back by the general poverty of the land and political events, not the least of which was the German invasion of the Netherlands during World War II. The Old Mission became an autonomous Moravian province in 1963.

Although the Creole Mission also moved toward autonomy, it worked among the peoples residing in the interior, primarily Africans who had escaped plantation life during the days of slavery and re-established an African-like existence, complete with their traditional African faith. Some groups resisted any relationship to the church, but they finally developed more positive relationships as they saw the mission as a source for education and medical assistance. The mission also developed a following among immigrants from East India, China, and Java, the latter forming some 17 percent of the Surinamese population at the beginning of the 20th century.

In a joint venture with other Protestant groups, the Moravian Church in Suriname sponsors Bethesda, a hospital specializing in the treatment of Hansen's disease. The church is a member of the World Council of Churches. In 2006, it reported 40,000 members.

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See also: World Council of Churches.

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Moravian Church in Tanzania

In 1885 Germany was given hegemony over territory in east central Africa. The Moravian Church saw this action as an occasion for extending its missionary activity, and in 1891 it commissioned a team of missionaries to the new colony. They built their first station in Rungwe, in what was then called Tanganyika (now part of Tanzania), among the Konde people, a branch of the Bantu. Several additional stations were established in the southern highlands, but it was not until 1897 that the missionaries received their first convert. The missionaries developed the stations as self-supporting villages, utilizing the many skills that they brought with them from their homeland, such as farming and raising donkeys. In 1900 a clear separation was made between the mission and the economic enterprises that supported it. Simultaneously, the church inherited an older missionary station in western Tanganyika (south of Lake Victoria) from the (Anglican) Church Missionary Society. This work expanded rapidly, as the missionaries took advantage of government policy limiting each area to a single missionary group. The first converts were received into the church in 1903.

In 1912 the missionaries in the south expanded their services to include a medical facility, and they also supported the centers set up to assist those suffering from Hansen's disease. Some worked with workers from other missions on translating the Bible and other literature into more of the many languages spoken in the colony. By 1913 the Moravian missionaries could report that from their nine main missionary stations, they had developed more than 1,000 preaching points and had a membership of 1,955. Meanwhile some 800 children attended the schools they had established. Work in the west proceeded more slowly. Though the number of stations expanded, some schools were opened, and a headquarters was established at Tabora, the number of converts was small.

In 1916 the British invaded East Africa. They interned all of the missionaries in the southern highlands, and the work of the mission was turned over to the Free Church of Scotland (now a constituent part of the Church of Scotland). The church had few personnel and quickly expanded the role of the African teachers. Meanwhile, Belgium invaded the western territory being worked by the missionaries. Most were interned and sent back to Europe.

In 1923 the British allowed the first Moravians to return to Tanganyika, and in 1926 formal control of the mission was passed back into Moravian hands. Dutch Moravians assumed leadership in the west, and British Moravians in the south. As personnel and financial support arrived, stations were reopened and refurbished. The church focused attention on the school program, which was greatly expanded. In 1943 a teacher-training school was opened in cooperation with the Church Missionary Society.

During the 1930s, the mission emphasized the development of a self-supporting indigenous church. One step in that direction was the ordination of the first African ministers in 1935. This action proved fortuitous, as all the missionaries were again interned in 1939. A Danish couple sent from Great Britain was able to fill some of the need created by the internments, and they were joined by two more colleagues from South Africa the following year. They were able to work in conjunction with 13 African ministers. After the war further steps toward the maturity of the mission were taken, as it accepted responsibility for paying the salaries of all the ministerial staff.

Work expanded in the decades after World War II. As the African leadership evolved, three synods were organized, one in the west and two in the south. These were then linked by a Joint Board, designed to oversee and coordinate all the Moravian work in the newly independent nation of Tanzania. Each synod elected a

provincial board, and the three boards came together to form the Joint Board.

The Joint Board of the Moravian Church in Tanzania now oversees the largest Moravian church in the world, with some 500,000 members (2005). It is a member of the World Council of Churches.

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See also: Church Missionary Society; Church of Scotland; World Council of Churches.

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■ Morocco

The Kingdom of Morocco is located on the northeast corner of Africa, immediately south of Spain and the Island of Gibraltar. It shares borders with the disputed Western Sahara territory and Algeria. The west border of its 172,317 square miles of territory faces the Atlantic Ocean; the central part of the country is mountainous; while the far west reaches into the edge of the Sahara Desert. The bulk of Morocco's 34,343,000 citizens (2008) reside in the northeast corner of the country between the mountains and the sea.

Morocco was originally home to various Berber people. They were incorporated into the Roman Empire and later, after Rome fell, the land was overtaken by the Arab Muslims who swept into the area in the eighth century on their way to Spain. In the 11th century, an Islamic movement among Berbers who had established themselves in present-day Senegal established control of all of the land between Senegal and Gibraltar. Their Almoravid Empire lasted for a century (1062–1147), only to be replaced by the Almohad Empire (1147–1258). The Almoravids took control of southern Spain and helped create the rich culture generally associated with Granada and Cordoba. Modern Morocco was largely shaped by Spain's conquest of the Iberian Peninsula in the 15th century and the annexation of Algeria by the Ottoman Empire a century later.

Morocco remained an independent state into the 20th century, but in the decades prior to World War I it became a tantalizing target for colonization by various European nations. In 1912 Morocco became a French protectorate, while Spain retained Sahara, to the south of Morocco, and a small bit of land immediately south of Gibraltar. Tangiers was declared an international city. French rule was never accepted, however, and nationalist opposition grew over the next four decades until the French finally recognized Moroccan independence in 1956. In stages the country gained control of Tangiers and the remaining Spanish territory to the north.

Muhammad V (1909–1961) ascended the throne of independent Morocco in 1957. He was succeeded in 1961 by Hassan II, who ruled until his death in 1999. Hassan's rule was marked by his attempt to claim Sahara, the former Spanish territory to the south. He invaded Sahara and, along with Mauritania, occupied the region. In 1976 Spain renounced its claim in favor of Morocco and Mauritania, but the Saharans proclaimed their own independence. The border between the two countries remains a disputed boundary. After King Hassan's death on July 23, 1999, his son, Muhammad VI, ascended the throne.

Islam became the dominant religion in Morocco late in the first millennium CE, and today most Moroccans are Sunni Muslims of the Malikite School. Sufi Brotherhoods are also present in significant numbers, especially the Qadiriyya and the Kattaniyya.

The king, known as the "Commander of the Faithful," is seen as the center of the Muslim community. Among his assigned duties is ensuring that Islam is properly respected. The Muslim community is given focus in the Université Ben Youssef at Marrakech and the Université al-Qarawiyin, with campuses at Rabat,

Koutoubia Mosque in Marrakech, Morocco, 12th century. Construction on the Almohad structure began about 1150 and was completed during the reign of al-Manur (1184–1199). (Jupiterimages)

Fez, and Marrakech, both dedicated to Arabic and Islamic studies. The latter institution dates to the ninth century.

The Jewish community in Morocco predates the introduction of Islam, and over the centuries it has enjoyed a largely tolerant setting in which to develop, though there have been times of persecution. The community grew noticeably at the end of the 15th century, following the expulsion of Jews from Spain and Portugal. During the transition to independence, the great majority of Jews migrated to Israel, Canada, France, and Spain. The community shrunk from 250,000 to 30,000 members. It continued to decline through the last quarter of the 20th century and at the beginning of the new millennium numbered only 13,000. The Jewish community is centered at Casablanca, though there are smaller groups in Tangiers, Fez, and other cities.

Christians came to Morocco during the days of the Roman Empire. Christian churches thrived in the northern part of the territory (Tangiers, Rabat, and Fez). Through the centuries these churches were rent by both the Donatist and the Arian controversies and were finally overwhelmed by Islam. An attempt to reintroduce Christianity was made by priests of the Franciscan Order in 1220, who actually built a following that justified the formation of a diocese at Marrakech in 1234. The diocese was suppressed in 1566, and the Roman Catholic Church barely survived. By the beginning of the 19th century there was only one priest in the whole country.

As the French began to operate in the country, a new attempt to grow the church was initiated, and in 1859 a prefecture was created. There was steady growth through the 20th century. The Vicariate of Rabat,

A Berber sounds a traditional instrument in present-day Morocco. (Corel)

created in 1923, became an archdiocese in 1955. As the transition to independence was made, the church suffered greatly from the migration of many of its expatriate members. Membership declined from 420,000 in 1955 to 100,000 in 1970. However, church leaders supported independence, and consequently the new government looked with favor upon Christianity.

Protestants first entered Morocco in 1884, with missionaries from the North Africa Mission, an interdenominational missionary agency. They were joined by the Gospel Missionary Union in 1894 and the Emmanuel Mission Sahara in 1926. These two groups were expelled in 1969. After the declaration of the French protectorate, the Reformed Church of France entered the country and formed what became the Evangelical Church of Morocco (Eglise Evangélique au Maroc), now the largest of the several Protestant bodies. Several other groups such as the Assemblies of God, the Seventh-day Adventist Church, the Christian Brethren, and the Jehovah's Witnesses have attempted to build a following, but with limited response. Unable to do direct evangelism, several groups keep a Christian ministry alive through the operation of various humanitarian projects, the most famous being the Tullock Memorial Hospital and Nurses Training School in Tangiers, operated by the North Africa Mission.

Anglicans established work in 1929 through the efforts of the Bible Churchman's Missionary Society. Beginning as an extension of the Diocese of Sierra Leone, the Anglican parishes are now part of the Diocese of Egypt under the jurisdiction of the Episcopal Church in Jerusalem and the Middle East. Morocco is also home to a range of Orthodox churches, which emerged through the century as groups of expatriates

Morocco

Morocco

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	15,012,000	31,845,000	98.8	1.14	37,111,000	41,598,000
Agnostics	3,000	310,000	1.0	1.07	500,000	700,000
Christians	131,000	54,100	0.2	–0.10	63,600	69,800
Roman Catholics	100,000	20,000	0.1	–1.73	20,000	20,000
Independents	23,200	27,000	0.1	1.21	35,000	40,000
Protestants	5,000	3,800	0.0	1.60	5,000	6,000
Baha'is	2,200	32,400	0.1	1.14	45,000	60,000
Jews	31,100	4,200	0.0	1.13	4,000	4,000
Atheists	1,200	800	0.0	–2.90	1,000	1,000
Total population	**15,181,000**	**32,247,000**	**100.0**	**1.13**	**37,725,000**	**42,433,000**

settled in the country from Russia, Belorus, and other North African nations. These churches are members of the Greek Orthodox Patriarchate of Alexandria and All Africa.

The Moroccan Constitution guarantees freedom of religion to all, but such freedom does not include the freedom to proselytize among Muslims. Non-Muslim religious groups are allowed to operate freely as long as they limit activity to serving their own present constituencies. Conversion from Islam is against the law. The Council of Churches of Morocco includes the several older, larger Christian bodies and is affiliated with the World Council of Churches.

J. Gordon Melton

See also: Assemblies of God; Christian Brethren; Episcopal Church in Jerusalem and the Middle East; Greek Orthodox Patriarchate of Alexandria and All Africa; Jehovah's Witnesses; Malikite School of Islam; Qadiriyya Sufi Order; Reformed Church of France; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches.

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Morrison, Robert

1782–1834

Robert Morrison was a pioneer Protestant Christian missionary in Asia and the first Protestant missionary to work in China. His work prepared the way for both an indigenous Christian missionary movement in China and the development of the largest of the 19th-century missionary programs developed by the Protestant Church.

Morrison, of Scottish heritage, was born near Morpeth, Northumberland, England, on January 5, 1782. He grew up at Newcastle-upon-Tyne. After his primary education, his parents apprenticed him to a shoemaker, but from an early age he devoted his leisure hours to reading religious materials. After completing his apprenticeship and becoming an adult, he spent a year (1803–1804) at the Independent Academy at Hoxton. He subsequently applied for support to the London Missionary Society, an interdenominational missionary organization primarily supported by the Congregationalists. They suggested he study Chinese, and then appointed him to Canton (now Guangzhou).

The East India Company, the large British importing company operating in East Asia, was strongly opposed to Christian missionaries entering into the territories where it operated. They showed their displeasure at his appointment to Canton by refusing to take him to China on one of their ships. Morrison developed an alternate route that began in America. In 1807, James Madison, then the U.S. secretary of state, gave Morrison a letter of introduction to the American consul in Canton. The owner of Oliphant & Co. provided him with his needed transportation to China.

Once in Canton, Morrison's situation changed significantly, and soon he was on the payroll of the East India Company as a translator and was provided the time (and legal permission to remain in Chinese territory) to complete both a Chinese grammar text (originally published in 1814) and a translation of the New Testament (also published in 1814). He also met and in 1809 married Mary Morton, whose father was a physician for the Company.

Morrison went to work on producing an edition of the Bible in Chinese. He was joined in the effort to produce a Chinese edition of the Hebrew Bible by

William Milne and his wife in 1815. The publication of the Bible, along with several translation books, was extremely helpful to future missionaries all across China.

Morrison's translation and publishing work proceeded in a somewhat clandestine manner as China had promulgated laws prohibiting the publishing of any religious books. Morrison lived quietly and adopted local dress. In the meantime, the Milnes had moved to Malacca, on the Malaysian coast, and in 1820 Morrison assisted them in opening an Anglo-Chinese college where Native evangelists could be trained. Their few Chinese converts could do the preaching work that the non-Chinese were prohibited from doing.

In 1821 the East India Company published the six-volume *Chinese Dictionary* Morrison had compiled. As his wife had died that year, he made a return visit to England, where in 1823 the Royal Society recognized his accomplishment by electing him a fellow. He remained in England for several years, during which time he met and married his second wife, Eliza Armstrong. In 1826 the couple returned to China, where Morrison picked up his work translating and publishing. He died in Canton on August 1, 1834, and was buried in the Protestant cemetery in Macau.

Like other pioneer Christian missionaries, Morrison made few converts, He baptized his first, Tsai-A-Ko, in 1814. However, he is remembered for producing the tools from which hundreds of missionaries who followed him would work. By the 20th century, China was the site of the largest Protestant missionary effort in the world. It survived the attempt to destroy it by the authorities of the People's Republic of China after the Chinese Revolution. As the 21st century begins there are more than 20 million Protestant Christians in China.

J. Gordon Melton

See also: London Missionary Society.

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Moscow

During the first half of the second millennium CE, Moscow rose out of obscurity to become the center of Russia and of the Russian Orthodox Church (Moscow Patriarchate). So important had the ecclesiastical establishment in the city become that shortly after the fall of Constantinople to the Ottoman Turks in 1453, the idea emerged that it had now become the Third Rome, that is, the heir to the Byzantine (Roman) Empire. Currently Moscow is the capital of the Russian Federation and, with 10.5 million inhabitants (2009), one of the largest cities in the world.

The first reference to Moscow dates from 1147 when it was just an obscure settlement on the Moscow River in the principality of Rostov, northwest of what was to become Russia. By the 12th century, Christianity had already had two centuries to make itself the dominating religious influence. Originally centered in Kiev, in 988 Christianity became the official religion of the early Eastern Slavic state under Grand Prince Vladimir I (ca. 956–1015). Ecclesiastically, he aligned his regime with Byzantium and an archbishop metropolitan with authority from Constantinople residing in Kiev arose to head the church.

Moscow would take its first steps toward its future prominence in the last half of the 12th century. In 1156, Prince Yury Dolgoruky (ca. 1099–1157) built fortifications to protect the town. They proved ineffective against invasions in 1177 and in particular in 1237–1238, when the Mongol warriors passed through the region. Each invasion resulted in Moscow being burned and many of its inhabitants being killed, but the city was then repopulated and rebuilt. By the end of the 13th century, under Prince Danill Aleksandrovich (1261–1303), Moscow had become a prosperous center of a

Novospassky Monastery (New Monastery of the Savior) is one of the fortified monasteries surrounding Moscow from the southeast. (Vladislav Rumyantsev/Dreamstime .com)

small independent principality, though still under the authority of the Mongol regime.

Moscow's relatively stable position after the withdrawal of the Mongol army attracted large numbers of refugees from other parts of what is now Russia. Under Ivan I (1288–1340), Danill's son, the Principality of Moscow surged in front of the rival principalities of the region. Under Ivan I (called "Kalita," or "Money Bag," in old Russian) Moscow got the exclusive right to collect taxes from other Russian lands for the Golden Horde, the Mongolian state. By acting as the Mongol's enforcement arm in the region and paying an additional amount of tribute, Ivan gained the khan's agreement that the Moscow Principality would not be divided among his sons, but would pass entirely into the hands of his eldest son, Simeon (1316–1353). Through the 14th century, the Grand Duchy of Moscow emerged as the most prominent Russian principality and in 1380 its Prince Dmitry Ivanovich (1363–1389) formed a united Russian army and secured an important victory over the Golden Horde in the Battle of Kulikovo. However, the fight for liberation from the Mongols took another 100 years. In 1382, Khan Tokhtamysh overran and sacked the city, though he was unable to breach the new fortifications of the Kremlin. It was only in 1480 that Ivan III (1462–1505) finally defeated the Mongol army, freed the country from their control, and made Moscow the center of power in Russia.

The city's new might and stability did not mean the end of its traumas. In 1571, the khan of the Crimea, one of the successors of the Golden Horde, attacked and sacked and burned the city, sparing only the Kremlin. In 1610 the Polish Lithuanian army began a two-year occupation of the city. In 1812, the city was burned as Napoleon's army approached, most likely as the result of an attempt to deny it to the invader, compounded by the chaos of its residents' evacuation. In 1941, Adolf Hitler tried and failed to take the city.

Moscow's ascendance to political power was accompanied by its rise as the ecclesiastical center of Russia, at the expense of Kiev. In 1299, the metropolitan of Kiev moved his residence to Vladimir, Moscow's rival, but shortly after to Moscow. From 1325, when Peter (d. 1326), still officially metropolitan of Kiev, established his seat in Moscow, the city became the center of the Russian Orthodox Church. In 1448, five years before the fall of Constantinople, Jonas (d. 1461) was declared the metropolitan of Moscow. In 1589, Job (d. 1607) was consecrated as the patriarch of Moscow and All Russia, and the Russian Church became jurisdictionally equal to its Constantinople progenitor.

As Moscow emerged in prominence, it also became the home to monasteries, prominent churches, and cathedrals. The oldest monastic community was at Novospassky Monastery founded in the 12th century during the reign of Prince Yury Dolgoruky, considered to be the founder of Moscow. Also laying claim to being the city's oldest monastery is the Danilov Monastery, founded in 1282 by Prince Danill. Monastic activities were later neglected and the buildings fell into disrepair. Thus in 1330, the monks were relocated and

it would be two centuries before the site was revived as a monastic center. The most tragic episode in the monastery's history was when in 1930 it was turned into a children's prison by the Soviet government. It was returned to the Russian Orthodox Church in 1983 and became the residence of the Moscow Patriarchate, the governing body of the church.

The transfer of ecclesiastical power led to construction of churches and monasteries inside the Kremlin, which is the fortified center of Moscow. These included the Dormition Cathedral (1327), the monastery Church of the Saviour's Transfiguration (1330), and Archangel Cathedral (1333). A second building spree at the end of the century, under Ivan III, was intended to symbolize and celebrate Moscow's rise as the center of a powerful new state (the word "Russia" came to be used during Ivan III's reign). Apart from the new Kremlin walls and towers (still in place), this added new ecclesiastical buildings, such as Annunciation Cathedral, the Chudov Monastery, and Ascension Convent.

Earlier, Metropolitan Peter saw to the opening of the Vysokopetrovsky Monastery on a site outside the Kremlim walls. Metropolitan Alexei (1354–1378) built two monasteries during his long tenure as head of the Russian church. With high fortified walls, each new monastery added to a ring gradually being built around the Kremlin. Alongside their religious function, the monasteries would now also have a purely secular function as the first line of defense against future invaders. The Andronikov Monastery, located a short distance from the Novospassky Monastery, was built in 1360, following Alexei's return from Constantinople. It is said that, having encountered a violent storm while on the Black Sea during his return trip, Alexei had vowed to build a church if he survived. A short time later, he left Moscow to treat the ailing wife of the Mongol khan and the khan rewarded him with a grant of land in Moscow upon which he erected the Chudov Monastery. This monastery attained religious fame as the home of the 14th-century icon painter Andrei Rublev (ca. 1360–ca. 1430) and was saved from demolition during the Communist era by being transformed for a time into the Andrei Rublev Museum of Early Russian Art.

By the early 16th century, when the concept of the Third Rome was first elaborated by Filofey (Philotheos), a monk from the city of Pskov in the Russian northwest, Moscow was already a city of numerous Orthodox churches and monasteries. Its most internationally famous ecclesiastical building, however, would not be built until the reign of Ivan IV ("the Terrible") who, in the 1550s, commissioned a new cathedral to replace Trinity Cathedral located next to the moat that ran beside the Kremlin. The church was constructed to celebrate Ivan's conquest of the Kazan Khanate, the decisive victory of which fell on the feast day of the Intercession of the Virgin, and so named his new church the Cathedral of the Intercession of the Virgin on the Moat. However, at the time, the recently deceased holy man Basil the Blessed (1468–1552) was enjoying great popularity with the city's residents (including Ivan himself), and the church came to be called St. Basil's, the name by which it is known today. St. Basil's is a Moscow architectural landmark, famous for its nine colorful towers, each in a different pattern, and its intricate complex design.

The erection of St. Basil's came on the heels of the 1534 construction of the Novodevichy Convent and Monastery that celebrated another Russian military victory: the recapture of Smolensk from the Lithuanians in 1524. Toward the end of the century, Boris Godunov (ca. 1551–1605), who served as regent of Russia for a number of years and in 1598 became czar, commissioned the Donskoi Monastery to honor an icon of the Mother of God, which many believed was responsible for the deliverance of Moscow from a series of attacks by Mongols through the century. Continuing the construction of commemorative church buildings on the occasion of military victories would be the Kazan Cathedral, built to celebrate Russian victory over the Poles and Lithuanians in 1612. Though destroyed by the Soviet government, it has recently been rebuilt.

The erection of new monumental religious structures would be put to an end by the movement of the capital of Russia to St. Petersburg by Peter the Great (1682–1725) in 1712. It would remain the capital until 1918. During this period, only one new monumental project would be undertaken in Moscow, the Cathedral of Christ the Savior, the new cathedral church of the patriarch of Russia, originally opened in 1883 to commemorate Russia's victory over Napoleon. Joseph Stalin (1878–1953) ordered this symbol of Russian

Orthodoxy and popular patriotism pulled down in the 1930s, and its reconstruction became one of the first projects of the Russian Orthodox Church and Moscow authorities in the 1990s, after the fall of the Soviet Union.

However, until 1917, construction of ecclesiastical buildings continued in the ever-expanding city, reflecting changes in architectural tastes, social structure, and economic prosperity. In the late 19th century the city was commonly referred to as a place of "forty forties" churches, as it was believed to have had at least 1,600 golden cupolas, their abundance reflected in many works of Russian arts and literature. According to the available statistics, at the beginning of the 20th century Moscow had around 450 churches. At the same time, while remaining a recognizably Russian Orthodox city, it was becoming increasingly multi-religious.

From the mid-16th century, Protestants (Lutherans, Calvinists, and Anglicans) were invited by czars as much-needed professionals and settled in Moscow, initially segregated in a special district called the German Quarter (Nemetskaya sloboda). At the beginning of the 20th century, there were around 25,000 Catholics and roughly the same number of Protestants in Moscow (out of around 1.3 million of its inhabitants). Over the centuries, there also emerged Muslim, Jewish, Armenian, and other communities. The first two Protestant churches (a Lutheran one and a Calvinist one) were built not far from the Kremlin in the mid-16th century under Ivan IV, but they were demolished shortly after the czar had grown fearful of their "heretical influence." Despite numerous restrictions and obstacles, from the late 18th century, however, non-Orthodox faiths began to be architecturally represented in Moscow. In 1791, the first Catholic church, St. Ludwig, was erected in Moscow (to accommodate religious needs of refugees from post-1789 France), followed by an Anglican church, St. Andrew's, in 1884. There is reliable evidence of a mosque being opened in 1823, but there may have been even an earlier mosque in the city. After many delays and much resistance, the first synagogue was opened in Moscow in 1906.

The Bolshevik assault on religion resulted in closures of religious communities, demolition of churches, and desecration of ecclesiastical buildings by turning them into secular offices, storage houses, and even prisons. By the mid-1980s, there remained no more than 20 functioning churches in Moscow. St. Andrew's church was confiscated by the Bolsheviks in 1920, the mosque was closed down in 1939; the synagogue and St. Ludwig's Church functioned throughout the Soviet period, though under severe restrictions and with much reduced space. At the same time, beginning in 1930, the Soviet government carried out a large-scale program of Communist "visual propaganda," which, among other things, was designed to replace the Orthodox image of the city with Communist symbolism. The most ambitious project within this program involved construction of the Palace of Soviets on the spot of the demolished Cathedral of Christ the Savior. The palace was supposed to be 1,033 feet high and topped with a 328-foot statue of Lenin, founder of the Soviet state. For technical reasons, however, the project never went beyond excavation works for creating the foundation; in the late 1950s, a large outdoor swimming pool was built there instead.

After the fall of the Soviet Union in 1991, Moscow became a hub of post-Soviet religious resurgence. It has around 900 registered religious organizations, and hundreds of groups operate without registration. Around 50 different religions are represented in the city. The Russian Orthodox Church dominates in the city, in terms of both the number of its congregations (320, or 30 percent) and, in particular, architecturally. Many churches and monasteries were restored and new churches built, including in residential areas constructed during the Soviet period. However, the city's religious profile has changed considerably toward more diversity, with around 250 Protestant congregations (more than 30 prayer houses), 25 Muslim (6 mosques), 15 Jewish (5 synagogues), 16 Buddhist (3 temples), 12 Catholic (3 churches), and dozens of New Religious movements and New Age groups currently present in the city. However, this new diversity has also caused concerns and controversies over the Russian Orthodox profile of the Russian capital. This partly explains the disputes over construction of some non-Orthodox buildings, such as mosques and a Krishna temple. Some congregations have been legally challenged by Moscow city authorities, which resulted in a ban and later refusal to register the Salvation Army, which was later

declared unlawful by the European Court of Human Rights. The Salvation Army's Moscow branch has now been reregistered. In 2004, the Moscow congregation of the Jehovah's Witnesses was legally "liquidated" as a religious organization.

J. Gordon Melton and Marat S. Shterin

See also: Calvinism; Cathedral of Christ the Savior; Cathedrals—Christian; International Society for Krishna Consciousness; Jehovah's Witnesses; Lutheranism; Monasticism; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Salvation Army.

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Moses

Moses was the leader of the Israelites in their departure from Egypt and plays a central role in receiving the covenant from God. He is often identified as the main lawgiver in Judaism, and also represents the law in other religions such as Islam and Christianity. Moses is the main human figure in the Jewish Torah, the first five books of the Bible, often called the Five Books of Moses. He leads the Jews out of Egyptian slavery, directs them during their 40 years in the desert, brings the law down from Mount Sinai, and organizes the entry into the land of Canaan.

The name Moses, or Moshe in Hebrew, plays on a link with the word for drawing out of water (Exodus 2:10). He was born around the 13th century BCE to Amram and Jochabed with a sister Miriam and brother Aaron. During a time of persecution of Jewish males he was hidden in a basket and placed in the river, only to be rescued and subsequently brought up by Pharaoh's daughter. He fled to Midian after killing an Egyptian in defense of a fellow Israelite, marrying Zipporah, and having two sons. Here he again defended the weak, resisting aggression against the daughters of his father-in-law Jethro. On Mount Sinai he experienced the presence of God through a burning bush and received the orders to lead the Hebrews from Egypt. Moses protested his inadequacy and was told to take his brother Aaron with him to help in his task. Pharaoh resisted Moses' mission, although Moses carried on trying to change his mind, and the Egyptians were punished with the 10 plagues. With the last, the death of the Egyptian firstborn, Moses succeeded in leading the Israelites out of Egypt and evading the Egyptian attempt at recapturing them. He took them through the Red (Reed) Sea into the Sinai desert and returned to Mount Sinai, where a detailed covenant was established with God and the whole of the community. His people constantly let him down, yet he persisted in caring for them and guiding their route to the Promised Land. Moses then continued to lead the Israelites to the land of Canaan, but died at Mount Nebo without himself entering.

One of the rather charming aspects of Moses is his apparent modesty. He was frightened by the presence of God in the burning bush and refused to look at him, and admitted to not knowing the divine name or being able to carry out the task he was set. When his mission to Pharaoh was at first unsuccessful and the Israelites turned against him, he complained to God for sending him (Exodus 5:22) as the Hebrews complained to him about God's plans for them. Even when they escaped from Egypt and discovered the pursuing Egyptian army they blamed Moses. Moses followed God's instructions throughout the exodus and served as the conduit for divine assistance for the Hebrews throughout this long period when they were threatened by enemies, both human and natural. When Moses was delayed on Mount Sinai, where he received the details of the law, the people revolted against monotheism and constructed the Golden Calf, an event that caused

Moses to smash the tablets he brought down with him. Eventually, after punishing the leaders of the revolt, he returned to Mount Sinai with blank tablets and God dictated the terms of the covenant.

Moses was also involved in constructing the tabernacle that contained the tablets of the law, and continued to intercede on behalf of the Hebrews on the occasions when they were attacked and the even more frequent occasions when they turned against God and refused to trust in the eventual success of their mission. Even Moses himself at Numbers 20:10 is shown to be very human in carrying out an order by God to tell a rock to produce water, when the Israelites were yet again complaining of lack of sustenance. He struck the rock twice and water did indeed gush out, but the implication was that he had carried out the miracle, not God, and for this he is told at Numbers 20:12 that he will not be allowed to enter the land of Israel, although other reasons are also given in the commentatorial tradition. Even when at 120 years old he saw the land from Mount Nebo and pleaded for admittance, God did not relent. Moses gathered the Israelites and reminded them of their trials in the desert and summarized some of the basic principles of the law they received on Mount Sinai. At the end of the Bible, Moses is referred to as a unique prophet, someone whom God knew face to face, and who was engaged in performing the most remarkable events. Yet unlike many of the other major figures in Judaism, his burial place is known to no one.

Moses as Musa figures as a major character in the Koran, the most frequently mentioned human being (137 references). The account of his life and achievements is broadly in line with the Jewish Bible. He is referred to as both a prophet and a messenger in accordance with the significance of his role for the Israelites. He is also the most mentioned Old Testament character in the New Testament, often referred to as representing the law and prefiguring Jesus. He has frequently become part of modern theological debates, such as whether or not he was in fact Jewish (Freud thought he was an Egyptian) and what meaning his prophecy has for the three religions that regard him as significant.

Oliver Leaman

See also: Judaism; Sinai, Mount.

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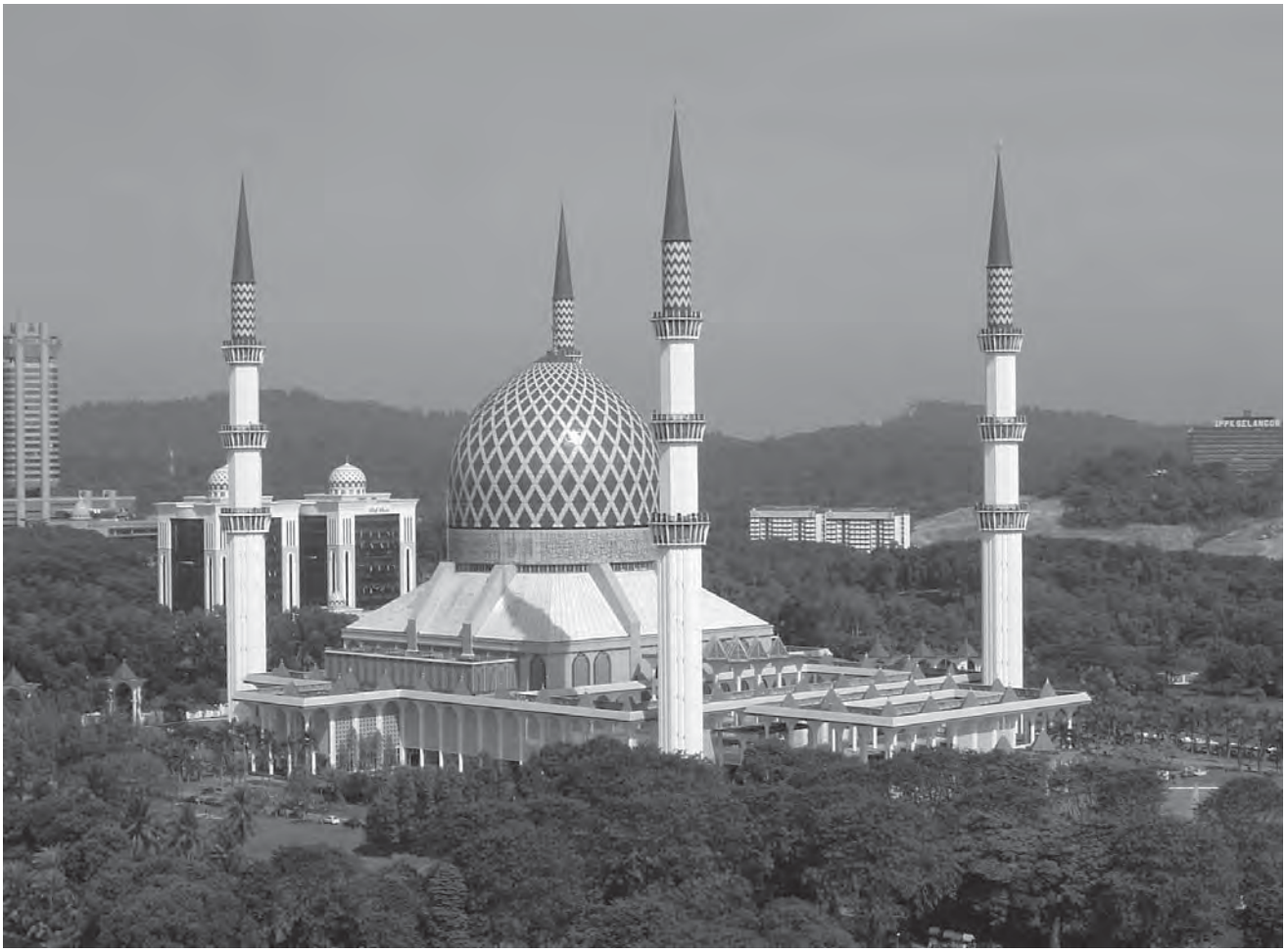
Mosques

Mosques are the gathering places for worship within the Muslim community. The mosque is primarily a house for prayer, especially on Friday at noon, the main time for the community to gather. *Masjid*, another word for mosque, means literally a "place for prostration," referring to the posture assumed during prayer. The term "masjid" is often used to refer to smaller mosques. Traditionally, Muslims consider that prayer done in the mosque is more valuable than that done daily in the home or elsewhere.

The most important aspect of the area of a mosque, the *musallah*, or prayer room, is the *qibla*, the direction in which the believer orients himself or herself for *salat*, the prayer of Islam. The qibla is always aimed toward Mecca, or more precisely toward the Kaaba, the most holy place in Islam. The wall containing the qibla is perpendicular to the qibla. The Kaaba is the large cube-shaped building (approximately 50 feet high, 40 feet long, and 33 feet wide) cut from stone, located in the midst of the Grand Mosque in Mecca. Its four corners are oriented on the four cardinal directions, and the Black Stone, a sacred rock, is in its eastern corner.

Worshippers in the mosque face Mecca while praying. Mecca was not always the direction for worship.



The Sultan Salahuddin Abdul Aziz Shah Mosque, popularly termed the Blue Mosque, is the second largest mosque in Southeast Asia and the state mosque for the state of Selangor, Malaysia. (J. Gordon Melton)

For a few years (622–624 CE), the qibla was Jerusalem. Worship in Orthodox Judaism is also oriented toward Jerusalem. The change is noted in the Koran.

Each mosque must clearly show the qibla, the most common means being through a niche in one wall called a *mibrab*. The mibrab symbolizes the doorway into paradise. The area immediately in front of the mihrab is under a roof, and doors that worshippers use to enter the prayer hall are located on the wall not containing the mihrab. Near the mihrab is the *minbar*, an elevated chair used by the imam to deliver the sermon each Friday. The floor is usually covered with one or more rugs.

At the entrance into the mosque, shoes are removed and a place, the *sardivan*, is provided for ritual ablutions. Here the worshipper washes face, hands, and feet according to instructions found in the Koran (sura 5:6), "O you who believe! When you rise up to pray, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles." Those in a state of ceremonial impurity are instructed to bathe their whole body. If no water is available, for example, if one is in the desert, a symbolic substitute (sand, earth) may be used.

The evolution of the mosques begins in Medina, where the courtyard of the prophet Muhammad's home became an initial gathering place for the first Muslim community in 622. Here the original qibla faced Jerusalem, though soon changed to face Mecca, and worship conducted under a covered space. The roof of

Muhammad's house was the original place from which the daily calls to prayer were made by Bilal, an early convert, who acted as the first *muazzin*. It is considered the precursor of the minarets (towers) that are now attached to every mosque. Muhammad's wives resided in houses to the left of the courtyard. The Medina mosque quickly acquired a variety of functions central to the community.

In 630 Muhammad made his return to Mecca and he and his companions took control of the city, and most important, of the Kaaba. The items representative of various other religions that accumulated around the Kaaba were removed and the area transformed into the Grand Mosque and geographic center of Islam. By this time, additional mosques had begun to appear throughout the Arabian Peninsula. Very quickly, mosques would be created wherever the religion spread and it spread rapidly during its first century.

At some point during his years in Mecca, Muhammad was miraculously transported to Jerusalem, from where he visited heaven. After the Muslim Caliphate expanded to include Palestine, the Aqsa Mosque was constructed on the Temple Mount in Jerusalem over the spot it is believed where Muhammad led the former prophets and the angels in prayer immediately prior to his ascent into heaven. The original mosque was a rectangular prayer hall with its long axis oriented on another site on the Temple Mount, the Dome of the Rock. All three mosques, the one at Muhammad's home and burial place in Medina, the Grand Mosque in Mecca, and the Aqsa Mosque in Jerusalem, constitute the three most holy sites on earth for all Muslims. Other sites, especially the mosques in Karbala and Najaf, are particularly revered by Shia Muslims.

In the Middle East, most mosques are closed to non-Muslims, a regulation that evolved through the first century of Islam parallel to an increasing emphasis on the sanctity of the mosque. The sanctity of the mosque in Saudi Arabia has led to whole sections of Mecca and Medina being off limits to non-Muslims and the whole region being closed to tourists. In the West, where Muslims are a distinct minority, mosques are usually open to non-Muslim visitors, and have to be available to a variety of non-Muslims from fire marshals to building code inspectors. Ideally, all mosques are open to all Muslims, but as divisions have appeared in the Muslim world, in practice, there are boundaries that are largely respected. Thus Shia Muslims and Sunni Muslims do not share the same mosques. There are also mosques for Kharijis, and increasingly Islamists are somewhat segregated. Ahmadiyya Muslims are considered sectarians by the larger Islamic world and do not mix with other Muslim groups. These boundaries are most neglected in the larger more famous mosques.

The architecture of the mosque developed from a very simple area for worship with only a few essentials to much more elaborate and complex structures. Designs and decorations were kept simple, both to maintain theological purity and to avoid confusion between the mosques and the structures of other religions. Minarets proved a functional addition and were added fairly early, possibly as early as 665. The oldest minaret still in existence is at Kairouan, Tunisia. It was built between 724 and 727, about a century after the Medina mosque. Rooms were added as the mosque took on multiple functions and it became the residence of local holy men.

The early mosques were built by the government and owned by the ruler who authorized it and his successors. Later, besides the government, a wealthy donor would supply the funds. Its maintenance would be paid out of tax money and/or derived from various endowments. Administration would be in the hands of officials appointed by the ruler, the donor if she or he so chose, or a local *nazir* (administrator) who was usually the judge of *sharia* law. As the arbiter of legal matters, a nazir was a most powerful person in the Muslim community. In more secularized settings, or where the Muslims form a minority community, the mosque is usually paid for, constructed, and afterward maintained by those people who will be its support community once built.

The ruler was also (and is some Muslim countries remains) the official worship (prayer) leader, the imam, in the mosques of his domain. In practice, he rarely acted in that capacity, and in his stead, a *khatib*, literally the one who delivers the sermon, was appointed to act as imam. That person could also be a judge. In larger mosques, one would find several khatibs.

As they developed, mosques served many social functions, but began to evolve institutionally. Schools (*madrasses*) were added for training the young in Is-

The Islamic Society of North Texas has a large mosque in suburban Dallas. (J. Gordon Melton)

lamic belief and practice and some of these evolved into universities, the al-Aksa University in Cairo being possibly the most prominent example. Mosques also housed law courts, lodging for travelers, and even hospitals. Some of these functions are being lost as society evolves and new secularized structures assume control of educational, legal, and medical facilities and different arrangements are made for travelers.

While women have an important role in Islam, their role differs markedly from that of men. This difference shows up at the mosque. The Friday prayers and sermon has been considered to be compulsory for all male Muslims. In some Muslim countries, women are not welcome at mosques, and mosques can be closed to women, though such prohibitions are absent from the Koran and the *hadith*. In mosques where women are welcome, in more secularized Muslim countries or in the West, women may be segregated and during Friday services seated in the rear of the mosque or in a separate room divided from the prayer hall by a screen that allows sound to pass freely through it.

In only a few mosques in the West do women join men in the main prayer hall and otherwise participate in the administration and management of the mosque. This issue has joined the veiling of women and their access to education and employment as major issues for those concerned with the status and role of women in Islam.

Besides the three major holy sites, a number of mosques have become famous for their historical importance, cultural identifications, and/or architectural significance. Notable among these are the many mosques of Cairo beginning with the Mosque of Amr, the oldest mosque in the city; the al-Azhar Mosque, the primary

mosque of the Fatimid rulers in the 10th century, out of which al-Azhar University emerged; the 13th-century An-Nasir Mohammed Mosque, the oldest building inside the Citadel; the Mosque of Sultan Hassan, completed in 1363; and the 19th-century Mosque of Muhammad Ali.

The largest mosque in the world is al-Masjid al-Haram, the Grand Mosque of Mecca, which surrounds the Kaaba. It is an open-air mosque that has been repeatedly enlarged to accommodate the faithful as the movement has grown. One obligation of all able-bodied male Muslims is to make at least one pilgrimage to Mecca. The mosque can currently accommodate some 800,000 people both inside and immediately outside. During the *hajj* (pilgrimage) that capacity is increased to four million. In 2007, the current ruler of Saudi Arabia, King Abdullah bin Abdul-Aziz (b. 1924), initiated plans to increase the normal capacity to 1,120,000.

The Mosque of the Prophet in Medina is both the second holiest and the second largest mosque in the world. Like the mosque in Mecca, it has also been repeatedly renovated and enlarged. As a result, the current prayer hall can accommodate up to a half million worshippers. Muhammad's tomb is contained within the mosque and rests under a unique Green Dome in the center of the mosque.

Four other mosques are notable for their size, being able to accommodate as many as 100,000 worshippers in their main prayer hall: the Faisal Mosque in Islamabad, Pakistan, and the largest mosque in South Asia; the Imam Reza shrine, a *sahia* mosque in Mashhad, Iran; Istiqlal Mosque, (Independence Mosque) in Jakarta, Indonesia, the national mosque of Indonesia, the world's most populous Muslim nation; and the largest mosque in Southeast Asia; the Hassan II Mosque located in Casablanca, Morocco, and the largest mosque in Africa. Each of these mosques are products of the late 20th century.

A number of Muslim countries have impressive national mosques, designated either officially or unofficially, like the Masjid Negara, the national mosque of Malaysia, located in Kuala Lumpur. The Great Mosque of Djenné, Mali, is most unusual, being constructed entirely of mud brick. It is the largest mud brick building in the world. The Id Kah Mosque located in Kashgar, Xinjiang, is the largest mosque in China.

From Afghanistan, Islam spread along the Silk Road through central Asia to China. Along that route, which became dominantly Muslim, are a number of cities, all of which have been notable centers of Islamic life. Prominent mosques include the Khast Imam Mosque at Tashkent; the Bibi Khanym Mosque at Samarkand, the Maghak-i 'Attari Mosque and Bukhara; the Azadi, Khezrety Omar, and Iranian mosques in Ashgabat; and the mosque/mausoleum complex of Sultan Sanjar in Merv, once the largest city in the world.

Minarets also grew taller as rulers discovered that they could also serve as observation posts from which possible invading hostile forces could be seen, though that motive seems superfluous relative to what is now the tallest minaret in the world found at the new Hassan II Mosque in Casablanca, Morocco. It reaches upward of 689 feet. The tallest brick minaret in the world (238 feet) is the Qutb Minar located in Delhi, India, and built between 1193 and 1385. It was constructed of red sandstone and covered with intricate carvings and verses from the Koran. For a time it served as the minaret for the Quwwat-ul-Islam mosque, the earliest extant mosque built by the Delhi sultans.

The Minaret of Jam, built in 1194 by Sultan Ghiyath al-din Mohammed Ibn Sam (1163–1202) in the province of Ghur, in what is now Afghanistan, is the second tallest minaret in the world. The tower is unique in that it sits in an isolated area of the country and was lost to history, the Ghurid dynasty and the society that supported it having been destroyed and dispersed by the Mongols. Even the site of the Ghurid capital remains unknown. The Minaret of Jam appears to have been the direct inspiration for the Qutb Minaret. It was rediscovered in 1957 by Ahmed Ali Kohzad, the president of the Afghan Historical Society, and French archaeologist André Maricq.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) has recognized the cultural significance of the mosque and added a number of them to its list of World Heritage Sites, including the minaret at Jam, Afghanistan; the Historic Mosque City of Bagerhat, Bangladesh; and the Great Mosque and hospital at Divrigi, Turkey. Many more are included in the designation of historical sections of cities from Cairo to Bukhara.

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See also: Cairo; Great Mosque, Djenné, Mali; Jerusalem; Mecca; Medina; Orthodox Judaism.

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Mother Meera, Disciples of

Mother Meera, born Kamala Ready (1960) in Chandepalle, Andhra Pradesh, is an Indian female guru who since the 1980s has gained a large following in the West. When she was 12, her uncle Balgur Venkat Reddy declared her to be the incarnation of the original and supreme female power, Adiparashakti, and took her to live with him at the ashram of Sri Aurobindo Ghose (1872–1950). There, she gathered some fame and came to be regarded as an avatar, or a divinity in human form who comes to save the world. Avatars (as opposed to gurus) are believed to be purely and originally divine and devoid of any sinful human nature. Kamala took the name Meera and was called Mother by her disciples. Among the early disciples of Meera was Adilakshmi, a woman about 20 years her senior, who is still Meera's closest associate, and Andrew Harvey, whose books gained Meera early popularity in the West, but who subsequently broke his association with her.

In the early 1980s, Meera, Balgur Venkat Reddy, and Adilakshmi visited disciples in Germany, where Meera married and settled. Reddy died in 1985, but Meera's fame has spread throughout Europe, the United States, and Australia. Every year, she receives tens of thousands of visitors who come for *darshan* (spiritual encounter or audience). Characteristic of Meera's darshan is the complete silence in which it occurs. Her darshan room has no icons or music, and she does not deliver any teachings or meditation instruction. Disciples approach one by one, kneel in front of Mother Meera, and place their head in her hands. After pressing the temples for a few moments, she looks the disciple straight in the eyes. This is believed to undo spiritual blockages and to release spiritual energy in the disciple.

Though there are very few teachings, the writings by and about Mother Meera reflect a mixture of the teachings of Aurobindo with popular Hindu devotion. Though Mother Meera is herself the central focus of this devotion, disciples are encouraged to realize their own divine nature through surrender to the Mother. It is the absence of any systematic teaching, organized ritual, or institution that appears to be part of the appeal of Mother Meera in the West.

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See also: Devotion/Devotional Traditions; Hinduism; Meditation.

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Mother of God Centre

The Orthodox Church of Mother of God Derzhavnaya ("Majestic"), commonly known as the Mother of God Centre (MGC), is an indigenous Russian new religious movement that emerged as an underground group in the late 1980s in the Soviet Union and was officially registered in 1992 in the wake of the introduction of the 1990 Law on Freedom of Religions. To some extent, it started as a breakaway movement from the Russian Free ("Catacomb") Orthodox Church, which in turn had splintered from the Russian Orthodox Church (Moscow Patriarchate) and operated underground since the 1920s.

MGC was founded and is currently led by Archbishop Ioann Bereslavski (Veniamin Yakovlevich Bereslavski, b. 1946). In the mid-1980s, he was baptized and took monastic vows in the Free (Catacomb) Church, and soon after was ordained a priest and then a bishop. According to Archbishop Ioann, in 1984 the Mother of God appeared before him and revealed the true meaning of Christianity and the sufferings of the Russian people and their church. Since then he has been having continuous revelations, which constitute the basis of his ever-evolving theology and define the dynamics of the movement he leads.

While claiming allegiance to the Eastern Orthodox tradition (the Nicene Creed, the Apostolic succession, and the decisions of the seven ecumenical councils), MGC reinterprets it in a revivalist and millenarian fashion in light of the church's "Marian faith." This "renewed faith" is based on a series of miraculous 20th-century appearances and revelations of the Virgin Mary, in both Eastern Orthodox and Roman Catholic contexts, which taken together are believed to constitute "the White New Testament" or "the New Covenant." According to Ioann Bereslavski, the New Covenant signifies that the world has entered the "era of the Holy Ghost," in which God no longer dominates the world but reunites with it. "Charismatic gifts" of spiritual knowledge and divine life are no longer limited to the official church authorities but can be found in an infinite variety of sources and manifestations: from the centuries-old Russian tradition of monastic sainthood of Saint Nil Sorski and Saint Serafim Sarovski, through Russian classical literature and the philosophy of Leo Tolstoy and Nicolas Berdyaev, to the 20th-century martyrdom of Nicolas II monks of the Solovki Islands. From the late 1990s, following a series of visits and pilgrimages abroad, MGC widened its repertoire of charismatic gifts to include elements of Western sacred mythology, beliefs, and practices, such as the legend of the Holy Grail and mysticism of the Cathars.

The theology and mythology of MGC, however, remain Russocentric and particularly focused on the drama of Russian modern history. In his early prophecies, Bereslavski claimed that the Virgin Mary in her revelation in 1917 in Fatima, Portugal, predicted that Russia would become the battlefield of the final "cosmic" confrontation between the evil of Communism and God as embodied in the Orthodox Church. However, he asserted, the Moscow Patriarchate betrayed the Virgin's salvationist mission through collaboration with the Communist regime, which was symbolized in the image of the three-headed Dragon, representing the Communist Party, the KGB, and the Moscow Patriarchate. The defeat of the 1991 Communist coup signified the end of the first two heads, and the severance of the last head will make possible the salvation of humanity through acceptance of the "True Marian Faith."

In its early days, MGC bore an imprint of its origins in the monastic tradition of the Catacomb Orthodox Church on the one hand, and of youthful idealism of its first—predominantly male—members on the other. Salvation could only be achieved through "seeking sainthood," that is, following strict asceticism and separation from "the world." In social terms, this meant living in small semi-underground communities led by authoritarian sages (*starets*), separation from the biological parents, engaging in exhausting fasting and prayers, and avoiding—and at times harshly treating—women. However, from the mid-1990s this monastic revivalism gradually gave way to a more accommodating stance, with interest in engagement with the wider world, more open communities with flexible criteria for membership, and establishing contacts with other Christian churches and world religions.

The revivalist interpretation of the Orthodox tradition by MGC can be seen in its liturgical practice: the canonical Orthodox liturgy is complemented by the

"plastic prayer," which is silent prayer accompanied by highly expressive gesticulation, and by exuberant rhythmical music, dance, and colorful dress. In contrast to the Old Slavonic of the Russian Orthodox Church, MGC uses modern Russian as its liturgical language.

MGC has seven bishops, including head Archbishop Ioann (Bereslavski). The movement holds an annual Church Council, which is a major religious festival for all its participants and sympathizers. Its infrastructure includes several small monasteries, a school, a theological academy, and a publishing house, New Holy Russia Publishers, which annually produces dozens of books and two periodicals—*The Virgin's Mercy* (formerly *The Knight of Faith*) and *The Oasis of Peace*.

There is no formal membership. It is estimated that the movement has never attracted more than a few hundred core followers and around 3,500 to 4,000 more loosely affiliated participants in various parts of Russia, around 400 of whom reside in Moscow. Since the early 1990s, the movement has been involved in the World Network of Marian Devotion. It now has followers in Croatia, Bulgaria, Italy, and some other European countries.

In the early 1990s, MGC was subject to controversy and became one of the main targets of anti-cult groups and the Moscow Patriarchate. The anti-cult groups mainly focused on allegations of hypnosis and assault on the family, which caused several investigations by the Office of the General Prosecutor. No evidence of criminal or antisocial activity was found. Several official documents of the Russian Orthodox Church mention MGC among the most dangerous "totalitarian sects" whose teachings and practices are unacceptable for both theological and moral reasons. In its early days, some anxieties were caused by MGC's political activities encouraged by its messianic anticommunism, and its staunch opposition to the "Communist Church." At that time, the movement's monarchist political views encouraged several of its members to proselytize in some units of the Russian army in order to "re-educate" officers in the spirit of Marian faith and the Russian monarchist tradition. Although the subsequent moderation of the movement contributed to its removal from the list of primary anti-cult targets, it remains high on the church's counter-cult agenda. Also the negative publicity created by the mass media is likely to have contributed to the recent instances of violence against MGC and unlawful detention of its members.

MGC is a prominent example of indigenous religious innovation in response to the opportunities and frustrations of the transitional period in Russia. In a way, MGC has created a religious mythology for post-Communist Russia, drawing on elements of the country's traditional religious culture, as it survived the Soviet period and was transformed after the collapse of Communism.

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See also: Asceticism; Marian Devotion, World Network of; Mary, Blessed Virgin; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Saints.

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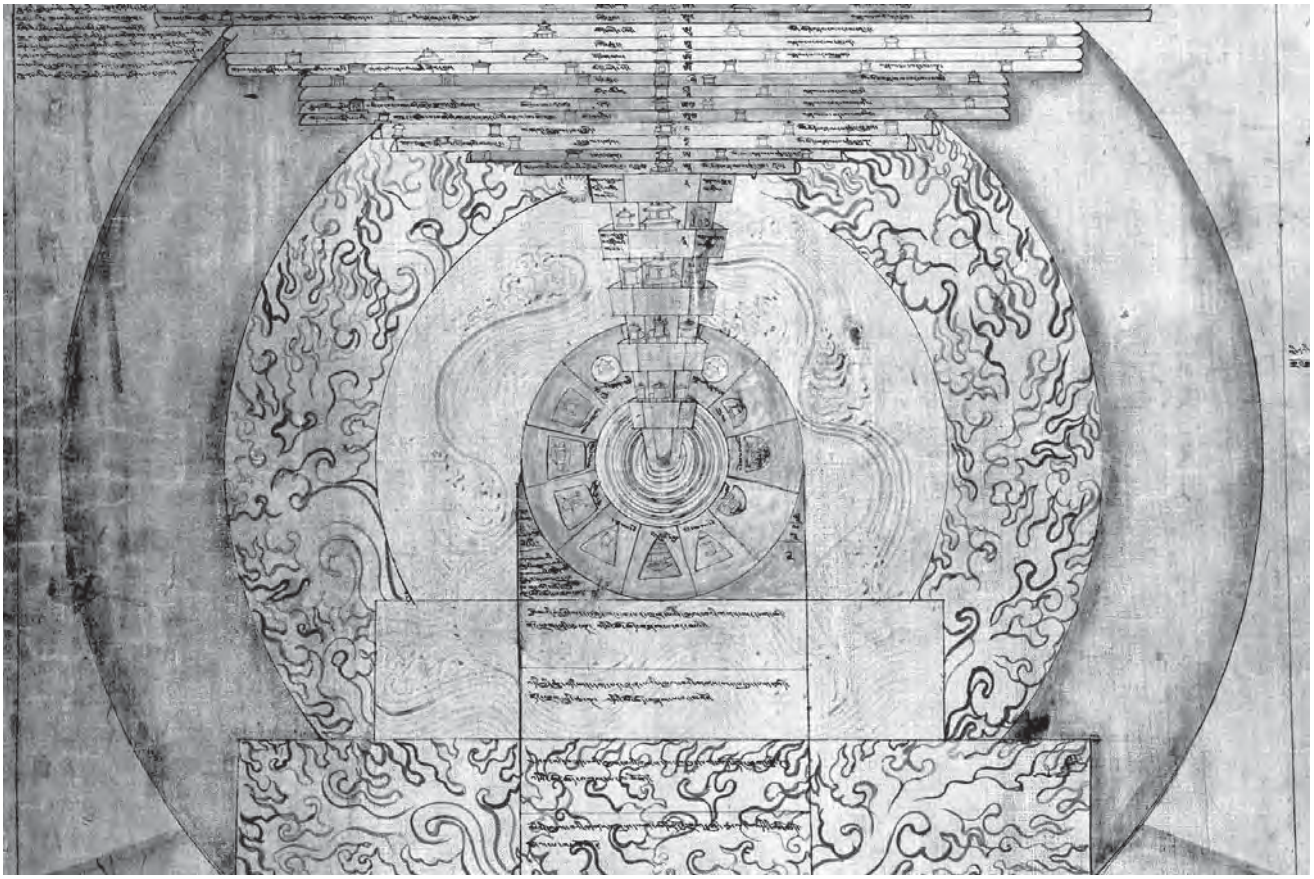
Mountains

Humans have imputed sacredness to mountains for a number of reasons. Most obviously, mountains are high, reaching into the heavens—the realm of the gods. Mountains often are remote as well, and thus inaccessible to the majority of people, adding to their sense of mystery. The striking beauty of many mountains only adds to the awe people have felt, and still feel, when viewing them. In addition, mountains frequently provide the elements necessary for life: water (as the sources of rivers and springs), food (through the plants and animals found on their flanks), and minerals (both common and precious). As a result, most cultures



A Buddhist depiction of the universe with Mount Meru in the center. The world system consists of Mount Meru, sitting on top of four elemental disks, with the realms of all the gods above. At the very bottom is the black disk of wind, above it is the red disk of fire, next is the white disk of water, finally there is the yellow disk of earth. (iStockPhoto)

have imputed to mountains—both mythical and real—sometimes towering and sometimes merely higher than their surroundings—a sense of the sacred.

Because their tops stretch high above the surrounding lands, mountains have been viewed as the *center of the universe*, linking Earth with both heaven and hell, by many of the world's cultures. The prototypical *axis mundi* (world center) is Mount Meru (or Sumeru) of Indian mythology, which influenced both Hindu and Buddhist beliefs. Harney Peak serves a similar function for the Sioux (Lakota) of North America, as does Gunung Agung for the Balinese, while the Kaaba is the highest point on Earth and center of heaven according to Islamic tradition. Indeed, the highest point on Earth, atop the cosmic mountain, functions in many cultures as the "cosmic navel" as well, the site at which the world was created.

Veiled by clouds, mountains also have been considered *dwelling places of deities* by large numbers of religions and cultures. Often the god said to live on a particular mountain has a direct association with the geography or geology of the peak (such as the storm gods of various ancient Near Eastern civilizations or the volcano goddess Pele of Hawaii). In other cases, mountains are home to a chief deity; Hindus, for example, believe Mount Kailas in Tibet to be the home of Siva, the god of destruction. Still other mountains are considered the homes of multiple deities, such as Mount Olympus, home of the ancient Greek pantheon, or the mythical Mount Kunlun in China.

Some mountains, such as Mount Kailash, are seen not merely as divine dwelling places but also as *temples* at which to worship their associated deities. The physical reality of the mountain and its spiritual sig-

nificance become united in the mind of the devotee, who sees and experiences the peak in multiple ways simultaneously. In some cultures the linkage could be so complete that a mountain became an *object of worship* in its own right. The association made by ancient Chinese between Mount Yue and the life-giving water that came down from it was so strong that they offered sacrifices to the mountain to ensure abundant rain and crops. In Japan, Mount Miwa was venerated as the body of a deity, while in Africa the Kikuyu worship Mount Kenya as the brightness of the supreme deity.

Even mountains not revered as temples in their own right could, by virtue of their proximity to heaven, become *homes to shrines* dedicated to worship and sacrifice. On Crete, for example, are numerous peak sanctuaries at which ashes and other remains of offerings have been found. Palestine likewise was home to "high places" that God commanded the Israelites to destroy during the conquest of Canaan but that later became rivals to the Jewish temple in Jerusalem. Interestingly, in order to be accessible to a wide range of people (such as the elderly and the infirm), mountain shrines were sometimes sited neither on the tallest nor the most remote peaks.

Mountain shrines, of course, are hardly a thing of the past. Adam's Peak in Sri Lanka, for example, is the site of an impression resembling a footprint that various traditions say was made by the Buddha (Buddhists), Siva (Hindus), Adam (Muslims), or Saint Thomas (Christians). Furthermore, the sacred spaces of mountains often served as *models for temples* located at some distance from them. Structures as varied, and as far-flung, as the step pyramids of the Americas, the ziggurats of Mesopotamia, the stupas and chedis of south and southeastern Asia, and the pagodas of east Asia all derive their appearances from, and act as replicas of, sacred mountains.

Their closeness to the heavens also makes mountains *sites of divine revelation*. This is particularly true for the world's great monotheistic religions. On Mount Sinai, cloaked in fire and smoke, Moses received from God the Ten Commandments and the rest of the law for the Jewish nation. On the Mount of Transfiguration, Jesus' appearance shone as God declared him his chosen son, overwhelming the three disciples who accompanied him. And on Mount Hira Muhammad heard the first words of the Koran.

Not all mountains derive their sacredness from direct associations with the divine, however. For example, a wide variety of cultures have stories of a flood that destroys all except a remnant of humanity (although the reasons for the flood differ). Some of them—from Hawaii, the Andes of South America, and the Great Plains of North America, for example—describe mountains that serve as *refuges from the flood* for the people fleeing the coming destruction. In order to spare the refugees, some of the mountains actually grow taller so that they rise above the floodwaters.

Other stories tell of heroes who escape the flood in boats that later come to rest on mountain peaks. In the Judeo-Christian tradition, Noah and his family took refuge in an ark that eventually came to rest on Mount Ararat. The hero Utnapishtim's boat ran aground on Mount Nimush (or Nisir) in the Mesopotamian Gilgamesh epic. Deucalion and his wife Pyrrha landed on Mount Parnassus according to Greco-Roman tradition, while Hindus tell how Manu, the first man, was saved by building a boat that Vishnu, incarnated as a fish, pulled to a mountain that subsequently was named Manu's Descent.

Some cultures saw in the loftiness and remoteness of mountains a *connection with the afterlife*. To the ancient Japanese, mountains acted both as the realm of the dead and as the gateway to it from the land of the living, besides being places where the denizens of the two could meet. As a result, mountains also served as burial places in Japan. Likewise, ancient Chinese considered Mount Kunlun in the west the gateway to heaven. Others constructed artificial "mountains" in which to bury their dead, including the earthen burial mounds built by the original peoples of North America and the pyramids of the ancient Egyptians.

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See also: Emei Shan; Fiji, Mount; Heng Shan; Jiu-Hua Shan; Kailas, Mount/Lake Manasarovar; Lakota; Muhammad; Olympus, Mount; Putuo Shan; Sinai, Mount; Song Shan; Tai Shan; Wu Tai Shan.

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Movement for the Restoration of the Ten Commandments, The

The Movement for the Restoration of the Ten Commandments (MRTC) was a small movement in Uganda that suddenly made international news in March 2000 when hundreds of its members were murdered. MRTC traced its origin to visions of the Virgin Mary given to a young Ugandan woman, Credonia Mwerinde (1952–2000). As early as 1981, the Virgin told Mwerinde in a series of messages to renounce the sin in her life, change her ways, and prepare for a future mission. The messages also lamented the abandonment of the Ten Commandments by Christians, and they attacked the kind of malevolent magic that had spread from Rhodesia since the 1950s by the Mchape (witchcraft eradication) movement.

In the late 1980s, two other female visionaries, Angelina Migisha (1947–2000) and Mwerinde's niece Ursula Komuhangi (1968–2000), identified with Mwerinde. In 1989 the three recruited to their cause Joseph Kibwetere (1932–2000), who had independently received a vision of the Virgin. MRTC was essentially established by these four people. Kibwetere, a Roman Catholic layman, functioned as a bishop for the group. Eventually eight additional leaders, all designated apostles, were chosen.

The visions shared by these 12 apostles described apocalyptic events that would befall the people in the near future. Beginning in 1989, the group began to share their visions publicly, and in 1991 they published them in a book, *A Timely Message from Heaven: The End to the Present Times*, which announced the initiation of MRTC as a movement calling all believers back to observance of the Ten Commandments. The apostles were very loosely connected with the larger global network of groups that also received messages from the Virgin Mary.

MRTC's apocalyptic teaching became more defined through the 1990s. The group taught that the present generation would soon be brought to an end. They compared the Earth to a tree that had become barren. One vision predicted three days of darkness, during which all the faithful were to go into a sanctuary prepared for this purpose, shut the doors, and remain secluded. At the end of that time, three-quarters of the world's population would be dead. The remainder would inherit a new redeemed Earth.

Kibwetere was reported to have predicted significant changes at the end of 1999. These reports appear to be false, as the group was in fact focused on the end of 2000, the actual end of the millennium. Indeed, in January 2000 MRTC leadership sent a letter to the Ugandan government announcing that its mission was concluding and that there would be no year 2001.

The movement was headquartered at Kanungu, a village in the Rukungiri District of Uganda. Members constructed a complex of buildings, and eventually Kanungu became known as Ishayuriro rya Maria (Rescue Place for the Virgin Mary). They adopted a highly disciplined life that included celibacy and a simple uniform dress of green, black, and white. The movement also developed a form of sign language that replaced speech as much as possible (except during worship services), and contact with nonmembers was minimized.

Much about the movement remains unknown and is not likely to be discovered. However, MRTC leaders evidently made a decision early in 2000 to end the movement's existence by systematically orchestrating the deaths of its membership. It has been further hypothesized that their decision may have been occasioned by the demand of some members for the return of their donations to the movement. Whatever the motivation, the deaths occurred in two phases. Members were killed at various movement centers around the country. Deaths occurred by poison, strangulation, and stabbing. Some 400 members were killed and buried in mass graves at 6 different locations. The members residing in Kanungu were killed on March 17.

In the days prior to the climactic event, word circulated that the Virgin was about to appear and mem-

bers were urged to prepare for their deliverance at her hands. They slaughtered cattle, purchased a large supply of Coca Cola, indulged themselves with food, and purchased a supply of gasoline. Some members sold property and destroyed personal items. On the evening of March 15, they gathered for a party at which the food and drink were consumed. Two days later they gathered at their sanctuary, where the windows were already boarded up as prescribed in an early revelation. Shortly thereafter, there was a violent explosion and consuming fire from which no one escaped.

Initially, the reports of the event talked of a "ritual mass suicide." But during the investigation of the event, the bodies of those who had been killed at the other MRTC sites around the country were also discovered. Only when these hundreds of additional bodies were uncovered did the interpretations shift to homicide. The final count of victims was 780. MRTC leaders who planned the event seem to have perished in the fire with the believers, though their bodies have not been identified. Uganda issued warrants for their arrest, but no sign of any survivors have appeared. Given the group's location and the limited resources available for its investigation, many questions about the group and its final days will probably never be answered. The movement was one of thousands of new African indigenous movements that began to appear at the end of the 19th century. There was little indication that the movement was headed toward a disastrous end.

J. Gordon Melton

See also: Roman Catholic Church.

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Movement of Spiritual Inner Awareness

The Movement of Spiritual Inner Awareness (MSIA) is a contemporary metaphysical Christian group founded by John-Roger Hinkins in 1971. MSIA is sometimes classified as "New Age," and its Sound Current practices are closely related to practices found in the Radhasoami tradition.

Hinkins, informally referred to as "J-R," was born Roger Hinkins in 1934 to a Mormon family in Rains, Utah. He received his bachelor of science degree in psychology at the University of Utah and in 1958 moved to Southern California, where he became an English teacher at Rosemead High School. In 1963, while undergoing surgery, he fell into a nine-day coma. Upon awakening, he announced that a new spiritual personality, named John, had merged with his old personality. The name John-Roger acknowledges this new transformed self.

Around this time John-Roger was a seeker exploring a variety of different spiritual teachings, including the Agasha Temple of Wisdom founded and led by Reverend Richard Zenor (1911–1978), correspondence courses of AMORC, the Ancient and Mystical Order Rosae Crucis, and Eckankar, a Sant Mat-inspired group (Introvigne 1998). He began to teach and counsel informally and, by the late 1960s, held gatherings as an independent spiritual teacher. In 1971, he formally incorporated the Movement of Spiritual Inner Awareness. He also founded a number of additional organizations out of MSIA, including Prana (now Peace) Theological Seminary and College of Philosophy (1977), Baraka Holistic Center (1977), and Insight Seminars (1978). The John-Roger Foundation was created in 1982 in order to coordinate the several programs initiated by MSIA. The Foundation also initiated the Integrity Day celebrations, an effort to promote global transformation through the enrichment and upliftment of individuals. Beginning in 1983, the Foundation held an annual Integrity Award banquet, giving awards to individuals for their achievement, until 1988.

MSIA teachings reflect a blend of traditional Asian faiths—Hinduism, Buddhism, and especially Sikhism. However, the organization regards itself as a mystical Christian group, and its literature explicitly and repeatedly asserts that "Jesus Christ is the head of the Church of the Movement of Spiritual Inner Awareness" (Lewis 2009, 240).

MSIA advocates the idea that the individual soul incarnates on the physical, material world to learn its true nature. "MSIA teaches Soul Transcendence, which is becoming aware of yourself as a Soul and as one with God, not as a theory but as a living reality. MSIA offers an approach to living that focuses on how to incorporate spirituality into your everyday life (MSIA 1999).

In common with Sant Mat groups, MSIA pictures the cosmos as composed of many different levels or planes. Originally, these levels evolved from God along a vibratory "stream" until creation reached its terminus in the physical plane. The Sant Mat tradition teaches that individuals can be linked to God's creative energy, and that this stream of energy will carry them back to God. The Mystical Traveler Consciousness—a key MSIA concept that originally manifested through John-Roger—accomplishes this link-up during initiation. Once this initial link is made, however, the individual gains its benefits through the practice of various spiritual exercises, particularly the repetition of the mantra "Hu" and the chanting of other sacred initiatory names of God.

Each individual is seen as being involved in a movement of spiritual inner awareness, of which MSIA is an outward reflection. Individuals who wish to develop a total awareness, including freedom from the cycle of reincarnation, seek the assistance of the Mystical Traveler, who is believed to exist simultaneously on all levels of consciousness in total awareness. The consciousness can teach them how to reach awareness and assists them in understanding and releasing themselves from their karmic responsibilities and is believed to have the psychic ability to read the karmic records of each individual.

Some of the several New Age healing techniques focusing on different aspects of the self have been adopted by MSIA. These include "aura balancing," which is a technique for clearing the auric (magnetic) field that exists around each individual; "innerphasings," a technique through which the individual can reach into the subconscious and bring to consciousness and remove the dysfunctional patterns learned early in life; and "polarity balancing," which releases blocks in the physical body.

What might be termed membership in MSIA is accomplished when the individual is enrolled in a series of monthly lessons, referred to as Soul Awareness Discourses. After studying the Discourses for specified periods of time, an individual may apply successively for the four formal initiations that mark a person's spiritual progress. Independently of the initiation structure, one may also become an MSIA minister. The basic MSIA gathering is the home seminar. MSIA ministers do not normally minister to congregations; rather, they are involved in some type of service work, which constitutes their ministry.

In 1978, John-Roger and Russell Bishop developed Insight Training Seminars (Insight Seminars), a program built around an intense transformational experience. "The Seminars literally guide participants into the awareness of how life can be better—for themselves and others—when they are living compassionately, making choices from the perspective of what we call their 'heart.' The process is so profound that it transforms the way they look at, and live, their lives. It creates a greater experience of loving, inner peace, health, wealth, success, happiness, and joy that becomes a template for how life can be—if they choose it" (Insight Seminars 2009). The Insight Seminars emphasize the individual's ability to move beyond self-imposed limitations. Insight became a separate organization, independent of MSIA, in 1978. Insight claims that more than one million people around the world have participated in the Seminars since their inception.

John-Roger founded the University of Santa Monica (USM), which has also developed into a separate institution that offers a Soul-Centered Graduate Curriculum through the principles and practices of Spiritual Psychology (http://www.universityofsantamonica.edu/). A second educational institution, Peace Theological Seminary and College of Philosophy (PTS), on

the other hand, has become an integral part of MSIA outreach. Today, PTS is the primary setting for MSIA seminars and workshops. PTS has expanded the program, adding master's and doctoral degrees. According to its course catalogue, the purpose of PTS is "to facilitate learning the lessons of the physical and spiritual worlds. We maintain that our primary relationship is with our own Soul and we provide educational opportunities that support students in becoming more aware of the Divine in themselves. The teachings in PTS courses are very ancient, but presented in a straight forward, modern day presentation."

In 1988, the mantle of the Mystical Traveler consciousness was passed to John Morton, one of John-Roger's students. Morton has increasingly taken the primary role in MSIA events and remains the Spiritual Director of MSIA today.

As the anti-cult movement developed in the late 1970s, it paid little attention to MSIA; then a small group compared it to the more visible religious groups that had called it into existence. In 1988, the *Los Angeles Times* and *People* magazine attacked MSIA. Criticism centered on charges by former staff members that John-Roger had sexually exploited them, a charge John-Roger denied. After the issues were aired, the controversy largely died. Then in 1994, MSIA was again the subject of media attention when multimillionaire Michael Huffington ran for the U.S. Senate and it was learned that Arianna Huffington, his wife, was an MSIA member. About the same time, Peter McWilliams, an MSIA minister who had coauthored a series of popular books with John-Roger, dropped out of the movement and authored a bitter anti-MSIA book, *LIFE 102: What To Do When Your Guru Sues You*, which attracted some media attention. Shortly before his death in 2000, McWilliams appeared to have reconciled his differences with the organization. (Refer to his online letter at: http://www.life102.com/.)

As of early 2009, more than 4,000 people were studying the Soul Awareness Discourses, of which some 2,600 were in the United States.

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See also: Reincarnation; Sikhism/Sant Mat.

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■ Mozambique

Mozambique is an East African country between South Africa and Tanzania. To the west it shares borders with Malawi, Zambia, and Zimbabwe. To the east its long shoreline faces the Mozambique Channel, which separates the country from Madagascar. Its 309,500 square miles of territory is home to 21,285,000 people (2008), almost all descended from various African Native peoples.

Great Mosque and beach, Mozambique. (JMN/Cover/Getty Images)

Bantu peoples began to move into what is today Mozambique in the early centuries of the Common Era. They spread through the region and developed both agriculture and mining. Then in the 10th century, a prince from Shiraz, Persia (present-day Iran), founded the city of Sofala near present-day Beira, which became a trading center through which goods moved from the interior (Zimbabwe) to the spreading Islamic culture along the African coast. The area flourished until the Portuguese arrived and destroyed it in their attempt to take over the trade. The first European to see Mozambique, Vasco da Gama (ca. 1460–1524), sailed along the coast in 1498. The Portuguese returned two years later and began the destruction of Mozambique and the Arab settlements northward up the coast.

Finally expelled from the lands to the north in the 18th century, the Portuguese in Mozambique turned to the slave trade. During the 19th century, the Portuguese ruled the coast but had little influence inland. They tried to assert their hegemony in the interior, including several failed attempts to connect Mozambique with Angola (a plan that countered British plans to connect South Africa with Egypt). In their attempt to gain authority over the interior, they gave many land grants (Portuguese: *prazos*) to Portuguese colonists, and these ultimately became virtually independent lands. Finally, between 1890 and 1920 Portugal asserted its control over both the landholders (*prazeiros*) and the various Native peoples.

Independence movements developed after World War II. A 1960 demonstration that led to the deaths of 500 people convinced many that there would be no peaceful transition. In 1962, Eduardo Mondlane (1920–1969) was able to unite several groups into the Front for the Liberation of Mozambique (FRELIMO), which in 1965 launched a civil war. The war continued until the revolution in Portugal in 1974. The independent republic of Mozambique was established the next year.

The new government began to reorganize the country along Socialist lines, and in 1977 it proclaimed Marxism-Leninism as the nation's ideology. The country was soon involved with neighboring countries, supporting Zimbabwe's fight for independence and opposing the apartheid regime in South Africa. In the 1980s South Africa aligned with dissident former-supporters of Portuguese rule, the Movement of National Resistance (RENAMO), and attacked Mozambique. The war continued through the 1980s and hundreds of thousands of people left the country.

Peace talks began under the auspices of Italy and the Roman Catholic Church. After a decade of conflict, FRELIMO and RENAMO agreed to a partial cease-fire in 1990, and finally, in October 1992, a general peace accord was signed. A UN peacekeeping force oversaw the cease-fire and the transition to multiparty elections, which took place in 1994. In the mid-1990s, more than 1.7 million refugees who had sought asylum in neighboring countries returned to Mozambique—the largest repatriation ever seen in sub-Saharan Africa.

Traditional religions still hold sway in much of rural Mozambique, especially in the northern two-thirds of the country. During the 20th century, a variety of revivalist movements appeared in response to the white culture. One prophetic group arose among the Hlengwe around 1913. It was built around belief in Mwirimi, the Supreme Being, who was believed to possess prophetic leadership. The movement included a campaign to rid the area of malevolent magic, tobacco smoke being the magical agent utilized. As the movement gained strength, the Portuguese moved to suppress it.

Islam came to Mozambique in the 10th century with the establishment of the city of Sofala. During the next centuries, the coastal region was controlled by representatives of the sultan in Zanzibar. To this day, many people who reside in the coastal area and along the Zambesi River are Muslim. In the 19th century, a new wave of Muslim belief entered the area. The Yao people, who operated as traders between Lake Malawi and the Muslim coastlands south of Zanzibar in Tanzania, converted to Islam. Today the Yao and related ethnic groups (including the Makua and the Makonde, the last hold-outs against the Portuguese pacification of the country) include some eight million people in Mozambique and neighboring Malawi and Tanzania.

Most Yao people are Sunni Muslims of the Shafaiite School, but there are also three other distinct factions of Muslims. The Sufis in Mozambique retain the Islam that was adopted at the time the Yao originally converted. They have kept many traditional rituals, over which Islamic practice has been added. They practice a form of Sufi worship called the *dhikr* (remembrance of God), which among the Yao includes a circle dance designed to produce an ecstatic state. A second group, the Sukutis (the quiet), rejected the dhikr. They are closer to the Sunnis but, like the Sufis, do not place a great emphasis on studying the Koran or on Islamic law. Finally, the Sunni community has in the last generation experienced a new wave of reform generated by teachers from Kuwait. They have emphasized orthodoxy and the study of Arabic, the Koran, and Islamic law. They reject all practices not sanctioned by the Koran.

Christianity was introduced to Mozambique by the Dominicans in 1506. They were later assisted by the Jesuits and Augustinians in building the Roman Catholic Church in Mozambique. They concentrated their efforts along the southern coast and in the Zambesi River valley. It was not until the end of the 19th century that stable work was established north of the Save River and began to penetrate inland, and in spite of the long history of Roman Catholicism, a bishopric was not established until the 20th century. The process of placing priests in all parts of the country was not completed until the 1930s. However, today, the Roman Catholic Church is the largest Christian group in Mozambique. It is organized into three archdioceses and nine dioceses.

Protestant Christianity was introduced by missionaries of the American Board of Commissioners for Foreign Missions (Congregationalists) in 1881, but the Board eventually decided to relocate its missionaries elsewhere. In the meantime, as a result of the Berlin Treaty of 1885, authorities became more open to admitting non-Catholic missionary personnel. Bishop William Taylor (1821–1902) of the Methodist Episcopal Church (now an integral part of the United Methodist Church) moved to secure the Congregationalist stations in 1889 and 1890, making them into the beachhead for a new missionary thrust. Originally attached to the Congo Mission, this work became a mission

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conference in 1920 and an annual conference in 1954. It remains a part of the United Methodist Church.

During the 1880s, the Episcopal Methodists were joined by missionaries from the Free Methodist Church of North America, the Methodist Church, Great Britain, and the Swiss Reformed Church. In the 1890s, Anglican missionaries of the Church of England visited the Yao people in northeast Mozambique and established work in 1893. Of the minority of Yao who have not accepted Islam today, many are Anglican. The Anglican work is now a diocese of the Church in the Province of South Africa.

After World War I, a host of European and North American churches initiated work in Mozambique. The Free Baptist Union (based in Sweden) entered southern Mozambique in 1921. Its work grew and prospered, and in 1968 it was in place to absorb the work originally begun by the Church of Scotland in northern Mozambique. That work has passed through several hands and eventually came under the direction of the

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,610,000	11,925,000	52.7	2.92	16,819,000	23,349,000
Roman Catholics	1,553,000	5,100,000	22.5	3.71	7,550,000	11,000,000
Independents	54,300	3,050,000	13.5	1.41	4,000,000	5,000,000
Protestants	378,000	2,800,000	12.4	3.46	3,900,000	5,600,000
Ethnoreligionists	5,925,000	6,690,000	29.6	1.42	6,780,000	8,370,000
Muslims	900,000	3,870,000	17.1	3.01	5,100,000	7,000,000
Agnostics	5,000	90,000	0.4	2.07	150,000	250,000
Hindus	6,500	36,000	0.2	2.45	50,000	80,000
Atheists	0	20,000	0.1	2.19	50,000	60,000
Baha'is	1,000	3,700	0.0	2.45	5,000	7,500
Jews	200	200	0.0	2.41	200	200
Total population	**9,448,000**	**22,635,000**	**100.0**	**2.45**	**28,954,000**	**39,117,000**

South Africa General Mission (SAGM, now known as the Africa Evangelical Fellowship). The government moved to close the mission and refused entry to SAGM missionaries. Thus, the Swedish Baptists came to oversee the northern missions. The resultant United Baptist Church faced a rough period during the civil war, but in the 1990s it had an explosive growth. It is now the largest Protestant church in the country, with some 4 million adherents.

Among the larger Protestant groups as the 20th century came to a close were the Presbyterian Church of Mozambique, the Full Gospel Church of God (Igreja do Evangelho Completo de Deus), which resulted from several Pentecostal efforts, and the Jehovah's Witnesses. Protestant Christians associate with each other across denominational lines through the Christian Council of Mozambique, an affiliate of the World Council of Churches. Conservative Protestants are associated in the Associação Evangélica de Moçambique, which is related to the World Evangelical Alliance.

Neither the Portuguese colonial government nor the Marxist government of independent Mozambique was supportive of African Initiated Churches. Nonetheless, more than 100 indigenous, African-led churches and movements have appeared in Mozambique. Many, including the African Apostolic Church of Johane Marange and the Apostolic Faith Mission of South Africa, originated in neighboring countries. The African Portuguese Church was the first Mozambique-founded Christian church.

Jews began to enter Mozambique at the end of the 19th century. Though split between Sephardic and Ashkenazi, they were able to build a small synagogue in 1926. But they were never was able to hire a rabbi. Following independence in 1975, most Jews left the country. The synagogue was confiscated and turned into a warehouse, and organized Jewish life in Mozambique was abandoned. Then, in 1989, a local non-Jewish businessman organized a campaign for the return of the synagogue to the city, with the idea that it would become a monument to the former Jewish community. Instead it became the start of a revival of services among the small group of Jews remaining in the country.

During the 1990s, Mozambique became the scene of a unique adventure by the World Plan Executive Council, the organization established by the Maharishi Mehesh Yogi for the saturation of the world with Transcendental Meditation (TM). Following the general peace agreement of 1992, Dutch representatives of the council offered TM to the new Mozambique government as a means of bringing order and quelling future conflict. Initially, TM was taught to various military personnel as the start of an attempt to produce the "Maharishi Effect," which is believed to occur when a critical mass of meditators is reached, a number high enough to radiate peace and harmony throughout the nation. The country's president, Alberto Joachím Chissano (b. 1939), discovered TM in 1992 and continues to meditate twice daily. As of 2002, he remains an avid

supporter of the program, which he holds up as a "non-religious" activity and hence an appropriate program for government support. He authorized the creation of the Prevention [of War] Wing of the military, and beginning in 1994, all military and police recruits were ordered to meditate for 20 minutes, twice a day. In 2001, for reasons not altogether clear, government support for TM was withdrawn, and it is no longer compulsory within the army, though a number of people continue to meditate.

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See also: African Apostolic Church of Johane Marange; American Board of Commissioners for Foreign Missions; Apostolic Faith Mission of South Africa; Church in the Province of South Africa; Church of England; Church of Scotland; Dominicans; Free Methodist Church of North America; Jehovah's Witnesses; Methodist Church, Great Britain; Presbyterian Church of Mozambique; Roman Catholic Church; Shafiite School of Islam; United Baptist Church; United Methodist Church; World Council of Churches; World Evangelical Alliance.

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Mudras

The term *mudra* derives from a set of words in ancient India that carried ideas of authority, the imprint left from a seal, and the way of holding the fingers. The meaning evolved to designate hand gestures or positions that enhance the spoken word and convey a mystical or occult meaning. In Hindu paintings and statues, the deities are pictured with what appears to the observer with unusual or strained hand gestures, some as if a movement has been caught in the middle, at other times with fingers entwined in a complicated pattern.

Mudras are used quite commonly in Hindu *pujas*. In creating mudras, each finger has been assigned a relationship to one of the five classical elements: thumb, *agni*/fire; forefinger, *vayu*/air; middle finger, *akash*/ether; ring finger, *prithvi*/earth; little finger, *jal*/water. Mudras are further classified as Aasanyukta (single-handed mudras) or Sawyakta (double-handed).

The oft-seen abhaya, or fearlessness gesture, is a good example of an Aasanyukta mudra. It is made simply by lifting the right hand to shoulder height with the palm open and face forward. It represents benevolence, the absence of fear, and the granting of protection. The pankaj, or potus, mudra is a simple Sawyakta mudra. The two hands are brought together in such a way that the fingers are separated and pointed upward, with the two thumbs and the two little fingers touching each other. The person making the symbol is, like the lotus that is detached from the mud below it, detached from the world while in meditation. The pankaj mudra also emphasizes the fire and water elements represented by the thumb and little finger.

Within Buddhism mudras have become marks of identity of the deity being personified. Thus in statuary and paintings, the different Buddhas and bodhisattvas can often be identified, amid dozens of very similar representations, by the mudra she or he assumes. Within Vajrayana, or Esoteric, Buddhism, these mudras are symbolic of various aspects of Esoteric reality. Mudras are designed to evoke both meaning and power among those who understand their significance.

Of the many mudras, five have become central to the presentation of images of the Buddha and bodhisattvas. The dharmachakra mudra, for example, recalls

Standing Buddha statue, Penang, Malaysia, with hands showing mudras. (J. Gordon Melton)

the Buddha's first sermon at Sanath. Both hands are pictured with the thumb and forefinger touching to form a circle (the Wheel of the Dharma), and the three remaining fingers extended, to which additional meaning is ascribed. The bhumisparsha mudra recalls the Buddha's enlightenment, with the right hand touching the Earth and the left hand placed flat in the lap. The varada mudra, emphasizing the Buddha's charity and compassion, shows the left hand, palm up and fingers extended. The dhyana mudra is made with the left hand placed in the lap, a symbol of wisdom (a feminine virtue). Various symbolic objects may then be placed in the open palm. The abhaya mudra, usually pictured with a standing figure, shows the right hand raised and the palm facing outward. The left hand is at the side of the body, often with the palm also facing outward.

In Esoteric Buddhism, the five Dhyani Buddhas are central deity figures. They are not thought of as historical figures who have reached enlightenment, but are transcendent beings symbolizing universal principles. Each Dhyani Buddha is associated with a spectrum of attributes and symbols. Each one, for example, represents one of the five basic wisdoms, and thus each one can transform one of the five deadly poisons into one of the wisdoms. When pictured in Tibetan iconography, the five Buddhas are commonly shown sitting cross-legged in the meditative position and at first glance appear to be exactly the same, especially in statuary where the colors that often distinguish the five Buddhas have been lost. What really distinguishes the five Buddhas, however, are the mudras; each one is always shown with one of the basic mudras traditionally identified with the wisdom they embody. The Buddhas and the mudras they demonstrate are: Vairocana, dharmachakra or wheel-turning mudra; Akshobhya, bhumisparsa or witness mudra; Ratnasambhava, varada or charity mudra; Amitabha, dhyana mudra; and Amogasiddha, abhaya or fearlessness mudra. The most ubiquitous bodhisattva in Asia is Guan Yin (aka Avalokitesvara) who will be shown with a range of mudras or their variations. In one form of the 1,000-armed Guan Yin, each hand is arranged to show a different mudra.

Those who understand mudras will recognize that the Zen Buddhist practitioner while engaged in *zazen,* or sitting meditation, places her or his hands in what is known as the cosmic mudra. One hand rests on top of the other, with palms open and up. The joints of the two middle fingers rest on top of the other, and the tips of the thumbs are touching lightly.

In Esoteric Buddhist practice, unique hand positions indicate to the faithful the nature and the function of the deities, Buddhas, and bodhisattvas on which they gaze. Mudras thus symbolize divine manifestation. Teachers use them in rituals and spiritual exercises as aids to the invocation of the deity. When understood in its magical context, the use of mudras by the practitioner facilitates the flow of the invisible forces within the earthly sphere. Some hypothesize that the sequence of hand postures that manifest in ritual contexts may stand behind their entry and evolution in Indian Classical dance. Esoteric Buddhists see mudras as physical movements that alter perception and deepen awareness. Their use can assist the awakening of the *chakras*

(energy centers believed to exist along the spine) and the flow of *kundalini* (the energy that travels along the spine and accompanying enlightenment).

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See also: Bodhisattva; Guan Yin's Birthday; Meditation; Sarnath; Zen Buddhism.

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The prophet Muhammad is depicted in this painting from the Tomb of Harun in Isfahan, Iran. (Art Directors.co.uk/Ark Religion.com/StockphotoPro)

Muhammad

ca. 570–632

The Prophet of Islam, Muhammad, is regarded by Muslims as the final prophet bringing God's most complete revelation to humanity. His life was apparently full of military as well as spiritual success, and he established Islam on solid foundations from which it was to rapidly become one of the world's major religions. His life and character are taken to be exemplary for Muslims, although he is not in any way regarded as anything more than a human being. It is a central claim of Islam that he did not write the Koran, but merely received it and passed on that revelation to the local community in Arabia, from which it spread throughout the world. He was also a remarkably astute political leader, creating a highly effective military force and a strong society in an environment in which initially he experienced much hostility.

Muhammad is generally accepted to have been born around 570 CE, to a mother who died soon after his birth; his father had died earlier. He was raised by a grandfather and later his uncle Abu Talib. In the traditional Muslim accounts he is said to have visited Syria twice as a trader with Abu Talib and his commercial background was also emphasized by his marriage around 595 to Khadija, a female trader. The archangel Gabriel (Jibril) is said to have visited Muhammad on Mount Hira near Mecca on the 17th night of Ramadan in 610 and sura 96 is taken to have been the very first revelation from God. He is described in the Koran as illiterate and so should never be accused of having written the Book. He did not immediately

begin to communicate God's message to the Meccans; there was a pause of three years, and the early reception was not favorable, although he did acquire some supporters.

The attack on idolatry struck at the heart of the main business of Mecca, which was to support the tribal and religious practices in the area that were thoroughly polytheistic at that time. Muhammad came in for much abuse. In 620 we are told that Muhammad was taken to Jerusalem by Jibril on the back of Buraq, a winged horse, and from there was taken up into the heavens where he met some earlier messengers. Two years later he left for Yathrib, later called Medina, which was less hostile than his hometown, and here he forged the first state based on Islam, increasingly distinguishing itself from Judaism and Christianity as the local Jews and Christians apparently resisted the message of Islam. For eight years Muhammad was involved in protracted military campaigns with the Meccans, and he seems to have been an impressive military commander, not unwilling on occasion such as the War of the Trench in 626–627 to take ruthless measures against his opponents. He also conducted raids to the north before returning in triumph to Mecca in 628 and capturing territory in the wider area also.

In 629 Muhammad made a pilgrimage to Mecca and appears to have won over his clan, taking control of the city the next year and destroying the idols in the Kaaba, the main shrine in Mecca. His final pilgrimage was in 632, after which he returned to Medina, where he died and was buried. The evidence for the historical account that has been given here is entirely based on Islamic sources, and the *hadith*, the reported statements of the Prophet and his Companions, widen this account to include various miracles and extraordinary events that are absent from the Koran, the revelation that Muhammad was to deliver to the Arabs and ultimately to the whole of humanity. In the Koran he is named at the seal of the prophets (33:40), as the last prophet, the heir of Jesus (61:6) and Moses (46:10), and the symbol of divine mercy (9:61 and in many other places).

His character is said to have been mild and patient, but he does not appear in the Koran to be perfect, as later on his followers took him to be. Some of the references to him in the Koran seem to describe arrangements designed for his convenience, as when he is allowed to marry women who would ordinarily not be available to him or when people are told not to visit him before mealtimes and are advised not to linger afterward. Muhammad has served as the great exemplar of how Muslims should live, down to how they should perform their ablutions, what they should eat, how their beards should be cut, and the statements he made that have been collected in the hadith have acquired a powerful status in many forms of Islam. In Shia Islam the idea that the family of the Prophet has a special status became canonical, leading to the divide between those who believed that the ruler could be anyone selected by appropriate processes, the Sunni, while the party of Ali, shi-at Ali, argued that only someone related to the Prophet and his descendants could legitimately rule, instancing first Ali, his cousin and son-in-law.

In just the same way that Muslims have a very high regard for the Prophet, the detractors of Islam are critical of him, citing his apparent enthusiasm for conflict and conquest, and pouring scorn on his claims to have received a revelation. In earlier centuries he was often depicted as especially evil, or mad, and in later centuries criticized for his heavy involvement in military campaigns and bloodshed, by contrast with Jesus. It is difficult to know precisely what form his life took since there is no evidence apart from what is found in the religious accounts provided in Islamic tradition. He certainly appears to have been a forceful political leader, while at the same time capable of energizing a society that was wedded to ideas of which he disapproved.

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See also: Ali ibn Abi Talib; Jerusalem; Masjid al-Ḥaram, Al-; Mecca; Medina; Moses; Shia Islam.

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Mülheim Association of Christian Fellowships

The Mülheim Association of Christian Fellowships (Mülheim Bewegung), the original Pentecostal association in Germany, traces its beginning to a series of meetings held in Kassel in 1907. The meetings were facilitated by two women who had come to Germany from a Pentecostal revival in Norway, led by Thomas B. Barratt (1862–1940). The revival centered on participants' reception of the Pentecostal baptism of the Holy Spirit and the manifestation of the gifts of the Spirit (as mentioned in 1 Corinthians 12), such as prophecy, healing, and speaking in tongues. The local evangelical (Lutheran) leader, Heinrich Dallmeyer, at first tried to work with the group but later rejected the manifestation of the gifts as diabolical. Observation of the Pentecostals over the next year led a number of other evangelical leaders to reject the new movement as well, some refusing to accept the highly charged emotional nature of the meetings, others focusing on theological differences.

One major concern was the "Methodist" theology assumed by the Pentecostals, who taught an approach to salvation that included three stages: justification (the making right of a believer before God), followed by sanctification (the believer becoming holy in the sight of God), and the baptism of the Holy Spirit. Lutheran theology assumes that justification and sanctification occur at the moment of faith, and Lutherans had no theology to account for a subsequent baptism of the Holy Spirit. In 1909 a group of evangelical leaders issued the Berlin Declaration, a strong denunciation of the new movement.

The declaration slowed but did not stop the spread of Pentecostalism, and Free church congregations arose over the next years. Among the ministers who emerged as leaders were Eugen Edel, Jonathan Paul, Emil Humburg, and A. Frieme. Though the churches originally attempted to remain a spiritual movement that influenced life in both the established church and the various Protestant Free churches, many of the churches came together in 1913 to form the Mülheim Association, which in stages emerged as a separate church body.

The Mülheim Association is not only the oldest but also the largest Pentecostal body in Germany. It also developed somewhat independently of the Pentecostal movement in the English-speaking world. For example, it rejected one of the major doctrinal foundations of Pentecostalism, which tied the baptism of the Holy Spirit to the visible evidence of speaking in tongues. The movement was also open to contemporary approaches to biblical scholarship and tried to reconcile with Reformation theology. As such, prior to the Charismatic revival in the 1970s, it often found itself at odds with the larger international movement.

The Mülheim Association survived the Nazi era and the division of Germany following the war. Today it is headquartered in Niedenstein, Germany. The Association has been in decline, and by the end of the 1990s it reported 3,180 members.

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See also: Evangelical Church in Germany; Pentecostalism.

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Muridîyya

Muridîyya is the Arabic version of the name of a Muslim brotherhood or Sufi order (Arabic: *tariqa*) that was

Muslim pilgrims gather at the Grand Mosque of Touba in Senegal for prayers. Thousands of disciples of the Muslim Muridîyya brotherhood visit Touba as part of the annual Magal pilgrimage in the holiest week of the Muridîyya calendar, commemorating the 110th anniversary of the departure into exile of their spiritual guide Sheikh Ahmadou Bamba. (© Pierre Holtz/epa/Corbis)

founded toward the end of the 19th century by the charismatic Sheikh Ahmadou Bamba (ca. 1853–1927) in Senegal (West Africa). In French, the official language of Senegal, the order is known as Mouridisme, and in English the followers of this Sufi order are referred to as Mourides. The basic meaning of the Arabic word *murid* from which these terms are derived is *aspirant*, that is, one who seeks after progress on the mystical path of Islam.

Probably no Muslim community in sub-Saharan Africa has been the subject of more attention, both academic and non-academic, than the Muridîyya. This seems to be one of the reasons why their importance and influence tend to be exaggerated. Although reliable statistical data is not available, it is likely that about one-third of the Muslim population in Senegal can be counted as followers of Bamba. We can thus estimate the membership of the Muridîyya at about three million in 2001. Outside Senegal, the Muridiyya has recruited few followers. However, Senegalese Mourides can now be found in many francophone African countries and in countries of the Middle East. Since the 1970s, they have established important diaspora communities in Europe, particularly in Italy, France, and Spain, and in the United States, most notably in New York and Chicago. The influence of Ahmadou Bamba has been further extended by the efforts of additional teachers such as Sheikh Abdoulaye Dieye, who founded the independent Islamic Society of Mourids of Reunion, from whence he has built an international following.

The life of Ahmadou Bamba is surrounded by countless legends that remain tremendously popular among Senegalese Muslims. Some of these legends have found their way into modern Senegalese literature, popular music, and arts such as glass painting. Bamba can in fact be described as a national saint of Senegal, and his portrait can be seen on the walls of shops and private houses all over the country. It is possible to distinguish four phases in the development of the Muridîyya: the founding years (ca. 1880–1912), the transition from rejection to acceptance of colonial rule (1912–1927), the cooperation with two successive political regimes and the expansion of peanut cultivation (1927–1970), and finally, the shift from agriculture to modern business and the establishment of diaspora communities around the world (ca. 1970 to the present).

Bamba emerged as a religious leader after the death in 1882 of his father—a religious scholar, teacher, and advisor to a local ruler. In 1887, he founded the village of Touba in the region of Baol, which later became the capital of the Muridîyya. At that time, he had not yet established his own Sufi order, but practiced the recitation formulas (*awrad*, singular *wird*) of other orders, such as the Qadiriyya, the Shadhiliyya, and the Tijaniyya.

Around the same time, the French succeeded in destroying the local kingdoms of the Wolof, the primary ethnic group in Senegal. In this situation, Bamba's mysticism became the rallying point for a rapidly

increasing number of followers, mostly of Wolof origin. As members of the former ruling elite and the warrior class were part of Bamba's entourage, Bamba himself came under suspicion of being the possible leader of an anti-colonial revolt. As a result, he was exiled in 1895. Bamba spent seven years in Gabon and, after a brief stay in Senegal, another four years in Mauritania. He returned to Senegal in 1907.

The exile of Bamba did not lead to a decrease in the number of his followers, as the French had hoped. Nevertheless, from about 1910 on, relations between the Muridîyya and the French gradually improved. Bamba repeatedly declared his loyalty to the French cause and urged his followers to obey the orders of the administration. During World War I, Bamba recruited 500 soldiers from among his disciples, and these were sent to Europe in order to fight for the French army. However, Bamba was never permitted to live in Touba again. When he died in 1927, the administration gave permission to bury him at Touba, where his tomb became the destination of an annual pilgrimage.

After the death of Ahmadou Bamba, his eldest son took over the leadership of the Muridîyya, at that time numbering about 100,000 people, most of them Wolof. Up to the present day, the brotherhood's supreme leader (called the Khalife général) is one of Bamba's two surviving sons. Under this new leadership the Muridîyya continued to expand rapidly into the so-called new territories, that is, into hitherto uncultivated areas of the Senegalese hinterland. New rural communities were established in these areas, and the members of these communities committed themselves to the cultivation of peanuts. The severe drought in the early 1970s and the later dramatic drop in the price of peanuts occasioned the move of many followers into the urban centers of Senegal, where they set up business enterprises in the modern sector, some migrating to Europe and the United States.

The doctrine of the Muridîyya does not essentially deviate from what might be called standard Islamic mysticism, although a difference has been noted between the "official" doctrine and its popular interpretation. The former stresses compliance with the Islamic norms related to prayer, fasting, and so on and emphasizes the necessity of a "spiritual education" that in turn is based on the disciple's total obedience and submission to his master. The Muridîyya also assign a central role to the Prophet Muhammad. On several occasions, Bamba claimed to have had an encounter with the Prophet, who Sufis usually believe can still appear and talk to whomever he wishes. According to Muridîyya hagiography, the first of these encounters took place in 1893. After that time, Bamba stopped practicing the liturgy (wird) of the other Sufi orders and began to present himself as the "servant of the Prophet." For the Muridîyya, this encounter meant that Bamba had acceded to the position of the supreme Muslim saint (*qutb al-aqtâb*).

In popular imagery, the position of Bamba as the supreme qutb gave rise to the belief that Bamba and his living representatives can guarantee success in this world and salvation in the hereafter. Moreover, the members of a group within the Muridîyya known as Baye Fall hold that they will go to paradise only on account of their total commitment to their spiritual master, without needing to comply with the ritual norms of Islam. This commitment usually takes the form of work for a Muridîyya leader, be it in the peanut fields or in a modern profession. The Baye Fall justify their conduct by pointing to the alleged sayings of Bamba, including "Work is prayer," and "Work for me, then I will pray for you." Indeed, the extraordinary spiritual value attached to physical work—not only by the Baye Fall, but also by many other followers—is perhaps the most peculiar feature of Muridîyya doctrine.

A spectacular event in Muridîyya community life is the annual pilgrimage (*magal*) to the Holy City of Touba, which is a kind of state within a state and during the 1990s developed into one of the biggest Senegalese cities. In recent years, the magal has brought together some two million people—including some of Senegal's most prominent politicians—who exalt the memory of Ahmadou Bamba. Another distinctive practice of the Muridîyya relates to ritual: the Mourides regularly meet in groups to recite Bamba's religious poetry, known as *khassaites* (from Arabic *qasa'id*, singular *qasida*, poem). Some of this poetry is in praise of the Prophet Muhammad, and other poems can be described as vulgarizations of mystical teachings.

Muridîyya Headquarters
c/o Son Excellence le Khalife Général de Mourides

Touba
Senegal
http://touba-internet.com/top_contacts.htm (in French)
http://www.toubaislam.org/ (in French and English)

Ruediger Seesemann

See also: Islam; Muhammad; Shadhiliyya Sufi Order; Sufism; Tijaniyya.

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Musama Disco Christo Church

The Musama Disco Christo Church (MDCC) is one of the spiritual churches in Ghana. In 1919 Prophet Jemisemiham Jehu-Appiah (1893–1948), born Joseph W. E. Appiah, a former Methodist preacher and schoolteacher, had a vision of three angels who sent him on a mission. He was filled with the Spirit and began to perform miracles, establishing the Faith Society with the assistance of a woman named Abena Bawa, whom he renamed Hannah Barnes. This prayer and Bible study group within Methodism became distinguished by its practice of prophecy, healing, and speaking in tongues. In 1922 the group's members were dismissed from the Methodist Church, Ghana, for alleged "occult practices."

Appiah and Barnes then founded the Musama Disco Christo Church (Army of the Cross of Christ), a name given by heavenly revelation. They established the holy city of Mozano (my [God's] town), which Appiah was given by the local chief to develop his own settlement. Appiah based his complex church organization on the traditional Fanti court and became the Akaboha I. Hannah Barnes, the Akatitibi (queen mother), was taken up into heaven and given instructions, including the revelation that she would marry Akaboha I, which she did after the prophet received a similar revelation. The movement spread and Akaboha I gave new heavenly names—each one unique and never repeated—to the thousands who joined, a practice that continues today. Members speak a special language in greeting and wear distinctive copper rings and crosses. Akaboha I died in 1948 and was succeeded by his son Matapoly Moses Jehu-Appiah (1924–1972), who was credited with a miraculous birth and became Akaboha II. In 1951 a new holy city, New Mozano, was established.

The MDCC is noted for its ban on ancestor rituals and its use of medicines. It has an elaborate system of angels, whose names are to be mentioned in prayer. The MDCC has complex rituals, involving several sacred objects, including an ark of the covenant in a holy shrine that only the Akaboha and senior ministers can enter to offer prayers and make petitions. The church has other sacred places and fast days, and its rituals involve sacrificial animals, candles, incense, rosaries, and elaborate ceremonial gowns. Healing rituals include the use of anointing oil and holy water. The office of the Akaboha, who is also called the General Head Prophet, is hereditary in the Jehu-Appiah family, and the Akaboha has both spiritual and political duties. On the death of Akaboha II in 1972, his eldest son Prophet Miritaiah Jonah Jehu-Appiah became Akaboha III. Another son of Akaboha II, Jerisdan Jehu-Appiah, has established the MDCC in Britain.

The MDCC, together with the Twelve Apostles and the African Faith Tabernacle, are the largest of the

spiritual churches in Ghana, with about 125,000 affiliates each in 1990.

Musama Disco Christo Church
c/o Mozano
PO Box 11
Gomoa Eshiem
Ghana

Allan H. Anderson

See also: Methodist Church, Ghana.

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Muslim Brotherhood

The Muslim Brotherhood, al-Ikhwan al-Moslemoon, is one of the most important movements of contemporary Islamism, the revival of ultraconservative Islam with the aim of re-creating governments ruled by Islamic law throughout the Middle East. The Brotherhood was founded as a youth movement in 1928 in Egypt. Its founder, Hassan al-Banna (1906–1949), was a Muslim cleric concerned about the current drift of the Islamic public away from what he saw as Orthodox belief and practice, and he wanted to woo the next generation to the traditional Muslim way as defined in the Koran, the Muslim holy book, and the *hadith*, the accounts of the Prophet Muhammad and his companions. Both are considered the authorities for the formation of a Muslim lifestyle.

The call for a return to the Koran appealed to many Muslims, and the Brotherhood built a large base nationally. In the 1930s, however, it began to focus more clearly on political issues, in part occasioned by the pullout of British forces from Palestine and the resulting conflict between Jewish settlers, many advocating a Jewish homeland, and Muslim Palestinians. The Brotherhood openly favored the Palestinian cause. The situation in Palestine called attention to the weakness of the Egyptian government, which was heavily influenced by Great Britain.

By the end of the 1930s, al-Banna had outlined a program for the Brotherhood summarized in "The Twenty Principles for Understanding Islam," which was included in his book *The Message of the Teachings*. According to al-Banna, Islam speaks to all of the spheres of life; from personal conduct to the running of government and the business world, the basics are plainly laid out in the Koran and hadith. Recognition of Allah's existence is the primary attribute of the Muslim. Everything that has been introduced into the community that is without a base in the Koran or hadith should be abandoned, especially the popular practices of folk magic. Further, the divisions of the four Sunni legal schools are considered relatively unimportant, and wasting time on minor legal matters should be discontinued. And, most important, from belief comes action, for although good intentions are important, they must generate righteous deeds.

As part of its program, the Brotherhood became involved on a more clandestine level in the conflict between Palestinians and the new Jewish settlements in Palestine that escalated after the formation of the nation of Israel. In 1948 members of the Brotherhood joined the forces that attempted to block Israel's stabilization. Meanwhile, in Egypt, it attempted to change the government by assassinating various officials, including one prime minister. The violence in Egypt came back on the Brotherhood in 1949 when al-Banna was himself assassinated.

The death of al-Banna set the context for the rise of Sayyid Qutb (1906–1966). Qutb was in the United States when al-Banna was killed, but upon his return to Egypt he devoted his life to the Brotherhood cause, having integrated the ideas of al-Banna with those of Indian Muslim leader Sayyid Abul A'la Mawdudi (1903–1979), founder of Jamaat-e-Islam. Mawdudi had projected the ideal image of a state administered by Muslims who adhere to the Koran and hadith and who would enforce Islamic law upon the land. Likewise,

Muslim Brotherhood leaders mark the centenary of Imam Hassan al-Banna. Banna founded the Muslim Brotherhood movement in Egypt in 1928. (© Jamal Nasrallah/epa/Corbis)

Qutb looked for nothing less than a total reformation of Egyptian government and society.

Qutb became the chief editor of the Muslim Brotherhood's periodical and authored the first books that represented this new perspective, built around al-Banna's theme of Islam as a complete way of life. In 1954, Gamal Abd an-Nasser (1918–1970) led the coup that overthrew the Egyptian government, but rather than move toward an Islamic regime, he declared a Socialist and nationalist government. He also had been the victim of a failed assassination attempt by the Brotherhood, and soon after assuming the presidency he moved to crush them. He was additionally motivated by the fact that the Brotherhood was the one significant political force that could oppose his plans for a new Egypt. Included in the mass arrests that ensued was Qutb, who would spend the next decade in jail. While in jail, he penned his major work, published soon after he was released. In *Ma'alim fi al-tariq* (later translated into English as *Milestones*), he condemned the Nasser government as essentially un-Islamic and laid the foundation for the broad program of reform since advocated by the Brotherhood. Based upon his reading of the book, Nasser again moved against the surviving remnants of the Brotherhood. The top leaders, including Qutb, were arrested and executed.

In *Milestones*, Qutb explained the need for Muslim opposition to Western decadence, symbolized most clearly in the West's moral turpitude, its merchandising of women and sex, and its racism. One sign of Egypt's problem, he wrote, was the influx of Western degeneracy. More important, Qutb merged Mawdudi's call for an Islamic revolution with a Leninist approach, calling for an Islamic vanguard to organize and overthrow the un-Islamic political powers. Although stopping short of explicitly calling for the use of force and violence to implement his program, he provided a platform by which the use of violence could be justified.

In Egypt, the presidency of Anwar Sadat (1971–1981) created hope. He released all the remaining Brotherhood prisoners and promised to implement Islamic law in Egypt. The Brotherhood in turn pledged to renounce violence. Sadat's public movement away from many of Nasser's policies somewhat concealed his own attempt to create a middle ground between the visions for Egypt of Nasser, on the one hand, and of Qutb, on the other. The Brotherhood's support of Sadat ended with the Camp David Accords and peace with Israel in 1979. A variety of militant factions emerged, including one named Islamic Jihad, accused of Sadat's assassination two years later.

Eventually, after renouncing violence, the Brotherhood was allowed to become active again as a popular religious movement. It also integrated itself into the Egyptian government as a conservative Islamic political party. Although the writings of al-Banna and Qutb continue to inspire its members, the elements of its most radical past appear to have been largely inherited by other newer groups, not the least of which is al-Qaeda, the movement led by Saudi Arabian terrorist Osama bin Laden (b. 1957). Bin Laden's primary

contact with the Brotherhood has come from his association with leaders of the Islamic Jihad, including Ayman Al-Zawahiri, who sits on al-Qaeda's Majlis-e Shura (consultative council), and other leaders like Abd al-Salam Faraj and Sheikh Omar Abdel Rahman, who contributed substantially to the Islamic perspective that bin Laden has come to hold, which legitimizes terrorist activity. Through the 1980s, Rahman carried the Brotherhood's banner, calling for an Egyptian state ruled by Islamic law. Under government pressure, he left Egypt and relocated to the United States. He is now in a U.S. prison after being convicted of charges related to the 1993 bombing of the World Trade Center.

In 1987 the Brotherhood supported the merger of several Egyptian political parties to form the Labour Islamic Alliance. Members of the Brotherhood won more than half of the Alliance's 60 seats in the national legislature, the People's Assembly, which has more than 400 members. However, in 1995, the Hosni Mubarak government again moved against the group on the grounds that it gave support to violence-prone militants. The government closed Brotherhood offices and confiscated its assets. In 1999, 20 of its most senior leaders were arrested, and as the 21st century begins its public presence in Egypt has come to an end.

At the same time, the Brotherhood claims to exist in more than 70 countries. People sympathetic to the Brotherhood in England maintain a website, http://www.ikhwanweb.com/. In other Middle Eastern countries, it has had very different histories. It has been most successful in Jordan, where since 1989 it has developed a political party, the Islamic Action Front, and has been very active in national politics under its spiritual leader Abdul Majeed Thneibat. The Syrian branch, on the other hand, was brutally suppressed by the Syrian army following its involvement in an insurrection in 1982. Some of its members were finally released from prison as part of the celebration of the Syrian president's 25th anniversary in power, but the group remains marginalized and suspect.

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See also: Islamism; Jamaat-e-Islam; Muhammad.

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Muslim World League

The Muslim World League was founded in 1962 as a relief organization working in several predominantly Muslim countries. However, over the years a secondary goal, that of advancing Muslim unity internationally, has come to dominate its program. The League has also devoted considerable time and energy to promoting Islam throughout the world and to defending Muslims, especially in those countries in which they are a minority.

The Muslim World League has its headquarters in Mecca, Saudi Arabia, in a building given by King Fahd bin Abdul Aziz (1923–2005), and the Saudi government continues to support the work of the League financially. That work is guided by a Constituent Council, composed of 62 members—all prominent scholars and thinkers from throughout the Muslim world. The executive branch of the Council, the Secretariat-General, is charged with implementing the Council's policies. The World Supreme Council of Mosques consists of 20 members representing various Muslim peoples and minority groups plus 30 additional members who seek the restoration of the mosque's role to what it was during the early days of Islam. The World Supreme Council also strives to gain freedom to propagate Islam in various countries of the world and to preserve Muslim religious endowments (charitable funds). The Islamic Jurisprudence Council is a group of scholars and jurists who study Islamic problems and attempt to suggest solutions based upon their study of the Koran,

the Sunna, and the consensus of the Muslim scholarly community.

Among the more interesting structures associated with the League is the Commission on Scientific Signs in the Holy Qur'an and Sunna, which was suggested by the World Supreme Council of Mosques. This commission is a body of Islamic scholars who investigate and circulate information on the scientific and natural phenomena discussed in the Koran and Sunna in the light of modern science.

The League's headquarters and several of its national chapters sponsor websites. It has opened offices in more than 30 countries around the world, including both those in which Muslims predominate and those in which they are a minority. It publishes the weekly *World Muslim League Journal.*

Muslim World League
PO Box 537
Makkah al-Mukarramah (Mecca)
Saudi Arabia
http://www.themwl.org/

Gary Burlington

See also: Islam; World Muslim Congress.

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Mutima Walowa Wa Makumbi

Emilio Mulolani Chishimba (b. ca. 1921), a Zambian of Bemba ethnicity, founded the movement known as Mutima Walowa Wa Makumbi (Sweet Heart of the Clouds) in 1951. *Sweet Heart* represents the mystical experience of God available to believers through Chishimba. *Clouds* is a double reference to the barren spirituality of Europeans (that is, white, rainless clouds practicing a male-focused Christianity) in contrast to the fecund spirituality of Africans (that is, black, rain-bearing clouds practicing a balanced male/female Christianity).

In 1950, 14 years before Zambian independence, Chishimba, a Roman Catholic lay leader, received a revelation from the Virgin Mary. Her message, which revealed the selection of Chishimba as her representative on Earth, upheld God's androgynous nature and announced the Virgin's status as savior for Africa and her seniority over Jesus—revelator of God's male aspect and savior of Europeans—as well as the elevation of Africans over Europeans in world spiritual leadership. Chishimba rejected the bishops' authority, substituted a traditional Bemba meal for the Eucharist, and replaced gendered congregational seating with mixed-gender seating. He encouraged overnight worship gatherings, egalitarian relations between the sexes, and fasting leading to direct encounters with God. The Mutimas separated from the Roman Catholic Church in 1958.

Chishimba taught that a true relationship with God restores the innocence of Eden. He therefore promoted nude baptism. His church supported Simon Kapwepwe's (1922–1980) political message of African isolationism against the internationalism of Dr. Kenneth Kaunda's (b. 1924) postcolonial government. As a result of public outrage over nudity and government fears of internal stability, Chishimba's church was banned in the 1970s; believers were arrested and many followers defected. Chishimba dropped nude baptism but continues to teach its validity in principle. The church is still illegal in Zambia.

The story of Chishimba's birth is a paradigm through which he understands the Bible and the relationship between Africans and Europeans. Chishimba's mother, Chilufya, married a European named Stuart and gave birth to two children. Abandoned by her husband, Chilufya then married a Bemba, by whom Chishimba was born about 1921. Later Chilufya returned to Stuart. Chishimba was given to foster parents because Stuart threatened to drown him.

As Chishimba points out, the story of Rebekah's twins (Genesis 25 and 27) parallels his own. Chilufya, like Rebekah, gave birth to children representing two nations. The biblical prediction that the elder sibling would serve the younger supports the idea that Chishimba must usurp the spiritual position of the pope, while Africa must become the epicenter of Christianity. Jesus' words—"The first will be last" (Luke 13:30)—further confirm this view.

The lunar calendar regulates Mutima holy days. Believers consider the seventh day holy. Worship is influenced by the Catholic Mass but venerates the female aspect of God manifested in Mary. Vegetarianism,

prayer, and fasting are encouraged. Accepting church teaching, adherence to the Mutima ethical code, and suffering to liberate androgynous souls from gendered bodies all produce salvation. Chishimba is revered as Guide and Parent in whom the female aspect of God resides. He is the final religious authority and the source of all church liturgy.

A laity and celibate clergy comprise the church. The highest clerical rank is that of Apostle, a position open to women. Other church ranks are Disciple, some of whom are celibate while others lead a lay life and may marry more than one wife; Servant, a lay rank with authority over mundane issues at the local level; and Freed One, members without rank. Clergy live in rural and urban communes known as Queen's Villages and are supported by their own labors, lay contributions, and church-managed businesses. The church is administered hierarchically at the national, provincial, and local levels.

The Mutima Church is confined to Zambia and its membership numbers are unknown. Hugo Hinfelaar (1994) estimates the number at 5,000, but church leaders claim the number to be 50,000 to 100,000.

Gary Burlington

See also: Mary, Blessed Virgin; Roman Catholic Church; Women, Status and Role of.

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■ Myanmar

Myanmar (formerly Burma) is a multicultural country of 50 million people, with a new "siege-proof" capital deliberately located deep in the remote countryside at Nay Pyi Taw, 199 miles north of Rangoon (Yangon).

Ruined pagodas of the former city of Bagan (Pagan), Myanmar. The site was an important Buddhist ceremonial center. (© Rfoxphoto/Dreamstime.com)

Approximately 70 percent of the country is Ba-ma (Burmese), and the remaining 30 percent are members of various other ethnic communities. Official statistics claim 90 percent are Buddhist, 5 percent Christian, 3 percent Muslim, 0.5 percent Hindu, and 1 percent continue to follow premodern traditional faith. More likely estimates are 12 percent Muslim and 3.5 percent Hindu. In either case, demographic certainty about religion is difficult because many people do not want to tell the censor the truth lest it work against them. Myanmar is a troubled religious plurality, and combined with the latent, simmering power of a huge Buddhist *sangha* (monks' order), 300,000 strong, this makes religion a serious political issue.

Important religious minorities notwithstanding, Buddhism is clearly the largest and most influential

MYANMAR

faith in Myanmar. Most Burmese and many from the minority communities are Theravada Buddhist. The religion has had a presence in Myanmar for more than 1,000 years, and it coexists alongside a rich indigenous, apotropaic, magical animism (*nat* and spirit worship, the close involvement of Baydin Sayas or astrologers with official life). Early Pyu and Mon Buddhist kingdoms in lower Burma were replaced with the rise of Pagan, a golden age of Buddhism lasting from 800 to 1300 CE, followed by the Ava period (to 1550), the Toungoo (to 1750), and finally the Konbaung (dissolved by the British in 1885).

The British ignored Buddhism, leaving the still-medieval theological and clerical structure ill-equipped to meet modernity and to work out its own destiny. Even so, Buddhism became a potent ingredient of

Myanmar

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	20,410,000	36,851,000	73.6	0.89	40,879,000	43,552,000
Ethnoreligionists	3,000,000	5,200,000	10.4	0.25	5,000,000	4,500,000
Christians	1,350,000	4,002,000	8.0	1.83	4,828,000	5,498,000
Protestants	963,000	2,600,000	5.2	1.74	3,200,000	3,600,000
Roman Catholics	268,000	660,000	1.3	0.72	800,000	900,000
Independents	87,200	780,000	1.6	3.81	1,000,000	1,200,000
Muslims	1,000,000	1,900,000	3.8	0.89	2,150,000	2,300,000
Hindus	450,000	855,000	1.7	0.80	940,000	1,000,000
Confucianists	0	750,000	1.5	0.89	900,000	1,000,000
Agnostics	50,000	250,000	0.5	0.89	350,000	450,000
Chinese folk	80,000	132,000	0.3	0.89	145,000	160,000
Baha'is	11,200	85,000	0.2	0.89	140,000	200,000
Atheists	26,000	21,000	0.0	0.89	35,000	40,000
Jains	500	2,500	0.0	0.89	5,000	7,000
Sikhs	5,000	1,400	0.0	–6.97	1,000	1,000
Zoroastrians	200	700	0.0	0.92	700	700
Jews	200	20	0.0	0.85	30	30
Total population	**26,383,000**	**50,051,000**	**100.0**	**0.89**	**55,374,000**	**58,709,000**

nationalist ambitions, with key figures like the monks U Wissara (d. 1929) and U Ottama (d. 1939) taking leading roles in defying colonial rule in the 1920s and 1930s. The assassination of Bogyoke Aung San (ca. 1914–1947) was a crucial tragedy because he alone had worked out a vision for the newly independent nation that brought together the various religio-ethnic constituencies.

The first prime minister of the independent Myanmar was U Nu (1907–1995), a well-meaning ardently pro-Buddhist but somewhat unrealistic leader. Unfortunately, the army (Tatmadaw) used his zeal for religion as an excuse to seize power in 1962. The new government withdrew recognition of Buddhism as the state religion. It also ordered all religions to register with the government. In 1966 the government nationalized all religious schools (except seminaries) and medical facilities, and ordered all foreign missionary workers (mostly Christians) to leave the country.

Attempts by the several military regimes to "purify" Buddhism through reform councils (in 1965, 1980, and 1985) have brought the sangha under nominal government control. Yet in 1988 and 1990, the sangha showed vital support for the democracy movement, even "overturning the begging bowl" (*patta ni kauz za na kan*) to prevent the military from making merit the most crucial Buddhist ritual aim. Further, in September 2007, a mass protest suddenly erupted led entirely by Buddhist monks (and thereby named the Saffron Revolution). Tens of thousands of monks paraded in monsoon conditions citing the Metta Sutta and briefly offering the hope of regime change. The event, as close to an uprising as Myanmar has had since 1988, was put down by the state in the usual brutal manner, with many monasteries closed and monks sent home. But the Buddhist sangha again showed its key place in society in the aftermath of the May 2008 Cyclone Nargis, which devastated the Ayeyarwaddy delta, killing thousands and leaving 2.4 million homeless and in danger. The Myanmar military government refused most international aid and even discouraged internal private donors, leaving the sangha alone as the only initial conduit for help: providing food, shelter, medical care, and compassion. Despite the present state's Peace and Development Council's dislike of sangha autonomy, the junta knows that its authority must at least in part be established on its identification with Buddhism. An increasing engagement with the

religion for political purposes is paradoxically evident, with emoluments showered on cooperating monks and public displays of the junta's religious piety.

Various Buddhist organizations in Myanmar reflect the several schools of thought within the country's Theravada Buddhism. The largest number identify with the Thudharma, and the Shewgyin and Dwara sects are also important minorities. In the late 20th century, several Burmese meditation masters, most notably Mahasi Sayadaw (1904–1982), U Ba Kin (1899–1971), and Satya Narayan Goenka (b. 1924), built large international followings. These have become embodied in such groups as the Insight Meditation Society, the International Meditation Centres, and the Vipassana Meditation Centres.

Of the minority faiths, Hinduism retains a close connection with Buddhism, despite serious pogroms against Indian expatriates in the past. Most of the remaining Hindus are descendants of immigrants from Tamil-, Bengali-, and Telegu-speaking parts of India.

Christianity is chiefly represented by the Roman Catholic Church and an assortment of Protestant denominations linked with the Myanmar Christian Council. Christianity continues to grow, in part through natural increase and because of missionary success among the hill tribes. The first Christian missionaries entered the country in the 16th century. Representatives of the Church of England came in 1825 and the result of their activity is now manifest in the Church of the Province of Myanmar, created in 1970. Of the various Protestant and Free Churches that opened work through the 19th and 20th centuries, that of the American Baptists attained legendary status as a landmark of the Protestant missionary movement. The Myanmar Baptist Convention now has almost 500,000 members, but a total Baptist affiliation is estimated at one million.

Islam in Myanmar is comprised of three distinct constituencies, all largely Sunni: the distressed and persecuted Rohingyas in the Arakan region on the Bangladeshi border, the Indian Muslims, and the mixed-marriage Burmese Muslims (called Zerbadees). There is a single Jewish synagogue in Yangon. Established in 1896, it now serves a small community of 25 to 50 persons. Taken together, religion is still a commanding force in this country, one of the poorest on Earth where millions live in extreme poverty and fear, and which has endured so much in recent decades.

J. Gordon Melton

See also: Church of England; Church of the Province of Myanmar; International Meditation Centres; Insight Meditation Society; Myanmar Baptist Convention Theravada Buddhist.

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Myanmar Baptist Convention

The Baptists were the first Protestants to enter Burma (since 1989 known as Myanmar). The mission work actually began when Adoniram Judson (1788–1850), who had arrived in India under the auspices of the Congregationalist organization the American Board of Commissioners for Foreign Missions, converted to the Baptist faith and upon his arrival in Calcutta was rebaptized by a British Baptist. Judson settled in India but was forced out by the authorities and in 1813 relocated to Rangoon (now Yangon). He eventually received the support of the American Baptists; in fact, his work became the occasion for the formation of the Triennial Convention (now a constituent part of the

American Baptist Churches in the U.S.A.), through which American Baptists built their international missionary endeavor.

Judson set out to master the Burmese language and produced the first Burmese grammar text and later the standard Bible translation. The British Baptists in India gave Judson a printing press in 1816, which allowed him to found the Baptist Mission Press. Judson would go on to publish the Bible in four additional languages.

Growth really began in 1828 with George Boardman (1801–1831) and his wife, Sara Hall Boardman, who began work with Ko Tha Byu, a convert from among the Karen people. The three soon had a flourishing work among the Karen. Work was later developed among the Zomi and Kachin. Members were also received among the Burmese and the Shan. To assist the mission, the Burman Theological Seminary (1936) and the Karen Theological Seminary (1845) were opened. These various missions were combined in 1865 into the Burma Baptist Convention. Among the first activities of the Convention was the founding of Rangoon Baptist College, later Judson Baptist College. In 1880 representatives from the Karen people in Burma began work among their people residing in Thailand, resulting in the establishment of the Karen Baptist Convention in that country.

Early in the 20th century, Dr. Gordon S. Seagrave (1897–1965) began his career as a medical missionary in the northeast part of the country near the Chinese border. The story of his work under relatively primitive conditions was told in two books, *Waste-Basket Surgery* (1938) and *Burma Surgeon* (1943).

The mission suffered greatly through the mid-20th century. During World War II, the Japanese invasion led to the wide-scale destruction of property, which was slowly rebuilt after the war. In 1965 church property was again lost when all of the church's schools (including Judson College) and medical facilities were nationalized. In 1966 missionary personnel were deported, though the leadership and administration of the convention had already been turned over to the Burmese in the 1950s. The loss of the missionaries, however, seemed to spur growth. In 1963 there were around 216,000 members. In the next 30 years the membership more than doubled, and growth has continued to the present. In 2005 the Convention reported more than 650,000 baptized members and more than 600,000 additional unbaptized members.

The Convention is a member of the World Council of Churches, the Baptist World Alliance, and the Myanmar Council of Churches.

Myanmar Baptist Convention
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See also: American Baptist Churches in the U.S.A.; American Board of Commissioners for Foreign Missions; Baptist World Alliance; World Council of Churches.

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Myôchikai Kyôdan

Myôchikai Kyôdan, a Japanese new religion, was founded by Miyamoto Mitsu (1900–1984) in 1950. Along with her husband, Kohei, Miyamoto joined Reiyukai in 1934 and practiced rigorously. In 1945 Kohei died, and in 1950 Mitsu broke away and became independent of Reiyukai, taking 300 followers with her.

Myôchikai Kyôdan has a sanctuary in Chiba Prefecture, and a religious pilgrimage to this sanctuary is important in the movement's practices. The main cer-

emonies held there are the Kaishu (Miyamoto Mitsu) ceremony in the spring and the Daionshi (Miyamoto Kohei) ceremony in autumn. Myôchikai Kyôdan values the Lotus Sutra, ancestor worship, and repentance. Members are admonished to venerate their ancestors by offering them memorial rites utilizing the Lotus Sutra on a daily basis.

The current leader of Myôchikai Kyôdan is Miyamoto Takeyasu. Its headquarters are in Tokyo, Japan. In 2000 it reported 1,070,813 members.

Myôchikai Kyôdan
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Keishin Inaba

See also: Reiyukai.

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N

Nagarjuna

3rd century CE

As a writer and the founder of one of the most important early schools of Buddhism, Nagarjuna is considered a seminal figure in the emergence of Buddhism on the world stage. At the same time, he is one of the more elusive figures in Buddhist history, with little actual known data about his life, including his birth and death dates. He became an honored figure in the Buddhist community, and when biographies were finally attempted after the passing of many centuries, they were filled with unreliable legendary and mythical material.

He is believed to have lived in southern India in the third century CE, though he is identified with Nalanda University, which was located in Bihar state. There is some reason to consider him to have been born in a Brahmin family. He is known primarily through his writings, which together form a body of commentary on the wisdom (*prajnaparamita*) texts, consisting of some 40 separate works such as the Heart Sutra and the Perfection of Wisdom Sutra. He developed a widely utilized methodology that reduced many arguments to absurdity and arrived at a middle position that eliminated dichotomies and extremes. His major work is the *Mula Madhyamaka-karika* (*Memorial Verses on the Middle Teaching*).

His teachings became the basis of the Madhyamika, or Middle Way, School. Central to his thought is an understanding of the non-essentiality of phenomenal reality and the related concept of *shunyata,* or emptiness. Nagarjuna concluded that the self is essentially "empty," that is, lacking in ego. This emptiness is also equivalent to the absolute. Thus he reasoned that union with the absolute is a form of liberation or release. The idea of emptiness was so central to Nagarjuna's thought that the Madhyamika School was popularly referred to as the Shunyatavada, or emptiness, School.

Edward A. Irons

See also: Mahayana Buddhism; Nalanda.

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Nagorno Karabakh Republic

The Nagorno Karabakh Republic, also known as Artsakh, is a territory on the eastern end of the Armenian Plateau, now completely surrounded by the nation of Azerbaijan. In the fourth century CE Armenia was on the battle line between the Persian and Byzantine empires, and was partitioned between the two powers in

387 CE. Artsakh became part of what was called Caucasian Albania (nothing to do with the present state of Albania in the southern Balkans). The region subsequently came under strong Armenian influence. The region became part of the larger world of Armenian culture and religion (including the Armenian Apostolic Orthodox Church), but existed through the centuries sometimes as an independent nation and sometimes as a part of neighboring states. Because of the mountainous nature of the region, rule from outside was always difficult.

In 1747, Muslim rule from Persian was established through the Karabakh Khanate, a semi-autonomous feudal state. In 1805 Russia won control of the region, but was not able to make its hegemony effective until 1813, when Persia formally ceded all claims to it. Russia abolished it and replaced it with a military occupation. The Russians encouraged Muslims to leave the land and welcomed Christians who formerly resided in Persia, a policy that made the land even more culturally homogeneous.

Russian rule continued through World War I and then the region passed to the Soviet Union. After the war, local forces and the great powers debated Karabakh's future. Locally, an Armenian Assembly of Nagorno-Karabakh declared independence and went about setting up a national government. Later, Ottoman troops entered Karabakh, meeting armed resistance by Armenians. New plans for self-governance in the region ended with the Soviet Union occupying Karabakh in 1920 and all of Armenia and Azerbaijan the following year. In 1923, the Soviet Union designated the Nagorno-Karabakh Autonomous Oblast as a territory within Azerbaijan SSR. As the Soviet Union began to disintegrate in the early 1990s, the majority Christian Armenian population of Karabakh repudiated its ties to the dominantly Muslim Azerbaijan and moved to unite with Armenia.

Karabakh declared independence in 1991. At the latest estimates, the territory claimed by the newly independent nation included 4,457 square miles of territory inhabited by 145,000 (2002) people. This number represents a drop from an estimated 190,000.

The attempt to set up a new country ignited a war between Azerbaijan and the former Autonomous Oblast, which ended with the Azerbaijanis having lost control of the territory that separated Karabakh from Armenia. Russia negotiated a ceasefire in 1994. The area has remained disputed territory, with the United Nations still attempting to broker a cease fire as late as 2008.

Religiously, the people of Nagorno Karabakh largely express their religion in alignment with their ethnicity. According to the government, the country is 95 percent Armenian, meaning that the people are overwhelmingly members of the Armenian Apostolic Church, whose ruling bishop is located in Echmiadzin, Armenia. This figure represents a sharp rise from a decade earlier when Armenians represented only about 75 percent of the people. The change is largely a result of the migration out of the region by the 40,000 Azerbaijanis.

The remaining 5 percent of the population include communities of Kurds, Russians, Greeks, and Assyrians. Of these groups, three follow a form of Orthodoxy. The Assyrians (Iraqis) follow the Apostolic Catholic Assyrian Church of the East, the Greek the Greek Orthodox Church, and the Russians the Russian Orthodox Church (Moscow Patriarchate). Most Kurds are Muslims. While known to follow different forms of Islam, most are Shia Muslims (as are most Azerbaijanis). There are also a very small number of Protestant and evangelical Christians in Karabakh.

J. Gordon Melton

See also: Apostolic Catholic Assyrian Church of the East; Armenian Apostolic Church (Holy See of Echmiadzin); Russian Orthodox Church (Moscow Patriarchate).

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Nalanda

Known as "the Buddhist University," Nalanda ("the place that confers the Lotus") was a vast Buddhist monastic complex. Located in northeastern India near present-day Bihar, Nalanda was visited by such Chinese travelers to India as Xuan Zong and Yi Jing. They left colorful descriptions of the place. At its height Nalanda housed more than 10,000 monks studying the full range of Buddhist topics, including mathematics, medicine, and logic. However, as it grew in influence its curriculum was increasingly influenced by Hinduism.

Traditional accounts say that Nalanda was first founded by the Magadha dynasty in the fifth century CE. However no archaeological evidence has been uncovered to back this up. It was almost certainly founded by rulers of the Gupta dynasty (320–ca. 620). It was also strongly supported by the Pala rulers (eighth–12th centuries). The complex was ultimately destroyed in the Muslim invasions of the 12th and 13th centuries, beginning with the attack of Mohammad Bakhtyar in 1193. The site of Nalanda was first excavated in 1872 by Alexander Cunningham.

Nalanda was most significant as a site of contact with Tibet. A second Nalanda University was founded in Tibet, near Lhasa, by the monk/scholar Rongston Sengge (1347–1449). More recently, a Nalanda Monastery was founded in Toulouse, France, in 1981, by Lama Zopa Rinpoche and Lama Thubten Yeshe.

Today, tourists may visit the vast ruins of Nalanda. In recent years a Nalanda Institute of Pali Studies, established adjacent to the ruins, has attempted to capture the past glory of the site.

Edward A. Irons

See also: Buddhism; Foundation for the Preservation of the Mahayana Tradition; Tibetan Buddhism.

Ruins of Nalanda in present-day Bihar, India. Nalanda was a university and Buddhist center that dates back to at least the fifth century BCE. (AP Photo/Prashant Ravi)

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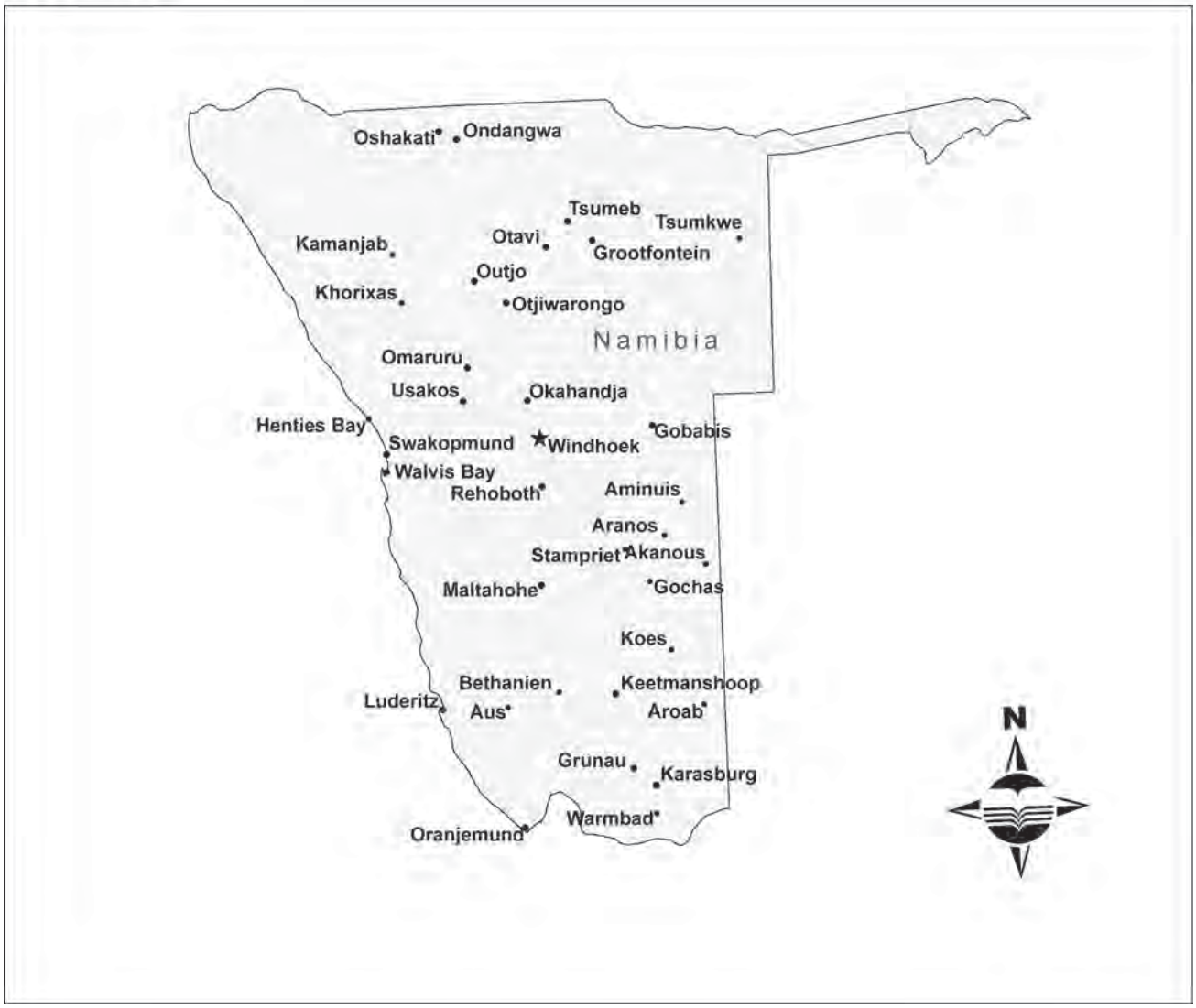
■ Namibia

Namibia is a sparsely populated and largely desert land on the southwest coast of Africa, between Angola and South Africa. Its 318,700 square miles of territory is bounded on the east by Botswana. The Europeans who finally focused attention on Namibia in the 19th century found it inhabited by some 11 different African peoples. Today, among the 2,089,000 people of the country, the more populous groups are the Hereros, the Ovambos (making approximately half of Namibia's population), and the Demaras.

Germany, which came late to the European quest for colonial glory, annexed Namibia in 1884. In the meantime, explorers found it to be wealthy in a variety of minerals, from diamonds to uranium. Following World War I, Germany was stripped of Namibia, which became a trust territory assigned to South Africa by the League of Nations. Then, after World War II, South Africa announced its intentions to completely annex the land, thus beginning a struggle with the United Nations, which had supported Namibia's independence. In 1968 the UN declared South Africa's presence in Namibia to be illegal, but was unable to act as the major Western powers supported South Africa. In the mid-1960s, Namibians organized the South West African

Rhenish mission church in Namibia, built in 1895. (Bildagentur/Stockphotopro)

Namibia



People's Organization (SWAPO) to work for their liberation. A 25-year struggle ensued that often erupted into warfare.

Finally, as changes in the region were undoing the apartheid regime, South Africa finally released its hold on Namibia. In November 1989 the first free elections were held, and SWAPO delegates were swept into power. Independence was formally proclaimed in 1990. The new leadership moved to deal with the effects of apartheid with government actions, including the improvement of living conditions for the Native Africans and the strengthening of literacy programs.

Religion in Namibia today is in many ways shaped by the country's colonial past. Traditional religions do survive among several of the Namibian peoples, especially the Ambo, the Herero, the Heikum, and the Kung (or San) bushpeople. Although each group has its own particular religious community, they all share some common beliefs, such as that in a supreme God who is very distant. Because this deity is removed from everyday life, attention in the traditional religions in Namibia tends to be directed to more immediate realities, ancestor spirits, and magical operations. Traditional religion continues to decline in the face of Christian

Namibia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	715,000	1,967,000	91.2	1.37	2,356,000	2,798,000
Protestants	402,000	1,282,000	59.4	3.90	1,489,000	1,687,000
Roman Catholics	116,000	455,000	21.1	5.02	625,000	740,000
Independents	63,200	260,000	12.1	1.94	310,000	400,000
Ethnoreligionists	56,100	128,000	5.9	1.45	110,000	90,000
Agnostics	0	40,000	1.9	6.33	60,000	100,000
Baha'is	300	10,400	0.5	1.45	18,000	30,000
Muslims	0	8,500	0.4	1.45	12,000	16,000
Jews	600	2,600	0.1	1.45	3,000	4,800
Atheists	0	500	0.0	1.48	1,000	2,000
Total population	**772,000**	**2,157,000**	**100.0**	**1.45**	**2,560,000**	**3,041,000**

evangelism and is now followed by less than 5 percent of the population.

Christianity was introduced to Namibia by European missionaries. The London Missionary Society made an initial survey of Namibia early in the 19th century and was a catalyst in establishing the Rhenish Mission, which began missionary work among the Herero people in 1842. The Mission, supported by members of the Evangelical Church in Germany with a combined Lutheran and Reformed background, was soon joined by a second mission established by the Finnish Lutheran Mission. These two missions grew side by side, working with different African peoples. A third Lutheran group, serving only white members, arose in the 20th century.

At the end of the 19th century the Roman Catholic Church began to build a presence in Namibia, in the area immediately south of the Angolan border, among the Ovambo people. Originally assigned to the Diocese of Cimbebasia (Angola), the mission was designated a prefecture in 1892. The Vicariate of Windhoek was established in 1926, becoming a diocese in 1994. A second missionary thrust in the southern part of Namibia was organized as the Vicariate of Keetmanshoop in 1909. Keetmanshoop was also elevated to diocese status in 1994.

Following the takeover of Namibia by South Africa, South Africans moved into the land and brought with them a number of churches, the largest of which was the Dutch Reformed Church, whose membership was limited to whites though it had an all-black affiliate church. The Methodist Church of South Africa established a black mission, and approximately half its membership was black. The United Congregational Church of Southern Africa developed a membership that was 95 percent black. The Apostolic Faith Mission of South Africa, a Pentecostal church, has had a small black membership in what has remained a predominantly white church.

The Anglicans, though the first Christian group in Namibia, did not develop a mission until the 1920s. That work among the Ambo people was originally assigned to the Diocese of Damaraland (South Africa), but more recently a Diocese of Namibia within the Church in the Province of South Africa has been erected, with its bishop stationed at Windhoek.

African Initiated Churches began to appear in Namibia with the successive waves of unrest among members of the Rhenish Mission, the majority of whom were Herero. In 1946 a group left the Rhenish Mission and affiliated with the African Methodist Episcopal Church, a church based in the United States with affiliated work in South Africa since 1892. Then in 1955 a large group of Herero left to found the Oruuano (Community). Then in the 1960s that church split into three factions.

Since World War II, a spectrum of Protestant churches has appeared, many if not most having grown from South African churches establishing congregations in Namibia. There are also a few independent

churches from Botswana, on Namibia's western border, such as the Spiritual Healing Church and the Apostolic Spiritual Healing Church, as well as the Moshoeshoe Berean Bible Readers' Church from Lesotho. Both the Church of Jesus Christ of Latter-day Saints and the Jehovah's Witnesses are also active in Namibia.

A Council of Churches in Namibia was organized in 1978. It is now an affiliate council to the World Council of Churches. The Jewish community in Namibia emerged in the early 1920s, and a synagogue was established in Windhoek in 1924. The several hundred members continue their relationship to the community in South Africa. Namibia has not been considered a major target of Hindu and Buddhist groups, which are very active in South Africa, and support for Islam is minuscule. There are several assemblies of the Baha'i Faith.

J. Gordon Melton

See also: African Initiated (Independent) Churches; African Methodist Episcopal Church; Apostolic Faith Mission of South Africa; Baha'i Faith; Church in the Province of South Africa; Church of Jesus Christ of Latter-day Saints; Dutch Reformed Church; Evangelical Church in Germany; Jehovah's Witnesses; London Missionary Society; Methodist Church of Southern Africa; Rhenish Mission; Roman Catholic Church; United Congregational Church of Southern Africa; World Council of Churches.

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Nanak, Guru

1469–1539

Guru Nanak, the founder of the Sikh religion, was a mystic and visionary caught within the conflicts between Hindus and Muslims for the support of the Indian people.

Nanak was born on April 15, 1469, in Talwandi-Rai-Bhoe in the District of Shekhupur (Pakistan), west of Lahore. He was the son of a land-surveyor and small farmer of the Khatri tribe, a warrior people, of the Bedi tribe.

The devotion to God that marked his mature life began to manifest even in his youth; he seemed often in a meditative state even as he watched over the family's cattle. Stories of his childhood tell of him beginning to utter mysterious sayings at the age of five. When he was seven, he was taken to a teacher from whom he was to learn to read, and he lapsed into silence. Stories also later arose of miracles that occurred during his childhood.

His tendency to withdraw led acquaintances of his parents to suggest that they should move for an early marriage. He eventually married Sulakhani, a Khatri from the Chona sub-caste, and they had two sons, Lakhmi Das and Siri Chand. As he grew to manhood, Nanak learned three languages. He took his basic education in the local Indian dialect, but also studied Sanskrit (the language of the Indian holy books) and Persian, whose poetry he mastered.

Of the many mystical experiences that dotted his life, an early one was particularly important. One day he went to the river to bathe. While there he was approached by "messengers of God" who whisked him

Portrait of Nanak, early-sixteenth-century Indian religious leader, founder of Sikhism, and the first guru of Sikhs. (Michael Freeman/Corbis)

away to a divine court where they fed him sweet nectar. No one saw him for three days, and then upon his return he declared his basic insight that there were neither Hindu nor Muslim. He had arrived at a state of internal harmony and equanimity. He now began to teach with the ideals of love, equality, justice, selfless service, and devotion to God as his central themes. He also denounced religious hypocrisy.

Guru Nanak emerged as a leader of the devotional (*bhakti*) movement, while simultaneously calling for reform of unjust Indian social and religious customs. He dedicated himself to awakening the consciousness of the people even as he attacked the oppression of the caste system, discrimination, and injustice.

In founding the Sikh tradition, Nanak sought to integrate Buddhist, Hindu, and Islamic insights that contributed to the virtuous life and enlightenment. As he began to travel through India and beyond, he attacked the caste system and freely mingled with people of all castes. By precept and example, he called for an end to idol worship and what he considered pseudo-religious beliefs (those lacking a spiritual content). He used money he received to set up common kitchens, where all could relax and eat together with any who chose to hear his teachings apart from any consideration of their caste or status.

Three basic teachings formed the essence of his message. First, he called upon his followers to practice Naam Japna, the meditation on the One God through repeating and studying God's Name and virtues (also termed *japna* yoga). The inner life thus developed would support a life of righteousness. Second, his followers were to live as householders to earn their living through honest physical and/or mental labor. The life of righteousness is marked by truthfulness and the highest spiritual, moral, and social values. Third, Sikhs

were to share their possession with others of the community. The community lives from the common good.

Nanak's teachings set the goal of human existence as achieving self-perfection while living and then assisting others to do the same (in logical not necessarily temporal order). He also emphasized the importance of the guru's grace and will in transforming one's life.

Throughout his life, Nanak's teachings were transcribed and the manuscripts passed to his successor Guru Angad Dev (1504–1553), the second guru of the Sikhs. These manuscripts were put together with the writings of his several successors by Guru Arjan Dev (1563–1606), to create the Adi Granth, the sacred book of the Sikhs.

J. Gordon Melton

See also: Devotion/Devotional Traditions; Nanak's Birthday, Guru; Sikhism/Sant Mat; Yoga.

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Nanak's Birthday, Guru

1469–1539

Guru Nanak was the founder of Sikhism, which he created by merging what he felt was the best of Islam and Hinduism. The religion and its community steadily evolved over the next several hundred years under the leadership of nine gurus who in turn succeeded Nanak. The last of the gurus decreed that the Guru Granth Sahib, the book of writings of Nanak and the several gurus, would from that time forward be the community's new guru. Through the book, Guru Nanak's teachings have remained uppermost in the development of Sikhism.

Nanak was was born in Talwandi, now known as Nankana Sahib, a village near Lahore, in what is now Pakistan. His birth occurred, according to the Hindu lunar calendar then in effect, on the third day of the light half of the month of Baisakh of the year 1469 CE. This date has now been calculated to be on or about Saturday, April 15, 1469, on the Common Era calendar.

The Sikh community is in a transition concerning its celebration of Nanak's birthday. Until the 1990s, it was celebrated in November. However, in the 1990s, a new Sikh calendar was adopted. The calendar is a solar calendar named the Nanakshahi calendar after Guru Nanak and based somewhat on the Common Era calendar. March 14 on the Common Era calendar is the first day of the New Year on the Nanakshahi calendar. The new calendar places Guru Nanak's birthday on Vaisakh 1 (or April 14). Most Sikhs now acknowledge that day.

Guru Nanak's birthday is one of 12 Gurpurbs, holidays that commemorate the birth or death of one of the 10 Sikh gurus. Sikhs will celebrate the Gurpurb for Guru Nanak by performing an Akhand Path, a public reading of the Sikh holy scriptures, at both the Golden Temple in Amritsar, the main Sikh temple, and in *gurdwaras* around the world. To read the entire Guru Granth Sahib from beginning to end requires two days. The reading will begin two days before the holiday to be commemorated and will end early in the morning of the holy day. Each person chosen to participate will read aloud for two to three hours.

Where possible, on the day prior to the actual birthday celebration, a procession may be held. It will include singers and musicians, and five men who dress to represent the Panj Piare (or Five Beloved Ones), the first five members to be formally initiated into the Sikh community.

On the day of the celebration, Sikhs will gather at the gurdwara, which will be decorated for a time of prayer, talks on various aspects of Sikhism, and the singing of *kirtans*, holy songs (in this case from the Guru Granth Sahib), followed by a communal meal. Activities for all ages may continue all day.

J. Gordon Melton

See also: Calendars, Religious; Common Era Calendar; Devotion/Devotional Traditions; Nanak, Guru; Sikhism.

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Naqshbandiya Sufi Order

The development of the Sufi *tariqa* Naqshbandiya can be traced back to Khwaja Abu Ya'qub Yusuf-i Hamadani (d. 1140), who was the key figure for the genesis of Sufi associations in Transoxiania. After Hamadani's death, his tariqa split into two *silsilas* from which the two major tariqas in Transoxiania emerged: the Yassawiya, members of which were mainly Turkic-speaking nomads, and the Khwajagan, which found its followers predominantly among the Persian-speaking urban population. The seventh in the line of the Khwajagan Shaykhs was Shah Baha' ad-din-i Naqshband (d. 1389), the founder and name patron of the Naqshbandiya tariqa. His shrine is situated at Čar Bakr near Bokhara in today's Republic of Uzbekistan.

Because of the urban social background of the Naqshbandiya, the interpretations of the normative Islamic texts made by the traditional Islamic scholars, the *ulama,* had a substantially greater influence on the population than, for instance, on the Yassawiya. This perhaps explains why the doctrines of the Naqshbandiya are often described as "pietistic," compared to those of other tariqas from a rural or even nomadic milieu. For example, an absolute prerequisite for the knowledge of the esoteric dimension of Islam is, as it is in the teachings of the most Sufi tariqas, the conscientious execution of the daily religious duties (including fasting in the month of Ramadan and performing the *hajj*). Above that, the silent dhikr (*dhikr-i khufiya*), the remembrance of God by contemplative seclusion (*khalwa*), plays the central role. The aim is not, as in many other tariqas, to cut off the driving soul (*nafs*) by ascetic practices, but to purify the heart (*qalb*) by the way of love (*'ishq*) in daily active life (*hayat al-'amal*).

By stressing a much wider interpretation of the Koranic term *'amal* than was usual, the Naqshbandiya emphasized a much stronger inner-worldliness than most Sufi tariqas in the Middle Ages. This provided it with an immense potential for the reformation of society (*tajdid*). Therefore it seems quite understandable that, from the late Timurid period (late 15th century) on, the Naqshbandiya became ever more concerned with social, economic, and political issues. In fact, it appears that the Naqshbandi saw himself as mediator between the ruler and the ruled, whose task it was to make sure their actions corresponded with the normative requirements of the Koran and the prophetic Sunna. This political intervention of the Naqshbandiya in Transoxiania is connected to individuals such as 'Abd ar-rah man-i Jami from Herat (d. 1492), his disciple 'Ali Shir Nawa'i (d. 1501), and, above all, Khwaja 'Ubayd-allah Ahrar of Samarkand (d. 1490).

The third of the major doctrines concerning Naqshbandi practice is the projection of love (*rabitat al-'ishq*) by the adept on his spiritual master in order to obtain the experience of spiritual unity as a substitute to the ultimate entering into God (*fana'*). In the context of the third doctrine one must refer to the role played by the monistic philosophy of Muhyi d-din b. 'Arabi (d. 1240). His famous philosopheme of the "Oneness of Existence" (*wahdat al-wujud*) allows equal knowledge of the creation with knowledge of the creator. The Naqshbandiya doctrine of the rabitat al-'ishq seems to be based on this theory of Ibn 'Arabi. Therefore his texts became quite popular among Naqshbandis by the 15th century, as we can see from statements made by such important figures as the above mentioned Jami, Nawa'i, and Khwaja Ahrar.

In the 15th century, with Khwaja Ahrar, the center of the Naqshbandiya shifted from Bokhara to Samarkand. He became a close confidant of the Timurid ruler and thus carried out mediation in armed conflicts. The Naqshbandis spread into the territory ruled by the last

Čaghatayid princes and were finally among the followers of Babur (d. 1530) to India, where Babur established the dynasty of the Mughals. The "Baburnama" gives the names of some of those Naqshbandis, among them two spiritual successors (*khalifa*) of Khwaja Ahrar.

Not much is known about the Naqshbandiya in India from that time until the appearance of Muhammad Baqi'-billah "Bi-rang" Simaqi (d. 1603) in imperial Delhi, where he established a convent (*khanaqah*) and gathered a huge number of disciples around him. As an indirect khalifa, or successor, of Khwaja Ahrar, he openly advocated the idea of the *wahdat al-wujud* against the already known idea of the "Oneness of the Testimony" (*wahdat ash-shuhud*) in India, which was developed by the Kubrawiya Shaykh 'Ala' ad-din Simnani (d. 1336).

Baqi'-billah's most famous and effective disciple was without doubt Shaykh Ahmad Faruqi Sirhindi (d. 1668), who was later given the epithet "Renewer of the Second Millennium" (*mujaddid-i alf-thani*). By rigorously advocating the idea of the *wahdat ash-shuhud*, found primarily in his epistles ("Maktubat-i imam-i rabbani"), Sirhindi introduced a new doctrine into the Naqshbandiya and was thus responsible for the divide of the tariqa. The debate over the wahdat al-wujud issue became essential in doctrinal terms, and its advocates constituted the Ahrariya silsila whereas the followers of Sirhindi formed the Mujaddidiya silsila.

With the decline of the Mughal Empire in the 18th century, representatives of both silsilas tried to focus on more pragmatic issues and thus to reunite the Naqshbandiya. A central figure in this context was Shah Wali-allah Dihlawi (d. 1762), whose influence on the various political and intellectual trends in India is still undiminished. Dihlawi tried to resolve the debate over wahdat al-wujud and wahdat ash-shuhud by describing them as referring to two different objects: wahdat ash-shuhud designates an epistemological viewpoint while wahdat al-wujud is an ontological category. More important for Shah Wali-allah Dihlawi was the unity of the Muslim umma to become able to act.

Nevertheless, the two silsilas are still separate today. Although the Mujaddidiya began in the 18th century to establish itself in Transoxiania, where it is connected with names such as Sufi Allahyar Bukhari (d. ca. 1723), and in the Middle East and in Anatolia by mediation of the Indian Murtasa az-Zabidi (d. 1791), the Ahrariya can be found in many south Asian socio-religious movements and institutions that developed in the 19th century: for example, the Dar al-'ulum at Deoband, the Nadwat al-'ulama' in Lucknow, or the movement of the Ahl-i hadith.

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See also: Islam; Sufism.

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Nara

Nara, Japan's capital city in the eighth century BCE, would be founded just as Buddhism was making its first significant push into the country and would continue to serve as the major center from which Buddhism permeated the country for several centuries. The relatively small city became the home of six Buddhist groups whose temple-schools specialized in the study and teachings of particular Buddhist texts, and from whom young monks received their training. The Ritsu School especially concerned itself with the *Vinaya* (*Precepts*), the document from the early Pali canon of Buddhist scripture outlining the rules by which monks lived. It is difficult to determine the exact order and dates when most of the schools arrived in Japan from Korea and China through the seventh century, though

The Buddhist Todai-ji Temple in the Japanese city of Nara is the largest wooden building in the world and houses some of the world's largest statues of the Buddha. (Holger Mette/Dreamstime.com)

the Kegon (aka Huayen or Flower Garland) School was the last to organize (751).

Nara was located on Japan's main island, Honshu, a short distance south of present-day Kyoto. It was a planned city modeled on the Chinese capital, Chang'an (now Xian City in Shaanxi Province). The site remained Japan's capital from 710 to 784.

In the 730s a smallpox epidemic spread across Japan, and the Emperor Shomu (r. 724–749) called upon Buddhists to assist the government in meeting the crisis. He ordered each province of the country to build a Buddhist temple and make copies of Buddhist scriptures. Then in 743 as the disease receded, he oversaw the creation of a giant statue of the bodhisattva Vairocana Buddha, the primary character in the Flower Garland Sutra. It was formally dedicated in 752, its creation being directly connected to the arrival and establishment of the Kegon School. In the meantime, Todai-ji, which would become both the head temple of the Kegon School and the lead temple of all the Buddhist temples across the country, had been completed. The statue of Vairocana was erected in a building adjacent to Todai-ji. In 754, Ganjin, an Itsu priest from China, oversaw the creation of a formal place (a *kaidan,* or platform) for the ordination of Buddhist monks at Todai-ji. As the monks at the several Nara schools finished their course of study, they were all officially ordained at Todai-ji following the format common in China.

By building the Buddhist center in the nation's capital, the government showed both its support of the new faith and its intention to control it. It has also been suggested that with the growth of Buddhism, its role and influence on the court grew beyond what had been expected of it, and hence the emperor finally decided to move to Heian (Kyoto). After the government relocated in 794, all of the Buddhist groups opened branch temples in close proximity to the imperial court through which they continued to exert their power for the next centuries. Nara's power only began to wane with the establishment of the shogun's capital at Kamakura in 1185. The new capital became the new center of Buddhism and the home of a whole new set of groups that would replace the Nara sects as the dominant force in the Buddhist community.

The temple-schools at Nara would face a variety of challenges in the centuries after the capital moved to Kyoto. In 805, Saicho, the founder of the rival Tendai School of Buddhism on Mount Hiei, obtained permission to train monks apart from the Nara schools. At first, the monks had to go to Nara for ordination, but in 827 the Tendai center completed its ordination platform and began ordaining its own monks in the mode Saicho had seen at T'ian-tai Mountain in China. Meanwhile, Kukai (aka Kobo Daishi), the former head of Todai-ji, left Nara and moved to Mount Koya to begin the dissemination of Shingon Buddhism.

In a more mundane sphere, the temples at Nara were largely constructed of wood and at various times fell victim to both war and weather. Most at one point had been destroyed and had to be rebuilt. In the 11th century, Todai-ji was destroyed and the Vairocana Buddha statue damaged. The statue was restored and rededicated in 1195. The process of restoring the statue became the occasion for the building of the second giant Buddha statue, this time of Amida (Amitabha) Buddha, at the new capital of Kamakura. The main hall of Todai-ji that houses the statue was last destroyed in the late 16th century. It was rebuilt and, though slightly

smaller than the building it replaced, survives today as the largest wooden building in the world.

Today, Nara is known primarily as a place to see the old temples originally erected in the eighth century and the still impressive statue of Vairocana. Three of the original groups have survived and maintain their national headquarters at Nara—the Kegon, Ritsu, and Hosso Buddhist schools. Beginning with the establishment of the Tendai School on Mount Hiei, however, the Nara schools, which had never developed a popular following, began to be left behind. With the establishment of Kamakura, the new schools—Zen, Pure Land, and Nichiren—became the dominant element in Buddhism, and the Nara schools never again assumed an important role in Japanese life.

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See also: Amitabha's Birthday; Hiei, Mount; Kamakura; Nara, Six Buddhist Schools of; Nichiren; Pure Land Buddhism; Saicho; Zen Buddhism.

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Nara, Six Buddhist Schools of

The Six Schools of Nara Buddhism were six temple-schools of Buddhism established in the seventh century at the new capital of Japan. Together, the schools constituted a massive academic center for the study of Buddhism, the training of monk-scholars, and offering leadership to the slowly developing national Buddhist movement. The imperial government assigned Buddhist leadership with conducting rites and ceremonies for the protection of the nation and the imperial family and the promotion of a comprehensive study of Buddhist culture, not just their narrow specialty. That being said, each temple-school represented a single scholastic tradition and approach to Buddhism, known in Japan as the Kusha, Jujitsu, Sanron, Hosso, Kegon, and Ritsu schools. All of these schools were introduced from China (or Korea). Given their primary task relative to the emperor and the nation, the Nara schools had limited direct impact on the religious life of the general population. However, they did lay the foundation upon which Buddhism would later expand. Their efforts provided the basis for the subsequent development of Japanese Buddhism. Buddhist monk-priests became increasingly influential in the Nara court, forcing Emperor Kammu (r. 781–806) to relocate his government to Heian (Kyoto), a move that encouraged Saicho (767–822), founder of the Tendai School, and Kukai (774–835), founder of the Shingon School, to experiment with more broadly based Buddhist movements.

Adherents of all six Nara schools shared Gautama Buddha's original concern for human suffering and his analysis of its cause, remedy, and extinction. Through the succeeding centuries, first in India and then in China, different teachers attempted to clarify the meaning of the Buddha's insight on such issues as interdependency of phenomena, ultimate enlightenment (*nirvana*), the non-self (*anatman*), and the Middle Way. Their divergent understandings created more than a dozen Buddhist intellectual traditions by the time that Buddhism began to move out of its homeland.

Buddha's insight on the interdependence of all phenomena (usually termed co-dependence arising) led directly to his attaining the enlightenment for which he is named. He opined on the fact that all sentient beings possess the essence of enlightenment, but because of the false notions and attachments of the mind, remain in an unenlightened state. The insight that all existences are mutually dependent in time and space reaffirmed the prevailing belief in transiency (*anitya*) and the moral efficacy of reincarnation and karma. Buddha also asserted his understanding of

Kiyomizu-dera (pure water temple) was founded in 780 CE and is associated with the Hosso sect of Japanese Buddhism. (Mihai-bogdan Lazar/Dreamstime.com)

no-self (anatman). The self lacks any substantial reality, and the notion of eternal and self-sustaining entities (that is, the eternal soul or spirit) is fiction.

Buddha offered the Four Noble Truths as a new perspective on the basic human problem. The third of the Four Truths claims the ultimate enlightened state (nirvana) to be the antidote for entrapment in the transitory world of *samsara*. The fourth Noble Truth points to the Eightfold Path as the means by which a person can purge the mind of incorrect views. From this beginning, Buddhists thinkers concentrated their rumination on the nature of the mind. They asked questions such as: What does it know? How does it know? How can it be known? What does it do?

A selection of the many schools of Buddhism developed in India was transmitted to China, from China to Korea, and from both China and Korea to Japan. These traditions were living schools, so as they existed through time and moved into new countries and were expressed in new languages, they changed, even as their proponents continually returned to the texts from which each took their inspiration.

The Kusha School The Japanese scholar-monks Dasho (638–700), Joe (644–714), Chitatsu (dates unknown), and others who studied in China introduced the Kusha (or Dharma Analysis Treasury) School to Japan. It is based on the *Abhidharmakosha* (Japanese: *Abidatsumakusha; Treatise on the Higher Dharma*), written by the Indian Buddhist monk Vasubandhu (ca. 320–400). It was originally translated into Chinese by the Indian monk Paramatha (499–569) and later re-

translated by Xuanzhang (600–664). Dasho, Joe, and Chitatsu studied with Xuanzhang's direct disciples.

The Kusha School continued the Indian Sarvastivada School that sought to rationally demonstrate the truth of Buddha's insight of no-self (anatman) and to establish a method to realize enlightenment (nirvana). To accomplish their goal, they attempted to clarify the relationship between transiency (anitya), no-self (anatman), and interdependence (*pratityasamutpada*) by analyzing the elemental building blocks of phenomenal reality (the *dharmas*). They suggested that phenomena were of two types—conditioned (*samskrta*) and unconditioned (*asamskrta*). Conditioned and unconditioned dharmas mix and match through a multiplicity of causes and conditions to momentarily establish and maintain the human personality and the material world. The conditioned elements of reality that constitute the ever-changing phenomenal experience of human existence consist of 72 dharmas that are grouped into four sub-categories: (1) the five sense organs and their objects, (2) mind, (3) psycho-physical (sense and thought) data, and (4) non-mental and physical elements. Dharmic events do not occur simply through a single cause, but are the result of a multiplicity of causes and conditions. The school identified six direct and four indirect causes and five varieties of results that explain the causal efficacy of conditioned dharmas and their effects. In the act of perceiving, conceiving, willing, thinking, and doing, an individual continually generates karmic energy that collectively constitutes an ever-evolving personal existence. In addition to such basic sentient psychophysical functions of sensation, volition, conceptualization, and remembering, the Kusha school identified attendant good (or efficacious) mental faculties, defiled (or inefficacious) mental faculties that relate to the realization of nirvana, and indeterminate mental faculties.

Enlightenment (nirvana), one of the three unconditioned dharmas, identifies a spiritual condition wherein a person has extinguished the karmic energy generated by thought, speech, and body through wisdom that recognizes the fiction of an enduring and substantial self. In order to transcend samsara, the world of suffering and change, a person must cultivate wisdom that extinguishes ignorance of the truth of interdependence (pratityasamutpada) and clinging to the belief in a substantial self (atman).

The other unconditioned dharmas are space and the quiescence that is the result of the absence of causes. The Kusha exploration concerning the mind and its functions anticipates the insights posed by the Hosso School.

The Jujitsu School The Jujitsu School takes its lead from the *Satyasiddhi śastra* (*Establishment of Truth*), a text written by the Indian monk Harivarman (ca. 250–350). Kumarajiva (344–413) later produced a Chinese translation of the text that provoked considerable interest due to the presence within it of both Theravada and Mahayana ideas. It appears that the Korean monk Hyegwan (or Ekwan) transmitted Jujitsu teachings to Japan along with those of the Sanron School into Japan in the 620s as part of the original phase of Buddhism's reception of the new religion a century before Nara existed.

Harivarman criticized the Kusha (in India the Sarvastivada) approach to Buddhism as overly intellectual in its attempt to prove the validity of anatman. Harivarman hoped to re-instill the spirit of the Four Noble Truths as the path to enlightenment by emphasizing nirvana and its attainment. He also introduced 27 stages for spiritual advancement from the 4 stages of the arhat, the ideal enlightened personality of early Buddhism.

Harivarman suggested that individual existence was composed of five psychophysical factors (form, feeling, conceptualization, volition, and consciousness) as well as 84 dharmas that affirm the rationality of anatman. Unlike the Kusha, Harivarman saw the dharmas as non-substantial. Rather than assert or deny the substantiality of dharmas and the self, he suggested that dharmas are provisionally true (*samvrti satya*) in their transitory aspects, but are ultimately true (*paramatha satya*) in their essential non-substantial aspect. Interestingly, however, in the 27 stages of spiritual awareness he proposed, Harivarman speaks of the elimination of clinging to the self, but is silent on the issue of clinging to dharmas.

The Sanron School The Sanron (Three Treatise) School represents a number of strands of Indian

Buddhist thought that emerged from the writings of Indian monk Nagarjuna (ca. 100–200), including the *Dvadasadvara śastra* (*Treatise of Twelve Categories*) and the *Mulamadhyamaka karika* (*Middle Stanzas*); Pigala's commentary on the latter work; and the *Sata śastra* (*Treatise of One Hundred Verses*) by Aryadeva (third century). These texts advocated the refutation of all views that impede the attainment of enlightenment and the establishment of correct views through the Middle Path of the two levels of truth.

To dissuade persons from holding on to false ideas concerning reality, Nagarjuna and his disciples developed a dialectic that reduced all assertions to absurdity. By claiming that all assertions concerning existence or non-existence are false, the Sanron Buddhist refutes (1) the Brahmanic idea of atman, (2) the Kusha belief in the eternal existence of dharmas, (3) the Jujitsu assertion of the emptiness of the self and dharmas, and (4) any Mahayanists who assert the truth of *sunyata,* or emptiness.

The Sanron perspective was introduced to Japan along with the Jujitsu School by Hyekwan, a Korean monk, in 625, during the reign of the Empress Suiko (d. 629), a century before Nara was constructed. Thus it had already been an integral part of the Japanese scene when the new capital was conceived. The Sanron tradition would never develop an independent following, but the study of its central texts continues to the present.

The Sanron position resonates with the Buddha's reluctance to speculate on the nature of the transcendental—to do so contributes nothing to the relief of human suffering. The realization of nirvana, the unconditioned, stands in contradistinction to samsara, and thus transcends both existence and non-existence. Since nirvana/enlightenment is an intuitive experience that could not be expressed, the early Buddhists described it by explaining what it was not and in the process cast an unduly negative perception of the phenomenal world. The Sanron position rejected both the claim of the eternal reality of dharmas and the assertion of the nominal reality of dharmas and the self by affirming the Middle Way by utilizing the idea of sunyata (emptiness). In his effort to explain nirvana, Nagarjuna describes emptiness to be an experience devoid of all false thoughts. A person dwelling in sunyata is empty of thoughts and exists in selflessness.

In the *Middle Stanzas* Nagarjuna identifies the real and the ideal with the Middle Way. In the second verse he writes: "'*Pratityasamutpada*' (interdependence) is 'sunyata' (emptiness), it alone is the Middle Path." In the fourth verse he identifies samsara (this world of transitions) with nirvana (enlightenment). "Samsara has nothing that distinguishes it from nirvana. The limit of nirvana is the limit of samsara." Pratityasamutpada, sunyata, nirvana, and samsara refer to the same reality. Their distinction lay in how they are perceived. *Paramatha satya* (absolute truth) refers to an intuitive experience; with the cessation of conceptual thought, reality is perceived to be of a single uniform and undifferentiated experience. Sunyata, nirvana, and anatman point to this indescribable experience. In contrast, *samvrti satya* (conventional truth) refers to commonsense truth; it is the realm of samsara and pratityasamutpada. These two levels of truth are central to Sanron perceptions and to subsequent Mahayana thought. The Middle Path is simply to live in the world of samsara; to reside in nirvana is to be aware of the world's pitfalls.

The Hosso School The Hosso (also known as the Vijñanavada, the Yogacara, or the Consciousness-only) School derives its name from its special interest in the characteristics of dharmas associated with the various phases of cognition; "hosso" (*dharma laksana*) means "characteristics of dharma." The school is based on the writings of three Indian teachers, Maitreya (ca. 270–350, not to be confused with Maitreya, the future Buddha); Asanga (ca. 410–500); and Vasubandhu, the author of the *Abhidharmakosha*, who posited a Buddhist version of idealism, the notion of mind or consciousness-only, and that the phenomenal realities that we know are manifestations of mental functions. These thinkers do not deny the reality of the physical world; rather they maintain that we know the world through the sensory and cognitive data that are manipulated by the mind.

The most important text of this school is Dharmapala's (439–507) *Vijnaptimatratasiddhi* (*Joyuishikiron*; *Perfection of Consciousness-only*), with its 10 annotated commentaries on Vasubandhu's *Vijnaptimatrat*

Trimśika (*Yuishiki sanjuron*; *Consciousness-only in Thirty Verses*). Vasubandhu reflects on the characteristics of dharmas and explores the process of transformation from ignorance to enlightenment that had been neglected by the other schools.

Unable to locate key documents in his homeland, the monk-traveler Xuanzhang fled China and made his way to Nalanda University in India to study with the Yogacara master Silabhadra (592–645). On his return in 645 he translated the *Vijnaptimatratasiddhi* and established the Faxiang (Hosso) School. The Japanese priest Dosho (628–700) who studied with Xuanzhang returned home with its teachings.

In contrast with the earlier Kusha's limited interest in the functions of mind, the Yogacara system distinguishes eight varieties of mind-consciousness. The first five associated with the sensory organs are the consciousnesses of sight, sound, smell, taste, and touch. The sixth is mind-consciousness that coordinates the sensory information that is received from five organs of sense and cognitive data from the seventh. The seventh is *manas*-consciousness, which receives data from the exterior world processed through mind-consciousness and compares them with information stored in the eighth or *alaya*-consciousness and reroutes the synthesized information to the sixth-consciousness, enabling it to respond. These multiple levels of mind account for the cognitive understanding of the physical world, imagination, dreams, and memory. The functioning of each of the eight consciousnesses is dependent on activities of other levels of mind.

The alaya-consciousness or storehouse-consciousness is the repository of discrete bits of *bijas,* or seeds, which evolved from the mind's apprehension of sensory and mental impressions. Dharmic data are not simply impressed on a passive mind, but are processed, distorted, and retained in the alaya-consciousness until retrieved. Bijas serve as a template with which the mind-consciousness compares with sensory dharmic data to make sense of the world. When eye-consciousness spots a long-lost face, the bija or bijas that are associated with that face are retrieved to confirm the fact. In addition to the task of recognition, cognitive experience is often tinted by emotional and other associative factors. If the long-lost face is that of friend, recognition also arouses joy. If the face is that of a tormentor, it may arouse anger. These earlier impressions were deposited in the alaya-consciousness and color the respective manner in which individuals may view subsequent events. The same event gives rise to differing emotions. While most Americans associate the events of 9/11 with horror and grief, those who perpetuated the attack on the World Trade Towers view the events with triumph and joy. Each person's comprehension of the "objective" world is created from past associations and present conditions; this does not mean that the object does not exist, only that the unenlightened do not perceive its true nature.

The soteriological task for the Hosso devotee is to transform the alaya-consciousness into *adanajnana,* or mirror-wisdom, which will no longer falsely apprehend and fabricate sensory data and mental images. The purification of the alaya-consciousness forms the basis for the transformation of the other seven consciousnesses.

By positing the alaya-consciousness the Yogacarins were able to deflect criticism on the tenability of anatman. Dharmapala, however, asserts that the alaya-consciousness is a separate reality, a position that is found nowhere else in Buddhism.

The Hosso School went on to explain that the mind, depending on the spiritual maturity, perceives "three natures" to any "reality" that appears before it. They are: *parikalpita-laksana* (illusionary and discriminative nature), *paratantra laksana* (dependent nature), and *parisnispanna-laksana* (perfected or true nature). The unenlightened person perceiving the parikalpita-laksana character of the phenomenal world believes phenomena to be independent and eternal, when in fact they are simply manifestations of mind. The person who sees the paratantra-laksana nature of phenomena understands that phenomenal reality is dependent and in constant flux. The enlightened person who grasps the parisnispanna-laksana aspect of phenomenal reality understands that reality is illusionary and temporary manifestations of mind. This understanding transcends both illusionary and temporary reality in the Middle Way. Ultimate reality exists, but not phenomenally; again ultimate reality does not exist, but it is not phenomenal non-existence. It is synonymous with sunyata

and nirvana. Imbued with perfect understanding, the enlightened being resides and works in the world of suffering and illusion, an important feature of the Mahayana enlightenment.

The Kegon School The Kegon (or Hauyen) School is based on the Avatamsaka (or Flower Garland) Sutra that first appeared in northeast India between the first and second centuries CE. It emerged as an independent tradition in China through the efforts of Dushun (558–640); Jiyan (602–667); and especially Fazang (643–712), who developed a taxonomy of the several Buddhist schools (and their scriptures). Two of Fazang's disciples, Daoxuan and Shenxiang, visited Japan where they were able to present Fazang's approach to Buddhism to Emperor Shomu (724–748). The emperor responded quite positively to the teachings, and as a result ordered the building of Todai-ji and the casting of a large image of Vairocana Buddha, the major character in the *Avatamsaka Sutra*.

Kegon masters explored the vision that transformed Gautama into the Buddha, the Enlightened One, who on the morning of the enlightenment saw that all dharmas (phenomena) appearing before his mind's eye were mutually related and interdependent. From this vision, they reasoned that the realm of dharmas, or the *dharmadhatu,* is embraced within a single thought and proceeded to describe a psycho-cosmic "metaphysics" that they crystallized in the doctrine of *hokkai engi.* Hokkai engi includes four visions of reality that correspond to the four levels of spiritual maturity. First, *jihokkai,* or the world of phenomenal reality, is the commonsense understanding that all existents are independent and distinct. Second, *rihokkai,* or the realm of universal truth, is the realm that sustains the phenomenal world; it is the realm of sunnyata that can be only intuitively apprehended. Third, *rijimuge hokkai*, the realm of the non-obstruction of phenomena and truth, is a vision that can be seen only by enlightened beings. Enlightened beings apprehend the truth present in every individual existence. Fourth, *jijimuge hokkai*, the realm of the interfusion of things, articulates the Kegon vision that all existents, while maintaining their individual identity, mutually interrelate and interfuse with each other to create a harmonious whole. The final chapter of the *Avatamsaka Sutra* also describes the various mental disciplines that need to be mastered to realize the dharmadhatu.

In its early years, the Kegon School enjoyed a certain privilege among the several Nara schools, given the emperor's favor and its hegemony over the megastatue of vairocana and the ordination platform for monks that were erected in Todai-ji. However, through the succeeding centuries it failed to attract a large following. On two occasions, monk-teachers attempted to revive the tradition—Myoe (1185–1333) during the Kamakura period and Hotan (1657–1738) in the Tokugawa period—but both failed. Kegon exerted considerable influence on later Buddhist developments, particularly Zen, but survives as one of the smaller Japanese groups.

Ritsu School While five of the Nara schools focused on the philosophical issues raised in Buddhist thought, the Ritsu, or Precepts, School was most concerned with the practical matters of faith and the maintenance of the institution, especially the sangha. "Ritsu" focuses on the Buddhist Precepts or Vinaya, the original Buddhist codes of moral and monastic guidelines. The Vinaya was an essential text of the Pali canon of scripture so valued by the Theravada Buddhists.

The original purpose of the Vinaya was a confession of faith and affirmation of community. However during the Buddha's life time the community instituted 250 articles for monks and 348 for nuns that set forth the rules that govern ordination, retreats, study, the celibate life, judicial codes, voting, and decision making. A second aspect of the code deals with safeguards against crimes and prohibitions against killing, stealing, lying, sexual misconduct, and imbibing intoxicants. Serious violations of the code meant expulsion from the community; lesser violations involved confession and ablution. The Ritsu School maintained that the commitment to and faithful observance of the *Vinaya* are essential steps to the purification of the mind and to enlightenment. The study of the *Vinaya* as canonical text has always been part of the Buddhist curricula for all traditions, though Mahayana interpretations vary somewhat from the Theravada.

In Japan, Emperor Shomu (r. 724–749), who took a considerable amount of his time to interact with the Nara schools, was highly concerned that an ordination

procedure be put in place to ensure that future monks had a proper understanding of the responsibilities of their position. He commissioned two priests, Eiei and Fusho, to travel to China and determine how best to introduce the vivaya to Japan. As they began their studies, they quickly discovered that to be considered a monk, a candidate must pledge to observe the 250 *Vinaya* rules at the time of ordination. Both startled and concerned, they begged their Chinese colleague Dao Xuan (702–760) to leave for Japan immediately and begin informing the authorities in Nara of the demands of the Vinaya. He arrived in 736.

It would be almost 20 years later before Jianzhen (known in Japan as Ganjin, 687–763) arrived in Nara (754) with the invitation to formally establish the Ritsu School. Two months after his arrival, the ordination platform was constructed at Todai-ji, and 80 monks of the several schools received their priestly ordination, while other laypersons received the lay precepts. In China and subsequently in Japan a person was not considered to be a cleric until he or she had stepped on the *kaidan,* or ordination platform, and pledged to observe the Vinaya codes. The Chinese kaidan evolved from the early Buddhist *sima*, a sacred site in which the ordination took place. The candidate alighted the ordination platform by ascending three steps, representing the emptiness of self, dharmas, and both self and dharmas. The formal ceremony required the presence of at least 10 clerics who would determine the suitability of the candidate.

While Buddhism had been in Japan for more than a century, the transmission of the *Vinaya* from China to Japan formalized the actual establishment of a Buddhist community in the country. For the next generation, the Ritsu School acted as the exclusive interdenominational guardian of the ordination of the clergy. Its exclusive hold on the rites of ordination would be breached by Saicho (767–822), the founder of Japanese Tendai, who obtained the permission of the emperor to begin to train a few monks at Mount Hiei. The year after his death, permission was given to the Tendai Buddhists to establish an ordination platform on Mount Hiei. But for several centuries, Todai-ji remained the primary place for Buddhist monks to be ordained.

While Ganjin was able to establish the kaidan, it was also the case that Ganjin had to deal with several politically influential clerics who had persuaded the government to set guidelines for clerical conduct that fell short of those demanded in the *Vinaya*. Ganjin found himself lending legitimacy to this watered-down ordination process and in 758 Ganjin resigned his post at Todai-ji. The next year, he received permission to establish a center for Buddhist studies at Toshodaiji along with a rival kaidan. Because of the problems at Todai-ji and the rise of the Mahayana *Vinaya* on Mount Hiei, however, formal *Vinaya* discipline never took hold in Japan.

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See also: Buddhism; Hiei, Mount; Mahayana Buddhism; Saicho; Zen Buddhism.

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Naropa

956–1040

Naropa, a key figure in the development of Indian Tantric Buddhism, is honored as one of the primary links

in the lineage of the Kagyu School of Tibetan Buddhism, where the Six Yogas of Naropa form an essential element in the advanced teachings. He played an essential role in the transmission of Vajrayana Buddhism to both Tibet and Nepal.

Naropa was the subject of several reverential biographies (hagiographies); however, their contradictions call into question significant facts about his life. Some sources place his birth in Kashmir, while others suggest eastern India. A Tibetan source presents him as a prince who became a monk during his young adult years, while other sources claim that he had a more humble social origin as the son of a liquor dealer. Most sources agree that he was an excellent debater, and he most certainly spent years at Nalanda, the famed Buddhist university complex in Bihar. He seems to have served as the warden at Nalanda's northern gate, where he was assigned the task of discussing Buddhism with visiting scholars.

It is said that he eventually tired of life at Nalanda. Drawn toward the esoteric practices of Tantra, he sought out the Vajrayana teacher Tilopa. Among the more heralded events in his life, Naropa was required to pass through a set of 12 ordeals. Only after his successful completion of the ordeals did Tilopa accept him as a student. The highly motivated Naropa then became Tilopa's most accomplished student, his studies culminating in his full realization of Mahamudra, a direct understanding of the nature and essence of the mind. Soon afterward he settled at Pulahari, a retreat center not far from Nalanda. Through the years he attracted numerous students, the most notable being Marpa Lho-brag-pa (1012–1097), who played a key role in the passing of what became the Kagyu lineage of Tantric Buddhism to Tibet.

Several important works on Vajrayana Buddhism are attributed to Naropa, including commentaries on the *Sekoddesha,* the latter an important work associated with the secretive Kalachakra Tantra. He is also credited with originating a widely hailed advanced set of techniques known among Tibetans as the "Six Yogas of Naropa."

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See also: Kagyupa Tibetan Buddhism; Nalanda; Tantrism.

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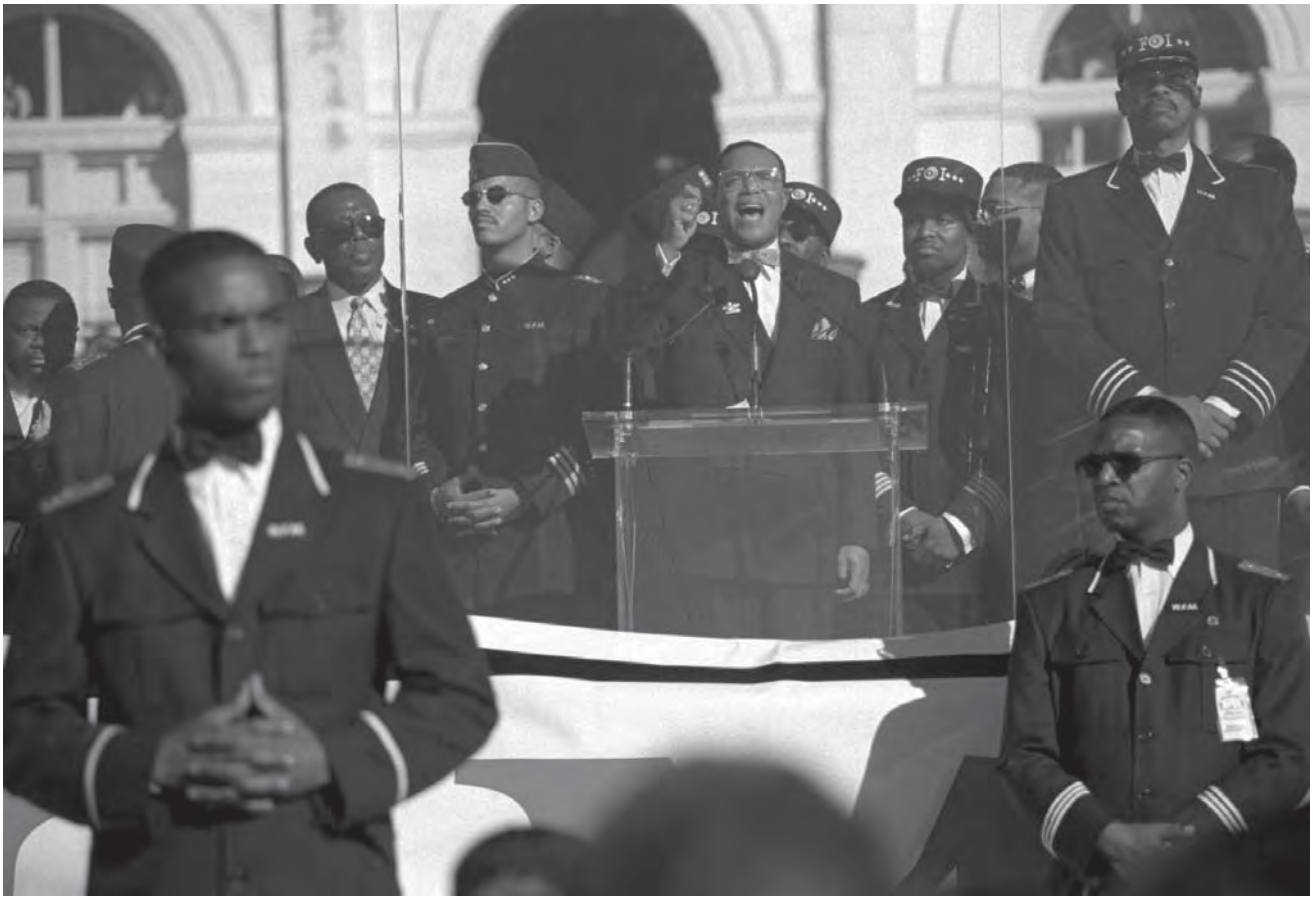
Nation of Islam

The Nation of Islam, popularly known as the Black Muslim movement, emerged in 1930s Detroit. Its militant doctrine combined Islam and Black Nationalism; over the course of the 20th century, it became an influential religious community and an important African American political voice. Its leaders and spokesmen, including such individuals as Elijah Muhammad, Malcolm X, and Louis Farrakhan, influenced not only the Nation's membership, but also played a significant role in the development of African American political identity and served as a counterpoint to the Civil Rights movement.

In 1930 a charismatic salesman named Wallace Fard traveled the streets of Detroit, visiting homes and preaching a new religious doctrine that combined Islam and Black Nationalism. Within three years, he built a substantial following with a cohesive organizational structure that included a school and a security force. From this foundation, the Nation of Islam developed.

Fard disappeared in the early 1930s. His appointed successor, Elijah Muhammad (1897–1975), taught that Fard was Allah incarnate, and that he was his Messenger. White Americans were identified as white devils, and black Americans as Allah's chosen people. The Muslims anticipated an imminent "Fall of America," which would see white America destroyed and black Americans rising to their rightful place as world leaders.

In *Message to the Blackman in America*, Muhammad directed the Muslims to adhere to a strict moral code and attain a "knowledge of self." They were encouraged to follow strict dietary regulations, which included prohibitions on pork and a "slave diet" (foods



Nation of Islam security guards flank the stage as their leader, Louis Farrakhan, speaks behind bullet-proof glass during the Million Man March in Washington, D.C., October 16, 1995. (AP/Wide World Photos)

such as corn bread and black-eyed peas), and they were forbidden to smoke, drink alcohol, take drugs, and gamble. Muhammad also encouraged racial pride. Many members took the surname "X" to symbolize both the mysterious origins and the power of the black American community.

In the late 1940s, the Nation converted Malcolm Little. He adopted the name Malcolm X (1925–1965), and rapidly advanced through the movement's ranks. He was a minister and recruiter; among those he converted were Cassius Clay and Louis Farrakhan. A rift developed between Elijah and Malcolm in the early 1960s, which eventually led to Malcolm's expulsion from the Nation. He converted to orthodox Islam, and founded a new movement, but was assassinated on February 21, 1965.

Elijah Muhammad led the Nation until his death in 1975. His son Wallace succeeded him, and, following trends that emerged late in Elijah's leadership, rapidly moved the Nation toward orthodox Islam. Although most Muslims accepted these changes, some did not. Among those who did not was Louis Farrakhan. He left in 1978, returned to Elijah Muhammad's original doctrine, and re-established the Nation of Islam.

Farrakhan's charisma, coupled with his attention to proselytism, saw the movement grow rapidly. Several events soon made him notorious with the American public. In 1984, when Jesse Jackson ran for the leadership of the American Democratic Party, Farrakhan declared that he would, for the first time, register to vote, and encouraged his followers to do the same. His vocal support for Jackson, however, brought media attention to anti-Zionist themes in his rhetoric. As well, during this period the Nation received several large financial gifts from Libya (including one loan for

$5 million). By the close of the 1980s, however, Farrakhan had moved the Nation closer to a more traditional form of Islam, observing Friday prayers and Ramadan, and encouraging members to engage in Koranic study. During the 1990s, Farrakhan and the Nation worked toward reconciliation with Wallace Muhammad (Warith Deen Muhammad) and the more orthodox Muslim American Society, a notable milestone in Farrakhan's move toward orthodox Islam. Scholars suggest that this trend will eventually culminate with Farrakhan moving the Nation's followers to traditional Islam. In this decade, too, he continued to engage the larger American political community. In October 1995, he orchestrated the Million Man March on Washington, a controversial "day of atonement" for black American men. The March drew hundreds of thousands of participants, a success that emphasized the importance of Farrakhan's political voice.

The 2008 election of Barack Obama as president of the United States posed a significant challenge to the Nation of Islam; the organization's doctrine in part reflects the view that African Americans have no effective access to political power. In an interview following the election Farrakhan stated that he never thought he would live to see the day that a black man became president, and that America was "changing." Indeed, should America allow the black community to demonstrate its excellence, Farrakhan commented, it might well be that America has evolved into a "post-racial" nation. His comments on these developments further suggest that in the future, both Farrakhan and the Nation will move closer to the religious and political mainstream.

The headquarters of the Nation of Islam are in Chicago, and its mosques can be found across the United States, as well as in Canada, France, and the United Kingdom. It continues to publish *The Final Call*, a newspaper that publicizes its doctrine (available online at http://www.finalcall.com) and comments on current religious and political events.

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See also: Islam; Warith Deen Mohammad, Ministry of.

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Nation of Yahweh

The Nation of Yahweh is a relatively small group that continues the tradition of black nationalism within the African American community. It was founded by Hulon Mitchell, Jr., better known by his religious name, Yahweh ben Yahweh (1935–2007). Raised as a Pentecostal, as a young man he joined the Nation of Islam and rose to become the leader of a mosque. However, he left the mosque and began to call African Americans together as Black Israelites, the followers of Yahweh.

Drawing themes from the teachings of Black Jews that had appeared throughout the 20th century in the United States, Yahweh ben Yahweh taught that there was only one God, that his name was Yahweh, that he had black woolly hair, and that he had sent his son, Yahweh ben Yahweh, to the African American people as their savior and deliverer. He identified African Americans as the true lost tribes of Israel, and upon accepting Yahweh, members take the last name "Israel" as a means of rejecting their slave past. Those who oppose God, of whatever color, are the devil. Though Yahweh had a special love for black people and a special animus for white people as the oppressor, ultimately individual white people could be saved by faith in Yahweh ben Yahweh.

Through the 1980s, the Yahwehites spread across the United States, their white clothing becoming a familiar sight in the African American community. By the end of the decade, centers had been established in

Nation of Yahweh service. The Nation of Yahweh moved to Miami in 1979 and set up the Nation of Yahweh under the leadership of Yahweh Ben Yahweh. (Ed Kashi/Corbis)

37 cities and members owned a number of businesses associated with the movement. Movement leaders saw themselves as establishing a united moral power within the African American community that would support voter registration, black-owned businesses, health education, scholarships for college, better housing, and strong family ties. They opposed the spread of drugs in the community.

However, during the late 1980s, stories began to circulate that leaders in the group had engaged in multiple acts of violence and murder, especially in the early 1980s. These rumors surfaced in 1986 after some people were shot during an eviction procedure in an apartment house owned by the Yahwehites. Then in 1988, a former member confessed to 4 murders and implicated Yahweh ben Yahweh and 12 other leaders. Yahweh ben Yahweh and several other members were arrested and in the early 1990s convicted in federal court of conspiracy to murder. They received lengthy sentences, though Yahweh ben Yahweh was released in 2001, on the condition that he not associate with the group he had founded.

The group has survived, but it no longer is the growing enterprise that it had become at the time of the trial that brought down their founder. Headquarters were relocated from Miami to Quebec, Canada, where it reorganized legally as the Abraham Foundation. Its publishing branch, the P.E.E.S.S. ("Politically, Economically, Educationally, Socially, Spiritually") Foundation, with offices in suburban Montreal and in Seguin, Texas, publishes and circulates the group's materials.

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See also: Nation of Islam.

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National Association of Congregational Christian Churches

During the Puritan era in the 17th century, believers who agreed upon particulars of Reformed theology disagreed upon church polity, some opting for congregationalism and others the presbyterian system. While Presbyterians dominated in England, Congregationalists settled in the American colonies and became the favored elite in New England through the 18th century and into the 19th.

In the 20th century, the Congregational churches took a leading role in the ecumenical movement and demonstrated their leadership with two important mergers. The first was in 1931 with congregations from the Christian Church, a church with a congregational polity from the Free church tradition. Then in the 1950s the Congregational Christian churches moved toward union with the Evangelical and Reformed Church, a church with which they shared many theological affinities but one that had a presbyterian organizational background. At stake was congregational ownership of parish property versus some centralized ownership based in presbyteries and synods.

In 1957 the union was consummated and the United Church of Christ came into being with mixed elements of congregational and presbyterian polity. Among the Congregationalists were individuals who feared and rejected any compromise on the congregational polity they had come to enjoy. Anticipating the 1957 union, they met in 1955 in Detroit and formed the National Association of Congregational Christian Churches. That meeting had been sponsored by two anti-union organizations, the League to Uphold Congregational Principles and the Committee for the Continuation of Congregational Christian Churches.

The National Association was formed as a fellowship of autonomous congregations that cannot and does not make pronouncements binding upon the local churches. However, it does undertake cooperative programs that extend the ministry of the local churches. Such programs have been initiated in ministerial career development, Christian education at all levels, church extension, and communications. One important area of cooperation has been in home and foreign missions. The association has supported the development of new congregational churches in the United States and missions in 12 countries in different parts of the world.

In 2001, the association reported 65,000 members in 432 congregations. It is a member of the International Congregational Fellowship.

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See also: International Congregational Fellowship; United Church of Christ.

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National Association of Free Will Baptists

The National Association of Free Will Baptists continues the tradition of Arminian theology that has divided the Baptist community over the centuries. Baptists emerged as one element in the larger Puritan community, the English phase of the spread of Reformed theology. Reformed theology, as originally stated by John Calvin (1509–1564), had emphasized the sovereignty of God and hence the predestination of those who would be saved by Christ's saving act. As the Reformation became established in Holland, Dutch theologian Jacob Arminius (1560–1609) developed a Reformed theology that left a place for the human response in faith to God's grace. Arminian theology left the door open for the role of human free will in Protestant theology.

In the United States, the institutionalization of Free Will Baptist theology came in 1727 with the organization of a church at Perquimans, Chowan County, North Carolina, by Paul Palmer (d. ca. 1770). Other churches were subsequently formed, and in 1752 some 16 churches associated together in a yearly meeting. As this growth continued, they formed a general conference in 1827. A statement of belief was issued in 1834. A similar development of Free Will Baptists occurred in the northern states, and a 1896 Triennial Convention included congregations from across the South and as far north as Ohio. In 1911 the Free Will Baptists in New England merged into the North Baptist Convention (now the American Baptist Churches in the U.S.A.). Meanwhile, a number of disconnected Free Will congregations in the West (Texas, Nebraska, Kansas, Oklahoma, and Missouri) joined together as the General Co-operative Association of Free Will Baptists. They established headquarters in Tecumseh, Oklahoma, where they opened a school.

In 1935 the general conference in the South united with the General Co-operative Association to form the National Association of Free Will Baptists. Like most Baptists elsewhere, the new association championed the autonomy of the local congregations while providing an effective instrument for cooperative action, especially in church growth, education, and missions.

Free Will Baptists had existed in Canada since the early 19th century. They came together in 1832 as the Christian Conference Church, later renamed the Free Christian Baptists. In the 1870s, George W. Orser, one of the ministers, began to call for a new biblical church order. He opposed formal education of ministers and the paying of ministerial salaries. He eventually withdrew from the Free Christian Baptists and formed the Primitive Baptist Conference of New Brunswick, Maine, and Nova Scotia. The church eventually centered on Hartland, New Brunswick, where it had formed its own educational institution, the Saint John Valley Bible College. In 1981 the church joined with the National Association of Free Will Baptists as its Canadian conference.

The Association has its headquarters at Antioch, Tennessee. It supports four colleges. In 2005 it reported 187,193 members in some 2,399 congregations in the United States with an additional 10 congregations in the associated Atlantic Canada Conference. Although foreign missions had begun in the 19th century, the formation of the association allows a more effective mission program to develop. Currently, work is supported in Spain, Panama, Cuba, Brazil, Uruguay, France, the Ivory Coast, India, and Japan. The national associations from around the world are now united in the International Association of Free Will Baptist Churches (http://www.ifofwbc.org/).

Free Will Baptists are unique among Baptist bodies as one of the groups that supports three ordinances: baptism, the Lord's Supper, and foot washing (a practice derived from their reading of the Bible, John 13:4–17). The national Association remains theologically conservative. It joined the National Association of Evangelicals for a period but eventually withdrew. It has not associated with the Baptist World Alliance.

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See also: American Baptist Churches in the U.S.A.; Arminius, Jacob; Baptist World Alliance; Calvin, John.

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National Baptist Convention of America

The National Baptist Convention of America emerged out of a controversy regarding the newly formed National Baptist Convention, U.S.A. When the latter Convention formed in 1895, it followed the organizational pattern of the American Baptists, allowing a considerable amount of autonomy to its boards and agencies. Among these was the National Baptist Publishing Board, a structure incorporated prior to the formation of the convention. While serving as the convention's publishing arm, R. H. Boyd (1843–1922), the head of the board, increasingly operated independently and even contrary to the wishes of the Convention.

The issues between the board and the Convention culminated in 1915 with a court case that established the independence of the board. Following the ruling, Boyd and his supporters withdrew from the Convention and formed the National Baptist Convention of America. There were no doctrinal issues at stake, and the two conventions developed parallel programs. Through the rest of the century, the National Baptist Convention of America would grow, but it never rivaled its parent body.

The new Convention aligned itself with the Lott Carey Baptist Foreign Mission Convention, through which the Convention would focus its foreign missionary activity. That cooperation ended in the 1940s, and the Convention organized its own foreign missions board.

The strength of the Convention has been the publishing concern, both the literature it prints and the leadership it provides. However, the issue of its independence arose again in the 1980s and led to a split and the formation of the National Baptist Missionary Convention in 1989. Again, no doctrinal issues were at stake in the controversy.

The National Baptist Convention of America is organized congregationally, and the Convention facilitates fellowship and cooperation between affiliated congregations. The Convention supports missionary work in Jamaica, Panama, and several African nations. It co-sponsors two seminaries with the National Baptist Convention, U.S.A. The Convention is a member of the Baptist World Alliance and the World Council of Churches. In 2000, the Convention reported 3,500,000 members.

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See also: Baptist World Alliance; National Baptist Convention, U.S.A.; World Council of Churches.

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National Baptist Convention of Mexico

The National Baptist Convention of Mexico traces its roots to the organization of the first Baptist congregation in Mexico on January 30, 1864, in Monterrey. The congregation was formed by James Hickey, then in Mexico as an agent of the American Bible Society. This church would reproduce itself six times over the remainder of the decade. One member of the original church, Thomas Westrup, served as a missionary of the American Baptist Home Missionary Society (now a constituent part of the American Baptist Churches in the U.S.A.). John Westrup, Thomas's brother, organized three churches in northern Mexico during the late 1870s. In 1880 he was hired as a missionary by the Southern Baptist Convention's Foreign Mission Board, but he was assassinated before the year was out. How-

ever, through the rest of the century, both Baptist organizations sent more than 50 missionaries into Mexico. The first regional conventions were organized in 1884 and 1885.

In 1903 representatives from congregations of both American groups and some independent congregations affiliated with the National Sunday School Convention met in Mexico City and formed what became the National Baptist Convention of Mexico. Among its first tasks was the election of delegates to the 1905 gathering of the Baptist World Association.

The Baptist work in Mexico spread until 1910 but was decimated during the Revolution (1910–1917), when both property and lives were lost. Meetings of the Convention were suspended in 1912. The secular government established in 1917 nationalized church property, restricted church worship, and allowed only Native Mexicans to lead congregations. Only 54 churches were represented at the 1919 meeting of the Convention. Although the Convention revived its evangelism in Mexico City and along the Rio Grande Valley, the Southern Baptists extended its missionary activity independently, especially in the creation of several institutions. In 1977 two of these, a seminary in Mexico City and a hospital in Guadalajara, were turned over to the Convention. The Southern Baptists also agreed to work in a coordinated fashion with the Convention. By 1993 the Southern Baptist work was fully integrated into the Convention, which that same year was registered with the government as a separate religious organization.

In 2007 the Convention reported 150,000 members in 1,550 churches. It publishes a periodical, *La Luz Bautista*, and supports two seminaries. It has extended its work to include 10 of the different language groups of the Native inhabitants of Mexico, which is a predominantly Spanish-speaking country. It also began missionary work in Honduras. The two American bodies continue to support the work of the Convention, and other groups such as the North American Baptist Convention and the Baptist General Conference have added their support of personnel and money. At the same time, through the decades following World War II, a variety of other Baptist groups launched independent missionary efforts, that of the fundamentalist Baptist Bible Fellowship International being the most successful. The Convention is a member of the Baptist World Alliance.

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See also: American Baptist Churches in the U.S.A.; Baptist Bible Fellowship International; Baptist World Alliance; Southern Baptist Convention.

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National Baptist Convention, U.S.A.

The National Baptist Convention, U.S.A., the largest African American religious body in the world, is rooted in the efforts of American Baptists to evangelize African Americans throughout the 19th century. The first African American Baptists had appeared during the colonial era, and in 1758 the first congregation was formed in Virginia. Many blacks in the northern states were attracted to the church, and independent congregations began to form in communities with a significant African American presence. However, it was not until the 1830s that large numbers of black people were attracted to the church. The first African American Baptist association was formed in Ohio in 1934.

Prior to the American Civil War, most African American Baptists were members of the several predominantly white Baptist bodies, and after the war the American Baptists (now the American Baptist Churches in the U.S.A.) made special efforts to cultivate black Baptist membership. However, although many blacks were happy to remain a part of the larger American Baptist Fellowship, others rejected their exclusion from the highest levels of the denomination

Nannie Helen Burroughs holds the banner of the Women's Convention of the National Baptist Convention, 1900. (Library of Congress)

and began to create institutions controlled by African Americans.

A variety of organizational attempts led in 1880 to the formation of the Baptist Foreign Mission Convention of the U.S.A. (generally accepted as the founding date of the National Baptists). A structure for congregational fellowship, the American National Baptist Convention, was formed in 1886. The Baptist National Educational Convention emerged in 1893. These three bodies merged in 1895 to form the National Baptist Convention, U.S.A. (Many African Americans continued to affiliate with the American Baptists and today constitute approximately one-third of that body's membership.)

The new denomination followed the organizational pattern of the American Baptists, with the semi-autonomous boards that served the cause of Christian education and foreign missions relating directly to the affiliated congregations. Controversy arose immediately, and those who wished to continue a relationship with the American Baptists in the area of missions withdrew to form the independent Lott Carey Baptist Foreign Mission Convention.

The next major controversy to hit the Convention occurred because of its failure to create a publishing house. Publishing for the Convention was primarily handled by the National Baptist Publishing Board, which had been incorporated separately under the leadership of R. H. Boyd (1843–1922). He began to operate independently of the directions offered by the Convention, and in 1915 the board's independence was upheld in court. The trial became the occasion for

Boyd and his supporters to found the rival National Baptist Convention of America.

Under the leadership of Reverend Elias Camp Morris (1855–1922), however, the National Baptist Convention, U.S.A., recovered from its losses and moved forward with a newly founded, Convention-controlled publishing house and went on to eclipse the older Methodist denominations in membership. The Morris era was followed by lengthy presidential terms for Lacey K. Williams (1871–1940), D. V. Jemison (1875–1954), and Joseph H. Jackson (1900–1990).

During Jackson's lengthy tenure (1953–1982), opposition to his philosophy of civil rights developed with the rise of Martin Luther King, Jr. (1929-1968), a young Baptist pastor in Alabama who had become the center of a movement centered on nonviolent confrontation with the authorities and the demand for the immediate end to racial segregation in the American South. King's approach ran counter to Jackson's belief in the gradual elimination of discriminating structures. Those most supportive of King and most opposed to Jackson's continued domination of the Convention left in 1961 to form the Progressive National Baptist Convention.

Jackson's lengthy tenure finally ended in 1982, and he was succeeded by Theodore J. Jemison. The election of Jemison, an activist in the Civil Rights movement in Louisiana, represented a change of direction for the formerly conservative Convention. Jemison also led the National Baptists into finally building a national headquarters building in Nashville, Tennessee, though the official headquarters of the Convention continues to be centered in the church pastored by the president.

In the 1990s, the Convention was traumatized when its president, Henry Lyons, was arrested and convicted of embezzling church funds. In 1999, the current president, Dr. William J. Shaw, pastor of White Rock Baptist Church in Philadelphia, assumed office and immediately moved to reorganize the Convention's financial affairs to pay off the debt incurred by Lyons and to create a system that would prevent such occurrences in the future.

The National Baptist Convention, U.S.A., is led by its president but is organized congregationally. There are various estimates of the membership of the convention's churches, but in 2004, it reported five million members. It supports one college, two universities, and four theological seminaries. The Convention is a member of the Baptist World Alliance and the World Council of Churches.

The National Baptist Convention, U.S.A.
1700 Baptist World Center Dr.
Nashville, TN 37207
http://www.nationalbaptist.com/

J. Gordon Melton

See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; National Baptist Convention of America; Progressive National Baptist Convention; World Council of Churches.

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National Evangelical Synod of Syria and Lebanon

Protestantism entered the territory of the former Ottoman Empire early in the 19th century, when Reformed missionaries from the United States and the British Isles established a mission. Missionaries working in what is today Lebanon and Syria were recognized by the Ottoman authorities in 1848. That year, an initial congregation was established in Beirut. Throughout the rest of the century additional missions were initiated by various Protestant bodies from France, Switzerland, Denmark, and Holland.

Following the fall of the Ottoman Empire, the present state of Lebanon was carved out of the empire's former territory. At that time, the National Evangelical Synod of Syria and Lebanon was formed by the association of several small presbyteries that had been established in Lebanon. In 1959 the Synod assumed responsibility of a number of the missions that

had been established in Lebanon and Syria. Worship in these churches is primarily in Arabic.

In 2005 the Synod reported approximately 20,000 members in 38 congregations. It has a presbyterian polity and directs a ministry through its many schools and medical facilities. The Synod is a member of the World Alliance of Reformed Churches, the Middle East Council of Churches, and the World Council of Churches.

National Evangelical Synod of Syria
PO Box 70890
Rabieh, St. 34
Antelias
Lebanon

The Synod is closely related to the National Evangelical Union of Lebanon, which also carries the heritage of evangelical church life prior to the establishment of the state of Lebanon. The original congregation in Beirut became a center around which a small number of congregations gravitated, drawing on it for pastoral care and administrative guidance. These congregations made their relationship official in the early 1960s with the formation of the National Evangelical Union of Lebanon. In contrast to the Synod, the Union is organized with a congregational polity. In the 1990s it reported 9 congregations and 2,000 members. The Union is a member of the World Alliance of Reformed Churches and the Middle East Council of Churches.

National Evangelical Union of Lebanon
PO Box 11 5224
Al Kanissa Al Injiliah
Beirut
Lebanon

The Union and the Synod are related to each other through the Supreme Council of the Evangelical Community in Syria and Lebanon, which also includes the Armenian Evangelical Churches in the Near East. The members of the Council support the Near East School of Theology in Beirut. All three churches suffered during the Civil War (1975–1991), which led to the destruction of much church property and the migration of many members to the United States and Australia.

J. Gordon Melton

See also: Middle East Council of Churches; World Alliance of Reformed Churches; World Council of Churches.

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National Presbyterian Church in Mexico

The National Presbyterian Church in Mexico dates to the beginning of Presbyterian work in Mexico by the United Presbyterian Church of North America (now an integral part of the Presbyterian Church [U.S.A.]) in Mexico City following the granting of religious freedom in the country in 1857. Other churches soon followed, including the Presbyterian Church in the U.S. (now also a part of the Presbyterian Church [U.S.A.]), the Congregationalists (now part of the United Church of Christ), and the Associate Presbyterian Church. The work of the United Presbyterians spread south and east from Mexico City toward Yucatan.

The first presbytery was established in Zacatecas in 1883, and others soon followed. The previous year a theological seminary was opened in Mexico City. What became the National Presbyterian Church began in 1901 when the United Presbyterian Church and the Presbyterian Church in the U.S. decided to unite their work in Mexico. The process of developing indigenous leadership that had begun with the founding of the seminary was greatly accelerated by the adoption of the new Constitution by Mexico in 1917, which allowed only Native Mexicans to lead congregations. In 1920, with the assistance of the Reformed Church in America, the National Presbyterian Church expanded into Chiapas.

In the years immediately after World War II, the church experienced two schisms. A local controversy led to the formation of the Independent Presbyterian Church in 1947. Then in the 1950s, Reverend Carl McIntire (b. 1906–2002), a Fundamentalist Presbyte-

rian from the United States, brought to Mexico his fight against the modernist tendencies he saw invading mainstream Presbyterianism and found some support among Mexican Presbyterians. In the early 1950s his supporters formed the National Conservative Presbyterian Church.

The National Presbyterian Church in Mexico became a part of the world ecumenical community, joining both the World Alliance of Reformed Churches and the World Council of Churches though it has subsequently withdrawn from the latter. Closer to home, in 1995 it joined with the Presbyterian Reformed Church and the Associate Presbyterian Reformed Church to create the Alliance of Presbyterian and Reformed Churches in the Republic of Mexico.

The church has a presbyterial polity, and its general assembly is the highest legislative body. It recognizes the Heidelberg Catechism, the Canons of the Synod of Dort, the Westminster Confession, and the Belgic Confession in a statement it authored on its doctrinal perspective. In the 1990s it reported 1.2 million members in 4,800 congregations. The work is organized into 40 presbyteries and 7 synods. Six of the presbyteries are located in southern Mexico working among the indigenous peoples of the states of Chiapas, Oaxaca, and Huasteca Potosina. The seminary in Mexico City has now been joined by five additional ministerial training schools.

National Presbyterian Church in Mexico
Arenal 36
Col. Agri. Chimalistac
01050 Mexico, D.F
Mexico

J. Gordon Melton

See also: Presbyterian Church (U.S.A.); Reformed Church in America; United Church of Christ; World Alliance of Reformed Churches; World Council of Churches.

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National Spiritualist Association of Churches

The National Spiritualist Association of Churches (NSAC) is the oldest and largest organization of churches to emerge out of the 19th-century Spiritualist movement in the United States. As Spiritualism developed, it was given structure by a number of state Spiritualist associations. The movement was seen by many of its earliest exponents as having a "scientific" purpose—to demonstrate life after death—rather than as a new religion. However, in the decades after the Civil War, Spiritualist churches were founded and many began to advocate a Spiritualist approach to theology. Thus, in 1893, a number of leading Spiritualists, including Chicago medium Cora L. Richmond (1840–1923) and two former Unitarian clergymen, James M. Peebles (1822–1922) and Harrison D. Barrett (1863–1911), founded the National Spiritualist Association (later adding the words "of Churches" to the title). They initially drew support from some of the state associations and a few of the prominent camp meeting establishments. Among the reasons for forming such a national movement was the need to attack fraudulent mediumship, which many had seen as harming the movement.

In 1899, the Association adopted a six-article Declaration of Principles, later expanded to nine articles. These articles expressed the authors' faith in life after death as being a proven fact, demonstrated by the phenomena of Spiritualism. The NSAC has tended to focus upon mental phenomena, that is, mediumship, rather than the physical phenomena that were so much at issue in charges of fraud directed at the larger Spiritualist movement. The Association also called for a moral life based upon the biblical Golden Rule, "Do unto others as you would have them do unto you." Drawing upon contemporary science, the Declaration of Principles looked upon nature as an expression of God or infinite intelligence, and it noted that happiness is a result of following nature's laws. It affirmed the existence of both physical and spiritual laws.

The NSAC has generally taken a negative stance toward two issues of importance to Spiritualists. First, it has not upheld the belief in reincarnation that was so staunchly advocated by the Theosophical Society and some Spiritualists early in the 20th century who accepted the idea from competing organizations. Second, Spiritualists have carried on a lengthy debate over the relation of Spiritualism to Christianity. Many individual Spiritualists see the experiences that are common in the movement as similar to experiences described in the Bible. However, the Association as a whole sees Spiritualism as distinct from Christianity, though they draw a distinction between primitive Christianity (with which they feel an affinity) and contemporary Christianity, which they see as a very different reality.

The Association has a fraternal connection to the National Spiritualist Church of Canada in Ontario and Quebec but has only cursory relationships with the Spiritualist movement in Great Britain and has been at odds with Spiritualists in France and Brazil where reincarnation is widely accepted. In 2009, the NSAC reported 89 member congregations. Seven state associations and 13 camps are affiliated with the NSAC.

National Spiritualist Association of Churches (U.S.)
Morris Pratt Institute
11811 Watertown Plank Road
Milwaukee, WI 53226
http://www.nsac.org/

Marika Speckmann

See also: Spiritualism; Theosophical Society (America).

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Native American Church

In the early 1890s many of the traditional Indian ways of worship were being banished. However, at that time, the longstanding ritual use of the cactus plant peyote (*Lophophora williamsii*) was formalized into new ceremonies. Under the inspiration of the medicine men Quanah Parker (ca. 1845–1911; parents: Comanche, white) and John Wilson (ca. 1840–1901; parents: Delaware, Caddo-French), two different traditions of the new peyote religion, which today is called the Native American Church (NAC), diverged into distinct practices known as the Comanche Half Moon (also Little Moon and Way of the Sioux) and the Wilson Big Moon (also Cross Fire and Old Way). Both ritual forms fuse ancient Mexican, Plains Indian, and Christian themes. The Wilson Big Moon variant typically omits the water ceremonies that Quanah Parker had established, including the ritual water call and the blessing of people with water, celebrating an old Indian belief that water is a life-giving substance.

Peyote grows naturally only in north-central Mexico and in a limited area on the dry, rocky hills north of the Rio Grande River near Laredo, Texas. It contains at least 57 alkaloids, including the psychoactive alkaloid mescaline. Since the 1880s peyote from this region was cut and dried for shipment to communicants in the United States. Probably the Carrizo culture, which once occupied the area that extends from Laredo to the Gulf of Mexico, was instrumental in the early development of peyote meetings. Carrizo peyote rituals that were observed in 1649 included all-night dancing around a fire, but without the tepee or lodge used today. The western neighbors of the Carrizo, the Lipan Apache, seem to have transformed the Carrizo ceremony before teaching it to the Kiowa, Kiowa-Apache, and Comanche.

The Half Moon ritual appears to have been formalized by the Comanche in the 1880s. The Big Moon rite was also formalized about 1880. It spread between 1890 and 1908 among the Shawnee, Caddo, Seneca, Delaware, Quapaw, Potawatomi, and above all the Osage, and it was carried and transformed by different local "prophets," such as Jonathan Koshiway (b. 1886; father: Sauk and Fox, mother: Otoe) and John Rave (ca. 1855–1917; Nebraska Winnebago). From the Kiowa,

Navajo Indians at a peyote ceremony near Pinon, Arizona. The hallucinogen peyote is considered sacred by Native Americans and is used in religious practices to combat spiritual, physical, and other social ills. (Richard Erdoes/MPI/Getty Images)

the Comanche, and the Caddo, the new religion spread to the eastern Great Basin, in Colorado, by 1896. It appeared throughout the Great Basin and into southern Canada beginning in the 1910s.

In 1918 the state of Oklahoma repealed an earlier territorial ban against the peyote sacrament and granted a charter authorizing the NAC. Peyotists in other states received similar authorization, and a national church was formed in 1934–1944. In 1945–1955 the NAC was organized into the NAC of Oklahoma and the NAC of North America. The main purpose of those incorporations was to legalize peyote as a sacrament.

The NAC ethical code constitutes a way of life, which is called Peyote Road. This ethic has four main parts: brotherly love, care of family, self-reliance, and avoidance of alcohol, in addition to truthfulness, economic self-sufficiency, praying for the sick, and praying for peace. There is no formal teaching or learning of the rituals through books, schools, or lectures. In the Christian element, which is mostly confined to Siouan-speaking groups, members are free to interpret Bible passages according to their own understanding.

From its earliest days the ceremony has consisted of an all-night prayer meeting in a tepee, lodge, or hogan around a crescent-shaped mound of earth, a sacred fire, and a special peyote button, today called Grandfather Peyote or Chief. Roadman, Cedar chief, and Drummer chief sit together opposite the door. The Fireman sits on the opposite side of the circle next to the door. Around the sacred elements in the center of the lodge, the water drum, gourd rattle, and staff are

passed while peyote songs are sung, prayers are offered, sacred tobacco is smoked, cedar is burned, and peyote is ingested. At midnight the ritual is interrupted by special songs and a bucket of water is brought in to be blessed, mostly by the Fireman. At dawn there is another water ceremony, as the Water Woman carries holy water into the meeting along with her prayers. The morning water is followed by a ritual breakfast of corn, water, fruit, and meat, prepared by women. The singing, drumming, and praying last all night (10 to 14 hours). Finally the morning sun is greeted with hands raised to heaven and thanks given to the Creator.

In the first part of NAC history, women were usually not admitted to take part in ritual. Yet the importance of male and female complementarity is reflected in NAC myth and ritual. It is widely believed that being inside the tepee represents being inside the womb of the Mother, and the drum is the sound of the fetal heartbeat. According to many peyote origin myths, this religion was brought to the Indians by a woman, called Peyote Woman, and it is kept by men. In Navajo Peyotism the cactus itself is referred to as Female Medicine (*'azee' ba'áád*) or Mother (*shimá 'azee'*).

For some, the NAC serves as a bridge between the ancient and modern systems of belief. Praying in peyote meetings appears to have much of the psychological flavor of the old vision quest. The NAC has often been bracketed with the Ghost Dance religion, which also taught the value of peaceful intertribal relations. (Although many other authors have repeated this idea, first set forth by Shonle [1925], historical documents establish that Peyotism had become an active ritual before Wovoka had directed the first Ghost Dance about 1889.) However, claims for the therapeutic effect of peyote are controversial, although several published reports have attempted to determine whether peyote used in the ritual of the NAC is effective in the treatment of alcoholism.

After 1965, the ceremonial use of peyote by Indians was protected by federal regulation. Although 28 states had by then enacted laws in conformance with the federal regulation, 22 states had not done so. In 1990 the Supreme Court prohibited the use and possession of peyote for all Americans. A 1995 law provided an exemption, declaring that although possession of peyote and its derivatives is illegal in the United States, Native Americans may use it for religious purposes.

The NAC has no professional paid clergy. Beyond the Roadmen, who lead the meetings, there are official leading positions for chairmen and the president of the NAC. The church is organized into regional, state, and national groups throughout North America. The members belong to some 70 Native American nations. In the continental United States, every state west of the Mississippi has at least one chapter; in all there are 80 chapters.

The NAC is the most widespread religion currently practiced by American Indians. By 1930, it was estimated that half the Indian population belonged to the church. The NAC membership in Navajoland ranged from 12 to 14 percent in 1951 to 40 to 50 percent in the 1980s. At the end of the 1960s there were an estimated 250,000 Peyotists, one-quarter of all Indians in the United States and Canada. In the 1980s the membership from more than 50 North American Indian tribes included some 100,000 adherents. In 1995 there was again a total membership of around 250,000, belonging to more than 70 Native American nations. A directory of Native American Churches has been developed by the Utah branch (http://web.archive.org/web/20050308162749/www.utah-nac.org/nacindex.html).

The spread of Peyotism beyond North America is not known. An example of non-Indian membership can be found in 1968, when a group with young whites took peyote in a ritual way, which was incorporated in New Mexico as the American Church of God and had a steady membership of some 200 people. Four-fifths of the group were whites. The rest were Indians, mostly 50 to 70 years old, from tribes all over the Southwest.

The peyote ritual in the United States was first reported by J. Lee Hall in 1886, an Indian agent for the U.S. government. Then in 1890 it was described by James Mooney, who researched peyote meetings among the Kiowa in Oklahoma. The earliest general historical and comparative study was written by Weston La Barre, who traveled to and studied peyote meetings among 15 tribes in the United States in 1935 and 1936. During the years after 1936 Omer Stewart visited peyote meetings; since 1960 he appeared in court to help defend the right of Peyotists (see, for example, Stewart

1987). Slotkin published a famous fieldwork report in 1956. Fieldwork accounts written by David Aberle (for example, 1966) specialized in Navajo Peyotism.

Among more recent work, a study about the NAC written by Silvester Brito (1989) is remarkable as he is the first Indian Peyotist to write an academic work about his religion. Peter Gerber (1975) explains the NAC as a crisis movement. In 1996 Huston Smith and the NAC Roadman Reuben Snake compiled testimonies of NAC members showing the church's struggle to survive in the face of constitutional debates. Marika Speckmann (1999) describes the NAC morning water ceremony, comparing it with other Indian rituals and myths.

Marika Speckmann

See also: Native American Religion.

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Native American Religion: Roman Catholicism

Roman Catholicism as practiced by indigenous people in the United States and Canada has undergone major changes over the 20th century, going from a mission-type institution to an almost full-fledged Native Church. It has spearheaded the enculturation of Christianity in those countries and granted Natives equal participation in the workings of the Universal Church. Though in the last decades it has been faced with declining membership like the other major Christian denominations in Native communities, on and off reservations, it now displays a rich variety of tribal expressions and keeps gathering momentum in the campaign to obtain the canonization of Kateri Tekakwitha. The social, spiritual, liturgical, and pastoral impact of eenculturation will be addressed here along with the symbolic function of Kateri.

In Canada, it is estimated that 55 percent of the 1.3 million self-identified Native people are Catholics. In the United States, the figure is estimated at around 17 percent, or less than 500,000 people out of the 2.5 million who identify as Native. Regarding religious activity, one can divide Natives into three major groups: those who have retained some form of Christianity and may have also retained their traditional ways, but are not very active; those who have rejected Christianity altogether, and will tend to have reverted forcefully to traditional spiritualities; those who prove strongly committed Christians, and may also have kept some of their traditional practices. This last group divides along several lines: many have left the old churches to join newcomers, notably Pentecostalism and, in the western and central states and provinces, Mormonism (the Church of Jesus Christ of Latter-day Saints); some shift affiliation within the major groups; some remain fervent adepts of their churches such as the Native Catholics who are taking their religious life into their hands as they are also gaining more social and political clout nationally. To accompany them, the Roman Catholic Church has devised a new mode of evangelization called enculturation.

Enculturation The idea of enculturation implies that the church should no longer impose a Western

Roman Catholic bishops and Native Americans pass a ceremonial pipe at the 60th Annual Tekakwitha Conference on the Gonzaga University campus in Spokane, Washington. (AP Photo/Jeff T. Green)

European model on its non-Western membership, and relative to Native Americans must bring to the fore those elements of Christianity that have always existed in Native cultures. Enculturation originated in discussions initiated before, but carried forward mostly after, the Second Vatican Council. The term was coined by a Belgian Jesuit, Pierre Charles, who gave it the same anthropological meaning as "enculturation," the process whereby one acquires one's own culture; the term was first publicly used during the 32nd General Congregation of the Society of Jesus (1974–1975), and was introduced to the Roman Synod on Catechesis (1977) by Pedro Arrupe (1907–1991), then general of the Society. Pope John Paul II (1920–2005) elaborated on the concept, yet he warned that the Christian message was transmitted through a specific apostolical dialogue that cannot be completed severed from its territorial origins. The message must be rooted in the culture of the evangelized communities even more than in the past. Cultural diversity is sought in a dialogue with the mother church that must respect ethnic expressions and seek to include them in its liturgy in order to ease the access of non-Western communities to the hidden mystery of the Christian message and to help them produce original celebrations of life and of the divine out of their own traditions (*Catechesi tradendae* 53).

Enculturation moves the institution to adjust its focus toward the vernacular, the local, and the laity, in order to meet the challenges brought about by modernity and decolonization; it has seen its major theological developments in Africa. In North America, the Jesuits, the Benedictines, and the Oblates of Mary Immaculate have been most innovative in the field. In Canada in 1984 John Paul II said that faith is expressed in many manners, and not only is Christianity pertinent for Native peoples but through the limbs of his Body, Christ himself is an Indian.

Theology and Ritual Enculturation has given rise to a new theology combining the Christian message and indigenous spirituality that has been formulated by a number of Native nuns and priests, including Sisters Priscilla and Eva Solomon, C.S.J. (Chippewa from northern Ontario), Sister Marie Therese Archambault, O.S.F. (Lakota Hunkpapa), Sister Kateri Mitchell, S.S.A. (Mohawk from Akwesasne), and Father John Hascall, O.F.M. Cap. (Sault Ste Marie Chippewa), to name but a few. All are very active in pastoral care and teaching and have articulated vibrant texts that illuminate the Christian message for Native communities. They emphasize its loving and healing power to mend the scars caused by colonization and its accomplice, imperial and authoritarian evangelization. By condemning Native cultures as Pagan and savage, previous missionaries robbed a whole people of its pride and self-esteem, wreaking havoc in its psychical, physical, and social makeup.

Emboldened by the new openness from Rome, these leaders have retrieved their Indian heritage from oblivion to re-empower Natives, claiming it is as important to Christianity as that of the Hebrews. They have developed the concept of the Two Old Testaments completing each other. The Native one contains the spiritual knowledge that tribes passed down often in clandestine ways to the younger generations, thus preparing them to receive the New Testament. As Sister Priscilla Solomon noted, "Our Aboriginal spirituality is our way back to God, to find eternal life. The teaching of my own tradition points to Jesus Christ, to the grace that he brings to us." For them, the message of Christ is above culture, and above the wrongdoings a human institution such as the church may have inflicted on helpless converts.

Native theology is acted out in the introduction of tribal mores in ceremonies. To celebrate Mass, just as John Paul II wore fringed leather vestments in Aboriginal Canada (1987), priests wear theirs decorated with the symbolical patterns of the local tribe, found as well on altar covers. The drum and the flute will prevail over organ music. The offerings will be presented to the four directions. Prayers will be recited in tribal languages. Instead of incense, the thurifer will use local plants to perform smudging, using a feather fan to blow the smoke over the altar and the attendees. A baptism ceremony will blend the Catholic and the indigenous name-giving rituals, the participants moving in a pattern corresponding to the cosmic order of the tribe.

The retribalization of religious culture is also expressed in the architecture and the decoration of churches and spiritual centers. Whereas the typical religious buildings in Indian lands and in the rest of the two countries have remained European in style, many communities have chosen designs pertaining to their own vision of sacred geography in order to affirm their regained cultural pride. Where Indians lived in teepees, one finds round churches pointing to the sky; on the northwest coast they are made of large cedar beams and masts. Inside, the four directions are marked with the colors attributed by the respective tribes, and Native paintings, quilts, and sculptures adorn the aisles, often alongside classical representations of Saint Anne, Saint Joseph, or the Virgin of Guadalupe. One figure has gained more and more recognition in the past decades, Kateri Tekakwitha (1656–1680), from whom Native Catholicism today is inseparable.

Kateri Tekakwitha Tekakwitha was born in 1656 at Gandaougué, near present-day Auriesville in New York State. Her father was Mohawk, her mother a Catholic Algonquin; both were killed by smallpox, which marked Kateri's face forever and damaged her eyesight. At four, she was adopted by her uncle. Jesuits visited the village and confirmed what she had learned from her mother. When she came of age to be married she refused all proposals, much to the surprise of her people for whom celibacy and virginity had no value. Later, Father Lamberville taught her more and baptized her on Easter day in 1676 as Catherine.

In spite of her uncle's refusal, she settled in Sault Saint-Louis mission near Montreal. On the day of the Annunciation she pronounced her vows. Since she constantly mortified her body, she became sick and died at the age of 24. Her face underwent a transfiguration, the smallpox scars disappearing altogether.

Her cause was introduced in 1884 by the U.S. bishops in plenary council in Baltimore, and in 1885 by several Indian tribes from Canada and the United States. The *Positio super virtutibus* was published in 1938, and she was pronounced Venerable in 1943. With one miracle recognized, she was beatified in 1980. In

2009 the file on a new miracle (needed for canonization) was sent to Rome.

As the only blessed Native, she serves as a role model. The group most focused on promoting her cause is the Tekakwitha Conference. A 1939 meeting in Fargo, North Dakota, of Northern Plains Catholic missionaries to discuss the problems they faced with evangelization became yearly. The fathers then placed it under the patronage of Kateri. Nuns asked to take part since they were in the front line as teachers on the reservations. Lay Natives were not included until the 1970s. It is now a large network of Native Catholics whose headquarters is in Great Falls, Montana, with Sister Kateri Mitchell as the executive director (since 1998). It runs various seminars and activities, the most prestigious being the annual conference. It is organized in different cities by the local Catholic Natives, often united in Kateri Circles, and is attended by about 1,000 Native people, many nuns and clergy. The unfolding is meticulously planned to incorporate local tribal particularities into the canonical ritual that culminates in the daily high Mass celebrated by several bishops, showing the appreciation the church authorities pay to the Conference.

The workshops address the major social, family, and individual problems faced by Natives as well as spiritual healing (blending charismatic and traditional Native handling of sickness); testimonies and addresses by leaders strengthen the bonds between the members and their communities and impart them with the courage to face the future, in the footsteps of Kateri.

In Ontario, Eva Solomon organized the Kateri Conference in 1987 but it ceased to exist in 1995. Several pastoral and spiritual activities are still set up there around the figure of Kateri.

The success of "Katerian Catholicism" must not hide the fact that in both countries vocations to shepherd the flock are scarce, as in Europe. Whereas there are many Native nuns, there are very few priests, celibacy and the need to study far from home never appealing to Native men. As in the church at large, the diaconate is one of the solutions currently explored but it has not yet met with enough success to guarantee regular pastoral care in all Catholic parishes.

Still, the new forms of enculturated theology and rituals have proved to be a major ferment among Native communities. The new assessments of the universality of Christ's message, best expressed in particular ethnic cultures, have allowed a reduction of tension for Native Catholics feeling torn between their two identities as Native people and Christian. They have found ways to affirm both their deep-rooted Indianness and an intense commitment to Christ. Enculturation has allowed a new ability to face criticisms leveled by traditionalists who lash out at them for what they consider their betrayal of authentic Native values. In the 21st century, Native Catholicism has emerged as a significant force within the Catholic Church in North America. Current signs of vitality appear to be the product of improved theological and pastoral leadership, both Native and non-Native.

Bernadette Rigal-Cellard

See also: Benedictines; Church of Jesus Christ of Latter-day Saints; Easter; Iroquois Confederacy; Jesuits; Modernity; Pentecostalism; Roman Catholic Church; Saints.

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Native Baptist Church

The English Baptist Alfred Saker (1814–1880) began work in the Cameroon in 1845 and continued for the next three decades. Then in 1884, the Baptist churches that had been founded were handed over to the German-based Basel Mission when the Germans began their colonial rule, and these churches soon found their local autonomy threatened by the Basel Mission structures. In response, members formed their own independent church, the Native Baptist Church (NBC), in 1888, the same year that a similar church began in Lagos. The German colonial authority moved to restrict its activities.

The first leader of the NBC was Joshua Diboundou, who resigned his leadership in 1910 when he became a polygamist, to be followed by Albert Tobo Diedo. For a brief period (1917–1932), the NBC was in federation with Baptists of the Berlin Mission and the Basel church. Adolph Lotin Sami (1882–1946), a pastor in the Berlin Baptist Mission, was excluded from the pastorate by the missionaries in 1922 because of a "desire to earn money" and his practice of baptizing polygamists. Refusing to comply, Lotin began to reorganize the NBC, which was revived in 1932 with Lotin as its president. He composed many hymns sung to traditional Douala tunes. When he died in 1946, his place was taken by Moise Mathi Mathi, who changed the name of the NBC to Cameroon Baptist Church in 1949. The CBC was almost exclusively Douala and had more than 5,000 members by 1945, but it was in a state of decline in the 1990s.

Estimates of membership in 2009 are about 55,000. In 1995 the Native Baptist Church (Eglise baptiste camerounaise) was admitted to the World Council of Churches and began a process of internal reform, including renewing links with the Baptist Missionary Society in Britain.

Native Baptist Church
BP 4237
Douala Akwa
Cameroon

Allan H. Anderson

See also: African Initiated (Independent) Churches; Basel Mission; World Council of Churches.

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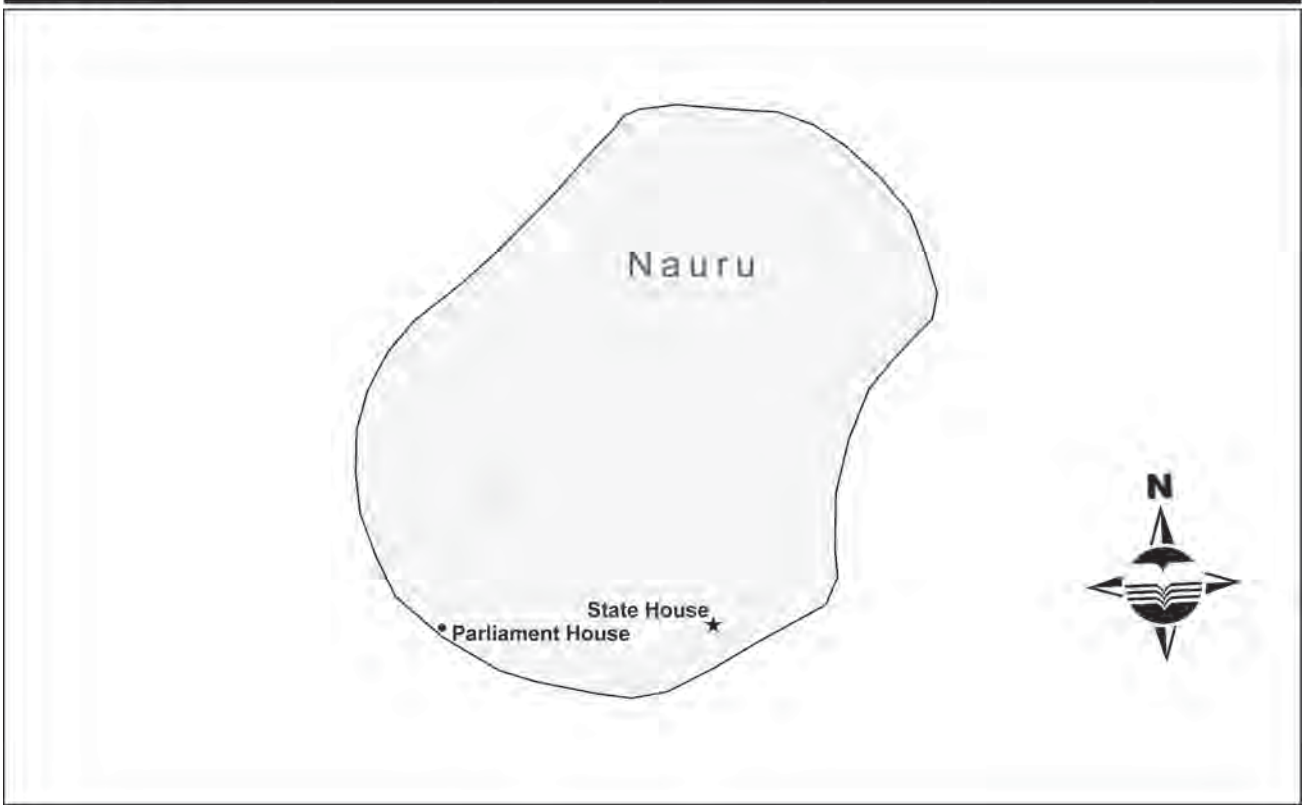
■ Nauru

Nauru is an island republic in the South Pacific, northwest of Australia and south of the Marshall Islands. With only 8 square miles of land, it joined the United Nations in 1999 as the world's smallest independent republic. The island was originally settled by Polynesians and Micronesians. It was called to the attention of the West after its initial visit by American whalers, who called it Pleasant Island. In 1888 it was annexed by Germany. At the beginning of World War I, Australia took control of Nauru, a suddenly wealthy land due to the discovery of rich deposits of phosphate. It would remain under Australian control until 1968, except for a period under Japanese rule during World War II. Australia brought in a number of immigrant workers, including many Chinese, to work the mines. Today (2008), some 13,700 people reside on Nauru.

Nauru, which became independent in 1968, is a most unusual land. It has retained its rural character, and no cities have been built. The mining has made the nation wealthy, paying for all education, medical care, and housing. The influx of immigrants from many places to work in the mines has given the Nauru a very ethnically pluralistic culture. Only about 50 percent of the residents are Native Nauruans.

The indigenous religion of the Nauruans survived into the 20th century but appears to have disappeared in the decades since World War II. Although Germany controlled the island early on, the first missionaries were Congregationalists from the London Missionary Society. They assumed the work of translating the Bible into the Native language. Their work grew into the Nauru Congregational Church. As expatriates of other Protestant traditions moved to Nauru, they were

NAURU



Nauru

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,400	7,700	74.9	–0.01	7,800	7,200
Protestants	2,700	5,400	52.4	0.21	5,300	5,000
Roman Catholics	1,200	3,400	33.0	2.23	3,800	3,900
Independents	0	700	6.8	1.30	900	1,200
Chinese folk	600	1,100	10.3	0.13	1,100	1,100
Baha'is	100	1,000	9.7	0.14	1,300	1,500
Agnostics	300	390	3.8	3.83	500	700
Buddhists	150	140	1.4	0.14	300	400
Total population	**6,500**	**10,300**	**100.0**	**0.15**	**11,000**	**10,900**

welcomed into the Congregational Church, which is still the only Protestant body on the island.

The Roman Catholic Church began work on Nauru in 1902. At present the parishes are part of the Diocese of Tarawa (Gilbert and Ellice Islands). Members of the Anglican Church moved to Nauru following the takeover of the island by Australia. Its work is now a part of the Anglican Church in Aotearoa, New Zealand, and Polynesia.

Besides the three Christian church bodies, there is also a small group practicing the Baha'i Faith and some Chinese who follow the ubiquitous Chinese folk religion (a mixture of Buddhism, Daoism, and Confucianism).

J. Gordon Melton

See also: Baha'i Faith; Nauru Congregational Church; Roman Catholic Church.

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Nauru Congregational Church

The Nauru Congregational Church dates to around 1889 and the arrival on Nauru Island of Timoteo Tabwia, a Gilbert Islander who had been converted by missionaries of the American Board of Commissioners for Foreign Missions (ABCFM), an association of American Congregationalists. He was later joined by two Americans, Philip A. and Salome Delaporte, who arrived in 1899, mastered the Nauruan language, and translated the Bible. The ABCFM continued their work through the early decades of the 20th century, during which time the island was invaded by a variety of European companies that wanted to mine the calcium phosphates discovered in 1900.

In 1917, the ABCFM turned over its responsibilities in Nauru to the London Missionary Society, a British Congregationalist group. Through midcentury and following Japanese occupation of the island, Nauruan Congregationalists became closely affiliated with the Congregational Union of Australia.

Although the church had grown significant indigenous leadership during this time, the first Nauruan minister to receive seminary training, Itubwa Amram, was not ordained until 1956. Subsequently, the church became autonomous of the LMS but kept close ties with Australia. It is a member of the International Congregational Council, the Council for World Mission (the successor body to the LMS), and the Pacific Conference of Churches. It was a member of the World Council of Churches but has recently withdrawn.

Some 65 percent of the island's 10,000 residents are members of the church's 7 congregations. The church faces the challenge of diminishing mineral resources, the likely negative economic impact of the ending of mining operations, and the destruction of the majority of the island by the mining operations.

Nauru Congregational Church
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Nauru
Central Pacific

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See also: American Board of Commissioners for Foreign Missions; London Missionary Society; World Council of Churches.

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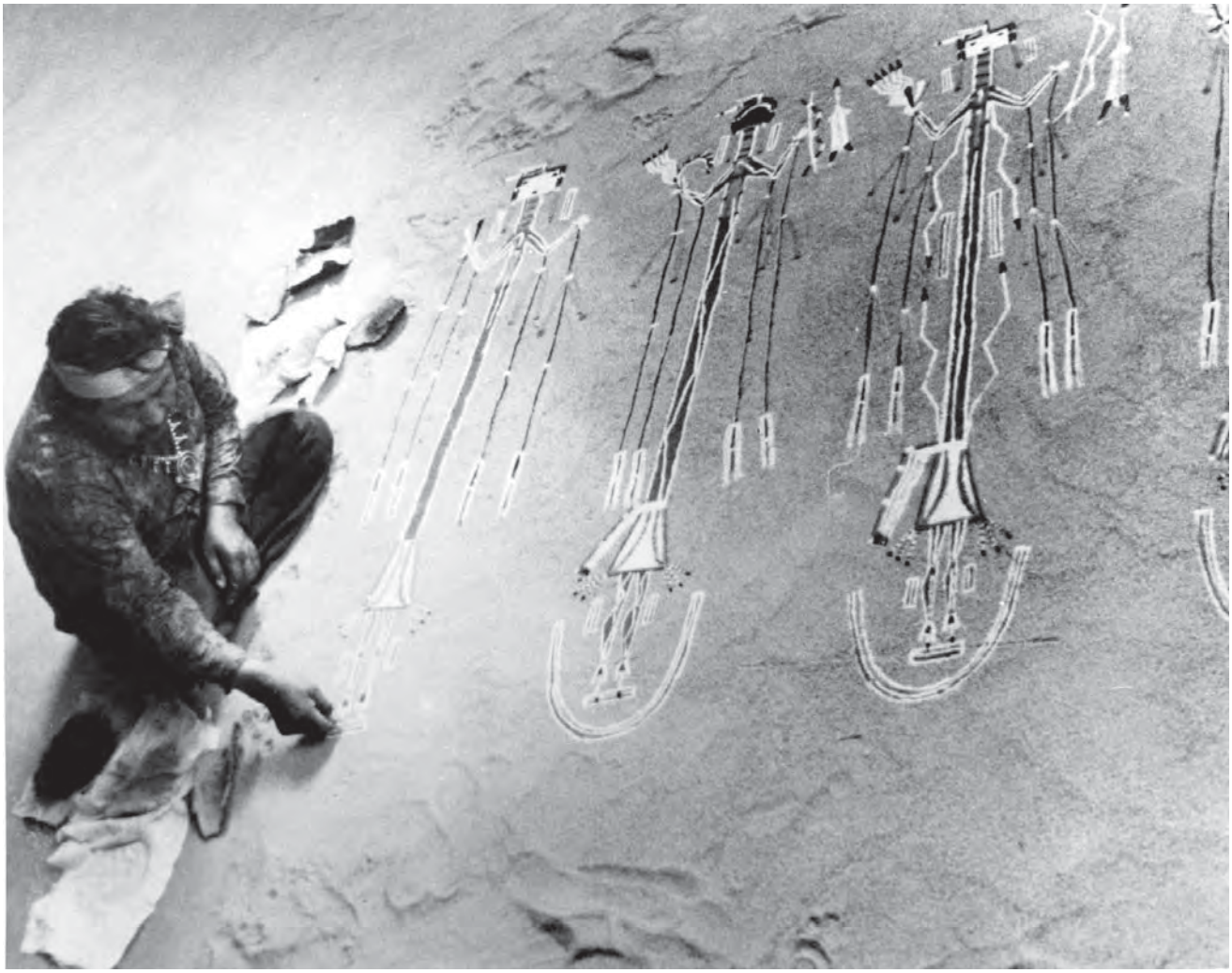
Navajo, The

The Navajo refer to themselves as the Dine (the People). Originally a seminomadic tribal group of Athapascan stock from western Canada and Alaska, they began settling in the Four Corners region of the American Southwest in the 11th century CE.

The Navajo world was created when the Diyin-Dine (Holy People) emerged from four underworlds into this, the fifth world. The most important of these Holy People are First Man and First Woman, whose inner natures are, respectively, "Thought" and "Speech." Together they created a world where the most important value is *hozho*. Most commonly translated as "beauty," hozho encompasses much more—harmony, peace, health, happiness, balance, and the general good.

For the Navajo, life itself is movement, and it is through good intentions and prayer that men and women participate in keeping the world in harmony. Although the original harmonic patterns were created when the Holy People emerged into this world, the Navajo continue to participate in this ongoing creative act by ritually associating themselves with these supernatural beings through thought and speech. Beauty is not something to be discovered in nature but it is to



Navajo medicine man Deschinni Nez-Begav of Rough Rock, Arizona, draws a Red Ant Chant sandpainting using loose sand on the floor of the Museum of Navajo Ceremonial Art in Santa Fe, New Mexico, 1963. (AP Photo)

be created, first in the mind as thought and then projected out into the world as speech. Speech is, in fact, the outer form of thought.

The Navajo walk in harmony and beauty through everyday activities that are rich with symbolism. Symbols seem to be the very grounding and basis for thought. Every morning, for example, men and women emerge from their *hogons* (circular homes), each of which is the symbolic center of the cosmos, to chant the world into existence by identifying themselves with First Man and First Woman. Through such ritual actions as scattering cornmeal in four directions and chanting beauty into the world at sunrise, the Navajo become active participants in creation itself.

All Navajos should work to create hozho, because then they will live long and prosperous lives, and their communities will continue in harmony. In this context, illness signifies a disruption in the harmonious fabric of living. A sick person, with the assistance of friends and family, will try to determine why his or her world is out of balance. Perhaps the ill person failed to fulfill some social or religious obligation. Or perhaps, even more seriously, a man returning from war has been polluted by violence and death. In the first instance only a portion of a Blessingway ritual might need to be performed some evening. In the second case a full-blown Enemyway ceremony of three or four days' duration will be needed to restore hozho.

There are at least 60 major ceremonies among the Navajo that preserve and restore hozho. It usually takes several years of apprenticeship for the ritual specialist, called a singer, to master one of these rites. Although both men and women may become singers, only men will prepare the sandpaintings that are usually integral to the ceremonies. Few singers learn more than one major rite, and only very rarely will any individual know more than a couple. Religious knowledge is therefore widely dispersed across the Navajo nation. A singer will diagnose the cause of illness and determine whether the patient should be referred to another singer or undergo this specialist's ceremony. This is critical, because the person *will* be healed if the diagnosis is correct, if the singer does the ritual properly, and if the wills of the singer and the people taking part in the healing are strong enough to forge a connection between the patient and the Holy People.

The singer creates the conditions for the complete merger of this world and the supernatural world by purifying the patient, most commonly through chanting prayers in a sweat lodge, and by overseeing the drawing of a sandpainting in the center of a hogon that creates the activities of the first Holy People in an action corresponding to the cause and cure of the patient's illness. The nearly naked patient then sits or lies on his or her corresponding deity in the sandpainting. Chanting, shaking rattles, touching, and other symbolic activities effect the cure by restoring hozho to the patient's life.

The Navajo do not fear dying when their cycle of life is completed. But a premature death signals the malevolent activity of sorcerers. The most common way for a sorcerer to harm an individual is to sing the parts of a religious ceremony in reverse order, thereby creating chaos in the place of harmony. Sorcerers must operate in secret because they cannot resist the direct onslaught of a singer's benevolent energy and will be destroyed by their own evil energy when it is returned to them.

Despite the many ways that hozho can be disrupted, the Navajo are remarkably optimistic. As long as they continue to participate with the Holy People in maintaining and creating hozho in the world, they can be assured that their world will be beautiful and harmonious and that they will live healthy and prosperous lives.

According to the 1990 census, there were more than 225,000 Navajo, of whom nearly 145,000 live on reservation and trust lands in Arizona, New Mexico, and Utah. Since religious and cultural practices are indistinguishable for the Navajo, most attend rituals at least occasionally, even though some also practice forms of Christianity. Not infrequently, Navajo sense the need to return to a ritual healing when they feel polluted by death. Numerous healing chants, for example, were held for veterans who returned from Vietnam, even those who lived in cities away from the reservation.

Thomas V. Peterson

See also: Native American Church.

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Navaratri/Dashain

The Navaratri (Navaratra), or "Nine Nights," Festival is celebrated in September–October (Hindu lunar month of Ashvin) for 9 nights (and 10 days). This is a pan-Indian festival, which, as Holi welcomes the spring, welcomes the autumn season. Also, like Holi, it takes very different forms in different regions. In neighboring Nepal, as the national holiday, Dashain, it is the largest festival of the year, involving both Hindu and non-Hindu Nepalis alike in celebration.

In most Hindi-speaking areas of North India Navaratri is centered on Rama, like Krishna an incarnation of the deity Vishnu. It is celebrated with a drama, the Rama Lila (the mysterious divine magic of Lord Rama), drawn from the Ramayana epic story. Here there are recitations every day from the medieval Hindi Tulsidas Ramayana, and in most places plays that depict scenes from the Ramayana story are presented in smaller or grander scale.

The largest of the Rama Lila play is staged across the river from Benares, where the king (maharajah) of Benares established an immense ground that represents the Ramayana story. Actors go from station to station on different days as the story develops. On Vijayadashami—variously described as the culminating day of Navaratri or the day after Navaratri—the effigies of Rama's enemy, the demon king Ravana, along with his son Meghanada and his brother Kumbhakarna, are burned to celebrate the victory of Rama over the forces of the demons or Rakshasas.

In Bihar, Bengal, and Assam the Navaratri Festival, and in Nepal, Dashain is celebrated as a Durga festival. Durga *pujas,* or worship services, are done for her on the last three days of the festival. The festival begins by awakening Durga, who is asleep, and continues by manufacturing a temporary image of her which is enlivened for the purpose of the festival.

On Vijayadashmi, the image of Durga will be taken in a great procession to be immersed in the local body of water, be it a river or the ocean or a large tank. Lively festivities follow. In south India the goddess Sarasvati, the goddess of learning and the arts, is worshipped on the seventh day of the festival and Durga only on the eighth day. On the ninth day there is a worship of instruments and implements of livelihood, which are taken out to be honored with mantras and small offerings.

An additional tradition surrounding Durga and Navaratri concerns the Pandava brothers, important characters in the great Indian epic, the Mahabharata. Great warriors, all five brothers were married to one woman named Draupadi. At one point, they lived through a 14-year exile followed by a one-year period of incognito during which time they had to put away their distinctive weaponry. They hid it in a Shami tree near their residence. When their incognito year was finished, they went to the tree and retrieved their weaponry. For its safe preservation, they offered worship and thanksgiving both to the Shami tree and the goddess Durga, the deity of strength and victory. Meanwhile, their rivals, the Kauravas, had invaded the region looking for them. After completing their devotions, the Pandavas went directly to engage in the Battle of Kurukshetra, at which they won a decisive victory. That day subsequently became known as Vijayadashami ("Vijaya" is Sanskrit for "Victory"). Today, on Vijatadashami, people give Shami leaves with a wish that the recipient might have victory in his or her efforts.

Constance A. Jones

See also: Calendars, Religious; Holi.

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Nazareth

Nazareth, a small town situated inside a bowl atop the Nazareth ridge north of the Jezreel valley in Galilee in what today is Israel, was the hometown of Jesus, who was referred to as the Nazarene. Nazareth is west of the Sea of Galilee and some 65 miles north of Jerusalem. In Jesus' day, Nazareth was a relatively isolated village of only some 200 residents. Its lack of status as a community was reflected in the statement ascribed to one of Jesus' future apostles, "Can anything good come out of Nazareth?" (John 1:46).

Nazareth emerges out of obscurity in the New Testament account of Jesus' mother Mary, who, after being engaged to marry Joseph, was visited by the angel Gabriel who announced to her the birth of Jesus (Luke 1:26–33). Though not the father of Jesus, Joseph married the pregnant Mary and the two then left Nazareth for Bethlehem to be counted in the census ordered by Caesar Augustus. Jesus subsequently spent his boyhood years in Nazareth, where he reput-

Israeli city of Nazareth, the center of Jesus' ministry and one of Christianity's most sacred areas. Archaeological excavations reveal the ancient village of Nazareth was actually located on the hillside above the modern city. (Corel)

edly learned carpentry from Joseph. After beginning his ministry when he was about 30, he moved his home to Capernaum, but returned to teach in the synagogue of Nazareth twice more. He was rejected both times (Mark 6:1–6). On one occasion the townspeople were so outraged at Jesus that they tried to throw him off a cliff to his death (Luke 4:16–30).

Very little is known about Nazareth from the ancient sources. It is not mentioned in pre-Christian records and then again falls into obscurity after the New Testament period. It is rediscovered only after the Roman Empire decriminalizes Christianity in the fourth century and the Holy Land emerges as a primary pilgrimage site. More recent archaeological excavations have confirmed that the city was only a small agricultural village during the Hellenistic and early Roman periods.

During the period of the Crusader kingdom, Nazareth became the center of a bishopric. A Byzantine-style church was built over a cave that had been designated as the spot where the angel Gabriel announced the birth of Jesus. In 1966 the Roman Catholic Church began constructing a new basilica over the remains of that church, and today this new Church of the Annunciation is the largest church building in the Middle East. Nearby is a Greek Orthodox church that was built over a well that also has been claimed as the site of the Annunciation, a claim that derives from one of the apocryphal gospels, the "Proto-evangelium of James," that pictured the scene of the Annunciation occurring as the Virgin Mary was drawing water.

In contemporary Israel, Nazareth's population has grown to more than 60,000, mostly Arab Christians.

J. Gordon Melton

See also: Jerusalem; Mary, Blessed Virgin; Pilgrimage.

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Nazareth (Nazarite) Baptist Church

The largest of the African Initiated Churches (AIC) among the Zulu, the Nazareth Baptist Church, better known as the amaNazaretha, or Isonto LamaNazaretha, or Shembe Church, was founded by Mdliwamafa Mloyisa (Isaiah) Shembe (ca. 1869–1935), who experienced several visions and audible inner voices from an early age. These revelations later told him to leave his four wives and children and to use no medicine, and they showed him people in white gowns who would follow him. He began his Christian life as a Methodist but was baptized in William Leshega's African Native Baptist Church (an early African secession from the white Baptists) in about 1900, by which time he was already a renowned healer. He was ordained an evangelist and began to baptize in the sea near Durban, a practice of many coastal African churches today.

In about 1911, Shembe seceded from the African Native Baptist Church, which did not insist as he did on taking off shoes in worship, leaving the hair uncut, not eating pork, night Communion services with foot washing, and the seventh day Sabbath. He founded the amaNazaretha and applied biblical references to Nazarites to his followers, who were to obey these laws. In 1916 he established a "high place," called Ekuphakameni, outside Durban, and a holy mountain, Nhlangakazi—sites for annual festivals in July and January, respectively. Shembe wielded great influence in Zulu society. When he died in 1935, a sacred mausoleum was built over his grave at Ekuphakameni, now the headquarters of the church, and his son Johannes Galilee Shembe inherited the leadership.

On Galilee's death in 1976, a fierce and acrimonious schism resulted, with court cases, violent clashes, and even killings between the two factions. A small part of the church followed Galilee's son Londa Shembe, who was murdered in 1989 in the midst of the KwaZulu Natal violence, leaving no clear successor. The majority of members followed Isaiah's other son, Amos Khula Shembe. As an indication of the prestige attained by the Shembe family, Nelson Mandela attended Amos's funeral in 1995. His son Mbusi Vimbeni Shembe, who seems to have retained the loyalty of the vast majority of the church, succeeded him.

The amaNazaretha's great veneration for their founder has been interpreted to mean that he is seen as an African Christ, a mediator between his people and God, standing at the gate of heaven to admit only his followers. amaNazaretha greet their leader with the shout "He is holy!" Shembe is believed to have "risen from the dead"; he appears to people in revelations and is believed to reveal God to the Zulus, and in his name prayer is directed. The criticisms of this movement have centered on the person of Isaiah Shembe and reflect prevalent assumptions made by earlier Western theologians about the AICs.

Evidence from the amaNazaretha themselves, however, is ambiguous. In the opinion of at least some of his followers, Shembe has very extraordinary, perhaps even divine powers, and divine and messianic titles are ascribed to him. But most frequently, amaNazaretha describe Shembe in lesser, more mortal terms. Instead of being a divine Messiah or Black Christ, Isaiah Shembe is a human "servant of the Lord," "the man sent by God," who is obedient to the bidding of God.

amaNazaretha wear white robes and remove their shoes in worship, men are circumcised (a custom not practiced elsewhere in Zulu society), polygyny is allowed, and members may not shake hands with outsiders, eat pork, drink alcohol, or take medicines. Isaiah Shembe composed more than 200 hymns that are sung

by church members, some of which are accompanied by sacred dancing in African dress, and some of which are believed to have been written after his resurrection. Baptism by immersion, communion at night, and foot washing are practiced as sacraments, and the Sabbath is observed as well as the *hlonipha* (respectful avoidance) rules of the Zulu. The amaNazaretha have greatly influenced the rituals of other Zulu AICs (especially Zionists), and they represent a unique blend of Christianity with the best of Zulu culture. There are approximately a million amaNazaretha in South Africa today.

Allan H. Anderson

See also: African Initiated (Independent) Churches; Native Baptist Church.

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■ Nepal

The modern state of Nepal is strung out along the Himalayas northwest to southeast between Tibet to the north and India to the south. It is home to 28,560,000 people who represent a variety of ethnicities. It consists of 56,800 square miles of territory.

Nepal was created by King Prithvi Narayan Shah of Gurkha (1723–1775). He conquered the Kathmandu Valley in 1768–1769 and went on to conquer great swaths of the Himalayan foothills, west as far as Kangra and east to Sikkim. After a war with the British East India Company in 1814–1816, the boundaries of the state of Nepal were fixed largely as they are today, Nepal's autonomy was recognized, and the British right to recruit soldiers within Nepal was also granted.

In the period preceding 1769 and the unification of the country as seen by nationalist historians, there were numerous small kingdoms in the hills, ruled by families claiming prestigious Hindu descent from Indian Rajputs, who had supposedly fled to the Himalayas to escape Muslim depredations in Rajasthan. The high mountain region was inhabited by small pockets of Tibetan people, most of whom practiced a form of Myingma Tibetan Buddhism. The Sherpas, for instance, were migrants from Tibet who came over the high passes in the 16th and 17th centuries. In the middle hills to the south there were a number of tribal peoples: from west to east, the Magars, Gurungs, Tamangs, Rai, and Limbu, as well as other smaller groups. (These are the names that are used for these groups today; in some cases the names were not current before the 19th, or even early 20th, century and the groups did not see themselves as distinct groups until so classified by the Hinduizing state.) Of these tribal groups, the Magars were the most Hinduized, the Tamangs the most Tibetanized. All of them possessed lively shamanic traditions, which loomed largest among the Rai and Limbu, collectively known as Kirantis.

Bhairabnath Hindu temple and evening market, Bhaktapur, Nepal. (Szefei/Dreamstime.com)

Nepal

In this early period the largely forested plains (Tarai) region was inhabited mainly by tribal groups practicing shifting agriculture, most of whom now think of themselves as Tharus. There were, however, some areas of longer settlement, notably around Janakpur, where the populations were Hindu and culturally similar to those over the border in India. Finally, in the Kathmandu Valley, housing the three cities of Kathmandu, Lalitpur (Patan), and Bhaktapur, the Newar people practiced both Hinduism and Buddhism, both strongly influenced by Tantric ritualism.

Both of these forms of religion were highly conservative, harking back to forms of religious practice once much more widespread in the subcontinent. The Newar Buddhism is of particular significance, as the last direct descendant of Indian Mahayana Buddhism, which was exported and translated to the rest of Asia before dying out in the land of its birth. As the great French Sanskritist Sylvain Lévi (1863–1935) pointed out, studying Newar Buddhism is a window onto early Indian Mahayana Buddhism and the Hindu-Buddhist context in which it grew up and eventually went into decline. Also present in the Kathmandu Valley since at least the 17th century, and perhaps from the 16th, was a minority of Muslim traders.

From 1845 to 1951 Nepal was ruled by a hereditary system of Rana prime ministers. State-sponsored Hinduism played a key role in legitimating the rule of the Ranas and in welding their culturally and linguistically diverse kingdom into some form of unity. This sponsorship took the form of encouraging the countrywide observance of major festivals, in particular, that of Dasain focusing on the goddess Durga, which legitimated royal power as well as the position of leading men within patrilineages. It also took the form of introducing a national legal code that gave formal judicial backing to hierarchical Hindu notions of status.

The Rana regime fell in 1951, and after an abortive experiment with parliamentary democracy, King Mahendra (1920–1972) introduced Partyless Panchayat Democracy in 1960. The new constitution declared Nepal a Hindu state. The legal code was modernized and caste was no longer recognized. But there was no positive discrimination on behalf of Untouchables

Nepal

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Hindus	9,018,000	20,630,000	69.0	2.00	26,576,000	35,754,000
Ethnoreligionists	1,353,000	3,665,000	12.3	2.04	4,200,000	4,700,000
Buddhists	1,400,000	3,220,000	10.8	2.11	4,200,000	5,650,000
Muslims	332,000	1,305,000	4.4	2.10	1,695,000	2,260,000
Christians	7,400	935,000	3.1	5.11	1,908,000	3,062,000
Independents	5,500	720,000	2.4	4.72	1,500,000	2,250,000
Protestants	600	200,000	0.7	6.77	400,000	800,000
Roman Catholics	300	7,500	0.0	1.35	15,000	30,000
Agnostics	30,000	80,200	0.3	2.10	170,000	300,000
Chinese folk	0	20,900	0.1	2.10	40,000	70,000
Atheists	10,000	18,800	0.1	2.10	30,000	40,000
Sikhs	0	10,500	0.0	2.10	15,000	25,000
Jains	2,500	7,500	0.0	2.10	10,500	15,000
Baha'is	3,000	4,500	0.0	2.10	10,000	15,000
Total population	**12,155,000**	**29,898,000**	**100.0**	**2.10**	**38,855,000**	**51,891,000**

or other disadvantaged groups, as in India, and the entire population was governed by the same civil code. The Panchayat period was one of conscious nation-building. A Hindu cultural identity was a part of this; Buddhism, along with Jainism and Sikhism (barely present in Nepal), was declared to be a branch of Hinduism—a point that modernist Buddhist activists were not at all happy to concede.

In the 1930s Theravada Buddhism was first introduced, initially by Newars, but from the 1980s on there were increasing numbers of recruits from non-Newar backgrounds. A major expansion of Tibetan Mahayana Buddhism also occurred in Kathmandu and other major towns, sponsored both by Tibetan refugees and by urbanized and upwardly mobile Nepalis from Buddhist backgrounds (Gurungs, Tamangs, and others). Rais and Limbus began to organize in the 1990s around their shamanic indigenous religion, which they named Kirantism. After 1990 and the fall of the Panchayat regime, it became increasingly possible to assert a non-Hindu or even anti-Hindu identity, and many started to do so.

The 1991 census, out of a total population of 18.4 million, revealed 86.5 percent Hindus, 7.8 percent Buddhists, 3.5 percent Muslims, 1.7 percent Kirantis, and 0.2 percent Christians. (Buddhist activists have long claimed that the censuses, even that of 1991, underestimate the numbers of Buddhists.) Inducing people to convert remained illegal, but the penalties for conversion were no longer applied. Large numbers began to convert to Christianity, and a number of individuals from non-Muslim backgrounds also converted to Islam. The influx of the modern world and global culture meant that various new religions, such as Reiyukai and Tenrikyo from Japan, Sai Baba, Rajneesh (now Osho Commune International), S. N. Goenka's *vipassana* movement, and many others, established a presence in the capital and elsewhere. The new Constitution of 1990 continued to define Nepal as a Hindu state, but this was more controversial than ever before.

David N. Gellner

See also: Buddhism; Jainism; Mahayana Buddhism; Newar Buddhism; Nyingma Tibetan Buddhism; Osho and the International Osho Movement; Reiyukai; Sikhism; Tenrikyo; Theravada Buddhism; Vipassana International Academy.

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Nepal, Indigenous Religions in

Nepal was until 2006 the only kingdom in the world to be officially Hindu. Following the movement for democracy, however, in which the king's power was severely curtailed, the Nepali Parliament altered the Constitution in January 2007 to make Nepal a "secular state." Indigenous religions in Nepal, in their richness and diversity, deny any such categorizations or attempts at secularization. The numerous tribal groups in the Nepalese hills present complex religious systems, which interrelate the various key influences of Hinduism, Tibetan Buddhism, spirit possession, shamanism, and "folk" traditions. Each religious system of hill Nepal, whether that of the Rai and Limbu (the Kirantis), or of the Tamang, Magar, Sherpa, Gurung, Newar, Sunuwar, or of the Indo-Nepalese Damai, Sarki, Bahun, or Chetri, combines these strands in their own unique way depending, for example, on their location, history, myths, and social structure. Studies of religion in hill Nepal have so far tended to focus on the separate strands of Hinduism, Tibetan Buddhism, and spirit possession. They have shown that for many groups there is a particular tribal identity and culture represented in their myths and rituals and through tribal ritual specialists. The Rai and Limbu (Kirantis), for example, developed in the 1990s their own pan-Kiranti identity around their indigenous religion, which they called Kirantism.

One of the key features of Nepal religions, as with South Asian religions in general, is the use of multiple specialists to communicate with the spiritual world, to carry their tribal knowledge, to propitiate divinities, and to act as psychopomp. These specialists are of central significance since for those living in Nepal the world is teeming with spirits of all kinds—including evil spirits, malevolent divinities, protective ancestors, moody ancestors, ghosts of the dead (some shared with other groups and some tribal-specific), as well as Buddhas and Hindu gods and goddesses. The tribal practitioners tend toward inclusivity in their rituals since omission of any god or spirit is likely to incite the wrath of the neglected. Common ailments such as diarrhea, backache, fever, or indigestion as well as severe illnesses are understood in terms of disturbance in the relationship between humans and one or more of these superhuman beings. To counter illness and misfortune people in the hills may seek support from Buddhist lamas and the authority of sacred texts, from Hindu practices, or from the power of shamans and ritual sacrifice. Shamans are the spiritual specialists, who are able to enter a trance state at will to communicate with spirits and gods on behalf of the community. They specialize in dreamlike revelatory states; from their journeys into the cosmos they can divine the future or sources of misfortune and illness, and return lost souls. Soul flight and spirit possession are prevalent and shamans from any ethnic group may be sought out. The Nepali term for the magico-religious specialist who is prevalent throughout the Nepalese hills is *jhankri*. These specialists are usually initially possessed involuntarily by spirits or gods and often undergo prolonged periods of illness before they learn to control the unintegrated dead or malevolent divinities.

Charlotte Hardman

See also: Ancestors; Possession; Sacred Texts; Secularization; Spirit Possession.

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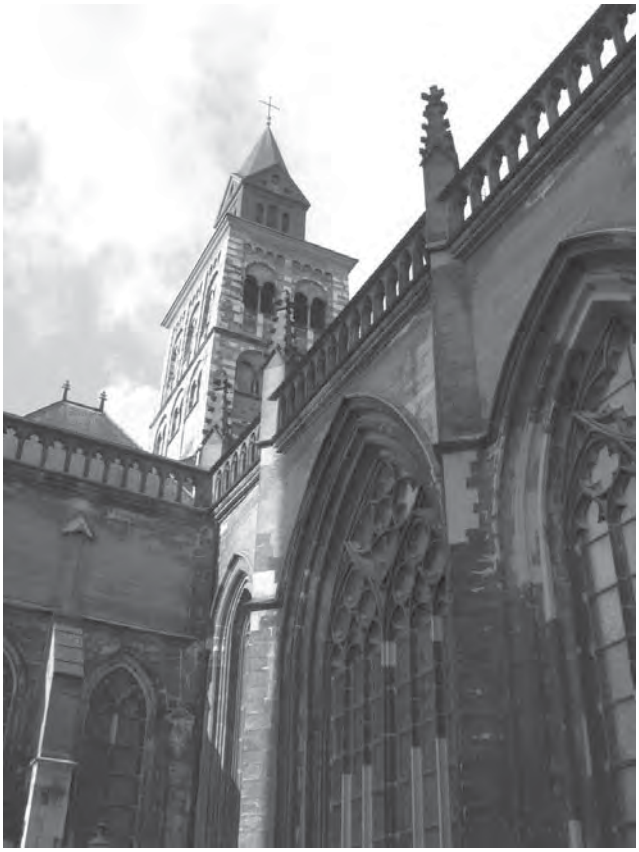
■ Netherlands, The

The Netherlands is a Western European nation with a long coastline on the North Sea. To its south lies Belgium, with Germany to its east. Its 16,000 square miles is mostly flat coastal land, with a significant proportion having been reclaimed from the sea, the highest point in the country rising little more than 100 feet above sea level.

The Netherlands is a typical trade country, and therefore it is an open society; since around 1970, it has been a multicultural society as well. The capital is Amsterdam; the place of government, The Hague. The population amounts to 17.5 million (2008). Dutch is the official language; in Friesland, also Frisian. The main religions are the Reformed branch of Christianity, divided into many churches (greater and smaller) and small communities, and, especially in the southern part of the country, the Roman Catholic Church. The important minority group (about one million) is the Muslim community from Turkey and North Africa, divided into national and religious-determined mosque-associations. The Netherlands is an open trade country and has therefore a wide spectrum of religious groups representative of the variety of the world's religions. Most Dutch citizens accepted the presence of the different religions, and a spirit of tolerance existed side by side with a special attachment to the Reformed branch of Christianity. In recent times the traditional spirit of tolerance has decreased.

The Netherlands has many political parties. The main political parties are the CDA (Christian Democratic Party, rather conservative), the PvdA (Partij van de Arbeid, a moderate Socialist party), the VVD (Volkspartij voor Vrigheid en Democratie, a Conservative party), the SP (Socialistischie Partij, a radical Socialist party), and recently the PVV (Partij voor de Vrijheid, an anti-Muslim party). Smaller political parties are D'66 (a Liberal party), Groen Links (a Progressive party), the CU (Christian Union, the representative of some progressive Reformed Christians), and the SGP (Staatskundig Gereformeede Partij, a party of very conservative Christians).



Basilica of St. Servas, a Catholic church in the southern city of Maastricht, the Netherlands. (iStockPhoto.com)

As early as the Middle Ages, the Low Countries (a former name for The Netherlands) took a special place on the field of religion. At that time the Roman Catholic Church was the only religion legally allowed. But many heretical movements of all kinds emerged, especially in the many towns. In the 14th century the Brethren of the Common Life, with Geert de Groot (1340–1384) as its "founding father," gained many adherents, primarily in the towns and villages. That movement became very popular in many parts of Europe, from Sweden to Spain and Portugal. The Brethren promoted education in elementary schools, a modest way of life for the priests, and a personal belief. Of special importance to the Brethren was the now-classic

devotional text *The Imitation of Christ*, written by Thomas à Kempis (1379/1380–1471), now available in numerous languages.

The Lutheran Reformation drew significant response for a short time, again especially in towns like Amsterdam. But the Reformers John Calvin (1509–1564), Ulrich Zwingli (1484–1531), Heinrich Bullinger (1504–1575), and others drew the attention away from the Lutherans. Their views on personal obedience to God and personal responsibility provided a rationale for denying allegiance to the lord of the Low Countries—that is, the king of Spain. The Eighty Years' War (1568–1648) found support from those who believed in a right of resistance when the king or other authorities did not obey the will of God. At the same time, the Bible-oriented Humanism of Desiderius Erasmus (1469–1536) and Dirck Coornhert (1522–1590) rose in importance, influencing especially the upper classes, who generally reigned in the cities.

During the post-Reformation era, The Netherlands was relatively tolerant of other beliefs: while churches other than the Reformed Church were officially forbidden, they were in practice tolerated. At that time the Low Countries knew Lutherans; revolutionary Anabaptists, ultimately reorganized as the Mennonite Church under the guidance of Menno Simons (1496–1559); Roman Catholics; and (Sephardic) Jews.

After the fall of Antwerp in 1585 (Spain occupied that important trade city and harbor), many strict Calvinists took refuge in the Low Countries and became important to the wealth of those regions. In 1685 many Huguenots (French Calvinists) came to this region because of the abolition of the Edict of Nantes. They organized themselves into the Eglises Wallones, now one of the classes of the former Netherlands Reformed Church, which recently merged into the new Protestant Church of the Netherlands. At that time another important part of what was to become part of the Dutch population fled from Spain: the Portuguese (Sephardic) Jews built their famous synagogue in Amsterdam. Amsterdam and other towns therefore in later centuries had two important Jewish groups: the Ashkenazi and Sephardic Jews. The Low Countries became very important through their publishers (Elsevier and others); books forbidden in other countries could be published there. All the foreigners and refugees made the Golden Age of 1600 to 1650 possible.

Through the 17th century, the leaders of the country were moderate Calvinists and somewhat tolerant, although most of the common people and the ministers were strict Calvinists. The leaders had been strongly influenced by the mainly English writers of the Nearer, or "Nadere," Reformation Puritans, who were important because of their personal belief and emphasis upon the necessity of experiencing conversion.

During the 17th century the northern Netherlands became for the Roman Catholic Church *partes infidelium*. Some Catholics disagreed and decided on a schism, the result being the founding of the Old Catholic Church of the Netherlands in 1723. Of particular influence in that action was the theological perspective of the Dutchman Cornelius Jansen or Jansonius (1585–1638), a Roman Catholic bishop in Ypres (Belgium) whose study of the works of Saint Augustine convinced him that the Roman Catholic Church had deviated from orthodox traditions.

The 19th century became for the Reformed Church an age of schisms, marked by the Separation movement of 1834 and the movement of Nonconformism in 1886. Both movements nurtured the beginnings of Reformed denominations with their distinct names. Since the Reformation, the Roman Catholic Church had been only tolerated, but in 1853 it was allowed the legal right of its own organization. Since that time of emancipation, the church has constructed a number of new buildings (to replace the churches that had been confiscated in the 16th century), and Catholics founded many denominational schools (from primary schools to universities such as Tilburg and Nijmegen), newspapers, and a political party. For the next century, The Netherlands was divided into four socio-political and socio-religious groups: the Roman Catholics; the Reformed believers; the Socialists; and the so-called common group. Each group had its own broadcasting company, newspapers, and organizations in every possible field. The Roman Catholics and Reformed groups had their own schools.

At the end of the 19th century some new religions (primarily Christian sectarian expressions) from North America and other Anglo-Saxon countries attained

THE NETHERLANDS

some popularity, but only in small groups. These were the Jehovah's Witnesses, the Seventh-day Adventist Church, several Pentecostal movements (which have led to the formation of many independent communities), and, to some extent, the Church of Jesus Christ of Latter-day Saints.

World War II caused dramatic changes in Dutch religious life, and in the subsequent half-century, several dominant trends were documented: (1) an increase of the process of secularization, so that about 50 percent of the Dutch consider themselves unbelievers, and Humanist organizations have begun to appear; (2) Indian religions have gained a noticeable popularity among young adults, and Hindu-based movements (such as the Ananda Marga Yoga Society, the International Society for Krishna Consciousness, and the movement around Bhagwan Rajneesh) have emerged; (3) so-called youth religious groups, such as the Children of God (now the Family International) and the Church of Scientology, have grown in popularity; (4) Christian ministers and evangelists from the United States (Billy Graham and others) have achieved great popularity among many independent communities, utilizing a common broadcasting organization (Evangelische Omroep, the Evangelical Broadcasting Company); and (5) there are many new religions originating from the Far East (such as Zen Buddhism and the Unification movement), some arriving by way of the

The Netherlands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	11,651,000	10,653,000	64.6	–0.36	9,591,000	8,840,000
Roman Catholics	5,367,000	4,800,000	29.1	–1.81	4,600,000	4,200,000
Protestants	4,709,000	3,050,000	18.5	–1.32	2,850,000	2,620,000
Independents	166,000	400,000	2.4	1.25	550,000	800,000
Agnostics	1,166,000	4,071,000	24.7	2.13	5,017,000	5,410,000
Muslims	60,000	1,072,000	6.5	2.22	1,316,000	1,572,000
Atheists	100,000	300,000	1.8	5.56	480,000	650,000
Buddhists	4,000	200,000	1.2	2.84	300,000	450,000
Hindus	1,000	115,000	0.7	3.19	150,000	180,000
Jews	30,000	25,100	0.2	0.50	25,000	25,000
Spiritists	3,000	25,500	0.2	0.50	29,000	35,000
Sikhs	0	13,500	0.1	0.50	15,000	18,000
New religionists	7,000	12,000	0.1	0.41	14,000	18,000
Chinese folk	15,000	7,200	0.0	0.50	12,000	20,000
Baha'is	2,700	6,800	0.0	1.12	10,000	15,000
Ethnoreligionists	0	700	0.0	0.50	1,000	1,500
Zoroastrians	0	300	0.0	2.89	300	300
Total population	**13,039,000**	**16,502,000**	**100.0**	**0.50**	**16,960,000**	**17,235,000**

United States and already assimilated into the Western world.

In addition, around 1948 the process of decolonization began for The Netherlands. First from the East Indies, many so-called South Moluccans came to The Netherlands with their own Christian denominations and forms of worship. Only a very small group of the Moluccans was Muslim. In the 1960s began the decolonization of Surinam, with its many different religions, and many Surinamese moved to The Netherlands. At that time, many "guest workers" from countries around the Mediterranean migrated to The Netherlands. They became the major source of the current Dutch Islamic community. In the 1980s many refugees found The Netherlands a safe haven. They came (and continue to arrive) from several countries in Africa and Asia. Although some of these refugees are Christians, others are Hindu, Buddhist, and Muslim. Many Chinese refugees—very visible because of the Chinese restaurants now found throughout the country—are adepts of Confucianism and the unique Chinese mixture of Daoism and Buddhism. African and Asian Christians have formed tight communities that provide essential social contacts and a range of services. They have also developed an active program to re-Christianize the Dutch people, whom they see as having lost their original belief.

The Dutch government allows all religions and spiritual perspectives to build their own places of worship, and the Buddhists, Hindus, and Muslims have their own (small) broadcasting organizations modeled on the larger ones sponsored by Catholic and Reformed believers. For many centuries the Dutch people have provided an ongoing example of toleration in the midst of the world's growing religious pluralism.

E. G. Hoekstra

See also: Ananda Marga Yoga Society; Calvin, John; Calvinism; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Confucianism; International Society for Krishna Consciousness; Jehovah's Witnesses; Mennonite Church; Netherlands Reformed Church; Old Catholic Church of the Netherlands; Roman Catholic Church; Seventh-day Adventist Church; Unification Movement; Zen Buddhism.

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■ Netherlands Antilles

The Netherlands Antilles consists of two sets of islands on opposite sides of the Caribbean Sea tied together by their relationship to the Netherlands. One group, located off the coast of Venezuela, consists of Curaçao and Bonaire. The other group, located between Anguilla and Antigua, consists of Saba, St. Martin, and St. Eustatius islands. The total land area is 370 square miles with a population of some 225,000 residents (2008). The original inhabitants of Curaçao and Bonaire, the Caiqueti people, were enslaved by the early Spanish explorers and deported to Hispaniola. The original inhabitants of St. Martin and St. Eustatius met a similar fate.

The Dutch took Curaçao from the Spanish in 1634. After receiving Bonaire in the Treaty of Westphalia in 1648, the Dutch began to repopulate the islands with enslaved Africans. Slavery was not abolished until 1863. Economically depressed over several generations, the islands came alive when refineries were built to handle the oil being produced in Venezuela.

In 1954, the islands were granted local autonomy. As a move was afoot to grant complete independence, in 1986 Aruba, which had been part of the Antilles, pulled out and became a separate country. That left Willemstad, on Curaçao, as the only city in the Antilles.

A variety of religions have been represented on the islands over the years. The Roman Catholic Church began a mission in the 16th century but was expelled when the Dutch took control of Curaçao in 1634. Several Jesuits re-established the Catholic presence in 1705. A vicariate was created on Curaçao in 1842, and the Diocese of Willemstad in 1958. Among Curaçaoans, 85 percent profess Catholicism, with lesser percentages on the other islands.

Protestantism came to Curaçao following the Dutch takeover, when the Dutch began settlement in 1650. Eventually, Reformed churches were established on Curaçao and Bonaire. Dutch Lutherans also migrated to the islands, and in 1825 Dutch authorities forced a union of the Reformed and Lutheran churches that produced the Protestant Church. In 1931, members of the Protestant Church in Curaçao created the Reformed Church in Curaçao and assumed as a major

NETHERLANDS ANTILLES

Netherlands Antilles

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	154,000	187,000	93.8	0.58	189,000	162,000
Roman Catholics	134,000	152,000	76.4	–0.70	151,000	125,000
Protestants	17,100	32,000	16.1	1.22	36,000	35,000
Marginals	1,000	4,000	2.0	2.74	7,000	9,000
Agnostics	2,900	6,400	3.2	2.14	10,000	14,000
Spiritists	0	2,200	1.1	0.62	2,800	3,000
Buddhists	400	1,000	0.5	0.62	1,400	1,600
Jews	600	620	0.3	–0.55	850	850
Baha'is	250	500	0.3	0.65	800	1,100
Hindus	100	410	0.2	0.63	600	800
Muslims	250	400	0.2	0.61	800	1,000
Atheists	0	310	0.2	0.63	500	700
Chinese folk	500	300	0.2	0.66	400	400
New religionists	50	150	0.1	0.58	300	400
Total population	**159,000**	**199,000**	**100.0**	**0.63**	**207,000**	**186,000**

task the ministry to members of the Reformed Churches in the Netherlands (one of the several Reformed denominations operating in Holland) who had migrated to the Antilles. This group merged with the Protestant Church to create the United Protestant Church of Netherlands Antilles in 1984. It is the largest Protestant church in the Antilles.

Methodists began work in the Antilles among Africans in St. Eustatius. In the mid-1780s, an African slave known only as Black Harry (and not to be confused with Black Harry Hosier, the contemporary Methodist preacher in the United States) had gathered a small group that the Methodists termed a "class." When Methodist Superintendent Thomas Coke (1747–1814) arrived in 1787, he found 20 people in this group and during his visit organized additional similar classes. He returned a year later to find Harry had been banished by slave owners, fearful of religious organization among the slaves.

Although Methodism grew in the Antilles during this time, it was not until the early 1800s that nonhostile relations with the Dutch authorities developed. Methodism spread to St. Martin in the 1840s and to Curaçao in the 1930s. Methodist work there is now included in the Methodist Church in the Caribbean and the Americas.

Through the 20th century, a spectrum of churches began work in the Netherlands Antilles, the Salvation Army, the Assemblies of God, and the Seventh-day Adventist Church being among the more successful.

The Jewish community in the Antilles originated in the short-lived Dutch settlement of Brazil. Jews who had been living quietly under Portuguese rule in Recife openly organized after the Dutch arrived. When the Dutch were forced out of Brazil, many Jews left and came to Curaçao, where in 1651 João d'Ylan led in the construction of what is now the oldest synagogue in the Western Hemisphere.

Islam in the Antilles developed in the 20th century with the movement of laborers from Lebanon and Syria to Curaçao. They formed the Muslim Community of Curaçao, which sponsors a mosque in Willemstad.

There are a few adherents of the Baha'i Faith, and some members of the Liberal Catholic Church, the theosophical body that has one of its strongest followings in the Netherlands, and the Ancient and Mystical Order Rosae Crucis.

J. Gordon Melton

See also: Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Liberal Catholic Church; Methodist Church in the Caribbean and the

Americas; Reformed Churches in the Netherlands; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; United Protestant Church of Netherlands Antilles.

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Netherlands Reformed Churches

The Netherlands Reformed Churches (Nederlands Gereformeerde Kerken) were founded in 1979 through a conflict in the Reformed Churches in the Netherlands (Liberated). Some members wanted to enter into conversation with the General Synod of the Reformed Church in the Netherlands (GKN) (now an integral part of the Protestant Church in the Netherlands). They were suspended from membership and some 20 percent of the members and 30 percent of the ministers left the church. The Dutch Reformed Churches represent, on the whole, the perspective of the Reformed Churches in the Netherlands around the 1970s. Like most Reformed groups in the Netherlands, it accepts the authority of the Catechism of Heidelberg, the Canons of the Synod of Dort, and the Dutch Confession.

In 2007, the church included 32,250 members, 76 ministers, and 95 local parishes. Ministers are educated at the Theological University of the Christian Reformed Churches in the Netherlandses at Apeldoorn. The church now has (partly) its own academy. The parishes are different in their practice: some are very traditional Reformed, others rather progressive; some refuse to allow women to be elders, others have no problems with women holding office.

The church is not a member of any of the several international ecumenical organizations, but it maintains ecumenical contact with the Christian Reformed Church in North America, the Reformed Churches in Australia and New Zealand, the Orthodox Presbyterian Church in America, the Églises Reformées Evangéliques Indépendantes in France, and the Geredja Bebas in Eastern Soemba, Indonesia.

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6843 BC Arnhem
The Netherlands
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E. G. Hoekstra

See also: Christian Reformed Church in North America; Orthodox Presbyterian Church; Protestant Church in the Netherlands; Reformed Churches in the Netherlands (Liberated).

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Neturei Karta

Neturei Karta (Aramaic: Guardians of the City) is the name adopted by a group of Orthodox Jews who have resided in Palestine for many generations but who refuse to recognize the existence or authority of the state of Israel. They have become well known for their history of demonstrating in support of their position, including staged burnings of the Israeli flag. Neturei Karta was founded in Jerusalem in 1938 by Rabbis Amram Blau and Aharon Katzenelbogen as a splinter group of Agudath Israel (or Agudas Yisroel), an Orthodox Jewish organization that was originally opposed to Zionism, the movement for the return of the Jewish people to Palestine and Jewish sovereignty over the territory of ancient Israel. In the early 20th century, Agudath Israel dropped its opposition to Zionism.

Ultra-Orthodox men from the Neturei Karta take part in a protest outside the United Nations headquarters in Jerusalem, July 22, 2007. The protesters called on the UN to recognize them as an oppressed people by Israeli authorities. (AP Photo/Kevin Frayer)

The Neturei Karta originally were known as Hevret ha-Hayyim, only assuming their present name over the years. Their leader Rabbi Amram Blau (1895–1976) spent much of his life planning and leading demonstrations against the Israeli authorities. Following the establishment of the modern state of Israel, Neturei Karta members found themselves in a high state of tension with authorities. They tended to describe the founders and leaders of the state as Zionists rather than as fellow believers.

Neturei Karta has opposed the state of Israel on the grounds that the idea of a sovereign Jewish state is contrary to Jewish law, and it stands against the practice of uprooting centuries-old Jewish communities around the world in order to build the Jewish population in Israel. Members continue the position assumed by many 19th-century Jewish rabbis who believed Zionism was contrary to the Talmud—the oral tradition believed by Orthodox Jews to have been given to Moses while he was on Mount Sinai receiving the Torah (the Law). They believe that the true state of Israel will only be established without the use of human force, and they claim that Jews should not revolt against established nations but rather seek to live as loyal citizens.

Over the years, many Neturei Karta members have left Israel for more hospitable environments. Neturei Karta centers have now been established in several countries, including the United Kingdom and the United States. There are three synagogues in Brooklyn, New York. Closely associated with Neturei Karta is the Friends of Jerusalem, an organization that has taken the lead in furthering the various causes of the Neturei Karta by organizing demonstrations against Israel and participating in a spectrum of activities (including

meetings with heads of state) to advocate strong opposition to Zionist programs.

In recent years, Neturei Karta has divided into two factions. The more activist faction has come together under the names Neturei Karta International and Jews United Against Zionism. They are led in Israel by Rabbi Moshe Hirsch (the son-in-law of Aharon Katzenelbogen) and his son Rabbi Yisrael Meir Hirsch, and in New York by Rabbi Yisroel Dovid Weiss and Rabbi Moshe Ber Beck. This group has been most demonstrative and is regularly the focus of news reports. Rabbi Hirsch had served in the cabinet of the late Palestinian leader Yasser Arafat (1929–2004) as the minister for Jewish affairs. More recently leaders of the group in New York met with Nation of Islam leader Louis Farrakhan while leaders of the Israeli branch traveled to Iran (2006) to meet with Mahmoud Ahmadinejad. This faction's main synagogue, Ohel Sarah, is located in one of the oldest neighborhoods of Jerusalem.

The more moderate, less activist faction of the Neturei Karta is led by Rabbi Zelig Reuven Katzenelbogen (the grandson of the group's two founders). It claims the allegiance of the majority of Neturei Karta members. Its main synagogue, Toireh veYiroh, is also located in the old section of Jerusalem not far from Ohel Sarah.

The Neturei Karta claims several thousand committed members and a sympathetic constituency in the hundreds of thousands, which would include some of the anti-Zionist Hasidic movements such as Satmar. As Satmar Hasidism grew, the Neturei Karta placed itself under its care and guidance. The relationship had unforeseen consequences in 1965, when Rabbi Blau married a former Roman Catholic who had converted to Judaism. Satmar Rabbi Yoel Teitelbaum (1887–1979) forced the ouster of Blau from his leadership role. Most recently, following the visit of the several rabbis to Iran, some of whom described themselves as Satmar rabbis, the Satmar leadership denounced the rabbis and separated themselves from their actions and statements.

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See also: Hasidism; Nation of Islam; Orthodox Judaism; Satmar Hasidism; Zionism.

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New Acropolis Cultural Association

Founded in 1957 in Buenos Aires, Argentina, by Jorge Angel Livraga Rizzi and his wife, Ada Albrecht, the New Acropolis Cultural Association claims to have more than 10,000 members in more than 40 countries. Professor Livraga Rizzi was born in Buenos Aires in 1930 of Italian ancestry, and he died in 1991 in Madrid, Spain. He allegedly studied medicine, philosophy, and the history of art at a university in Buenos Aires and was the author of numerous books and articles: the study of ancient cultures and civilizations, novels, philosophical essays, and reflections on the contemporary world, among others. His house in Buenos Aires is now a museum, maintained by the New Acropolis Cultural Association, where his achievements are honored and preserved. Some of Livraga's books and articles, as well as those of some of his disciples, are available in an electronic format on the Internet at: www.acropolis.org.

New Acropolis Cultural Association is a post-Theosophical movement that combines elements from many sources: Theosophy, Esoteric thought, alchemy, astrology, and Eastern and Greek philosophy. Although it claims to be a Humanist organization, independent of political and religious ties, some of its former members in France have accused the organization of being

right-wing and promoting Fascist and neo-Nazi ideas. The alleged use of paramilitary language, symbols, and forms of organization, along with more recent charges of brainwashing, have led to many criticisms of the New Acropolis in Europe, especially in France, since the mid-1970s.

The New Acropolis movement promotes the idea of a universal "philosophy" or "tradition" upon which the world's different religions and Esoteric traditions are based. However, it emphasizes Western rather than Eastern Esotericism and particularly focuses on Greek philosophy in the tradition of Pythagoras and Plato, according to Italian lawyer/sociologist Massimo Introvigne.

The stated aim of New Acropolis is to help each member reach his or her Higher Self and to reclaim a higher consciousness that, while normally dormant, is preserved in the esoteric schools and accessible through symbols, the active use of imagination, the study of one's own dreams, and other techniques. The Higher Self, in turn, is a gateway to the Cosmic or Universal Self, described as a collective archetypal reality. When an adequate number of human beings achieve that Higher Self, the Universal Self may emerge as collective consciousness and may have important social and political implications. Although the society inspired by the collective consciousness of the archetypal Universal Self has been described in different ways throughout the history of the movement, it is certainly different from modern democracy. Indeed, the founder's criticism of contemporary democracy (quoting Plato and other authors) is often offered by critics of New Acropolis as evidence of the movement's "reactionary" or "fascist" attitude, although other texts by Livraga and his successors unequivocally condemn Nazism, Fascism, and more recently the National Front in France.

The New Acropolis website lists member organizations in the following countries: Argentina, Costa Rica, Japan, Paraguay, Slovenia, Sweden, Turkey, the United States, and Venezuela. Also, other organizations that use a similar name are known to exist in Mexico, Colombia, Belgium, and France.

New Acropolis Cultural Association
Amenabar 863
Buenos Aires 1426
Argentina
www.acropolis.org

Clifton L. Holland

See also: Alchemy, Daoist; Astrology; Theosophical Society (America); Western Esoteric Tradition.

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New Acropolis Cultural Association. www.acropolis.org.

New Age Movement

The New Age movement, which rose to public prominence in the West in the 1970s and 1980s, was a millennial revivalist movement that swept through the groups of the Western Esoteric tradition, leading to the expansion of many older groups, the emergence of a new set of Esoteric organizations, and a general reappraisal of the tradition by the general public. The movement's name derived from its orientation around a vision of a coming New Age of peace and wisdom, which was believed to be dawning upon humanity as the 21st century approached. The initial exponents of the movement were followers of offshoots of older Esoteric groups (the Theosophical Society, the Arcane School, and others) and the churches of the New Thought tradition. The movement waned in the 1990s as the idea of an imminent New Age lost support and the movement as a whole was attacked for some of its more questionable assertions.

The Western Esoteric tradition, at least in its popular phase as the purveyor of occult teachings over against the dominant Christian worldview, experienced a new rebirth in the 19th century following a century of decline under the combined challenge of Protestant Christianity and the Enlightenment. Its reemergence paralleled that of science, and the new occultists attempted to align magical teachings with the emerging scientific world. Leading the way was Austrian physician Franz Anton Mesmer (1734–1815), who proposed the existence of a universal magnetic force that he

New Age painting depicts meditation in pursuit of the higher self. (Loveliestdreams/Dreamstime.com)

believed underlay spiritual healing. Though denounced by the French Royal Academy of Science, "mesmerism" became a popular movement throughout the West in the early 19th century.

Building upon Mesmer's thought, Eliphas Levi (1810–1875) identified the universal energy with the cosmic agent evoked while working magic. Levi's several books launched a revival of magic in Europe. A century later, the elitist initiatory magic promoted by Levi and later exponents such as Aleister Crowley (1875–1947) would find its popular expression in neo-Pagan Wicca or Witchcraft. The renewed practice of magic supported the simultaneous rebirth of interest in various divinatory practices such as palmistry, astrology, and tarot reading. Astrology has been the most popular occult belief, and the very visible rise of the new 20th-century "science of astrology" provides a framework for understanding the appeal of occultism as a whole.

In North America, the very successful mesmerist movement was superseded in the middle of the 19th century by a movement centered upon contact and communication with the spirits of the recently deceased. Spiritualism began in Hydesville, New York, in 1848, and through the 1850s it spread across America and then to England and France, where it enjoyed an even greater response. Over the last decades of the 19th century, Spiritualist activity could be found in the major cities of Europe and such unlikely places as Cairo and Rio de Janeiro.

The alternative healing emphasis of the magnetist movement that popularized Mesmer's ideas supported the development of a host of alternative healing practices in 19th-century America, setting the context for the discovery by Mary Baker Eddy (1821–1910) of a new kind of healing. After decades of fighting illnesses, in 1866 she came to a realization of the Allness of God, from which she concluded that all illness was a monstrous illusion of limited minds, an erroneous perception of the nature of reality. To embody her new insight, Eddy founded the Church of Christ, Scientist. In the 1880s, one of her leading students, Emma Curtis Hopkins (1849–1925), began an independent ministry, now seen as the beginning of a new movement, New Thought, today embodied in several metaphysical church/movements: the Unity School of Christianity, Divine Science Federation International, Religious Science, and Seicho-No-Ie.

To Esotericists and occultists of the 19th and 20th centuries, history was of secondary interest at best, a practical means of relating to a mundane world from which they were trying to escape. Attention was focused on a set of occult (hidden) realities believed to lie behind the visible universe. However, toward the end of the 20th century, an attempt to ascribe some importance to the mundane world as a place of spiritual unfolding began with Madame Helena Petrova Blavatsky (1831–1891), a cofounder of the Theosophical Society. She suggested that the real goals of the Theosophical Society were to cooperate with the evolution of the race and to prepare for the coming of Lord Maitreya, one of the Masters of the Great White Brotherhood, the adepts who from a lofty estate actually guide humanity on its way. Maitreya's coming would initiate a new cycle for humanity.

Blavatsky's initial idea about Maitreya was developed more fully by Annie Besant (1847–1933), who became the president of the Society early in the 20th century, and by a former Anglican priest, Charles Webster Leadbeater (1854–1934). Leadbeater identified the vehicle of the coming Maitreya as one Jiddu Krishnamurti (1895–1986), a young boy whom Leadbeater spotted on a beach near the Theosophical Society's international headquarters at Adyar, India. Besant took control of the situation and provided for Krishnamurti's education. The society prepared him for his role as the Coming World Savior, and through the 1920s, Krishnamurti appeared at numerous Society-sponsored events.

Initially, Krishnamurti appeared to be following the Theosophical program, and the Society mobilized international support for the designated Savior figure. Then in 1929, he suddenly abandoned his predestined role and left the Society to deal with both the problems of his resignation and the Great Depression. The Society never recovered. Meanwhile, a new teacher, Alice A. Bailey (1880–1949), was just emerging as a prominent figure in the movement. Bailey had left the Theosophical Society to begin an independent effort built around her direct communications with one of the Masters, Djwhal Khul, whom she usually referred to as the Tibetan. Annie Besant disapproved both of the material received from the Tibetan and the process by which it was received—channeling, or mediumship. Bailey withdrew from the society in 1923 and with the assistance of her husband, Foster, founded the Arcane School.

Toward the end of her life, Bailey began to call her students' attention to the reappearance of the Christ, which she believed would occur during the last years of the 20th century. In the 1950s, many left the Arcane School, and students of her works founded a spectrum of independent Baileyite organizations—the "Light" groups—which engaged in channeling spiritual light (cosmic energy) into the world for its uplift and healing. The members of these groups also prepared for the expected World Savior.

As early as the 1960s, leaders of several British Baileyite groups would be the first to propose the New Age vision of a transformed world. They suggested that a transformation could result if an international network of Light groups would channel spiritual energy to the planet. A rudimentary vision began with the networking of several groups: the Wrekin Trust (England), the Universal Foundation (London), and the Findhorn Foundation (near Inverness, Scotland). By the end of the decade, Anthony Brooke (b. 1912), the former ruler of Sarawak and the head of the Universal Foundation, was touring and promoting the formation of additional Light groups. Groups emerged in several countries around the world.

In the mid-1970s, David Spangler (b. 1945), co-director of the Findhorn Foundation, authored several books that elucidated a broad vision of an emerging New Age. His 1976 volume, *Revelation: The Birth of a New Age*, and several subsequent titles offered a more fully developed statement of New Age possibilities, which became immediate fuel for an emerging revival. Spangler suggested that in the generation maturing in the last quarter of the 20th century, human beings could seize a unique opportunity to create a new social order that would replace the current world, characterized so much by war, poverty, starvation, and other social ills.

The New Age would begin with the transformation of individuals, who would be healed, changed, uplifted, and enlightened. Their transformation would be accomplished by the use of many old occult tools (astrology, palmistry, and meditation and concentration practices), new information received through channeling from evolved spiritual beings, and an array of alternative healing disciplines. Transformation could on occasion be quick and dramatic, but any change was but the beginning of a long-term process of development that would lead to new levels of spiritual experience and realization.

As ever-greater numbers of individuals were transformed, the larger goal, the transformation of society, would follow. The emergence of this new social and cultural situation was the real New Age. Spangler argued that if individuals would share the wisdom and energy they received as they were transformed, through the uniting of light and love the entire planet would be transformed into a New Age for humanity.

Spangler cited two sources for the New Age. First, the present moment (the late 20th century) was a propitious moment, when the heavens were being aligned

for release of new levels of cosmic spiritual energy, which would power the New Age. Thus the idea of the New Age aligned with the notion of the Aquarian Age, which astrologers had predicted as occurring at some imprecise time in the 20th or 21st century. Significant points in the progression of the Earth through the zodiac and the initiation of a new astrological age are seen as occurring about every 2,000 years.

However, the cosmic energy of the stars could not do it alone. The second source for the New Age would be people—working, cooperating, and uniting. The New Age would require the effort of large numbers of transformed people channeling the cosmic energies. If people failed to act, the opportunity would be lost.

The New Age movement reached its zenith in the 1980s. During the decade people who had previously adhered to the Western Esoteric tradition caught the vision of the New Age, while hundreds of thousands of others around the world who had no background in the tradition also discovered the movement. New Age publishers and bookstores appeared in urban centers throughout the Western world, and New Age networks linked the largely decentralized movement. New Agers gathered annually in large New Age expositions that were organized so the various, often divergent elements of the movement could share experiences.

Under its new label, the Western Esoteric tradition continued to promote the older occult arts but remolded them for the New Age world. Ancient divinatory practices, including astrology and the tarot, were now offered to the public as scientific transformative tools. They were taken from their former deterministic worldview, in which they offered predictions of the future, and were now utilized primarily as instruments of personal insight and self-revelation.

Crystals emerged in the 1980s as a prominent New Age tool. Crystals had been mentioned in the channeled readings of seer Edgar Cayce (1877–1945), whose insights were published in a small booklet by the Association for Research and Enlightenment. Cayce's linkage of crystals and ancient Atlantis inspired Frank Alper, of the Arizona Metaphysical Center, who claimed that crystals had great potential for their ability to store and release transformative spiritual energies. Enthusiastic New Agers added crystals to their attire, meditated in their presence, and placed them in their ritual spaces in the belief that their energizing powers would thus effect spiritual evolution.

Mediumship, now termed "channeling," emerged as the most definitive practice of the New Age movement. Channelers brought messages from a spectrum of authoritative spiritual entities (God, the Ascended Masters, spirits, extraterrestrial beings, the channeler's higher self) who provided guidance and direction for the movement. Some channels provided individuals with personal messages for their own particular and immediate concerns. The most well-known channels (JZ Knight, Jach Pursel, Kevin Ryerson, Ken Carey, Pat Rodegast, and others) brought more philosophical teachings that were applicable to the larger New Age public.

Among the more interesting New Age organizations was Share International, which structured the teaching activity of Benjamin Crème (b. 1922), a student of the Bailey writings, who in the 1970s began channeling messages from Maitreya and announcing his imminent appearance. When Crème's prediction of Maitreya's appearance in 1982 failed, he was largely dismissed by the rest of the movement.

The New Age culminated in 1989 with the airing of the television version of actress Shirley MacLaine's autobiographical book, *Out on a Limb.* MacLaine (b. 1934) had followed a New Age pilgrimage for a decade; however, her own transformation coincided with a very different change undergone by the movement itself. During the 1980s leaders were feeling the critiques of reporters and scholars, especially those directed at the underlying claims of paranormal realities related to crystals and channeling. Scientists denounced pseudoscientific claims about the power of crystals to store and release energy and raised doubts about the existence of the spiritual entities who spoke through channels. As the 1980s came to a close, several prominent New Age spokespersons (including writer David Spangler and publisher Jeremy Tarcher) revealed their conviction that they had erred in believing in the possibility of social transformation. That so many people had experienced a personal transformation justified the existence of the New Age movement, but it was time to give up any hope in a more pervasive social transformation.

In the 1990s the great majority of New Agers came to agree with Spangler and Tarcher, and they aban-

doned hope in a coming New Age. By this time millions of people across the Western world had been attracted to the Western Esoteric tradition, still called the New Age in the larger society. (Adherents remained a small minority in the West, still dominated by Christianity.)

The great majority of New Agers were content with the personal spirituality they had found. Many were associated with the organizations most identified with the movement—the Association for Research and Enlightenment, the Church Universal and Triumphant, and Ramtha's School of Enlightenment, to name just a few. Through the 1990s, new groups emerged that attempted to continue belief in the New Age, now defined as an ever-increasing global interest in spirituality that over the next centuries will lead to new levels of spiritual awareness and produce a flourishing new culture. This transformed New Age vision was given voice in a book by James Redfield in *The Celestine Prophecy* (1994), which became a bestseller and spawned a set of related texts and a new movement, the New Civilization Network. This new phase of the movement has been referred to as the Next Age, especially in Europe.

The New Age suffered greatly in the aftermath of the September 11, 2001, bombings of the World Trade Center in New York and Pentagon in Washington, D.C. Over the next few years, the large convention/expositions were either cancelled or held in a reduced low-key manner. Many New Age businesses collapsed and only slowly has the movement recovered. The many New Age religious groups fared the best but suffered from a loss of a venue to contact prospective new members and distribute their literature.

As the movement recovered from the 9/11 disaster, it also became attuned to new millennial expectations built around the date, December 12, 2012. This date was originally posed as significant by students of the ancient Mayan calendar, who noted that it ran out in 2012. Others have added to the expectations around the year, though opinions as to what might occur in 2012 vary widely.

The New Age is best seen as a burst of growth in the Western Esoteric tradition. The movement greatly enlarged the number of people adhering to an esoteric worldview, created new currents of esoteric expression, and bequeathed to the tradition a fresh, more positive image in the Western world. As the New Age movement emerged, older adherents of the Western Esoteric tradition expressed a range of opinions about it. Some openly supported it, others watched and observed from a distance, and not a few voiced their strident hostility to the movement's shallowness. In any event, the movement created a new situation out of which future Western Esoteric activity will operate.

J. Gordon Melton

See also: Arcane School; Association for Research and Enlightenment; Bailey, Alice Ann; Church of Christ, Scientist; Church Universal and Triumphant; Crowley, Aleister; Divine Science Federation International/United Divine Science Ministries International; Ramtha's School of Enlightenment; Religious Science; Seicho-No-Ie; Spiritualism; Theosophical Society (America); Unity School of Christianity; Western Esoteric Tradition; Wiccan Religion.

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New Apostolic Church

The New Apostolic Church, is one of the largest new religious movements founded in Europe, with an international following of some 11 million.

The Catholic Apostolic Church, established in England in the wake of the revival led by Edward Irving (1792–1834), though he was not its founder, was particularly successful in Germany. It taught, however, that no new Apostles should be appointed after the death of its 12 original founders. This created serious problems, since only the Apostles were empowered to consecrate Bishops, and only Bishops can ordain priests. This was not a major problem for the Catholic Apostolic Church, however, because the end of the world was expected to occur quite soon. This did not happen, of course, and one after the other the original Apostles died. Following short-lived attempts to solve the problem within the German branch, between 1897 and 1898 Fritz Krebs (1832–1905) proclaimed himself an Apostle, and proceeded to appoint other Apostles who, in turn, elected him as *Stammapostel* ("Root-Apostle" and chief of the church). In order to distinguish this splinter group from the Catholic Apostolic Church, it was legally established as the New Apostolic Church.

The New Apostolic Church's success was outstanding, thanks to the efforts of Krebs and his successors Hermann Niehaus (1848–1932) and Johann Gottfried Bischoff (1871–1960). Although the Catholic Apostolic Church almost died out (and is currently reduced to a small remnant), the New Apostolic Church gathered millions of members throughout the world. Around the end of Bischoff's life, a millenarian movement erupted within his church, in the expectation of an imminent end of the world. Schisms followed, although Bischoff's successor, Walter Schmidt (1891–1978), was eventually able to explain why the prophecy had failed (God had changed his plans), and to keep most of the members within the fold. Today the New Apostolic Church, the current Stammapostel being German-born Wilhelm Leber, includes, according to most outside observers, some 11 million members, with 72,000 local communities throughout Europe, with the strongest concentrations in Germany and Switzerland, and the world (with the largest communities in Australia, the Philippines, the United States, and Canada).

The New Apostolic Church has come to the conclusion that Apostles in today's world should number more than 12. There are at present 28 main "District Apostles" and some 300 other Apostles. Under the Apostles' leadership are Bishops, elders, pastors, evangelists, priests, and deacons. Although the structure of the New Apostolic Church is reminiscent of the Catholic Apostolic Church (except, of course, that in the latter the number of Apostles never exceeded 12), the doctrine is more similar to evangelical Protestantism and includes a pre-millennial, pre-tribulationist belief in the rapture. The liturgy, on the other hand, maintains elements of the Catholic Apostolic Church (in turn derived from the Church of England), and includes the celebration of three sacraments: baptism, a kind of confirmation celebrated 18 months after baptism, and Communion. It is because of these liturgical elements, and its belief in the crucial role of the apostolic hierarchy, that evangelical Protestants do not normally regard themselves as being in communion with New Apostolics.

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Germany
http://www.nak.org

Massimo Introvigne and PierLuigi Zoccatelli

See also: Catholic Apostolic Church; Church of England.

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New Caledonia

See Kanaky.

New Kadampa Tradition–International Kadampa Buddhist Union

The New Kadampa Tradition–International Kadampa Buddhist Union (NKT-IKBU) is a network of Buddhist centers and temples operating under the guidance of the Tibetan-born Gelugpa monk, Geshe Kelsang Gyatso (b. 1931). The organization aims to have a presence in all the major cities of the world. It is currently (2008) represented in 40 countries across 5 continents but with the majority of centers in Europe and America. The NKT headquarters are located in the United Kingdom, where there are around 50 centers each of which acts as a satellite for Buddhist teaching activities in other towns in the area. The NKT is one of the largest schools of Buddhism in the United Kingdom. There are now also nearly 40 centers in the United States.

The NKT-IKBU was founded by the Tibetan national, Gelugpa monk, and teacher Geshe Kelsang Gyatso. Geshe Kelsang was invited to the United Kingdom in 1977 by the Foundation for the Preservation of the Mahayana Tradition (FPMT) to head one of their centers. He and his students declared independence from the FPMT in 1991. Since that time the organization has grown rapidly and spread across the globe.

The NKT-IKBU practices include meditation, the taking of refuge in Buddha, acknowledgment of the Dharma (or truth of impermanence), participation in the Sangha (or community of truth-seekers), and the recitation of ritual texts (*sadhanas*). Practitioners may receive empowerments for such rituals, which carry concomitant commitments to regular practice, from Geshe Kelsang or his senior followers. The texts, which are spoken in the vernacular, are represented as translations of traditional Gelugpa practices.

Central to the movement are three graded study programs: the open and introductory General Programme, the Foundation Programme for more committed practitioners, and the demanding Teacher Training Programme that is adapted from the Tibetan Geshe degree. Successful completion of the study programs is the primary goal for practitioners since only those who know the teachings can pass them on to others. The programs are based on commentaries by Geshe Kelsang on traditional Gelugpa texts such as the Lamrim. NKT teachers may be lay or monastic followers. Monks and nuns have equal status. They wear traditional Tibetan robes and take identical ordination precepts that have been developed by Geshe Kelsang for the Western context. The organization has developed internal rules partly as a result of scandals involving sexual misconduct among high profile monastics.

The NKT-IKBU promotes an exclusive path, stressing the need to study and practice only within Geshe Kelsang's teaching lineage and to avoid "mixing" NKT-IKBU practices with those of other schools. This contrasts with the approach of the Dalai Lama, who favors an inclusive, nonsectarian presentation of Tibetan Buddhism. This difference in emphasis, which is rooted within long-standing Tibetan debates, has become focused on the nature and status of the protector deity, Dorje Shugdan. Although some Gelugpa practitioners, including the Dalai Lama, regard Dorje Shugdan as a troublesome and sectarian worldly deity of dubious origin, for Geshe Kelsang and his teachers before him, Dorje Shugdan is a manifestation of the Buddha and also the most powerful and appropriate protector of Western practitioners. Practices focused on Dorje Shugdan remain central to NKT-IKBU ritual. The NKT-IKBU's uncompromising stance, which runs counter to some popular Western images of Buddhism and has been perceived to threaten the unity of the exiled Tibetan community, has attracted criticism from other Western Buddhist groups and from the Gelugpa school. The NKT-IKBU is nonetheless a member of the UK Network of Buddhist Organisations and it is by no means alone among Western Buddhist movements in attracting criticism from ex-members and from other Buddhist organizations.

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See also: Foundation for the Preservation of the Mahayana Tradition; Gelugpa; Meditation; Tibetan Buddhism.

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New Year's Day

Most contemporary religions operate on a calendar based on the annual circulation of the Earth around the Sun (Islam being a prominent exception), have designated a beginning point from which to measure that circulation, and acknowledge a New Year's Day (Christianity being a prominent exception). For most religious communities, the new year begins on January 1 of the Common Era calendar or the Vernal or Spring Equinox. In the ancient world, the Winter and Summer solstices and the Spring and Fall equinoxes were among the most well known astronomical events.

Some ancient calendars, such as the Babylonian, used the Vernal Equinox as the new year. The Babylonians invented the Zodiac and calculated the movement of the Sun through its 12 signs. They passed this system to the Chaldeans and Assyrians and on to Egypt. The Hebrews were influenced by the Babylonian calendar during the years of captivity when they picked up the Babylonian days of the months and moved their New Year celebration (Rosh Hashanah) to the fall. Rosh Hashanah actually falls on Tishri 1, the first day of the seventh month in the Hebrew calendar, The first month (Nissan) comes in the spring. Rosh Hashanah is a prescribed day of rest, like the Sabbath. Its exact date relative to the Common Era calendar varies from year to year, and also must not fall on a Sunday, Wednesday, or Friday.

Julius Caesar revised the Roman calendar as a strictly solar calendar, established January 1 as the beginning of the New Year, and ensured the beginning of spring (the Spring Equinox) always occur in March. These strictures were carried forward in the Gregorian reforms and are maintained in our Common Era calendar today.

The Christian church adopted the Julian calendar as its official calendar at the Council of Nicaea in 325 CE. January 1 was not a particularly significant date on the annual liturgical calendar, though once the date of Jesus' birth was set as December 25, the New Year was acknowledged as the date of the Feast of the Circumcision. It was assumed that in Hebrew society circumcision of males would be held on the eighth day after birth. The feast of the circumcision is somewhat lost, falling as it does between Christmas and Epiphany (January 6). That fact, along with the downplaying of the liturgical calendar in general in Protestant circles, has contributed greatly to the almost complete secularization of New Year's Day in the Christian West.

Chinese New Year's Day While as in the West, the Chinese New Year's celebration has largely become a secular affair, it still retains elements of its religious past in Chinese traditional religion. It is celebrated on the first day of the first month of the Chinese lunar year and has always been a joyful event marking the end of winter and the beginning of spring. That date appears to have been largely set during the Han dynasty (221–206 BCE), which adopted the Taichu calendar that set the first day of the year across the land. Some elements of the festival—staying up all night on New Year's Eve, the lighting of lanterns, fireworks, the drinking of wine—also began to spread at this time. During the Tang dynasty (618–907), the focus of the festival gradually shifted from one of protecting one's self from ghosts and demons to enjoying life and expecting good in the year ahead. The celebration took on a lighter, more joyful tone. In later dynasties, more ritualized aspects of the celebration were added and the variety of entertainments—including lion dancing, dragon dancing, and boat races—was significantly increased. In many places, visits to the temple of the local deity became part of the day's activity.

Front door in Beijing, China, decorated with banners to ensure good luck for the New Year. (Lightbrush/Dreamstime.com)

The New Year's Day festivities have become the most important and celebrated holiday in both China and the Chinese diaspora. Preparation will begin as much as a week ahead of time. Those who have moved to the city in the last few decades will return to their rural home and extended family. The celebration, which begins on New Year's Eve, may last for a few days or stretch for as much as two weeks. In fact, preparation will have begun during the 12th month of the lunar year with the Laba (Lantern) and New Year Preliminary Festivals (Small New Year), built around the kitchen god. It was also a time for spring cleaning.

On New Year's Eve, the family will gather and seal the door of their home with red paper, to prevent their good fortune from escaping. They will offer food to the deities on their home altar and pay respects to their ancestors. They will rise early on New Year's Day and remove the paper around the door as it is time to welcome the good fortune of the new year into their homes. The welcoming is accompanied by firecrackers.

At this time, one would encounter a variety of decorations carrying various forms of well wishes for the coming year. Written on strips of papers they would be displayed in front of shops and on the doors of homes. The front gates of homes might also have pictures of two guardians and a tiger. This practice is derived from an old Daoist story in which two brothers fought demons and fed them to the tigers, believed to be the enemy of evil spirits and any who would harm the deceased.

New Year's Day is also a time to indulge in food. Enough for everyone for several days will have been prepared ahead of time. One popular practice is to place coins in dumplings (amid the meat dumplings) with being served such a dumpling being considered a sign of coming good luck. Presents may be exchanged.

In both China and Taiwan, the secularization of the holiday and the following of practices of the traditional culture without taking note of the spiritual reasons that lie behind them have become the norm. A most important sign of the transformation is the opening of retail businesses so that holiday goers may spend New Year's Day shopping.

Islamic New Year's Day Islam follows a lunar calendar of 354 days, which means that relative to the Common Era calendar, the new year will begin 11 days earlier each year. The Islamic New Year (Maal Hijra) is celebrated on the first day of Muharram (the first month of the Islamic calendar).

New Year is approached as a time for quiet and sober reflection. There are special prayers for the occasion that will be repeated by those who gather at a mosque. For Sunni Muslims, possibly the most important activity is to repeat the story of the Prophet Muhammad's *hijra* (the flight from Mecca to Medina in 622), and to reflect upon one's life and moral state.

For Shi'a Muslims, New Year's Day has a completely different meaning. It marks the beginning of the 10-day Remembrance of Muharram, when Shi'a

Muslims recall the Battle of Karbala and mourn the death of Imam Husayn ibn Ali, Muhammad's grandson, at the hands of the army of the Sunni Muslim caliph Yazid I. The time of mourning culminates on the 10th day, the holy day called Ashura, the anniversary of the actual day of the battle. During this period, people will gather in mosques for the re-enactment of scenes of the Battle of Karbala. Women will wear black. Groups will begin to construct a replica of Husayn's tomb that will later be carried through the streets in a procession led by a horse, recalling Husayn's horse, Dul Dul.

Baha'i New Year's Day The Baha'i Faith has published its own calendar that operates within its community for scheduling religious events. It is built around 19 months of 19 days each, plus additional days to keep it aligned to the Common Era calendar. The first day of the year on the Baha'i calendar is always March 21, thus tying it to the Spring Equinox, even if in any given year the exact equinox occurs on March 20 or 22. Traditionally, the Persian calendar begins the year on March 21.

The Baha'i New Year's Day is termed Naw-Ruz (a name meaning "new day," taken from the same day in the Persian calendar). It marks the end of the annual 19-day month of Alá, which is a time for fasting, and is celebrated with a banquet feast. It is also one of the nine holy days of the year when work and school are suspended.

Indian New Year's Day In 1957, the Indian government introduced the new Saka calendar, a solar calendar that corresponds in many ways with the Common Era calendar, but begins on the day after the Vernal Equinox, on the first day of the month of Chaitra. That day is usually March 22, but will be March 21 during a leap year. Many Hindus focus upon Brahma, the Creator, as they believe that he began creating the world on this day.

India is a relatively new country, having been created by the British as it brought the many states of the Indian subcontinent into a single colonial regime. The various states retain ancient languages and customs, and in places their own calendars. In most states of modern India, there are local celebrations of New Year's Day and most of these local celebrations fall on the first day of the month of Chaitra. Among the different New Year's days is Puthandu, celebrated as New Year's Day in Tamil Nadu. Puthandu is observed on the first day of the month of Chithirai in the Tamil calendar (April 13 or 14). Celebrating New Year's on April 13 or 14 is also the traditional way in Nepal and the Indian states of Kerala, Orissa, and West Bengal.

Sikh New Year's Day Among the Sikhs, New Year's Day continues an old harvest festival in the Punjab called Baisakhi or Vasakhi, which happens to fall on April 13 or 14 in the Common Era calendar. This day attained a heightened meaning for Sikhs as one of their gurus, Gobind Singh, created the Khalsa, the collective body of all Sikhs, on this day by performing the Amrit (baptism) ceremony in the year 1699. Traditionally, for 48 hours prior to the beginning of the day, a continuous reading of the Guru Granth Sahib is held and the morning of Baisakhi begins with a completion ceremony. The gathered congregation then sings divine hymns and listens to discourses on the importance of Baisakhi. It is a day for those who wish to identify with the Sikh community to take Amrit. Following the activities at the *gurdwara,* all will engage in a wide variety of *sewa* (religious work).

Other Religions Most newer religions have adopted the dominant calendar in the place of their origin, and only a few have engaged in any attempt to create a new calendar for the special use of their group. For most new religions, January 1 on the Common Era calendar is their New Year's Day, though they might attempt to give the day new significance or involve members in special activities. Various religious groups will take advantage of the general holiday spirit during the period (including released time from work and suspension of school activities) from Christmas to New Year's Day in many Western countries to hold retreats, seminars, and other events for their members. Every year, a few days before New Year's Day, the Church of Scientology organizes a gathering of church members in a large auditorium in the Los Angeles Area at which the year, especially the accomplishments of the organization, is reviewed and celebrated and goals for the future are projected. This event is recorded and then

sent to all the churches worldwide so that it might be shown at gatherings to be held on New Year's Eve.

Among the groups proposing a different New Year's Day are the Wiccans and neo-Pagans. They build their year around eight evenly placed high holidays, the Summer and Winter solstices, the Spring and Fall equinoxes, and four holidays halfway between the equinoxes and solstices. Samhaim (Summer's End) occurs on October 31, halfway between the Fall Equinox and Winter Solstice. It traditionally marks the end of the harvest season, though few modern Wiccans/Pagans engage in agriculture or even reside in rural areas, and hence they have come to emphasize the day as a festival for the deceased. In Samhaim gatherings, those who have died in the previous year are acknowledged and contact with the spirit world attempted. It is believed that the veil between this world and the next is thinnest on the evening of Samhaim.

Many scholars believe that Samhaim was the beginning of the Celtic year, and modern Wiccan/Pagans have picked up that idea, along with the convergence of Samhaim with the Christian celebration of All Saints' Day (November 1) and All Saints' Eve or Halloween (October 31).

J. Gordon Melton

See also: Baha'i Faith; Calendars, Religious; Church of Scientology; Fall Equinox; Rosh Hashanah; Sikhism; Spring Equinox; Summer Solstice; Winter Solstice.

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■ New Zealand

Religion in New Zealand begins with the story of the history of Maori and Pakeha (non-Maori, especially White) immigrants. New Zealand was first settled by Polynesian people called Maori in the period between 500 and 1000 CE. Traditional Maori religion is based upon two realms: the world of physical existence and the world of supernatural beings. The latter is populated by beings including *atua* (gods), *wairua* (spirits), *tipuna* (ancestors), and *kehu* (ghosts). There are no clear-cut divisions between the two realms; gods or spirits frequently visit the physical world. The majority of Maori rituals aim to influence the gods and spirits so that their actions in the physical world are beneficial. All things are considered sacred, including nature and the land.

Dutch sea captain Abel Tasman (ca. 1603–1659) was the first European to discover New Zealand, in 1642, but it was not until the visit of Captain James Cook (1728–1779) in 1769 that moves were made toward settlement by the British. New Zealand's missionary period began in July 1814, when two tradesmen-missionaries, Thomas Kendall (1778–1832) and William Hall, distributed religious literature to Maori people and held shipboard services. It is claimed that the first Christian service was held in New Zealand on Christmas Day, 1814, by Samuel Marsden (1764–1838). Marsden was an Anglican chaplain from Australia and a representative of the Church Missionary Society. His sermon, delivered in English, was translated into Maori.

Representatives from other Christian churches began to arrive in the small European settlement that

Interior of St. Mary of the Angels, a Roman Catholic church in Wellington, New Zealand. (Tupungato/Dreamstime.com)

was mainly established in the north of the country. The year 1819 saw the arrival of the first ordained Anglican priest, John Butler, and the first Wesleyan missionary, Samuel Leighton. By 1838 2,000 settlers had come, including the first Catholic, Bishop Jean Baptiste Pompallier, in 1838. The first Presbyterian, John McFarlane, preached at Petone in 1840.

In 1840 Governor William Hobson (1793–1842) signed the Treaty of Waitangi with Maori chiefs, annexing New Zealand as a British colony. The treaty ceded Maori sovereignty to the British queen in return for guaranteed possession of their property and the rights of British subjects. These events are still controversial, particularly the interpretations of the treaty and the circumstances under which it was signed.

With the advent of organized settlement, a new period of religious colonization began. By 1840 a number of Maori had already professed to be Christian, their conversion being assisted by exposure to Christianity through schools, hospitals, and chapels. The major Christian denominations continued to grow. The first Anglican bishop, George Augustus Selwyn (1809–1878), was consecrated in 1841, and in 1848 the Presbyterians founded their own settlement at Otago. In 1850 Anglicans established themselves at Canterbury, and the first Baptist church formed in Nelson in 1851. At its first meeting, in 1854, the newly formed House of Representatives asserted the principle of religious equality for all denominations, endorsing the pluralism that was already a feature of the new colony.

Maori responded to the Christian influence by developing indigenous Christian sects that helped maintain their Maori identity. The basic theology of the Maori-Christian syncretism identifies the Hebrew Jehovah with Io, a figure in Polynesian myth. It is debatable whether Io's traditional role is that of a supreme being and thus comparable to the Christian God, but that is clearly the case in syncretistic Maori religious movements. This correlation then allows the genealogies of both traditions to be aligned, providing Maori

with an ethnic identity that can be placed within Jewish, Christian, Mormon, and even Rastafarian belief systems. Although Maori have undoubtedly participated in this construction, the origin of these concepts can also be attributed to Samuel Marsden. An emphasis on charismatic prophets and imminent millenarianism is also a common feature of these movements.

From 1830 to 1850 10 religious movements arose based on this theology, and in the 1850s another 9 arose, mainly based on healing. Disputes between Maori and the new colonials regarding sovereignty, land ownership, and land confiscation led to the onset of the Land Wars from 1860 to 1865, a further catalyst for Maori to develop religious movements that suited their circumstances. At least 16 major prophetic movements arose, including the Pai-Marire, more commonly known as Hauhau. A prophetic movement, Hauhau transposed Old Testament prophecies about the Promised Land into the contemporary Maori situation. One of the most important movements arising in this period was Ringatu, a movement that has continued to thrive. Ringatu was founded in 1867 by Te Kooti, who identified himself with Moses and the Maori as Hurai (Jews), the lost tribes of Israel.

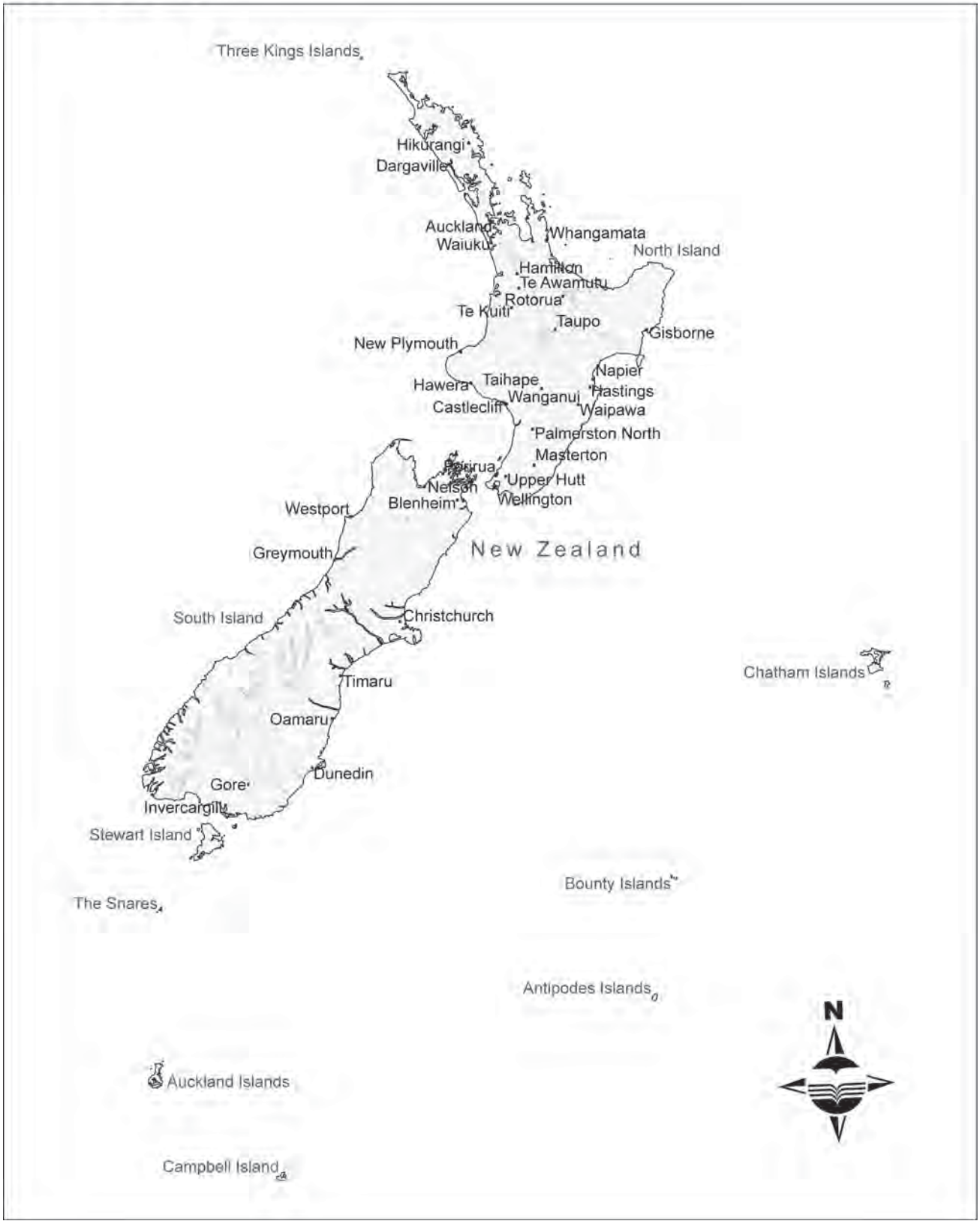
While indigenous Christian sects had been growing, so too had the major Christian denominations. By the 1860s Anglican, Presbyterian, Methodist, Catholic, and Baptist congregations were present in most major cities and towns. The 1877 Education Act established a free, secular, and compulsory national system of education, further evidence of the separation of church and state in New Zealand. By 1900 a number of religious groups, including Congregationalists, Churches of Christ, Quakers, Plymouth Brethren, Seventh Day Adventists, Latter-day Saints, and Lutherans, were also represented, in smaller numbers. A second major indigenous Christian sect was founded by Tahupotiki Wiremu Ratana in 1925. The Ratana Church understands itself as the mouthpiece of Jehovah and also stresses faith healing. Ratana is notable for its role as a major force in Maori politics and continuing growth. It holds a monopoly of the Maori parliamentary seats and is strongly linked with the New Zealand Labour Party.

In the 1960s there was a decline in the number of adherents to mainstream Christianity in New Zealand, with groups also splitting from the major denominations and forming evangelistic sects. The 1970s saw a growth in Pentecostalism and neo-Charismatic groups.

The 1996 census revealed that 60.5 percent (2,189,580) of the country identify as Christian. The three largest Christian denominations are Anglican (17.5 percent), Catholic (13.1 percent), and Presbyterian (12.7 percent). These figures have tended to decline over recent years, with the exception of Catholicism, which has remained fairly static. The next largest religious groups are Christian nondenominational (5.2 percent), Methodist (3.4 percent), Pentecostal and Assemblies of God (1.9 percent), Baptist (1.5 percent), Latter-day Saints (1.1 percent), Ratana (1 percent), Brethren (0.6 percent), and Jehovah's Witnesses (0.5 percent). An increase in the Christian nondenominational groups from 1.3 percent in 1986 to 5.2 percent in 1996 may account for some of the decreases among the major denominations. However, some denominations are growing; the number of Pentecostals has more than quadrupled since 1981, when they accounted for 0.2 percent of the population. The percentage of people not specifying their religion has increased sharply, from 1.8 percent in 1991 to 5.2 percent in 1996, and a similar rise in the number of people professing to no religion has also appeared, from 17 percent in 1986 to 24 percent in 1996.

Maori currently account for 9 percent of the New Zealand population, of which 60 percent are Christian, belonging to a variety of denominations: Anglicans (15.6 percent), Catholics (13.3 percent), Presbyterians (4.5 percent), Mormons (4.4 percent), Methodists (3.4 percent), Pentecostal and Assemblies of God (2.3 percent), and Christian nondenominational (5.3 percent). Of the indigenous churches, Ratana claims 6.7 percent and other indigenous Christian sects another 1.7 percent. Anglican and Catholic churches are becoming more Maori and Polynesian and less English or Irish. Buddhists have grown from 0.2 percent of the population in 1986 to 0.8 percent in 1996; Hindus, from 0.2 percent to 0.7 percent; and Islam, from 0.2 percent to 0.4 percent. The Jewish community, which dates to the arrival in 1831 of Sir Moses Montefiore (1784–1885), remains small, though a number of Jews have held high and responsible positions in the government and academia. The 3,300 Jews now account for 0.1 percent

New Zealand


Three Kings Islands
Hikurangi
Dargaville
Auckland
Waiuku
Whangamata
North Island
Hamilton
Te Awamutu
Rotorua
Te Kuiti
Taupo
Gisborne
New Plymouth
Napier
Hawera
Taihape
Hastings
Wanganui
Castlecliff
Waipawa
Palmerston North
Masterton
Porirua
Upper Hutt
Nelson
Wellington
Westport
Blenheim
New Zealand
Greymouth
South Island
Christchurch
Chatham Islands
Timaru
Oamaru
Dunedin
Gore
Invercargill
Stewart Island
Bounty Islands
The Snares
Antipodes Islands
N
Auckland Islands
Campbell Island

New Zealand

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,690,000	2,998,000	70.0	0.43	3,018,000	3,149,000
Protestants	852,000	792,000	18.5	0.18	739,000	750,000
Anglicans	877,000	640,000	14.9	–0.30	600,000	600,000
Roman Catholics	426,000	430,000	10.0	–1.00	420,000	450,000
Agnostics	84,400	924,000	21.6	3.14	1,230,000	1,428,000
Hindus	3,800	90,800	2.1	2.15	150,000	195,000
Buddhists	1,400	98,600	2.3	8.21	135,000	155,000
Atheists	15,000	54,000	1.3	6.00	75,000	90,000
Ethnoreligionists	9,000	40,000	0.9	2.90	32,000	30,000
Muslims	1,000	37,000	0.9	2.72	60,000	80,000
Chinese folk	7,000	15,000	0.4	2.64	22,000	26,000
Sikhs	300	10,000	0.2	1.23	15,700	20,500
Baha'is	2,600	7,600	0.2	1.95	10,000	15,000
Jews	3,800	4,800	0.1	1.23	7,000	7,500
New religionists	1,000	4,200	0.1	2.58	7,000	10,000
Spiritists	1,000	1,200	0.0	1.04	2,000	2,500
Total population	**2,820,000**	**4,285,000**	**100.0**	**1.23**	**4,764,000**	**5,209,000**

of the population. Adherents to Spiritualism and New Age religious movements add another 0.3 percent.

To a large degree the census figures reflect the effect of regional migrations. For example, the lack of immigrants from continental Europe has resulted in comparatively low numbers of Lutherans, while the recent increase in the number of Buddhists is largely due to Asian immigration, not conversion. Religious practice in New Zealand can be characterized as the adoption of nominal religious identity; census statistics are much higher than actual church membership and attendance, which can be attributed to only 12 to 15 percent of self-identified Catholics and Presbyterians, for example. It can almost be argued that civil religious practices such as ANZAC day or rugby are more important to contemporary New Zealanders than commitment to institutional religion.

Michelle Baker

See also: Anglican Church in Aotearoa, New Zealand, and Polynesia; Assemblies of God; Associated Churches of Christ in New Zealand; Baptist Union of New Zealand; Church Missionary Society; Church of Jesus Christ of Latter-day Saints; Jehovah's Witnesses; Maori Religion; Methodist Church of New Zealand; New Age Movement; Pentecostalism; Presbyterian Church of Aotearoa New Zealand; Selwyn, George Augustus; Spiritualism.

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Newar Buddhism

The Newar society of the Kathmandu Valley in Nepal has a good claim to being the oldest continuous local tradition of Buddhism. Although the Buddhism of modern Newars is a diverse and evolving tradition, the term "Newar Buddhism" is used to refer to a distinct form of Vajrayana Buddhism. Its only professional religious are married priests of the Vajracarya/Sakya caste, who live in monastic courtyards carefully organized into public Mahayana and secret Vajrayana spaces. They draw their clients from mercantile, artisanal, and agricultural castes. They are unique among modern Buddhists in that their canonical language is Sanskrit, a trait that marks them as the last surviving descendants of the Indian Buddhist tradition. Together with Hindu Newars they draw on a common Indic inventory of gods and rituals. For example, all Newars worship Ganesha before any significant undertaking, worship the Eight Mother Goddesses, and take part in fasting vows (Sanskrit: *vratas*) according to the lunisolar calendar.

Scholars believe that Buddhism took root in Nepal at the time of Ashoka (d. 232 or 238 BCE). The great *caitya* (stupa or religious shrine) of Svayambhu, one of two foci of Newar Buddhist practice, may date from this time. The other great Newar site, the Lokesvara at Bungamati, was well established as part of the pan-Asian Amoghapasa cult by the eighth century, and in this period Newar Vajrayana attained its early coherence. Nepalese Vajrayana retained its distinct local identity even as it helped to form high Pala Vajrayana of India, which returned to Nepal as refugees were driven from the great Indian Buddhist universities with their destruction around 1200.

From the 13th century on, Newar Vajrayana settled into its later form, emphasizing Chakrasamvara and the Mother Tantras but still preserving the Bodhisattva Amoghapasa Lokesvara and the Buddha Vairocana as key figures. Nepal had long been a training ground for Tibetan Buddhists, but the Newar *sangha* (order) now turned inward, preserving Indic texts and forms while retaining strong commercial contacts with Tibet. By 1450 the extinction of Indian Buddhism led to a crisis in Newar Buddhism, which reinvented itself as an independent tradition and produced the last great Sanskrit Buddhist sutras (texts). These show a complex mix of Mahayana and Vajrayana ritual, thought, and iconography.

After 1768, with the advent of the modern Nepalese state, Newar Buddhism entered a long phase of decline. There was a period of intense creativity in the early 1800s, but the anti-Buddhist ideology of the Gorkha state pushed middle-class Buddhists to adopt Hindu names and affiliations.

In the 20th century, the opening of Nepal fostered a more complex and indeterminate practice among Newar Buddhists. As a result of the emergence of Newar Theravada in the 1930s, the influx of Tibetan refugees after 1950, and the development of Kathmandu as a site on the "Hippy Trail," Newar Buddhists found their homeland converted into a center of modern eclectic Buddhism. Even though traditional high Newar Vajrayana is still taught and practiced by Vajracarya priests, its transmission is closed and secret. However, middle-class Newar Buddhists may go to Theravada monasteries for lifecycle rituals, some Vajracaryas and Sakyas have links with charismatic Tibetan lamas, and Japanese Buddhist pilgrims now visit the great Newar monasteries.

Will Tuladhar-Douglas

See also: Ashoka; Theravada Buddhism; Tibetan Buddhism.

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Ngunzist Churches (Congo)

At the same time that the Kimbanguist Church was developing in the 1920s, an alternative Kimbanguist movement known as Ngunzism (from the Kikongo word *ngunza,* or prophet) began to appear. This movement, like some of the Harrist movements in West Africa, went much further than the prophet Simon Kimbangu (ca. 1887–1951) had intended: seeing Kimbangu as a political figure, a black messiah who would dramatically return from prison and destroy the colonialists with a holy war. Some said he would restore the ancient Kongo Empire. Many legends about miracles surrounding Kimbangu after his arrest were propagated. Borrowing elements from the Salvation Army, which had arrived in the Congo in 1934, several Ngunzist groups were formed, including the independent Congolese Salvation Army.

André Matswa founded the Amical Balali movement for the liberation of the French Congo (Brazzaville). His movement was at first a movement for political liberation. Matswa was imprisoned in 1930, where he remained until his death in 1942. He, like Kimbangu before him, was transformed by his followers into a religious figure—a savior and messiah who would come back to free his people from oppression and restore the old Kongo Empire.

In 1939 Simon-Pierre Mpadi, who trained as a Salvation Army officer, founded the Mission of the Blacks, the best-known of the Ngunzi movements. The colonial authorities saw all these groups as belonging to one Kimbanguist movement and they sought to destroy them, even though the Kimbanguists and Kimbangu himself had repudiated the views of Ngunzism. Mpadi's even more powerful movement was known as Mpadism, or the Khaki movement, after the khaki uniforms worn by his followers. Mpadi became the second and "greater" prophet of this Congolese church, and he built on the traditions surrounding Kimbangu and Matswa. He tried to unite various Ngunzist groups and succeeded in bringing Amicalism into his movement after Matswa's death. Mpadi himself was arrested in 1949 and imprisoned in the same prison as Kimbangu, and during that time his followers formed one of the most influential churches in the Congo.

A decree on Christmas Eve 1959 by the colonial administration gave recognition to the existence of religious "sects." On his release from prison in 1960, when a general amnesty was given to African prophets in preparation for independence, Mpadi refused to join the Kimbanguists when invited to do so. He reorganized his Mission of the Blacks as the Church of the Blacks and Africa. He declared that Kimbangu had appointed him head of the Kimbanguist Church. In contrast to the Kimbanguists, Mpadi's church made polygyny compulsory and encouraged dancing, drumming, and displays of ecstasy. Mpadi was a messiah-like figure who wore a red gown with a crown and a scepter and claimed to have been resurrected 14 times.

Relationships between the prophetic churches and the government in the Congo (Kinshasa) were strained. In 1971 President Mobutu Sese Seko (1930–1997) forced the consolidation of most of the churches in the country by declaring an approved list of only six churches, one of which was the Kimbanguist Church. Even harsher laws were imposed in 1979, severely curtailing the activities of any unregistered religious groups. Several significant African Initiated Churches had to seek and obtain registration by affiliating with the Iglise du Christ au Congo (Church of Christ in the Congo), the recognized Protestant ecumenical council.

The Ngunzist movement differs from the Kimbanguist Church in several ways. Unlike the latter, Ngunzism is a heterogeneous movement located largely in the western Congo Basin, consisting mostly of small, unorganized groups loyal to a local prophet. Christian hymns, prayers, and the Bible are of secondary importance, and the main emphasis is on "organized quaking" and the beating of drums, accompanied by collective ecstasy, shrieking, and trance, which are believed to manifest possession by the Holy Spirit. Although many of these ecstatic manifestations were found in the ministry of Kimbangu, the Kimbanguists later discouraged any excessive emotionalism. Traditional African rituals and customs, including polygyny, are usually promoted in the Ngunzist movement.

Different religious groups in the region begin as movements of cultural and religious renaissance, others as political and anti-white protest movements, but most have made use of the mystique associated

with the name of one of Africa's greatest prophets, Simon Kimbangu.

Allan H. Anderson

See also: African Initiated (Independent) Churches; Church of Christ in the Congo; Kimbanguist Church; Native Baptist Church.

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Nicaea

Nicaea, now known as Yznik, was an important Christian center from the fourth to the 11th centuries. It was located on the Sea of Marmara some 50 miles east of Constantinople. It became the site of two of the seven Ecumenical Councils at which the early church established orthodox doctrine. The most ubiquitous statement of Christian faith is named the Nicene Creed for the city and the council that promulgated it.

Originally founded in 310 BCE, Nicaea became an important Roman port city and an early Christian center in the region. With the emergence of the emperor Constantine (ca. 272–337) and his favoring of Christianity, the city's bishop and his headquarters at St. Sophia Cathedral quickly rose in status, all the more so after the church was chosen as the seat of the first Ecumenical Council in 325. This council, which gathered just two years after persecution against the church was formally ended, was called to consider the views of the priest Arius (d. 336). Attempting to understand in what sense Christ could be considered God and hence the object of worship, Arius proposed that since Christians believed that God the Father begat the Son, the Son of God must have had a beginning, that there was a time when he was not, but that his substance was like nothing in the rest of creation. The Council of Nicaea condemned the beliefs of Arius and wrote the first version of the now famous Nicene Creed proclaiming that the Son was of one substance with the Father.

A second all-church council was called in 736 and held its substantive sessions in 737. It dealt with the iconoclastic controversy, specifically with the issue of the use of iconic representations of Jesus and other holy personages. It ruled in favor of the icons, suggesting that representational art was quite in harmony with the history of the spread of the gospel. Such art provided confirmation that the God becoming man was real and not just imaginary.

Nicaea remained a Christian city until it fell to the Turkish Muslim Seljuk dynasty in 1078. The Ottomans took control in 1331. In subsequent years the Christian presence dwindled and today St. Sophia lies in ruins. As the Muslim city of Yznik, the city became noted for the quality ceramics it produced. Presently, Nicaea is a modest town of some 34,000 residents.

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See also: Arius; Athanasius; Constantine the Great; Istanbul.

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■ Nicaragua

The Republic of Nicaragua, the largest country in Central America, is located between Honduras and Costa Rica and bordered by the Caribbean Sea and the Pacific Ocean. The nation has an area of 49,998 square miles, slightly smaller than New York State, and had a population of 5.6 million in 2006. Its major languages (according to the 1995 census) are Spanish, 97.5 percent; Miskito, 1.7 percent; and other, 0.8 percent. English Creole (Afro-Caribbean) and Amerindian languages are mainly spoken on the Caribbean coast, also known as the Miskito Coast.

The Miskito Coast (La Mosquitia) of Nicaragua is a wide coastal lowland along the Caribbean Sea that stretches from Honduras to Costa Rica, which contains mangrove swamps, lagoons, rivers, savannas, and tropical rain forests. It has a population of about 118,000 inhabitants, consisting of 57 percent Miskito (Afro-Amerindian); 22 percent Creoles (Afro-Caribbean); 15 percent *mestizo* (European and Amerindian); 4 percent Sumo (Amerindian); 1 percent Garifuna (or Black Carib, Afro-Amerindian); 0.5 percent Chinese; and 0.5 percent Rama (Amerindian). The Miskito Coast's principal cities are Bluefields in the south and Puerto Cabezas in the north.

The Nicaraguan Constitution of 1987 provides for freedom of religion and the government generally respects this right in practice. Although there is no official state religion, because of its historical presence in the country since colonial times, the Roman Catholic Church has often enjoyed a close relationship with the government and has wielded significant political influence, especially under Conservative administrations.

The national census of 2005 reported religious affiliation in Nicaragua as follows: Roman Catholic, 58.6 percent (down from 72.9 percent in 1995); Protestant, 23.2 percent (up from 12.2 percent in 1995); other religions (including marginal Christian groups), 2.5 percent (up from 2.0 percent in 1995); and none/no response, 15.7 percent (up from 8.5 percent in 1995).

In 1950, Roman Catholic adherents were 95.8 percent and Protestant adherents were 4.1 percent of the national population, which shows a significant shift in religious affiliation that is characteristic of the Central American region: the Catholic population has declined at the expense of rapid and widespread Protestant church growth. Also, secularization has taken its toll on the Nicaraguan population, with about 16 percent now claiming no religious affiliation.

Nicaraguans have endured humid climate, perpetual poverty and underdevelopment, natural disasters (hurricanes, floods, earthquakes, and volcanic eruptions), civil wars and foreign military intervention, repressive dictatorships, and corrupt democratic governments. These conditions motivated many people to abandon their homeland during the 1970s and 1980s and seek refuge elsewhere. Although this mass exodus of Nicaraguan refugees caused families to be separated, it has also generated millions of dollars of support from those living abroad who send remittances to help their relatives in Nicaragua.

Turmoil continues to plague the nation today as political factions wage unending verbal warfare against their opponents, while seeking to gain advantage in the next elections. Historically, since 1821, the nation's various Conservative and Liberal political parties have vied for power and control of the executive, legislative, judicial, and military branches of government. However, today, the nation's two major political parties are (1) the leftist Sandinista National Liberation Front (FSLN), led by President Daniel Ortega Saavedra (r. 1985–1990, 2000–present)—also a member of the ruling junta (1979–1984); and (2) the Constitutionalist Liberal Party (PLC), led by former President Arnoldo Alemán Lacayo (r. 1997–2002) who inherited the legacy of the Liberal Somoza dynasty.

During the period 1821 to 1909, Nicaragua experienced continued civil strife, which encouraged the development of a variety of private armies controlled by the political and commercial interests of Conservatives and Liberals. In 1893, Liberal President José Santos Zelaya (r. 1893–1909) came to power and enacted a series of progressive reforms, which included improving public education, building railroads, establishing steamship lines, and enacting constitutional reforms that provided for equal rights, property guarantees,

The Catholic Church of Guadalupe in Granada, Nicaragua, was built in 1626 by Fray Benito Baltodano. (Holger Mette/ Dreamstime.com)

habeas corpus, compulsory vote, compulsory education, the protection of arts and industry, minority representation, and the separation of state powers. However, in late 1909, due to ongoing conflicts with domestic and foreign powers (both political and commercial), President Zelaya resigned as president, turned over the government to José Madriz Rodríguez (who governed from December 1909 to August 1910), and fled into exile.

The chaotic political situation in Nicaragua prompted U.S. President William Howard Taft (r. 1909–1913), a Republican, to send the U.S. Marines to occupy the country (1912–1933) in order to provide political stability and safeguard U.S. economic and political interests. Between 1910 and 1926, the Conservative Party ruled the country under a series of 10 presidents, amid continued rivalry and civil conflict between Conservative and Liberal factions.

Liberal President Juan Bautista Sacasa (r. 1933–1936) took office in January 1933, and named General Anastasio Somoza García (1896-1956), nicknamed "Tacho," as commander of the National Guard, at the insistence of the U.S. ambassador. In February 1934, Somoza assassinated Augusto César Sandino, who had led a guerrilla rebellion between 1926 and 1933, and several of his aides. Two years later, Somoza

seized power in a coup d'état and established a family dynasty that ruled Nicaragua for more than 40 years (1936–1979).

General Somoza García was the de facto dictator of Nicaragua from 1936 until his assassination in 1956. His eldest son, Luis Somoza Debaye (1922–1967), succeeded his father as president (r. 1956–1967). In May 1967, Luis's brother Anastacio Somoza Debayle (1925–1980, nicknamed "Tachito") was elected president (r. 1967–1972, 1974–1979). While Luis Somoza had ruled more gently than his father, Tachito was intolerant of opposition of any sort; civil liberties were restricted and corruption was widespread. Because he was prohibited legally from immediate presidential re-election, Tachito worked out a deal that allowed him to run for re-election in 1974: he was replaced as president in 1972 by a three-man junta consisting of two Liberals and one Conservative, while he retained control of the National Guard and was the de facto ruler of the country.

On December 23, 1972, a magnitude 6.2 earthquake and several large aftershocks hit the nation's capital, virtually destroying the city: about 80 percent of Managua's commercial buildings were destroyed, an estimated 5,000 to 6,000 of the city's 400,000 residents were killed, and 20,000 were injured. Two-thirds of Managua's residents were displaced and faced starvation and disease due to infrastructural damages and crippled emergency services. General Somoza immediately declared martial law and appointed himself as head of the National Emergency Committee. Then he and his inner circle proceeded to embezzle foreign aid monies and resell supplies sent for earthquake relief and rebuilding efforts. Somoza's greed and corruption began to alienate a large portion of the country's influentials, including a significant sector of the Catholic clergy who began to speak out against the dictatorship. One of his fiercest critics was leftist Jesuit priest Ernesto Cardenal, who was an advocate of Marxist-inspired Liberation Theology.

As criticism mounted, support for the leftist Sandinista National Liberation Front (FSLN) was growing inside and outside the country. During the early 1970s, a coalition of leftist guerrilla groups under the FSLN launched armed revolutionary activities in the northeastern mountain region of Nicaragua, with limited financial and logistical support from Cuba and the Soviet Union. The Sandinista insurgency attracted the support of groups throughout the country, including progressive religious leaders and their parishioners, among both Catholics and Protestants. In 1975, President Somoza sent National Guard units to conduct a fierce military campaign against the FSLN and its supporters throughout the country. Opposition to the despotic Somoza government now included prominent national leaders, such as newspaper publisher and editor Pedro Joaquín Chamorro Cardenal (1924–1978) of Nicaragua's leading daily, *La Prensa,* who was assassinated, allegedly under orders from Somoza, in 1978.

After the Somoza dictatorship was finally overthrown by the Sandinistas in 1979, FSLN commander Daniel Ortega became a member of the five-person Junta of National Reconciliation. The National Guard, without its top commanders, virtually disintegrated following the Sandinista victory, and a new professional army had to be built from scratch from the various guerrilla combat units. The new Sandinista government, led by Daniel Ortega, inherited an underdeveloped nation that was riddled with corruption and bureaucratic mismanagement and handicapped by poverty, infrastructural destruction, and economic ruin. The nation had more than $1.5 billion in debts and only about $3.5 million in international reserves. Human and material losses due to the civil war were staggering. An estimated 30,000 to 50,000 Nicaraguans had been killed; about 100,000 were injured; an estimated 150,000 were homeless; at least 150,000 had fled to neighboring Costa Rica or Honduras; and tens of thousands more had become internal refugees. Large-scale international efforts provided emergency relief, prevented starvation, and averted immediate economic collapse, but the task of national economic recovery and reconstruction was overwhelming. Also, the eyes of the world were on Nicaragua to see what would develop under revolutionary leadership, which included both Marxist and non-Marxist political components.

In 1981, U.S. President Ronald Reagan condemned the FSLN and authorized the CIA to begin financing, arming, and training rebels, some of whom were

former National Guard officers, as anti-Sandinista guerrillas, who became known collectively as the Contras (a nickname for contra-revolutionaries, which President Reagan called "freedom fighters"). Between 1980 and 1989, more than 30,000 Nicaraguans died in the Contra conflict with the Sandinista government.

In November 1984, in the midst of the Contra war, Ortega allowed national elections; he won the presidency with 63 percent of the vote and took office in January 1985. According to the vast majority of independent observers, the 1984 elections were perhaps the freest and fairest in Nicaraguan history. The seven

political parties that participated in the elections represented a broad spectrum of political ideologies.

However, in the 1990 presidential elections, Ortega lost to Violeta Barrios de Chamorro, his former colleague in the Junta of National Reconciliation, which finally brought an end to the illegal U.S.-backed Contra war. Chamorro was supported by a 14-party anti-Sandinista alliance known as the National Opposition Union (UNO), whose members ranged from Conservatives and Liberals to Marxists.

In Ortega's concession speech the day after the election, he vowed to keep "ruling from below," a reference to the power that the FSLN still wielded among various social sectors. Ortega ran for election again in October 1996 and November 2001 but lost on both occasions to Arnoldo Alemán Lacayo of the Constitutionalist Liberal Party (PLC) and to Alemán's former vice president Enrique Bolaños, respectively, both of whom had received substantial financial support from the U.S. government. In these elections, a key issue was the allegation of corruption by the ruling party.

In addition to its political divisions, Nicaragua has long been a nation divided by its geography and ethnicity. A central mountain range divides the country from north to south, and there are few roads on the broad Caribbean coastal plain—an area making up more than half of the national territory that is dissected by hundreds of rivers and streams. Historically, the Caribbean coast and the central mountain region have been thinly populated, whereas the Pacific coastal region has been more heavily populated, originally by Amerindian peoples and later by Spanish settlers and their descendants.

Prior to Spanish colonization, the Caribbean coast was populated by the Miskito, Sumo, and Rama peoples of Macro-Chibchan origin (the predominant group in Colombia) who lived in scattered fishing villages on the coast and along the inland waterways, whereas the Pacific coast was largely home to ethnolinguistic groups that migrated south along the Pacific coast from present-day Mexico as early as 1000 BCE: Chontales, Chorotegas (Dirianes and Nagrandanos), and Nicaraos (Nahua-Náhuatl-Pipil speakers of Uto-Aztecan origins).

Today, descendants of the latter ethnic groups live in the departments of Matagalpa (Misumalpan), León (Subtiaba), and Masaya (Monimbó), although they no longer speak their mother tongues. However, the Amerindian groups on the Caribbean coast still speak their original languages and many are bilingual in English and/or Spanish. Overall, about 194,000 Amerindian peoples were reported to exist in 1990, the majority of whom were Roman Catholics on the Pacific coast, whereas the majority of the Miskitos, Sumos, and Ramas on the Caribbean coast are Protestant (mainly adherents of the Moravian Church).

Spanish Colonial Period and Development of the Roman Catholic Church Christopher Columbus (1451–1506) discovered the territory of Nicaragua during his fourth voyage to the New World in 1502, when he sailed along the Caribbean coast and explored the area of Cabo Gracias a Dios at the mouth of the Coco River. It was not until 1522, however, that a formal military expedition, under Gil González Dávila, led to the first Spanish conquest of Nicaraguan territory.

In 1523, the governor of Panama, Pedro Arias Dávila (known as Pedrarias), appointed Francisco Hernández de Córdoba (d. 1517) to resume the conquest of Nicaragua, and he and his small army succeeded in establishing the first permanent Spanish settlements in Nicaragua in 1524: Santiago de los Caballeros de León and Granada, which later became the centers of colonial Nicaragua.

Although the Spanish conquerors were successful on the Pacific coast, their efforts were unfruitful on the Caribbean coast, which was dominated by the Miskito people and smaller Amerindian groups. Later, the British Empire established an alliance with the Miskitos that lasted for several hundred years. In 1894, Nicaraguan President José Santos Zelaya took control of the Miskito coast by military force, and the British, not wishing to go to war for a territory of little value to the British Empire, recognized Nicaraguan sovereignty over the region.

The first Roman Catholic Church was established in Granada in 1524 by Franciscans, but most missionary work during the colonial period was done by the Jesuits. The Diocese of León was erected in 1531, which included all the territory of Nicaragua and present-day Costa Rica, with diocesan priest Diego Alvarez de Osorio (1485–1536) as its first bishop. His

successor as bishop was Padre Francisco de Mendavia (1537–1540), Order of Saint Jerome, who previously served as prior of a monastery in Victoria de Salamanca, Spain. Mendavia's successor was Dominican Friar Antonio de Valdivieso (1544–1549). During the 16th century, 10 bishops served the Diocese of León. In 1850, the Diocese of Costa Rica was separated from the Diocese of León. A Concordat between the Vatican and the Republic of Nicaragua was established in 1861.

In 1894 and following, the government of President José Santos Zelaya (r. 1893–1909) passed anti-Catholic legislation and other progressive reforms that provoked a protest from Bishop Francisco Ulloa y Larrios (1819–1902), which resulted in the bishop being banished to Panama. Upon his death in 1902, he was succeeded by Bishop Simeone Pereira (1863–1921). Although the Catholic Church had been the official state religion since the first Constitution of 1826, under Zelaya's administration church and state were separated and freedom of religion was constitutionally guaranteed to all forms of religious worship.

Traditionally, the hierarchy of the Roman Catholic Church in Nicaragua generally supported the Somoza family, which ruled from 1936 to 1979 under the umbrella of the Nationalist Liberal Party, and other members of the ruling oligarchy, although the bishops were partial to the various Conservative factions. However, beginning in the 1960s, many Catholic priests begin to actively oppose the despotic Somoza regime, especially priests from the United States and Spain who became more dedicated to the Sandinista cause than were many Nicaraguan priests.

Diverse tensions arose within the Nicaraguan Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s), with an emphasis on apostolic authority, orthodox theology, the sacraments, and personal piety. *Reformers* generally supported the church's post–Second Vatican Council stance of modernization and toleration of diversity based on its official social doctrine. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Nicaraguan society and establishing greater social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing the Somoza dictatorship and creating a Socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues"), rather than by political and social activism.

Several radical Catholic priests (advocates of Liberation Theology) who supported the Sandinista uprising against the Somoza dictatorship were named to key posts in the new Sandinista government, following its July 1979 victory. Progressive and radical social and political advocacy among Catholics in Nicaragua was first apparent among priests, often Jesuits, who taught in private Catholic high schools and universities. By the mid-1970s, many of their former students, often children of wealthy families, had joined the Sandinista rebellion. And, as the fight against the Somoza regime intensified, several priests joined Sandinista guerrilla units in the field, while others helped organize people in poor neighborhoods via "church base communities" (called CEBs, *comunidades eclesiales de base*) in preparation for the "popular" insurrection. Many Catholic parishes played an indirect role in the Sandinista uprising by stockpiling food and medicine, giving first aid courses, or providing direct assistance to Sandinista guerrillas (including hiding combatants in their homes and churches).

The Sandinistas overthrew the Somoza regime with the help of a large segment of the Catholic Church, including the tacit approval of five out of seven bishops. However, following the Sandinista victory in July 1979, strains developed between the Catholic hierar-

chy and the Sandinista government. Archbishop Miguel Obando y Bravo of Managua, who opposed the Somoza regime but refrained from endorsing the Sandinista rebellion, became increasingly critical of the new leftist government while many Catholics in the "popular church" still supported it.

One of the particularly bothersome issues for the Catholic bishops of Nicaragua was the fact that five Catholic priests held high-level administrative positions in the Sandinista government. On May 13, 1980, the bishops asked for the resignation of the priests who worked in government positions. Pope John Paul II tried to persuade the rebellious priests to step down from their government posts as a condition of his visit to Nicaragua in March 1983. But he received only a compromise whereby the priests agreed to steer clear of the pontiff during his activities. Among the pope's reported aims was to strengthen Catholic unity in the country in the wake of the Sandinista victory, due to concerns about the existing polarization between Somoza loyalists and Sandinista supporters.

In December 1984, the Sandinistas suffered some embarrassment due to pressure from the Vatican over the issue of priests serving in government posts. After five years of warnings, the Society of Jesus expelled priest Fernando Cardenal Martínez when he refused to resign as minister of education. Finally, in May 1985, the Vatican issued the suspension order to the three rebellious priests: Foreign Minister Miguel d'Escoto, Culture Minister Ernesto Cardenal, and Minister of Social Welfare/OAS Ambassador Edgard Parrales.

In 2000, the Nicaraguan Catholic Church administered 8 dioceses (including the Vicariate of Bluefields) with 243 parishes, served by 247 diocesan priests and 127 religious priests (total of 374), of which 75 percent were native-born and 25 percent were foreign-born. Also, there were 196 religious brothers and 977 religious sisters (nuns) in the country. The current archbishop of Managua, Monsignor Leopoldo José Brenes Solórzano, was appointed in 2005 as the successor to Cardinal Miguel Obando y Bravo (b. 1926, archbishop from 1970 to 2005) who retired in 2005. In many of the rural areas of the Nicaraguan interior, the presence of the Catholic Church has been weak or nonexistent due to a lack of clergy, especially in the North-Central Region and South Atlantic Autonomous Region.

The Catholic Cathedral of Managua, built in 1920, survived a 1931 earthquake but was severely damaged by the massive 1972 earthquake and was condemned. This eventually led to the construction of a new cathedral, called Catedral Metropolitana de la Purísima Concepción (Metropolitan Cathedral of the Immaculate Conception), inaugurated in 1993. Each town and city has annual celebrations (*fiestas patronales*) for its patron saints, and special religious celebrations are held all over the country during Holy Week that ends on Easter Sunday.

The Protestant Movement Protestant missionary activity in eastern Nicaragua can be traced to Anglican efforts in the 1760s, although an Anglican influence was present as early as the 1620s among the scattered British trading settlements and logging camps on the Caribbean coast, known as the Miskito Shore. The Wesleyan (British) Methodists made a weak and unsuccessful attempt to establish themselves in the port of Bluefields in the 1830s, mainly among the Creoles (English-speaking Afro-Americans from the British West Indies). However, serious efforts to evangelize the Creoles and Amerindians in eastern Nicaragua did not begin until the arrival of the German United Brethren (Moravian Church) in the port of Bluefields in 1847. From this base of operations, the Moravians began evangelizing the various ethnolinguistic groups on the Miskito Shore: Amerindians (Miskitos, Sumos and Ramas), Garifunas (or Black Caribs, an Afro-Caribbean people deported by the British from the Island of St. Vincent in the Caribbean to the Bay Islands of Honduras in 1789; the Garifuna community in Nicaragua is located at Sandy Bay, north of Bluefields), and Creoles (English-speaking West Indians) who were concentrated in the port settlements. The Jamaican Baptists were active in the Corn Islands of Nicaragua during the 1850s, and the Anglicans (now a diocese in the Episcopal Church) renewed their efforts on the Miskito Shore during the 1880s.

Prior to 1900, few Protestant attempts had been made among the Spanish-speaking population of western Nicaragua, either in the Pacific coastal region or in the central highlands. However, several successful missionary efforts had begun to produce fruit among the Hispanicized population (descendants of the original

Amerindian peoples: Matagalpa, Subtiaba, and Monimbó tribes) by 1940. The independent Central American Mission began its labors in 1900, independent Pentecostals in 1911, the American Baptists (now the American Baptist Churches in the U.S.A.) in 1917, and the Assemblies of God in 1936. The Seventh-day Adventist Church, which initiated mission work on the Caribbean coast among the Creoles in 1904, did not begin to expand their efforts to western Nicaragua until the 1940s.

Protestant church growth was slow in Nicaragua prior to the mid-1960s. In 1937, only 7 Protestant mission agencies had begun work on either coast; however, by 1965, 26 Protestant denominations were active in Nicaragua and, by 1978, 46 new denominations had arrived. In 1980, there were at least 72 Protestant denominations in Nicaragua with about 1,500 organized congregations that were served by more than 300 ordained national pastors, 760 lay workers, and 83 foreign missionaries (up from 41 missionaries in 1973).

In 1936, 75 percent of Protestant church members were Amerindians and Creoles on the Caribbean coast, and only 25 percent were Hispanics on the Pacific coast. In 1980, the situation was reversed: 70 percent of the Protestant membership lived on the Pacific coast (including the central mountain region) and only 30 percent lived on the Caribbean coast, which represented a drastic shift in the strength of Protestantism in Nicaragua during the previous 45 years.

Under the Somoza dynasty (1936–1979), Protestant denominations benefited from the principle of separation of church and state, with the Constitution guaranteeing religious freedom to all Nicaraguan citizens and to foreign residents. Consequently, most Protestant groups grew unhindered, engaging in evangelistic activities and planting churches at will, supported by constitutional law and the power of the civil authorities. Protestants, in general, felt that the civil authorities were "ordained of God" for the common good and could be counted on for protection in times of crises.

As a rule, Protestants abstained from assuming a critical stance toward the Somoza family dynasty, even though the National Guard increasingly used repression to stop political dissent, often with brutal and bloody consequences for political opponents or even those suspected of supporting the Sandinista insurgency during the 1960s and 1970s. For many Protestants, the revolutionary movement, led by the FSLN against the corrupt Somoza dictatorship, created a climate of fear, confusion, and uncertainty, for both the present and the future. Nevertheless, some Protestants, especially young people, openly embraced the Sandinista cause; others adopted a more cautious "wait-and-see" attitude in an attempt to remain politically neutral; and some even openly supported the Somoza government in submissive resignation to the belief that "the powers that be are ordained of God."

Prior to the 1960s, most cooperative efforts among Protestants were fostered by foreign mission agencies, rather than by national church organizations, which were just beginning to develop as autonomous bodies. However, during the 1960s, national evangelical leaders and their respective ecclesiastical organizations played a more significant role in cooperative efforts than did the foreign missionaries.

In 1966, preoccupations over church-state issues and basic religious liberties compelled nine of the larger Protestant denominations to form the National Evangelical Council of Churches in an effort to counteract intensified Roman Catholic activities against evangelicals. In the early 1960s, the Catholic Church sponsored the "Santa Misión" program, which was probably a reaction to growing evangelical visibility and credibility among nominal Catholics during the 1950s and 1960s, especially in Managua. There, evangelicals had conducted several mass evangelistic crusades in public places, had marched down city streets by the thousands carrying banners with Bible verses and evangelical slogans, had begun dozens of radio programs and even founded an evangelical radio station, along with massive campaigns for Bible distribution, house-to-house visitation, prayer cells and Bible studies, and literacy efforts. The Catholic program to counteract activities by evangelicals was a logical reaction, especially when Nicaragua entered the modern period of mass communications. However, the National Evangelical Council was largely ineffective due to internal

strife and the nonparticipation of influential evangelical leaders and their churches, such as those of the Baptist Convention.

Nevertheless, following the disastrous Managua earthquake in 1972, some 40 Protestant denominations and service agencies joined forces to organize the Evangelical Committee for Relief and Development (CEPAD). Later, the General Assembly of CEPAD formed a committee of pastors to promote interdenominational activities through a socio-pastoral action department. This committee, called RIPEN (Interdenominational Representatives of Evangelical Pastors in Nicaragua), organized regional pastoral committees in many parts of the country. CEPAD held training seminars, workshops and inspirational retreats and conferences, at both the national and regional levels, during the 1970s.

In the new environment following the overthrow of the Somoza dictatorship in 1979, there were lingering doubts among many evangelicals about the direction the Sandinista government was headed and about the enthusiastic support given by CEPAD and RIPEN to the Junta of National Reconciliation. Consequently, a group of about 50 evangelical pastors from a dozen or so small independent churches, but also from a few of the larger denominations, decided to form a new association of pastors in Managua during February 1980. This organization was called the National Council of Evangelical Pastors of Nicaragua (CNPEN), composed of individual pastors and not associations of churches (denominations) like CEPAD.

A national study of the Protestant movement in 1979, conducted by INDEF-CEPAD as part of the Central American Socio-Religious Studies Project (PROCADES), reported a total of 1,531 Protestant congregations (churches and missions) with 78,387 baptized members among 72 church associations (denominations and independent church bodies). It also revealed that the Pacific Region of the country, with 63.5 percent of the population, contained 52.3 percent of the Protestant congregations; the North-Central Region, with 29.4 percent of the population, contained 23.3 percent of the Protestant congregations; and the Atlantic Region, with 7.1 percent of the population, contained 24.5 percent of the Protestant congregations.

The main Protestant denominations in Nicaragua in 1979, according to the National Protestant Church Directory produced by INDEF-CEPAD in 1980, were the Moravian Church in Nicaragua (123 congregations with 12,950 members), Assemblies of God (186 congregations with 8,500 members), the Seventh-day Adventist Church (83 congregations with 6,073 members), Church of God (Cleveland, Tennessee) (116 congregations with 5,250 members), Baptist Convention of Nicaragua (174 congregations with 4,659 members), Baptist International Mission (21 congregations with 3,040 members), Apostolic Church of Faith in Jesus Christ (60 congregations with 3,600 members), the independent United Pentecostal Evangelical Mission—a split from the Assemblies of God in the mid-1950s (49 congregations with 3,004 members), and the Free Apostolic Church (43 congregations with about 3,000 members). Pentecostals represented 45 percent of all Protestants; the Adventists, 7.8 percent; liturgical groups (Lutheran, Episcopalian and Reformed-Presbyterian), 2.4 percent; other non-Pentecostal denominations (Moravian, Baptist, Brethren, Church of Christ, Nazarene, Central American Mission–related churches, Mennonite, etc.) 44.2 percent; and unclassified groups, 0.6 percent.

The National Protestant Church Directory, produced by INDEF-Nicaragua in 1998, reported 220 Protestant church associations and at least 113 independent churches in Nicaragua in 1997, for a total of 4,402 churches with a Protestant population of 534,284, or 12.2 percent of the national population (1995 census). Geographically, it also revealed that the Pacific Region of the country, with 56.6 percent of the population, contained 46.5 percent of the Protestant congregations; the North-Central Region, with 31.1 percent of the population, contained 31.8 percent of the Protestant congregations; and the Atlantic Region, with 13 percent of the population, contained 21.7 percent of the Protestant congregations.

The largest Protestant denominations in 1997 were the Assemblies of God (603 congregations with 65,315 members), the Moravian Church (144 congregations with 52,274 members), Full Gospel Church of God (Cleveland, Tennessee) (363 congregations with 21,308 members), United Pentecostal Evangelical Mission

Nicaragua

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,380,000	5,597,000	96.0	1.32	6,711,000	7,624,000
Roman Catholics	2,168,000	5,000,000	85.7	1.00	5,800,000	6,350,000
Protestants	118,000	1,050,000	18.0	3.57	1,350,000	1,600,000
Independents	19,700	420,000	7.2	3.17	650,000	880,000
Spiritists	4,000	85,000	1.5	1.35	104,000	130,000
Agnostics	3,800	94,000	1.6	3.19	180,000	310,000
Ethnoreligionists	2,000	27,500	0.5	1.35	32,000	30,000
Baha'is	2,800	12,000	0.2	1.35	20,000	30,000
Buddhists	1,000	7,800	0.1	1.35	12,000	20,000
Atheists	500	3,000	0.1	1.35	6,000	10,000
Chinese folk	1,000	3,000	0.1	1.35	4,500	8,000
New religionists	200	1,100	0.0	1.34	2,000	3,000
Muslims	0	1,000	0.0	1.37	3,000	4,000
Jews	200	200	0.0	1.36	200	200
Total population	**2,395,000**	**5,832,000**	**100.0**	**1.35**	**7,075,000**	**8,169,000**

(273 congregations with 19,200 members), Pentecostal Church of God of Puerto Rico (211 congregations with 12,529 members), Apostolic Church of Faith in Jesus Christ (187 congregations with 12,122 members), Church of God of Prophecy (170 congregations with 11,870 members), Baptist Convention of Nicaragua (112 congregations with 10,158 members), Assembly of Christian Churches from New York City (98 congregations with 8,321 members), Pentecostal Mission of Christian Churches—a split from the United Pentecostal Evangelical Mission in 1975 (117 congregations with 6,024 members), Free Apostolic Churches (90 congregations with 5,727 members), and Church of the Nazarene (98 congregations with 5,066 members). All other Protestant denominations reported fewer than 5,000 members each in 1997.

Also, the 1998 National Protestant Church Directory listed 1,182 congregations in the city of Managua, which had a population of 1,093,760 in 1995. By comparison, in 1979, there were only 253 Protestant congregations in the city of Managua with a population of 511,767, according to the PROCADES study.

Moravian and Anglican-Episcopal communities are concentrated on the Atlantic coast, while other evangelical churches dominate the Pacific and North-Central regions. There is a strong correlation between ethnicity and religion within the various regions. Creoles (Afro-Caribbean) predominate in the coastal towns where English-speaking congregations were established by Baptist and Methodist immigrants from the British West Indies during the 19th and 20th centuries, whereas Seventh-day Adventist missionaries from the United States first arrived in 1904. Most of the other Protestant denominations that now exist in Zelaya Department (now divided into the North and South Atlantic Autonomous regions) did not begin work there until after 1950, and most of their congregations are Spanish-speaking. Amerindians (Miskito, Rama, and Sumo) who live along the Caribbean coast are more likely to belong to Moravian, Anglican-Episcopal, or Seventh-day Adventist churches.

Some evangelical denominations (mainly Pentecostal) have a strong presence in the remote towns of the North-Central Region and South Atlantic Autonomous Region, where Spanish-speaking migrants arrived to clear the forest and create new communities and farms since the 1940s. However, the North-Central Region of the country experienced the most significant Protestant church growth in Nicaragua between 1979 and 1997 (18 years). In 1979, the North-Central Region, with 29.4 percent of the population, had 23.3 percent of the Protestant congregations, whereas in 1997, the North-Central Region, with 31.1 percent

of the population, had 31.8 percent of the Protestant congregations.

According to research conducted by the Latin American Socio-Religious Studies Program (PROLADES, the geographically expanded version of PROCADES), the highest rate of Protestant church growth in Nicaragua took place during the 1970s (12.2 percent annually), which corresponds to the period of greatest civil conflict between the Sandinistas and the Somoza dictatorship. The proportion of Pentecostal adherents in Nicaragua increased from 44.8 percent of all Protestants in 1979, to 51.5 percent in 1991, and to 55.7 percent in 1997; whereas the evangelical non-Pentecostal proportion decreased from 44.5 percent in 1979, to 34.7 percent in 1991, and to 32.4 percent in 1997. Therefore, the evidence shows that Pentecostal membership was growing more rapidly than non-Pentecostal membership between 1979 and 1997.

In 2007, the largest Protestant denomination in Nicaragua was the Assemblies of God with more than 860 congregations and an estimated 200,000 baptized members (mainly Spanish-speaking). Also, the Assemblies of God has a megachurch with more than 10,000 members in Managua. The second largest denomination was the Moravian Church with 188 congregations and 82,944 members (predominantly among Miskitos).

Today, there are four private Protestant universities that operate with official government authorization: the Nicaraguan Polytechnic University (founded by Baptists), Martin Luther King Evangelical University (nondenominational), the Adventist University (founded by Seventh-day Adventists), and Bluefields Indian and Caribbean University (founded by Moravians). Also present are dozens of evangelical Bible institutes and several theological seminaries that train pastors and lay workers.

Many of the more conservative Protestant denominations are associated with the Consejo Nacional Evangélico de Nicaragua (National Evangelical Council), which is affiliated with the Latin American Confraternity of Evangelicals (CONELA) and the World Evangelical Alliance (WEA). The Baptist Convention and the Moravian Church are the only members of the Latin American Council of Churches (CLAI) in Nicaragua, which is affiliated with the World Council of Churches (WCC).

Other Christian Groups Also present in Nicaragua are the following non-Protestant Christian groups: Jehovah's Witnesses (322 congregations and 19,003 adherents in 2005); the Church of Jesus Christ of Latter-day Saints (founded in 1953; reported 92 congregations and 59,886 adherents in 2007); the Light of the World Church (from Guadalajara, Mexico); Philadelphia Church of God; the Universal Church of the Kingdom of God and the God Is Love Pentecostal Church (from Brazil); and the Voice of the Cornerstone, Mita Congregation and the People of Amos (from Puerto Rico). The Growing in Grace International Ministry (with headquarters in Miami, Florida) claims to have at least 1,000 members in Nicaragua and has been active since 1997.

Immigrant groups include Palestinian Christians (Eastern Orthodox) whose ancestors came to Central America in the early 1900s, as well as Chinese and Korean Christians who arrived after the 1960s. Several other Christian groups (Eastern- and Western-rite) are reported to exist in Nicaragua as well: the Orthodox Apostolic Catholic Church–Virgin of Perpetual Help Mission (Padre Basilios Victorino Castro Mejías) and the Orthodox Church of the East/Church of Utrecht in America. The latter group was founded in the United States by Richard A. Marchenna (1932–1982), who was also associated with the Old Roman Catholic Church; he was succeeded by Derek Lang of the episcopal diocese of Nicaragua. The Nicaraguan Mission operates St. Martin's Seminary in La Esperanza, Zelaya. In addition, the Eastern Orthodox Catholic Church has one "religious community" of monks and nuns, the Monastic Community of Saint Basil, located at St. John's Monastery in Nicaragua. Its headquarters are at Our Lady of Sitka Monastery in Cleveland, Ohio.

Additional Religious Groups World religions in Nicaragua include the Baha'i Faith; Buddhism: Bodhichitta Buddhist Center, Compassion Buddhist Center, Paget Sayers Buddhist Center; Hinduism: Devanand Yoga Center, International Society for Krishna Consciousness, International Sri Sathya Sai Baba Organization, the transcendental Meditation Movement (now led by the Global Country for World Peace; Islam, and Judaism (see below); Western Esoteric Tradition: Ancient and Mystical Order Rosae Crucis (AMORC),

Grand Universal Fraternity–Order of Aquarius (from Venezuela), and the Universal Gnostic Movement (Samael Aun Weor); Spiritualist-Psychic-New Age movements: Ishaya Techniques, Kardec School of Spiritualism, and Unification movement (Reverend Sun Myung Moon). In addition, there are numerous psychics, mediums, clairvoyants, and astrologers who announce their services in local newspapers.

Although there are few adherents of pre-Columbian religions in the country, there has been a "freedom movement" within the Moravian Church to allow some Amerindian spiritual expression, often through music. Animistic groups include traditional Amerindian religions among the Miskito, Sumo, and Rama; Myalism-Obeah among Creoles; Garifuna religion (Afro-Amerindian) among the inhabitants of Sandy Bay, located north of Bluefields; and "popular Catholicism" among the Hispanic population (syncretistic), which includes the use of magic, witchcraft (*brujería*), folk healing (*curanderismo*), and spiritual guides (*chamanismo*).

The Jewish community has only about 50 adherents (including expatriates); they gather for religious holidays and Sabbath dinners but do not have an ordained rabbi or a synagogue. According to community members, the last synagogue in the country was firebombed by a Sandinista street mob in 1978.

There are approximately 1,200 to 1,500 Muslims in Nicaragua, mostly Sunnis who are resident aliens or naturalized citizens from Palestine, Libya and Iran.

Clifton L. Holland

See also: American Baptist Churches in the U.S.A; Ancient and Mystical Order Rosae Crucis; Apostolic Church of Faith in Jesus Christ of Mexico; Assemblies of God; Baptist Convention of Nicaragua; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Episcopal Church; Franciscans; Garifuna Religion; Global Country of World Peace; International Society for Krishna Consciousness; Jehovah's Witnesses; Jesuits; Mita Congregation; Moravian Church in Nicaragua; Roman Catholic Church; Seventh-day Adventist Church; Spiritism; Spiritualism; Unification Movement; Universal Church of the Kingdom of God; World Council of Churches; World Evangelical Alliance.

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Nichiren

1222–1282

Nichiren was a 13th-century Buddhist reformer whose advocacy of the exclusive superiority of the Lotus Sutra, one of the more important Mahayan Buddhist scriptures, led to the formation of a new school of Japanese Buddhist life. Nichiren Buddhism is best known for its central practice, the calling upon the Buddha through the Lotus Sutra by reciting the mantra, "nam myoho renge kyo." Nichiren taught that as "myoho-renge-kyo" was the title of the Lotus Sutra, it represented the essence of the sutra's teaching.

Nichiren was born Zennichi-maro in Tojo Village, Awa Province, Japan. As a boy of but 11 years, he began his study of Buddhism at a nearby temple of Tendai Buddhism. He was ordained in 1237, and subsequently moved to Kamakura, which became his base for travels across Japan to study at different centers.

Tendai Buddhists had developed an approach to the many Buddhist scriptures that ranked them hierarchically, with the Lotus Sutra ranked at the top. Nichiren accepted the central Tendai observation that the Lotus Sutra contained the highest Buddhist teachings, and hence was superior to the other Buddhist sutras, but took the teaching one step further and concluded that the Lotus Sutra had supplanted the other sutras. It was all that a Buddhist needed. Simultaneously, he concluded that he had been entrusted with the mission of Bodhisattva Superior Practices, an important character in the Lotus Sutra to whom the task of propagating the Dharma in the Latter Days had been entrusted. Nichiren assumed that his work included emphasizing the superiority of the Lotus Sutra while at the same time pointing out the errors of the other Buddhists, including the very popular Pure Land Buddhist groups and his former Tendai colleagues.

Launching his mission in 1253 at Seicho-ji, a temple on Mount Kiyosumi near his birthplace, he

Nichiren Calming the Storm by Utagawa Kuniyoshi, ca. 1835, portrays the Japanese Mahayana master as one capable of influencing natural events. (Historical Picture Archive/Corbis)

assumed the new name by which he would henceforth be known—Nichiren (Sun Lotus). He also preached an initial sermon on the Lotus Sutra that included an attack on the Pure Land Buddhists and their central practice of reciting the *Nembutsu* (the mantra by which they called upon Amida Buddha in hopes that they would be delivered to the western paradise [or Pure Land] over which he was believed to have hegemony). The untactful attack led to an immediate reaction by the local Pure Land believers. Nichiren immediately retreated and went back to Kamakura. He spent the rest of his decades recruiting an initial following that included the first members of what would become the inner core of monk-disciples.

In 1260, while residing in Kamakura, now the capital of Japan, Nichiren renewed his public debate with the Pure Land Buddhists. In 1260 he took the occasion of a crisis that Japan had experienced due to a series of natural disasters to present his treatise *On Establishing the Correct Teaching for the Peace of the Land* to government authorities. He suggested that Japan's problems derived from the widespread slander that he and his followers of the true Buddhism had experienced at the hands of the Pure Land Buddhists and others. He warned of further possible disasters. As people learned of the content of his writing, an angry mob sought Nichiren and he chose to leave the city. When feelings seemed to calm, he tried to return, but the shogunate sent him into exile on the Izu Peninsula, where he remained for the next three years. Finally the exile order was lifted and he was allowed to return to his hometown.

Back in Kamakura in 1268, Nichiren penned a letter reminding the shogun and the public that eight years earlier he had predicted the current threat, namely, an imminent invasion by Mongol forces. When a drought hit in 1271, he used the occasion to ridicule Ryokan, a leading Shingon Buddhist in Kamakura, questioning his ability to have any effect in ending the drought. Nichiren was arrested and threatened with execution, though in the end the shogun again exiled him for three years. Nichiren made use of the time to write some of his more important and substantive writings.

When he returned to Kamakura in 1274, the shogun offered him the opportunity to establish and have Nichiren Buddhism recognized on an equal footing with the other Buddhist schools. He rejected the offer and asserted that his teachings were superior and could not be reduced to just another Buddhist variant. He abandoned Kamakura for Mount Minobu, in Yamanashi Prefecture, where he founded the Kuon-ji Temple. He would remain there until just before his death.

Nichiren spent his last years writing and training the small group of disciples who would lead the movement after his death. It was also during this time (1279) that he inscribed the giant mandala-like Object of Worship, the Gohozon, which he dedicated to the attainment of Buddhahood by all humanity. Early in the new decade, his health began to fail. After making arrangements to transfer leadership to six senior disciples, in 1282, for the first time since his arrival, he left the mountain to visit a hot springs in hope of recovering his health. He died along the route.

After Nichiren's death, his disciples had a falling out over the care of his tomb on Mount Minobu. One of the six, Nikko (1246–1333), accused the others of neglecting the tomb and then went on to suggest that they were becoming tolerant of wrong practices. Nikko broke relations with his brethren and established himself separately at a temple near Mount Fuji. The effort of the five disciples would be continued by the Nichiren-shu, the largest group of Nichiren's followers. Nikko's following organized as what became known as the Nichiren Shoshu, or the Fuji School. In the 20th century, the Nichiren Shoshu would see the formation of a lay organization now known as the Soka Gakkai International. In the years after World War II, Soka Gakkai International became a large Japanese phenomenon and spread Nichiren's teachings worldwide. It became the largest Buddhist group in many Western countries. Then in the 1980s, the Soka Gakkai split with the Nichiren Shoshu and has now become a separate third large independent Nichiren group.

Edward A. Irons

See also: Mahayana Buddhism; Nichiren Shoshu; Nichirenshu; Pure Land Buddhism; Soka Gakkai International; Tian Tai/Tendai Buddhism.

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Nichiren Shoshu

Nichiren Shoshu is a Japanese Buddhist religious sect founded by Nikko (1246–1333), one of the disciples of Nichiren (1222–1282). After the death of Nichiren, his disciples agreed that the guardianship of his tomb should rotate among his six senior disciples. Two years later when the rotation finished, Nikko broke away from the Nichirenshu and in 1290 founded Taiseikiji Temple, the present head temple of Nichiren Shoshu, at the foot of Mount Fuji. Over the centuries other Nichiren sects also developed. After the Maiji Restoration in 1868, followers in Nikko's lineage were forced into association with the other Nichiren sects. However, in 1900 it became independent and took the name Nichiren Shoshu in 1912.

In the 1920s, Tsunesaburo Makiguchi (1871–1944), the founder of Soka Gakkai, a Nichiren Shoshu lay association, was converted to Nichiren Shoshu. Although remaining small through the 1930s, after World War II Soka Gakkai International emerged as an aggressive proselytizing organization through which Nichiren Shoshu experienced dramatic growth and spread worldwide. Although Soka Gakkai had provided funds and buildings to Nichiren Shoshu, friction between the two organizations occurred almost from the beginning of the foundation of Soka Gakkai.

The conflict grew through the 1980s, and in 1991 Nichiren Shoshu pronounced excommunication on Soka Gakkai, on the grounds that Soka Gakkai had gone against Nichiren Shoshu teachings. The process of separating the two organizations took several years, and in 1997 the leadership of Nichiren Shoshu ordered all of its members to completely disaffiliate with Soka Gakkai by November 30, 1997, or lose their membership status. In the break, the majority of members (especially those residing outside Japan) adhered to Soka Gakkai, but a large minority of the non-Japanese believers remained loyal, and Nichiren Shoshu has retained its presence throughout the Japanese diaspora.

Members of Nichiren Shoshu believe that in *mappo* (the last period of history: a degenerate age in which the Buddhist law is no longer observed), only Nichiren and the Lotus Sutra can save this world, and that the government should endorse Nichiren Buddhism and establish it as the state religion—a principle known as *obutsu myogo* (a polity fundamentally united with Buddhism). This policy has led Nichiren Shoshu into the political arena, and in the last half of the 20th century it had close relations with a new political party. That party, the Komei Kai, adhered to Soka Gakkai after 1991. It has officially dropped any organizational ties to any religious organizations in the wake of the changes in Japan following the Aum Shinrikyo disaster in 1995.

Nichiren Shoshu reveres Nichiren as the religious founder (*shuso*) and Nikko as the sectarian founder (*haso*). As with other Nichirenist sects and movements, chanting "daimoku: namu myoho rengekyo" (adoration to the Lotus Sutra) is of central importance because it is believed that the invocation has a miraculous power to fulfill one's wish and lead to enlightenment.

Nichiren Shoshu is currently led by Abe Nikken. Its reported membership in 2000 was 338,000. It is a member of the Japan Buddhist Federation. In the United States, there are six temples, including one in Hawaii.

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http://www.cebunet.com/nst/ (in English)
http://www.nichirenshoshu.or.jp/ (in Japanese)

Keishin Inaba

See also: Aum Shinrikyô/Aleph; Japan Buddhist Federation; Nichiren; Nichirenshu; Soka Gakkai International.

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Nichirenshu

The term "Nichirenshu" refers to a collection of Japanese Buddhist sects that have grown out of the life and work of Nichiren (1222–1282). Nichiren studied Tendai Buddhism at Mount Hiei and came to believe that the Lotus Sutra, the most famous Buddhist Sanskrit text, was also the most important Buddhist scripture and that it taught the ways of transformation, bliss, and law. Followers were taught to call upon the Lotus Sutra through the Daimoku, a chanting of "namu myoho renge kyo" (adoration to the Lotus Sutra). The repetition of this phrase is the most distinctive practice of the Nichirenshu and groups derived from it, and it is believed that its frequent use has a miraculous power to lead to enlightenment. Worship and repetition of the Daimoku is performed in front of the Gohonzon, a mandala upon which the chant is inscribed along with the names of various Buddhas, bodhisattvas, and other Buddhist deities.

In 1260, Nichiren presented the teaching of *Rissho ankoku ron* (the establishment of righteousness and the security of the nation), stating that Japan would suffer from natural calamities and social ills if the government did not adopt the teaching. He also presented a view of world history divided into three millennia. The first, *shobo*, began with the Buddha's death and constituted the period of true law. The second, *zobo*, or image law, followed. The third period, which began in 1052 CE, is called *mappo*, the end of the law. It will last, not just 1,000 years, but 10,000. During mappo, the Lotus Sutra is the way of salvation.

During his lifetime, Nichiren harshly attacked other religious groups, and in turn Nichiren's sect itself later split into a number of subsects, including Kenpon Hokkeshu, Nipponzan Myohoji, Nichiren Shoshu, and Hokkeshu. There are also numerous Nichiren-related new religions such as Reiyukai, Rissho Kosei Kai, and Soka Gakkai International.

The head temple of Nichirenshu is Minobesan Kuonji, located in Yamanashi Prefecture. It is currently led by Fujii Nikko. With a membership in 2000 of 3,845,986, it is currently one of the largest Buddhist groups in Japan. It is also a member of the Japan Buddhist Federation. It sponsors Rissho University in Tokyo and Minobusan Junior College in Minobu, Yamanashi-ken.

Nichirenshu has a significant following overseas, especially in Korea, the United States, and Brazil. In 2008, there were 15 Nichirenshu temples in the United States and one in Canada.

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See also: Japan Buddhist Federation; Nichiren; Nichiren Shoshu; Nipponzan Myohoji; Reiyukai; Rissho Kosei-kai; Soka Gakkai International.

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■ Niger

Niger is a large landlocked country in central West Africa. It is surrounded by Algeria, Libya, Chad, Nigeria, Benin, Burkina Faso, and Mali. Four-fifths of its 489,000 square miles of territory is in the Sahara Desert, and thus most of its 12,273,000 people reside in the southern part of the country immediately north of the border with Nigeria. This area has been inhabited for several thousand years. A kingdom, the Nok Empire, arose in southern Niger and had hegemony for many centuries prior to its decline in the sixth century. Its cities were important stops on the trade routes across the Sahara to the north and eastward to the Nile River valley. Successive regimes appeared through the centuries of the modern era.

The French entered the area in the 19th century, in 1922 annexing Niger as a French colony. They attempted to introduce cash crops for export, leading to periodic food shortages. At the time it became an independent nation in 1960, Niger was among the poorest of the African nations. On the heels of a major drought in the early 1970s, the army took control of the government and introduced a number of reforms. An economic boom followed, which ended in 1980 with a fall in prices of uranium, one of the country's few mineral assets. (Based on forged documents, in 2003 Niger was accused of attempting to sell uranium to Saddam Hussein, then the ruler of Iraq, for the purpose of creating nuclear weapons.)

Children sing at the small Evangelical church in the town of Maradi, Niger. (AP Photo/Schalk van Zuydam)

Niger

Islam entered Niger in the 11th century along the trade routes from the Mediterranean Coast. Most Muslims are of the Sunni Malikite School, but the Tijaniyya Sufi Order is especially strong among the Tuareg, Kanuri, Fulani, and Hausa peoples. A school for the training of religious leaders is found in Say, a Muslim holy city. Although Islam largely replaced the traditional beliefs of the various Native people of Niger, traditional beliefs remain strong among the Kurfei and Mauri peoples. And resistance to Islam is notable among the Serma-Songhai and Beriberi.

It was not until the 20th century that Christianity arrived in Niger. The Sudan Interior Mission, an independent evangelical sending agency, sent its representatives into the area in 1923. They opened the initial mission station at Zinder the next year. Their work resulted in the present-day Evangelical Church of Niger, which supports a hospital at Galmi, one of the important medical facilities in the country, and a Bible school in Niamey. In 1991 the church faced a major schism that led to the founding of two additional denominations, the Union of Evangelical Protestant Churches of Niger and the Evangelical Church Salama of Niger.

Evangelical Baptist Missions, a sending agency dedicated to the spread of Christianity in French-speaking countries, began work in 1929 that led to the present-day Union des Églises Evangéliques Baptistes. A rather limited spectrum of Protestant churches entered through the remainder of the century: the Cherubim and Seraphim, one of several African Initiated Churches from Nigeria, and the New Apostolic Church from Germany showing some limited response. No

Niger

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	3,634,000	14,616,000	92.6	3.66	24,858,000	51,346,000
Ethnoreligionists	565,000	1,100,000	7.0	2.70	1,258,000	1,567,000
Christians	16,900	57,100	0.4	2.12	94,500	179,000
Roman Catholics	13,400	15,000	0.1	–3.79	17,000	25,000
Independents	1,000	27,000	0.2	5.40	45,000	90,000
Protestants	2,400	14,000	0.1	6.69	30,000	60,000
Agnostics	0	9,200	0.1	4.09	20,000	40,000
Baha'is	800	5,700	0.0	3.58	14,000	25,000
Sikhs	0	3,300	0.0	3.58	4,000	5,000
Atheists	0	200	0.0	3.60	700	1,000
Total population	**4,217,000**	**15,791,000**	**100.0**	**3.58**	**26,250,000**	**53,163,000**

churches or church associations based in Niger are members of the World Council of Churches or the World Evangelical Alliance.

The Roman Catholic Church came to Niger from an earlier base in Dahomey (now Benin) in 1931. It had very little success among the local population, and the great majority of its members are expatriates residing in Niger, many from neighboring African states. Nevertheless, a diocese was created in 1961. In 1972 the ordination of the first Niger priest became a cause for national celebration. Among those in attendance was the grand imam of Niamey, a leading figure in the Muslim community.

There is a small community of the Baha'i Faith in Niger, but other major religious traditions beyond those already mentioned are as yet unrepresented.

J. Gordon Melton

See also: African Initiated (Independent) Churches; Baha'i Faith; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Malikite School of Islam; New Apostolic Church; Roman Catholic Church; Tijaniyya Sufi Order; World Council of Churches; World Evangelical Alliance.

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■ Nigeria

Nigeria, with a population of more than 150 million, is the most populous country in sub-Saharan Africa. The country is located in western Africa and has a total area of 356,669 square miles. It shares land borders with the Republic of Benin in the west, Chad and Cameroon in the east, and Niger in the north. Its coast lies on the Gulf of Guinea, a part of the Atlantic Ocean, in the south. Nigeria contains a vast diversity of ethnic and cultural backgrounds, comprising more than 400 languages. There are more than 250 ethnic groups,

creating a country of rich ethnic diversity. The largest ethnic groups are the Fulani/Hausa, Yoruba, and Igbo, while the minority groups include Edo, Ijaw, Kanuri, Ibibio, Nupe, and Tiv, to mention a few.

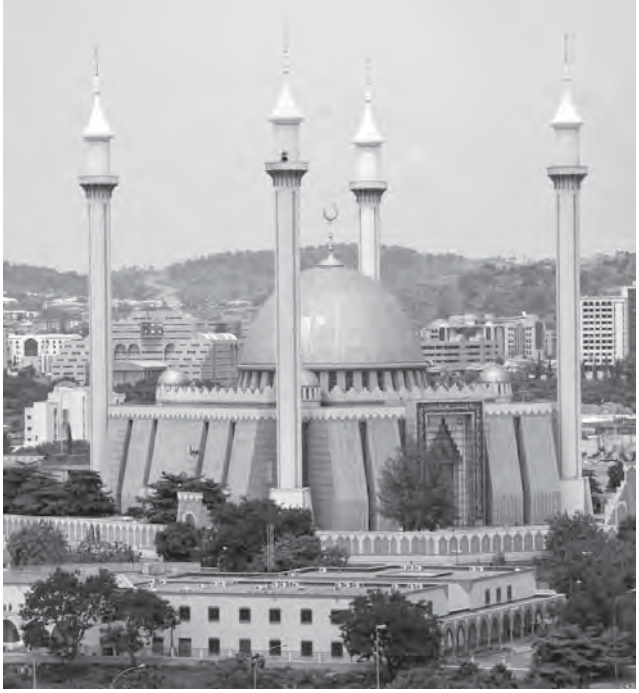
The country gained political independence from the British imperial regime in October 1960. Nigeria is presently comprised of 36 states and the Federal Capital Territory in Abuja. It is a federal constitutional republic with a three-tier system of government comprising the executive, the judiciary, and the legislature. Nigeria reintroduced democracy in 1999, ending a protracted military rule that lasted from 1966 until 1999, and excluding the short-lived second republic between 1979 and 1983, aborted by military dictators who seized power in coups d'état and counter-coups during the Nigerian military juntas of 1966–1979 and 1983–1998.

The religious landscape of this geopolitical entity is highly complex and dynamic. Essentially, it is characterized by a multiplicity of religious traditions, including the traditional local religions and worldviews, the various strands of Christianity and Islam, as well as newer Spiritual Science movements. Many of the most recent manifestations of these various religions have come to be subsumed under the category of new religious movements. Another recent phenomenon that is easily noticeable within Nigeria's multifaith scenario is what has been described elsewhere as civil religion.

Accurate statistics for each tradition are difficult to come by and are largely a matter of conjecture. However, it is evident that the major religions in Nigeria are Christianity and Islam, both influenced in part by indigenous religious traditions. The politicization of religious statistics has become even more controversial with the enduring debate about whether Nigeria is a secular or a religious state. Whatever the case, religious ideas and worldviews continue to shape the ways that Nigerians explain, predict, and control the events and life circumstances that surround them. Religion has served and is still serving as a significant source through which many Nigerians seek understanding of their complex reality and existence, and it serves as a panacea for their various existential problems of day-to-day living.

The indigenous religions (also called ethnoreligions) of the various ethnic and cultural groups in Nigeria are apparently the oldest religious forms in the region. Examples of indigenous religion have come to be referred to, especially in academic circles, by the name of the respective language groups: Yoruban religion, Igbo religion, Edo religion, Kalabari religion, Hausa religion, Tiv religion, and so on. This categorization does not in any way presuppose a kind of uniformity of beliefs and rituals among these peoples. Indigenous religions are more or less localized; some beliefs may be more widespread while others may vary from one ethnic group or subgroup to another. What the categorization suggests instead is an aggregation of shared, similar, and related but sometimes quite different belief and ritual systems, often shaped by particular ethnic and social groups, power structures, and even the characteristics of natural phenomena in each respective locality. The indigenous religions do not lay claim to any specific historical origins but are believed to have been transmitted from one generation to another. One essential characteristic shared by the Nigerian indigenous religions is the belief in a Supreme Being, as well as various divinities, spirits, ancestors, and mysterious powers such as witchcraft, sorcery, and magic. However, it must be noted that the names, attributes, and significance of these supramundane entities may vary from one locality to another. The concept of God is called Olodumare or Olorun among the Yoruba, Osanobua among the Edo, and Chukwu or Chineke among the Igbo.

The description of these groups as "indigenous" or "traditional" does not in any way suggest that they are static and moribund. Their dynamism is partly exemplified by their tendency toward growth and innovation, a development that has given birth to what is now described as neo-traditional movements. A case in point is Ijo Orunmila, a movement founded in the 1930s by Yoruba Christians seeking to re-establish links with their traditional religious heritage. In 1963 the Arousa Cult (Edo National Church), which developed from Bini indigenous religion, fused with another neo-traditional movement, the National Church of Nigeria, to form what is now referred to as Godianism. The Bori Cult, a neo-traditional movement prominent among



A mosque in Abuja, Nigeria. Islam is one of Nigeria's major religions. (iStockPhoto.com)

Hausa women, draws partly on Islamic beliefs and practices. Also significant here are the various transformations of the Nigerian indigenous religions in diaspora, including Santeria, Candomblé, and the numerous Orisa cults. These are only a few examples of the creativity and innovation inherent in these indigenous religions.

The prevailing wave of modernization and social change has resulted in the decline of some features of the indigenous religions even as it has brought about a revitalization and modification of other aspects of the indigenous practices and modes of thought. The claim that Christianity and Islam totally outweighed the indigenous religions in their religious encounter is somewhat problematic. It becomes especially questionable when one considers how and to what extent these "external" religious traditions have engaged the indigenous religions in their attempt to contextualize and to make their messages more intelligible and acceptable to the Nigerian people. The indigenous religious worldview or aspects of it still largely pervade, consciously or unconsciously, the religious outlook and vision of many Nigerians, irrespective of their new religious convictions and background. The pertinence and reality of the indigenous religions for many individuals and communities in contemporary Nigeria are evident in the growing popularity of cults of divinities such as Ogun, Osun, and Oya. Religious festivals such as the Osun Oshogbo festival are gaining prominence among adherents and non-adherents alike, and the annual event is assuming international popularity. Kingship rituals such as the Igue Festival in Benin City, secret societies such as the Ogboni Society in western Nigeria, masquerades such as Egungun and Eyo among the Yoruba, divination, healing, and oracle systems such as Arockukwu among the Igbo and Ifa among the Yoruba are instances of the various ways and avenues through which the indigenous religions manifest their resilience in the face of a complex, multireligious, and rapidly changing society.

Islam touched on the Nigerian soil long before Christianity. It made its debut as early as the 11th century, entering from the interior of the continent across the West African savannahs and the Sahara Desert to the north. Through the activities of Arab and Berber merchants from the western Sudan and North Africa, Islam made inroads in many cities in the north, especially in the Kingdom of Kanem-Bornu. In the late 14th and early 15th centuries, Islam was also introduced through the influence of Wangarawa-Dyula traders in the city-kingdoms of Hausaland. Before the 16th century, Islam in northern Nigeria was very much mixed with Hausa traditional religion. The earliest attempts at propagating Islam produced what remained essentially a religion of the merchants, of the towns, the *ulama* (learned men), and the ruling class. It was only in the 17th century that it started to expand among other segments of the population. By 1700, Islam of the Sunni Malekite School began to generate immense support among all levels of Hausa society. The influence of the religion started to be felt in southwestern Nigeria only in the 18th century through the incursion of Hausa traders.

During the 19th century, a number of reform movements aimed at purifying Islam and more or less characterized by militancy were launched throughout West Africa. Another motivation of these reform movements

was to create theocratic states based on *shariah*, the Islamic law. The successful *jihad* (holy war) under the leadership of Uthman Dan Fodio (d. 1817) in 1804 turned Islam into a religion of the masses and further resulted in a theocratic state, the Sokoto Caliphate. In this state there was extensive autonomy for emirates, who recognized the spiritual authority of the caliph (sultan). More than 30 emirates were created during the course of the 19th century. The successful execution of the jihad also enhanced the spread of Islam within and beyond the north. Through military conquest, the Caliphate expanded south into the Middle Belt region, thus leading to the forceful incorporation of other ethnic groups and non-Muslims into the emirates of the Islamic polity.

During the 17th century, the Oyo Kingdom had already been in contact with Hausa Muslims through trade. In 1817 the revolt by the pastoral Fulani, Hausa slaves, and Muslim Yoruba converts in Ilorin dealt a death blow to the Oyo Kingdom, followed by a series of internecine civil wars around Yorubaland. By the 20th century, Islam had spread to northern Yorubaland with an emirate in Ilorin, from where it moved on to other Yoruba towns such as Osogbo, Ibadan, Oyo, and Iwo. Islam experienced hostility in southeastern Nigeria because of the annexation of Ilorin and northern Yorubaland by the Sokoto Caliphate. However, Muslim traders gradually reestablished themselves in Yoruba commercial towns, thus leading to the integration of Yoruba Islam into traditional society. The evangelization of the southwest by Hausa traders and preachers was largely carried out through peaceful means and involved several Islamic organizations. Some of these towns had a predominantly Islamic population, even in the face of competition with Christianity, which was already well established in Yorubaland at the time Islam came. The integration of Islam into Yoruba indigenous culture gave it a distinct character that makes it different from Islam in northern Nigeria.

The diversity and complexity of Islamic movements in Nigeria is partly exemplified by the Sufi orders or brotherhoods. Two major movements that were involved in the Islamization process in Nigeria were the Qadiriyya and the Tijaniyya. The former is much older and has spread widely in northern Nigeria since the 19th century. The Qadiriyya emphasizes intellectual pursuits more than the Tijaniyya and was also introduced in the 19th century. The two brotherhoods have witnessed tension and rivalry for several decades of their existence. Other Islamic organizations oppose these two brotherhoods on the basis of doctrine. Yoruba Muslims have formed various societies whose task is to provide Muslims with a modern education that does not conflict with Islamic values. The Ahmadiyya Muslim movement has made significant impact in the southwest, where it is very popular. In 1923 a group broke away and formed the Ansar-ud-Deen Society. Both movements have enhanced the development of secular education, particularly in southwest Nigeria. The Ansar-ud-Deen was probably the most popular of these Muslim educational organizations. By 1960 it already ran numerous primary and secondary schools and training colleges.

The Izala (Jamaatu Izalat al-Bida) emerged in 1978, enjoining its members to reject innovation and instead work for the preservation of the Sunna. The leading representative of Izala until his death in 1992 was Abubakar Gumi, whose most important concern was to try to unite Muslims politically. However, between 1978 and 1985, many northern Nigerian towns and cities were shaken by the armed insurrections led by Mohammed Marwa Maitatsine (d. 1980) and his Yan Tatsine movement. Maitatsine had a long history of fomenting Islamic unrest in northern Nigeria. The source of his inspiration was the belief, especially in Sufi Islam, that a *mujaddid* (reformer) will arise each century to purify and revitalize Islam. Maitatsine's brand of Islam seemed to largely combine traditional Muslim conceptions with local indigenous elements.

One of the very visible effects of Islam in Nigeria has been the demand for and subsequent declaration of sharia in some states of the federation, a development that has produced protests and huge criticisms from the Christian population. The incessant religious riots in northern Nigeria have been given an added impetus with this recent development. Religion has become a matter of political significance and a source of tension in Nigeria. This religious tension has a clear connection with the growth of uncompromising Muslim and Christian activism. The relationship between Islam and

Christianity has led to a growing culture of religious violence, particularly in northern Nigeria. Since the 1980s, there have been many violent clashes between Muslims and Christians, especially in the northern cities of Kano, Kaduna, Kafanchan, and Zaria. Nigeria provides a fertile ground for exploring the role of religious organizations in civil society and politics. Although there are three major religions, religious and political issues and conflicts have revolved largely around the activities of and the interrelationships between Islam and Christianity. Their involvement in regional and national politics is aptly illustrated by their activities in post-independence politics in Nigeria.

Christianity spread along the West African coast, via the Atlantic Ocean, to the south. The first attempt at planting Christianity in Nigeria was in the late 15th and 16th centuries, a period that witnessed the activities of Portuguese Catholics in the Warri and Benin kingdoms and the Niger Delta area. The Portuguese missionaries placed political and economic considerations over and above religious interests, leading to a dismal failure of this first attempt at evangelization. A more profound attempt at Christianization was made in the 19th century, especially following the abolition of the obnoxious trade in human slaves.

Many of the liberated slaves who had already converted to Christianity worked with foreign missions and later became the "native agents" in the eventual spread of Christianity among their own people. An example is the case of Samuel Adjai Crowther (ca. 1809–1891) and his missionary role within the Church Missionary Society (Anglican) in Yorubaland. Christianity was accompanied by Western education, a feature that was immensely attractive to potential converts. The success of this mission attempt was witnessed along the coastal towns of Lagos, Badagry, and Abeokuta, where a large number of people were attracted to Christianity and the accompanying Western education. This impact, which was first witnessed in Yorubaland, later spread to the Niger Delta and eastern Nigeria. The early missionaries who spearheaded this second evangelization process were Anglicans of the Church Missionary Society, Methodists, Baptists, and later Roman Catholics. These different bodies competed among themselves in a bid to carve out spheres of influence. With the intensification of mission work into the hinterland in the early 20th century, Christianity expanded rapidly throughout the southwest and the central areas of Nigeria.

The British administration, under the system of indirect rule, and the emirates deliberately prohibited Christian evangelization in Muslim areas. As a result, Western education developed very slowly in northern Nigeria as compared to the southwestern part of the country. It was only at the latter part of the 20th century that Christianity started to make inroads in the north, already the stronghold of Islam. The missionary enterprise to northern Nigeria was carried out partly by the Sudan Interior Mission (SIM). The SIM, an independent sending agency, devoted its energies to spreading the Christian gospel in northern Nigeria via church planting, literature development and dissemination, general education, and medical work. The SIM gave birth to a number of churches that together adopted the name Evangelical Church of West Africa (ECWA).

Just as the West African coast was the first home and indigenous breeding ground for the mission churches in the 19th century, so it fulfilled the same function for the indigenous African churches in the 20th century. African instituted churches can be understood basically by examining three phases of development. The first and earliest phase refers to the group of churches that broke away from the existing mission churches owing to a number of irreconcilable issues. These flourished mainly in South Africa (Ethiopian Churches) and West Africa (African Churches) in the 19th century. They all emerged out of similar circumstances, such as rigid white (European) missionary control and domination, discrimination against local African leadership, disputes over resources, a general feeling of marginalization among educated Africans, and apartheid (mainly in the South African context). Some of the churches that seceded from the historic churches in Nigeria are the United Native African Church (1891) and the African Church (Bethel) (1901) from the Anglican Church, and the United African Methodist Church (1917) from the Methodist Church. One notable feature of these churches was that in spite of the change in church leadership, they were still tied to the apron

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strings of the mission churches in their liturgical and hierarchical structures. Some of them still depended largely on the parent churches for financial resources.

The 1920s and 1930s witnessed the second wave of new beginnings within African Christianity, which include the Aladura churches in Nigeria. These are also variously referred to as "prophetic" and "healing" churches. The most dramatic aspect of 20th-century Christianity in Nigeria was the growth of the prophetic churches. These churches share certain basic characteristics in their worldview that helped to create a rather Nigerian brand of Christianity. These basic features include the centrality of the Bible, prayers, healing, prophecy, visions and dreams, elaborate rituals, flexible modes of worship, unstereotyped liturgy, and a charismatic leader (that is, a prophet or prophetess). The prophetic churches embrace a functional theology, and their pragmatic approach to life and existential problems endeared them to many Nigerians. Though they utterly condemn and reject the traditional religion as "fetish" and "demonic," their belief systems and ritual structure appear to have affinities with traditional cosmologies. That is why they derive much of their membership not only from within the mainline churches, but also from other Christian and non-Christian groups (Islam and traditional religion).

In spite of the affinities that abound among the prophetic churches, it is important to note that each has its own religious dynamic. There are differences in specific doctrines and in the details of ritual acts and performance, just as in their histories of emergence. Their pattern of emergence is twofold. The first were those that emerged from or had their nucleus as "prayer bands" or "fellowship groups" within a mainline church, but that later broke away to form an independent group. In Nigeria, the Garrick Braide movement was the earliest movement in this category, breaking away from the Niger Delta Pastorate Church as early as 1916.

Other churches that fall under this category include the Cherubim and Seraphim (1925), the Church of the Lord, Aladura (1930), and the Christ Apostolic Church (1930). The second category refers to those groups that did not emerge out of conscious schism from an existing mainline church. They were founded through the visionary experience of a charismatic figure and independently of any existing mission church. A typical example is the Celestial Church of Christ, founded by Samuel Bilewu Oschoffa (1909–1985) in 1947. Most of the indigenous churches of both categories belong to a continental ecumenical movement, the Organization of African Instituted Churches (OAIC).

The most recent development within Nigerian Christianity is the emergence and increasing proliferation of Pentecostal and Charismatic churches, especially from the 1950s on. A huge proliferation of new Pentecostal churches was witnessed in the last two decades of the 20th century in Nigeria. In an attempt to forge ecumenical links and cooperation, both among themselves and between themselves and other churches, a majority of the churches have now come under an umbrella called the Pentecostal Fellowship Association of Nigeria (PFN).

There are two waves of Pentecostal movements. First there are the indigenous Pentecostal groups such as the Redeemed Christian Church of God, the Deeper Life Bible Church, and the Mountain of Fire and Miracles Church. Then there are Pentecostal groups and organizations that have established branches in Nigeria but have their headquarters situated in the West or elsewhere outside Nigeria. These include the International Church of the Foursquare Gospel, the Full Gospel Businessmen Fellowship International, Youth with a Mission, and Christ for all Nations. The former are largely independent and hardly rely on any external assistance, some even embarking on mission activities by planting branches in the United States, Canada, Europe, and other parts of the world. Many groups in the latter category rely heavily on their mission headquarters for funds, literature, and sometimes personnel.

One underlying feature of the Pentecostal churches is the emphasis on a specific conversion experience, spiritual rebirth ("born againism"), and the manifestation of charismatic gifts such as speaking in tongues (glossolalia), healing, and prophecy. Some are more or less holiness movements, more interested in religious experience than in rituals. Some are noted for the prosperity gospel they preach, which has become very popular among Nigerians. The gospel of prosperity teaches that God is a rich God and intends his followers to prosper in all their endeavors in life. It promises a miraculous escape from poverty, unemployment, ill health, lack of promotion, poor examinations, and the like, offering a "short-cut" to riches by tithing and giving to the poor and less privileged. Some of these groups have assimilated some ideas and features originating in American Pentecostalism. On the other hand, their commitment to the gospel of prosperity fits in well with values of the Nigerian indigenous culture, where elaborate religious rituals are engaged to ensure prosperity, health, and protection from malevolent forces. That is why Christian groups such as the Pentecostal churches, the Aladura, and prophetic churches that seek to address day-to-day, existential problems have continued to expand in contemporary Nigeria.

One difference between the prophetic and Pentecostal groups is that many founders of the prophetic churches were semiliterate; their counterparts in the Pentecostal churches were in most cases university graduates and had worked in nonreligious professions. For instance, William Kumuyi, who founded the Deeper Life Bible Church in 1973, was a lecturer in mathematics at the University of Lagos. Chris Okotie, who founded the Household of God Fellowship in 1987, was a lawyer. Dr. David Oyedepo, the founder and bishop of the Winners Chapel (1983), was originally an architect by profession. The Christ Chapel Church (aka Voice of Faith Ministries) was founded in 1980 by a medical doctor, Tunde Joda. Following their callings, these founders have abandoned their erstwhile professions to undertake full-time church ministry. These churches are very appealing to youths, graduates, and professionals. The Pentecostal churches also emphasize in-depth study of the Bible through theological training, Bible courses, camp meetings, seminars, revivals, and retreats.

The Spiritual Science movements are an extremely heterogeneous collection of groups and organizations. One distinguishing feature of these movements is their quest for spiritual knowledge and power, higher states of consciousness and direct religious experience, as

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	22,694,000	72,302,000	45.7	2.58	99,194,000	139,000,000
Independents	3,076,000	26,500,000	16.7	2.87	37,000,000	52,000,000
Protestants	3,959,000	23,800,000	15.0	3.81	32,000,000	45,000,000
Anglicans	2,941,000	21,500,000	13.6	2.31	30,000,000	42,000,000
Muslims	23,057,000	72,306,000	45.7	2.58	99,200,000	139,000,000
Ethnoreligionists	7,870,000	13,160,000	8.3	1.99	10,800,000	9,143,000
Agnostics	100,000	420,000	0.3	2.43	700,000	1,100,000
Atheists	20,000	50,000	0.0	2.52	100,000	200,000
Baha'is	11,400	36,500	0.0	3.57	80,000	160,000
New religionists	11,100	24,000	0.0	2.53	32,000	48,000
Buddhists	500	8,500	0.0	2.53	15,000	30,000
Chinese folk	0	4,600	0.0	2.53	7,000	14,000
Jews	0	1,100	0.0	2.54	1,200	1,300
Total population	**53,764,000**	**158,313,000**	**100.0**	**2.53**	**210,129,000**	**288,696,000**

well as the use of procedures, techniques, and practices that draw upon hidden or concealed forces in order to manipulate the course of events. Some of them are very eclectic in nature, drawing upon Western Esotericism, Eastern spirituality, and indigenous traditions. Groups primarily drawing on Western esoteric traditions are the Ancient Mystical Order Rosae Crucis (AMORC), the Aetherius Society, the General Church of the New Jerusalem, the Institute of Religious Science, and the Superet Light Mission. The largest Rosicrucian body internationally, AMORC has become quite popular in Nigeria, with headquarters in Lagos and branches in several parts of the country. AMORC does not claim to be a religion but describes itself as a "mystical philosophy," a "worldwide cultural fraternity," and an age-old brotherhood of learning. One of its main aims is to help people to discover their secret powers of inner vision and cosmic consciousness and to develop their psychic power of attraction.

The Eastern-related Spiritual Science movements include the ECKANKAR or Secret Science of Soul Travel, the International Society for Krishna Consciousness, the Unification movement, the Subud Brotherhood, the Grail movement, the Baha'i Faith, and Soka Gakkai International, a Japanese religion that has branches in Lagos and Zaria. The ECKANKAR Society of Nigeria, with headquarters in Lagos, began in 1973 in Benin City. In 1981 it began an extensive campaign to launch the movement in the country. It has more than 70 branches scattered all over Nigeria. The Unification Church was registered in Lagos in 1980, and although it has existed in Nigeria for some years, it has not had much success.

A typical example of an indigenous Spiritual Science movement in Nigeria is the Sat Guru Maharaj (the "Perfect Master"), which combines Sat Mat and Hinduism with elements of Christianity and Islam. The headquarters of the group is situated at the Ibadan end of the Lagos-Ibadan Expressway. Members of this group are easily identified by their red, flowing gowns and a distinct haircut. Although the presence and activities of the various Spiritual Science movements do not rival Christian and Islamic movements, the religious map of Nigeria would be incomplete without taking notice of their presence.

Afe Adogame

See also: African Instituted (Independent) Churches; Ahmadiyya Movement in Islam; Aladura Churches; Ancient and Mystical Order Rosae Crucis; Baha'i Faith; Candomblé; Celestial Church of Christ; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Christ Apostolic Church; Church Missionary Society; Church of the Lord;

Deeper Life Bible Church; ECKANKAR; Ethnoreligions; Evangelical Church of West Africa; General Church of the New Jerusalem; Grail Movement, The; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; Malikite School of Islam; Organization of African Instituted Churches; Pentecostalism; Qadiriyya Sufi Order; Religious Science; Roman Catholic Church; Santeria; Soka Gakkai International; Subud; Sufism; Tijaniyya Sufi Order; Unification Movement; Western Esoteric Tradition; Yoruban Religion.

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Nigerian Baptist Convention

Nigeria was one of the early mission fields selected by the newly formed (1845) Southern Baptist Convention. Thomas Jefferson Bowen arrived in 1850 as the Convention representative and settled at Badagry in the southwestern part of the country. The work progressed slowly, due in part to the American Civil War, during which funds were cut off. However, after 1874 the work began to make some progress. In 1888 the mission experienced a schism when some 200 members left to form the Native Baptist Church (not to be confused with the church of the same name in Cameroon), one of the first of what are now referred to as African Initiated Churches.

Because of the schism, the mission increased its efforts, and the Native Baptist Church also adopted a vigorous evangelistic stand. Both groups had grown by the time they reunited in 1914 as the Yoruba Baptist Association. Five years later the Yoruba Association became the Nigerian Baptist Convention. Over the next 20 years, the membership grew from approximately 3,000 to more than 21,000, more members coming from the Yoruba people. However, the work also began to expand into the rest of Nigeria, including the northern part of the country controlled by Muslims. In the 1930s a new rule against polygamy led to a schism among members in Oya state, who established the United African Baptist Church.

During the last half of the 20th century, the Convention experienced significant growth and by the mid-1990s reported 600,000 members in 4,656 churches. During the last quarter of the century, the number of missionary personnel also dropped significantly, indicative of the Convention's continued progress at recruiting indigenous leadership.

The Convention has developed a major center of activity at Ogbomosho that includes a theological seminary, a medical center, a nursing school, a children's home, and a media center. Other similar institutions are found across the country. Literature is now published in English, Hausa, and Yoruban, with worship services being carried out in more than a dozen additional languages. The Convention, after the pattern of the Southern Baptists, has encouraged the development of a Women's Missionary Union, which has emerged in spite of the secondary role generally assigned women in traditional Nigerian society. The Union carries out a variety of evangelistic and social programs, from teaching literacy to assisting mothers in homemaking and child care.

The Convention has developed its own foreign mission program in Sierra Leone and Cote d'Ivoire. It is a member of the Christian Council of Nigeria, the Baptist World Alliance, and the World Council of Churches. In 2005, the convention reported 3 million members worshipping in its 8,500 congregations.

Nigerian Baptist Convention
The Baptist Building
P.M.B. 5113
Ibadan, Oyo State
Nigeria

J. Gordon Melton

See also: African Initiated (Independent) Churches; Baptist World Alliance; Southern Baptist Convention; World Council of Churches.

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Nipponzan Myohoji

Nipponzan Myohoji is a Japanese Buddhist organization in the tradition of Nichiren (1222–1282) that maintains a conspicuous presence in the contemporary peace movement despite its small membership of approximately 150 celibate monks and nuns (predominantly Japanese) and 1,500 lay followers. Its beliefs and practices have been determined by the life and career of its founder, Fujii Nichidatsu (1885–1985).

Fujii was ordained a Nichiren priest at the age of 19 and graduated from Nichiren University at 23. In 1916, while fasting, praying, and performing austerities in a waterfall, he had a vision that would prove decisive: Jyogyo Bodhisattva appeared to him carrying the child Buddha on his back and beating a hand drum. Thereupon Fujii vowed to unify all people according to the teachings of the Lotus Sutra by instituting the practice of *gyakku-senryo*, beating a fan-shaped hand drum while chanting "namu myo ho ren ge kyo," the sutra's title. This and periodic fasting continue to be prominent aspects of Nipponzan Myohoji practice.

Fujii went to Manchuria and established Nipponzan Myohoji temples in each of its districts, the first in 1918. These temples served as bases for proselytization and catered to the spiritual needs of the expatriate Japanese community. The first Nipponzan Myohoji temple in Japan was established in 1924 at the foot of Mount Fuji in Tagonoura. In 1930 Fujii vowed to realize Nichiren's prophecy that Japanese Buddhism would return to India (*saiten kaikyo*). He arrived in India in 1931 and established temples in Bombay (1932) and Calcutta (1935). While in Ceylon he received Buddha relics that would be an integral part of his teaching thereafter. In 1933 he met Mahatma Gandhi and was impressed by his teachings of equality and nonviolence.

Despite Fujii's claims that he was opposed to World War II, the evidence suggests that Nipponzan Myohoji activities were conducted in full accord with national policy. Fujii supported Japanese expansion as the bringing of (Buddhist) "civilization" to the Asian continent. The role of Nipponzan Myohoji clergy before and during the war was closely connected to the military—clergy members conducted prayer services for victory, remembered war victims, and spiritually purified military and political leaders.

With the Japanese defeat in 1945, Fujii began to advocate absolute pacifism, and Nipponzan Myohoji became the first Japanese Buddhist group to campaign actively for peace. Fujii's teachings strongly denounced modern materialistic culture, and he identified the United States as the foremost embodiment and proponent of the values of materialism. The group first gained international notoriety when its yellow-robed, head-shaven monks and nuns protested nuclear and hydrogen bomb testing after Japanese fishermen were exposed to radiation off Bikini atoll in 1952, and it continues to campaign for a total ban on such weapons. Group members have also consistently opposed the presence of U.S. military bases in Japan, the most famous incident being in 1954 at the U.S. air base in Sunagawa, where protesting monks were attacked and seriously wounded by police. Nipponzan Myohoji was also prominent in demonstrations of opposition to the Vietnam War.

Nipponzan Myohoji peace pagoda in Milton Keynes, England. Built in 1980, it was the first peace pagoda established in the Western Hemisphere. (iStockPhoto.com)

Walking is considered a spiritual discipline by Nipponzan Myohoji, and its members engage regularly in peace walks, some for up to a year, throughout Japan and the world. Their other main form of practice is the building of "peace pagodas"—stupas containing Buddha relics—as symbols of peace. Fujii initiated the building of the first pagoda in Japan immediately after the war in 1945. There are now many more worldwide, some of which maintain small communities. They do not proselytize. In the United States, the group has forged special ties with Native American communities. They also have ties with the Sarvodaya Shramadana movement based in Sri Lanka.

Nipponzan Myohoji has no head temple and there is no spiritual successor to Fujii. Administrative leaders are chosen from among senior members and are appointed for three-year terms.

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http://www.peacepogoda.org (Nipponan Myohoji Sangha at Leverett, Massachusetts)

John S. LoBreglio

See also: Nichiren; Relics.

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■ Niue

Niue is an autonomous island state in the South Pacific, between Tonga and the Cook Islands, which has strong ties to New Zealand. Its original inhabitants had a unique Polynesian dialect that led to its separation from its closest neighbors in the eyes of Europeans in the 19th century. Only 100 square miles in size, it has steadily lost population over the last generation (from 5,200 in the mid 1960s to some 1,500 in 2008). Many left for New Zealand.

Niue was originally settled in the prehistoric past by Samoans and Tongans. It was first visited by Europeans in 1774 when James Cook (1728–1779) arrived. The British established their hegemony in the 19th century and incorporated Niue into a protectorate jointly with the Cook Islands in 1900. Four years later Niue was separated from the Cook Island administration. It attained autonomy in 1974 as the Aotearoan Association Territory. It has an independent local government, with New Zealand continuing to handle its defense and foreign affairs.

The first effort to establish Christian missionary work on the island was in 1830. Unfortunately, the work of John Williams (1796–1839) of the London Missionary Society (LMS) was unsuccessful, as were periodic attempts over the next 15 years. Finally, in 1846 a Niuean who had attended a school sponsored by the LMS on Samoa returned home. Three years later, a Samoan classmate came to the island, and together they were able to launch a missionary effort. It would not be until 1861 that a European missionary, William George Lawes (1839–1907), settled on the island. Lawes stayed for seven years and was succeeded by his brother, Frank E. Lawes (d. 1910).

Under the Laweses and their successors, the mission developed strong ties to the Congregational Union of New Zealand, as some 15,000 Niueans reside in New Zealand. The church attained independence in 1966 as the Ekalesia Niue. It is by far the largest religious body on the island and a member of both the Council for World Mission and the World Alliance of Reformed Churches.

The dominance of the Ekalesia Niue has been challenged by the Seventh-day Adventist Church, whose Tonga-Niue Mission was started in 1895; the Church of Jesus Christ of Latter-day Saints, which began work in 1952; and the Jehovah's Witnesses, who arrived in 1960. There is also a small Anglican presence, part of the Diocese of Polynesia of the Anglican Church in Aotearoa, New Zealand, and Polynesia, serving mostly British and New Zealand expatriates.

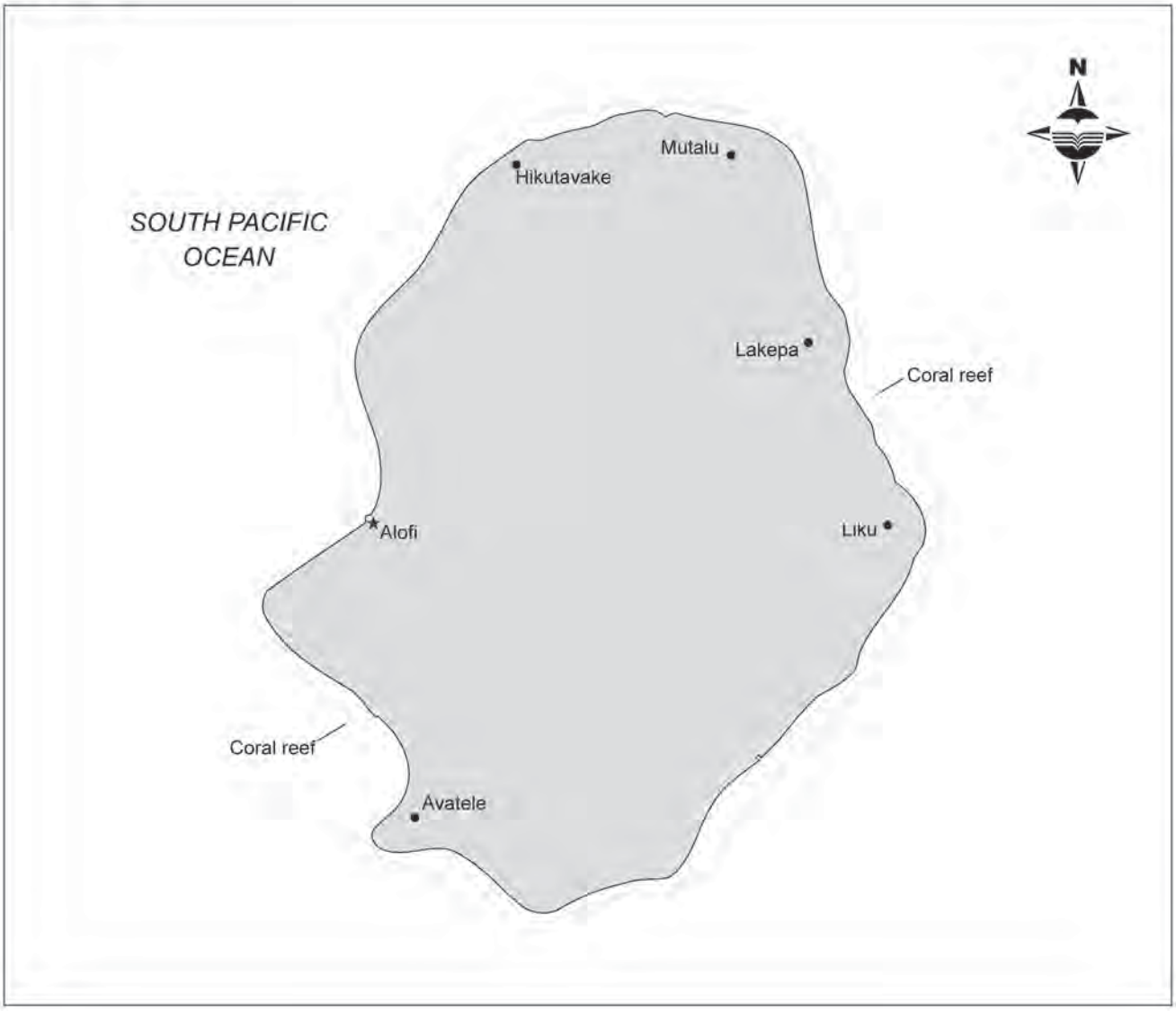
J. Gordon Melton

See also: Anglican Church in Aotearoa, New Zealand, and Polynesia; Church of Jesus Christ of Latter-day Saints; Ekalesia Niue; Jehovah's Wit-

Niue

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,000	1,500	97.0	–2.86	1,200	1,300
Protestants	3,700	900	60.0	–2.91	750	750
Marginals	500	380	25.3	0.57	400	500
Roman Catholics	220	150	10.0	0.00	150	150
Agnostics	0	30	2.0	4.36	40	60
Baha'is	10	10	0.7	–1.89	10	10
Chinese folk	0	10	0.3	–5.59	10	20
Total population	**5,000**	**1,500**	**100.0**	**–2.76**	**1,300**	**1,400**

Niue



nesses; London Missionary Society; Seventh-day Adventist Church; World Alliance of Reformed Churches.

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Nomiya Luo Church

The first African Initiated Churches (AICs) to emerge in Kenya were churches that began among Luo Anglicans around Lake Victoria in the Province of Nyanza,

an area administered at the time by the Church Missionary Society in the Diocese of Uganda. One of the earliest AICs was the Nomiya Luo Mission, founded by a former Catholic, Johana Owalo (d. 1920), in 1914 and emerging as a deliberate and consciously syncretistic movement combining elements of Unitarian Christianity, Islam, Judaism, and Luo traditional religion in reaction against both Catholic and Protestant forms of Christianity.

The angel Gabriel appeared to Owalo in 1907 and told him to preach that people should worship God only, not Jesus or Mary. In a vision of heaven, he was told to circumcise his male followers (contrary to Luo custom), teach people to obey the laws of Moses and keep the seventh-day Sabbath, and baptize them in rivers. Owalo died suddenly in 1920, and the church was plagued with division over who should succeed him as leader. Eventually Petro Ouma became bishop, to be followed after his death by Benjamin Oundo. By 1944 the movement had spread to Luo living in Tanganyika and had more than 50,000 members in Kenya by 1966.

In 1960 the Holy Spirit descended on several Nomiya people who began speaking in tongues, prophesying, revealing sins, and jumping in ecstasy. A former Catholic, Jaote Pesa, began preaching and healing, claiming to be the successor to Owalo, and in 1967 the supporters of this Holy Spirit movement were expelled from the church. They formed a new church called the Nomiya Luo Roho (Spirit) Church under Bishop Zablon Ndiege, who has been archbishop since 1978. This church has suffered several schisms: Jaote Pesa started the Holy Ghost Coptic Church, and Cornell Bunde began the Nomiya Luo Roho Gospellers Church. The Nomiya Roho Sabbath Church started in 1974 out of a desire to return to the Sabbath observance that had been abandoned by the Nomiya Luo Roho Church.

Allan H. Anderson

See also: African Initiated (Independent) Churches; Church Missionary Society; Islam; Judaism.

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■ Northern Marianas

The Northern Marianas are a chain of islands in an area of the Pacific Ocean generally designated Micronesia. The several islands together have 177 square miles of land which is home to some 87,000 people (2008).

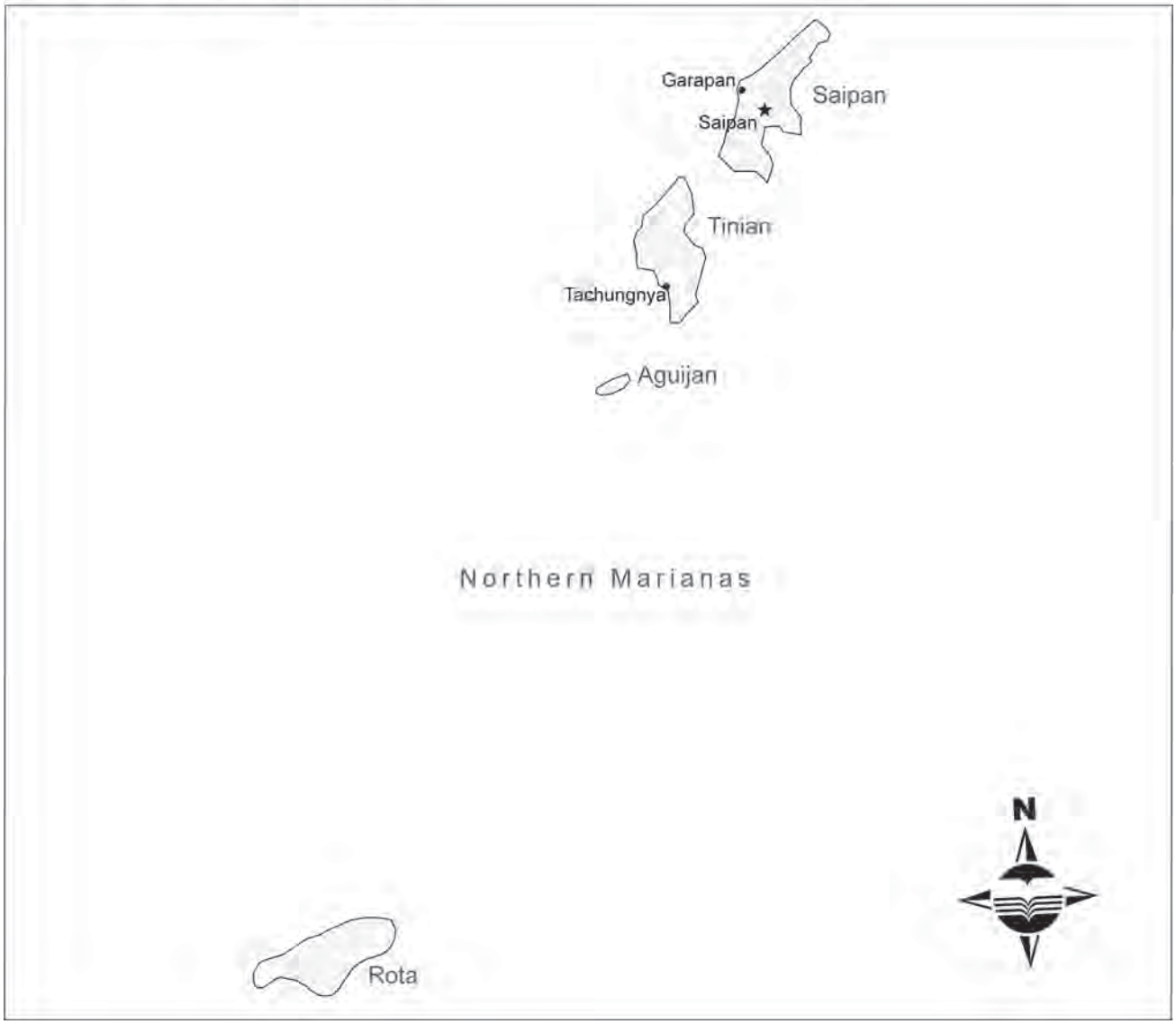
Prior to World War II, the islands shared much of their history with Guam and the Federated States of Micronesia. They were claimed for Spain in 1521 by Ferdinand Magellan (ca. 1480–1521). They were given their name in 1668 by Father Luis Diego Sanvitores (1627–1672) to honor the Austrian princess Maria Ana (1634–1696), then the regent of Spain.

The islands had originally been settled by the Chamorros people, possibly as early as 1500 BCE. They resisted the Spanish occupation that began in the mid-17th century and carried on a 20-year revolt that was finally quelled in the late 1680s. The indigenous population was greatly affected by the influx of Spanish culture, especially as it was reinforced by a growing number of Filipinos who came to the islands along the trade route that Spanish traders had established. The development of a new breed of Chamorros from the intermarriage of the Native people with the Spanish and Filipinos was accelerated by the relocation of many of the Marianas people to Guam in the 18th century. They were not allowed to return until after 1885.

Germany claimed the islands in 1885 but did not receive official control until Spain sold them in 1899, following the loss of its other Pacific territories to the United States in the Spanish-American War. Germany moved government administrators in early in the new century. The islands were lost to Japan as World War II began, and as the United States moved to end the war it fought fierce battles to take the islands, especially Saipan and Tinian. Tinian became the base from which the atomic bombs were dropped on Japan in 1945.

The Marianas were given to the United States as a trust following World War II. In a 1975 referendum they were separated from Guam (the southernmost island) and from the rest of Micronesia as a free associated state with a special continuing relationship to the

Northern Marianas



United States. In 1986 the islands gained commonwealth status with the United States, and the citizens of the Marianas are now considered U.S. citizens (though without the right of voting in federal elections). The president of the United States is the official head of state, but there is a locally elected government that resembles a U.S. state government.

The Marianas have radically changed since 1970. The population has grown from approximately 10,000 to more than 85,000. Many of the newer residents are expatriates from Korea, China, and the Philippines.

The Roman Catholic Church initiated work in the Marianas in 1668, when six Jesuit priests, including Father Sanvitores, launched a mission. They had little success until after the local revolt was quelled in the 1680s. With the influx of Filipinos in the 18th century and intermarriage of the Spanish colonists with the local population, a very different indigenous culture developed and a unique form of Spanish Catholicism emerged, which is now practiced by the majority of the population. The church's parishes are included in the Diocese of Agaia (Guam).

Northern Marianas

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	12,700	71,900	81.2	3.04	88,700	120,000
Roman Catholics	11,400	71,300	80.6	2.31	84,500	108,000
Protestants	1,100	7,500	8.5	1.36	10,200	15,000
Independents	0	9,100	10.3	6.22	12,500	17,800
Buddhists	0	9,400	10.6	3.07	11,800	16,100
Chinese folk	20	4,300	4.9	3.07	5,400	7,400
Agnostics	0	900	1.0	5.65	2,000	3,500
Muslims	0	610	0.7	3.09	800	1,100
New religionists	0	600	0.7	3.07	900	1,400
Baha'is	40	430	0.5	3.06	800	1,200
Ethnoreligionists	200	310	0.4	3.04	400	450
Confucianists	0	110	0.1	3.06	200	300
Atheists	0	20	0.0	3.13	50	100
Total population	**13,000**	**88,500**	**100.0**	**3.07**	**111,000**	**152,000**

Protestants appear to have begun work in the Marianas only after World War II. In 1947 the General Baptist Foreign Missionary Agency sent a couple to Saipan to launch a mission that has grown into the Saipan Baptist Mission and now the Marianas Association of General Baptists. More recently the Seventh-day Adventist Church and the Assemblies of God have initiated work on the islands.

Work by the Church of Jesus Christ of Latter-day Saints began in the 1970s on Saipan but was then withdrawn. Restarted in 1975, it subsequently spread to Rota (1982) and Tinian (1986). It is attached to the Micronesia Guam Mission. There is also a small Baha'i Faith community in the Marianas.

J. Gordon Melton

See also: Assemblies of God; Church of Jesus Christ of Latter-day Saints; Roman Catholic Church; Seventh-day Adventist Church.

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■ Norway

Norway, the country along the westernmost edge of the Scandinavian Peninsula, shares a large peninsula with Sweden. It includes some 125,000 square miles of land area. Much of the country is surrounded by water and an estimated 50,000 islands huddle along the irregular edge of the mainland. The coastline, one of the longest in the world, reaches from the North Sea to the Norwegian Sea to the Arctic Ocean. Though a number of Norwegian towns are located within the Arctic Circle, the great majority of its 4,650,000 people reside in the most southern part of the country.

Norway appears to have been inhabited for some 10,000 years by the Germanic tribes that moved into the area following the retreat of the last Ice Age. Sense of nationality arose around 800 CE with the emergence of the Vikings, the seagoing people whose home base was Norway. Harald Harfagre (ca. 865–933) is considered the father of the nation. He consolidated power in the 890s following a battle at Hafrsfjorf, near

Stavanger, and brought much of modern Norway into a single political entity. As the Viking kingdom expanded, explorers crossed the Atlantic to Greenland and even North America.

At the height of the Norwegian expansion, during the reign of Haakon IV (1204–1263), the kingdom included Iceland, Greenland, the Scottish Islands, and the Faeroe Islands. The Black Death killed close to half of all Norwegians, hitting the upper classes especially hard. The Norwegian kingdom subsequently fell apart. In 1397 Norway was brought into a united Scandinavia and remained a province of Denmark for the next four centuries. At the close of the Napoleonic era in 1814, Denmark surrendered Norway to Sweden. Norway spent much of the 19th century in a struggle to free itself. In 1884 a constitutional monarchy was adopted, and in 1905 Norway gained its independence and crowned Prince Carl of Denmark as King Haakon VII (1872–1957). Norway has remained a sovereign power ever since. It was overrun by Germany during World War II, and Haakon ran a government in exile from England. Christianity was introduced into Norway in the 10th century by a Roman Catholic representative of the archbishop of Bremen/Hamburg in Germany. The spread of Christianity was greatly aided by several Christian kings, especially Haakon the Good (d. ca. 961), who had been educated in England. A certain resentment toward the church developed as the bishops assigned to administer the church, who were residing in Denmark, proved a significant force blocking Norway's attempt to free itself from Danish control. In 1523 the Norwegian administrative council acted to obtain independence. The Catholic bishops blocked the council's attempt to obtain Swedish support. Eventually, in 1536, the council was abolished. The Protestant Reformation gained control in Denmark the following year, and Norway quickly accepted the reorganization of the church along Lutheran lines and the dismissal of the Catholic bishops.

In 1937 the Church of Norway was established, with the king of Denmark and Norway at the head. The church, which was established on the basis of the Lutheran (Augsburg) Confession, was a rather staid institution, largely isolated from the various renewal and Pietist movements that so affected the life of Lutheranism in Germany. The first renewal of significance appeared in the early 19th century under the leadership of Hans Nielsen Hauge (1771–1824). He organized Pietist religious societies across the country that protested an emphasis upon liturgical worship and a rational orthodox theology. Other movements appeared periodically through the 19th century, some emphasizing enthusiasm for foreign missions.

St. Mary's Church (Mariakirken), a Lutheran church in Bergen, Norway. (iStockPhoto.com)

The Church of Norway remains the dominant force in Norwegian life. The relatively high church membership, however, is contrasted with a very low church attendance. The Lutheran Church was established as the state religion, and the king and the majority of his cabinet were required to be professed members. The strong ties between church and state continue, but reforms through the 20th century gave the church more autonomy.

In the mid-19th century, free churches began to challenge the exclusive hegemony of the Church of Norway over the religious life of the citizenry. Possibly the first to appear were the Baptists. Danish sailor

Norway

Batsfjord
Hammerfest
Vardo
Vadso
Alta
Lakselv
Kirkenes
Tromso
Harstad
Narvik
Bodo
Mo
Sandnessjoen
Mosjoen
Namsos
Steinkjer
Trondheim
Molde
Alesund
Andalsnes
Floro
Norway
Hermansverk
Lillehammar
Gudvagen
Hamar
Bergen
Drammen
Oslo
Haugesund
Moss
Stavanger
Skien
Tonsberg
Egersund
Arendal
Kristiansand
N

Frederick Ludvig Rymker began to preach in Norway in 1857 and founded several Baptist churches. By 1877, when the Norwegian Baptist Union was formed, churches had been founded in all parts of the country, though their actual membership was relatively small.

Methodism in Norway began in 1849 when Ole Peter Petersen (1822–1901), a sailor converted by Methodists in New York, returned to his hometown and began to share his new faith. A revival spread and Petersen began to preach. In 1850 he returned to the United States, pursued studies for the ministry, and was ordained. He returned to Norway in 1853. In 1856, Christian Willerup was sent from New York to superintend the work in Norway, and he eventually extended his work across Scandinavia. The first congregation was formally organized soon after Willerup arrived, and the annual conference met first in 1876. The church in Norway was founded as an extension of the Methodist Episcopal Church and has, through several mergers, become an integral part of the United Methodist Church.

Two revival movements in the Lutheran Church led to new Free church bodies that more closely adhered to the core of Lutheran doctrine, the Evangelical Lutheran Free Church of Norway (1877) and the Mission Covenant Church of Sweden (1984). The latter church is related to the Covenant Church movement in Sweden that had roots in Methodist Pietism.

The Salvation Army entered Norway in 1888. Although most know it as a social service agency, the army is also a Holiness church, and in Norway it had spectacular success in attracting members. By the middle of the 20th century, it was by far the largest of the several bodies in the country, with almost 100,000 members.

Pentecostalism came to Norway in 1906, when Thomas Ball Barratt (1862–1940), a Methodist minister who had received the baptism of the Holy Spirit and converted to the Pentecostal position while visiting New York, returned home to Oslo and began to preach about his experience. As a result of his preaching, he was forced to withdraw from the Methodist Church. The growth of Pentecostalism in Norway led to the founding of the Norwegian Pentecostal Assemblies, which is now second only to the Salvation Army in size. Pentecostalism has also been strengthened by the addition of British missionaries with the Apostolic Church and American missionaries with the Apostolic Faith Mission.

There is an active Christian ecumenical movement in Norway. More liberal Protestant churches that are members of the World Council of Churches are associated together in the Christian Council of Norway. More conservative churches are members of the Evangelical Alliance in Norway and affiliated with the World Evangelical Alliance. A number of evangelical churches are indigenous to Norway, most founded by former members of the Church of Norway, including the Maranatha Revival Church, the Congregation of God at Vegardshei, and the Free Pentecostal Friends.

The Roman Catholic Church was allowed to reestablish itself in the early 19th century, and the first new parish was opened in 1842. The church experienced slow growth, there still being a great deal of anti-Catholic prejudice in the 19th century. A vicariate was erected in Oslo in 1931 and a diocese in 1953. The national episcopal conference includes the diocese and the two territorial prelatures of Trondheim and Tromsö.

As in most other Western European countries, 20th-century Norway saw the development of a pluralistic religious culture that now includes the broad spectrum of the world's religions—from the Church of Scientology to Tibetan Buddhism. The variety of organizations serving primarily expatriate communities include the Greek Orthodox Church and the Sikh community. The Jewish community, dating to the mid-19th century, consists of approximately 2,000 people, most residing in Oslo and Trondheim.

There is a relatively new Muslim community, originally centered on the Muslim Union of Oslo. It grew steadily through the last decade of the 20th century into the first decade of the new century, with a second site of concentration in Akershus. By 2005, the total community had grown to more than 100,000, most with origins in Pakistan. Most Muslims are of the Hanafite School of Sunni Islam, and many of their mosques have associated together in the Islamsk Råd Norge (Islamic Council Norway).

A variety of new Buddhist and Hindu groups, most seeking membership from young adults, including the International Society for Krishna Consciousness, have come to Norway since World War II, though most have only one or two centers. Esotericism is

Norway

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,829,000	4,370,000	91.4	0.22	4,583,000	4,911,000
Protestants	3,924,000	4,164,000	87.1	0.10	4,302,000	4,527,000
Roman Catholics	10,100	61,000	1.3	1.91	95,000	130,000
Independents	20,500	50,000	1.0	1.35	80,000	130,000
Agnostics	30,400	180,000	3.8	6.66	280,000	350,000
Muslims	4,000	150,000	3.1	9.40	250,000	300,000
Atheists	10,000	28,500	0.6	1.45	35,000	42,000
Buddhists	100	36,000	0.8	5.91	50,000	85,000
New religionists	500	7,000	0.1	–0.04	12,000	20,000
Baha'is	1,200	2,800	0.1	1.38	4,500	6,500
Sikhs	0	2,300	0.0	2.43	3,000	3,500
Ethnoreligionists	0	1,300	0.0	0.65	1,600	1,800
Chinese folk	0	1,800	0.0	6.89	2,500	4,000
Jews	900	900	0.0	0.67	900	900
Spiritists	0	540	0.0	0.66	700	900
Total population	**3,876,000**	**4,781,000**	**100.0**	**0.66**	**5,223,000**	**5,726,000**

represented in the Theosophical Society and the Ancient and Mystical Order Rosae Crucis.

The Church of Jesus Christ of Latter-day Saints (LDS) has been active in Norway since 1850, although many of its 19th-century converts migrated to the United States and the church is not as strong as it could have been. Norway was the home of one of the more interesting LDS splinter groups, the Independent Church of Jesus Christ of Latter-day Saints, which opened headquarters in Oslo and subsequently established congregations in Denmark and the United States.

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See also: Ancient and Mystical Order Rosae Crucis: Apostolic Church; Apostolic Faith Mission; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Evangelical Lutheran Free Church of Norway; Free Churches; Hanafite School of Islam; International Society for Krishna Consciousness; Mission Covenant Church of Sweden; Norwegian Baptist Union; Salvation Army; Theosophical Society (America); United Methodist Church; World Council of Churches; World Evangelical Alliance.

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Norwegian Baptist Union

Unlike many Baptist fellowships in Europe, those in Norway had American rather than German roots. However, prior to the arrival of any Baptists, Lutheran pastor G. A. Lammers (1802–1878) had built a Baptist-like movement in Norway. Lammers became convinced of the truth of believer's baptism (as opposed to infant baptism, then the standard practice in the state-sponsored Church of Norway), and in 1856 he left the state church. Lammers and his fellow believers formed

an Apostolic Free Church, congregations of which began to appear in various locations through the mid-19th century. As it grew, the movement split over the necessity of rebaptizing people who had been baptized as infants.

In 1857 Frederick Ludwig Rymler, a Norwegian who had been converted to the Baptist faith in the United States, returned to Norway and settled in Porsgrunn. Finding some initial support from those previously affiliated with Lammers's movement, Rymler organized the first Baptist church in Norway in 1860. The first association of churches was organized in 1872, and a Norwegian Baptist conference, including 14 congregations, was established in 1877. The Norwegian church was greatly assisted by Swedish Baptists.

The Norwegian Baptists had a steady membership gain through the early 20th century, in spite of losses to the Pentecostal movement. In 1910 they were able to open a theological school (superseded after World War II by a new seminary in Oslo). In 1963, in order finally to obtain government recognition, they adopted a confession of faith, thereby fulfilling one of the government's requirements. The church, a conservative body, has also issued a separate statement on the Bible as "God's inspired word." Membership peaked in the 1940 at around 7,500 and has since declined.

In the 19th century, the Norwegian Baptist Union supported missionaries through the American Missionary Baptist Union. It formed its own missionary organization in 1915 and commissioned its first missionary, Bernard Aalbu, in 1918. Aalbu began work in the Congo (Zaire) in 1920. More recently, the Union has tried to open work in Nepal. For many years it has worked with other Scandinavian Baptist churches in support of a Seaman's Mission in San Francisco, California.

In 2008 the Norwegian Baptist Union reported some 5,430 members in 78 churches. It is a member of the Baptist World Alliance. In the changed atmosphere of Norwegian religious life in the last generation, the church has moved from a position of hostility in relation to the Church of Norway to one of dialogue and cooperation.

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See also: Baptist World Alliance; Baptists.

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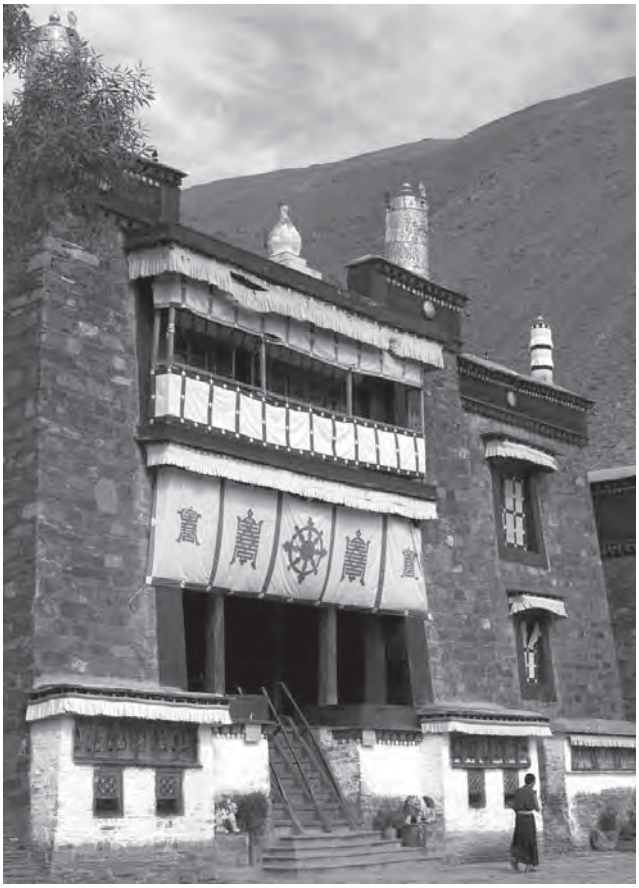
Nyingma Tibetan Buddhism

Nyingma (Tibetan: *rNying ma*), which literally means "old," is the earliest tradition of Tibetan Buddhism. It is not a tightly structured institution, but a variety of traditions encompassing monastic practice, householder yogi lineages, and other diverse forms of Buddhist practice. Historically, the Nyingma tradition declined in significance in Tibet as its political importance was eclipsed by other schools, particularly the Gelugpa (Tibetan: *dGe lugs pa*). However, it has retained a number of significant monastic centers including Mindroling and Samye in central Tibet, others in eastern Tibet, and has a strong presence at village level. The advent of the Tibetan diaspora since the late 1950s has also witnessed the development of Nyingma monasteries in India and Nepal and Nyingma-affiliated Dharma centers in most countries in the West. Changes to Tibetan political and religious life that accompanied the development of the diaspora and the formation of the Tibetan government-in-exile made it desirable for the Nyingma to appoint a single "head," a nontraditional position that has now been filled by a number of notable lamas.

The teachings and practices of Nyingma are said to represent those brought from India during the period of the early spread of Buddhism in Tibet. Although



Established in 1676, Mindroling Monastery in central Tibet is one of the centers of Nyingma Buddhism. (Ethel Davies/StockphotoPro)

this tradition may have commenced as early as the seventh century, it is thought to have gained real momentum during the reign of King Trisong Detsen (Tibetan: *Khri srong lDe brtsan*) (ca. 740–798 CE). Tradition has it that this king invited the noted monk and abbot of Nalanda monastery, Santaraksita, to travel to Tibet and found the country's first Buddhist monastery, Samye (Tibetan: *bSam yas*). According to legend, the new religion was vigorously opposed by various autochthonous spirits and deities, who by night would pull down the walls of Samye that had been built during the day. In turn, Santaraksita called upon the renowned Indian tantric master Padmasambhava (Lotus Born) (eighth century) to subjugate the opposition.

Padmasambhava, also known as Guru Rinpoche, the "Precious Guru," is venerated in Tibet as highly as the historical Buddha himself. Guru Rinpoche inspired the translation of many Buddhist texts into Tibetan and hid many texts and blessed objects (Tibetan: *gter-ma,* pronounced "terma," meaning treasure), with the intention that they would be thus protected and then rediscovered at an appropriate time. Terma are of great importance within the Nyingma tradition. Although texts and sacred objects had been concealed in pre-Buddhist Tibet, this practice was strongly emphasized by Padmasambhava and his disciples. Those who discover these hidden terma are called "treasure finders" (Tibetan: *gter ston,* pronounced "terton") and are held in high esteem and often identified as reincarnations of Padmasambhava's disciples and other famous teachers.

The terma are a vital and dynamic part of the Nyingma textual collections. Although the term "Nyingma" indicates an emphasis on old traditions, the promotion of terma texts creates the opportunity for innovation. These texts of mysterious authorship enable new practices to be introduced that are responsive to changing needs. One of the most important terma texts of recent times was the Longchen Nyinthig (Tibetan: *rDzogs-pa Chen-po Klong-chen Thig-le*, or *Klong-chen sNying-thig*), the Innermost Spirituality of Longchenpa, which was promulgated by Jigme Lingpa (Tibetan: *Jigs med gling pa*) (1730–1798). This text, coupled with the teaching legacy of Jigme Lingpa, established the main Dzogchen (Tibetan: *rDzogs chen*, or Great Completion) teachings in the contemporary period and laid the foundation for the Ris Med, or nonsectarian, movement. Dzogchen teachings emphasize recognizing intrinsic awareness.

The Longchen Nyinthig gave the Ris Med movement an emphasis on yogic self-discipline rather than imposed monastic discipline and emphasized a conception of the enlightened state as pure and open, beyond all logic and conventional description. Jigme Lingpa's teaching lineage flourished in eastern Tibet around Dege (Tibetan: *sDe dge*), and after his death three incarnations were recognized as being his emanations. The most famous of these was Jamyang Khyentse Wangpo (Tibetan: *'Jam dbyangs mKhyen brtse'i dbang po*) (1820–1892). Khyentse Wangpo joined with Jamgon Kongtrul (Tibetan: *'Jam mgon Kong sprul*) (1813–1899) in an extensive search across Tibet for rare treasure teachings. This search resulted in the creation of the most valued collection of these materials,

the Rin chen gTer mdzod, the *Precious Collection of Treasures*. This collection is still growing, and was updated by important lamas in the 20th century.

The Nyingma tradition, like that of its pre-Buddhist predecessors, the Bonpos, includes both non-celibate householder (Tibetan: *sngags-pa*) lamas and monastic communities. The most eminent 20th-century Nyingma lamas, such as Dilgo Khyentse Rinpoche and other Khyentse incarnations, all carried this important heritage, which emphasizes treasure teachings, the Longchen Nyinthig, and Dzogchen. The most recent head of the Nyingmapa, appointed in 2001, was Minling Trichen Rinpoche (Tibetan: *sMin gling Khri chen*) (1930–2008). Like so many other greats in this tradition, Minling Trichen was a yogi-householder. His successor is yet to be announced.

The largest Nyingma monastery outside of Tibet is the Palyul Namdroling Monastery (PO Bylakuppe, Distt. Mysore, Karnataka, India 571-104), which was until recently under the direction of the previous head of the Nyingma, Penor Rinpoche (1932–2009). The emphasis in the Nyingma tradition on mystical experience and a deep appreciation of householder life has helped ensure its popularity in the West. Early residents in the West include Dudjom Rinpoche (1904–1987), a former head of the Nyingmapa, Tarthang Tulku (head of the Nyingma Institute, Berkeley, California), Sogyel Rinpoche (head of the Rigpa Fellowship), and Chagdud Tulku (head of the Chagdud Gonpa Foundation), all of whom have founded impressive institutions. There are also less well-known resident lamas and also regular visitors of no fixed address with retreat centers in Western countries, India, and Tibet.

There is also a new generation of Tibetan lamas who were born in the Tibetan diaspora since the 1960s. Among these are Dzongsar Khyentse Rinpoche (b. 1961) (head of the Khyentse Foundation) and Jigme Khyentse Rinpoche (b. 1960). One of the most recent important incarnations is Khyentse Yangsi Rinpoche (b. 1993), recognized as the reincarnation of Dilgo Khyentse Rinpoche, who is being educated in Bhutan. Some of the Westerners who came into contact with Nyingma lamas since the 1960s have also established a significant presence in the Nyingma tradition. Most notable is Matthieu Ricard (b. 1946), who studied with Dilgo Khyentse Rinpoche from 1967 to 1991. He is notable for his photography, translation work, teaching, and the surprising achievement of being dubbed "the happiest man in the world" as a result of his participation in scientific analysis of brain function.

Despite setbacks in the 1960s and 1970s in Tibet, the movement of important lamas and institutions to regions outside of Tibet has created a new and vital diaspora. The Nyingma School has had considerable success both in asserting its presence within this diasporic community and in transmitting its teachings into the broader non-Tibetan environment, thus successfully managing its transition from being an almost exclusively Tibetan religion to one with adherents around the globe. In the process significant inroads have been made into the task of translating its massive scriptural canon.

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See also: Gelugpa; Khyentse Foundation, The; Nyingma Tibetan Buddhism; Padmasambhava; Rigpa Fellowship; Tibetan Buddhism.

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O

Occupied Territories

The Israeli-occupied territories (official name: the Palestinian Authority, but also referred to as "Palestine") constitute land captured from surrounding nations during the Six-Day War in 1967, including the West Bank, East Jerusalem, the Gaza Strip, and the Golan Heights. The Sinai Peninsula was also captured at this time, but was returned to Egypt as per the Camp David Accords of 1977. The combined population for the occupied territories exceeds 3.7 million.

These western Asian areas are rich with religious history and represent a modest number of world religions. However, because the occupied territories are not a unified body and lack reliable census data, it is difficult to give precise estimates of religious adherents in these areas. Although calculations of exact percentages vary, the three largest religious groups in the occupied territories are Muslims, followed by Jews, then Christians. There also exist many religiously unaffiliated individuals in the region (agnostics and atheists).

Muslims Palestine came under Islamic rule in the seventh century CE and remained so until the British Mandate of Palestine in 1920. The vast majority of the residents of the occupied territories are Sunni Muslim (more than 80 percent of the population). Palestinian Arabs are the largest Muslim people group in the territories, but there are also smaller populations of Egyptian, Bedouin, and Syrian Arabs. Muslims in these areas represent at least two of the four schools of *fiqh* (expansion of *sharia* law based on the Koran and Sunnah in the Sunni tradition), the Shafii School and Hanafi School. Shafii is the largest school practiced in the occupied territories and is considered one of the more theologically conservative. The Palestinian Basic Law serves as a temporary Constitution for the Palestinian Authority in lieu of independence from Israel. It claims Islam as the official religion of the territory with sharia law as its source of legislation and Arabic as its official language. In addition, the Basic Law states that respect be given to adherents of all other religions in the region.

The Gaza Strip is currently governed by Hamas, a term meaning "zeal" in Arabic, but that also serves as an abbreviation for Islamic Resistance Movement. Due to its militaristic efforts, including suicide bombing and use of short-range missiles, Hamas is considered a terrorist group by the European Union and the United States. Ninety-nine percent of residents in the Gaza Strip are Sunni Muslims, many of whom support Hamas because of their humanitarian work in the region (funding schools, orphanages, mosques, and other institutions that are not typically provided by the Palestinian Authority). The region is decisively marked by its more strict observance of Islam as compared to other Palestinian areas in the occupied territories, most conspicuously the appearance of women—nearly all appear in proper Islamic dress, including *hijab* (scarf) and *jlibab* (coat).

The Noble Sanctuary (also known as the Temple Mount) in East Jerusalem is considered one of the most holy sites of Islam. Islamic tradition states that the angel Gabriel visited the Prophet Muhammad while he was in the Kaaba in Mecca and brought him on a wild steed to Jerusalem (Isra) to visit the Masjid Al Aqsa (the Farthest Mosque). Muhammad then ascended to the circles of heaven (Mi'raj) and was given the command by Allah of five daily prayers (*salat*). The Noble Sanctuary also includes the Dome of the Rock, where,

The Dome of the Rock in Jerusalem, an important Muslim shrine that stands adjacent to the Western Wall, an important Jewish holy site. (iStockPhoto.com)

according to Islamic tradition, Muhammad ascended into heaven from the rock contained within. Jerusalem was the first *qibla* (direction of prayer) for Muslims before being replaced by Mecca, and the Masjid Al Aqsa is visited by thousands of Muslims for weekly Friday prayers. Historically, the area has been under many jurisdictions, though the Noble Sanctuary is currently under Muslim control. However, Jews still lay claim to the area, many of whom believe that a final temple will be built on the Temple Mount, destroying the Islamic presence there at the coming of the promised Messiah.

Jews According to the account found in the Tanakh (Hebrew Bible) and other rabbinical sources, Jews claim to be settlers of the land of Palestine since antiquity. The expulsion of the Jews by the Roman Empire in 70 CE, however, contributed to the Jewish diaspora that continues to this day. This expulsion was only the last in a series of invasions and deportations that contributed to the disinheritance of the Jews from the land. The conviction of the necessity for the Jews to return to their biblical homeland was heightened by the rise of modern political Zionism beginning in the late 19th century. Israeli settlements in the occupied territories—which many countries and human rights groups have claimed are in violation of international law—are highly controversial and the cause of much strife in the region for Muslims, Jews, and Christians. There are more than 444,000 Jews in the occupied territories—arriving both before and after the Six-Day War—with numbers nearly evenly split between the West Bank and East Jerusalem, with smaller populations in the Gaza Strip and the Golan Heights.

Nearly 95 percent of Jews in the West Bank are ultra-Orthodox, significantly contributing to population

growth in the region due to high birth rates. Many ultra-Orthodox Jews move to the region not for political reasons, but for economic (cheaper housing compared to Jerusalem) or personal (opportunity to live in a closed Orthodox community) ones. Notably, these ultra-Orthodox Jews typically do not adhere to the political Zionist ideology. There is also a considerable population of Russian Jews in the West Bank who arrived in the late 1980s and early 1990s from the former Soviet Union. Many of these individuals—like Jewish populations all over the world, including Israel and the occupied territories—are only moderately observant to Judaism, or are entirely secular (Jewish by ethnicity, not religious practice).

East Jerusalem contains some of the holiest sites of Judaism, Christianity, and Islam. For Jews, Jerusalem's Old City, the Temple Mount, and the Western Wall are of the utmost importance for religious expression in the Holy Land. The Western Wall is visited by millions of individuals a year, both Jewish and non-Jewish alike. As of 2005, residents of East Jerusalem were 53 percent Muslim and 42 percent Jewish. Tensions between the two communities continue, and are often violent. Though attempts to achieve a peace agreement between Israel and the Palestinian Authority persist, the city is still highly contested.

In addition to the larger Jewish population in the occupied territories, the West Bank is home to a small community of Samaritans, a Jewish sect dating back to the eighth century. The Samaritans reject both the Mishnah and the Talmud (classic Jewish rabbinical texts), have their own version of the Torah, and consider Mount Gerizim the place that God has chosen for worship, not Jerusalem. Though estimates vary, it is likely that there are fewer than 1,000 Samaritans worldwide, half of whom live in Nablus, a Palestinian city located between Mount Ebal and Mount Gerizim in the northern West Bank.

Christians Since the establishment of the modern state of Israel in 1948, the Israeli-Palestinian conflict has caused hundreds of thousands of Palestinian Christians to leave their historic homelands (the territories were 17 percent Christian in 1900 but only 2 percent today), in which they have been present since the first century CE. Reasons for this exodus include better economic opportunities and political stability abroad, in conjunction with the desire for greater religious freedom. Many Palestinian and western Christian scholars claim that the Palestinian Christian population is on the verge of extinction if current statistical trends continue.

Despite dwindling numbers, the Christian community in the occupied territories is diverse in affiliation. Although most Christians in these areas are Greek Orthodox, there is also a significant Roman Catholic community. Other groups include Anglicans, Protestants (including evangelicals), and Independents (including Pentecostals). The largest Christian denomination is the Greek Orthodox Patriarchate of Jerusalem, considered of great importance for Orthodox Christians because of its claimed historical ties to the Jerusalem church established on the Day of Pentecost (as recorded in Acts 2). In Palestine, 99 percent of the members of the Greek Orthodox Church are Arab and are Arabic- or Arabic/Greek-speaking Christians. With 10 congregations in 2005, this church makes up 41 percent of affiliated Christians and 0.88 percent of the population in the occupied territories. The second largest Christian denomination in the occupied territories is the Roman Catholic Church, with 43 congregations in 2005, but it has a slowly diminishing population growth rate. In 2000, the Holy See and the Palestinian Liberation Organization (PLO) signed the Basic Agreement Treaty, which addresses, among other topics, freedom of religion and conscience, equality of citizenship despite religious affiliation, and respect for the legal code (the *Status Quo*) of the holy sites of Christianity. In May 2009 Pope Benedict XVI visited the Holy Land, making one stop in the occupied territories—Bethlehem—where he met with Palestinian Authority President Mahmoud Abbas and visited various sites, including the Palestinian Aida refugee camp.

Religious Freedom Though religion is only moderately regulated by law through the government (both Israeli and Palestinian), the occurrences of social regulation of religion and religious persecution run high in the occupied territories. The 2008 Report on International Religious Freedom raised several issues in regard to the region, especially particular cases of religious persecution of Muslims, Jews, and Christians

against each other during the reporting period. The Palestinian Authority Basic Law does provide for religious freedom; however, many religious minorities (such as select churches) are not recognized by the Authority.

There have been several accounts of discrimination and persecution from Orthodox Jews against non-Orthodox Jews, especially when an individual did not meet Orthodox requirements for being considered truly Jewish. There are also often violent clashes between Jewish and Muslim groups, especially in areas such as East Jerusalem, where tensions are high and adherents of each religion live in close proximity. In addition, proselytizing groups such as evangelical Christians often cite instances of discrimination and violence because of their forward attempts to spread their religious convictions. The issue of religious freedom in the occupied territories is a fragile blend of ethnic, religious, and political threads that often results in social strain and pressure on all religious groups in the region.

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See also: Agnosticism; Atheism; Greek Orthodox Patriarchate of Jerusalem; Gush Emumin; Islam; Islamism; Jerusalem; Mecca; Mosques; Orthodox Judaism; Roman Catholic Church; Women, Status and Role of.

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Old Believers (Russia)

The Old Believers (or Old Ritualists) originated out of an intense controversy within the Russian Orthodox Church in the middle of the 17th century. Over the centuries, various practices had been introduced into the Russian Church at variance from those of the Orthodox in the Mediterranean Basin, especially in those churches in the jurisdiction of the Ecumenical Patriarchate of Constantinople. Shortly after assuming office in 1652, the new Patriarch Nikon (1605–1681) moved to revise ritual books used in the church that had become corrupted over the years and bring them in line with the Greeks. For example, a seemingly minor practice, the Russians had been making the sign of the cross with two fingers rather than three as was common to most of Orthodoxy. Nikon introduced the first reforms almost immediately and continued them through the work of several synods in 1654 and 1655. In 1655 he began to publish the revised liturgy books. A synod in 1666 ordered the excommunication of any who continued to adhere to the old rites and use the old books. Each change led to the opposition party growing stronger, with most radical groups believing that Nikon's innovations signified the beginning of the reign of the Antichrist.

The execution of Archpriest Avvakum Petrov in 1682 became a rallying point for those who opposed Nikon and who gradually became known as Old Believers, that is, those who followed the rituals and practices as they were prior to his term of office. Those in sympathy with the Old Believers may have constituted as much as 10 percent of the population. As the Czar Alexey Michailovich (1645–1676) backed Nikon's reforms, they found themselves under the government's thumb. Many were imprisoned, some executed, and others exiled. Many more fled from the czar's land.

Over time, the Old Believers split into as many as a dozen recognizable groups, though the majority

Old Believers, Russian Christians, pray at the village of Gorelovka south of the Georgian capital of Tbilisi. (AP Photo/ Shakh Aivazov)

adhered to one of two main groupings: the Popovtsy ("with priests") and the Bespopovtsy ("without priests"). While loyal to the tradition, the Old Believers were presented with a major problem as no Orthodox bishop had aligned with their cause. Without a bishop they lost their apostolic succession and the episcopal authority to ordain priests. The Popovtsy absorbed priests as they left the Russian Orthodox Church; the Bespopovtsy adapted to life without priests and sacraments. The Popovtsy found a friend in 1847 in the person of the former Orthodox Metropolitan Ambrosios of Sarajevo (Bosnia), who consecrated two bishops, thus providing for the establishment of an episcopal hierarchy.

In the 18th and 19th centuries, the civil rights of the Old Believers remained severely restricted, with occasional periods of liberalization, such as under Catherine the Great (1762–1796) when they were allowed to return from abroad and given incentives to set up businesses in developing industrial areas of Russia. This gave rise to the phenomenon of the Old Believers' entrepreneurship that made enormous contributions to the transformation of the Russian economy in the 19th century, with their families such as the Morozovs, the Ryabushinskys, the Konovalovs constituting the country's economic elite.

Finally, in 1905, Czar Nicholas II issued the Edict of Toleration that considerably expanded the Old Believers' freedom to worship but retained the ban on their joining the civil service. During the Soviet years, those who remained in Soviet Russia were initially treated favorably by the Bolshevik government as those who had been oppressed by the czarist regime; however, from the late 1920s on they began to suffer the same persecution from the atheist government as all other believers. In 1971 the Russian Orthodox Church and some groups within the Old Believers lifted the

mutual anathemas they had previously pronounced, which reflected both the sense of common fate under the Soviet regime and the government's intent to unify Russian Orthodox groups to make them more controllable.

As recently as 2000, Patriarch Alexy II, the then head of the Russian Orthodox Church, took visible steps to bring the Old Believers back into the church and had admitted the error of past persecution and restrictions. There are an estimated 2 to 2.5 million Old Believers in Russia. The headquarters of the largest priestly group of Old Believers, the Bielaia Krinitsia Church, is in the Ukraine, established at a time when the headquarters town was in Austrian territory. After the end of the Communist period, the Russian church was led by Metropolitan Alimpyj of Moscow and All Russia (1929–2003) who was elected in 1988. During his term a seminary was opened in Moscow (1996) and Metropolitan Ambrosios was canonized as a saint (1997). Since 2005 the head of the church has been Metropolitan Korniliy (Titov). The Bielaia Krinitsia Church is aligned with the Old Ritualist Orthodox of Romania who are led by Metropolitan Leonty of Braila, Romania. A second Russian group of Popovtsy is led Archbishop Aristarch of Novozybkov, Moscow, and All Russia. He resides in Novozybkov, and has associated bishops in several Russian communities as well as Georgia and Belarus.

A number of Bezpopovtsy moved to Lithuania in the late 17th century. An initial community was established in the Anyksciai region in 1709, and a monastery was opened in the Ignalina region in 1728. In the 1930s some 53 communities of the Old Believers with about 34,000 people could be found. Today, they make up approximately 1.43 percent of the population. Leadership is found in the Supreme Council of the Old Believers (Volunges N9–68, 2055 Vilnius, Lithuania). Similar groups in neighboring countries are organized into the Union of Latvian Old Believer Congregations (Maskavas 116, Riga LV-1003 Latvia) and the Union of Old Believer Parishes of Estonia. The revival of the Old Believers in post-Soviet Estonia is being assisted by the Society of Old Believer Culture and Development (Soola 5, Tartu 50013, Estonia).

Old Believers have also moved to the West. Bishop Sofrony (elected 1996) heads Old Believers in the United States, Canada and Australia from his residence in Gervais, Oregon. Some 10,000 members reside in Oregon and there is a small community in Alaska. There are approximately 500 in Canada and membership in the 3 countries exceeds 10,000 believers.

Old Believers Moscow
c/o Metropolitan Alimpyj of Moscow and All Russia
Rogozhovsky pos. 29
Moscow, Russia

Old Christ Rite Church (Romania)
c/o H. H. Leonti, Metropolitan
No. 5 Zidari St.
601 Braila
Romania

Old Believers Australia
c/o Old Orthodox Church of Holy Nativity
20 Norval St.
Auburn NSW 2144
Australia

Marat S. Sterin

See also: Russian Orthodox Church (Moscow Patriarchate).

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Old Catholic Church in Switzerland

Confronted with the growing prerogatives entrusted to the papal institution and with the determined opposition of the leadership of the Roman Catholic Church to modern ideas in the 19th century, Catholic liberals—

especially in Germany and Switzerland—had become increasingly suspicious of Rome. After the proclamation of the dogma of the infallibility of the pope at the First Vatican Council in 1870, some did not accept the new doctrine and broke with the Roman Catholic Church. They founded national Old Catholic Churches, which would join forces within the Union of Utrecht together with a group of Dutch Catholics who had separated from Rome in the 18th century and preserved the episcopate within their ranks.

In Switzerland, the leaders of the movement were primarily laymen, although a few priests joined the resistance too. The movement enjoyed a strong political support in those cantons where liberals were at the helm. It built upon a long desire of liberal political circles to create a national church, not submitted to any foreign leadership: several proposals to erect a national diocese had already been advanced over the previous decades. Large meetings of liberal Catholics took place during the spring of 1871. In a few cantons (Berne, Geneva), the governments decided that parishes had to elect their own ministers and, since the Roman Catholic Church forbade its faithful to take part in such elections, the parishes were then entrusted to priests ready to comply with the wishes of the local government. In such cases of government-enforced schism, only a minority of the faithful were ready to follow, and most of those parishes finally returned to the Catholic Church, once Rome allowed the faithful to vote in the elections for parish priests. In other cases, however, the movement had real popular support, and a few parishes freely decided to break with Rome.

Some participants in the movement wanted to go as far as to abolish the episcopate. But the episcopal function was finally preserved, although its power would be limited. The first National Synod took place in Olten in 1875 and marked the official beginning of the Old Catholic Church in Switzerland as a constituted body. Actually—this remains specific to the Swiss branch of Old Catholicism—it adopted the name of Christian Catholic Church of Switzerland (Christkatholische Kirche der Schweiz). The priest Eduard Herzog (1841–1924) was elected as the first bishop of the Christian Catholic Church and consecrated the same year by the Old Catholic bishop of Germany.

The newly formed church very soon introduced reforms, which had already been introduced on their own by some priests in their parishes, including use of the vernacular in the Mass and abolition of clerical celibacy. As early as 1874, the government of the Canton of Berne had decided to sponsor the creation of a liberal Catholic theological faculty at the local university, which allowed the church to develop a well-trained clergy. In 1948, the Old Catholic Church of Switzerland became one of the founding members of the World Council of Churches. It made the headlines in the Swiss media when it ordained its first woman priest in 2000.

The Christian Catholic Church still enjoys today a public law status in nine Swiss cantons, which means among other things the right to raise church taxes. The church forms an acknowledged part of the Swiss religious landscape, but the number of its adherents has constantly decreased over the years: while there may have been some 70,000 members in the mid-1870s and there were still more than 35,000 in 1930, there are today less than 14,000 Old Catholics in Switzerland.

The Christian Catholic Church has its headquarters at Willadingweg 39, 3006 Bern, Switzerland. It has an Internet site at http://www.christkath.ch/.

Jean-François Mayer

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Old Catholic Church of Austria

The beginning of the Old Catholic Church of Austria dates to October 1871, when the Catholic minister Alois Anton celebrated the first Old Catholic liturgy at Vienna. In that same year religious services started also in Warnsdorf (now in the Czech Republic) and in Ried

(Upper Austria). As early as 1877, the government of the Austrian monarchy accepted the Old Catholic Church as one of the official religions in Austria. The first official synod, in May 1879, introduced the first changes from the contemporary practice of the Roman Catholic Church, namely, the right of laypeople to vote for and be elected to positions within the church, the use of the native tongue (in this case German) instead of Latin for the liturgy, and the abrogation of both priestly celibacy and confession. Though the church had gained followers, the Austrian government prohibited the election of a bishop for the diocese, refused to recognize the validity of marriages by Old Catholic priests, and did not allow members to direct tax money to the support of their priests.

During the next decades the church established several new parishes, but after World War I some of their territories were lost to Hungary and the Czech Republic. Thus in 1921 a new Austrian diocese had to be formed, and three years later Adalbert Schindelar was elected the first bishop of the Austrian Old Catholic Church. During World War II the church was incorporated within the Catholic Diocese of the Old Catholics in Germany, but since the end of that war the independent Austrian diocese is functioning again.

At present there are 19,000 members of the church living in Austria, organized within 12 parishes. Each parish is headed by a minister, who is supported in his or her pastoral works by a committee. The whole church is headed by a bishop who is elected by the synod and a committee (Synodalrat) consisting of three ordained individuals and six laypersons. The bishop, the ministers, and the deacons serve as liturgical authorities. In 1991 and 1995 the synod decided to allow women to be ordained to these church offices, and in 1998 Karin Leiter and Elfriede Kreuzeder were ordained as the first female ministers. In February 2008, Johannes (John) Ekemezie Okoro was ordained as bishop and head of the Church in Austria. For the theological training of future ministers there are no special university facilities as there are in the Evangelical Church of the Augsburg and Helvetic Confession and the Roman Catholic Church, which have their own faculties of confessional theology at the state universities. A university degree in Old Catholic theology can be acquired, however, at the University of Berne (Switzerland).

The Austrian Old Catholic Church has long been involved in cooperation with other churches. Soon after the founding of the Union of Utrecht in September 1889, the representatives of the Austrian Old Catholic Church joined the Union, rejoining it again after the reorganization of the diocese in 1921. (The Union of Utrecht was formed as a cooperative association of the Old Catholic bishops of the Netherlands, Germany, and Switzerland.) Since its beginning in 1958, the Ecumenical Council of Churches of Austria has recognized the Old Catholic Church as one of its members, and there are active ecumenical meetings throughout Austria, mainly with the Evangelical Church and the Anglican Church but also with the Roman Catholic Church. In 1986 the Evangelical and the Old Catholic Church agreed to intercommunion; the Roman Catholic Church did not join this agreement. The church is also a member of the World Council of Churches.

Old Catholic Church of Austria
Schottenring 17
A-1010 Wien
Austria
http://www.altkatholiken.at (in German)

Manfred Hutter and J. Gordon Melton

See also: Catholic Diocese of the Old Catholics in Germany; Roman Catholic Church; World Council of Churches.

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Old Catholic Church of Mariavites/ Catholic Church of Mariavites

Mariavitism started as a Catholic movement aiming at the moral reform of Polish Catholicism at the end of the 19th century. The movement assumed a more formal existence on December 15, 1903, when Felicja or

Church of the Old Catholic Church of Mariavites in Plock, Poland. (Fotosearch/StockphotoPro)

Feliksa (later Maria Franciszka) Kozlowska (1862–1921) established the Association of Mariavites of Continuous Adoration in Supplication. The new organization was denounced by the Vatican in 1904, and two years later Kozlowska was excommunicated. Following the excommunication, the movement became a legally independent "sect."

The highly controversial marriage of the Mariavite archbishop Johann Kowalski (1871–1942) and his three bishops to nuns in 1922 was followed by trials of the archbishop (1928) and other priests. In 1931 the archbishop was sentenced to three years of imprisonment, later reduced to two years. The first consecrations of women priests, including a bishop, took place in 1929. The split of the movement in 1935 resulted in formation of the Old Catholic Church of Mariavites (OCCM), critical of the activities of M. Kowalski, and the Catholic Church of Mariavites (CCM), the smaller of the two bodies, which adhered to all of the innovations introduced in the 1920s. OCCM discontinued the priesthood for women in 1938.

OCCM is based on principles of the Old and New Testaments as well as the tradition of the undivided church determined by the first seven general, or ecumenical, councils. The message received by Kozlowska on God's mercy is also fundamental; it says the sinful world can be saved through the veneration of the Holy Sacrament and by the help of the Virgin Mary. No new dogmas are accepted in the OCCM, as it is thought that the power to do so should rest only with a council that is ecumenical, that is, representative of the whole of Christianity. The church does not accept the primacy of any bishop in the truly Catholic Church or the infallibility of humanity in matters of faith and morality. Neither excommunication nor interdicts are administered in OCCM.

The aim of the church is to spread the worship of Jesus Christ hidden in the Holy Sacrament and to remind people of their need for constant help from the Most Holy Mother in the face of the worldly hostilities against God. The veneration of the Holy Sacrament consists of frequent holy Communion. Every member has to devote one hour per week to individual adoration of the Holy Sacrament and one hour per month to communal and ceremonial adoration. Participation in the Sunday Mass is obligatory as well. Priests and nuns have to practice the adoration daily. The entire liturgy is conducted in Polish.

In 1924 the church dropped strictures requiring the celibacy of the clergy, despite the views of Kozlowska on this issue. Instead, the stress has been put on leading the Franciscan life. The variety of services offered by the church (baptism, marriage, burial, and so on) are free, and acceptance of any payment for the conduct of the Holy Mass (as has been common in the Roman Catholic Church) is forbidden.

There are seven sacraments. Confession received by a priest is obligatory for children and youth and optional for people older than 18. However, adults are obliged to make the general confession to Christ himself, which is followed by absolution of sins by a priest. The holy Eucharist is distributed in two forms (bread and wine) to all believers. Though the church honors

religious pictures and memorabilia of saints, it does not accept the claims made for so-called wondrous relics and paintings. In the beginning, most controversies around the Mariavites concerned its erosive influence on the Roman Catholic Church. During the partition of Poland, many believed any movement directed against the church was antinational.

OCCM is divided into 3 dioceses that cover 42 parishes and have 45 churches and chapels. There are 32 priests. OCCM counts approximately 26,000 members (1997) who live in Poland, mainly in the area of Plock and Siedlce as well as Lodz, Lublin, and Warsaw. The highest supervising body of the church is the synod. In periods between synod meetings, the General Chapter (the organization to which all priests belong) provides supervision. The main administrative body is the Council of the Church. The church is led by its head bishop. OCCM publishes the monthly periodical *Mariawita* and is a member of the World Council of Churches.

CCM is divided into 2 "custodies," or dioceses, with 23 parishes. Among 18 priests, 12 are women. The head of the church is the Highest Council of Superiors. The 3,000 members of CCM reside in Poland.

Starokatolicki Kosciol Mariawitow
(Old Catholic Church of Mariavites)
ul. Kazimierza Wielkiego
09-400 Plock
Poland

Kosciol Katolicki Mariawitow w RP
(Catholic Church of the Mariavites)
Felicjanow k. Plocka
09-470 Bodzanow
Poland

Leslaw Borowski

See also: Mary, Blessed Virgin; Roman Catholic Church; Women, Status and Role of; World Council of Churches.

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Old Catholic Church of the Netherlands

Old Catholic Church of the Netherlands (usually called Oud-Katholieke Kerk and officially titled Roomsch Katholieke Kerk van de Oud-Bisschoppelijke Clerezie) was founded on April, 23, 1723, but considers itself as the continuation of the Old Catholic Church that existed in the north Netherlands before the Reformation. The church traces its beginnings to 695, with the nomination of the Irish missionary Willibrord (ca. 658–739) to be the first archbishop of Utrecht. A problem arose in 1651, when the pope nominated Frederik Schenck van Toutenburg to the archbishop's chair, whereas since 1559, the year of the new grouping of the dioceses, the chapters of all the dioceses had been given the right to elect their own archbishops.

Another problem arose as result of the introduction of the Reformation into the Republic of the Seven United Netherlands. Rome failed to nominate new bishops as vacancies appeared, and it also refused to accept the nominations of the king of Spain, who at that time still formally held authority over the Netherlands. Eventually episcopal leadership fell to Sasbout Vosmeer (1548–1614), who in 1602 was appointed as the archbishop of Philippi *in partibus infidelium* (or in the regions of the infidels, a title usually given to bishops in non-Christian countries). Rome had intended to nominate him as archbishop of Utrecht, but the Peace of Münster in 1648 (ending the Thirty Years' War between Spain and the new Dutch Republic) blocked Vosmeer's elevation. Nevertheless, the Old Catholic Church claims that Vosmeer and his successors continued the Catholic worship and organization.

At the end of the 17th century the Roman Catholic Church tried to centralize its power over all Roman Catholics. Rome considered the Dutch Republic as a missionary country, to be governed by a nuncio directly out of Rome. The republic and the old Clerezie

(priesthood) refused to accept the nuncio and instead acknowledged each other.

In the 17th century the Old Catholic Church adopted the perspective of Bishop Jansenius (1585–1638), popularly known as Jansenism. He emphasized a return to the authentic sources of Christian beliefs: the Bible and the writings of the fathers of the church, especially Augustine. Very important were his ideas about original sin: the fall of humanity has so depraved human nature that human beings, even after christening, cannot voluntarily do anything else but sin. Only the mercy of Christ makes it possible for humans to voluntarily do things that please God. Jansenius also championed spirituality and placed great emphasis on the inner life and on the dignified preparation for the receipt of the Holy Sacraments. In the field of the canon law, he stressed the governing power of the bishops and the council of prelates over and against that of the pope. This latter point became especially important later, as part of the schism between the Roman Catholic Church and the Old Catholic Church.

The definitive break with Rome occurred in 1723, when the Chapter of Utrecht elected Cornelis Steenoven (d. 1742) to be archbishop. He was consecrated by Dominicus Maria Varlet, a French archbishop. Most Catholic believers in the Netherlands continued to follow Rome, even though there were no bishops until 1853, when the hierarchy of the Roman Church was re-established in the Netherlands.

The early history of the Old Catholic Church as a separate entity was dominated by a series of internal and external problems. In 1742 the bishop of the Diocese of Haarlem and in 1758 the bishop of Deventer (without a diocese) were consecrated to secure the episcopal succession. Then began a period of struggle for the defense of the old beliefs and practices. The church refused to accept the dogma of the Immaculate Conception of the Blessed Virgin Mary proclaimed by Pope Pius IX on December 8, 1854.

Other Old Catholic churches arose from religious and ethical concerns over the decrees on the dogma of the infallibility of the pope, proclaimed by Rome at the First Vatican Council of 1870. For example, under the leadership of theologian Johann Joseph Ignaz von Döllinger (1799–1890), Catholics in Germany separated from the Roman Catholic Church in 1871. They sought connection with the Dutch Old Catholic Church, and subsequently J. H. Reinders was appointed as the first bishop in Germany, and in 1873 he was consecrated by Hermannus Heykamp, the bishop of Deventer (Netherlands). In Switzerland a fear of the loss of political freedom led to the formation in 1889 of the Union of Utrecht, a cooperative association of the Old Catholic bishops of the Netherlands, Germany, and Switzerland.

The Council of the Old Catholic Church of the Netherlands is the supreme ecclesiastical organ and can decide on binding points of doctrine. All Old Catholic churches are therefore members of the Council. Old Catholics accept the Bible as the scriptural reproduction of the original revelation and therefore the primary source for the religious doctrine of the church and for personal life. The Bible is understood through the tradition of the church. The ideal ecclesiastical situation and the canon of faith for the Old Catholic Church is the old and undivided church of the first 10 centuries; the conclusions of the councils of this early period provide the basics for Old Church believers. In this there is no difference with the tradition of the Roman Catholic Church.

Old Catholics also emphasize the doctrine of the redemption of humanity: no one can find the solution to life's problems and fulfillment in life without God. Only God can restore the broken relationship between God and humanity, and only through such restoration is some cooperation between God and humans possible. Redemption through faith is only possible in the community of the church.

The Old Catholic Church accepts seven sacraments, the intermediaries of salvation. They facilitate the construction of the community of saints. The sacraments support believers in their faith and equip them for holy conduct in life. In the sacrament of holy Communion, Christ is seen as really present in the elements of bread and wine, though the Roman Catholic doctrine of transubstantiation is not accepted. The Apostolic succession is essential for preaching and doctrine as well as for the succession of the priestly offices. The Apostolic succession—very essential in the Old Catholic Church—is linked with the consecration of bishops.

Old Catholic buildings closely resemble Roman Catholic churches. The altar, as token of Mount Golgotha (where Jesus was crucified), has a central place. In the middle of the altar there is an open space where during the consecration of the altar some relics of martyrs are enclosed. The church is decorated with various liturgical colors reflective of the different periods of the ecclesiastical year. The celebration of the Eucharist is the essential act of Sunday worship services.

The Old Catholic Church has an episcopal structure. There are two dioceses: the Archdiocese of Utrecht and the Diocese of Haarlem. Until 1982 the church also had a titular bishop of Deventer. The archdiocese encloses the whole country except the province of North Holland and has 18 parishes, with 8 priests, 5 deacons, and 4 priests for special services. The Diocese of Haarlem has 12 parishes, 12 priests, and 1 deacon. In addition, the church also supports stations with believers in regions without a priest or parish.

The bishops are elected by the priests and by some believers entitled to vote. The Chapter of Utrecht is very important in the organization of the church. Decisions are made by the provincial synod of the clergy and by the general synod, but they need the approbation of the episcopate. Clergy education is provided for by the church's seminary at Amersfoort, connected with the State University of Utrecht or the Catholic University of Utrecht. There are some 10,000 Old Catholic Church members in the Netherlands.

Internationally, the several Old Catholic Churches around the world are associated in the Union of Utrecht promulgated on September 24, 1889. Now, as a new century begins, Union member churches include Old Catholics in the Netherlands, Germany, Switzerland, Austria, countries of the former Yugoslavia, Poland, France, Sweden, Italy, the United States, and Canada. The International Old Catholic Bishops' Conference handles all questions with regard to other churches and makes decisions on matters of belief and ethics. Worldwide, the Old Catholic Church counts some 600,000 believers (with 400,000 in Germany and 25,000 in the United States).

The Old Catholic Church has a special place in the ecumenical world as a result of its genesis. As early as 1873 and 1874 the so-called Bonner Unionskonferenzen (Conferences) between the Roman Catholic Church, the Anglican Church, and the Eastern Orthodox churches had occurred. A special place in this process was assumed by the Anglican Church, though it was not until 1931 that full communion was restored between the Church of England and the Old Catholics. The several Old Catholic churches have been active in the World Council of Churches. Meanwhile, the relationship with the Roman Catholic Church remains laborious. The Old Catholic Church has made several attempts at reconciliation, without results until 1966. Relations have been hampered by the special proclamation of Pope Pius XII (1950) of the dogma of the physical assumption to heaven of the Blessed Virgin Mary. However, in 1966 Pope Paul VI removed the restrictions on dialogue between the two churches, and in 1972 the International Conference of Bishops of the Old Catholic Church and the Roman Catholic Secretary for the Unity of All Christians decided to cooperate in matters in the pastoral and sacramental sphere.

Old Catholic Church of the Netherlands
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3818 HN Amersfoort
The Netherlands
http://www.okkn.nl/ (in Dutch)

E. G. Hoekstra

See also: Church of England; Eastern Orthodoxy; International Old Catholic Bishops' Conference; Roman Catholic Church; World Council of Churches.

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Old Catholicism

The Old Catholic movement traces its beginning to differences that developed in the Roman Catholic Church in France and the Low Countries around the teachings of Cornelius Jansen (1585–1638), who in the 17th century found himself in opposition to the Jesuits. However, the more immediate catalyst for the movement was the declaration of papal infallibility at the First Vatican Council in 1870–1871.

Jansen, a Dutch theologian residing at Port Royal, France, was accused by the Jesuits of Protestant tendencies because of his denial of free will. From that point the controversy surrounding his work expanded. Moving from France to Holland, Jansen found support in the person of Peter Codde (1656–1710), the bishop of Utrecht. Pope Clement XI (r. 1700–1721), however, favored the Jesuit position; he deposed Codde and did not replace him. Some years later, Dominique Marie Varlet, who had recently been consecrated the bishop of Babylon and was on his way to his new post, stopped in Holland, where he confirmed a number of children. A bishop is needed for confirmation, and there had been no confirmation in Codde's diocese since his being deposed. Varlet was consequently deposed, and he settled in Amsterdam. In 1724 he agreed to consecrate a new archbishop for Utrecht, and he subsequently consecrated bishops for Deventer and Haarlem as well. Thus, an administrative schism existed in Holland while Dutch Catholics appealed their situation to a church council.

In 1870 the first church council since the Council of Trent in the 16th century was called, in part in reaction to the problems the church encountered with the rise of secular governments in Europe and the resultant loss of its power. In Italy, the church was dealing with the loss of the papal state, as modern Italy was being created. The actions of the First Vatican Council strengthened the authority of the papal office, especially in the affirmation of papal infallibility, long sought in some parts of the church. This widely misunderstood doctrine stated that the pope was infallible on those rare occasions when he spoke "ex cathedra," or as the head of the church, in the act of defining doctrine. The doctrine elevated the pope's role as the prime teacher of the church and gave renewed importance to all of the documents, the encyclicals, issued by the pope, though these were not included among the documents declared infallible.

Portrait of seventeenth-century Flemish theologian Cornelius Jansen. He challenged the Catholic Church's doctrine of grace, giving rise to a movement known as Old Catholicism. (Library of Congress)

Some within the church opposed the new definition as a departure from tradition in ecclesiastical doctrine. In 1871, in anticipation of the Council's pronouncement, a conference was called by those who saw themselves as the defenders of the status quo. The

conference was attended by delegates from both the Church of England and the schismatic diocese in Holland. The conference voted to organize the Old Catholic Church in hopes that large numbers of Catholics, including bishops and priests, would drop their alignment to Rome. That did not occur, but enough people did support the Old Catholics to allow national churches to be formed in Germany, Switzerland, Australia, and several other countries. Receiving no acknowledgment of their protest from the Roman Catholic Church, the three dioceses in Holland reorganized as the Old Catholic Church of the Netherlands and supplied episcopal orders to the other Old Catholic churches. (The Old Catholic Church's episcopal orders are considered valid by the Roman Catholic Church, but it considers the exercise of the powers of their office by the various bishops illegal.)

Over the next decades, the Old Catholics began to make a number of changes in religious practice, such as dropping compulsory fasting and private confession of sins to a priest. In 1874 they dropped requirements for priestly celibacy, and in 1880 moved toward a Mass in local languages in place of the Latin Mass.

In 1874–1875, the Old Catholics organized two Union Conferences in Bonn, Germany, to which Eastern Orthodox, Anglicans, and even Protestants were invited. These conferences located a wide range of theological agreement among the participants, though no administrative moves toward closer alignment were made. Then in 1889, the Old Catholic bishops created the Union of Utrecht. They established an annual bishops' conference and formulated principles to guide their common life. The Union was extended to include other Old Catholic bodies such as the Polish National Catholic Church and its European affiliate, the Polish Catholic Church. Then in 1931, representatives of the Church of England signed the Bonn Agreement, which created full sacramental intercommunion between the Church of England and the Old Catholic churches. That intercommunion had been made possible by the Old Catholic recognition of Anglican orders in 1925.

The intercommunion has since been extended to the various churches of the worldwide Anglican Communion. The relationship between the two communions has been disturbed over the years by the Anglican moves to ordain and even consecrate women, though those issues were largely resolved in the mid-1990s, when the Old Catholics began to admit women to the priesthood and the bishopric. The first Old Catholic woman was ordained by the Catholic Diocese of the Old Catholics in Germany in 1996. However, to monitor the ongoing relationship, in the late 1990s Anglican and Old Catholic authorities established the Anglican/Old Catholic International Coordinating Council. The Old Catholics have yet to come into communion with Protestants; however, in 1985 the Old Church in Germany reached an agreement with the Evangelical Church in Germany that allows members of both churches to share in the Eucharist at congregations of either church.

In the last century, the Old Catholic movement has developed along two different paths. The churches of the Union of Utrecht exist as substantial church bodies, with thousands of members. The Dutch, Austrian, German, and Swiss churches are members of the World Council of Churches. Representatives of the International Old Catholic Bishops' Conference meet annually with the representatives of the other world Christian communions. A second group began in 1908, when the bishop in Holland consecrated Arnold Harris Mathew (1852–1919), a former Anglican priest, under the assumption that he was leading a substantial body of people who wished to be Old Catholics. No such following existed, and contrary to his agreement, without the sanction of Utrecht, he consecrated others to the episcopacy. These orders were then transferred to North America, where a series of new independent Old Catholic jurisdictions were established by bishops who founded dioceses in the hope that a church would emerge around them. Over the years more than 100 such bodies have been founded, and through the 20th century, the phenomenon of bishops without churches spread across Europe. The independent Old Catholic churches have been joined by independent Anglican and Orthodox churches that have followed a similar pattern.

J. Gordon Melton

See also: Anglican Communion/Anglican Consultative Council; Catholic Diocese of the Old Catholics in Germany; Church of England; Evangelical Church

in Germany; International Old Catholic Bishops' Conference; Jesuits; Old Catholic Church of the Netherlands; Polish National Catholic Church and Polish Catholic Church; Roman Catholic Church; World Council of Churches.

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Old Rite Romanian Orthodox Church

The Old Rite Romanian Orthodox Church traces its beginnings to October 1924, when the Romanian Orthodox Church introduced the Gregorian calendar to its members. Prior to that time, the church had followed the Julian calendar (instituted by Julius Caesar in 46 BCE). The Gregorian calendar, followed by most of the world by that time, differed from the Julian calendar by some 13 days.

A number of the Orthodox faithful rejected the new calendar, and some monks left the monasteries that had instituted the new calendar and built new churches and monasteries. These Old Rite Romanian Orthodox Christians continued the Orthodox belief and practice, with the exception of the dates when the various church festivals and holy days were observed. Their leaders argued that the festivals of the church had been established by the councils of Nicaea (325) and Antioch (345) and could not be changed. Consequently, any alteration of the calendar was regarded as a violation of the decisions made by the fathers of the church. In this matter, they made common cause with the Monastic Community on Mount Athos in Greece.

In 1930 the Romanian authorities began a period of harassment and persecution of the Old Rite believers. A number of their priests were arrested. However, the church persisted, and in 1936 the Romanian Council on Ministries decided that the Old Rite believers were to be integrated back into the Romanian Orthodox Church. More than 30 of the Old Rite church buildings were demolished. Following World War II, the priests were released from prison. They gathered the remaining body of believers (some 12,000) and demanded that their confiscated goods be returned. In 1945 the new Ministry of Cults granted the freedom to practice their faith to the Old Rite Church. A new center for the church was established at Suceava.

In 1948 a new General Status of Religious Denominations Law was passed, failing to recognize the Old Rite as a legal entity. A new wave of persecution hit the church in 1953. Again, most of the churches were closed and priests were arrested. Three church buildings were demolished, as were two monasteries. It was not until 1990 that Romanian authorities again officially recognized the church. The church quickly revived and by 1992 reported 18 churches, 8 monasteries, and 23,634 members, most of whom resided in the Suceava and Neamt districts.

At the same time as the Old Rite Church was forming in one part of Romania, others who similarly rejected the calendar change gathered in northern Moldavia, where they formed several large communities and monasteries. Although generally following Orthodox belief and practice, these believers have a special regard for the authority of the Synod of Constantinople and pay special attention to the Pilalion, a collection of religious canons approved by that synod, which they regard as the "guide of the church until the end of the world." In 1945, during the reprieve in the persecution, they had been reduced to approximately 2,000 believers and 6 associated monasteries. In 1990 the Moldavian believers were recognized as the Traditional Christian Church with an administrative center in Minceşti.

The Old Rite Romanian Orthodox Church is currently led by Metropolitan Vlasie, president of the Synod of the True Orthodox Church of Romania. He is assisted by seven additional bishops. The church is in communion with the True (Old Calendar) Orthodox Church of Greece under the jurisdiction of Metropolitan Cyprian and the Old Calendar Church in Bulgaria. In 2008, it reported 130 parishes, 13 monasteries, and 21 *sketes* (communities of hermits).

Old Rite Romanian Orthodox Church
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Slatioara, Moldavia
Romania
http://www.mitropoliaslatioara.ro/ (in Romanian)

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See also: Romanian Orthodox Church; True (Old Calendar) Orthodox Church of Greece.

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Olympus, Mount

Rising 9,577 feet, Mount Olympus, located about 70 miles from Thessaloniki, Macedonia, is the highest mountain in Greece, and one of the highest mountains in Europe. In ancient Greek Pagan religion, Olympus was believed to be the home of the gods and especially the Twelve Olympians, the 12 principal Greek deities, whose stories would be told in the writings of Homer and Hesiod.

The Olympians came to power when Zeus and his siblings overthrew their father Cronos and the other old deities (the Titans), who were hurled down to the abyss of Tartarus. Once in power, Zeus, fearing that he would in turn be the victim of one of his sons, consumed his first wife Metis. But she was already pregnant and the two within his stomach gave Zeus a hearty case of nausea. Eventually his daughter Athena would emerge fully grown and dressed as a warrior from Zeus's head. Others of the 12 were either Zeus's siblings—Hera (also Zeus's wife), Hades/Pluto, Poseidon, Aphrodite, Demeter, and Hestia—or his offspring—Ares, Apollo, Artemis, Hermes, and Hephaestus. The number and makeup remained somewhat fluid and different lists include additional deities in the Olympian household. The extended family would also be enlarged by the likes of the Muses, also known as the Olympiades, daughters of Zeus who were seen as residing in the deep ravines of the mountain.

In ancient Greek religion, each of the different deities had responsibility and primary concern for different regions of Earth and/or areas of human life. Olympus was their common space. They would also be joined in their work by additional deities with whom both the Olympian deities and humans interacted. The other deities would come to the mountain home when summoned by Zeus.

The Zeus family of deities were seen, not as residing on the mountain proper, but in a palace, higher up above the clouds. Here they lived a life of relative leisure, feasting on ambrosia and nectar and being entertained by Apollo playing his lyre and by the Graces and the Muses.

The Olympian deities would be worshipped in temples found throughout Greece. One appropriate form of worship was the offering of animals for sacrifice. It was believed, for example, that the Olympians loved the smell of beef and mutton being cooked, but did not care for their taste. Thus mortals would sacrifice sheep and cattle to them, and afterward the temple officials would either consume the meat themselves or sell it to support the temple. Festivals were a regular and frequent part of Greek life, with each deity enjoying special days and her or his own primary following.

Zeus wielded his authority from his seat on a large polished black marble throne, heavily trimmed with gold. Each of the seven steps of the pedestal upon which it rested was decorated in one of the seven colors of the rainbow. At his right arm was a ruby-eyed golden

View of Mount Olympus, Greece. In Greek mythology, Mount Olympus was home to the 12 Olympians, the highest gods in the Greek pantheon. (iStockPhoto.com)

eagle. He sat on a purple ram's fleece, which could when needed be used for rainmaking. Zeus and Hera had lodgings at the south end of the palace. The view out their window overlooked the prominent Greek cities—Athens, Thebes, Sparta, Corinth, Argos, and Mycenae. The other deities lived around the open square in the center of the palace. Athena provided the gods' and goddesses' clothing, while things of a more solid nature were made of metal by Vulcan (or Hephaestus) who was architect, armourer, and chariot builder on Olympus.

In the time that the Olympian gods and goddesses dominated the religious life of Greece (until the fourth century CE, when Christianity emerged in power), the main sanctuary of the Macedonians, who had come to power through Alexander the Great and his successors, was located at Dion, a site located between Mount Olympus and the nearby Thermalhos Sea. Here the Macedonian kings would come to make sacrifices before engaging in war. The site had a number of temples to the Olympian deities (Zeus, Demeter, Artemis) to which were added temples to Egyptian deities such as Isis and Sarapis, the Egyptian religion spreading through the Macedonian Empire in the decades after Alexander's death. Near the base of Olympus, a number of towns and cities maintained temples where worship of the Olympian deities and the related pantheon was conducted. Included would be the cities of Petra, Pimbleia, Leivithra (believed to be the home of Orpheus), Pieris, Atira, and Pythio (where the god Apollo was especially worshipped).

In 2003, Greece asked the United Nations Educational, Scientific and Cultural Organization (UNESCO) to consider Olympus for a place on the list of World Heritage Sites. It remains under consideration.

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See also: Athens; Wiccan Religion.

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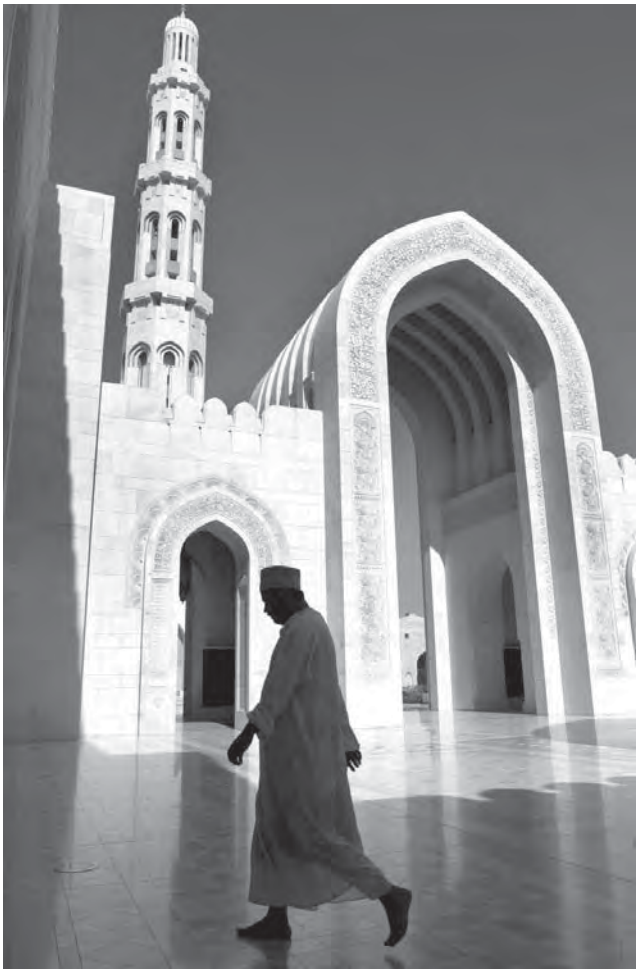
■ Oman

One of several countries on the Arabian Peninsula, Oman occupies 82,310 square miles of its easternmost corner. It is bounded on the south and east by the Arabian Sea and on the north by the Gulf of Oman. To the west are the United Arab Emirates, Saudi Arabia, and Yemen. The oil-rich country is home to 3,300,000 people, most of whom live along its lengthy coastline.

Even though much of Oman is desert, the inhabitable portions were already a prosperous trading site as early as the third century BCE. Traders developed oceangoing routes across the Indian Ocean to Indonesia and Vietnam. Most residents of the area converted to Islam in the seventh century, and as a result, some dissidents left the country and founded the city of Zanzibar on the East African coast.

Since the eighth century, the secular and religious leadership in the country has been united in the person of the sultan. The area has been the scene of numerous wars, as different neighboring powers attempted to seize the country's wealth. Finally, in 1507 the Portuguese arrived and assumed control of the area for more than 150 years. A 20-year revolt finally succeeded in driving the Portuguese out in 1650, and Omanis eventually recaptured related territory along the African coast, including Zanzibar (1698).

Through the 18th century, Oman expanded its territory, eventually stretching from the Gulf of Oman to Madagascar. In 1832 the capital was moved to Zanzibar. This occurred just as the British presence was growing in the lands surrounding the Indian Ocean, and in 1856, the two heirs to the throne divided the African and Arabian portion of their land, forming two separate countries. In 1891 the British made present-day Oman a protectorate. An internal fight for power led to the division of Oman in 1920, but it was reunited in 1955, primarily in response to British pressure.



Sultan Qaboos Grand Mosque in Muscat, capital of Oman. (AP/Wide World Photos)

The present sultan, Qaboos ben Said, came to power in 1970 after overthrowing his father. He has brought his country into a strong alliance with the United States, which has been interested in its oil reserves and its strategic location relative to Iran, the Persian Gulf, and Middle Eastern oil fields.

Oman appears to have accepted Islam in a relatively peaceful fashion in the year 630, when the two rulers agreed to submit to the faith. Islamic states in the region were dividing into Sunni and Shia (Shiite)

Oman

camps. The primary issue dividing the community concerned succession, the Sunnis placing leadership in the hands of the descendants of the tribe of the Prophet Muhammad, and the Shias placing it in the hands of members of the Prophet's family. Oman took a third option that has come to be known as the Ibadi School of Islam. The Ibadis believe that leadership should go to the best candidate in the Muslim community. That belief allowed Omani leadership to rise, but it also meant that continual strife and even wars would be experienced during the process of choosing a new leader.

Dissent on the issue of succession placed the Ibadi leaders at odds with both the Shia and the Sunni peoples who surrounded them, on the one hand, and on the other hand, it led them to develop a level of tolerance toward people of other religions that developed into a doctrine of quietism. Unlike those with extremely evangelical approaches to Islam, the Ibadi have tended to allow non-Ibadi people in realms under their control to retain their faith. This approach also served the needs of Ibadi traders as they moved about non-Muslin areas of Africa. Today the majority of Omani Muslims are

Oman

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	739,000	2,429,000	87.8	0.86	3,110,000	3,919,000
Hindus	2,000	150,000	5.4	–0.19	220,000	300,000
Christians	3,800	131,000	4.7	2.22	190,000	273,000
Roman Catholics	470	75,000	2.7	2.23	110,000	150,000
Orthodox	1,200	20,400	0.7	2.07	30,000	42,000
Independents	620	24,000	0.9	2.47	35,000	58,000
Buddhists	0	21,500	0.8	0.86	35,000	50,000
Sikhs	0	18,500	0.7	0.86	28,000	40,000
Baha'is	300	10,000	0.4	0.86	20,000	35,000
Agnostics	1,600	6,500	0.2	0.86	10,000	20,000
Ethnoreligionists	0	550	0.0	0.86	300	500
New religionists	0	300	0.0	0.90	500	800
Atheists	0	200	0.0	0.82	500	1,000
Total population	**747,000**	**2,767,000**	**100.0**	**0.86**	**3,614,000**	**4,639,000**

Ibadi, but as many as one-third of the country's residents are followers of various Sunni (Wahhabi, Shaffite, Hanbalite) and Shia beliefs.

Oman is officially a Muslim country, and Islamic law dominates the judicial system. Sultan Qaboos ben Said has voiced his opinion that various religious groups have a right to establish their faith communities in the country as long as they are law abiding. Religious life is guided from the government's Ministry of Awqaf and Religious Affairs (*awqaf* refers to religious endowments, such as mosques and schools and the state-administered revenues for their upkeep). Authorities monitor mosques for departures from orthodoxy. The sultan has granted land to a variety of different non-Muslim religious groups for the erection of religious facilities, but these must be placed behind high walls. Non-Muslims may not proselytize within the Muslim community—a regulation that also limits the circulation of any religious literature outside of the group's membership. Islam is a requirement for citizenship, but approximately 40 percent of the population are expatriates who have moved to Oman for various reasons, primarily to work in the oil fields.

There is no evidence that Christianity had penetrated to Oman by the time that the country adopted Islam in the seventh century. Thus, Christianity is believed to have first entered the land with the coming of the Portuguese in 1507–1508 and also to have departed with them. A new era began in 1889–1890 with the arrival of James Cantine and Samuel Zwemer (1867–1952) in Muscat, Oman's capital. Their visit was part of their work with the American Arab Mission. In 1894 the Reformed Church in America (RCA) assumed sponsorship of their work, which extended throughout the region. The RCA opened a hospital in Muscat, which became the center of the nation's Christian presence for many years. This work, now known as the Protestant Church of Oman, includes Protestants of many denominational backgrounds and continues to be served by RCA personnel. Its work is concentrated in Muscat and in the nearby communities of Ruwi and Ghala. The sultan also granted to the church parcels of land in Salalah and Sohar.

The Roman Catholic Church re-established itself in the area in 1841 with the assignment of personnel to Aden (Yemen). That work grew successively into a prefecture (1854) and a vicariate (1888), and in 1889 it gave birth to the Vicariate of Arabia, now administered from Abu Dhabi (United Arab Emirates) and responsible for Catholics in Oman. The first Catholic church in Oman was erected in 1977 in Muscat, and subsequently, as the community has grown, other churches have appeared.

In recent decades, a number of religious communities have emerged among the expatriate population. The Anglican Church has been one of the strongest.

Anglican congregations are under the jurisdiction of the Episcopal Church in Jerusalem and the Middle East. In 1960, in response to the sultan's request for a physician, Dr. Bruwell Kennedy moved to the Buaimi Oasis in the northeast corner of Oman. Sponsored by The Evangelical Alliance Mission (TEAM), an American-based evangelical sending agency, Kennedy was given unusual liberty to carry out both medical and religious work among the Bedouins of the area. The TEAM staff soon numbered more than 20 members.

A large percentage of the expatriate community has come from India. Among the first group to request and accept the sultan's recognition were Christians from Kerala state in India, who organized the initial congregation of the Syrian Orthodox Church of Malabar and of the Mar Thomas Syrian Church. There are also various Indian-based Pentecostal and evangelical groups. Many of the Indian residents in Oman are Hindus, and the sultan has been as generous to them as to the Christians. The Hindu community is centered on the Shiva and Bajrangbali Temple in Muscat and additional temples in other towns dedicated to Govindrayji, Shree Ganesh, and Devi Kalaka.

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See also: Episcopal Church in Jerusalem and the Middle East; Hanbalite School of Islam; Ibadhi Islam; Islam; Mar Thoma Syrian Church; Muhammad; Reformed Church in America; Roman Catholic Church; Shia Islam; Syrian Orthodox Church of Malabar; Wahhabi Islam; Zwemer, Samuel Marinus.

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Omoto

Like Tenrikyo and Tensho Kotai Jingukyo, Omoto (Great Origin) was founded in Japan by a peasant woman, Deguchi Nao (1836–1918). Before she founded Omoto in 1892, Deguchi Nao had been involved in a new religion called Konkokyo. In 1897 she met the mystic and spiritualist Ueda Kisaburo (1871–1948), who became her son-in-law by marrying her daughter Sumi. He later changed his name to Deguchi Onisaburo and from 1904 became known as the *kyosu,* or doctrinal founder, of the movement while Deguchi Nao held the title of *kaiso,* or spiritual founder.

Although fiercely loyal to Japan and supportive of its expansionist policy in the Far East, both of these figures expressed literally and symbolically a deep hatred of the modernizing reforms introduced by the Meiji government (1868–1912) and its taxation policies in the rural areas. They challenged not only the government's modernization program but also the core myth on which the imperial system was based: that Amaterasu was the divine ancestor of the imperial line. Deguchi Onisaburo went so far as to claim that he himself was the authentic leader of Japan. This opposition led the movement to develop a powerful utopian vision of the ideal society and to construct a model of such a society in Kyoto Prefecture, at Ayabe City, at the center of which is the Miroku-den (Hall of the Future Buddha, Maitreya) and the Choseiden sanctuary.

Government persecution followed the establishment of this center; the movement's buildings were destroyed in 1921 and in 1935, and Deguchi Onisaburo was imprisoned on the charge of lèse-majesté. In 1935 the movement was dissolved. At this stage the estimated size of the membership was 2 million. Omoto would never again attract so many people.

In January 1946 Deguchi Onisaburo reorganized the movement and registered it as a religious juridical entity with the name Omoto Aizenen (Grand Source of

the Community of Love and Virtue). In 1952 it adopted its present name of Omoto.

Omoto's teachings are contained in the Ofudesaki (The Tip of the Divine Writing Brush), written by Deguchi Nao, who is said to have been illiterate, under the inspiration of the deity Ushitora-no-Konjin (Great Father God). In this sacred text Deguchi Nao predicts the destruction of humanity and calls for a return to traditional ways of living and for the construction of the Kingdom of Miroku.

Among Deguchi Onisaburo's contributions to the movement's spiritual development and teaching is his insistence on art as meditation and prayer, as a spiritual discipline in its own right. Omoto also practices a form of meditation known as *chinkon kishin*, which leads to union with God. Once a month Omoto holds a communal service with roots in classical Shinto beliefs that see the divine everywhere in nature. A number of annual festivals convey the same sense of Omoto's Shinto roots, the most important being the Spring Festival, or Setsubun, which commemorates the day on which God revealed himself to Deguchi Nao; the Miroku Festival in April; and the Harvest Festival during which a pilgrimage is made to the Hill of Ten'nodaira (Imperial Flat Hill) where Nao, Onisaburo, and Sumi are buried.

Since Deguchi Nao's death, the movement has been headed by her female descendants. Its current head is Kiyoko, her great-great-granddaughter. Omoto's administrative headquarters are at Kameoka City, Kyoto Prefecture, where it has built the Ten-onkyo (Holy Grounds) and the Bansho-den (Hall of a Million Beatitudes). Although its membership in Japan has declined to around 150,000, Omoto has exercised great influence on the development of the teachings and practices of other Japanese new religions, particularly Seicho-No-Ie (House of Growth) and Sekai Kyusei Kyo (The Church of World Messianity).

Omoto has very few members outside Japan. It is nonetheless very active abroad in pursuit of its objectives. Among its main activities are programs for the protection of the environment, organic farming, the teaching of Esperanto, interreligious dialogue, and ecumenism. It participates in numerous joint projects with Christian, Muslim, and Buddhist movements, among others, and supports the construction of a world government. It sees the nation-state and the teaching of specific languages as dangerously divisive.

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See also: Konkokyo; Seicho-No-Ie; Sekai Kyusei Kyo; Tenrikyo; Tensho Kotai Jingukyo.

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Ontakekyo

Ontakekyo (Great Mountain Sect) is a Shinto-based Japanese religion. In the early 19th century, Shimoyama Osuke, a devotee of nature worship, founded Ontakekyo. Also known as Mitakekyo, Ontakekyo is one of the religious groups included among the "Sect Shinto" (*kyoha shinto*), those autonomous religious organizations that the Japanese government recognized between 1868 and 1945. The government recognized Ontakekyo as an independent sect within Shinto in 1882. By the late 20th century, an extensive study of Japanese religions carried out by Hori and

other Japanese scholars (1981) had identified about 15 groups that were derived from Ontakekyo.

Ontakekyo is a mountain worship sect. Like many other religious movements in Japan, it was initially a voluntary association of people who were interested in climbing mountains as a religious discipline. As a devotional association, Ontakekyo encouraged the ritual climbing of Mount Ontake. The group's founder, Shimoyama, gathered like-minded devotees and established a permanent structure for the pilgrimage to Mount Ontake. Even today the popularity of Mount Ontake among the Japanese as a place of pilgrimage and religious practice is quite apparent in various areas, where small hills, such as the one in Nisshin-shi, Aichi Prefecture, are identified as Ontakesan. By climbing Ontakesan, pilgrims intend to produce newly empowered spiritual strength.

Mount Ontake, 10, 049 feet high, is located on the border between Nagano and Gifu prefectures of central Japan. Among the Japanese, it is popularly called Ontakesan (Great Mountain) and has for centuries been regarded as a sacred mountain. From the latter part of the Sengoku (Civil War) period (1467–1568), the Shinto shrine on the summit of Ontakesan has functioned as an object of worship.

Characteristic features of the Ontakekyo include its stress on ascetic training and the worship of mountain deities. For the members of Ontakekyo, Ontake Okami (the Great Kami of Mount Ontake) is the primary object of worship. As a divine being, Ontake Okami combines three divine bodies: Kunitokotachi no Mikoto, Onamuchi no Mikoto, and Sukunahikona no Mikoto.

Japanese farmers believe mountains such as Ontakesan are holy places where divinities dwell. In early spring, they select a day to worship Ontakesan. This religious practice is connected with the folk belief that the god of the mountain (*yama no kami*) descends from the mountain to the rice fields in spring.

Even today, in summer, pious devotees dressed in white robes climb the mountain to reach Ontake Shrine as an act of religious piety. A bus takes the pilgrims partway up the mountain, but the remainder of the pilgrimage to the summit is an arduous one, particularly in the winter months. In winter, Mount Ontake is covered with snow and only very rarely do pilgrims climb the mountain, as it takes some 12 hours for the journey. Until the early 19th century, women were not allowed to climb Mount Ontake beyond the Mitake Shrine.

As a religious group, Ontakekyo aims to generate purity of heart, to realize divine virtues, and to contribute toward a stable nation, rich with spirituality. Members interpret the vicissitudes of life, such as fortune and misfortune, happiness and unhappiness, as indications of divine will. Although they engage in possession and healing, they also practice ascetic and purification rituals, such as *chinka-shiki* (rite of pacifying fire) and *kugatachi-shiki* (rite of sprinkling hot water), and a variety of divination and breathing exercises.

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Mahinda Deegalle

See also: Pilgrimage.

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Ordo Templi Orientis

The Ordo Templi Orientis is the largest branch of an Esoteric tradition dating back to the occult milieu as it existed in Europe during the first decades of the 20th century. During his long occult career, British magus Aleister Crowley (1875–1947) ultimately took control of the Ordo Templi Orientis (OTO). The organization had been established in Germany by Theodor Reuss (1855–1923), based on certain ideas developed by Austrian businessman Carl Kellner (1850–1905). Not all members of the OTO accepted Crowley's flamboyant authority, however, and several "pre-Crowleyan" OTOs are still in existence to this day. Crowley's death in

1947 was followed by a complicated struggle for succession. At present, there are more than 100 rival "Crowleyan" OTOs (in addition to several "pre-Crowleyan") throughout the world. The largest organization is known as the "Caliphate" OTO, based both on the title of "Caliph" granted to its leaders, and on a joke by Crowley himself on the phonetic similarity between "Caliph" and "California." The Caliphate has successfully claimed rights to the trademark OTO, at least in the United States, and to the copyright on Crowley's writings in certain countries.

Forerunners of the Caliphate OTO include the organization created in the United States by Charles Stansfeld Jones (1886–1950), Crowley's one-time "magickal son", and the Agapé Lodge, founded in Pasadena by Wilfred Talbot Smith (1885–1957), and which claimed rocket scientist Jack Parsons (1914–1952) as its most famous (or notorious) member. The present-day Caliphate OTO traces its direct origins back to German-born Karl Germer (1885–1962), a prominent disciple of Crowley who moved to California and claimed to be his successor (although he was not particularly active in running the OTO as an organization). Germer's own succession is also a somewhat disputed matter. Both in American courts of justice and among a significant section of Crowley's followers in the United States (and several other countries), Grady Louis McMurtry (1918–1985) gained official recognition as Germer's legitimate successor, taking the name Hymenaeus Alpha. In 1982, the Caliphate OTO (with McMurtry as its leader) was legally incorporated in the United States. McMurtry died in 1985, and French-born William Breeze, a member of its New York chapter, became his successor under the name of Hymenaeus Beta.

What is Crowleyan "orthodoxy" and who is, or is not, loyal to Crowley's teaching is a matter of endless debate among the many contentious OTO branches throughout the world. But, be that as it may be, the Caliphate OTO is certainly one of the organizations most loyal to Crowley, whose main writings, published in *The Holy Book of Thelema,* are regarded by the membership as holy scripture, with particular emphasis on the *Book of the Law*, received by Crowley through magical revelation in Cairo in 1904. The Caliphate's initiatory system, in 13 degrees, is also quite similar to Crowley's, and includes the various teachings on sexual magic for which Crowley is both famous and infamous.

At present (2008), the Caliphate OTO counts 3,218 members throughout the world, in 151 official groups in 45 different countries.

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See also: Crowley, Aleister; Thelema.

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Organization of African Instituted Churches

The Organization of African Independent Churches (OAIC) was founded in 1978 in Cairo, Egypt. The link with Egypt was significant, for African Initiated Churches (AICs) saw Egypt and Ethiopia as the birthplaces of the oldest independent churches in Africa, the Coptic Orthodox Church and the Ethiopian Orthodox Tawahedo Church, both established alternatives to Western Christianity. Many previous attempts to bring together AICs in ecumenical associations had ended in failure. By 1985 the All Africa Conference of Churches

(AACC) had accepted only 15 AICs into membership and the World Council of Churches (WCC) had admitted only 7, out of literally hundreds of applications to both organizations from across Africa.

Then AIC leaders Reuben Spartas of Uganda and Arthur Gathuna of Kenya pioneered the links with the Coptic Church, first visiting Cairo in 1943. AICs in several African countries began to form national councils, and by 1986 some 95 such councils had been formed, a remarkable achievement although 41 of these councils were in South Africa and Nigeria. The Kenya African United Churches was the first to be established in Kenya, in 1961, through the efforts of James Ochwatta of the African Orthodox Church. This success was short-lived, however, and in 1963 Ochwatta helped form the East African United Churches, which included all the large AICs in Kenya and was supported by politicians like Jomo Kenyatta (ca. 1891–1978), first president of Kenya, and Oginga Odinga (ca. 1911–1994). Zakayo Kivuli of the Africa Israel Church, Nineveh, was grand metropolitan of the organization, Lucas Nuhu of the Holy Spirit Church of East Africa was chairman, and Ochwatta was general secretary. This council unsuccessfully tried to register with the Kenyan government and to join the AACC and the WCC. In 1984 it was renamed the International Holy Spirit and United Indigenous Churches, with Nuhu as chair.

In 1976 Pope Shenouda III (b. 1923), Coptic patriarch of Alexandria, consecrated M. S. Mikhail as bishop of African affairs, and Mikhail took the name Bishop Antonious Markos. From his office in Nairobi, Bishop Markos began an extensive tour of AICs all over Africa, met political and mainline church leaders, and gained financial support for development projects for AICs. Two years later, Pope Shenouda invited 20 significant AIC leaders to the inauguration of the OAIC in Cairo, with the basic aim of facilitating teaching, training, and theological education. The executive elected at this time included (among others) Joseph Diangienda of the Kimbanguist Church in the Congo as a member, Nigeria's Primate E. O. A. Adejobi of the Church of the Lord (Aladura) as chairman, and Bishop Markos as organizing secretary. The second conference was held in 1982 in Nairobi, with representatives from 17 African nations and 31 AICs. A constitution was approved and Bishop Mathew Ajuoga of the Church of Christ in Africa (Kenya) was elected chairman, a post he held for 15 years.

In 1985 the name of the OAIC was changed to the Organization of African Instituted Churches at the request of the Kenyan government, and registration was effected. Bishop Markos resigned as OAIC executive secretary in 1990 after increasing tension with AIC leaders, and in 1995 the OAIC reorganized itself into eight regional groupings. The first issue of an official OAIC magazine, *Baragumu: The African Independent Churches Voice*, was launched in 1996. The third conference of the OAIC was held in 1997, when Nigerian Baba Aladura Dr. G. I. M. Otubu of the Eternal Sacred Order of the Cherubim and Seraphim was elected chairman. The new general secretary was Kenyan Archbishop Njeru Wambugu of the National Independent Church of Africa.

Then a significant shift in policy was made—member churches could become members of the OAIC only through their regional councils and could no longer join by applying directly to the international office. The OAIC office in Nairobi continues to be actively involved in projects for theological education by extension and development. One of the questions facing the OAIC and its member churches at the beginning of a new millennium was how to progress with assistance from the North without losing precious independence and identity to the new form of dependency euphemistically called "partnership." The question becomes all the more relevant as many African countries spiral into greater economic crisis and debt.

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See also: Africa Israel Church, Nineveh; African Initiated (Independent) Churches; African Orthodox Church; All Africa Conference of Churches; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Church of the Lord; Coptic Orthodox Church; Ethiopian Orthodox Tewahedo Church; Kimbanguist Church; World Council of Churches.

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Orthodox Church in America

The Orthodox Church in America dates to the arrival of the first Orthodox priests in Alaska from Russia following the Russian discovery of Alaska in 1741. The first convert, an Aleut, was baptized in 1843. The mission expanded slowly through the rest of the century, and in 1794 seven monks came to Paul's Harbor and formally consecrated the first church. In 1824 Father John Veniaminoiv (1797–1879), later consecrated as the first American bishop, arrived. He oversaw the construction of the cathedral in Sitka and of a seminary that was opened in 1841. He later returned to Russia to become head of the Russian Orthodox Church (Moscow Patriarchate) and in 1977 was canonized as Saint Innocent.

A significant change came to the mission diocese in 1867, when Alaska was purchased by the United States from Russia. The church was cut off from its parent, and in 1872 the bishop moved to San Francisco, California; the church was reorganized as the Russian Orthodox Church, Diocese of the Aleutian Islands and North America. The establishment of the church in San Francisco gave Russian Orthodoxy hegemony over the Orthodox community in North America, though that hegemony would later be challenged by the Ecumenical Patriarchate, which has oversight over the Greek Orthodox outside of Greece proper.

Under Bishop Nicholas (r. 1891–1898), beginning in 1891, the church experienced a period of growth. As the mission work in Alaska expanded, thousands of Russians were pouring into the United States and Canada and new parishes were springing up rapidly in the eastern half of the nation. In addition, Orthodox Christians from other lands were also coming to the United States, and initially, most of these believers found their church home in the Russian churches. As the number of non-Russian Orthodox believers grew, ethnic parishes would be organized and eventually new ethnic dioceses formed as autonomous jurisdictions. During the first half of the 20th century the whole spectrum of Eastern Orthodox church life appeared in America. In the process, the head of the American Russian Orthodox was elevated to the office of archbishop and additional dioceses appeared—Alaska, Cleveland (Ohio), Brooklyn (New York), and Pittsburgh (Pennsylvania).

The steady progress of the church was disrupted during World War I by events in Russia. The Russian Revolution swept the czar, with whom the Russian church had always had a special relationship, from power and left the Moscow Patriarchate under the thumb of an aggressively atheist regime. The American church found its funds cut off even as it had to accommodate a new wave of refugees from the revolution. In the 1920s the patriarch of Moscow was arrested, and in 1923 the American leadership was faced with the arrival of representatives of the Russian church loyal to the new government and demanding control of the church and its property. In 1924, the American Archdiocese rejected the Russian representatives, declared its autonomy from Moscow, and reorganized as the Russian Orthodox Greek Catholic Church of America.

Those priests and members who remained loyal to the patriarch in spite of the changes in Russia also reorganized and took the new schismatic (as they saw it) church to court. They scored a major victory, winning the headquarters property, St. Nicolas Cathedral in New York City. This small faction continued under the leadership of Bishop John Kedrovsky (1879–1934). Their position was somewhat undermined by the arrival in 1933 of yet another bishop from Moscow—Benjamin Fedchenkov (1880–1961). He represented a position of accommodation to the presence of the Communist government in Russia, but he was seen as less accepting of its domination of the Patriarchate. He

Russian Orthodox church and cemetery in Ninilchik, Kenai Peninsula, Alaska. (Oksanaphoto/Dreamstime.com)

was thus able to build a following of Russians who wished to remain under the jurisdiction of Moscow. Eventually the Kedrovsky faction merged into what became known as the American Exarchate of the Russian Orthodox Church.

In 1970 the Russian Orthodox Greek Catholic Church and the American Exarchate reached an agreement, the result of many years of negotiation and consideration of the position of the Russian Church as the initial Orthodox body in the United States. The Russian Orthodox Greek Catholic Church changed its name to the Orthodox Church in America and recognized the spiritual leadership of the Russian Patriarchate. The Patriarchate, in return, acknowledged the autonomy of the American church. The Exarchate dissolved and its members and parishes merged into the new Orthodox Church in America. A small number of parishes wished to remain under the direct authority of the patriarch of Moscow and reorganized as the Patriarchal Parishes of the Russian Orthodox Church in the U.S.A. This group remained in possession of St. Nicolas Cathedral in New York City.

In the meantime, as the main body of Russian Orthodox believers had found their way to accommodate the changes in Russia, one group refused to acknowledge the changes in Russia. Under the leadership of several bishops who had been placed in charge of the Russian church in diaspora prior to the revolution, they reorganized as a continuing Russian Orthodox church in vocal opposition to the Moscow Patriarchy and its accommodation with the Communist government. Over the years, this faction, now known as the Russian Orthodox Church Outside of Russia, came to embody the most conservative element of Russian Orthodoxy and has rejected the post-Communist emergence of the Russian Orthodox Church for its movement into the ecumenical world and its attachment to the World Council of Churches.

The Orthodox Church in America is headed by its archbishop, and the U.S. parishes are grouped into 13 dioceses. There are also one Canadian diocese and an Exarchate in Mexico. The Diocese of South America includes one parish in Brazil and three in Venezuela. The church is a leading member of the Standing Conference of Canonical Orthodox Bishops, which includes most of the larger Orthodox bodies in the United States. Also operating under the canonical jurisdiction of the Orthodox Church in America are the Albanian Orthodox Archdiocese and the Romanian Orthodox Episcopate of America—the result of splits in the Romanian and Albanian churches after their home countries fell under Communist control.

The Orthodox Church in America reports some 1 million members while recognizing that its active membership, served by its 700 priests, is far less. It supports St. Tikkon's Orthodox Theological Seminary in South Canaan, Pennsylvania, and St. Vladimir's Orthodox Theological Seminary in Tuckahoe, New York. It is a member of the World Council of Churches. The leader of the church, His Beatitude, Metropolitan Jonah (born James Paffhausen), is a former Episcopalian who converted to Orthodoxy. He was consecrated to the episcopacy and elected as the metropolitan in 2008.

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See also: Ecumenical Patriarchate/Patriarchate of Constantinople; Russian Orthodox Church (Moscow Patriarchate); Russian Orthodox Church Outside of Russia; World Council of Churches.

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Orthodox Church in China

Orthodox Christianity came to China in the 17th century, brought in 1686 by Cossacks serving in the Chinese imperial guard. A permanent mission in Beijing was established in 1715, which over the course of several centuries welcomed some 5,000 converts. The church swelled enormously in the 1920s, when some 300,000 believers fled into China from the effects of the Communist revolution in Russia. By the time of the Chinese revolution, there were some 106 Orthodox churches in China. Most participants were Russian expatriates, though some 10,000 members were also among the faithful.

Following the Chinese revolution, all foreign missionaries were required to leave, and many of the members also returned to Russia. In 1957 the church was granted autonomous status, and bishops established in Beijing and Shanghai. The Cultural Revolution (launched in 1966) almost destroyed the church—the churches were closed and all property was confiscated.

It was not until the 1980s that a revival of Orthodoxy in China was possible. Father Grigori Zhu Shi Fu (d. 2000) began regular services again in October 1981, at the Church of the Holy Protection in Harbin-Nangang. A second church was opened later some 16 miles from Harbin, where many Orthodox believers are buried in the cemetery. It is used on special occasions. The church in Beijing has been restored but turned into a museum.

In Xinjiang Province there are some 3,500 orthodox and reconstruction of a church at Urumqi was completed in 1990, though there is no priest to conduct services. Believers in Shanghai and Beijing have as yet not been allowed to organize for services.

On February 17, 1997, the 40th anniversary of the Orthodox Church in China was celebrated. The Russian Orthodox Church (Moscow Patriarchate) accepted a new level of responsibility for the Orthodox believers in China, especially until a new leader of the church can be elected.

The Orthodox Church can be contacted at 270 Bolshoi Prospect, Harbin, China. It is not among the officially recognized religious bodies in the People's Republic of China. As of 2004, there were an estimated 13,000 Orthodox believers in China (not including

Hong Kong) with parishes in Xinjiang, Inner Mongolia, and Harbin. There were as yet no priests serving the parishes.

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See also: Russian Orthodox Church (Moscow Patriarchate).

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Orthodox Church in Czech Lands and Slovakia

Eastern Orthodoxy was introduced into what is now the Czech Republic and Slovakia in the ninth century CE as part of the general spread of Christianity among the Slavic peoples. The area was overrun by the Hungarians in 906, and the Roman Catholic Church became the dominant religious community, though some churches retained the Eastern rite. Only in the 20th century, with the establishment of the independent state of Czechoslovakia in 1918, was Orthodoxy able to reassert its independent existence.

In 1925 the re-established Orthodox Church of Czechoslovakia came under the protection and guidance of the Serbian Orthodox Church and the patriarch residing in Belgrade. The small church experienced a sudden growth when, in 1930, some 25,000 Eastern-rite Catholics converted to Orthodoxy. The church's growth was halted during World War II when the Nazi government disbanded it and executed its leader, Bishop Gorazd (1879–1942), who had been the major force in founding the church.

The church was reorganized after World War II, and since the new government did not recognize Eastern-rite Catholicism, the remaining Eastern-rite Catholics were placed under the Orthodox bishop. Then in 1951, the Serbian Patriarchate recognized the autonomy of the Orthodox Church of Czechoslovakia. In 1968, as new freedoms were introduced into the country, many of the members returned to Roman Catholicism. The rebuilding of Eastern Catholicism created some harsh feelings, as buildings and property were turned over to the new Catholic body. Disputes over property between the two bodies continue to the present.

Following the separation of the former Czechoslovakia into the Czech Republic and Slovakia, the church adopted its present name. There is an archbishop in Prague and one in Presov, Slovakia. In 2005 the church reported some 75,000 members with 167 of its 242 parishes in Slovakia. It supports the Orthodox theological faculty at Presov University, and is a member of the World Council of Churches.

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See also: Eastern Orthodoxy; Roman Catholic Church; Serbian Orthodox Church; World Council of Churches.

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Orthodox Church of Cyprus

Christianity on the island of Cyprus began with the arrival of the biblical Apostles Paul and Barnabas, who had been commissioned as missionaries at Antioch (Acts 13:2) and proceeded to Cyprus as one of the first stops on their initial tour. The church in Cyprus

developed under the authority of Antioch until its autonomy was proclaimed by the church's Council of Ephesus in 431 CE. The ruling had the effect of granting the synod of Cypriot bishops the right to select their own archbishop. The church developed in the Eastern Orthodox orb and shares the same faith and practice with other Orthodox bodies.

With the spread of Islam in the seventh century, Cyprus became a target of Muslim raiders. At one point, many of the Christians, including the archbishop, relocated to Nea Justiniana, a city on the Dardanelles, where the Byzantine emperor could more easily provide protection. When the crisis passed and the archbishop returned to Cyprus, he added the title of archbishop of Nea Justiniana to his own; the Cypriot bishop is known by that designation to the present.

As part of a Crusade to recover Jerusalem, the British King Richard the Lionhearted (1157–1199) conquered Cyprus in 1191. The next year it was turned over to Guy de Lusignan (1129–1194), the former king of Jerusalem, whose Christian nation had been wiped out by the Muslim sultan Saladin (ca. 1137–1193) in 1187–1188. De Lusignan and his successors, who were Catholic, attempted to impose Latin Christianity on Cyprus, and for the next three centuries, the Orthodox Church found itself in retreat and fighting to survive.

The dominance of the Roman Catholic Church on Cyprus continued until 1571, when the emergent Turks, having captured Constantinople, overran the island. The new Muslim rulers removed the Roman bishops, recognized the Orthodox Church, and even granted it some degree of autonomy. As was common elsewhere in the expanding Turkish (Ottoman) Empire, Orthodox bishops were assigned a position in the civil government, with authority over the Greek-speaking Cypriots. This situation worked well until 1821, when the Greek citizens staged an unsuccessful revolt. In response, the Turks killed all the Orthodox bishops. New leadership that possessed the required apostolic authority (granted only by ordination and consecration by recognized bishops) had to be reintroduced from Antioch.

Real change came only in 1878, when the British leased the island from Turkey and subsequently annexed it (1914). The British granted independence to Cyprus in 1960. Archbishop Makarios III (1913–1977) became the first president of the new country, a move that continued the traditional political role played by Orthodox bishops but was nonetheless extremely controversial.

In 1973 the three other bishops of the Church of Cyprus created a national crisis by declaring that Makarios was no longer archbishop. The patriarchs of the other Orthodox churches in the region (Antioch, Jerusalem, Alexandria, and the Church of Greece) assumed authority to act and deposed the rebellious bishops. They also assisted in the appointment of three new bishops. However, this crisis was no sooner resolved than the continuing tension between the Greek and Turkish communities on the island became the excuse for Turkey to invade Cyprus and carve out a (still disputed) Turkish nation in the northern third of the island. The Orthodox Church lost many churches that were looted and/or destroyed in the takeover. For the next two decades no Orthodox priests were allowed into the area, though in 1994 two priests were allowed in to lead worship at St. Andrew Monastery, on the Karpas Peninsula.

The church is led by His Beatitude Chrysostomos, archbishop of Nea Justiniana and All Cyprus (b. 1927). Besides the Archdiocese of Nicosia, there are five additional dioceses on Cyprus. In 2005, the church reported 654,000 members. The church is a member of the World Council of Churches.

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See also: Roman Catholic Church; World Council of Churches.

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Orthodox Church of Greece

The Orthodox Church of Greece is the 11th-ranking autocephalous church in the Eastern Orthodox communion. It includes the great majority of Orthodox Christians in Greece, where it is officially recognized as the predominant religion in the country. The entrance of Christianity to Greece is recorded in the Bible (Acts 16:9ff.), which tells us that the Apostle Paul responded to a dream calling him to Macedonia. The developing church eventually fell under the direct supervision of the Patriarchate at Constantinople, under whose authority it remained until the 19th century. In the meantime, Greece was conquered (1460) and incorporated into the Turkish Ottoman Empire.

The 1821 Greek revolution against Turkish rule culminated in the sultan's acceptance of Greek independence in the Treaty of Adrianople in 1829. The Orthodox Church had played a prominent role in the revolution and paid a heavy price for it: when the uprising began in 1821, the Ottoman government hanged Ecumenical Patriarch Gregorios V and a number of metropolitans at the gate of the patriarchal compound in Constantinople.

In 1833 the fledgling government of the new Greek kingdom declared the country's Orthodox Church autocephalous and established at its head a five-member permanent synod of bishops presided over by the king. This unilateral break with Constantinople and the establishment of a state-controlled church disrupted relations with the other Orthodox churches. After lengthy negotiations, the situation was regularized on June 29,

Interior of Saint Dimitrios of Thessaloniki, a Greek Orthodox church. (Panagiotis Karapanagiotis/Dreamstime.com)

1850, when Constantinople granted a Tomos, or official declaration, of autocephaly to the Orthodox Church of Greece. This declaration specified that the archbishop of Athens would preside over the Holy Synod and restored relations with the other Orthodox churches.

As Greece annexed more territory at the expense of the Ottomans, more Orthodox dioceses were received into the Orthodox Church of Greece. The large area of northern Greece acquired in 1912 remained under the Ecumenical Patriarchate until 1928, when those dioceses were provisionally placed under the administration of the Greek church. The dioceses in Crete and the Dodecanese Islands, as well as the monastic republic of Mount Athos, have remained under the Ecumenical Patriarchate to this day. Official statistics indicate that 96 percent of the Greek population today self-identifies as Orthodox, 2 percent as Muslim, and 1 percent as Catholic.

Over time, secular influence in church affairs has gradually decreased. However, the present Greek Constitution (1975) continues to recognize Orthodoxy as the "prevailing" religion in Greece and forbids proselytism. It also specifies that the Orthodox Church of Greece is "governed by the Holy Synod of all functioning bishops," and by the permanent Holy Synod made up of members of the "first," a structure that respects the provisions of the 1850 Tomos. The Greek Parliament enacted the current Charter of the Church of Greece in 1977. The Holy Synod is currently made up of 12 bishops and the archbishop of Athens, who presides over it.

The once-flourishing monastic tradition in Greece suffered greatly at the time of independence, when the new government closed most of the monasteries and convents. Subsequent wars and the Communist insurgency in the 1940s weakened it still further, and by the 1960s its future appeared bleak. But a modest revival has taken place since that time, with a significant influx of young men and women into the monasteries, especially on Mount Athos, where the number of monks has doubled since 1980.

There are theology faculties at the universities of Athens and Thessalonica, along with several seminaries for the training of parish priests. Most of the distinguished theologians of the Greek church are laymen. The church has been heavily involved in philanthropic activity, maintaining many orphanages, homes for the aged, and similar institutions. Total church membership is estimated at about 9 million. The Orthodox Church of Greece is a member of the World Council of Churches.

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See also: Ecumenical Patriarchate/Patriarchate of Constantinople; World Council of Churches.

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Orthodox Church of Poland

The Orthodox Church in Poland (Polski Autokefaliczny Kosciol Prawoslawny) started with the conquests in the East by King Kazimierz the Great (1310–1370) in the 14th century. His efforts for an independent Orthodox Church in Poland resulted in the appointment of a separate Polish metropolitan soon after his death. Some tension arose between the Orthodox Church and the Roman Catholic Church with the introduction of the Gregorian calendar by royal decree in 1582, though the major conflict emerged following the Union of Brzesc in 1596. A newly formed Uniate Church, combining its relationship with the pope with the Orthodox liturgy,

started to attract Orthodox bishops. However, an independent Orthodox hierarchy was restored in 1620. In 1667 the metropolitan of Kiev accepted the authority of the patriarch of Moscow, which would later undergird interventions into Polish internal affairs by the Russian czar. The Orthodox Church was strongly supported by the czarist authorities during the partition of Poland. The Union of Brzesc was formally dissolved in the 19th century. Autocephalic status was given to the Polish Orthodox Church by the ecumenical patriarch in 1924, though the Synod of the Russian Church, the mother-church for Poland, accepted the fact only in 1948.

The head of the Polish Orthodox Church, for almost a quarter of a century, was His Eminence, Highly Blessed Bazyli (Wlodzimierz Dorosz Kiewicz, 1914–1998), the late metropolitan of Warsaw and the Whole of Poland. He was succeeded by the present Metropolitan Sawa (Michal Hrycuniak, b. 1938). There are dioceses at Białystok, Gdansk, Lodz, Poznan, Wrocław, Szczecin, Przemyśl, and Nowy Sącz, as well as at Lublin and Chelm. The church's main administrative organization, the General Synod, consists of bishops and representatives of both clergy and laity. The Council of Bishops deals with matters exceeding the competence of particular bishops. The Council is the executive body of the Synod of Bishops chaired by the metropolitan of Warsaw.

The Orthodox Church of Poland took under its jurisdiction the Diocese of Aquilei (Italy) in 1988, the Metropolia of Lisbon along with four Portuguese dioceses in 1991 and a missionary diocese in Brazil. The church counts around 555,000 members residing in 250 parishes. They use 325 churches and chapels supervised by 273 priests (1997). The main press organ is the monthly *Przeglad Prawoslawny/Orthodoxia* (5,000 copies). Additional periodicals include *Biuletyn Informacyjny Kola Teologow Prawoslawnych* (1,000 copies) and *Wiadomosci Bractwa* (1,500 copies).

In 1957, the Section of Orthodox Theology was formed in the Christian Academy of Theology (ChAT) in Warsaw, and there is also an Orthodox seminary in Warsaw. The biggest Polish Orthodox sanctuary and the best-known pilgrimage center is the Holy Mountain Grabarka (south of Białystok), with its monastery of Saints Martha and Mary. Up to 60,000 pilgrims gather here annually on August 19, the Day of the Lord's Transfiguration. Additional important pilgrimage centers include the Monastery of Saint Onufry in Jableczna, and Zabludow, the birthplace of the martyr Gabriel Zabludowski, the only Orthodox saint born within the boundaries of contemporary Poland. Other Orthodox sanctuaries are found at Rogacze, Suprasl, Odrynki, Krynoczka, Puchly, Nowa Wola, Stary, Kornin, Piatienka, Swieta Woda, Saki, and Tokary. The biggest center of Orthodox Christians in Poland is the Cathedral of Saint Nicolas at Białystok (ca. 100,000 people).

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Leslaw Borowski

See also: Calendars, Religious; Eastern Orthodoxy; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate).

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Orthodox Judaism

Through the 19th century, the European and American Jewish communities experienced the challenges of post-emancipation modern life and an emerging, majority, secular culture that persistently sought to integrate and absorb the Jewish community into itself. In partial response to this new situation, a new form of Judaism that consciously tried to adapt to modern culture developed. Reform Judaism made a number of changes to traditional Jewish life, replacing traditional practices that were deemed nonessential to Jewish identity and inappropriate for the contemporary context. Included in the reforms were the cessation of kosher food standards, the introduction of the vernacular to

An Orthodox Jew prays at the Wailing Wall in Jerusalem. The Wailing Wall is the only wall that remained after the Roman destruction of the Second Temple and it is viewed as one of the holiest places on Earth by many Jews. (Corel)

and abbreviation of the worship services, and the ending of separate seating between men and women at synagogue services.

As Reform Judaism emerged, especially in Germany and also among German Jewish immigrants and their children in the United States, traditional rabbis sought to reinvigorate commitment to traditional standards, even as some allowed for accommodations to the wider culture. Orthodox Judaism is the name now given to all elements of the religious Jewish community that demand strict observance of Jewish law and praxis.

Orthodox Judaism is distinguished by its attachment to the written Torah (the Jewish Bible or Tanakh) and the Oral Torah, a tradition explaining what the written Scriptures mean. Orthodox Jews believe that God gave the scriptures to Moses and then taught him the oral tradition, which has been passed down from generation to generation. Around the second century CE, the oral tradition was committed for the first time to writing in the Mishnah. In the centuries after the Mishnah was produced, additional commentaries elaborating on it, called the Gemara, were written down. The Mishnah and the Gemara together constitute the Talmud. Through succeeding centuries, rabbis continued to apply the Halakic process (a system of legal reasoning and interpretation) to the Torah and to these later sacred texts to determine how best to answer new questions as they arose. The Halakic process has given to the Orthodox community the means of dealing with changing situations, and serves as the basis for Orthodox observance.

Among the earliest champions of Orthodoxy in the face of reform were Samson Raphael Hirsch (1808–1888) in Germany and Isaac Leeser (1806–1868) in the United States. For a quarter of a century, Leeser published *The Occident and American Jewish Advocate*. In the pages of this periodical, he opposed American Reform leader Isaac Mayer Wise (1819–1900) and the spread of Reform Judaism and advocated the unity of the American Jewish community around traditional Jewish practice. Hirsch is known for championing a fully Orthodox belief and practice while living in the modern world; the religious movement he spearheaded in Germany was called neo-Orthodoxy.

The Orthodox in German-speaking communities were the first to feel the full impact of modernity, and they developed an approach that has allowed Orthodox Jewry not only to survive, but, apart from the devastation of the Holocaust, to thrive. Through the 20th century, many flocked to an engaged Orthodoxy as they began to encounter the modern West. As modern Orthodoxy developed, it was distinguished on the one hand from the Reform and Conservative movements, and on the other hand from ultra-Orthodox organizations such as Neturei Karta and Gush Emunim.

Jewish Orthodoxy is split into a number of distinguishable communities. Some of the major divisions are ethnic. The Jews of Central Europe, Eastern Europe, and the Iberian peninsula (Sephardic Judaism) form the major divisions, all of which now appear in strength in North America. Over the centuries, these

and other Jewish communities developed a variety of differences that do not affect their status as Orthodox but nevertheless are perpetuated.

Approximately half of the world's 13 million Jews reside in the United States. In the United States the majority of Orthodox Jews are represented by a congregational association and two rabbinical associations. The Union of Orthodox Jewish Congregations of the United States and Canada emerged in the 1880s, soon after the Reform congregations had organized. Rabbis are served by the Union of Orthodox Rabbis in the United States and Canada, uniting originally rabbis of primarily eastern European origin, whose influence has waned in recent decades, and the Rabbinical Council of America, which includes the rabbis who graduate from New York's Yeshiva University. Other Orthodox congregations are associated with the Young Israel movement. Jews of Iberian heritage are associated with the American Sephardi Federation (15 W. 16th St., New York, NY 10010). Hasidism represents a mystical form of Orthodox Jewry.

In most countries of the world, the Orthodox community is organized nationally. The Conference of European Rabbis represents Orthodox Jews in Europe. Some Jewish communities, though by no means all, have selected a chief rabbi. Such an organization is reflected in modern Israel, where there are two chief rabbis for the state, one for Ashkenazic Jews and one for Sephardic Jews. Agudath Israel is an Orthodox Jewish organization that operates a variety of social service programs in the Jewish community worldwide and represents the interests of Orthodox Jewry to local, regional, and federal governments. Founded in 1912, it seeks to place the Torah in a lead position in the Jewish community as it faces the modern world. The organization has spread globally through the Agudath Israel World Organization.

Union of Orthodox Jewish Congregations of America
11 Broadway
New York, NY 10004
http://www.ou.org/

Rabbinical Council of America
305 7th Ave., 12th floor
New York, NY 10001
http://www.rabbis.org/

Conference of European Rabbis
87 Hodford Rd.
London NW11 8NH
United Kingdom
http://www.cer-online.org/

Israel Chief Rabbinate
Heikhal Shelomo
58 King George St.
Jerusalem
Israel

Agudath Israel World Organization
84 William St.
New York, NY 10038

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See also: Conservative Judaism; Gush Emunim; Hasidism; Neturei Karta; Reform Judaism; World Sephardic Federation; Young Israel.

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Orthodox Presbyterian Church

The Orthodox Presbyterian Church is the major organizational product of the Fundamentalist-Modernist controversy in the Presbyterian Church in the United States of America (now a constituent part of the Presbyterian Church [U.S.A.]) and currently a leading

American representative of the evangelical movement. As the Fundamentalist controversy continued in the Presbyterian Church into the 1930s, it became evident that the Modernists, who had aligned themselves with the contemporary trends in science, theology, and the critical study of the Bible, had largely taken control of the church. In 1932 a new phase in the battle focused on the 1932 book *Re-thinking Missions* by William E. Hocking (1873–1966). Drawing on his experience of the changing needs of the world missionary enterprise, Hocking suggested that Protestant missionaries should not just work for the conversion of non-Christians but should develop Christian social services, especially medical missions. Challenging Hocking's conclusions was J. Gresham Machen (1881–1937), an eminent conservative professor at Princeton Theological Seminary. Machen had inherited the tradition of conservative theology that had been identified with the school, though more liberal theological spokespersons now dominated its faculty.

Machen charged that the church was sending missionaries to foreign fields who did not believe that Jesus Christ was the only way of salvation. He also began to support the Independent Board of Foreign Missions, an agency that attempted to garner support for the sending of conservative Fundamentalist missionaries apart from the official missionary board of the Presbyterian Church. Machen also expanded his critique to the other agencies of the church. As his criticisms grew, church officials charged him with disturbing the peace of the church. He resigned from Princeton in 1929, and from the Presbyterian Church in 1936, and with his supporters he left to found the Orthodox Presbyterian Church. The new church adopted the Westminster Confession of Faith and the two Westminster catechisms (the Longer and Shorter) as its standards of faith.

Shortly after organizing the church, Machen entered into a second controversy with one of his prominent colleagues, Carl McIntire (1906–2002), pastor of a large congregation in Collingswood, New Jersey. Like many of his Fundamentalist colleagues, McIntire had accepted the method of biblical interpretation that had been developed among the Plymouth Brethren, called dispensationalism. He also had become a premillennialist. Machen rejected both views. McIntire also wanted to continue the work of the Independent Board of Foreign Missions. Machen felt that the work of the Board had been superseded by the new Missionary Board of the Orthodox Presbyterian Church.

Before their differences were resolved, Machen died in 1937. The following year, McIntire left the Orthodox Presbyterian Church and with his followers founded the Bible Presbyterian Church. McIntire would be the leading spokesperson of the continuing Fundamentalist wing of American Presbyterian through the next generation. In the 1940s, he would lead the relatively small community of fundamentalists in the formation of two interdenominational organizations, the American Council of Christian Churches and the International Council of Christian Churches. The Orthodox Presbyterians would, in the meantime, participate in the development of a new neo-evangelical perspective that would retain its emphasis upon biblical authority and traditional Christian affirmation while attempting to engage in dialogue with contemporary intellectual currents and modern culture. That perspective became embedded in the National Association of Evangelicals.

A relatively small body, in 2006 the Orthodox Presbyterian Church reported 28,486 members in 255 congregations; however, it supports missions in Korea, Japan, China, Eritrea, Ethiopia, Kenya, and Surinam. It is a member of the International Conference of Reformed Churches.

Orthodox Presbyterian Church
AT 607 N. Eastern Rd.
Bldg E, Box P
Willow Grove, PA 19090-0920
http://www.opc.org/

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See also: International Conference of Reformed Churches; International Council of Christian Churches; Presbyterian Church (U.S.A.)

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Osho and the International Osho Movement

Osho, formerly known as Bhagwan Shree Rajneesh (1931–1990), was a controversial spiritual teacher from India whose contemporary devotees include thousands of Americans, Europeans, and Asians.

Since 2000, the Osho spiritual movement has grown increasingly decentralized, and there are local centers in more than 60 countries. With few exceptions, these centers house no more than a few dozen residents, but they attract many more clients and visitors interested in Osho's teachings and meditations. Visiting group leaders, some of whom had direct contact with Osho when he was alive, swell attendance at center classes and events.

The diffuse spiritual movement's official headquarters, Osho Meditation Resort in Pune, Maharashtra, India, has belonged to the Osho (Rajneesh) movement since 1974. It houses a multiversity that offers workshops on personal and spiritual growth and on healing and creative arts. The movement's emphasis, however, is on meditation. There are individual and collective meditations throughout the day and evening.

The Pune meditation resort attracts spiritual tourists, seekers, and longtime Osho devotees alike. Swami Amrito, who was part of an inner circle that Osho appointed to continue his work in the late 1980s, oversees the movement's practical organization.

Around 2000, there was a schism within the Pune inner circle. Amrito successfully supported greater emphasis on Osho's visionary ideas and their diffusion, with less attention to his personal role as an enlightened master. A group led by another member of Osho's last inner circle, Ma Neelam, asserted that Osho's enduring personal legacy could not be separated from his doctrine. She established a competing center in Delhi and later moved to a large headquarters complex open to both devotees and visitors, Nisarga, near the Himalayas in Dharmsala, Himachal Pradesh, India. Despite the tension, many devotees and seekers visit both centers and sustain cordial relations with both, because each group defers to Osho's vision.

Indian spiritual leader and teacher Osho (Bhagwan Shree Rajneesh) at a news conference at the Rajneeshpuram, Oregon on July 20, 1985. (AP Photo/Bill Miller)

From 1958 to 1966, Osho, then known as Rajneesh, taught philosophy, primarily at the University of Jabalpur. He resigned his post in 1966 to travel throughout India as an independent religious teacher. In the early 1970s, he shifted headquarters from his Bombay apartment to the Shree Rajneesh Ashram in Pune.

His synthesis of spirituality with personal growth psychology attracted significant numbers of Westerners. Devotees known as *sannyasins* often received new names signifying their spiritual rebirth. Rajneesh developed unique meditations, a number involving intense, emotionally cleansing activity preceding stillness. Before his death, Osho shifted his emphasis to meditative therapies encouraging individuals' responsibility for their own personal and spiritual growth.

Osho's philosophical approach blends Western and Eastern traditions, with special emphasis on Zen Buddhism. Important themes include dropping the ego and its conditioned beliefs and integrating the material and the spiritual. The ideal human is "Zorba the Buddha," a consummate being, combining Buddha's spiritual focus with the life-embracing traits of novelist Nikos Kazantzakis's character Zorba. Recent interpretations from leadership at Pune underscore the importance of Zorba, on the grounds that it is easier for a life-embracing individual to develop a spiritual focus, than it is for an inner-directed meditator to embrace earthly pleasures.

At the height of his popularity, Osho was controversial throughout India because of his views on sexual freedom and the encounter groups that attracted so many foreigners to the country. The greatest controversy, however, developed in the United States when Osho settled at the Big Muddy Ranch in central Oregon. From the summer of 1981 until the winter of 1986, several thousand sannyasins labored to create the communal city of Rajneeshpuram and a model agricultural collective. Their dream disintegrated because of financial, legal, and political conflicts, and Rajneesh embarked on a world tour before returning to Pune in 1987. Two years later he took the name Osho, which means "dissolving into the totality of existence." He died on January 19, 1990.

In the wake of the exodus from Rajneeshpuram, a number of people left the movement. Several movement leaders were convicted of crimes against outsiders and also other devotees. A few former sannyasins, such as Anand Somendra, Paul Lowe, Margo Anand, and Swami Virato, have become independent spiritual teachers, drawing heavily upon what they learned while associated with the movement.

At Osho International Meditation Resort a core staff hosts thousands of visitors annually. Osho Nisarga, the competing group's much smaller enclave, also offers guest accommodations, workshops, and meditations at the foot of the Himalayas. In the United States, active centers are Osho Academy in Sedona, Arizona; Viha Meditation Center in Northern California; and Osho Padma Meditation Center in New York City.

Osho International
17 Koregaon Park
Pune MS 411001
India
http://www.osho.org

Osho Nisarga
Shilla: Post Office Pantehar
Dharmsala, HP 176057
India
http://www.oshonisarga.com

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See also: Meditation; Zen Buddhism.

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Osore, Mount

Mount Osore (aka Osoresan), one of Japan's most sacred sites, is a 2,884-foot-high volcanic mountain in the center of the Shimokita Peninsula on the northernmost reaches of the main island of Honshu. A volcanically active area, the terrain is somewhat desolate and barren, devoid of plant life. Sulfurous gases escaping from the underground color the water and permeate the air. Translated into English, Osoresan means Fear Mountain, and the entire site is often likened to Western (especially ancient Greek) ideas of the hell realm.

Buddhists have been present in the region for more than a millennium, and the Bodaji Temple gives focus to the veneration of Jizo (or Ksitigarbha), the primary bodhisattva worship at Osoresan. Bodaji is located next to Lake Usori. Near the main entrance is a red bridge over a river Sanzu no Kawa, likened

to the River Styx in Greek mythology. Surrounding the lake are eight peaks, familiar from Buddhist descriptions of the afterlife. Just outside the temple are six statues of Jizo, one for each of the six realms of the Buddhist underworld through which Jizo can travel.

Osoresan is seen particularly as an abiding place of the souls of children and unborn babies who are pictured as trying to make their way across the river. To do so, they build piles of pebbles along the river. Jizo's task is to protect them from evil demons who are constantly trying to disperse the piles. The area is now dotted with many piles of small rocks created by parents of deceased children who have visited, and their many offerings in the form of items (often very colorful) associated with children, similar to ex voto offerings often left at Roman Catholic sites. The offerings are seen as items that will assist the children in attaining paradise.

Bodaji is home to a group of trance mediums, the *itako*, who specialize in communication with the souls of deceased children. The itako are especially trained for their work, and in the months prior to the annual Osoresan Festival each year (July 22–24), they perform a variety of austerities as part of a set of purification rituals.

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See also: Bodhisattva; Ksitigarbha's/Jizo's Birthday; Mountains.

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OTO (Ordo Templi Orientis)

See Ordo Templi Orientis.

Our Lady of All Nations

The devotional life that surrounds Our Lady of All Nations in Amsterdam arose from the apparitions and messages that a Dutch woman, Ida Peerdeman (1905–1996), received between 1945 and 1984. In these visions, Mary revealed herself as Our Lady of All Nations and introduced a peculiar prayer that, coupled with the expected spread of the rosary, was intended to realize the swift promulgation of a new, fifth dogma of Mary as "Coredemptrix, Mediatrix, and Advocate." With this dogma, Mary would achieve a place of her own in God's acts of salvation, an accomplishment that many felt the apparitions at Fatima, Portugal, had pointed toward in 1917. A painting of the apparition, showing The Lady standing on a globe, with her back against the Cross of Christ, functions as an icon for the devotion. The feast days are celebrated on March 25 and May 31.

In view of the parallel themes between Our Lady of All Nations and Our Lady of Fatima, devotees consider the Amsterdam apparitions to be a continuation of Fatima, for the messages of both are concerned with a spectrum of evils in the world: natural disasters, wars, hunger, chaos, apostasy, and Communism endanger the church and the world, and, above all, Satan threatens the world. However, after investigations in 1955 and 1973, the Diocese of Haarlem concluded that there was no ground for accepting a divine origin for the apparitions. Because of active support and promotion in several dioceses and noticeable activity in Third World mission fields, the veneration directed to Our Lady of All Nations became a concern for the Vatican as well, and in 1974 and 1987 it reiterated the conclusions of the Diocese of Haarlem. Nevertheless The Lady continued to enjoy the support and devotion of tens of thousands of Catholics, primarily conservatives. Millions of copies of the devotional card with the contested prayer on the renaming of Mary and the painting of The Lady in dozens of languages have been distributed around the world.

A turning point for the organization promoting Our Lady of All Nations came in 1996, with the death

of the visionary, the arrival on the scene of a new administration for the group and of a group of missionary nuns (of the Austrian Family of Mary) who manage its daily activities. A breakthrough for the devotion came from the new bishop Jozef Maria Punt of the diocese. On May 31, 2002, he made public that notwithstanding the earlier investigations he received—"in a moment of mysticism"—the message or insight revealing that the Amsterdam apparitions were indeed of a supernatural character. This acknowledgment of the apparitions and messages led to skeptics within the Dutch church province but gave way to great enthusiasm among the devotees and an international stimulus of the cultus. Pope Benedict XVI, former apparition-skeptic Cardinal Joseph Ratzinger, demanded that the contested words in the prayer—"The Lady who once was Mary"—would no longer be practiced.

The center of worship for Our Lady of all Nations, located in a mansion in Amsterdam, receives about 9,000 Dutch and foreign visitors each year. Beginning in 1997, international prayer days were organized in Amsterdam, with up to 10,000 visitors. In 2001 these days were split into national prayer days for The Netherlands, Germany, England, Austria, Ireland, the Cote d'Ivoire, Japan, the Philippines, Slovakia, and Switzerland, with about 20,000 participants in total. The largest number of adherents are to be found in these countries, but there are increasing numbers in Africa, Asia, and the United States. Following the "apocalyptic" events of September 11, 2001, more than a half million prayer cards of Our Lady of All Nations were distributed in the United States. A missionary "world action" has also been undertaken, in which dozens of copies of the painting of The Lady are traveling the world to expand the devotion.

Within the World Network of Marian Devotion, one encounters devotion to The Lady also among a spectrum of movements, among them the Medjugorje devotees. Devotees of Medjugorje visit the Amsterdam shrine regularly, as they see a link among the three "most important" apparitions of the new Marian era: from its beginning in Fatima (in revelatory messages), through Medjugorje (recruiting "work apostles"), to the consummation in Amsterdam (the realization of the fifth dogma).

Sanctuary of the Lady of All Nations
Diepenbrockstraat 3
1077 VX Amsterdam
The Netherlands
http://www.laudate.org/en/home
http://www.de-vrouwe.nl
http://www.ladyofallnations.org
http://www.fifthmariandogma.com/

Lady of All Nations Action Center
PO Box 31481
St. Louis, MO 63131

Peter Jan Margry

See also: Charismatic Movement; Devotion/Devotional Traditions; Fatima; Marian Devotion, World Network of; Mary, Blessed Virgin; Medjugorje; Roman Catholic Church.

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P

Pacific Council of Churches

The Pacific Council of Churches attempts to provide an avenue for fellowship, united ministry, and speaking with a common voice to the many Christian churches scattered throughout the islands of the South Pacific. The South Pacific was among the first targets of the developing world Christian missionary movement in the first half of the 19th century. These churches grew through the 20th century and in the decades since World War II passed through the process of decolonization and the transformation from missions into autonomous denominations.

Talks leading to the formation of the Council began at a church consultation in 1961 and the Council itself was organized in 1966. The Council works through five program areas, but has become known for its work on female equality, economic development at the village level, and opposition to further nuclear testing. Its work has been a challenge given the isolation of many of its members and the vast stretches of ocean between the centers of activity. At the same time, it has found itself dependent on outside sources of income to maintain its existence.

In 2006, it reported 26 member churches, including the Roman Catholic Church, representing 17 nations. It is the regional ecumenical body cooperating with the World Council of Churches.

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See also: Roman Catholic Church; World Council of Churches.

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Padmasambhava

Eighth century CE

Padmasambhava, popularly known as Guru Rinpoche (Precious Teacher), is credited with introducing Buddhism into Tibet from India in the eighth century CE during the reign of the Tibetan king, Trisong Detsen. Many elements of the story of his life have been questioned and the boundary between fact and legend is often vague. Even his name, which means "Lotus-born," refers to a legend of the miraculous nature of his birth, which occurred at Oddiyana, an area around the border of Afghanistan and Pakistan. According to the story, Padmasambhava initially appeared in the form of an eight-year-old boy sitting in the center of a lotus flower in the middle of a sacred lake. He was then adopted by the local king and raised as a prince in his court. As he matured, he wanted to follow a spiritual life to which the king objected. To free himself from the king's oversight, Padmasambhava arranged the death of a minister's son. For this crime, the king banished him. Padmasambhava would reside for the next years of his life in cremation grounds, understood to be terrifying places of death where those pursuing a spiritual path would go to practice meditation while at the same time overcoming their fears. Reputedly, during this time, he developed the extraordinary spiritual powers for which he would later become renowned. Some derived from his visitation by wisdom *dakinis* (female guides to enlightenment), who initiated him into various esoteric Tantric practices.

Padmasambhava's fame increased year by year, and eventually reached King Trisong Detsen (ca. 740–798 CE) who invited the powerful yogi to Tibet where he hoped that the local demons and other obstructing forces could be defeated and that Buddhism could be established. Padmasambhava is usually associated with the founding of Samyé (775 CE), the first Buddhist monastery in Tibet; and the Nyingma, the oldest School of Buddhism in Tibet, revere him as a "second Buddha." The Nyingma speak of the eight major forms of Padmasambhava, his eight manifestations that range in appearance from a peaceful gentle monk to the wrathful and terrifying Dorje Drolod. The Nyingma dedicate the 10th day of each lunar month in their religious calendar to commemorate a major event in Padmasambhava's life.

Padmasambhava had two primary consorts during his life—the Indian princess Mandarava and the Tibetan noblewoman Yeshe Tsogyal. Pictures of Padmasambhava often include the pair, who will be seen standing to either side of him. Yeshe Tsogyal, who became a Tibetan Tantra teacher in her own right, would pen Padmasambhava's biography and is credited with the process of concealing his more advanced secret teachings as *terma* (treasure). In Tibetan Buddhism, it is believed that many renowned gurus hid their important teachings, which they felt were somewhat ahead of their time. These teachings would then be discovered and released in the future by spiritually advanced ones (*tertons,* or treasure revealers). Padmasambhava is also remembered through the many places around Tibet that he is said to have visited. Across the country there are mountains, lakes, and caves considered to have been blessed as places of spiritual power by his presence.

Toward the end of his life, Padmasambhava left Tibet to continue his work of subduing demons and spreading the Buddha's teaching in wild and untamed lands. Since his passing from this life, he is considered to be a fully enlightened Buddha and as such remains an active presence in this world working from spiritual realms to benefit all sentient beings.

Edward A. Irons

See also: Meditation; Monasticism; Nyingma Tibetan Buddhism; Tibetan Buddhism.

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Pagan Federation

The Pagan Federation was founded in 1971 as the Pagan Front by John and Jean Score, Doreen Valiente, and others to provide information and to counter misconceptions about Wicca. In 1981, the name was changed to the Pagan Federation and around half the membership now practice some form of Wicca or Pagan religious Witchcraft, while the remainder practice various contemporary Pagan spiritualities including Druidry, Heathenry (Odinism, Asatru, Vanatru, and Northern Tradition), Shamanism, and Goddess spirituality.

The aims of the Pagan Federation are to provide contact between Pagan groups and genuine seekers of the Old Ways; to promote contact and dialogue between the various branches of European Paganism and other Pagan organizations worldwide; and to provide practical and effective information on Paganism to members of the public, the media, public bodies, and the administration.

At its core, the Pagan Federation upholds the following three principles:

1. Love and Kinship with Nature, which involves reverence for the life force and its ever-renewing cycles of life and death.
2. The Pagan Ethic: "If it harm none, do what thou wilt." This is a positive morality, expressing the belief in individual responsibility for discovering one's own true nature and developing it fully, in harmony with the outer world and community.
3. Honoring the Totality of Divine Reality, which transcends gender, without suppressing either the female or male aspect of Deity.

Membership is open to people over 16 years of age who consider themselves Pagan.

The Pagan Federation publishes a quarterly journal, *Pagan Dawn* (formerly *The Wiccan*, founded in 1968), and other publications. Conferences and other member events take place frequently throughout the year. In many parts of Europe, the Pagan Federation provides public celebrations of the eight major religious festivals of contemporary Paganism.

From the late 1980s, the activities of the Pagan Federation have been expanding. In 1989, the Pagan Federation took part in a major interfaith festival at Canterbury Cathedral, the seat of the archbishop of Canterbury who is the senior archbishop of the Church of England, and performed the first public Pagan religious ritual in Canterbury for many centuries. Since then, the Pagan Federation has been active in interfaith dialogue and has members in many interfaith organizations in the United Kingdom. It provides prison ministry for the Prison Service. In 2004 the Scottish Pagan Federation secured legal recognition for Pagan religious marriage services in Scotland.

The Pagan Federation is run by an elected committee that reports to a policy-making Council comprised of regional coordinators, honorary members, and other activists. The Pagan Federation has a membership of around 4,500, more than half of whom are women. Most members are United Kingdom–based, but Pagan Federation International has members in most Western European countries and a growing presence in Eastern Europe. There are also members in the United States and Canada.

Current campaigning issues for the Pagan Federation include prevention of discrimination against Pagans, the right to perform legally recognized marriages, recognition as a religious charity (not-for-profit organization), and ensuring that Pagans are accurately included in official statistics.

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See also: Church of England; Druidism; Goddess Spirituality; Wiccan Religion; Witchcraft.

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■ Pakistan

The modern state of Pakistan, a long, narrow country following the Indus River Valley, is sandwiched between Iran and Afghanistan on the west and India on the east. It emerged in the 1930s with the suggestion that a Muslim state be set apart from India, then a British colony. That state was created in 1947, but its eastern half separated in 1971 and is now known as Bangladesh. Present-day Pakistan exists with unstable borders, its northwest border with Afghanistan following the Duran line representing the limit of British hegemony in the area in the 19th century and dividing the Pashtun ethnic community in half. Neither Pakistan nor Afghanistan has ratified the border. At the same time, there are continuing disputes over Pakistan's border with India relative to the Indian state of Kashmir. The remaining state of Pakistan includes 310,000 square miles of territory. Though relatively small geographically, its 172,800,000 citizens (2008) make it the 6th most populous country in the world.

The Indus Valley had been inhabited as early as the third millennia BCE, but its modern history begins with the conquest of the area by Alexander the Great

Badshahi Mosque, Lahore, Pakistan. Built in the sixteenth century, it is one of the most famous landmarks and tourist destinations of Pakistan in addition to being one of the largest mosques in the world. (Naiyyer/Dreamstime.com)

(356–323 BCE). In the middle of the next century, it would be incorporated into the empire of Indian Buddhist ruler Asoka (d. 238 or 232). The history of the rise and fall of the Indian kingdoms was somewhat interrupted at the beginning of the eighth century with the entrance of the Arab Muslims under al-Hajjaj (661–714 CE), whose successors in the next generation came to dominate the whole of the Indus River Valley. From their foothold in Pakistan, Muslim rulers conquered most of India, residents of which were predominantly Hindu.

From the eighth century to the present, the struggle between Hindus and Muslims would be a major theme in the history of the Indian subcontinent. Through most of that history, the Muslim minority would form the ruling elite. Islam did not merge into Hinduism, as the religions of many earlier groups had, although it would give rise to Sikhism out of the effort of Guru Nanak (1469–ca. 1539) to find a synthesis between the two faiths. The decline of Muslim hegemony in India was evident in the 18th century, but its fate was sealed by the advent of the British and the conquest of India in the 19th century. Hindus were much quicker to identify with the British and to accept positions in the colonial administration.

In 1949 the modern state of Pakistan came into existence as an autonomous dominion within the British Commonwealth. The setting apart of Pakistan led to the deaths of hundreds of thousands in riots and the migrations of millions, as Hindus left the region and Muslims moved in. The future of the country was further hindered by the death in 1948 of Muhammad Ali

Jinnah (1876–1948), who had led the fight for an independent Muslim nation. The new country was afflicted with internal disagreement, leading to the October 1958 assumption of power by General Muhammad Ayub Khan (1907–1974) and the imposition of martial law. Ayub Khan ruled the country for a decade but was pushed out of office in 1969. The new government was immediately faced with grievances in eastern Pakistan that would lead in 1971 to its separation and the formation of independent Bangladesh.

The separation of Bangladesh set the stage for the rise of Zufikar Ali Bhutto (1928–1979), head of the Pakistan People's Party. His rule was interrupted by a 1977 coup led by General Zia-ul Haq (1924–1988). When the general was killed in an airplane accident in 1988, former president Bhutto's daughter, Benazir Bhutto (1953–2007), became the first female head of state in a predominantly Muslim country. Though her rule lasted only two years, she re-established constitutional order in the country. Her successors in office attempted to try her for political corruption, but she survived and would briefly return to power in the mid-1990s. In 1999, after a decade of failure by the democratically elected government to deal with the country's economic problems, there was another military coup.

The American invasion of Afghanistan has led to instability in Pakistan, whose leadership has attempted to be friendly with the United States while retaining its status in the larger Muslim world. Its disputed border has become a matter of concern as the Pushtan community has shown widespread support for both al-Qaeda, the group responsible for bombings in the United States, and the Taliban, the former rulers of Afghanistan deposed by the Americans.

For more than 1,000 years, the Indus River Valley has been dominated by Islam. With the immigration of most of its Hindu residents to India after partition in 1947 and the settlement of Indian Muslims in Pakistan at the same time, the country became overwhelmingly Muslim. In 1956 the country declared itself an "Islamic republic," a unique designation in the Muslim world. The 1973 Constitution emphasized Islam as the state religion, and periodically an emphasis on Islamization has been proclaimed by government leaders (and seen by many Shia Muslims as a move to impose Sunni values on the country). Only a Muslim can be president, and the state is mandated to provide Islamic education for all citizens. The government supports the Muslim establishment, oversees mosques and funds collected for charitable purposes, and takes responsibility for the schools at which clergy (imams) are trained. At the same time, the Constitution guarantees the rights of religious minorities and of all citizens to profess, practice, and propagate their religion.

The Pakistani Muslim community is predominantly of the Sunni Hanafite School, though it has manifested an extremely diverse nature. Some 18 percent of Pakistani Muslims are Shias and 6 percent are Sufis, with the Naqshbandiya and Qadiriyya being the largest brotherhoods. The primary struggle in Pakistan has been between traditionalists and modernists, the traditional religious authorities being concerned that movement into the modern world will challenge allegiance to the Koran, the Islamic holy book and authority.

Pakistan is well known as the place of origin of the Ahmadiyya Muslim movement, founded in 1889 by Hazrat Mirza Ghulam Ahmad (1835–1908). In his early years, Ahmad had concluded that Islam was in a state of decline, and it certainly had been pushed aside in British India. He took upon himself a mission to demonstrate the truth of Islam and was termed *mujaddid*, the renewer of the faith in the present age. He launched a proselytization movement to bring his fellow citizens back into the Muslim fold and took his crusade to the West.

Ahmad attempted to challenge Christianity directly. He developed a number of arguments for the superiority of Islam and called a variety of Christian beliefs into question. He asserted, among other things, that Jesus had not died on the cross but had merely swooned and recovered after being placed in the tomb. Eventually, he traveled to Kashmir and died a natural death there.

The Ahmadiyyas existed for many years as an organization within the larger Pakistani Muslim community, but following the death of Ahmad in 1908, the group split into two factions over the status of Ahmad. One group, the Ahmadiyya Muslim movement, wished to consider Ahmad as a prophet, a status equal to that of Muhammad. The other smaller group, while holding Ahmad in esteem, refused to consider him of such a lofty estate. The attempt to proclaim Ahmad a prophet

PAKISTAN

met with considerable criticism from the larger Muslim community, and in 1974 the Pakistani government formally declared the idea to be heretical and those who believed it as existing outside of the Muslim community. In the wake of that declaration, the small group, the Ahmadiyya Anjuman Ishaat Islam, Lahore (headquartered in Lahore, Pakistan), has had to fight to avoid being included in the general condemnation heaped on the larger faction.

Pakistan is home to several important international Islamic organizations, including the World Muslim Congress, Tanzeem-e-Islami, the World Federation of

Pakistan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	57,429,000	166,576,000	96.1	1.83	216,065,000	280,542,000
Christians	1,173,000	3,923,000	2.3	1.83	5,083,000	6,604,000
Protestants	592,000	2,150,000	1.2	0.87	2,600,000	3,150,000
Roman Catholics	341,000	1,250,000	0.7	–0.92	1,500,000	1,900,000
Independents	235,000	1,000,000	0.6	1.77	1,500,000	2,250,000
Hindus	890,000	2,260,000	1.3	1.83	2,900,000	3,700,000
Ethnoreligionists	35,000	185,000	0.1	1.83	200,000	200,000
Agnostics	10,000	140,000	0.1	1.83	300,000	500,000
Buddhists	2,000	112,000	0.1	1.83	170,000	240,000
Baha'is	15,100	90,000	0.1	1.83	150,000	300,000
Sikhs	2,000	45,400	0.0	1.83	60,000	80,000
Zoroastrians	5,200	8,000	0.0	1.83	8,000	8,000
Atheists	2,000	8,000	0.0	1.83	14,000	20,000
Chinese folk	1,000	2,600	0.0	1.83	5,000	10,000
Jews	250	900	0.0	1.84	1,000	1,000
Total population	**59,565,000**	**173,351,000**	**100.0**	**1.83**	**224,956,000**	**292,205,000**

Islamic Organizations, and the United Islamic Organization. Nationally, a variety of organizations represent the spectrum of Muslim opinion on political and economic issues, and a number of them are dedicated to establishing Muslim law as the law of the land.

Christianity was introduced into the area now constituting Pakistan at several points, beginning in the eighth century, but no permanent work was begun until the conquest of India by the British in the 19th century was well under way. In 1834 the first permanent work was launched by Presbyterian John C. Lowrie (1808–1900). Over the next few years he was joined by John Newton (1810–1891), Charles Forman (1821–1894), and Andrew Gordon (1828–1887). Their efforts would eventually lead to the formation of the Presbyterian Church of Pakistan (formally established by a merger of two older Presbyterian bodies in 1993). It is now the second largest Protestant church in the country.

The Church Missionary Society brought Anglicanism into Karachi in 1850, and the missionaries, as representatives of the Church of England, enjoyed the approbation of the British colonial authorities. The work spread through the region, and the Diocese of Lahore was formed in 1877. Representatives of the American-based Methodist Episcopal Church (now an integral part of the United Methodist Church) arrived in 1873. They were particularly blessed by rapid growth early in the 20th century. Lutheranism was introduced to Pakistan in 1903 by the Danish Pathan Mission (associated with the Church of Denmark). The work grew slowly but was supplemented by Norwegian and American Lutheran missions, and in 1955 the Pakistani Lutheran Church came into being by a merger of their work. In 1970 the Anglicans, Methodists, Lutherans, and the Presbyterians whose work was initiated in 1856 by the Church of Scotland merged to form the Church of Pakistan, currently the largest Christian body in the country.

The larger Presbyterian body (then the United Presbyterian Church) was heading toward participation in the merger that produced the Church of Pakistan, when in 1968 it was hit with a major controversy over its participation in the ecumenical movement. A group headed by the church's moderator, Kundan Lall Nasir, attacked the liberal views present in the World Council of Churches, and as a result of the disagreements, almost a third of the church members withdrew and established the United Presbyterian Church of Pakistan. The new church then aligned itself with the International Council of Christian Churches, a fundamentalist rival of the WCC.

A variety of different churches began work in Pakistan throughout the 20th century, many before the partition of 1947. Among those receiving the most response were the New Apostolic Church and the Associate Reformed Presbyterian Church. Pentecostalism has had less success in Pakistan in recent decades than in other countries, and there are relatively few new indigenous churches. Among the several uniquely Pakistani churches is the National Virgin Church of Pakistan (1969), formed by former Presbyterians.

The Roman Catholic Church in Pakistan started anew in 1842. Administered under the Vicariate of Hindustan for many years, Lahore became a vicariate in 1886. By the time the new nation was created, the mission work had become centered on Karachi, the capital, and the first archdiocese was established there in 1950. The church rivals that of the slightly larger Church of Pakistan.

Christian ecumenism is manifested in the National Council of Churches in Pakistan, which includes the several larger churches and is affiliated with the World Council of Churches. More conservative groups are members of the Evangelical Fellowship of Pakistan, affiliated with the World Evangelical Alliance. Several of the most conservative churches are members of the International Council of Christian Churches.

Despite the large-scale movement of Hindus out of Pakistan over the years, a large Hindu minority remains in Pakistan. Pakistani Hindus have continued to try to live in peace with their Muslim neighbors. Although only 1 percent of the population, the community numbers more than 1.7 million strong. There are significantly fewer members of the Baha'i Faith and practitioners of Buddhism, Jainism, and Sikhism. At the time of partition, most Sikhs left Pakistan, and most of those who remained were killed in the rioting. The Baha'is, who have been in the area for more than 100 years, are mostly people of Persian (Iranian) heritage.

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See also: Ahmadiyya Anjuman Islaat Islam, Lahore; Ahmadiyya Movement in Islam; Asoka; Baha'i Faith; Church Missionary Society; Church of England; Church of Pakistan; Hanafite School of Islam; International Council of Christian Churches; Naqshbandiya; Presbyterian Church of Pakistan; Qadiriyya Sufi Order; Roman Catholic Church; United Methodist Church; World Council of Churches; World Evangelical Alliance; World Muslim Congress.

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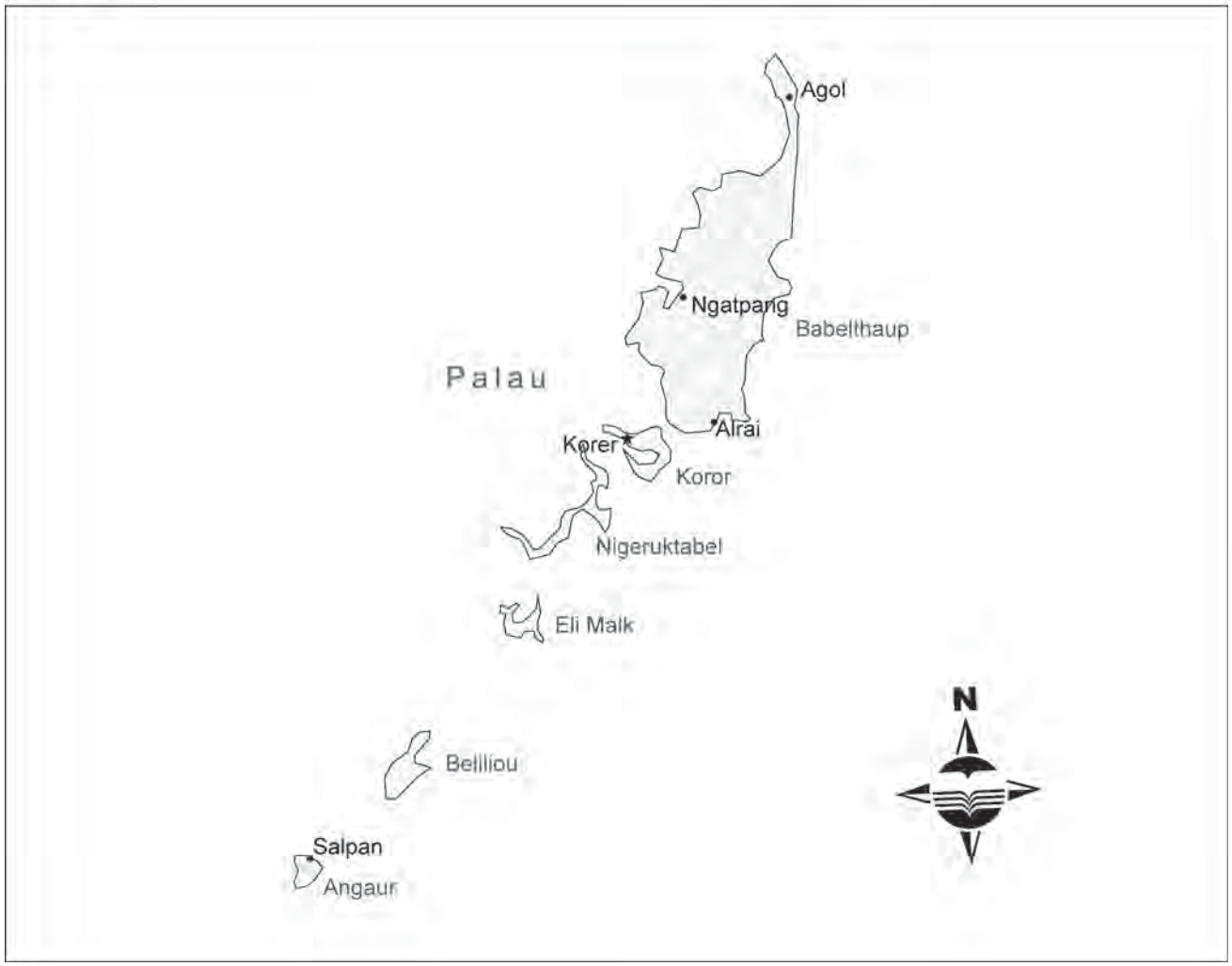
■ Palau

The nation of Palau includes a chain of 200 islands southeast of the Philippines and north of Papua New Guinea. They include 177 square miles of land inhabited by some 21,000 people. The Palauans are a Micronesian group.

Palau was settled as early as 1000 BCE by Polynesians. The residents' first contact with Europeans occurred in 1543, when Ruy Lopez de Villalobos (d. 1546) of Spain landed. Spain claimed the islands but

Palau



did not occupy them. In 1783 an Englishman, Henry Wilson, was shipwrecked off Ulong Island. The island's chief helped repair Wilson's ship and sent his son to be educated in Europe. The British put Palau in their trading network until the Spanish claimed their property in 1885. Spain turned Palau over to Germany in 1899 following its defeat in the Spanish-American War.

The Germans were overwhelmed by the Japanese as World War II began. The Palauans suffered most in the war, with more than 80 percent of their number being killed in the fighting. After the war the islands became part of the U.S. Trust Territory of Micronesia, but in 1978 it opted to become independent, despite U.S. protest. The people have continually fought the proliferation of any nuclear presence in their country.

The Roman Catholic Church in the Caroline Islands (now part of the Federated States of Micronesia) extended its mission to Palau, but not until 1891. The original Spanish priests were replaced by German Capuchins following the transfer of the islands to German control in 1899. The work, which involved a majority of the island's residents, is a part of the Diocese of the Caroline Islands.

Protestants arrived in 1929, also from the Caroline Islands, through a couple representing the Liebenzell Mission. They were accompanied by a convert from Chuuk Island. Later, the Seventh-day Adventist Church

Palau

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	11,100	19,400	94.8	0.74	21,700	23,800
Roman Catholics	4,000	8,500	41.5	–0.23	9,500	10,300
Protestants	2,600	6,300	30.8	2.01	7,200	8,100
Independents	4,400	3,400	16.6	0.03	3,800	4,300
Agnostics	50	560	2.7	6.36	900	1,400
Buddhists	0	180	0.9	0.84	250	300
Baha'is	30	160	0.8	0.84	200	300
Ethnoreligionists	130	120	0.6	0.88	100	100
Chinese folk	20	60	0.3	0.82	70	80
Atheists	0	10	0.0	0.00	10	20
Total population	**11,300**	**20,500**	**100.0**	**0.87**	**23,200**	**26,000**

and the Assemblies of God would begin work in Palau. Missionaries from Baptist Mid-Missions worked there briefly in the 1980s but have subsequently withdrawn.

J. Gordon Melton

See also: Assemblies of God; Roman Catholic Church; Seventh-day Adventist Church.

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Palo Mayombe

Palo Mayombe, now found in Brazil, across the northern shore of South America, in Mexico, and in Cuba, perpetuates religion of the Kongo people of southwest Africa. Its main practitioners are people of West African descent, but it has also found a following among Hispanic people, who call it Palo Monte.

The traditional beliefs of the Kongo people are similar to those of the Yoruban religion in that they recognize a High God, a set of lesser deities (among the Kongo seen as the higher deities personifying the forces of nature), the spirits of nature (that inhabit various natural objects), and the spirits of the dead. It is possible to communicate with these various spirits through particularly gifted people and by possession, when the deity is believed to possess and speak through an individual.

Worship in Palo Mayombe occurs around the *nganga* or *prenda,* a consecrated cauldron that contains various objects including sacred earth, sticks (*palos*), and bones. The cauldron is believed to be inhabited by a spirit, who is thought to be active in any act of worship or magic that the worshippers might perform. Initiates go through a ceremony that links them to this spirit. After initiation, the new member is believed to be protected by the spirit.

Palo Mayombe received some negative publicity following the discovery in 1989 of the bodies of more than a dozen murdered men in Matamoros, Mexico (across the border from Brownsville, Texas). The murders were eventually traced to a gang deeply involved in the border drug trade. In a building on the site where the bodies were found, authorities discovered a nganga, and there was much speculation that the leader, Adolfo Constanzo (1962–1989), had molded the gang into a

Palo Mayombe group and was using human sacrifice to both eliminate rival gang members and build confidence among the gang members that they were magically protected. It was also revealed that members of the group had to watch a movie, *The Believers*, which portrays a group practicing a Hollywood version of Afro-Cuban faith.

As the investigation into the life of Constanzo continued, it was discovered that during the 1980s he had operated in Mexico City as a psychic, and that his services had included foretelling the future and clearing people of what they believed to be curses that had been placed upon them. His work often included animal sacrifices. Eventually his services expanded to include assistance to drug dealers and their staff. For a fee, he offered to make them invisible to police or bulletproof against their enemies. It appears that he made Palo Mayombe part of his practice in 1985, at which time he is believed to have raided a graveyard for human remains to include in his first nganga.

In July 1987, Constanzo became acquainted with the Hernandez brothers, who ran drugs along the Mexico-Texas border. While continuing his activities in Mexico City, he instituted his form of Palo Mayombe at a center near the village of Rancho Santa Elena, 20 miles from Matamoros. Human sacrifices became a regular part of the activities of the group, each sacrifice tied to some benefit the group was to receive. Several months after the police uncovered the activities at Matamoros, Constanzo was killed during a shoot-out with police in Mexico City. Other members of the group received long prison sentences.

Although the events at Matamoros were horrendous, there is no record of parallel violence that would indicate that Palo Mayombe practice is similarly violent and dismissive of human life.

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See also: Possession; Spirit Possession.

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■ Panama

Although the Republic of Panama, which is about the size of South Carolina, is now considered part of the Central American region, until 1903 the territory was a province of Colombia. The Republic of Panama forms the narrowest part of the isthmus and is located between Costa Rica to the west and Colombia to the east. The Caribbean Sea borders the northern coast of Panama, and the Pacific Ocean borders the southern coast. Panama City is the nation's capital, which contains about 40 percent of the nation's population.

The country has an area of 30,193 square miles and a population of 3.3 million (2008). Racially, the majority of the population is considered *mestizo* (70 percent, mixed Amerindian and Hispanic), while the rest are West Indian (14 percent, Afro-Caribbean), Amerindian (8 percent), Caucasian (6 percent), and Asian/other (2 percent). The Amerindian population (285,230 in 2000) includes 6 ethnolinguistic groups: the Guaymí (Ngöbe-Buglé), Kuna, Choco (Emberá-Wounaan), Teribe (Naso), Bokota, and Bribri.

In 2000, about 80 percent of the population were Spanish-speaking, about 9 percent were speakers of Asian or Middle Eastern languages (Chinese, Japanese, Korean, Hindustani, Hebrew, and Arabic), 8.3 percent were Amerindian (speakers of eight languages), and 3.7 percent were English-speaking (mainly West Indian and North American). However, many Panamanians are bilingual, especially in Spanish and English (Standard English and Western Caribbean Creole English). There is also a small population of Negros Congos, who speak an Afro-Hispanic Creole, especially on the Caribbean coast of Colón Province. The national literacy rate was 90.8 percent.

Panama's dollarized economy mainly depends on a well-developed services sector that accounts for 80 percent of GDP. These services include operating the Panama Canal, banking, the Colón Free Trade Zone,

Panama

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,395,000	3,058,000	87.1	1.81	3,678,000	4,312,000
Roman Catholics	1,316,000	2,360,000	67.3	0.22	2,700,000	3,050,000
Protestants	84,000	500,000	14.2	3.44	660,000	880,000
Independents	13,800	120,000	3.4	3.36	190,000	280,000
Muslims	65,000	155,000	4.4	1.84	190,000	225,000
Agnostics	8,500	108,000	3.1	2.61	160,000	250,000
Baha'is	14,400	46,000	1.3	1.84	60,000	80,000
Ethnoreligionists	8,000	38,000	1.1	1.84	37,500	35,000
Buddhists	2,000	27,300	0.8	1.84	36,000	45,000
New religionists	1,500	21,500	0.6	1.84	28,000	36,000
Atheists	2,000	18,000	0.5	1.84	30,000	50,000
Spiritists	0	17,000	0.5	1.84	21,000	25,000
Hindus	5,000	11,100	0.3	1.84	14,000	20,000
Chinese folk	3,000	5,200	0.1	1.84	7,000	9,000
Jews	2,000	4,400	0.1	1.84	5,000	5,500
Total population	**1,506,000**	**3,509,000**	**100.0**	**1.84**	**4,267,000**	**5,093,000**

insurance, container ports, flagship registry, and tourism. The nation's principal agricultural products are bananas, rice, corn, coffee, sugarcane, vegetables, livestock, and shrimp.

Although Panama's Constitution does not designate the Roman Catholic Church as the country's official religion, it recognizes Roman Catholicism as "the religion of the majority of Panamanians." The archbishop of Panama enjoys privileges usually reserved for government officials, and Catholicism is taught in public schools, although classes in religion are not mandatory. The Constitution guarantees freedom of religion, as long as "Christian morality and order" are respected; allows religious organizations to own property; bars clergy from public office, except in the areas of social welfare, public instruction, and scientific research; and prohibits discrimination in employment based on religion.

According to a January 1996 national public opinion poll conducted by CID-Gallup, the religious affiliation of the Panamanian population was as follows: Roman Catholic, 86.4 percent; Protestant, 7.3 percent; other religions, 2.1 percent; and none/no response, 4.2 percent. In June 2004, the company Latin Dichter & Neira conducted another national poll with the following results: Roman Catholic, 79.1 percent; Protestant, 10.8 percent; other religions, 7.7 percent; and none/no response, 2.4 percent. A comparison of these two polls reveals that Protestant adherents and those affiliated with "other religions" are growing in Panamanian society, while Catholic adherents are declining.

Historically, Panama has played an important role in world commerce, starting in the Spanish colonial period when mineral treasures from the Andean region were brought by ship to Panama and carried overland from the Pacific to the Caribbean coast for transshipment to Spain. During the California Gold Rush (1848–1855) would-be miners arrived by ship in the Caribbean port of Aspinwall, now called Colón, and walked or rode in wagons across the narrow isthmus to Panama City, located on the Pacific Ocean, where they boarded other ships to travel to the gold fields in northern California. In 1850 U.S. businessmen financed the construction of the Panama Railroad between these two major port cities in order to provide transportation for the growing numbers of people who were headed to California. Then, in 1878, a French company acquired the exclusive right to build an inter-oceanic canal on the Isthmus of Panama, which was partially constructed between 1882 and 1889.

With the political and military backing of the U.S. government, the Province of Panama seceded from

Colombia in 1903 and established the independent Republic of Panama. Immediately thereafter, the U.S. and Panamanian governments signed the Hay-Bunau Varilla Treaty, which gave the former the right to build the Panama Canal across the Isthmus and to control a 10-mile strip of land from coast to coast for its operation, maintenance, and protection, which became the U.S.-administered Panama Canal Zone (PCZ). The U.S. Corps of Engineers proceeded to complete the difficult and costly construction of the Panama Canal that was finally opened to shipping in 1914. The U.S.-controlled Panama Canal Company operated the interoceanic waterway until December 1999, when, under the provisions of the Torrijos-Carter Treaty of 1977, the Panama Canal and PCZ were turned over to the government of Panama.

From 1903 until 1968, Panama was a constitutional democracy dominated by a commercially oriented oligarchy. During the 1950s, the Panamanian military began to challenge the oligarchy's political hegemony. Its civilian government was overthrown in 1968 by a military coup, and for 20 years Panama was run by a left-wing military junta led by Generals Omar Torrijos (r. 1968–1981) and Manuel Noriega (r. 1983–1989).

In October 1968, Dr. Arnulfo Arias Madrid (1901–1988), twice elected president (r. 1940–1941, 1949–1951) and twice ousted by the Panamanian military, was ousted for a third time as president by the National Guard after only 10 days in office. A military government was established, and the commander of the National Guard, Brigadier General Omar Torrijos, soon emerged as the principal power in Panamanian political life. Torrijos's regime was harsh and corrupt, but his charisma, populist domestic programs, and nationalist (anti-U.S.) foreign policy appealed to the rural and urban constituencies largely ignored by the oligarchy. In 1979, Torrijos founded the Revolutionary Democratic Party (PRD), with a Social Democratic ideology, described as center-left.

Torrijos's sudden death in 1981 in a mysterious plane crash—rumored to have been caused by CIA operatives—altered the tone but not the direction of Panama's political evolution. Despite the 1983 constitutional amendments, which appeared to proscribe a political role for the military, the Panama Defense Forces (PDF), as they were then known, continued to dominate Panamanian political life behind a façade of civilian government. By this time, General Manuel Noriega was firmly in control of both the PDF and the civilian government.

The U.S. government froze economic and military assistance to Panama in the summer of 1987 in response to the domestic political crisis in Panama and an attack on the U.S. Embassy. In April 1988, President Ronald Reagan invoked the International Emergency Economic Powers Act, freezing Panamanian government assets in all U.S. organizations. In May 1989 Panamanians voted overwhelmingly for the anti-Noriega candidates. The Noriega regime promptly annulled the election, and embarked on a new round of repression. By the fall of 1989 the regime was barely clinging to power, and the regime's paranoia made daily existence unsafe for American citizens.

On December 20, 1989, U.S. President George H. W. Bush ordered his military forces into Panama, allegedly to protect the lives and property of U.S. citizens (about 25,000 resided in the PCZ, both civilians and military personnel), to fulfill U.S. treaty responsibilities regarding the operation and defense of the Panama Canal, to assist the Panamanian people in restoring democracy, and to bring Noriega to justice. The U.S. troops involved in Operation Just Cause achieved their primary objectives quickly, and Noriega eventually surrendered to U.S. authorities on January 3, 1990; and he was immediately taken to Florida on a U.S. military airplane to face criminal charges in a U.S. Federal Court.

On December 22, 1989, the Organization of American States (OAS) passed a resolution deploring the U.S. invasion of Panama and calling for the withdrawal of U.S. troops. On December 29, 1989, the UN General Assembly voted 75–20 with 40 abstentions to condemn the U.S. invasion of the Republic of Panama as a "flagrant violation of international law."

Since the 1989–1990 U.S. invasion and occupation of Panama City and surrounding areas, which ended the 21-year Torrijos-Noriega military dictatorship, Panama has successfully completed three peaceful transfers of power to opposition political parties. Panama's political landscape is now dominated by two major parties and many smaller ones, which are driven more by individual leaders than by ideologies.

Guillermo David Endara Galimany, who won the 1989 presidential election that General Noriega annulled, was later declared the winner after the U.S. invasion and served as president from 1989 to 1994 with the support of a coalition of anti-Noriega parties. Ernesto Pérez Balladares (PRD), who was an ally of General Omar Torrijos, served as president from 1994 to 1999; since leaving office, he has been implicated in charges of corruption. Current President Martin Torrijos (PRD), the son of General Omar Torrijos, succeeded President Mireya Moscoso (1999–2004), the widow of former President Arnulfo Arias Madrid who founded the Panameñista Party (renamed the Arnulfista Party in 1990).

Missionaries of the Roman Catholic Church accompanied the early Spanish explorers and settlers, which led to the establishment of the first Catholic parish in Panama in 1510. This became the seat of the Diocese of Santa María La Antigua del Darién and was the first diocese formed on the mainland of the Western Hemisphere, when Bishop Juan de Quevedo Villegas (d. 1519) arrived with Governor Pedro Arias de Avila (also known as Pedrarias Dávila, ca. 1440–1531) in 1513. The name was changed to the Diocese of Panama in 1520, and this jurisdiction became an archdiocese in 1925.

Many of the colonial churches built by the Spanish were constant reminders of the wealth and power of the Catholic Church in Panama and its temporal powers. One of these colonial treasures, the Cathedral of Old Panama City, was ransacked and burned by Englishman Captain Henry Morgan (1635–1688) and his pirate band in 1671, but its ruins are still the centerpiece of Panamá Viejo and a major tourist attraction.

In 1911, Monsignor F. X. Junguito, S.J., who was appointed bishop in April 1901, resided in Panama City and was assisted by his vicar-general, his secretary, the priest of the parish of the Sagrario, and two other secular priests who labored to supply the spiritual needs of the 30,000 inhabitants, at least two-thirds of whom were Catholics. They were assisted by the resident Jesuit Fathers (seven priests), Lazarists (five priests), and the Discalced Augustinians (three priests and two lay brothers).

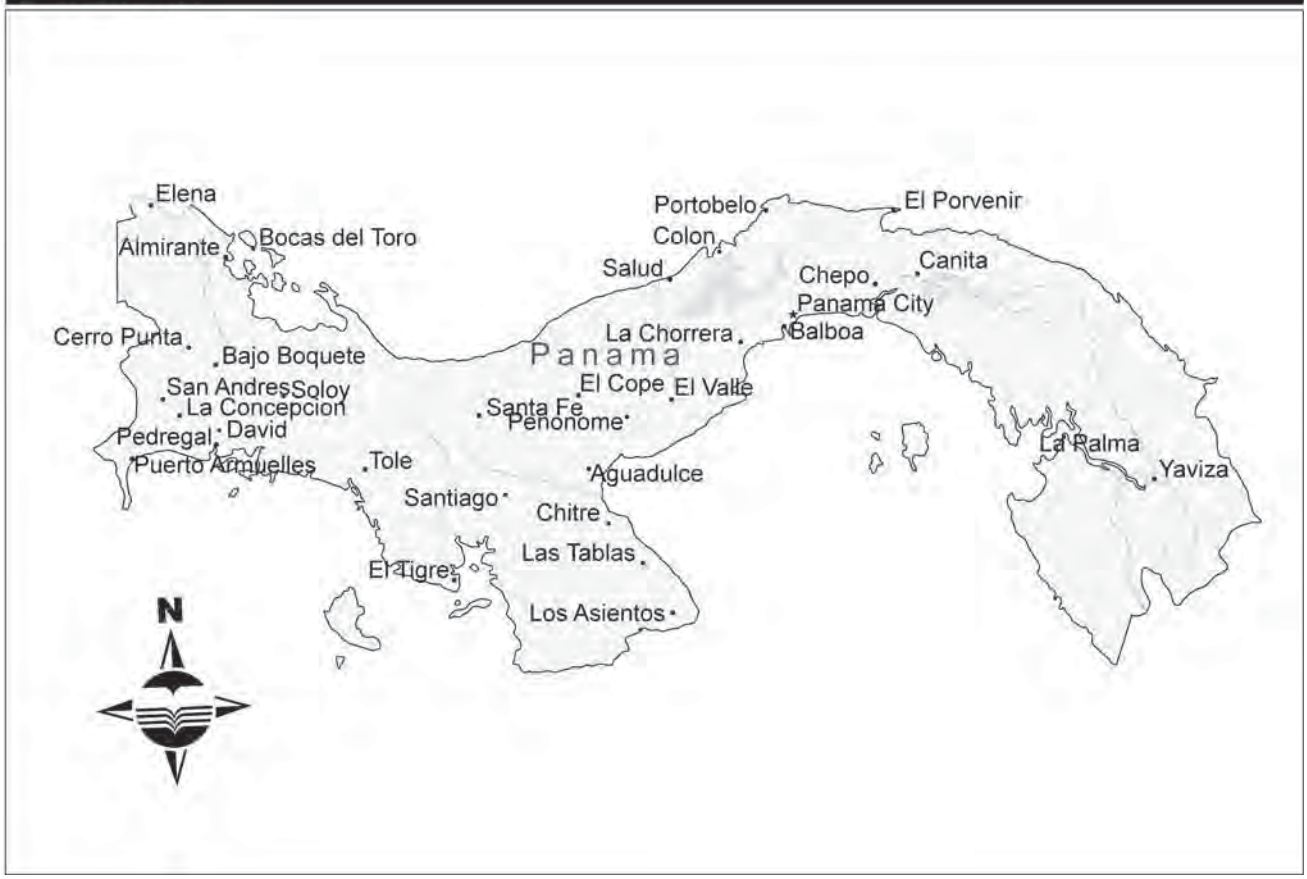
The Roman Catholic Church holds a respected, though not very powerful, position in Panamanian society and is a familiar facet of daily life. The Constitution of 1946 provides for freedom of religion, provided that "Christian morality and public order" are respected, and it recognizes that Catholicism is the country's predominant religion, which is taught in the public schools. Such instruction or other religious activity is not compulsory, however.

The basic principles governing the church's activities or its relationship with the government were not affected by the Constitution of 1946. From the early years of independence up until the late 1960s, the Catholic Church continued to emphasize its spiritual role and generally avoided involvement in secular affairs. However, since the Second Vatican Council in 1965 and the Conference of Latin American Bishops in Medellín in 1969, the Catholic Church has become more active in temporal matters, due to its increasing concern for, and commitment to, improving the social conditions of the impoverished masses in Panama and elsewhere.

Traditionally, Panama has had a very low percentage of native-born priests and nuns within religious orders. In 1970, more than 75 percent of the Catholic missionaries in Panama were foreigners, mostly coming from Spain, Italy and the United States, or from other Latin American countries. Present in Panama were religious orders and personnel from Catholic missions in North America that included 28 male religious orders representing the Vincentians (21), Benedictines (1), Holy Cross Fathers (1) and Sulpicians (1), plus 3 diocesan priests and 1 lay brother. In addition, there were 10 female religious groups representing the Maryknolls (6), Mercy of Brooklyn (1), Franciscans of Mary Immaculate (1) and St. Joseph of Medaille (1), as well as 1 lay sister. Also, the Scarborough Foreign Mission Society of Canada had 1 priest in Panama.

However, these religious orders and missionaries from North America represented a small part of the total number of Catholic mission workers in Panama in 1980. Most of the 209 religious priests, 490 sisters, and 58 lay brothers in Panama were from Europe or other Latin American countries. The Jesuits, Carmelites, Paulists, and La Salle Christian Brothers were the major groups represented in Panama, whereas the Visitandinas was the only order of cloistered nuns in the country.

Panama



In 1980, approximately 87 percent of the population was considered Roman Catholic and virtually every town had a Catholic church, although many towns did not have a resident priest. Due to the small number of Catholic clergy in Panama, only 1 priest for every 6,299 inhabitants in 1980, many rural Catholics received only an occasional visit from a busy priest who traveled among a number of parishes. While Catholicism permeates the environment of most Panamanians, its impact is not as pronounced as in many other Catholic countries of Latin America.

The Catholic Church in Panama, in 1980, consisted of one archdiocese, three dioceses, a vicariate apostolic in Darien, and a nullius prelate in Bocas del Toro. A papal nuncio also represented the Vatican. At that time, Panama was organized into 133 parishes. Catholic institutions included 70 elementary and secondary schools, a Catholic university, a seminary for training diocesan priests, and numerous charitable programs. Monsignor Marcos Gregorio McGrath (1924–2000) was archbishop of Panama from 1969 to 1994, and he was succeeded by Monsignor José Dimas Cedeño Delgado in 1994.

Until September 2000, when Archbishop Cedeño declared Holy Mary of La Antigua to be the official patroness of Panama, the unofficial patron saint had been the Immaculate Conception of the Virgin Mary, whose feast day is celebrated nationally on December 8 (Mother's Day). Another important religious festival is celebrated annually in Portobelo, Colón province, dedicated to the Miraculous Black Christ, whose statue is paraded through city streets.

In 2004, the Archdiocese of Panama included 88 parishes that were served by 80 diocesan priests and 117 religious priests (a total of 197, or 1 priest for every 3,126 Catholics); in addition there were 161 lay brothers, 218 nuns, and 48 permanent deacons. However, these statistics do not include the dioceses of Chitré,

Darién, David, Penonomé, Santiago de Veraguas, and Colón-Kuna Yala and Territorial Prelature of Bocas del Toro.

Since the 1950s, the Catholic Church has attempted to revive active interest in religious affairs, raise church attendance, and increase the number of church marriages. This has been a continuing effort since 1958, when a lay mission group, La Santa Misión Católica (The Holy Catholic Mission), arrived from Rome to stimulate and support the local clergy. Focusing first on the lower classes in the capital, the campaign soon spread throughout the country. It helped introduce church-sponsored social welfare projects, and served to rouse Catholics from the lethargy that had traditionally plagued the Catholic Church in Panama. However, the Panamanian Catholic Church continues to confront obstacles: a shortage of priests, the indifference of nominal Catholics, and the secular attitudes of a growing urban population, especially among the youth.

During the 1970s, the Catholic Church received moderate public support, which was bolstered at times by militant Catholic action groups, such as federations of Catholic doctors and lawyers, who campaigned for a more dynamic role for the Catholic Church in community life. A growing number of priests and nuns took a more active role in labor movements, in the formation of cooperatives, in concern for the poor, and in activities that sought to produce moderate reform within Panamanian society.

An added dimension during the 1970s was the birth and development of the Catholic Charismatic Renewal (CCR) movement, which began when a Spanish priest and a Panamanian nun were strongly influenced by Catholic Charismatics in the United States. The CCR was officially organized in the Archdiocese of Panama in September 1974, following a retreat led by Friar Alfonso Navarro Castellanos (1925–2003) of the Congregation of the Missionaries of the Holy Spirit in Mexico City, one of the early leaders of the CCR in Latin America. From the beginning, Monsignor Marcos Gregorio McGrath (1924–2000), archbishop of Panama, supported the CCR, which became known in Panama as Renovación Cristiana en el Espíritu Santo. The principal leaders of the CCR in Panama are Monsignor Alejandro Vásquez Pinto, Segundo Cano, David Cosca, Francisco Verar, Teófilo Rodríguez, Reynaldo Karamañites, and Rafael Siú.

Numerous Charismatic Bible study, prayer, and fellowship groups were organized in the early 1970s, along with Charismatic Masses and rallies. Soon, Protestant pastors and laymen were also participating in the Charismatic Renewal movement, which then took on an ecumenical flavor during the 1970s. This new openness and receptivity was most apparent among the middle and upper classes, where barriers between Protestants and Catholics became less important. This spirit of unity among Christians, regardless of church affiliation, became evident as scores of small Bible study and prayer groups developed spontaneously to meet the growing need for fellowship and spiritual nurture among new converts and revitalized older believers who experienced Charismatic renewal.

Parallel to this development, the work of the Assemblies of God in Panama began in 1967 under the leadership of missionaries Richard Jeffery and David and Doris Goodwin, who held extended evangelistic crusades, called "Gran Campaña de Sanidad Divina" (Great Campaign of Divine Healing), throughout much of Panama. The first such crusade was held on Calle Primera, Vista Hermosa, in Panama City. Some of the early converts in these crusades were Hermenia Villarreal and Carmen and Anita González, who began working with the Assemblies of God under the guidance of missionary Richard Larson, who arrived in Panama in 1969 and established a church in the Canal Zone.

Carmen González, a few months after her conversion, traveled to the United States and was strongly influenced by the CCR there. Upon her return to Panama, Carmen worked in an evangelistic ministry in the Province of Chiriquí in western Panama, where she met María Ramos. In 1973, Carmen and María returned to Panama City and became leaders in the early Charismatic Renewal movement there. They met with a large number of Charismatics in the Guadalupe Catholic Church and at Colegio Las Esclavas del Sagrado Corazón de Jesús until they were forced to leave and find another meeting place. In 1975, they began meeting at a house in Barrio San Francisco and became known as the "Interdenominational Charismatic Prayer Group." Later, this group moved to Barrio Bella

Vista and was organized as a church with María Ramos as pastor, under the name Christian House of Prayer (Casa de Oración Cristiana); it became affiliated with the Assemblies of God in 1977, under the pastoral leadership of Mario Vásquez.

By 1980, the Catholic hierarchy attempted to place restrictions on the CCR and to more strongly direct its course in order to avoid losing members to evangelical groups, which were seen as a threat largely due to widespread Pentecostal growth in the capital. The CCR had a considerable impact among members of the upper class, although relatively few became members of evangelical churches. However, a growing spiritual receptivity among the upper class was evidenced by attendance at ecumenical meetings sponsored by the Full Gospel Business Men's Fellowship (FGBMF) and Women's Aglow Fellowship during the 1970s.

The Roman Catholic Church dominated the religious life of Panama until labor opportunities in the PCZ brought many American citizens and other foreign nationals to the country. The rapid influx of thousands of Protestant immigrants to Panama in the early 1900s led to the construction of many Protestant chapels for the largely English-speaking population of the PCZ, which included many African Americans from the British West Indies. The U.S. occupation of the PCZ also provided an open door for many U.S. Protestant mission agencies to begin work in Panama, such as the Salvation Army, the Seventh-day Adventist Church (1904), the Southern Baptist Convention (1905), the Methodist Episcopal Church (now an integral part of the United Methodist Church) (1906), the Church of God (Anderson, Indiana) (1906), and the National Baptist Convention, U.S.A. (1909).

By 1911 about 10,000 residents in the PCZ were being served by 39 Christian churches: Protestant Episcopal (13), nondenominational (8), Roman Catholic (7), Baptist (7), Methodist (3), and Adventist (1). Three additional Protestant groups arrived in the next decade: the Free Methodist Church of North America (1913), the Christian Mission of Barbados (1914), and the Christian Brethren (1918). Also in 1914, the Union Churches of the Canal Zone were organized as nonsectarian, interdenominational community churches. In 1935 the population of the PCZ numbered 14,816 and was served by 54 congregations.

However, the first Protestants to arrive in Panama were a group of 1,200 colonists from Scotland (some of whom were Presbyterian), who attempted to build a commercial colony on the Caribbean coast of the Darien Peninsula in 1698. However, the colony was abandoned in late 1699.

The next Protestants to arrive were Wesleyan (British) Methodists, who were among Afro-Caribbean immigrants to settle in the Bocas del Toro region of the Caribbean coast, beginning in the 1820s. The United Methodist Free Church of England (1870s), the Jamaican Baptists (1880s), and the Jamaican Wesleyan Methodists (1880s) also began work among West Indian immigrants in Panama.

The Church of England (through the Society for the Propagation of the Gospel in Foreign Parts) arrived in the 1850s during the construction of the Panama Railroad. Company officials helped to finance the construction of the first permanent Protestant church building in Panama, Christ's Church-by-the-Sea in Aspinwall, built in 1864–1865. This was the second oldest permanent Protestant church in Central America, with the first being St. John's Anglican Cathedral in Belize City, built in 1825. However, occasional Anglican-Episcopal worship services had been held in Panama since 1849, conducted by clergymen en route to the gold fields in California, which led to the establishment of the first Episcopal congregation in 1851 in the port town of Taboga. An official Isthmian Mission of the Anglican Church was established in Panama in 1853, although missionary work was sparse until 1883.

Prior to the 1950s, Protestant missionary activities were largely centered in the PCZ, where many of the English-speaking people were concentrated. However, over time, some of the Protestant denominations began to evangelize and establish churches among the Spanish-speaking population, mainly in the urban areas adjacent to the PCZ and in the western provinces of the country.

Prior to the 1940s, Southern Baptist work in Panama was largely limited to North Americans and West Indians in the PCZ and in the port cities of Panama City and Colón. In the 1940s increased efforts were made by the Southern Baptist Home Mission Board to launch work in Spanish-speaking communities, and in the 1950s among the Kuna Indians on the Caribbean

coast of northeastern Panama. Protestant efforts among the Kunas began in 1913, led by British and American independent missionaries under the sponsorship of the San Blas Mission. During the 1950s, the nondenominational New Tribes Mission and several Mennonite groups began work among Amerindian groups in Panama as well.

Pentecostal work in Panama began with the arrival of the Arthur Edwards family in 1928, sent out from the U.S.-based International Church of the Foursquare Gospel. Early evangelistic efforts by Edwards and his helpers proved quite successful among the Spanish-speaking population during the 1930s and 1940s, especially following revival meetings in the PCZ town of Frijoles, where supernatural "signs and wonders" were reported for several years in the mid-1930s. The mother church of the Panamanian Foursquare movement, the Calle Q Foursquare Church, was founded in 1937 in Panama City and became a training center for missionary efforts throughout the country. The Foursquare Bible School was established at the mother church in 1938. By 1981, the Foursquare Church had grown to include 21,700 baptized members, 206 organized congregations, and 201 preaching points in all nine provinces, with about 97 percent of the membership composed of Spanish-speaking Panamanians. At that time, the Foursquare Church was not only the largest Pentecostal denomination in Panama but also the largest Protestant denomination.

Other Pentecostal denominations in Panama include the Church of God (Cleveland, Tennessee) (1935), the Evangelistic Doctrinal Church of Puerto Pilón (an independent group, founded in 1940), the Church of God of Prophecy (1946), the International Evangelical Church, Soldiers of the Cross (1950), the Pentecostal Church of God–International Mission of Puerto Rico (1956), the Apostolic Assembly of Faith in Jesus Christ (1960), the Church of God in Christ (1964), the New Life Evangelical Church (a 1967 split from the Foursquare Church in the Province of Chiriquí), the Assemblies of God (1967), the Pentecostal Christian Church of the World Wide Missionary Movement (1973) and Missionary Advance (1973), both from Puerto Rico, the Pentecostal Church of Jesus Christ (1974), the United Pentecostal Church (1980), and the International Pentecostal Holiness Church (1988). Also, the Maranatha World Revival Ministry (founded by Apostle Nahum Rosario in Chicago, Illinois) arrived in 2003.

Panama Metropolitan Cathedral in Panama City was built between 1688 and 1796. (iStockPhoto.com)

Small, non-Pentecostal Protestant denominations include the following: the Lutheran Church–Missouri Synod (1942, Iglesia Evangélica Luterana de Panamá), the nondenominational Central American Mission (1944), the independent Churches of Christ (1945), the New Tribes Mission (1952), the Gospel Missionary Union (1952), Conservative Baptist Home Mission Society (1952, renamed Mission to the Americas in 1994), the Church of the Nazarene (1953), the Society of Bible Churches (1958), the Mennonite Brethren Board of Missions and Services (1958), the Church of the Brethren (1958), the United Gospel Church (1961), the Evangelical Mission of Panama (1961), Baptist International Missions (1961), the Association of Lutheran Churches of Panama (1963), the Free Will Baptist Church (1964), American Baptist Churches in the U.S.A. (2001), and the Church of God–Holiness (2003). Also, the Evangelical Lutheran Church in America is engaged in relief and development ministry in Coclé Province, which includes a "Ministry of Reconciliation" between Amerindian peoples (Ngöbe-Buglé) in Penonomé.

In 1980 the largest Protestant denominations in Panama were the Foursquare Church, the Episcopal Church (which assumed responsibility for the Anglican community in 1906 due to growing U.S. influence in the PCZ), the Seventh-day Adventist Church, and the Panamanian Baptist Convention (affiliated with the Southern Baptist Convention).

By 2005, the Assemblies of God had become the largest Protestant denomination as a result of 38 years of strenuous evangelistic and church-planting efforts throughout the country, with 800 congregations (churches and missions) and about 50,000 members. Second largest was the Seventh-day Adventist Church, with 162 congregations and 40,600 members. The International Church of the Foursquare Gospel was third largest, with 415 congregations and 31,200 members. Other large denominations included the Baptist Convention (120 congregations with 12,100 members), the Evangelical Methodist Church and the Wesleyan Methodist Church (combined statistics were 257 congregations and about 12,000 members), the Pentecostal Church of God (103 churches and 154 missions with 8,134 members), the independent Churches of Christ (84 churches with 6,740 members), the New Tribes Mission–related churches (72 churches and 6,090 members), the Anglican-Episcopal Church (23 churches with 5,400 members), the Church of God (Cleveland, Tennessee) with 85 congregations and 5,200 members, the Evangelical Doctrinal Church Association (34 congregations and 4,060 members), and the United Pentecostal Church (77 congregations and 3,850 members). All other Protestant denominations had fewer than 3,000 members each in 2005.

Many of the more conservative Protestant churches are associated with the Panamanian Evangelical Confraternity (Confraternidad Evangélica Panameña [CONEPA]), which is affiliated with the World Evangelical Alliance. Members of the Latin American Council of Churches (CLAI), which is affiliated with the World Council of Churches (WCC), include the Episcopal Diocese of Panama, the Evangelical Methodist Church (affiliated with the United Methodist Church in the U.S.A.), the Wesleyan Methodist Church (affiliated with the Conference of the Methodist Church in the Caribbean and the Americas), and the independent Lutheran Church (Diocese of Panama).

In the area of mass communication, evangelical radio station HOXO (AM transmitter) was founded in 1949 in Panama City, with financial help and technical assistance provided jointly by the Latin America Mission (LAM) in Costa Rica and World Radio Missionary Fellowship, operators of radio station HCJB in Quito, Ecuador. In 1971 an FM radio transmitter was added, called "Radio Vida," and these two radio stations were incorporated in 1974 as the Tropical Broadcasting Association under a Panamanian board of directors. By 2005, at least 13 evangelical radio stations existed in Panama, 5 of which were owned and operated by the Assemblies of God, as well as a TV channel: "Hosanna Visión—Canal 37."

The Ecumenical Committee of Panama (COEPA) is a fraternal association of churches, founded in 1986, which confess Jesus Christ as God and Savior and seek to fulfill their common calling to the glory of God while promoting greater unity, dialogue, and interreligious activities. Its current members include representatives of the Evangelical Methodist Church of Panama, the Roman Catholic Church, the Episcopal-Anglican Church of Panama, Calvary Baptist Church, the Methodist Church in the Caribbean and the Americas, the Greek Orthodox Church, and the Russian Orthodox Church. The president of COEPA is Bishop Pablo Morales of the Evangelical Methodist Church of Panama.

Non-Protestant Christian groups present in the country include the Church of Jesus Christ of Latter-day Saints (1 temple, 93 congregations and 42,606 members in 2007), Jehovah's Witnesses (235 kingdom halls with 11,704 members in 2005), Christadelphians, Voice of the Chief Cornerstone (from Puerto Rico), Mita Congregation (from Puerto Rico), Universal Church of the Kingdom of God (from Brazil, also called Strong Prayer to the Holy Spirit Church), God Is Love Pentecostal Church (from Brazil), Light of the World Church (from Mexico), Unity School of Christianity, Seicho-No-Ie, Philadelphia Church of God, and Evangelical Doctrinal Church of Port Pilón (founded in Panama).

Eastern Orthodox churches in Panama include a small Greek Orthodox community, affiliated with the Greek Orthodox Metropolitanate of Central America under Metropolitan Athenagoras in Panama City; the

Russian Orthodox Greek Catholic Church of Three Saints founded in the United States in 1898, affiliated with the Moscow Patriarchal Parish; and the Russian Orthodox Church, affiliated with the Russian Orthodox Church Outside of Russia—ROCOR.

Also, there are four independent Catholic denominations in Panama. The Apostolic Orthodox Old Catholic Church (under Monsignor Jorge Rodriguez-Villa) represents the Old Catholic Tradition. The Apostolic Community of Our Lady of Beautiful Love of Panama was founded by Friar Orlando Enrique Rojas Bonilla (located in El Común, Tolé Municipality of Chiriquí Province); it is affiliated with Our Lady of Guadalupe Community of Communities, founded in Costa Rica by Monsignor Higinio Alas Gómez in 2007 (previously this group was known as Reformed Apostolic and Catholic Church, 2000–2005). The Reunited Apostolic Catholic Church (Diocese of Central America, Panama and the West Indies) was founded in Costa Rica by Archbishop Monsignor Pablo José de Jesús María (secular name: Francisco Eduardo de la Espriella Torrens); it is affiliated with the Brazilian Apostolic Catholic Church (founded by Monsignor Carlos Duarte Costa, bishop of Maura), the Free Orthodox Church of Ibero-America, and the Byzantine Catholic Church, Inc. (under Patriarch Mar Markus I) of Los Angeles, California. The Ecumenical Catholic Church of Christ is affiliated with the Diocese of Our Mother of God in Costa Rica (under Monsignor Sebastián Herrera Plá) and is part of the Apostolic Administration of Central America, Panama and Cuba (under Monsignor Karl R. Rodig of Miami, Florida).

Today, there are a small number of Rastafarians (founded in Jamaica in the 1930s) and adherents of older African-derived religions, such as the syncretistic religion of the Negros Congos, Myalism, Obeah, "revivalistic sects," and Kumina, almost exclusively among the Afro-Panamanian population. Historically, some of these religions were present in Panama from the beginning of the African slave trade in the Caribbean to the end of the British colonial period. The Negros Congos trace their ancestry to African slaves imported during the Spanish colonial period and speak an Afro-Hispanic Creole, especially on the Caribbean coast of Colón Province, centered in the colonial port city of Portobello. Present among the British West Indian Creole population were the Afro-Caribbean sects of Myalism (a syncretistic religion that appealed to all African ethnic groups in Jamaica and the West Indies) and Obeah (a religion probably of Ashanti origin, characterized by the practice of sorcery and witchcraft, which had been outlawed in the British colonies during the slavery period).

In addition, several "revivalistic" sects originated in Jamaica and the British West Indies during the 1800s: Native Baptists, Spiritual Baptists, and Zion Revivalism (modifications of Myalism, which inserted familiar elements of the Christian faith—the Bible, God, angels, archangels, saints, apostles, and prophets—into worship patterns characteristic of African religiosity); and Kumina (also known as Pukkumina or Pocomania), a post-Emancipation (August 1 is celebrated as Emancipation Day throughout the Caribbean) religious tradition traced to African indentured servants who were brought to Jamaica from Central Africa, in which "spirit possession," ritual healing, and animal sacrifice were central features (similar to Santeria in Cuba and Puerto Rico).

Other religions include traditional Amerindian belief systems (animistic) among the Guaymí (Ngäbe Buglé), Kuna, Choco (Wounaan and Emberá), Bribri, Teribe (Naso), and Buglere (Bokota); "popular religiosity" (syncretistic, practiced by a majority of the Hispanic population); traditional Chinese religions: Daoism, Confucianism, and Buddhism; Hinduism (including the International Society for Krishna Consciousness, International Sri Sathya Sai Baba Organization, and International Society of Transcendental Meditation—TM); Sant Mat (including ECKANKAR, the Path of Light and Sound, Sant Thakar Singh, Surat Shadd Yoga, Sawan Kirpal Ruhani Mission, Science of Spirituality, and Supreme Master Ching Hai Meditation Association); Sikh, Islam, and Subud; Japanese Buddhism (Soka Gakkai International of Panama—Nichiren Shoshu Temple) and Shinto; Judaism; Baha'i Faith; Ancient and Mystical Order Rosae Crucis (AMORC); Wicca; Superet Light Doctrinal Church (a U.S.-based Spiritualist community); New Acropolis Cultural Association; The God, Love and Charity Spiritist Fraternity (founded in 1982); Latin American Federation of Para-Psychological and Similar Sciences; the Saint Germain Foundation, Raelian movement; Ishaya

Techniques; and the Holy Spirit Association for the Unification of World Christianity, popularly known as the Unification Movement, founded in Korea by the Reverend Sun Myung Moon, which publishes the Spanish-language newspaper, *Tiempos del Mundo,* in Panama.

Beginning with the building of the Panama Railroad in the 1850s, many Chinese laborers arrived via Canada and Jamaica, mainly from Guangzhou Province but also from the British crown colony of Hong Kong. Along with the Chinese immigrants came some Buddhist, Daoist, and Confucian traditions that were centered on family altars where devotion was rendered to their ancestors; they include the Fa Yen Religious Society and Yan Wo Religious Society. There were several waves of Chinese immigrants whose descendants today number around 50,000. Since the 1970s, an estimated 80,000 Chinese have settled in Panama from other parts of mainland China: 99 percent are Cantonese-speaking, although Mandarin and Hakka speakers are represented among the newer arrivals. Over time, the older Chinese immigrants and their descendants began assimilating into Panamanian society and, often, that meant converting to Catholicism or Protestantism. The Sacred Heart Chapel in Ancon is now home to a Chinese Roman Catholic congregation, and there are a dozen or more evangelical Chinese churches, mainly located in Panama City and Colón. Some of the evangelical churches are affiliated with the Chinese Christian Mission of Petaluma, California; the Baptist Convention; the Christian and Missionary Alliance; or the Evangelical Free Church.

With independence came the North American canal-building effort, which in turn brought in an international labor force and greater religious diversity. Panama's Hindu and Muslim communities, which initially arrived by way of the British colonies of Guyana and Trinidad-Tobago, first came as canal workers between 1904 and 1913. Most of the Hindus trace their roots back to the states of Gujarat and Sindh, in India and Pakistan, respectively. Many ancestors of today's Muslim community also came from those same places, but this community has since been augmented by Arabs, who arrived via South American countries, and more recently as a result of home-grown converts. The Muslims live primarily in Panama City and Colón, with smaller concentrations in David and other provincial cities. The majority of today's Muslims are of Lebanese, Palestinian, or Asian Indian descent. As of March 1997, there were four Mosques (*masajid*) in the Republic of Panama. There are also a few Sikhs in Panama, almost all of whom trace their roots to the Punjab.

Some of the South Asian subcontinent organizations in Panama are the Sunni Muslim Religious Association, the Panama Muslim Mission (originally named the Sunni Indo-Pakistani Muslim Society, founded in 1929), the Islamic Foundation of Panama (Jama Masajid), the Panamanian Hindu Civic Association, the Krishna Radha Temple Society, the Hindustani Society of Panama (Templo Hindu de Tumba Muerto), the Hindustani Society of Colón, the Islamic Cultural Center of Colón, and the Guru Nanak Sahid Civic Society.

Also, about 10,000 Lebanese (some are Orthodox Christians and others are Muslim) live in Panama, including many investors who have businesses tied to the Colón Free Trade Zone, which re-exports an enormous variety of merchandise throughout the Americas. Begun in 1948, it is now the largest free trade zone in the Americas and second largest in the world.

The small Jewish community (about 9,000) dates from the middle of the 19th century, and includes 5 synagogues: Beth El Synagogue (Orthodox), Shevet Achim Synagogue in Panama City (Orthodox-Sephardic), Ahavat Sion Synagogue (Orthodox-Sephardic), Kol Shearith Israel Synagogue in Panama City (Reform), and Ahvat Ahim Synagogue in Colón. The Baha'i Faith maintains one of the world's seven Baha'i Houses of Worship.

Clifton L. Holland

See also: American Baptist Churches in the U.S.A.; Ancient and Mystical Order Rosae Crucis; Apostolic Assembly of Faith in Jesus Christ, U.S.A.; Assemblies of God; Baha'i Faith; Christadelphians; Church of God (Cleveland, Tennessee); Church of God in Christ; Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of the Brethren; ECKANKAR; Lutheran Church–Missouri Synod; Roman Catholic Church; Evangelical Lutheran Church in America; International Church of the

Foursquare Gospel; International Evangelical Church, Soldiers of the Cross; International Pentecostal Holiness Church; International Society for Krishna Consciousness; Jehovah's Witnesses; Latin American Council of Churches; Master Ching Hai Meditation Association; Methodist Church in the Caribbean and the Americas; Mita Congregation; New Acropolis Cultural Association; Nichiren Shoshu; Rastafarians; Ruhani Satsang; Russian Orthodox Church (Moscow Patriarchate); Russian Orthodox Church Outside of Russia; Sathya Sai Baba Movement; Seicho-No-Ie; Seventh-day Adventist Church; Sikhism/Sant Mat; Soka Gakkai International; Southern Baptist Convention; Spiritual Baptists; Subud; Unification Movement; United Methodist Church; Unity School of Christianity; Universal Church of the Kingdom of God; World Council of Churches; World Evangelical Alliance.

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Pangestu

Pangestu is one of the new spiritual religions of Indonesia. Its name, which means "blessing" in Javanese, is both an acronym for the organization named Paguyuban Ngesti Tunggal ("association focusing on union") and its common name. The organization was founded in 1949 but its origins lie in the revelation received by Raden Soenarto Mertowardojo (1899–ca. 1965), or Pakde Narto, on February 14, 1932. Pakde Narto was born near Boyolali in Central Java, then lived in Surakarta, where he worked as a clerk in a series of government offices, and died in the mid-1960s. Soon after his initial experience two close followers transcribed the teachings he received through the "True Teacher" (Sang Guru Sejati). These became *Sasangka Jati* (a text translated into English as *True Light*), which contains the core teachings of Pangestu.

Sasangka Jati begins with clarification of the three aspects of God: Suksma Kawekas (the source of life, or God the Father), Suksma Sejati (the True Teacher, messenger of God), and Roh Suci (the Holy Spirit). It proceeds with clarification on the five qualities essential to proper worship of God: non-attachment, acceptance, truthfulness, patience, and noble aspiration; then to five commandments (*Paliwara*); a version of Genesis (*Gumelaring Dumadi*); the One Teaching (*Tunggal Sabda*); the safe path (*Dalan Rahayu*); the "whence and whither" (*Sangkan Paran*); and prayer (*Panembah*).

Pakde Narto lived in a Surakarta world in which virtually all men of his position were involved in a variety of spiritual practices, often simultaneously. He was closely associated with the Mankunegaran, the lesser court of Solo, and through it also with Dutch Protestant missionaries and the Theosophical Society. It is emphasized that Pangestu is neither a new religion

nor "mystical." Those terms are disavowed in favor of the "spiritual" to stress that it involves no relations with ancestral spirits or occult powers. Even the term "meditation" is avoided, as in Pangestu this is associated mainly with Hindu and Buddhist philosophies that leaders believe do not focus sufficiently on God. At the same time teachings are presented as a newly received, direct transmission from God, which came without the mediation of an established religious system.

The organization became prominent in the 1950s, when Dr. Sumantri Hardjoprakoso, a Dutch-trained psychiatrist, became its leader. Since then Pangestu has particularly appealed to intellectuals with a modernizing agenda. Within the Javanist world of movements it could be described as the equivalent of Muhammadiyah, Indonesia's leading modernist Muslim movement. It synthesizes many elements of traditional philosophy and literature into a clear system, which appeals strongly to educated Javanists. From the 1950s on, but especially during the Suharto era, it became especially strong within both the army and the civil service. It was estimated in 1970 that membership was around 50,000, but in recent years it has claimed a following of twice that. It has a clearly structured organization throughout Indonesia and lists branches in Europe, but most members everywhere are ethnic Javanese.

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See also: Meditation; Theosophical Society (Adyar).

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Pantheism

Pantheism is a widely discussed philosophical position, but one that has rarely led to the formation of religious communities. It is the view that the universe is identical with God, and that God is identical with the universe. A slightly similar position, called panentheism, identifies the universe as divine but also assumes that God is more than the universe and hence remains an object of veneration and worship. Panentheism is often identified with the philosophy of Alfred North Whitehead (1861–1947) and Charles Hartshorne (1897–2000).

Alasdair MacIntyre (1967) suggests that pantheism includes the belief that everything that exists constitutes an all-inclusive "unity" that is in some sense divine. The first prominent pantheist is generally identified as the Dutch philosopher Baruch Spinoza (1632–1677), and British freethinker John Toland (1670–1722) is credited with coining the term "pantheist," which he used synonymously with "Spinozist." However, a number of ancient philosophers, including Plato (ca. 428–348 BCE) and Plotinus (205–270 CE), are identified as pantheists, as are literary lights such as D. H. Lawrence (1885–1930), Walt Whitman (1819–1892), and Ralph Waldo Emerson (1803–1882).

Various movements, such as Daoism, are often identified as inherently pantheistic, as is much mystical and scientific thought. One movement often accused of being pantheistic is the Church of Christ, Scientist, though its founder, Mary Baker Eddy (1821–1910), denied the charge. On the other hand, modern neo-Pagan groups often identify themselves, in their worship of nature, as pantheists.

Among the few groups identifying itself as pantheist is the Universal Pantheist Society, founded in 1975, which describes its beliefs as follows: "The cosmos, taken or conceived of as a whole, is synonymous with the theological principle of God. The Cosmos is divine, and the earth sacred. Pantheists do not propose belief in a deity; rather, they hold nature itself as a creative presence. Pantheism reconciles science and religion through ecology leading to strong environmental awareness" (http://www.pantheist.net). Another pantheist organization is the World Pantheist Union. The Union supports an Earth-honoring, life-affirming,

naturalistic form of pantheism, which it hopes to make available as a religious option and a rational alternative to traditional religions.

Universal Pantheist Society
PO Box 3499
Visalia, CA 93278
http://www.pantheist.net/

World Pantheist Union
PO Box 55629
Riverside, CA 92517
http://www.pantheism.net/

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See also: Church of Christ, Scientist.

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■ Papua New Guinea

The modern nation of Papua New Guinea brings together the eastern half of the island of New Guinea, the islands of the Bismarck Archipelago, the northern Solomon Islands, and a variety of other islands east of New Guinea. The western half of New Guinea, the second largest island in the world, is part of Indonesia. Papua New Guinea's 175,000 square miles of land is inhabited by its 5,932,000 citizens, which includes a variety of Melanesians, Polynesians, and Micronesians.

The modern state of Papua New Guinea was constructed in steps, beginning with the merger of the former British protectorate of Papua with the German colony of New Guinea after the Germans were displaced during World War I. The land was administered by Australia until independence was proclaimed in 1975.

The islands covered by Papua New Guinea have been inhabited by Melanesian peoples since at least 2000 BCE. They traditionally tended to live in small groups separated by dense jungle, and modern scholars have identified more than 700 Native languages and dialects. When Europeans made their initial contact with the island's inhabitants in the 20th century, many of these groups had only limited use of tools. Some had yet to discover the wheel.

The traditional religions of the Native population continue to be practiced by many of the islanders, but only a few (less than 5 percent) follow it exclusively. Native religion came under heavy attack by the missionaries, the first of whom, Samuel McFarlane (1837–1911), arrived in 1871. McFarlane, representing the London Missionary Society, was joined within a few years by W. G. Lawes (1839–1907), and together they pioneered work on Murray Island and Port Moresby. Their work would grow into the present United Church in Papua New Guinea.

Australian Methodists (now a constituent part of the Uniting Church in Australia) chose New Guinea as their first mission field and sent George Brown (1835–1917) and a team of native church workers from Fiji and Samoa. The mission grew to include the Duke of York, New Britain, and New Ireland Islands. The work was spurred by the 1878 death of four of the Fijians, who were killed by those among whom they were working. Work expanded to Papua in 1890. This work was later incorporated into the United Church of the Solomon Islands.

In 1886 German Lutherans working through the Neuendettelsau Mission Society began what would become one of the more successful missions in Papua New Guinea. Under the leadership of Johann Flierl (1858–1947), the German mission grew with a succession of mass movements early in the 20th century. After World War I, the Australian Lutherans became the dominant force in leadership, and the American Lutheran Church (now a constituent part of the Evangelical Lutheran Church in America) added its resources to assist in recovery from the Japanese occupation.

A Protestant mission church in the mountains of Papua New Guinea. (iStockPhoto.com)

The church became autonomous in 1956 as the Evangelical Lutheran Church of New Guinea. The United Church in Papua New Guinea, the United Church of the Solomon Islands, and the Evangelical Lutheran Church of Papua New Guinea are all members of the World Council of Churches.

The last of the major Christian groups to enter New Guinea, also from Australia, were the Anglicans. Albert Maclaren (1853–1891) launched the Anglican mission at Dogura on the island's northeast coast, and the Diocese of Papua New Guinea was erected in 1898. The diocese existed within the Church of England in Australia until the independent Province of the Church of Papua New Guinea was formed in 1977.

Roman Catholic missionaries actually found their way to the Bismarck archipelago in 1847 but had little effect until 1881, when representatives of the Missionaries of the Sacred Heart came. Thereafter, the work expanded rapidly and a vicariate of British New Guinea was established in 1889. The Roman Catholic Church experienced spectacular growth in Papua New Guinea in the 1960s, but it has had a continuing problem with the recruitment of indigenous priests; the first Native Papuan priest was not ordained until 1937. He later became the first Papuan bishop (1970). As the new century begins, there are 4 archdioceses and 20 dioceses.

Through the 20th century, a spectrum of Christian denominations launched missions in Papua New Guinea. Most of these originated in Australia, with a lesser number coming from the United States (including the Baptist Bible Fellowship International, the Church of the Nazarene, and the Salvation Army). Swedish and Finnish Pentecostals initiated work in the 1960s. The independent Bethel Pentecostal Temple, the first Pentecostal church in the state of Washington, started a small mission in 1948, which has grown to be

Papua New Guinea

Papua New Guinea

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,317,000	6,152,000	95.0	2.44	7,855,000	10,182,000
Protestants	913,000	3,840,000	59.3	3.00	4,850,000	6,300,000
Roman Catholics	607,000	1,830,000	28.2	2.47	2,450,000	3,200,000
Independents	23,200	315,000	4.9	2.85	480,000	750,000
Ethnoreligionists	114,000	208,000	3.2	2.27	240,000	290,000
Baha'is	9,300	57,000	0.9	2.64	85,000	120,000
Agnostics	2,000	40,000	0.6	11.08	70,000	110,000
Buddhists	2,000	10,500	0.2	2.49	14,000	19,000
Chinese folk	2,200	4,600	0.1	2.47	5,500	7,000
Atheists	0	1,900	0.0	2.48	3,000	5,000
New religionists	0	1,900	0.0	2.40	3,000	4,000
Muslims	0	1,800	0.0	2.55	3,000	4,500
Jews	300	700	0.0	2.49	700	700
Total population	**2,447,000**	**6,478,000**	**100.0**	**2.47**	**8,279,000**	**10,742,000**

one of the largest evangelical churches in Papua New Guinea, with almost 300 congregations.

The primary indigenous religious movements grew out of World War II and the use of New Guinea as a staging area for the U.S. armed forces. The so-called cargo cults originated from the experience among Native people of seeing cargo planes landing and leaving behind large amounts of supplies. In this context, a variety of local leaders, some with messianic pretensions, arose and began new movements. As the history of contemporary Papua New Guinea has been assembled, the cargo cults have been placed in the larger context of those movements, the first arising as early as the 1890s, through which the indigenous population attempted to respond to the coming of the Europeans. These movements fall in a spectrum, from dominantly Christian to dominantly traditional in belief.

Among the first of these new movements was the movement surrounding the Tokarau Prophet in 1893. Around the beginning of World War I, three new prophets appeared at Saibai on the southwest coast of Papua. However, during and in the years after World War II, more than 100 such groups have appeared, the large number due in part to the many different culture groups inhabiting the various islands. Each group has a rather limited following.

Other groups also operate in the islands. There is a small Buddhist community, primarily made up of Chinese expatriates. The Baha'i Faith has had a steady growth since the 1960s.

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See also: Baha'i Faith; Baptist Bible Fellowship International; Church of England; Church of the Nazarene; Evangelical Lutheran Church in America; Evangelical Lutheran Church of Papua New Guinea; London Missionary Society; Roman Catholic Church; Salvation Army; United Church in Papua New Guinea; United Church of the Solomon Islands; Uniting Church in Australia; World Council of Churches.

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Note: There are numerous anthropological studies of the indigenous people of Papua New Guinea, most of which concentrate observation on one of the many peoples who inhabit what is a very diverse land.

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■ Paraguay

Paraguay is a landlocked South American country, about the size of California, and surrounded by Argentina, Bolivia, and Brazil. Its 406,752 square miles of territory is home to an estimated 6,163,913 people (2008), almost all of mixed Spanish and Amerindian heritage. East of the Paraguay River there are grassy plains, wooded hills, and tropical forests; west of the Paraguay River (the Chaco region) the terrain is low, flat, and marshy plain. The nation is divided administratively into 18 provinces, with the city of Asunción in the Central Province as its capital. The Greater Asunción Metro Area had a population of 1,659,500 in 2002.

Today, Paraguay is a nation of *mestizos* (about 95 percent), a result of the interbreeding of Amerindians with Spanish colonists and later immigrants from Argentina, Brazil, and Europe, mainly Swiss-Italians and Germans. Spanish and Guaraní are the national languages, with the latter being dominant: about 75 percent of Paraguayans speak Spanish (the language of business and government) and 90 percent speak Guaraní. Spanish is dominant in the capital city of Asunción and surrounding areas, while Guaraní is dominant in the interior. Also, German is still spoken among many Lutherans and Mennonites.

Paraguay is a developing country that ranked as the second poorest country in South America in 2007. Paraguay has a market economy marked by a large informal sector that features both re-export of imported consumer goods to neighboring countries, and thousands of small business enterprises. Paraguay's largest economic activity is based on agriculture, agribusiness, and cattle ranching.

Historically, Paraguay's economic potential has been constrained by its geography, but it does have access to the Atlantic Ocean via the Paraná River. Because it is landlocked, Paraguay's economy is very dependent on Brazil and Argentina, its major trade partners. Roughly 38 percent of Paraguay's GDP is derived from trade and exports to Brazil and Argentina. Paraguay, through various treaties, has been granted free ports in Argentina, Uruguay, and Brazil through which its products are exported and imports are channeled.

Paraguay has a serious problem with poverty and inequality. According to government sources, approximately 2.1 million people (about 35 percent of its total population) are considered to be poor. In rural areas, 41 percent of the people lack an adequate monthly income to cover their basic necessities, whereas in urban areas the poverty level is estimated at 27.6 percent. The top 10 percent of the population earns 43.8 percent of the national income, while the lowest ten percent earns less than 1 percent. The current economic recession has worsened income inequality, notably in the rural areas.

Similarly, land concentration in the countryside is one of the highest worldwide: 10 percent of the population controls 66 percent of the land, while 30 percent of the rural people are landless peasants. This inequality has caused a great deal of social and political tension between the landless and the socio-economic elite who control the nation's business, industry, and government.

Religious affiliation in Paraguay today (2002 census) is dominated by the Roman Catholic Church (89.6 percent), with only a small representation of other religious groups: Protestants (6.2 percent), other religions (2.1 percent), none or undesignated (2.1 percent). However, by 2006, a new survey indicated that 84.7

Catholic cemetery with mausoleums in Asunción, Paraguay. (Imagebroker/StockphotoPro)

percent of respondents considered themselves Catholic, a decrease of 5 percentage points from 2002.

The Constitution provides for freedom of religion, and other laws and policies contributed to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors. The government generally respects religious freedom in practice; however, it occasionally has failed to enforce religious freedom laws when abuses have occurred.

From the 1870s to the present, Paraguay has experienced considerable social progress, mainly due to the arrival of waves of immigrants from neighboring Argentina, the Middle East, North America, and Europe. Some 40,000 new residents from Spain were mainly responsible for developing the livestock, agriculture, and forestry industries. The immigrants included about 5,000 Mennonites from Europe and North America who created agricultural colonies, schools, and small businesses.

Some of these early immigrants were members of Protestant congregations before their arrival in Paraguay: German Lutherans, German and French Calvinists, as well as German-Russian Mennonites during the early 20th century. During the 1930s and after World War II, Japanese Shinto and Buddhist immigrants arrived and settled in agricultural colonies near Asunción and Encarnación; by the 1980s, there were about 8,000 Japanese immigrants in these agricultural colonies. In the early 1970s, thousands of Brazilians began migrating to Paraguay, mainly because of the availability of cheap land; and, by the early 1990s, an

estimated 300,000 to 350,000 Brazilians lived in the eastern border region.

Also during the 1970s, an estimated 30,000 to 50,000 immigrants (mainly Buddhists) from Korea, Hong Kong, and Taiwan began arriving in Paraguay. Many of these immigrant groups brought their own religious traditions with them, thereby enriching the religious diversity of Paraguay.

Before the arrival of Europeans, three Aboriginal peoples dominated the Paraguay River valley, which divides the territory into two regions. Upriver, the Guaraní were a settled agricultural people. Downriver, in what is termed the Chaco region, the more nomadic Guaycurús and Payaguás were hunters, gatherers, and fishers. Three other Amerindian groups, united by language, were differentiated into more than 100 subgroups.

The Spanish entered the region by following the tributaries of the large Rió de la Plata, looking for mineral resources. Spanish conquistador Juan de Salazar (1508–1560) and his company of soldiers and colonists founded Fort Asunción in 1537 as part of a campaign to colonize and subdue an estimated 200,000 Amerindians, principally the Tupi-Guaraní. That fort would grow into the present-day capital of Paraguay, Asunción.

The purpose of the pacification of the Amerindians was to provide the Spanish colonists with a source of cheap labor for agricultural and commercial development. Within 20 years of its founding, Asunción boasted a Spanish population of 1,500, a Roman Catholic cathedral, a textile mill, and the beginning of the livestock industry. For more than two centuries, Asunción was a principal center of Spanish power in the Río de la Plata basin, and from Asunción the conquistadors launched expeditions to dominate and colonize the surrounding territories.

The early Spanish colonists failed to recognize the relative agricultural value of the region, and as a result the Amerindians suffered somewhat less than in other countries under Spanish control, at least in the beginning. However, in the late 18th century, many Amerindians were forced to become laborers on the developing cattle ranches and plantations. In 1811, the Spanish governor in Asunción was forced out when the region's planters demanded a free trade policy for their tea and tobacco. Officials of the new republican government established a relatively isolated position in an attempt to escape the chaos they saw in the surrounding Southern Cone countries.

In 1811, Paraguay declared its independence from Spain and from the newly independent government in Buenos Aires. However, the country's first president, Dr. José Gaspar Rodríguez de Francia (1766–1840), established a cruel dictatorship that lasted from 1811 to 1840. Many Spaniards who were the owners of the best lands and businesses were jailed, murdered, or exiled, along with others who criticized his rule. Nevertheless, during this period, the nation prospered due to the hard work of its people and improved methods of agricultural and livestock production.

When Rodríguez de Francia died in 1840, the nation experienced six months of disorder until Carlos Antonio López (1792–1862) came to power and ruled despotically from 1841 to 1862. Carlos Antonio López died in 1862 and was followed in power by his 35-year-old son, Francisco Solano López (1826–1870), who ruled until 1870. The second López was responsible for plunging his weak nation into a savage and bloody war with the combined military forces of Argentina, Uruguay, and Brazil. In the disastrous War of the Triple Alliance (1865–1870), about two-thirds of Paraguay's adult males were killed and much of its territory (99 square miles) was lost to the victors. The country was politically and economically crippled for the next half century.

The country's isolationist policy worked for about two generations (1811–1865) but Paraguay had been involved for years in boundary and tariff disputes with its more powerful neighbors, Argentina and Brazil. The people of Uruguay also had struggled to achieve and maintain their independence from those same powers, especially from Argentina. In 1864, the government of Brazil helped the leader of Uruguay's Colorado Party oust his major opponent, whereupon the military dictator of Paraguay, Francisco Solano López, declared war on Brazil, believing that the regional balance of power was threatened. Paraguay's army numbered about 50,000 men, which was the strongest military force in Latin America at that time. López's action was viewed by many as aggression for self- and national aggrandizement but, as the war wore on, many viewed

this as a war of conquest by Argentina. At that time, Paraguay's population was only about 450,000.

In response to López's declaration of war, the governments of Brazil, Argentina, and Uruguay created a political and military alliance, backed by England, against Paraguay that led to the bloodiest conflict in Latin American history to date. The five-year War of the Triple Alliance (1865–1870) led to the deaths of 60 to 80 percent of the Guaraní people, and Paraguay lost almost half of its national territory. All the males who survived were sold into slavery. Those Amerindian groups in the more remote areas suffered fewer ill effects from the war, but to this day women greatly outnumber men in the entire country. As a result, family instability has contributed to the country's lack of stability overall.

The Colorado Party (officially, the National Republican Association [ARN]), nationalistic and ultraconservative, was founded in 1887 by General Bernardino Caballero Melgarejo (1839–1912), a descendant of Spanish nobility who fought in the War of the Triple Alliance and served as president of Paraguay from 1881 to 1886. He was the virtual ruler of the country from 1887 until 1904. After Caballero rigged the 1886 election to ensure the victory of his chosen candidate—Patricio Escobar—some of the general's political opponents founded the Paraguayan Liberal Party (PLP). In response to this challenge, Caballero and his supporters proceeded to found the Colorado Party as a counter measure. Out of office, General Caballero maintained a large degree of political control as commander of the army. Since then, the Colorados and the Liberals have been competing for dominance of the country.

The PLP dominated the government from 1904 until 1936 (and again briefly during 1939 and 1940). In 1936, the PLP lost power largely due to the disastrous results of the Chaco War (1932–1935), which was fought to control the Chaco region's national resources; Paraguay defeated Bolivia at great cost. There were an estimated 100,000 casualties, of which more died from diseases (such as malaria and other infections) than from the actual fighting; about 57,000 of the total casualties were Bolivian. At the same time, the war brought both countries to the brink of economic disaster.

Since then, the Liberal Party has never recovered dominance, and the Colorado Party held power by means of military dictatorships until 1989, most notably the regime of General Alfredo Stroessner Mattiauda (1912–2006). By the end of the Stroessner regime (1954–1989), the Liberal Party no longer existed but its political successor, the Authentic Radical Liberal Party (PLRA), currently is the second largest political party in the country.

From 1947 until 1962, the Colorado Party ruled Paraguay as a one-party state; all other political parties were declared illegal. Finally, after 61 years in power, it was defeated in national elections held in April 2008. The Colorado Party lost the presidential elections to an opposition candidate from the center-left, Fernando Lugo Méndez (a former Roman Catholic bishop). This was a first on two accounts: the free election of an opposition candidate and of a Catholic bishop to the office of president of Paraguay.

The decades of poverty and instability led the way to the emergence in 1954 of General Alfredo Stroessner Matiauda (1912–2006), a Paraguayan military officer who created a corrupt and brutal regime (1954–1989), the second longest dictatorship of the 20th century, surpassed only by that of Fidel Castro, who ruled Cuba from 1959 to 2008. Between 1960 and 1980, an estimated one million Paraguayans migrated to Argentina to find work and to improve their lives. Stroessner himself was overthrown in a coup led by General Andrés Rodríguez Pedotti (1923–1997) in 1989, which resulted in an opening for democracy.

Some observers maintain that opposition from the Catholic bishops is the only reason that General Stroessner did not have absolute control over the country. After the destruction of Asunción University in 1972 by the police, Archbishop of Asunción Ismael Rolón Silvero excommunicated the minister of the interior and the chief of police, and prohibited the celebration of the Mass as a sign of protest against the brutal Stroessner regime. When Pope John Paul II visited Paraguay in 1988, his presence and message bolstered what was already a robust anti-Stroessner movement within the country.

The most serious charges against the Stroessner dictatorship concern Operation Condor, an official, organized, and secret campaign of political repression

against alleged leftist dissidents conducted during 1975 and 1976 jointly by the governments of Argentina, Bolivia, Brazil, Chile, Paraguay, and Uruguay, with the collaboration of the American Central Intelligence Agency (CIA). In 1992, archives of the operation were uncovered that contained information about the secret incarceration of an estimated 400,000 alleged subversives, of which about 50,000 were murdered and more than 30,000 were "disappeared" (called *los desaparecidos*), meaning that their whereabouts are unknown and they are presumed dead. These murders, assassinations, and disappearances carried out by national security agencies of the respective countries were categorized as "extra-judicial executions" by international human rights organizations.

General Rodríguez, once closely linked to Stroessner, launched a coup against the dictator in 1989. During his term as president (r. 1989–1993), Rodríguez abolished the death penalty, ended martial law, and tried, convicted, and imprisoned some of the leading members of the Stroessner regime. Also during his presidency, in 1992, the Paraguayan legislature approved a new Constitution that prohibited re-elections for executive positions, which required Rodríguez to relinquish power and hand over the presidency to civilian rule. Wasmosy, who was endorsed by Rodríguez as his successor in the 1993 elections, won with approximately 40 percent of the vote in what is generally acknowledged to be the first honest election in the country's republican history. However, Wasmosy became very unpopular when he failed to continue the limited reforms implemented by Rodríguez. In 2002, after leaving office, Wasmosy was convicted for fraud and embezzlement ($40 million) and was sentenced to four years in prison; however, he appealed his sentence, paid a bond of $830,000, and was placed on parole.

In 1998, Raúl Cubas Grau (b. 1943) won the election; and his main campaign pledge was to free Oviedo. In 1999, Cubas's vice president, Luis María Argaña, who had been named as Cubas's running mate but who opposed him on some key political issues, was brutally murdered. Cubas was immediately implicated in the plot, and his resignation demanded. Cubas's political support virtually evaporated and Congress voted overwhelmingly to impeach him. Faced with certain conviction and removal from office, Cubas resigned immediately and fled to Brazil. Cubas was replaced by the president of the Senate, Luis Ángel Gonzalez Macchi, who completed Cubas's term in office (1999–2003). Cubas returned to Paraguay in 2002 and was immediately arrested and tried for corruption and conspiracy to murder Argaña, but he was later cleared of all charges.

The nation's current president is Fernando Armindo Lugo Méndez, formerly the Roman Catholic bishop of the Diocese of San Pedro, which has the nation's highest poverty rate. Lugo resigned as bishop in 2005 after he had requested laicization (removal of the right to exercise the functions of the priestly office) in order to run for public office. However, the Holy See refused the request on the grounds that bishops could not undergo laicization, and also denied him the requested canonical permission to run for civil elected office. Subsequently, he resigned from the priesthood after announcing his candidacy for the nation's presidency.

Lugo entered the national political arena by backing the peasants' claims for improving land distribution. In October 2007, Lugo registered as a member of the Christian Democratic Party (PDC) in order to become qualified to run for office. In April 2008, he won the presidential election by a margin of 10 percentage points, although far short of a majority. Lugo's swearing-in ceremony marked the first time since Paraguayan independence in 1811 that a ruling party had peacefully surrendered power to an elected member of the opposition.

Roman Catholic Church Iberian Roman Catholicism entered Paraguay with the Spanish conquistadors, and a papal decree created the Bishopric of Our Lady of Asunción in 1547, 11 years after the foundation of Asunción by Juan de Ayolas in 1536. The first bishop was Father Pedro de La Torre (d. 1573), a Franciscan, who arrived at Asunción in 1555 during the second administration of Martinez de Irala. The diocese was directly dependent upon the Holy See in Rome, and its jurisdiction extended over the whole Río de la Plata territory, which was divided into 102 parishes, 6 of which were located in the capital. The present Cathedral of Asunción was formally dedicated on October 27, 1845.

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Most important for the development of the Catholic Church, after 1588 Jesuit and Franciscan priests began evangelizing among the Guaraní and other Amerindian groups along various rivers, including areas now part of surrounding nations, with the intent of pacifying and converting them. They developed a system of communal towns that closely paralleled the agricultural society that had previously developed among the Guaraní. They also developed a written form of the Guaraní language.

The Jesuits soon realized they had to protect the Amerindians from enslavement by Spanish and Portuguese colonists if they were going to convert them to the Catholic faith. From 1609 to 1767, the Jesuits

established and maintained missions among the Guaraní and other tribes in the upper Rio de la Plata region, where the Natives were settled in a system of communal towns, called Reductions (*reducciones*), under Jesuit administration.

The Treaty of Madrid in 1750 transferred the territory occupied by the Jesuit-Guaraní missions from the jurisdiction of Spain to Portugal. Although Spain, at least officially, no longer permitted slavery, this inhumane practice was legal in the Portuguese territories. Shortly thereafter, the Spanish rulers ordered the Jesuit missions to be disbanded, and Pope Clement XIV (r. 1769–1774) suppressed the Jesuits, forcing the missionaries to abandon their work in approximately 100 Reductions in the Americas, including those in Paraguay. However, in 1754, the Guaraní Indians and a few dissident Jesuits refused to abide by the order to disband the missions and created a short-lived rebellion that was cruelly put down by the Spanish authorities.

The work of the Jesuits came into conflict with the growing desire of wealthy Spanish landowners to control Paraguay and this contributed to the expulsion of the Jesuits in 1767 by Spain's King Charles III (r. 1759–1788). Many of the Paraguayan Indians were captured and sold into slavery, where they were gradually absorbed into mestizo society; however, those who escaped usually returned to their indigenous way of life in remote areas. After 1767, the spiritual administration of the Jesuit Reductions was transferred to the Franciscans and other religious orders, while the public administration was given to Spanish and Portuguese civil officials.

The church suffered greatly through the 19th century. It lost half its members in the War of the Triple Alliance (1865–1870) and never had enough priests. Catholicism still dominates throughout the land, but the church remains relatively poor, and the folk Catholicism that has arisen in various parts of South America, mixing Catholic faith with traditional animistic religions, is widespread in Paraguay.

For much of the 19th century, church-state relations ranged from indifferent to hostile. The state assumed the prerogatives of royal patronage that the Vatican had granted to the Spanish rulers and sought to control both the bishops and the clergy. President José Gaspar Rodríguez de Francia (r. 1814–1840) was committed to a secular state; he was frugal and cruel beyond description; he hated all foreigners and was fearful of all foreign entanglements; and he was violently anticlerical. He suppressed monastic orders, eliminated the tithe, instituted civil marriage, and cut off communication with the Vatican. President Francisco Solano López (r. 1862–1870) used the church as if it were a branch of the government; he enlisted priests as secret agents to report on signs of disaffection and subversion among the populace.

Church-state relations worsened after the government executed the bishop of Asunción, Manuel Antonio Palacio, during the War of the Triple Alliance. When the war ended, there were only 55 priests left in the whole country, and the church was without a bishop for 11 years.

The modern Paraguayan Catholic Church was established largely under the direction of Monsignor Juan Sinforiano Bogarón, the archbishop of Asunción (r. 1930–1949), and his successor, Monsignor Aníbal Mena Porta (r. 1949–1969). Both envisioned a church whose role in Paraguay's political struggles was that of a neutral mediator among the various contenders for power. Monsignor Ismael Blas Roldán Silvero followed Porta as archbishop (r. 1970–1989) and was followed by Monsignor Felipe Santiago Benitez Avalos (r. 1989–2002). Contemporary archbishops have stressed the importance of respecting human rights, strengthening democracy, and encouraging political dialogue among all social sectors.

Beginning in the late 1950s, the bishops and priests were frequently at odds with the national government. Confrontations began with individual priests who preached sermons calling for political freedom and social justice. The political and human rights activities of the clergy and various lay groups, such as Catholic Action, pushed the church hierarchy to make increasingly critical statements about the regime of President Stroessner (beginning 1954), who was finally overthrown by a military coup in 1989.

Bible scholar José Luis Caravias has worked with the Christian Agrarian Leagues since the 1960s; he was the principal editor of *Vivir como Hermanos* (*Live as Brothers*), published in 1971, which is one of the most important documents produced in Paraguay by proponents of Liberation Theology, a socially

and politically progressive Latin American Catholic movement.

Diverse tensions arose within the Paraguayan Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s), with an emphasis on apostolic authority, orthodox theology, the sacraments, and personal piety. *Reformers* generally supported the church's post–Second Vatican Council stance of modernization and toleration of diversity based on its official social doctrine. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Paraguayan society and establishing social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing the right-wing military dictatorships and creating a Socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues"), rather than by political and social activism.

Throughout the 1970s and 1980s, church authorities criticized the lack of political freedom in Paraguay and the government's dismal human rights record, and there were sporadic student demonstrations against the government and its repressive countermeasures. The government expelled foreign-born clergy and periodically closed the Catholic University of Our Lady of Asunción, the Catholic news magazine, and the Catholic radio station. In response, the archbishop of Asunción excommunicated several prominent government officials and refused, along with other clergy, to participate in major civic and religious celebrations.

In the early 1990s, the Catholic Bishops Conference of Paraguay, in a pronouncement entitled "One Constitution for our Nation" signed by 14 bishops, stated: "If at other times this nation completely identified itself with the Catholic religion, it was logical to talk about an official religion. Now pluralism better characterizes the civil society and it does not seem justified to have one Church joined to the State that, for this reason, reflects something imposed by force upon the people. The [Catholic] Church does not want to confuse the people or to confuse itself with the State."

In this way, the Catholic Church of Paraguay gave its unconditional support to establish a new era of religious liberty in the nation, which began with congressional approval of a new Constitution in February 1993.

Roman Catholicism still dominates the nation. About 5.3 million Paraguayans were Catholics in 2002 (or about 89.6 percent of the national population). The traditional animistic religions of the Paraguayan Amerindians have survived, although mixed with an overlay of Roman Catholicism during colonial times. This has created a Paraguayan "popular Catholicism" (syncretistic) among Amerindians and the Hispanic population. For many Paraguayans, affiliation with the Roman Catholic Church is more of a social obligation than a moral and spiritual commitment, with less than 20 percent of Catholics regularly attending Mass.

However, one of the main events in the Catholic calendar is the annual pilgrimage to the colonial city Caacupé (founded in 1770), the capital of the Province of Cordillera, in the southwestern region. There a major religious festival is held on December 8 in honor of the statuette of Our Lady of the Miracles. This statuette, carved in the 16th century by a devout convert, is believed to have curative powers (syncretism). An enormous basilica stands in the center of town, where an estimated 300,000 people gather annually for the festival.

In 2001, the Archdiocese of Asunción had only 774,000 Catholic adherents out of the city's total population of 1,602,173, or about 48 percent. However, the lowest percentage of Catholic adherents was registered in the Apostolic Vicariate of Polcomayo, with

only 45.7 percent of the total population of 75,000 inhabitants. In the rest of the nation's dioceses, the Catholic population ranged in the 80 and 90 percentiles in 2001. Religious nominalism seems to be the dominant characteristic of Paraguayan Catholicism today.

In 2004, the Paraguayan Catholic Church reported one archdiocese (Asunción, established in 1929) and 13 dioceses with 358 parishes that were served by 355 secular priests and 428 religious priests (total of 783), assisted by 120 permanent deacons, 745 male religious and 2,132 female religious workers. The archbishop is Eustaquio Pastor Cuquejo Verga, C.Ss.R. (Congregation of the Most Holy Redeemer), appointed in 2002.

The Protestant Movement The first Protestant work began in Paraguay in the mid-19th century with the arrival of agents of the American Bible Society (1856), followed by missionaries of the Methodist Episcopal Church (1886), the Church of England (1886), and the German Lutherans (1893, Evangelical Church of the Plata River). It was a North American Methodist who became the first resident missionary in Paraguay in 1886. Two years later, the Church of England arrived when the South American Missionary Society (SAMS) shifted its focus from the indigenous Patagonians of southern Argentina to the Chaco region of Paraguay. Among the Society's accomplishments were the development of a written language for the Lengua people and the production of a Lengua Bible.

During the early 20th century, dozens of other Protestant groups appeared among the growing immigrant population or as the result of missionary endeavors from Europe and North America, and a variety of Pentecostal and other non-Pentecostal groups have been founded in more recent times, especially during the 1950s and 1960s.

Notable among the groups to establish work in Paraguay after 1900 were the U.S.-based Seventh-day Adventist Church (1900), which was the first to arrive, followed by the New Testament Missionary Fellowship (1902), the Inland South American Missionary Society (1902), Christian Missions in Many Lands (1909, Christian Brethren), and the Salvation Army (1910), with most of the later groups from Great Britain.

In 1917, the United Christian Missionary Society (Christian Church [Disciples of Christ]) arrived and eventually took over the Methodist work. In 1919, the Argentine Baptist Convention began work in Paraguay, and they later appealed to the Southern Baptist Convention for assistance (1945).

In 1927, the first Mennonite colony was established among Russian immigrants, which led to the involvement of the Mennonite Central Committee in 1930. The New Testament Missionary Union arrived in 1931, followed by the Mennonite Brethren Church of America in 1935 that began work among the Lengua Amerindians. The Lutheran Church–Missouri Synod sent their first missionaries in 1938 to work among German immigrants.

The arrival of the first Pentecostal missions among European immigrants in 1938 (the Filadelfia Church of Stockholm and the Swedish Free Mission) led to the introduction of Argentine Assemblies of God in 1943 and the U.S. Assemblies of God in 1945, who came to assist their Russian colleagues. Since then, Pentecostalism has grown very well in Paraguay, and a number of autochthonous Pentecostal churches have arisen in recent years.

The impact of World War II was a further catalyst for the development of religion in Paraguay. The Society of Brothers (now the Church Communities International), a German communal group modeled on the Hutterites, escaped Germany and settled in Paraguay in 1941. They were joined by Russian and Ukrainian immigrants who also found their way to Paraguay during the early 1940s. Paraguay became a magnet for Mennonites, the first being refugees from the newly established Soviet Union. After getting settled, they began missionary work among the people of the Chaco region and appealed for assistance from North American Mennonites. As a result an extensive work was developed among a group of agricultural colonies that eventually became the Evangelical Mennonite Church in Paraguay.

A few other denominations also arrived during the 1940s: Full Gospel Grace Fellowship (1940), the Free Methodist Church of North America (1948–1952), the fundamentalist New Tribes Mission (1946), General Conference Mennonite Church (1952), Evangelical Lu-

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,434,000	6,164,000	95.4	1.96	7,588,000	9,242,000
Roman Catholics	2,305,000	5,613,000	86.9	2.18	6,590,000	7,644,000
Independents	8,400	330,000	5.1	3.21	535,000	780,000
Protestants	41,600	240,000	3.7	2.87	440,000	710,000
Ethnoreligionists	32,200	125,000	1.9	2.03	150,000	180,000
Agnostics	9,800	120,000	1.9	4.00	200,000	300,000
Buddhists	2,000	16,300	0.3	1.99	30,000	50,000
Atheists	3,000	14,600	0.2	1.99	24,000	35,000
Baha'is	2,100	13,500	0.2	2.11	25,000	45,000
New religionists	200	3,900	0.1	1.99	6,000	12,000
Jews	1,200	3,200	0.0	2.00	3,500	4,000
Total population	**2,484,000**	**6,460,000**	**100.0**	**1.99**	**8,026,000**	**9,868,000**

theran Church (1949), the Mennonite Mission Network (1952), the Church of God World Missions (1954, from Cleveland, Tennessee), and the Evangelical Mennonite Conference (1957, from Canada).

Historically, only 5 Protestant missions and service agencies arrived prior to 1900; 12 more arrived between 1900 and 1939; 20 additional groups arrived between 1940 and 1979; and since 1980, at least 30 new groups have begun work in Paraguay.

Prior to the 1950s, the total Protestant population in Paraguay was less than 10,000, but by 2002 had grown to 364,839, or 6.2 percent of the total population (2002 census). The largest Protestant denominations in Paraguay were the Evangelical Baptist Convention (10,500 adherents; Southern Baptist-related); the Assemblies of God (U.S.-related) and the Assemblies of God Evangelical Mission (independent) with a combined total of 9,879 adherents; the Evangelical Church of the Plata River (Lutheran, with 8,850 adherents); all Mennonites (8,850 adherents); the Seventh-day Adventist Church (7,800 adherents); Anglicans (members of the Anglican Church of the Southern Cone of America, about 1,900 adherents); and the Church of God (Cleveland, Tennessee) (1,550 adherents). Also, there are 24 Mennonite denominations and service organizations that represent an estimated community of 70,000 (all ages), most of whom are found among the 17 agricultural colonies that are scattered across the northern and eastern regions of Paraguay.

There are no churches based in Paraguay that are members of the World Council of Churches. Conservative evangelical churches cooperate with the Asociación de Pastores del Paraguay, which in turn is affiliated with the World Evangelical Alliance.

Additional Groups An estimated 2.1 percent of the population represented adherents of other religious groups in 2002. One of these was the Ukrainian Orthodox Church with about 500 adherents and another 975 Orthodox believers (unspecified) were reported in 2002 (census). Also present are the following non-Protestant marginal Christian groups: the Church of Jesus Christ of Latter-day Saints (Mormons, 9,374 adherents in 2002), Jehovah's Witnesses (11,805 adherents in 2002), the independent quasi-Pentecostal People of God Church (with about 12,000 adherents in 2002, although church officials claim 150,000 adherents), the God Is Love Pentecostal Church (1,300 adherents), the Universal Church of the Kingdom of God (700 adherents), and the Voice of the Chief Cornerstone, among others.

Non-Christian Religions A variety of non-Christian religions have appeared, many since 1940, especially among immigrants from the Middle East (Judaism, Islam, and Baha'i) and Asia (Hindu, Buddhist, and Shinto sects). Animistic Amerindian religions continue to exist, especially in the western region of the

Chaco, with an estimated 25,000 adherents in 2002 (census).

By 1912 enough Jews had migrated to Paraguay, primarily from Germany, to justify the organization of the initial Jewish community. Today, there are an estimated 1,100 Jews in Paraguay, whose primary structure is the Consejo Representativo Israelita del Paraguay, headquartered in Asunción. The capital city has three Orthodox Jewish synagogues: one Ashkenazi, one Sephardi, and one Chabad (Lubavitcher).

There is a small Muslim community in Paraguay (872 adherents in 2002), mainly in the provinces of Asunción and Alto Paraná, as a result of Middle Eastern immigration from Syria, Lebanon, and Palestine. The Subud Association is also present. The Baha'i Faith established its first local spiritual assembly in Asunción in 1944. It has spread among the Yanaigua, Chulupi, and Maka indigenous peoples.

Immigrants from Korea and Japan introduced Buddhism (about 2,000 adherents in 2002) and Japanese religions, including Seicho-No-Ie, Shinto, Soka Gakkai International, Reiyukai America, Nichiren Shoshu, Tenrikyo, and the Foguangshan Buddhist Order.

Hinduism is represented by the International Society for Krishna Consciousness (ISKCON), the Transcendental Meditation (TM) movement (now organized as the Global Country of World Peace), and the Sathya Sai Baba movement.

Also present in Paraguay are religious movements representing the Western Esoteric tradition: Rosicrucians, the Grand Universal Fraternity (GFU; from Venezuela), the Center of Gnostic Studies of Anthropology and Sciences, New Acropolis Cultural Centers, and the Cafh Foundation; the Afro-Brazilian religions of Condomblé and Umbanda; and the Psychic-Spiritualist-New Age traditions: the Basilio Scientific School, Kardec Spiritualist Centers (Spiritism), the Paraguayan Center of Spiritualist Philosophy, and the Unification Church of Reverend Sun Myung Moon, among others. In 2000, officials of the Unification Church purchased 300,000 hectares of land in Paraguay for logging and timber exportation to Asia. The acquired land is the ancestral territory of the indigenous Chamacoco (Ishir) people, who live in the northern region of the country.

The population with no religion or no declared religious affiliation (includes atheists and agnostics) was 2.1 percent in 2002 (about 81,500 persons).

Clifton L. Holland

See also: Agnosticism; Anglican Province of the Southern Cone of America; Assemblies of God; Atheism; Baha'i Faith; Christian Brethren; Christian Church (Disciples of Christ); Church Communities International; Church of England; Church of Jesus Christ of Latter-day Saints; Church of God (Cleveland, Tennessee); Evangelical Church of the River Platte; Franciscans; Free Methodist Church of North America; Global Country of World Peace; Hutterites; International Society for Krishna Consciousness; Jehovah's Witnesses; Jesuits; Lubavitch Hassidism; Lutheran Church–Missouri Synod; Lutheranism; Mary, Blessed Virgin; Mennonite Church, USA; Mennonites; New Acropolis; Nichiren Shoshu; Paraguay, Mennonites in; Orthodox Judaism; People of God; Reiyukai; Roman Catholic Church; Salvation Army; Sathya Sai Baba Movement; Seicho-No-Ie; Seventh-day Adventist Church; Shinto; Soka Gakkai International; Southern Baptist Convention; Spiritism; Subud; Tenrikyo; Ukraine Eastern Orthodoxy in; Umbanda; Unification Movement; Universal Church of the Kingdom of God; World Council of Churches; World Evangelical Alliance.

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Paraguay, Mennonites in

The Mennonite community of Paraguay is both one of the largest Mennonite communities outside of North America in the world and one of the largest non-Catholic communities in Paraguay. The movement of Mennonites to Paraguay began in 1926, when the first group arrived from Manitoba, Canada. However, what was to become the numerically stronger group, Russian Mennonites who had fled to Germany in 1929, arrived in Paraguay in 1930. They were able to settle in the country after the provisions of a special law passed for the Canadian group were applied to them as well. They established an initial settlement in western Paraguay called Colony Fernheim. In 1937 a second colony, named Friesland, was established in eastern Paraguay. An additional group of Russian Mennonites arrived after World War II.

The Russian settlers brought with them some of the divisions that had splintered the Mennonite community in their previous homeland. Some were affiliated with the Mennonite Brethren, a group that dated from a Pietist revival that had swept through the community in the 1860s. Other groups had been influenced by the attempts of Baptists from Germany to convert the Mennonites, leading to a difference of opinion on baptism. Although few became Baptists, some Mennonites accepted the idea that baptism should be by immersion, as Baptists taught, while most Mennonites continued to baptize by pouring. Once in Paraguay, language differences would also appear as some continued to use German, others adopted Spanish, and still others chose to use one of the Native languages (primarily Guaraní, which is spoken by more Paraguayans than Spanish, or Lengua).

All of the colonies established by both the Canadian and Russian groups were agricultural settlements, which prospered with little modern farming equipment. The colonies also attempted to rebuild the movement's social, cultural, and religious life (which operated as a German-speaking enclave in Russia), and Sunday schools, Bible study programs, and efforts to evangelize the Native peoples were launched. Although the very conservative Canadian groups have remained somewhat aloof, those groups originating in Russia have continued to work together while maintaining separate ecclesiastical organizations.

Of the several groups, the Mennonite Brethren (Vereinigung der Mennonitengemeinden von Paragua, or Hermanos Menonitas) is possibly the largest, with some 8,000 people affiliated. Some 4,600 are associated with the Convención de las Iglesias Evangélicas Unitas, which has adopted Lengua as its primary language. Some 3,000 people worship with the Convención Evangélica de Iglesias Paraguayas Hermanos

Menonitas, who use Spanish and Guaraní. The remainder of the approximately 28,000 Mennonites (2008) in Paraguay is divided among more than a dozen smaller groups.

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See also: Mennonites.

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Parham, Charles Fox

1873–1929

Charles Fox Parham, a Methodist local preacher and founder of a Bible school, is the founder of modern Pentecostalism. With his students, he developed the unique Pentecostal notion that speaking in tongues was the visible sign of the baptism of the Holy Spirit, which he tied to a belief that the gifts of the Holy Spirit were meant to operate in the contemporary Christian church.

Parham was born in Muscatine, Iowa, on June 4, 1873. He grew up as a Methodist in Kansas and became a Sunday school teacher. As a young man he was licensed to preach by the Methodist Episcopal Church (now an integral part of the United Methodist Church). After preaching for several years, he left the Methodists in 1894, and began life as an independent nondenominational Holiness evangelist. In 1896, with his wife Sarah Thistlewaite, he opened Bethel, a healing home, in Topeka, Kansas. He eventually lost control of his home, and in 1900 moved across town and opened a new Bethel, where students could reside and learn from his evangelistic experience.

In December 1900, on the eve of an evangelistic trip, he gave the Bethel students a new assignment. They were to study the New Testament for any references to the baptism of the Holy Spirit and anything associated with it. Methodist Holiness people generally associated the baptism of the Holy Spirit with the experience of sanctification, an act of grace that God worked on believers that made them perfect in love.

Upon Parham's return just as the year was ending, the students reviewed their findings. They had concluded that speaking in tongues seemed to be the sign of baptism with the Holy Spirit. Thus on New Year's Eve, the group gathered in Bethel's chapel and began to pray for the baptism. In the morning hours of January 1, 1900, one of the students, Agnes Oznam (1870–1937), became the first person in modern times to pray intentionally for the baptism and the accompanying speaking in tongues and to receive a positive answer to her prayer. The resultant uniting of the baptism of the Spirit with the accompanying phenomenon of speaking in tongues would become the distinguishing feature of a new movement among the Holiness people—Pentecostalism. As he remained an advocate of the Holiness movement, Parham presented the baptism of the Holy Spirit as a new work of grace available to those believers who had already experienced sanctification, the normative Holiness experience.

Parham initially presented this new teaching to Holiness revival meetings in Kansas and nearby states. Having raised the controversial issue, within a few

years he relocated to Houston, Texas, where he opened another Bible school. While in Houston, he was, in 1905, approached by an African American preacher William J. Seymour (1870–1922), formerly with the Church of God (Anderson, Indiana), who asked permission to sit in on the classes. In the segregated south of the period, such would not be allowed, but Parham did give Seymour permission to sit just outside the classroom door and listen.

Some months later, early in 1906, Parham assisted Seymour's move to Los Angeles. He had been invited to become pastor of a small African American Baptist church. Almost immediately, Seymour tried to introduce the new teaching to his congregation. In response, he was locked out of the church, but not before he had gained the attention of a few. With the several who wished to hear, he continued to preach and on April 9, 1906, the first member of the group spoke in tongues. The growing group soon moved to a building in Azusa Street where the revival services would continue for the next three years. Seymour adopted Parham's name for the organization that oversaw and facilitated the revival services, Apostolic Faith.

With some desire to see what was happening, Parham came to Los Angeles. He rejected the spontaneous excitement of people speaking in tongues mixed with the general informal ways of African American worship. Parham split from Seymour and condemned Azusa and spiritualism and hypnotism. However, while the revival continued, Parham developed a more serious problem. He was arrested for approaching two boys for sexual favors, and though the charges were later dropped and those close to him claimed them to be without foundation, the rumors cost him and the movement in the Midwest dearly. The mainstream of the rapidly growing movement was alienated from him.

Parham eventually settled in Baxter Springs, Kansas, and spent his time teaching in a small Bible school and traveling to nearby communities and preaching. A set of congregations grew out of his ministry and associated together as the Apostolic Faith. Parham died on January 29, 1929, all but forgotten by the movement he initiated. Subsequently, his wife defended him in her biography of him. In recent decades, mainstream Pentecostal historians have developed a new appreciation for him and his role at the beginning of their movement.

J. Gordon Melton

See also: Church of God (Anderson, Indiana); Holiness Movement; Pentecostalism; Seymour, William J.

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Paris Mission

The Paris Mission, officially the Société des Missions Evangéliques chez les peuples non-chrétiens à Paris, was the missionary arm of French Protestantism through much of the 19th and 20th centuries. It began with a number of prayer groups that had been established among Protestants (primarily members of the Reformed Church of France) in support of the Basel Mission and the London Missionary Society, both products of the Pietism and the evangelical Awakening that had spread through European Protestantism in the late 18th century. As one component, that Awakening had spurred an interest in world missions, and as it was perpetuated would turn the Protestant movement into a worldwide phenomenon in the 19th. The Paris Mission was formally organized in 1822 and soon established branches in Holland, Italy, and French-speaking Switzerland. The Mission originally assumed an interdenominational stance, but in fact was largely supported by members of the Reformed churches.

The first missionaries supported by the Mission were sent to South Africa in 1829. From that original base, work expanded into Lesotho and Zambia. Through the remainder of the century, the Mission grew primarily by assuming control of older missions established in what had become French territories. Various Congregational and Presbyterians missions turned work over to the Paris Mission in order to quiet the fears and prejudices of French colonial authorities directed to non-Catholic foreigners working among new French subjects. By this manner, the Paris Mission acquired work in Tahiti (and other South Pacific islands) and in Africa (Madagascar, Gabon, Togo, and Cameroon).

Through the decades following World War II, the Paris Mission oversaw the maturing of most of its missions into independent churches. The end of this phase of its work contributed to its voting itself out of existence in 1971 and contributing its resources to two new organizations, the Départment Français d'Action Apostolique, a common mission board serving several French Protestant denominations, and the Communauté Evangélique d'Action Apostolique, an international communion of 47 churches working in French-speaking lands. Both organizations are based in Paris.

J. Gordon Melton

See also: Reformed Church of France.

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Paryushana

Paryushana is a primary festival among the Jains of India. Its origin lies in the beginning of Jainism itself, which emerged as an order of monks. Practicing a form of nonattachment, the monks traveled about living from day to day on what was offered them. India has a rainy season (roughly June to September) in which travel is difficult, and it became common for monks to settle down in one place, usually at the edge of a city for the several months (a minimum of 70 days).

In the old Indian lunar calendar, Paryushana would begin on the fifth day of the waxing moon (*shukla-paksha*) half of the month of Bhadrapada. It would last from 8 to 10 days, depending upon which of the two main divisions of the Jains were holding it. The Swetambaras hold an 8-day festival and the Digambaras a 10-day event.

The festival is a time for reflection on one's life and actions during the past year, and a time to renew one's focus on what are considered the 10 cardinal virtues: forgiveness, charity, simplicity, contentment, truthfulness, self-restraint, fasting, detachment, humility, and continence. These virtues are embedded in a game that is played during the week called Gyanbazi, a game of chance in which morality is taught and the goal becomes enlightenment. The game was observed by the British and brought back to the West where it was secularized and marketed as "snakes-and-ladders" and in America as "Chutes and Ladders."

The festival is marked by several events, including recitation of the text of the Kalpa Sutra, the book that includes the earliest accounts of the Tirthankaras, the enlightened masters from whose teachings Jainism derives. Fasting is common among the monks during this time, and many laypeople, who already are vegetarians, deny themselves specific food items (much like Christians during Lent). The evening is spent in the practice of Pratikraman, a form of meditation that allows for stringent introspection, a review of one's life, a means of repentance for negative thoughts and actions, and a reminder not to repeat them. There are several types.

Pratikraman is practiced daily by devout Jains. Other forms are undertaken once every 15 days or once every 4 months. Samvatsari Pratikraman is done once per year—on the last day of the Paryushana festival. In a sense, the first days of the Paryushana are meant to lead up to the last, during which a most unique practice accompanies the Pratikraman. Those at the event ask forgiveness of every individual they may have offended during the past year. This becomes a time to forget old differences and renew the community. This act consists of folding one's hands before the person and requesting "Micchamidukadam" (May my bad deeds toward you be fruitless).

A form of Paryushana has been imported to the West though there are relatively few monks and the Indian rainy session does not exist. Westerners attending the event have been especially impressed by the acts of forgiveness on its final day.

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See also: Jainism; Lent; Meditation; Vegetarianism.

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Pashupata Saivism

The Pashupatas (Sanskrit: "adherents of Pashupati's [that is, Siva's] teaching'') are a sect of Saiva ascetics whose cult probably goes back to the second century CE. They trace their origin to Pashupati, who is said to have appeared on Earth as Lakulisha (b. ca. 150), the founder of the sect. According to this account, Lakulisha composed the Pashupata Sutra, the most authoritative work on this system. Together with the important commentary by Kaundinya (fifth century) and the Ganakarika, a text about the group's rituals and worship practices, the Pashupata Sutra seems to be the only internal source for our knowledge of this group. But although important works are lost, external sources like the Puranas, the Tantras, and epigraphical records show that it was once widespread on the Indian subcontinent.

The religious observance of the Pashupatas presupposed access to the Veda—its practice being centered on the Vedic Mantras of the five faces of Siva—and was restricted to Brahmin males. It aimed at liberation through several stages. In the first, the ascetic was to dwell near a Siva temple, with his body smeared with ashes. He would worship the deity by meditating on the five mantras but also by imitating Siva's boisterous laughter. The next phase served to purify the ascetic through a peculiar mechanism: leaving the temple without his sectarian marks, the Pashupata would pretend in public to be mentally deranged or play the lecher and thus invite the contempt of others. Through his initiation he was considered to have the power to transfer his bad karma to those who abused him. This he did until the purification was effected and he could devote the end of his life to meditation on the five mantras.

In a sense Pashupata Saivism stands between the Vedic and the Tantric Saiva religion, not only systematically but also chronologically. Using an older indigenous terminology, Alexis Sanderson (1990) has proposed to classify them as belonging to the *atimarga*, in contradistinction to the later Tantric Saivism (*mantramarga*) that built upon it. Within this atimarga would fall a further branch of the Pashupatas, namely, the Lakulas (also called Kalamukhas or Mahavratas), whose ascetic practice includes the "Observance of the Skull'' (*kapalavrata*), by which practitioners imitate Siva's penance by begging with a human skull as an alms bowl and vessel and by living in the impure cremation ground.

The Pashupata tradition spread to Nepal in the eighth century. The Pashupatinath Mandira along the banks of the Bagmati River in Kathmandu remains a primary pilgrimage site to this day. Today the followers of Pashupata Saivism may be found in all parts of India, but most are concentrated in Gujarat and the foothills of the Himalayas.

Jürgen Hanneder

See also: Asceticism; Meditation; Tantrism.

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Passover

Passover is the English name of Pesach, the Jewish Feast of Unleavened Bread. Pesach was commanded

An Ultra-Orthodox Jew collects matzahs (unleavened bread) at a bakery in Jerusalem for the Passover holiday. Passover celebrates the liberation of the Jewish people from slavery in Egypt. (AFP/Getty Images)

to be an annual memorial festival among the Jewish people in Exodus 12, recalling God's deliverance of the Jewish people from slavery in Egypt. A key event in that deliverance was the plague in which God killed the firstborn of each Egyptian household, while passing over the homes of the Hebrews that had been marked with the blood of a freshly slaughtered lamb. This event was celebrated by a meal that included a lamb slaughtered in the Jewish temple and unleavened bread, bread taken on the trip out of Egypt prepared in haste with no time for the leaven to act. Each year, Jews would make a pilgrimage to Jerusalem to celebrate Pesach.

The Christian appropriation began simultaneously with the formation of the Christian community. Among the early memories of the life of Jesus was a trip he made to Jerusalem with his parents to celebrate Pesach when he was but 12 years old. While in the city, he wandered from the family and was found in the temple speaking to the elders (Luke 2:40–52). Then, during his adult ministry, he would spend much of the year traveling through the countryside but always returned to Jerusalem for Passover. Traditionally, the length of his ministry was set at three years as the New Testament accounts of his life placed him at three different Passovers in Jerusalem (John 2, John 5, and Mark 7), prior to the one during which time he was arrested and executed.

On the last visit to Jerusalem, he celebrated the Passover meal with his disciples, the account of which became the basis of the future remembrances of that as the Eucharist or the Lord's Supper, regularly celebrated by Christians today (though in a variety of forms and occasions that range from daily to weekly to monthly to quarterly to annually). Following that last Passover supper, he was arrested, tried, and executed. As he died,

it was reported that the veil separating the most holy space from the rest of the temple was rent in two.

That year, Passover was on Thursday. Christ was executed on Friday, and remained dead through the Sabbath. Christianity emerged after Jesus was reported to have risen from the dead on the first day of the new week, Sunday, and subsequently appeared to his disciples at various times and places.

The celebration of Easter (that is, Christ's resurrection) superseded Passover in the Christian church. However, it was tied to Passover in that the events of Christ's death and resurrection began with a Passover Seder (Luke 22:15–16) and were concluded during the Passover week. Jesus was likened to a Passover lamb sacrificed by God for the deliverance of humanity—the lamb of God who takes away the sins of the world. Jesus as the Passover lamb continues as one of the most central and powerful symbols within Christianity.

Beginning early in the fourth century, as the church moved from its outlaw status in the Roman Empire, and began to hold church councils for deciding basic questions, the question of dating Easter came to the fore. A method was adopted that followed the Jewish methods of determining the date of Passover, which, due to the use of the lunar calendar, fell on a different day each year on the Julian calendar used throughout the Roman Empire at the time. Easter was set as the first Sunday after the first full moon following the Spring Equinox (March 21). Passover/Pesach fell on Nissan 15, the first full moon after the Spring Equinox.

Because of the inaccuracy in the Julian calendar, the actual Spring Equinox began to drift away from March 21. A reformed Julian calendar continues to be used among Eastern Orthodox (a few even continuing to used the unreformed calendar), and their Easter celebration has become separated from that of the Western church, which adopted the Gregorian calendar that returned the Spring Equinox to March 21. That congruence remains in effect in the Common Era calendar.

Toward a Christian Passover In the 19th century, following the Great Disappointment, when Adventist Christians were questioning the non-appearance of Christ as William Miller (1782–1849) had proclaimed would occur in 1843–1844, some Adventist leaders turned to the Bible for new insights. Ellen G. White (1827–1915) was introduced to Sabbatarianism, which she accepted. The practice led to a new appreciation of Jewish law and undergirded her interest in health and diet reform. Among Adventist Sabbatarians not connected to White and the Seventh-day Adventist Church she founded, speculation led toward a new appreciation of the Jewish festivals, a celebration of which developed among some of the splinter groups of the Church of God (Seventh-day). The renewed interest in the Jewish festivals was also related to a critique of the celebration of Christmas and Easter as surviving Paganism.

From the Sabbatarian Church of God groups, the celebration of the Jewish festivals, especially the Passover and Feast of Unleavened Bread, passed to Herbert W. Armstrong (1892–1986), the founder of the Worldwide Church of God. He tied the celebration of the Jewish feasts to a broad critique of holidays in general, both the uniquely Christian holidays and a number of widely celebrated secular holidays (Valentine's Day, Halloween) along with the idea of celebrating birthdays. Armstrong also believed in the practice of tithing and suggested that along with tithing a tenth of one's income to the Worldwide Church of God, members tithe a second 10 percent to be dedicated to celebrating Passover.

Still other Adventist groups, most notably the Jehovah's Witnesses, recognizing the Lord's Supper as having originated in a Passover Seder, adopted the practice of an annual memorial meal, sometimes called the Lord's Evening Meal, which is held on the first evening of Passover/Pesach each year. Witnesses do not use the modern Jewish calendar, and their dating will on occasion correspond more with the same full moon as the Jewish festival of Purim, which is celebrated on the 14th day of the Hebrew month of Adar (and hence usually occurs in mid-March on the Common Era calendar).

Jewish Christians Over the centuries, many Jews have converted to Christianity, but in the 20th century, a number of Jews who became Christians consciously decided to keep much of their Jewish culture, some to the point of founding and maintaining synagogues in which worship resembles that in a Jewish synagogue, as much as is possible without directly denying basic Christian affirmations concerning Jesus' divinity and

his actions that bring salvation. Most Messianic synagogues continue to celebrate Passover but have poured new content into it. While adhering to many of the forms of the traditional Pesach meal, the Messianic practice centers on the concept that Jesus (whom they call in Hebrew Yeshua) was the sacrificial Passover lamb.

The Jews for Jesus, a group of Christians of Jewish background that originated at the same time as the Messianic movement, but do not believe in separate Christian synagogues, have developed a program for informing congregations of Christian believers about the Jewish background of their practices, especially Passover. Each spring, representatives of the movement will visit Christian congregations and offer a program demonstrating and explaining the Pesach meal and its role as background for the Christian communion service.

J. Gordon Melton

See also: Calendars, Religious; Common Era Calendar; Great Disappointment; Jerusalem; Pesach; Sabbatarianism; Seventh-day Adventist Church; Spring Equinox; White, Ellen G.; Worldwide Church of God.

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Pasundan Christian Church

The Pasundan Christian Church (Gereja Kristen Pasundan [GKP]) originated in missionary activity begun by the Nederlandsche Gereformeerde Zendingsvereeniging, an independent Reformed missionary agency in the Dutch East Indies (now Indonesia). The agency entered western Java in 1863 but made little progress, partially because of the missionaries' very negative attitudes toward Islam, the dominant religion in the area, and the local culture. In the meantime, a second independent effort was begun by a Dutch layman who was a member of the Supreme Court of the Dutch Indies. He had notable success using methods that were considered by many to be unorthodox. The two works merged in 1885. Work was still slow, and in 1834 there were still only 4,000 Sudanese members. That year the churches joined together in a synod.

Missionaries remained in charge and chaired the synod until the Japanese arrived in 1942. The end of the war did not lessen the synod's problems, as the war for independence and a West Java Islamic revolt followed soon thereafter. It was not until the 1950s that stability returned to the area. The church was able to reorganize and settle into a quiet life that includes the sponsoring of a hospital and school system.

In 2005, the Pasundan Christian Church reported 33,000 members. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

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Kompleks Bandung Textil Centre
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See also: World Alliance of Reformed Churches; World Council of Churches.

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Patanjali

Patanjali (ca. second century CE) is the name attached to the unknown author of the Yoga Sutras, one of the classics of Hindu and Indian literature. The whole practice of yoga is ultimately traced to the Yoga Sutras, now dated to around 200 CE. Patanjali's name is also associated with another text, the Mahabhashya, a commentary on grammar, but it is dated to around 200 BCE, and hence by another author. In the absence of biographical data, the story of Patanjali has been integrated into Hindu lore. According to some stories, his origin has been pushed into the mythological past as he is the son of Angiras, one of the 10 sons of Brahma, the Hindu Creator deity, and of Sati, one of the consorts of Siva.

Elsewhere, Patanjali is seen as an incarnation of Adisesa, the serpent upon whom the deity Vishnu is seated. At one point, Vishnu became enthralled with the dancing of Siva. As he moved to the dance, Adisesa experienced great discomfort. When the dance ceased, Adisesa inquired into the reason for Vishnu's agitation. When informed of the dance, he asked how he could learn so he could eventually dance for Vishnu. Vishnu predicted that Adisesa would incarnate, during which time he would both learn the art of dance and shower humanity with blessings.

He then became aware of a childless yet virtuous woman named Gonika. As she prayed for a son, Adisesa presented himself to her in human form. Patanjali is often pictured with a human head and torso and the lower body of a snake. A canopy of five serpent heads is above his head.

In the 20th century, the study of the Yoga Sutras again became widespread. Not only has the study of yoga postures and their benefit become popular in the West, but a number of international yoga fellowships have emerged. In the last generation, a variety of yoga teachers have written and published commentaries on the Yoga Sutras.

The system described in the Yoga Sutras is often referred to as Ashtanga yoga, or "eight-limbed yoga." Practice involves eight steps, divided into two groups. There are five outer practices: *yama* and *niyama* (behavioral dos and don'ts), *asanas* (postures), *pranayama* (breath control), and *pratyahara* (sense control). There are three inward oriented practices: *dharana* (concentration), *dhyana* (meditation), and *samadhi* (bliss). Ashtanga yoga leads to a more focused sitting practice called *raja* yoga, which centers upon breathing. As one watches the breath, the practitioner is led to the development of additional means to concentrate and then control the mind. Patanjali's yoga, as do most forms of Hinduism, has as its goal liberation from the cycle of birth and rebirth, though it is particularly concentrated upon freeing the self (*purush*a) from its false attachment to the phenomenal world.

In the modern West, the asanas or postures have been somewhat separated from the whole of Patanjali's system and elevated to an independent practice valuable in its own right. The current popularity of *hatha* yoga obscures the fact that in the Yoga Sutras asanas are simply one of the eight "limbs" of yoga. Also, many (if not most) of the postures known today are later additions to the practice or represent practices developed elsewhere that have been integrated into Patanjali's system. Indeed, many of the contemporary yoga schools market themselves as possessing a unique and improved yoga system.

Constance A. Jones

See also: Hinduism; Meditation; Yoga.

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Patotsav

Patotsav is a Hindu festival celebrating the anniversaries of the installation of the *murtis* (statues of the

deities) at the temple. It is primarily a festival within the Swaminarayan movement. As murtis may be installed at various points during the year, the celebration for any given murtis may occur on any given day.

Swaminarayan devotees see Patotsav as a reconsecration ceremony. The practice was begun out of a widespread belief that murtis lose their divinity to some degree simply from the volume of *maya* (illusion) they must deal with in their assisting devotees. Swaminarayan leaders have emphasized that such is not the case; the divinity of the murtis is never dissipated. It is the devotion of followers that often decreases. Patotsav is intended to revive the sentiments that devotees have for the murtis and for their guru.

Besides the annual Patotsav festival for the murtis, in Swaminarayan temples there is a daily *bhakti* (devotional) observance that begins with washing the murtis, first with a mixture of milk, yogurt, ghee, honey, and saffon water (*abbishek*) and then with water. Then the deities are dressed in their appropriate clothing for public viewing. The *bahishek* is later made available to devotees for their consumption. A similar daily occurrence is found in Krishna temples of the Gaudaya Math tradition (including those of the International Society for Krishna Consciousness).

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See also: Devotion/Devotional Traditions.

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Paul

ca. 10–ca. 67 CE

Paul, the Christian Apostle most known for his pioneering work to carry Christianity to the Gentile world of the Mediterranean basin, is considered the major force in transforming the movement that had grown up around the belief that Jesus was the Christ (Messiah) and had been resurrected from the dead following his execution from another "way" within Judaism to a international movement that welcomed people of all ethnicities and backgrounds.

Statue of Saint Paul, first-century Christian convert credited with the spread of Christianity throughout the Roman Empire. (Corel)

Paul was born in Tarsus, Cilicia, a city on the southern coast of what is now Turkey sometime before 10 CE. His influential Jewish family named him Saul after the ancient Jewish king. His father was a Pharisee and he was brought up to strictly observe the Mosaic Law. He was also a free citizen of Rome. More than once his dual citizenship stood him in good stead as he faced harsh treatment at the hands of municipal authorities in Greece and Asia Minor. Anywhere in the empire, Roman citizens had the right to appeal directly to Rome when serious charges were laid against them.

Paul was also well educated and his schooling included some years of training in Jerusalem, where he

studied with the noted teacher Gamaliel (d. ca. 50 CE), the grandson of Hillel (ca. 110 BCE–10 CE). He was taught the trade of tent making, which he pursued throughout his life as his means of support. Likely his father trained him, as was the custom. For Paul, tent making would prove to be a secure occupation that would provide well for him and give flexibility for his ministry. Made of either textiles or leather, tents were homes for many throughout the Mediterranean. Growing up in Cilicia, Paul may have worked particularly with cilicum, a goat's hair cloth woven in the district and favored by seamen and soldiers.

As a young man, Saul was given responsibility in the attempted suppression of the Christian community and he first appears on the scene when he witnessed the death of Stephen, the first Christian martyr, in Jerusalem, and he later assumed a leading role in the persecution of Christians. Subsequently, while traveling from Jerusalem to Damascus (ca. 35) he had a visionary experience in which Jesus appeared to him and spoke of his persecution work. Saul was converted to the faith he had once so strongly opposed and soon emerged as one of its most capable leaders. He began to call himself an Apostle (a leader who had seen Jesus in the flesh) out of season (1 Corinthians 15:8), a reference to his having seen Jesus in the flesh, but in his resurrected body. Three accounts of his conversion experience are recorded in the New Testament book of Acts (in chapters 9, 22, and 26).

Following his conversion, Saul began to refer to himself as Paul and engage in evangelistic efforts in Damascus. He made his first trip to Jerusalem three years later and went through a period of winning over the other Apostles, who hesitated to accept him because of his past. He began to preach among the Greek-speaking Jews and then focused his mission to the Gentiles. His real work awaited the developing consensus that Gentiles could become Christians without also becoming Jews, being circumcised, and following Jewish dietary laws.

Dates are notoriously difficult to fix for most of Paul's career because there are few allusions in Paul's letters to events in the contemporary political world. Still, we can date Paul's arrival in Corinth in 49. A year and a half later he appeared before the Corinthian proconsul Gallio and then left Corinth (Acts 18:12). An inscription discovered at Delphi dates Gallio's short tenure in 51.

Paul's letters show he responded to immediate opportunities, traveling as needs arose, instead of planning a campaign from start to finish. He found himself returning to Corinth and Ephesus more often than the supposed "headquarters" in Jerusalem. Still, many find it convenient to organize Paul's career around the scheme of three missionary journeys.

Around 47, Paul began the first of these missionary journeys. It was limited primarily to Asia Minor (Turkey), and culminated in Paul's return to Jerusalem for a council in which the issue of circumcision was discussed. It was decided that circumcision was not to be required of male Gentile converts. Returning to Asia Minor (ca. 49), Paul had a vision of a man beckoning him to Macedonia. In response, he subsequently carried the Christian message to Europe for the first time. His second missionary journey took him to the Greek peninsula, where strong centers would emerge in such places as Thessalonica and Corinth. In Athens, on the Areopagus (Mars Hill), Paul had his confrontation with the learned men of the city. Toward the end of his journey, he authored his first writings (that have survived), the two epistles to the Thessalonians.

After a period in Antioch, Paul began his third journey around 54. It included a three-year stay in Ephesus, during which time he wrote the several letters to the Corinthians concerning problems that had arisen in the church there. He would later arrive in Corinth (ca. winter 57–58), and while there write the lengthy letter to the church in Rome, which he had yet to visit. He then returned to Jerusalem by way of Philippi.

In Jerusalem, he became involved in a disturbance at the temple and was arrested. In the process of being examined, he asserted his Roman citizenship. However, facing a trial in Jerusalem, where those who opposed the Christian movement and him personally were strong, Paul used his prerogative as a citizen and appealed his case to Caesar (Acts 25:9–11). He was subsequently transported to Rome. He was imprisoned in Rome for two years (ca. 61–63), during which time he wrote several more of his letters—Ephesians, Colossians, Philippians, Philemon. The primary account of Paul's life, the book of Acts, closes with him a prisoner in Rome.

According to the major traditions, Paul was eventually released (ca. 63) but remained in the city only to be rearrested around 67. In the meantime, the great fire broke out in Rome, and the emperor Nero (r. 54–68) blamed it on the Christian community. A general persecution of Christians followed. The tentacles of the persecution finally reached Paul and following his arrest he was executed, most likely by being beheaded. Convicted Roman citizens were commonly beheaded at a spot on the Ostian Way. Other traditions suggest that Paul went on to Spain and lived out the last years of his life there. It was Paul`s stated purpose to move on to Spain by way of Rome (Romans 15:24–28), but after the Roman imprisonment recorded in Acts, we have no documentary evidence that he was able to fulfill these travel plans.

The martyrdom of Paul is believed by most to have occurred on the Ostian Way. He would afterwards be interred on the property of a lady named Lucina. This site was first marked by a simple shrine and then by a church constructed by the emperor Constantine. The emperor Theodosius I (r. 379–395) began and Pope Leo I (r. 440–461) completed the erection of the new church of St. Paul Outside-the-Walls, which most believe was constructed over the grave of the Apostle Paul. That church was destroyed by fire in 1823, but reconstructed. During the reconstruction a fourth-century tomb was discovered that carried the inscription in Latin, "To Paul, apostle and martyr." The new basilica was consecrated by Pope Pius IX (r. 1846–1878) on December 10, 1854.

In the second and third centuries, Paul's writings, his epistles sent to the various churches and to individuals he knew, were gathered and copied and became part of the normative literature of the Christian movement. As the New Testament canon was closed, he emerged as the author of more items (14) than any other of the Apostolic writers. Some contemporary biblical scholars have called Paul's authorship of several of the epistles traditionally attributed to him into question, noting the distinctive style, vocabulary, and doctrinal emphasis. They have suggested that the letters (to Timothy, Titus, and the Hebrews) were produced by one or more persons directly influenced by Paul in the decades following his death. These criticisms have not, however, affected the canonical nature of these works.

Paul's writings have repeatedly become the sources of revival and reform movement within the larger Christian movement. Protestants especially drew upon his letters for their emphasis upon the centrality of faith and grace in the Christian life. Other new movements have seen his standing up to Peter and the other Apostles on behalf of the Gentiles as a model for standing against entrenched and ossified church authority. Theologians have always seen him as the pioneering and model Christian thinker whom they hope to emulate.

Since the 1960s, many Protestant scholars have challenged the anti-Catholic context of the 16th-century Protestant writings on Paul and have begun to offer a "New Perspective on Paul," based upon a fresh look at the Jewish context of his writings.

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See also: Constantine the Great; Damascus; Jerusalem; Martyrdom; Rome/Vatican City.

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Pentecost

Pentecost is the festival that marks the birth of the Christian church by the power of the Holy Spirit as recorded in the biblical book of the Acts of the Apostles 2:1–41. The word "Pentecost" means "50th day" and is celebrated 50 days after Easter. Because the

timing of Pentecost is tied to the moveable date of Easter, it can occur as early as May 10 and as late as June 13.

The Christian feast of Pentecost originated in the Jewish festival that began on the 50th day after the beginning of Passover (Pesach). It is called the Feast of Weeks (Shavuot) and was originally an agricultural festival celebrating and giving thanks for the "first fruits" of the early spring harvest (Leviticus 23; Exodus 23, 34). By the early New Testament period, it had gradually lost its association with agriculture and became associated with the celebration of God's creation of his people and their religious history. By the destruction of Jerusalem in 70 CE, the festival focused exclusively on God's gift of Torah (the "Law") on Mount Sinai.

According to the account in Acts, 10 days after Jesus ascended into heaven, the Apostles gathered together in Jerusalem for the Jewish harvest festival. The day has significance in the history of the Christian church, whose members began to see the events of the day as the time God sent the outpouring of the Holy Spirit promised through the prophet Joel (Joel 2:28–29).

Pentecost is also called "Whitsunday" or "White Sunday" because in ancient times it was customary to baptize adult converts on Pentecost. The catechumens would wear white robes on that day. Consequently, the present-day rite of confirmation is still often celebrated on Pentecost.

The feast of Pentecost is universally celebrated in the Christian church, though the liturgical practices are not as extensive and well known as the greater feasts of Easter and Christmas, for example. The church fathers Irenaeus and Tertullian attest to its celebration in apostolic times.

In Italy it is customary to scatter rose leaves from the ceiling of the churches to recall the miracle of the fiery tongues. In France celebrants blow trumpets during the service to recall the sound of the mighty wind that accompanied the giving of the Spirit. The Eastern Orthodox carry flowers and green branches in their hands to mark the day.

Red is the liturgical color for Pentecost. Red recalls the tongues of flame in which the Holy Spirit descended on the first Pentecost. The color red also signifies the blood of the martyrs who, by the power of the Holy Spirit, held firm to the true faith even at the cost of their lives.

Pentecost represents God's gracious, enabling presence actively at work among his people, calling and enabling them to live out in dynamic ways their witness. For Christians, Pentecost Sunday is a day to celebrate hope evoked by the knowledge that God through his Holy Spirit is at work among his people. It is a celebration of newness, of re-creation, of renewal of purpose, mission, and calling as God's people. It is a celebration of God's ongoing work in the world. Yet, it is also a recognition that his work is done through his people as he pours out his presence upon them.

Kevin Quast

See also: Christmas; Easter; Pesach; Roman Catholic Church; Shavuot.

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Pentecostal Assemblies of Canada

In November 1918, a meeting was convened in Mille Roche, a small town outside of Cornwall, Ontario. Its purpose was to begin to organize a cooperative fellowship and to obtain a government charter for Pentecostals in Canada. This action followed similar discussions in Montreal in 1917 and a previously failed attempt at Pentecostal union in 1909. Soon after the meeting, on May 17, 1919, the secretary of state of Canada signed the charter giving official sanction to Pentecostal

leaders. They wished to organize on the basis of "fellowship, not doctrine" but agreed that "the baptism in the Holy Spirit with tongues as the initial evidence" was central to their identity. Thus Pentecostal Assemblies of Canada (PAOC) was born.

Revival had characterized a number of sectarian movements from the beginning of the 20th century, a time of rapid urbanization and accelerated religious change. As in the United States, the Wesleyan Holiness denominations in Canada contributed significantly to the growth of Pentecostalism. So did the Salvation Army, with its appeal to the uprooted urban masses, as well as the Mennonite Brethren in Christ and the Christian and Missionary Alliance. The outpouring of the Holy Spirit in 1906 at the Hebden Mission in Toronto left its mark on Canadian Pentecostalism, just as the Azusa Street revival shaped Pentecostalism in the United States. Hebden was the first of six Pentecostal missions started before 1910. As people from different religious traditions experienced spiritual phenomena in a new way, they sought common fellowship and common structures.

In 1919 a group of western Canadian Pentecostal churches formed as a district of the Assemblies of God (AG). A year later the PAOC in the east voted to become the Assemblies Eastern Canada District Council. This structural arrangement continued until 1925, when the Canadian Pentecostals voted to become autonomous.

Because of doctrinal similarities, geographic proximity, and fraternal working agreements, the influence of the AG on the PAOC is unquestionable. The PAOC adopted the AG Statement of Fundamental Truths, a statement adhering to a finished work theory of sanctification. It also positioned the movement away from the Oneness tradition of Pentecostalism, reaffirming the Trinitarian view of the Godhead.

As the largest single group of Canadian Pentecostals, the PAOC grew rapidly after its formation in 1919. Two years after its inception it listed 23 assemblies in eastern Canada and 10 in western Canada. According to census figures, the Pentecostals and Apostolic Brethren accounted for approximately 8,000 believers and adherents in Canada at this time. In 1951 the total Pentecostal constituency in Canada numbered 95,000 compared to 57,742 10 years previously. In 1988 the PAOC General Conference reported 1,058 congregations with 189,753 church members and adherents in Canada. By 1994 that figure had risen to 231,000.

Identified with classical Pentecostals in the United States, the PAOC gained greater favor after the AG were accepted into the National Association of Evangelicals in the mid-1940s. Evangelicals extended further openness toward Pentecostals in the 1960s with the rise of the Charismatic movement. Today the PAOC is an active participant in the Evangelical Fellowship of Canada, taking a leading role among its evangelical counterparts.

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See also: Charismatic Movement; Pentecostalism.

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Pentecostal Assemblies of the World

Claiming to be the oldest of the "Apostolic" or "Jesus Only" churches, the Pentecostal Assemblies of the World were organized as a loose fellowship by several

people who had experienced the Pentecostal blessing (with the accompanying phenomenon of "speaking in tongues") at the revival occurring at the Apostolic Faith Mission on Azusa Street in Los Angeles. In 1913, at a Pentecostal camp meeting in Los Angeles, a Canadian minister, R. E. McAlister (d. 1953), talked about the belief he had arrived at from his study of the Bible, namely, that the commonly used Trinitarian baptismal formula was unbiblical. He asserted that baptism should be in the name of Jesus. Two prominent ministers, Frank J. Ewart (1876–1947) and John C. Scheppe, immediately accepted the idea. Soon other leading ministers such as Garfield Thomas Hayward (1880–1931), E. N. Bell (1866–1923), Glenn A. Cook, and H. A. Goss, signaled their acceptance of it.

The new perspective on baptism led to the development of a new form of Pentecostalism, which denied the traditional Christian idea of the Trinity with an understanding of Jesus as identical with God the Father and the Holy Spirit as the power of God/Jesus. Baptism by immersion in the name of Jesus was considered essential for salvation.

In 1914, a number of unaffiliated Pentecost leaders gathered in Little Rock to form the Assemblies of God. In the meantime, those who had allied themselves with the Pentecostal Assemblies had been holding their annual meetings in Indianapolis, where Thomas G. Hayward, an African American, had emerged as the popular leader. Over the next year the two organizations would go their separate way as the Assemblies of God adopted a Trinitarian position and the Pentecostal Assemblies moved into the Apostolic camp. The Pentecostal Assemblies also differed from the Assemblies of God in its inter-racial makeup. The Assemblies of God was, in fact, a fellowship of white Americans distinguished from the earlier predominantly African American group, the Church of God in Christ.

Through the decades of the 20th century, in spite of significant pressure to split along racial lines, Assemblies remained committed to its inter-racial character. A major challenge came in 1924, when many of the white members withdrew to form what became the United Pentecostal Church International. The remaining members reorganized with an episcopal polity and elected Hayward as the first presiding bishop. A second period of unrest followed Hayward's death. However, in 1937, Samuel Grimes became the new presiding bishop. He would hold the office for the next three decades during which time the Assemblies experienced its greatest period of growth. It developed congregations across the United States and missions in Nigeria, Jamaica, the United Kingdom, Ghana, and Egypt.

The current presiding bishop is Reverend Horace E. Smith, who succeeded Norman L. Wagner in 2004. In 2005, the Assemblies reported 1.5 million members in 1,750 congregations. More than 1,000 affiliated congregations were located outside of the United States. Today work is now found in Germany, the United Kingdom, India, Togo, Nigeria, Liberia, Egypt, Sierra Leone, Zimbabwe, the Cook Islands, the Fiji Islands, Australia and New Zealand, Haiti, Jamaica, the Bahamas, and a number of the Caribbean islands. The church sponsors Aenon Bible School in Indianapolis, Indiana.

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See also: Assemblies of God; Church of God in Christ; Pentecostalism.

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Pentecostal Church of Chile

The Pentecostal Church of Chile (Iglesia Pentecostal de Chile) was founded in 1945 by former members of

the Methodist Pentecostal Church of Chile under the leadership of Bishop Enrique Chavez Campos. The church's strongest early presence was in the city of Curicó, some 150 miles south of Santiago. Like its parent body, the church experienced significant growth in the last half of the 20th century through its intensive evangelistic efforts among the poorer people of the country. By the mid-1980s it reported 90,000 members.

The church resembles the Methodist Pentecostal Church in doctrine, but it has a commitment to Christian unity and in 1961 joined the World Council of Churches, which has been considered a very liberal body by many Pentecostal churches. The highest legislative body of the church is its general assembly. It elects the bishops and an executive committee who lead the church between assembly meetings. The bishops appoint the pastors to their posts.

The church is committed to dealing with the problems of poverty in Chile and with the educational needs of the nation's youth. It supports the work of Evangelical Christian Aid in promoting social action programs among the poor, including providing agricultural education, skills training for women, and free-lunch facilities for the children of the poor.

In 2005, the church reported 125,000 members in 340 congregations.

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See also: Methodist Pentecostal Church of Chile; World Council of Churches.

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Pentecostal Church of God

John C. Sinclair, a former Presbyterian originally from Scotland who pastored the "first Pentecostal church in Chicago," went to the gathering of Pentecostal leaders held at Hot Springs, Arkansas, in 1914 and was appointed to the Executive Presbytery of the Assemblies of God, as was George Brinkman. Five years later, on December 30, 1919, seven ministers and a few church delegates met in Chicago to organize as the Pentecostal Assemblies of the U.S.A. Sinclair emerged as general chairman, Brinkman as secretary, and J. A. Bell as treasurer.

Brinkman owned and operated the Herald Publishing Company, which beginning in 1913 published a monthly publication called the *Pentecostal Herald.* The *Pentecostal Herald* was accepted as the official publication of the Pentecostal Assemblies. In 1922 the name Pentecostal Church of God (PCG) replaced Pentecostal Assemblies of the U.S.A. In 1926 the Messenger Printing Company was established in Ottumwa, Iowa, by A. D. McClure, who now edited the *Pentecostal Messenger,* which in 1927 became the church's official organ. Sinclair did not continue to associate with the church after its headquarters were relocated to Ottumwa.

In 1933 the PCG adopted a doctrinal statement. It had been previously thought that the 1914 meeting compromised the sovereignty of the local congregation and that the 1916 Assemblies of God Statement of Fundamental Truths was a move toward conventional ecclesiasticism. In 1950 the headquarters were moved to Joplin, Missouri. Across the street from the headquarters now sits Messenger College, which had opened in 1958 in Houston as Southern Bible College.

The PCG grants ordination to women ministers. Early on, the church adopted a view of divorce that allowed remarried people to become ministers, a position that barred the PCG from the Pentecostal Fellowship of North America (now Pentecostal/Charismatic Churches of North America) and the Pentecostal World Conference. The PCG will give the full range of licenses—from exhorters to ordained ministers—to divorced and remarried people on three grounds: (1) the divorce occurred prior to the first conversion experi-

Worshippers raise their hands in prayer during a service at the Wilmington Pentecostal Church of God in Wilmington, Ohio, on December 21, 2008. (John Moore/Getty Images)

ence, (2) fornication was the grounds for divorce, or (3) desertion was the grounds for divorce. A 1997 review of this policy on credentialing ministers who are divorced and remarried suggested that naming desertion implies that the spouse was not a Christian. The first point was also debated because many people report their first conversion in childhood. The question was, should the adult conversion, after one "backslides," be definitive in such cases? And if only adult conversion matters, at what age is one an adult? In 1993 the denomination started naming apostles in their official list of ministers.

J. W. May, general superintendent of the PCG from June 1942 to June 1947, had been present in the meeting held by Charles Fox Parham (1875–1929), the original Pentecostal minister, in Topeka, Kansas, in 1901. R. Dennis Heard (1953–1975) was instrumental in leading the PCG into the National Association of Evangelicals, the Pentecostal Fellowship of North America, and the Pentecostal World Conference. The current general superintendent is James D. Gee.

In 2007 the PCG reported 608,000 constituents, 4,823 churches and preaching stations, and 6,750 ministers in 58 nations. In the United States, the church

reported 88,627 constituents (of which 40,000 were formally members), 1,158 churches, and 2,796 ministers. Its strongest missionary activity is in East Africa, Europe (especially Russia), East Asia, Mexico, Argentina, and the Caribbean.

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See also: Assemblies of God; Parham, Charles Fox; Pentecostalism; Pentecostal World Fellowship.

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Pentecostal Mission Church

The Pentecostal Mission Church (Misión Iglesia Pentecostal) is one of more than 100 independent churches that originated with the Methodist Pentecostal Church of Chile (MPCC), the largest of the Protestant/Free church communities in Chile. In 1933 the MPCC experienced its first schism, which led to the formation of the Evangelical Pentecostal Church. The Pentecostal Mission Church was formed in 1952 by 125 members of the Evangelical Pentecostal Church, second in Chile only to the MPCC.

The church manifested an immediate readiness to cooperate with other Christian groups in serving the needs of the poorer people of Chile, who formed its major constituency. It immediately began to work with Evangelical Christian Aid, best known for its food distribution program, but also branching out to provide a number of social services, from education to improving agriculture. The church was one of several Pentecostal churches in 1967 to cooperate with the Methodists and Anglicans to found the Evangelical Theological Community of Chile, an ecumenical training center.

Like the Pentecostal Church of Chile, the Pentecostal Mission Church placed an emphasis on Christian unity that led it in 1962 to affiliate with the World Council of Churches. The church has taken the lead in exploring innovative approaches to Christian education, theological reflection, and pastoral care. In 2005 it reported 9,000 members.

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See also: Methodist Pentecostal Church of Chile; Pentecostal Church of Chile; World Council of Churches.

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Pentecostal Mission, The

The Pentecostal Mission (TPM) was founded by an Indian later known as Pastor Paul (his surname is not found in any documents), a Hindu convert from the Ezhava caste, while employed in Sri Lanka in 1921. It was incorporated by an act of the Parliament of Ceylon in 1970 and originally called the Ceylon Pentecostal Mission (CPM) in India and Sri Lanka. The name of the denomination in India was changed in 1984 to The Pentecostal Mission probably to avoid any charge of extraterritorial affinity in the light of Tamil-Singhalese problems in Sri Lanka.

The denomination may be the only one of Indian origin that has both spread to different countries and established churches among the native residents. (The Indian Pentecostal Church of God, whose origins parallel this movement, is also worldwide, but its membership is limited to the Indian diaspora.) The Pentecostal

Mission has centers/branches in Malaysia, Singapore, France, the United Kingdom, the United States, Canada, the West Indies (Puerto Rico, Dominican Republic), Sierra Leone, Australia, Papua New Guinea, Nepal, Fiji, Mexico, El Salvador, Costa Rica, Kenya, and Switzerland. In each of these countries, it is known by a different name (for example, in the United States it is known as the New Testament Church).

Unlike most of the classical Pentecostal denominations contemporaneous with it, the Mission is very conservative and takes a literal approach to the Bible, which it interprets from a dispensational perspective. The movement strongly advocates an ascetic life for its workers that includes a very strict dress code and strict obedience and submission to the elders. All workers are subject to the authority of the chief pastor.

The international headquarters of the denomination in Chennai (Madras) is also the office of the chief pastor, who is considered to be the "supreme spiritual head of the Mission throughout the world." The chief pastor "nominates a pastor to supervise the Church work in each country who shall carry out his function in consultation with the Chief Pastor." The international annual convention held in Chennai (Madras) draws thousands from all over India and representatives from all over the world.

Paulson Pulikottil

See also: Asceticism; Pentecostalism.

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Pentecostal World Fellowship

After World War II many people wished to organize in some collective way the large amount of relief work and assistance being given to the suffering Pentecostal churches of Europe, and to carry out the further rehabilitation work still needed. Added to this were the continuing fight in some countries for full religious freedom for Pentecostal believers and the hope that a worldwide conference could speak and act with more authority and influence with the governments concerned.

In September 1946 it was decided to arrange a world Pentecostal conference in Zurich, Switzerland, from May 6 to 9, 1947. Leonard Steiner, the pastor of the Basel Church, acted as organizing secretary. Several European countries were represented.

Judging by the enthusiasm of the participants, the conference was a great success. Starting on May 5, large public meetings were held each evening in the Zurich city hall, which seated 2,000 and was packed night after night. On May 11, the closing meetings were held in the famous Congress Hall, and the crowd of about 3,000 was augmented by special trainloads of additional participants.

The work of the conference involved several key issues. First, it was agreed to appoint Leonard Steiner as the chairman, and he won quick approval because of his tact and unrivaled knowledge of the three official languages, English, German, and French. He was assisted by Donald Gee (1891–1966), Lewi Pethrus (1884–1974), K. Schneider, and Ernest S. Williams (1885–1981).

The conference was deeply moved by the reports from the needy European countries, but a serious division arose over the best method for helping. The large Scandinavian Pentecostal churches have always steadily opposed any organization beyond that of the local assembly. A compromise was found in recognizing the Basel Church as an international center for coordinating relief work. Leonard Steiner undertook supervision of this work. The Basel office eventually opened on December 1, 1947.

The conference participants also decided to establish a magazine. Donald Gee was asked to do the editing and publication. The first issue of the new world magazine appeared in September 1947 with the name *Pentecost*, which in 1970 became *World Pentecost.* The magazine was discontinued in 1998.

René Fauvel served as host for the second meeting, which met in Paris in 1949. The meeting was held in a building that had an upstairs hall to accommodate

the business sessions and a downstairs hall with seating for 2,000 for public revival meetings. A key subject of discussion was the formation of some kind of world Pentecostal organization. The Scandinavians were there in force, and the Northern European bloc emphatically opposed any organizational steps such as a mutual declaration of faith, election of officers, or anything from the tradition of the old denominations. Yet with equal vigor, those from other parts of the world desired such steps.

It was a surprise, then, that when the proposals for organizing were brought forward they were accepted unanimously. These stipulated that a World Pentecostal Conference should be held every three years in different parts of the world. For each Conference, a secretary was to be elected, assisted by five advisors. It was emphasized that the committee should have no authority over individual movements or churches. South African minister David J. du Plessis (1905–1989) was unanimously elected as the first secretary.

At the London meeting of the Conference in 1952, the theme "Into All The World" welcomed, for the first time, participants from Asia and Africa. At the 1955 meeting in Stockholm, under the theme "The Pentecostal Movement: A Revaluation," Lewi Pethrus and the Swedish churches extended this welcome: "All accredited Pentecostal ministers will be members of the Conference by virtue of their personal status. The purposes of the Conference are not legislative but spiritual."

The theme "The Purpose of God in the Pentecostal Movement for This Hour" was used in the 1958 meeting in Toronto, which was hosted by W. E. McAlister. Demos Shakarian (1913–1993), founder of the Full Gospel Business Men's Fellowship International, was among the major speakers. The popular radio show *Revivaltime* was broadcast directly from the Conference by the program's host, C. M. Ward (1909–1996). About 5,000 took part in a breaking of bread service, when Lewi Pethrus gave an address on the work of the Holy Spirit in the church.

Now called the Pentecostal World Conference, the group assembled in Jerusalem over Whitsuntide in 1961. The emphasis three years later in Helsinki was on world evangelization. Meetings were held in a "tent-cathedral" with a seating capacity of 15,000. Speakers were asked to avoid reference to political issues, as it was stressed that the purpose of the Conference was to "Magnify the Lord Jesus Christ." A delicate matter occupying the minds of the leaders of the Pentecostal churches at the time was their relationship with the World Council of Churches (WCC). Two small Pentecostal groups in Chile had been received in the recent WCC meeting in New Delhi, but it was clear that the overwhelming sentiment of those present in Helsinki was against joining the WCC.

The keynote address at the Nairobi meeting in 1982 was brought by conference chair Thomas F. Zimmerman, who cited figures from David Barrett's newly published *World Christian Encyclopedia*. Zimmerman claimed that there were 62 to 100 million Pentecostals in the world, making them the largest single family of churches in world Protestantism. The theme was "Alive in the Spirit in Today's World." Reflecting upon the approaching end of the millennium, speakers offered little hope that the world could be changed before the Second Coming of Christ.

The most controversial message of the week was delivered by James A. Forbes, Jr., professor at New York's Union Theological Seminary, who chided the world Pentecostal movement for its "drift toward pride and institutionalism" while occasionally supporting the "status quo of oppression and exploitation." Forbes called on attendees to be "prophets" and further challenged Pentecostals to be "ecumenical." Forbes's message, though warmly applauded by the crowd, received a frosty reception from the platform.

Subsequent meetings have been held in Zürich (1985), Singapore (1989), Oslo (1992), Jerusalem (1995), and Seoul (1998). Zimmerman chaired the Conference until 1989, when he was succeeded by Ray H. Hughes, who in turn was succeeded by Thomas Trask in 1998. A theology program track emerged at the 1995 gathering, which was augmented by a more substantive academic track during the sessions in 1998, hosted by the Yoido Full Gospel Church in Seoul, Korea, reportedly the largest Christian congregation in the world. The 2001 Conference, planned as a celebration of the Pentecostal centennial, was hosted by

Frederick K. C. Price at the Crenshaw Christian Center in Los Angeles, the site of the revival that launched Pentecostalism as a world movement. Most recently the Pentecostal World Conference changed its name to Pentecostal World Fellowship.

Pentecostal World Fellowship
1445 Boonville Ave.
Springfield, MO 65804
http://www.pentecostalworldfellowship.org

Harold D. Hunter

See also: Pentecostalism; World Council of Churches.

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Pentecostalism

The Pentecostal movement developed at the beginning of the 20th century, initially as a revitalization movement with the Holiness churches in the United States. The Holiness churches had placed a great emphasis upon the doctrine of perfection as derived from the teachings of John Wesley (1703–1791), the founder of Methodism. This doctrine teaches that it is possible for Christian believers to be made perfect in love by an act of God, often described as the baptism of the Holy Spirit. However, within the Holiness churches the living of the holy life and perfection in love were primarily the keeping of a strict set of moral and behavioral codes. Many complained that the Holiness movement had fallen into legalism.

The first event of importance in the founding of the Pentecostal movement occurred at a Bible school in Topeka, Kansas, under the direction of former Methodist minister Charles F. Parham (1873–1929). After assigning his students to research the baptism of the Holy Spirit in the New Testament, Parham accepted their findings: that the baptism of the Holy Spirit was always accompanied by the experience of speaking in an unknown tongue. He then led his students in prayer for such an experience, and speaking in tongues began to be experienced on January 1, 1901. Agnes Ozman (1870–1937) was the first to speak in tongues, but eventually Parham and the others also received the baptism.

Parham began to preach about the baptism of the Holy Spirit through the south-central states. Then in 1906, one of his students, an African American preacher named William J. Seymour (1870–1922), took the teachings to Los Angeles, where a revival took place at an independent mission on Azusa Street. From this mission, the Pentecostal movement would spread across North America, and within a decade it was found around the world.

The original Pentecostal teachings built directly upon Holiness teachings. Pentecostalism offered to Holiness believers—who had already experienced sanctification as a second work of God's grace (their initial experience of faith in Christ being considered the first experience)—the baptism of the Holy Spirit and the accompanying experience of speaking in tongues as a third experience with God. Among Holiness Pentecostals, the experience of Holiness was considered a prerequisite for experiencing the baptism of the Holy Spirit. This understanding continues among such groups as the Church of God (Cleveland, Tennessee), the Church of God in Christ, and the International Pentecostal Holiness Church.

Soon after the Pentecostal teachings emerged, a group of ministers dissented from the Holiness teachings and declared that the baptism of the Holy Spirit was available to every believer quite apart from the experience of sanctification. This perspective occasioned a split in the movement and resulted in new groups such as the Assemblies of God.

Several years later, still another dissenting opinion was developed by ministers who rejected the orthodox understanding of the Christian doctrine of the Trinity. They placed a renewed emphasis on the Oneness of God and baptism in the name of Jesus, rather than in the name of the Father, Son, and Holy Spirit, which most churches follow. The Oneness or Apostolic churches

A Nigerian man worships in a Pentecostal church in Port Harcourt, Nigeria. (Chris Hondros/Getty Images)

are represented by such groups as the United Pentecostal Church International, and the Pentecostal Assemblies of the World.

The Pentecostal movement would find notable response in Scandinavia, Africa, and Latin America, where numerous independent Pentecostal churches would emerge. The Danish, Finnish, Norwegian, and Swedish Pentecostals would come to form the largest segment of Christians in those countries, apart from the state churches. In Africa, the Zionist and Apostolic churches would take the lead in the spread of Pentecostalism from South Africa north to the Sahara. Mexican believers at the Azusa Street mission would take the movement to Mexico and Central America. In the last half of the 20th century, Pentecostalism would become the major movement contesting the hegemony of Roman Catholicism across South America.

Pentecostals have found some international fellowship through the Pentecostal World Conference. The largest Christian congregation in the world is the Yoido Full Gospel Church, a Pentecostal church in Seoul, South Korea. New life was given to Pentecostalism in the last decades of the 20th century by the Charismatic movement.

J. Gordon Melton

See also: Assemblies of God; Charismatic Movement; Church of God (Cleveland, Tennessee); Church of God in Christ; International Pentecostal Holiness Church; Methodism; Parham, Charles Fox; Pentecostal Assemblies of the World; Pentecostal World Fellowship; United Pentecostal Church International; Wesley, John; Yoido Full Gospel Church; Zionist and Apostolic Churches.

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Pentecostalism in Scandinavia

Pentecostalism, a Christian movement that emerged in the United States at the beginning of the 20th century, spread around the globe in its first decade and through the century became an important force within the larger Christian community. It was carried to Scandinavia in 1907, and its new home became an important launching point for its development not only throughout Europe, but in both Africa and Latin America.

In 1906 Thomas B. Barrett (1862–1940), a prominent minister in the Methodist Episcopal Church (now a constituent part of the United Methodist Church) in Norway, visited the United States, where he came in contact with the burgeoning Pentecostal revival that had begun in Los Angeles. When he returned to Oslo, he became the voice of the revival there and of its keynote experience, the baptism of the Holy Spirit as evidenced by speaking in tongues. Barrett operated as an independent evangelist for the next decade, before formally resigning from the Methodist Church and founding the Filadelfia Church in Oslo.

In 1907 a youthful pastor from Stockholm, Sweden, Petrus Lewi Pethrus (1884–1974), traveled to Oslo to meet Barrett. He experienced the baptism of the Holy Spirit and returned home to share the experience with the Baptist church he pastored. His church eventually accepted the new teachings, and from Stockholm the movement spread to other churches in Sweden. However, the Baptist Convention expelled Pethrus and the congregation in 1913, though the reason was ostensibly their practice of open Communion rather than Pentecostalism.

Pethrus's congregation, also called the Filadelfia Church, would be the largest Pentecostal church in the world until it was overtaken by several in the Third World, such as the Yoido Full Gospel Church in South Korea. Pethrus founded a number of publishing ventures and a Bible school, and he went on to become the most prominent Pentecostal leader in northern Europe. His Filadelfia Church became the center of the Pentecostal Revival movement (Pingstväckelsen), now the third largest religious group in Sweden. It commissioned missionaries who carried Pentecostalism to Africa and Latin America, where many churches developed under the name Assemblies of God (often confused with the American body of the same name). The Swedish Pentecostal assemblies have, like their American counterpart, evolved as a congregationally governed body.

Pentecostalism spread to Denmark as the result of the efforts of a prominent Danish actress, Anna Larssen (1879–1955). In 1908 she went to Oslo and under Barrett's preaching received the baptism of the Holy Spirit. Upon her return to Copenhagen, she began to hold Pentecostal meetings in her large home. She gave up her acting career in 1909 and in 1919 married Sigurd Bjorner, at the time the general secretary of the Danish YMCA. They traveled the country as evangelists, and congregations began to emerge out of their efforts. Then in 1919, while in Sweden, the couple submitted to rebaptism, which led to their exclusion from the Church of Denmark. In 1923 they brought the association of churches that they had raised up into fellowship with the Apostolic Church, headquartered in England. They broke relations with the Apostolic Church in the 1930s, and the fellowship continued as the Pentecostal movement in Denmark (Pinsebevaegelsen).

Pentecostalism would spread to Finland within a few years, and the original groups, called the Pentecostal Revival of Finland (Helluntal Ystvät), were

founded in 1911. Finnish Pentecostalism has become distinguished by the large number of missionaries it has commissioned and the exemplary role of women, with more than 600 serving as evangelists. The Finnish annual summer gatherings are year by year the largest Pentecostal events in Scandinavia.

Thomas Barrett introduced Pentecostalism to Iceland in 1920, and additional Swedish and Norwegian evangelists targeted the island through the remainder of the decade. What would become the largest congregation in the country, the Filadefia Church, was founded in 1936 and has about 600 members. The Pentecostal movement is now the third largest religious group in Iceland.

Besides bringing Pentecostalism to Scandinavia, Thomas Barrett also influenced its emergence in other European countries. Among those who came to Oslo to meet Barrett was Alexander A. Boddy (1854–1930), a British Anglican priest who had been active in the Welsh Revival of 1904. After his 1907 visit, Boddy brought the Pentecostal experience to the United Kingdom and was later active in the formation of the Pentecostal Missionary Union, the first Pentecostal organization in the country. About the same time, two Norwegian women who had become Pentecostals traveled to Kassel, Germany, where they held meetings for the evangelical (Lutheran) congregation headed by Heinrich Dallmeyer. These meetings were widely reported in the press. Dallmeyer at first supported the revival that broke out but later renounced it. In spite of condemnation by Dallmeyer and other evangelical leaders, the revival spread and eventually led to the formation of a spectrum of German Pentecostal groups such as the Mülheim Association of Christian Fellowships.

Barrett stands out as the fountainhead of the Pentecostal World Conference. In 1911 he wrote "An Urgent Call for Charity and Unity," in which he sought a manifestation of the unity of the spreading Pentecostal movement. This call would lead to initial attempts at international fellowship gatherings that culminated in the European Pentecostal Conference held in Stockholm in 1939, on the eve of World War II. The effort led to the holding of the triennial gatherings of the World Pentecostal Conference, beginning in 1946. Scandinavian countries have regularly taken their turn in hosting the Conference.

J. Gordon Melton

See also: Apostolic Church; Mülheim Association of Christian Fellowships; Pentecostal World Fellowship; Pentecostalism; United Methodist Church.

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People of God

The People of God is an indigenous (and somewhat idiosyncratic) form of Pentecostalism born in Paraguay and now present in several countries. Leonor Paredes ("Brother José," 1898–1970) was born in Vil-

larica, Paraguay, in 1898. He received the baptism of the Holy Spirit in 1940 and moved to Argentina, where he worked for 20 years as an independent Pentecostal preacher. Following a prophetic warning, in 1963 he returned to Paraguay, where he established the People of God (Pueblo de Dios) community in Repatriación, a village located some 150 miles from the capital city, Asunción. Initially, the community comprised 22 families. Brother José died in 1970; his successor as leading elder was Mariano Bobadilla ("Brother Luke," 1915–1991), who had converted following a miraculous cure attributed to Brother José's "key of prayer" in Laguna Blanca, Argentina, in 1946.

Brother Luke's administration fell during a difficult time for Paraguay, then ruled by dictator General Alfredo Stroessner (1912–2006). The regime regarded the People of God as a "cult," potentially "Communist" due to its communal structure. Persecution followed, and several leaders, including Brother Luke, were arrested. The group managed to survive, thanks particularly to Carlos Marcial Russo Cantero, a distinguished law professor at the National University in Asunción, lawyer, and politician who not only successfully represented Brother Luke and other leaders in court but was eventually so impressed by their message that he too converted to the People of God. He joined its Santo Domingo Libertador congregation in Lambaré (near Asunción), the largest in the country after the Central Congregation in Repatriación. It was in this same community of Lambaré that Brother Luke died in 1991.

His successor was Severiano Estigarribia ("Brother Elias," 1931–1995), who managed to obtain legal recognition for the community in Paraguay according to Presidential Decree No. 14336 of July 28, 1992. Brother Elias died unexpectedly in 1995, and Andrés Fretes ("Brother Juan," b. 1941) was recognized as leading elder in his place. Fretes had been a successful missionary to Brazil, which, together with Argentina, Uruguay, Colombia, and Italy, was the main missionary field for the People of God. In 1996 he supervised the establishment of COPROSA (Cooperativa Multiactiva de Producción, Servicios Públicos, Consumo, Ahorros y Crédito San Andres, Ltda.), a cooperative enterprise that oversees most economic activities of the People of God.

The People of God's theology is basically Pentecostal, although with some distinctive features. More than the insistence on demons and demonization (not uncommon in contemporary Pentecostalism), what is unique to the People of God is the practice of celibacy by a number of its members, although by no means all. The People of God emphasizes miracles, prophecy, the prophetic value of dreams, and the charismatic mission of Brother José and his successors. An important practice is the "key of prayer," whereby a prayer is repeated seven times while kneeling, followed by a spiritual conversation with God.

The daily life of the some 5,000 church members living in Repatriación's Central Congregation includes communal singing, prayer, and work within a strict and rather austere lifestyle, often denounced by critics as "cultic." The work is mostly agricultural; the congregation grows cotton, corn, sunflowers, and soy beans. The Central Congregation includes schools, from kindergarten to high school, artistic and cultural centers, hospitals, and sports facilities. The leading elder (also called the leading apostle) oversees a hierarchy including 12 elder apostles and 12 lesser apostles; "messengers," or itinerant teachers, are also sent to the congregations in Paraguay and abroad.

People of God
2a Linea
Irrazabal Norte
Repatriación, Caaguazú
Paraguay
http://congregacionpueblodedios.blogspot.com/

Massimo Introvigne and PierLuigi Zoccatelli

See also: Pentecostalism.

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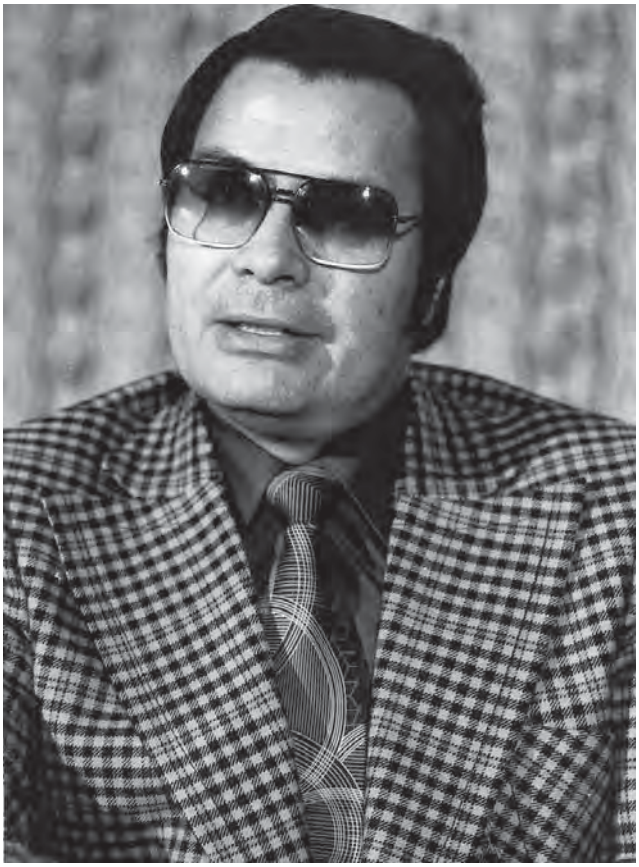
Peoples Temple

Peoples Temple was a multiracial utopian group that began in Indiana in the 1950s, flourished in California



Portrait of Jim Jones, charismatic leader of the Peoples Temple, a religious community he founded in 1960 in Indianapolis, Indiana. Facing intense controversy, Jones moved the group to a colony in Guyana, South America in 1977 and a year later the community committed mass suicide under his direction. (AP Photo)

in the early 1970s, and developed an agricultural project called Jonestown in Guyana, South America. Espousing a doctrine of "apostolic socialism," the inter-racial group sought to create an integrated society of justice and equality. It is most known for the 1978 assassination of a California congressman and three reporters on a jungle airstrip, and the murders and suicides of more than 900 persons by ingesting poison-laced fruit punch in their jungle commune.

Led by a charismatic preacher, James "Jim" Warren Jones (1931–1978), Peoples Temple was originally incorporated in 1955 as Wings of Deliverance in Indianapolis, Indiana. An active social outreach ministry and an integrationist message attracted a large interracial congregation. A vision of nuclear holocaust prompted Jones to move his family to Brazil in the early 1960s and then to relocate the congregation to northern California in 1965. About 80 members followed Jones to Redwood Valley, where they ran homes for youth with mental disabilities, convalescent centers, and senior care facilities. From there the group evangelized the urban poor in San Francisco, opening a church in the heart of the black ghetto in 1972 and starting a third branch in Los Angeles the same year. The group officially joined the Disciples of Christ (Christian Church) in 1960, and by 1978 it was the largest congregational contributor in the denomination. At its height, the temple claimed to have 20,000 members, but 5,000 is a more realistic estimate. Although Jones preached a social gospel message in a dynamic Pentecostal style that attracted black churchgoers, a small cadre of young white leaders adopted a socialistic philosophy of egalitarianism and communalism.

In 1976 Peoples Temple signed a lease with the government of Guyana, a former British colony on the north coast of South America, to develop 3,852 acres of jungle in the interior. A small group of pioneers had already begun clearing land in 1974 in Guyana's Northwest District, close to the Venezuelan border. Throughout 1977, large numbers of Peoples Temple members emigrated from the United States and resettled in the Peoples Temple Agricultural Project, which soon became known as Jonestown. The project boasted a school, a library, a furniture-making facility, and a basketball court, as well as a large farm and quarters for livestock. Despite the intensive investment of human labor and financial capital, however, the group was unable to become self-sufficient, and by 1978 it was importing rice and other food to supplement what it produced.

As the church grew in membership and influence in the 1970s, controversies began to grow along with it. Former members described all-night sessions of confession and punishment (called catharsis); gave accounts of phony faith healings and financial misdealing; and claimed that voter fraud, extortion, and even murder had occurred. Opposition to the temple was organized by a group of former members and relatives of members called the Concerned Relatives. This group focused its efforts on a custody battle over John Victor Stoen, the son of Grace Stoen and the presump-

tive son of Jim Jones, who was living in Jonestown. Throughout 1976, 1977, and 1978, the Concerned Relatives contacted state and federal government agencies, the news media, lawyers, and members of Congress with their fears about what was happening to relatives in Peoples Temple and in Jonestown. The most dramatic report came from former member Deborah Layton (Blakey) in June 1978, who said that residents of Jonestown were conducting suicide drills and planned to die in a collective ritual.

Layton's report prompted the visit of Congressman Leo J. Ryan to Jonestown in November 1978. Accompanied by news reporters and members of the Concerned Relatives, the congressman left Jonestown on November 18 with a generally favorable impression of the community. As he and a group of 15 defectors from Jonestown were preparing to depart from a nearby airstrip, however, a group of Jonestown residents opened fire, killing Ryan, 3 members of the media, and one defector. Back in Jonestown, Jones had assembled the community and, according to a tape made at the time, exhorted his followers to drink a mixture of cyanide, tranquilizers, and fruit punch. Although the tape reveals some opposition to the plan, there was a general consensus to go forward with the "revolutionary suicide," which would send the message that people would rather die than live in a capitalistic system. In all, 918 people died on November 18, 1978: 5 people at the airstrip, 909 in Jonestown, and 4 in Georgetown, Guyana, where a mother killed her 3 children and herself.

Questions remain about the deaths, including the extent to which coercion was involved and whether U.S. officials provoked the incident. A body of conspiracy theories has arisen to explain various gaps and discrepancies in the official story. The release of currently classified government documents may answer some questions, but the ultimate mystery will remain: How could people be persuaded to kill their parents and their children?

Rebecca Moore

See also: Christian Church (Disciples of Christ).

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Perennialism

Perennialism is a historically self-conscious perspective that emerged among modern exponents of Western Esoteric thought. It is most identified with thinkers from the Traditionalist school of thought, such as René Guenon (1886–1951), Frithjof Schuon (1907–1998), Julius (Giulio) Evola (1898–1974), and Seyyed Hosseyn Nasr (b. 1933).

The perennial philosophy emerged during the Renaissance period, although there is evidence that the thoughts associated with the philosophy existed prior to this period. The term "philosophia perennis" was first used in the work of Augustinus Steuchius (1497–1548), a theologian and librarian of the Vatican, by Gottfried Leibniz (1646–1716), a German mathematician and philosopher. The coining of the term "perennial philosophy," however, is often attributed to Leibniz, as he was the first to use the term to connote a universal set of underlying truths common to all religions and the mystical elements associated with them. The term has since surfaced among various schools of thought. Scholasticism, a form of Christian philosophy and theology that flourished during the medieval period of European history, experienced a revival in the 16th century after a period of dormancy following the Middle Ages. Proponents of Scholasticism asserted a system founded on the notion of the perennial philosophy that attempted to integrate ideas from classical Roman and Greek writings, Christian scripture, and the writings

of the patristic fathers preceding the medieval period. Aristotle's and Plato's views were also important in the formation of the system of the Scholastics.

The Traditionalists, initiated by René Guenon (1886–1951), also ascribe to philosophy of perennialism. The Traditionalists, however, assert that only the major world religious traditions are pathways to attaining an understanding of the transcendent source of reality. It is only through these religions that unity with the transcendent source may be achieved. Further, the Traditionalists believe that it is not the external structure and dogmatism of the religions that enable unity with the transcendent source. Rather, they believe that it is the inner mystical core of the major religions that rare individuals are able to acknowledge and comprehend that enables this unity. The Traditionalists assert that while there are many religions, only the major traditions contain all of the necessary elements to attain unity with the transcendent source while many new religious movements lead away from the transcendent source. The notion that there are many paths that lead to the summit of a mountain is an analogy used to describe the major religions as paths to the transcendent source. Religions that do not contain the necessary elements to reach the summit are envisioned by the Traditionalists as leading followers around and around the base of the mountain in circles. Thus, the Traditionalists believe in an elitist hierarchical system that designates the ability to achieve this unity.

The central tenets upon which the perennial philosophy rests require the ability to acknowledge a force, a transcendent source, beyond our human presence. The major world religions vary in their approaches in acknowledging this transcendent source. In the Abrahamic religions (Judaism, Christianity, and Islam) the transcendent source is called God. Religions such as Buddhism and Daoism portray the transcendent source quite differently, as they are non-theistic. Hinduism encompasses a variety of deities depicting various aspects of the transcendent source.

The tenets central to perennialism are based on the notion that there are universal truths that most religions are founded upon. Proponents of the perennial philosophy posit that our understandings of reality, the world, and the meaning and purpose of existence reveal commonalities across cultures and time, despite cultural and social variations of the presentation and perceptions of these truths. These truths are believed to be revealed by a transcendent source of Reality that we will never fully be able to know. The social and cultural variations of each religion are believed to reflect the many variations of the elements of the transcendent source and our different perceptions of this source. The world and our understanding of the world are only partial reflections of the transcendent source. Proponents of perennialism believe that all humans have the capacity to intuit the transcendent source, excluding the Traditionalists who believe this ability is available only to an elite few. While perennialists believe the fullness of reality and the transcendent source to be incomprehensible to humankind, cultivating our understanding of reality, the world, and achieving unity with the transcendent source is believed to be the ultimate purpose of our existence.

Wendy Mason

See also: Buddhism; Evola, Giulio; Hinduism; Western Esoteric Tradition.

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Perfect Liberty Kyodan

Perfect Liberty Kyodan was founded in Japan in 1946, although its teachings reach back to 1912, when Toku-

mitsu Kanada (1863–1919) founded Shinto Tokumitsu-Ko (the Divine Way), drawing on elements from both Shinto and Shingon Buddhism. He incorporated an emphasis on art and nature as well as a healing ritual called Ofurikae (the power of temporarily curing illness). Among those who received the benefits of this healing work was Miki Tokuharu (1871–1938), who joined Kanada's movement and became a fervent disciple.

In the period immediately prior to his death in the early 1920s, Kanada urged Tokuharu to pray that the remaining precepts of the religion be revealed to him, and after receiving the revelation, to found a new organization that incorporated them. Tokuharu followed his teacher's urging and in 1924 founded Tokumitsu Kyokai (in 1931 changing the name to Hitonomichi Kyokai).

In 1937, as World War II began, the Japanese government ordered Tokuharu to disband his religion, which conflicted with official Shinto beliefs at several points. Shortly thereafter, both Tokuharu and his son Miki Tokuchita (1900–1983) were arrested. Upon their release they revived and reorganized the religion under the name of Perfect Liberty Kyodan, or Church of Perfect Liberty. Observers have noticed that of all the new Japanese religions to emerge after World War II, only this one chose to be known by an English name.

The basic perspective of the church is simple. It advises members to create a way of living that embodies the precept "life is art." The accomplishment of this way of living is a state of "perfect liberty," or total mental freedom. Such a life is characterized by creativity, balance, and aesthetic expression on both a personal and a social level. The way to freedom is summarized in the Twenty-One Precepts and Twenty-One Principles received by Kanada and Tokuharu. The artistic life finds expression in the *asamairi*, a morning service in which the pledge to the artistic life is renewed. August 1, Founder's Day, is the church's major annual holiday, celebrated with massive displays of art in its various forms.

Perfect Liberty headquarters are located in Osaka, Japan. Nearby in the Habikino Hills is the 590-foot Perfect Liberty Peace Tower, memorializing those who have died as a result of war. The movement reports some 500 centers and 1 million members in Japan. Churches are also found in the United States, Canada, Brazil, Paraguay, Argentina, Peru, France, and Australia. By far the largest overseas community (350,000) is found in Brazil.

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http://web.perfect-liberty.or.jp/

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■ Peru

Peru is located in western South America, bordered by the Pacific Ocean to the west, Chile to the south, Ecuador to the north, and Colombia, Brazil, and Bolivia to the east. The former home of the pre-Columbian Inca Empire, modern Peru includes 494,000 square miles of territory. The country has a varied geography divided by the Andean highlands in the center, the dry western coastal lowlands, and the eastern tropical lowlands, which are headwaters of the Amazon River. The total population of Peru (2007 census) was 29 million, making it the fourth most populous country in South America.

Racially, the population was classified as 45 percent Amerindian, 37 percent *mestizo* (mixed Amerindian and European), 15 percent white, and 3 percent black, Japanese, Chinese, and other races. Peru's official languages are Spanish and, according to the Peruvian Constitution of 1993, the various Amerindian languages (such as Quechua, Aymara, and others) in

areas where they are dominant. Spanish is spoken as the first language of 83.9 percent of Peruvians (over age 5) and Quechua is spoken by 13.2 percent of the population, followed by Aymara. Ninety-two languages are spoken in Peru, and in the Amazonian region alone there are 16 ethnolinguistic families and more than 65 distinct ethnic groups.

Peru is a multi-ethnic nation formed by a combination of different groups during the last five centuries. The Amerindian population decreased from an estimated 9 million in the 1520s to around 600,000 in 1620 due to warfare and infectious diseases. During Spanish colonial rule, Spaniards intermarried with Amerindian and African women, which produced new generations of mestizo and mulatto children. After independence on July 15, 1821, there was gradual immigration to Venezuela from England, France, Germany, Italy, and Spain, followed by Chinese contract-laborers beginning in the 1850s and Japanese farmers in the 1890s. The Chinese and Japanese minorities have become a major influence in Peruvian society.

The 1993 Constitution provides for freedom of religion, and other laws and policies contributed to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors.

Article 50 of the 1993 Constitution establishes separation of church and state but recognizes the Catholic Church's role as "an important element in the historical, cultural, and moral development of the nation." The government acts independently of Catholic Church policy; however, it maintains a close relationship with the Catholic Church, and an agreement signed with the Vatican in 1980 grants the Catholic Church special status.

According to the 2007 Peruvian national census, religious affiliation was determined to be Roman Catholic 81.3 percent, Protestant-evangelical 12.5 percent, other religions 3.3 percent, and unspecified or none 2.9 percent. By comparison, the 1993 census reported the following: Roman Catholic 89.0 percent; Protestant-evangelical 6.7 percent; other religions 2.8 percent; and unspecified or none 1.4 percent. The decline in Roman Catholic adherents by 7.7 percent, and the increase in Protestant-evangelical adherents by 5.8 percent, is a significant shift in religious affiliation; the number of Protestant adherents increased by 87 percent in 14 years.

The land now demarked as the nation of Peru has been inhabited for several millennia by various peoples; however, in the 12th century CE, a new empire arose out of the Peruvian highlands around Cuzco and began a process of unifying the inhabitants not only of Peru but also of neighboring regions in the Andes Mountains to the north (Ecuador and Colombia) and the south (Bolivia, Chile and Argentina). Similarities still shared by the Amerindian peoples of Peru are in part accounted for by the dominance of the Incan culture until the arrival of the Spanish Conquistadors in 1524.

When Francisco Pizarro (ca. 1475–1541) and his small army (just 180 men and 37 horses) reached Cajamarca, the capital of the Inca Empire located in the northern highlands, the Incas were in the midst of a leadership dispute, a fact that Pizarro utilized quickly to conquer the Incas during 1532–1537.

The Spanish Viceroyalty of Peru was established in 1542, but it took the next two centuries to completely pacify the lands due to Amerindian resistance. During the height of its importance, the Spanish Viceroyalty of Peru included much of South America apart from Brazil. It would be restructured by the creation of the Viceroyalty of New Granada (1717) in Bogotá (with jurisdiction over modern Panama, Colombia, Ecuador, and Venezuela) and the Viceroyalty of Rio de la Plata (1776) at Buenos Aires (with jurisdiction over present-day Argentina, Bolivia, Paraguay, and Uruguay). For nearly three centuries, Peru was ruled by viceroys, representatives of the king of Spain, who were vested with almost absolute power (including being the vice patron of the Catholic Church).

A parallel cultural development began in Peru as a result of the confrontation between the Spanish and the Amerindian inhabitants. The Inca language and cosmology were important elements of the Amerindian civilization in Peru when the Quechuas and other ethnolinguistic groups resisted colonization and Christianization by the Spaniards. The Quechua cultural strategy for survival in the aftermath of the Spanish conquest was based on adaptation, resistance, and exchange; it also led to the internal development of Quechua self-identity. In this process Spanish-European elements were incorporated into Quechua culture.

K'achampa dancers performing in the Fiesta Pentecostes in the Inca village of Ollantaytambo (Sacred Valley), Peru. (Rfoxphoto/Dreamstime.com)

The parallel development of Hispanic culture and society in Peru was initiated by the Spanish colonial government, which established its headquarters in Lima on the Pacific Coast, not in Cuzco in the central highlands in southern Peru where the capital of the Inca Empire was located. Citizens of Spanish descent (the colonizers) were considered to be members of the Spanish nation, while the population of Amerindian descent was considered part of the (colonized) indigenous nation. The members of these separate "nations" had different obligations to the Spanish Crown.

The country's first accurate census (1791) showed the impact of Hispanic dominance over the Amerindians: the total population had declined to slightly more than 1 million, including Europeans, people of mixed ancestry (mestizos and mulattos), and black slaves. After independence in 1821, the nation's population gradually increased, mainly as a result of high birth rates. By the mid-1960s, the population of Peru was about the same as at the height of the Incan civilization —in other words, it took more than 300 years to replace the population lost in the first century of Spanish domination.

The institution of slavery began in Peru in 1524. During the course of the slave trade, approximately 95,000 Africans were brought to Peru, with the last group arriving in 1850. Slaves were purchased in Panama or Colombia and transported to Peru.

The ruling Spanish and *criollo* (Peruvian-born of pure Spanish ancestry) elite resisted any changes that would affect their economic and political situation negatively, and only after Simón Bolívar (1783–1830) and José de San Martín (1778–1850) combined their armies (composed of Chileans, Argentines, and various soldiers of fortune) and marched on the country in 1824 were the Spanish colonial authorities driven out.

During 1810–1824, Peru achieved independence and created a new republican nation in which, at a theoretical level, the separate nations of Spanish and Amerindian would become integrated. In reality, the division between these two "nations" was maintained, but within a new social and political order. The population of Indians, mestizos, and descendants of African slaves constituted the marginalized sectors of Peruvian society, while the white Spanish population enjoyed all the privileges of higher status. At the same time, the several Constitutions adopted by Peru between 1824 and 1911 recognized Roman Catholicism as the official religion with the exclusion of any other.

The modern state of Peru was largely the product of Ramón Castilla y Marquesado (r. 1844–1863), the four-time president of Peru. Castilla's second presidency was marked by the liberation of slaves and indigenous Peruvians, a new postal system, and a new Constitution (1860), which concentrated power in the hands of the president.

The Peruvian census of 1876 estimated the total number of inhabitants at 2,676,000. In 1906, it was estimated that the population had increased to 3,547,829. Of this total, 50 percent were Amerindians; 15 percent were whites, mostly Spanish descendants; 3 percent were black; 1 percent was Chinese and Japanese; and the remaining 31 percent were the offspring of different races (mestizos and mulattos).

The War of the Pacific (aka the Saltpeter War, 1879–1884), an armed conflict between Chile and the joint forces of Bolivia and Peru, centered on controlling substantial mineral-rich deposits in the Atacama Desert. Chile's victory led to the annexation of the Peruvian territories of Tarapaca and Arica, and Bolivia became a landlocked country. The price of recovery for Peru was an influx of British financial investment and control.

After World War II (1939–1945), Peru's mineral industry blossomed under the Mining Code of 1950, due primarily to sizable foreign investments, but also due to the development of the local medium-sized mining industry. Extensive exploration led to the discovery and development of many ore deposits. However, Peru's mining development slowed drastically after 1968 as a consequence of the nationalization of foreign enterprises, more restrictive mining regulations, and the emergence of terrorism against foreign-owned companies.

The development of democratic government in Peru has been thwarted by the military on several occasions. The return to civilian government in 1978 was followed by regular democratic elections through 1990. However, President Alberto Ken'ya Fujimori (1990–2000), a Japanese Peruvian (b. 1938 in Lima) elected in 1990, abolished Congress in 1992, in what was termed a "self-coup," while announcing that he would return to more democratic rule after the country's economic conditions improved. During Fujimori's first term in office, more leftist parties remained in control of both chambers of Congress, which hampered his ability to enact economic reforms and became an obstacle to combating the Maoist guerrilla organization Shining Path (Sendero Luminoso). In April 1992, President Fujimori, with the support of the Peruvian military, carried out a presidential coup, called a *Fujigolpe*. He shut down Congress, suspended the Constitution, and purged the judiciary of his opponents. Not only was the coup itself marked by favorable public opinion in several independent polls, but also public approval of the Fujimori administration jumped significantly in the wake of the self-coup. On April 7, 2009, he was convicted of human rights violations and sentenced to 25 years in prison by a three-judge panel. On July 20, 2009, a Peruvian court sentenced him to an additional 7 years for embezzlement.

The Roman Catholic Church The Spanish introduced Catholicism to Peru when they arrived in the 1520s. The initial diocese was erected at Cuzco in 1536, and the Diocese of Lima was established five years later, in 1541. Both of these dioceses were under the jurisdiction of the Metropolitan See of Seville, Spain. In 1546, the Diocese of Lima was elevated by Pope Paul III (r. 1534–1549) to the controlling metropolitan see (archdiocese) for the Pacific Coast of the Americas, between Costa Rica to the north and Chile to the south, which was under the Viceroyalty of Lima.

After completing the conquest of Peru in 1534, Pizarro appointed Father Vincente Valverde (1490–1543) as bishop of Cuzco and his jurisdiction extended over the whole territory of the newly conquered domain. Valverde was one of five Dominicans who

accompanied the conqueror from Spain. After taking Cuzco, the capital of the Inca Empire, Pizarro established a municipal government (*cabildo*) in Cuzco and encouraged its settlement by Spaniards by providing liberal land grants. In September 1538, Bishop Valverde laid the foundations of the cathedral in Cuzco, and later a Dominican monastery was erected on the site of the Inca Temple of the Sun. Also, a nunnery was established, and several churches and other monasteries built in Cuzco.

Besides the priests that Pizarro was required to take with him from Spain to Peru in his own vessels, the succeeding ships brought additional missionaries, who devoted themselves to the task of "converting the natives." The Dominicans, the Brothers of Mercy, and other missionary orders became actively engaged in propagating the Catholic faith among the Amerindians. The Franciscans were among the pioneer missionaries of Peru, and their labors reached to the remotest regions of South America. The Order of Saint Augustine is also prominent in the annals of Peruvian church history; the Church of Our Lady of Mercy is one of the most attractive Catholic churches constructed in Lima. In 1567, at the request of King Philip II, the first Jesuits were sent to Peru. The Jesuits built a convent, a seminary, and a church in Lima; and then they built churches and schools throughout Peru. However, the work of the Jesuits came to an abrupt end after King Charles III ordered their expulsion from the Spanish colonies in 1769.

Francisco de Toledo y Figueroa, the fifth viceroy of Peru (1569–1581), established in Lima the Permanent Tribunal of the Holy Office of the Inquisition in 1570, which was not abolished until 1820. The Inquisition, as an ecclesiastical tribunal, had jurisdiction only over baptized Christians. It was welcomed by conscientious bishops and viceroys who considered heresy a cardinal sin and the condoning of doctrinal error as an affront to God. This included those who practiced forms of Christianity other than Catholicism, and at the time were considered heretics by the Catholic Church in Spanish kingdoms. In general, the Spanish Inquisition sought to ensure the orthodoxy of recent converts, especially those Jews, Muslims, and others coerced on pain of death to adopt the Christian religion. In the Americas, the Inquisition became a sort of police court for tracking down bigamists, robbers, seducers of youth, and other undesirable people as well as heretics.

The Inquisition was mainly used to judge non-indigenous people who were accused of crimes against the church. These crimes included heresy, sorcery, witchcraft, and other superstitious practices. People accused of these crimes were generally from the lower status of Peruvian society. Among them were individuals of African descent, mestizos, and women, as well as Jewish or Protestant Europeans who were discovered in the Spanish colonies and considered heretics. However, during the 250 years of the Inquisition in South America, only 30 people were actually burned at the stake in Lima, although thousands of people were arrested and brought before the Tribunal. Torture was often used to extract confessions from the unfortunate ones who were imprisoned in the dungeons of the Inquisition in Lima.

Peru became an independent republic in 1824, but it was not until the 1867 Constitution that Roman Catholicism became the official state religion. The Catholic Church continued its hegemony over religion throughout the 20th century. It has been a conservative body, both religiously and politically, although amid the changes in the decades after World War II, it developed a noteworthy stance against a series of oppressive authoritarian governments that ruled Peru and neighboring countries.

Diverse tensions arose within the Peruvian Catholic Church during the 1960s and following years, resulting from challenges posed by the Second Vatican Council (1962–1965), the General Conference of Latin American Bishops in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal. These new movements polarized Catholic bishops, parish priests, religious workers, and the laity into various factions: *traditionalists,* who wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council; *reformers,* who supported the church's modern stance; *progressives,* who sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Peruvian society and establishing social justice through peaceful democratic means; *radicals,* who adopted Liberation

Peru

Tumbes
Iquitos
Talara
Sullana
Piura
Paita
Yurimaguas
Chachapoyas
Moyobamba
Tarapoto
Chiclayo
Cajamarca
Peru
Trujillo
Salaverry
Santa Lucia
Pucallpa
Chimbote
Huaraz
Huanuco
Goyllarisquizga
Cerro de Pasco
Huacho
Lima
Huancayo
Puerto Maldonado
Huancavelica
Quillabamba
Ayacucho
Cusco
Abancay
Pisco
Ica
Nazca
Juliaca
Puno
Arequipa
Desaguadero
Matarani
Moquegua
Ilo
Tacna
N

Theology, based on Marxist ideology, and advocated violent revolution by the people as a means of overthrowing the oligarchy and creating a socialist state that would serve the marginalized masses; and *charismatic agents* (priests, nuns, and lay members), who sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues").

The social and ecclesial context of Peru witnessed the emergence of the first clear articulation of Liberation Theology, as well as the backlash against that theology represented by the Catholic right-wing organization Sodalitium Vitae. All of this occurred in a broader political context disrupted by the violent tactics of the Maoist Shining Path guerrilla movement and the attempts of the Peruvian government to counter those tactics, to the point of violating the human rights of ordinary citizens not connected with the guerrilla movement. The so-called theology of reconciliation, developed by the founder of Sodalitium Vitae, was an attempt by conservatives to undermine the religious and political implications of Liberation Theology by linking it, falsely, with the Shining Path revolutionaries.

Among the many books and articles published on Liberation Theology in the 1970s, one of the most famous was written by a Peruvian Dominican priest, Gustavo Gutiérrez. In his groundbreaking book, *A Theology of Liberation: History, Politics, Salvation* (1971), Gutiérrez (b. 1928), now a professor at the University of Notre Dame in the United States, theorized that a combination of Marxist and Catholic social teachings had contributed to a socialist current within the Catholic Church. However, the Latin American bishops never supported Liberation Theology, which has also been frowned on by the Vatican. Top Catholic officials tried to slow its spread as it was considered antithetical to the Catholic Church's global teachings.

The Catholic Charismatic Renewal (CCR) movement, which began in Peru in 1970, is one of many ecclesiastical movements that form part of the Episcopal Commission of the Apostolic Laity of the Peruvian Episcopal Conference. The movement did not enjoy the same success it has had in other countries, however. According to a 2007 report, nationally, there were only 23,500 active participants.

During the 1990s, conservative Catholic priests, missionary brothers, and missionary sisters suffered persecution throughout Peru from the Shining Path, a Marxist guerrilla organization. Foreign-born priests and nuns were taking the brunt of the attacks against the Catholic Church. The Shining Path opposed the church's many benevolent social improvement activities, as they tended to lessen revolutionary fervor.

President Fujimori put harsh anti-terrorist legislation in place to curb the violence of several leftist guerrilla groups throughout the 1980s and 1990s. Action to suppress the terrorists, however, affected hundreds of innocent men and women who were arrested, tortured, and sentenced to lengthy prison terms. Only a decade later were these convictions reviewed and the innocent pardoned.

Although Peru is considered overwhelmingly Catholic (81.3 percent in 2007), the church has suffered from an inability to recruit Peruvian priests since the 1960s. For example, the Archdiocese of Lima reported a total of 817 priests in 1970 and 613 in 2004; although the number of religious brothers increased from 933 in 1970 to 1,136 in 2004, the number of female religious (nuns) declined from 2,435 in 1970 to 1,755 in 2004. This decline in pastoral leadership and services has had a direct impact on the vitality of the Peruvian Catholic Church, which currently has a very low level of participation of its nominal membership. The Episcopal Commission for Social Action, a Catholic NGO, estimated that only about 5 percent of Peruvian Catholics regularly attend Mass.

In 2004, the Peruvian Catholic Church reported 7 archdioceses and 37 dioceses with 1,426 parishes, which were served by 2,472 priests (1,401 diocesan and 1,071 religious) and assisted by 47 permanent deacons, 2,195 male religious workers, and 5,156 female religious workers. The current archbishop of Lima, Cardinal Juan Luis Cipriani Thorne (ordained a priest of Opus Dei in 1977), was appointed in 1999 and named cardinal in 2001.

The Protestant Movement Between 1822 and 1888, the British and Foreign Bible Society (BFBS) and the American Bible Society (ABS) engaged in sporadic

pioneer efforts to distribute the scriptures in Peru. James Thomson (1788–1854), a Baptist pastor from Edinburgh, arrived in Lima in 1822 as a joint representative of the British and Foreign School Society (Lancastrian system of education) and the BFBS as a colporteur. He was invited to Peru by the Liberator José de San Martín for the purpose of establishing the first schools to provide general education for all classes with government sponsorship. Three schools were established by Thomson prior to September 1824 and 30 more were established before 1847 by Peruvians trained by Thomson.

Protestants were allowed to worship in Peru throughout the 19th century, but they were not allowed to proselytize. Members of the Church of England (now a part of the Anglican Province of the Southern Cone) began work in Peru in 1849 under these conditions by establishing chaplaincies among foreign residents in Lima and the port of Callao.

During 1859–1860, A. J. Duffield, an agent of the BFBS, operated out of Lima to supply Bibles, New Testaments, and scripture portions to colporteurs scattered among the nations on the Pacific Coast of South America. By July 1859, his sales in the capital and the interior reached 3,740 copies. Up to that date, the aggregate of scriptures provided to the agency amounted to 52,931 volumes.

In 1859, the American Seamen's Friend Society of New York City sent Methodist minister G. A. Swaney to Callao as a chaplain to merchant seamen and foreign residents, but he only stayed for a few years. In 1877, Methodist laymen William and Archibald Taylor arrived in Callao looking for opportunities to establish a self-supporting mission using the Lancastrian system of education, but both left the country after less than a year to seek better opportunities elsewhere.

Between 1884 and 1886, private religious services were held, in both English and Spanish, at the home of Mr. and Mrs. Peterson (Swedish Lutherans) in Callao for foreign residents and visitors who were non-Conformists (non-Anglicans). One of the leaders of this small congregation was a Christian Brethren layman.

In 1888, an Italian-Uruguayan Methodist layman, Francisco G. Penzotti, established the Peruvian Bible Society in Callao (affiliated with the ABS), aided by another Uruguayan ABS colporteur, J. B. Arancet. Penzotti actively engaged in preaching and evangelism wherever and whenever there was opportunity, such as in Callao at the Peterson home among foreign residents. However, Penzotti's activities were soon brought to the attention of the civil authorities, which led to his arrest and imprisonment for eight months during 1890–1891 for illegally conducting non-Catholic religious meetings.

When news of his plight reached the evangelical public in Europe and North America, there was a spontaneous response by some evangelical leaders to begin training and sending missionaries to Peru and other South American countries, which were perceived to be in "spiritual darkness" due to paganism among the Amerindians and idolatry among adherents to "popular Catholicism" among the Spanish-speaking population.

Penzotti's efforts resulted in the organization of a Methodist congregation in Callao with 31 members and 95 probationers in 1890. In 1891, the Methodist Episcopal Church Board of Foreign Missions sent the Reverend and Mrs. Thomas B. Wood to Peru to take over Penzotti's work in Lima-Callao so that he could continue his work elsewhere. Wood and his assistants were active in the distribution of the scriptures with assistance from the ABS. The Methodists also began establishing schools for Peruvians. The Woods remained in Peru until 1912. By 1914, there were 12 Methodist churches with 1,072 members and probationers in Peru.

In 1893, a congregation was established in barrio Chucuito de Callao by a Scottish Christian Brethren layman, Charles H. Bright, who built on the earlier work begun in the Petersons' home among non-Conformists. One of the first converts was Alfonso Muñoz, who later became an early leader in the Peruvian Evangelical Church (IEP).

In 1894, three young Englishmen arrived independently in Peru who had graduated from the Harley Bible and Missionary Training College in London, founded by Henry Grattan Guinness, who had also founded the Regions Beyond Missionary Union (RBMU) in 1898. Adam Robert Stark, John L. Jarrett, and Frederick J. Peters laid the foundations for RBMU's work in Lima, Cusco, and Trujillo; in 1911, the RBMU became part of the Evangelical Union of

South America (EUSA). The EUSA merged with World Team (formerly known as the West Indies Mission) in 1995.

In April 1896, Bright established a congregation on Calle Negreiros in Lima, which is considered the birthplace of the IEP. In 1906, John Ritchie, a Scottish Presbyterian, arrived in Peru under the sponsorship of the RBMU. Ritchie was assigned by the RBMU to work at the independent congregation on Calle Negreiros. At the beginning of 1920, at least 25 congregations had been formed in the highlands in connection with the Calle Negreiros church, and by the middle of 1924 the number of congregations had increased to 44.

In 1919, the first synod was held in Lima and a second synod was held at Muquiyauyo. The name Iglesia Evangélica Peruana (IEP) was approved at the later synod, along with a simple constitution based on Presbyterian polity. The IEP later became a cooperative venture between the EUSA, the Christian and Missionary Alliance, and the Presbyterians.

Additional Protestant groups arrived in the 1890s, including the Seventh-day Adventist Church, which was successful among the Aymara people in the Lake Titicaca region of southern Peru. In 1967, the Adventists reported almost 30,000 adherents among whom the Aymara people movement accounted for 50 percent. There have also been several schismatic movements among the Seventh-day Adventists. The largest of the independent groups is known as the Israelites of the New Universal Covenant, in both Peru and Bolivia, whose prophets wear long beards and white robes imitating the Aaronic priesthood of the Old Testament. Another group is called the Reformed Adventists.

Between 1900 and 1940, a host of additional denominations and mission agencies began to operate in Peru, including the Pilgrim Holiness Church (later affiliated with Wesleyan Church World Missions), the Church of the Nazarene (1914), the Free Church of Scotland (1915, Presbyterian), the Young Men's Christian Association (1921), the South American Mission (1921), the Association of Baptists for World Evangelization (1929), the Independent Board of Presbyterian Foreign Missions (1935), Baptist Faith Missions (1935), the Presbyterian Church in the United States of America (1936), and Baptist Mid-Missions. In October 1915, Congress modified the Constitution in a way that opened the door to allow freedom of religion and worship, with certain restrictions not removed until 1933.

Early independent Pentecostal work began in Callao and Lima by Mr. and Mrs. Hubert W. Cragin, who only stayed eight months. They worked in Ecuador and Bolivia until 1925, when, now affiliated with the Assemblies of God, they returned to Peru. The Assemblies of God had first entered Peru in 1919 with the arrival of Mr. and Mrs. Forrest Barker and J. Ramon Hurlburt who began missionary work in Macate de Ancash. In 1991, the Assemblies reported 1,511 churches with 75,833 members and 204,750 adherents, and at that time it was one of the largest Protestant and Free church groups in the country. Pentecostal growth was further accelerated in Peru by the arrival of a variety of other Pentecostal denominations.

In late 1940, facing the possibility that many missionaries might have to be withdrawn from Peru due to the hostilities of World War II, the National Evangelical Council of Peru (CONEP) was founded, composed of the following groups: the Christian and Missionary Alliance, the Church of the Nazarene, the Evangelical Union of South America, the Peruvian Evangelical Church, the Methodist Church, the Free Church of Scotland, the Peruvian Inland Mission, the Irish Baptist Church, the Assemblies of God, the American Bible Society, and the British and Foreign Bible Society. CONEP soon became the victim of a split, however, between evangelicals who were predominately focused on missionary activity, and members of older Protestant denominations who were interested in building stronger ecumenical relationships. The fundamentalist Independent Board of Presbyterian Foreign Missions (IBPFM), related to Dr. Carl McIntire (1906–2002) and the International Council of Christian Churches (ICCC), arrived in Peru in 1936 and cooperated with the IEP. It rejected CONEP, however, as it was strongly opposed to the ecumenical movement and the World Council of Churches. The IBPFM severed its ties to the IEP in 1944 and began to work independently. The Christian and Missionary Alliance withdrew from CONEP in 1954.

In spite of the loss of a few members, CONEP has steadily expanded its membership since its founding in 1940. In March 2009, it reported a total of 105

Peru

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	12,933,000	27,866,000	96.4	1.22	32,630,000	36,838,000
Roman Catholics	12,889,000	27,331,000	94.6	1.15	31,669,000	34,947,000
Protestants	295,000	2,250,000	7.8	4.82	3,300,000	4,300,000
Independents	68,400	1,300,000	4.5	2.93	1,800,000	2,300,000
Ethnoreligionists	160,000	385,000	1.3	1.24	400,000	380,000
Agnostics	39,000	350,000	1.2	1.23	700,000	1,250,000
New religionists	6,000	94,000	0.3	1.23	140,000	195,000
Buddhists	20,000	70,400	0.2	1.23	100,000	150,000
Atheists	12,800	55,300	0.2	5.00	75,000	100,000
Baha'is	13,500	42,800	0.1	1.23	65,000	90,000
Chinese folk	3,000	19,500	0.1	1.23	24,000	28,000
Jews	5,000	10,500	0.0	1.22	13,000	15,000
Muslims	300	800	0.0	1.21	1,500	2,500
Total population	**13,193,000**	**28,894,000**	**100.0**	**1.23**	**34,148,000**	**39,049,000**

member organizations. During the military regime of Velasco Alvarado (1968–1972), legislation was passed that required foreign missionaries and local congregations to be affiliated with a legally incorporated religious organization in Peru. As CONEP was able to provide this kind of legal status, many organizations affiliated with it. CONEP also assisted missionaries in obtaining legal residence to work in the country, exoneration from paying taxes on donations received from foreign sources, and letters of presentation that certified their membership in CONEP.

During the 1940s and 1950s, six additional mission boards began work in Peru. Seven North American mission agencies began work in Peru during the 1960s, 4 more during the 1970s, 10 more during the 1980s, and 7 more during the 1990s.

Overall, since 1960, the Protestant community has grown significantly. PROLADES (Programa Latinoamericano de Estudios Sociorreligiosos) estimated that the largest Protestant denominations in Peru in 2000 were the following, based on baptized church membership: (1) Assemblies of God, 265,000; (2) Seventh-day Adventist Church, 252,000; (3) Peruvian Evangelical Church (IEP), 80,200; (4) Evangelical Pentecostal Missionary Church, 31,600; (5) Christian and Missionary Alliance, 27,000; (6) Church of the Nazarene, 24,900; (7) Worldwide Missionary Movement, 18,500; (8) Evangelical Presbyterian-Reformed Church, 15,000; (9) Independent Evangelical Pentecostal Church, 12,700; and the (10) Southern Baptist Convention, 10,400.

In 2000, the largest 25 Protestant denominations in Peru represented 822,990 baptized church members and approximately 2.1 million Protestant adherents, while the total Protestant population was estimated at 3.1 million in 2000, or 12.0 percent of the total national population of 26.1 million.

Many pastors and lay leaders of organizations that are members of CONEP are also affiliated with the Latin American Confraternity of Evangelicals (CONELA), which is associated with the World Evangelical Fellowship. The Methodist Church of Peru is the only denomination headquartered in Peru that is a member of the World Council of Churches (WCC). However, the membership of the Latin American Council of Churches (CLAI), which is affiliated with the WCC, includes the following organizations in Peru: Iglesia Evangélica de los Peregrinos del Perú (Pilgrim Holiness), Diócesis Anglicana del Perú, Iglesia Evangélica Luterana de Habla Alemana, Iglesia Luterana Evangélica Peruana, and the Iglesia Metodista del Perú.

Other Christian Groups The only known Eastern Orthodox jurisdiction in Peru is the Greek Orthodox Church (Iglesia Ortodoxa de la Santísima Trinidad) in Pueblo Libre de Lima, affiliated with the Arquidiócesis

Ortodoxa Griega de Buenos Aires y Exarca de Sudamérica, with headquarters in Buenos Aires, Argentina, which is under the broader jurisdiction of the Ecumenical Patriarchate. This archdiocese covers Argentina, Bolivia, Brazil, Chile, Ecuador, Paraguay, Peru, and Uruguay. The Orthodox community in Peru includes immigrants from Greece, Russia, Romania, and Palestine, as well as Peruvian converts to Eastern Orthodoxy.

A variety of non-Protestant Christian groups exists in Peru today, including the following: the Church of Jesus Christ of Latter-day Saints (Mormons, founded in 1956; reported 1 temple and 751 churches with 462,353 adherents in 2008), Jehovah's Witnesses (1,136 churches with 105,422 members and 314,735 adherents in 2008), the Worldwide Church of God, the Philadelphia Church of God, the Light of the World Church (from Mexico), the Voice of the Corner Stone (from Puerto Rico), and Growing in Grace International Ministries (Miami, Florida).

In addition, the Evangelical Association of the Israelite Mission of the New Universal Covenant (AEMINPU) is considered a New Religious movement; it was officially founded in 1968 by Ezekiel Ataucusi Gamonal in Lima, and there was some initial influence on the founder while an active member of the Seventh-day Adventist Church, although the beliefs and practices of this new movement are more in harmony with Pentecostalism, with an emphasis on signs and wonders, speaking in tongues, prophecy, faith healing, and ecstatic experiences. In 1985, there were an estimated 80,000 AEMINPU adherents in Peru. Also, there are several offshoots of this movement in various parts of Peru and Bolivia.

Additional Religious Groups Non-Christian religions include Judaism, Baha'is, Muslims, Hindus, and Buddhism (especially among the Chinese and Japanese populations). The Jewish community of Peru can be traced to Marranos who immigrated to Peru from Spain, but only in the last century did a visible Jewish community come into existence. It includes both Sephardic and Ashkenazi traditions. Most of the approximately 5,000 Peruvian Jews live in Lima, where there are orthodox synagogues for the Ashkenazi, the Sephardic, and Lubavitch Hasidism. There is also a small Jewish population in Cuzco.

The Baha'i Faith found its early success in the Cuzco area and in the 1970s expanded rapidly among the Quechua people in the central highlands. The small Muslim community (about 400) gathers at the Islamic Association of Peru in Lima; the Muslim community in Lima is mostly of Palestinian origin, and in Tacna it is mostly of Pakistani origin. The Subud Association also exists in Peru.

Among Chinese immigrants and their descendants in Peru (an estimated 870,000 in 2008) are adherents of traditional Chinese religions (including Ancestor Worship, Daoism, and Buddhism). Also, there are Buddhist adherents among Japanese immigrants and their descendants (an estimated 90,000 in 2008). In addition, some Peruvians and people of other nationalities practice Buddhism: Diamond Way Buddhism, Reiyukai America, Kagyu Dak Shang Choling, the Buddhist Center of Lima, Sakya Tashi Ling Buddhist Retreat Center (Sakyapa Tibetan Tradition), and the Buddhist Community of Seita Jodo-Shinshu Honpa-Honganji. Japanese immigrants have also established Soka Gakkai International and Perfect Liberty Kyodan, both of which engage in proselytizing outside the Japanese community.

Hinduism is represented by the International Society of Krishna Consciousness (ISKON), the International Sri Sathya Sai Baba Organizations, the Suddha Dharma Mandalam, the Transcendental Meditation (TM, now organized as the Global Country of World Peace), and the Vaisnava Mission in Lima. The Sant Mat tradition is present through the Sant Thaker Singh movement, now led by Baljit Singh, and the Sawan Ruhani Mission-Science of Spirituality.

The Western Esoteric tradition is represented by numerous Freemasonry orders: La Gran Logia Occidental del Peru (Ancient and Acceptable Scottish Rite), founded in Callao in 1817, now with eight lodges; The Great Northern Lodge of Peru, founded in Trujillo in 1883; The Grand Lodge of Central Peru, founded in Huancayo in 1885 (four lodges); and The Grand Lodge of Southern Peru, founded in 1971 in Arequipa (seven lodges). Also present are the following groups: the Ancient and Mystical Order Rosae Crucis (AMORC); the Grand Universal Fraternity, Order of Aquarius (from Venezuela); and the Christian Gnostic movement (from Colombia and Mexico); and Illuminati

Order of Peru (Gran Oriente Illuminati), with headquarters in Lima, founded in 2009 by Víctor Flores Tantaleán; and followers of Wicca.

The Psychic-Spiritualist-New Age movements are represented by the St. Francis of Assisi Spiritist Brotherhood Center in Lima; the Spiritist Association; the Anthroposophical Society of Peru; New Acropolis Cultural Centers; Ishaya Techniques; the Silvan Method; Universal Life—the Inner Religion; and various UFO-related groups: Alfa and Omega Divine Revelation, the Peruvian Institute of Inter-Planetary Relations, the Rahma Mission, the Guimal Institute, and the Raelian Movement International.

The traditional Amerindian religions (animist) have survived in remote areas of Peru. Many of the Native communities practice various forms of their traditional systems, while others practice "popular Catholicism" (syncretistic) that blends Catholic and pre-Columbian beliefs, especially in the Andean highlands (Quechuas, Aymaras, and other groups), whereas the tribal peoples in the remote eastern tropical rainforests continue to practice traditional belief systems. Ninety indigenous languages are spoken in Peru. Mestizo folk healers (*curanderos*) and others have discovered the ritual use of hallucinogenic substances that some practitioners of traditional animistic religions have utilized for centuries in the Amazonian lowlands.

Those indigenous groups that want to resist efforts to convert them to Christianity have received massive support from Europeans and North Americans who have discovered and placed their own overlay of belief onto ancient Peruvian sites. In particular, the ruins of Machu Picchu near Cuzco have become a pilgrimage spot for New Age believers who see it as a power spot of great significance. The so-called Nasca lines in the Peruvian desert, along with a variety of other Peruvian archaeological sites and artifacts, are believed to be indicators of visitations to Earth by extraterrestrials, according to UFO enthusiasts who believe in regular contact with Earth by humanoid beings from outer space.

For a millennium, Lake Titicaca has held great religious and economic significance for the Amerindian peoples. The pre-Incan peoples believed the sun deity and the Sun itself had originally emerged from the lake; for the Sun-worshipping Incas, it was considered the birthplace of humankind, beginning with the mythical founder of the Inca Kingdom, Manco Cápac.

According to Incan mythology, Manco Cápac was a son of the sun god Inti and Mama Quilla (the moon goddess), the brother of Pacha Kamaq (the creator of the world) and the husband of Pacha Mama (mother earth). Manco Cápac himself was worshipped as a fire and a sun god. According to legend, Manco Cápac and his siblings were sent up to the Earth by the sun god and emerged from the cave of Pacaritambo carrying a golden staff, called "tapac-yauri." They were instructed to create a Temple of the Sun in the spot where the staff sank into the earth; they traveled to Cuzco via underground caves and there built a temple in honor of their father, the sun god Inti. The indigenous religion centered in Pachamama is practiced currently in parallel with Catholicism, to the point that many people are simultaneously Catholic and *pachamamistas* (syncretism).

Clifton L. Holland

See also: Ancient and Mystical Order Rosae Crucis; Anglican Province of the Southern Cone; Anthroposophical Society; Baha'i Faith; Christian and Missionary Alliance; Christian Brethren; Church of England; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Diamond Way Buddhism; Dominicans; Ecumenical Patriarchate/Patriarchate of Constantinople; Franciscans; Global Country of World Peace; International Society for Krishna Consciousness; Jehovah's Witnesses; Jesuits; Lubavitch Hasidism; Methodist Church of Peru; Pentecostalism; Perfect Liberty Kyodan; Philadelphia Church of God; Raelian Movement International; Reiyukai; Roman Catholic Church; Seventh-day Adventist Church; Sikhism/Sant Mat; Soka Gakkai International; Southern Baptist Convention; Spiritism; UFO Religions; Universal Life; Wesleyan Church; World Council of Churches; World Evangelical Fellowship; Worldwide Church of God.

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Peruvian Evangelical Church

The Peruvian Evangelical Church (Iglesia Evangélica Peruana [IEP]) traces its beginnings to the late 1880s, when private religious services were held, in both English and Spanish, in the home of two Swedish Lutherans, Mr. and Mrs. Peterson, for foreign residents and visitors who were non-Conformists (non-Anglicans). One of the leaders of this small congregation was a Christian Brethren layman. In 1893, a congregation was established in barrio Chucuito de Callao by Charles H. Bright, a Scottish Christian Brethren layman who built on the earlier work begun in the Petersons' home. One of the first converts was Alfonso Muñoz, who would later become an early leader in the Peruvian Evangelical Church. Bright refused to cooperate with the

Methodists, the other Protestant group then working in Peru, because of the strong anti-denominational stance he possessed from his Christian Brethren background in Britain.

In 1894, three young Englishmen arrived independently in Peru who had graduated from the Harley Bible and Missionary Training College in London, founded by Henry Grattan Guinness (1835–1910), who also founded the Regions Beyond Missionary Union (RBMU) in 1898. Adam Robert Stark, John L. Jarrett, and Frederick J. Peters laid the foundations for RBMU's work in Lima, Cuzco, and Trujillo; in 1911, the RBMU became part of the Evangelical Union of South America (EUSA). The EUSA merged with World Team (formerly known as the West Indies Mission) in 1995.

In April 1896, Bright established a congregation on Calle Negreiros in Lima, which is considered the birth place of the Peruvian Evangelical Church; this congregation functioned at that location from 1896 to 1930. From this small congregation, unpaid lay evangelists traveled all over Peru to preach and teach the gospel in nearly 100 locations. In 1898, two Brethren missionaries from Scotland arrived, Thomas Cullen and James Watson, both for the purpose of assisting Bright at the church on Calle Negreiros in Lima. Cullen worked with Bright from 1898 until 1902, when Bright left to work in Ecuador, and in 1903 Cullen left Peru. Watson worked in Nazca until 1903, when he returned to Lima to pastor the church on Calle Negreiros after Cullen's departure; he remained there from 1903 to 1908. However, Watson had never fully mastered Spanish and his pastoral work in Lima was not prospering, so he requested help from the Regions Beyond Missionary Union (RBMU) in 1907. Watson left Peru in 1912.

In 1906, John Ritchie, a Scottish Presbyterian, arrived in Peru under the sponsorship of the RBMU. Ritchie was assigned by the RBMU to work with Watson at the independent congregation on Calle Negreiros in Lima from 1907 to 1912. After Watson's departure, Ritchie became the principal leader of the Calle Negreiros church, which further linked it with the RBMU-EUSA and later to the Peruvian Evangelical Church, founded by Ritchie and his Peruvian co-workers in 1919. In 1916, Alfonso Muñoz, who worked as an ABS agent in Lima, was called to pastor the Calle Negreiros church, which enabled Ritchie to give more attention to the expansion of the work in other regions of Peru.

By 1916, churches linked to the Calle Negreiros church had been established in Huantán, Morochocha, and Cedrro de Pasco. After 1918, many new groups of believers started springing up but few trained pastors were available to assist them. It became clear to Ritchie and his associated national leaders that some form of organizational structure was needed for mutual support to these new congregations and preaching points scattered across the country. At the beginning of 1920, at least 25 congregations had been formed in the highlands in connection with the Calle Negreiros church, and by the middle of 1924 the number of congregations had increased to 44.

In 1919, the first synod was held in Lima with the participation of 11 delegates from local congregations associated with the work of the Calle Negreiros church. The second synod was held at Muquiyauyo in the central highlands with 11 churches represented and 19 delegates in attendance. The name Iglesia Evangélica Peruana (IEP) was approved at the later synod, along with a simple constitution based on Presbyterian polity. The IEP later became a cooperative venture between the EUSA, the Christian and Missionary Alliance, and the Presbyterians.

In late 1940, IEP became a founding member of the National Evangelical Council of Peru (CONEP). By 2000, the IEP had grown to be the third largest non-Catholic church in Peru with an estimated 80,200 members.

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See also: Christian and Missionary Alliance; Christian Brethren; Evangelicalism.

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Pesach

Pesach, the Hebrew name of what in English is termed Passover, is a major festival in the Jewish ritual year. Pesach calls to memory major events in the Exodus of the Hebrew people from Egypt and the establishment Judaism. The events are recorded in the opening chapters of the book of Exodus in the Jewish Bible (the Christian Old Testament), but especially chapter 12. According to the story, Moses, who had escaped Egypt after killing a brutal Egyptian slave master, returned to Pharaoh's court with a demand that the Hebrews be allowed to leave Israel. When Pharaoh refused, he threatened calamities and successively a set of plagues hit the land.

Unmoved by the plagues, the still stubborn Pharaoh was struck with one final plague. God threatened to move among the Egyptians and kill the firstborn in each house, including the heir to the throne. Speaking on God's behalf, Moses then instructed the Hebrews to take a lamb free of blemishes and on the appointed day kill it. He then instructed that "they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste—it is the LORD'S passover. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt" (Exodus 12:7–13).

In the wake of the deaths, Pharaoh relented and the Hebrews left Egypt, crossed the Red Sea, and found their way to Mount Sinai, where God gave them the law. Pharaoh's army being destroyed when it attempted to pursue the Hebrews, there was no attempt to return them to Egypt in the years ahead in the Sinai.

In the giving of the instructions for the Hebrews to kill the lamb, mark their homes with blood, cook the lamb, and consume it, Moses also underscored the importance of the events by telling the Hebrew to set up their calendar with these events marking the first month, to prepare to repeat the events annually forever as a means of remembering what had happened. After the Exodus had begun, the Hebrews were told that the annual remembrance of Pesach would be for seven days (Exodus 13:6). Further details would be added later.

And through the centuries, the events would be remembered. Throughout the Jewish Bible, God would be spoken of as the "the LORD your God, who brought you up out of Egypt." The events of the Exodus are recalled in the daily morning and evening prayers and tied to the prayer shawl and the *tefillin* worn on the Sabbath.

The celebration of Pesach carried with it the setting of the Jewish calendar to begin in the spring, in what is now termed the month of Nissan. However, in the sixth century BCE, during the Babylonia Exile, New Year's was moved to the fall. Today, some speak of the religious year beginning Nissan 1 and the civil year beginning Tishri 1. In either case, should Nissan 1 occur too early (before the Spring Equinox) an intercalary year is added immediately before the month of Nissan. Passover is a week-long festival (seven days for reform Jews and eight days for Conservative and Orthodox Jews) that begins on Nissan 14.

Pesach, along with Shavuot and Sukkot, was one of the three pilgrim festivals during which the entire Jewish community made a pilgrimage to Jerusalem, where access to the temple was available. The destruction of the temple and the scattering of the Jewish people thus have had a marked effect upon the way that the three festivals are celebrated. The Samaritans, a sect

Russian Jews celebrate Pesach, illustration from about 1900. (Jewish Chronical/StockphotoPro)

with Jewish origins, still make pilgrimages for these festivals to Mount Gerizim, though only males engage in public worship.

In celebrating Pesach, Jews attempt to both remember the events and symbolically reenact them, and thus come from the festival feeling as if they had just been delivered form bondage. In preparation for the Pesach, houses will be cleaned to make sure that no leaven is in the home. During the week only matzoh bread, unleavened bread made simply and quickly, is an acceptable form of grain product for consumption. When the Exodus began, there was no time to wait for the bread to rise. For this reason, Pesach is often called the Feast of Unleavened Bread. Orthodox Jews will have a separate set of dishes for use during Pesach. Products for Pesach will be especially designated in stores that serve or sell Jewish "kosher" foods.

On the first two evenings of Passover (Nissan 15 and 16), a special ritual feast, the Seder, is held in the home. Guests are invited and included in the celebration where possible. The ritual for the occasion consists primarily of retelling the Exodus deliverance story, especially for the children, recalling Exodus 12:26–27. "And it shall come to pass, when your children shall say unto you: What mean ye by this service? that ye shall say: It is the sacrifice of the LORD's passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." At key points in the story, the children and youth take the lead in directing the story, and as it begins, the youngest child asks, "Why is this night different from all other nights of the year?"

The Seder service also includes the blessing and consumption of wine—four cups symbolic of the four-

fold redemption recounted in Exodus 6:6: "I am the LORD, and I will *bring you out* from under the burdens of the Egyptians, and I will *deliver you* from their bondage, and I will *redeem you* with an outstretched arm, and with great judgments; and I will *take you to Me* for a people." Also a fifth cup is poured symbolizing that God's promise of returning his people to their homeland remains unfulfilled. Traditionally, the wine in this cup is not drunk. It is often called Elijah's cup, as the prophet Elijah is supposed to usher in the messianic age. Since the founding of the state of Israel, many Jews look upon the cup as symbolic of a promise that is beginning to be fulfilled, and will sip from Elijah's cup.

As recounted in the instructions instituting Pesach, bitter herbs are eaten with the meal, symbolic of the bitterness of slavery. A mixture of chopped nuts, apple, cinnamon, and wine symbolizes the mortar used in the building projects of the Pharaoh at which the Hebrews labored. A roasted shank bone is placed on the Seder table, but not eaten. It is a reminder of the temple, now destroyed, where the paschal lamb for the Passover meal was sacrificed. Since the destruction of the temple, no paschal lamb can be sacrificed. Thus the Seder thus ends with the proclamation, "Next year in Jerusalem!"

Contemporary Jews see the liberation from bondage theme of Pesach as having great relevance for the Jewish presence in the larger social realm. Jews were prominent through the 20th century in the struggles to free the Jewish community from the effects of prejudice and in the struggle generalized their condition to other groups with whom they share a history of slavery, persecution, and discrimination.

In Israel, Passover is observed as a seven-day holiday. The first and last days are recognized as legal holidays. Within the religious community, these days are considered holy days that should be marked by abstention from work and religious services, especially those surrounding the Seder meals. The middle days of Pesach are known as Chol HaMoed, or festival days.

Passover and Christianity Of all the Jewish holy days, Pesach has had the most effect on Christianity. Jesus' death was associated with Passover, and Christ was described as the paschal lamb. The setting of the dates of the Christian Holy Week culminating in Easter is based on the date of Passover. In the 20th century some Christian groups, primarily out of the Adventist tradition, began to celebrate the Feast of Unleavened Bread as a primary Christian festival. In a different vein, Messianic Jews, consisting of Jews and others who follow Jewish culture, have also instituted the practice of celebrating a Christian Passover.

J. Gordon Melton

See also: Calendars, Religious; Gerizim, Mount; Jerusalem; Moses; Passover; Pilgrimage; Shavuot; Sinai, Mount; Spring Equinox; Sukkot; Temples—Jewish.

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Philadelphia Church of God

The Philadelphia Church of God is one of the three largest offshoots of the Worldwide Church of God (WCOG), with an active television, magazine, book, and booklet outreach. The Philadelphia Church of God was founded in 1989 by Gerald Flurry (b. 1935), a pastor in the WCOG. Flurry was dismayed by the WCOG's movement away from the teachings of its founder, Herbert W. Armstrong (1892–1986), after Armstrong's death in 1986, and he was particularly worried by the decision of the new pastor general Joseph W. Tkach, Sr.

(1927–1995), to cease publication of Armstrong's last book, *Mystery of the Ages*, about which Armstrong had said, "It may be the most important book since the Bible." Tkach's son Joe, Jr. (b. 1951) (himself later to be pastor general of the WCOG) told Flurry that the book was "riddled with error."

Flurry left the WCOG to found the Philadelphia Church of God, which like most of the other offshoots of the WCOG, believes in seven Church Eras, of which the most faithful to God is the Philadelphia church, as described in the Bible: "for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8b). The WCOG, according to Philadelphia and most other offshoots, has become the Laodicean Church: "because thou art lukewarm . . . I will spew thee out of my mouth" (Revelation 3:16).

Flurry distributed copies of *Mystery of the Ages* to inquirers, and when the church ran out in 1997, he had further copies printed. The WCOG challenged this as a violation of its copyright. A landmark district court judgment in favor of the Philadelphia Church of God in 1997, which distinguished between a religion as believers and a religion as a corporation, was overturned by a court of appeals in 2000. Philadelphia COG were determined to gain the right to distribute the book, which they regard as fundamental to their ministry. Following further legal exchanges the matter was finally settled out of court in 2003, with WCOG selling Philadelphia COG the copyright to *Mystery of the Ages* and 18 other books that WCOG would never have published again, for a sum variously stated as $2 million or $3 million.

Like most of the offshoots of the WCOG, Philadelphia COG, which is Sabbatarian and millenarian, claims that its teachings are those of the WCOG at the time of Armstrong's death. Unlike most of the other offshoots, it also claims new revelations that "prove" that it is the legitimate successor to the WCOG. The Philadelphia Church of God is the most hard-line of the three major offshoots of the Worldwide Church of God. It believes that Herbert W. Armstrong was the end-time Elijah as foretold in the Scriptures (Matthew 17:11), that the "apostasy" of the WCOG is also prophesied, and that so is the rise of the Philadelphia Church of God under Gerald Flurry, who claims that his own book about the "apostasy" of WCOG, *Malachi's Message*, is the "little book" mentioned in Revelation 10.

Although the church is happy to send its literature to any inquirers, it is not favorably disposed toward researchers and academics. It is believed to have had around 7,500 members at its height, and although this has been reduced by the secession of several senior ministers because of Flurry's perceived authoritarianism, with the subsequent formation of further offshoot churches, it is still possibly the second or more likely the third largest offshoot from the WCOG, with an estimated 4,000 to 5,000 members.

The church broadcasts the *Key of David* TV program.

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www.keyofdavid.com

David V. Barrett

See also: Sabbatarianism; Philadelphia Church of God; Worldwide Church of God.

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Philippine Independent Church

In 1898 the United States took control of the Philippines from Spain. Some Filipinos, wishing for their country's full independence, staged a revolt under the leadership of Emilio Aguinaldo (1869–1964). Agui-

naldo in turn appointed Gregorio Aglipay (1860–1940) as a vicar general to head the Roman Catholic Church in the area of the country he controlled. In 1899 the archbishop of Manila excommunicated Aglipay, and he reorganized the church under his control as the Iglesia Filipina Independente (Philippine Independent Church [PIC]). Aglipay served as a leader in the rebel army and became a hero of the people in his failed endeavor to bring freedom to the country. After the revolt, he suffered another defeat when in 1906 the courts ordered most of the property being used by those loyal to him turned over to the Roman Catholic Church.

In spite of the loss of most of its property, the PIC survived in the atmosphere of religious freedom imposed on the islands by the Americans. In the meantime, Aglipay became influenced by Unitarian views, and the church opened itself to a rejection of its traditional Trinitarian theology. In 1939 Dr. Louis Cornish (1870–1950), president of the American Unitarian Association (now an integral part of the Unitarian Universalist Association), was named the honorary president of the PIC. Aglipay died in 1940 and was succeeded by Isebelo de los Reyes, who was unsympathetic to the drift into Unitarianism. When the church reorganized in 1947, he led it to adopt a new statement of faith that included a strong affirmation of the Trinity. The church also began to use the Apostles' Creed and the Nicene Creed.

Reyes also led the church into a relationship with the Episcopal Church, the American representative of the Anglican Communion, which had established an Episcopal mission in the Philippines at the beginning of the century. In 1948 Episcopal bishops consecrated Reyes and two other PIC bishops, thus passing to them the Anglican lineage of apostolic succession. In 1959 the church followed members to the United States and, with the permission of the Episcopal bishop of Hawaii, opened their first foreign mission in Honolulu. As the church spread, its congregations met in local Episcopal parish facilities.

The church soon came into full relationship with the Episcopal Church, accepting the 1931 Bonn Agreement, which brought the Church of England into communion with the Old Catholic churches in Europe. Through that action the PIC came into communion with the Episcopal Church in the Philippines and the other churches of the worldwide Anglican Communion. In 1999, the church signed a "covenant of partnership" with the United Church of Christ in the Philippines.

In 1985 the PIC reported 4.5 million members, most in the Philippines. More recent estimates acknowledge a far lower figure, approximately 2 million, with a constituency twice that number. The church is led by its supreme bishop, who is currently Most Reverend Godofredo J. David, elected in 2005. The church ordained its first female priest in 1997. The church is a member of the World Council of Churches.

In the 1970s, the church experienced problems growing out of the participation of its missionary bishop, Francisco Pagtakhan, and two other PIC bishops in the consecration of several individuals who had left the Episcopal Church to establish conservative Anglican churches in the United States. The first consecrations took place in 1978, and the new bishops went on to found the Anglican Catholic Church, the Diocese of Christ the King, and the United Episcopal Church of North America. The issues first raised by Pagtakhan's actions culminated with the refusal of the church to reelect Marcario V. Ga as the supreme bishop. As a result, Ga led his followers out of the church and reorganized as the autonomous Philippine Independent Catholic Church.

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See also: Anglican Communion/Anglican Consultative Council; Episcopal Church; Episcopal Church in the Philippines; Roman Catholic Church; United Church of Christ in the Philippines; Unitarian Universalist Association; World Council of Churches.

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■ Philippines

The Philippines is a multi-island nation located in the Pacific Ocean north of Indonesia and west of Vietnam. The 7,000 islands of what is today the Philippines sprawl for approximately 1,000 miles from the north to the south. Of these 7,000 islands only about 1,000 are inhabited, and fewer than 500 are larger than one square mile. Its population of 92 million (2009) make it the 12th most populous country in the world.

Diversity is perhaps the Philippines' most striking characteristic; the variety found in the flora, fauna, and terrain of these islands hosts a cultural and ethnic mosaic, and the Philippines are seen as an exemplar of human diversity. Scholars generally hold that the archipelago was once connected to the Asian continent by land bridges that were submerged more than 7,000 years ago. It is believed that the proto-Malay people initially crossed over these bridges from Borneo. Although this is a matter of anthropological speculation, it is clear that successive migrations populated the islands as early as 15,000 years ago from the interior tribes of China.

Subsequent migrations from southern China and Vietnam brought stone and bronze tools and introduced rice farming and the water buffalo to the islands. These waves of early Chinese migrations settled in what is known today as Luzon, the northernmost island of the archipelago. Some 2,000 years ago, Malays from both Indonesia and the West Malaysian Peninsula made their way to the central islands known as the Visayans. They brought a fishing culture that was structured around a small clan led by the clan chief. The *barangay*, the boat that brought them, became the name of the extended family unit that forms the basic political structure of society today in the Philippines.

By the middle of the 14th century CE, Java, Sumatra, Malaya, Cambodia, Siam, and the Indochina states of Annam and Tonkin had entered into trade relations with the Philippines. The trade invariably left an imprint of Buddhist, Hindu, and Islamic religious culture on the Philippines. These traces can be seen in the Sanskrit loan words, such as *dukkha* for suffering, *bodhi* for soul, and *katha* for legend or story, which have been absorbed into the Tagalog language world. Recent archaeological evidence dated to the 10th century CE gives some credence to the arrival at that time of yet another culture—the Srivijaya Kingdom, a maritime power from Sumatra that dominated the Strait of Malacca.

The Romanesque-style Cathedral of Manila in the Philippines was built in 1958. (iStockPhoto.com)

Today Roman Catholicism is the dominant religion in the Philippines; it is claimed by about 80 percent of the population. The Roman Catholic Church was introduced in the islands in 1521, when Ferdinand Magellan (ca. 1480–1521), a Portuguese explorer, led a Spanish expedition to the islands and planted the cross there, starting the Christianization of the Native population. The systematic propagation of Roman

Catholicism by missionaries from Spain eventually made the Philippines the only predominantly Catholic nation in Asia.

Well before Catholicism reached the Philippines, Arab missionaries had already introduced Islam among the inhabitants of the southern islands. It is claimed that Islam antedates Catholic Christianity by about three centuries, yet Islam remained principally confined to the Sulu Archipelago and some of the coastal areas of the island of Mindanao. After about seven centuries of existence in the Philippines, Muslims remain a numerically small portion of the religious population. Most Muslims follow the Sunni Shafiite School and are generally referred to as Moros (Spanish: Moors).

American Protestantism was brought to the country in 1898, when Spain ceded the Philippines to the United States in the Treaty of Paris. As the Americans began to assume dominance in the islands, they brought their new faith. The different Protestant churches divided the country among themselves to convert Catholics to Protestantism, just as the various Catholic orders had apportioned the territory during the 450 years of the Spanish regime. The difference, however, was that whereas the Catholic religious orders were converting the indigenous peoples to one church, Protestants wanted the Filipinos to choose among various denominations.

Among the more important denominations to arise from the Protestant effort are the United Church of Christ in the Philippines, the Convention of Philippine Baptist Churches, and the Evangelical Methodist Church in the Philippines. The Episcopal Church also began work in the country and over the years developed a relationship with a group that had left the Catholic Church to form a Philippine Independent Church (PIC). With more than 2.5 million members, the PIC is the largest non-Catholic church in the country. It claimed almost 4.5 million members before a split in the 1980s produced the Philippine Independent Catholic Church.

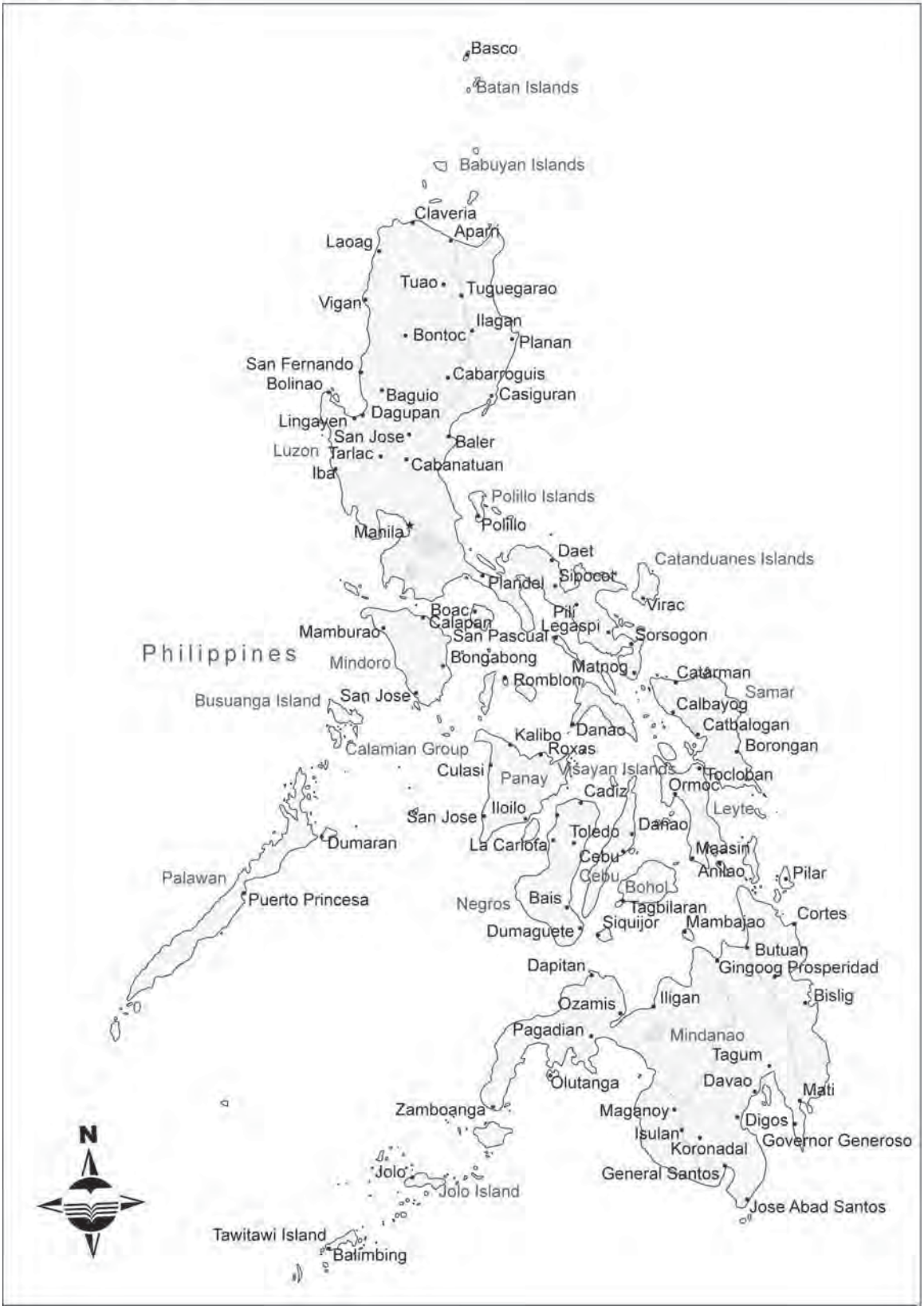
Despite the coming of the world's religions through colonial powers and the significant conversion of the population to a variety of forms of Christianity, some indigenous, pre-Magellan religious elements continue to thrive in the culture. Sixteenth-century Spanish missionary records provide the best clues to the religious substrata that influence the contemporary religious landscape in the Philippines. Most of these records are taken from the central islands of the archipelago, the Visayans.

When the Spanish arrived, Bisayans, native residents of the Visayan Islands, worshipped nature spirits, gods of particular localities, and their own ancestors. Religious practitioners were male or female mediums who contacted spirit patrons in a state of trance to determine the cause and cure of illness. Sacrifices included foodstuffs, beverages, and live fowl, hogs, or human beings. The ancestor spirits and deities were invoked at feasts in which these sacrifices were offered up. Ancestor spirits were also invited to partake of any meal, and their well-being in the next world depended on sacrifices offered by their descendants both before and after their death.

Bisayans considered themselves vastly outnumbered by a variety of invisible beings. Gods and goddesses were called *diwata*, a word still in use among Bisayans living in the remote mountains of Panay. "Diwata" is a Malay-Sanskrit term for gods or godhead, and in the Bisayan language a *maniwata* or *magdiwata* is a shaman or human intermediary who invokes or defies the spiritual realm. The diwata were generally neutral and could be approached ritually for good crops, health, and fortune, but they also caused illness or misfortune if not given due respect. They thus functioned to sanction approved social behavior. Naturally, malevolent beings, ranging from the mischievous to the demonic, had to be avoided or fended off by precautionary acts. These beings had no single name as a class—Spanish lexicographers simply called them witches—*brujas* or *hechiceros*. Today Bisayans have supplied modern Spanish terms such as *duende* (goblin) and *encanto* (enchantment).

In some cases the diwata actually constituted a pantheon, with a hierarchy arranged by the specific roles each divinity played. Some were specifically connected with basic rights of passages such as birth, naming, marriage, death, and afterlife. Others were the patrons of specific human conditions, such as the Dalikmata, a diwata with many eyes, who was invoked in the case of eye ailments, or Makabosog, who moved a person to gluttony. The Cebuanos, the Natives of the island of Cebu who first encountered Magellan's

PHILIPPINES



Philippines

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	34,354,000	83,151,000	89.4	2.09	103,588,000	125,252,000
Roman Catholics	30,860,000	72,065,000	77.5	1.25	84,595,000	95,103,000
Independents	7,053,000	19,500,000	21.0	1.38	25,400,000	31,500,000
Protestants	1,446,000	4,700,000	5.1	–0.42	7,000,000	9,000,000
Muslims	1,565,000	6,000,000	6.5	2.10	7,500,000	9,100,000
Ethnoreligionists	338,000	2,500,000	2.7	2.08	2,700,000	2,900,000
Agnostics	78,000	700,000	0.8	3.42	1,100,000	1,800,000
Baha'is	67,500	273,000	0.3	2.10	420,000	550,000
Atheists	20,000	175,000	0.2	2.10	280,000	450,000
Buddhists	50,000	111,000	0.1	2.10	160,000	250,000
Chinese folk	70,000	52,300	0.1	2.10	70,000	85,000
Sikhs	5,000	23,000	0.0	2.10	28,000	32,000
New religionists	2,000	9,000	0.0	2.10	20,000	30,000
Hindus	1,000	3,000	0.0	2.11	6,500	10,000
Confucianists	0	2,200	0.0	2.11	4,000	6,200
Jews	500	1,100	0.0	2.11	1,200	1,200
Total population	**36,551,000**	**93,001,000**	**100.0**	**2.10**	**115,878,000**	**140,466,000**

expedition, referred to the image of the Holy Christ Child as "the Spaniards' diwata." The Cebuanos supposedly rendered it homage after Magellan's death.

The earliest known records of the diwata were written by Miguel de in Panay in 1582. His records identified Si Dapa as a diwata who was said to mark out one's mortal lifespan on a tree trunk on Mount Madayaas at the time of birth. He also identified other beings, including Magwayen, who was said to ferry the souls of the deceased across to a kind of inferno, and Pandaki, a diwata who rescued the deserving for a more pleasant afterlife. Loarca showed the linkage between the diwata and natural phenomena by describing a fire-breathing goddess as Mayong, a diwata of the volcano in Ibalon that bears her name.

Later interpreters have classified the pre-Magellan gods into a three-tiered system. The first tier is composed of the gods of the heavens, such as Bathala, MayKapal, Kabunian, Maguayen, and Sidava. These deities were the source and creators of things in the world. Events in the world were ultimately traced to their agency. To reach the highest of the gods one had to go through channels or intermediaries—lesser gods. Thus, petitions and sacrifices were addressed to lesser gods.

A second tier of gods concerns those of the underworld, such as Sisiburnanen, Pandague, and Sumpay. These gods were connected with death. It was believed that when a person died, the soul, or élan vital, was brought to the underworld by one of the gods and would be kept there unless another minor underworld god would liberate it. The "liberator god" would act in response to sacrifices offered by the living for the dead. The liberated soul would then reside in the high mountains.

The third tier of gods, located between heaven and the underworld, consists of the deities and spirits of the Earth. The Spanish records refer to a goddess of harvest called Lalahon. Followers of Lalahon believed that as long as they pleased her, the fields would be fruitful and they would be assured of a bountiful harvest. If displeased, she would send swarms of locusts to destroy the crops. Hence, the people offered her sacrifices and invoked her blessings for a good harvest. The most widespread of the spirits in the middle tier is the *anitos*. Among the Tagalogs, natives of central Luzon, the anitos were considered agents of the high gods such as Bathala and could be found everywhere within the environment. The resources of nature thus belonged to the spirits, but humans might use them

provided they made proper acknowledgment to the spirit owners.

Today, these Filipino indigenous religious beliefs and practices are incorporated into the world religions in a variety of regional folk practices. Once driven underground by colonial powers, these same beliefs and practices have re-emerged in the last 90 years in an environment of religious tolerance and nationalism.

Indigenous beliefs and practices have also contributed to the rise of many new religious communities in the Philippines. The rapid growth of the Iglesia ni Cristo (Church of Christ), established in 1914 by Felix Manalo (1886–1963), serves as the best illustration of the new indigenous communities. At the beginning of the 20th century the various factions of Christianity in the Philippines collided in the life of Felix Manalo. Baptized a Roman Catholic in 1886, he became a Methodist in 1904 and a Presbyterian in 1905. After years of disillusionment with a variety of Protestant churches and during a time when the nation hungered for political independence, Manalo established an independent church. The Iglesia Kristo reflected his particular charismatic teachings, which identify "true religion." The Iglesia is considered a truly Filipino organization, drawing many indigenous beliefs and practices into its polity.

The rise of many new religions, coupled with the assault on the country by numerous Christian missionary agencies since World War II, has made the Philippines one of the most religiously pluralistic countries in the world.

Graham B. Walker Jr.

See also: Convention of Philippine Baptist Churches; Episcopal Church; Evangelical Methodist Church in the Philippines; Philippine Independent Church; Roman Catholic Church; Shafiite School of Islam; United Church of Christ in the Philippines.

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Pilgrimage

Although the English term "pilgrimage" derives from Latin and has close associations with Christianity, it represents universal themes relating to traveling to and performing acts of reverence at places with special resonance for the traveler. Normally this resonance is associated with notions of the sacred, with the site visited being the locus of some special event or events that mark it out from the ordinary world or a site where visitors can access some spiritual force. Thus places associated with seminal events in religious traditions (for example, places associated with the life of Jesus, with the Buddha's journey to enlightenment, or with Muhammad's final visit to Mecca) have become significant pilgrimage centers. Likewise, tales of miracle and apparition have helped make certain places into pilgrimage sites, as with the Marian apparitions and miracles that have sacralized Catholic sites such as Lourdes, Knock, Fatima, and Clearwater (in the United States), and similar phenomena associated with the Buddhist figure Kannon (Guan Yin), which have given rise to Japanese pilgrimage sites, such as the 33-temple Saikoku Kannon pilgrimage.

The traces of sacred figures, too, in reality or legend, also have been formative in the creation of pilgrimages. Santiago de Compostela, one of Catholi-

Pilgrims climbing to the Gateway to Heaven Temple atop Mount Tai Shan, China. (Corbis)

cism's great pilgrimage centers, attained prominence because it was the (legendary) locale of the relics of Saint James, while the tombs of Sufis in Islam, of Catholic saints, and of Buddhist sect founders such as Kukai, whose mausoleum at Mount Koya remains a major pilgrimage site in Japan, have developed as pilgrimage locations because they are seen as possessing special power due to those interred therein. Similarly, places associated with important myths and legends relating to the deities of traditions and to important landscape features significant to religious traditions—for instance, Hindu sites such as Kedarnath in the Himalayas and Varanasi (Benares) on the River Ganges, both associated with Hindu myths and legends—are a recurrent feature of pilgrimage sites globally.

Ubiquity and the Secular Pilgrimage is ubiquitous, a prominent feature not just of older religious traditions but of the new as well. New religions frequently create their own sacred geographies and pilgrimages as part of their development process and to affirm the new spiritual frameworks and worldviews they propound. Thus Tenri, the birthplace of Miki Nakayama, the 19th-century founder of the Japanese new religion Tenrikyo, and which she taught was where humanity originated and where the divine and human worlds intersect, has become the sacred center for Tenrikyo. Pilgrimages there are a key Tenrikyo practice, one that asserts Tenrikyo's vision of the world. The New Age movement, too, has developed its own pilgrimage centers—such as Sedona in Arizona and Glastonbury in the United Kingdom, both geographically striking sites that were sacred to other traditions in earlier times, the former for Native Americans, the latter in medieval Christianity, and that have been appropriated as modern pilgrimage centers of the New Age.

In recent times, too, many places with no specific religious affiliation but often combining aspects of the

factors cited above and holding special emotional significance for their visitors, have attracted visitors whose reverential behavior indicates that they, too, can be seen as modern manifestations of pilgrimage. War grave sites in Europe are the focus of organized pilgrimage tours for those who wish to commemorate the dead, while the Vietnam War Memorial Wall in Washington, D.C., receives visits from those who lost kin or comrades in the war and those seeking to commemorate the nation's loss. Vietnam veterans also perform an annual motorbike journey (which they view as a pilgrimage) from California to the memorial, involving commemorative rituals along the way. Furthermore, places associated with figures of popular culture, such as Graceland (home and burial place of Elvis Presley), receive numerous visitors whose demeanor and rituals resemble those of pilgrims at sacred places, especially during the annual Elvis Presley Memorial Week around his death anniversary, which includes candlelight vigils and prayers. As such, pilgrimage goes beyond the boundaries of the formally religious and is manifest in secular contexts as well.

Symbolism and Sacred Traces Pilgrimages may vary across different religions but there are a number of themes that are found widely enough to be regarded as normative. While pilgrimage usually involves a physical journey, this often is also symbolically a spiritual one, with the outer journey a physical manifestation of inner teachings. Buddhism's teachings about renunciation, for example, were enacted by the Buddha when he left home in search of enlightenment; his wanderings represented both a physical and a spiritual pilgrimage through life, and those who followed in his footsteps and renounced the world did likewise. Early Buddhist pilgrimages involved visiting sites in the Indian subcontinent associated with the founder's journey (his birthplace, Lumbini; Bodh Gaya, where he attained enlightenment; Sarnath, where he preached the first sermon; and Kushinagara, where he died); it was thus a journey that symbolically traced the Buddha's journey through life, and served as a template for the spiritual progress of his followers.

This symbolism of pilgrimage as a spiritual journey is often linked to the idea of following in the footsteps of founders and holy figures. Pilgrims in the Christian holy land thus walk in the places where Jesus was, while pilgrims on the Shikoku pilgrimage—an 88-temple Buddhist pilgrimage around the Japanese island of Shikoku—follow in the footsteps of the Buddhist holy figure Kobo Daishi (Kukai) who, according to legend, founded the pilgrimage. The pilgrimage is also symbolically a journey to enlightenment, and this motif also frames the pilgrim's path. A recurrent theme in pilgrimages—and evident in the above-mentioned Buddhist pilgrimages—is they enable the ordinary person to step outside the everyday world and enter into a special sacred realm; in Buddhist terms, the pilgrim temporarily becomes like a monk or nun, and may don special clothing to indicate this separation from the world. Indeed, wearing special clothes and insignia to indicate one stands apart from the mundane is widely found in pilgrimages, from the Muslims on the *hajj,* who wear special pilgrimage clothing denoting purity, to Shikoku pilgrims, whose white clothing both signifies purity and indicates that they are "dead to the world" during their pilgrimage.

The death symbolism of Shikoku pilgrims' clothes also implies rebirth and renewal—a common pilgrimage motif and a potent motivation for pilgrims, who believe that completing the journey implies being cleansed of sins and being reborn or renewed. For Japanese pilgrims, this incorporates also a motif of rebirth and salvation, with the widespread belief that performing pilgrimages such as Saikoku and Shikoku means that pilgrims will pass safely into the Pure Land at death. Such themes—the pilgrimage as journey to higher spiritual states, as a life journey, as encounter with the world beyond this, and as means of renewal—are found in numerous pilgrimage cultures beyond Japan. Thus the Christian pilgrimage to Jerusalem has traditionally been seen not merely as a physical journey following Jesus' footsteps, but as a spiritual journey to another realm, while Hindu pilgrimages to sacred crossing places such as rivers (a common location of pilgrimage sites) may be full of images and symbolic themes of transition from one realm to another and of renewal and reinvigoration for those who return home afterward.

The extraordinary and the miraculous are also recurrent themes in the formation of pilgrimage sites and in motivating pilgrims. The rumored apparition of a

sacred figure such as the Virgin Mary or the occurrence of a miracle (for example, a cure for illness) may draw people to particular places and foment pilgrimage cults. Lourdes in France, for instance, developed as a pilgrimage center because of stories associated with the visions of Bernadette and the apparitions of Mary there and the belief that Mary's presence enabled miracles of healing to occur there.

Pilgrimage sites, in such contexts, are often seen as locales where sacred and human realms intersect and where humans can directly access the sacred and derive benefits from it. Although symbolically pilgrimages may be associated with journeys to higher realms, it is commonly such worldly concerns as healing and other practical benefits that most motivate pilgrims and make pilgrimage sites popular. Lourdes pilgrims travel in the hope of cures and other blessings, as do Japanese pilgrims in Shikoku, Hindu pilgrims in India who may travel to holy pilgrimage temples to seek boons from their deities, and Muslims who visit the graves of Sufis and other holy figures in their tradition for similar purposes.

Buildings and Landscape Pilgrimage sites often produce major physical constructions—temples, shrines, churches, statues, tombs—signifying the physical presence of the sacred and intended to inspire visitors. This is as true for the vast shrine buildings of Tenrikyo as for Catholic pilgrimage cathedrals at Chartres and Santiago and the Buddhist Mahabodhi temple at Bodh Gaya, all of which speak of a grandeur that articulates in physical form the spiritual power they are believed to hold. Yet grandeur is not a necessary component of pilgrimage. Many of the Shikoku temples, for example, are not particularly striking; their significance relates to their legendary association with the footsteps of Kobo Daishi. Often more important is the landscape: the New Age sites of Sedona and Glastonbury owe much to their dramatic scenery, while features such as rivers and mountains are prominent in many pilgrimage contexts. In Hinduism, important life-giving rivers such as the Ganges (and crossing places on it such as Varanasi) are prominent as pilgrimage sites, while awe-inspiring mountains such as the Himalayas, often symbolically considered as the abode of gods, may become the focus of pilgrimage practices and sites. Elsewhere, too, mountains have become pilgrimage centers, such as Croagh Patrick in Ireland, Mount Athos in Greece, Mount Kailas in Tibet, sacred for Hindus and Buddhists, and Japanese peaks such as Fuji and Ontake.

Places and Routes There is often a tension in pilgrimage between movement and place, and between route and site. Some pilgrimages (Santiago and Shikoku are good examples) focus on a special route that brings the pilgrim to one or more sacred sites. In such cases emphasis might be placed on the activities and practices engaged in while journeying to and between the sites. In other cases, however, the main emphasis is on activities at or around the site itself; Lourdes and Mecca are examples of such pilgrimages. However, this does not mean that the journey to these places is not important; pilgrims have provided rich accounts of the emotional feelings acquired through traveling from their homes to Lourdes with a group of fellow pilgrims, while for Muslims the processes of preparing for the hajj via their journey to Mecca, help heighten their sense of expectation as they approach the holy region itself. While different pilgrimages may emphasize different aspects of the process, both journey and place form parts of a wider whole and should be considered as parts of a unitary pilgrimage process.

Replication and Localization The notion that pilgrimage only involves journeys to distant places is erroneous; pilgrimages may also have highly localized dimensions. Many Shikoku pilgrims are local people, and the pilgrimage is very much part of regional folk belief. Likewise Saudi Arabians living close to Mecca also make pilgrimages there. Pilgrimages may also be replicated and copied, often in localized forms. In earlier times, making replicas of distant pilgrimage sites for the benefit of those who could not travel afar was common; Walsingham, in England, developed in the 11th century as a replica of the Christian Holy Land, while throughout Japan smaller-scale regional copies of the Saikoku and Shikoku routes flourished from the 17th century on. In more recent times, numerous copies of the Lourdes grotto have been built in Japan, in the United States, and in the United Kingdom; the English Catholic diocese of Lancaster, for example,

has its own Lourdes replica, which is the focus of an annual diocesan pilgrimage. Diaspora communities often make replicas of sacred pilgrimage sites as a way of helping them settle in and create a new identity in their new homelands; Hindus in the United Kingdom and the United States, for example, have built replicas of prominent Hindu pilgrimage sites in these countries.

Tourism, Travel, and Modernity Pilgrimages are deeply associated with entertainment, escape, travel, and, especially in modern times, tourism. Always a way of stepping outside one's normal environment, they offered people in pre-modern times perhaps the only means of escape from the confines of feudal societies; it was often the only way they could gain permission to travel with any legitimacy. In pre-modern Japan, for example, travel permits were usually only granted for making pilgrimages to major sites, which meant that those wanting to travel dressed up their journeys in a religious guise as a result. It also meant that pilgrimage centers developed into tourist as well as religious locations. The same was true for medieval Europe. In both contexts it is clear that the earliest package tours (the staple of the modern tourist industry) grew out of pilgrimage. In medieval Europe, for example, as the overland journey to the Holy Land became increasingly difficult, the seafarers of Venice who controlled the Mediterranean sea lanes offered all-inclusive tours to the Holy Land for aspirant pilgrims. In Japan, similarly, guides from Ise, the country's main Shinto pilgrimage center, provided all-inclusive package tours from far villages to Ise, including lodging and religious services at the shrines. Pilgrimage centers generally provided the means for pilgrims to let off steam after performing their religious activities and provided entertainment to attract potential clients; it was a rare site that did not (like Ise) have plentiful bars and entertainment quarters to service those who had completed their religious devotions. Likewise, because many pilgrimage sites were also endowed with great architecture and were important cultural sites in their own right, they attracted visitors who came both as pilgrims and as tourists.

The links of pilgrimage and tourism have grown in the modern era, as mass transportation, modern infrastructures, and a moneyed economy have made it increasingly easy for greater numbers of people to travel. Modern transport, in making once distant places accessible, has stimulated a huge growth in pilgrimage; Lourdes, for example, benefited from the opening, not long after the 1858 apparitions, of a railway line that made it accessible to people from distant cities such as Paris. In the latter half of the 20th century, the advent of mass air travel made journeys to Mecca far quicker and less dangerous for people across the Muslim world and led to a huge rise in pilgrim numbers. In Japan, the rise of bus package tours in Shikoku pilgrimage—which until the mid-20th century could only be accomplished by foot—led to huge growth in pilgrim numbers. Pilgrims have always made use of whatever transport systems are available, and pilgrimages have commonly been boosted by economic advances and developments, so it is unsurprising that the modern day has seen immense growth in the numbers making pilgrimages; Lourdes gets more than 6 million pilgrims a year, while the hajj now gets 2.5 million pilgrims (compared to around 30,000 in the 1930s). Modernity has also expanded the pilgrimage clientele immensely. In earlier eras, the long and arduous journey to Mecca or to Shikoku would have defeated all but the hardiest, and few older people could have managed it. Nowadays even age and infirmity are no longer barriers to long distance pilgrimage.

All this has enhanced the tourist dimensions of pilgrimage. In Shikoku, for example, contemporary pilgrimage literature frequently emphasizes the cultural treasures and sights associated with the temples and route, along with the comforts available along the way. The huge growth in pilgrims has enhanced the commercial surroundings of many pilgrimage locations. While shops selling goods and souvenirs have been found at pilgrimage sites from the outset, the intertwining of marketplace and pilgrimage places has been pronounced in modern terms; one Muslim pilgrim, for example, commented that while on the hajj he felt that pilgrims oscillated between the mosque and the marketplace. Often, too, the commodities sold at sacred sites form a key motivation for visitors; pilgrims in Japan have reported in surveys that obtaining the scroll that signifies their completion of the pilgrimage is a prime reason for doing it in the first place,

while pilgrims to Marian sites such as Lourdes are often motivated by the wish to acquire holy water and other such talismans from these sites.

However, while modernity has led to increasing numbers of pilgrims using motorized transport, the numbers of walkers on long-distance pilgrimage routes such as Shikoku and Santiago, have also increased. For such people, these pilgrimages offer a challenge and an alternative to the travails and rush of modern life; many, too, see these pilgrimages as offering a new way of self-development unconnected to organized religious traditions. Indeed, many such modern pilgrims appear to eschew religious faith altogether. Studies show that many walking the Santiago route do so not because of Catholic faith but as a challenge, and as a journey of self-discovery driven by individual spiritual motivations. The same is true in Shikoku, where the growing numbers of foot pilgrims in recent years are more motivated by challenge than by Buddhist faith. Even those on organized bus tours in Shikoku tend to cite searching for Japanese cultural heritage and identity as a key motivation, rather than religious faith. Likewise, now that modern medicine offers health solutions unavailable in earlier ages, there may be less emphasis on doing pilgrimages to seek miraculous healing and more on seeing it as a way of exercise that enables one to remain fit and healthy. Many Shikoku pilgrims, for example, cite fitness and health as motivations for doing it—including those on organized tours, who report that the activity keeps them mentally as well as physically healthy.

These patterns are evident also in the growing numbers of "non-religious" pilgrimages and sites with no particular religious associations, such as the aforementioned war grave pilgrimages in Europe and sites with resonances of remembrance for the dead such as the Vietnam Wall in Washington. Places such as Glastonbury or Graceland, or, indeed, places such as Disneyland in the United States (whose construction of an idealized image of "traditional main street America," has caused some scholars to depict it as a form of American secular pilgrimage) have flourished in part because they offer people the means to engage in pilgrim activity combined with visiting interesting places, while not being tied to specific religious traditions. As such, pilgrimage—a practice deeply associated with the origins of religious traditions and with the miraculous—continues to flourish in modern contexts; it remains a basic and central feature in many traditions, while new places of pilgrimage, often of a modern secularized nature, continue to emerge to attract the interest of new clienteles.

Ian Reader

See also: Athos, Mount; Benares; Bodh-Gaya; Devotion/Devotional Traditions; Enlightenment; Fatima; Guan Yin's Birthday; Ise Shrine, The; Jerusalem; Kedarnath; Koya, Mount; Kukai (Kobo Daishi); Kusinagara; Lourdes; Lumbini; Mary, Blessed Virgin; Mecca; Modernity; Muhammad; Saigoku Kannon Pilgrimage; Sarnath; Shikoku Pilgrimage; Sufism; Tenri City; Tenrikyo.

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■ Pitcairn Island

The Pitcairn Islands group consists of four volcanic islands that are now a dependency of New Zealand. The islands are located in the South Pacific, halfway between Australia and the coast of Chile. The four islands have a total land area of but 16 square miles. The population has decreased markedly in recent decades, and today stands at less than 50 (2008).

Pitcairn, the only inhabited island of the four, became world famous as the site chosen as a refuge by the mutineers of the HMS *Bounty,* made famous in the novel by Charles Nordhoff (1887–1947) and James Hall (1887–1951) and later turned into several movies. Following the mutiny in 1790, the crew settled briefly in Tahiti. From there, most of them took wives from among the Natives and sailed to Pitcairn before the British could catch up with them. Though it had been discovered and named by Robert Pitcairn in 1767, at the time of the mutiny the island was not on the maps of the British navy.

Until the 20th century, the island's entire population (which peaked at 200 in 1937) consisted entirely of descendants of the *Bounty* crew. One of the *Bounty* mutineers, a devout member of the Church of England, organized an Anglican parish. However, in 1877 some literature from the Seventh-day Adventist Church arrived on the island. As a result, in 1887 the population converted to Adventism and the Seventh-day

Pitcairn Island

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	90	50	92.0	–2.79	50	50
Protestants	90	50	92.0	–2.79	50	50
Agnostics	0	10	8.0	–4.36	10	10
Total population	**90**	**60**	**100.0**	**–2.92**	**60**	**60**

Adventist Pitcairn Island Mission was formally organized in 1895. It is currently the only religion practiced on the island.

J. Gordon Melton

See also: Church of England; Seventh-day Adventist Church.

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Plymouth Brethren (Exclusive)

See Christian Brethren.

■ Poland

Poland is an Eastern European nation on the Baltic Sea between Germany and the isolated enclave of Russian, Kaliningrad Oblast. It additionally shares borders with Lithuania, Belarus, Ukraine, Slovakia, and the Czech Republic. Its territory includes 117,600 square miles of land and a population of 38,500,000.

Christianized in the 10th century, Poland has had a long tradition of religious pluralism that existed even before the Reformation. Besides Catholics, there were a number of Orthodox, Jews, Pagans (in some remote regions of the country), and, later, Protestants and Muslims. The degree of religious and ethnic pluralism gradually declined after the 16th century due to migrations, changes of borders, and the Holocaust, and the proportion of the population being both Roman Catholic and ethnically Polish approached 100 percent after World War II.

As a result, the role of the Roman Catholic Church, with more than 90 percent of the Polish population as members, has become greater than before. The fact that Catholicism has been viewed as an antidote to Communism and as a defender of national identity against the danger of Sovietization also contributed to its growing importance. As a result, since the mid-1970s the surveys reveal a growing rate of participation in Catholic practices and a growing number of persons identifying themselves as believers and as firm believers. The election of Karol Wojtyla (1920–2005), a Polish national, as Pope John Paul II (r. 1978–2005), the appearance of the Solidarity movement, and the role of the church during the martial law period further contributed to the Catholic revival that continued to the end of the 1980s. At the beginning of the 21st century, this dominant form of religiosity is still widespread, and during the last decade it has remained almost at the same level as before, which places Poland among the most religious Christian countries (together with Ireland and the United States).

Other religions, either traditional or new, comprise about 2 percent of the population. The biggest groups are the Orthodox Church of Poland, concentrated mainly in the eastern parts of the country, the Jehovah's Witnesses, and the Evangelical Church of the Augsburg Confession, concentrated mainly in the southwest part of Poland.

An Orthodox celebration of the Feast of Jordan (Theophany) in St. Onuphrius Monastery in Jableczna, Poland. (Dariusz Majgier/Dreamstime.com)

The appearance of new religions in Poland provides some interesting patterns pertinent to theories of secularization. New religious movements (NRMs) seem to have emerged in Poland not on the ruins of a dominant religious tradition but parallel to it. The appearance of new religions in Poland in the 1970s may be seen as the reintroduction of religious pluralism, which had to a large extent vanished from Poland as an effect of World War II. The scale and character of the NRMs that began to appear at that time were, however, totally new. They usually represent more exotic and less established religious traditions, being often new not only in Poland but also throughout the West. Important changes in regulations concerning the freedom of religion were issued in 1989 that made the official registration relatively easy, but some groups still prefer informal ways of activity, being too small to be registered (initially, the law required a minimum of 15 persons for registration, and now it requires 100).

The largest proportion of membership in NRMs can be observed among movements growing inside the Catholic Church. Their number grew from about 20 in the early 1980s to more than 180 by 1994. Movements like the Apostles of Sobriety (present in 35.8 percent of the 7,579 Catholic parishes surveyed in 1988), Light-Life or Oases (present in 31.5 percent of parishes), God's Mercy Votaries (18.3 percent), Life and Family Apostles (9.4 percent), Family of Families (9.3 percent), Charismatic Renewal in the Holy Spirit (5.3 percent), Eucharist-Marian Crusade (4.1 percent), Maitri (2.1 percent), Neo-Catechumenal Community (1.9 percent), and others stress particular aspects of religious renewal and contribute to the growing endogenous pluralism of the Catholic Church (Firlit et al. 1990). The majority are of Polish origin but some international Catholic religious movements are also present.

The development of the intrachurch Catholic movements is one of the most significant factors of change

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in the Polish religious context in recent years. Some spectacular conversions of popular journalists and rock musicians have garnered much publicity in the media. Therefore, the growing number of movements and their members (now more than 1 million) constitutes, both quantitatively and qualitatively, perhaps the most effective alternative to the secularization trend mentioned earlier. These "small churches" inside "the big church" create possibilities for pluralism within the Catholic Church, which may be conducive to better fulfillment of individual religious needs and the higher commitment of its members. These groups are not negatively stigmatized as are some sects and cults, but they are to some extent, and contribute to better mobilization of resources within the church. According to some estimations, a large proportion (about 60 percent) of priestly vocations come from these movements. However, much of any group's success depends on the

Poland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	29,633,000	36,523,000	96.4	–0.10	35,222,000	29,513,000
Roman Catholics	28,783,000	34,730,000	91.6	–0.21	33,500,000	28,000,000
Orthodox	532,000	578,000	1.5	0.01	600,000	550,000
Marginals	22,500	219,000	0.6	0.71	270,000	270,000
Agnostics	2,033,000	1,250,000	3.3	–0.67	1,000,000	650,000
Atheists	969,000	92,800	0.2	–0.12	70,000	45,000
Jews	8,000	9,600	0.0	0.65	9,600	9,600
Muslims	100	8,900	0.0	–0.12	12,500	15,000
Spiritists	0	7,600	0.0	–0.12	9,000	10,000
New religionists	20,000	7,400	0.0	–0.12	8,000	9,000
Buddhists	0	2,100	0.0	–0.13	4,000	6,000
Baha'is	100	1,000	0.0	–0.12	1,500	2,500
Total population	**32,664,000**	**37,902,000**	**100.0**	**–0.12**	**36,337,000**	**30,260,000**

attitude of the church hierarchy toward it. As a whole, the groups were supported by Pope John Paul II, who in a letter to the participants of the Congress of the Catholic Movements in 1994 stressed their significant role in religious renewal and compared them to the "spring in the Church." His support may have changed the reservations of some bishops toward these movements.

Some of these Catholic communities, however, become too radical to remain within the Roman Catholic Church, either due to their own decisions or due to the decisions of the local bishop. After the bonds with the institutional church have been broken, they often register as separate religious bodies and define themselves within the Protestant tradition.

The largest group of newly registered religious bodies belong to the Protestant tradition, both mainline and marginal. They constitute a variety of movements that often cluster in distinct families (Baptist, Adventist, Pentecostal, and so on). At least one of the reasons for their growth is their tendency to organize themselves on the basis of locality and to register as separate religious unions. Many of the local religious unions belong to this category of "congregational revival" and represent various evangelical groups that are not significantly differentiated in doctrinal terms.

Among the most dynamically growing Protestant families are those emphasizing Pentecostal forms of piety. Although not all of them are quite new, in the 1990s their rates of growth were the most visible and contrasted with those of the major Protestant churches (Lutheran, Reformed, and Methodist), which were experiencing a period of decline. Doctrinal differentiation among the Pentecostals is usually greater than among other groups, manifested in Trinitarian or Unitarian theologies while also emphasizing different theological formulations such as "prosperity theology" or "eternal security." The Pentecostal movement in Poland also includes some formerly Catholic Charismatic, or "Oases," groups.

Possibly the most spectacular case of a marginal Protestant movement is the Jehovah's Witnesses. Despite persecutions in former decades, it now constitutes the third largest denominational group in Poland. Although their appearance in Poland dates back to the beginning of the 20th century, the Jehovah's Witnesses were officially registered in 1989, which has given the movement the principal impetus for growth (about 5 percent annually in the first years of the 1990s), most of the new converts having a Catholic background.

New Religious movements related to other traditions are much smaller. The International Society for Krishna Consciousness is perhaps the biggest among Hindu groups, and Karma-Kagyupa Tibetan Buddhism is the largest among Buddhist groups. There are also a few NRMs of Polish origin. Together with movements that were born earlier and are now more respected denominations (such as the Polish Catholic Church and

two Old Catholic Church of Mariavites), they are examples of religious creativity, which seems in Poland somewhat less vigorous than in neighboring countries like Russia and Germany, perhaps due to the strength of the dominant Catholic religious tradition. The most numerous among these are neo-Pagan groups, which have emerged as an attempt to reconstruct and revive old Slavonic religion from pre-Christian times. As part of the neo-Pagan revival in the region, groups such as the Clan of Ausrans have close relations with other neo-Pagan movements in neighboring countries, especially the Baltic countries and Ukraine.

The number of officially registered religious communities in Poland increased about 4 times in the last decade of the 20th century, now numbering more than 150, and a few have shown dynamic growth in membership. Recently, however, this growth has significantly decreased, due in large part to the growing social perception of religious minorities as a "sect problem" and to the resulting changes in legislation. The data on membership of particular movements that are registered as religious unions are gathered by the Main Statistical Office on the basis of annual reports presented by the movements themselves.

Thadeus Doktor

See also: Clan of Ausrans; Evangelical Church of the Augsburg Confession; International Society for Krishna Consciousness; Jehovah's Witnesses; Karma-Kagyupa Tibetan Buddhism; Old Catholic Church of Mariavites/Catholic Church of Mariavites.

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Polish National Catholic Church/Polish Catholic Church

The Polish National Catholic Church (PNCC; Kosciol Polskokatolicki) was founded by former Roman Catholic clergyman Franciszek (Francis) Hodur (1866–1953) in Scranton, Pennsylvania, in 1897. The immediate reason for the formation of a national church among Poles in America was a conflict about non-Polish priests assigned to predominantly Polish American parishes. The Polish immigrant members of the parishes resented the fact that the priests made use of parish funds without consulting the members. The reaction to the felt discrimination against Polish Catholics was addressed mainly to the predominantly Irish/German hierarchy in the United States. However, beginning in 1919, the church started to spread in Poland as well. In the early 1950s, the former missionary diocese of the PNCC in Poland became a separate denomination called the Polish Catholic Church (PCC).

The PNCC had a somewhat conflictual beginning, and the missionary church in Poland also encountered notable obstacles. Its petitions to be recognized as a full-fledged denomination were ignored by the government. The church was harassed by the local authorities, being charged with unauthorized use of Catholic liturgical vestments and furnishings and refused access to burial grounds that were under control of Roman Catholic parishes. Some local offices even refused to register births, marriages, and deaths of some Polish National Catholics.

Many years prior to Vatican II (1962–1965), the PNCC introduced the Polish tongue, as opposed to Latin, into rituals, catechism classes, and sermons. The General Synod in 1954 finally decided that Polish would be the sole language of the liturgy. However, English is now in more frequent use in worship in the United States. In doctrine, the PNCC is closest to the various Old Catholic churches with whom it has fraternal relationships. The church's major departure from the Roman Catholic Church, aside from breaking from its jurisdiction, has been discarding the dogma of papal infallibility. The PNCC recognizes Catholic teaching on the Highest Being, the salvation of the world, the work of the Holy Spirit, the responsibility of individuals for their actions before God, divine grace, and the need for a sacramental priesthood. Since 1909, however, the church has rejected the belief that people can eternally disappear or suffer in hell forever. More recently, the doctrines of original sin and the devil have been rejected as well. The year 1909 also marked the addition of a new sacrament, the Hearing and Announcing of the Word of God. In 1921 communal confession was introduced, and baptism and confirmation were joined into one sacrament. Celibacy was abolished in 1921.

In 1904 the church was given a synodal character, the Church Council was elected to exercise authority in the periods between synods, and the position of the elected bishop was introduced. The first bishop was consecrated in 1906. Since 1914, parishes cannot sell any of their estate without the consent of their bishop. They also cannot choose their pastor, though the bishop makes pastoral appointments only after consultation with the parish. In Poland, the parish council has less power than in the United States. Polish lay members have tended to be more subordinate to the clergy, as is the custom in the Roman Catholic parishes.

The highest authority in the PNCC is given to the Universal Synod (ordinary or extraordinary). The legislative authority in the diocese, limited by the requirements of the church constitution, belongs to the provincial synod, and in the parish it belongs to the parish assembly. When the synod is not in session, the responsible authority rests with the Church Council, chosen by the synod from among the priests and laymen. The executive authority covers church responsibilities as follows: the prime bishop with the Church Council has executive authority over the whole church, the diocesan bishop with the diocesan council has authority in dioceses, and parish committees have authority in parishes.

As of 2004, there were approximately 60,000 members in the PNCC. They were divided among 126 parishes and 37 missions, served by approximately 137 priests. There are four dioceses: Central, Eastern, Buffalo-Pittsburgh, and Western. Offspring of the church are the PNCC of Canada (previously an independent diocese consisting of six parishes and three missions) and the parishes in Brazil that remain a part of the church in the United States. The priests are trained in the Savonarola Theological Seminary in Scranton, Pennsylvania.

In Poland, the highest authority of jurisdiction and supervision rests with the General Polish Synod, which gathers every four years. The main executive body is the Council of Synod together with its president, who is both a bishop and the superior of the PCC. There are three dioceses in Poland: Warsaw, Wrocław, and Krakow. They cover 11 decanates. The PCC oversees 80 parishes. Some 20,000 members are served by 82 priests. The largest parishes and the largest number of parishes are to be found in the Province of Lublin and the area around Rzeszów. Both the PNCC and the PCC are members of the World Council of Churches. and maintain strong ties to the larger Old Catholic movement.

Polish National Catholic Church (U.S.A.)
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See also: Roman Catholic Church; World Council of Churches.

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Polygamy-Practicing Mormons

When Wilford Woodruff (1807–1898) announced the Manifesto of 1890 it began the end of official sanctioned polygamy within the Church of Jesus Christ of Latter-day Saints. With that he drew a line that would be debated from that point forward about whether there was still authority to perform plural marriage. Within two decades those who continued in the principle and those who followed the Mormon church prophet's admonition to discontinue the practice of the polygamy became deeply divided. These were decades of significant confusion, as church-sanctioned marriages continued in some locations including in the Mexican colonies. Nevertheless, by 1904 and what was called the Second Manifesto, church policy was to excommunicate those who married additional women.

Many believed that the Manifesto was an accommodation to the government, a gesture designed to pave the way for statehood, and certainly not based on a revelation from God. The ambiguous language of the document seemed to prove this belief—leaving room for continuing polygamy outside the confines of the United States in Mexico or Canada.

Fundamentalism (a popular designation of those continuing to practice polygamy) as a movement began in the 1920s when some polygamists gathered around the charismatic personalities of Loren C. Woolley (1856–1934), John Y. Barlow (1874–1949), and Joseph W. Musser (1872–1954), among others. Excommunicated after 1904 for their disobedience to the Mormon prophet's Manifesto, fundamentalists settled in a small southern Utah town—Short Creek—and in various places around the Great Basin.

During the 1920s, Loren C. Woolley claimed that he had received the special commission to continue plural marriage in Centerville, Utah, in 1886. There he allegedly witnessed a visit of Jesus Christ and Joseph Smith, Jr. (1805–1844), to John Taylor (1808–1887), then prophet of the church in hiding from the federal marshals. Although many rejected this claim, the division between the official church organization and those who chose to continue in the doctrine was distinct—sealed by both official church policy and informal social division.

Distinguished first by the practice of plural marriage, the fundamentalists follow the teachings of the 19th-century presidents of the church, and some groups have established themselves communally in such organizations as the United Effort Firm of Short Creek. Separated from the Mormon church by excommunication, the fundamentalists believe they have continued priesthood to perform sacred marriage ceremonies, which they believe are binding through eternity.

It is estimated by the Utah attorney general's office that there are as many as 50,000 fundamentalists in Utah. While many of these belong to groups and live and worship together, there are also thousands of independent polygamists who practice the principle in isolation. What unites them is their continued belief that plurality is essential to their salvation, that it is a teaching of God, and that it is the best way to organize their family life.

In the 1940s and again in 1953, the government attempted to end polygamy in Utah and Arizona by arresting many of the men in the groups on a variety of charges other than polygamy. Typically these charges included cohabitation, violations of the Mann and Lindbergh statutes (designed to prohibit slavery and kidnapping), and statutory rape. More difficult to prove, polygamy was deemed justification for a community-wide roundup in 1953 under the auspices of the governor of Arizona, Howard Pyle. Since the 1950s Utah

A Mormon family of the 1870s, with a husband, two wives, and nine children. (Bettmann/Corbis)

had an unofficial policy of leaving the polygamists alone until 2001, when independent polygamist Tom Green was tried for bigamy. Convicted because of his marriages to underage girls and problems in supporting his very large family of more than 20 children, Green became a self-designated spokesperson for the movement—appearing on numerous national television talk shows advocating his unusual lifestyle. More typically fundamentalists practice polygamy in private, separated from the mainstream, and avoid both publicity and public knowledge of the specifics of their family life.

Popular estimates suggest that polygamists may be 20,000 to 30,000 in number. Among the larger groups are the Apostolic United Apostolic Brethren, led by Owen Allred. They may be reached at 3139 W. 14700 S., No. A, Bluffsville, UT 84065. They report approximately 6,000 members. The United Order Effort, also known as the Fundamentalist LDS Church, is led by Rulon Jeffs and may be reached c/o Dan Barlow, Colorado City, AZ 86021. There are approximately 8,000 associated members. There are a variety of smaller groups located in Utah and adjacent states. One group, the Church of the First Born of the Fullness of Times, was decimated by violence when Ervil LeBaron (d. 1981), brother of founder Joel LeBaron (d. 1972), left the church, founded a rival group, and then masterminded a spree of violence at the church and other polygamy-practicing groups.

Leroy S. Johnson (1888–1986) led the group until his death in 1986. As the group's spiritual and temporal leader, he managed the financial affairs of the United Effort Firm and the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS). Before his successor, Rulon K. Jeffs (1909–2002), died in 2002, he turned much of the control over the church to his son Warren Jeffs (b. 1955). Under his administration the FLDS retrenched and became more exclusive and

closed off from the world outside at the same time Utah Attorney General Mark Shurtleff began a period of increased prosecution of cases of alleged child abuse in the group. The principal focus was underaged marriages. In perhaps the most notorious case since the 19th century concerning polygamy, Warren Jeffs was indicted by the state of Utah for his alleged involvement in the arrangement of underage marriages and on eight additional charges by Arizona. In May 2006, he was placed on the FBI's Ten Most Wanted List because of his "unlawful flight to avoid prosecution" in Utah. He was arrested in August 2006 outside Las Vegas and tried in Utah in two separate cases in September 2007. He was found guilty on two counts of rape as an accomplice. In November 2007 he began serving a sentence of 10 years to life in the Utah State Prison.

Under Warren Jeffs the FLDS began building complexes of buildings in remote locations for members of the group. The most well known was the Yearning for Zion Ranch in Eldorado, Texas. The 1,700-member YFZ Ranch is found in Schleicher Co., in West Texas. On April 3, 2008, the Child Protective Services (CPS) Agency of Texas initiated a raid against the community in response to a phone call from an alleged 16-year-old girl, "Sarah," who said she was being held against her will. CPS considered the children to be the residents of a single household where they were exposed to polygamy and pressured into underaged marriages. Judge Barbara Walther of the 51st District Court issued the order for the removal of all the community's children—462—under the age of 17 years. They were held at Fort Concho and at the Wells Fargo Pavilion in San Angelo, Texas. In May, the Third Court of Appeals ruled that the state had insufficient evidence that the children were in immediate danger. Within the year all the children were returned to their families, though litigation continues.

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See also: Church of Jesus Christ of Latter-day Saints; Smith, Joseph, Jr.

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Pomun Order of Korean Buddhism

Although the vast majority of Buddhist laity in the Republic of Korea are women, the largest and most influential Buddhist orders, the Chogye Order and the T'aego Order, are controlled by monks. The Pomun Order of Korean Buddhism is significant because it is the first organization in the Republic of Korea to be directed by and oriented toward Buddhist women. One of the primary purposes of the Pomun Order is to provide its members with ample opportunities to obtain merit that can be directed toward their ancestors and family members. So, aside from the traditional Buddhist observances of the day of the Buddha's birth, his leaving home, and his nirvana, the Pomun Order annually celebrates the Ghost Festival and commemorates their founder and monthly holds ritual services invoking the bodhisattvas Ksitigarbha and Avalokitesvara.

The origin of the Pomun Order of Korean Buddhist nuns is found in the establishment of the Yuji Chaedan Taehan Pulgyo Pomunwon, a Korean Buddhist foundation and support center, on August 5, 1971, by the nun Unyong. The next year, on April 20, 1972, the Pomun Order was officially organized, with Pomunsa, located in Seoul, Korea, as its headquarters. The nun Kungt'an (1885–1980) was named head of the order, and Unyong became the director of general affairs. By June 16 of that same year the nuns re-created the interior of the ancient Buddhist grotto of Sokkuram at Pomun Nunnery; by July 6 they were officially registered with the government as the Pomun Order.

The chapter titled "The Gateway to Everywhere of the Bodhisattva, He Who Observes the Sounds of the World" (Pomunp'um) of the Lotus Sutra, also

known as the Avalokitesvara Sutra (Kwanum kyong), is the most important teaching of this religious group, suggesting that the nuns' activities are focused on developing compassion like that of Avalokitesvara, the Bodhisattva of Compassion. Other teachings and doctrines of the order are essentially the same as those of traditional mainstream East Asian Mahayana Buddhism and the Korean Chogye Order: they revere the Buddha Sakyamuni and encourage meditation and the study of the Diamond Sutra and Huineng's Platform Sutra of the Sixth Patriarch. Special attention is given to the personal development of the three wisdoms (*samhye*): the wisdom that comes from hearing the Buddha's teaching (*munhye*), contemplating and reflecting upon it (*sahye*), and directly experiencing it in meditation (*suhye*).

As of 2008, the order reported a membership of 57,251 lay followers (18,801 males and 38,450 females), who are served by 204 religious specialists. The order operates a main nunnery and 35 branch nunneries, a nursing home, an orphanage, and 3 kindergartens.

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See also: Bodhisattva; Chogye Order; Korean Buddhism; Mahayana Buddhism; Wesak; Women, Status and Role of.

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Popocatepetl, Mount/Mount Iztaccihuatl

Mount Popocatepetl and Mount Iztaccihuatl are two volcanic mountains that were sacred to the Aztec people of Mexico. They are located some 45 miles southeast of Mexico City and what was the capital of the Aztec Empire, Tenochtitlan. Popocatepetl, the "Smoking Mountain," reaches upward some 17,800 feet. It has been active in recent history and frequently releases clouds of smoke from its summit. Iztaccihuatl, the "Sleeping Lady," is an extinct volcano some 17,400 feet in height. Historical records of the mountains and activity around them date to the arrival at the city of Cholula in 1519 by the Spanish conquistador Hernando Cortes (1485–1547) though evidence of human habitation in the area goes back to 700 BCE.

One pre-Spanish tale related to the mountains recounts the relation of the warrior Popocatepetl and his great love Iztaccihuatl. Their marriage depended on Popocatepetl winning an upcoming battle. He won, but while away, a rival spread a false rumor that he had died. Iztaccihuatl died of grief before he returned. Upon his return, Popocatepetl placed her body atop the mountain range west of the mountain named for his love, which now has the shape of a sleeping woman. Popocatepetl then climbed the mountain named for him where, torch in hand, he keeps vigil.

Both the height and the activity of Popocatepetl made it a object of attention. Bernardino de Sahagun, a Franciscan friar who observed and recorded the activities of Native Mexicans at the time of the Spanish conquest, noted that Popocatepetl and Iztaccihuatl derived some of their sacred status because rain clouds tended to gather around them. Believers would climb the mountains to venerate the water deities. Unfortunately, Sahagun failed to identify either the deities associated with the mountains or the mythology that surrounded them. At Chocula is a pyramid, Tlachihualtepetl (Man-made Hill), the largest in the Americas. It appears to have been constructed as a smaller Popocatepetl, possibly in reaction to the major eruption of 90 CE.

Volcanic eruptions have driven people away, while the rich soil around the mountain attracts people back. Traditional rituals designed to keep Popocatepetl calm were still being observed as late as the 1980s, but seemed to have disappeared as the 21st century began.

J. Gordon Melton

See also: Franciscans; Mountains.

The snow-covered Popocatepetl volcano stands behind Los Remedios Church in the valley region of Puebla, Mexico. Popocatepetl, which means Smoking Mountain in Aztec, is located 34 miles east of Mexico City and is North America's second highest volcano and one of the most active in the Aztec territory. (Ulises Ruiz/epa/Corbis)

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■ Portugal

Portugal, the westernmost country of continental Europe, has a lengthy western coast on the North Atlantic Ocean. It otherwise shares the Iberian Peninsula with Spain. Its 35,672 square miles of territory are home to its 10,707,924 people.

Portugal was imagined by the propaganda of the fascist regime (1926–1974) as a profoundly Catholic nation. The results of the 2001 census validate this notion inasmuch as 93 percent of the people who answered the question regarding religion declared themselves Catholics. This represented a 2 percent decrease since 1991, benefiting evenly the "irreligious" and "other Christians" categories. By 2001, the latter two represented, respectively, 4 percent and 2 percent of the population. Official statistics estimated the overall population in December 2007 at 10,617,575 people. Twenty-six percent of these lived on or, mostly, around the capital city of Lisbon. The former metropolis of the Portuguese Empire has witnessed many peoples come and go throughout the ages: pre-Roman Iberians, Phoenicians, Romans, Jews, Suebi, Vandals, Visigoths, Moors, and sub-Saharan Africans. All these were blended into the ethnic makeup of the Portuguese people. Still, the Roma constitute a centuries-old

Worshippers attend an international pilgrimage at Fatima Sanctuary in Fatima, Portugal, 2009. (Ruigouveia/Dreamstime .com)

unassimilated ethnic minority. Recent migratory influxes originate in areas of the globe that were part of the former empire—Goa, several African countries, and Brazil, among others—and Eastern Europe. Portuguese idiom, a Romance language spoken by more than 240 million people in Portugal, its former colonies, and respective diasporas, binds most of these peoples.

Despite imperial expansion overseas, the frontiers of mainland Portugal have remained remarkably stable over time. The frontier municipality of Olivença/Olivenza—historically disputed with Spain, which exerts de facto control over the territory—is the sole contentious boundary in the last few centuries of Portuguese history. However, notwithstanding this overall picture of a homogeneous country, the scholars of the democratic period discovered several strata of religious syncretism. For instance, the extensive 1998 ISSP survey on religious beliefs and attitudes seems to corroborate that canonical and non-canonical beliefs and practices coexist effortlessly in Portuguese society. In this encyclopedia entry, we will mention both these strands but will give a special focus to those ideas and movements that belong to the Portuguese religious heterodoxy (for a recent history of the Roman Catholic Church in Portugal, see Azevedo, 2000–2002).

Prior to the founding of the Portuguese state in 1139 CE, the territory that corresponds to present-day mainland Portugal had already been subjected to a cross-pollination of religious influences by the ways of conquest, trade, and migration. However, the history of the region before the first Iron Age, which began as the Phoenician colonization of the Iberian Peninsula advanced, is shrouded because of the absence of thorough archaeological research. The Phoenicians brought not only the technology of iron and the first form of writing known in the peninsula but also new rites, gods, and ways of worship. Contempo-

rary scholarship emphasizes the survival of these practices in Christian garb. An infernal god named Endovellicus, the most documented indigenous deity (with 70 inscriptions extant), provides an example of the survival of this ancient religious stratum; his cult not only thrived under the Roman Empire but is believed to have taken a later Christian shape in the cult of Saint Michael.

The story of Priscillianism, a fourth-century Christian heresy that emerged in the northwest part of the peninsula, also demonstrates that almost anything could happen religiously in Portugal. In the second half of the fourth century, an Egyptian named Marcus arrived in the peninsula preaching Gnostic and Manichean ideas. Several well-off laymen and laywomen paid him attention, and a religious movement began. Priscillian (ca. 340–385), a landowner, took leadership of the movement and used his rhetorical gifts in proselytizing. In 380, 12 Catholic bishops met in Saragossa to write 8 canons condemning Priscillianism. By 385 Priscillian and four of his followers were executed by decapitation in Treveros under accusations of maleficium, or malevolent magic. Their remains were carried back home and revered by their followers. The movement continued, stronger if anything, and dwindled only in the sixth century. Historian José Mattoso has suggested that the main characteristic of the movement was a certain doctrinal formlessness that facilitated its trickling down from the upper stratum of society and its blending with popular Paganism.

Arab Muslims, or Moors, invaded Portugal in the eighth century as part of their spread across the Iberian Peninsula, and Islam continued to dominate the region for the next three centuries. Beginning in the 11th century, a decades-long effort led to the expulsion of the Arabs and the virtual elimination of Islam from the country. Today, there is a small Muslim community, the Comunidade Islámica de Lisbon, that originated in the 20th century around expatriates from former Portuguese colonies.

The Knights Templar helped the first king of Portugal, Afonso Henriques (ca. 1109–1185), to conquer the southwestern part of the peninsula from the Moors, who had controlled it since 711. After the suppression of the order by Pope Clement V in 1312, King Dinis (1261–1325) renamed its Portuguese branch the Order of Christ and left it to go about its business as usual. Henry the Navigator (1394–1460), mastermind of the 15th-century discoveries, was himself leader of this order, and the ships that sailed off from Lisbon were flagged with the cross of the Order of Christ. These facts are the cornerstones of a vast literature of mystic nationalism that speculates about the real aim of the Portuguese discoveries.

In the beginning of the 14th century, Joachim de Fiore's (ca. 1132–1202) theory of the Three Ages began to permeate Portugal. Cistercian and Franciscan monks were the first to succumb to its charms, but the royal family itself would not be unmoved. This theory proclaimed the imminent rise of an Age of the Holy Ghost, following the Ages of the Father and the Son. In this new aeon, humanity would receive a Fifth Gospel by a ceaseless and direct dispensation of the Holy Ghost, and the ideal of universal brotherhood would finally become a reality.

The Festivities of the Holy Ghost began during the reign of King Dinis (1261–1325) and Queen Saint Isabel (1270–1336), circa 1305, and the massive popular adherence that followed quickly spread the festivities throughout the mainland and, later on, into Portugal's overseas possessions, thus constituting a phenomenon unparalleled in other Christian countries. The main features of these festivities were the coronation of a child or man of low social standing, symbolizing that the Empire of the Spirit belongs to the "simple and naive ones"; a collective banquet, symbolizing fraternity among men; and the unchaining of a prisoner, symbolizing the liberation of humanity.

The Counter-Reformation and, later, 19th-century liberalism contributed to the progressive deterioration of these festivities, which eventually almost disappeared from mainland Portugal. They are still very much alive in the Azores, in some parts of Brazil, and in some Azorean emigrant communities in the United States. The Empire of the Holy Ghost, as a concept, would re-emerge throughout the history of Portuguese mystic thought, under the guise of the Fifth Empire proclaimed by Sebastianism.

The Inquisition was established in 1536 and remained active until 1821, when it was abolished as a result of the liberal revolution of 1820. The estimates of the number of victims, mainly Jews, vary widely,

Portugal

Valenca
Chaves
Braganca
Viana do Castelo
Braga
Fafe
Guimaraes
Vila Real
Porto
Barca d'Alva
Viseu
Vilar Formoso
Aveiro
Guarda
Coimbra
Covilha
Figueira da Foz
Castelo Branco
Leiria
Tomar
Abrantes
Caldas da Rainha
Santarem
Portalegre
Portugal
Mora
Estremoz
Lisbon
Vendas Novas
Almada
Barreiro
Setubal
Evora
Alcacer do Sal
Grandola
Moura
Beja
Serpa
Sines
Vila Real de Santo Antonio
Portimao
Lagos
Faro
Tavira
Sagres
N

but the national archive is reported to hold registers of 40,000 inquisitorial processes. Many scholars track Portugal's decadence, a recurrent theme in discussions of national identity, to this source. The persecution focusing on witchcraft happened later and was milder (12 casualties) than in the rest of Europe.

In 1578 the disappearance of King Sebastião (1554–1578) at the catastrophic Battle of Alcácer-Quibir, in Morocco, created one of the most serious succession crises in the history of the country, resulting in the appropriation of the Portuguese throne by King Philip II of Spain. During this national eclipse, a belief spread among the population that King Sebastião had not died in North Africa and would return to claim his throne and to restitute Portugal's independence and grandeur. This period constituted the so-called first stage of Sebastianism, when the still reasonable belief in the physical return of the monarch fostered the emergence of diviners, fake King Sebastiãos, and prophets, many of them newly converted Jews who saw in this new form of messianism a desperate solution for their miserable condition. Before the king's disappearance, Bandarra (1500–ca. 1556), a village shoemaker, had composed a set of prophetic verses that after the battle was readily spread around the country and interpreted within a Sebastianistic context. This enthusiasm was severely repressed by the Inquisition, which, in the following centuries, would continue to look at Sebastianism as an undesirable popular belief and, in its later configurations, as a dangerous Christian heterodoxy.

As time went by, dwindling hope in the king's comeback led to the second phase of Sebastianism, which was no longer the simple belief in the return of a particular savior. Instead, Sebastianism was now a political philosophy, of which the most influential figure is the Jesuit priest António Vieira (1608–1697). According to Vieira's comparative analysis of biblical texts and Bandarra's prophecies, the return of D. Sebastião, the Concealed One, will coincide with the advent of the Fifth Empire, a kingdom, both spiritual and temporal, that will establish a new ecumenical order upon Earth. From this point on, Sebastianism and Fifth Empirealism became, for many, a foundation of national identity, presenting Portugal with the role of future redeemer of the world, a chosen but yet unfulfilled nation.

As Sebastianistic theories were built, their antitheses inevitably arose as well. In the 18th and 19th centuries, bitter disputes were fought between Sebastianistic and anti-Sebastianistic politicians and scholars. Although popular belief in Sebastianism decreased until it disappeared, philosophy and literature continued to drink from this spring. In the 20th century, poets such as Fernando Pessoa (1888–1935) and Teixeira de Pascoaes (1877–1952), and philosophical movements such as Renascença Portuguesa, Integralismo Lusitano, and Filosofia Portuguesa, used Sebastianism in conceptualizing philosophical and aesthetic systems that were meant to reflect an idiosyncratically Portuguese vision and sensibility.

The hegemony of the Roman Catholic Church was severely disrupted by the rise of the liberal movement in the 19th century. Thus, 1834 saw the extinction of all male religious orders and the nationalization and auction of convents, monasteries, and colleges. Many holy days and religious processions were also abolished. This was not a mere action of secularization but a strong blow against the main pillar of absolutist rule, which relied on the male religious orders for the planning and development of the country's natural resources, the colonization of overseas possessions, and the management of education and culture. The Masonically inspired First Republic (1910) separated state from church, no longer recognizing Catholic Christianity as the nation's official religion.

It was in this context that Theosophy and Kardecian Spiritism rose and enjoyed some popularity among intellectuals, artists, and the military. The Portuguese Theosophical Society was founded in 1921 and the Portuguese Spiritist Federation in 1926. While the Theosophical movement never showed significant adhesion or social impact, the Spiritist movement gathered important public figures and physical resources. All this ended in 1953, when the then fascist regime's Ministry of Education ordered the Spiritist Federation to cease all activities. Portuguese Spiritists were thus driven underground up to the revolution in 1974. The same happened with other religious minorities, such as Jehovah's Witnesses. The Spiritist movement, which

Portugal

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	8,371,000	9,645,000	89.9	0.12	9,386,000	8,539,000
Roman Catholics	7,979,000	9,175,000	85.5	–0.05	8,800,000	7,846,000
Independents	10,900	240,000	2.2	2.18	320,000	400,000
Marginals	19,500	135,000	1.3	0.60	200,000	250,000
Agnostics	275,000	823,000	7.7	7.01	1,021,000	1,088,000
Atheists	30,000	134,000	1.2	2.16	150,000	160,000
Buddhists	0	60,000	0.6	0.58	70,000	90,000
Muslims	800	26,200	0.2	0.58	40,000	53,000
Chinese folk	0	22,000	0.2	0.58	25,000	26,000
Hindus	0	6,500	0.1	0.58	9,000	12,000
Spiritists	0	4,000	0.0	0.58	5,000	6,500
Baha'is	1,800	2,100	0.0	0.58	3,000	4,000
Ethnoreligionists	0	1,600	0.0	0.59	2,000	2,200
Jews	1,300	460	0.0	0.57	460	460
Sikhs	0	450	0.0	0.58	600	800
Total population	**8,680,000**	**10,725,000**	**100.0**	**0.58**	**10,712,000**	**9,982,000**

began as an elite group and integrated a society of psychical research in Oporto, never regained its original splendor, but the term *espiritismo* was appropriated by a wide array of healers and mediums, and evolved into a very popular form of religiousness revolving around the non-corporeal figures of Sousa Martins, a famous Portuguese medical doctor, and Padre Cruz, a pious Catholic priest.

Theosophy, on the other hand, has played an interesting if subtle role. Fernando Pessoa, whose monumental oeuvre also dwells on occult and Gnostic themes, acknowledged the influence of Helena Blavatsky and Annie Besant and was one of the first translators of their works. Much more recently, in 1988, the Centro Lusitano de Unificação Cultural, one of the most international of Portuguese New Religious movements (NRMs), was founded under Theosophical inspiration. Their books, usually "channeled" by figures of all times and cultures, explicitly utilize Theosophical terms and concepts.

By 1926 a military coup brought in 48 years of dictatorship. During this period the Roman Catholic Church would regain its hegemony. Thus, by 1929 the religious orders were allowed to return and in 1940 the Holy See celebrated a Concordat with the Portuguese state. This document, which would only be revised late in the new democratic period, gave the Roman Catholic Church exclusive privileges, including the right to celebrate marriages (which could not be terminated by a legal action of divorce); it also returned control over confiscated assets to the Roman Catholic Church and reintroduced Catholic religious education in public schools, which had been abolished by the First Republic. Although most of the non-Catholic denominations established prior to the military coup were not forbidden by the new regime, public visibility and proselytism were strongly discouraged and even repressed. Consequently, most religious minorities adopted a low profile during the dictatorship that, for some of them, proved hard to surpass even in the democratic period.

The 1974 revolution brought in a new Constitution that granted the right of religious association and freedom of religious choice, thus allowing foreign NRMs to establish themselves in Portugal. However, only in 1996 did a Law of Religious Freedom begin to be discussed in Parliament, a slow process that culminated in its approval in 2001. The new law enhances equality of rights for all faiths and creates the legal entity of Established Church, for which any religious community legally extant in Portugal for more than 30 years (or 60 years abroad) can apply. Despite this

equalitarian and globally more favorable context for religious minorities, in 2004 a new Concordat was celebrated between Portugal and the Holy See, privileging the Roman Catholic Church in its relationship with the Portuguese state.

The total of individuals belonging to NRMs may be lower than 2 percent of the population, including older movements such as Jehovah's Witnesses and Seventh-day Adventists. NRMs have not raised much interest at the political or social level, with the exception of two Pentecostal movements, the Brazilian Universal Church of the Kingdom of God and the Portuguese Igreja Maná, which has had a significant expansion to African Portuguese-speaking countries.

Finally, one of the most polychromatic aspects of Portuguese religiosity lies in the seasonal religious festivities, most of them celebrated locally with particular variants. Many of these, blending religious-magical motifs, still present remains of ancient pre-Christian traditions while manifesting a creative syncretism with Catholic ceremonies and the cult of saints. In terms of popular religiosity, however, the pilgrimage to the Marian shrine of Fatima is the main seasonal event. The apparitions and other alleged miracles that occurred from May to October 1917, amid a period of social and political turmoil, not only helped the Roman Catholic Church to regain its local power but turned into an international religious phenomenon moving hundreds of thousands of pilgrims each year in search of healing or the payment of promises.

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See also: Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church; Spiritism; Theosophical Society (America); Universal Church of the Kingdom of God.

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Possession

Possessive phenomena are recognized broadly across all of the world's religions and also among the multitude of popular or folk religions on every continent (Holmberg 1993). Religious explanations of possessive phenomena include the idea that a spirit or spiritual being controls the body of a person or animal (the host) to the extent that it is the spirit being that determines some or all of the host's behavior. Alternate terms include "trance," "dissociation," and "ecstatic state." Because the central idea is that of control rather than ownership, the English term "possession" is somewhat of a misnomer. The type of control seen ranges from localized physical phenomena (uncontrolled limb movements) to complete control, in which case possession is an appropriate term.

Religious beliefs about the beings that possess people vary widely. They may be seen as gods, angels (good or evil), the dead who have returned to this world in some way, nature spirits, ghosts, or other spirit beings (Katz 1987). These beings may be perceived to be essentially good, in which case possession is a gift to be sought after (Pentecostal Christians being baptized by the Holy Spirit). They may be seen as neutral or having the same foibles as humans, depending on the circumstances in which they reveal themselves. In these cases possession can be a mixed blessing for the host—depending on the mood of the possessing being (African "living dead" possessing a descendant because they are being ignored). They may be understood to be vengeful, punishing individuals or whole communities for reasons not fully known (spirits causing epidemics among Chinese migrants who settled in Taiwan; Katz 1987). In the worst cases, the possessing beings are malevolent and their purpose is to torment—possibly even kill—their hosts. In such

A Haitian woman is possessed by spirits while dancing during a Vodou ceremony in Soukri, Haiti. (AP Photo/Daniel Morel)

cases religious specialists are brought in to perform an exorcism if possible.

While possession of animals is always involuntary, people can become possessed through *voluntary* and *involuntary* means. Those who choose to become possessed do so through a variety of means. Typically this comes through specific ritual activity. Some engage in ceremonies that incorporate rhythmic dancing or other bodily movement, usually accompanied by percussive music and chanting (Walker 1972). Others pray special prayers while engaging in magical activities (blood-letting or sacrifices), designed to attract or bind the possessing being. This may also include endurance trials (sun dancing), self-mortification (Sutton 1990), intake of hallucinogenic drugs (such as peyote), and putting on or wearing spiritually powerful items (clothing, masks, rings, amulets, or accessories; Merrill 2004). People may seek possession out of devotion to the possessing spirit (McDaniel 1988), to help them face or overcome social tensions (reversing social bias, Kraemer 1979; witch hunts, Jones 1989), or to become specialized religious practitioners (Kawamura 2003).

A person or animal may also be involuntarily possessed. It may be manifest through certain disorders (epilepsy, certain types of schizophrenia), though the diagnosis is left to specialists (z*ar* possession in Ethiopia, Natvig 1988). In some cases the reason for such

possession is looked for in the community of the possessed since the possessed themselves may not have done anything to bring about the condition. They may be victims on behalf of the community for reasons that require the discernment of specialized religious practitioners. This is more often seen among certain types of vulnerable people (young children, pregnant women, those perceived to be mentally disturbed; Karim 1989, 287–288).

Because the beings that do the possessing are not physically seen, the sole evidence of possession comes through observation of the host: manifestations of anomalous states of being (trance, catatonic stupor or excitement, seizures), physical abnormalities (change of voice, agitation, facial expressions), unusual actions (self-mutilation, fainting, extraordinary strength or endurance), atypical verbal expressions (singing, glossolalia, prophesying, cursing, extreme vulgarity), and other peculiar phenomena (automatic drawing or writing, inexplicable knowledge, environmental changes around the host).

Wherever possessive phenomena are found, religious teachings give local practitioners a variety of means to deal with possession. In many traditional African settings possession is one type of sign that the host is to be set apart to become a religious practitioner such as a medium, shaman, or diviner. By way of contrast, African Christians believe that the possessed are to be set free through prayer (Laurent 2001). Religions in a variety of Asian settings teach that a person can be possessed because the spirits want to disclose a message or warning, and possessing a person is understood as an appropriate means of conveyance (McDaniel 1988). In Latin American settings, newer religious traditions incorporate spirit possession as integral to religious expression (Candomblé in Brazil; Van de Port 2007). It should be noted that many traditional religious adherents understand possession as evidence of sound—even exemplary—social, psychological, and spiritual health of the host. In contrast, secular social and psychological typologies almost universally cast possession as pathological (Smith 2001, 211).

In those societies most impacted by modernism and subsequent secularized orientations to life, newer and more secular sets of explanations for possession phenomena were developed, especially by those in social science and health-related fields. Anthropologists, sociologists, psychologists, and medical professionals generated explanations for possession phenomena framed in terms of social (ritual and culturally approved responses to social stress or lack of social power, Newell 2007), psychological (wish-fulfillment, dissociation resulting from trauma, hysteria, paranoia, or schizophrenia; Lietaer and Corveleyn 1995; Ward and Beaubrun 1980), and biological (asthma, epilepsy, hypnotic states, chemical or hormonal imbalance, shock) (Marayam 2001) sources.

Religious practitioners exposed to these more contemporary perspectives have been adept at incorporating the newer frames of reference into their own taxonomies without necessarily discarding religious explanations. For example, many Africans distinguish "Western" diseases—treatable through secular means—from "local" diseases, which are treatable only through traditional means (Oosthuizen 1988). They may also develop criteria to distinguish possessive phenomena that are fully explainable by secular approaches from those that are only explainable by spiritual causes. In such cases, the former are recognized as possessive-like behavior while the latter are still seen as genuine possession. For example, it is not unusual to find Christians in Western societies who incorporate sophisticated medical and psychological evaluations in their assessment and treatment of those who exhibit symptoms of possession (Augsburger 1988; Oger 1996; Peck 2005).

It appears that the extent of observable possessive phenomena does not lessen with the rise of anti-religious worldviews or secular education (Paper 1996). Traditional religious explanations, together with traditional approaches to ameliorate negative possessive behavior, will continue to serve in societies that rely on them. It is likely that newer syncretistic practices will arise as well (Mary 2001; Rich 2006). While in general the academic world has tended to treat such phenomena in secular ways, the ontological puzzle that possession phenomena provide has yet to be fully explained through such methods.

The rich variety of phenomena, the contrasting and ever-changing explanations, and the continuing stresses of societies around the world will continue to

provide invaluable resources for ongoing religious study of the fascinating (and frightening) phenomena known as possession.

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See also: Ancestors; Exorcism; Nepal, Indigenous Religions in; Pentecostalism.

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Prambanan

Prambanan (Lorojonggrang) is the largest Hindu temple complex in Indonesia. It is located in the small Indonesian province of Yogyakarta in south-central Java. It was built following the rise of the Hindu Sanjaya dynasty, which replaced the Buddhist Sailendra dynasty that had controlled the southern half of the island of Java. Buddhists had constructed a large stupa complex at Borobudur north of Yogyakarta City. The Prambanan temple complex is only 25 miles from Yogyakarta City and about 12 miles from Borobudur.

Initial construction on Prambanan was begun by Rakai Pikatan (who had a Buddhist wife) about 850 CE. After he constructed the main temple, various groups of Hindu believers added additional buildings. The main temple was surrounded by a wall that both separated it from the other temples and allowed a nearby river to be diverted so it flowed along the temple's edge.

Saivism dominated Javanese Hinduism, and the Sanjaya dynasty closely aligned itself with the deity Shiva. Worship at Prambanan mixed the worship of Shiva and the other deities with acts of veneration to the ruler. At the same time, the lesser temples were built by lower-level royalty who attempted to assert their position in the emerging system that combined the creation of a new religious and a new political order.

Prambanan, like nearby Borobudur, was fated to pass from the scene. Java was conquered by Islam and the new rulers suppressed Hinduism. Any acknowledgment of previous rulers at Prambanan especially irritated the Islam leadership, as its smacked of idolatry. In a relatively brief time, the complex was abandoned and the jungle allowed to overrun it, Like Borobudur, its very existence was forgotten, and news of its existence came in 1733, at which time a Dutch explorer, C. A. Lons, rediscovered it. For various reasons, clearing of the site was delayed for more than a century and meaningful excavation only began in 1885. Real restoration waited until after World War I and then had to be abandoned by the advent of World War II. Today, restoration continues on the hundreds of temples at the complex, though in the meantime believers (firmly entrenched in the nearby island of Bali) have begun to utilize the site. The main Siva temple was rededicated in 1953.

Prambanan Temple Complex, Java, Indonesia. Built in the ninth century, it is the largest Hindu temple in Indonesia. (Yai/Dreamstime.com)

The focus at Prambanan is on the main Siva temple and 15 nearby slightly smaller temples dedicated to other important Hindu deities including Vishnu and Brahma, all located within the center square. Then outside the wall are 224 smaller temples. These temples are arranged in four rows with the temples shrinking in size (and status) the further from the main temple they are located. There is also a second wall that encompasses these smaller temples, and gates admit people to the various sections of the complex. The complex is now the primary temple complex for Java's Hindu minority and increasingly draws believers from the other islands. In 1991, Prambanan was named to the list of World Heritage Sites by the United Nations.

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See also: Borobudur; Devotion/Devotional Traditions; Pilgrimage; Temples, Hindu.

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Prana

See Energy.

Presbyterian Church in Cameroon

The Presbyterian Church in Cameroon (Église presbytérienne camérounaise) shares its early history with several churches, including the Evangelical Church of Cameroon, which have their roots in the original Baptist mission begun in 1845. The Baptists were forced out in 1884 when Germany gained hegemony over the region, and they were replaced with missionaries from the Basel Mission, most of whom were of the Swiss Reformed tradition. The Baptist members were upset with the very different system of church discipline introduced by the Basel missionaries and by their introduction of infant baptism (Baptists believe in the baptism only of adults who have made a profession of the Christian faith). Many left, but the missionaries continued to work with the remaining members and initiated their own new mission stations.

With the outbreak of World War I in 1914, the British and French moved into the region and divided the territory. The Basel missionaries turned over their 15 stations in French Cameroon to the Paris Mission. These eventually became the core from which the Evangelical Church of Cameroon would emerge. The remaining work was turned over to African leaders who headed the church for the next decade. Finally, in 1925, the missionaries from the Basel Mission were allowed to return to the British-controlled part of Cameroon. They continued to work with the church that they had nurtured through World War I but soon realized that it was time for the mission to become independent.

In 1957 the Presbyterian Church in Cameroon was constituted. It is organized with a presbyterial polity, with a synod as the highest legislative body. The Mission continues to support the schools and medical facilities, with both financial aid and staff. In 1968 the schools were turned over to the church. Among the schools now sponsored by the church is the Theological Seminary at Kumba.

In 2005, the Presbyterian Church in Cameroon reported 700,000 members in its 1,306 congregations. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

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See also: Evangelical Church of Cameroon; Paris Mission; World Alliance of Reformed Churches; World Council of Churches.

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Presbyterian Church in Canada

The Presbyterian Church in Canada (PCC) has its origins in the 16th-century Protestant Reformation in Europe and in the teachings of Reformers John Calvin (1509–1564) and John Knox (ca. 1514–1572). The Presbyterian presence in Canada began with the arrival of Scottish Presbyterians in the Maritime

Interior of St. Andrew's Presbyterian Church in Toronto, Canada. (iStockphoto.com)

Provinces and Ontario in the late 18th century. The various locations and organizations of Presbyterians in Canada followed trends in immigration from Scotland, as well as mirroring the doctrinal disputes occurring in Scotland.

The 19th century, however, saw a slow unification of the various diverse Presbyterian denominations. In 1875 these unions culminated in the formation of the Presbyterian Church in Canada. By the end of the 19th century the PCC was "neck and neck" with the Methodists in the race to be the largest Protestant denomination in Canada. In 1925 about one-third of the PCC membership refused to join with the Methodists and the Congregationalists in the formation of the United Church of Canada, instead remaining autonomous as the PCC. The PCC experienced a significant decrease in membership at the end of the 20th century, with membership standing at around 135,000 in 1,000 congregations.

Many famous Canadians have been Presbyterians, including George M. Grant (1835–1902), principal at Queens University; Prime Minister William Mackenzie King (1874–1950); and Charles W. Gordon, known as a novelist by the name Ralph Connor (1860–1937).

The word "presbyterian" comes from the Greek word *presbyteros*, meaning "elder." The PCC is governed by elders elected from each congregation. These elders, along with the ordained clergy, provide leadership in the church and at the various levels of church government: the session; the presbytery; the synod; and the general assembly, the highest court of the church, which meets once a year. The PCC teaches that the Bible is the most authoritative source for faith and practice, and its subordinate standards are expressed in the Westminster Confession of Faith and the statement of belief entitled "Living Faith." Two sacraments are practiced: infant baptism and the Lord's Supper, which is celebrated weekly, monthly, or quarterly.

Recent trends in the PCC include a growing ethnic diversity in the churches. Although still retaining much of its Scottish heritage, the modern PCC includes growing Korean, Chinese, Ghanaian, and other "ethnic" congregations. The church's head office is in Toronto, Ontario. The PCC actively participates with the Canadian Council of Churches, the World Council of Churches, and the World Alliance of Reformed Churches.

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Presbyterian Church in Taiwan

The Presbyterian Church in Taiwan dates to the arrival of British Presbyterians in 1865. They were joined by their colleagues from Canada in 1872. The British started their mission work on the southern part of the island and the Canadians in the north. Both added medical work to their missionary enterprise.

In 1895 the Japanese invaded and occupied the island. After that date no new missions were allowed

A young Paiwan aboriginal boy prays in a Presbyterian church during an evening youth service in Laolauran, southeastern Taiwan. (AP Photo/Wally Santana)

to enter, and thus the Presbyterian work developed without the competition that had characterized many early-20th-century settings. The mission continued to progress normally into the 1930s, but as war loomed and the authorities assumed a more militant stance, the missionaries withdrew and turned the church over to the Taiwanese leadership.

The missionaries returned after World War II. They picked up their work and in 1951 led in the uniting of the two missions under a single general assembly of what became the Presbyterian Church in Taiwan. The church now found itself in a radically changed environment. The population exploded, with thousands of refugees coming to Taiwan from mainland China. Not only did they bring new Christian movements with them, but a variety of missionaries from across the Protestant/Free church spectrum also founded new missionary efforts on the island. The church doubled its membership in the decade from 1955 to 1965. It has since focused on evangelism and continued to grow through the last half of the 20th century, though it is still very much a minority religion in a largely Buddhist country.

In 2005 the church reported 217,612 members in a country of 23 million. It has a presbyterial polity with a biennial general assembly as the highest lawmaking body. It adheres to the Heidelberg Confession and the Westminster Confession as its standards of doctrine.

The church has shown a self-conscious desire to become an indigenous body and has continually expressed its concern for the Republic of China and the future of the people of Taiwan. Beginning in the 1970s it has issued a number of official statements on Taiwan, beginning with "Our National Fate" in 1971. It followed with "Our Appeal" (1975); "On Human Rights" (1977); "Recommendations Concerning the Present Situation" (1990); and "On the Sovereignty of Taiwan" (1991). It has worked on a variety of social issues concerning the working classes and the plight of prostitutes. Continuing the early medical work of the missions, it now sponsors a set of hospitals. The church is a member of the World Alliance of Reformed Churches and the World Council of Churches.

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Presbyterian Church in the Republic of Korea

The most liberal of the various Presbyterian churches in Korea, the Presbyterian Church in the Republic of [South] Korea originated in a controversy involving the Presbyterian Church in Korea in the years immediately following World War II. In 1938 the students and faculty of Chosun Seminary, then located in Pyongyang, Korea, refused to worship as ordered at the emperor's shrine. The seminary was closed down, and those associated with it scattered. A year later, they reopened the seminary in southern Korea. Its faculty adopted a liberal Protestant theological perspective.

In 1946 the reorganized Presbyterian Church of Korea recognized Chosun Seminary as its seminary. However, shortly thereafter, an intense theological debate developed over a document released by the president. Conservative members of the church accused the seminary of teaching heresy. One professor left and founded a new seminary, which the general assembly of the church also recognized.

In order to resolve its stance relative to the two seminaries, the assembly next withdrew its support from both schools and asked the leadership to resolve their differences. During the succeeding negotiations, however, it became obvious that the positions taken by the representatives of Chosun Seminary did not represent the stance of the church. In 1952 the seminary president, Dr. Kim Jae-Joon (1901–1984), was expelled from the church.

In 1953 the supporters of the seminary formed the Presbyterian Church in the Republic of Korea. Its appearance came just a few years before the Presbyterian Church of Korea would split into two factions—the Presbyterian Church of Korea (TongHap) and the Presbyterian Church of Korea (HapDong). The Presbyterian Church in the Republic of Korea has aligned itself with the most liberal elements in Presbyterianism worldwide. It was the first of the Korean churches to invite females into the ordained ministry. In 1987 it adopted a new confession, similar in tone to the Confession of 1967 of the Presbyterian Church (U.S.A.). It has backed efforts toward the reunification of North and South Korea.

In 2005 the church reported more than 334,000 members. The general assembly is the highest legislative body in the church. It supports Theological Seminary, Seoul, and HanShin University, Suwon. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

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See also: Presbyterian Church of Korea (HapDong); Presbyterian Church of Korea (TongHap); Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

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Presbyterian Church in Trinidad

The Presbyterian Church of Trinidad emerged from the United Church of Canada in 1960. Nearly a century of mission work by Canadian Presbyterians in the community of indentured laborers from India resulted in the strong association between Indians and the church in the Caribbean today. Even though Presbyterians are only about 3 percent of Trinidad and Tobago's population today, the significance of the church lies in its unique role as the primary educator of ethnic Indians in Trinidad's colonial period.

The contemporary presence of the Presbyterian Church in Trinidad has its origins in the intertwined histories of the 19th-century British colonial economy and the evangelism of two Canadian missionaries: John (1839–1911) and Sarah Morton. Presbyterian churches in Trinidad are also called East Indian churches because of the close association between Canadian mission work and migrants from South Asia who were imported by the British to work on sugarcane plantations. Despite the fact that less than half of all Christian Indians are Presbyterian, Christian Indians and Presbyterianism have a strong association in Trinidad. Certainly this is the impression given by the preponderance of literature on Presbyterian (East) Indians, and the fact that 95 percent of the Presbyterian population is ethnically Indian. According to the 2000 census 36,710 people identified themselves as Presbyterian. Since the vast majority of Presbyterians are Indian, this would represent about 8 percent of the Indian population and 3.3 percent of the total 2000 population.

The Canadian mission began in the small village of Iere in south-central Trinidad. At the time, the village of Iere was surrounded by cane fields, and southern Trinidad had the highest concentration of South Asian Indians on the island. Most laborers were Hindu, and a smaller proportion were Muslim. Early in the 1860s,

Canadians John and Sarah Morton visited Trinidad when their Barbados-bound ship was blown off course. They were distraught over the lack of mission work among the Indian laborers and decided to make this their life's work. After several failed attempts to gain support in Canada for their mission, they arrived in Iere, Trinidad, in 1868 in order to serve a small African population left by a failed American Presbyterian mission. As the Mortons did not have their own resources, the abandonment of the Presbyterian church in the southern sugar district proved to be serendipitous. Rev. Morton would make excursions into the village and to surrounding estate barracks, but he had little success at first. The Indians did not trust him, and they also were hesitant to mix with Africans, mainly for ritual and linguistic reasons.

Since Morton's goal was to evangelize among Indians and they were resisting his invitations to visit the church, he established a school on the church's doorstep within three months of arriving in Trinidad. The lessons were especially designed for the Indians and given in what was still broken Hindi. During his visits to Indians in their homes, shops, and estate barracks, Morton employed a number of techniques. These included learning Hindi, observing Indian religious life in order to converse freely with Indians, providing simple medical and legal assistance, denying caste, making a Hindi hymnal, and going anywhere to help Indians—the latter a practice that earned him both trust and respect. Sarah Morton gained the confidence of women and opened an orphanage for girls. The Mortons trained new converts as Native evangelists and teachers, and they took advantage of the East Indians' great pride in their ethnic cohesiveness by providing them with their own East Indian Church.

Finally, the Mortons provided the single most important means for Indians to gain an education. The Mortons' Hindi would improve and the number of schools would increase, eventually becoming the trademarks of the mission. Thus, the Iere village doorstep school was only the beginning of a process that would last for more than a century under Canadian leadership. By 1915 there were 97 preaching stations, of which 89 had a separate church structure. Over the years the number of preaching stations/schools varied, with a peak of 129 by 1967, when the Canadian missionaries began the process of creating the Presbyterian Church of Trinidad. During this period Trinidad and Tobago had achieved independence (1962), and all schools were subsumed under the central government, although they retained their sectarian identities.

To this day, small Indian communities who wish to hold Presbyterian services, yet are not formally recognized as a congregation, will meet in someone's home with a minister, just as John Morton visited barracks on estates to hold the first services. As the community is able to build a structure, the congregation becomes formalized. An active promotion of incipient congregations throughout Trinidad, some of them very small, means that the number of congregations tends to fluctuate between 90 and 100. The church is a member of the Caribbean Conference of Churches, the World Alliance of Reformed Churches, and the World Council of Churches. It supports St. Andrew's Theological College, also located in San Fernando.

The dual function of the Presbyterian church as school and the Presbyterian school as church is as much a part of the contemporary identity of the East Indian Church in Trinidad as are its ethnic association and sectarian philosophy. Yet despite the success of the mission, as evidenced by the very existence of so many Presbyterian churches in Trinidad's landscape, it is also important to note that the missionaries converted only a small proportion of the Indian population, and the number of congregations has declined. Most Native ministers are responsible for several congregations each, and new missionaries (mainly American Pentecostals) have targeted Indian Christians, so the number of congregations continues to decline. Presbyterian schools continue to be highly regarded by Indians, but today few choose to convert to the faith. Thus, one must conclude that the mission was of limited success.

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Presbyterian Church of Africa

The Free Church of Scotland began missionary work in South Africa soon after its formation in the 1840s. In 1898, on the eve of its merger with the United Presbyterian Church (now a constituent part of the Church of Scotland), six Free church African ministers under the leadership of Panibani Mzimba left the South African mission in a dispute that revolved around the use of the mission's financial resources. With a number of lay supporters they organized congregations and continued their ministry. A century later the church had become one of the largest in South Africa, with a reported 3,381,000 members (2005).

The Presbyterian Church of Africa is a member of the World Alliance of Reformed Churches and the World Council of Churches, and it led in the founding of the African Independent Churches Association. Its membership is concentrated among the African Native peoples of the Eastern Cape and Natal, with a significant following also in Malawi. The church has accepted the Westminster Confession as its doctrinal statement. It began admitting females to the ordained ministry in the 1980s.

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Presbyterian Church of Aotearoa New Zealand

Settlers who had been members of the Church of Scotland in their homeland arrived in New Zealand in the 1830s. Their first church was founded in 1840 in Wellington. Meanwhile, back in Scotland, the church underwent a disruption that led many ministers and congregations to leave and found the Free church of Scotland, and it was from the Free church that ministers arrived to provide leadership for the New Zealand Presbyterians. The Free church prospered in New Zealand, with two separate churches developing, one on the north island and one on the south island. The two churches merged in 1901 to form the present Presbyterian Church of Aotearoa New Zealand.

The church continues the doctrine and practice of the Church of Scotland. It affirms the Westminster Catechism and the Westminster Confession of Faith, but it has more recently composed its own contemporary statement, the "Faith We Affirm Together." The church is headed by a general assembly, which meets annually. Within the church, there are a Maori Synod (Te Aka Puaho) that oversees ministry to the Maori people and a Pacific Islanders' Synod. The church also admits women fully to every level of ministry and service.

In 2005, the church reported some 44,000 members. The church sponsors Knox Theological Hall (founded in 1876) and the Center for Advanced Ministry Studies. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

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Presbyterian Church of Australia (Continuing)

In 1977, the majority of the Presbyterian Church of Australia merged into the Uniting Church in Australia. Approximately 30 percent of the church, the more conservative wing, refused to join in the merger and reorganized to continue as a strictly Presbyterian church. The Westminster Confession was reaffirmed as the church's doctrinal standard and congregations were regrouped in new presbyteries, and nationally a General Assembly was organized to meet every three years.

The church has taken a number of steps to reaffirm its role as a traditional Presbyterian body, not the least being its withdrawal from the World Alliance of Reformed Churches and its joining the Reformed Ecumenical Council in 1982. A renewed interest in Reformed theology has been noticed and an emphasis on world missions has led to the sponsoring of missionaries in more than 20 countries in the South Pacific and around the Indian Ocean.

As the new century begins, the church has some 70,000 members in more than 400 congregations. In 1991, the General Assembly rescinded its approval of the ordination of women, though some parts of the church still recognize them. It supports 11 colleges, including 3 theological schools.

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Presbyterian Church of Brazil

Reformed efforts to establish a presence in Brazil were initiated briefly in the 1550s and again in the mid-1600s, but it was not until the early 19th century and the introduction of a degree of religious liberty in the 1820s that permanent work could be established. In 1855, Robert Reid Kalley (1809–1888), a physician, settled in Rio de Janeiro. Out of his efforts the Igreja Evangelica Fluininense was founded. That congregation became the beginning of Congregationalism in Brazil. Asbel Green Simonton (1831–1867), a missionary from the American Presbyterian Church (now the Presbyterian Church [U.S.A.]) arrived in 1859 and four years later organized the first Presbyterian church in

Rio. He and Kalley worked closely together, the latter supporting Green as he founded a Protestant periodical and opened a seminary to train church workers.

After the American Civil War (1861–1865), American Presbyterians from the two large Presbyterian churches in the United States supported Green's work and contributed both finances and personnel. The Presbyterian movement in Brazil became the largest of the several Protestant missions. The work prospered through the 19th century, but as the new century began it was hit with a major controversy over local autonomy, which many Brazilian leaders began to demand. That controversy expanded as one group began to denounce Freemasonry. The dissenting faction left to form the Independent Presbyterian Church.

The church that continued under the guidance of the missionaries weathered the storm and continued to grow. After World War II, the process of creating the Presbyterian Church of Brazil was formally completed. The church adopted the Westminster Confession of Faith as its doctrinal standard.

The church was hit with another controversy in the 1970s, when the more liberal wing of the church protested a set of doctrinal positions and the church's social stance. They joined with some ministers and congregations that had already left the Independent Presbyterian Church to form the United Presbyterian Church of Brazil. However, with some 40,000 members, the Presbyterian Church of Brazil remains the largest of the several churches of the Reformed tradition in the country, though its place as the largest of the non-Catholic bodies has been eclipsed by a number of Free church and Pentecostal movements. The church is a member of neither the World Council of Churches nor the World Alliance of Reformed Churches.

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Rua Silva Jardin 23
Centro, 20050-060
Rio de Janeiro RJ
Brazil

J. Gordon Melton

See also: Presbyterian Church (U.S.A.); United Presbyterian Church of Brazil; World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Presbyterian Church of Cameroon

The Presbyterian Church of Cameroon grew out of the mission of the U.S. Presbyterians in Gabon. In 1875 a new missionary station was opened in Batanga, in southern Cameroon. A decade later Cameroon came under German hegemony. Subsequently, an agreement was reached to extend the Presbyterian work, including the formation of primary schools for the residents, farther into Cameroon. The government demanded that Gennan be used as a primary language.

In 1892 work was launched among the Bulu people that prospered through the rest of the decade. The first works in the Bulu language, the Bible and some hymns, were published in 1894. However, in 1898 a revolt developed among the Bulu directed at the German authorities who were interfering with the trade between Yaoundé and the port city of Kribi. In their effort to quell the uprising, the Germans seized the mission station that had been opened at Lolodorf in 1897. The Presbyterians demanded compensation, at which point the U.S. government became involved. The Presbyterians received compensation, but their relations with the German authorities were ruined. Although the church-sponsored schools employed German teachers, the students were denied the privilege of sitting for the German examination that was necessary for admittance to European universities.

German control in Cameroon ended during World War I. The Paris Mission came into Cameroon and took over the work of the Basel Mission. In 1902 it released that work, consisting of some 94 congregations, to the Presbyterian mission. It subsequently grew into one of the largest missionary enterprises in the country. In the 1950s the mission began the translation of the Bible (published in 1960) into the Bassa language used by many who had come to it from the Paris Mission.

In 1956 the mission was granted autonomy as the Presbyterian Church of Cameroon (Église presbytérienne camérounaise). It is organized with a presbyterial order, with congregations associated in five synods. Doctrinally, the church recognizes the Heidelberg Catechism and the Westminster Confession as its doctrinal standards.

In 2005 the church reported 1,800,000 members in 300 congregations. It sponsors Dager Theological School in Bibia and the Faculty of Protestant Theology at Yaoundé. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Presbyterian Church of Cameroon
BP 519
Yaoundé
Cameroon

J. Gordon Melton

See also: Basel Mission; Paris Mission; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Presbyterian Church of Colombia

Henry Barrington Post, a missionary with the Presbyterian Church in the United States (now a constituent part of the Presbyterian Church [U.S.A.]), arrived in Colombia in 1856 and settled in Santa Fe de Bogatá. Five years later he was able to open a church and begin a Protestant mission, which included a program of public education. He was assisted in this educational enterprise by Kate McFarren, who joined him in 1868. She founded a girls' school that later became known as the Colegio Americano. Additional schools were opened in Barranquilla, Bucaramanga, Ibagué, and Girardot. The mission grew slowly, the dominant Roman Catholic Church viewing it as an unwanted intrusion into its territory. Conditions changed only after the Second Vatican Council and the general improvement of Protestant-Catholic relations in the 1960s.

In the 1980s the mission, which had now become the independent Presbyterian Church of Colombia, experienced some internal turmoil over leadership. The issues were finally resolved by dividing the church and its properties between two jurisdictions. One, called the Presbyterian Synod, retained approximately one-third of the members in three presbyteries. The other, called the Reformed Synod, has four presbyteries. Apart from leadership personnel, the two synods are largely the same. Both have the Westminster Confession as their standard of faith. Both retain a presbyterial organization with a synod as the highest legislative body. Both recognize each other as parts of the same church.

In the mid-1990s, the Presbyterian Synod reported some 4,500 members in 35 congregations. It supports the Presbyterian Theological Seminary in Barranquilla, originally set up to train ministers in Colombia, Venezuela, and Ecuador. In 2005, the church reported 12,000 members in 45 congregations. It is a member of the World Alliance of Reformed Churches and in 2005 joined the World Council of Churches.

In the mid-1990s the Reformed Synod reported 5,700 members in 15 congregations. It supports three schools: the Biblical Institute at Monteria, the Presbyterian Theological Faculty at Ibagué, and the Corporate Theological Faculty at Bogatá. In addition, the synod supports an extensive primary and secondary school system.

The Presbyterian Synod
AA 562 Carrera 46
No. 48-50
Barranquilla, Atlco
Colombia

The Reformed Synod
Carrera 4a #4-11
Ibangué, Tolima
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See also: Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Presbyterian Church of East Africa

The Presbyterian Church of East Africa began in 1891, when a small group of independent Presbyterian missionaries initiated work at Kibwezi. Later in the decade they opened a second station at Kikuyu, the Kikuyu being the largest single group among Kenya's indigenous peoples. Through the Scottish Missionary Society, the Church of Scotland took responsibility for the mission in 1901. The Kikuyu proved a challenge, and only in 1907 was an initial baptism recorded. Only a few hundred became Christians in the first decades of the new century. In 1920 a presbytery was finally established, combining the mission with the church serving Scottish expatriates residing in what was then a British colony. Some progress was noted in 1926, when the first class of Kenyan pastors was ordained.

The upward trajectory recorded through the 1920s came to an abrupt end in 1929, when a controversy broke out in Kikuyu country over the practice of female circumcision. The presbytery issued a statement declaring the practice incompatible with Christian faith. The Kikuyu leaders declared that the church was against their culture and tradition. Only slowly, as the church passed to African leadership and the controversy died, did the church regain its initiative.

A new growth phase began in 1945, when the work of the Gospel Missionary Society, an independent U.S.-based missionary organization, merged into the presbytery. The Presbyterian Church of East Africa, as the mission had become known, became independent in 1956. At that time, the Overseas Presbytery of Kenya, a predominantly white body, including one congregation each in Tanzania and Uganda that had been constituted separately in 1936, merged into the new church. The first Kenyan general secretary, John Gatu, took office. The church admitted women to ordination in 1976.

In 2005 the Presbyterian Church of East Africa reported 4 million members. It supports the Reformed College of East Africa and, with the Methodist, Anglican, and Reformed churches, St. Paul's United Theological College. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

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00 100 Nairobi
Kenya

J. Gordon Melton

See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Ogot, Bethwell A. *My Footprints in the Sands of Time: An Autobiography*. Victoria, BC: Trafford Publishing, 2006.

Presbyterian Church of Ghana

In the 1820s, the Basel Mission, supported by Reformed and Lutheran churches in Germany and Switzerland, began one of its first Christian missionary efforts in what was then the Gold Coast among the Ga- and Twi-speaking peoples in the eastern part of the region. Stations were subsequently opened in other parts of the country. Some of the converts who showed promise were sent to Europe for training. One of these students, David Asante (1834–1892), who was trained at Basel, was in 1864 the first African ordained by the missionaries.

During World War I, German and Swiss missionaries had to leave the Gold Coast. In 1920 the Basel Mission turned its work over to the Scottish Mission. The mission matured into the Presbyterian Church of the Gold Coast in 1926. The Gold Coast became the independent nation of Ghana in 1957, and subsequently the Presbyterian Church changed its name.

The church has subsequently spread to all parts of the nation and has become one of the larger religious bodies in the country. Its 565,637 members (2005) are divided into 14 presbyteries. A synod serves as the church's highest legislative body. The church has also developed an extensive educational and medical program. Worship is now conducted in a variety of languages. Most recently, the church has experienced both the new life and the disturbances that have come as the Charismatic movement has spread through its ranks. The church is a member of the World Alliance of Reformed Churches and the World Council of Churches.

Presbyterian Church of Ghana
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Ghana

J. Gordon Melton

See also: Basel Mission; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Presbyterian Church of India

The Presbyterian Church of India has its roots in the original Baptist mission that in 1813 had opened work in the area of the Kasai Hills, in the easternmost part of Bengal. Although there was some response to this work over the next two decades, in 1938 the mission was abandoned. In 1841 Thomas Jones (d. 1849) and his wife Anne (d. 1846), Presbyterians from Wales, arrived and started evangelistic work in the same area. They worked alone until they were joined by William Pryse. Their work had success over the next two decades, and in 1867 the first presbytery was formed. As the work continued to grow through the last half of the century, in 1895 it was divided into five presbyteries, and the following year a synod called the Assembly created.

At the same time, work began in Sylhet and Cachar in what is now Bangladesh, where in the early 20th century a second assembly developed. In 1894 missionary activity was extended to Mizoram in northeast India, growing rapidly through several mass movements of people into the church. Today the region is largely Christian. Early in the 20th century, the work extended into the area around the North Cachar Hills, leading in 1930 to the creation of another assembly.

In 1926 the various segments of the work that had been developed for almost a century were brought together as the Presbyterian Church of North India, and

an assembly for the entire church created. The various geographic regions were reorganized as synods. The church had been extended to a number of Indian peoples speaking a variety of languages, and as the church continued to grow more than over 20 languages were in regular use.

The post–World War II era brought a number of changes. A significant part of the church operated in what became Pakistan in 1947, and the partition separated this group from the main body of the church. In 1959 a number of Christians in Manipur of different denominational and linguistic backgrounds were organized as Presbyterians and in 1959 were included in the church. The Manipur Synod was created in 1978.

In the late 1990s the Presbyterian Church of India reported 797,700 members. The church has been part of the larger Protestant community of northern India, but it stayed out of the several mergers that led to the formation of the Church of North India in 1970. It is not a member of the World Council of Churches, but it is a member of the World Alliance of Reformed Churches and the National Council of Churches in India, and is a partner with the Council on World Mission.

Presbyterian Assembly House
Central Ward, OPP
State Library
Shillong Meghalaya, 793 001
India

J. Gordon Melton

See also: Church of North India; World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Presbyterian Church of Korea (HapDong)

The Presbyterian Church in Korea was a united body until 1959, when a major split created the Presbyterian Church in Korea (HapDong) and the Presbyterian Church of Korea (TongHap). Disrupted by the Japanese occupation and World War II, the Presbyterian movement was reconstituted as the Presbyterian Church of Korea (PCK) in 1949. During the 1950s the Korean War overshadowed a theological war that raged within the church, as some leaders associated with the newly founded International Council of Christian Churches, a fundamentalist body founded by associates of U.S. minister Carl McIntire (1906–2002), wooed the conservative leadership of the PCK. At issue were ecumenism, membership in the World Council of Churches, and the theological perspective of the church's seminaries.

Unable to arrive at an amicable solution, the church split into two bodies in 1959. The more conservative group aligned with the International Council of Christian Churches as the Presbyterian Church in Korea (HapDong). In subsequent years, it has had spectacular growth and is now the largest Presbyterian church in the country, with more than 2.1 million members.

Although the church has experienced growth, its history has had a tumultuous course. In 1961 a group withdrew to found the Bible Presbyterian Church (now the Presbyterian Church of Korea [Dae Shin]). In 1979 another fracture began when Kim Hee Bo, the president of ChongShin Seminary, became an advocate of the historical-critical approach to the Pentateuch, the first five books of the Bible. As the controversy raged, some attempted to find a way to heal the breach. Eventually both the group supporting the seminary and the group that had attempted to make peace broke with the larger body of the church.

The Presbyterian Church in Korea (HapDong) is organized presbyterially. The assembly is its highest legislative body. It adheres to the Westminster Confession of Faith. Though it retains its conservative theological stance, it is no longer associated with the International Council of Christian Churches.

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1007-3 DaeChi-Dong
KangNam-GU
Seoul
Republic of Korea

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See also: International Council of Christian Churches; Presbyterian Church of Korea (TongHap); World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Presbyterian Church of Korea (TongHap)

The more liberal of the two large Presbyterian churches in the Republic of Korea, the Presbyterian Church of Korea (TongHap) is generally seen as carrying on the missionary tradition. The story of Presbyterianism in Korea begins in Manchuria, where a Korean, Suh Sang-Yoon, was converted in 1876 by missionaries of the Scottish Missionary Society (related to the Church of Scotland) and in turn assisted in the translation of the New Testament into Korean. Upon his return to his homeland in 1883, he gathered the first Protestant community. American Presbyterian missionaries of the United Presbyterian Church in North America (now an integral part of the Presbyterian Church [U.S.A.]) arrived in 1884, and Horace N. Allen (1858–1932) opened the first church-supported medical facility. The Americans were soon joined by colleagues from Australia and Canada. In 1893 the several Presbyterian groups organized a mission council for Presbyterian churches, the first product of their cooperation being the theological seminary located at Pyongyang.

The progress of the church was interrupted by the Japanese invasion of the country in 1910 and the subsequent invasion that lasted through World War II. Initially, the Presbyterian movement continued to grow, and in 1912 the missionaries and the Korean pastors established the General Assembly of the Presbyterian Church in Chosun. In the 1930s, however, the church was continually faced with the issue of shrine worship. The Occupation authorities demanded that everyone, especially the Christians, acknowledge the Shinto shrine. In 1938, under extreme pressure, the general assembly approved worship of the shrine. Some Korean pastors and laypeople started a resistance movement, which led to their arrest and imprisonment. In 1941, as the war began, most of the missionaries were expelled. The general assembly was dissolved and its membership transferred to the newly founded Chosun Presbyterian Church of Christ in Japan.

After the war, momentous change ensued. The Japanese were expelled, but the country was divided. The People's Republic of Korea closed the Presbyterian Church and established an antireligious regime. In southern Korea, the Presbyterian Church was reconstituted at assemblies in 1946 and 1947, taking the name Presbyterian Church of Korea in 1949. A period of rapid growth followed. That growth has been attributed to the fact that people did not identify Christianity with the colonial government and to the lay-oriented evangelism that characterized the church.

During the period of reconstituting the church, many called for a cleansing from the church of those who had worshipped at the Shinto shrine. Resistance leaders organized a presbytery in 1945 and called for full repentance by those who did not resist. They founded a seminary in Pusan, but the new Presbyterian Church refused to recognize it. The core of the resistance movement refused to join with the larger body and now exists as the Presbyterian Church in Korea (KoShin).

Through the 1950s, the church faced the issue of participation in the ecumenical movement. One group favored membership in the World Council of Churches. The other leaned toward the fundamentalist International Council of Christian Churches. The issue came to culmination in 1959, when the church divided into two somewhat equal factions, both carrying the name Presbyterian Church of Korea (PCK). The PCK (TongHap) affiliated with the World Council of Churches and the World Alliance of Reformed Churches.

Today, the PCK (TongHap) represents the more liberal wing of Korean Presbyterianism. In 2005 it reported 334,520 million members in 998 congregations. In 1984, in celebration of the 100th anniversary of Korean Presbyterianism, the church opened a new head-

quarters building in Seoul. Two years later it adopted a new confession of faith as a modern restatement of the Reformed theological position. It accepted the ordination of women in 1995. The church is led by its general assembly. It is one of the partner churches of the Council for World Mission (United Reformed Church in the United Kingdom) and the Global Ministries of the Christian Church (Disciples of Christ) and the United Church of Christ. The church supports a number of institutions of higher learning, and it now has a worldwide ministry among Koreans who left the country during and after the Korean War.

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135 YunChi-Dong
ChongRo-ku, Seoul 100-611
Republic of Korea

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See also: Christian Church (Disciples of Christ); Church of Scotland; International Council of Christian Churches; Presbyterian Church (U.S.A.); United Church of Christ; United Reformed Church of the United Kingdom; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Park, Chung-Shin. *Protestantism and Politics in Korea*. Seattle: University of Washington Press, 2003.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Presbyterian Church of Liberia

The Presbyterian Church in Liberia originated in the American Presbyterian support for the American Colonization Society (ACS) and its efforts to resettle free African Americans in Africa. Modern Liberia was founded as a homeland for the ACS program. Presbyterian work in Liberia began in 1833 and over the next 50 years, the Mission Board of the Presbyterian Church in the U.S.A. (now an integral part of the Presbyterian Church [U.S.A.]) recruited African Americans as missionaries.

Members of the Presbyterian church pose in front of their banner for the "Stranger Mission" in Liberia, about 1900. (Corbis)

In 1928, the presbytery of Liberia (now the Presbyterian Church of Liberia) became independent and over the next decades relations waned between it and its former American supporters. In 1980, the church developed a primary relationship with the continuing Cumberland Presbyterian Church. Most recently, in the wake of the Liberian civil war and subsequent period of unrest, the Liberian church moved to re-establish relationships with its parent body.

In 2005, the church reported 1,083 members in 13 congregations. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Presbyterian Church of Liberia
c/o City Hall
PO Box 3350
Monrovia
Liberia

J. Gordon Melton

See also: Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

Reference

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Presbyterian Church of Mozambique

Reformed Christianity entered Mozambique through the preaching of Josefa Mhalamkala, who had discovered Christianity while visiting South Africa. In 1887 his work was picked up by Swiss Reformed missionary Paul Berthoud (1847–1930). The work concentrated in the southern provinces of Mozambique through the first half of the 20th century. In subsequent decades, the church started the process of becoming an independent body, and it also began to spread to other parts of the country.

In 1961 Eduardo Mondlane (d. 1969), an official with the United Nations and a member of the Presbyterian Church of Mozambique, came back to his native land and organized FRELIMO (Frente de Liberta Vão de Mozambique), the united front against colonialism. He led the group until his assassination in 1969. In 1972 the Portuguese colonial authorities moved against the church and arrested a number of its leaders. Synod President Zedekias Manganhela was tortured and killed in prison. Pressure on the church was relieved only by the end of colonial rule in 1975.

In 2005 the church reported 24,000 members. It is a member of the World Council of Churches and the World Alliance of Reformed Churches. It supports two theological schools, the Theological Institute of Ricatla and the Theological School of Khovo. The highest legislative body in the church is the general assembly. Doctrinally it adheres to the teachings in the Heidelburg Catechism. It has a continuing close relationship with the Federation of Swiss Protestant Churches.

Presbyterian Church of Mozambique
Caixa Postal 21
Av. Ahmed Sekou Touré 1822
Maputo
Mozambique

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See also: Federation of Swiss Protestant Churches; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Presbyterian Church of Nigeria

The Presbyterian Church of Nigeria has its origins in the Scottish Missionary Society's work in Jamaica. The church worked among the Africans living in Jamaica and participated in the movement for the abolition of slavery during the 1830s. After abolition, the Presbyterians experienced an influx of members, and in the 1840s the first ministers graduated from the presbytery's school. The church developed a missionary perspective and in 1846 commissioned the first of its ministers as missionaries to Calabar on the Gulf of Guinea in present-day Nigeria. The first stations were established at Duke Town and Creek Town. A third station began at Old Town Calabar in 1847. The mission work gradually moved inland.

The Church of Scotland assumed responsibility for the work even before the British established their hegemony over the area. Work has concentrated among the Efik, Ibo, and Tiv peoples.

The church gained autonomy in 1954. It has a presbyterian polity and admits women to ordination. It

is a member of both the World Alliance of Reformed Churches and the Reformed Ecumenical Council. Numerous Presbyterian and Reformed churches, primarily in the early 20th century, began missions among one or more of Nigeria's 500 peoples/language groups. No less than 11 different Reformed/Presbyterian churches are now operating there; the Presbyterian Church of Nigeria is the oldest but by no means the largest. It is a member of the Reformed Ecumenical Council of Nigeria, which provides fellowship and coordination among the different churches.

The Presbyterian Church of Nigeria reported 500,000 members in 2005. It joined the World Council of Churches in 1961.

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Nigeria

J. Gordon Melton

See also: Church of Scotland; Reformed Ecumenical Council; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Palmer, Timothy. *The Reformed and Presbyterian Faith: A View from Nigeria*. Bukuru, Nigeria: TCNN Publications, 1996.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Presbyterian Church of Pakistan

The Presbyterian Church of Pakistan grew out of the original Protestant Christian work in that part of India that is now Pakistan. Missionaries initially arrived in the 1830s from the Punjab. The first appears to have been John C. Lowrie (1808–1900), who settled in Lahore in 1834, though he soon had to retire. Then in 1849 Charles W. Forman (1821–1894) opened the first permanent missionary station and went on to develop the impressive educational program that led to the founding of a string of elementary and secondary schools, several colleges, and a seminary. Forman led in the founding of the Lahore Church Council. In 1904 the Lahore Church Council joined the United Church of Northern India (a union of Congregational and Presbyterian missions that would later become part of the Church of North India).

A second missionary thrust began in 1855 under Andrew Gordon (1828–1887) of the United Presbyterian Church in the U.S.A. (now a part of the Presbyterian Church [U.S.A.]). He began in Lahore and then expanded to Sialkot. Four years later the Presbytery of Sialkot was organized. In 1893 the Sialkot work incorporated as one presbytery in the Synod of the Punjab of the United Presbyterian Church in the U.S.A. In 1961 the synod became independent as the United Presbyterian Church of Pakistan. Seven years later the church experienced a severe split when representatives of the International Council of Christian Churches attempted to woo support to its fundamentalist position. Over the subsequent decades, the schism was largely healed.

In 1993 the Lahore Church Council and the United Presbyterian Church of Pakistan merged to become the Presbyterian Church of Pakistan. In the later 1990s it reported 400,000 members in 200 congregations. It sponsors the Gujranwala Theological Seminary. Though it stayed out of the merger that created the Church of Pakistan, it remains in close relationship with the latter and is also a member of both the World Alliance of Reformed Churches and the World Council of Churches. In 2005, the church reported 400,000 members.

Presbyterian Church of Pakistan
PO Box 13
2 Empress Rd.
Lahore 54000
Pakistan

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See also: Church of North India; International Council of Christian Churches; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Presbyterian Church of Rwanda

The Presbyterian Church of Rwanda grew out of the work of the Bethel Mission, a German society created especially to evangelize the lands of the expanding German colonial empire. Germany was given hegemony over Rwanda by the Berlin Conference of 1885, and the Bethel Mission established its work in 1907. The Mission had hardly established itself when World War I began, and following Germany's defeat, the missionaries were forced out. Rwanda was reassigned as a Belgian protectorate, and the Bethel Mission's work was taken over by the Belgian Protestant Missionary Society. The missionary society remained in control until 1959, when the mission became independent as the Presbyterian Church of Rwanda.

For more than a generation the church experienced equal growth among the several major groups of Rwanda, Hutu, Tutsi, and Twa peoples. It created a system of primary and secondary schools and several professional schools and medical facilities. However, in 1994 when the tribal war began, the church faced severe disruption, as it had members among both the persecuted Tutsi and the persecutor Hutu. It lost 16 pastors and an uncounted number of members in the massacres. In the years since, the major work of the church has focused upon the necessary reconciliation, healing, and restitution for all of the killing that took place.

In 2005, the church reported 300,000 members. It is organized with a presbyterian polity, and the general assembly is the highest lawmaking body in the church. The church is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Presbyterian Church of Rwanda
BP 56
Kigali
Rwanda

J. Gordon Melton

See also: World Alliance of Reformed Churches; World Council of Churches.

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Presbyterian Church of Southern Africa

See Uniting Presbyterian Church in Southern Africa.

Presbyterian Church of the Sudan

American Presbyterians entered the Sudan in 1901 and established their initial station at Omdurman in the southern part of the country. The north was not open to them at the time, and evangelization was directed toward people living in the province of the Upper Nile. There was a small educational effort in the north based in a community of expatriate Egyptians. It was connected with the Evangelical Church–Synod of the Nile, but it now exists as the independent Sudan Presbyterian Evangelical Church.

The work in the south spread among various peoples: the Shilluk, Nuer, Dinka, Anuak, and Murle. The work progressed slowly, but the first Sudanese pastor was ordained in 1942. Plans to unite the Presbyterian

work with both the work in the north and the Anglican work were pursued but produced no positive results.

Since the time of national independence in 1956, the work of what became the Presbyterian Church of the Sudan has proceeded only under the most difficult of conditions. The country's Constitution failed to give the non-Muslim area in the south, consisting primarily of Africans, any guarantees against encroachment from the Arab north. A civil war began that lasted until 1972. Peace lasted 11 years, and then the government declared its intention of making Muslim law the law of the land. In 1983 war was renewed, and a state of hostility has continued to the present.

The Presbyterian Church is headed by a general assembly that meets quadrennially. The congregations are divided into two presbyteries, one serving the area controlled by the government and the other, the area controlled by the rebel forces. All growth is in the latter area. The church has experienced one major schism, in 1986, when the members among the Dinka people left to found the independent Trinity Presbyterian Church of Sudan.

In 2005, the Presbyterian Church of the Sudan reported approximately 1 million members in 500 congregations. It is a member of the World Council of Churches and the World Alliance of Reformed Churches and operates the Nile Theological College in Khartoum.

Presbyterian Church of the Sudan
PO Box 3421
Khartoum
Sudan

J. Gordon Melton

See also: Evangelical Church–Synod of the Nile; World Alliance of Reformed Churches; World Council of Churches.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Presbyterian Church of Vanuatu

The Presbyterian Church of Vanuatu continues the missionary efforts established by the London Missionary Society (LMS) in 1938 on the South Sea islands of the New Hebrides, now the independent nation of Vanuatu. In 1838 the pioneer South Sea missionary John Williams (1796–1839) decided to expand the work of the LMS into the New Hebrides from his base on Samoa. Accompanied by three Samoan teachers and fellow LMS missionary James Harris (d. 1839), he arrived on Tanna Island, where he left the three Samoans while he and Harris moved on to Erromanga. Unfortunately, they were both killed.

On two occasions, in 1840 and 1845, missionaries had to leave Tanna when the locals blamed them for outbreaks of disease. This targeting of missionaries would continue as British and French slavers operated the islands—the residents blaming the missionaries, whom they identified with European authorities, for the loss of neighbors and loved ones. A significant number of missionaries were murdered.

At the end of the 1840s, the LMS work was superseded by the arrival of Presbyterians, most notably John Geddie (1815–1872) from Canada and John G. Paton (1824–1907), and a team of missionaries affiliated with the Church of Scotland. Their work was supplemented by William Witt and Peter Milne (1834–1908), who arrived in 1869–1870 from the Presbyterian Church of New Zealand. Finally, after the British and French decided to stop fighting over the islands and began to work out their unique cooperative administration, the Reformed Church of France began a small work.

All of the Presbyterian missionary activity was eventually united and reorganized as the Presbyterian Church of Vanuatu. At this time the church was transferred to local leadership from the foreign missionaries, by this time primarily from Australia and New Zealand. The church has had a significant role in the development of Bislama, a neo-Melanesian language that has subsequently become the official language of the new nation of Vanuatu. It promoted it as a common language through the development of a Bible translation that is used in worship throughout the islands. (Earlier, the church had supported the work of translating

the Bible into more than 21 other languages that are still spoken throughout the islands.)

In 2005, the church reported 78,000 members. The largest religious group in Vanuatu, it is a member of the World Council of Churches and the Vanuatu Christian Council.

Presbyterian Church of Vanuatu
Presbiterian Jyos Blong Venuatu
PO Box 150
Port Vila
Vanuatu

J. Gordon Melton

See also: Church of Scotland; London Missionary Society; Reformed Church of France; World Council of Churches.

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Presbyterian Church of Wales

The Presbyterian Church of Wales (Egiwys Bresbyteraidd Cynirn) grew out of the evangelical Awakening of the 17th century in Great Britain. The primary organizational expression of the awakening was the Methodist Church (U.K.), which developed under the leadership of John Wesley (1703–1791). Closely associated with Wesley was George Whitefield (1714–1770), a classmate at Oxford, who had encouraged Wesley to expand his work beyond London and had introduced the High Church–oriented Wesley to outdoor preaching. Although they were friends, Wesley and Whitefield had deep doctrinal differences, Whitefield leaning toward Calvinism and its emphasis on predestination while Wesley adhered to the theology of Jacob Arminius (1560–1609) and an emphasis on free grace and human response.

Around 1735 Whitefield became acquainted with Howel Harris (1714–1773), a Welshman who had begun an independent teaching mission following a deep conversion experience. Harris began to preach throughout Wales, and at times Wesley traveled through the country with him. In the 1740s Wesley and Whitefield parted over their doctrinal differences. About this same time, Harris introduced Whitefield to Selina Hastings, the countess of Huntington (1707–1791), who tried unsuccessfully to bring about a reconciliation. When that proved impossible, she sided with Whitefield, having already contributed generously to his orphanage project in the American colonies.

As a member of the royalty, the countess of Huntington also had the ability to appoint "chaplains," ministers who had no Church of England parish but who could function as ministers of the established church. She encouraged the erection of chapels in various locations where her chaplains could preach. She also endowed a training college for young preachers at Trevecca in Wales. This informal network of preachers and chapels became known informally as the Countess of Huntington Connection. In 1779 a parish minister brought suit against the countess, and the authorities ruled against the growing work. It had to be reorganized as a dissenting movement, the Calvinist Methodist Connection.

The Presbyterian Church of Wales continues the Welsh branch of the Calvinist Methodist Connection. As an independent body, it held its first general assembly in 1864. In the 20th century it became known as the Calvinist/Methodist Church of Wales and then assumed its present name. In 1933 it adopted its present constitution and received the assent of Parliament for its promulgation.

In the 1990s, the Presbyterian Church of Wales reported 54,000 members. Its Confession of Faith places it in the Reformed theological tradition. The general assembly is the highest legislative body. The church is a member of both the World Council of Churches and the World Alliance of Reformed Churches.

The Presbyterian Church of Wales
53 Richmond Rd.
Cardiff/Cymru
Wales CF2 3UP
United Kingdom
http://www.ebcpcw.org.uk/

J. Gordon Melton

See also: Wesley, John; World Alliance of Reformed Churches; World Council of Churches.

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Presbyterian Church (U.S.A.)

The Presbyterian Church (U.S.A.), formed in 1983 by a merger of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States, is the primary body continuing the British and Scottish Presbyterian traditions in the United States. The United Presbyterian Church was itself the product of a variety of mergers, and its constituent parts include the very first Presbyterian synods founded during the American colonial era.

Presbyterians, who constituted one segment of the larger Puritan movement in Great Britain, began to move to the American colonies in the 17th century, especially after the end of the Commonwealth (1648–1660). Congregations were formed, especially in Connecticut, New York, Pennsylvania, and New Jersey. The first synod was formed in 1706. In the middle of the 18th century, the movement was split between those who supported the new revivalism, as proposed by the likes of independent Anglican George Whitefield (1714–1770) and Congregationalist Jonathan Edwards (1703–1758), and those who rejected it. Revivalism would be a continuing issue dividing Presbyterians through the 19th century. The main body of American Presbyterians held together until the end of the American Civil War, but then it split into two factions. The northern faction emerged as the Presbyterian Church in the United States of America; the southern group as the Presbyterian Church in the United States.

After the American Revolution, the church had spread westward. During the early part of the 19th century, it made common cause with the Congregationalists, and the two groups developed a plan of union to cut down on competition as the two churches developed on the frontier. However, on the frontier, revivalism again divided Presbyterians as a new issue arose: the camp meeting. Those who supported camp meetings and revivalism on the frontier departed to form the Cumberland Presbyterian Church.

In the decades prior to the American Revolution, Scottish Covenanters found their way to the colonies. Covenanters in Scotland had formed their own church in 1733 in protest against the authority of the established Church of Scotland. By 1773, several Covenanter ministers had arrived in the colonies and formed the Reformed Presbyterian Church. A second secession occurred in the 1700s among people who protested the patronage system of the Church of Scotland and its lack of spiritual fervor. Still a third schism occurred in protest of the burghers who took the oath of loyalty that allowed them to hold public office in Scotland. The anti-burgher faction opposed the oath and charged that taking it supported the episcopacy. People associated with the Covenanter and anti-burgher factions came to the colonies in the middle of the 18th century and in 1753 formed the Associate Presbyterian Church. In 1782, the Reformed Presbyterian Church and the Associate Presbyterian Church united to form the Associate Reformed Presbyterian Church.

But some members of the Associate Presbyterian Church declined to join the merger and continued to exist under that name. In 1822, the Associate Reformed Presbyterian Church split into two factions, one in the North and one in the southern part of the country. In 1858, the continuing Associate Presbyterian Church and the northern faction of the Associate Reformed

Interior of the Second Presbyterian Church in Chicago, a congregation established in 1842. (iStockPhoto.com)

Church merged to constitute the United Presbyterian Church of North America.

In 1906, the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church merged and continued under the name of the former body. Then, in 1958, that body merged with the United Presbyterian Church in North America to become the United Presbyterian Church in the U.S.A. That merger brought most American Presbyterians into two organizations. These two groups, the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States, merged in 1983 to constitute the Presbyterian Church (U.S.A.).

In 2000 the Presbyterian Church (U.S.A.) reported 2.56 million members. The church is organized on a presbyterial model. Its highest legislative body is the general assembly. Congregations are grouped into presbyteries and synods across the country. The church supports a number of colleges and theological seminaries. The constituent bodies forming the Presbyterian Church (U.S.A.) began ordaining women to the ministry in 1956.

In 1967 the United Presbyterian Church caused considerable controversy when it adopted a new Confession of Faith, which the church saw as a contemporary restatement of the Presbyterian tradition but which many conservatives saw as a marked departure from traditional standards. The church subsequently published a book containing the Apostles' Creed, the Nicene Creed, several Reformed confessions, the Westminster documents, and the new 1967 confession. It is generally understood that these statements of the Christian and Reformed tradition are to be understood both in the light of history and contemporary theology. Some church members and leaders, primarily from the Presbyterian Church in the United States, who rejected what they saw as the liberal theological tendencies in the church implied by the new confession, stayed out

of the proposed merger and in the 1970s formed the conservative Presbyterian Church in America.

The Presbyterian Church (U.S.A.) is ecumenically oriented, and its constituent bodies produced some of the outstanding ecumenical leaders of the 20th century. The church is a leading member of the World Alliance of Reformed Churches and the World Council of Churches. In 2006, the church reported an inclusive membership of 3,025,740 members in 11,903 churches.

The Presbyterian Church (U.S.A.)
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Louisville, KY 40202
http://www.pcusa.org

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See also: World Alliance of Reformed Churches; World Council of Churches.

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Presbyterian Reformed Church in Cuba

During the last decades of the 19th century, many Cubans found their way to Florida, where they encountered Protestant churches for the first time. In 1890 Evaristo Collazo, who in the 1880s had resided in Tampa, Florida, returned to Cuba and began to gather small groups in Havana, Santa Clara, and Placetas. He also came to Cuba to support the revolutionary struggle to free Cuba from Spain. Collazo later was ordained as a Presbyterian missionary and became a lieutenant in the revolutionary army in the Spanish-American War.

After the war, in 1902, Collazo reopened the church and was assisted by American Presbyterian missionaries. The communities they founded eventually constituted themselves as a presbytery of the Synod of New Jersey of the Presbyterian Church in the U.S.A. (now a constituent part of the Presbyterian Church [U.S.A.]). The church experienced steady growth through World War II, and in 1945 it joined with the Methodists and Episcopalians in forming the Seminary of Matanzas.

In 1967 the Presbyterian mission became an autonomous body as the Presbyterian Reformed Church in Cuba (Iglesia Presbiteriana-Reformada en Cuba). In 1969 Fidel Castro overthrew the government and established the regime he still heads. The government adopted an antireligious policy, but the church survived through the next quarter of a century and then experienced a spurt of growth, as regulations on religion were loosened in the 1990s.

The church is organized presbyterially. Its highest legislative body is the national synod. It published its own confession of faith in 1968. It is a member of both the World Alliance of Reformed Churches and the World Council of Churches. In 2005 it reported 15,000 members in 53 congregations.

Presbyterian Reformed Church in Cuba
Salud 222 E/Lealtad y Campanario
La Habana 10200
Cuba

J. Gordon Melton

See also: Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

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Presbytery of Liberia

Missionaries from the Presbyterian Church in the U.S.A. (now an integral part of the Presbyterian Church [U.S.A.]) arrived in Liberia in 1833. As mission work proceeded, they discovered that personnel, one by one, were falling victim to malaria. They instituted a policy of sending only African American personnel but soon discovered that these workers were just as susceptible to the disease. In spite of their problems, the missionaries were able to play an important role in the developing country, and one of their number signed the country's Declaration of Independence in 1847. Support in the form of missionary personnel continued through the 1880s.

The Liberian Presbytery was among the earliest of the Christian missions in Africa to move entirely under local control and then attain status as an independent church. It was also unusual in the African context in that it had been originally constituted by repatriated Africans who had been returned to Africa after their sojourn in the United States. The presbytery became independent in 1928. It also became one of the first churches to ordain women—as deacons in the 1940s and as elders in the 1950s.

In the late 1990s the presbytery reported 1,083 members in 13 congregations. It is a member of both the World Council of Churches and the World Alliance of Reformed Churches. In the 1970s it developed a new relationship with the Cumberland Presbyterian Church and in 1980s became a provisional presbytery in that church.

Presbytery of Liberia
PO Box 3350
Broad and Johnson St.
Monrovia
Liberia

J. Gordon Melton

See also: Cumberland Presbyterian Church; Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

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Priory of Sion

The Priory of Sion is a secret society legally established in France in 1972 by Pierre Plantard (1920–2000), yet claiming great antiquity. Legends connected with the Priory of Sion have generated great interest through the years, particularly as a result of the publication in 1982 of *The Holy Blood and the Holy Grail* by British journalists Michael Baigent, Richard Leigh, and Henry Lincoln, a nonfictional book that is the basis for the international best-selling novel *The Da Vinci Code* (2003) by American novelist Dan Brown. The story starts with Father Berenger Saunière (1852–1917), who in 1885 became the parish priest of Rennes-le-Château, a small village in the French region of Aude, near the Pyrenees Mountains. Saunière, it seems, was a rather strange character, deeply interested in symbolism; he also had a penchant for building a number of constructions around his parish church, including a bizarre neo-Gothic "Tower of Magdala." These construction projects obviously cost a good deal of money, while Saunière was known to come from a poor family, and one did not normally become rich in 19th-century France by being a parish priest in a mountain hamlet.

Rennes-le-Château lies at the heart of the area once inhabited by the Cathars, and rumors spread that Saunière had found a treasure buried in the Middle Ages by the persecuted heretics. The fact that Saunière

The gothic "Tower of Magdala," built by Berenger Saunière, the eccentric parish priest of Rennes-le-Château, a small village in southwest France. (Andreas Stecher/StockphotoPro)

was also an archaeology buff, and had found some old artifacts while digging in the vicinity of the parish church, added fuel to the fire of rumors. The priest did his excavations at night, in order to remain the sole owner of his findings (which, according to French law, he should have given to the state). This obviously did not endear Saunière to the municipality, and some villagers also suspected him of having an affair with his servant, Marie Denarnaud (1868–1953), who was undoubtedly fiercely loyal to the controversial priest.

These rumors could not have failed to attract the attention of the local Catholic bishop, and having investigated the matter he concluded that, rather than having found a Cathar treasure, Saunière had made his money from "trafficking in Masses," a not uncommon wrongdoing among 19th- and early-20th-century priests. In the Roman Catholic Church, Masses can be celebrated for the benefit of a specific soul, in the hope of helping a deceased loved one to ascend from purgatory into heaven. Masses can also be said for a specific aim for the benefit of living persons (for instance, for healing purposes). Prior to Vatican II, priests received a stipend, that is, a fixed amount of money for each Mass they said. "Trafficking in Masses" meant, in practice, that priests advertised their willingness to celebrate a great number of Masses for both the dead and the living. Advertising in this way was regarded as a kind of unfair competition toward other priests, and was condemned by the Church as illicit. The matter became even worse, of course, when priests failed to celebrate the Masses requested, despite having received the appropriate stipend. The bishop traced advertisements placed by Saunière in Catholic magazines throughout France, and even abroad, and quickly determined that

he could not possibly have celebrated all the Masses he had received payments for, thus in fact defrauding his "clients." In 1909, the bishop asked Saunière to leave Rennes-le-Château; the priest refused and was suspended from his priestly duties and privileges (a lesser sanction than excommunication, but a painful sanction nonetheless, which ended Saunière's ecclesiastical career). He decided to remain in Rennes-le-Château, however, and the ownership of his buildings (Tower of Magdala included) did not pass to the diocese, because Saunière had taken the precaution of transferring their ownership to Marie Denarnaud.

Although the bishop had concluded that trafficking in Masses was enough to explain Saunière's suspicious wealth, rumors about buried treasures (and alleged contacts with the Paris esoteric milieu) continued until his death in 1917, and even in the years that followed. The rumors resurfaced again in the early 1950s, when Marie Denarnaud, who was still the owner of all the properties, in her old age, was trying to sell them. She probably thought that rumors of buried treasures would raise the value of the properties. One buyer was Noel Corbu (1912–1968), who in 1956 started spreading the Saunière treasure legend through the local press, in the hope of attracting clients to the restaurant he had opened in one of the buildings. The rumors did spread largely, thanks to friendly contacts between Corbu, some local reporters, and members of the Paris esoteric milieu.

Pierre Plantard, who had been the leader of a minor occult-political organization known as Alpha Galates, told an even taller story about Rennes-le-Château, firstly to selected friends from the late 1950s, then to the esoteric author Gérard De Sède (1921–2004), who in 1967 published a book entitled *L'Or de Rennes* (*Rennes' Gold*). It was De Sède who in turn interested the three British journalists, Baigent, Leigh, and Lincoln, in the story, and they jointly saw to it that Rennes-le-Château became a household name throughout the English-speaking world, thanks to a BBC TV series based on their reports, as well as several popular books. In short, the story told by Plantard to De Sède, and later popularized by the British journalists, was that Saunière did indeed discover a buried treasure, and that it included much more than valuable antiquities. Buried in Rennes-le-Château were documents confirming the old southern French legends that Jesus Christ, rather than ascending into heaven, had come to live in France with his wife, Mary Magdalene. Plantard added that the divine couple did indeed have children in France and that they initiated a dynasty, which eventually became known as the Merovingian dynasty of France. This, Plantard suggested, was the true meaning of the Grail legends: the Holy Grail, in French *Saint Graal*, was in fact the *Sang Réal*, which in medieval French means "Holy Blood," that is, the blood of Jesus Christ himself flowing in the veins of the Merovingians. When the Merovingian dynasty fell from power, Plantard continued, their descendants went underground and a secret organization, the Priory of Sion, has preserved their holy blood even since. Cathars and Knights Templar, as well as early Freemasons and various literary and artistic figures (prominent among them being the painter Nicholas Poussin, 1594–1655), were all said to be connected to the secretive Priory. Plantard gradually started to imply that he was himself not only the current Grand Master of the elusive Priory, but also the last descendant of the Merovingians and the current vessel of Christ's holy blood.

Plantard's tale, if true, would of course have turned Christianity on its head, and inspired a whole new interpretation of world history. Historians remain understandably skeptical, regarding the Priory of Sion as nothing more than a figment of Plantard's imagination (although a Catholic order known as the Priory of Sion did exist in the Middle Ages, they note, it had nothing to do with the Merovingians, the blood of Jesus Christ, or Rennes-le-Château). Millions of readers of popular books about Rennes-le-Château, and more recently of *The Da Vinci Code*, took the story quite seriously, however, and many in the esoteric milieu were happy to join the Priory of Sion after Plantard legally established it in 1972. It is also not impossible (as reported by several journalists) that some people in the political, financial, and intelligence worlds also took a genuine interest in the Priory's activities, seeing it almost as a more secretive and elite brand of Freemasonry, and some may even have joined it. Be that as it may be, the Rennes-le-Château saga became an integral part of international popular culture even before *The Da Vinci Code* through novels and movies; *Preacher* and *The Magdalena* (recently joined by *Rex Mundi*) were among

the popular comic book series that also focused interest on the subject. The Priory remains an interesting organization, combining themes from several pre-existing occult orders, which even those who doubt that the Rennes-le-Château legends are factually true, may nevertheless be tempted to join. As a secret society, the Priory's address (in the Paris region) remains confidential, and the organization does not maintain a website. A number of organizations calling themselves "Priory of Sion" were established after 2003 by fans of *The Da Vinci Code* and occasionally surface on the Web, but they have no connection with Plantard's original French group.

Massimo Introvigne and J. Gordon Melton

See also: Roman Catholic Church.

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Progressive National Baptist Convention of America

Among the least known of the organizational remnants of the 1960s civil rights movement in the United States, the Progressive National Baptist Convention of America was formed in 1961 by Baptist pastors who supported Martin Luther King, Jr.'s nonviolent protests against laws and social patterns that allowed racial discrimination to persist in American life. The Convention grew out of the National Baptist Convention, U.S.A., which at the time was the largest institution in the United States led and supported by African Americans.

Formed late in the 19th century, the National Baptist Convention represented a new attempt by African Americans to control their own religious organizations. Prior to its founding, most black Baptists were affiliated with the American Baptists (now the American Baptist Churches in the U.S.A.), many serving in its employ as writers, missionaries, and denominational agency workers. However, African Americans were largely excluded from the higher levels of control and decision making within the denomination. Soon after the formation of the National Baptist Convention, however, the African American community was confronted with a series of new laws that mandated a segregated society in the American South (where most African Americans resided).

Through the early 20th century, a long struggle for social equality took place, and many black leaders were prepared to continue that struggle long into the future. Observing the repressive responses to the occasional race riots that broke out in some U.S. cities, they concluded that attempts to change the situation by taking to the streets were counterproductive. Among those who believed it was futile to try to change racial patterns suddenly was Joseph H. Jackson (d. 1990), the pastor of a large Baptist congregation in the heart of Chicago's African American community and the powerful president of the National Baptist Convention.

Into this setting came Martin Luther King, Jr. (1929–1968), the pastor of a relatively small congregation in Montgomery, Alabama. King had been inspired by the example of Mahatma Gandhi and his successful efforts to free India from colonial rule. Utilizing the opportunity presented initially by the rude treatment of a black woman on a public bus in December 1955, he organized the African American community across the South in a protest against segregation laws. He impressed the example of Gandhi upon the protesters, giving a uniquely Christian twist to the idea of nonviolent moral challenge to the authorities. The idea caught the imagination of the younger generation, and a mass movement ensued.

In 1961 King's supporters in the National Baptist Convention demanded that the Convention, the most prestigious African American religious organization in the country, declare its support of King and the movement. They immediately faced opposition from

President Jackson and others who feared that repercussions would be dire if King took to the streets. They refused the support. The demand for support of the civil rights movement was also tied to a challenge of Jackson's leadership of the Convention. He had been president for nine years in 1961. However, Jackson's commitment to the gradual elimination of racial discrimination still had the majority support of the Convention, and the challenge to his continued presidency by Gardner C. Taylor (b. 1918) in 1961 was defeated.

Following their defeat, Taylor and his supporters in the Convention decided that the best way to lead African American Baptists in a new direction was to issue a call to form a new association. In November 1961, 23 pastors answered and with the messengers (representatives) from their churches formed the Progressive National Baptist Convention. The news of the formation of the Convention was largely lost outside the African American community, as the nation's attention was on King and the Southern Christian Leadership Conference, which provided the direct guidance to the civil rights movement at the time. Among the bylaws accepted by the new Convention the following year was a provision limiting the length of the term of the president. The Convention grew quickly over the next years, as the movement culminated in the passing of the comprehensive Civil Rights Act in 1964.

In 2005 the Progressive National Baptist Convention reported a membership of 2.5 million in some 2,000 congregations. It cooperates with the other National Baptist conventions in the support of two theological schools. Cooperative action with other Baptist bodies has been a keynote of its national program. Among its earliest efforts was the Fund for Renewal, a program jointly sponsored with the American Baptists and designed to give new life to black Baptist schools. King and Ralph Abernathy (1926–1990), the American Baptist who succeeded King as leader of the Southern Christian Leadership Conference following King's assassination, lent their support to the fund. The Progressive National Baptist Convention is also a member of the Baptist World Alliance and the World Council of Churches.

Progressive National Baptist Convention of America
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Washington, DC 20019
http://www.pnbc.org

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See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; National Baptist Convention, U.S.A.; World Council of Churches.

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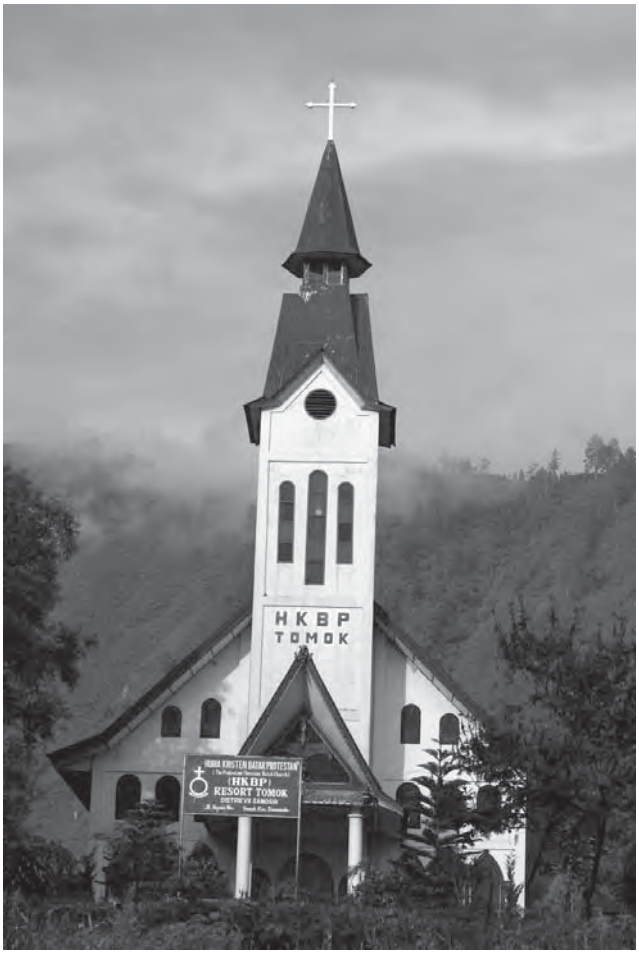
Protestant Christian Batak Church

The Protestant Christian Batak Church (Huria Kristen Batak Protestan [HKBP]) dates to the arrival on Sumatra of Ludwig Ingwer Nommensen (1834–1918) as a representative of the German Rhenish Mission, a missionary agency associated with the German Lutheran Church. Nommensen initiated work among the Batak people who had settled on Sumatra in the ancient past. The Batak prospered, and over the centuries various Batak subdivisions appeared. Nommensen moved into the heart of Batak country and established a mission, and colleagues soon followed. The mission's work spread across the island.

In the 1920s the Sumatran Lutherans began to manifest signs of desiring independence. For example, they asked the German missionaries to relinquish control of the church. Formal independence was granted in 1930, though the German missionaries remained in place with a slightly altered status. The new church took the name Huria Kristen Batak Protestan, or Protestant Christian Batak Church, and is generally known by the initials of its Indonesian name (HKBP).



A Protestant Christian Batak church on Samosir Island, Lake Toba, Sumatra. (Valery Shanin/Dreamstime.com)

Then in 1940 Germany invaded the Netherlands. In response, the Dutch government on Sumatra interned all the German missionaries and did not allow anyone to use their homes or offices. The church was suddenly cut off from its financial resources. While the church was still trying to cope with this crisis, the Japanese invaded and tried to force some Shinto practices on the Christian community.

In the face of the wartime problems, the HKBP elected its first Indonesian *endorus* (bishop). In 1951 it issued a confession of faith that acknowledged the authority of the ancient ecumenical creeds, the Reformation confessions, and the Barmen Declaration (a statement against some of the religious claims of Nazism), but it also went on to create its own restatement of Christianity that spoke against a number of views that it opposed, such as Pentecostalism and nationalistic Christianity. The new confession did not choose between Lutheran and Reformed doctrine, but the newly autonomous church decided to continue its Lutheran associations and applied for membership in the Lutheran World Federation. It has subsequently become a member of the World Council of Churches and the Community of Churches in Indonesia.

In 1954 the church opened Nommensen University, currently with two campuses. The university's former theological school now exists as a separate institution. The church also maintains an extensive school system of elementary and secondary schools. Other ministries include a farming project, a youth center, an orphanage, and a center to assist the blind and crippled. The church also works with many of its poorer members to improve their skills as farmers and tradespeople. Deaconesses from Germany were introduced very early into the Sumatran mission, and the church has since developed its own deaconess program. Deaconesses work in the church-sponsored hospital and as community workers.

The HKBP has developed a modern denominational organization to facilitate its mission. It is led by its bishop and a general secretary. The major legislative body is the biennial synodical convention. Parishes are organized into resorts, and resorts into districts. Each district is led by a superintendent. Women have been admitted to the ordained ministry since 1982.

The church uses Toba Batak as its official language, but it has faced a severe problem concerning language because several other languages, including Bahasa Indonesia, compete as the primary language of its members. Many congregations, especially those located in urban areas, now conduct services in Indonesian.

The HKBP is the oldest and largest of the several bodies that have grown from the original Rhenish Mission. These several churches, which separated over the years either from the older Batak mission or from the HKBP after World War II, include the Batak Christian Community Church (GPKB), the Christian Protestant Church in Indonesia (GKPI), the Indonesian Christian Church (HKI), and the Simalungun Protestant Christian Church (GKPS).

In 2005, the HKBP reported 3.5 million members. It carries on missionary programs among modern

Indonesia's three thousand islands and its many distinct ethnic and language groups.

Protestant Christian Batak Church
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Tapanuli Utara
Sumatra
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See also: Lutheran World Federation; Pentecostalism; Rhenish Mission; World Council of Churches.

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Protestant Christian Church–Angkola

The Protestant Christian Church–Angkola (Gereja Kristen Protestan Angkola [GKPA]) developed as the work of the Protestant Christian Batak Church (HKBP) spread among the Angkola people of Indonesia, one of the Batak subgroups. The HKBP began in 1861 at Sipirok, Sumatra, where the Rhenish Mission originally established a mission station. However, the Angkola language was distinctive enough that Angkola church leaders requested separation so they could pursue the development of an Angkola church. The HKBP acted favorably on that request in 1974, and the new church was set up. The formation of the GKPA motivated the completion of the translation of the Bible into Angkola.

Except for one parish in Jakarta, the parishes of the church are all in northern Sumatra. They are grouped into districts that operate under the synod, the highest legislative body in the church. The church opened a training center to facilitate the self-help and independence of people in the rural villages, where most of the church's congregations are located. The church is also ecumenically oriented and is a member of both the Lutheran World Federation and the World Council of Churches. It also carries on a program of Christian-Muslim dialogue. In 2005 the church reported 28,000 members.

Protestant Christian Church–Angkola
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See also: Lutheran World Federation; Protestant Christian Batak Church; Rhenish Mission; World Council of Churches.

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Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

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Protestant Christian Church of Bali

The Protestant Christian Church of Bali (Gereja Kristen Protestan di Bali [GKPB]) began in 1929 with the arrival on Bali of Tsang To Hang, a Chinese missionary with the Christian and Missionary Alliance. Bali was unusual among the Indonesian islands in that it had resisted the earlier incursion of Islam and had remained predominantly Hindu. In 1864 a representative of the Netherlands Reformed Church had established a mission. He had baptized only one convert as a result of his work. He was murdered in 1881 and as a result of his death, the Dutch authorities did not allow other missionaries to work on the island.

Tsang To Hang had better results. By 1931 he had baptized a group of Balinese and had established a church. However, he was banished in 1933. After a time, the Christian Church in East Java was permitted to assume the care of the small Christian community on Bali. Growth was slow and by 1949 when the church became independent, there were still fewer than 2,000 Balinese Christians. During the period since its independence, the church has been assisted by the movement of many Balinese throughout Indonesia, where

they have encountered other Christian churches before returning to Bali to join the Christian church there.

The church has presbyterian polity and has adopted the ancient Christian creeds as its doctrinal standard. It operates a school system, a hospital, and several clinics. In the 1990s it reported 12,000 members in 72 congregations. It is a member of the World Council of Churches.

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See also: Christian and Missionary Alliance; Netherlands Reformed Church; World Council of Churches.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Protestant Christian Church of Nias

The Protestant Christian Church of Nias (Banua Niha Keriso Protestan [BNKP]) dates to the arrival of missionaries from the Rhenish Mission, a German missionary society with roots in both Lutheran and Reformed traditions. The missionaries came to Nias, an island east of Sumatra that is now a part of Indonesia, because they had been expelled from Kalimantan (Borneo), another Indonesian island. They began to work among the various people of the island, each of whom spoke their own local languages. It was not until 1874 that a process of communication was established and the first convert was received and baptized. Some 20,000 Niassans had become Christians by the beginning of World War I.

In the years immediately after the war, the mission entered an unexpected growth phase, tripling in size within a few years. In 1936 the first synod of what became the Protestant Christian Church of Nias was convened. The present presbyterial church order was adopted in 1938, which is considered the church's official beginning. One of the German missionaries chaired the church meetings until 1940. The church continued to grow through the decades after World War II, but it also experienced a set of schisms related to traditional Niassan power structures. The church would eventually become the religion of the majority of the island's residents and would be credited with bringing a sense of unity to the island as it was thrust into the modern world. The Nias language spoken in the northern half of the island was chosen for a translation of the Bible, which was printed in 1913. It subsequently became the common language of the island.

In the late 1990s, the church reported 326,000 members, approximately 60 percent of the population. It was a member of the World Council of Churches, but in recent years has withdrawn.

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Gunungsitoli 22813
Nias Sumatera Utara
Indonesia

J. Gordon Melton

See also: Rhenish Mission; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Protestant Church in Indonesia

The Protestant Church in Indonesia is a unique body within the larger Indonesian Christian community, and dates to the years of the Dutch East Indies Company (established in 1602). During the two centuries that the company managed the economic and political affairs

of the Indonesian islands, various Reformed and Lutheran churches had established congregations, primarily in Minahasa (northern Sulavesi), the Moluccas, and the Timor archipelago. Through the years, members of these three churches moved to western Indonesia; congregations were established to accommodate them. The Dutch East India Company went bankrupt in the 1790s; following its dissolution in 1800, the government of the Netherlands nationalized Indonesia as the Dutch East Indies. The government took responsibility for the Christian churches and organized them into the Protestant Church of the Netherlands Indies. It was led by a church board located in Batavia (now Jakarta). The government largely paid the church's bills.

As an institution of a religiously neutral government, the Protestant Church of the Netherlands Indies was supposed to care for its members, but not proselytize non-Christians. It grew in some places by incorporating the congregations that had been developed by the independent missionary agencies then operating in the country.

In 1935, the relationship between the church and the state was severed, a change that resulted in a variety of adjustments throughout the country. The church developed a presbyterian polity and adopted the Apostles' Creed as its doctrinal standard. The congregations in Minahasa and the Moluccas reorganized as autonomous bodies almost immediately and those on Timor and in western Indonesia soon after the end of World War II. Thus the Protestant Church of the Netherlands Indies (which became the Protestant Church in Indonesia) emerged as an ecumenical body through which its former congregations, now reorganized as four autonomous bodies, related to each other and cooperated on various issues. The church subsequently offered itself as the ecumenical organ for all of the Indonesian Protestant church to come together. That offer was, however, rejected in favor of a new Indonesian council of churches.

By the mid-1950s, the Protestant Church in Indonesia had largely lost its function and for a period virtually ceased to exist. In recent years, however, it has been revived as a structure through which a dozen autonomous churches, including the four original churches, now cooperate with each other and seek to manifest a sense of unity in the multi-island national state.

The Protestant Church in Indonesia is a member of the World Council of Churches. Four of its member bodies are also independently members of the World Council—the Evangelical Christian Church in Minahasa, the Protestant Church in the Moluccas, the Protestant Evangelical Church in Timor, and the Protestant Church in Western Indonesia.

As of 2006, the Protestant Church in Indonesia represented some 4 million Protestant Christians in its 12 member churches, about half of whom are in the church in Timor.

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Jion Medan Merdeka Timur 10
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See also: Protestant Church in the Moluccas; Protestant Church in Western Indonesia; Protestant Evangelical Church in Timor; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Protestant Church in Sabah (Malaysia)

Soon after World War II, the Seventh-day Adventist Church began a mission on the Kudat Peninsula in the state of Sabah in the Malaysian part of Borneo. Many who were ready to become Christian were not ready to accept some of the prohibitions demanded by the Adventists, including refraining from pork and alcohol. In 1951 the Rungus people approached the Basel Mission (now the Evangelical Missionary Society), requesting it to send missionaries to them. Heinrich Honegger arrived two years later. Along with his evangelistic work, he led in the foundation of an agricultural school. Growth was relatively quick and the church

became independent in 1965, although it still utilized Basel Mission personnel. Four years later it faced a crisis when the country's Islamic government expelled all of the foreign missionaries and began a campaign to convert the Christians of Sabah to Islam.

Once the Islamization campaign ended in 1976, the church entered a new growth phase. It adopted a congregational form of church government, but it has a synod that is headed by a bishop or head pastor. The church ordains women.

In 2005 the Protestant Church in Sabah reported approximately 30,000 members in 307 churches. It has grown among the various groups indigenous to Sabah, extending also to mainland Malaysia as people from Sabah have moved around the country. The church now works among various Bornean people and in the Chinese community, and it is a member of the World Council of Churches. It has emphasized the Lutheran tradition of the Basel Mission (which represents both Lutheran and Reformed congregations in Germany and Switzerland) and has joined the Lutheran World Federation.

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See also: Basel Mission; Lutheran World Federation; Seventh-day Adventist Church.

References

Bachmann, E. Theodore, and Mercia Brenne Bachmann. *Lutheran Churches in the World: A Handbook*. Minneapolis, MN: Augsburg Press, 1989.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Protestant Church in Southeast Sulawesi

The Protestant Church in Southeast Sulawesi (Gereja Protestan di Sulawesi Tenggara [GEPSULTRA]) originated when a Protestant church was established for government and military officials residing on the island of Sulawesi, now a part of Indonesia. In 1916 a missionary began to expand this work into the countryside, where Islam was dominant. The first Native baptism occurred in 1918. Congregations of Sulawesians were formed over the next two decades, but no ministers were ordained and the church property was not registered. This neglect caused the church severe problems when the Japanese invaded and the missionaries were no longer available. Attempts to reorganize after the war were slowed by unrest among Muslims, who were unhappy with the new Indonesian central government. In 1950 Muslim guerrillas killed a missionary and several church workers who had been traveling around the country to survey the church's situation.

Only in 1957 did the situation in the region stabilize enough for the church to meet and constitute itself as an independent body. It adopted a presbyterial government, with a synod as the highest legislative body. In the late 1960s the government began to move workers into southeast Sulawesi, a sparsely populated region, and the church began to grow among the new residents. Its membership currently includes more than 25 ethnic/language groups. Church membership has grown to more than 30,000 (2005), though it still constitutes a small minority in the predominantly Muslim culture.

The immigrants to Sulawesi brought with them a form of agriculture that threatened the local ecosystem. In the 1970s the church responded with a program in agricultural education that attempted to build a progressive view of farming combined with a spiritual worldview.

This small church supports a limited set of social programs, including two orphanages, an elementary school, and four secondary schools. The church is a member of the World Alliance of Reformed Churches and the World Council of Churches.

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See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Protestant Church in the Moluccas

The history of the Protestant Church in the Moluccas (Gereja Protestan Moluccas [GPM]) goes back to the arrival of the Portuguese into the East Indies in the 16th century. A Catholic mission established in the Moluccas, or Spice Islands, baptized its first convert in 1538. Francis Xavier (1506–1552) visited the Christian community there in 1546. After more than 60 years of work, the Portuguese were driven out by the Dutch, who installed Reformed church ministers in place of the priests. The community went through a process of Protestantization. The first Protestant church service in Asia was held in the Moluccas on February 27, 1605.

A vital church was built throughout the islands from its center in Ambon. The Heidelberg Catechism was translated into Malay and published in 1625. The New Testament followed in 1668. The complete Bible (1733) was followed by a Psalm book (1735). Sermons in Dutch were translated and given to lay ministers for presentation in Malay worship services. Over the next century an indigenous Christianity was created in the Moluccas.

A wave of Pietistic fervor that had come to the church in Holland was imported to the Moluccas by a new missionary society, the Nederlandsche Gereformeerde Zendingsvereenining (NZG). Missionaries from this society arrived in Indonesia in 1815, among them Joseph Kam (1769–1833), who settled in Ambon, where he had a vital ministry for the next 18 years. He recruited numerous lay teachers, who were then deployed in missions throughout the Dutch East Indies.

After World War I the church was readied for autonomy, which occurred in 1935 when the GPM was established as a branch of what was called the Protestant Church in Indonesia, headquartered in Jakarta. Though the church was locally autonomous, important decisions were referred to Jakarta for final approval. This arrangement became increasingly dysfunctional, and after World War II the attempt to keep the churches in the different island groups united faded. The Protestant Church in Indonesia was transformed into an ecumenical council and then faded into obscurity.

The Protestant Church in the Moluccas suffered greatly during the Japanese occupation. No fewer than 54 church leaders were killed. In 1944 the church's archives, located in Ambon, were destroyed during Allied bombing of the city. In 1950 Ambon was also the site of heavy fighting when the government put down an insurrection by some who opposed the new government of Indonesia.

In the immediate aftermath of the founding of Indonesia in 1948, the church went through a period of self-reflection. It adopted a new church order with a presbyterian polity. It reflected on its relationship with Islam, an increasing factor in the religious life of the Moluccas and the dominant religion in Indonesia. A new emphasis was placed on ministerial education, and the church now supports a theological faculty at the Maluku Christian University in Ambon. The church is a member of both the World Council of Churches and the World Alliance of Reformed Churches.

In 2005 the Protestant Church in the Moluccas reported 575,000 members. Once the majority religion on the island, it has been challenged by the movement of so many Indonesians to the Moluccas. A branch of the church was established in the Netherlands by some 4,000 Moluccans who moved to Holland after World War II at the expense of the Dutch government.

Protestant Church in the Moluccas
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See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Protestant Church in the Netherlands

The Protestant Church in the Netherlands (Protestantse Kerk in Nederland [PKN]) is the second largest Protestant church in the Netherlands with approximately 1.8 million members served by about 1,700 ministries in about 1,800 local communities (2006). The PKN is the combination of the Netherlands Reformed Church (De Nederlandse Hervormde Kerk [NHK]), the Reformed Churches in the Netherlands (De Gereformeerde Kerken in Nederland [GKN]) and the Evangelical Lutheran Churches in the Kingdom of the Netherlands (ELK). The PKN was grounded on May 1, 2004, after many difficult years of fundamental discussions. A part of the right wing of the NHK, the Reformed Federation (Gerefomeerde Bond) refused this combination and founded The Restored Reformed Church (De Hersteld Hervormde Kerk). A part of the GKN founded The Continued Reformed Churches in the Netherlands (De Voortgezette Gereformeerde Kerken in Nederland [VGKN]).

The Netherlands Reformed Church (Nederlandse Hervormde Kerk) was at the beginning of the 21st century the oldest and largest Protestant church in the Netherlands with approximately 2 million members served by 1,750 ministers in 1,340 local communities. The church originated as the Dutch phase of the Reformation in the 16th century, and the history of Protestantism in the Netherlands was almost fully synonymous with the history of the church. In 1816 King William I (1772–1843) reorganized the church and gave it its present name. It was the national church until 1951. The Dutch Reformed Church has left its imprint on Dutch civilization and as an internationally influential body is the source for a number of contemporary Reformed churches, especially in Indonesia, South Africa, and the United States. An inclusive church, it includes a spectrum of theological perspectives, from very liberal to very strict and traditional.

The beginning of the Reformation in the northern Netherlands (the later Dutch Republic) is somewhat complicated. Sacramentalism, biblical Humanism, Anabaptism, and Lutheranism all played their part, but eventually Calvinism (Reformed Protestantism) found the largest constituency. Swiss Reformers Huldrych (Ulrich) Zwingli (1484–1531) and Heinrich Bullinger (1504–1575) influenced several Dutch theologians, including Cornelis Hoen (d. 1524), Johannes Anastasius Veluanus (1500–1575), and Hendrik van Bommel (ca. 1490–1570). At the beginning of the 17th century, the life of the church was marked by the conflict between the liberal theologian Jacob Arminius (1560–1609), the "grounding father" of the Remonstrant Brotherhood, and Franciscus Gomarus (1563–1641), a strict Calvinist. Arminius proclaimed that the practice of confession and the catechism should be revised. He taught that all people are included in God's reconciling act in Christ (though God ultimately chooses only those who turn in faith to him), that humans are not totally perverted by sin (that a part of God's image remains undistorted by sin), and that perseverance in belief is a matter of free will. The Synod of Dordrecht condemned these beliefs in its five articles against the Remonstrants (*Canones synodi Dordracenae*), which, together with the Dutch Confession of Faith and the Heidelberg Catechism, remain the doctrinal standard of the church. At the Synod of Dordrecht it was also decided to translate the Bible into Dutch. The Dutch Bible, called the Statenvertaling, became very important for the development of the Dutch language and is still used in a revised form in some of the more strict Reformed churches.

The Netherlands Reformed Church includes several recognizable movements or wings: a strictly orthodox one, a liberal one, and a moderate one. The strictly orthodox wing has several origins, the most important

Netherlands Reformed church in Den Hoorn, Netherlands, built in the early fifteenth century. (iStockPhoto.com)

being the Nearer Reformation, which looks for the radical reformation of doctrine and life in a manner similar to the Puritanism of the Anglo-Saxon countries and the Pietism of Germany. This wing teaches that believers should seek a mystical experience of God and avoid worldliness. Believers affirm the need for a spiritual rebirth, the visible marks of faith, and the practice of a God-fearing life. They also believe in the strictest form of predestination. They look to the government to promote the Reformed religion and to banish every false religion. The Nearer Reformation supporters have also been the strongest critics of the move toward unity, called the Samen op Weg (Together on the Way), with the Reformed Church in the Netherlands (GKN), and the Evangelical Lutheran Church in the Kingdom of the Netherlands. The perspective of the Nearer Reformation continues within the church through the Reformed Federation (Gereformeerde Bond), supported by some 400 ministers, 312 local churches, and 450 local parishes.

The Nearer Reformation perspective also underlies a small, very strict orthodox denomination founded in 1962 around the periodical *Het gekrookte riet,* a title borrowed from one of the important books of 145 sermons of Bernardus Smijtegelt (1665–1739). This group rejects television and radio and other forms of enjoyment and culture. Only those chosen by God are believed to come to real conversion. All believers must therefore doubt their eternal salvation. The denomination counts some 10 ministers. Finally, the Confessional Unity (Confessionele Vereniging), founded in 1864, emphasizes obedience to the holy scriptures and strict community within the confession of the church, and looks to the restoration of the church along biblical standards. It counts 165 active ministers and around 4,000 members.

The more progressive wing of the church has its origins in 19th-century theological liberalism. It also draws upon the tradition of free thinking in the Dutch Republic in the 16th and 17th centuries associated with

the biblical Humanism of Erasmus (1467–1536), Sebastian Franck (ca. 1499–ca. 1542), Dirck Volkertszoon Coornhert (1522–1590), Baruch de Spinoza (1632–1677), and others. The most prominent representative of this wing is the Unity of Liberal Protestants (Vereniging van Vrijzinnig Hervormden), officially founded in 1913. The Unity advocates freedom of belief and confession and argues against the infallible authority of church and scriptures. The Unity was most significant in the decades prior to World War II. As the 21st century begins, it counts some 6,000 members.

The Zwingli-Unity (Zwingli Bond), founded in 1948, is the more radical modernist wing of the Netherlands Reformed Church. It advocates a Unitarian perspective that rejects the Trinity of God and therefore denies the divinity of Jesus and the Holy Spirit. It teaches that God is too great to be known and that Jesus is the ideal human being and our example in faith. The scriptures are not inspired by God but are only a collection of human writings that include all the aspects of human desire and passion. The Zwingli-Unity is a small group inside the church, with only 300 members.

The moderate wing of the church, called Midden-Orthodox, stands between the strict orthodox and the free-thinking wing. It advocates biblical preaching about subjects bearing on the problems of the modern society, such as homosexuality, abortion, euthanasia (active and passive), and racial questions.

The Walloon Churches (Églises Wallones) have had a special place in the Netherlands Reformed Church. They originated after the fall of Antwerp in 1585, when many Flemish- and French-speaking Protestants from the southern Netherlands (Belgium) fled to the northern Netherlands. The French-speaking believers organized their own denomination. Additionally, after the revocation of the Edict of Nantes in 1685, some 100,000 French Huguenots (Protestants) also fled to the Northern Netherlands. The denomination flourished through the 19th century, with 82 local parishes. In 2000 the French-speaking Églises Wallones, now one of the 54 classes of the Dutch Reformed Church, count 13 parishes, 12 ministers, and around 2,000 believers.

The Reformed Churches in the Netherlands (called the GKN for its Dutch name, De Gereformeerde Kerken in Nederland), not to be confused with the GKN (Liberated), founded in 1892, is the third largest Protestant church in the Netherlands. At the beginning of the 21st century, it had approximately 650,000 believers in 840 parishes served by 320 ministers. Though officially founded in 1892, its origins can be traced to the Separation movement in 1832 and the Dutch Nonconformism movement in 1886, both of which were separation movements from the Netherlands Reformed Church. The primary issue leading to the separations was the growing adherence to liberal theological thinking within the Netherlands Reformed Church, which had assumed an increasingly important role.

The father of the unity of the two separations was Abraham Kuyper (1837–1920), also the founder of the Free University (Vrije Uniiversiteit) in Amsterdam (1880) and of the former Anti Revolutionaire Partij, an important Protestant party (now a constituent part of the Christian Party, the CDA). This kind of political activism remains significant in the GKN, and for many years, it has had an influence in the Netherlands beyond its direct religious influence upon its members. Doctrinally, however, the GKN is much like other Reformed church bodies in accepting the Heidelberg Catechism, the Canons of the Synod of Dort, and the Dutch Confession as its standards of faith and practice.

Through the mid-1920s, the GKN developed its organized life, with many active believers founding Reformed schools, newspapers, political parties, clubs, and other groups. At the same time, it experienced a variety of theological disagreements, especially over the role of the government in answering questions of belief. Then an initial rupture came in 1926. Dr. Johannes G. Geelkerken (1879–1960) was condemned for his belief that the holy scriptures are not inspired by God. A second very important rupture occurred during the German occupation of World War II, with criticism of the teachings of Kuyper, the church's revered founder. Dr. Klass Schilder (1890–1952), a professor at Kampen, one of the church's ministerial training centers, criticized Kuyper's views on common grace, the nature of the soul, the covenant of grace, and rebirth. Schilder was condemned in 1944, and he left with many followers to found the Reformed Churches in the Netherlands (Liberated).

In the late 20th century, the GKN experienced a new set of theological tensions. Important theologians such as Drs. Herman Wiersinga, H. M. Kuitert, and C. J. Den Heijer offered variant perspectives on the traditional Reformed teachings. Among other ideas, they have directly questioned belief in the divine inspiration of the Bible, the divine character of Jesus, and the nature of human reconciliation. Although the majority of the GKN has aligned itself with these theologians, an important part rejects them. The last-named group is united in the Society of Worried (Vereniging van Verontrusten) and in Reformed Churches in the Netherlands (affliction communities).

The Evangelical Lutheran Church in the Kingdom of the Netherlands (Evangelisch-Lutherse in het Koninkrijk der Nederlanden) began with the arrival of Lutheran refugees in Amsterdam from the southern Netherlands (now Belgium), where Roman Catholic authorities had been unappreciative of attempts to spread Protestantism. Amsterdam was at the time (1566) the most religiously tolerant city in Europe. Continuing to worship in members' homes, the group adopted a confession and church order in 1588 at the time a church was formally organized. In 1600, Holland, which had become a Reformed Calvinist country, formally granted religious tolerance to both Roman Catholics and Lutherans. By 1605, no less than five congregations had emerged in Holland, and a synod was formed.

The toleration act allowed the Lutherans to own houses of worship, provided they did not look like churches. In 1633 the group purchased a former warehouse, which they converted into their main church building. Known as the "Old Church at the Spui," it remains the home of an active congregation today. During the century the group spread to England, and became the source of the first Lutheran congregation in New York.

The Dutch Lutheran community experienced one major schism, the result of a growing rationalist approach to theology in the 18th century. The more orthodox confessional wing of the church broke away in 1793 to form the Restored Evangelical Lutheran Church. It was 1952 before the two branches reunited. By that time, both had been changed by a new era of research on Lutheran roots and a new commitment to Lutheran theological basics. Three years after the union, a new hymnal and liturgy were published.

In 1986 the synods of the Netherlands Reformed Church and the Reformed Church in the Netherlands (GKN) declared that they were in a "state of union." They were soon joined by the Evangelical Lutheran Church of the kingdom of the Netherlands in what was termed the "Together on the Way" process. Early in the process, it was decided that a new church order was necessary, based on an ecclesiological vision rather than a collection of pragmatic arrangements. This church order was adopted in 2003. It declared that the church shares in the expectation of the people of Israel and therefore, as a Christ-confessing community of faith, seeks dialogue with Israel. It also expressed the church's place in the larger Christian fellowship or "oikoumene." It adopted the three ecumenical creeds (Apostles', Nicene, Chalcedonian), the Belgic Confession, the Heidelberg Catechism, the Canons of Dordt, the Unaltered Augsburg Confession, and Luther's Catechism as the doctrinal standards of the church.

The PCN adopted a presbyterian-synodal model of church governance with a board and a moderator and general secretary. It established its national office and service center in Utrecht. Its missionary and diaconal work is pursued in cooperation with several smaller churches in the Netherlands, under the banner of "Kerkinactie" (churches acting together). At the local level, the congregations have been invited to explore the options available to them, and some congregations have united while others have maintained a separate existence, often to keep alive the specific theological tradition they belonged to prior to the national union. The new church order grants space for local diversity while inviting the congregations to engage in discussions between different traditions and spiritualities, and thus discover what the Lutheran identity (now a distinct minority position in the united body) can offer to the larger church, and what the Reformed tradition can mean for the Lutherans.

The PCN is a member of the World Council of Churches, World Alliance of Reformed Churches, Lutheran World Federation, the Reformed Ecumenical Council, and the Community of Protestant Churches in Europe. The church maintains international relationships with many partner churches (products of the

19th-century missionary program of the church) in all parts of the world (including more than 30 denominations in Indonesia).

At the forefront of the agenda for the PCN has been a recognition of the extent of secularization in the Netherlands, which has led many to withdraw from organized religious life. At the same time, the church is challenged by the seemingly vibrant life of the congregations made up of migrants from the former Dutch colonies. They model a life of activity in mission and service. At the very first synod meeting of the PCN (May 2004), the representatives recognized their responsibility to work for renewal in culture, society, and nation. They believed that Dutch society cannot exist without a source of inspiration. They also saw a need to join the struggle against poverty and injustice.

Also, at present, an important work is being carried on by the Evangelic Work Organisation inside the Protestant Church in the Netherlands (Evangelisch Werkverband binnen de Protestantse Kerk in Nederland, EW). The EW, a movement to revive the whole church in its religious life, is a reaction to the evangelical movement outside the church. Since 1995 some ministers have developed models for renewing the life of the communities, and their plans have received many enthusiastic reactions. The EW has thus gained the support of many ministers and lay believers.

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See also: Anabaptism; Arminius, Jacob; Calvinism; Community of Protestant Churches in Europe; Lutheran World Federation; Lutheranism; Reformed Churches in the Netherlands (Liberated); Reformed Ecumenical Council; Reformed/Presbyterian Tradition; Remonstrant Brotherhood; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Protestant Church in Timor Lorosa'e

The Roman Catholic Church arrived on Timor around 1660, in the form of priests of the Dominican Order who came to the East Indies with the Portuguese. When

A Christian church in East Timor. Christianity is the majority religion in East Timor. (INSADCO Photography/ StockphotoPro)

the Dutch took over in 1613, they did not in fact take over nearly as completely as in much of the rest of their territory; they allowed the Portuguese to retain control of Timor and the Catholic Church to keep its mission on Timor. The Portuguese suppressed any attempt of Protestants to organize, and Roman Catholicism remains the dominant religious group. In East Timor Protestant churches began to appear only in the 20th century.

Protestantism had gained a following by 1975, when Portugal abandoned East Timor and it was annexed to Indonesia. There were some Protestants among the government officials who moved to the island in 1975, and they took the lead in forming congregations. Also, a number of nominal Roman Catholics identified with the new church. In 1979, the Protestant Church in Indonesia established the Coordinating Agency of Protestant Christian Congregations in East Timor. This agency moved to establish a regional church of the kind that operated on other Indonesian islands. The first synod of what became the Christian Church in East Timor (Gereja Kristen di Timor Timur [GKTT]) met in 1988.

The church adopted a presbyterian form of church order and followed other Protestant bodies in the country by making the ancient Christian creeds its standards of doctrine and not adding any of the 16th-century Protestant confessions. The church adopted an ecumenical stance, and in 1989 it identified with the World Alliance of Reformed Churches. It joined the World Council of Churches in 1993.

The church has grown rapidly. It had less than 7,000 members when organized in 1979. In 1996 it reported 34,625 members in its 67 congregations. It oversees four maternity schools and one clinic as part of its commitment to the larger community in East Timor.

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See also: Dominicans; Protestant Church in Indonesia; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Protestant Church in Western Indonesia

As early as the 17th century, during the time that the Dutch East Indies Company controlled what is now

Indonesia, Protestant Christian churches were established on Timor, the Moluccas, and Minahasa (northern Sulavesi). These congregations were eventually organized as the Protestant Church of the Netherlands Indies following the Dutch government's takeover of the islands in 1800 after the company went bankrupt.

Through the 19th century, church members moved to the towns in the westernmost island of the East Indies. As churches were built to accommodate these members, the congregations were incorporated into the Protestant Church of the Netherlands Indies. The church served as the state church of the Dutch East Indies until the 1930s. In 1935, church and state were separated and the money that had been given the church annually was gradually withdrawn. After World War II, the Protestant Church of the Netherlands Indies became the Protestant Church in Indonesia. Simultaneously, the various segments of the church were organized into four autonomous churches. In 1948, the congregations in the west were organized into the Protestant Church in Western Indonesia. The Protestant Church in Indonesia, with whom the Protestant Church in Western Indonesia shares its national headquarters, has remained as a national structure through which the four widely separated churches have remained in relation to each other.

The Protestant Church in Western Indonesia is spread out over 25 of the 32 provinces of Indonesia, with congregations located in both the big cities and the remote rural countryside. As of 2006, it had some 600,000 members in its 280 congregations. It joined the World Council of Churches in 1991. The church's synod meets every five years.

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Protestant Church of Algeria

The Protestant Church of Algeria has inherited the traditions of 19th-century Protestant/Free church missionary activity in Algeria. After the call for French settlers to come to Algeria in 1873, Protestantism was offered an opening. The Reformed Church of France came to Algeria and established work there, primarily among French Protestants because the government frowned upon proselytizing within the Muslim community. Through the early 20th century, as the French expatriate community grew, the Reformed Church became the largest of the many non-Catholic church bodies in the country.

In 1908 two women who had been conducting an independent mission in Algiers since 1893 affiliated themselves with the Methodist Episcopal Church (now a constituent part of the United Methodist Church), and in 1909 the Methodist Episcopal Church's Woman's Foreign Missionary Society assumed their support. Other women were accepted to extend the work, though the first U.S. worker did not arrive until 1922. Work spread among the coastal cities and was based in medical and social services. In 1966 the Methodists opened a hospital in the northeastern city of Il Maten.

The independence of Algeria in 1962 deeply affected the Protestant community. The exodus of 500,000 people with French passports depleted many Christian groups of their support, especially the Reformed Church. Then the Methodist Church was hit by charges that their missionaries were agents of the U.S. Central Intelligence Agency in 1969, and 10 percent (a significant percentage) were expelled from the country. The church's missionaries in Oran had withdrawn the year before for other reasons, and the church was left with 215 members.

In 1970 the French Reformed Church, the Methodists, and several other groups that had also lost significant resources since 1962 merged to become the

Protestant Church of Algeria. The church is a member of the World Council of Churches and the World Alliance of Reformed Churches. The church acknowledges both Methodist and Reformed doctrinal positions. It also cooperates with the Roman Catholic Church in various social programs.

The actual membership of the church has always been difficult to count. There are some 5,000 core members with that many more constituent members, including some people who have never reported their conversion from Islam. In 2005, the church reported 14 "communities," or parishes.

In March 2008, the government acted on a law passed in February 2006, which mandated non-Muslim religious centers to obtain a permit for gathering for worship from their regional prefecture and banned the production of any media intended to "shake the faith of a Muslim." Thirteen chapels were ordered closed, including 11 in Tizi Ouzou, one in Bejaia, and one in Bouira (towns in the coastal region east of Algiers).

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See also: Reformed Church of France; Roman Catholic Church; United Methodist Church; World Alliance of Reformed Churches; World Council of Churches.

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Protestant Church of Senegal

One of the world's smaller Christian denominations, the Protestant Church of Senegal began in the 19th-century attempts of the Paris Mission (affiliated with the Reformed Church of France) to build a mission among the Native people of Senegal. They had little success from their beginning in 1862 until after François Villegier translated a portion of the Bible into Wolof, one of the local languages, and Walter Taylor, a former slave who resided in Sierra Leone, joined the effort. Taylor concentrated his evangelistic activity among freed slaves residing in Khor, a small community near St. Louis.

A second church was opened in Dakar after it became the capital in 1904. However, the missionaries found the largely Muslim population unresponsive to their attempts to convert them. The church became independent in 1972 and is now completely in Senegalese hands, but the membership largely consists of expatriates. In the mid-1990s, the church reported 250 members in 2 congregations. It is a member of the World Alliance of Reformed Churches. It had been a member of the World Council of Churches in the 1990s, but has since withdrawn.

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See also: Paris Mission; Reformed Church of France; World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Protestant Evangelical Church in Timor

The Protestant Evangelical Church in Timor (Gereja Masehi Injili Timor [GMIT]) dates from the coming of the Dutch into Indonesia and specifically to the Timor archipelago in the second decade of the 17th century.

The Roman Catholic Church had previously established work, and in this area, unlike other islands, the Dutch allowed them to remain. Thus the Reformed Church mission developed beside that of the Catholic Church. The mission was centered on Kupang, and it grew slowly, except on the island of Rote, where a large number of people became Christian in the 1740s. Attempts to build a more effective mission in the 19th century failed.

Then early in the 20th century, after the Dutch government had finally established an effective administrative system, the Reformed Church missionaries launched a comprehensive program that utilized all they had learned from work on the other Indonesian islands. The year 1912 marked the beginning of a quarter century of growth, during which time the church grew ten-fold. The first steps toward an autonomous church were made in the 1930s, but interrupted by World War II. The church's synod met for the first time in 1947. After a period of stagnation, the church experienced a revival in the late 1960s, when in a few years' time the membership doubled. In the 1990s it reported 850,000 members in 1,500 congregations.

The church oversees a number of institutions, including kindergartens, hospitals, homes for the elderly, and orphanages. Ministerial education is handled through the theological faculty at the Artha Wacan Christian University in Kupang. The church is a member of the World Council of Churches and the World Alliance of Reformed Churches.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Protestant Evangelical Church of Guinea

The Protestant Evangelical Church of Guinea is an evangelical Christian church that grew out of the efforts in West Africa of the Christian and Missionary Church (CMA). CMA missionaries entered Guinea early in the 20th century and founded the church in 1918. It was granted autonomy in 1962. It has subsequently been under local leadership and become self-supporting. Its first years of autonomy coincided with the rise of the country's president Ahmed Sékou Touré (1922–1984) to a position of dictator, operating from a Marxist perspective. In 1967, the government expelled almost all the Western missionaries from the country. It appears that in his younger years, Sekou Touré had positive contact with the CMA, and thus allowed eight CMA personnel to remain in Guinea, though their activity was severely restricted.

The church operates from an evangelical Protestant perspective and strongly affirms the authority of the Bible, the Trinity, salvation through Jesus Christ, and the necessity of personal conversion to faith in Christ. The church also limits baptism to those who make a personal confession of faith in Christ, and hence only about half of its members have been baptized.

The church has developed an expansive program in elementary education, medical clinics, and rural development projects. It also has promoted efforts to arrive at a deeper consciousness of its role in the post-Touré Guinea.

The church's highest legislative authority is its general assembly. It supports the church's biblical institute, at which ministers are trained. It has developed an ecumenical consciousness and works collegially with other Protestant bodies and the Roman Catholic Church on different concerns and projects. In 2005, it joined the World Council of Churches, and is one of the three groups that came together in 2001 to form the Christian Council of Guinea. Earlier, it joined the Christian Reformed Church, the French Assemblies of God, the World Evangelistic Crusade, SIM International and Mission Philafricaine in forming the Association of Evangelical Churches and Missions in Guinea (which is in turn affiliated with the World Evangelical Alliance).

In 2005, the church reported 65,000 members and 550 congregations.

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See also: Roman Catholic Church; World Council of Churches; World Evangelical Alliance.

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Protestant Methodist Church in Cote d'Ivoire

See United Methodist Church in Ivory Coast.

Protestant Methodist Church of Benin

The largest non-Catholic church in the African nation of Benin, the Protestant Methodist Church was founded by missionary Thomas Birch Freeman (1809–1890), the son of an English mother and an African father. In 1838 Freeman returned to Africa from England as a representative of the Wesleyan Methodist Connection (now an integral part of the Methodist Church) in Great Britain. He began work in Ghana, then known as the Gold Coast, before moving on to Benin, then known as Dahomey, in 1843. Freeman and his wife settled in Quidab on the Benin Coast and shortly thereafter traveled inland to Abomey to interview the king of the region, but they were unable to obtain his cooperation for the missionary work. The king was still involved in the slave trade, and Freeman had begun a program of employing freed slaves from the Americas to assist in the mission's leadership.

The work did not begin to grow until after the French protectorate was declared in 1851 and pacification occurred over the next decades. Noteworthy leadership was supplied later in the century by the Methodist African superintendent, Thomas Joseph Marshall. Along with the work in neighboring Togo, the mission remained a district in the British Methodist Conference until after Benin became independent in 1974 as a Marxist state. The Methodist mission subsequently became an independent body as the Protestant Methodist Church of Benin.

The church has continued to grow and by 2005 reported approximately 90,000 members. At the same time it has been an ecumenical church, supporting cooperative educational endeavors with several other churches. In 1965 it initiated a cooperative evangelistic endeavor that targeted the Fon people and included the production of a Bible in the Fon language. The church is a member of the World Council of Churches. Following the British lead, the church is led by a president rather than a bishop.

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See also: World Council of Churches.

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Province of the Episcopal Church in Rwanda

Anglican work in Rwanda was launched in 1926 by the Rwanda General and Medical Mission, a group representing the most theologically conservative wing of the Church Missionary Society. Its early growth was spurred by a revival that swept through Rwanda in the later 1920s, and growth was remarkable through the 1930s, continuing for several decades. In 1968, the church reported 85,000 members.

The church also stepped into a unique situation relative to the indigenous population. The population was divided between two groups, the Tutsi (Watusi)

Pilgrims from Kenya, Tanzania, Sudan, Rwanda, and other African countries pray at the Catholic Basilica Church of the Uganda Martyrs a day before the Ugandan national Martyrs Day holiday on June 2, 2005, in Namugongo, Uganda. (AFP/Getty Images)

and the Hutu, the latter constituting approximately 85 percent of the population. Though a distinct minority, the Tutsi were the ruling elite and remained so after colonization. In 1963, a year after the country gained its independence, a civil war broke out. Some 160,000 Tutsi were expelled, most relocating to Burundi. Relative peace followed for the next three decades, but in 1994, the president of Rwanda (a Hutu) died under mysterious circumstance in a plane crash. Subsequently, death squads were released throughout the country, and hundreds of thousands, the majority of the Tutsi, were killed. When a Tutsi army countered and took control of the government, some 200,000 Hutu fled the country. One Anglican Bishop Samuel Musabyimana (d. 2005) was among several church leaders from different denominations arrested for his reputed role in the genocide, but he died before his trial could take place.

Through the 1950s, the work of the church in Rwanda was under the direct jurisdiction of the archbishop of Canterbury. In 1961 he led in the formation of the Church of the Province of Uganda, Rwanda, and Burundi. The first bishop for Rwanda was appointed in 1965. In 1980, the Province of Uganda was set apart as an independent jurisdiction, and the new Church of the Province of Burundi, Rwanda, and Zaire constructed. This province was divided into three new provinces in 1992, and the present Province of the Episcopal Church in Rwanda emerged.

The Church of Rwanda is headed by its archbishop. That post, then held by Most Reverend Augustin Nshamihogo, was vacated in 1994, and remained vacant until 2000, when a new archbishop, the Most Reverend Emmanuel Mbona-Kolini (b. 1945), was selected to assume the post. Archbishop Kolini has become one of the more controversial bishops in the Anglican Communion for his effort to establish the Anglican Mission in America, a missionary diocese that aimed at competing for the allegiance of American Anglicans with the Episcopal Church. In 2000, he joined his fellow Rwandan, Bishop John Rucyahana, in consecrating two American Episcopalian priests as bishops who were to lead the Anglican Mission. He subsequently supported the movement of the mission into the new Anglican Church of North America.

In 2005, the Church in Rwanda reported 1 million members in its nine dioceses. It is a member of the worldwide Anglican Communion and since 1961 the World Council of Churches. Since 1994, the church has reoriented its program to deal with the trauma of 1994 and the poverty into which the country has been plunged. The church lost many clergy during the period of genocide and currently continues the effort to recruit and train replacements. It supports eight primary schools, Stanley Smith College, and United Theological College of Butare.

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See also: Anglican Church of North America; Anglican Communion/Anglican Consultative Council; Church Missionary Society; World Council of Churches.

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Cathedral of San Juan Bautista, a Roman Catholic cathedral in San Juan, Puerto Rico. (Jose Oquendo)

■ Puerto Rico

The Commonwealth of Puerto Rico is located in the Caribbean Sea, east of the Dominican Republic and west of the Virgin Islands. Geographically, Puerto Rico is an archipelago that includes the main island of Puerto Rico and a number of smaller islands and keys, the largest of which are Vieques, Culebra, and Mona. Puerto Rico has a land area of 3,425 square miles and 1,900 square miles is marine area. It has a population of 3,994,259 (July 2007 estimate), mostly of European and African heritage. The main island of Borinquen is about 100 miles long by 35 miles wide.

San Juan is the capital and most populous municipality in Puerto Rico. The population of the San Juan Metropolitan Statistical Area (SJMSA) is about 2 million inhabitants. Today about half the country's population lives and works in the SJMSA.

According to the U.S. Census of 2000, 84 percent of Puerto Ricans described themselves as "White"; 10.9 percent as "Black or African American"; 8.3 percent as "some other race," 0.7 percent as "American Indian," and 0.5 percent as "Asian" (the total is more than 100 percent because individuals may have reported more than one race). Other ethnographical studies have found that 74 percent of the population is a mixture (*mestizo*) of white, black, and Amerindian (Taíno), and only 10 percent is white and about 16 percent is black.

The official languages are Spanish and English, with Spanish being primary. English is taught as a second language in public and private elementary and high schools, and in the universities.

Emigration has been a major part of Puerto Rico's recent history. Starting soon after World War II, a combination of poverty, inexpensive airfare, and hope for better economic conditions caused waves of Puerto Ricans to move to the continental United States. In 2003, the U.S. Census Bureau estimated that more people of Puerto Rican birth or ancestry lived in the United States than in Puerto Rico.

In addition, Puerto Rico has become the permanent home of more than 100,000 legal residents who immigrated from Spain and Latin America, mainly

from Cuba (20,000 in 2000), the Dominican Republic, Colombia, Venezuela, and Argentina. An influx of Chinese immigrants began to arrive in Puerto Rico after the Chinese Exclusion Act was repealed in 1943, and in the 1960s when hundreds of Chinese fled Cuba after Fidel Castro came to power. However, in 2000, there were only 45,684 non-Hispanic residents in Puerto Rico, of which only 1,873 were Chinese and 4,789 were Asian Indian.

No information is currently available about religious affiliation in Puerto Rico based on recent census data or public opinion polls. However, the *World Christian Encyclopedia* (Barrett 2001) estimated that Roman Catholics represented 75 percent of the total population, Protestants and Independents 19.5 percent, Marginal Christians 2.5 percent, other religions 1.4 percent, and non-religious 1.6 percent in 2000.

In 1980, *World Christianity: Central America and the Caribbean* (Holland 1981) estimated that 90 percent of the total population was Catholic, 8 percent Protestant, and 2 percent other/none. However, it was reported that 15 percent of those who lived in San Juan claimed to be Protestant, which indicates a higher percentage of Protestants in cities than in other areas of the country.

When Christopher Columbus (1451–1506) arrived in Puerto Rico on his second voyage to the Americas on November 19, 1493, the island was inhabited by a group of Arawak Indians, known as Taínos. They called the island Borikén or, in Spanish, Borinquen. Columbus named the island San Juan Bautista in honor of Saint John the Baptist. Later, the island took the name of Porto Rico (Spanish: Rich Port), while the capital was named San Juan. In 1508, Spanish conquistador Juan Ponce de León (1460–1521) became the island's first governor. Various forts and walls, such as La Fortaleza (the oldest executive mansion in continuous use in the Americas), El Castillo San Felipe del Morro and El Castillo de San Cristóbal, were built to protect the port of San Juan from European enemies.

The Taíno tribe was largely killed off by the combination of disease, violent warfare, and a high incidence of suicide caused by harsh conditions imposed by the Spanish colonial system. After the decline of the Amerindian population in the early 16th century, African slaves were brought to Puerto Rico to work on sugarcane plantations, which became the island's main industry. The number of slaves in Puerto Rico rose from 1,500 in 1530 to 15,000 by 1555. The vast majority of the slaves imported by the Spanish were Yorubas and Igbos from Nigeria. The slaves were stamped with a hot iron on the forehead, a branding that meant that they were brought to the country legally and prevented their kidnapping. During the 19th century, slave revolts attempted unsuccessfully to overthrow Spanish rule.

The French, Dutch, and English made several attempts to capture Puerto Rico but failed to achieve long-term occupancy. During the late 17th and early 18th centuries, Spain's colonial emphasis was on the more prosperous mainland territories, which left Puerto Rico impoverished of settlers. The island became primarily a garrison for Spanish ships on their way to or from richer Spanish colonies. In 1570, there were an estimated 1,000 whites and 10,300 black slaves and Amerindians. A Spanish edict of 1664 offered freedom and land to African people from non-Spanish colonies, such as Jamaica and St. Dominique (Haiti), who immigrated to Puerto Rico and provided a population base to support the Puerto Rican garrison and its forts. The freemen who settled the western and southern parts of the island soon adopted the language and customs of the Spaniards. However, in 1673, the estimated total population of Puerto Rico was only 820 whites, 667 black slaves, and 304 free nonwhites (included Amerindians).

During the 1800s, thousands of immigrants arrived from Spain (mainly from Catalonia, Asturias, Galicia, the Balearic Islands, Andalusia, and the Canary Islands), along with numerous Spanish loyalists from Spain's former colonies in South America. In addition, hundreds arrived from Corsica, France, and Portugal, along with settlers from Ireland, Scotland, Germany, Italy, and others who were granted land by Spain during the Real Cédula de Gracias de 1815 (Royal Decree of Graces of 1815), which allowed European Catholics to settle in Puerto Rico with a certain amount of free land. This mass immigration during the 19th century helped the population grow from 155,000 in 1800 to almost a million at the close of the century. The census of 1858 reported that the population included 300,430 identified as whites; 341,015 as free colored;

and 41,736 as black slaves. Slavery was finally abolished in Puerto Rico on March 22, 1873.

French immigration to Puerto Rico came about as a result of the economic and political situations that occurred in various places, such as Louisiana (United States), Saint-Domingue (Haiti), and parts of Europe. Also, in 1815, the Spanish Crown decided that one of the ways to end the pro-independence movement in Puerto Rico was to allow Europeans of non-Hispanic origin who swore loyalty to the Spanish Crown to settle on the island. The decree encouraged slave labor to revive agriculture and attract new settlers. Therefore, the Royal Decree of Graces of 1815 was printed in three languages: Spanish, English, and French. The French who immigrated to Puerto Rico intermarried with the locals and settled in various places on the island. They were instrumental in the development of Puerto Rico's tobacco, cotton, and sugar industries and distinguished themselves as business people, politicians, and writers.

Contemporary Puerto Ricans date their independence from Spain to the unsuccessful revolt of 1868 led by Ramón Emeterio Betances (1827–1893), who proclaimed the island's independence prior to his defeat by Spanish military forces. The institution of slavery was finally abolished in 1873. Cuba and Puerto Rico were Spain's last colonies in the Americas in 1898 when, as a result of the defeat of Spanish forces by the U.S. military in the Spanish-American War, control of Puerto Rico passed to the U.S. government that year. English was imposed as the official language, and in 1917 Puerto Ricans became U.S. citizens but with limited control over local government. The governor and other key officials were not elected but appointed by the U.S. president, and the governor could veto any legislation.

After World War II, local rule was turned over to the island's residents. The new government, elected in 1948, moved to transform Puerto Rico into a commonwealth. The U.S. government retained power in foreign relations, defense, and some financial affairs; Puerto Ricans retained their U.S. citizenship. An ongoing debate over the island's status has been held in Puerto Rico, with some favoring statehood and others desiring full independence, but the commonwealth status continued to be supported by the majority of the population.

Today, Puerto Rico has a republican form of government, subject to U.S. jurisdiction and sovereignty. Its current powers are all delegated by the U.S. Congress and lack full protection under the U.S. Constitution. Puerto Rico's head of state is the president of the United States of America.

Luis Guillermo Fortuño-Burset (b. 1960) is the ninth and current governor of the Commonwealth of Puerto Rico. Fortuño is also the president of the pro-statehood New Progressive Party of Puerto Rico (NPP) and a member of the U.S. Republican Party. Fortuño holds the distinction of being the first Republican to be elected governor of Puerto Rico since 1969, and only the second Republican governor since 1949. He began his term in office on January 2, 2009.

The Roman Catholic Church Historically, the Roman Catholic Church has been the dominant religion in Puerto Rico. The first ecclesiastical province was established in 1511 by Pope Julius II (r. 1503–1513) with three dioceses: two in Hispaniola (Santo Domingo and Concepción de la Vega); the third was in the island of San Juan (modern Puerto Rico). The new dioceses were made suffragans of the Province of Seville, Spain.

Father Alonso Manso (1460–1539), canon of the cathedral of Salamanca, was transferred to the newly erected See of San Juan, of which he took possession two years later. When he arrived in 1513, the island had only 2 European settlements, which were inhabited by approximately 200 Spaniards and about 500 native "Christians." According to a letter that this prelate addressed later to the Spanish monarch, he was the first bishop to reach the New World.

Bishop Manso became the first inquisitor general of the Indies, appointed in 1519 by Cardinal Adrian de Utrecht, who later became Pope Adrian VI (r. 1522–1523). The vice provincial of the Dominicans, Pedro de Cordoba, resided in Santo Domingo until the establishment in 1522 of the Convent of St. Thomas Aquinas, the first religious community in Puerto Rico.

The first Catholic church (building) was erected in 1511 at Caparra and dedicated to Saint John the Baptist. The edifice was a temporary structure, which fell into ruin after the capital was transferred to another location. In 1512 another structure was erected for the inhabitants on the southern coast at a point known as

San German, some distance from the actual site of the town of that name. For many years the Diocese of Porto Rico had only these two centers of worship, with little increase in population.

The location of the actual cathedral of San Juan marks the site of the first church erected in 1520 or 1521 by Bishop Manso. This wooden structure was replaced by Bishop Bastidas, who began the work in 1543, and in the year following informed the king that the building was still unfinished for lack of funds; the same was true in 1549. Successive structures were destroyed by hurricanes, earthquakes, and foreign invaders, and were replaced by others.

The present cathedral, which is comparatively modern in its principal part, dates back to the early part of the 18th century. The rear portion, however, reveals a distinct style of architecture from a much more remote period. On August 12, 1908, the remains of Don Juan Ponce de Leon were solemnly conveyed from the Church of San José to the cathedral, where a suitable monument now marks the resting place of this "intrepid soldier and Christian cavalier."

Iberian popular Catholicism was brought to Puerto Rico by the first Spanish settlers and inhabitants of the Island of Borinquen. Everyday life was governed by the church's liturgical calendar and was organized in cycles or periods, namely, Advent, Nativity, Epiphany, Lent, and Easter.

When Africans were forcibly transported to the New World as slaves, they brought with them their ancient religious beliefs and practices. The Catholic Church, which had as its mission the evangelization and Christianization of indigenous communities since the beginning of Spanish colonialism, also proceeded to force African slaves to convert immediately to Christianity.

The effort of converting black slaves to Christianity commenced at the moment they came ashore on Borinquen. As soon as church authorities learned about the arrival of a slave ship, priests were assigned to visit the ship and screen the passengers to determine their religious traditions. Immediately after coming ashore, priests began teaching the Catechism to the newly arrived African slaves, educating them in the foundations of Catholic doctrine, which is the first step toward receiving the sacrament of baptism.

However, many black slaves resisted conversion to Roman Catholicism and devised diverse ways of hiding their allegiance to their traditional belief systems. Some of the African slaves brought to the New World had embraced Islam in their countries of origin, but most of them conserved elements of their ancient animistic beliefs and practices. Moreover, the language barrier hindered communication between Catholic evangelists and their potential converts.

Consequently, the black slaves had no choice but to go along with the outward expressions of the Catholic faith while secretly observing their African traditions. The rosaries were sung as promises to the saints or as pledges of gratefulness for the soul of the sick or the dead in the family, and this practice was used to conceal the chanting of prayers and promises to their ancient gods and goddesses when sung in their ancestral languages.

Although Catholicism grew in Puerto Rico, its leadership was all but wiped out late in the 17th century by a smallpox epidemic; only four priests survived and they were given little additional assistance during the early part of the next century. The Catholic Church was greatly strengthened in the early 19th century, when additional priests came to Puerto Rico from other regions in Latin America where wars of independence had put their lives in danger. Their loyalty to Spain did not go unnoticed when the various slave revolts began to occur.

In 1833, Bishop Pedro Gutierrez de Cos (1750–1833) died, leaving the diocese vacant until the nomination in 1846 of Bishop Francisco de La Puente (1779–1854). During this interval the Catholic Church was subjected to violent measures on the part of the governors of the island, who confiscated a great deal of the church's property and disbanded the only two communities of religious men, the Dominicans and Franciscans, appropriating to the state their convents and other properties.

During the Spanish domination of the island the Catholic Church was under royal patronage and the civil and religious authorities were intimately associated. On the assumption by the U.S. of control over Puerto Rico in 1898, full justice and every consideration was granted by the new government, which even went to the extent of paying $300,000 for the church property previously confiscated by Spain.

Puerto Rico

Puerto Rico
Quebradillas
Arecibo
Barceloneta
Vega Baja
San Juan
Loiza Aldea
Rio Grande
Bayamon
Centro Puntas
San Sebastian
Corozal
Fajardo
Utuado
Orocovis
Comerio
Caguas
Maguabo
Mayaguez
Castaner
San Lorenzo
Humacao
Cayey
San German
Coamo
Yauco
Ponce
Maunabo
Ensenada
Santa Isabel
Guayama
N

Under the U.S. occupation, the Catholic Church struggled to retain its traditional role and self-image as a Latin American institution while trying to remain relevant in the new U.S.-oriented world. The Catholic Church of Puerto Rico entered the 20th century without a single bishop, but new dioceses were created in 1924, 1960, and 1964. San Juan was elevated to archiepiscopal status in 1960.

In 1903, the Diocese of Porto Rico was severed from the province of Santiago de Cuba, and administered directly by the Holy See. All municipalities in Puerto Rico had at least one Catholic church (building), most of which are located at the town center or main plaza.

In 1910, the Diocese of Porto Rico was comprised of 78 parishes, which were mainly served by members of the religious bodies: the Lazarists, Augustinians, and Capuchins from Spain; the Dominicans from Holland; and the Redemptorists from Baltimore, Maryland. About 300 women belonging to the different religious communities were chiefly at work in the schools and hospitals. The Carmelites, Sisters of Charity, Religious of the Sacred Heart, and Servants of Mary were established in Spanish colonial times. Since the U.S. occupation, additional religious communities have arrived: the Mission Helpers of the Sacred Heart; the Sisters of Saint Francis from Buffalo, New York; and the Sisters of Saint Dominic from Brooklyn, New York.

Diverse tensions arose within the Puerto Rican Catholic Church during the 1960s and following years, which resulted from challenges posed by the Second Vatican Council (1962–1965), the Conference of Latin American Bishops held in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal movement. These powerful new currents polarized Catholic bishops, priests (diocesan and religious), lay brothers and sisters (members of religious orders), and the laity in general into various factions. *Traditionalists* wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (mid-1960s), with an emphasis on apostolic authority, orthodox theology, the sacraments, and personal piety. *Reformers* generally supported the church's post–Second Vatican Council stance of modernization and toleration of diversity based on its official social doctrine. *Progressives*, inspired by reforms approved at the Second Vatican and Medellín conferences, sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Puerto Rican society and establishing greater social justice through peaceful democratic means. *Radicals* adopted the Marxist-inspired Liberation Theology and advocated violent revolution by the people as a means of overthrowing the right-wing military dictatorships in Latin America and creating a socialist state that would serve the poor marginalized masses. *Charismatic agents* sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues"), rather than by political and social activism.

The Catholic Charismatic Renewal found strong support in Puerto Rico in the 1970s and has continued to attract a large number of participants. The majority of Puerto Ricans are still Roman Catholics despite the growth and development of the Protestant movement after 1898, and especially since the 1960s.

In 2002, the Puerto Rican Catholic Church consisted of one archdiocese, the Metropolitan See of San Juan de Puerto Rico, 5 dioceses (Ponce, Arecibo, Mayagüez, Caguas, and Fajardo-Humacao) and 354 parishes that were served by 365 diocesan priests and 367 religious priests (total of 752); 418 permanent deacons; 498 male religious and 1,152 female religious. The current archbishop of San Juan is Roberto Octavio González Nieves, who was appointed and installed in 1999. The previous archbishop, Cardinal Luis Aponte Martínez (b. 1922), served from 1964 until his retirement in 1999. He had the honor of being the first Puerto Rican to be appointed bishop in 157 years.

The patron saints of Puerto Rico are Saint John the Baptist (feast day celebrated on June 24) and Our Lady of Divine Providence (feast day celebrated on Saturday before the third Sunday of November). Our Lady of Guadalupe is the patron saint of the Diocese of Ponce, which holds a special celebration on December 12.

The Protestant Movement Protestantism was suppressed under the Spanish regime but was encouraged under U.S. occupancy and governance, making modern

Puerto Rico interconfessional. The establishment of the Episcopal Church in Puerto Rico in 1872 heralded the arrival of missionaries from a number of other U.S. denominations between 1898 and 1900, beginning with the Northern Baptists, the Congregational Christian Church, the Christian Church–Disciples of Christ, the Evangelical United Brethren, the Evangelical Lutherans, the Presbyterian Church in the U.S.A., the Methodist Episcopal Church and the Christian and Missionary Alliance, followed by the Seventh-day Adventist Church in 1901.

William Sloan, a minister in the Northern Baptist Convention (now the American Baptist Churches in the U.S.A.), made an initial tour of the island and made recommendations that led to the founding of Baptist work there. Following an agreement among the several denominations, the Northern Baptists focused their work in the north, between Ponce and San Juan. The first congregation was opened in Rio Piedras, a suburb of San Juan. The Convention of Baptist Churches of Puerto Rico was formed in 1902.

Lutheran work was initiated in 1898 by the Augustana Synod (now a constituent part of the Evangelical Lutheran Church in America) in San Juan. Five churches were founded during the first decade, and eventually responsibility for the work passed to the United Lutheran Church in America.

The first Presbyterian missionaries arrived (J. M. Greene and Milton E. Cadwell) in 1899 and concentrated their work in the area of Aguadilla and Mayagüez. The first church was organized in 1900 and a presbytery was established in 1902. In January 1973, the Boriquén Synod of the Presbyterian Church in the U.S.A. was officially founded, which reported 71 congregations and 8,385 members in 1998.

The Methodist Episcopal Church (now a constituent part of the United Methodist Church) responded to the new situation in Puerto Rico by sending Charles W. Drees (1851–1926) to the island in 1900. Drees, who had previously been working in Uruguay, initiated both Spanish and English services in San Juan. The work remained attached to the United Methodist Church until 1992, when it was set apart as the semi-autonomous Methodist Church of Puerto Rico. It became fully autonomous in 2000.

Adventist work began in 1901 with the arrival of missionary A. M. Fischer in Mayagüez. The work was organized in 1909 into the East Puerto Rico Conference and the West Puerto Rico Conference, both of which are part of the Antillian Union Conference, which also includes work in the Dominican Republic. The Puerto Rican Union Conference reported 290 churches in 2007 with 36,442 members; in 1997, there were 256 churches with 30,087 members.

In 1931, the United Evangelical Church (UEC) was formed in Fajardo, Puerto Rico, by a merger of the United Brethren in Christ, the Christian Church–Disciples of Christ, and the Congregational Christian Church. In 1990, this denomination officially became part of the United Church of Christ in the U.S.A. In 1995, the UEC reported 61 churches, 42 preaching points, and 4,591 members.

The Evangelical Congregational Church of Puerto Rico (Iglesia Evangélica Congregacional de Puerto Rico) was founded in 1948 in Humacao, Puerto Rico. The original name of this denomination in Puerto Rico was the United Brethren in Christ (Los Hermanos Unidos en Cristo).

Throughout the 20th century, a variety of traditional Protestant and Free churches and service agencies initiated work in Puerto Rico: the Church of the Nazarene (1944), the Mennonite Board of Missions (1945), Child Evangelism Fellowship (1946), International Gospel League (1949), Wesleyan World Missions (1952), Baptist Bible Fellowship International (1955), Home Mission Society of the Southern Baptist Convention (1956), Baptist Mid-Missions (1959), Grace Ministries International (1963), Wisconsin Evangelical Lutheran Church (1963), Baptist International Missions (1965), Biblical Ministries Worldwide (1968), independent Christian Churches and Churches of Christ (1976), Macedonian World Baptist Missions (1981), Maranatha Baptist Mission (1983), UFM International (1986, formerly known as Unevangelized Fields Mission), Apostolic Christian Church (1989), InterVarsity Mission (1992), Lutheran Church–Missouri Synod (1993), Open Door Baptist Missions (1995), and World Indigenous Missions (1996).

Pentecostalism, especially, had a significant role in the development of a variety of new Puerto Rican–

initiated churches, many of which have spread throughout the Spanish-speaking world, including Hispanic communities in the United States.

The Pentecostal Church of God, International Mission (Iglesia de Dios Pentecostal, Misión Internacional [IDPMI]), was founded in 1916 by Juan L. Lugo and other Puerto Rican leaders in Arecibo, Puerto Rico. It was affiliated with the Assemblies of God in the United States from 1918 until 1956, when the two church bodies went their separate ways. In 1999, this denomination reported 2,123 congregations in 32 countries, with approximately 221,000 members. The current PCOG president is the Reverend William Hernánez Ortiz, with offices in San Juan. Missionary work is conducted in many Latin American countries.

The Defenders of the Faith (Defensores de la Fe) was founded in 1925 in Kansas City, Missouri, by the Reverend Gerald B. Winrod. It began as a Fundamentalist denomination and became part of the Pentecostal movement in Puerto Rico through the ministry of Juan Francisco Rodríguez Rivera in 1934, with headquarters in Bayamón. This denomination has affiliated churches in Latin America and the Caribbean.

The Soldiers of the Cross of Christ International Evangelical Church (Iglesia Evangélica Internacional Soldados de la Cruz de Cristo) is a sabbatical Pentecostal denomination, founded between 1922 and 1925 in Havana, Cuba, by Ernest William Sellers (1869–1953), a Methodist layman and businessman from Wisconsin, who was known by his followers as "Apostle Daddy John." Since the 1960s, missionary work has been conducted in many Latin American countries and Hispanic communities in the United States, from its international headquarters in Miami, Florida.

The Church of Christ in the Antilles (Iglesia de Cristo en Las Antillas) was founded in 1935 in Los Dolores del Río Grande, Puerto Rico, by Reverend Pablo Rodríguez García in 1934–1935 following evangelistic campaigns conducted by the Reverend Francisco Olazábal in the Caribbean. In 1938, when the name of the denomination was changed to Council of Missionary Churches of Christ (Concilio de Iglesias de Cristo Misionera), a small group of pastors retained the original name but later changed it to the Universal Church of Christ (Iglesia de Cristo Universal). The churches affiliated with this denomination are mainly located in Puerto Rico and the eastern United States.

The Council of Missionary Churches of Christ (Concilio de Iglesias de Cristo Misionera) was founded in 1938 in Los Dolores del Río Grande, Puerto Rico by Florentino Figueroa Rosa. This denomination resulted from a reorganization of the Church of Christ in the Antilles (Iglesia de Cristo en Las Antillas). The current name was adopted in 1987. Today there are affiliated churches in the United States, Canada, Mexico, the Caribbean (Puerto Rico, the Dominican Republic, and Cuba), all of the Central American countries, Venezuela, Colombia, Ecuador, Peru, Bolivia, Argentina, Chile, Uruguay, and Paraguay. In December 2007, this denomination reported 771 organized churches and 274 missions, with an estimated total membership of 45,400. Whereas this denomination reported 96 organized churches in Puerto Rico, there were 309 affiliated churches in Honduras, 101 in the United States, 38 in the Dominican Republic, and 35 in Venezuela.

The International Council of Pentecostal Churches of Jesus Christ (Concilio Internacional de Iglesias Pentecostales de Jesucristo) was founded in Puerto Rico in 1938 by the Reverend Félix Rivera Cardona, who previously was a pastor with the Pentecostal Church of God in Mayagüez. In 1947, missionary work was begun in New York City by Juana Rivera, Félix's sister. The international headquarters are located in Ponce, Puerto Rico. There are 110 churches in Puerto Rico and 10 in New York City, and missionary work is conducted in about 10 other Latin American countries.

The Church of God, Inc. (La Iglesia de Dios, Inc.) was founded in 1938 in Fajardo and Las Piedras, Puerto Rico, by Aurelio Tiburcio and Benito Cintrón, among others, in response to "a great Pentecostal revival within the traditional churches, especially among sugar plantation workers." The central offices are now located in Caguas. As a result of emigration, affiliated churches were established in the United States (mainly in Chicago, Illinois, and East Chicago, Indiana), the Dominican Republic, Mexico, Honduras, El Salvador, and Panama.

The Assembly of Christian Churches (Asamblea de Iglesias Cristianas) was founded in 1939 in New York City by a group of Puerto Rican pastors—Carlos

Sepúlveda, Felipe G. Sabater, Pedro Serrano, and Frank Hernández—who were marginalized by the Mexican-American leadership of CLADIC (Concilio Latino Americano de Iglesias Cristianas) in 1938, after the death of the famous Mexican Pentecostal evangelist Francisco Olazábal in Texas. Sepúlveda and his associates wanted to continue the legacy of Olazábal among Puerto Ricans. Today there are affiliated churches in the Caribbean and Latin America, principally in Puerto Rico.

The Samaria Evangelical Church (Iglesia Evangélica Samaria) was founded in 1941 in Puerto Rico by Pentecostal pastor Julio Guzmán Silva. It has affiliated churches in many Latin American countries.

The Worldwide Missionary Movement, Inc. (Movimiento Misionero Mundial, Inc. [MMM]), was founded in 1963 in Puerto Rico by the Reverend Luis M. Ortiz Marrero and his wife, Rebecca de Ortiz, who had served in the Dominican Republic and Cuba as missionaries with the Assemblies of God from 1944 to 1960. They returned to Puerto Rico in 1959 and organized the Worldwide Missionary Movement with headquarters in Trujillo Alto in 1963. After Ortiz's death in 1996, the Reverend Rubén Rosas Salcedo was named president of the association. In January 2003, this denomination reported 4,980 churches, 4,400 preaching points, and 3,949 pastors in 52 countries. Missionary work is conducted in most Latin American countries, in the United States and Canada, in Europe (England, Germany, Holland, Italy, and Spain), Africa, Australia, and Asia.

The famous Puerto Rican Pentecostal evangelist José Juaquín (Yiye) Avila founded the "Christ Is Coming Ministry" in 1967 in Camuy, Puerto Rico. Avila has celebrated divine healing and liberation campaigns throughout the Americas and in Spain. In 1988, he founded a television network called The Miracle Network ("La Cadena del Milagro"), which includes five channels that cover all of Puerto Rico and the Caribbean.

The International Council of Churches Freed by Jesus Christ, Inc. (Concilio Internacional de Iglesias Libres por Jesucristo, Inc.) was founded in 1974 in the Bronx, New York, by the Reverend Valentín Cruz Canales, who was born in Santurce, Puerto Rico. He also founded the Instituto Evangélico Elim in 1974 with extension programs in Puerto Rico and the Dominican Republic. This Pentecostal denominational has affiliated churches in the United States, Puerto Rico, the Dominican Republic, Haiti, and Colombia.

The Missionary Association of Pentecostal Churches, Inc. (Asociación Misionera de Iglesias Pentecostales, Inc. [AMIP]) was founded in 2003 by the Reverend José D. Muñoz in San Juan. The AMIP operates the Berea Bible Institute in San Juan and has extension programs in other countries via the Internet. There are affiliated churches in Cuba, the Dominican Republic, Panama, Colombia, Ecuador, Chile, and the United States.

In addition, Pentecostal denominations from the United States began work in Puerto Rico: the International Church of the Foursquare Gospel (1930), the Church of God of Prophecy (1938), the Church of God (Cleveland, Tennessee) (1944, known as the Church of God Mission Board [Iglesia de Dios Mission Board], with headquarters in Saint Just), the Assemblies of God (1957), Open Bible Standard Churches (1958), the United Pentecostal Church International (1962), and the Pentecostal Free Will Baptist Church (founding date unknown).

Other Protestant denominations include the Sociedad Misionera Internacional of the Seventh-day Adventist Church Reform Movement, General Conference, which has its Puerto Rican headquarters in San Juan; the Brethren Assemblies (Christian Brethren); the Church of the Brethren; the Christian Reformed Church; Fellowship of Grace Brethren Churches; Free Methodist Church; National Association of Free Will Baptists; Southwide Baptist Fellowship; the Quakers; and The Salvation Army. Also, the Berachah Church (an independent fundamentalist church founded in 1935 in Houston, Texas, by C. W. Colgan and Robert B. Thieme, Jr.) claims to have mission work in Puerto Rico. The Maranatha World Revival Church (Iglesia de Avivamiento Mundial Maranatha) was founded in 1974 in Chicago, Illinois, by Nahum y Minerva Rosario. It now has more than 300 affiliated churches in the United States, Mexico, Costa Rica, Panama, Puerto Rico, Cuba, the Dominican Republic, Argentina, Chile, Venezuela, Europe, and Africa.

In 1908, the Federation of Evangelical Churches of Puerto Rico was established, which was later known

Puerto Rico

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,673,000	3,918,000	96.6	0.56	4,139,000	4,182,000
Roman Catholics	2,586,000	2,865,000	70.6	0.63	2,888,000	2,800,000
Protestants	228,000	620,000	15.3	1.73	700,000	750,000
Independents	80,000	377,000	9.3	2.30	450,000	500,000
Agnostics	29,000	79,500	2.0	1.75	120,000	160,000
Spiritists	4,000	28,800	0.7	0.58	31,000	32,000
Atheists	5,000	15,800	0.4	0.58	18,000	20,000
Hindus	1,000	3,600	0.1	0.58	6,000	8,000
Baha'is	1,200	3,000	0.1	0.58	6,000	10,000
Jews	2,000	2,800	0.1	0.58	2,800	3,000
New religionists	1,000	1,500	0.0	0.57	1,800	1,800
Muslims	0	1,200	0.0	0.59	2,000	3,000
Chinese folk	0	730	0.0	0.57	800	1,000
Buddhists	0	600	0.0	0.60	1,000	1,500
Total population	**2,716,000**	**4,056,000**	**100.0**	**0.58**	**4,328,000**	**4,422,000**

as The Evangelical Union of Puerto Rico in 1916, the Association of Evangelical Churches of Puerto Rico in 1934, and the Evangelical Council of Puerto Rico (ECPR) in 1954. Current members of the ECPR are the Presbyterian Synod of Borinquen, the Christian Church–Disciples of Christ, the American Baptist Association, the Methodist Church, the Church of the Brethren, the United Evangelical Church, the First Union Church, and the Second Union Church.

Member organizations of the Latin American Council of Churches (CLAI), which is affiliated with the World Council of Churches (WCC), in Puerto Rico include the entire ECPR membership. Additional associate members include: Caribbean Synod of the Evangelical Lutheran Church and the Episcopal Church Diocese of Puerto Rico.

The Latin American Confraternity of Evangelicals (CONELA) is not associated with an interdenominational evangelical fellowship organization in Puerto Rico, but the CONELA representative was listed as David Casillas.

Other Religions The Puerto Rican National Catholic Church (independent of the Vatican) was founded in Puerto Rico in 1926 by Monsignor Héctor Gonzáles, loosely affiliated with the Polish National Catholic Church in the United States. In 1961, the former changed its name to the Holy Orthodox Catholic Apostolic Church of Puerto Rico and became affiliated with the Russian Orthodox Church in the Americas. In 1968 González withdrew from the latter and formed the Western Rite Vicariate with parishes in Puerto Rico, the Dominican Republic, Brazil, and the United States. The name was later changed to the United Hispanic Old Catholic Episcopate, but after several years of controversy the official name was changed again to that used today: Hispanic-Brazilian Confraternity of Christian Doctrine, Saint Pius X (headquarters in Brooklyn, New York).

Non-Protestant marginal Christian groups in Puerto Rico are: the Church of Christ, Scientist (Mary Baker Eddy, 1892; Boston, Massachusetts), Christadelphian Bible Mission, Growing in Grace International Ministries, Jehovah's Witnesses, Light of the World Church (Mexico), Mormons, Mita Congregation, People of Amos Church, Philadelphia Church of God, Unity Church, Voice of the Cornerstone, and Universal Church of the Kingdom of God (also known as Oración Fuerte al Espíritu Santo, founded in Brazil in 1977 by Bishop Edir Macedo and arriving in Puerto Rico in 1993).

Gardner H. Russell began meetings affiliated with the Church of Jesus Christ of Latter-day Saints (LDS) in 1947 among U.S. military personnel stationed at Guajataca. He later opened a mission in San Juan. By

1987, membership had increased to 12,000. Despite the move of several military church members from Puerto Rico in 1993, membership had reached 19,700 throughout the island. In 1996, the number of LDS congregations had grown to the point that the San Juan Mission was formally recognized, with headquarters in Rio Piedras. In 2005, the LDS reported 43 congregations and 29,064 members. The Jehovah's Witnesses entered the country in the early 1930s. By 2005, there were 323 Witness congregations in Puerto Rico with 24,601 adherents.

Mita Congregation (Congregación Mita), established in 1940 in San Juan, was founded by Juanita García Peraza, who is known as "Mita" ("Spirit of Life"); her followers are called "los Mitas." She is believed by her followers to be the embodiment of the Holy Spirit and the "voice of God on Earth." After Juanita's death in 1970 at age 72, the new head of this movement became Teófilo Vargas Seín, who is called Aarón by his followers. There are affiliated churches in many countries of the Caribbean Basin, including the Dominican Republic, Costa Rica, and Colombia. The original San Juan community serves as a developmental model for the newer congregations abroad which, in turn, communicate with the center through all modern media. Active members have swollen to more than 30,000 worldwide. The new San Juan temple alone seats 6,000, but actually the largest following is in Colombia, which has now surpassed Puerto Rico as a whole; the Dominican Republic ranks third, with 65 congregations.

After the death of Mita Congregation founder Juanita García Peraza in 1970, there was a power struggle between Teófio Vargas and Nicolás Tosado Aviles (1919–2007) over who would be the leader of Mita Congregation, which resulted in Vargas winning that leadership position and Tosado being expelled from the movement. In 1972, Tosado left with a small group of followers and formed the People of Amos Church (Iglesia Pueblo de Amós), with "Amos" being Tosado's new spiritual name. Since 1991 its headquarters have been in Barrio Guzmán Abajo de Río Grande, Puerto Rico. From Puerto Rico this new movement spread to the United States (mainly in Texas, Georgia, and California), El Salvador (now with more than 20 congregations), Spain, Guatemala, Honduras, Nicaragua, Costa Rica, and Mexico. Tosado, who was considered by his followers to be "a Prophet and Intercessor between God and men" and in whose body dwelt "The Divine Trinity," died at age 88 in December 2007 in Puerto Rico.

The Voice of the Cornerstone (Voz de la Piedra Angular) was founded in 1974 in Cayey, Puerto Rico, by William Soto Santiago, a disciple of the Pentecostal evangelist and faith-healer William Branham who founded a similar movement in Jeffersonville, Indiana, in 1955. Although there is no evidence that the two ever met, Soto borrowed much of the teachings of Branham and launched his own movement, calling himself the "Voice of the Chief Cornerstone" and the "Angel who opens the Seventh Seal" in the book of Revelation. There are affiliated groups in many countries of Latin America.

Non-Christian religions in Puerto Rico include Baha'i Faith, Judaism, Islam, Buddhism, Hinduism, Ancient Wisdom, and Psychic-Spiritualist-New Age traditions.

Today, Puerto Rico is home to the largest and wealthiest Jewish community in the Caribbean, with more than 3,000 Jewish inhabitants, and is also the only Caribbean island in which all three major Jewish denominations are represented. Most of the Jewish community lives in San Juan, but there are also Jewish families in Ponce and Mayagüez. San Juan has three synagogues: Reform Congregation Temple Beth Shalom, established in 1967; Conservative Congregation Shaare Zedeck, established in 1953; and Chabad Lubavitch of Puerto Rico, established in 1997. In addition, there are a Satmar Community in the western part of the island in Mayagüez, known as Toiras Jesed; and a Reform synagogue and a Conservative synagogue in the city of Santruce.

In 2007, there were 5,119 Muslims in Puerto Rico, with 8 mosques spread throughout the island, with most Muslims living in the San Juan suburb of Rio Piedras.

Buddhism is represented in Puerto Rico by Mahikari de America, Centro Soto Zen de Puerto Rico, Rinzai-Ji, Centro de Meditación y Estudios Budistas del Caribe (Theravada and Mahayana traditions), and the Padmasambhava Buddhist Center (Tibetan Buddhism).

Hinduism is represented by the Krishnamurti Foundation (Hato Rey), International Society of Divine Love, International Society for Krishna Consciousness (ISKCON), Sri Sathya Sai Baba International Organization, Sri Chinmoy centers, and the Transcendental Meditation (TM) movement (now known as the Global Country of World Peace).

Traditional Chinese religions include Daoism, Confucianism, and Buddhism; the only Japanese-origin religions are Mahikari ("Divine True Light") and Sekai Mahikari Bunmei Kyodan.

The Western Esoteric tradition is represented by the Ancient Mystical Order of the Rosae Crucis (AMORC), which has lodges in Mayagüez (Font de la Jara Chapter), Ponce (Ponce Lodge) and San Juan (Luz de AMORC Lodge); Freemasonry; Gran Fraternidad Universal, Misión de Acuarius (GFU, founded in Venezuela by Dr. Serge Raynaud de la Ferrière); and the Christian Gnostic Movement (founded by Samael Aun Weor in Mexico).

The Psychic-Spiritualist-New Age traditions include the Celicia Temple (also known as Las Profetas, founded in a slum area of Caguas, Puerto Rico, in 1953), the Spiritist Confederation of Puerto Rico (founded in 1903), the Movement for Inner Peace, the New Thought Development Foundation (founded in 1987 in San Juan), and the Church of Scientology.

Puerto Rico is one of several island nations where Afro-Caribbean religions have been very successful. Various African religious beliefs and practices have been present since the arrival of black slaves in Puerto Rico. In particular, the belief systems of Ifa from Nigeria (among the Yoruba people) and Palo Mayombe from the Congo River basin (among Bantu peoples) find adherence among those who practice some form of African traditional religion. In addition, Taíno religious beliefs and practices have been rediscovered or reinvented to a degree by a handful of advocates who practice Amerindian spirituality.

Santeria, also known as Regla de Ocha, derived from Yoruban religion with an overlay of Spanish Catholicism, is very strong in Puerto Rico today. According to scholars, modern Santeria was introduced into Puerto Rico by Cuban immigrants during the 1940s, 1950s, and 1960s. The popular Afro-Cuban-Puerto Rican religious tradition honors its deities and the dead with offerings of flowers, food dishes, the burning candles, ritual cleansing with rum, and other animistic practices. Also, Regla Arará, a variation of Haitian Vodou, is practiced in Cuba and Puerto Rico.

The belief in magic spells, male and female witches, disembodied spirits, the devil, and occult practices was neither in the past nor is today an exclusive patrimony of black Puerto Ricans. Because Santeria identified Yoruban deities with Roman Catholic saints, initially as a means of retaining the African belief system while outwardly practicing Roman Catholicism, many Puerto Ricans identify with both religions.

Many Puerto Rican Catholics practice religious syncretism, which combines ancient animistic beliefs and practices of Amerindian and African-roots with a Roman Catholicism imposed on Native Americans and African slaves by civil and religious authorities during the Spanish colonial period. The result is a "popular Catholicism" that retains significant elements of African and Amerindian spirituality, which includes animistic beliefs and practices such as magic (white and black, good and evil), witchcraft (*bujería*), herbal healing (*curanderismo*) and shamanism (the shaman is an intermediary with the spirit world).

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See also: Advent; American Baptist Churches in the U.S.A.; Ancient and Mystical Order Rosae Crucis; Assemblies of God; Augustinians; Baha'i Faith; Baptist Bible Fellowship International; Capuchins; Cathedrals—Christian; Christadelphians; Christian and Missionary Alliance; Christian Brethren; Christian Church (Disciples of Christ); Christian Reformed Church in North America; Christmas; Church of Christ, Scientist; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church of the Brethren; Church of the Nazarene; Congregationalism; Dominicans; Easter; Eddy, Mary Baker; Epiphany; Episcopal Church; Evangelical Lutheran Church in America; Franciscans; Freemasonry; Global Country of World Peace; Gnostic Movement; Ife; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; Jehovah's Witnesses; Krishnamurti Foundations; Latin American Council

of Churches; Lent; Light of the World Church; Lubavitch Hasidism; Lutheran Church–Missouri Synod; Methodist Church of Puerto Rico; Mita Congregation; Palo Mayombe; Pentecostalism; Philadelphia Church of God; Reform Judaism; Roman Catholic Church; Salvation Army; Santeria; Satmar Hasidism; Seventh-day Adventist Church; Seventh-Day Adventist Reform Movements; Southern Baptist Convention; Sri Chinmoy Centre; United Methodist Church; United Pentecostal Church International; Universal Church of the Kingdom of God; Vodou; Western Esoteric Tradition; Wisconsin Evangelical Lutheran Synod; Witchcraft; World Council of Churches.

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Pure Brightness Festival

The Pure Brightness Festival is one of the few Chinese festivals tied to the solar year rather than the lunar calendar. It is held 107 days after the Winter Solstice (and 15 days after the Spring Equinox); hence it is always April 4 or 5 on the Western or Common Era calendar. It is preceded by what is designated Cold Food Day.

As practiced, it has become another day to especially honor one's ancestors.

As the story told of Pure Brightness Day goes, a prince of the state of Jin, a power province in the feudal world of northern China's Spring and Autumn Period (722–403 BCE), neglected to reward one of the men who had stood by him in a time of exile prior to his attaining the throne. The man, Jie Zitui, had retired to live quietly on Mian Mountain. Realizing his lack of gratitude, the prince sought out his former companion, but was unable to locate him. A courtier suggested burning the mountainside to force him out, but no Jie Zitui appeared. Further searching found him, and his mother, dead beneath a willow tree. To commemorate his former companion, the prince ordered that the day would henceforth be remembered as the Hanshi Festival and ordered that no fires be kindled on that day—hence the eating of cold food. The tree under which Jie Zitui was found was named Pure Bright Willow and the day after the Hanshi Festival named the Pure Bright Day.

In China, including Taiwan, the Hanshi Festival has largely been neglected, but the Pure Bright Festival is widely celebrated and acknowledged as the first day of the year when one can leave the confinement of the house during the winter and enjoy the out-of-doors. It is also a popular time to acknowledge one's ancestors by going to their tombs, making necessary repairs, and cleaning them of any clutter or trash accumulated through the winter. Thus, Pure Brightness Day is often termed "Tomb Sweeping Day." Before leaving, people will also commonly burn what is called spirit money. Such money is printed especially for burning, hence sending into the spirit world, for the use of the spirits of the dead. It is also a day to think about willow trees. Some plant new willow trees. Others decorate them with model birds made of flour and dates, and called Zitui swallows.

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See also: Ancestors; Winter Solstice.

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Pure Land Buddhism

The Pure Land mythos, which eventually came to center upon the popular practice of invoking Buddha Amida's name with the intention of being born in his Pure Land of Bliss, the Western Paradise, was one of the most important variations of Mahayana Buddhism, and flourished in China, Korea, Japan, and Vietnam.

In the case of China, it was imported from northern India as early as the second or third century CE, as indicated by sutra translations. Subsequently, beginning at least with the monk Lu-shan Hui-yuan (344–416) its practices were adopted and spread widely in Chinese monasteries. Pure Land ideas never really formed an independent teaching lineage, however, and they instead coexisted with normal monastic lineages, especially the T'ien-t'ai founded by Chih-i (aka, Zhi Yi) (538–597). A key Chinese addition to the canon in the early period was the Kuan-ching (Visualization Sutra), which described nine detailed statuses of potential rebirth in the Pure Land realm.

Pure Land doctrine and practice have remained up to the present a standard aspect of the repertoire of Chinese Buddhism, whether in monastic practice or in monastically influenced lay practice. In the Tang period (618–907) Pure Land became subordinated to the authority claims of Chan lineages. Nevertheless, all later monastic Buddhism was normally characterized by the "dual practice" of both Chan and Pure Land, as represented by the teaching of Chu-hung (1535–1615). Indeed, up to the present, apparently more Buddhist practitioners have put their hopes in rebirth in the Western paradise than in the attainment of success in pursuing the official bodhisattva path.

Much of Pure Land tradition in China went outside official monasticism. The Kuan-ching text in particular opened the way to popularization because it appeared to promote the efficacy of religious routines as simple as the recitation of the Buddha's name, which alone might lead to the Pure Land at its lowest level. A key teacher who was regarded as having emphasized

Temple of the Pure Land monastery in Buryatia, Russia. (Mikhail Markovskiy/Dreamstime.com)

this aspect of the teaching was Shan-tao (or Shan Dao) (613–681). (His presentation of the Pure Land perspective would later influence the Japanese monk Honen [1133–1212], who altered the Japanese tradition by his unique emphasis on the vocal invocation of Amida's name as the sole possible practice for his times.) Throughout the later Chinese imperial period (ca. 1200–1900), influential lay Pure Land movements flourished, sometimes supervised by the official monastic system and sometimes separate from it.

Chinese religious traditions including Buddhism were severely damaged by 20th-century political disorder and by post–World War II Maoism. However, vigorous revival has been underway, stimulated significantly by developments in Taiwan. The revival has remanifested earlier relationships of complementarity and tension between Pure Land and Chan and between monastic and lay forms of organization. Nonetheless, the Pure Land "language" of Buddhism continues to be preferred to the Chan by more Chinese practitioners, as it was in the past.

In comparative context it is noteworthy that no version of Chinese Pure Land has ever taken root that has been philosophically rigorous but also fundamentally non-monastic in conception (as in the Japanese Jodoshinshu school). Whether monastic or lay, Chinese followers have remained oriented to an approach that strongly valorizes ritual asceticism and precept-keeping.

Galen Amstutz

See also: Honen; Jodo-shinshu; Mahayana Buddhism; Shan Dao; Tian Tai/Tendai Buddhism; Zhi Yi.

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Purim

Purim is an annual Jewish festival that celebrates the deliverance of the Jewish people of the ancient Persian Empire from a plot to annihilate them. The story is recorded in the Hebrew Bible (the Christian Old Testament) in the book of Esther. In the past, the king Ahasuerus described in the story was believed to be either Artaxerxes I (r. 465–424 BCE) or Artaxerxes II (r. 404–358). More recently, scholars have been more skeptical of the historicity of the story and seen it more as a legendary tale.

The book of Esther begins with the account of a feast given by King Ahasuerus at which alcohol flowed freely. In a drunken state, the king ordered his wife Vashti, wearing her crown, to "display her beauty" before those in attendance. Her refusal to do so caused Ahasuerus to put her away and to choose a new wife and queen. He chose a young woman at the court named Esther, unaware that she was, in fact, a Jewish orphan named Hadassah now in the care of her cousin Mordecai, Soon afterward, Mordecai discovered a plot by several courtiers to kill Ahasuerus. He made the plot public.

Haman, the king's highest official, came to despise Mordecai, for he refused to bow down to Haman. Haman discovered that Mordecai was Jewish and hatched a plot to kill not only him but the entire Jewish minority in the Persian Empire. After obtaining Ahasuerus's permission to go ahead with his plan, Haman cast lots (purim) to choose the date for executing it. The lot fell on the 13th day of the month of Adar. When Mordecai discovered Haman's plan, he informed Esther. She asked the Jewish community to engage in three days of fasting and prayer, and then requested an audience with Ahasuerus, even though to do so, without the king having summoned her, could have caused her death. But Esther found favor when the king saw her, and she invited the king and Haman to a feast. At this feast, she invited them to a second feast the next day.

Costumed players celebrate Purim, about 1657. Purim is a celebratory Jewish holiday in which plays and parodies are performed to commemorate the time when the Jewish people living in Persia were saved from extermination. (*The Jewish Encyclopedia,* ed. Isadore Singer, 1901)

On the night between the two feasts, Ahasuerus had trouble sleeping, and he asked that the annals be read to him. Learning that Mordecai had foiled a plot against him and that he had received no honor in return, the king asked Haman how properly to reward a man the king wished to honor. Thinking it was he himself of whom the king spoke, Haman replied that the man should be dressed in a kingly fashion and paraded on the king's horse. Haman, to his great despair, had then to do these things for Mordecai.

That evening, at the feast, Esther revealed that she was a Jew and informed the king of Haman's plot. She pointed out that if his plot were carried out, she would be executed. Ahasuerus then turned on Haman and ordered him hung. But a problem remained. The decree allowing Haman's action against the Jews had been signed; thus it could not be simply annulled—but it

could be countered. Ahasuerus gave Esther and Mordecai leave to write a new decree allowing the Jews to defend themselves. When attacked on Adar 13, the Jewish community fought and triumphed over its enemies. Mordecai subsequently was given a prominent position in Ahasuerus's court. He initiated the annual commemoration of the Jewish people's deliverance.

Purim is celebrated on the 14th day of the Hebrew month of Adar (usually in mid-March on the Common Era calendar). In leap years, when a second month of Adar is added to the Hebrew lunar calendar (7 times in a 19-year cycle), so that holidays stay in their appointed seasons, Purim is celebrated during Adar II. This is the most unequivocally joyous of Jewish festivals, though it begins on Adar 13 with Taanit Esther, a fast (as Esther had asked the Jews to fast before she went to the king). If Adar 13 falls on a Sabbath, there will be further adjustment of the date.

Ritually, the service at the synagogue will feature a reading of the biblical book of Esther. This occurs twice, first after sunset when the new day begins on the Hebrew calendar, and a second time the next morning. In contrast to the quiet demeanor during the scripture readings at Sabbath services, during the reading of the book of Esther the congregation shouts and makes noise whenever Haman's name is read so as to blot out the sound of his name. Central to the day is a feast, which has been preceded by the sharing of gifts of food with others and the giving of money to the poor, with the understanding that joy is complete only when shared with the less fortunate. Additional customs have also developed above and beyond the guidelines of the biblical story, including the making of a particular dessert called *hamantaschen* (or "Haman's pockets"), a fruit-filled pastry. Purim is one day in which the drinking of alcohol in excess is acceptable.

The story of Esther is also commemorated as a teaching event. It reminds believers of the capricious nature of evil in the world and the need for action when it arises. It also builds confidence that God does not neglect his people.

From the Middle Ages to the present, Purim has, on occasion, been used, usually as part of a larger anti-Semitic attack, to charge the Jews with, on the one hand, the excessive use of violence, and, on the other, with the inability to respond to violence directed at them (as occurred in the Holocaust). Historic persecutions of the Jews and ongoing tensions with the Arab world since the founding of the state of Israel continue to provide occasions for Jews to construe anew the meaning of Purim and the tyranny of new Hamans who seek their destruction.

Purim is an official holiday in Israel.

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See also: Calendars, Religious; Judaism.

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Putuo Shan

Putuo Shan is an island off the coast of Zhejiang Province in China, east of Ningpo and south of Shanghai. Mount Putuo, though rising only a few hundred feet above the surrounding sea, is one of the four sacred mountains of Chinese Buddhism, the mountain of the south.

The island was identified as the home of Guan Yin (Avalokitesvara, Kuan Yin, Kwan Yin, or in Japan, Kannon, and in Tibet, Chenrezig), the bodhisattva or goddess of compassion/mercy, toward the end of the first millennium CE. To this end, a story was related about a princess named Miao Shan who was an emanation of the bodhisattva, and who lived on the island in the seventh century.

Among the early stories that have accumulated about the island, one tells of an Indian monk who

Puji Temple, built in 916, is a Buddhist temple located on the island of Putuo Shan in Zhejiang Province, China. (Chen Kehai/Dreamstime.com)

arrived on the island during the reign of Tang dynasty Emperor Xuanxong (847–860). According to the account, the monk not only attended lectures given by the Bodhisattva Avalokitesvara, but was given a seven-hued stone. A half century later, an eminent Japanese monk named Huie was stranded on Putuo Shan while attempting to deliver a statue of Guan Yin to Japan from Wu Tai Shan. In his stress, he prayed to the goddess, who relieved his situation. Rather than continue his journey, he stayed on the island and saw to the construction of a temple in which he placed the statue he was carrying. This temple is now known as the Bukenqu (or Reluctant to Go) Guan Yin Temple (now evolved to become Puji Temple, the largest on the island).

Additional temples would be constructed over the succeeding centuries, of which some 20 remain today. Of the 20, 3 stand out. Puji, Fayu and Huiji are each large temple complexes and known for their impressive architecture.

Puji Temple originated in 1080 and now covers some 45,932 square feet. In Great Yuantiong Hall, there are a 21-foot-high statue of the goddess of mercy and small ones of her reputed 32 incarnations. The Fayu Temple's Yuantong Hall is known for the many dragons, a reminder of its origins as a gift from the emperor. Inside a large ball hangs from the ceiling. On each of eight surrounding vertical pillars is carved a dragon that rears its head as if in a scramble for the ball. A ninth dragon comes out of the ceiling. At the highest point in the Fayu complex one finds the Treasured Pearl Guan Yin Hall, dominated by a large Guan Yin statue made of pure gold with a large pearl shining in the middle of her chest.

The Huiji Temple is located at the crest of Mount Putuo and provides a broad view of the vast stretch of the sea. It is unique on the island as it is a temple focused on Gautama Buddha as the main object of worship rather than Guan Yin.

The main additional attraction on Putuo Shan is the Guan Yin mega-statue. The statue is 108 feet tall and weighs more than 77 tons. When erected it was the largest bronze Guan Yin statue in the world and has become the symbol of Putuo Shan. Its base is a museum; Gongde Hall houses one room with 500 small bronze statues of Guan Yin, each with a distinct posture, and another room with various relief sculptures on wood and jade.

Three days are celebrated most seriously at Putuo Shan—Guan Yin's birthday, the 19th day of the 2nd lunar month (March); her enlightenment day on the 19th day of the 6th lunar month (June); and her renunciation day—when she become a nun—on the 19th day of the 9th lunar month (September). On these days tens of thousands of pilgrims will arrive for celebrations at the main temples that generally last three days.

A more recent event added to the Putuo Shan calendar is the annual Guan Yin Cultural Festival each November, designed to celebrate and make known the Guan Yin culture of China's Buddhism. Events begin on the festival eve when the monks of Puji Temple light up 1,000 lotus-shaped lamps from the ever-lit lamp inside Yuantong Hall. Worshipers will pass the lamps from one to another symbolizing the Buddhist light spreading to every corner on Earth. The lamp-passing ceremony leads into a display of fireworks. On the second day of the festival, worship is focused at Huiji Temple. The path to Huiji Temple consists of 1,087 stone steps, and worshippers will follow the head priest to the top of the mountain. Every nine steps they will pause to bow toward the top of the mountain

J. Gordon Melton

See also: Bodhisattva; Guan Yin's Birthday; Mahayana Buddhism.

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Q

Qadiriyya Rifa'i Sufi Order

The original Sufi teacher who established the Rifa'i Sufi Order was Ahmad al-Rifa'i (1118–1181), who was born in Basra, Iraq. Sheikh al-Rifa'i was a contemporary of Sheikh 'Abd al-Qadir Jilani in Baghdad, from whose teachings the Qadiriyya Sufi Order developed. Much of their theosophy focused upon the different stages (*maqamat*) and states (*awhal*) one needs to experience to touch God's beauty (*jamal*). "Love is fire" is a common phrase among the Rifa'i Sufis, who assert that love piety is essential for the mystical experience.

Egyptian Rifa'i Sufis have an intense veneration of the Prophet and his family; Central Asian Rifa'is are distinguished by the practice of piercing their skin with swords and eating glass during *dhikr* ("remembrance of Allah" devotional) sessions. The dhikr sessions include *verd* (spiritual readings) and practicing *tesbih* (repeating the names of God with the aid of a rosary). Today, the Rifa'i Sufis are located in Iraq, Turkey, Egypt, Syria, Palestine, Lebanon, Central Asia, and Southeastern Europe.

A new lineage of the Rifaiyya began early in the 20th century. It grew from the ruins of a prayer house (*tekke*) located in Kasimpasha, now a suburb of Istanbul, and the work of Sheikh Muhammad Ansari, an Iraqi who moved to Erzincan in northeastern Turkey in the early 1900s. A descendant of both 'Abd al-Qadir Jilani and Ahmad al-Rifa'i, he had become sheikh of the Rifa'i Order. In Turkey he met Sheikh Abdullah Hashimi, a Qadiri, and they worked together for many years. Eventually Sheikh Hashimi sent Ansari to Istanbul to establish the Qadiri Rifa'i Tariqa Order and revive the prayer house.

Sheikh Ansari headed the Qadiriyya Rifa'i Tariqa in Istanbul from 1915 until his death. His son, Sheikh Muhyiddin Ansari, succeeded him and spread the Order throughout Turkey, Germany, and the former Yugoslavia. He was succeeded in 1978 by Sheikh Nureddin Ozal. In May 1993, Sheikh Ozal passed away and Sheikh Taner Ansari became the new leader. Soon afterward, Sheikh Taner moved to the United States, where the center of the order is now located.

Qadiriyya Rifa'i Order
PO Box 833
Nassau, NY 12123
http://www.qadiri-rifai.org/

Qamar-ul Huda

See also: Devotion/Devotional Traditions; Qadiriyya Sufi Order; Sufism.

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Qadiriyya Sufi Order

The Qadiriyya Sufi Order, named after 'Abd al-Qadir al-Jilani (d. 1166), was founded in Mesopotamia approximately 800 years ago. It is one of the oldest Sufi

orders in existence. Al-Jilani is considered to be one of the greatest Sufi teachers of his time, referred to as "sheikh of sheikhs." The development of the Order and of its teachings is credited to his sons, 'Abd al-'Aziz and 'Abd al-Razzaq.

The Qadiri tradition includes philanthropic activities, meditative prayers to God called *dhikr*, specialized prayers, invocations, the use of music and poetry for spirituality, and special attention to studies in the Koran, law, and philosophy. The Sufi Order adheres to hierarchies of a Sufi society, where the elder Qadiri sheikh stands as the primary teacher and supervisor of all the disciples. Al-Jilani originally came from the Persian province of Gilan and settled in Baghdad. The Qadiriyya Order eventually spread to most major centers in the Islamic regions: Iran, Syria, Egypt, Spain, Lebanon, North and West Africa, South Asia, China, Turkey, Central Asia, eastern Africa, Bosnia, Macedonia, and Indonesia. Recently, the Order has established centers in many major cities in the Western world as well.

There is no central headquarters for the Order, but it may be contacted through Al-Baz Publishing, Incorporated.

Al-Baz Publishing, Inc.
1516 NW 38th Street
Oakland Park, FL 33334
http://www.al-baz.com/ (Al-Baz Publishing website)
http://www.al-baz.com/shaikhjilani.shtml (information about al-Jilani)

Qamar-ul Huda

See also: Qadiriyya Rifa'i Sufi Order; Sufism.

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■ Qatar

Dawlat Qatar (the state of Qatar) is a small country of some 4,416 square miles, located on a peninsula that juts out from Arabia into the Persian Gulf. To the west is the island nation of Bahrain and to the south is Saudi Arabia. Long-standing border disputes with its neighbors were finally resolved in 2001. The original Arab population of the region received Islam in the seventh century CE and in successive centuries has also received significant numbers of immigrants, especially from Yemen, Palestine, Egypt, Pakistan, India, and Iran. Only 40 percent of the present population of 825,000 are native Qataris. Qataris are now the wealthiest per capita population in the world.

Qatar was conquered in 1076 by Bahrain and remained under Bahrain's hegemony until the 19th century, when the al-Tani family rose to power and led the fight for independence, which was finally obtained in 1868. The wealth of the country was traditionally built on the very fine pearls that came from the coastal waters, but demand for Qatari pearls collapsed in the 1930s because of Japanese competition. Qatar switched to oil, which has made it a wealthy nation. It is currently headed by Sheikh Hamad bin Khalifa th-Thani (b. 1950), to whom power passed in 1995.

Islam is the official religion of the country and any form of proselytization of Muslims is prohibited by law. Also, other religions are not allowed to construct and use church buildings. The majority of Qataris are Muslims and follow the strict Wahhabi School, which also dominates neighboring Saudi Arabia. However, the many immigrant groups that have moved into the country have brought other forms of Islam with them (for example, the Muslims from Iran tend to be Shias).

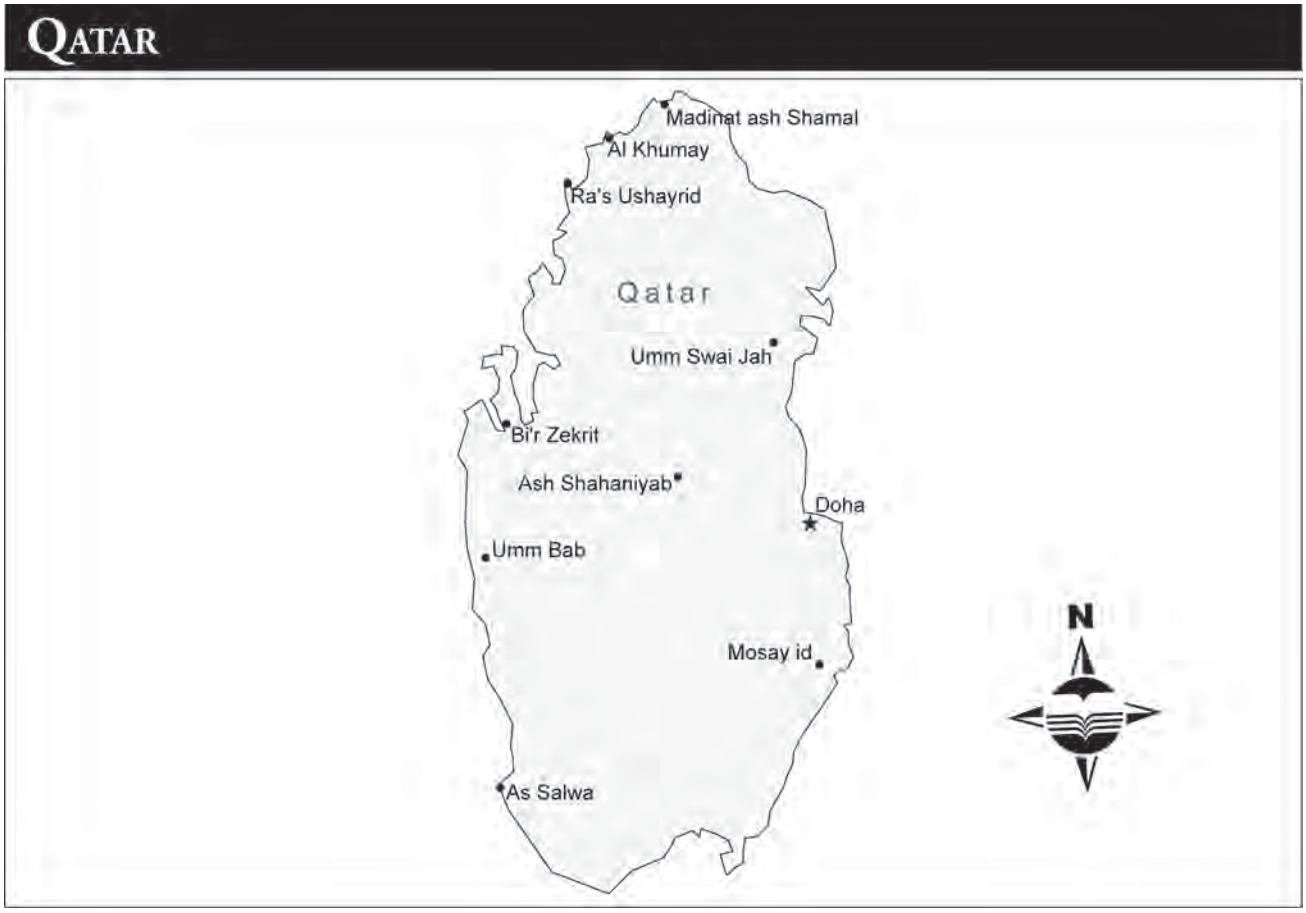
Christianity had spread across the Arabian Peninsula in the second and third centuries CE, but it was completely obliterated after the rise of Islam. The Roman Catholic Church attempted to rebuild a Christian presence in the area, beginning in 1841 in Aden. A vicariate was created in 1889, but it is now headquartered in Abu Dhabi, United Arab Emirates. There has been little response to the church in Qatar. A single priest resides in Doha.

Mosque outside the Khalifa sports stadium, Doha, Qatar. (Paul Cowan/Dreamstime.com)

Qatar

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	106,000	738,000	83.4	5.70	909,000	1,091,000
Christians	4,800	84,700	9.6	1.87	110,000	136,000
Roman Catholics	680	62,000	7.0	2.25	80,000	100,000
Anglicans	700	7,000	0.8	0.00	8,000	9,000
Independents	450	4,900	0.6	–1.90	7,500	9,500
Hindus	0	22,500	2.5	5.24	28,000	34,000
Agnostics	100	20,800	2.4	4.87	30,000	40,000
Buddhists	0	17,000	1.9	5.24	22,000	27,000
Baha'is	300	1,400	0.2	5.93	2,400	3,700
Atheists	0	600	0.1	5.24	1,000	1,500
Total population	**111,000**	**885,000**	**100.0**	**5.24**	**1,102,000**	**1,333,000**

Protestant and Orthodox Christians are represented among the expatriates working in the oil field. The Arab American Oil Company employs chaplains who hold services. The Christian Brethren, one branch of the Plymouth Brethren movement, has organized several congregations. An Anglican chaplain from the Episcopal Church in Jerusalem and the Middle East resides in Abu Dhabi and also visits Qatar to conduct services.



Since World War II, the Baha'i Faith has emerged in Qatar. It originated in nearby Iran, just across the Persian Gulf.

J. Gordon Melton

See also: Baha'i Faith; Christian Brethren; Episcopal Church in Jerusalem and the Middle East; Roman Catholic Church; Wahhabi Islam.

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Qigong

Qigong (also spelled Qi Gong and Chi-kung) is a Chinese tradition of mind-body training combining breath control, slow-motion gymnastics, and meditation. The term combines the Chinese characters *qi* (literally, "breath"; can also mean "vital breath" or "cosmic energy") and *gong* (literally "effort"; often understood as "discipline," "virtuosity," "spiritual power"). Techniques now known as qigong are mentioned in ancient Chinese texts from the sixth century BCE and earlier, including the *Laozi* and *Zhuangzi*, and became integral components of Chinese medicine, martial arts, and religion, notably Daoism and Chinese Mahayana Buddhism. A wide range of breathing, gymnastic, meditation, and visualization techniques, joined in an infinitely extensible array of combinations, could be used for the healing of illnesses, for nurturing health and longevity, or for spiritual transcendence and immortality.

The use of the term "qigong" as a single category covering all such techniques can be traced to the mid-20th century, and is the result of modernizing attempts to secularize useful Chinese traditions by extracting them from religion and superstition and reorganizing them into a scientific system. This project was carried out in the 1950s by the health authorities of the newly established People's Republic of China. Qigong was applied in modern clinical settings, and disseminated on a wide scale following the model of mass calisthenics. Banned during the Cultural Revolution (1966–1976), qigong reappeared in the late 1970s. Reports of healing through "external *qi*" (emission of qi without physical contact between a healer and a patient) caused a sensation in the Chinese press, while thousands of charismatic qigong healers attracted followings in the millions, and qigong became almost synonymous in popular discourse with paranormal phenomena and psychic powers. Some of China's leading scientists and senior Communist Party leaders supported the movement and facilitated its expansion.

In the 1980s and 1990s, a time when most forms of religion had been destroyed or strictly controlled in mainland China for decades, qigong became the main legal outlet for a rediscovery of China's spiritual traditions, and a mass movement within which hundreds of popular groups appeared. Many of these were full-fledged new religious movements with sophisticated China-wide or even global organizations—the largest of which, with tens of millions of practitioners, were Zhong Gong, founded by Zhang Hongbao in 1987, and Falun Gong, founded by Li Hongzhi in 1992. By the mid-1990s, the Chinese authorities, sensitive to accusations of quackery and pseudo-science being leveled at qigong by critics, and concerned about the growing influence of charismatic qigong masters, attempted to impose stricter regulations on qigong. Li Hongzhi immigrated to the United States in 1996 and Zhang Hongbao went into hiding (he reappeared on the American island of Guam in 2000). Most qigong groups declined or adopted a low profile. But Falun Gong, which, in addition to qigong exercises, had strongly moralistic teachings and a messianic, apocalyptic eschatology, continued to grow rapidly. Rejecting state regulations and criticisms from the official media, Falun Gong practitioners often staged protests and sit-ins. After 10,000 followers surrounded Zhongnanhai (the headquarters of the Chinese Communist leadership) in a silent protest on April 25, 1999, the government banned Falun Gong as an "evil cult" on July 22, 1999. Although other forms of qigong remained legal, in practice most other popular groups were dismantled, and only five sets of exercises, derived from the medical *daoyin* tradition, were authorized. Qigong ceased to exist as a mass movement in China, although the techniques continued to be practiced, under different names, in other contexts such as Daoism or Chinese medical health cultivation.

Most of the leading qigong masters of the 1980s and 1990s immigrated to North America, Europe, and Australia, contributing to the spread of qigong in Western countries. One of the first to introduce qigong to a Western audience, in 1979 as "Taoist esoteric yoga," was Mantak Chia (b. 1944), a Chinese born in Thailand, who had settled in New York and founded an organization known as Healing Tao. His disciple Michael Winn became one of the leading advocates of qigong in the United States. In Western countries, qigong found a welcoming niche in the diverse milieu of New Age spirituality, alternative healing, and Chinese medicine/martial arts/Tai chi and Daoism.

David A. Palmer

See also: Daoism; Energy; Falun Gong; Healing Tao; Mahayana Buddhism; Meditation; New Age Movement; Zhong Gong.

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Quanzhen Daoism

Quanzhen, which translates as "Complete Realization," or "Complete Perfection," is one of two schools that today represent the Daoist alchemical tradition, in contrast to the liturgical tradition of Zhengyi Daoism. Quanzhen is also sometimes erroneously known as

Daoist monks look after a shrine where Chinese faithful pray and burn incense at the White Cloud Temple in Beijing. (AP Photo/Elizabeth Dalziel)

Northern Daoism, and Zhengyi is called Southern Daoism. About 80 percent of organized Daoism in mainland China belongs to this sect, which also prevails in Hong Kong.

For all its importance, Quanzhen is almost completely unknown in the West, where there has been little academic study of it. Many of the newer Western Daoist groups (Taoist Chi Society, Healing Tao Centers) have some relation to Quanzhen, though the exact nature of these ties remains unclear.

Emerging out of the ashes of war-torn 12th-century China, Quanzhen became the most important religious movement in China during the Yuan dynasty. Quanzhen was founded by Wang Zhe, who was also known by his religious name as Wang Chongyang (1113–1170). After living in seclusion on Mount Zhongnan in Shaanxi Province, he received seven disciples, who spread the new teaching. The most famous of these disciples was Qiu Chuji (1148–1227), who in a celebrated account in Chinese history accepted an invitation in 1219 to teach the Mongol Emperor Genghis Khan (ca. 1162–1227) about longevity. Because of this, many early khans showered patronage on Quanzhen Daoism. Indeed, Quanzhen Daoists were tax exempt and became semiofficial government representatives.

In the Qing dynasty, Qiu Chuji was retroactively given credit for founding the Longmen Pai (Dragon Gate Branch) of Quanzhen Daoism, the dominant sect today. Actually, Longmen Pai can only be definitively traced to the founding of the famous Baiyunguan (White Cloud Temple) in Beijing in 1656. In the Qing dynasty, Baiyunguan became the center for all Daoist schools, overseeing ordination, and many schools officially subsumed themselves into Longmen Pai. Today, Baiyunguan is the headquarters for both Quanzhen Daoism and the Chinese Taoist Association.

Quanzhen is a monastic and celibate tradition. Monks and nuns wear blue robes and topknots. The main altars of Quanzhen temples traditionally enshrine the Three Pure Ones, the high gods of Daoism, emanations of Dao. They are seated in meditation, rather like Buddhas. Indeed, Quanzhen owes not only its iconography but its architecture and philosophy to Buddhism. It ascetically rejects daily comforts, and it believes in rebirth and *karma*. Its emphasis on quiet sitting (*jingzuo*) was influenced by Chan Buddhism. Quanzhen is based on spiritual and moral cultivation, rather than on philosophical, scriptural, or ritual traditions.

That cultivation also incorporates much of "Inner Alchemy," a tradition concerning personal transformation that has been preserved largely due to the efforts of Quanzhen. The patron saint of Quanzhen Inner Alchemy is Lu Dongbin, a Tang dynasty sage. Lu Dongbin is head of the eight immortals. Depicted as a scholar with a fly whisk and a demon-slaying sword, he is a common subject in Yuan dynasty drama and popular art.

One of Wang Chongyang's aims was to bring the Three Teachings of China, Daoism, Confucianism, and Buddhism, into a single great system once more. Quanzhen borrowed not only from Buddhism but also from neo-Confucianism. In the 19th century, Quanzhen movements were popularized, particularly those involving the new divinatory craze of spirit writing, in which a sharp stick attached to a frame moved automatically over a planchette of sand. Many of these sects make up the current Hong Kong Daoist scene. Many temples there have a truly combinatory pantheon: Lu Dongbin, representing Daoism; the Jade Emperor, representing the celestial bureaucracy, hence Confucianism; and Guanyin, the Sinicized, feminized form of Avalokiteshvara, the bodhisattva of compassion, representing Buddhism.

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Elijah Siegler

See also: Alchemy, Daoist; Daoism; Healing Tao; Monasticism; Taoist Tai Chi Society; Wang Chongyang; Zhengyi Daoism.

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R

Rada Religion

The Rada religion (variously referred to as Alladah, Arara, or Arada) is a Caribbean religion derived from the name of an African city located along the Mina coast on the Bight of Benin. The city of Arada served as an important religious and political center during the 17th and 18th centuries, and Rada spirits (*lwa*) occupy a central place in African-derived religions throughout the Caribbean. Rada spirits are especially prominent in Haiti, where all African spirits are grouped into families, pantheons, and/or *nachon*s, and every lwa (whether a member of the Petro, Ibo, or Kongo nachon) is believed to have a Rada counterpart (Desmangles 1992, 94). Rada spirits are also present in the African-derived religions of Cuba, the Dominican Republic, Jamaica, Barbados, St. Kitts, Grenada, Carriacou (the Grenadines), and St. Vincent.

The major Rada spirits include Dada Segbo (the creator), Daugbwe (the serpent), Elegba (spirit of the crossroads), Sakpata (an Earth spirit), and Ogou (the spirit of iron). Some observers associate Rada lwa with benevolent forces and contrast them with Petro lwa, who are seen as bitter and aggressive. This is an oversimplification. As Desmangles (1992) points out, the distinction is not one between good and evil. Rada lwa are often conceived as gentle guardians of the universe, but they too can be unpredictable and vindictive. For example, Elegba, who directs the course of human destiny, can also cause accidents altering that destiny. All lwa have complex personalities.

The purest form of Rada ritual was on the Caribbean island of Trinidad during the late 19th century (Carr 1953). In the 1860s a free Rada population from Dahomey (now Benin) settled in the Belmont section of Port of Spain, and Abojevi Zalwenu, an African-trained diviner and herbalist, came to Trinidad to meet the religious needs of this immigrant community. Zalwenu (also known by his Creole name Robert Antoine and more popularly as "Papa Nanee") purchased acreage in Belmont, where he established a residential compound that remained a center of Rada ceremonial life until his death in 1899. In 1886, a local court convicted Zalwenu of practicing black magic (Obeah), but the conviction was overturned because Zalwenu's lawyer successfully argued that the Rada leader did not perform Obeah for money and functioned as a religious leader according to the beliefs of his followers. This case established a much-cited precedent for the cause of religious freedom in Trinidad.

Under Zalwenu, Rada ceremonies were carried out in strict accordance with African calendar cycles, and new *vodunsi* (priests) were initiated on a regular basis. Unlike other Rada ceremonies in the Caribbean, Zalwenu's Trinidad rituals closely followed 19th-century African practice. Elsewhere, however, Rada rituals contained a mixture of practices from a variety of African traditions (Petro, Kongo, and so on). These "mixed" ceremonies have preserved elements of 17th- and 18th-century Rada ritual that were lost in Africa and unknown to Zalwenu.

The Belmont place of worship, called a *vodunkwe* (house of the gods), survives, but Rada rituals have been greatly modified and the number of services, especially those involving animal sacrifices, have declined in recent years. (The author visited the compound with the late Andrew Carr in 1976, and again visited in 1985 and 1999.) In 1999 the site was used primarily as a *panyard* (musical shrine) and a center for Orisha devotees, but a number of vodunsi were in

residence. In the 19th century, Zalwenu established different shrines (and stools) to the lwa at various locations around the vodunkwe. Devotees continue to make fresh blood offerings at these stools.

Rada is one of the few African-derived religions in the Caribbean where men constitute the majority of adherents. But as older members have died, they have not been replaced by younger adherents. Many Trinidadians do not distinguish the Rada lwa from other African-derived deities. Hucks (2001) suggested that Trinidadian Rada may eventually be absorbed into the more active Trinidad Orisha movement. This has not occurred. Interest in "pure" Rada continues, and Andrew Carr's 1989 study is still widely consulted, suggestive of a possible resurgence of the Rada tradition in Trinidad.

The Belmont Vodunkwe
127-129 Belmont Circular Rd.
Port of Spain
Trinidad

Stephen D. Glazier

See also: African Traditional Religions.

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Radhasoami

The Radhasoami tradition was formally founded in 1861 in Agra, Uttar Pradesh, India, by Shiv Dayal Singh (1818–1878), who was associated with two Sant Mat gurus, Tulsi Sahib (1764–1848) in Hathras and Girdhari Das (d. 1861) in Agra. Shiv Dayal Singh, more popularly known as Soamiji Maharaj, advocated the practice of *surat shabd* yoga (union of the soul with the divine sound), a strict lacto-vegetarian diet, and devotion to a living guru who would guide initiates to higher regions of consciousness. The name Radhasoami (usually spelled as one word, with the variation Radhaswami) was apparently coined by one of Shiv Dayal Singh's chief disciples, Rai Salig Ram (1839–1898), who elevated his guru to the highest divine status. In Salig Ram's theology, Radha stands for soul and Soami for lord, and thus Radhasoami means "Lord of the Soul." This interpretation has been shared by almost all practitioners of the faith. The phrase is also used as a greeting between members.

After Shiv Dayal Singh's death in 1878, several disciples worked as his spiritual successors. This eventually led to a number of schisms, and it is now estimated that there are well over 100 different branches of the Radhasoami tradition worldwide. The most popular Radhasoami group in the world is the Radhasoami Satsang, Beas (Punjab), which has more than 4 million followers and centers in Europe, Africa, Asia, and North America.

Founded by Jaimal Singh (1838–1903) in 1891, the Beas Satsang (spiritual gathering) lineage of gurus have all been born Sikh. Since Radhasoami advocates devotion to a living human guru, this has naturally led to political and religious tension among orthodox Sikh groups in the Punjab.

The Radhasoamis are not a sub-sect of Sikhism, but they do share much of the Sant philosophy in common. The current leader of the Beas Satsang is Gurinder Singh Dhillon (b. 1954), who has been instrumental in expanding the property holdings of the

group worldwide, including large estates in California, North Carolina, Hawaii, England, and South Africa.

Other important Radhasoami branches, each with their own unique guru lineages, include three founded in the city of Agra, India: Soami Bagh, Dayal Bagh, and Peepal Mandi. Each of these branches traces its lineage back to Shiv Dayal Singh through Rai Salig Ram (otherwise known as Huzur Maharaj). Unlike the Beas-related *satsangs* that advocate repeating the spiritual mantra of five holy names (*panch nam*), the Agra-related groups teach repetition of one holy name, Radhasoami. In addition, unlike the Beas satsangs, which argue that Radhasoami is simply a modern manifestation of Sant Mat, the "doctrine of the saints," the Agra groups also believe that their founder, Shiv Dayal Singh, was a unique and supreme incarnation of the highest lord, Anami Purush, and presented a new and higher path to God.

There are at least 100,000 followers in each of the Agra schools, though most of the disciples are Indian-born.

Arguably the most controversial guru in Radhasoami history was Faqir Chand (1886–1981), founder of the Manvta Mandir branch in Hoshiarpur, Punjab, and disciple of Shiv Brat Lal (1860–1939), who taught that all gurus are "unknowing" and that whatever miracles or visions occur in a devotee's life are directly due to his or her faith and devotion. The guru, in sum, has no paranormal powers whatsoever. Faqir's views are generally viewed in Radhasoami circles as heretical and heterodox. However, Faqir's writings have become increasingly more popular since his death.

The Radhasoami tradition has also influenced other new religious movements, including Ruhani Satsang (founded by Kirpal Singh [1894–1974], disciple of the Beas guru, Sawan Singh); ECKANKAR (founded by Paul Twitchell [ca. 1909–1971], former disciple of Kirpal Singh); Master Ching Hai Meditation Association, also known as God's Direct Contact (founded by Ching Hai [b. 1929], one-time disciple of Thakar Singh); the eclectic Movement of Spiritual Inner Awareness, founded by John-Roger Hinkins (b. 1934); Elan Vital (formerly the Divine Light Mission); and MasterPath. founded by Gary Olsen, who claims spiritual allegiance with Sawan Singh and was a former follower of ECKANKAR.

Because there are so many different gurus and branches in the Radhasoami tradition, there have been a significant number of succession disputes within the movement's history. The most contentious fight was between Soami Bagh and Dayal Bagh and resulted in a decades-long legal battle over the worship and property rights at Shiv Dayal Singh's *samadh* (burial site).

Despite these squabbles, Radhasoami is one of the fastest growing of the newer religious traditions in the world. The total number of followers worldwide (among all branches) is estimated to be well over 5 million.

David Christopher Lane

See also: ECKANKAR; Elan Vital/Divine Light Mission; Master Ching Hai Meditation Association; Movement of Spiritual Inner Awareness; Satsang Network; Sikhism/Sant Mat.

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Raelian Movement International

The Raelian Movement International is the largest UFO religion in the world, currently claiming 80,000 members, or those who have undergone the "baptism," called the "transmission of the cellular plan," in which initiates acknowledge the extraterrestrials, the Elohim, as their Creator. The movement was founded in 1976 by Claude Vorilhon, known to his followers as Rael. He was born in Vichy, France, in 1946. He was a pop singer, a journalist, and for many years a race car driver, but has recently retired.

Rael's charismatic claim is that he is a prophet chosen by the Elohim, extraterrestrials from another planet in our galaxy. His alleged encounter with the Elohim took place on December 13, 1973 (the day of Saint Lucie, whose name means "light"), in the mountains near Clermont-Ferrand in France. A green, child-like being emerged from their ship and invited Rael

Claude Vorilhon, a former French journalist, is the spiritual leader of the Raelians. (Christopher J. Morris/ Corbis)

aboard for Bible instruction. During this time, it was revealed that Genesis was a starship's log account of the Earth colonization project of the Elohim scientists. Vorilhon learned that these scientists created the first humans in laboratories out of their own DNA. The Fall of Humanity was the consequence of forbidden science lessons taught to the little "Adams and Eves" born out of test tubes, and the casting out of Eden was the "grounding" of the original team of extraterrestrials as a punitive action, the result of a struggle between rival political factions on the home planet over the issue of whether or not earthlings should be given scientific knowledge.

The Elohim gave Vorilhon the title Rael (from Is-Rael, meaning "bearer of light") and told him that he had been chosen to found a movement that would spread globally and would demystify the world's religions with the literal truth: the message of humankind's true origins and destiny. His mission is to arrange the construction of an embassy on neutral territory in Jerusalem, where the extraterrestrials could land and meet the representatives of all the nations and be filmed by television crews.

Rael founded MADECH (Mouvement pour l'Accueil des Elohim Créateurs de l'Humanité), the forerunner of the Raelian Movement, in 1974. MADECH published Rael's account of his extraterrestrial encounter: *Le Livre qui dit la vérité: J'ai rencontré un extraterrestre* (1974). The founding of the Raelian Movement International in 1976 made the transition from ufologist club to a distinct new religious movement.

Rael encountered the extraterrestrials again on October 7, 1975, a meeting described in *They Took Me to Their Planet* (*Les Extra-terrestres m'ont emmené sur leur planète,* 1997). While on their planet, he received the hospitality of six female biological robots, with whom he spent a night of lovemaking and who taught him the sensual awareness technique to activate his psychic potential and grow new neural pathways. Sensual meditation, described in his third book, *Sensual Meditation*, involves a relaxation exercise called *harmonization avec l'infini*, a mental-anatomical tour of the body that arrives eventually at the brain, a visualization of the planet of the Elohim, and an exercise in telepathic rapport.

On this same trip, he was introduced to the mysteries of cloning and watched his own double being formed in a vat. For Raelians, the hope of immortality will be fulfilled by regeneration through science. Hence, Rael established an initiation called "the transmission of the cellular plan," which formalizes members' recognition of the Elohim as their creators. They are also encouraged to sign a contract giving a local mortuary permission, upon their decease, to remove 0.39 square inch of the "frontal bone" to be stored in a bank in Switzerland, awaiting collection by the Elohim and future cloning.

In the 21st century, the movement has received considerable publicity due to Rael's support of human cloning. On March 9, 1997, Rael announced the creation of Valiant Venture, Ltd., a company that offers Clonaid to parents who wish to clone a child, for the

fee of $200,000. Another service offered by the company is Insuraclone; for $50,000, the cell of a child can be stored to be cloned in the event of an untimely death. On Boxing Day, 2002, Dr. Brigitte Boisellier, a Raelian bishop, announced in a press conference the successful birth of the first human clone. This event was an international media event, allowing Rael to fulfill his divine mandate to "spread the message"—but the cloned baby never materialized.

Raelian membership is divided into two levels: the committed core group of Guides, who make up the group's hierarchy, called the Structure, and the most recently joined members or loosely affiliated Raelians, who after baptism received the bulletin *Apocalypse*. The six levels in the pyramidal Structure are, from low to high, assistant animator, animator, assistant guide, priest guide, bishop guide, and finally, the planetary guide or Guide of Guides (Rael).The priest and bishop guides are empowered to transmit the cellular codes, or "baptize," new members. The Guide of guides (Rael) is re-elected by the bishops every seven years. There is also a Council of Discipline with the power to excommunicate errant members, as well as an administrative body, the Council of the Wise.

Rael, called the "Last of Forty Prophets," was born soon after the first atomic explosion in Hiroshima in 1945, when humanity entered the "Age of Apocalypse." Raelians believe that during this age of scientific revelation, humanity will come to understand its true origins. "With the Elohim's guidance and humanity's right choices, this age holds marvelous potentialities: liberation, power, quasi-immortality, once the Elohim arrive and bequeath to their creations scientific knowledge that will enable humans to travel through space and colonize virgin planets in our own image."

The group is known as the Raelian Religion in the United States, where it has won tax-exempt status. It is known as the Raelian Church in Canada, where it is seeking recognition as a religion. The Raelian movement was established in Quebec in 1976. The Canadian movement was the second of the international movements after France. By March 1995, the movement had acquired religious corporation status from the Quebec government. When the Raelian Church of Quebec applied for tax-exempt status, it was denied on the grounds that "the Raelian 'gods' did not meet the standards (as material rather than transcendent beings) of the *loi d'impôt*."

The central headquarters of the international movement is in Quebec, at UFOland in Valcourt, where Rael resides, though the address of the international headquarters is formally listed Geneva, Switzerland. There is also a retreat, called Eden, in Alby, France. There are more than 5,000 Raelians in Canada, nearly all of them in Quebec. The movement has branches in 84 countries, though most members are found in French-speaking Europe, Quebec, and Japan.

The Raelians have four large gatherings annually on dates that commemorate Rael's encounters with the Elohim. Members also participate in an annual one-week *stage d'éveil* in a rural setting, featuring daily lectures, sensual meditation, fasting, non-mandatory nudity, sensory awareness exercises, and sexual experimentation—the ultimate goal being to experience the "cosmic orgasm."

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See also: UFO Religions.

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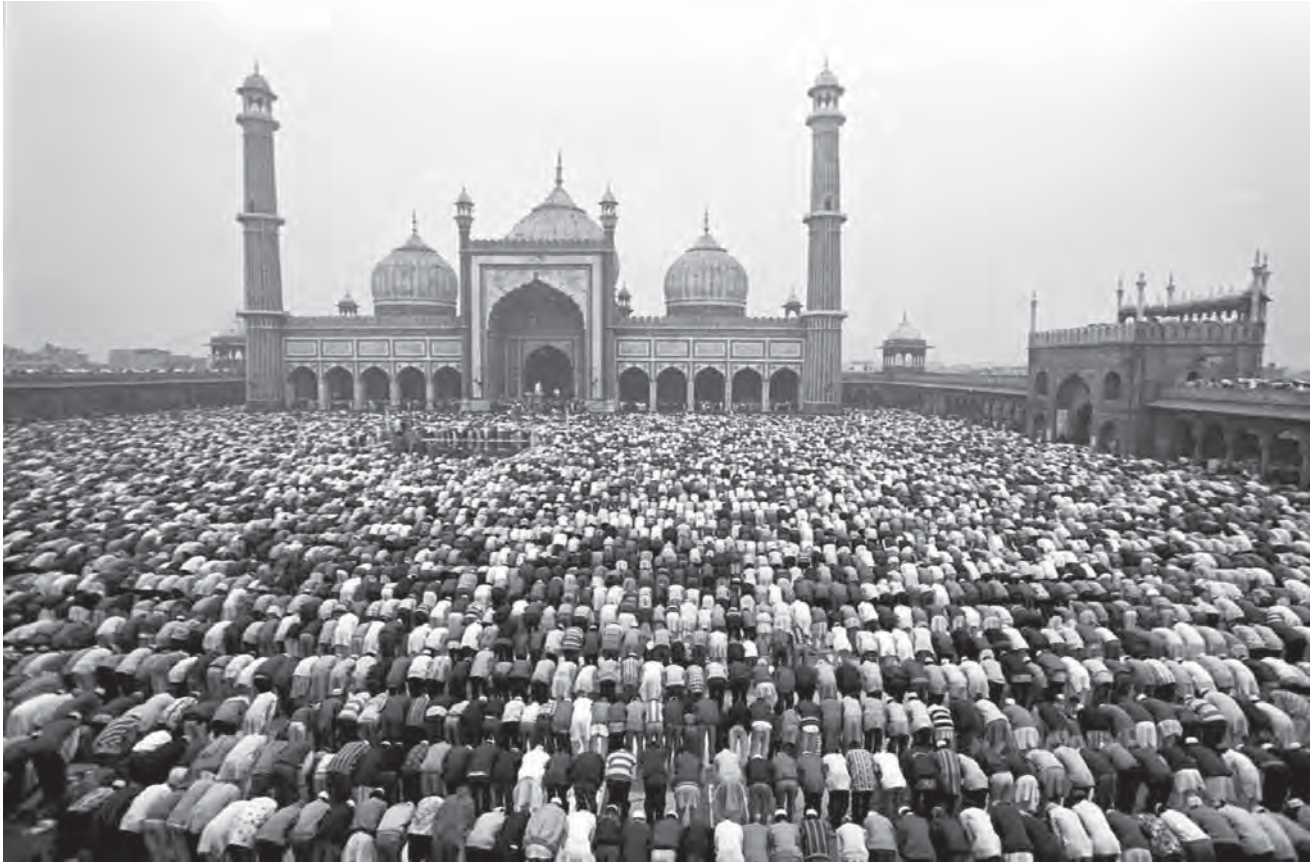
Ramadan

According to numerous accounts of the Prophet Muhammad, fasting was a regular part of his practice and he admonished his followers to follow his example as they were able. For him, a normal routine was to fast during the daylight hours and pray during the evening (his prayer time taking from his sleeping hours). For followers, these days of fasting through the years were seen as supererogatory acts, above and beyond the basic requirements of the faith. The fasting done by Muhammad, though not required of the faithful, set the pattern to be followed in the required month of fasting known as Ramadan.

One of the five pillars of Islam, Ramadan is an annual fast named for the ninth month of the Islamic calendar when it occurs. As the Islamic calendar is a strictly lunar calendar, Ramadan occurs at a different point in the Common Era calendar each year. Ramadan recalls the beginning of Muhammad's writing down the Koran. It is a requirement of all, and those who because of illness cannot fast, are required to make up the days once they again attain their health.

Fasting begins at daybreak, defined as the moment one can discern the first streak of dawn against the black horizon (usually an hour and a half before sunrise). The fast continues until sunset. The day of fasting begins with a predawn meal (*sahur*) and ends with a light fast-breaking meal (*iftar*) that is followed by a time of prayer. People may gather at the mosque at the end of the day to share the iftar and hold communal



Thousands of devout Muslims congregate at the Jama Mosque in New Delhi, India, for prayers on the first day of the Eid celebration marking the end of Ramadan. (AP/Wide World Photos)

prayers (*tarawih*). Muhammad advised people to break the fast each day quickly; thus it became common to prepare food ahead of time and have it ready as soon as the sun descended beyond the horizon.

The practice of fasting is seen as one of the ways, if not the best way, to please God, though it is meant as a means of teaching self-discipline, not only about food and the body, but about life in general and relationships with others. Thus, during the fast, one takes pains not to use questionable language or show anger, and one responds to any screaming or shouting with the simple observation that she or he is fasting. Those who have taken up bad habits (such as the consumption of tobacco or alcohol) have Ramadan as a time to drop such practices.

Ramadan is also a time for additional prayer, the reading of the Koran, and the showing of generosity. Muslims are also required to pay a percentage of their income for the care of the poor (another pillar of the faith), and Ramadan is often chosen as the time to fulfill that obligation.

While Ramadan as a whole is considered a remembrance of the giving of the Koran, one night in particular, called Laylat al-Qadir, the Night of Power, is commemorated as the anniversary of the actual day that the Koran first began to be revealed to Muhammad by the angel Gabriel.

The Night of Power is usually observed on the 27th day of Ramadan, but it also carries with it a certain element of mystery. It is a night marked by the descent of angels from the heavens to the earthly realm. For those engaged in prayer it is a time to receive mercy and protection from every bad thing. Muhammad requested his followers to search for it and attempt to discern when it occurred, noting only that it was one night in the last 10 of the 30-day month. He noted that it was only one night and that the time of receiving its benefits lasted until dawn. Appropriate actions for the night include prayer, self-examination, the asking of forgiveness for oneself and all Muslims, listening to sermons and engaging in discussion concerning the Night of Power, and remembering Allah.

Ramadan is immediately followed by Eid ul-Fitr, the Festival of Breaking the Fast, a feast day that marks the end of the fasting period. It is the first day of the 10th month in the Islamic calendar (months being marked from new moon to new moon). The day is a truly festive occasion, being seen as a sign of God's blessing following the time of testing and discipline, and is marked by donning fresh (and/or new) clothes, donating food to the poor (Zakat al-Fitr), and visiting family, friends, and neighbors. The day begins early in the morning with prayers in the local mosque.

In countries in which Islam is the predominant religion, the society is organized to accommodate Ramadan. Muslims living in other countries have imported the practice and accommodate their lives so as to participate fully in the fast and other activities.

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See also: Devotion/Devotional Traditions; Islam; Mosques; Muhammad.

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Ramtha's School of Enlightenment

Ramtha's School of Enlightenment was founded in the late 1980s in Yelm, Washington, by JZ Knight (b. 1946), who was the most popular of a new wave of channelers that had emerged in the West along with the New Age movement. In 1977 the spiritual entity Ramtha appeared to Knight, then a housewife in Tacoma, Washington, and introduced himself as the Enlightened One. The next year, Knight began to channel Ramtha publicly. She initially held weekend sessions called Dialogues, where she would channel Ramtha. The Dialogues were held around the United States and increasingly in several foreign countries, and many of these sessions were later transcribed and published as books or made available on videotape. However, in 1988 the decision was made to discontinue the Dialogues and to concentrate on developing a body of

students who wished to go more deeply into the process of actualizing the enlightenment about which Ramtha had spoken.

According to the channeled messages, Ramtha is a 35,000-year-old warrior who at the height of his power was almost killed. He found enlightenment during his time of recovery and eventually ascended to a spiritual realm. Once Ramtha's School of Enlightenment was formed, Ramtha began to teach a set of practices that would allow students to access and become directly aware of the spiritual realms. The basic practice, termed "energy and consciousness," involves controlled breathing and *kundalini* yoga, in which latent energy believed to be located at the base of the spine is allowed to rise up the spine and bring its energy and enlightenment to the self.

Ramtha describes the universe as divided into seven levels, at the center of which is the Void (Pure Potentiality) out of which the other levels are derived. The seventh level is the visible world, into which individuals as spiritual entities have come. The spiritual entities created this world, but then they became trapped in it and forgetful of their spiritual origin. Enlightenment comes as one is able to remember and experience one's spiritual origin and can freely navigate the several levels.

The school is organized as an Esoteric mystery school. Students initially pass through a graded curriculum before being admitted to the larger student body of those who continually work on their self-awareness as spiritual beings. The larger student body gathers at the headquarters twice each year for advanced retreats, at which time new teachings and perspectives are released by Ramtha.

Some 3,000 students are active in the school. During the 1990s, all events were held at Yelm, but at the close of the decade Knight began to travel again and introductory sessions concerning Ramtha are now being held annually by senior students at locations in Europe, South Africa, and Australia. Literature is published in Spanish, German, Italian, French, Japanese, and Norwegian.

During the early 1990s, Knight and the school passed through a period of intense controversy, much of which was related to the secretive Esoteric nature of the school's work. In the mid-1990s Knight opened up the school to a group of scholars, including several psychologists who ran a set of tests on Knight and some of her leading students. Their positive reports concerning her psychological health and the extraordinary nature of her channeling activity largely ended the attacks she had previously experienced.

At the beginning of the new century, one of Ramtha's students who was a filmmaker produced what became an award-winning movie, *What the Bleep Do We Know*, initially released in 2004. The movie, which stars Oscar-winning actress Marlee Matlin, explored the relationship between quantum physics, neurology, and molecular biology and the world of spirituality and Esoteric teachings, especially privileging Ramtha's teachings. JZ Knight (channeling Ramtha) and several of her students appeared in the movie and it quickly gained a following beyond the school's membership. The response prompted an expanded version with additional material dealing with questions raised by the original movie; it was released as *Down the Rabbit Hole*. The movie became a vital factor in the continued growth of the school.

Beginning in the 1990s, Ramtha began to train a set of teachers who now have assumed responsibilities for most of the introductory course for the school and have aided the global expansion that annually includes events at locations around the world. Coordinators for local activities have been appointed in some 35 countries.

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See also: New Age Movement; Western Esoteric Tradition; Yoga.

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Rastafarians

Rastafarianism is a social, political, and religious movement that began on the Caribbean island of Jamaica in the late 1920s. Followers of the movement, sometimes called Rastas or Dreads, are best known as the originators of the popular musical style reggae, for their extensive ritual use of *ganja* (marijuana), and for wearing their hair in long, rope-like braids called dreadlocks. Since its emergence in the ghettos of West Kingston, the Rastafarian movement has transformed itself from an obscure religion of the oppressed into a dominant cultural force. Music has played a significant role in this transformation. Ganja has also played a significant and changing role. Following slavery, black Jamaicans used ganja as a palliative, but it is only in the 20th century that ganja assumed symbolic importance and began to be identified as a "holy herb."

The name Rastafarianism is borrowed from Ras Tafari, a name for former Emperor Haile Selassie I of Ethiopia (1892–1975), who reigned from 1916 to 1974. Although a number of the founders of Rastafarianism (notably Leonard Howell [1898–1981] and Archibald Dunckley) preached that Haile Selassie was a Living God, Emperor Selassie himself remained a devout leader within the Ethiopian Orthodox Tewahedo

Rastafari men play drums, Jamaica. Rastafari is a religious and political movement that began in Jamaica in the 1930s. (Bojan Brecelj/Corbis)

Church. When Selassie visited Jamaica in 1966, he was greatly puzzled by Rastafarians, who seemed to be worshipping him.

Although there are many variants within Rastafarianism, the 1983 Rastafari Theocratic Assembly passed a resolution declaring a single variant—that associated with the House of Nyahbinghi—as the orthodox faith. The House of Nyahbinghi creed proclaims Haile Selassie a Living God and states that all African peoples are one and that the descendants of those who were taken from Africa to be slaves in Babylon will be repatriated. It is contended that all African people are descendants of the ancient Hebrews and that the reason Africans now live outside Africa is that their descendants disobeyed Ja (short for Jehovah, the God of the Hebrews), who then punished them by making them slaves to whites. Haile Selassie I was expected to arrange for the return of all people of African descent to Africa, but following his death in 1975, there has been less emphasis on a physical return to Africa and greater emphasis on a spiritual return.

Rastafarianism today is a worldwide movement with membership in Jamaica, other Caribbean islands, the United States, Canada, Australia, New Zealand (the Maori), South Africa, Ghana, Ethiopia, islands of the South Pacific, and parts of Western Europe (especially England, Holland, and Germany). Native Americans (the Hopi) have also been influenced by the group's theology. Although contemporary Rastas represent many races and nationalities, the religion began as an African American nationalist movement. Contemporary adherents stress that it is much more than a nationalist movement. It is a way of life. Many Rastas prefer to describe their religious involvement in terms of *livity,* the adoption of a lifestyle informed by strict theocratic principles.

One central Rastafarian ritual, called "reasoning," is a group discussion and debate about the interpretation of biblical texts, local politics, predictions about the future, and commentary on world events. During these ceremonies Rastas also smoke ganja, which, many believe, brings them closer to Ja. For a majority of Rastas, smoking ganja is believed to have medicinal as well as spiritual benefits. But an increasing number of Trinidad Rastas no longer smoke ganja on a regular basis.

Rastafarianism is a highly successful religious movement that has persisted for more than 70 years. It continues to play a major part in the struggles of people of African descent for freedom and equality throughout the world. It is a very decentralized movement with a variety of organizations (mostly local), diverse publications, and self-initiated activities. In addition, the religion has a lively presence on the Internet.

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See also: Ethiopian Orthodox Tewahedo Church

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Rawze-e-Sharif

The story of Rawze-e-Sharif (the Blue Mosque) located in Mazari Sharif, Afghanistan, begins with the assassination of Ali ibn Abi Talib (ca. 597–661), the fourth caliph of the Muslim community. Ali had become the focus of the community's division, and his followers were at this time in the minority. He was buried in a secret location. In the eighth century, the leader of what became the Shia Islam community, Al-Shaykh Al-Mufid (the sixth Imam), claimed that he knew the location and that it was at Najaf. There a shrine and mosque would be built and a city emerged.

Some contend, however, that the story does not end with the Najaf burial. Rather they say, some of Ali's followers, concerned about the possible discovery and desecration of the body, removed it, placed it on a camel, and headed east. After several weeks, the camel dropped from exhaustion, and the men buried the body at that spot. In the following years, that location was lost.

However, early in the 12th century, a man living in the area had a dream in which Ali appeared to him and revealed the reburial site near the city of Balkh, in northern Afghanistan. The truth of the claim was investigated and after being confirmed, the local sultan ordered that a shrine be built and a city founded. Around 1220 that mosque and city were destroyed by Genghis Khan (ca. 1162–1227). Some rebuilding had occurred by the time Tamerlane (1336–1405) again laid waste to the region and annexed it to his regime based in Bukhara (Uzbekistan). A new mosque was finally built in the 15th century.

The present mosque has undergone various refurbishings and expansions over the intervening centuries. Many of the alterations were for the addition of tombs of various Afghan political and religious leaders whose bodies now rest within the mosque. Also within the mosque is the tomb chamber of Zarathustra (Zoroaster, the founder of the Zoroastrian religion, who was killed at Balkh by invading forces).

The region remained under the control of Bukhara until 1850, when it was returned to Afghanistan. In 1866, following a malaria outbreak, the regional capital was moved from Balkh to Mazar Sharif. In the late 1990s, Mazar Sharif became a battleground between the local Shia militia and the Taliban, who are Sunni Muslims. Several battles were fought over control of the city and several massacres are said to have occurred. It is currently (2009) occupied by NATO peacekeeping forces as the post 9/11 war in Afghanistan continues.

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See also: Ali ibn Abi Talib; Bukhara; Mosques; Taliban; Zoroastrianism.

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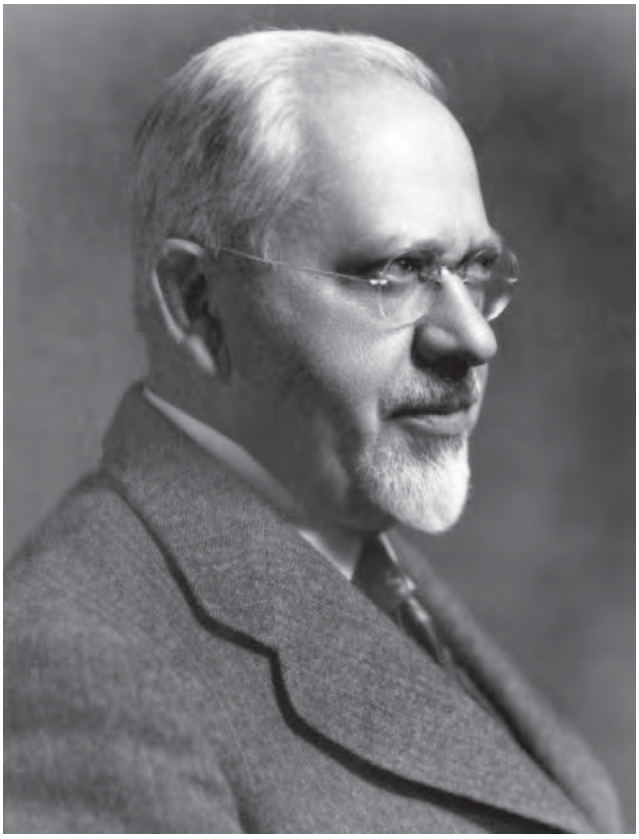
Reconstructionist Judaism

Reconstructionist Judaism developed in the United States, largely the product of the fertile mind of Mordecai M. Kaplan (1881–1983). Born in Lithuania, Kaplan came to the United States with his parents, attended the Jewish Theological Seminary, and subsequently became the rabbi of an Orthodox synagogue in New York. While there he became one of the founders of the youth movement that later matured as Young Israel.

Although Kaplan spent the vast part of his long career as a professor at the Jewish Theological Seminary, which trained rabbis for the growing movement of Conservative Judaism, and although he had also originally served as a rabbi in Orthodox synagogues, in 1922 he founded his own synagogue, the Society for the Advancement of Judaism. This became one of the settings in which Kaplan evolved his Reconstructionist Judaism, a very different approach to adapting Judaism to the modern world. His classic text, *Judaism as a Civilization* (1934), argues that Jews must make radical changes to their own social and organizational life in order to accommodate to each culture in which they reside. For Kaplan, Judaism constituted an evolving religious civilization, one that must be reconciled with contemporary forces. Kaplan's reconstruction of Judaism led him to reject the notion of a supernatural God and to redefine God as the power in the universe that makes for salvation. He rejected authoritarianism and supernaturalism in every aspect of Jewish religious life, abandoning the notion of the commandments and God's laws in favor of celebrating Jewish traditions as folkways, which the people could and should modify to meet their changed circumstances of contemporary life.

Kaplan's pragmatic approach to Jewish life centered on the community. His rejection of the divine origin of the Torah (the Jewish Bible) was but one issue that made for tense relations between Kaplan and his colleagues both in the Conservative movement and



Portrait of Rabbi Mordecai Kaplan, founder of Reconstructionist Judaism, the youngest and smallest of the four denominations of American Judaism. (American Jewish Archives)

among the Orthodox, and eventually led to the development of Reconstructionism as a separate branch of American Judaism. As Kaplan and his colleagues concretized his ideas in a series of new prayer books, a group of Orthodox rabbis, in 1945, burned his Sabbath prayer book and formally excommunicated him..

The Reconstructionist movement evolved organizationally in stages. In 1935 Kaplan founded a periodical called the *Reconstructionist.* In 1940 the Jewish Reconstructionist Foundation was founded, and soon thereafter the first Reconstructionist synagogues opened their doors. The foundation was superseded in 1955 by a synagogue association, which went through several name changes before emerging in 1996 as the Jewish Reconstructionist Federation. Along the way it had absorbed many Jews who had participated in the *havurot* movement, a communal movement that developed in the 1960s. Rabbi Ira Eisenstein (1907–2001), Kaplan's son-in-law and the second prominent leader of the movement, took the lead in founding the Reconstructionist Rabbinical College in 1968. The Reconstructionist Rabbinical Association was founded in 1974.

Reconstructionism is largely limited to the United States. It has steadily moved toward alliances with Liberal and Reform Judaism, with which it has now identified through its affiliation with the World Union for Progressive Judaism. As the 21st century begins, there are approximately 100 Reconstructionist congregations, including 3 in Canada, and some 50,000 members in North America. There is a single congregation in Curaçao.

Jewish Reconstructionist Federation
Beit Devora
101 Greenwood Ave. Suite 430
Jenkintown, PA 19046
http://www.jrf.org

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See also: Conservative Judaism; Kaplan, Mordecai Menahem; Orthodox Judaism; Reform Judaism; Satmar Hasidism; Young Israel.

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Reform Baptists (Russia)

The Reform Baptists emerged in 1961 as a major schism in the All-Union Council of Evangelical Christians–

Baptists of Russia in what was then the Soviet Union. In 1960 the union, which represented Baptists and Pentecostals in the Soviet Union, had been forced by the Khrushchev government to issue a letter of instruction to its member congregations. The letter ordered the congregations to hold back on their evangelistic efforts. Some leaders in the union rejected the letter and saw it as indicative of an unacceptable intimacy between the union and the state.

In 1961 a group left the union and formed an Organizing Committee, officially organizing in 1965 as the Council of Churches of Evangelical Christians–Baptists, commonly referred to as Reform Baptists. They chose as their first president Gennadii K. Kryuchkov. He was soon arrested and served time in prison. He then disappeared into the underground. The secretary, Georgi P. Vins (1928–1998), served two prison terms before being allowed to come to the United States, which became his base of operations for the continued advocacy for Russian Christians.

The schism between the union and the Reform Baptists continues. Only in 1988 with the beginning of reforms under Soviet president Mikhail Gorbachev (b. 1931) did the Reform Baptists get some relief. By the end of the year, all the Reform Baptists in prison were released and the church launched a new evangelism campaign. In 1989 the Reform Baptists held their first congress unmolested by the authorities, with delegates representing its 42,000 members. By 1993 they had some 50,000 members.

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See also: Baptists.

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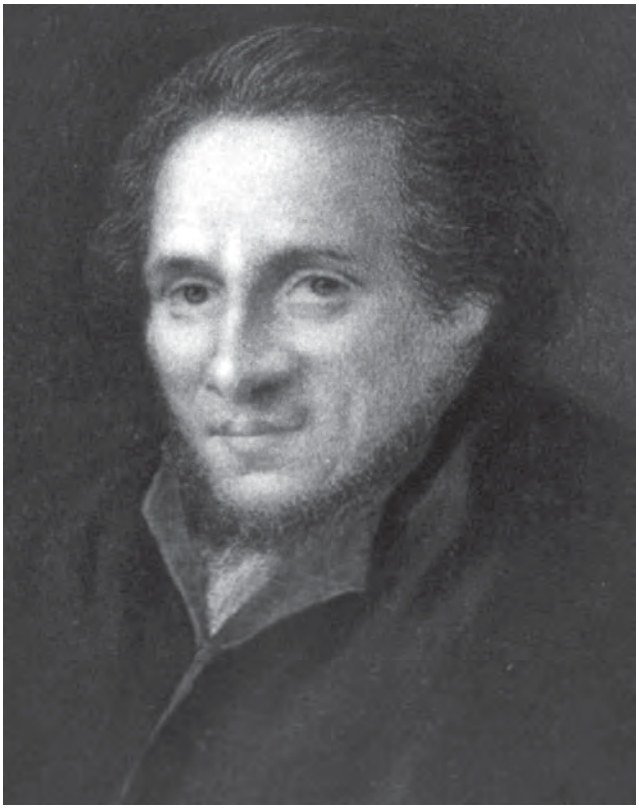
Reform Judaism



Portrait of Moses Mendelssohn, eighteenth-century Jewish philosopher and the founder of modern German Judaism. (Library of Congress)

In the 18th century, Jewish scholars, most notably Moses Mendelssohn (1729–1786), began to advocate an acculturation of traditional Jewish life to modern European life. This advocacy also coincided with the integration of many Jews, especially in Germany, into the emerging post-Enlightenment secular culture. That integration was encouraged by the changes brought to Europe by the Napoleonic conquests.

In the 19th century, the dialogue with non-Jewish culture would contribute to the development of a new movement within the Jewish community to develop a liberal and even rationalistic form of Jewish existence. Taking the lead would be German-speaking Jews in Central Europe and North America. The reforms began with the introduction of organ music, sermons delivered in German, and prayers in German rather than Hebrew. What began as simply an attempt to make the synagogue more appealing to "modern" Jews led to a new way of viewing Judaism. In Germany, the lead was taken by Abraham Geiger (1810–1874), who was chief rabbi of Breslau. Geiger argued that Judaism was always in a state of change and that God might demand at one time what at another time was inappropriate. Given the changes of the past, the rabbis of the

present have leave to make changes as demanded by the times.

In the 1820s, younger members of a synagogue in Charleston, South Carolina, one of the early Jewish worship centers in the United States, also sought to implement reforms. When the congregation refused, some members left to found the Reformed Society of Israelites. However, Reform Judaism really developed in the United States in the last half of the century. Isaac Mayer Wise (1819–1900) emerged as Geiger's American counterpart, and in America the program of Reform led to the creation of a set of structures to embody the movement's ideals—the Union of American Hebrew Congregations (1873; today the Union for Reform Judaism), Hebrew Union College (1875), and the Central Conference of American Rabbis (1889). Cincinnati, Ohio, became the center of Reform Jewish life. (A Reform synagogue was opened in Canada, but until the last half of the 20th century the movement did not take hold there.)

The Reform movement's challenge to traditional Judaism was qualitatively different from Jewish movements during the previous millennium. It questioned the necessity of a host of practices that had been considered normative for Jewish religious life. Kosher food practices were discarded, as was peculiar dress. All laws from the Jewish Bible and the Talmud (later writings of the rabbis that developed Jewish law) were examined in the light of modern needs and discarded if judged nonessential. Reform Jews were distinct from non-practicing traditional Jews in that they did not simply ignore the law but argued that in following the Reform path, one could be a complete religious Jew. This idea directly challenged traditional Judaism and the authority of traditional rabbis.

As the movement developed, most, but not all, Reform Jewish leaders initially opposed Zionism, although this opposition was thoroughly reversed after World War II. Reform Judaism has broken down the barriers between men and women in the synagogue, recognized Jewish lineage through both the father and the mother (whereas traditional Judaism is matrilineal), expressed a willingness to accept converts to the faith, and most recently accepted gay and lesbian Jews into the rabbinate.

The Reform movement spread to Jewish communities worldwide through the 20th century, moving in the 1930s to the Jewish community in Palestine. After several unsuccessful starts, Liberal Judaism in Israel experienced a new beginning in 1958, when the Harel Synagogue opened in Jerusalem. As other synagogues opened, they associated together as the Israel Movement for Progressive Judaism (incorporated in 1971), and their leadership formed the Council of Progressive Rabbis. The Israeli movement has differed from American Reform Jews in its retention of various Orthodox practices in recognition of their important role in Israeli life.

In Israel, Orthodox Jews challenged the status of Reform (and Conservative) Jews, and moves were made to prevent their spread and the construction of Reform synagogues. Many Orthodox Jewish rabbis consider Reform Judaism as a separate religion. As a result, marriages performed in Israel by Reform rabbis (and any non-Orthodox rabbis) are still not recognized by the civil authorities, and Reform couples must undergo a second wedding service to meet legal demands. The lack of official recognition has had an impact on the movement's perceived lack of authenticity, has altered its relationship to the Israeli government, and has led many to treat it much like one of the various non-Jewish religious communities in Israel.

The Reform movement globally is represented by the World Union for Progressive Judaism. Approximately two-thirds of the world's 1.5 million Reform and Progressive Jews reside in the United States. Other important Reform organizations include the Union for Reform Judaism and the Israel Movement for Progressive Judaism, which shares headquarters with the World Union for Progressive Judaism.

World Union for Progressive Judaism, International Headquarters
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Jerusalem, 94101
Israel
http://wupj.org/

World Union for Progressive Judaism, North American Headquarters
633 Third Ave.

New York, NY 10017-6778
http://wupj.org/

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See also: Conservative Judaism; Orthodox Judaism; Zionism.

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Reformed Christian Church in Slovakia

The Reformed phase of the Protestant Reformation reached Slovakia in the 16th century and found some immediate support from people already affected by the reforms attempted by Jan Hus (ca. 1373–1415) a century earlier. By 1564 enough congregations had been formed to designate four presbyteries. After the Hungarian takeover of the region, the presbyteries were incorporated into the Reformed Church of Hungary.

Although Hungary was primarily a Roman Catholic country, there were powerful Protestant royalty, especially among the Transylvanian princes, who used their influence to protect the Reformed faith. Repression in the mid-17th century led to what became known as the "Bloody Tribunal" at Bratislava in 1673. Pastors who refused to realign with the Roman Catholic Church were forced into exile, and a few were even sold into slavery. The repression was not relaxed until the Edict of Toleration in 1781, and Protestants were finally granted basic civil rights in 1791.

The church tended to be Hungarian in leadership, and especially after the country's constitutional changes enacted in 1881, Slovak cultural peculiarities were largely eliminated from church life. Following World War I and the separation of Czechoslovakia from the Austro-Hungarian Empire, the Reformed Church of Slovakia was set apart as an independent body. It originally included some 235,000 members, approximately 20,000 of whom lived in nearby Ukraine. The next decades were filled with tensions, as the Hungarian minority objected to the changes in church life introduced by the new Slovak leaders.

World War II brought additional changes. During the Nazi regime, the church was once again merged into the Reformed Church of Hungary, though its independence was re-established soon after the war ended. The Ukrainian members were lost as the Ukraine was integrated into the Soviet Union. Then in 1951, the church adopted a new constitution. The synod was named the highest legislative body in the church, and a synodal council was organized as the synod's executive arm. Further changes came in 1993 when Slovakia was separated from what is now the Czech Republic.

The Reformed Christian Church of Slovakia has approximately 120,000 members in more than 325 congregations. It supports the Theological Seminary located at Komárno. A Hungarian-speaking minority remains an important component of the church's life. It is a member of the World Council of Churches, the World Alliance of Reformed Churches, and the International Conference of Reformed Churches.

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See also: International Conference of Reformed Churches; Reformed Church of Hungary; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Reformed Christian Church in Yugoslavia

In the 16th century, the Reformed Church spread throughout Hungary and Hungarian-speaking converts formed the Reformed Church of Hungary. In 1920, as a result of settlements following World War I and the breakup of the Austro-Hungarian Empire, a section in the southern portion of the empire adjacent to Serbia was transferred to Serbian control. In 1933, those members of the Reformed Church who found themselves in a new country formed the Reformed Christian Church in Yugoslavia.

The new church also included several German-speaking Reformed congregations that had originated in the 18th century among people who had moved into the area from Germany. The Germans were forced out of the area following World War II. Atrocities committed by occupying German troops had made people of German background unwelcome in the new nation of Yugoslavia that was being formed.

The surviving church suffered suppression under the Marxist regime during the generation after World War II, and many members immigrated to Hungary. However, the church continued into the post-Marxist era. It experienced a major loss when Croatia separated from Yugoslavia as an independent country and the members residing there organized separately in 1993 as the Reformed Christian Church in Croatia.

The church has a Reformed theological stance, having adopted the Heidelberg Catechism and the Helvetic Confession as doctrinal standards. It has a presbyterial organization, with a synod as its highest legislative body. Worship is primarily in Hungarian and Czech. In 2002 the church reported approximately 17,000 members in 19 congregations, but it has been losing Hungarian-speaking members, as many have left the country seeking a more hospitable environment. The church is a member of the World Alliance of Reformed Churches, World Council of Churches, and the Ecumenical Council of Churches in Serbia and Montenegro.

Reformed Christian Church in Yugoslavia
Ul. Bratstva 26
YU-24, 323 Feketic
Yugoslavia
http://www.netministries.org/see/churches.exe/ch01797

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See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Reformed Church in America

The Reformed Church in America is the primary bearer of the Dutch Reformed Christian tradition in the United States. The church traces its origin to the establishment of a colony on the eastern coast of North America at the beginning of the 17th century on Manhattan Island, today the heart of New York City. The first congregation was established in 1628 by Reverend Jonas Michaelius (1577–ca. 1633). Through the next century, the church spread through the Hudson River valley and then into the colony of New Jersey. Its growth was somewhat blunted by the British takeover of New Amsterdam (New York) in 1664, but Dutch

migration to the colonies continued. As church members moved westward, the church established congregations in different parts of the country, though the strength remained in the East. Queens College (now Rutgers University) was established to provide college and theological training.

As the colonies' break with England became a possibility, in 1770 John Livingston (1746–1825), who had been in Holland completing his education, arrived back in New York with a plan of union for the scattered Reformed congregations. It was not until 1792 that a constitution was adopted. In 1819 the church incorporated under the name Reformed Protestant Dutch Church. It followed the beliefs and practices of the Reformed Churches in the Netherlands (now the Protestant Church in the Netherlands).

The church had a spurt of growth in the middle of the 19th century, when a new wave of immigration from Holland brought many Dutch settlers to Michigan, Iowa, and neighboring states as far west as South Dakota. A few congregations were founded in Canada. As it Americanized, the church adopted its present name in 1867. Through the late 19th and early 20th centuries, the church developed an extensive missionary program. It continues to sponsor work in Japan, Taiwan, Hong Kong, the Philippines, Venezuela, Ecuador, Honduras, Nicaragua, and India. The church sponsored the Arabic Mission, founded in the 1880s by Samuel Zwemer (1867–1952), which was dedicated to spreading Christianity in the Muslim lands of the Middle East. The church continues to support the small congregations and social institutions the mission initiated in Bahrain, Saudi Arabia, Kuwait, and Oman.

The church's headquarters are located in New York, in a building that also houses the offices of the National Council of Churches in the U.S.A. and a variety of organizations representing the various concerns of the more ecumenically minded churches in the United States. It is organized presbyterially. In 1999 it reported 299,000 members in the United States and 6,500 members in Canada. The highest legislative body is the annual general assembly. Its decisions are implemented by a 62-member executive committee. The church is divided into eight regional synods and further divided into two classes, or presbyteries. The church supports three colleges and two seminaries. The first women were admitted to the ordained ministry in the church in 1981. It is a member of the World Alliance of Reformed Churches and the World Council of Churches.

Reformed Churches in America
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New York, NY 10015
http://www.rca.org/

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See also: Protestant Church in the Netherlands; World Alliance of Reformed Churches; World Council of Churches; Zwemer, Samuel Marinus.

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Reformed Church in Romania

In the middle of the 16th century the ideas of John Calvin (1509–1564) were introduced into Transylvania (then connected with Hungary) and found their greatest acceptance among the Hungarian-speaking population, most of whom were formerly adherents of the Roman Catholic Church. Within a short time, as Calvin's perspective spread, a large number of Catholic monasteries would disappear.

Around 1530 Protestant preachers (both Calvinist and Lutheran) were active in the area of Satmar, Transylvania, where they operated under the protection of a powerful Romanian nobleman, Gaspar Dragfl. Later, Calvinism spread in the neighboring districts. By 1566 it had spread to Oradea and throughout the northern half of Transylvania. The synods of Abrud (1545),

A Romanian Reformed church in Sibiu, Romania. (Constantin Sava/Dreamstime.com)

Debrecen (1567), Oradea (1567), and Satu Mare (1646) were held in order to determine the organization of mission and of religious life. Catholicism was a shadow of its former self in the region, with many deserted churches and a shortage of priests; indeed, no Catholic priests remained in the district by 1598. By 1609 the Catholic cathedral in Oradea, though not yet destroyed, no longer held the altar with the relics of Saint Ladislas (1040–1095). The cathedral was finally pulled down in 1618, and the stones were used to rebuild the city. At the same time, the statues of the canonized kings were melted, and the bronze was used for casting cannons.

The Calvinists separated completely from the Lutherans in 1564, and two subsequent synods in 1564 and 1567 set the organizational foundations for the Reformed Church in Transylvania. The church accepted the Second Helvetic Confession as its doctrinal standard at the synod in 1567. Somewhat of an anomaly in the Reformed tradition, the leaders retained the title of bishop, and the church's primary organizational units are termed dioceses. The Diet of Turda (1564) recognized the Calvinist church, and the Catholic monks and priests were banished from the areas inhabited by the Magyars. Protestantism became dominant in the region, and the conflict between Protestants and Catholics continued as the Protestant princes supported the conversion of the remaining Catholic element of the population to the new faith, sometimes even with the help of the military.

The Diet of 1572 slowed down the spread of the Reformed movement by granting freedom of expression to the Catholic Church. Under these circumstances, Catholicism survived and regained momentum in areas like Ciuc, Sfântu Gheorghe, Odorheiu, and Trei Scaune. During Michael the Brave's (Michael II Apafi, r. 1690–1697) short regime in Transylvania, attempts were made to consolidate the traditional churches. He restored the Orthodox bishop to his former rights, but this measure was ephemeral. Then, as soon as Transylvania became an archduchy under Austrian domination, Catholicism resumed its missionary activity. In 1691 the Leopoldine Diploma officially recognized and strengthened the rights of the Catholic Church. The Calvinists were obliged to return several places of worship to the Catholics, Catholic schools were re-established, and some landed properties of the former monasteries were restored. In 1697 the king of Austria, Leopold I (1640–1705, r. 1658–1705), appointed a Catholic bishop for Transylvania, but due to Calvinist opposition, he would not be installed until 1716.

As Transylvania was under foreign dominion, churches in this territory were subject to the general regulations concerning denominations. The Geley Canons, instituted in 1646, included the main rules of the Reformed Church and was in effect until 1949, when the new statutes of the Calvinist church were approved. The unification of Transylvania with Romania after World War I brought about several changes in the organization of the Reformed Church—most important, the separation of the work in Romania from the Re-

formed Church of Hungary. Dioceses, though disproportionate with respect to each other (as the Diocese of Cluj has almost twice as many members as the Diocese of Oradea), are organized in a similar manner and are autonomous. Each diocese is led by a general assembly (made up of 50 percent priests and 50 percent laypeople) and a consistory that includes the bishop, the primcurator, the church notary, the mission advisor, and the councilors.

The present organization retains the tradition of parish autonomy instituted by the Diet of Turda in 1564, in which the priest must be appointed by the believers of the parish. The Calvinist believers are organized in parishes, which are linked in districts under an archpriest for administrative reasons. The districts are included in the two dioceses (Oradea and Cluj).

The Reformed Church is found throughout Romania's most widely spread denominations. In 1930, 3.9 percent of the population declared themselves to be Calvinists (710,706 believers). At the end of the 1990s, the church reported 802,454 members. The church is a member of the World Council of Churches and the World Alliance of Reformed Churches.

Reformed Church in Romania
Diocese of Cluj
Str. C. Bratianu Nr. 51
Transylvanian District
3400 Cluj
Romania

Reformed Church in Romania
Diocese of Oradea
Str. Craiovei I Nagyvarad
3700 Oradea
Romania

Constantin Cuciuc

See also: Calvin, John; Reformed Church of Hungary; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Reformed Church in Zambia

The Reformed Church in Zambia originated in the preaching of a 19th-century Native evangelist among the Ngoni people who lived in what is now eastern Zambia near the present-day city of Chipata. Chief Mpezeni of the Ngoni (ca. 1830–1900) was impressed and invited missionaries into his territory. Thus, in 1899 representatives from the Dutch Reformed Church (NKG), based in South Africa, arrived and founded their first mission. After a generation of activity, in 1929 the first Zambian national, Justo Mwale, was ordained.

In 1943 the mission was reorganized as the African Reformed Church, but white missionaries from South Africa continued to control the work. It was not until 1961 that a Zambian was elected as moderator. Zambia became an independent country in 1964, and two years later the African Reformed Church became independent. The church assumed its present name in 1968.

In the 1980s, as the policy of apartheid became an international issue and the Dutch Reformed Church identified itself with that policy, the Zambian church called the relationship to its parent body into question. In 1989 it threatened to sever ties to South Africa unless the church rejected apartheid. That did not occur, and in 1991 the Reformed Church of Zambia suspended all relationships with the Dutch Reformed Church.

In the mid-1990s the Reformed Church in Zambia reported 250,000 members in 131 congregations. The church is headed by a general synod that meets quadrennially and two regional synods, each of which meet biennially. The seminary at Lusaka is named for Justo Mwale. The church is a member of the World Council of Churches and both the Reformed Ecumenical Council and the World Alliance of Reformed Churches.

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See also: Dutch Reformed Church; Reformed Ecumenical Council; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Reformed Church in Zimbabwe

The Reformed Church in Zimbabwe began in 1891, when Andrew A. Louw (1862–1956), a missionary with the Dutch Reformed Church in South Africa, assisted by several African workers, established an initial missionary station in the land traditionally inhabited by the Shona people. In the next century, work was extended to the Nyanja people and most recently among the Tonga.

Today, as an independent body, the 80,000-member church is organized with a mixed congregational and presbyterian polity. The synod is the highest legislative structure. The church recognizes the traditional Reformed doctrinal statements in the Heidelberg Catechism and the Canons of the Synod of Dort. It is a member of the World Alliance of Reformed Churches and the World Council of Churches, and it supports Murray Theological College.

Reformed Church in Zimbabwe
PO Box 670
62 Hughe St.
Masvingo
Zimbabwe

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See also: Dutch Reformed Church; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Reformed Church of Alsace and Lorraine

The Reformed Church of Alsace and Lorraine (a section of France bordering Germany) shares much of the history of the Reformed Church of France. As in the rest of France, the Protestant Reformed movement spread through Alsace and Lorraine in the 16th century, endured persecution in the decades prior to the Edict of Nantes (1598), and enjoyed toleration until Louis XIV (r. 1643–1715) revoked the edict in 1685. The church was almost destroyed by the migration of its members or their conversion to the Roman Catholic Church during the 18th century. After the French Revolution and Napoleon's rise to power, the Reformed Church was again allowed to operate openly, though Napoleonic restrictions limited church life, including the development of a representative national organization.

The Napoleonic structure regulating church life in France stayed in place until separation of church and state was adopted in 1906. However, by that time Alsace and Lorraine had been lost to France as a result of the Franco-Prussian War. They were returned to France at the end of World War II. Once back in relation to the French government, the churches of the region chose to retain the relationship they had had under the Napoleonic regulations. The church also decided to stay out of the merger that created the Reformed Church of France in 1938.

Although it maintains a close working relationship with the French Reformed Church, the Reformed

Church in Alsace and Lorraine is administratively separate. It is represented in the National Assembly of the Reformed Church of France and has a close working relationship with the (Lutheran) Church of the Augsburg Confession in Alsace and Lorraine, the two churches sharing the same headquarters building in Strasbourg.

The Reformed Church of Alsace and Lorraine has a membership of approximately 33,000. It is a member of the World Council of Churches and the Protestant Federation of France.

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See also: Church of the Augsburg Confession of Alsace and Lorraine; Reformed Church of France; World Council of Churches.

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Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Reformed Church of Christ in Nigeria

The Reformed Church of Christ in Nigeria was formed in 1973 as the Church of Christ in Nigeria by former members of the Christian Reformed Church in Nigeria ("Reformed" was added to the name in 1993). The majority of people originally constituting the new church were Kuteb people, but in succeeding years people from several other neighboring groups have affiliated.

There being little of a doctrinal element in the church's split with the Christian Reformed Church, the new church continued the parent body's commitments to the basic Reformed statements of faith, including the Heidelberg Catechism and the Canons of Dort. It also continued a Reformed polity in its organization. Congregations are organized into classes, and the 10 classes constitute the synod.

The church has experienced several decades of rapid growth and now reports 277,000 members in its 41 churches. It is a member of the Reformed Ecumenical Council, the World Alliance of Reformed Churches, and the World Council of Churches.

Reformed Church of Christ in Nigeria
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See also: Reformed Ecumenical Council; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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Reformed Church of France

The Reformed Church of France traces its origin to the spread of the Calvinist phase of the Protestant Reformation in France in the 1540s. Best estimates set the adherents of reform at approximately 10 percent of the population by the time of the church's first national assembly in 1559. Representatives at that assembly established the Gallican Confession as the doctrinal standard. Through the rest of the century, the Reformers experienced periods of persecution, highlighted by the Saint Bartholomew's Day Massacre in 1572.

Finally, in 1598, via the Edict of Nantes, the French government granted religious toleration. Then in 1685, Louis XIV (1638–1715) revoked the Edict of Nantes and asserted his right as ruler to name the religion of the people and demand uniformity. As a result, many Protestants (known as Huguenots) fled the country, and many others joined the Roman Catholic Church.

However, the Reformation survived in France as an underground movement. In 1789 King Louis XVI (r. 1774–1792) recognized its existence by allowing Protestants to register their births, marriages, and deaths apart from the Roman Catholic Church. The church was finally able to come out of hiding following the French Revolution. Napoleon Bonaparte (1769–1821) established a system that recognized both Lutheran and Reformed churches and governed their existence in France. Although not fully free, they were able to operate openly. In 1820, the Reformed Church manifested its openness to the growing world missionary movement by sponsoring a new missionary organization, the Paris Mission, which gradually established work in most French colonies (now overseas departments) around the world.

In 1906 the French government adopted a system of separation of church and state. Although churches no longer received government financial support, they were now free to operate as corporate entities and grow. Two new Reformed churches emerged, one more liberal and one more conservative. The more liberal church became intimately involved with the various ecumenical efforts that were leading to the formation of the World Council of Churches. In 1938 these two branches of Reformed life, along with the French Methodists and some Free churches, merged to create the present-day Reformed Church of France. A new Declaration of Faith was promulgated at this time.

The Reformed Church has congregations across France, though it is weakest in one part of eastern France, where Lutheranism has dominated. Also, following World War I, when France recovered Alsace and Lorraine, the Reformed Church of Alsace and Lorraine chose to remain corporately separate though in close communion with the Reformed Church of France.

The Reformed Church of France reports approximately 182,000 members in a population of 58 million. It is a member of the World Council of Churches and the Protestant Federation of France.

Reformed Church of France
47, rue de Clichy
F-75311 Paris
France

J. Gordon Melton

See also: Lutheranism; Paris Mission; Reformed Church of Alsace and Lorraine; Roman Catholic Church; World Council of Churches.

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Reformed Church of Hungary

It did not take long for the Reformation to spread from Germany and Switzerland to Hungary in the 16th century. The first wave was Lutheran, but a second wave of Reformed teachings also took hold, especially in Transylvania. During the 17th century authorities of the Roman Catholic Church throughout the Hapsburg Empire attempted various measures to repress Reformed congregations. These efforts culminated in what became known as the Bloody Tribunal, held at Bratislava in 1673. Pastors who refused to return to the Roman Catholic Church were banished, imprisoned, or in some cases sold as galley slaves. Protestants in the region did not receive toleration until 1791, although the church survived in spite of the persecution. A presbyterian system of church order was developed,

and the office of bishop was retained as an administrative position.

Through the 19th century, Hungary was much larger than it is today. After World War I and again after World War II, significant segments of Hungary were separated and incorporated into neighboring states. Transylvania, for example, was transferred to Romania. As these lands were separated, Reformed churches in those lands were also separated from the parent body.

Following World War II, Hungary came under a Marxist regime that had an anti-religious bias. Although officially proclaiming religious freedom, the government imposed tight controls on religious organizations and confiscated much church property. The church survived until the end of Communist rule in 1989. Since that time, religious freedom has returned. The church has experienced a new burst of growth and has received back some of the property it had lost.

In the midst of its rebuilding, the Reformed Church of Hungary attempted in the 1990s to re-establish contact with Hungarian-speaking Reformed churches in other countries. In 1995 it hosted a consultative synod of Hungarian-speaking churches. Such churches can now be found in the Czech Republic, Slovakia, the Ukraine, Romania, Serbia, and Croatia. There are also Reformed churches of Hungarian heritage in the United States and several South American countries, although for the most part these abandoned the Hungarian language in the 20th century.

In the late 1990s the church reported 1.6 million members in 1,100 churches. It is a member of the World Alliance of Reformed Churches and the World Council of Churches. It oversees three theological schools.

Reformed Church of Hungary
PO Box 5
Abonyi-u 21
H-Budapest 1146
Hungary
http://www.reformatus.hu/ (in Hungarian)
http://www.reformatus.hu/english/english.htm (in English)

J. Gordon Melton

See also: Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches.

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Reformed Churches in the Netherlands (GKN)

See Protestant Church in the Netherlands.

Reformed Churches in the Netherlands (Liberated)

The Reformed Churches in the Netherlands (Liberated) (Gereformeerde Kerken in Nederland [Vrijgemaakt]) has its origins in the separation of a number of ministers and members from the Reformed Churches in the Netherlands (GKN) (now an integral part of the Protestant Church in the Netherlands). Several professors, most notably Drs. Klass Schilder (1890–1952) and S. Greydanus, both of the Theological University of Kampen, expressed misgivings about the views associated with Abraham Kuyper (1837–1920), the founding father of the Reformed Churches in the Netherlands. They rejected his teachings on common grace, the nature of the soul, the covenant of grace, rebirth, and baptism, among others. The 1944 General Synod condemned Schilder and his associates. Some 77,000 Reformed believers left the mother church and founded a new one, with the same name, adding the word "liberated" for postal reasons.

The Liberated Churches, as they are also known, consider themselves to be the real continuation of the churches grounded in earlier movements of 1832 (the

Separation movement) and 1886 (Dutch Nonconformism). As the 21st century begins, the denomination includes some 124,000 believers, with 260 parishes and 290 ministers. It has its own university in Kampen (Broederweg) and is active in foreign missions. It is a member of the International Conference of Reformed Churches and also has particular affiliations with the Free Reformed Churches of Australia, the Presbyterian Church of Eastern Australia, the Canadian and American Reformed Churches, the Free Reformed Churches of the Philippines, Eglise Réformée Evangélique, the Evangelical Presbyterian Church of Ireland, Gereja Gereja Reformasi di Indonesia N.T.T., the Korean Presbyterian Church, the Free Church of Scotland, the Reformed Church in the United States, Eglise Reformée Confessante au Zaire, and Die vrije Gereformeerde Kerk in Suid-Afrika.

In the 1960s, the Liberated Churches experienced a serious problem. Some ministers wanted to establish formal communications with the Reformed Churches in the Netherlands (GKN), for which they were condemned by the synod. Around 20 percent of the members and 30 percent of the ministers subsequently left the church. First they gathered in what were termed Home-Communities, and then in 1979 they became the Netherlands Reformed Churches.

Today the church has many internal problems, including the discussions about the arrangement of the Sunday services, the use of the new songbook of the churches, the new form of the wedding service, the Sunday's rest, and yes or no to cooperation with the Christian Reformed Churches in the Netherlands.

Reformed Churches in the Netherlands
(Liberated)
Burgmeester Vos de Waelstraat 2
8011 AT Zwolle
The Netherlands
http://www.gkv.nl/ (in Dutch)

E. G. Hoekstra

See also: International Conference of Reformed Churches; Netherlands Reformed Churches; Protestant Church in the Netherlands.

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Hoekstra, E. G., and M. H. Ipenburg. *Wegwijs in religieus en levensbeschouwelijk Nederland. Handboek religies, kerken, stromingen en organisaties.* Kampen: Uitgeverij Kok, 2000.

Reformed Denomination

The Reformed Denomination is a collective of small networks of congregations and many individual local congregations that make up the most conservative wing of Reformed Protestantism in the Netherlands. They are found in the so-called Bible Belt of the Netherlands—Zeeland, the isles of South Holland, along the great Dutch rivers and the Veluwe hills—and as the 21st century begins they count some 250,000 believers. The approximately 50 local congregations are the result of various schisms due to differences in belief, problems with ministers, and other organizational concerns.

The perspective of the Reformed Denomination is also found in the right wing of the Netherlands Reformed Church (now part of the Protestant Church of the Netherlands) (the Reformed Unity/de Gereformeerde Bond), the Reformed Congregations (Gereformeerde Gemeenten), the Reformed Congregations in the Netherlands (Gereformeerde Gemeenten in Nederland), the Old Reformed Churches (Oud Gereformeerde Gemeenten), the Old Reformed Churches in the Netherlands (Oud Gereformeerde Gemeenten in Nederland), and a small part of the Christian Reformed Churches in the Netherlands (De Christelijk Gereformeerde Kerken in Nederland). The local churches, most originating in the late 19th century, have different names. Believers support their own political party, the Political Reformed Party (Staatkundig Gereformeerde Partij, SGP), which has three of the 150 seats in the Dutch Parliament.

The beliefs of the Reformed Denomination include (1) the doctrine of election, which states that before one's birth, God destined one's eternal salvation or damnation; (2) an emphasis on the need for personal conversion as a token of God's election; (3) a distinction between persons who are converted and those who are not; (4) a pietistic experience of God, with a strictly personal experience being the result of the personal conversion; (5) the popularity of the theologians of the 17th and 18th centuries, who emphasized the analysis of the soul and the essentials of truth belief; (6) the recognition that humans are unable to do anything to be saved; (7) resignation to the power of God's providence in the life of the believer; (8) the assertion that the holy scriptures are inspired by God; (9) the singing of the psalms in the rhymed version of Datheen and those of 1773; and (10) confidence that the Holy Spirit uses the Word of God in one's heart. Generally, the Bible is read in the Dutch translation of 1637.

The Reformed Denomination is served by several periodicals, including *Reformatorisch Dagblad* (newspaper), *Standvastig*, and *Terdege*.

E. G. Hoekstra

See also: Protestant Church in the Netherlands.

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Reformed Ecumenical Council

The Reformed Ecumenical Council (REC) was founded in 1946 as the Reformed Ecumenical Synod. It adopted its present name in 1988. It includes in its membership a number of more conservative Reformed bodies, the most prominent being the Christian Reformed Church in North America. Many of the member churches were formed as missions of the Christian Reformed Church or in relation to the Reformed Churches in the Netherlands, the Dutch counterpart of the Christian Reformed Church.

Membership in the REC is based on doctrinal agreement, a shared confession of faith being a basis of the union. The member churches seek to present a unified witness to the world of the historic Christian faith. Member churches may adopt any one of the several historical statements of the Reformed faith as a basis of their doctrinal confession.

The churches of the REC meet in an assembly quadrennially. A permanent secretariat and an interim committee carry on the affairs of the REC between assemblies. The program is focused in theology, mission services, and youth activities.

The REC has 42 member churches from 26 countries (2009). As this encyclopedia goes to press, the REC has announced its intention to merge with the World Alliance of Reformed Churches, the resulting organization to be known as the World Communion of Reformed Churches. The two bodies have made significant progress on a constitution and resolved most of the issues between them, and could merge as early as 2010. The Council has, in the past, provided a conservative alternative to the World Alliance of Reformed Churches. Currently, only one of its member churches, the Greek Evangelical Church, is also a member of the World Alliance and/or the World Council of Churches.

Reformed Ecumenical Council
2050 Breton Rd., SE, Ste. 102
Grand Rapids, MI 49546–5547
http://www.recweb.org

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See also: Christian Reformed Church in North America; Greek Evangelical Church; Reformed Churches in the Netherlands; World Alliance of

Reformed Churches; World Communion of Reformed Churches; World Council of Churches.

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Reformed Presbyterian Church of Equatorial Guinea

The Reformed Presbyterian Church of Equatorial Guinea (Iglesia Reformada de Guinea Equatorial) can be traced to the work initiated by American Presbyterian missionaries on Corisco, an island off the coast of Guinea, in 1840. In 1865 the work moved to the mainland, which was then under the control of the French. It moved quickly to develop indigenous leadership, ordaining the first native minister in 1870. In 1901 Spain took control of the mainland territory and periodically generally acted so as to suppress Protestant work.

In the period immediately after the founding of the Spanish Republic (1932–1936), the government's activity became less suppressive. In 1933 the World Evangelical Crusade (WEC), an independent evangelical missionary agency, opened work among the Okak people. In 1952 all Protestant churches in the region were closed and pastors were stopped from any religious activity. In spite of the suppression, both the WEC and the Presbyterian work continued to grow. In 1969, the year after the country became an independent nation, the two churches merged to become the Evangelical Church.

Independence did little to relieve the Protestants' situation. Spanish rule was followed by dictatorial regimes, first under the leadership of Macias Nguema (r. 1968–1979) and then his nephew Obiang Nguema (r. 1979–). Meanwhile, beginning in 1970, the Primitive Methodist Church in Great Britain (now a constituent part of the Methodist Church of Great Britain) had built the largest Protestant following of the several churches active in Equatorial Guinea. Much of its strength was on the island of Fernando Pó (now called Bioko). In 1973 the Evangelical Church and the Methodist Church united to form the Reformed Church of Equatorial Guinea.

The merger turned out to be an ill-advised enterprise, as there was no clear understanding as to how the new church would function and what authority it would have over its respective member bodies. Through the 1990s, it came to be seen as a federation of churches that functioned loosely while the two churches worked on the issues that blocked their merger. In the meantime, the former Evangelical Church has assumed a new existence as the Presbyterian Reformed Church of Equatorial Guinea.

In the 1990s the Reformed Presbyterian Church of Equatorial Guinea reported 8,000 members in a country that is predominantly Roman Catholic. Its membership is drawn primarily from the Fang, Ntumu, and Okak peoples. The church is a member of the World Alliance of Reformed Churches and the World Council of Churches.

Reformed Presbyterian Church of Equatorial Guinea
Apdo Postal 22y
Bata
Equatorial Guinea

J. Gordon Melton

See also: World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Van Beek, Huibert. *A Handbook of the Churches and Councils: Profiles of Ecumenical Relationships*. Geneva: World Council of Churches, 2006.

Reformed/Presbyterian Tradition

The Reformed and Presbyterian churches trace their common history to the thought and ministry of John Calvin (1509–1564) and the Protestant Reformation of the 16th century. Calvin assumed a leadership position among French-speaking Protestants following the publication of his systematic theology, *Institutes of the Christian Religion* (1536), and then took control of the Protestant cause in the Canton of Geneva in Switzerland, first for two years (1536–1538) and then more permanently in 1541.

In the *Institutes,* Calvin proposed the Reformed theology and a presbyterian organization. Theologically, Calvin was close to Martin Luther (1483–1546), their primary disagreement being about the nature of Christ's presence in the Eucharistic sacrament. Luther's view, termed "consubstantiation," held that Christ is truly present in the substance of the elements. Calvin's view was that Christ is present in the sacrament both symbolically and by the spiritual power that is imparted to the faithful by their faith. This basic theological difference also gave the Reformed church a distinctive stance toward reform. Lutherans tended to discard only those parts of the traditional Western Christian practice that were found to be in opposition to the Bible. The Reformed churches tended to discard anything that was not actually biblical. This more radical approach had concrete implications, making most Reformed church buildings more austere than their Lutheran counterparts, for example.

As the Reformed movement spread to the British Isles, first to Scotland and then to England, the issue of church organization came to the fore. Those who followed Calvin's lead tended to emphasize the presbyterian polity, which called for leadership by elders (presbyters) rather than bishops. Thus they became designated as Presbyterian churches rather than as Reformed churches, as those in continental Europe were generally called. In the British (and American) context, arguments over questions of polity in the 17th century tended to split the churches of the Reformed theological tradition, and both the Congregationalists and Baptists, who accepted a congregational form of church governance, dissented from the Presbyterian consensus.

In the 19th century, Congregationalists and Presbyterians cooperated to a significant extent in their world mission enterprise, especially through the work of the American Board of Commissioners for Foreign Missions and the London Missionary Society, though in each case the Congregationalists emerged as the dominant force. In the 20th century, the Presbyterians and Congregationalists formed several international cooperative agencies, especially the World Alliance of Reformed Churches, which includes Reformed, Presbyterian, and Congregational church bodies and has its headquarters in the same building that houses the World Council of Churches.

The Reformed/Presbyterian tradition found definitional expression in a set of confessions issued through the 16th and 17th centuries, most important, the Gallican (1559), Belgic (1561), Second Helvetic (1566), and Westminster (1647–1648) confessions and the Heidelberg (1563) and Westminster (1647–1648) catechisms. These documents affirmed the Reformed emphasis on God's sovereignty, an important element of which is his work of electing his people to salvation. Implicit in this emphasis is a belief in predestination. This element of Reformed theology was challenged by Dutch theologian Jacob Arminius (1560–1609), whose critique led to the writing of the other widely accepted Reformed doctrinal text, the Canons of the Synod of Dort (1619), which affirmed the traditional doctrines related to predestination.

In the 20th century, the Reformed tradition was challenged by the new historical-critical approach to the Bible and the scientific critique of biblical literalism. The Presbyterians were among the major bodies split by the Fundamentalist-Modernist debates in the 1920s and 1930s, with the Modernists taking control of the larger Presbyterian churches, especially what is now known as the Presbyterian Church (U.S.A.). That church accepts the Confession of 1967, promulgated by one of its constituent bodies, and has tended to see the other confessions as relativized by their historical context. More conservative Reformed and Presbyterian churches accept the authority of the older creeds as a valid contemporary interpretation of biblical teachings.

J. Gordon Melton

See also: Calvin, John; London Missionary Society; Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

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Reiha-no-Hikari

Reiha-no-Hikari, a Japanese new religion, was founded by Hase Yoshio (1914–1984) in 1954 under the name Reiha-no-Hikari Sangyo Kai. Suffering from illness, Hase undertook a religious pilgrimage at the age of 24. At Mount Goken in Kagawa Prefecture he heard the voice of Kami (the divine) and miraculously recovered. He continued the religious pilgrimage. In 1954 he received a revelation from Kami, telling him to become the messenger of Kami at the top of Mount Goken. It is believed that Hase is a messiah, born to save human beings through the divine power of *reiha* (spirit waves) sent from Kami through Hase's body.

Over the next few years Hase surrounded himself with a small group, of some 40 people, who had been saved by his spirit waves. He founded the Hase Sensei Sankokai (Master Hase Adoration Association). Three years later the group was incorporated, and in 1969 the headquarters was moved to its present location in Noda. March 7, the day the founder realized his relationship as a child of the great cosmic god, is commemorated annually with a festival. After his death in 1984, its members came to believe that Hase became an eternal wave of spiritual energy.

In response to their beliefs about their founder, Reiha-no-Hikari's members recite the prayer "Goshugojin-sam [Guardian God of Humanity: the founder], Nidai-sama [the second and current leader], please help us follow the path to the salvation of humankind" to receive reiha. That text is printed on the Gosintai Ofuda (Divine Emblem Plaque) that is installed in the altar in each member's home. Reiha-no-Hikari's main scriptures are the Gosho (Writings) and the Seikun (Oath Instructions), written by the founder.

The current leader of Reiha-no-Hikari is Hase Keiji (b. 1948), the founder's son. As the 21st century began, the group claimed approximately 825,636 members.

Reiha-no-Hikari
2683-1, Yamasaki
Noda-shi, Chiba Prefecture 278-0022
Japan
ttp://www.rhk.or.jp/ (in Japanese)

Keishin Inaba

See also: Devotion/Devotional Traditions.

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Reincarnation

Reincarnation denotes the passage of a spiritual or non-material soul or life-force from a human body to a new body—usually human but not necessarily so. Many terms are employed to represent this process, among them metempsychosis, metensomatosis, palingenesis, and transmigration. Etymologically, reincarnation (*re-*, "again"; *incarnare,* "make flesh"), metensomatosis (*meta-* [in conjunction with verbs], "change"; *soma,* "body"], and palingenesis (*palin-*, "again"; *genesis,* "birth") refer to the act of re-embodiment, taking a (new) body, or rebirth; transmigration (*trans-,* "across," "over," "beyond"; *migrare,* "move" [from one place or condition to another]) and metempsychosis (*meta-,* "change"; *psyche,* "soul") refer to the passage or change (from one body to another) by the soul. What distinguishes reincarnation from resurrection is the inhabiting of different bodies by the soul as opposed to the invigoration of the same body in the act of resurrection. More important, however, is the question of personal identity: *Is the newly reincarnated entity the same or different from the previous entity?* This question will be discussed along with other questions that are pertinent to this subject: What reincarnates? What are the vehicles for the reincarnating principle? Is the process immediate, or is there an intermediate existence between death and rebirth? Do actions in the previous life have consequences in the future life? What evidence is there that reincarnation is a provable fact?

The acceptance of the teaching of reincarnation, as either a certainty or a possibility, is found throughout the world. It is accepted among many non-literate and tribal cultures, the South Asian religions, and a number of ancient cultures, including the Greeks, and mentioned and even accepted in elements of the Abrahamic religions. The literature on the subject of reincarnation is extensive, with Joel Bjorling citing 1,612 selected titles in his *Reincarnation: A Bibliography*, published in 1996. Gananath Obeyesekere (*Imagining Karma*) provides informative accounts of different types of reincarnation, emphasizing the Amerindian, Greek, and Buddhist types as do Antonia Mills and Richard Slobodin, who edited the book *Amerindian Rebirth.* The importance of these works indicates that reincarnation is not localized, nor is it necessarily derived from one culture, one people, or one region of the world.

Reincarnation is usually premised on the assumption that the reincarnating element is a non-material entity, thereby establishing a fundamental dualistic stance in the makeup of the individual. This is discussed especially in Greek and Hindu sources, examples being Aristotle (*De Anima* II.1: "the body cannot be soul") and *Upadeasahasri* 12 ("I am different from the body"). Since the soul is separate from the body, it cannot be destroyed. Plato states that the soul existed before birth and will exist after (*Phaedo*) and that human rebirth comes about for the purpose of discipline, which in turn purifies the soul (*Phaedrus*). This establishes the immortality of the soul, which is discussed in Plato's *Phaedrus*. If immortality signifies no end, eternality signifies neither a beginning nor an end. Furthermore, eternality implies pre-existence, for in the *Phaedo,* the teaching of knowledge as recollection implies a previous time in which we learn what we later recollect. Eternality and immortality of the soul also are discussed in India. The reincarnating entity (*atman*) was "one alone, in the beginning" (Aitareya Upanishad 1.1.1). That is, the atman is one with Brahman, the Supreme entity (Chandogya Upanishad 3.14.1).

The one notable exception to the teaching that the soul reincarnates is Buddhism. According to the Buddhist teaching, the individual is made up only of mental and material aggregates. What in fact reincarnates is the conditioned consciousness process impelled by *karma*, the force that leads to results for all actions (mental, physical, verbal) previously performed.

A question that often arises is whether only human bodies are subject to reincarnation. In this regard there are differences of opinion. Indeed, even the terms above are sometimes associated with one or the other point of view. R. W. Lowrie (*Life and Afterlife,* 92–93), for instance, distinguishes transmigration and reincarnation by asserting that transmigration refers to the reentrance of "the soul into an animal body instead of

human" (93) whereas reincarnation (and metempsychosis, 92) limits the process to a human body. The view that the soul can inhabit animal bodies may be traced to Pythagoras in the West, as noted by the Greek historian and traveler Diodorus Siculus (first century BCE), who records Pythagoras's notion of "the transmigration of the soul into every living thing" (*The Library of History,* 1.98). The teaching that a human can reincarnate as an animal or insect is abundantly clear in the *Book of Manu,* the Hindu law book, especially chapter 12, verses 54f., and also among the Amerindians. Other forms of reincarnation exist: cross-sex reincarnation and multiple simultaneous reincarnation (that is, reincarnating as several people at once), the former among the Amerindians such as the Inuit, Kwakiutl, and Hopi and the latter among the Haida, Tlingit, Gitksan, and Kwakiutl.

The teaching on the intermediate existence, the period between death and rebirth, is an important topic in Tibetan Buddhism. This is a later development, however, since the early Buddhist attitude was that of an instantaneous rebirth of an entity that was neither identical with nor unrelated to the dying person. Differing accounts appear in the later Buddhist schools and traditions, but the teachings on the *bardo,* or intermediate state, in the *Bardo Thodol* ("The Great Book of the Liberation through Understanding in the Intermediate State"; popularly known as the *Book of the Dead*) give extensive descriptions of the reincarnating consciousness or life stream impelled by karma that will lead to a rebirth in one of the five or six realms of worldly existence (human, divine or heavenly, titan, animal, hellish, or sometimes the world of the hungry ghosts) or, if one keeps the bodhisattva or savior Kuan-yin or the Buddha Amitabha in mind, the Pure Land or the Heaven of Delight (*tushita).* An important factor in determining the quality of the rebirth is karma. In the religions of South India, karma plays an important role in determining the rebirth of the individual. It is viewed as a force that connects intended actions (verbal, mental, and bodily) to their consequences. Karma is intimately connected with the cycle of existence (*samsara*). As early as the Upanishads (4.4.5), karma is viewed as exhibiting not only causal powers but also ethical qualities associated with the consequences of actions. It is in this context that the quality of the rebirth is based upon one's previous actions. Whether this ethical element in reincarnation is limited to Hinduism, Buddhism, and Jainism is a matter of interpretation (on which, see Mills and Obeyesekere), but there is no doubt that these South Asian religions introduce individual salvation as a consequence of destroying any karmic activity. Karma, therefore, depending upon the quality of action, leads to a better or worse rebirth by commensurate actions. Paradoxically, certain actions, usually equivalent to those that make up a spiritual path (yoga or the Middle Path, for instance), will lead to the destruction of karma and any form of rebirth.

The one exception to the dependency on karma for a continuance of the transmigratory cycle is the teaching of the so-called Living Buddhas, that is, bodhisattvas or beings who achieve enlightenment, thereby allowing them to enter *nirvana,* but who, out of a sense of compassion, instead decide to be reborn in order to aid all sentient beings gain emancipation. This is a rebirth, therefore, that is not fueled by intended actions or karma but rather through the impulse of compassion.

Although the teaching of reincarnation in the West is viewed as an exotic teaching, it has gained in awareness through the efforts of the Theosophical Society and its various offshoots and successors. Theosophists were cognizant of the Greek, Kabbalistic, and Hindu teachings and so devised a teaching that became an integral part of Theosophical teaching from the 1880s on. One modification was advanced by Theosophists that contradicts the Hindu and Buddhist progressive nature of reincarnation. Based upon this teaching, no human can be reborn as an animal or as any being lower than human. This teaching may be based upon Allan Kardec's *Le Livre des Esprits*, considering reincarnation to be a progressive improvement of the soul until it reaches perfection and purification, illustrated in Annie Besant's "Reincarnation": "the object of reincarnation is to train the animal-man until it becomes the perfect instrument of the Divine" (45).

A collateral teaching that was popularized, if not invented, by Theosophists is the notion of "collective karma." Karma may therefore apply to families, castes, nations, and races as well. No clear reference on collective karma in the literature of South Asian religions exists, so it is most likely that this is a Theosophical

innovation. The implication for such a teaching is that the type and quality of reincarnation are based at least in part on external factors, not simply on the actions of the previously existent being.

After all is said and done, is there evidence that suggests reincarnation is a fact? This is a hotly contested issue with evidence presented on both sides. Ducasse offers a series of arguments pro and con, with the strongest evidence based upon the assumption and proof that "the mind of a now living person is *the same mind* as that of a person whose body died some time before" (304). If the surviving component is neither body nor soul (that is, if the soul is regarded as neither physical nor mental) but rather "psychological," then it is possible that dispositions might retain life on the analogy of a person in deep sleep or in a faint, or some form of mental activity (Ducasse 1961, 127–128). Explanations are conjectural, but what is more compelling is the evidence that is being collected that however the phenomena are explained, there is something to explain. The work of the late Professor Ian Stevenson of the University of Virginia has provided considerable evidence that reincarnation should be seriously investigated. His earlier books, *Twenty Cases Suggestive of Reincarnation* and *Cases of the Reincarnation Type* (4 vols.), as also his later work (*Reincarnation and Biology, Children Who Remember Previous Lives: A Question of Reincarnation,* and *European Cases of the Reincarnation Type)* collectively make up the most impressive evidence as also the publication *Parapsychology: Research on Exceptional Experiences.* For a general overview, the Division of Perceptual Studies (University of Virginia Health System) offers an overview of the investigations that have gone on over the past half-century.

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See also: Besant, Annie; Bodhisattva; Theosophical Society (Adyar); Yoga.

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Reiyukai

Reiyukai (Society of the Friends of the Spirit), a Japanese lay organization, derived from the tradition of Nichiren Buddhism and was founded between 1919 and 1925 in Tokyo by Kakutaro Kubo (1890–1944) and his sister-in-law Kimi Kotani (1901–1971). It arose out of Kubo's sense of apocalypse, which originated from the social and intellectual transformation of Japan during the Taisho period (1912–1926), combined with his understanding of Nichiren Buddhism and finally accentuated by the Great Tokyo Earthquake of 1923.

Kubo had received instruction in the nationalistic ideas of Nichiren Buddhism, but he was more interested in formulating a religious way for the laity to respond to the crisis of modern society. Kubo saw the sociopolitical upheavals of his time as evidence of ancestral distress caused by the neglect of ancestor worship by the laity, who had entrusted it to the Buddhist clergy. Therefore, he formulated lay rites of ancestral worship. In Reiyukai, the rite for ancestral worship is the twice daily recital of Aokyokan, or the Blue Sutra, which is an abridged version of Lotus Sutra, the doctrine of Nichiren Buddhism. The rite also involves the practice of venerating the *sokaimyo*, a tablet in which the posthumous names of all the ancestors of the husband and the wife are inscribed and enshrined in the domestic altar.

Although Kubo provided the doctrinal foundation for this lay movement, it was the organizational skill and charismatic healing powers of Kimi Kotani that drew the initial followers into Reiyukai. She proselytized by combining faith healing with teachings that claimed to improve living conditions as well as instill self-esteem in her converts, who were initially the urban proletariat but later small business owners and the self-employed.

The proselytization activity in Reiyukai is called *michibiki*. The proselytizer is called the "guide parent" (*michibiki no oya*) and the convert is the "guide child" (*michibiki no ko*). This "parent-child" link of proselytization is the organizational principle of Reiyukai. Another notable feature of Reiyukai is the *hoza*, a kind of group counseling circle, which is also the smallest unit of organization, formed by these links of proselytization.

In 1945 Reiyukai was one of the fastest growing new religions in Japan, but it suffered several setbacks, including financial scandals involving Kimi Kotani and the secessions of several groups, such as Rissho Kosei-kai, now the second largest new religion in Japan, Myochikai, and others. These problems have led to a decline in its membership. In 1999, Reiyukai had a membership of about 2 million in Japan and centers in 17 foreign countries. Since Kotani's death in 1971, faith healing-related practices have declined considerably. The emphasis has shifted to social welfare programs, youth activities, and overseas missions in North and South America and Asia.

Reiyukai has three major religious centers: Shakaden, the Tokyo headquarters of Reiyukai, enshrining the statue of Shakyamuni Buddha; Mirokusan, the youth training center dedicated to the Future Buddha Maitreya; and Shichimenzan, where pilgrimages are undertaken during equinox days. Reiyukai advocates traditional ethics in familial relationships and in politics, and it supports conservative political parties and causes.

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Japan
http://www.reiyukai-usa.org/ (United States)
http://www.reiyukai.org/ (Canada)

Ranjana Mukhopadhyaya

See also: Nichiren; Rissho Kosei-kai.

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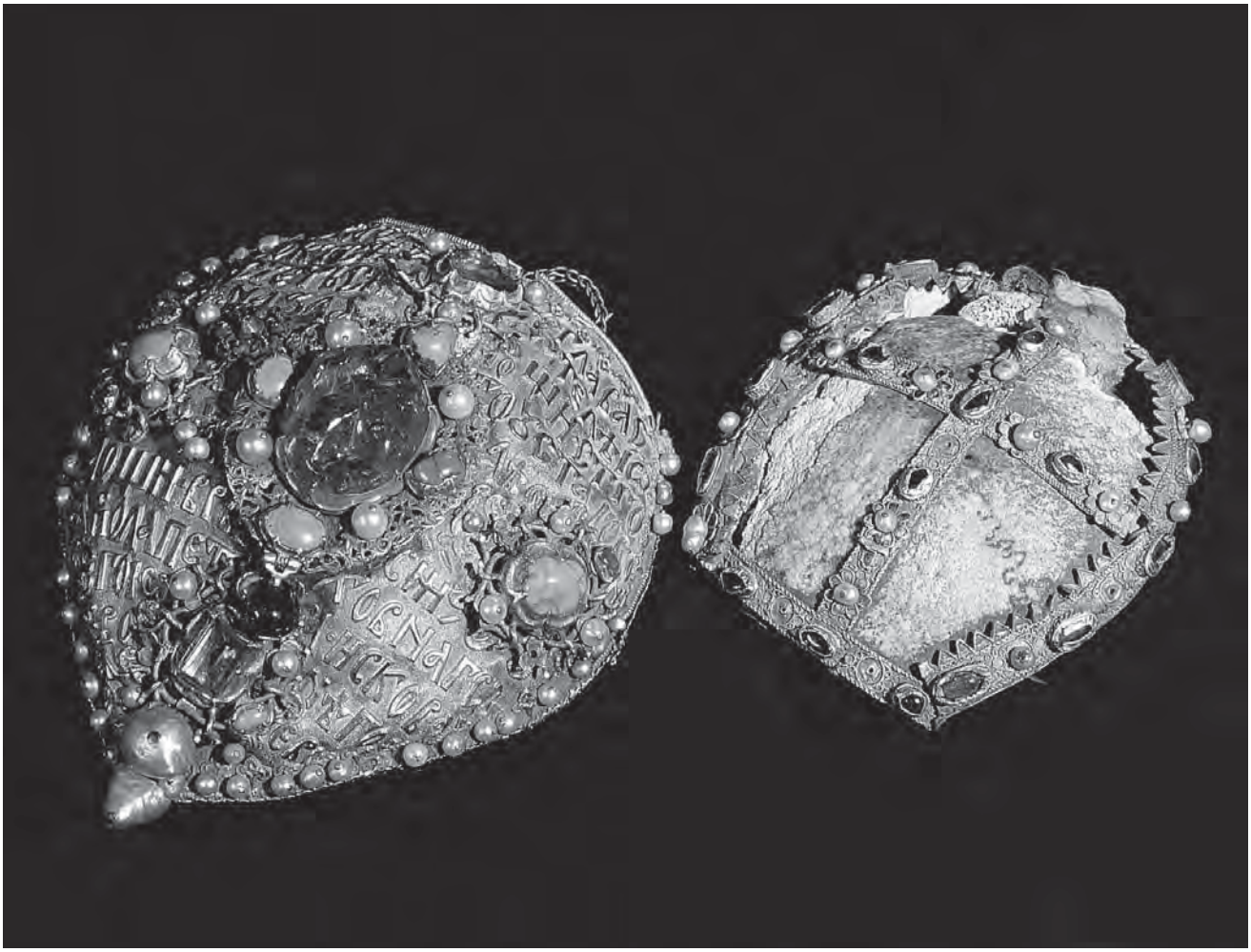
Relics

Strictly speaking, relics are the material remains of holy persons, most notably their bones, which are preserved in a sacred context for religious purposes. More



Relic of part of the skull of Saint John the Baptist, decorated with gold and semiprecious stones. The inscription shows that the work is Bulgarian. (Werner Forman/Art Resource, NY)

broadly, the term "relic" may refer to clothing or other objects closely associated with them, items they used in their daily life such as a writing instrument or ritual object, or items associated with a particularly important event. Relics appear to have been an element in a wide spectrum of religions, but have emerged as an especially important part of Buddhism and Roman Catholicism.

Buddhist Relics The Buddhist interest in relics began soon after the death of Gautama, the historical Buddha, in 480 BCE. His body was cremated, and the remaining ashes contained pieces of bone and teeth. At this point several people of royal status expressed their desire to have the Buddha's remains. A Brahmin priest named Drona stepped forward and divided the relics into eight equal portions. These were sent to the eight rulers desirous of having them. Each of the rulers had a stupa built to house the relics. The stupas were located in the cities of Kapilavastu, Bodhgaya, Mrigadava, Jetavananatha, Pindadarama, Vaisali, Rajagriha, Kanyakubja, and Kushinagara. It was later discovered that Drona had secretly set aside a ninth set for himself, but these were stone. He retained the vase in which the relics had been originally stored. At a later date, King Ashoka (ca. 304–232 BCE) brought all the lands where the relics had been sent into his kingdom. He regathered the relics and redistributed them to a

variety of places throughout southern Asia from Sri Lanka to China, though details on the process and locations are scant.

Ashoka's kingdom stretched from southern India to what is now Afghanistan. While he does not seem to have ever left his kingdom, he sent missionaries far and wide. His two children were responsible for the first conversions in Sri Lanka. Missionaries went as far as Mongolia, Vietnam, and the Mediterranean basin. In the case of Southeast Asia, they began the conversion of Myanmar, Thailand, Cambodia, and Vietnam, and set the stage for stories tying places in those countries to the early history of Buddhism elsewhere.

At the time of Buddha's death and the initial distribution of the Buddha's relics and even of Ashoka's redistribution of them several centuries later, Buddhism had yet to become a literary faith. It was not until the first century BCE that the teachings of the Buddha began to be written down, and with them the stories of his life and adventures with his companions committed to paper. There would be a further gap between the move to documenting the Buddha's life and the first accounts of the emergence of items that claim to be relics of the Buddha. Thus, the locations of where Ashoka distributed the relics he possessed remains unknown, and the obscurity that covers the fate of the relics provides fertile ground for a variety of stories of relics lost and found and carried by various personages to different parts of Asia. And items presented as relics are usually beyond the ability of modern researchers directly to study and evaluate; however, devout Buddhists believe them to be exactly what they claim to be, notwithstanding the obscurity of their origin and the gap between those items presently claimed to be genuine relics of the Buddha and the events reputed to have occurred immediately following his death and during the reign of Ashoka. Many Buddhists also believe that the relics had an ability to reproduce themselves.

For Buddhists, relics have primarily been those of the historical Buddha himself. Most of the Buddhas and bodhisattvas of Mahayana Buddhism are believed to have had earthly lives (and their birthdays are celebrated), but those lives were lived in times and places difficult to document and the earthly bodies of the future bodhisattvas were never available to the Buddhist community. One notable exception to that lack of access concerns Manjushri. In the seventh century, the Korean monk Chajang spent a period of time at Wutai Shan, one of the Chinese mountains sacred to Buddhism. It is believed to be the home of Manjushri. According to the story, one day after chanting to Manjushri, Chajang was given a cryptic poem in a dream. Unable to understand the poem, he consulted a local monk who gave him several relics that he claimed to be those of Manjushri. A short time later, Chajang had a vision that informed him that the monk was in fact Manjushri. After his return to Korea, he built T'ongdo-sa Temple and placed the relics in a stupa behind the Great Hall, where they remain to this day.

As Vajrayana Buddhism developed, especially in Tibet, leadership was assumed by men assumed to be emanations of various Buddhas and bodhisattvas, who came to be described as Living Buddhas. Of these, the heads of the main branches of Tibetan Buddhism stand out. When they passed away, their relics also came to be venerated and would be installed in stupas in or near the temples over which they presided. The Potala Palace, in Lhasa, Tibet, for example, has eight stupa chapels that house the relics of a number of the Dalai Lamas.

Vajrayana practitioners also believe that when the body of a spiritually enlightened person is cremated, beautiful pearl-like crystals are often found alongside the unconsumed bone fragments among the ashes. These crystals are termed *ringsel,* and Vajrayana Buddhists believe that those crystals manifest the person's inner purity and hold his or her living essence. In addition, they are thought to emit spiritual energy and even on rare occasions to multiply.

While almost all countries in which Buddhism maintains a significant presence have at least one relic of the Buddha, several countries have notable sets of relics.

Buddhism spread to Sri Lanka when Ashoka sent his son Mahinda to the island. After his conversion, the king donated land for the first Buddhist temple, the Mahavihara, at what was then the capital, Anuradhapura. Mahinda's sister Sanghamita then arrived with a cutting from the Bodhi tree, the fig tree under which Buddha was believed to have found enlightenment at Bodhgaya (India), which was planted at Anuradhapura.

Planted in 288 BCE, it is the oldest living human-planted tree in the world with a known planting date. Sri Lanka's Bodhi tree has been the ultimate source of all the many Bodhi tree leaves as well as the several existing Bodhi trees now found around the world, including the one presently at Bodhgaya, which replaced the original one that was destroyed in the second century BCE by a Hindu king.

Thuparama Dagabawhich, a stupa at Anuradhapura, houses what is said to be Buddha's alms bowl and his right collarbone. In Kandy, at the center of the island nation, one may visit the Buddha's tooth, now housed in a golden stupa, known as Malagawa Vihara (or Dalada Maligawa). In 1986, the president of Sri Lanka donated a true relic of the Buddha to the leader of the Japanese Buddhist group Agon Shu, for enshrinement in their temple near Kyoto.

The arrival of Buddha's relics in Myanmar is part of the legend of the famous Shwedagon Pagoda in Yangon. While archaeologists have dated the building of the monument to around the 10th century, possibly as early as the sixth century, many believers place its origins during the lifetime of Gautama Buddha. According to the story, two brothers, Taphussa and Bhallika, merchants from what is now Myanmar met with the Buddha, from whom they received eight of the Buddha's hairs to be enshrined in their homeland. The two brothers found the local ruler, King Okkalapa, and discovered Singuttara Hill, now in the midst of Yangon, where relics of other Buddhas preceding Gautama Buddha had already been enshrined. Here the hairs were enshrined in what became the Shwedagon Pagoda.

A second collection of Buddha's relics, each with its own story of how it was recovered at different times, is gathered in the Buddha Relics Chamber in Myingyan, in north-central Myanmar.

One of the more interesting relic stories from Myanmar begins in the 11th century when King Anawrahta of Bagan (1044–1077 CE), who founded the First Myanmar Empire, became desirous of worshipping Buddha's relics. He first asked the emperor of China for the Buddha's tooth he owned. He was given, instead, a jade image of the Buddha. He then asked for the tooth kept at Kandy, Sri Lanka. The king of Sri Lanka would not give up the tooth, but honored the request with a replica of it, which Anawrahta enshrined in the Shwezigon Pagoda he built at Nyaung Oo, near Bagan, Burma, in 1059. He also had four additional duplicates of this tooth made and placed in four pagodas in other parts of his kingdom. Another duplicate from Sri Lanka was sent in 1574 to King Bayint Naung (1551–1581 CE), the founder of the Second Myanmar Empire, who enshrined it in the Maha Zedi Pagoda in Bago. These duplicate relics remain important objects of veneration in the country.

In still another story, two monks, Gawunpadi and Kuthlayone, delivered one of Buddha's teeth (of which there were 40) to a monk named Buhala who brought it to Rakhine State (Arakan), now part of Myanmar. Here the Bagan Pagoda was built some 2,300 years ago near Mrauk-U. That pagoda collapsed in 1980 and an abbot of a nearby monastery discovered the Buddha tooth relic. That relic was subsequently given as a gift to the Golden Pagoda Buddhist Temple in Singapore. That temple's abbot, Venerable Shi Fazhao, had been in Bagan assisting in the rebuilding of Buddhist temples at the time of the find. He has most recently overseen the construction of a new temple just to house the tooth.

China is home to two of the most famous relics of the Buddha. In the present capital of China, Beijing, Ling Guang Si Monastery is home to one of Buddha's teeth, the same one the Burmese ruler attempted to obtain in the 11th century. Meanwhile, the medieval capital, Xian, had been the home to Buddha's finger bone, housed in Famen Si Monastery. According to the story told at Famen, Ashoka's emissaries ventured into China and left the emperor with four little bones, said to be finger bones of the Buddha. The emperor and his successors had vaguely heard of Buddhism, but knew little of it and were not impressed. Little notice of the relics was taken in the following centuries.

Only during the Tang dynasty (618–907 CE) did the issue of the bones arise. The government built an underground crypt beneath a high tower to house the bones. Once each 30 years the bones would be brought out for public viewing. Then, when the Tang dynasty fell, the crypt was closed up and over the next centuries the treasure it contained again forgotten. Only a local rumor of the crypt's existence persisted. Then in 1981, when a reconstruction of the collapsed tower was initiated, the underground crypt was rediscovered,

its importance recognized, and the finger once again put on display.

Thailand traces its relic story to King Asoka, who sent two missionaries, Sona Dhera and Uttara Dhera, to Nakhon Pathom, which appears to have been the capital of Suwannaphumi (ca. 139 BCE–457 CE), a nation in what is today Thailand. Stories of the arrival of relics of the Buddha into Thailand generally begin with that event and the large stupa that is now one of the attractions of Nakhon Pathom. Over the centuries, additional stupas, called *chendis* in Thailand, have been erected across Thailand, many claiming to hold relics of the Buddha.

Through the last half of the 20th century, Thailand proved generous with its many relics. In 1994, for example, Thailand initiated a project at Kushinagar, where Buddha died, as part of a larger movement to re-establish Buddhism in the land of its origin. The Maha Chetiya, a shrine designed by the Thai King Bhumibhol Adulyadej, was included within the impressive monastic complex and here some of Buddha's relics formerly kept in Thailand were placed. Again, in 2008, Somdet Phra Nyanasaam Vara, the supreme Buddhist patriarch of Thailand, presented Sikkim with some relics on the occasion of their erecting a 130-foot statue of Buddha at Karma Thekchenling monastery in Rabong, Sikkim.

At the beginning of the 21st century, the Foundation for the Preservation of the Mahayana Tradition moved forward with the Maitreya Project, an effort to create a 500-foot statue of the Buddha Maitreya in the mountains of northern India. As part of this effort, Lama Zopa Rinpoche has assembled a huge collection of Buddhist relics, mostly those of various Buddhist holy men, but some from Gautama Buddha. In 2007, he conducted a world tour with the relics, designed to both publicize the project and raise financial support. Subsequently, he has made the collection available to groups who wish to sponsor a display of the relics in their community.

Christian Relics The Christian attention to relics was generated in three stages. It initially emerged during the persecutions of the church within the Roman Empire. Among the early mentions of the use of relics are the reflections on the death of Polycarp in 156 CE. Polycarp was the bishop of Smyrna (in what today is Turkey), and some who knew him circulated a letter concerning the aftermath of his death in which they note, "We afterwards took up his bones which are more valuable than precious stones and finer than refined gold, and laid them in a suitable place; where the Lord will permit us to gather ourselves together, as we are able, in gladness and joy, and to celebrate the birth-day of his martyrdom for the commemoration of those that have already fought in the contest, and for the training and preparation of those that shall do so hereafter."

The first relics of the Christian movement thus became the bones of those who died as martyrs. They became increasingly important as an element in worship, and eventually a rule would be made that relics of martyrs should be incorporated into church altars where the Eucharist was celebrated. This notion evolved to the point where it was (and remains) forbidden for Roman Catholic priests to celebrate the Mass at an altar devoid of relics. The increasing emphasis on the relics of the martyrs was quite consistent with the worship gatherings of what remained a marginalized and sporadically persecuted minority, which at times had to meet in the catacombs amid the bodies of the dead.

In the fourth century, beginning with the victory of Constantine at Milvian Bridge (312 CE), the church went from being an outlawed and persecuted religion to legal religion to privileged religion in little more than a decade. Among the changes wrought by Constantine's conversion was the new access it gave to Palestine and the locations at which the seminal events in the founding of the faith occurred. Suddenly, it was possible to think about Jesus and the events and objects related to his life, death, and resurrection. While his bones had long since disappeared (and it was believed that following his resurrection, his body ascended into heaven), the list of objects possibly associated with him was lengthy. It could include any clothes he wore, pieces of the True Cross on which he was crucified, the crown of thorns he wore, the spear used to pierce his side, the cup from which he drank at the Last Supper, and other objects related to the biblical story. Toward the end of her life and her son's reign, Constantine's mother Helena visited Palestine and while there was presented with a spectrum of items that she

believed to be true relics. Among the many items she had sent back to Constantinople was the True Cross. Many of the relics unearthed by Helena subsequently found their way to Rome.

Along with the relics of Jesus, and second only to them, were the relics of the Virgin Mary and the Twelve Apostles. As with Jesus, since the Virgin Mother was reputedly translated to heaven, no bodily remains were believed extant. The bodies of several of the Apostles, however, were claimed to have survived. Most notable among these were the bodies of Peter and Paul, believed to be in Rome, and that of James, which was believed to have been transported to Santiago de Compostela in northwest Spain. St. Peter's Cathedral is believed to have been built over the burial site of Peter.

Relics of various biblical characters would find their way to churches across Europe. Helena is, for example, supposed to have discovered the bones of the Three Magi who visited Jesus shortly after his birth. These bones were taken to Constantinople, but later found their way to Milan. From Milan, they were given to the cathedral at Cologne in 1154. Helena is also credited with finding the tunic worn by Jesus when he was crucified. That tunic, like the bones of the Three Magi, made its way initially to Constantinople and then to Trier, Germany, in the 12th century.

The more famous but less documented relics reputedly collected by Helena emerged at the end of the 11th century, a result of the new level of popularity given to them by the Crusades. Crusaders returned from the Holy Land with a host of new and exciting relics (from the blood of Jesus to the milk from the Virgin Mary). This new supply of relics from Palestine also paralleled a seeming multiplication of miracle stories centered on saintly people, from healings to the unusual preservation of their bodies. The rich and powerful emerged as collectors of relics or with public shows of piety in the form of endowing local churches with prominent relics.

Through the 16th century, the building of St. Peter's Cathedral occasioned the assembling of possibly the largest and most impressive collection of relics ever assembled within Christianity. Among the many treasures claimed to be found there are Veronica's veil, the cloth used to wipe the sweat from Jesus as he carried the cross, at which time an image of Jesus was transferred to it; the Spear of Longinus, with which Jesus was pierced while on the cross; and a piece of the True Cross. There are several rivals to both the Veronica's veil and the spear of Longinus now at St. Peter's.

At the same time that relics were being assembled for and installed at St. Peter's, Protestants launched a critique of relics. They challenged both their efficacy and the biblical basis of their use. The effect of Protestantism on the cult of relics is clearly seen in the life of Frederick, the elector of Saxony. An early defender of Reformer Martin Luther, the pious Frederick also owned one of the larger collections of relics in Germany. He would in the end give up his collection as incompatible with his Reformed faith.

Luther's initial attack on relics in the church evolved into broad attack upon relics in general. Protestants attacked the superstitious nature of beliefs in relics and publicized the problems that arose because of the gap between the time of Jesus and the Apostles and the initial appearance of any individual relic. The use of relics was largely abandoned in the various Protestant churches. Toward the end of the 16th century, the Council of Trent, called to respond to the losses suffered by the Catholic Church due to the Protestant movement, reaffirmed the legitimacy and role of relics in the church, but offered some criticism of the excesses of relic veneration.

In the 20th century, the growing body of knowledge relative to Western history and the new abilities of science to evaluate objects created a new historical criticism of relics. A number of relics have been tested using the techniques of modern chemistry, biology, and physics, in the context of critical historical examination of stories concerning their origin. The mass of evidence has found them, in many cases, to have originated at the time when they "reappeared" on the historical stage after a period of being lost. The critique of the historicity of many prominent relics, such as the Shroud of Turin or the crown of thorns now housed in Paris, France, has also been joined by the scientific critique of many extraordinary occurrences associated with different artifacts, such as the "supernatural" noncorruptibility of the body of different saints.

The Roman Catholic Church does not commonly attempt to speak officially relative to the authentication of relics, but does offer its general approval of some

relics in its allowing the veneration of some objects, its inclusion of relics in prominent locations, and the necessity of relics to the celebration of the Eucharist. At the same time, it does make the acceptance of a particular relic a matter of compulsion, and maintains a conversation with scholars of the church on the issue.

Christianity, especially the Roman Catholic Church, more than Buddhism, draws a sharp distinction between the *veneration* appropriate to saints and the *worship* that is only offered to God. Further, it makes a distinction between the worship of God, during which the assistance of the saints is sought, and the honor paid to saintly individuals as exemplars of the faith. These distinctions can be obscured in practice in the case of relics, especially where supernatural powers and miraculous claims are attached to them.

Eastern Orthodoxy has a history of and belief in relics similar to Roman Catholicism. For example, the relics of martyrs and saints are included in the altar where the Eucharist is celebrated. When a new church building is consecrated, it is common for the local bishop to present a relic of a saint, which is then placed in or on the altar where the Eucharist is celebrated. In the Eastern church, there is also a piece of silk cloth, the *antimins*, used during the Eucharist which usually also contains one or more relics of a saint. There is likewise a sharp distinction between veneration toward relics and worship toward God. There are some differences in Orthodoxy, however, many deriving from the slightly different definition of who is a saint, others deriving from the differences in burial practices in Eastern and Western Europe.

The church believes all Christians who have made it to heaven are saints. At the same time, some people have been recognized as saintly persons during their earthly life, and the church has through an archbishop patriarch recognized that fact. The veneration of a saint usually begins locally and then spreads nationally and internationally. At some point, the veneration might lead to a worship service in which a particular person is formally recognized as a saint—a process called glorification. Prominent saints might have their stylized image placed on an icon. The ecumenical patriarch, who resides in Istanbul, on occasion distributes letters in which he names a saint and assigns a day on the church's calendar when they are especially honored. Relics, to which miraculous powers have been ascribed, may support that person's being formally glorified.

Relics in Islam Given its concern to avoid anything that hints of idolatry, Islam places less emphasis on relics than does Christianity, but nevertheless, the relics associated with Muhammad and his companions are highly valued. No better collection of such relics is to be found than the one assembled in Istanbul at Topkapi Palace. The initial relics in the collection appear to have been acquired by Sultan Selim I (1465–1520). Following his incorporation of Egypt into the Ottoman Empire, his representative in Mecca sent him some relics of Muhammad.

As the collection in Istanbul grew, it came to include some hair from Muhammad's beard, a chip from one of his teeth, and a footprint preserved in porphyry. He is believed to have used other items—a cloak, a seal, and a bow. Muhammad's cloak, called Hirka-i Saadet, is kept in a solid gold box. There is also a letter he wrote. Among additional prized possessions at the palace museum are the oldest known copy of the Koran, two pieces of cloth formerly used to cover the Kaaba in Mecca, and a sword used by the first four caliphs, who have a special place in secular and sacred Muslim history. The sword is a symbol of the authority that each of the four caliphs exercised and passed on to their successors, and that was eventually assumed by the Ottoman emperors. This extensive collection of relics has made Topkapi not just a tourist destination, but a pilgrimage site.

It is to be noted that Muhammad's body was buried in a secret location, unknown today, and was neither cremated nor dismembered. Remains were limited to hair and fingernail clippings, but a number of examples are found around the Middle East, while footprints are found built into a number of mosques.

Relics and Unbelief The community of Unbelief, which includes atheists and a wide spectrum of religious skeptics, has been among the most vocal critics of relics, which they have seen as relics of a superstitious belief and an untenable supernaturalism, neither of which has a place in a modern scientific work. Some, such as scholar of the supernatural, Joe Nickel, have seen relics as a glowing symbol of religion's weak

foundation. Such critics have marshaled the scientific critiques of popular relics, especially those now displayed in European churches, while conducting original research on contemporary objects with the potential of becoming relics, as part of a campaign both to refute and ridicule them. In this regard they have aligned themselves with the larger number of religious believers who have also done research that has led to negative observations on different relics.

The campaign against relics is part of a larger effort to deal with what skeptics have termed pseudoscience. Individual scholars and others, such as stage magicians, have attacked what they consider to be claims of "supernatural" phenomena, since the rise of materialization séances in 19th-century spiritualism. Their effort led to the formation of the Committee for the Scientific Investigation of the Claims of the Paranormal (CSICOP) by a group of Humanists in the 1970s. CSICOP has more recently evolved into the Committee of Skeptical Inquiry (CSI). CSI is a member of the International Humanist and Ethical Union and ascribes to the Amsterdam Declaration, a manifesto on Humanism. Through the Center for Inquiry, the Committee is related to the Council for Secular Humanism.

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See also: Ashoka; Atheism; Buddhism; Constantine the Great; Council for Secular Humanism; Eastern Orthodoxy; Ecumenical Patriarchate/Patriarchate of Constantinople; Foundation for the Preservation of the Mahayana Tradition; Helena, Flavia Iulia; Humanism; Luther, Martin; Mecca; Muhammad; Roman Catholic Church; Rome/Vatican City; Saints; Tibetan Buddhism; Unbelief.

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Religion-Government Relations

Across the globe there are a variety of relationships between religious groups and the governments of the states in which they are located—frequently for historical and cultural reasons—and these interactions are often underpinned by law (Robbers 2005). At a very general level four different types of relationships can be distinguished (Cranmer and Oliva 2009). The first two are characterized by the very close connection between the state and one or more religious communities. Such a relationship may be characterized by the control of religious matters by the state (Erastianism) or by the control of the state by a religious group (theocracy). The third is the converse situation: separation between the state and religion, typically in the form of a constitutional barrier forbidding financial support or the establishment of any particular religious

American flag waves in front of a small church. (James Martin/Dreamstime.com)

group. The fourth, known variously as hybrid, cooperationist, or concordatarian systems, comprises those countries that fall between the extremes: a clear differentiation between religious communities and secular government, coupled with clear evidence of cooperation between the two.

The Erastian model is characterized by a close association between one or more religious groups and the state under which the secular authorities exercise supremacy over religion. Historically, this has been a common model in Europe (Cranmer and Oliva 2009), perhaps epitomized by the Henrician Reformation in England: an argument—to put it simply—over whether the pope or the king was going to make policy for the church. Although no modern state in Europe is Erastian in the full sense of that term, some churches are subject to a much greater degree of state supervision than others. Many Constitutions (such as those of the United Kingdom, Denmark, Greece, Finland, Malta and Bulgaria) continue to give a special status to one or more religious communities, which may be styled as a state, national, established, or folk church.

Perhaps the most striking modern example of quasi-Erastianism is the Church of Denmark. Its dignitaries are appointed by the Crown on the recommendation of the minister of ecclesiastical affairs, it has no synod or legal personality and it is not a corporate body. The Ministry of Ecclesiastical Affairs determines rules concerning membership and the creation of new parishes and approves the appointment and dismissal of clergy—who have the status of civil servants and who act as civil registrars for births. Though Denmark is the extreme case, there are many less overt instances of governmental involvement in church affairs. An obvious example is the United Kingdom, where bishops of the Church of England sit in the legislature and where church measures are part of the law of the land, requiring parliamentary approval before they can become law (Hill 2007, para 1.25; Hill 2009a).

The converse is theocracy, where the secular authorities are subordinate to the religious—the de facto situation in Geneva during Calvin's ascendancy. Iran under Ayatollah Khomeini exemplifies this approach, while several Islamic states have introduced overtly religious elements such as the *sharia* into their legal and political systems.

Both quasi-Erastian and theocratic religion-state relationships are extremely heterogeneous. For instance, although there are close ties between church and state in both Denmark and Greece, the high degree of state control over the Church of Denmark is not paralleled in Greece, where the Orthodox Church has its own status as a legal entity and where its self-governance is guaranteed by the Greek Constitution.

Moreover, close ties between religion and the state often have more to do with theory than with practice (Sandberg and Doe 2007). In many countries historically significant connections with religious communities have lessened. In some, such as Sweden and Wales, legislation has resulted in the disestablishment of a particular religious community. Moreover, even in those countries where one or more churches are established by law, to describe the situation as quasi-Erastian does not necessarily paint an accurate picture of the full interaction between religion and government, focusing as it does upon the relationship between one

religious group and the state (Hill 2009b). Even in Finland (where there are two state churches—the Evangelical Lutheran Church and the Orthodox Church) other religious communities benefit from tax exemptions once they are registered under the Freedom of Religion Act 2003.

The third type of relationship is separation between the state and religion, usually in the form of a constitutional prohibition forbidding government intervention in religious affairs. Separation is the American solution: the "Jefferson Wall." Famously, the First Amendment to the U.S. Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" and, in principle, the secular and the religious are completely removed from one another. However, in practice separation between the two is not absolute. For example, the Supreme Court has allowed tax deductions for parental expenditure on tuition, textbooks and transport for those whose children attend church schools on the same basis as for those with children at the public schools thereby according to faith schools (and the parents of children attending them) federal fiscal advantages on like terms as non-sectarian public schools.

The same is true in the case of France, the European country seen as the separation system par excellence. Although the Constitution states that "The Republic does not recognize, remunerate, or subsidize any religious denomination" and "France shall be an indivisible, secular, democratic and social Republic," there is much regulation of religion—and some special treatment of it. The Bureau des Cultes of the Ministry of the Interior plays an active role in ensuring religious freedom; religious groups enjoy special status as religious associations, diocesan associations, charitable and educational associations, religious orders, and new religious movements and sects; state subsidies are given to activities that have a general character despite having a religious setting, to religious ministers when they render services to the general public, and to fund repairs to Roman Catholic places of worship built before 1905. A similar picture can be found in Ireland (Colton 2006): though the Constitution provides that "The State guarantees not to endow any religion," schools are organized predominantly on denominational lines and extensively supported by state funding. A recent amendment to the Irish criminal law will re-introduce the offense of blasphemy and accord protection from religious hate speech. In contrast, in Turkey the rhetoric of the Constitution declaring that Turkey "is a democratic, secular and social state governed by the rule of law" has led the Constitutional Court to close down two political parties on the grounds that their existence breached the principle of secularism—bans that were subsequently upheld by the European Court of Human Rights.

The separationist model, like the others, is characterized by diversity. However, in most countries in this category, separation is seen not as the pre-eminent goal but rather as the means toward a larger end of protecting religious freedom. This requires from the state not indifference, but positive action to facilitate religious freedom. In practice, therefore, in many separationist systems there is little to distinguish the relationship between the government and all religious groups from the relationship between the government and all religious groups other than the specially protected religion(s) in quasi-Erastian systems.

The cooperationist model is, on the face of it, the most problematic, comprising those relationships that cannot be fitted into the other categories—broad and imprecisely-defined though they may be. In theory, this type is characterized by even-handedness toward religious groups and the recognition of pluralism and cooperation on the part of the state. Legally, the state may recognize the value of religion in the form of an agreement, a treaty, or (as in the case of Spain and Italy) a Concordat. Alternatively, the state may regulate religious groups as voluntary associations in the same way as other voluntary bodies but, nevertheless, give a measure of direct or indirect financial support to some of their social and educational activities or may treat them on the same basis, as is the case in Belgium.

However, many of the apparent characteristics of countries in the fourth category—equality, cooperation, and recognition of pluralism—are characteristics of democracies generally (Sandberg 2008). The European Court of Human Rights has spoken of the state's role as "the neutral and impartial organiser of the exercise of various religions, faiths and beliefs" (*Leyla Şahin v. Turkey* [2005], No. 44774/98 para 107) and

stressed the state's duty of neutrality and impartiality. Many countries operate a system under which, in return for registering with the state, faith communities qualify for a range of benefits, such as the right to hold property as juridical persons, civil recognition of their marriages, and tax concessions as charitable institutions. However, these countries are not all to be found in the fourth type; examples can be found within all of them. Moreover, even within the third type, it is clear that states cooperate more with some religious groups than others, creating a closer connection with some of them that is not dissimilar from that found in the first type. Italy, Spain, and Belgium operate a three-tier distinction between the Roman Catholic Church, other religious communities with whom the state has made agreements, and all other religious groups with whom no agreement has been made. These countries seem to favor one religious denomination to the same extent (if not to a greater one) as do the countries found in the first type.

In conclusion, it is possible at a general level to categorize forms of religion-government relations into four different models in order to provide a convenient starting-point for comparative analysis. That said, however, such relationships differ from country to country and from religious group to religious group. Four important qualifications need to be kept in mind. First, it should be recognized that a great number of different laws affect the manifestation of religion; and it is important, therefore, not to confine discussion of religion-government relations solely to issues of constitutional law. Second, the regulation of religious manifestation is increasingly affected by international laws and norms, not least by human rights provisions; the result is a degree of homogeneity, particularly in relation to minimum standards, that should not be overlooked (Doe 2009). Third, though religious manifestation is undoubtedly affected by the governmental system of the nation-state, governance at the sub-national level is also important. Governmental relations with religious groups are not the sole preserve of central government (Oliva and Lambert 2009): for example, under Article 72 of the Swiss Constitution "the regulation of the relationship between church and state is a cantonal matter"—and different cantons have different arrangements. Fourth, the focus of any study should not merely be upon religious groups; secular policy and laws also impact upon individuals and many of the legal protections for religious activity are concerned with individual religious freedoms as well as belief systems (whether collective or individualistic) that fall outside of the traditional understanding of religion.

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See also: Calvin, John; Church of England; Evangelical Lutheran Church in Denmark; Evangelical Lutheran Church of Finland; Finnish Orthodox Church; Roman Catholic Church.

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Religious Freedom: Contemporary

The 21st century has inherited numerous public declarations supporting religious freedom as a fundamental human right; however, these declarations are frequently contradicted by government policies and social actions related to religious protectionism, extremism, and terrorism. Despite the many problems and challenges, the data indicate that religious freedom, when actually protected and practiced, is not only a benefit to religions themselves but is associated with better socioeconomic outcomes for societies and is instrumental in lowering the level of religious violence.

Responding to genocidal atrocities such as the Holocaust of World War II, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights on December 10, 1948. Article 18 of the Declaration states that "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." The Declaration has been distributed in more than 330 languages and serves as the basis for numerous other international human rights declarations. The United Nations also appoints a Special Rapporteur

Two women pray at a government-approved Catholic church in Beijing. The communist Beijing government ordered Chinese Catholics to break ties with the Vatican in 1951 and allows people to worship only in government-approved churches which do not recognize the Pope's authority. (AP Photo)

on Freedom of Religion or Belief to continually monitor grievances and bring them to the attention of governments. Religious freedom also was positively impacted by the change in the official position of the Roman Catholic Church, the world's largest single religious body. As part of the Second Vatican Council reforms, Pope Paul VI (r. 1963–1978) promulgated the Declaration on Religions Freedom, *Dignitatis humanae,* on December 7, 1965. *Dignitatis humanae* specifically states that "the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits. . . . This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right."

The advance of religious freedom's promise is also seen by the protections that now exist for religious freedom in many countries' Constitutions (or basic law). Recent research by the Pew Forum (2009) shows that 76 percent of the countries surveyed, large and small, promise religious freedom in their Constitutions, and an additional 20 percent protect at least some religious practices. Only 4 percent of Constitutions provide no protections for religious freedom or the freedom to engage in certain religious practices. This seemingly strong level of constitutional protection can be, however, misleading. In only 22 percent of countries does the Constitution of the country not go on to qualify or contradict religious freedom. In 26 percent of the Constitutions, there is some qualification placed on religious freedom, such as stipulating that religious freedom is subject to law and order. In an additional 48 percent of the Constitutions, only some religious practices are protected.

Constitutional promises of religious freedom do not, however, automatically translate into guaranteed protection or practice of religious freedom. In the closing years of the 20th century and first years of the 21st century, hundreds of thousands of people have been abused or displaced specifically due to their religious identity, and tens of millions more have been killed or displaced due to religion-related conflicts. While many of these deaths have occurred in religion-related violence such as the sectarian conflict in Iraq, the abuse and displacement are much more widespread, occurring at least to some degree in more than one in two countries. While religion-related abuse and displacement (or religious violence) occur across all major religious traditions and in all regions of the globe, there is important variation depending on the perpetrator of the violence (government versus social actors), the level of violence, and the majority religion of the country.

New research has indicated that the presence of religious freedom in a country not only reduces religion-related violence and physical persecution, but it mathematically correlates with the presence of other fundamental freedoms, including civil and political liberty, press freedom, economic freedom, and the longevity of democracy. This means that wherever religious freedom is found, these other freedoms tend to be found as well. Harvard Economist and Nobel Laureate Amartya Sen argues, however, that human freedom is not just the *general* opportunity for such freedoms, but also the *specific* processes within a country that result in better lives. Thus, if religious freedom is considered an integral part of the bundled commodity of human freedoms, religious freedom should be closely associated with the betterment of people's lives. The data show that wherever religious freedom is high, there tend to be fewer incidents of armed conflict, better health outcomes, better educational opportunities for women, and higher levels of earned income for women as well as for men. Moreover, religious freedom is associated with higher overall human development. The close statistical correlation between religious freedom and other positive socioeconomic and political outcomes suggests that religious freedom is an inseparable part of the bundled commodity of fundamental human freedoms. Thus, religious freedom cannot be peeled off without adversely affecting the entire bundle.

The association between religious freedom and human development can be seen, for example, by comparing the work experiences of many in the Kingdom of Saudi Arabia with its immediate neighbor, the United Arab Emirates. In the Emirates, where many faiths are legal, people have many ways to contribute to society through religious associations as well as

through other avenues. People tend to work hard and be involved in society. In Saudi Arabia, however, where all faiths but one faith are illegal, there is much less enthusiasm for work and many people express no real desire to contribute to society outside of work. These experiences, reported by many in both countries, suggest a connection between the level of religious freedom in each and the economic life of people in each. For instance, the 2007 per capita gross domestic product in U.S. purchasing power parity dollars (GDP-PPP) in the Emirates is $55,200, nearly triple the per capita GDP-PPP in Saudi Arabia, which is only $20,700.

The connection between religious freedom and human development can also be seen in China. During the Cultural Revolution, China repressed all public religious expression. From the early 1980s China left those dismal years of complete religious repression behind. Since then, China's economy has boomed, making it the rival of the West and the envy of many. Though the Chinese government continues to forcefully restrict religious groups operating without government approval, the comparative increase in religious freedom following the Cultural Revolution seems to have played a part in China's phenomenal development. It is reasonable to suggest that religious freedom's further expansion can help the Chinese make even greater social progress.

A growing body of research supports the proposition that the religious competition inherent in religious freedom results in increased and broad religious participation; concomitantly, religious participation can lead to a wide range of positive social and political outcomes. Furthermore, as a broad range of religious groups make contributions to society and become an accepted part of the fabric of society, religious freedom is consolidated. This can be conceptualized as a religious freedom cycle.

In recent years, many studies have looked at the benefits of the social and spiritual capital generated through civic and religious involvement. As more people actively participate in religion, religious groups engage in "processes," to use Amartya Sen's term, that bring tangible benefits ranging from literacy, vocational and health training, to marital and bereavement counseling, to feeding the hungry, clothing the poor, and caring for the sick. Research has found that faith-based organizations, for example, are the major providers of care and support services to people living with HIV/AIDS in the developing world, and there is growing scientific evidence of the health benefits associated with religious participation itself. Some studies suggest that the advent of new religious forms can help improve the lives of women and activate greater civic participation.

Sociologist Peter Berger, once a proponent of secularization theory, observes that we are in an age of explosive, pervasive religiosity. Berger and Anton Zijderveld further argue that the world is becoming increasingly pluralistic, and that when states try to impose limits on religious liberty, the growth of pluralism directly challenges state attempts to curtail religious freedom. Another eminent sociologist, N. J. Demerath, concludes that, given the global religious dynamics of today, the challenge for governments is to better understand cultural conflict and the impact of religious diversity. Thus, it is critical to understand how the affairs of nations and peoples are affected by religious freedom—in both its social and governmental aspects. The empirical data are clear on two points. First, religious freedom is part of the bundled commodity of fundamental and responsible human freedoms that energize broader *productive* participation in civil society by all religious groups, which arguably helps to stimulate the socioeconomic progress of women *and* men. Second, religious freedom reduces religion-related conflict and increases security by, among other things, removing grievances religious groups have toward governments and their fellow citizens. Furthermore, over the past 100 years, promises of religious freedom have been included in international declarations, country Constitutions, and laws. Despite the widespread religion-related violence that has marked the start of the 21st century, it is possible that the years ahead may see further advances of religious freedom in practice.

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See also: Roman Catholic Church; Violence, Religious.

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Religious Science

Religious Science is the youngest major tradition in the New Thought movement. It is also the second largest, with its two major groups, the United Church of Religious Science (UCRS) and Religious Science International (RSI), ranking second and third in size, respectively, behind the Unity School of Christianity/Association of Unity Churches. Both groups trace their origin to Ernest Shurtleff Holmes (1887–1960), one of the last students to study with the founder of New Thought, Emma Curtis Hopkins (1849–1925). Holmes's classic New Thought text, *The Science of Mind* (1926), supplies the basis for the tradition's primary beliefs and healing practices. It is also widely studied in other New Thought communities and serves as the primary religious text for many independent groups, most notably the non-affiliated Science of Mind churches. Holmes began his work in Los Angeles, California, and although Religious Science is an international movement today, the largest concentration of its churches is still in that state.

Holmes, together with his brother Fenwick, was active in the mental healing movement even before his studies with Hopkins. His early influences were diverse, including Ralph Waldo Emerson (1803–1882), Mary Baker Eddy (1821–1910), Henry Drummond (1851–1897), and especially Thomas Troward (1847–1916). The system he eventually developed is a synthesis of Christian Science and Troward's theories. He was ordained in Divine Science by Agnes J. Galer in 1917, when he was already attracting large crowds to his lectures on mental healing and a growing number of clients for his services as a practitioner. In 1925, the year after Ernest's studies with Hopkins, he parted from Fenwick on friendly terms; Fenwick went East, where he enjoyed considerable success as a New Thought author and lecturer, and Ernest settled in Los Angeles, where he began the work that grew into Religious Science.

The relationship of Hopkins to the formation of Religious Science is significant. It is notable that *The Science of Mind* was published two years after Holmes had studied with her. The following year (1927) he established the Institute of Religious Science and Philosophy, Inc., and began publishing *Religious Science Monthly* (by 1929 retitled *Science of Mind*). Holmes had previously written a book, established a religious Institute, and published a magazine, none of which had been particularly successful. After his studies with Hopkins, however, the same component elements came together to form the foundation of a religious movement. Holmes credited Hopkins with supplying what had been missing from his earlier endeavors—mysticism. Although Hopkins's mysticism is certainly a celebrated part of New Thought lore, her capacity to inspire persons to develop fully functional religious movements is probably more significant. She seems to have had provided some sort of inspiration to Holmes.

The emergence of Religious Science from Holmes's work in the late 1920s was gradual and can be measured in terms of several decisive turning points. In 1932 Robert H. Bitzer (1896–1994), who would later have a long tenure as president of International New Thought Alliance, started the Institute's second congregation. Others followed. In 1939 the Institute began

The founding Church of Religious Science in Los Angeles, California. (J. Gordon Melton)

to ordain ministers, and in the mid-1940s one of them, Carmelita Trowbridge, formed the first Religious Science church in Alhambra, California. She successfully resisted the Institute's efforts to prevent her from referring to her group as a "church." The church movement in Religious Science quickly gained momentum, and by 1949 the International Association of Religious Science Churches was formed.

Tensions between the Institute and the Association led the Institute to establish an ecclesiastical organization in 1953—the Church of Religious Science. In 1954 Holmes proposed eliminating the Association and replacing it with the newly formed Church of Religious Science. Forty-six churches joined the church, but 19 refused. Churches that affiliated with the church went on to become the United Church of Religious Science (UCRS), adopting that name in 1967; those staying with the Association became Religious Science International (RSI), adopting that name in 1972.

Both groups accept Holmes's teachings as normative, follow *Science of Mind* as their primary religious text, and recognize two classes of religious professionals: ministers and practitioners. Practitioners in Religious Science have a function similar to that of Christian Science practitioners; they facilitate mental healing and administer "spiritual mind treatment" to individuals on a one-to-one basis. Of all New Thought groups, Religious Science has most faithfully maintained the tradition of mental healing and the role of professional mental healer. This is further revealed in the recognition of practitioner status as a prerequisite for ministerial training in UCRS and RSI.

The chief differences between the groups lie in their organizational structures and in their educational systems. Organizationally, both groups are governed by elected boards and presided over by presidents, who are elected by the boards. UCRS is more centralized and hierarchical, but both groups allow churches significant autonomy, and members of the governing boards are elected by representatives selected by the churches. Educational curricula are largely the same in both groups, although UCRS requires education of its ministers at regional schools, of which there are four, and RSI allows for training at local churches.

Each group publishes a representative periodical. *Science of Mind* (UCRS) has 44,000 subscribers and *Creative Thought* (RSI) has 11,000. In recent years the groups have had a good relationship, establishing policies for accepting each other's ministers and practitioners and working to develop stronger ties through a Committee of Cooperation, established in the late 1980s. The relationship between the two seems to be growing even closer at present. As of 2008, RSI legally changed its name to International Centers for Spiritual Living. UCRS is undergoing a similar name change, currently referring to itself as the United Centers for Spiritual Living. The shared name change is the result of official merger negotiations between RSI (now ICSL) and UCRS and is reflected in the websites of both groups. The push toward a closer integration is also mirrored in both UCRS's and ICSL's collaboration with the larger New Thought movement. Together with other movements under the New Thought banner (such as the Unity organizations), UCRS and ICSL organized themselves under the Association of Global New Thought to form a single cohesive delegation at the Parliament of the World's Religions (December 2009 in Melbourne, Australia).

As of 2008, UCRS had 190 churches, 60 study groups, and 24 teaching chapters. ICSL had 140 churches. The vast majority of centers for both groups are in the United States, with highest concentrations in California. UCRS has representative groups in 20 countries, and ICSL in 35. UCRS operates a Ministry of Prayer that averages about 100,000 contacts annually. In the early 1990s a small number of ICSL (then RSI) ministers left the organization and formed Global Religious Science Ministries (incorporated in 1993). This group has experienced a similar name change, now referring to themselves as the Alliance for Spiritual Understanding. The group has 20 member churches and is headquartered in Richmond, Virginia.

As a branch of New Thought, Religious Science is an expression of popular religious idealism; as such it affirms that the basis of reality is mental, not material, and that mental states determine material conditions. As is characteristic of New Thought as a whole, Religious Science recognizes Mind as the Ultimate Reality, but unlike other New Thought groups its concept of God is far less anthropomorphic, with terms like Principle, Law, and Mind being more commonly used. It is also the least Christian of the groups, neither identifying itself with Christianity nor making any particular effort to retain elements of Christian doctrine. It accepts the perfection and omnipresence of the one Divine Mind and recognizes humanity's link with Mind through the "subjective" minds of individuals. "Spiritual mind treatment" consists of realizing the reality of the perfection of Divine Mind rather than an undesired condition. A typical treatment would include an affirmation, such as: "There is One Life, that Life is God, that Life is Perfect, that Life is my Life now."

United Centers for Spiritual Living/United Church of Religious Science
573 Park Point Dr.
Golden, CO 80401
http://www.religiousscience.org

Religious Science International
International Centers for Spiritual Living
PO Box 2152
Spokane, WA 99210
http://www.rsintl.org

Global Religious Science Ministries
Alliance for Spiritual Understanding
12594 Patterson Ave.
Richmond, VA 23238-6415
http://www.as-u.org/

Dell deChant, Natalie Hobbs, and J. Gordon Melton

See also: Eddy, Mary Baker; International New Thought Alliance; Unity School of Christianity/Association of Unity Churches.

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Remonstrant Brotherhood

The Remonstrant Brotherhood (Remonstrantse Broederschap), a liberal Protestant denomination, has its origins in the condemnation of the Remonstrants at the Synod of Dordrecht (1618–1619). This turn of events had been brought on by a theological struggle about the doctrine of predestination between Jacob Arminius (1560–1609) and Franciscus Gomarus (1563–1641), both professors at the University of Leiden. About 200 ministers supportive of Arminius were dismissed and removed from the Reformed Church of the Netherlands (the Nederduytsche of Gereformeerde Kerk, now an integral part of the Protestant Church of the Netherlands), at that time the privileged church. The Synod of Dordrecht issued the so-called Vijf Artikelen tegen de Remonstranten (the Five Articles against the Remonstrants, also known as the Confession of Dort), which today is still an element in Drie Formulieren van Enigheid (the Three Orders of Unity), the confession of faith in most of the orthodox Protestant Reformed Churches in the Netherlands.

The dismissed ministers fled to Antwerp and hoped that their condemnation would be repealed. The Remonstrant Brotherhood was founded in 1619, when their hope proved vain. A short time later, they returned to the Dutch Republic and created their first conventicle in 1631 in Amsterdam. Three years later, they founded a ministerial training college in Leiden, known since 1873 as the Remonstrant Seminary.

In the second part of the 19th century, the Remonstrant Brotherhood had its Golden Age. Its membership tripled because of the rise of modernism and the movement of more liberal church members into its ranks. In more recent decades, however, the Brotherhood has experienced a period of decline. Between 1966 and 1988, the number of believers sunk by approximately 50 percent. As the 21st century begins, the number of believers is about 7,000, in 46 communities served by 40 ministers. An additional community of about 3,000 is also served by the church. Individuals join the church on the basis of a personal confession. Local congregations identify themselves as Remonstrant Church or as Remonstrant-Reformed.

The Remonstrants' first confession was formulated by Arminius's student Simon Episcopius (1583–1643), and a more contemporary statement appeared in 1940. The Brotherhood believes that the phrasing of confessions is not perpetually valid, and their authority is not to be compared with that of the Bible and the Gospels. The confession is only "a token of time" and can be changed if the modern time makes it necessary; every time has its own needs and therefore its own answers.

The Brotherhood intends to be a community of faith, "rooted in the gospel of Christ and faithful to her principle of freedom and forbearance, and willing to adore God and to serve Him." It is not a confessional church, but an affirming church. The Brotherhood rejects the idea that its members are a "chosen" group, as is believed in most Reformed churches. Hence, everyone can take the holy Communion as long as they live in community with Christ.

Since 1989, every congregation in the Brotherhood has been independent, free to arrange its own spiritual and material affairs. Each congregation calls its own minister and has the right to represent itself at the Algemene Vergadering van de Remonstrantse Broederschap, the coordinating organization. Ongoing executive decisions are left to the Commissie tot de Zaken der Remonstrantse Broederschap (the Committee on the Affairs of the Remonstrant Brotherhood).

Laypeople play an important role in the direction of the Brotherhood. All offices are open to men as well as women. The Remonstrant Brotherhood was also the first church (1989) in the Netherlands to allow the

blessing of non-marital communities and also homosexual and lesbian relationships.

The Remonstrant Brotherhood is active ecumenically and a member of the World Council of Churches, although it is critical of the Council's basic statement: "The World Council of Churches is a fellowship of churches that accept our Lord Jesus Christ as God and Saviour." It is also a member of the Council of Churches (in the Netherlands); the Conference of European Churches (since 1959); the International Congregational Council (beginning in 1949); and since 1970, the World Alliance of Reformed Churches, because of its acceptance of the same spirit of freedom and tolerance, and the same aversion to church discipline in matters of faith. In 1973 the Brotherhood signed the Declaration of Leuenberg, an agreement between Reformed and Lutheran churches. The Brotherhood is also active in several international liberal councils.

The Brotherhood welcomes ministers from the Protestant Church of the Netherlands, the Fellowship of Liberal Reformed Protestants (Verenging van Vrijzinnig Hervormden), the Liberal Communion of Faith NPB (Vrijzinnige Geloofsgemeenschap NPB), and the Mennonite Church in the Netherlands (Algemene Doopsgezinde Sociëteit) to lead worship in Brotherhood congregations.

Remonstrant Brotherhood
Nieuwegracht 27a
3512 LC Utrecht
The Netherlands
http://www.remonstranten.org/ (in Dutch)

E. G. Hoekstra

See also: Arminius, Jacob; Community of Protestant Churches in Europe; Mennonite Church in the Netherlands; Protestant Church in the Netherlands; World Alliance of Reformed Churches.

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Reorganized Church of Jesus Christ of Latter Day Saints

See Community of Christ.

Restored Church of God

See Living Church of God (plus Global Church of God, and Restored Church of God).

Restored Reformed Church

The Restored Reformed Church (Hersteld Hervormde Kerk) has its origins in the right wing of the former Netherlands Reformed Church, which in 2004 merged with two other churches to form the Protestant Church in the Netherlands. Rather than enter the merger, many members and some ministers objected to this fusion because of their fear that the traditional fundamental doctrinal points would get lost in the new church. Also, they disagreed with the new rules governing church life, principally those that differed from the traditional rules of the Dutch Reformed Church of 1951, based on those from the Synod of Dordrecht (1618–1619). Also they disagreed with the possibility of the solemnization of homosexual relations in the new church. Finally, they especially disagreed with the membership of the Evangelical Lutheran Church in the Kingdom of the Netherlands in the new church, as it had a totally different doctrinal position

The Restored Reformed Church reported 126 parishes with 53 active and 18 retired ministers and about 60,000 members (2007).

Restored Reformed Church
Postbox 116
3930 EC Woudenberg
The Netherlands

E. G. Hoekstra

See also: Protestant Church in the Netherlands.

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Reuchlin, Johannes

1455–1522

Johannes Reuchlin was an influential leader of the German phase of the Humanist movement that arose in the 15th century with a new appreciation of classical languages, especially those in which the biblical text was originally penned. A Hebrew scholar, he would work for understanding between Christians and Jews, and in the end emerge as an advocate of the mystical appropriation of the Jewish Kabbalah.

Reuchlin was born on February 22, 1455, in Pforzheim, Baden, Germany. He attended the universities at Freiburg, Paris, and Basel, and after completing his master's degree, he taught Greek and Latin at Basel. He later turned his attention to mastering legal studies and received his bachelor's degree at Orléans. He later received a licentiate of law at Poitiers in 1481.

In 1482 and 1490 he made trips to Italy, where he met various Italian scholars known for their support of the new intellectual currents grouped under the general label of Humanism, and found himself well accepted as a colleague. Following the initial trip, he put his legal knowledge to work in the court of Count Eberhard of Württemburg. During these years he began his study of Hebrew. When the count died, he left the court somewhat fearful of the count's successor, but was able to find a new home in Heidelberg, where he became the counsel to the elector

Johannes Reuchlin, German humanist and theologian. (Archive Photos/Getty Images)

His study of Hebrew culminated in 1498, when he visited Italy and had an extended visit with some learned Jews. His knowledge would be put to work after his becoming the imperial judge of the Swabian Confederation (1502–1512) at Stuttgart. He involved himself in a bitter controversy with the semi-literate Johannes Pfefferkorn (1469–ca. 1521). Pfefferkorn had been raised Jewish but converted to Catholicism, He subsequently published an anti-Semitic work and continued the crusade against his former community in 1509 by asking the Holy Roman Emperor to have all Jewish books burned. As a counselor to the elector, Reuchlin was among the persons from whom the emperor sought counsel. Though aware that the power of the Dominican Order that ran the Inquisition was backing Pfefferkorn, Reuchlin ventured into the debate. By this time he had used his influence to introduce Hebrew into Germany, and in 1506 had published a Hebrew lexicon and grammar. He defended Jewish literature and argued that only the few books that were

directly against Catholic faith should be destroyed. Destruction should only follow judicial review and assessment.

The Dominican leader in Cologne called for Reuchlin to appear before the court of the Inquisition to defend his position. Reuchlin utilized his legal skills (and his position) to appeal directly to the pope. The pope, in turn, bypassed the Dominicans and established a special commission to examine the charges and found Reuchlin not guilty (1514). While his case was being adjudicated, Reuchlin published a Hebrew text of the Psalms with an accompanying Latin translation (1512).

After the public battle, Reuchlin assumed a semi-retired life for a few years, but in 1520 finished his outstanding career at Ingolstadt (1520–1521) and Tübingen (1521–1522) as a professor of Greek and Hebrew. In the meantime, as he mastered Hebrew he had been drawn to the Kabbalah, the Jewish mystical system often associated with the Hasidic movement. During his last years he wrote extensively on it, developing a Christianized version usually termed "Cabala" that could be accessed without also adopting Judaism. While finding few others who shared his interest during his lifetime, his writings would become important in later centuries as Christian Cabala found an audience among Western Esotericists.

Reuchlin also inadvertently contributed to the Protestant Reformation. His publications had made the Hebrew text of the Jewish Bible more generally available, at least in scholarly circles, and Martin Luther (1483–1546) would draw upon them as he bypassed the Latin Bible to create a new German translation. He would also find his greatest support from a young biblical scholar who joined him on the staff at the University of Wittenburg, Reuchlin's nephew Philipp Melanchthon (1497–1560). Unfortunately for Reuchlin, as the Reformation gathered steam, the pope's commission reversed its decision on him and ordered him silenced. The order had little effect, however, as Reuchlin died at Liebenzell on June 30, 1522.

J. Gordon Melton

See also: Dominicans; Hasidism; Humanism; Luther, Martin; Roman Catholic Church; Western Esoteric Tradition.

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■ Réunion

Réunion, an island and a French overseas department in the Indian Ocean west of Madagascar, proved a strategic part of France's colonial empire through the mid-19th century. Its 968 square miles provided an important stopping point for ships traveling around Africa to India and points east. Its value was diminished considerably after the opening of the Suez Canal in 1869. Over the last two centuries the population expanded considerably, from the first settlement to its present 766,000 (2004).

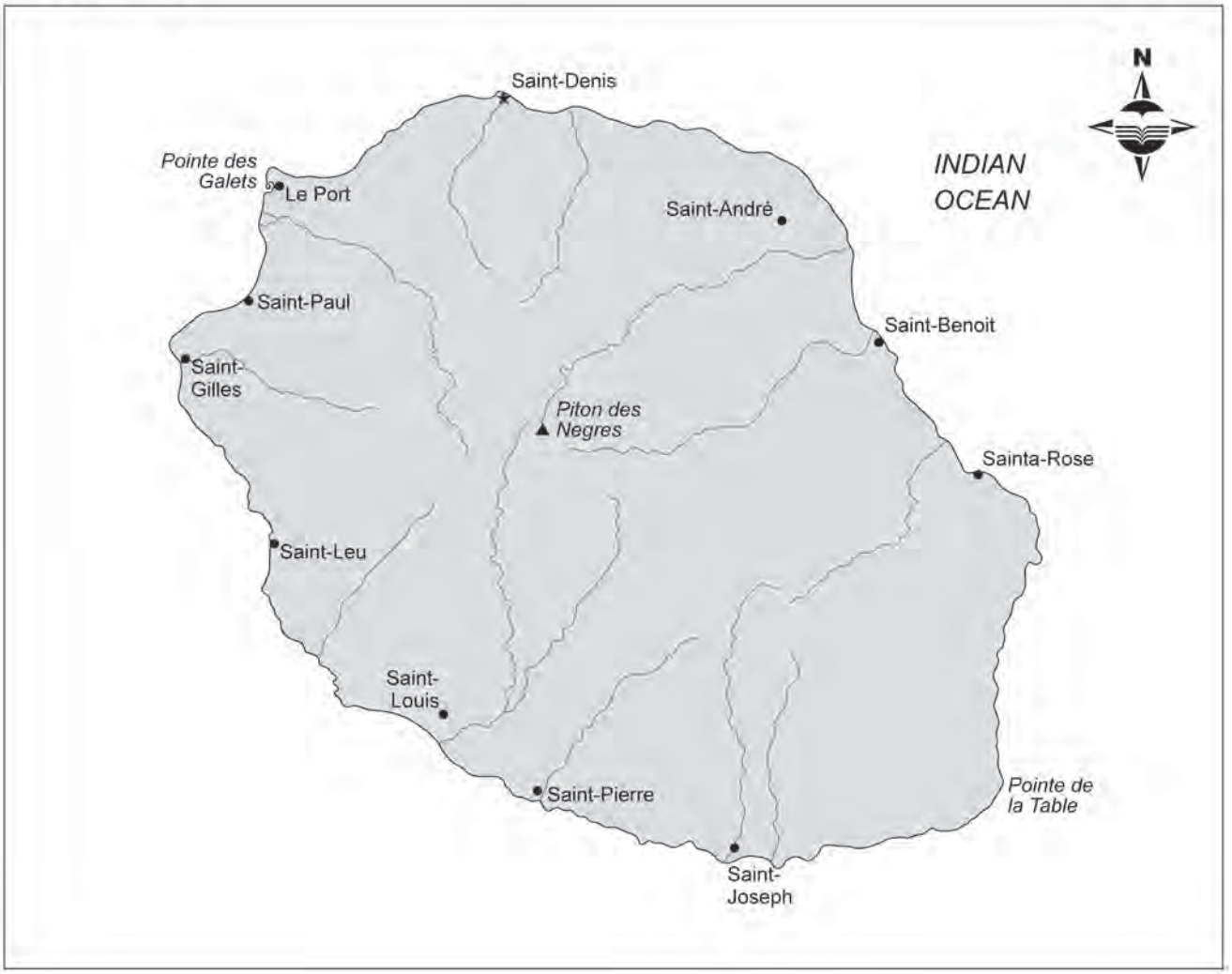
Réunion was uninhabited when Arab merchants discovered it in the 17th century, and remained as such when the Portuguese visited it at a later date. Finally, in the 18th century, the French established a settlement there and were able to assert their hegemony in the face of other European claims upon it. The French imported slaves to work the sugarcane and coffee plantations that the settlers created, and their descendants now form some 80 percent of the current population. The descendants of Chinese, Malaysian, and Indian laborers also reside on the island. Réunion's colonial status was altered into that of a department in 1946. There has been continual unrest since 1978, when the United Nations pronounced its favor of the island's independence.

Catholic church on the island of Réunion. (Yann Guichaoua/StockphotoPro.com)

Réunion

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	445,000	731,000	87.4	1.59	822,000	892,000
Roman Catholics	427,000	670,000	80.1	1.15	735,000	786,000
Protestants	2,200	48,300	5.8	2.45	70,000	90,000
Marginals	1,000	6,500	0.8	–0.59	14,000	19,000
Hindus	1,000	38,000	4.5	1.63	50,000	60,000
Muslims	10,900	35,000	4.2	1.63	41,000	50,000
Agnostics	1,000	16,400	2.0	3.55	30,000	40,000
Baha'is	1,200	7,200	0.9	1.93	10,000	14,000
Ethnoreligionists	1,000	3,500	0.4	1.63	4,000	4,000
Buddhists	0	1,600	0.2	1.63	2,400	3,600
Atheists	500	1,300	0.2	1.63	2,400	3,500
Jains	0	1,100	0.1	1.63	1,600	2,200
Sikhs	0	700	0.1	1.64	1,000	1,500
New religionists	100	300	0.0	1.57	500	800
Total population	**461,000**	**836,000**	**100.0**	**1.63**	**965,000**	**1,072,000**

RÉUNION



The great majority of Réunion's residents are members of the Roman Catholic Church, which arrived with settlers in 1653. The first resident priest arrived in 1712. A new era began in 1817 with the arrival of the sisters of the congregation of Saint Joseph of Cluny, who used Réunion as the headquarters for efforts to evangelize East Africa. The Holy Ghost Fathers assumed control of the island in 1917. The Diocese of Saint Denis was established in 1966. It includes a Chinese mission that had been founded in 1951.

The Roman Catholic Church enjoyed a religious monopoly on Réunion until 1936, when the Seventh-day Adventist Church established work. The church's Réunion Conference, formally organized in 1947, is part of the Indian Ocean Union Mission. There is also some work by the Assemblies of God, the Jehovah's Witnesses, and the Evangelical Church of Réunion, which grew out of the missionary efforts of the African Evangelical Fellowship.

Of religions other than Christianity, the Muslim community is the largest, though it is divided ethnically among Pakistani and Indian Muslims (mostly Shias) and East Africans (mostly Sunnis). There is a growing community of the Baha'i Faith, and a small Rosicrucian presence is supplied by the Ancient and Mystical Order Rosae Crucis. Officially, Réunion guarantees freedom of religion.

J. Gordon Melton

See also: Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Holy Ghost Fathers; Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church.

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Rhenish Mission

The United Rhenish Missionary Society, now the United Evangelical Mission, headquartered in Barmen, Germany, and popularly known as simply the Rhenish Mission, was one of the most important Protestant Christian missionary sending agencies of the 19th century. Most of its missions matured into independent Lutheran churches. The society began with the effort of 12 German laymen who in 1799 met at Elberfield, Germany, where they founded the Bergische Bible Society and the Wupperthal Tract Society. These two organizations merged with the Barmen Missionary Society (founded in 1815) to form the Rhenish Mission.

By the time of its creation, a new generation of leadership had recognized the opportunity for Protestantism on the world scene and had joined in what would become the movement's global expansion through the next century. The first commissioned missionary of the Rhenish Mission was sent to South Africa, though the center of the work became Namibia, where eventually 50 missionaries were supported. This work later matured into the Evangelical Lutheran Church in Southern Africa.

While building the African work, the Rhenish Mission developed a second focus in Southeast Asia, and it opened work in the 1830s in Borneo. In 1846 its concentration shifted to China, where a large mission developed, though much of it was lost in 1951. The Chinese Rhenish Church–Hong Kong Synod (with congregations in Taiwan) is the primary surviving remnant of the Chinese mission, though some of the work survives through the congregations of the China Christian Council. One of the most successful missions was launched in 1861 in Sumatra, where the church continues today as the Batak Protestant Christian Church. The Rhenish Mission expanded further with the entrance of Germany into the world colonial enterprise in the 1880s and suffered exceedingly from the destruction of that enterprise at the end of World War I; its work in Asia was changed completely by the events of World War II.

Through the 20th century, the Rhenish Mission began the process of developing indigenous leadership and overseeing the transfer of power to local ministers and lay personnel. At the same time it watched the development of the Evangelical Church in Germany, whose members supplied most of its financial resources. In 1971 it merged with the Bethel Society, another German missionary organization, to form the United Evangelical Mission–Community of Churches on Three Continents. The new society became more closely affiliated with the Evangelical Church, and a new emphasis on social service ministries has developed.

Today, the Mission sees itself as an international communion of 34 churches in Africa, Asia, and Germany, and the von Bodelschwingh [Charitable] Institutions Bethel. Its administrative office is at the mission house in Wuppertal, Germany, with additional regional offices in Africa (Dar-es-Salaam), Asia (Medan), and Germany (Wuppertal).

United Evangelical Mission
Rudolfstr. 137
D-42285 Wuppertal
Germany
http://www.vemission.org/ (in German and English)

J. Gordon Melton

See also: Evangelical Church in Germany; Evangelical Lutheran Church in Southern Africa; Lutheranism.

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Ridván, Festival of

Members of the Baha'i Faith consider the 12-day Festival of Ridván (Paradise) as pre-eminent among its various Holy Days. Ridván marks the inception of the Baha'i Faith as a distinct religion. It is observed from sunset on April 20 (marking the onset of April 21 in the Baha'i calendar) to sunset on May 2 but is punctuated with three Holy Days. On the 1st (April 21), 9th (April 29) and 12th (May 2) days of Ridván, work is suspended, as local Baha'i communities gather to commemorate the signal events of that historic occasion.

The Baha'i Faith was founded by Mírzá Husayn-'Alí Núrí (1817–1892), more popularly known by his spiritual title, Bahá'u'lláh ("Glory/Splendor of God"). It is also regarded as having been co-founded by Bahá'u'lláh's predecessor, Sayyid 'Alí-Muhammad of Shíráz (1819–1850), known as the Báb (the "Gate").

The "Festival of Paradise" commemorates Bahá'u'lláh's private disclosure of his eschatological identity to a handful of his companions—around four years prior to his public proclamation to the rulers and religious leaders of the world (ca. 1867–1873). The unfolding of Bahá'u'lláh's prophetic mission was progressively revealed in a series of disclosures. To a select few Bábís, Bahá'u'lláh announced that he was the "Promised One" foretold by the Báb. Several years later (ca. 1867–1870), Bahá'u'lláh sent open epistles (called Tablets) to a select group of the world's most powerful potentates and clerics, proclaiming himself to be the "Promised One" foretold by the prophets of all past religions. In these Tablets, together with general Tablets addressed to kings and religious leaders collectively, Bahá'u'lláh stated that he was, inter alia, the long-awaited "World Reformer" who came to unify the world—a transformation that would, in the course of time, come about through the power of his universal principles and laws adapted to the needs of this day and age.

The history of Ridván begins during the afternoon of April 21, 1863 (around 3:00 p.m.), when Bahá'u'lláh arrived in the Najíbíyyih Garden, subsequently designated as the Garden of Ridván. Located on the east bank of the Tigris in Baghdad, Najíbiyyih was once a wooded garden, where Muhammad-Najíb Páshá (Turkish: Mehmed Necib; d. May 1851), governor of Baghdad between 1842 and 1847, had built a palace and placed a wall around the garden. It is now the site of Baghdad Medical City (formerly known as Saddam Medical City), a large modern teaching hospital in Baghdad.

Bahá'u'lláh's entrance to the gardens signaled the commencement of his messianic announcement, first to his companions, and eventually to the world at large. Exactly what transpired, however, is shrouded in mystery, and accounts vary. Through the previous decade (1853–1863), Bahá'u'lláh had concealed his mission. This period of "messianic secrecy" has been referred to as the "Days of Concealment" (*ayyám-i-butun*—a term that connotes the image of embryonic development), although Bahá'u'lláh's writings in Baghdad during this period were rife with hints about his prophetic mission, especially in his pre-eminent doctrinal text, the *Book of Certitude* (*Kitáb-i-Íqán*), which was revealed in two days and two nights in January 1861.

Beyond the basic revelation that he was "He Whom God will make manifest," Bahá'u'lláh also proclaimed three additional matters of great import to Baha'is. He (1) abrogated holy war (*jihad*); (2) asserted that no independent Messenger of God (literally, "Manifestation of God") would appear for at least a full 1,000 years; and (3) dispensed entirely with the Islamic category of ritual impurity, or "uncleanness" (*najis*). Bahá'u'lláh later recounted this sweeping pronouncement in the Most Holy Book (the *Kitáb-i-Aqdas*): "God hath, likewise, as a bounty from His presence, abolished the concept of 'uncleanness,' whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridván, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes."

In 1869, as part of the subsequent public proclamation of his mission to the world's political and reli-

gious leaders, Bahá'u'lláh dispatched his second epistle (ca. 1869) to Napoleon III (d. 1873). In this Tablet (spirited out of Bahá'u'lláh's prison cell by a Baha'i pilgrim, who concealed the letter in the brim of his hat) to the emperor of France, Bahá'u'lláh announced: "All feasts have attained their consummation in the two Most Great Festivals, and in two other Festivals that fall on the twin days." Here, the two "Most Great Festivals" are the Festival of Ridván and the Declaration of the Báb (evening of May 22, 1844). The "twin days" refer to the Birth of the Báb (October 20, 1819) and the Birth of Bahá'u'lláh (November 12, 1817).

The Festival of Ridván is important for yet another reason: most Baha'i elections take place at this time. On the first day of Ridván (April 21), all local Baha'i councils, each known as a Local Spiritual Assembly, are democratically elected, in a "spiritual election" conducted prayerfully and meditatively.

The system of Baha'i elections is unique, both religiously and politically. Arash Abizadeh, assistant professor of political science at McGill University in Canada, notes that Baha'i elections are governed by formal institutional rules and informal norms that specifically prohibit such familiar features of the political landscape as nominations, competitive campaigns, voting coalitions, or parties. As an alternative model of democratic elections, Baha'i elections incorporate three core values at the individual, interpersonal, and institutional levels: (1) the inherent dignity of each person; (2) the unity and solidarity of persons collectively; and (3) the inherent justice, fairness, and transparency of elected Baha'i institutions. Baha'i elections thus serve four primary functions: (1) selection (electing representatives); (2) legitimation (authorizing Baha'i governing bodies in the eyes of the community at large); (3) education (cultivating the spirit of responsibility in each Baha'i voter); and (4) integration (fostering solidarity within the community as a whole).

National Baha'i conventions are also held during the 12-day Festival of Ridván for the purpose of electing national councils, each of which is called a National Spiritual Assembly. An exception to the timing of these conventions occurs once every five years, when the Universal House of Justice, the international governing council of the Baha'i Faith, is elected during the Festival of Ridván. The next is scheduled for Ridván 2013, with national Baha'i elections rescheduled for May.

The Festival of Ridván marks the inchoative establishment of the Baha'i religion as a distinct faith community through Bahá'u'lláh's disclosure of his divine authority. The Festival of Ridván also marks the progressive advancement of the Baha'i Faith as a distinct administrative order through the process of electing the faith community's governing authorities.

Baha'is believe that in a future Golden Age—in which a self-governing world commonwealth emerges as the fruit of social evolution enlightened by Baha'i socio-moral principles—the Festival of Ridván is destined to become the greatest celebratory event in the world, according to the teleological Baha'i vision of the inevitable course of human history.

Christopher Buck

See also: Baha'i Faith; Bahá'u'lláh; Birth/Ascension of Bahá'u'lláh; Birth of the Báb; Calendars, Religious; Temples—Baha'i Faith; World Religion Day.

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Rigpa Fellowship

Among the most popular books on Buddhism to be published in the West in recent years is Sogyal Rinpoche's work, *The Tibetan Book of Living and Dying*. When it was published in 1992, it introduced the author and his relatively new Tibetan Buddhist organization, Rigpa, to many people.

The Rigpa Fellowship was established in the United Kingdom in 1979 under the spiritual direction of Sogyal Rinpoche (b. ca. 1949). Born in Tibet in the late 1940s, Sogyal Rinpoche was brought up from an early age by his master, Jamyang Khyentse Chokyi Lodro, who recognized him as the incarnation of Terton Sogyal (1856–1926), a teacher to the 13th Dalai Lama. In 1971 Sogyal Rinpoche moved to the United Kingdom in order to study comparative religion at Trinity College, Cambridge. Soon after, he moved to London, where he built up a small following of students and began to give teachings. In 1991 the present Rigpa Centre in north London was opened.

Sogyal Rinpoche, founder of the Rigpa Fellowship, a Tibetan Buddhist organization. (Corbis Sygma)

Eight international Rigpa retreats are held annually in various countries, drawing up to 3,000 participants overall. There are now 11 national centers around the world, in addition to retreat centers at Lerab Ling in the south of France and Dzogchen Beara in the southwest of Ireland. Buddhist teachers from a variety of traditions are invited to teach, as from the outset Rigpa has not relied exclusively on the teachings of Sogyal Rinpoche but has followed an ecumenical approach. International coordination takes place within three departments: finance and administration, teaching services, and executive directors. Though in each country there is a team responsible for running activities, the international staff offer support and are responsible for key strategic decisions in consultation with Sogyal Rinpoche and other lamas.

Rigpa has developed a graduated "study and practice" program that is delivered internationally, and that can take seven years to complete. It begins by introducing basic meditation practice, using *samatha* methods such as resting the mind on an object (usually a picture of Padmasambhava), mantra recitation, and watching the breath. Then the Mahayana compassion teachings of Lojong (Tibetan) are presented, together with the *tonglen* practice (giving and receiving). Next, students are introduced to the Vajrayana preliminaries, including "Going for Refuge" and *bodhicitta* (Sanskrit: "mind of awakening"). The main practice followed by committed students is the Longchen Nyingtik, which is based on the Dzogchen tradition of Tibetan Buddhism. In common with many other Buddhist groups, Rigpa does not rely on one sacred text but rather refers to a variety of Indian and Tibetan Buddhist texts.

In 1994 Sogyal Rinpoche was accused of fraud and assault. However these allegations were never proven. In response, senior students of Sogyal Rinpoche have said that they fear the lawsuit was part of a deliberate campaign to undermine the lama and his organization (Brown 1995). Sogyal Rinpoche, being from the Yogic

tradition of the Nyingma School of Tibetan Buddhism, is not a monk and is therefore not bound by the monk's rules. He is not celibate; indeed, he has a partner and a son.

In 2009, Rigpa reported 130 centers in 41 countries around the world.

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See also: Nyingma Tibetan Buddhism; Padmasambhava; Tibetan Buddhism.

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Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam)

Rinzai, one of the five sects of Chinese Chan/Zen flourishing during the Sung period (960–1279), has survived until our times. It claims Lin-chi I-hsuan (Japanese: Rinzai Gigen; d. 866) for its founder, although it appeared as a distinct school a few generations after him. The pedagogical use of shouting that Lin-chi is credited for imprinted the sect with its roughness. After it split into two sub-sects, called Yang-chi (Japanese: Yogi) and Huang-lung (Japanese: Oryo), it became predominant when Chan/Zen was institutionalized during the Sung period.

Two figures stand out: Yuan-wu K'o-ch'in (Japanese: Engo Kokugon; 1063–1135) and his disciple Ta-hui Tsung-kao (Japanese: Daie Soko; 1089–1163). Yuan-wu, a fine representative of a learned Chan, compiled the "Blue Cliff Record" (Chinese: Pi-yen lu; Japanese: Hekiganroku), still an essential textbook for the sect. The Blue Cliff Record is composed of 100 "cases" or koan (Chinese: *kung-an*; Japanese: *koan*)—dialogues or blunt quotes—with commentary in prose and in verse.

With Ta-hui, the Lin-chi sect identifies with the method of "meditation that contemplates words" (Chinese: *k'an-hua ch'an*; Japanese: *kannazen*), in which the meditator concentrates on a key word (Chinese: *hua-t'ou*; Japanese: *wato*) taken from a kung-an (koan), in order to induce enlightenment (Japanese: *satori*). With the introduction of the koan, a new literature developed. Wu-men Hui-k'ai (Japanese: Mumon Ekai; 1183–1260) wrote a short compilation of 48 such kung-an called The Gateless Door (Chinese: Wu-men kuan; Japanese: Mumonkan), which had tremendous success in Japan.

The sect was introduced to Japan in the 13th century by a few Japanese and Chinese monks. Myoan Eisai (1141–1215), a Japanese monk who was made a Chan Master when visiting China, foreshadowed the interest in this tradition in Japan. He wrote a "Treaty on the Spreading of Zen for the Defense of the Country" (Japanese: Kozen Gokokuron), although he never tried to found a separate sect from Tendai Buddhism, to which he belonged. However, soon after it appeared in Japan, Rinzai experienced some success and quickly was institutionalized on the Chinese model. Its monasteries of Kyoto and Kamakura, known collectively as the Five-Mountains (Japanese: *gozan*), became important cultural, literary, and political centers in the 14th century, though lineages more intent on Buddhist practice remained somewhat independent of these more scholarly centers. Ikkyu Sojun (1394–1481) remains a popular figure of the sect. This uncompromising monk, close to the humble, embodied the saintly figure that mingles with the crowd of ordinary people. Like so many Japanese sects, Rinzai Zen knew a period of decline in the 16th and 17th centuries. It found its great reformer with Hakuin Ekaku (1685–1768), a sturdy and unconventional character.

Reikanji Temple in Kyoto, Japan, a nunnery of the Rinzai sect. (Jojobob/Dreamstime.com)

In Japan, Rinzai now exists through some 15 branches, which together include a few thousand monks and some 2.5 million followers. The majority of these developed from the primary lineage of Zen masters centered at the Myoshin-ji Monastery, established in the 14th century.

The Lin-chi sect has survived in China, where it crossed with elements of Pure Land Buddhism. In Japan, the Obaku sect, strictly separate from Rinzai, is a representative of this later form. Lin-chi Ch'an has also survived in Vietnam and Korea, although in syncretic forms. The Korean Chogye sect is thus a synthesis of the Lin-chi and Huayen sects. The work of Daisetsu T. Suzuki (1870–1966) introduced the Japanese sect to the West at the beginning of the 20th century. It has now settled in most continents, but compared to other Buddhist traditions, its impact remains relatively meager.

Eric Rommeluère
(English translation by Michel Proulx)

See also: Eisai; Kamakura; Pure Land Buddhism; Tian Tai/Tendai Buddhism; Zen Buddhism.

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Rishikesh

Rishikesh, one of the most revered of India's religious sites, is located along the Ganges River as it flows through the Himalayan Mountains in the northern Indian state of Uttaranchal. The city is home to a spectrum of temples and an aura of sanctity sets the environment that attracts different Hindu religious functionaries and thousands of pilgrims. A variety of new religious movements have established their headquarters in or near Rishikesh.

Legends tie Rishikesh's origins to Lord Siva, a key Hindu deity. According to the *Shrimad Bhaagvad*, in the timeless past, the gods of the universe began a quest through the ocean of consciousness in search of *amrit*, the nectar of immortality. However, before the nectar could be found, a wave of deadly venom swept toward the gods. They were in a crucial situation as they came to understand that drinking the venom was a necessary step to get to the amrit. As the gods contemplated their dilemma, Siva volunteered to consume the venom. As it hit his throat, it stayed there and turned it blue. The Nilkanth Mahadeo Temple located about eight miles from Rishikesh is the traditional spot identified as the place where Siva stood to drink the venom.

In spite of the Siva tales, Bharat Mandir, built in the 12th century and Rishikesh's oldest temple, points people in a different direction. It is named after Bharat, the brother of Rama, an incarnation of Lord Vishnu, to whom the temple is dedicated. The original temple was destroyed by Tamerlane (1336–1405), the Turkish conqueror who invaded the region in 1398, but was later rebuilt. Over the centuries, a number of famous sages lingered here to venerate Vishnu, some claiming to have been granted a vision of him.

Swami Sivananda (1887–1963) created Shiva Nanda Ashram, among the newer sites in Rishikesh; it is home to one of the most famous yoga schools in the world and the headquarters of the international Divine Life Society. Sivananda, who had wanted to be a physician in his younger years, transformed the image of Hindu monks (*sannyasins*) by advocating their adopting a life of service to the larger community. The original clinic founded by Sivananda evolved into one of India's largest charitable hospitals.

Hindu temple along the Ganges River in Rishikesh, India. (Federico Donatini/Dreamstime.com)

Equal in fame to Sivananda is Maharishi Mehesh Yogi (1918–2008), who brought Transcendental Meditation to the West. Ved Niketan remains the main Indian center of the movement he founded (embodied by the World Plan Executive Council), though its importance has decreased from the 1960s, when, for example, it was the site for the meeting of the British musical group the Beatles with their guru. Today the ashram sponsors a large Ayurveda medical center and joins the other ashrams in the city to participate in the annual celebration of international yoga week (the first week of February).

Today, while pilgrims flock to Rishikesh's many temples, *sadhus* (ascetics) also gather there. These holy men will spend most of their days alone in the nearby forests but come to town periodically. Most often they head for the Triveni Ghat, a place along the river where pilgrims gather to gain the blessings available from bathing in the river, when they come to town.

The Ghat is the site for a ceremony called the Maha Aarti, which is performed each evening and includes the floating of flames on the river.

Rishikesh is only 15 miles from the equally holy city of Hardwar. Just across the river from Rishikesh is Tapovan, the site of additional temples worthy of the pilgrims' attentions, among the most famous being one dedicated to Lakshmana, who purportedly carried out penances there. In fact, the whole region is filled with temples and sacred sites. Within that larger environment, Rishikesh has functioned as the starting point for pilgrims wishing to gain access to the Char Dham and its four holy centers of Badrinath, Kedarnath, Gangotri, and Yamunotri, where they hope to achieve peace and harmony and rid themselves of their worldly pain and sorrows.

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See also: Asceticism; Devotion/Devotional Traditions; Divine Life Society; Pilgrimage; Temples—Hindu; Yoga.

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Rissho Kosei-kai

Rissho Kosei-kai (Society for the Establishment of Righteousness and Friendly Intercourse) is a lay Buddhist new religion of Japan. It was founded on March 5, 1938, in Tokyo by Nikkyo Niwano (1906–1999) and Myoko Naganuma (1889–1957)—the result of a secession from another new religion called Reiyukai, a group in the tradition of Nichirenshu.

Rissho Kosei-kai, claiming a membership of about 6 million in 1999, is the second largest new religion in Japan. Its phenomenal growth, especially during the 1950s and early 1960s, is credited to its emphasis on traditional social values like filial piety and ancestor worship combined with faith in the Lotus Sutra. However, this movement faced a major crisis in 1956, when a Japanese newspaper, *Yomiuri Shinbun,* carried out a prolonged attack on its proselytization activities and financial deals.

In its initial phase, the movement greatly relied on shamanistic practices such as "bodily reading" (*shiki-doku*) of the Lotus Sutra by Naganuma and its interpretation by Niwano. After Naganuma's death in 1957, the shamanistic practices ceased and the emphasis shifted to a more doctrinal approach. Although the doctrinal basis of Rissho Kosei-kai is the Lotus Sutra, what is original about its teachings is that it combines the emphasis on helping others achieve salvation, which is characteristic of the Lotus Sutra and Mahayana Buddhism, with the principle of the Four Noble Truths (*shitai*) of early Buddhism that emphasizes one's own salvation. Rissho Kosei-kai preaches the practice of the Bodhisattva Way—that is, perfecting one's personality through the realization and cultivation of the Buddha nature and saving others by leading them to the faith. One of the prominent features of Rissho Kosei-kai is its group counseling session, called the *hoza*. In hoza, members try to find solutions to their personal problems by applying the teachings of the organization. Since 1964, the Eternal Buddha Shakyamuni, whose image is enshrined in the Great Sacred Hall, has been declared as its focus of worship.

The proselytization activity of Rissho Kosei-kai is called the *o-michibiki,* which means "to guide." In Rissho Kosei-kai, the leader-follower relationship is modeled after the parent-child (*oya-ko*) relationship; the senior member is referred as *michibiki no oya* (guide parent) and the new member is referred as *michibiki no ko* (guide child). Earlier this oya-ko relationship formed the basis of the branch organization, but since 1959 the parent-child branch system has been changed to a locality or diocese (*kyoku*)-based branch system. At present there are 239 branches in Japan and 6 branches overseas, mainly in the United States, Brazil, and Taiwan. In recent years Rissho Kosei-kai has distinguished itself in sponsoring inter-religious dialogue and international peace movements. Its social activities include

sending blankets to the refugees in Africa and sponsoring the Donate One Meal Campaign. In 1969 it launched the Brighter Society movement for fostering community-based voluntary activities. It is also active in politics by supporting the candidates of conservative political parties.

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See also: Mahayana Buddhism; Nichirenshu; Reiyukai.

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Rodzima Wiara (Poland)

Rodzima Wiara (the Indigenous Faith Association, formerly Zrzeszenie Rodzimej) is a continuation of a neo-Pagan association called Zadruga, which was active in Poland before World War II and emphasized political more than religious goals. Rodzima Wiara was founded by Stanisław Potrzebowski and Maciej Czarnowski, a member of the original Zadruga, at the beginning of the 1990s and registered as a religious union in 1996. In contrast to its predecessor, the Rodzima Wiara offers not only right-wing politics, nationalism, and anti-Catholicism, but also a theology and some religious practices that are based on scarce remnants of Slavonic neo-Paganism.

The theology is polytheistic and related to the pantheon of Slavonic gods, with the Sun, Mother Earth, and the Universal Power of Nature mentioned as gods in the theological credo of the movement. The Sun is the principal god and the main object of religious ceremonies such as the Welcoming the Sun rite at dawn. The liturgical calendar is based on a solar rhythm, and collective rituals that take the form of a Greeting of the Sun are performed at the beginning of the astronomical spring, summer, and autumn. The most important of them is the Noc Kupały ceremony, celebrated at the beginning of the astronomical summer, during the shortest night of the year.

The membership of the movement had grown from 68 in 1996 to 143 in 1999, and it remains the most numerous in the western part of Poland. The five regional branches of the movement are relatively independent, and there are also informal groupings across the regional branches. One of them, perhaps the most nationalistic, is associated with the skinhead movement, and another, more individualistic, is associated with the Pagan Folk Music movement.

The movement has been active in the Union of Baltic and Slavic faiths and the World Congress of Ethnic Religions (the latter founded during the World Pagan Congress in Vilnius, Latvia, in 1998).

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Roman Catholic Church

The term "catholic," from the Greek words meaning universal (*katholikos*), and according to the whole (*kath'holou*), was used in early Christianity to describe the nature of the church. The word "church" is also derived from Greek roots (*ek kaleo; ekklesia*),

meaning "those who are called." "Catholic" implied being "orthodox"—that is, possessing the fullness of truth and holding correct doctrines—and the term was used in opposition to those movements that were considered heretical or schismatic. Catholicity also includes an openness to or appropriation of all truth in all cultures, languages, theological traditions, and expressions of spirituality.

In early statements of the faith, especially in the Nicene-Constantinopolitan Creed (ca. 381 CE), a creed recited during the liturgy today, catholicity was noted as one of the marks of the church, along with unity, holiness, and apostolicity. After the growing divisions between the Eastern and Western churches, the term "catholic" began to be increasingly used as a title of the Western church, while the Eastern churches appropriated the name Orthodox Church. During the period of the Protestant Reformation, the additional title of "Roman" to Catholic was used to demarcate those in communion with Rome. Today the Catholic Church numbers approximately one billion faithful, with churches spread throughout the world, and it encompasses a number of distinct ecclesial traditions, which include the largest, the Roman, in addition to the Byzantine, Armenian, Maronite, East and West Syrian, Coptic, and Ethiopian rites. The name Roman Catholic specifically describes those in the Catholic Church who belong to the Roman tradition, while the other churches in this communion (Armenian Catholic Church, Bulgarian Catholic Church, Chaldean Catholic Church, Coptic Catholic Church, Ethiopian Catholic Church, Greek Catholic Church, Italo-Albanian Catholic Church, Maronite Catholic Church, Melkite Catholic Church, Romanian Greek Catholic Church, Ruthenian Catholic Church, Syrian Catholic Church, Syro-Malabar Catholic Church, and Ukrainian Catholic Church) have their own respective nomenclature and distinct liturgical and theological traditions.

The Roman Catholic Church traces its origins to the time of the Apostles, to those who were commissioned by Jesus Christ to preach his message of salvation (or eternal life). The church believes that it is a faithful and authoritative transmitter of the message of Christ. Of special importance in defining its apostolic character is the pre-eminence of its major see in Rome, the city in which the Apostles Peter and Paul preached and were martyred. From the early beginnings of the church, Rome has affirmed its special importance in being an ancient and authentic guarantor of the faith, a claim that developed over time into a theology that saw the pope (also called the Roman pontiff or the bishop of Rome) as primate of the universal church. Rome's formulation of a universal primacy, however, has never been fully accepted by the other early Christian tradition of the church—namely, the Orthodox Church, and churches that emerged out of the Protestant Reformation.

Pope John Paul II, head of the Roman Catholic Church, conducts the New Year's Day mass in St. Peter's Basilica at the Vatican, January 1, 1999. (AP Photo/Plinio Lepri)

The Second Vatican Council (1962–1965) has been the major defining moment for modern Catholicism,

an event that moved the church beyond some of the more intransigent theological categories of the Council of Trent (1545–1563) and the First Vatican Council (1869–1870). This recent Council had a significant influence on the modern theology of the church, the laity, evangelization, and relations with other Christians and other faiths, as well as on issues of social, political, and economic justice, secular society and the sciences, and the role of the human conscience in moral decision making, to name a few.

Theological Emphases Catholic theology, and Christian theology for that matter, is rooted in the revelation of God in the Hebrew scriptures (the Old Testament), in the New Testament, and in the tradition of the church. Scripture and tradition form a unified common source for Roman Catholic theology. Continuity with tradition in worship and theology is an important characteristic of Catholicism.

Faith in God is based on the self-disclosure of God in history, through various events and persons, preeminently as transmitted in the church's canon of holy scripture. The scriptures are considered to be inspired by God, and thus are a normative and authoritative expression of the faith. In this approach, the New Testament, conveying the life and words of Christ and his Apostles, is seen as the fulfillment of the Old Testament prophecies. A fuller knowledge of God was given through the revelation of the Son of God, or Jesus Christ, while the Spirit of God completes this transmission by making this revelation a continually living reality in the church throughout time. The public revelation of God is fulfilled in Christ and is concluded with the death of the last Apostle.

One may approach the knowledge of God through the use of reason, but only through revelation, and the corresponding response in faith, may one more fully apprehend the divine mystery. "Reason informed by faith" or "faith seeking understanding" implies the dialogue that occurs between faith (theology) and reason (the latter of which includes the modern sciences). All of humanity is called to respond to this revelation through the act of faith. The Second Vatican Council's Dogmatic Constitution on Divine Revelation (*Dei verbum*) reflects such a conception of revelation.

One should also note that three other texts of the Second Vatican Council—the Dogmatic Constitution on the Church (*Lumen gentium*), the Declaration on the Relationship of the Church to Non-Christian Religions (*Nostra aetate*), and the Decree on the Church's Missionary Activity (*Ad gentes divinitus*)—also provide additional themes on the notion of revelation. These texts address more explicitly the Catholic conception of the nature of revelation in the world religions, and they speak of Christ as the one who ultimately enlightens all nations. The mission of the church also includes mediating revelation for present times and cultures, where the official teaching body of the church, the magisterium, along with bishops and theologians, has a specific role in teaching and transmitting the faith. Doctrines are formal teachings of the church, and among them are included dogmas, which are teachings regarded as solemnly proclaimed and irreformable.

The Catholic Church holds a faith in one God, and so is monotheistic, but this monotheism is expressed in terms of a Trinitarian God, who is Father, Son, and Holy Spirit. Traditional Trinitarian theology has expressed such a God as three divine persons united by a common nature or essence. These divine persons are conceived of as analogically akin to human persons, with the qualification that human persons exist as individual centers of consciousness, while divine persons are defined in terms of persons-in-relation. This doctrine of the Trinity, although not explicitly contained in the scriptures, was developed in the early tradition in its reaction to various heresies, and it affirms that the three persons are distinct by saying that the Father is unbegotten, the Son is begotten, and the Holy Spirit proceeds from the Father (and/or through the Son). However, by virtue of their eternal communion or relationships, the three are simultaneously one. Perichoresis, or mutual indwelling, is the term used to express this inner-Trinitarian relationship. Sometimes their activity in the history of salvation is described as being Creator, Redeemer, and Sanctifier, for Father, Son, and Holy Spirit, respectively. A number of theologians have used psychological analogies, which are not without their limits, to describe the unity and diversity of the three, and they speak of God as being the Mind, Word, and Will, or they use the analogy of love, speaking of

God as Lover, Beloved, and Mutual Love. Language about the Trinitarian God is always qualified with the notion that created persons may not attain a full knowledge of the divine mystery by virtue of their created and finite natures, and so they rely on divine revelation in understanding how God is one, yet three. In Trinitarian theology, a methodological distinction is made between the immanent Trinity (God as mysteriously existing in the godhead) and the economic Trinity (God as active in the history of salvation), with the understanding that both ways of speaking about God refer to the same Triune God.

Very early in the tradition of the church, the notion emerged that God created the universe out of nothing (*creatio ex nihilo*) and that creation was good. These beliefs counteracted ideas that held that God created out of some pre-existent matter, a position that threatened the transcendence of God over created matter, or that creation was somehow accidental, which threatened the belief that God willed creation and had the absolute freedom to create. Creation in the book of Genesis is seen as good, willed by God, and a gift of God's love. There is linked to this protology (theology of first things) a rejection of any sort of dualism between good and evil in the material and spiritual realms. Such a God is Creator through the Son, who with the Spirit continually sustains and sanctifies creation. Of particular importance in such a cosmology is Jesus Christ, the Savior, through whom all of creation and humanity is renewed. Today's church seeks to correlate its fundamental theology of creation in the light of modern scientific discoveries, and it has become more sensitive to the crises existing in ecology.

Jesus Christ, as the second person of the Trinity, is seen as God who became incarnate in order for a fallen (sinful) humanity to attain salvation and in order for creation to be renewed. The incarnation is described by Saint Paul as a kenosis, which is literally a self-emptying or condescension of God's becoming human without thereby ceasing to be God. The name Christ means the anointed one—hence the related names of Messiah or Savior.

The classical doctrine in Christology (theology of Christ) is that Jesus Christ has two natures, both divine and human, which are united, without change, confusion, separation, or admixture, into one person. This doctrine, formulated very early on in the ecumenical councils, accounts for how Christ is Savior or Redeemer. As being fully God he is able to save, yet as also being fully human (of body and soul), he is able to freely accept the offer of salvation on behalf of humanity. Christ was like human persons in all things, except sin.

The Christ event, his incarnation, death, resurrection, and ascension to heaven, are the components that form the basis of the theology of salvation (soteriology) wrought by Christ. The universal significance of this event is that Christ is the sole mediator between God and humanity. He is seen as mediator to God and as the head of the body (the church). In the latter aspect, the participation and life of the person and community occur in and along with Christ. This ongoing presence in the community comes through the Spirit of Christ, who forms the link between the Jesus of history and the Christ of faith. In this latter aspect, Christ becomes existentially relevant to each person's, and the church's, life—that is, in their personal and communal worship, prayer, and experience.

The theology of Christ is related to the theology of the Spirit (pneumatology), and one cannot be understood without the other. The Spirit is the one who descends upon Christ (at his baptism), anointing him for his mission to spread the gospel. Christ also sends the Spirit to be the ongoing life-giver and sustainer for the church (at Pentecost). This Spirit endows the church and persons with many charisms, or gifts of grace, allowing them to continue to spread the good news of salvation and to participate sacramentally in the life of Christ. This same Spirit is the one who inspires the prophets, ensures that the church will not falter in its faith, and is the principle of communion (unity) among persons and churches.

The Church, Ministry, and Magisterium Much of the modern theology of the church (ecclesiology) is contained in the Second Vatican Council's statements on the church, ecumenism, the church in the modern world, and the church's missionary activity. The Second Vatican Council variously described the church as the body of Christ, the people of God, and the temple of the Spirit. In its earliest beginnings, Christians saw themselves as being in continuity with the temple wor-

ship of Judaism. Only later, as the two faith traditions grew apart, did separate churches, in homes and designated buildings, begin to emerge.

The church is described as both an invisible and a visible reality. The visible church is the institutional and hierarchically structured community that exists in the created realm, while the invisible aspect accounts for the fact that the church is also a heavenly reality, in that it is a community that is the body of Christ that exists in communion with God. Both of these aspects refer to the sacramentality of the church—that is, its being a means of a life of grace or holiness. The term "communion of saints" expresses the holiness of the earthly and heavenly church. The church is also described as being both a universal and a local reality. The local church is the community of faithful in a given place (a parish, city, or region), while the universal church is the unity or communion of these local churches. There has been a tendency in Catholic theology sometimes to see each local church as a part of the universal church. Theologians such as Jean-Marie Tillard, building upon the insights of the Second Vatican Council's description of communion ecclesiology, have emphasized that each local church has to be seen as fully a church in order to affirm the fullness of life in Christ in each community, and that each local church simultaneously forms part of the universal communion of churches.

The church has from earliest times been characterized as having four marks: unity, holiness, catholicity, and apostolicity. Unity is the oneness of life and doctrine in Christ and the Spirit. In modern times, there has been a concern for ecumenism, which is the dialogue that seeks unity between churches not in communion (or union) with each other. Major statements of agreement have come from dialogues with, for example, the Eastern Orthodox, Anglican, and Lutheran churches. Today's churches realize that disunity is contrary to the will of God and threatens the effective witness of the church. As for the church's holiness, it is primarily predicated on the notion that the church is essentially holy and lives a life of grace, despite its members at times being sinful. The previously mentioned etymology of the word "catholic" implies both a universality, but more important, a wholeness—the fullness of salvation is given in the church. The Second Vatican Council extended the notion of catholicity in its recognition that there are churches and ecclesial communities outside the Catholic Church that possess degrees of catholicity. The notion of apostolicity implies a continuity in the faith and ministry of the Apostles, and the authentic transmission of such faith in all times.

This mark of apostolicity is in part related to the institutional ministry, the latter of which is often described as safeguarding and transmitting Catholic doctrine, and as existing as servants to the faithful. The institutional church consists of a threefold ministerial structure of bishop, priest/presbyter, and deacon. The bishop is one who oversees each local community (diocese) but who is also entrusted with responsibility for the whole church. Each bishop is part of an episcopal college, whose head is the pope. This episcopal college formally meets either in conferences (of regions, countries) or in international bodies, such as in a council or synod. Priests and deacons are united to the bishop and pastorally minister to their respective local churches. Priests generally preside at the Eucharistic celebration, and when present, so do the bishops.

The notion of the Petrine ministry, the special commissioning of Peter to be the "rock" (foundation) upon which the church was to be built (Matthew 16:17–19), forms the basis of the claim of a universal primacy of the bishop of Rome, though each bishop in the church also shares this same Petrine vocation. Pope John Paul II (r. 1978–2005) in his encyclical *Ut unum sint* (1995), called for a re-envisioning of the role of the papacy in order for it to be more ecumenically acceptable to other Christian churches.

Each pastor of the church and each member of the church are called to spread the gospel; however, a special responsibility to teach is entrusted to the bishops. Formal teaching authority in matters of the faith and morals was entrusted to the successors of the Apostles—namely, the bishops, who are to guard and explain the faith fully. The word "magisterium" (Latin: *magister*: master) refers to the teaching authority of the church, and it is generally used to describe two types of teaching: extraordinary and ordinary. One type of the exercise of extraordinary magisterium is a universal (ecumenical) council when it proclaims a doctrine to be definitively held—hence, to be infallible. The First

Vatican Council (1869–1870) also decreed that the pope, as the one speaking from the chair of the bishop of Rome (*ex cathedra*), when he teaches on matters of faith and morals a doctrine to be universally held by the entire church, can teach infallibly. There has been only one such explicit exercise of papal infallibility in the history of Catholicism (Mary's Assumption, 1950). Ecumenical councils and infallible definitions of the pope as such are regarded as teachings of the extraordinary magisterium.

Another distinction to the teaching authority in the church is that exercised by each bishop, the entire episcopal college, or the pope in teaching on faith and morals in their "ordinary" teaching. Papal encyclicals, letters, statements of the various curial offices of the church (for example, the Congregation for the Doctrine of the Faith), or the bishops when teaching as individuals or as a collegial body, are examples of this aspect. Such a teaching function does not enjoy the charism of infallibility, but it is seen as authoritative and it does call for respect for the teaching (although infallible teachings may be contained in such an exercise of magisterium). According to canon law, dissent from ordinary magisterial teachings is theoretically possible, provided a number of strict conditions are met; however, dissent from infallible teachings is not permissible. The term "creeping infallibility" is used to describe the misconceived belief that all papal teachings are infallible. Another question in contemporary ecclesiology is to what extent the various curial offices can exercise magisterium outside of the college of bishops.

The distinction between extraordinary and ordinary magisterium is based on the theology of the development of doctrine. This notion of development essentially means that the church may explicitly teach a truth not explicitly contained in the Apostolic deposit of faith, or that the church may grow in its understanding of a doctrine, or that the expression of a doctrine may change in order to adapt to different languages and times, without the content of the doctrine changing. A further distinction is that the content of an infallible doctrine may not change, but doctrines not considered infallible may change. Changes in formal teaching in Catholicism have included the prohibition of slavery, religious liberty for all persons, and that there is the possibility of salvation outside the church. Another important doctrine is the *sensus fidelium* (sense of the faithful), which affirms that the Spirit of God has been bestowed upon the entire church, and not simply on the institutional ministries. The supernatural sense of the faithful can manifest an unerring quality when they reflect a universal consensus on faith and morals. The theological notion of reception is related to sense of the faithful when doctrines of faith and morals are received by the church as correct and authoritative, while non-reception would imply an ecclesial rejection of a teaching.

The College of Cardinals has a duty in assisting the papacy as a consultative body in governance of the universal church or in electing a new pope. The Roman curia is the formal ecclesial bureaucracy that assists in papal government through various congregations, councils, and commissions.

The ministry of the church is extended through various religious orders, special societies in the church whose members commit themselves to public vows of poverty, chastity, and obedience, and life in community with fellow members. Such societies are generally dedicated to specialized service in the church, whether education (Marist Brothers, Jesuits), evangelism (Dominicans), publishing (Society of Saint Paul), service to the poor or ill (such as the Missionaries of Charity, Sisters of Saint Joseph), or a life of prayer and contemplation (Carmelites). A number of these orders have assumed a particular role in foreign missions and the spread of the church internationally, including the Benedictines, Dominicans, Franciscans, Holy Ghost Fathers, Jesuits, Salesians, Ursulines, and White Fathers. There are also many local and international lay communities or associations who share in the life and mission of the church. One can number among these the Catholic Worker Movement (committed to social justice and peace), L'Arche (communities for those with disabilities), and Covenant House (providing shelter for homeless youth).

Theological Anthropology, Nature, and Grace

Theological anthropology deals with issues of human nature, creation, the relationship with God, free will, sin, and redemption. Catholic theology sees the person as created in the image and likeness of God, and

thus possessing freedom of determination. All persons are called to live in a relationship with God, through Christ and in the Spirit, and the ultimate destiny to which each person is called is eternal life in the Trinitarian God.

The relationship between God and humans is expressed in the classic Catholic formulation of nature and grace. Nature in the nature-grace categories refers to our human condition and innate capacity to desire and receive grace, grace being the gratuitous divine self-communication or divine presence. This formulation is meant to bring to light two important points. The first is that grace is a free gift of God to human beings, and that the person is called to freely accept this gift. This doctrinal area implies a relationship with God and a transformation, or sanctification, of the person that results from that relationship. The other part of the equation is that grace cannot be attained by our own actions, or, in other words, one cannot attain salvation through one's own efforts. The scriptural formulation of this relationship is best expressed by contrasting a life lived in grace with a life lived in sin. The Western Christian tradition has tended to see grace as healing one from sin, while the Eastern Christian tradition has generally seen grace as leading to a process of sanctification or divinization, and despite the different emphases, both aspects exist in each tradition. The sanctifying and transformative power of grace is also now being incorporated into a theology of grace that includes all of creation, and not just humanity.

A distinction is drawn between uncreated grace and created grace. Uncreated grace refers to the inner Trinitarian life of God, while created grace refers to the gift and effects of being sanctified and brought into communion with God. This grace is also a universal gift that allows for the possibility of those who do not explicitly know Christ or God to authentically respond to God's offer of grace. Theologian Karl Rahner (1904–1984) has characterized this as "anonymous Christianity." This position still affirms that Christ is the unique or sole mediator of that divine grace. The Second Vatican Council's Declaration on Non-Christian Religions (*Nostra aetate*) addresses the church's relationship to Judaism, Islam, and other world religions. The text acknowledges the unity of humanity because of the creative work of God, and does not reject things that are true and holy in these religions. Dialogue and collaboration, as in the realm of ecumenism, is encouraged. The Second Vatican Council's Constitution on the Church recognized that non-Christians may achieve salvation, despite not being members of the visible Church.

Man and woman are also seen as being affected by original sin and the sins of humankind. Modern theology of sin has moved beyond some of the problems associated with holding a doctrine of biological transmission of sin or the sins of the first humans, and has viewed original sin in terms of a primordial (first) sin and personal responsibility. In a literal interpretation of the Genesis creation account, sin could be envisioned in categories of biological transmission. However, in the light of modern anthropology, psychology, and biblical criticism, Adam and Eve can be seen as symbols of the whole human race, which would emphasize each person's individual responsibility for sin. Catholicism has spoken of the corporate nature of sin, and that such sin can be manifested in a distortion of certain relationships (whether these be ecclesial or social, for example).

The theology of sin also addresses two basic types of sin: venial or mortal. Venial sins are spoken of as immoral because of their matter or because of a defect in the knowledge and freedom of the one sinning. Mortal sins are more severe in their subject matter and because there is the added notion that those committing them manifested sufficient thought and consent. Mortal sins destroy communion with God, while venial sins mar, but do not completely destroy, this communion.

Saints and Mary The term "saint," in common usage, refers to one who has been canonized by the church—that is, one who has been formally recognized to have lived a life of holiness or a life of grace. The numerous recognized saints witness to the diversity of lives and approaches to spirituality. An important part of ecclesiology and the theology of grace, though, is that all those who have attained salvation have become holy, or saints (both those canonized and those not). The communion of saints means that after death there still exist relationships between all Christians, both

dead and alive. In Roman Catholicism, there is a formal process of recognition of sainthood that involves a number of criteria. A person is recognized by the church as blessed, then is beatified, and finally, is canonized. This process involves formal investigation of the person's life and attribution of miracles to a particular saint. Beatification allows a public veneration of the person, while canonization is a definitive belief that the person in question has indeed attained eternal life. Saints are not prayed to as if they are God, but rather, they are prayed to for their intercessory prayers—the grace and blessings always come from God. A distinction is made between the veneration of a saint and the worship (adoration) that is due to God alone. Veneration of saints, their images, statues, relics, or icons always leads to a worship of God.

Mary holds a special place of veneration among the saints, followed by the Apostles and early martyrs. Mary's particular importance within the cult of the saints stems from her sanctity of life and her accepting to be the mother of Jesus Christ. Mary is sometimes spoken of as the mother of God (Greek: *Theotokos*)—not of the divine nature of God, but of the incarnate Son of God. The theological understanding of Mary emerged alongside the early church's formal declarations on the nature of Christ. Mary is seen as being a virgin who conceived by the Holy Spirit, not by human procreation. Two other doctrines about Mary are important in Catholic theology—namely, the Immaculate Conception and the Assumption. The Immaculate Conception, a doctrine formalized in 1854, teaches that Mary, from the moment of her conception, by the grace of God and the merits of Christ's saving work, was free from original sin. The Assumption holds that Mary was taken up to heaven in body and soul. The Assumption witnesses to the fact that Christ's saving work will ultimately triumph over sin and death, and that all may hope for eternal life. The church does not require assent to apparitions of Mary (such as at Fatima and Lourdes).

Sacraments Sacraments, or mysteries, are means of the mediation of divine grace, signs of faith and acts of worship that are rooted in the ultimate mystery of the church being like a sacrament. Participants experience the grace and power of God, which is bestowed upon them gratuitously by virtue of Christ's suffering, death, and resurrection. The Christ event is thus the foundation for sacramental theology. The term in Greek, *mysterion*, connotes a broader understanding of God's grace to humanity, which is not limited to the number of sacraments. A trait of Catholicism is that it envisions itself as being sacramental—that is, as mediating communion with God. Modern theology after the Second Vatican Council has also emphasized the importance of the Christ event, as Christ being the first or primordial sacrament, and as the church also being like a sacrament. The number of formal sacraments, though, is seven: baptism, confirmation, Eucharist, reconciliation (penance), anointing of the sick, matrimony (marriage), and holy orders (ordination).

There are three sacraments of Christian initiation: baptism, confirmation, and Eucharist. Baptism is the incorporation of a person into the church, the body of Christ, and leads to the restoration of the imageness in Christ of the one being baptized. The forgiveness of sins also forms part of the theology of baptism. Christian churches generally recognize the unrepeatable character of baptism, provided that the act is done with a Trinitarian formula—that is, in the name of the Father, Son, and Holy Spirit—and the use of blessed water. As an incorporation into the church, each person thus also enters into the "priesthood of all believers." Baptism is thus seen as an ordination into the community, where the one baptized now forms part of the Eucharistic celebration.

Confirmation (chrismation) is an anointing with the holy oil of chrism whereby the initiate is sealed with the gift of the Spirit. Confirmation was initially practiced within the context of baptism, but it has become separated from this rite of initiation. Confirmation is celebrated as a second sacrament for baptized children who have reached the age of reason, and have thus undergone further catechesis, or it forms part of the rite of Christian initiation of adults. The Catholic Church, though, has in ecumenical dialogue with the Orthodox churches recognized the unity of the ancient rite of baptism, confirmation, and Eucharist, which proffered all three upon the one being initiated.

The Eucharist is seen as the culminating point of the initiation process, preceded by baptism and confirmation. Eucharist is literally a sacramental "thanksgiving"

and praise of God, and a remembrance of the past and recollection of what God will do in the future. In the Eucharist, through participation in the mystical Body and Blood of Christ, sacramentally represented by the bread and wine, the faithful are brought into communion (union) in the body of Christ through the descent of the Spirit.

The sacrament of reconciliation is a ritual in which sins of the baptized are forgiven, thus leading to a reconciliation between the person and God. In reconciliation, the church recognizes that sin has a social dimension that affects the community. This sacrament, echoing the New Testament's universal call to reconciliation, also includes a penitential act, of either prayer or good works. Prayer, as a reconciliation with God, forms an important part of this ritual. A number of rituals exist with regard to reconciliation, whether it be a communal act or private act, or a combination of the two, with reconciliation before imminent death another ritual.

Anointing of the sick is also part of the church's prayer services, and has since medieval times been largely administered to those who are gravely ill or dying. Extreme unction is a synonym for this sacrament. In recent times there has been a renewal of this sacrament also to include all who are ill or those in old age.

Marriage is seen as an indissoluble covenant between a man and a woman that is geared to the expression of love between the two, and is also naturally ordered to the procreation of children. This marriage covenant echoes the fidelity of the covenant of God to the people. The church does not dissolve marriages that are sacramentally valid and consummated. Marriages, though, are dissolvable under very specific conditions set out by church canon law and that are adjudicated by local diocesan marriage tribunals.

Holy orders are basically a sacrament of ordination into the institutional priesthood, diaconate, or episcopate. The church teaches that through ordination, one becomes united in the ministry of Christ and the Apostles. Ordained ministers serve the church in various ways and in various degrees, from safeguarding the deposit of faith, governing, and administering the sacraments, to sanctifying. Generally, ordained ministers are celibate men. The primary justification for this is based upon the prototype of the high priesthood of Christ. There has since the last century been a movement in the church to extend ordination to women, especially in view of the increase in their roles in areas traditionally exercised by men, such as chaplaincy, spiritual direction, and pastoral associateship.

The Kingdom of God and Eschatology Eschatology (theology of last things) addresses questions such as death (or the end of the world), judgment, heaven, purgatory, hell, the resurrection of the body, and the coming of the kingdom of God. As mentioned, the goal of human existence is eternal life in God, which is expressed in Catholic theology as the beatific vision, and through the notion of the coming of the kingdom of God, or the end times (the *eschaton* or *parousia*). The kingdom of God theologically means the rule or reign of God. The end of the world does not necessarily imply the end of created matter, however, for the cosmos could be mysteriously transfigured. In the church's vision, the kingdom of God is already mysteriously upon us, yet this eternal kingdom is still awaiting its final consummation. This is antinomically described as the "already but not yet." Eternal life is a vision of God, and living in an eternal relationship of love and knowledge of God.

The church has never formally taught that anyone is in hell, or that it is a place of punishment by God; rather, hell is the place of total absence from God for those who would reject the gift of eternal life. Purgatory is seen as an intermediary place of purification from one's sins in preparation for the beatific vision. Purgatory has been spoken of in terms of a penal process, but some modern theologians have tended to focus on this intermediate state as a place of preparation and sanctification for eternal life. The church's magisterium has generally held that the resurrection of the dead takes place at the end of time, but some theologians have left open the possibility of an individual resurrection immediately after death. The destiny of each Christian thus includes purgatory, the resurrection of the body and soul, and the beatific vision (eternal life).

The Roman Catholic Church has its headquarters in Vatican City, a five-acre sovereign nation (the smallest of all the world's countries). In stark contrast, the

Roman Catholic Church is the world's largest religious organization, with slightly more than one billion members, or approximately 16 percent of the world's population. The Roman Catholic presence on the Internet is massive. The church has an official website at http://www.vatican.va/. In addition, many dioceses and religious orders also have web pages, and numerous sites of both a supportive and critical nature. http://www.catholic.net/ is particularly helpful, with links to a variety of Catholic periodicals, papal encyclicals, and other church documents.

Jaroslav Z. Skira

See also: Armenian Catholic Church; Bulgarian Catholic Church; Chaldean Catholic Church; Coptic Catholic Church; Death; Devotion/Devotional Traditions; Dominicans; Eastern Orthodoxy; Ethiopian Catholic Church; Franciscans; Greek Catholic Church; Holy Ghost Fathers; Italo-Albanian Catholic Church; Italy; Jesuits; Maronite Catholic Church; Martyrdom; Mary, Blessed Virgin; Melkite Catholic Church; Paul; Relics; Romanian Greek Catholic Church; Rome/Vatican City; Ruthenian Catholic Church; Saints; Salesians; Syrian Catholic Church; Syro-Malabar Catholic Church; Theology; Ukrainian Catholic Church; Ursulines; White Fathers.

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■ Romania

The boundaries of the present state of Romania were essentially set after World War II, when Transylvania was taken from the defeated Hungary and made a part of Romania. As constituted, the newly reshaped country had some 91,700 square miles of territory. Today (2008) it has a population of 22,247,000.

The Romanian people can be traced to the ancient Dacians, who appear in history in the fourth century BCE, when several were sold as slaves in Athens. Their homeland was the Carpathian Mountains, which cut through what is now modern Romania. Rome conquered the region in 109 CE. The land north of the mountains, Transylvania, and south, Walachia, became Dacia Superior and Dacia Inferior, respectively. The Roman occupation, which lasted until 270, left a significant imprint on the region and gives the country its contemporary name. The withdrawal of Rome left the region open to successive waves of invading troops, though a somewhat stable period began in the seventh century with the incorporation of the area into the Bulgarian Empire.

Romania's history is marked by the invasion of the Mongols in 1241, when most of the records of its past were destroyed, and history essentially began anew in 1290 with the founding of the princedom of Walachia with headquarters at Curtea de Arges. At the same time, Hungary consolidated its control of Transylvania. Walachia struggled to remain independent from the more powerful Hungarians to the north and, increasingly in the 15th century, from the growing Ottoman Empire.

Roman Catholic Episcopal church and Holy Trinity monument in Timisoara, Romania. (iStockPhoto.com)

Wallachia became a Turkish province in 1417, but for the next century various attempts were made both to keep the Turks from occupying the land and to maintain the culture and religion of the people intact. Among the figures who came to the fore in the middle of the century was Prince Vlad (ca. 1431–ca. 1476), who became known for his efforts to unite the Wallachians and his battles against the Turkish armies. Considered a national hero by modern Romanians, he has become infamous in the West after his other name, Dracula (or son of Dracul, which in Romanian means "son of the dragon"), was given to the title character in Bram Stoker's vampire novel.

Although the Turkish advance was checked in 1529 at Vienna, Turkish dominance of Hungary and Wallachia remained through the rest of the century. There was a brief respite from Turkish rule beginning in the 1590s, but the Turks came into power again in the 17th century. Wallachia remained under Turkish control until Russia became involved. In 1812, Russia took control of the southeastern part of Moldavia and continued to put pressure on the Ottomans in the region. Step by step, greater levels of autonomy were introduced. In 1859, Alexandru Ion Ciza emerged as the ruler of a united Wallachia and Moldavia, which was recognized as the independent country of Romania in 1878 following the Russian Turkish War of 1877. Then in 1916, Romania aligned itself against Hungary and Austria in World War I, and it was awarded Transylvania when the Austro-Hungarian Empire was dismantled in 1918.

Romania was occupied by Germany during World War II. After the war, the country came under Russian influence, and in 1946 the Communists took control of

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the government. In 1965, Nicolae Ceausescu (1918–1989) became head of the Communist Party and in 1967 president of the country. He began to pursue a policy somewhat independent of Russia, and emerged as a most brutal dictator. A combination of economic problems and government corruption led to massive discontent that culminated in the revolution of 1989 that drove Ceausescu from power and led to the establishment of a democratic government in the country.

Christianity was introduced into the Danube region, according to legend, by the Apostle Andrew in the first century. Documents are scarce, but a bishop resided at Tomis by the fourth century, and a bishop from Banat-Marisena attended the Ecumenical Council of 787. In subsequent centuries, Romania was on the battle line between the Byzantine Greek and the Roman Latin churches. The swing of Wallachia and Moldavia into the Greek camp was solidified during the two centuries of Bulgarian control. The work of Cyril and Methodius in introducing the Slavonic liturgy also influenced the developing church.

When Wallachia was founded as a separate state, Orthodoxy dominated. In 1359 an Orthodox bishop sent from Constantinople settled at Curtea de Arges. A second diocese was erected at Severin in 1370. Although Orthodoxy was the dominant force in Tran-

sylvania, the Roman Catholic Church was on the ascendancy. Benedictines had established themselves in Cluj and Saniob in the 11th century, and Franciscans and Dominicans arrived in the 13th century. From the 14th century, Orthodoxy became increasingly established in Wallachia and Catholicism in Transylvania. A bishopric was established in Moldavia in 1401.

As Hungary became the dominant force in Transylvania, the Orthodox Church was suppressed. In 1279 the Orthodox were stopped from building new churches and the Orthodox faith prohibited. The dominance of Roman Catholicism was bolstered by the arrival of many Germans into Transylvania. The Orthodox Church survived through the 17th century, but once Austria gained dominance of the region in 1687, systematic efforts to convert the Orthodox began. As part of its missionary thrust, Catholics founded the Romanian Catholic Church, an Eastern-rite church. Under threat of the loss of civil rights, the head of the Orthodox Church agreed to unite with Rome in 1698.

Early in the 16th century, an additional factor was introduced into Romanian religious life with the arrival of Protestants, both Lutherans and Reformed, from German-speaking areas to the west. Although they initially had their greatest success in the German-speaking communities, both a Hungarian- and a Romanian-speaking Protestant movement emerged. Transylvania also became home to an important (and the surviving) wing of Unitarianism (non-Trinitarian Christianity), which had also emerged in the 16th century and established itself briefly in Poland.

The progress of Christianity was checked somewhat by the conquest of the Ottomans, dedicated Muslims. Muslims from the area north of the Black Sea had entered what is now Romania as early as the 13th century, but others moved into the region following the spread of Ottoman control across Romania and into Hungary. Muslim strength was concentrated in the Danube River Valley, west of the Black Sea.

Independence in 1878 set the stage for a set of changes in Romanian religious life. Most important, in 1885, Orthodox believers established the Romanian Orthodox Church as an autocephalous body no longer under the administrative jurisdiction of the ecumenical patriarchate in Constantinople. Second, various Protestant/Free churches, most prominently the Baptists, saw an opportunity to plant their brand of Christianity in Romania. The original Baptist community was founded in 1856, but after 1877, Baptist churches began to appear across the country. Initial growth was in the German-speaking and Hungarian-speaking communities, but by the turn of the century a significant Romanian Baptist church had been formed. In 1917 there were 23,000 Baptists, of whom 11,000 were Hungarian, 10,000 Romanian, and only 1,000 German. Other new groups entering at this time were the Church of the Nazarene, the Christian Brethren, and the Seventh-day Adventist Church.

Pentecostalism began in Romania through a Romanian magazine published in the United States. The first prayer house opened in 1922, and in 1925 what became the Apostolic Church of God of Romania was organized. The Jehovah's Witnesses first appeared in 1912.

Religious life in Romania did not fare well through most of the 20th century, especially in the decades following World War II. The addition of Transylvania brought a score of new religions into Romania, where the Orthodox Church had a preferred role. Orthodoxy was hit with a schism in 1924, following its adoption of the Gregorian calendar, the Old Rite Romanian Orthodox Church being set up by those who continued to adhere to the Julian calendar. A law on religious organizations passed in 1928 that both favored some groups—those Christian churches that had a long history in the region—and prohibited the activity of the Jehovah's Witnesses, the Pentecostals, the Nazarenes, and a number of other smaller groups. Following the change in government after World War II, authorities moved to merge the Romanian Catholic Church into the Romanian Orthodox Church. This unhappy union led to the arrest of many who refused to discontinue Catholic rites.

The primary losers in Romania through the 20th century, however, were the Jews. Following their expulsion from Iberia (1492–1493), many Sephardic Jews moved to Romania. They were not allowed to organize until 1730. In the 19th century, especially in Transylvania, the Jewish community divided along Reformed and Orthodox lines. Jews were officially recognized in 1894 in Transylvania and in 1923 and 1928 in Romania. The federation of the Jewish Communities of Romania accommodated units for its two branches.

Romania

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	16,841,000	20,883,000	98.8	–0.40	19,326,000	15,807,000
Orthodox	16,194,000	19,340,000	91.5	0.01	18,000,000	14,780,000
Roman Catholics	2,834,000	1,880,000	8.9	–1.01	1,700,000	1,400,000
Protestants	1,586,000	1,910,000	9.0	2.59	1,800,000	1,500,000
Agnostics	1,703,000	150,000	0.7	–5.07	80,000	50,000
Muslims	250,000	75,000	0.4	–0.46	65,000	50,000
Atheists	1,356,000	25,000	0.1	–8.50	10,000	8,000
Jews	100,000	6,500	0.0	–0.47	6,000	5,500
New religionists	3,000	3,700	0.0	–0.47	3,000	2,500
Baha'is	0	1,900	0.0	–0.46	2,000	3,000
Chinese folk	0	1,200	0.0	–0.46	1,200	1,200
Buddhists	0	500	0.0	–0.46	800	800
Total population	**20,253,000**	**21,147,000**	**100.0**	**–0.47**	**19,494,000**	**15,928,000**

There were an estimated half-million Jews in Romania at the beginning of World War II. The majority were killed during the Holocaust, but more than 100,000 survived. During the Ceausescu era the government adopted a liberal immigration policy, and the majority of the community moved to Israel. As the new century begins, only some 10,000 Jews remain in Romania.

Islam survived in southeastern Romania, and in 1928 the community was divided into four muftiates. The mufti from Tulcea was recognized as the chief mufti, the leader of the Romanian Muslim community. There were some 185,000 Muslims at the time, although the community has decreased to around 55,000 today. There is a single muftiate headquartered in Constanta.

Surviving the Ceausescu era, Romania began a new period of religious freedom in 1989. Romania became a major target for evangelizing groups from both East and West, and it quickly jumped into a new level of religious pluralism. Among the groups that opened centers were the Baha'i Faith, The Family International/Children of God, the Church of Jesus Christ of Latter-day Saints, the Unification movement, the International Zen Association, the International Society for Krishna Consciousness, and the Movement of Spiritual Inner Awareness.

Since the revolution, 15 religious bodies have been recognized by the government. They are the Romanian Orthodox Church, the Romanian Catholic Church, the Roman Catholic Church (Latin-rite), the Reformed Church in Romania, the Evangelical Church of the Augsburg Confession in Romania (Lutheran), the Evangelical Synodal Presbyterial Church of the Augsburg Confession in Romania, the Unitarian Church, the Armenian Apostolic Church (Holy See of Echmiadzin), The Old Rite Romanian Orthodox Church, the Muslim community, the Jewish community, the Baptist Christian Church, the Seventh-day Adventist Church, the Pentecostal church, and the Romanian Evangelical Church. Numerous newer groups operate as religious associations, thereby receiving a form of government recognition but no public funds to assist their activities. As have many countries from the former Communist world, in the last two decades, Romania has tested numerous laws designed to limit various, especially minority, religions and privilege specific older groups, especially the Orthodox Church.

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See also: Armenian Apostolic Church (Holy See of Echmiadzin); Baha'i Faith; Benedictines; Christian Brethren; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Dominicans; Evangelical Church of the Augsburg Confession in Romania; Family International, The; Franciscans; International Society for Krishna Consciousness; International Zen

Association; Jehovah's Witnesses; Movement of Spiritual Inner Awareness; Old Rite Romanian Orthodox Church; Reformed Church in Romania; Roman Catholic Church; Romanian Greek Catholic Church; Romanian Orthodox Church; Seventh-day Adventist Church; Unification Movement.

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Romania, Islam in

The Romanian Muslim community has a variety of ethnic backgrounds, though most of Romanian Muslims are Turks and Tatars who came into what is now the easternmost part of Romania from the territory north of the Black Sea and later from the south as the Ottoman Empire expanded into Central Europe. Some of them came with the Petcheneg and the Cuman peoples, who settled in the area between the ninth and 12th centuries. A small number of Muslims are ethnic Albanians. Even Gypsies, known as *kaapti*, were converted to Islam. During several wars, Muslims from Crimea known as Circassians temporarily settled in the area and then moved to the south of the Danube.

King Carol I of Romania Mosque, built in 1910 in Constanta, Romania. Constanta is the center of Islam in Romania. (Gerald Kelsall/Dreamstime.com)

Islam spread among the Petchenegs, Udis, Cumans, Tatars, and the Seljuk and the Osmanli Ottomans who originally resided in Central Asia. By the 10th century they were present north of the Black Sea and in Dobrogea. Islam gradually replaced the old religious practices, and the Uzbeks were the first to embrace the faith in Allah. During the reign of Khan Berke (1257–1267), the Turks from the north of the Black Sea and Dobrogea adhered to Islam. The subsequent waves of Turks coming from Central Asia and Anatolia formed large communities in what is now Romania, and Turkish geographical names have survived to this day (Babadag, Sarighiol, Medgidia, Techirghiol, Adamclisi, etc.). Gradually, the Muslim population increased in Dobrogea and in the towns along the Danube, which were exposed to the influence of the Muslim cultural

centers from the south. Islam united the Tatar and Turkish populations and laid the foundations of several political and administrative institutions and an impressive culture. Islam brought about a spiritual revival for these populations and played an essential role in the preservation of the Turks' national identity.

As Islam pushed north into Hungary, the rulers of the Romanian countries, in an effort to preserve the independence of their principalities, attempted to limit the influence of Islam north of the Danube. For example, they were able to negotiate treaties with the sultans that allowed the Muslims who came to the area for trade to convert to Christianity. Thus, it was hoped that this would prevent the foundation of Muslim communities and the building of Islamic places of worship. In the 15th century, Dobrogea came under Ottoman administration and allowed the consolidation of Islam in the area. Mosques and *meshids* (smaller places of worship) were built during that time, and religious schools and courts were founded. The Sari Saltuk Mausoleum from Babadag, the Mischin Baba Mausoleum in Ada Kale (now moved to the Simian island), and several *cheshemels* (traditional wells) that have survived to this day date from the end of the 15th century.

Dobrogea was reintegrated into the Romanian state in 1878, and its particular cultural features as well as the political and administrative elements of the past were retained. The newspaper *Ikdam* reported in 1909 that the Turks from Dobrogea had 2 muftis paid by the government, 2 religious courts, more than 300 mosques, 107 mullahs, 100 imams, 81 muezzins, and 30 khaims. A law passed in 1880 to regulate Dobrogea's organization stated that the Muslim community was allowed to have two muftiates (Constanţa and Tulcea), as well as several Islamic religious courts; these would remain in operation until around 1930. The Muslim judge (the *cadi*) had a special competence in matters regarding the family, such as marriage, divorce, parental authority, guardianship, succession, and wills. The law of cults passed in 1928 recognized the organization of the Islamic community in four muftiates (Caliacra, Constanţa, Durostor, Tulcea). In Resolution 39818 issued by the Council of Ministers in 1937, the mufti from Tulcea was recognized as *basmufti* (chief mufti), the leader of all Muslims from Romania. In 1930 there were reported to be 185,486 Muslims in the country, many of them living in Durostor and Caliacra.

With funds from a donation by General Gazi Ali Pasa, a seminary for training Muslim clergy was founded in Babadag. In 1889 the Ministry of Cults and Public Instruction recognized and reorganized the Muslim seminary, which included also a Romanian language chair. Because of a drought and the consequent migration of people, the seminary was moved to Medgidia in 1901.

Through the early 20th century, many ethnic Turks residing in Romania returned to Turkey. Between the two World Wars, entire villages from Dobrogea were deserted. The number of places of Muslim worship also decreased. Of the 300 places of Islamic religious and cultural significance in existence by the turn of the 20th century, only about 80 have survived to this day. The Islamic community now has only one muftiate (in Constanţa), led by the chief mufti and an ecumenical council (the *surai islam*, made up of 23 members). The 1992 census recorded 55,988 Muslims in Romania, 0.2 percent of the country's population. The majority live in Dobrogea, but there are smaller communities in the port towns along the Danube. The Muslim community in Bucharest (about 300 to 500 believers) provides personnel for some embassies.

Muslim Community in Romania
Bd. Tomas nr. 41
Constanţa
Romania

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See also: Islam; Sufism.

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Romanian Greek Catholic Church

An Eastern-rite church in communion with the Roman Catholic Church emerged in the late 17th century in

Romania following the retreat of the Turks from Transylvania in 1687. The new Hapsburg rulers of the Austro-Hungarian Empire encouraged the Orthodox faithful, the majority of Transylvanians, to change their allegiance to Rome and supported Jesuit missionaries to work toward that end. A combination of pressures, including the denial of full civil rights to Orthodox believers, led the head of the Orthodox church in Transylvania to agree to a union of his church with Rome in 1698. That agreement was approved at a synod two years later, and the Romanian Greek Catholic Church came into being.

The union held together until 1744, when a devout Orthodox monk began a revival of Orthodoxy and the government finally gave up its attempt to suppress it. In 1759 a new Orthodox bishop was consecrated for Transylvania. Two communities of about equal strength (the Romanian Orthodox and the Romanian Catholic) emerged, however, and some bitter feeling between the two groups remained. At the end of World War I, Transylvania was removed from Catholic Hungary and became a part of Orthodox Romania. By the end of the 1930s, there were 5 dioceses serving 1.5 million believers.

After World War II, the new Marxist government forced the Greek Catholics to break their ties to Rome and unite with the Romanian Orthodox Church. In 1948 the church was officially dissolved and its property turned over to the Orthodox officials. Shortly thereafter, all of the Catholic bishops were arrested. Five died in jail, and the sixth died in 1970 under house arrest.

The Romanian Greek Catholic Church was not able to revive until 1990, when the 1948 dissolution decree was rescinded after the fall of the Ceausescu government. Suddenly, three bishops who had been operating underground emerged. Pope John Paul II (1920–2005) immediately appointed bishops for all the vacant dioceses. The re-emergence of the church set off a continuing confrontation with the Romanian Orthodox Church. Greek Catholics demanded the immediate return of all the property seized in 1948. However, the Orthodox patriarch has been slow to turn over the property, as he insists that it is now serving members who have become Orthodox in faith. The church has been able to recover most of its former property, but a fight continues over disputed parishes. Some progress was noted following the visit of Pope John Paul II to Romania and his meeting with the Romanian Orthodox patriarch in 1999.

The Romanian Greek Catholic Church, United with Rome, is led by Metropolitan Lucian Muresan (b. 1931), who also serves as archbishop of Făgăraş and Alba Julia. On December 16, 2005, Pope Benedict XVI raised the Romanian Greek Catholic Church to the rank of Major Archepiscopal Church. With this act he also designated Metropolitan Muresan as Major Archbishop of Făgăraş and Alba Julia. In 2006, the church reported 764,000 adherents, with 1,225 worshipping communities served by 791 priests. There is one diocese located outside the country, St. George's Diocese based in Canton, Ohio.

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See also: Roman Catholic Church; Romanian Orthodox Church.

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Romanian Orthodox Church

Christianity reached the area west of Black Sea along the Danube River as early as the second century CE. Christian communities to the north of the Danube (present-day Romania) had close relations, including administrative relations, with the churches to the south (present-day Bulgaria), which were better organized and received pastoral guidance from the patriarch of Byzantium. In 535, Emperor Justinian (483–565) established the See of Tauresium in his native town (now the town of Taor, in the former Yugoslavia), and

View of Sf. Mihail si Gravril, a Romanian Orthodox church in Braila, Romania. (Nicu Mircea/Dreamstime.com)

the see had jurisdiction over some Romanian Christian communities. Although documents are rare, an episcopal office is mentioned as existing in Tomis (fourth–sixth centuries), and in 787, a bishop from Banat-Mariseena (today Cedad in Timis County) attended the seventh ecumenical council at Nicaea. The conversion to Christianity of people in Romania's neighboring countries had a great influence on the spread and consolidation of Christianity in Romania.

In 973 the new Hungarian state concluded an alliance with the powerful Catholic, Emperor Otto I (912–973), after which missionaries from the Roman Catholic Church were sent to the country to replace those from Byzantium. As a result of the influx of Roman Catholics into the region, the Balkans became one of the places where the line was drawn between Eastern Orthodoxy and Roman Catholicism in 1054, when the two churches formally separated.

In the meantime, the conquest of Bulgaria (1018) by the Byzantine King Basil II Bulgaroctonus (ca. 958–1025) allowed Byzantium to gain religious and political power over Romania. In succeeding years, the Orthodox Church was supported by the political authorities. The first centralized Romanian state, with its capital in Curtea de Argeş, was established in 1324 by Prince Basarab (d. 1352), the founder of Wallachia. His son adopted the Orthodox Church as a spiritual support for political life and asked that a bishop be sent from Constantinople. In 1359, Bishop Lachint from Vicina was accepted at Curtea de Argeş, and his jurisdiction also included Transylvania. A second episcopal see was established in Severn in 1370.

Romanian princes coming from Maramureş in 1350 organized the religious life of Moldavian locals, and during the reign of Prince Alexandru cel Bun (1400–1432), the patriarchate from Constantinople recognized Bishop Losif of Suceava (1401). In 1632 the capital of Moldavia (and the bishopric) was moved from Suceava to Lasi. While the Orthodox Church was spreading through Wallachia and Moldavia, its development in Transylvania was hindered when Hungary conquered the region and, with German backing, forced people to accept Catholicism. A Roman Catholic council in Hungary (1279) forbade Orthodox believers to build churches or to perform worship services according to Orthodox principles.

Pressure on both Roman Catholic and Orthodox believers followed the arrival of Calvinist Protestantism. Calvinist princes from Transylvania asked Orthodox believers to accept the Reformed faith, and some Orthodox bishops left as the Reformed Church in Romania grew in strength. Catholic authority was re-established after 1687, and again Catholic missionaries organized the conversion of Orthodox believers. The heightened pressure to convert was backed by the political authorities, leading to the acceptance of unity with Rome (1698–1701) and the foundation of the Romanian Greek Catholic Church. Orthodox converts were allowed to keep their Greek liturgy, but they acknowledged the authority of Rome. Forced conversions continued through the 18th century.

When Romania fell under Turkish rule in 1417, some semblance of local control remained and Christianity was left undisturbed. The Turkish hegemony was thrown off in the 1590s, but it returned in the next century. At about the same time, Russia began to med-

dle in the region as part of its drive for an ice-free port. The struggle to emerge as a nation free from the control of both Russia and the Ottoman Empire led to Romania's full independence in 1877.

After independence, the Romanian Orthodox Church proclaimed itself autocephalous, and in 1885 its independence was recognized by the Ecumenical Patriarchate. Following World War I, Transylvania was again united with Romania (1918), and the Orthodox Church was presented with a new opportunity. It considered Orthodox believers who had previously united with Rome to be still part of the Orthodox Church, and efforts were expended to reintegrate them back into Orthodoxy. The Romanian Constitution adopted in 1923 did not distinguish between the Romanian Greek Catholic Church and the Romanian Orthodox Church. The conflict between these two church bodies continues to the present.

Also following the war, steps were taken to unify the administration of the Romanian Orthodox Church. In 1920 a board was established to draw up the regulations of the church. The new "law and regulations of the organization of the Romanian Orthodox Church" appeared in 1925. The leading bishop was for the first time given the title of patriarch. The first Romanian patriarch, Miron Cristea (1868–1939), held the post from 1925 until his death in 1939. The church survived the upheavals of the 20th century, including the very repressive Marxist regime that exercised power from the end of World War II until 1989.

Today the Romanian Orthodox Church is organized according to its own regulations, drawn up by the synod and modified according to sociopolitical circumstances. Though independent administratively, it is one in faith and belief with the rest of the Orthodox world. The head of the Romanian Orthodox Church is the patriarch, and the Romanian Orthodox Patriarchate includes metropolitan bishoprics, archiepiscopates, and bishoprics.

In 1998 the church was divided into 10 archdioceses and 13 diocesan bishoprics. In 2006, it reported 18,806,000 members, 13,500 parishes, and 12,855 priests. The church also has canonical oversight of the Vicariate of the Serbian Orthodox Church in Romania, with 26,000 believers, and the Vicariate of the Ukrainian Orthodox Church, with 52,000 believers. Outside of Romania, there are bishops in Germany, France, and the United States who lead Romanian Orthodox believers who remain in communion with the Romanian Patriarchate residing in Western Europe and North America. The Orthodox Church oversees 14 theological institutes, most of them founded after 1989, with hundreds of students. It is a member of the World Council of Churches.

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http://www.patriarhia.ro/bor_eng/index_eng.htm

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See also: Ecumenical Patriarchate/Patriarchate of Constantinople; Reformed Church in Romania; Romanian Greek Catholic Church; Roman Catholic Church; World Council of Churches.

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Rome/Vatican City

Rome, Italy's largest city and capital, is located along the Tiber River some 30 miles from its mouth on the Tyrrhenian Sea. The city emerged to prominence as the center of the Roman Empire, and while serving that role became the setting for a number of foundational events in the establishment of the Christian church in the first century CE.

The Roman conquest of the Eastern Mediterranean provided the conditions in which Jesus was born and raised, and which then overshadowed his mature life and shaped his death. Following his arrest in Jerusalem, the Apostle Paul pleaded his case as a Roman citizen and was sent to Rome as a prisoner. He arrived

Saint Peter's Square in Vatican City. (Photka/Dreamstime.com)

around 60. Christianity likely had been established in the city earlier, as it caught the attention of the Emperor Nero, who in 64 targeted the church and attacked its members, who became scapegoats for the fire that swept through the city.

Both Rome and Christianity survived the first century, and the Christian movement continued to interact with events of the city. The second century would, for example, see the martyr's death of Bishop Ignatius, an act of suppression that like the others only seemed to spur Christianity's growth. The life of the church would be completely altered by the rise of the emperor Constantine (r. 305–337). Over the more than three decades of his rule, the persecutions ended and Christianity was first legalized and then privileged throughout the empire. Then, after Constantine shifted the center of the empire to Constantinople, the Western Latin-speaking church, slowly transforming into the Roman Catholic Church, would emerge as the major power structure permeating Western Europe. Simultaneously, the pope emerged as the temporal ruler of the Papal States, a country carved out of central Italy. The Papal States, with its capital in Rome, lasted until the unification of modern Italy in the 19th century. A remnant of the Papal States survives as the modern Vatican City, now consisting of a mere five acres of territory. It is the world's smallest country.

Prior to the Christian era, Rome was, of course, home to numerous Pagan temples. Rome's original ruler Servius Tullius (r. 578–534 BCE) integrated religion into the Roman civilization he helped establish. He is particularly credited with the rise of the cult of Diana on Aventine Hill. Her main temple has survived to the present. Most of the Pagan temples were either pulled down or transformed into Christian churches, but hundreds of the former temples survive, scattered about the city in various states of ruin. The most impressive of the surviving temples is the Pantheon, which

was dedicated to the 12 Olympian gods, the main deities of the official Roman religion. The dome that spans some 142 feet in the central room was erected around the year 125 CE, then a major engineering accomplishment. It remained the largest dome in the world until the 15th century, when the Duomo in Florence, Italy, was constructed. The Pantheon has replaced previous temples on the same site, both of which had been destroyed by fire.

The earliest Christian sites in Rome were the catacombs, the places for the burial of the dead, which became home to the earthly remains of many Christians, including many later designated as saints. The catacombs contain more than 500,000 bodies in the more than 60 miles of their underground network.

As he began to privilege Christianity, Constantine also became the major force behind the transformation of Rome from a primarily Pagan to a primarily Christian city. He ordered the construction of the Church of Saint John Lateran, the first large basilica in the Christian world, which served as headquarters of the Roman Catholic Church and the center of papal authority for many centuries. In the Middle Ages, Saint John Lateran would be the site of some of the most important councils held by the Catholic Church. In spite of its being destroyed several times, it was on each occasion rebuilt, most recently in the 17th century.

Numerous Christian relics also survived through the centuries and are now located in Rome, some of the earliest dating to the initial gathering of artifacts by Constantine's mother, Helena (ca. 248–ca. 329). Among the more significant items, to be seen today at the Church of Saint John Lateran, is a staircase from Jerusalem that tradition suggests was walked upon by Jesus during the week between his grand entrance into Jerusalem (Palm Sunday) and crucifixion. In former years, the stairs functioned to connect the church with what was then the papal residence. Saint John Lateran's private papal chapel, the Sancta Sanctorum, also houses additional key relics, which, to believers, tie Rome to Christian origins in the Holy Land, for example, a portion of the True Cross, a lock of hair from the Virgin Mary, a fragment of bread from the Last Supper, and some bones from the two Johns (John the Baptist and John the Evangelist) for whom the church is named. Finally, the church also houses a set of Jewish artifacts originally brought to Rome by Vespasian following his sacking of Jerusalem in 70 CE.

The Church of Saint Mary Major is the first major church in Christendom dedicated to the Virgin Mary. According to legend, it originated from a vision of the Virgin in the fourth century during the reign of Pope Liberius (r. 352–366). In the middle of one of Rome's very hot summers, a wealthy Roman resident was told in the vision to build a church where he found snow falling the next morning. Simultaneously, the pope received a similar message in a dream. The next morning, to everyone's amazement, snow covered the Esquiline Hill, where a church was soon erected. That church would then be replaced in the fifth century with a large basilica dedicated in 435 in response to the proclamation of Mary as the Mother of God by the church council at Ephesus (431). The image of Mary in the church is referred to as Our Lady of the Snows.

The churches of Saint Mary Major and Saint John Lateran became the lead churches of the growing Christian community in Rome and the mothers of many congregations in the Archdiocese of Rome. They were also connected through the medieval era through a relic believed to be a full-length image of Jesus that dated to the Apostle Luke. It would periodically be carried in procession from the Lateran to Saint Mary's, where its arrival was seen symbolically as a reuniting of Jesus with his mother.

Christian life in Rome is also tied to the arrival of two of the most famous of Jesus' Apostles: Peter and Paul. Paul came to Rome around 60. Following his execution, he was reputedly buried outside the city walls in a cemetery belonging to a Roman lady named Lucina. During his reign, Constantine ordered the erection of a large basilica at this site. It came to be known as the Church of Saint Paul Outside the Walls. Peter is regarded by Roman Catholics as the first bishop of Rome. Also executed in the city, he was buried on the site of the present Vatican City. Constantine also built a large basilica over Peter's burial site. His basilica fell into disrepair during the period when the popes left Rome to live at Avignon, France (1309–1377). It was Pope Nicolas V (r. 1447–1455) who suggested rebuilding rather than repairing the old church. He was not aware that the effort would take a century and a half and be tied to demands from across Western Europe

for church reform. Efforts to raise money to support the construction of Saint Peter's would occasion the emergence of Protestantism early in the 16th century and the eventual loss of most of northern and western European countries from the Catholic camp. The present St. Peter's Cathedral building was finally dedicated in 1626.

Saint Peter's dome is slightly larger than that of the Pantheon, but smaller than the Duomo in Florence, which had just been completed when the new Saint Peter's was originally conceived. The overall surface area of the interior is impressive at more than 160,000 square feet (compared to the 90,000 square feet covered by the cathedral in Milan, Italy, and the 84,000 square feet of Saint Paul's in London). The church houses a number of relics, many tracing their history to Saint Helena's search of the Holy Land in the fourth century, and has become the place where many of the church's most impressive services occur, including the canonization of saints and the coronation of successive popes.

Work on Saint Peter's was delayed occasionally by other projects. Pope Sixtus IV (r. 1471–1484), for example, directed his attention to the construction of a new chapel for the papal residence (the Vatican palace). Construction commenced in 1473 and over the next eight years the pope hired several famous Renaissance artists to decorate the walls, including Raphael, Bernini, and Sandro Botticelli. The work was, of course, capped by the paintings of Michelangelo, which cover some 12,000 square feet of the chapel. *The Creation* and *The Last Judgment* are generally judged the best work he ever completed.

With the establishment of Christianity's dominant religious role throughout Europe, Rome became a focus of pilgrimage. Three additional churches—Saint Lawrence Outside the Walls, the Holy Cross, and Saint Sebastian—would join Saint John Lateran, Saint Mary Major, Saint Paul Outside the Walls, and Saint Peter's Basilica as primary objects for visitation.

Today, on the streets around Vatican City, one finds the offices of the curia, the international administrative offices of the Catholic Church, numerous colleges and seminaries, the international headquarters of many ordered communities, and the offices of an uncounted number of official and unofficial Catholic organizations. Twelve buildings within Rome but not in the city, including, for example, the churches of Saint John Lateran, Saint Mary Major, and Saint Paul Outside the Walls, have been granted extraterritorial rights. They are exempted from either expropriation or taxation by the Italian government.

The importance of Rome as a world religious center was underscored in 2005, when following the death of Pope John Paul II (1920–2005), millions of television viewers watched the broadcast from Rome/Vatican City of the deceased pope's funeral services and the immediately following meetings at which his successor, Joseph Cardinal Ratzinger (b. 1927), who took the name Benedict XVI, was elected. That election occurred in the church in the Sistine Chapel, while the major public ceremonies were conducted in the single most important religious site in the city: Saint Peter's Cathedral.

Vatican City is considered to be a separate country, though, like a number of small countries, a variety of affairs generally conducted by a sovereign state are handled by Italy's government. Vatican City issues its own currency and stamps, has its own flag, and has its own police force. The complex political relationship between the governments of Vatican City and Italy, and the Roman Catholic Church, has led to an equally complex set of relationships between the Vatican and other governments and ecclesiastical entities worldwide.

In 1980, Vatican City and the church buildings granted extraterritorial status in Rome were included in the designation of the historic center of Rome as a World Heritage Site by the United Nations.

J. Gordon Melton

See also: Constantine the Great; Helena, Flavia Iulia; Martyrdom; Pilgrimage; Relics; Saints.

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Romuva

Romuva (Lithuanian: sacred place, shrine) is a Lithuanian neo-Pagan movement that builds its faith and practice on Lithuanian folklore and other sources of pre-Christian belief. It is so far the only significant Lithuanian origin religious movement to arise at the turn of the 21st century, with 1,270 inhabitants of Lithuania identifying with it according to the census of 2001. In 2008, the Romuva movement had eight officially registered communities in Lithuania, most of those them united in the Old Baltic Faith Association. In 1997 Romuva initiated the World Congress of Ethnic Religions to facilitate ties with ethnic religions (surviving or reborn) of other countries around the world.

Early attempts to reconstruct the religion of pre-Christian Lithuania are to be found in Lithuania's national awakening movement of the 19th century. The most prominent promoters of the pre-Christian tradition were poet Andrius Vištelis (1837–1912) and Domas Šidlauskas (1878–1944); the latter also established a pagan shrine called Romuva and propagated a reconstruction of pre-Christian faith that he called Visuomybė (Lithuanian: universal faith). After the 1940 Soviet occupation, the movement was persecuted and disbanded. In 1967 Romuva was organized as a cultural society by Jonas Tinkūnas (b. 1939), who is also a prominent leader in the Romuva movement today. The new Romuva movement had no institutional ties with the pre-Soviet Visuomybė, and its main activities were the celebrations of folk holidays with the Christian elements removed, relying heavily on Lithuanian ethnic heritage and folklore in a belief that the pagan content is easily uncovered by removing the Roman Catholic veneer.

The neo-Pagan movement, persecuted in the Soviet period, was revived in 1988, and Romuva congregations were established in 1992 in Vilnius (the capital city of Lithuania) and Kaunas, with 10 communities registered in all by 2008 as well as among Lithuanians living in Chicago, Boston, and Toronto. Currently there are about 100 to 200 members and many more sympathizers, since Romuva's focus on the ethnic origins of Lithuania and on the propagation of ethnic culture makes the religion attractive and easily acceptable in the Lithuanian context. Romuva titles itself an "ethnic religion of Lithuania," is not conversionist, and has not spread beyond Lithuania except among the communities of ethnic Lithuanians in North America.

The beliefs of Romuva are not clearly and dogmatically defined and have peculiar interpretations within the different communities in the Romuva movement. Romuva claims to be a continuation of the pre-Christian (Pagan) religion of Lithuania and attempts to avoid inventions, which makes it difficult to define the doctrine or practice of the movement since no written scriptures or sources of the pre-Christian religion have survived. The movement largely depends on the ethnic culture, songs, ethnological myths, and anthropological reconstruction as the sources for its practices, and this leads to a plurality of perspectives within the movement. Generally, the concept of Darna (Harmony) is emphasized as the basis of morality and values, and ancient holidays are celebrated and ethnic particularities are observed in the belief that they facilitate the experience of the ancient religion. Different gods and goddesses of the pre-Christian pantheon (such as Dievas, Perkunas, and Laima) are invoked. They are often conceived as dependent realities, subordinate to the symbols they embody as well as the expressions of the sacredness that permeates all living and nonliving things. Celebrations of ancient holidays are the main activities within Romuva, usually held at ancient castle-hills or other sacred pre-Christian sites, like stones, hills, trees, groves, and rivers. None of the ancient shrines have survived and no shrines have been built by the movement, though building projects do exist.

Currently Romuva is trying to get state recognition as one of the traditional religions in Lithuania, along with the larger ones that have existed in the country for the last three centuries. The extent of Romuva's continuity with the pre-Christian faith of Lithuania is

debated by scholars, who point to the existing differences from what is known of the pre-Christian religion as well as the impossibility of reviving a religion without any written sources or continuing priestly practice, which in Lithuania was discontinued a few centuries ago.

Despite the loose structure of the movement and undefined beliefs, the beginning of the 21st century saw some attempts at formalization: most independent communities were united into the Old Baltic Faith Association, which consequently consecrated a *krivis* (Lithuanian: high priest). There have also been attempts to express the beliefs of Romuva in a common creed.

Romuva (informal address)
A. Vivulskio St. 27–4
Vilnius LT-03114
Lithuania
http://www.romuva.lt/ (in Lithuanian)

Donatas Glodenis

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Rosh Hashanah

Rosh Hashanah is often referred to as the Jewish New Year though it is observed on the first day of the month of Tishri, which is the seventh month in the Hebrew calendar. It occurs at some point between September 5 and October 5 on the Common Era calendar. It starts the civil year in the Hebrew calendar, and is considered the new year for people, animals, and legal contracts. Rosh Hashanah may be adjusted a day, as it cannot fall on Sunday, Wednesday, or Friday.

Tradition acknowledges Rosh Hashanah as the point from which new calendar years as well as the sabbatical (*shmita*) and jubilee (*yovel*) years are designated. The dating of Rosh Hashanah was traditionally done by observing the Moon, which marked the move from one month to the next. Due to the difficulty in observing the Moon in some years, and to getting the word out to the areas farthest from Jerusalem, it became common to celebrate Rosh Hashanah for two days, a practice continued in today's Orthodox and Conservative Jewish communities. The two-day Rosh Hashanah is an official holiday in Israel.

The observance derives from the Torah (the Five Books of Moses, in which the Jewish law is laid down), and specifically from Leviticus 23:23–25, which reads, "And the LORD spoke unto Moses, saying: Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation. Ye shall do no manner of servile work; and ye shall bring an offering made by fire unto the LORD." From this verse comes the practice of the blowing of the *shofar*, a trumpet made from a ram's horn. Its sounding is meant to awaken those within its reach from their soulful slumber. Rosh Hashanah are days of rest; hence many of the prohibitions on activity of the Sabbath are in effect.

The Talmud speculates that creation began on what would be the 25th day of the Hebrew month of Elul. Six days later, the first day of Tishri, humans were created. Thus Rosh Hashanah, among other things, commemorates the creation of the human race.

Ritually speaking, Rosh Hashanah serves the important function of initiating the High Holidays, the high point in the annual calendar of Jewish observance. The first 10 days of Tishri are a time for self-reflection, confession, and repentance, all leading to the last day, Yom Kippur, the Day of Atonement. The elements for the observance of Rosh Hashanah were spelled out in the Oral Law, which were subsequently written down in the Mishnah, a late-second-century attempt to commit the Oral Law to written form so it would not be lost in tumultuous times, and which became one of the two main parts of the great body of Jewish law, the Talmud.

On the day of the eve of Rosh Hashanah, the last day of the month of Elul, known as Erev Rosh Hashanah, Jews seek to end vows they have made that have not been fulfilled. If one has made a vow to do some-

Ultra-Orthodox Jews pray at the Western Wall in Jerusalem's Old City before the start of the holiday of Rosh Hashanah. (Andrea Basile/Dreamstime.com)

thing, the individual (a male) may gather a small group of cohorts and ask them to nullify the vow. The individual then joins in nullifying the vows of the others. This action is seen as part of starting the New Year with a blank slate.

On Rosh Hashanah, Jews worship together in the synagogue, using a special liturgy that includes scriptural readings, as on the Sabbath, and which emphasizes God's sovereignty. Worshippers greet each other with good wishes for the coming year. In their homes they eat festive meals that typically include apples and honey to symbolize hopes for a sweet year, and many homes display the New Year's cards that modern Jews have come to send to one another. Later in the day, some will walk to a nearby stream and throw in the contents of their pockets, symbolically casting off the sins of the old year. This ritual, called Tashlikh, points out one of the differences with the Sabbath. If Rosh Hashanah falls on a Monday, Tuesday, or Thursday, Tashlikh is observed on the afternoon of that day. If however, it falls on Saturday (the Sabbath), then Tashlikh is observed on the following Sunday afternoon, the second day of Rosh Hashanah, to avoid the prohibition against carrying on the Sabbath, which is considered work.

J. Gordon Melton

See also: Calendars, Religious; Conservative Judaism; Days of Awe; New Year's Day; Orthodox Judaism; Yom Kippur.

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Ruhani Satsang

Ruhani Satsang (Science of Spirituality) was formally founded by Kirpal Singh (1894–1974) in 1950 in Delhi, India. According to Kirpal's own published accounts, he was chosen to be the spiritual successor of his guru, Sawan Singh (1858–1948) of Radha Soami Satsang, Beas. As Kirpal explains: "My Master, Hazur Baba Sawan Singh Ji Maharaj, a perfect Saint, had a great desire to form a common forum or platform, Ruhani Satsang [spiritual gathering], at which all persons, even though professing different faiths and religious beliefs, could be imparted the principles of Spirituality."

Kirpal's claims, however, were met by sharp resistance from the majority of Sawan Singh's following and blood relatives, who supported Jagat Singh (1884–1951) as the rightful successor at Radha Soami Satsang, Beas. This led to a distinct break between the two groups, and today they have no formal connection with each other beyond sharing a similar philosophy. This philosophy includes: (1) belief in a living human guru, (2) a strict vegetarian diet, (3) daily *shabd* yoga meditation, and (4) a high moral life, which includes abstaining from drugs and alcohol and sex before marriage.

Kirpal Singh initiated more than 80,000 people worldwide to the movement during his tenure and established Ruhani centers throughout India, Europe, and North and South America. He was also instrumental in establishing the World Fellowship of Religions in Delhi and in promoting other humanitarian projects. He authored a number of influential books on shabd yoga, including *The Crown of Life* and *Naam or Word*. His teachings were also highly influential among other new religious leaders, including Paul Twitchell (ca. 1909–1971), the founder of ECKANKAR, who was initiated by Kirpal Singh during his first tour of the United States in 1955.

Kirpal's death in August 1974 left his organization in disarray. Several disciples claimed to be his spiritual successor, and this led to the formation of a number of rival factions. Today several separate religious satsangs claim spiritual ties to the late Kirpal Singh. The Sawan-Kirpal Ruhani Mission was founded by Darshan Singh (1921–1989), Kirpal's eldest son, who was succeeded after his death by his eldest son, Rajinder Singh (b. 1946). Kirpal Light Satsang, formed by Thakar Singh (1929–2005), a disciple of Kirpal Singh and a close ally of Madam Hardevi, has been the subject of intense controversy in Germany and the United States due to widely reported allegations of sexual misconduct and child abuse on the part of the guru. Thakar Singh was succeeded by Baljit Singh in perhaps the clearest succession in the history of modern Sant Mat–related movements. Thakar Singh publicly announced Baljit as his successor before a large audience and videotaped the proceedings.

Sant Bani Ashram was established by Ajaib Singh (1926–1997), a disciple of Kirpal Singh and a former follower of Charan Singh (1916–1990) of Radha Soami Satsang, Beas, who recently died without formally appointing a successor. However, Sadhu Ram has emerged as one of Ajaib Singh's spiritual heirs and has gathered a core following. Of these groups, Sawan-Kirpal Ruhani Mission is by far the largest and most successful in terms of a global following, with well more than 200,000 followers.

Sawan-Kirpal Ruhani Mission
c/o Kirpal Ashram
2 Canal Rd.
Vijay, Magar, Delhi 110 001
India
http://www.sos.org/nc/main.htm or http://skrm.sos.org/

Kirpal Light Satsang
c/o KTS-NE P.O. Box 302
Kinderhook, NY 12106
http://www.santmat.net/

Sant Bani Ashram
Sanbornton, NH 03269
http://members.iex.net/~naam/

David Christopher Lane

See also: ECKANKAR; Radhasoami; Sikhism/Sant Mat.

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Russell, Charles Taze

1852–1916

Charles Taze Russell was a Congregationalist church layman who became the founder of the Watch Tower Bible and Tract Society, the organization that would become publicly known as the Jehovah's Witnesses. He not only organized thousands of Bible students, but authored a number of books predicting the dawn of the biblically prophesied millennium of peace on Earth.

Russell was born February 15, 1852, in Allegheny, Pennsylvania. He was still a teenager when in 1869 he forsook the Congregational Church of his youth because his minister proved unable to answer the religious questions and doubts that had come to dominate his consciousness. During the 1870s, he began to read Adventist literature and in 1876 found himself drawn to the writings of Adventist writer/publisher Nelson Barbour (1822–1906), who convinced Russell that humanity was then living in a transition period that he termed the harvest time that heralded the imminent end of the age. Barbour suggested that the end of the Gentile times would be in 1914. Russell subsequently paid for the publication of Barbour's book *Three Worlds and the Plan of Redemption*, which appeared in 1877. Russell developed a chronology of the last days and released his own booklet, *The Object and Manner of the Lord's Return*.

In 1878, Russell discovered what he believed was a basic flaw in his thinking relative to the Greek word *parousia.* This word is most commonly translated "coming," as in the phrase "Jesus' second coming." Russell came to believe that parousia was better translated "presence." Having reworked the chronology essentially detailed by William Miller a generation earlier, Russell now asserted that Christ had become "present" in 1874. His new perspective led to his severing relations with Barbour and indeed with the larger Adventist community. Meanwhile, he had developed an Arian view of Christ, which affirmed Jesus as the Son of God and savior, but denied his full divinity. He also abandoned the idea of hell as a realm of eternal torment.

In 1879 he published the first issue of a new periodical, *Zion's Watch Tower and Herald of Christ's Presence,* through which he initiated a ministry to disseminate his new perspective. Two years later he founded Zion's Watch Tower Tract Society as a corporate home for his ministry, much of which consisted of publishing and distributing his books that presented a more systematic version of his revised theological position and informed the public of what was about to happen in human history. The first of a six-volume set of books that would announce the Dawn of the Millennium appeared in 1886. His followers would initially be called Dawnites.

Russell slowly built support from which he recruited agents (called colporteurs) to distribute both the periodical and his books. The colporteurs lived off the commissions from the literature they sold. In 1900 Russell opened an office in London from which the distribution of literature throughout Europe proceeded. His writings were soon being translated into all the major European languages. In 1908 he moved his American

headquarters to Brooklyn, New York. He was becoming well known and his speeches would be reprinted in newspapers even as reporters sought him out to ask his opinions.

World War I broke out after Russell had been at work for more than 30 years. He had great expectations that his followers would live through the transition period. Many of his followers quickly concluded that the massive conflict heralded the end of the Gentile times just as Russell's book had suggested. Before the war ended, however, Russell died, on October 31, 1916, while traveling home from a speaking engagement in Los Angeles.

In the wake of his death, several different people vied for control of the Watch Tower Society. Joseph Franklin Rutherford (1869–1942), who spent time in prison during the war for his pacifist stance, emerged as the new president of the corporation. Reacting to the disappointment that the Gentile system was still in place after the war, Rutherford would begin the reorganization of the movement that included the imposition of a number of his own unique ideas, and in 1931 announced a new name for the movement, Jehovah's Witnesses. In the decade after the war, many of the Bible students who considered themselves orthodox students of Russell and his ideas broke with Rutherford and founded a set of different Bible student groups, some of which continue to exist. While the Witnesses continue to acknowledge Russell as their founder, the much smaller Bible student groups continue to publish and revere his writings.

Because of his theological divergences, more than his predictions of the end-times, Russell's contemporaries in the more mainstream Protestant churches denounced him. Conservative Protestants especially criticized him (and continue to criticize him) for his denial of the Trinity and with it the deity of Christ. His contemporaries were equally angered by Russell's role in popularizing the notion that those who did not accept Christ would after death be destroyed, rather than remain alive to experience eternal torment in hellfire. Many Protestants have, however, over the last century, also abandoned the idea of hell, and criticism of Russell for his opinion has diminished considerably in that regard. Russell has also been more positively evaluated on his support of Zionism. Not a popular opinion when he initially voiced support for a Jewish homeland, his opinions have been adopted by a number of evangelical Christians in the years since the establishment of the state of Israel.

Russell oversaw a relatively small, loosely organized group to which few saw any future at the time of his death. However, the long and dynamic leadership by Rutherford and the continued evangelical activity by his successors have turned the Jehovah's Witnesses into a global religion that has almost a million adherents in its homeland, is the second or third largest religious group in most European countries and has a measureable presence in more than 200 countries.

J. Gordon Melton

See also: Adventism; Arius; Congregationalism; Jehovah's Witnesses; Zionism.

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■ Russia

Russia is a name commonly applied to successive geo-political entities—Kievan Rus, which was the early

In a scene from the late-fifteenth-century *Radziwill Chronicle,* Russia officially becomes a Christian nation with the conversion of Vladimir I, prince of Kiev, about 988 CE. (Erich Lessing/Art Resource, NY)

state of the Eastern Slavs; the Duchy and later the Czardom of Muskovy; the Russian Empire; the Soviet Union; and currently the Russian Federation. Russia's current territory (10,610,162 square miles) extends over Eastern Europe and Northern Asia (or Eurasia). It borders 14 other countries with diverse cultural and religious traditions, including Eastern Orthodox, Roman Catholic, Protestant, Muslim, Confucian, and Buddhist. Its population (ca. 142 million, according to the 2002 census) comprises around 100 different ethnic groups. Ethnic Russians make up around 80 percent of the country's population and Russian is its official language. Eastern (Russian) Orthodoxy has long been Russia's dominant religious tradition, although all world religions have coexisted in the country—Christianity in all its major forms, Islam (both Sunni and Shia), Judaism, and Buddhism.

While having many features in common with other European countries, Russia's history has been marked by dramatic changes, in particular, the demise of the Russian Empire after the 1917 February and Bolshevik revolutions, the establishment of the Soviet Union in 1922, and seven decades of one-party rule and highly centralized state Socialism. The Soviet Union collapsed in December 1991, bringing about systemic political, economic, and social transformations. These changes had definitive effects on the religious history of the country, including its religious composition, on church-state relations, and on religious freedom. In addition, there are considerable differences between Russia's regions in terms of their religious composition, degree of diversity, history of church-state relations, and religious freedom.

Religion in Pre-Soviet Russia (before 1917) According to archaeological and anthropological research, a variety of pre-monotheistic beliefs and practices existed among Neolithic farming and hunting communities of Northern Eurasia. More specifically, although the prehistoric religion of Eastern Slavs remains under-researched, there is abundant evidence of developed nature and ancestor worship among them well before the emergence around the ninth century CE of their earliest state, which modern historians refer to as Kievan Rus.

With the adoption of Christianity by Grand Prince Vladimir (ca. 956–1015) in 988, Kievan Rus became part of Christendom, although vestiges of the earlier beliefs and practices long survived alongside the new faith in many parts of Russia.

From its beginning, the Russian Orthodox Church was linked to Byzantine (Eastern) Christianity. It thus inherited a rich and elaborate religious culture that emphasized aesthetic and ritualistic aspects of the faith and the preservation of tradition over reflective theology.

Byzantine Christianity developed the idea of symphony, that is, a symbiotic relationship between the secular and the ecclesiastical authorities. Unlike their Western counterparts, the Eastern churches did not have a central ecclesiastical authority; they were instead autonomous (autocephalous) and coterminous with each country.

Originally, from the 10th century, the Eastern Slavic lands came under jurisdiction of the metropolitans of Kiev, who were designated by the Ecumenical Patriarchate in Constantinople. Subsequently, in 1299, the seat of the Metropolitan moved to the northern principality of Vladimir and in 1325 to Moscow, following the ascendance of these cities as centers of political power. In 1589, the Russian Orthodox Church achieved formal independence from Constantinople. It founded the Moscow Patriarchate, which existed until 1721, when Peter the Great abolished it and replaced with the Holy Synod.

In the first half of the 13th century, Kievan Rus was successfully invaded by Mongolian tribes from the east, while Western Crusaders of the Teutonic Order alongside the Swedish army attempted to capture the northern city-states of Novgorod and Pskov. The next two centuries are often referred to as the "Tatar-Mongolian Yoke." During this time, Eastern Orthodoxy supplied the basis of a common identity among the otherwise disunited and politically subjugated Slavic population, distinguishing them from the Golden Horde (the Russian name for the Mongolian proto-state) that adopted Islam in the early 14th century, and from the Roman Catholic lands on the western frontiers.

Throughout the 14th and 16th centuries, the rulers of the Grand Duchy of Moscow appealed to the long-standing Orthodox tradition, utilizing the church's religious authority and symbolic power for the Russian Reconquista: the consolidation of eastern Slavic lands, their liberation from the Golden Horde, and the annexation of the khanates that emerged in the wake of its fragmentation. The historical coincidence of the fall of the Byzantine Empire (1453) with the ascendance of the Grand Duchy of Moscow gave rise to the concept of the Third Rome (first formulated by Abbot Filofey of Pskov in the early 16th century). This ideological construct encouraged the Moscow rulers to see themselves as legitimate heirs to the Roman and Byzantine empires. The expanding state regarded itself as having a mission to assert the true Orthodox faith among the colonized populations. The notions of Russia, Russian state, and Russian Orthodoxy were increasingly synonymous from the late 15th century on.

In the mid-1600s, however, the unity within the church as well as that between the ecclesiastical authority and the autocracy was interrupted by a major schism and conflict. Patriarch Nikon (1605–1681) introduced an ambitious reform that attempted to create uniformity in Russian liturgical books and rites by bringing them back in line with Greek (Byzantine) canons. The unintended consequence of the reform was a major split (*raskol*) within the church and the emergence of the Old Believers tradition in Eastern Orthodoxy. Soon after Nikon challenged monarchical authority, demanding that it defer to ecclesiastical authority. This led to Nikon's downfall, with the triumphant czar, Alexey Mikhailovich (1645–1672), making an important step toward establishing the church as politically subordinate to regal autocracy and reinforcing its crucial role of legitimizing that autocracy.

Russia's religious history reflects the distinctive features of the country's modernization, usually introduced "from above," and causing fears and anxieties about the potential erosion of the Orthodox ideological foundation of the autocracy. The modernizing and Westernizing reforms of Peter the Great (1682–1725) included changing ecclesiastical authority to approximate Protestant European models. In 1711 the Most Holy Synod, which was run by secular officials, replaced the Moscow Patriarchate in the administration of ecclesiastical affairs. The czar (who adopted the title of emperor in 1721) became "Head of the Church and Defender of the Faith," clergy were made state officials, and meticulous state control was imposed on congregational and parish life.

The Synodal period, which lasted until the 1917 February revolution, had mixed effects on the church and, more generally, on the relationship between religion and society. On the one hand, the Most Holy Synod was part of the state apparatus and as such was obliged to cooperate with the police in matters such as "subversive activities," censorship, adultery, and divorce. On the other hand, the church was fully protected by the state against competition with other faiths and had a monopoly on proselytizing. Furthermore, in the 19th century, when the ideological foundations of the autocracy seemed increasingly threatened by liberal ideologies, revolutionary movements, and the growing self-awareness of, and demands for, civil rights among ethnic minorities, the state proposed "the inseparable unity of Orthodoxy, the Autocracy, and the People."

This unity ideal was first formulated in 1832 by Minister of Education Count Uvarov.

The territorial expansion of the Russian Empire, as it was officially called between 1721 and February 1917, led to the inclusion of a variety of ethno-religious groups.

The 1897 census, the first and the only before 1917, indicated that 87 million out of 125 million, or 70 percent of the population, were Russian Orthodox, comprising predominantly ethnic Russians, the majority of Ukrainians and Belorussians, and many other smaller ethnic groups. Islam represented the most numerically significant religious minority, accounting for nearly 14 million (11 percent), according to the census. It must be noted, however, that this figure included Muslims of Central Asia and South Caucusus (Azerbaijan), which are not part of the post-Soviet Russian Federation, where the significant ethnic Muslims groups are mainly in the Middle Volga and Northern Caucasus areas. Additionally, Islam in Russia did not represent a single entity, but comprised a variety of different ethno-linguistic groups as well as internal divisions (both Sunni and Shia).

With the partitions of Poland in the late 18th and 19th centuries, Roman Catholicism became the third largest religion in the empire (around 11.5 million, or 9 percent of the population, according to the 1897 census), including most Poles, Lithuanians, and large proportions of Germans and Latvians. The inclusion of Poland also accounts for the fact that for more than a century the Russian Empire hosted the largest Jewish population in the world (6 million, or 5 percent in 1897), mainly concentrated in the western provinces (Poland, Ukraine, and Byelorussia). In addition, there were a considerable number of Protestants (around 4 million in 1897, mainly in the Duchy of Finland and the Baltic Provinces, also including German Mennonites but excluding Russian Protestant sectarians); Armenian Apostolics (more than a million); Buddhists (more than 430,000; mainly in Southern Siberia and Kalmyks in the Northern Caucasus); and shamanists in Siberia and in the Middle Volga region.

In the eyes of many, if not most, Russians, territorial expansion meant the extension of both Russian Orthodox territory and of the Orthodox state. Thus, Russia came to be seen as a vast contiguous Orthodox Empire with some enclaves of ethno-religious minorities. Russia's religious identity was of crucial political significance, meaning that religious dissent among ethnic Russians was a highly sensitive political issue.

Before the end of the 18th century, considerable efforts were made to convert colonized non-Christian populations to the Russian Orthodox faith, which at times involved coercion and violence. However, the state's overriding practical interest was in economic returns and social stability, which, by and large, made maintaining the religious status quo more desirable than missionary zeal. While continuing with aggressive efforts to convert Muslims in newly annexed territories, Peter the Great (1682–1725) guaranteed religious tolerance to foreigners willing to contribute to his reformist efforts. In the spirit of the "enlightened absolutism," Catherine the Great (1762–1796) favored more sophisticated methods of missionary work and government control over non-Orthodox minorities, introducing, among other things, semi-autonomous religious authorities for Muslims in the European part of the country. Little attempt at conversion was made with respect to Protestants. However, although they belonged to a variety of different groups, in 1832 all of them, except those who resided in the provinces of Poland and Finland, were placed under the jurisdiction of the Lutheran Church of St. Petersburg.

Two ethno-religious groups were subject to special policies. Separation was the preferred policy in relation to the Jewish population, although at times this was combined with attempts at assimilation and conversion to Orthodox Christianity. Catherine the Great, the "enlightened empress," still regarded the Jews as a potential threat to the Empire. She introduced the Pale of Settlement, a region along Russia's western borders outside which Jewish people were not allowed to settle. Generally, coercive attempts to convert non-Orthodox inhabitants never fully disappeared, and at times re-emerged with vengeance, in particular, toward those who were seen as "naturally Orthodox," such as the Uniates, the Slavic population of Western Ukraine and Byelorussia who retained Eastern Orthodox beliefs and practices, but accepted the papal authority of Rome.

In spite of the Orthodox hold on the land, a variety of alternative religions were introduced and coexisted

Russia

Wrangel Island
Provideniya
Pevek
Anadyr'
Franz Josef Land
New Siberian Islands
Severnaya Zemlya
Novaya Zemlya
Murmansk
Tiksi
Dikson
St. Petersburg
Arkhangel'sk
Pskov
Novgorod
Nar'yan-Mar
Magadan
Petropavlovsk-Kamchatskiy
Okhotsk
Noril'sk
Russia
Konosha
Vorkuta
Smolensk
Tver'
Vologda
Pechora
Salekhard
Igarka
Vilyuysk
Yakutsk
Moscow
Yaroslavl'
Kotlas
Nadym
Kaluga
Kostroma
Novyy Urengoy
Kuril Islands
Orel
Tula
Vladimir
Okha
Sakhalin Island
Kursk
Lipesk
Nizhniy-Novgorod
Lensk
Aldan
Tambov
Khanty-Mansiysk
Surgut
Voronezh
Penza
Kazan
Perm'
Nizhnevartovsk
Neryungri
Ul'yanovsk
Yekaterinburg
Yuzhno-Sakhalinsk
Sovetskaya Gavan'
Rostov
Saratov
Ufa
Tyumen
Ust'-Ilimsk
Never
Urgal
Volgograd
Chelyabinsk
Lesosibirsk
Ust'-Kut
Khabarovsk
Kurgan
Bratsk
Birobidzhan
Orenburg
Tomsk
Kansk
Nizhneangarsk
Omsk
Novosibirsk
Krasnoyarsk
Blagoveshchensk
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over the centuries. A prominent source of religious diversity in Russia was schismatic movements, the most significant of which were the Old Believers. The 17th and 18th centuries saw the growth of the Russian sectarian traditions of the Faith of Christ (or Believers in Christ; Russian: *khristovshchina*) and the Spiritual Christianity (Dukhvnoe Khristianstvo). These traditions gave rise to Russian Christian sects, such as the Flagellants (Khlysty), the Castrates (Skoptsy), the Doukhobors (Fighters for Spirit), the Molokan (Milk-Drinkers), and Subbotniks (Sabbath Observers). The teachings and practices of these sects suggest a degree of affinity with Western Protestantism and aspects of Judaism, or perhaps some more direct influence of these religions.

Freemasonry became popular among Russian nobles in the late 18th century and achieved particular prominence in the first two decades of the 20th century; almost all members of the Provisional Government (February–October 1917) were Free Masons. At different times, German Pietism and Spiritualism found a considerable following among Russian nobles and the intelligentsia. Helena P. Blavatsky (1831–1891), co-founder of the Theosophical Society, and Georges Gurdjieff (ca. 1872–1949), whose work continues through the Gurdjieff Foundation, came from Russia, although they mainly developed their teachings outside the country. The late 19th century was marked by active and often successful proselytizing by Western missionaries from groups such as the Baptists, Pentecostals, Jehovah's Witnesses, and Seventh-day Adventist Church.

It is important to note that much innovative philosophical thinking about religion took place outside the formal structures of the church. From the mid-19th century on in particular, writers such as Lev Tolstoy (1828–1910) and Fyodor Dostoevsky (1821–1881), and philosophers such as Vladimir Soloviev (1853–1900) and Nikolai Berdyaev (1874–1948), created intellectual and civic arenas for religious reflections and debates on politics, society, and moral issues.

Given the significance of Russian Orthodox identity to the empire, it is not surprising that, until the beginning of the 20th century, this enormous diversity was widely managed in a highly controlled manner. However, some important accommodations were made toward the major religious minorities and occasional privileges were given to some groups for pragmatic reasons. Thus, German Lutherans and Dutch Calvinists were offered guarantees of free practice of their faiths (on the condition of not proselytizing); the Mennonites were given religious freedom by Catherine the Great in exchange for their willingness to cultivate vast wastelands in the Southern European part of the empire. Religious affiliation defined the major legal categories and civil rights, with the primary division between those belonging to the Russian Orthodox Church (*pravoslavnye*) and people of "alien faiths" (*inovertsy*). Before 1905, proselytizing among ethnic Russians as well as their voluntary conversion to alien faiths were punishable as criminal offenses. There were also preventive measures, for instance, a ban on conducting Lutheran services in the Russian language.

Religious minorities were divided into three categories: (1) "recognized and tolerated," that is, ethnic religious groups who could practice their religions freely but not proselytize; (2) "tolerated and unrecognized," that is, major sects who were allowed to practice their religion with some restrictions on their civil rights; and (3) "tolerated and persecuted," that is, those who were seen as presenting particular dangers to the state and were subject to administrative exile and severe restrictions of civil rights. After the introduction of the Pale of Settlement for the Jewish population, czarist policy fluctuated between relative tolerance and severe repression. Consequently, the Pale of Settlement regulations were either inconsistently enforced or were reinforced by other highly restrictive laws, in particular, under Czar Alexander III (1881–1895). Laws such as the "May Laws" (1882) and the Edict of Expulsion (1886) enacted restrictions and bans on settlement, professions, economic activities, and education. In addition, the government at the very least condoned popular anti-Semitism ("Jews as Christ-killers"), the most violent expression of which were the pogroms, in particular, in the 1880s and 1900s.

The general situation with religious freedom began to change in the early 20th century with the introduction of the Edict of Toleration by Czar Nicolas II amid the popular uprising of 1905. This gave certain religious and civil rights to religious minorities and legitimized the freedom of individual religious choice. However,

by that time, the state-church symbiosis had already produced its counter-image: Russian militant secularism and atheism.

Religion in the Soviet Union (1917–1991) During the Soviet period, the imposition of secularism and atheism by the Communist state over seven decades was a unique historical experience. This policy partly stemmed from the Marxist concept that religion was a "metaphysical vision" of class-divided and oppressive societies, and that Communist modernization would lead to religion withering away and being replaced by the materialist scientific outlook.

The actual Communist policy, however, was much more complicated and involved attempts both to eradicate religion and to manipulate it for political purposes. Immediately before and after the revolution, the general anti-religious stance was played down, with the Bolshevik government seeking allies among religious minorities, low-rank clergy, and ordinary believers (as they were oppressed in imperial Russia) against the hierarchy of the official church (as the main supporter of the oppressor). The 1918 Constitution of the Soviet Federal Socialist Republic stipulated the separation of the church from the state and the educational system from the church; it also guaranteed religious freedom, including the right of both religious and anti-religious meetings and propaganda. Ordinary Orthodox believers could continue worship and association, but the institutional structure of the church was considerably undermined by confiscations of property, although the clergy could still use church buildings. The church was formally allowed to engage in missionary work but it could no longer compete with virulent anti-religious campaigns conducted by the Communist Party and supported by the government.

By the end of the 1920s, however, the Bolsheviks had established a comprehensive machine for propagating atheism (for example, the Propaganda and Agitation Department in the Communist Party, the League of Young Communists, and the League of Militant Godless) and began an all-out war on religion, religious minorities included. This aimed at institutional destruction of the Orthodox Church and other religions and involved mass closures of churches, mosques, and other places of worship and repression of clergy, religious professionals, and activists. The 1929 Law on Religious Associations imposed severe restrictions and government control on religious activities and forcibly relegated religion to the private domain.

At the same time, the Communist government sought to socialize and re-socialize generations of Soviet people into atheism as part of a "political religion," that is, a set of prescribed Communist ideas, values, symbols, and rituals designed to unite people and provide a basis for their behavior. However, with the passage of time, the Soviet regime sought a degree of accommodation with religious institutions and believers; for instance, during the Great Patriotic War (1941–1945), the Moscow Patriarchate was restored together with some churches and monasteries. Nevertheless, up to the end of the Soviet regime, temporary thaws were followed by anti-religious campaigns, often launched by the same leaders. Even in the late 1980s, immediately before the collapse of the Soviet system, the Communist leadership still officially regarded atheist propaganda as one of its priorities.

During the seven decades of Communist modernization there remained some limited channels for transmitting religious culture. Although severely undermined and restricted, the Orthodox Church and other religious institutions continued to operate. In certain periods they were used for propagandist purposes both internally (in order to boost patriotic feelings), but mainly externally (to demonstrate Soviet achievements in guaranteeing human rights and freedoms). In search of historical continuity and moral examples, Soviet educationists increasingly turned to pre-revolutionary high culture, in particular, Russian classical literature with its wealth of religious themes, imagery, and symbols. Some elements of religious culture were preserved within émigré circles, and these were available to a very limited extent inside Russia. Finally, the generation of people brought up before the official assault on religion continued to have some influence in Soviet society.

The issues of incidence, dynamics, and forms of religious beliefs and practices during the different periods of the "construction of Communism" and among different sections of the population require further

research. Nevertheless, there is much evidence to suggest that, while institutional forms of religion were significantly weakened, a considerable proportion of the population continued to regard themselves as religious even after the vicious anti-religious campaigns between 1918 and 1937. Thus, according to the 1937 census, the results of which remained unpublished until 1989, around 56.7 percent of those who provided answers claimed they were religious—at the time when Stalinist repressions were at their worst. In addition, some groups continued actively to practice their faith despite the government's attempts to suppress them and often at the risk of losing their freedom; the most conspicuous example of this was the group of the Initiativiniks (Initiators) that emerged among Russian evangelical Christians in the late 1950s.

The deepening crisis of the Soviet system from the 1970s on was accompanied by a growing interest in religion, including in the links between ethnicity and religion, and between religion and nationhood. Among other things, this interest showed itself in the activities of the All-Russian Society for Preservation of Historical and Cultural Monuments (VOOPIK), which in many cases was a code name for attempts to preserve and restore Russian Orthodox churches. It also expressed itself in the growing salience of religious themes in cinema, fine arts, and literature. At the same time, alternative religious thinking became increasingly popular in urban centers. From the 1970s on a range of grudgingly tolerated semi-underground and underground groups, activities and teachings emerged, such as the Agni-Yoga, practiced by the followers of Helena Roerich (1879–1955) and Nicholas Roerich (1874–1947); renewed interest in Nikolai Fyodorov's (1827–1903) ideas about immortality; and the first devotees of Hare Krishna.

The nationwide celebration of the millennium of Russian Orthodox Christianity in 1988 symbolized the beginning of the U-turn in the official policy toward religion. Immediately before the dissolution of the Soviet Union in December 1991, the 1990 Law on Freedom of Religions was passed by the Soviet Supreme Council (Parliament), which for the first time in Russia's history treated religious freedom as an "unalienable right of Russian citizens" and extended these rights to all those residing in Russia. The law contained strong clauses designed to prevent state agencies from interfering in religion and to guarantee the legal equality of all faiths.

Religion in Post-Soviet Russia The 1990s were characterized by the increased public prominence of religion that manifested itself in its high profile in the mass media, its engagement with politics, and the ubiquitous public display of religious symbols, in particular, those associated with the Russian Orthodox Church nationwide and with Islam in the regions with predominantly Muslim population (Tatarstan in the Volga area; Dagestan and Chechnya in the Northern Caucasus). How this increased visual prominence of religion is related to changes in religious affiliation and individual religiosity is much harder to assess, as polls yield different results, depending on their conceptualization of affiliation and religiosity and on the methodology employed. However, without doubt, there has been a considerable change in the number of religious communities, both registered and unregistered. The number of registered religious associations has risen from around 3,900 in 1991 to 21,000 in 2008. There have also been considerable changes in the composition of the Russian religious landscape. In 1991, out of officially registered associations, 78 percent were Russian Orthodox, 10 percent Muslim, and 3 percent Protestant. The figures for 2008 were 51 percent, 16.5 percent, and 21 percent, respectively.

Based on self-reporting, most polls indicate that since 1991 the number of those claiming to be religious has risen considerably, from around 40 percent to around 70 percent in 2000–2008. Up to 70 percent of respondents, or around 90 percent of all ethnic Russians, consider themselves Russian Orthodox, followed by those claiming affiliation with Islam—from 4 percent in 1991 to between 8 and 15 percent in different surveys, depending on the methodology employed. However, the incidences of active engagement with religious groups and of religious practice have remained low, with, for instance, between 2 and 7 percent of the nominally Russian Orthodox attending religious services on a weekly basis. With some regional exceptions, the figures for the other major religions are quite

similar or even lower (in particular, for Judaism). In some statistical reports, however, figures for religious affiliation are based on ethnic criteria, according to which, for example, all Russians are considered Russian Orthodox and all Tatars are counted as Muslims, which results in very high figures for religious affiliation. This approach raises a range of methodological objections (for example, there is a considerable number of non-Orthodox ethnic Russians; at least 100,000 Tatars are Russian Orthodox, etc.). However, it also reflects ethno-religious politics in contemporary Russia, in particular, claims of its historic religions on representing core aspects of ethnicity and nationhood.

Since 1991, the ethno-religious religious structure of Russian society has been changing dramatically, largely following socio-demographic and cultural changes. Thus, immigration of ethnic Muslims from other parts of the former Soviet Union, combined with internal migration, led to an increased presence of Islam in Russia. On the other hand, between 1989 and 2008, the Jewish population has decreased by more than 50 percent (from an estimated 500,000 to 225,000), mainly following emigration and ethnic assimilation. Similar processes have occurred among ethnic Germans, resulting in the decreased numbers of Lutherans and Mennonites. There has been a growing interest in pre-Christian ethno-religious roots among some ethnic minorities, such as Mordvinians and Mari in the Middle Volga area, or Yakuts in Siberia and Adygs in the Northern Caucasus. Interest in shamanism has been growing among Buriats and Tuvinians. At the same time, the greater emphasis on individual religious choice and the immensely increased availability of spiritual alternatives have led to the growing numbers of those who opt out of their ethnic faiths.

We can discern three major trends that have simultaneously occurred and defined the distinctive scenario of religious life in post-communist Russia. First is the marked resurgence of the Russian Orthodox Church and its increasing prominence in Russian society and politics. Second, religions of ethnic minorities, such as Islam, Judaism, and Buddhism, have re-emerged as important aspects of identities of their constituent ethnic groups, with their professionals making considerable claims to represent these groups in Russian society and politics. Finally, increasing diversity has been caused by various new religious phenomena. These include more established groups from abroad, mainly Protestant and in particular, Pentecostal, and those that are usually defined as New Religious movements (NRMs). In addition, several Russian indigenous NRMs became prominent, such as the Mother of God Centre, and the Great White Brotherhood, and the Church of the Last Testament (the Vissarion movement). This increasing diversity touches on one of the most sensitive issues of the transitional period. On the one hand, in a post-Communist society such as Russia, religion is often seen as the most significant marker of national and ethnic identity, even as a reversal to the 1917 notion of the Russian Orthodox Land, and thus new and, by implication, "foreign," religions are given less legitimacy. On the other hand, the concept of a civic nation, with the accompanying recognition of the right to choose and practice religion freely, is embedded in the 1993 Constitution of the Russian Federation and shared by a considerable section of Russian society.

The resulting tensions were reflected in the introduction of the new 1997 Law on Freedom of Conscience and Religious Associations. While formally recognizing the basic religious freedoms and equality of all religions, the preamble to the law emphasized the historical role of Russian traditional religions as affiliated to major ethnic groups (Christianity, Islam, Judaism, and Buddhism) and in particular, the role of Russian Orthodoxy. At the same time, the Law differentiated between religious organizations that enjoy the full rights of a legal entity, and religious groups that can practice their faith freely but are institutionally severely restricted (they cannot own property, have educational establishments, publish literature, etc.). In order to obtain the status of a religious organization, an association has to provide evidence of its legal existence in the Russian Federation for 15 years prior to its application for registration. Given that most of the newer religious associations, in particular, those from abroad, would be very unlikely to have been able to legally exist in the Soviet Union, the law places serious restrictions on their activities and development.

So far, the 1997 law has had mixed effects. Although most religious associations, including NRMs, have been registered under the law, some were refused registration, and others, such as the Salvation Army

Russia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	50,000,000	115,120,000	82.0	1.73	108,137,000	91,117,000
Orthodox	38,788,000	110,904,000	79.0	1.76	103,626,000	86,964,000
Independents	1,769,000	1,500,000	1.1	1.37	1,600,000	1,700,000
Protestants	928,000	1,300,000	0.9	0.02	1,400,000	1,250,000
Agnostics	36,629,000	6,500,000	4.6	–13.84	2,410,000	1,378,000
Muslims	10,100,000	15,400,000	11.0	0.41	15,500,000	13,500,000
Atheists	30,483,000	1,500,000	1.1	–10.24	400,000	200,000
Ethnoreligionists	535,000	980,000	0.7	–0.45	900,000	700,000
Buddhists	475,000	570,000	0.4	–0.48	600,000	650,000
Jews	2,168,000	180,000	0.1	–0.48	150,000	150,000
Hindus	0	46,000	0.0	1.16	60,000	80,000
Baha'is	2,000	17,000	0.0	–0.40	30,000	50,000
Sikhs	0	2,900	0.0	–0.47	3,000	3,000
New religionists	400	1,000	0.0	–0.49	1,200	1,400
Chinese folk	0	1,000	0.0	–0.47	2,000	3,000
Total population	**130,392,000**	**140,318,000**	**100.0**	**–0.48**	**128,193,000**	**107,832,000**

and the Moscow Branch of the Jehovah's Witnesses, were banned altogether following court decisions. In some cases the Russian Constitutional Court has interpreted the 1997 Law in favor of minority religions and overturned administrative decisions that had previously denied registration to them. Also, some groups (including the Salvation Army) have won cases against Russia in the European Court of Human Rights.

In the post-Soviet situation, many, including in state agencies, have turned to the Russian Orthodox Church as an important source of moral authority and social cohesion against what they perceive as the socially disruptive and morally corrosive forces of market economy, political instability, and geopolitical conflicts. In its turn, while remaining largely uninvolved in formal politics, the church draws on its considerably increased institutional strength and impact to reinforce its presence in major institutions such as the army and education. One expression of this has been a rapprochement between the church and the state agencies, which was achieved through official and semi-official agreements, and informal connections. On a more extreme side, political and ideological movements have appeared that promote their versions of Russian Orthodoxy as foci of their nationalist agendas (for example, the Eurasianists, the Orthodox Rus', the Great Russia). At the same time, certain new trends within minority religions have also found appeal among ethno-nationalist or trans-national political movements, such as new versions of Islam in the Northern Caucasus. Finally, the sharply enhanced political profile of religion, in particular, of the Russian Orthodox Church, has caused concern in some quarters about the secular nature of Russian society and government.

Marat S. Shterin

See also: Baptists; Ecumenical Patriarchate/Patriarchate of Constantinople; Great White Brotherhood; Gurdjieff Foundations; Jehovah's Witnesses; Molokans; Mother of God Centre; Old Believers (Russia); Russian Orthodox Church (Moscow Patriarchate); Salvation Army; Seventh-day Adventist Church; Theosophical Society (America).

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Russia, Islam in

Contemporary Russia (or the Russian Federation) has the largest number of Muslims in Europe, with estimates ranging from 15 to 20 million people, or between 12 and 14.5 percent of the population. Muslim communities have been present in the country for more than 1,000 years and their histories are inextricably linked to that of the country as a whole. Most of Russia's Muslims live either in the Middle Volga region, mainly in the autonomous republics of Tatarstan and Baskhortostan, or in the Northern Caucasian republics of Dagestan, Chechnya, and Kabardino-Balkaria. Large groups of ethnic Muslims also reside in Russia's capital Moscow (between 1.5 and 2 million, according to different estimates), St. Petersburg, and many areas of Siberia. Islam in Russia comprises 38 ethnic groups with different languages, folk traditions, and historical legacies. The largest Muslim ethnic groups are Tatars (5,500,000), Bashkirs (1,600,000), Azeris (1,500,000), Chechens (1,300,000), Avars (800,000), Kazakhs (680,000), and Kabardinians (530,000). Most Russian Muslims are Sunni (90 percent) and 10 percent are Shia. Many Muslim ethnic groups have their politico-administrative homelands: Ingushetia, Dagestan, Chechnya, Kabardino-Balkaria, Karachaevo-Cherkesia, Tatarstan, and Bashkortostan.

The Kul Sharif Mosque and old kremlin, Kazan, Republic of Tatarstan, Russia. The original mosque was destroyed in 1552 when Russian forces, under Ivan IV ("The Terrible"), stormed Kazan. (Natalia Pavlova/Dreamstime.com)

Muslim communities first appeared in what is now the Russian Federation in the seventh century, when Arab Sassanids (from the area that is modern Iran) conquered the northeastern parts of the Caucasus Mountains (contemporary Dagestan), spreading the Shafii madhhab, one of four judicial schools within Sunni Islam. However, it was only in the early 19th century that Islam became the majority religion among the peoples of the Northern Caucasus. Its beliefs and practices coexisted for many centuries with pre-monotheistic religious cultures that included magic and worship of ancestors and deities of nature. Additionally, there was rivalry between Shafii and Hanafi madhhabs, with the former eventually prevailing among the Chechens and Ingushes in the 19th century.

The Middle Volga and the Western Urals constituted another area strongly influenced by Islam. From

the eighth century on, they had trade connections with, and received missionaries from, Central Asian Muslims, and in 922, Islam became the official religion of the Kingdom of Volga Bulgars. Islam in this region survived the conquest of the Volga Bulgars by the Mongolian warriors in 1236, who initially tended to be tolerant toward religions of the subjugated populations.

Sufism began to proliferate in the Northern Caucasus as early as in the 12th century. By the early ninth century, brotherhoods of its Naqshbandiyya Order (*tariqa*) had assumed a significant role in the local social organization. From the 18th century, Naqshbandiyya Sufism became widespread also among the Volga Tatars, but its prominence never rivaled that of its Northern Caucasian counterpart; from the late 19th century, it began to wane in the face of the emerging Islamic renovation movements.

Interactions with its eastern Slavic Christian neighbors had a formative influence on the development of Muslim communities of northern Eurasia. Initially, they had only sporadic encounters with Kievan Rus, the early eastern Slavic state, which adopted Christianity in 988. However, following the Mongolian conquest in the 13th century, the situation changed dramatically, especially after 1313, when Khan Ozbek made Islam the official religion of the Golden Horde. Henceforth, the struggle against the "Mongolian Yoke" could be seen as synonymous with liberating Russian Orthodox lands from the Islamic Golden Horde. This association persisted in Russian culture for centuries and was reinforced by subsequent encounters with the Muslim world. Simultaneously, however, this perception was somewhat mitigated by collective memories of peaceful coexistence between ethnic Muslims and Russians in a single state over many centuries.

From the 14th century on, the geopolitical situation steadily reversed in favor of the expanding Russian state. In the 16th century, the Muscovite state conquered the descendants of the fragmented Golden Horde—the Khanates of Kazan in the Middle Volga (1552) and Astrakhan in the Volga delta (1556). Later, the rising Russian Empire (proclaimed in 1721 by Peter the Great) engaged in territorial expansion. It entered into a series of geopolitical conflicts with the Muslim powers on its southern borders, in particular, the Ottoman Empire and Iran. This resulted in annexation of the Crimean Khanate in 1783, the conquest of the Northern and Southern Caucuses (1780s–1850s), and the inclusion of the vast territories of Central Asia (1820s–1890s). By the end of the 19th century, at least 14 million (13 percent) subjects within the empire were Muslims, with some estimates putting their number as high as 20 million (following the argument that the 1897 census, the only one in Russian imperial history, tended to underestimate numbers of non-Russian ethnic minorities). Muslims belonged to a vast variety of cultures, languages, and versions of Islam, and had developed different historical memories of their relationships with the Russian Empire. The imperial policies toward Muslims, too, varied across different regions, groups and historical periods.

In the common spirit of the time, the conquest of the Khanates of Kazan and Astrakhan in the 1550s was followed by attempts to destroy Islamic institutions (for example demolition of mosques and confiscation of *waqf* [charitable property]), by brutality toward the local Muslim population and subsequent virulent efforts at Christianization. Occasionally, the government showed limited flexibility, in particular, toward local elites, preferring to co-opt them into the Russian nobility. In most cases, this advancement was conditional on conversion to the Russian Orthodox Church. However, and in general, the government pursued colonization of the majority Muslim regions by ethnic Russians. These policies of destruction and assimilation were largely driven by the fear that the inclusion of massed numbers of Muslims would corrode the Orthodox Christian identity of the expanding empire and the socio-political cohesion based on it. For their part, Muslims responded by occasional resistance and continuing migration from their ancestral territories, frequently to the Ottoman Empire.

However, Catherine the Great (1762–1796), influenced by the European Enlightenment and facing growing numbers of Muslim subjects, adopted a considerably more accommodating policy toward Islam. Christian proselytism among Muslims was banned, their landed nobility in the conquered Crimea retained their property, and permissions were liberally given to build new mosques and Koranic schools. In addition,

Catherine decreed the establishment of the Muhammadan Spiritual Assembly, a semi-autonomous administrative body to regulate Muslim activities in the European part of Russia. Rather than reflecting the empress's personal sympathies, this policy was designed to control Muslim population through more sophisticated means of co-opting the loyalty of Muslim nobility and clergy, encouraging them to follow what the Russian "enlightened" elite saw as the European way of life.

This approach was only partly institutionalized in the subsequent imperial policies in the 19th century, in particular, in the North Caucasian Mountains. Here the Russian conquest encountered strong resistance in which the organization, beliefs, and practices of Naqshbandiyya Sufi brotherhoods played a crucial role. Through the successive leaderships of Sheikh Mansur, a Sufi mystic and war leader (late 18th century); Ghazi Muhammad, a Dagestani Avar Koranic scholar (early 19th century); and, most important, Imam Shamil, also an Avar (1825–1859), a strong network of devoted Murids emerged. By the late 1850s, the Murids were defeated, but the tradition of Muridiyya had been established in the Northern Caucasus. A movement of committed Sufi warriors engaged in a battle for Islam and against the infidels emerged, for either the liberation of Muslim lands from non-Islamic invaders or the removal of "pagan" influences.

In late imperial Russia (late 19th through the early 20th centuries), the government's primary concern was the economic returns from Muslim territories, in particular, from Central Asia and the Caucasus, and consequently about maintaining a degree of stability in those areas. Traditional Islamic practices were more tolerated; educational establishments were allowed to function; and aggressive Orthodox Christian proselytism was often frowned upon by the Russian colonial authorities, more sophisticated missionary methods being preferred. Before 1917, there were around 26,000 functioning mosques in the Russian Empire. However, concerns about Muslim loyalty to the Orthodox Empire persisted. The government attempted to limit connections between local Muslims and their co-believers in the rest of the Islamic world. At times it outlawed certain versions and practices of Islam regarded as threatening. For example, in the 1850s–1860s, members of the (new) Qadiriyya Sufi Order gained a large following among Chechens and Ingushes. Also known as Zikrism (from *zikr,* its central practice of loudly exclaiming the name of Allah while dancing in a circle), the Order refused to obey the Russian authorities' demands for moderation. As the result, zikr and other key practices were banned. (It is interesting to note that Ramazan Kadyrov, the current president of Chechnya, comes from this Order. He is engaged in suppressing new and rival Islamic groups in the republic on the grounds of their extremism and threat to ethno-national cohesion.)

Even more significant were effects of wider socioeconomic trends and policies. Russificiation continued, encouraging ethnic Russians to emigrate to the Muslim territories and imposing Russian as the official language. Consequently, traditional Islamic learning and education in local languages came to be associated with inferior social status and limited opportunities. In turn, this encouraged Muslim youth, particularly from more privileged backgrounds, to be educated in Russian, thus contributing to their increasing cultural separation from the Muslim world and diminishing their interest in Islamic thought.

However, the second half of the 19th century saw an emergence of new movements within Russian Muslims, in particular, among ethnic Tatars. Baha al-Din Vaisov, a Sufi mystic, led a radical revivalist movement that called Muslims to restore Islam to its pristine state as a community of devout equals, to purify it from Christian-style hierarchal authorities, and to terminate its subordination to the infidels' government. Popular mainly among rural Muslims, the movement was suppressed by the Russian authorities in the early 20th century. Also in the 1880s, a more significant movement—Jadidism (from Arabic *jaded,* "new")—emerged among Tatar intelligentsia. It rapidly spread among Central Asian and Crimean Muslims. The movement represented an innovative attempt to modernize Islam by introducing progressive educational methods and science into Islamic curriculum on the one hand, and liberating it from obscurantist accretions not rooted in the Koran on the other. The movement encountered hostility from Islamic conservatives of the Qadimiyya tradition (from Arabic *qadim*, "old") who saw it as a threat to the established Muslim authorities and ways

of practicing the faith. At the same time it was treated with hostility by Russian officials who feared the prospect of the internal modernization and, by implication, increasing appeal of Islam at the expense of the Russification of Muslims. The beginning of the 20th century was also marked by growing political involvement of Muslims in the Russian Empire, which included formation of ethno-nationalist parties based on Islamic identity, Muslim factions in democratic and socialist movements, and pan-Islamic projects of creating supra-ethnic Islamic political entities.

The seven decades of the "construction of Communism" (1917–1991), and specifically, the antireligious policies and secularist and atheist ethos of the time, had major effects on Russia's Muslims. However, at certain periods the official policy also included pragmatic considerations, such as searching for political support from ethnic Muslims or the simple recognition of the role of Islam in local traditions. Initially, during the first decade after the 1917 Bolshevik revolution, the new government sent a signal that it regarded Muslims as a previously suppressed ethnic minority and therefore as potential allies. Some sections of Muslims responded positively, or pragmatically, by, for instance, forming regional Muslim Communist governments, Muslim Communist parties, and even a Muslim Red Army. However the Bolsheviks found more hostility in the mountainous regions of Chechnya and Dagestan.

The all-out assault on Islam began in the late 1920s. With the Stalinist policy of a "breakthrough" in the construction of Socialism, Islam was declared the major obstacle to the Socialist modernization of the traditionally Muslim regions and to the prosperity of individual Muslims. This accusation translated itself into mass closures and demolitions of mosques, repression of Islamic religious professionals, and banning of Islamic education and training. In 1929, Arabic script was abolished and replaced by Latin and later by Cyrillic, thus effectively separating Soviet Muslims from their religious heritage and increasing their political separation from the major centers of Islamic scholarship and culture. In the 1930s, a total ban was introduced on publication of Islamic literature, including the Koran, and on pilgrimages to Mecca (*hajj*), with only limited reversal of this policy after World War II. The Soviet assault on Islam was particularly harsh in the mountains of Chechnya and Dagestan, where Naqshbandiyya Sufi brotherhoods led irreconcilable guerrilla fighting against Bolshevism well into the 1930s. Following the eventual Soviet victory, Sufi brotherhoods were banned, their leaders executed or exiled, and properties confiscated. By 1948, even after the relative relaxation of anti-religious policies during World War II, only 416 mosques officially remained in the Russian Federation (1.5 percent of the 1917 figure), mainly in the Volga area. A single *madrasa*, Mir-Arab, in the entire Soviet Union was reopened in 1952 in the Uzbek city of Bukhara, later complemented by the Imam Al-Bukhari Institute in Tashkent. At the same time, the Communist government created four official administrations for Soviet Muslims, two of them in the current Russian Federation—the Spiritual Directorate of the Muslims of European Russia and Siberia and the Spiritual Directorate of the Northern Caucasus and Dagestan. These bodies were supposed to demonstrate to the outside world the freedom Islam enjoyed in the Soviet Union, and to secure loyalty of Muslims to the Soviet leadership. However, in reality they could only control a small section of Muslims, as Islamic practice does not require leadership by professional clergy to the same extent as in Orthodox Christianity.

The institutional destruction of Islam was compounded by the Soviet nationality policy. In the early years of the Bolshevik rule, some Islamic activists saw the apparent sympathy of the new government toward Muslims as an opportunity to realize their pan-Islamic ideas of creating large Muslim/Islamic political entities in Central Asia, Northern Caucasus, and the Middle Volga-Urals areas. Despite some initial success, these hopes proved to be short-lived. In the 1920s, Soviet "nationality policy" was informed by fears about political entities and loyalties developing based on Islam. Instead, it aimed to divide ethnic Muslim groups through drawing artificial administrative boundaries that split these groups and included mixed ethnicities. For instance, in the 1920s a considerable proportion of ethnic Tatars found themselves outside the Autonomous Republic of Tatarstan, becoming 30 percent of the population of Bashkortostan. The anti-Muslim stance of the Stalinist government showed itself most harshly in 1944, when between 600,000 and 800,000

Chechens, Ingushes, Crimean Tatars, and a number of smaller ethnic groups were accused of treason and collaboration with German armies and deported from their homelands to Siberia and Kazakhstan.

Although the most repressive aspects of Stalinism, such as the deportations, were rectified under the rule of Nikita Khrushchev (1954–1964), Islam as a faith remained a primary target of Khrushchev's anti-religious campaign, with particularly severe persecutions of Sufi brotherhoods, further closures of mosques, and enforced reduction in the number of clergy. However, in the late period of the Soviet Union (1970s–1980s), anti-religious campaigns subsided. The official stance was affected by the expediencies of foreign policy, oscillating between ideological recognition of the anti-imperialist potential of Islam (for example, in the 1979 Iranian Revolution) and reversal to the rhetoric about its backwardness (as a source of resistance to the 1979–1989 Soviet invasion of Afghanistan). At the same time, these events activated Islamic movements in the Soviet Union. Disillusioned by Socialism and influenced by the Afghan mujahedin, small underground fundamentalist groups emerged in Central Asia, and Sufi brotherhoods were increasingly influential in Chechnya and Dagestan.

Following the general liberalization under Mikhail Gorbachev (r. 1985–1991), restrictions on religious practice were considerably relaxed, and Soviet Muslims had better opportunities for reconnecting with their co-believers in other countries. In 1985 in the Russian Federation, in addition to around 190 officially registered mosques there were perhaps more than 300 unregistered ones; in the Chechen-Ingush Republic the proportion could be at least 10 times the official number. While Soviet secularization had considerable impact in some Muslim regions, in particular, in the Middle Volga-Urals and in Northwestern Caucasus, in other areas, such as Dagestan and Chechnya, the Sufi networks proved tenacious and contributed to Islam's continuing vitality. According to some estimates, by 1990, half of all Chechens belonged to Muridiyya brotherhoods. The fledgling Islamic revival was further reinforced by incipient financial and logistical support from the rest of the Muslim world, in particular, Saudi Arabia and Turkey.

The results of the Soviet anti-Islamic policy were somewhat paradoxical. The institutional devastation in the previous decades mainly undermined "high" Islam —the development of Islamic knowledge, thought, professional education, and culture. However, being less conditional on formal organization and professional clergy, Islam retained its vitality outside its institutional structures. Its role as a marker of ethnic identity was preserved—and in many aspects and places reinforced —through surviving folk practices (such as celebration of Uraza-bairam and Kurban-bairmam) and family socialization.

With the adoption of the 1990 Law on Freedom of Religions and following the end of the Soviet Union in December 1991, Islam in Russia entered what is often referred to as a period of resurgence. The number of registered Muslim communities grew dramatically: from around 100 in 1991 to around 3,800 in 2008. With inclusion of unregistered groups, the figure is likely to be much higher. Although the estimates vary widely, the number of mosques (both registered and unregistered) rose from a few hundred to at least 7,000. The acute need for religious professionals triggered a surge in Islamic educational establishments, although initially the demand was met more quantitatively than qualitatively. Recognized centers of high Islamic learning now include the Higher Islamic College in Moscow, the Russian Islamic Institute in Tatarstan, the Rizaetdin Fahreddin Institute in Bashkortostan, and Imam ash-Shafii Islamic University in Dagestan. In addition, an Islamic cultural milieu emerged, with organizations, services, and interest groups ranging from incipient Islamic banking and halal food outlets to Islamic fashion and film festivals, and from Muslim women's groups to Islamic political parties. Some developments resulted from the re-establishment of connections with the rest of the Islamic world: the flow of funds and missionaries from Islamic countries, such as Saudi Arabia, Pakistan, and Turkey on the one hand, and Russian Muslims visiting and studying abroad on the other. In 2006, 18,000 Russian Muslims performed hajj in Mecca. Nevertheless, the incidence of Islamic practice among ethnic Muslims remains relatively low, with only between 2 and 9 percent attending evening Friday prayer weekly, though it tends to be higher in

some regions of the Northern Caucasus and among some immigrant Muslim groups in large cities. According to the 2008 Gallup Poll, around 15 percent of Russian Muslims never obey *salat* (the call to prayer), only 28 percent fast during the month of Ramadan, and around 50 percent drink alcohol.

In the 1990s, centralized administrative authorities of the Soviet period collapsed and were replaced by dozens of administrative structures claiming that they represent particular Muslim ethnic groups or visions of Islam. In reality, however, many of them are based on personal loyalties and commitments. The most influential administrative bodies are the Central Spiritual Directorate of Muslims, the Coordinating Committee of the Muslims of the Northern Caucasus, and the Council of Russia's Muftis.

The post-Soviet situation and profiles of Muslim communities were deeply affected by a number of interrelated processes, such as migration, ethnic revival and associated ethno-political conflicts, geopolitical issues, demographic and generational changes, and globalization of Islam.

After the collapse of the Soviet Union, large numbers of ethnic Muslims moved from their homelands in the Northern Caucasus and Central Asia to big cities, such as Moscow and St. Petersburg, in most cases trying to escape economic impoverishment or ethno-political conflicts. For instance, according to some estimates, at least 1,500,000 ethnic Muslims now live in Moscow and 200,000 in the largest Siberian city of Novosibirsk. One result of this was the formation of significant Muslim minority communities in major urban centers. Within some sections of ethnically Orthodox Christian majorities, this process caused anxieties about the changing ethno-demographic balance and fears of impending "Islamization."

In several regions, ethno-religious activists pressed for recognition of the central role of Islam in the cultural and social life of ethnic Tatars, Bashkirs, Chechens, and other communities. This open-ended trend manifested itself in demands for a greater role for Islam in social institutions and daily life, such as education, public morality (demands for Islamic censorship in Dagestan), the family (attempts at legalization of polygamy in some regions), and gender roles. In some cases, attempts were made to introduce elements of or the entire body of Sharia jurisprudence (in the village of Belozerye in Mordovia, and in parts of Dagestan and Chechnya). In some instances, ethno-religious identity became connected to claims for more political autonomy or even independence from the Russian Federation, for instance, the Ittifak movement in Tatarstan in the 1990s and the separatist groups in Chechnya. At the same time, some activists adopted Islamic agendas that transcended ethnic divisions. Some intended to unite and religiously educate all of Russia's Muslims (the Nur movement and the Union of Muslims of Russia in the 1990s). Others had pan-Islamic agendas that extended beyond the Russian Federation. Such activities considerably heightened the political profile of Islam and at times contributed to tensions and conflicts. A curious attempt at modernizing Islam has been made by Raphael Hakimov, an academic and presidential aide in the Republic of Tatarstan, who has been promoting "Euro-Islam," a liberal version of the religion suitable for modern European Muslims and reflecting a higher level of integration of the Tatar Muslims in European culture.

Geopolitical tensions and conflicts involving Islam had profound effects on Russia's Muslims and their communities, specifically after 9/11 and other terrorist acts. As elsewhere in Western countries, the extremist rhetoric and activities of some groups and networks outside Russia that declared a global jihad against the enemies of the faith anywhere in the world backlashed on ordinary Russian Muslims by provoking doubts and fears about their loyalty. What was earlier seen as a specific case of Chechen Islamic extremism, was now attributed to global trends in the relationships between "Islam" and "the West." The Chechen conflict itself began as predominantly ethno-political and only acquired the Islamic dimension as it unfolded, to some extent reflecting the later involvement of some international jihadists. Jihadist rhetoric found a receptive audience among a very small number of younger Russian Muslims, and those almost exclusively in regions already experiencing social tensions and political grievances, such as in Chechnya and elsewhere in the Northern Caucasus. Several terrorist acts in Russian cities, in particular, the 2004 tragic school siege in Beslan,

Northern Ossetia, contributed to creation of a negative image of Islam, amplified by the mass media.

Generational differences and demographic changes also contributed to the new profile of post-Soviet Islam. Younger Muslims make up a growing proportion of the population both in several traditionally Muslim regions and also among immigrants in large urban centers. They tend to be attracted to socially, and at times, politically, transformative forms of the religion, such as those offered by various groups within the Salafi strand of Sunni Islam, or what in Russia is often seen as an offshoot of Wahhabi Islam. Such groups commonly put emphasis on the transformation of the whole individual through a return to the "pure Islam" of the days of the Prophet. In practical terms, this means rejecting the traditional "ethnic" forms of Islam, living according to the prescriptions of sharia law and original Sunna, and studying the Koran in Arabic. These groups are particularly prominent in Dagestan and other parts of the Northern Caucasus but can also be found elsewhere in the Russian Federation, in particular, in large cities. Although most of them do not show politically extremist intentions, their existence has given rise to fears about terrorist networks covering the entire country. Many other Muslims often meet these groups with hostility, particularly those from more traditionally inclined Sufi brotherhoods, such as the Qadiriyya and Naqshbandiya Sufi orders. In the Northern Caucasus, some of the new groups became entangled with the Chechen rebels and engaged in armed conflicts involving Russian Federal forces (1999 in Dagestan and 2005 in Kabardino-Balkaria).

There have also emerged a variety of other new Islamic groups representing different currents and dimensions of contemporary Islam. These range from the highly politicized Hizb-Ut-Tahrir to the largely apolitical Tablighi Jamaat. Some are well known in both Muslim and Western countries and were introduced by missionaries. Examples are the Güllen movement of the followers of the Turkish Islamic thinker, Fethullah Gülen; Ahmadiyya Islam; and the new Sufi orders of Subud and Nimatullahi. There are also homegrown new groups, such as those led by Faisarhman Sattarov and Nurulla Moflukhanov in Tatarstan.

Many of these groups, in particular, those of foreign origins, have encountered considerable animosity from both more traditional Russian Muslims and the Russian authorities. Many of these reactions are affected by a shared discourse on Islamic extremism, often fueled by the mass media and the inflammatory politicized rhetoric that they spread. In this rhetoric, all foreign Islamic groups, particularly those connected to the Middle East and Turkey, tend to be seen as part or offshoots of a single extremist Islamist network. Almost invariably, these groups attract the attention of the Security Services, which use the 2002 law "On Fighting Extremist Activity," which contains loose definitions of religious extremism. The adoption of this law by the Duma (Lower House of Parliament) signified an important change in the official approach to Islamist extremism, which was now seen as a global phenomenon, with Russia as one of its main targets. In 2003, the Supreme Court banned 15 different international Islamic groups with records of violence or incitement of violence; however, the presence of most of them in the country is doubtful. Among these groups was Hizb-ut-Tahrir, the violent nature of which was never proven, its ideologically extreme aims notwithstanding. Since 2003, the police and security services have raided many new Islamic groups. In addition, in 2007, the Supreme Court began publishing "The Federal List of Extremist Materials." Among inflammatory and violence-inciting contemporary works, it also lists the books of Muhammad ibn Abd al-Wahhab (1703–1792), founder of Wahabiyya Islam, which are favored by contemporary jihadists, and of Said Nursi (1878–1960), a widely respected Turkish Islamic thinker.

At the same time, the Russian government consistently declared its support for Russian Muslims and its anti-Islamophobic credentials. In some situations, Russian Muslims found official support for expressions of their religious identity. Since 2003, the Russian government has repeatedly referred to its sizable Muslim minority as the basis for its intention to join Organization of Islamic Conference. However, inside the country, Islamophobia shows itself not so much in direct opposition to the religion but more in racist attitudes of some sections of society toward ethnic Muslims, which results in occasional racist attacks, in particular, by neo-Nazi style skinheads, and in harassment by the police.

Marat S. Shterin

See also: Ahmadiyya Movement in Islam; Bukhara; Globalization, Religion and; Hanafite School of Islam; Mecca; Moscow; Mosques; Muridîyya; Naqshbandiya Sufi Order; Pilgrimage; Qadiriyya Sufi Order; Ramadan; Russia; Russian Orthodox Church (Moscow Patriarchate); Shia Islam; Subud; Sufism; Wahhabi Islam.

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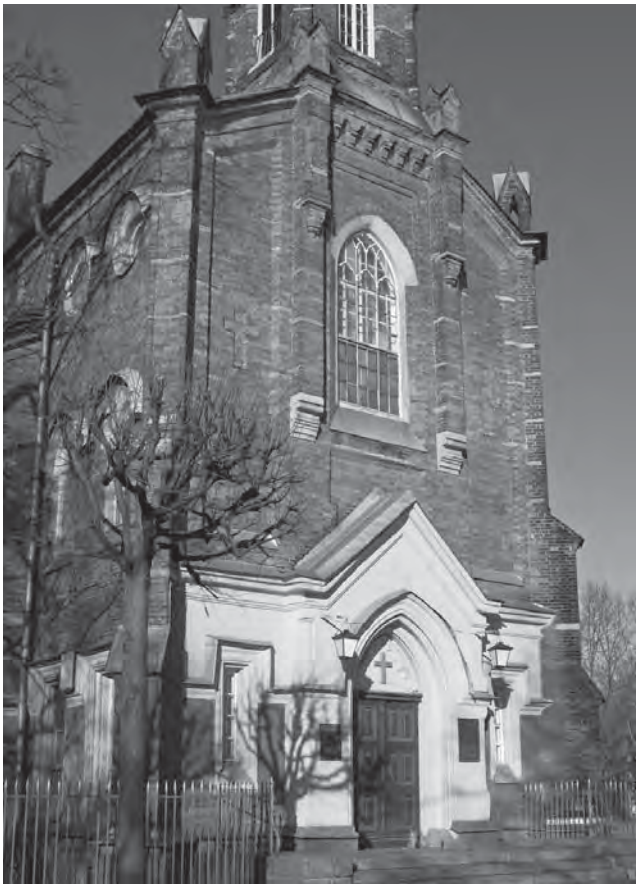

Evangelical Lutheran church in St. Petersburg, Russia. (Maxim Toporskiy/Dreamstime.com)

Russia, Protestantism in

Protestantism has been present in Russia in a variety of forms for nearly five centuries. It is currently the second largest and the fastest growing strain of Christianity in the country. Although Russia never had anything comparable to the Protestant Reformation in the West, some of its homegrown sectarian movements espoused ideas and practices that had a degree of affinity with those articulated in the antecedents and by the founders of Protestantism. Western Protestantism came to Russia in three different ways: through territorial expansion of the empire westward and northwestward; through voluntary settlement of Protestant groups, ethnic and otherwise; and through missionary activities among ethnic Russians.

Russian Sectarianism Long before the first Lutherans reached Russia in the 1520s, some Russian sectarian movements sought unmediated spiritual enlightenment and connection with God over and above the official dogma and church authority. These movements tended to emphasize direct mystical experience rather than rational thought, which can be partly explained by a lack of a developed theological tradition in pre-modern Russia. In the 1370s–1450s, the Strigol'niks ("Shearers," or "shorn-heads") attracted a large following in the northwestern cities of Novgorod and Pskov. They protested against the corruption and materialism of the official Russian Orthodox Church, called for a return to the pristine Christianity of the Apostles, and denounced priesthood. In the late 15th century, a diverse group of dissenters, named the Judizers by the Church, emerged in Novgorod and Moscow. Although some evidence suggests a Jewish influence, many of their diverse ideas, such as the rejection of the sacraments, monasticism, and professional clergy, were in tune with those of European pre-Reformation thinkers.

In the 17th and 18th centuries, when sectarianism flourished in Russia, followers of the Faith of Christ (Christovshchina) believed in personal experience of God through continuous recitation of the Lord's Prayer until their hearts received the Holy Spirit, which manifested itself in dancing, singing, glossolalia, and prophesying. They believed that their leaders spiritually embodied Christ and that, therefore, the kingdom of God was already spiritually present. While formally belonging to the official church, they held secret meetings and observed severe asceticism. Perhaps partly due to severe persecutions, some groups began to advocate and practice extreme forms of devotion to God through flagellation (the Flagellants; Russian: Khlysty) and later castration (the Castrates; Russian: Skoptsy).

The second half of the 18th and the 19th centuries saw the proliferation of Spiritual Christianity, in particular, the Dukhobors ("Spirit-wrestlers"), and the Molokans ("Milk-drinkers"). Both groups rejected Orthodox icons, sacraments, and hierarchy, and emphasized personal devotion and connection to God. In addition, a group of Molokans developed strong apocalyptic expectations, similar to those found in some Western Protestant sects.

Western Protestantism in Russia In the early 16th century, the rise of the Muscovite Czardom and its intensified trade connections coincided with the proliferation of Reformation movements in Western Europe. In the 1520s, the first German and Swedish Lutheran merchants came to Moscow and the northern city of Novgorod, followed by English and Dutch Calvinist traders, who were invited by Grand Prince Vasili III (1500–1533) and particularly his son Ivan IV ("The Terrible"; 1533–1582) to serve as specialists—builders, doctors, barbers, military advisors, and the like. Ivan IV's attitude to Western Protestants displayed a mixture of curiosity, tolerance, and suspicion, which was common in early Russian encounters with Protestantism. For example, he guaranteed English Protestants protection from coercive conversion to Russian Orthodoxy and allowed the building of a Lutheran church and a Reformed Calvinist church near the Kremlin. However, having grown suspicious of a possible heretical influence, he later had the churches demolished and segregated foreigners in a special German District in the outskirts of Moscow. However, settlement of foreign specialists and merchants continued: contemporary sources refer to at least 18,000 Protestants living in Russia in the mid-17th century.

Following Peter the Great's (1682–1725) extensive "Europeanizing" reforms, thousands of German and other European Protestants settled in the country and many became Russian subjects. This was further facilitated by Peter's legalization of mixed Orthodox-Protestant marriages and guarantees of free practice of Protestant faiths. In addition, by arranging numerous marriages with the German dynasties, Peter the Great paved the way for the German Lutheran nobility's settlement in Russia throughout the 18th century. Some of Peter's reforms themselves had an imprint of Protestantism, especially when he replaced the Patriarchate with the Most Holy Synod headed by a secular official, a form of ecclesiastical administration that was prompted by Peter's visit to England in 1698.

However, the numerical growth of Protestantism in Russia in the 18th century mainly resulted from territorial expansion to the northwest. Following its victory over Sweden in the Northern War (1700–1721), Russia annexed the Baltic lands and southern Finland with their predominantly Lutheran populations. In addition, thousands of Lutheran hostages were captured and settled throughout the Russian Empire. The Protestant population further increased after the inclusion of the rest of Finland (1809) and Poland (1815).

In the late 18th century, a new wave of Protestants came to Russia, invited by Catherine the Great to cultivate the wastelands in the Southern Ukraine, Volga, and Northern Caucasus regions. The majority of these new settlers were Lutherans, but a considerable proportion were Mennonites. Among the privileges granted to them by the empress was the freedom to practice their faith, declared by a special 1787 imperial decree. By the end of the 19th century, 1,800,000 Germans lived in Russia and around 75 percent of them were Lutherans. They created a distinctive ethnic group that shared many key elements of Russian culture, including the Russian language, but were distinguished by their faith. Many of the Lutherans and their families eventually became Russian Orthodox; some—or their descendants—made a considerable contribution to Russian culture and society (for example, Vitus Bering, the

navigator; Sergey Witte, the statesman; and Alexander Blok, the poet).

Protestant Missionaries and New Russian Protestant Groups before 1917 In the 19th century Protestantism became increasingly prominent among ethnic Orthodox Russians. In the early 19th century, German Pietism became popular among the St. Petersburg nobility, with Czar Alexander I (1801–1825) being its major proponent. In addition, Alexander I favored the establishment in 1812 of the Russian Bible Society (RBS), an inter-denominational group devoted to the translation of the Bible into vernacular languages and its distribution among Russians and other ethnic groups. Between 1813 and 1826 (when the RBS was banned), many parts of the Bible were translated in Russian theological academies. The work was resumed in the 1860s under the editorship of Metropolitan Philaret of Moscow and was completed in 1876 when the Russian Synodal Bible was published. Subsequently, it became an important proselytizing tool of Western Protestant missionaries as well as a source of religious dissent among ethnic Orthodox Russians.

In the 1820s–1830s, German and English Pietists were proclaiming the Gospels in the German colonies in the South of Ukraine, in particular, introducing the practice of meeting for an hour of personal prayer and Bible study, or *Stunde* (German: "an hour"). From these colonies the practice spread to neighboring Ukrainian and Russian villages, giving rise to the movement of Russian Stundists in the 1850s–1860s. Initially Russian Stundists formally remained within the Russian Orthodox Church, but, faced with denunciation by the official church, some of them turned to Baptist missionaries; in the late 1860s, some Russians and Ukrainians accepted baptism by immersion. However, Russian Protestants share the view that the first Russian convert to baptism was Nikita Voronin from the Molokan background, who was baptized by a German missionary and later formed the first Russian Baptist community in Tiflis (modern Tbilisi, Georgia). In the 1860s and 1870s, together with the Ukraine, the Caucasus was the second Russian region where baptism enjoyed considerable success.

Another center of evangelical Christianity in the late 19th century was St. Petersburg, the imperial capital, where Lord Granville Radstock, an English aristocrat and evangelical missionary, introduced the Plymouth Brethren (the Christian Brethren) to members of the Russian nobility, such as Count M. Korf, Colonel V. Pashkov, and Count A. Bobrinksi (the then railways minister). The strenuous missionary activities of this group, known as the Russian Evangelical Christians, soon resulted in a considerable number of converts among the urban intelligentsia, students, urban artisans, and lower-rank military. In 1884, the Union of the Russian Evangelical Christians and Baptists was formed. By 1917, Baptists and evangelical Christians were among the fastest growing movements in Russia.

The last two decades of the 19th century saw missionary activities by a range of other Protestant groups. The Seventh-day Adventists, mainly from Germany and the United States, first attracted Russian converts in German colonies in the Caucasus and Ukraine, and later in the Baltic countries, Moscow and St. Petersburg. By 1917, there were around 7,000 Adventists in Russia. The first ethnic Russians converted to the Pentecostal Church in 1911 in Finland and then enjoyed rapid growth in the Caucasus, Ukraine, Estonia, Latvia, Moscow, and St. Petersburg; however, it became particularly successful in the first decade after the 1917 Bolshevik Revolution. There were also smaller groups of Presbyterians, Anglicans, Methodists, and Quakers.

In the late 1880s–1890s, newer Protestant groups, such as the Latter-day Saints (the Mormons) and the Salvation Army established their first missions in Russia. At the same time, Jehovah's Witnesses began to distribute Russian editions of their periodical *The Watchtower;* their founder Charles Taze Russell (1852–1916) visited Russia in 1891. In the same year one of the first Russian converts, Semyon Kozlitsky, was exiled to Siberia for his missionary activities.

Some wider historical developments contributed to the proliferation of Russian Protestant groups in the last five decades of the Russian Empire (1861–1917). The abolition of serfdom in 1861, followed by other reforms in the 1860s and 1870s, delivered millions of peasants who were losing their traditional ties with rural communities dominated by the Russian Orthodox Church and engaging in new economic activities. In addition, the Russian Orthodox Church was also

losing its grip on the more educated classes who were becoming more open to spiritual alternatives. This created fertile soil for Protestant missionaries. On the other hand, the waves of Protestant spiritual revivals in the 19th-century United States and Western Europe produced a pool of missionaries eager to spread their faiths throughout the globe, in particular, taking advantage of the improved means of travel.

The official policy toward Russian Protestants in pre-1917 Russia was largely determined by the significance accorded to the Russian Orthodox identity of the empire on the one hand, and by the necessities and attractions of socio-economic and cultural exchange with the West on the other. On the most fundamental level, all Protestants were in the category of *inovertsy* ("people of alien faith"), which placed them below *pravoslavnye* (Russian Orthodox). However, some of them, such as German Lutherans, English Anglicans, and Dutch Calvinists, were associated with countries whose economic, military, and cultural achievements Russian Europeanizing elites sought to emulate and could offer skills and knowledge they were interested in using. In addition, Eastern Orthodox and Protestants shared an animosity to Roman Catholics. However, the freedom of worship by foreigners was strictly conditional on their non-proselytizing among ethnic Russians, even if the latter showed interest in the Protestant faith. One way of protecting them from the temptations of "alien faiths" was the spatial separation of Protestant foreigners from ethnic Russians, such as the German District in Moscow in the 16th and 17th centuries. This was relaxed under the "enlightened" monarchs of the 18th century, who even allowed Lutheran churches to be erected in central areas of Russian cities. However, the state never ceased to exercise political control of Protestant groups. In 1832, a decree by Nicolas I established a single state-controlled administration in St. Petersburg, which had jurisdiction over all Protestant groups in Russia (except Finland and Poland), irrespective of their differences. On the other hand, in different periods of Russian history, bans were introduced on anti-Lutheran propaganda and enforced conversion of Lutherans to other faiths (with the notion of Lutherans commonly applied to other established Protestant denominations, such as the Dutch Reformed Church).

In the last three decades of the 19th century, the proliferation of actively proselytizing Western Protestant groups presented a challenge to the imperial authorities, as it was seen as a threat to the unbreakable link between the Russian people and the Russian Orthodox Church. Torn between competing categorizations, the imperial authorities engaged in a flurry of legislative activities that oscillated between guaranteeing the freedom of worship to the traditionally respected Protestants and restricting the spread of undesirable sectarian groups. Konstantin Pobedonostsev, the highly influential ober-procurator (head) of the Most Holy Synod between 1880 and 1905, favored strict state control and persecution of "sectarian activities," first of all the Baptists and evangelical Christians, whom he officially declared the most dangerous anti-state and anti-church sect. Some Western missionaries, such as Lord Radstock, were banned from entering Russia, and their Russian co-believers, such as M. Korf and V. Pashkov, were forced to emigrate. However, the 1905 Edict of Toleration issued by Nicolas II legalized missionary activities and facilitated the organizational development of Protestant groups. The period of toleration was partially reversed immediately before and during World War I (1914–1918), as some influential czarist officials grew suspicious of the pro-German sympathies of Russian Protestants, which resulted in new restrictions and bans on their activities and exiles of their leaders.

Protestantism under the Soviet Regime (1917–1991)

The first years after the Bolshevik Revolution (1917–1920s) are often referred to as the "golden decade" of Russian Protestantism, in particular, of Baptist and evangelical groups. Despite their militant atheist stance and early anti-religious campaigns, initially the Bolsheviks treated the sectarians favorably as victims of persecution by the czarist state and church. The overall membership in these groups grew rapidly to at least 600,000 by 1929 (about 90 percent Baptists and evangelicals). Together with ethnic Protestants, the number of Russian Protestants was around a million (ca. one percent of the population). In an apparent show of affinity with the ethos of the new regime, Baptists and evangelicals set up their collective farms, cooperatives, and youth leagues (such as the Baptist Socialist Youth

League). Ivan Prokhanov (1869–1935), the prominent leader of Christian evangelicals, promoted the ideas of Christian Socialism and even attempted to establish Socialist Evangelical Christian communities. Within the first post-revolutionary decade, Seventh-day Adventist membership nearly doubled and reached 12,000. Pentecostalism, too, was growing rapidly, establishing a particularly strong presence in the Ukraine, where it had at least 25,000 members in about 400 communities. In 1929, Soviet Pentecostals formed the Union of Christians of the Evangelical Faith, which was affiliated with the international Assemblies of God.

However, these good fortunes were reversed from the mid-1920s on, particularly in the wake of the 1929 Law on Religious Associations. The official Soviet ideology began to present Baptists, evangelicals, and other groups as archenemies of the emerging "Communist society." Their categorization as "sectarian" was back in use in official propaganda and policy, this time in the service of state atheism. Their communities came under special surveillance by the security services, their members arrested and imprisoned and prayer houses shut down, their periodicals banned and educational activities terminated. After a short period of relative relaxation during and immediately after World War II, persecutions resumed in the mid-1950s, targeting Pentecostals, Adventists, and Baptists. Part of the Soviet-style control of the sectarians was destruction of their independent voluntary associations, such as the Union of Russian Baptists and Union of Evangelical Christians, and their replacement with state-controlled bodies, such as the Union of Evangelical Christians–Baptists of Russia (UECBR), founded in 1944. However, in the late 1950s–early 1960s a group that came to be known as the Initiativniks ("the Initiators") broke away from the UECBR, denouncing its politically subservient stance and forming an underground movement, the Council of Churches of Evangelical Christian Baptists. Jehovah's Witnesses suffered severe persecutions, in particular, during and after World War II. In 1949–1951 whole communities were sent to exile in Siberia, the Far East, and Kazakhstan, an inadvertent consequence of which became their particularly strong presence in these regions.

Protestant groups, ethnic and otherwise, enjoyed relatively more freedom and vibrancy in the Baltic Republic of Estonia. However, Lutheran Germans suffered a dramatic decline throughout the 20th century, as the two World Wars, famines, Stalinist repression, and economic disadvantages caused mass emigration, loss of life, and destruction of established communities. Overall, during the Soviet period, the profile of Russian Protestantism changed dramatically from being rooted in ethnic identity to becoming a matter of individual choice. This trend continued in the post-Soviet period.

Protestantism in post-Soviet Russia The introduction of the 1990 Law on Freedom of Religion and the collapse of the Soviet Union created favorable conditions for the proliferation of Protestant groups in post-Soviet Russia. The overall number of their communities grew from an estimated 510 in 1992 to around 4,000 registered communities in 2008, or ca. 20 percent of all registered religious organizations of the Russian Federation, with an estimated 2 million members. These figures are likely to be much higher if unregistered religious groups are accounted for. In some regions, particularly in Siberia and the Far East, the proportion of Protestant communities exceeds that of the Russian Orthodox Church. It has to be noted that Protestant communities normally use criteria of membership that are different from those of ethnic religions and tend to include only active and committed members.

Protestantism became highly visible in post-Soviet Russia, as Protestant communities tend to expect and encourage a high degree of religious commitment and social activism. In addition, newer Protestant groups tend to attract younger and more educated people, which imparts further vigor to their expression of faith and social activities. In some regions, these groups became actively involved in political life, mainly favoring politicians with democratic credentials.

In the post-Soviet era, Russian Protestantism became increasingly diverse. There was a revival of ethno-religious links, such as between remaining Russian Germans and Lutheranism, or between Finns and the Ingrian Lutheran Church. However, in some cases, ethnic Russians joined these groups too. Russian Baptists and evangelicals reconstituted their Union of the Evangelical Christians–Baptists of the Russian Federation and now have around 100,000 members in 1,400

local communities, slightly more than half of which are registered. Other communities, such as the Seventh-day Adventists, Methodists, the Quakers, the Presbyterians, the Anglicans, and the Mennonites also have between a few hundred and a few thousand members each. Most of these communities emerged as the result of missionary work of diverse groups of evangelizers and reflect their different versions of the Protestant tradition. For instance, there are quite different groups established by a range of Korean and American Methodists, Presbyterians, and others.

The proliferation of Charismatic and Pentecostal Christianity represents perhaps the most significant change in Russian Protestantism. Beginning from just dozens of unregistered communities in 1990, there were more than 1,500 registered Charismatic and Pentecostal communities in 2005, and perhaps an equal number of unregistered groups, with an estimated total membership ranging from 300,000 to 900,000, depending on the criteria of membership and statistics provided by their leadership. All Russian Pentecostal and Charismatic Christians share the beliefs in the "first blessing" of conversion; the "second blessing" of baptism by the Holy Spirit, evidenced in speaking in tongues; progressive sanctification; and individual holiness. However, three different strands can be identified among them, which in many ways reflect three generations of Russian Pentecostalism. The first, represented by the Christians of the Faith Union (or Fedotovtsy, after their leader Bishop Ivan Fedotov), is rooted within the generation of Pentecostals who resisted and survived Soviet persecutions and now tend to be more conservative, rejecting innovation, such as overt manifestations of miraculous healing, Western-style exuberant music and emotional worship, and personal prosperity theology. They are also distinguished by the practice of foot washing, symbolizing purity and humility. The second strand, represented by the Union of Evangelical Pentecostal Christians (led by Bishop Sergei Ryakhovski), remains relatively conservative but is more accommodating toward contemporary Western-style music and emotional forms of worship; however, they, too, dismiss the gospel of prosperity. Finally, the Russian adaptations of Charismatic Pentecostal Christianity are represented by the Word of Life Church founded by the Swedish Preacher Ulf Ekman, the New Generation Church movement, and the offshoots of the Embassy of God Church, originally established by the Nigerian evangelist Sunday Adelaja in the Ukraine.

The exponential growth and social activism of Protestant groups in post-Soviet Russia alarmed the Russian Orthodox Church and more nationalist factions of Russian society. The 1997 Law on Freedom of Conscience and Religious Associations was designed to restrict their growth by introducing a requirement for religious associations to provide a proof of lawful existence in Russia more than 15 years prior to application for registration as a full legal entity, unless they are part of a nationwide religious organization. Given that many Protestant groups were recent arrivals in Russia, they proved most vulnerable to this requirement. Some of them chose to join the Union of Evangelical Pentecostal Christians while others operate without registration, which places considerable restrictions on their activities. Another way of controlling the growth of Protestant groups was attempts to outlaw them through legal actions. In December 2001, a Moscow court banned the Moscow branch of the Salvation Army on the grounds that it was involved in unlawful activities as a "paramilitary organization." In October 2006, the European Court of Human Rights (ECHR) dismissed this decision. In 2004 another Moscow court banned the activities of the Jehovah's Witnesses in the city and ruled that they be "liquidated" as a legal entity. This was followed by several decisions against Jehovah's Witnesses in other Russian regions, one of which was successfully challenged in the ECHR in January 2007 (*Kuznetsov and Others v. Russia*). Although there is no evidence of a consistent anti-Protestant policy in Russia, there have been numerous decisions and actions by local authorities against them, such as restrictions on renting property, police raids and harassment, and visa restrictions for their pastors. These actions were often prompted by the renewed prominence of the anti-sectarian rhetoric, which portrays Protestant minority faiths as anti-social, anti-Russian, and morally corrosive. This rhetoric is echoed in some official and semi-official documents, such as the Doctrine of the National Security of the Russian Federa-

tion (2000), which sees missionary activities as part of the expansionist agendas by other states.

Russian Protestantism continues to play a considerable role in the country's religious life and society. It does this both directly (by introducing new forms of worship and social activism, emphasizing individual choice, and demanding more religious freedom) and indirectly (through challenging established assumptions about religious commitment and state management of religion).

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See also: Assemblies of God; Atheism; Baptists; Calvinism; Christian Brethren; Church of Jesus Christ of Latter-Day Saints; Doukhobors; Jehovah's Witnesses; Lutheranism; Mennonites; Molokans; Pentecostalism; Russell, Charles Taze; Russian Orthodox Church (Moscow Patriarchate); Salvation Army; Seventh-day Adventist Church; Union of Evangelical Christians–Baptists of Russia.

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Russian Orthodox Church (Moscow Patriarchate)

The Russian Orthodox Church (Moscow Patriarchate) is the primary representative of Eastern Orthodoxy in Russia. It is the largest Christian communion in Russia and additionally has a large following among the Russian diaspora internationally.

The newly installed Russian Orthodox Church patriarch Kirill, bottom center, conducts the enthronement service in Moscow's Christ the Saviour Cathedral, Russia, February 1, 2009. (AP Photo/Alexander Zemlianichenko)

Orthodox Christianity took root in what is now the Russian Federation long before Russia's emergence as a unified state. Originally, Orthodoxy had become the state religion of Kievan Rus in 988 CE, when Grand Prince Vladimir of Kiev (ca. 956–1015) decided to convert from traditional Pagan beliefs to the religion of Greeks, the Christianity of the Byzantine rite. From then Byzantine Christianity became the faith of the three peoples who trace their origins to the Rus of Kiev: Russians, Ukrainians, and Belarusians.

The princedom of Kiev entered a period of decline that culminated in 1240, when the city was destroyed during the Mongol invasion. By the 14th century, a new political center grew up around the principality of

Moscow, and the head of the church, the metropolitan of Kiev, took up residence there. Later, Moscow was declared the metropolitan see in its own right. Gradual centralization of political power in Moscow paved the way for the final formation of what would become the Russian Orthodox Church (ROC).

Initially, the ROC came under the titular jurisdiction of the Ecumenical Patriarchate in Constantinople, which appointed the Russian metropolitan and bishops. However, Russia gained more political power while Constantinople experienced gradual decline and finally fell to the Turks in 1453. In 1448, Grand Duke Vasily of Moscow (1415–1462) bade the Council of Russian Bishops to designate Bishop Jonas to the position of metropolitan. Not only was the Moscow metropolitan now independent, but henceforth the czar (and later the emperor) would be considered the champion and protector of the Orthodox faith in Russia. In 1589, the ROC achieved its full canonical independence (the so-called autocephaly), when Metropolitan Job (d. 1607) was enthroned by Ecumenical Patriarch Jeremiah II (r. 1585–1595) as the first Patriarch of Moscow and All Russia. It has become common to speak of Moscow as the "Third Rome," the first Rome being said to have fallen into heresy and the New Rome—Constantinople—having fallen under the Turks.

From the baptism of Kievan Rus and through most of the 17th century, relations between the Orthodox Church and the state in Russia were regulated by a concept developed in the Byzantine Empire. Its focal point was the idea of harmony between two collateral powers: the church (*sacerdotium*) and the monarchy (*imperium*). Each was considered supreme in its own sphere of life. The long-lasting administrative and, to a certain degree, political independence of the Orthodox Church from the Russian state also had a strong economic basis, given that about one-third of Russian lands were owned by monasteries.

In the early 16th century, the ROC became divided into two different camps: the monastic movements of "grabbers" (*stjazhateli*) led by Joseph Volockij and the "non-grabbers" (*nestjazhateli*) led by Nil Sorskij. The non-grabbers criticized the practice of extensive land ownership by monasteries. By contrast, the grabbers argued that lands (and other properties) owned by the church serve charitable purposes. The grabbers and non-grabbers also held different positions on the relationship between church and state. The non-grabbers believed in a clear-cut division between what "belongs to Caesar and to God." The grabbers instead backed strong union between church and state. While non-grabbers held the vision of the universal Orthodox Church, the grabbers promoted the national character of the ROC. The party of grabbers eventually won and the close union between the Orthodox Church and the Russian state was established.

In the mid-17th century a schism occurred in the ROC when Patriarch Nikon (1605–1681) initiated and resolutely enforced a number of church reforms. He introduced many elements and traditions of Greek Orthodoxy into ROC and changed prayer books so that they were in accordance with the original Greek texts. His actions resulted in the split of the ROC and emergence of the dissident Orthodox Old Believers movement, those who resisted reforms. Originally, Patriarch Nikon was supported by Czar Alexey, but by establishing "Greek Orders" in the ROC Nikon also pursued a political goal, namely, to achieve the supremacy of the church over the state. The confrontation between patriarch and monarch ended with the decisions of the Church Council of 1666–1667. The Council approved Nikon's reforms, but deposed him from the position of patriarch and sent him into exile.

The period of harmony and mutual independence in the relations between the church and the state came to an end under the reign of Emperor Peter the Great (1672–1725). In 1721, he abolished the position of patriarch as the head of the ROC and instituted instead the Holy Synod. All 12 members of the Holy Synod (3 bishops and 9 monastic or married clergy) were appointed or dismissed at the emperor's discretion. The Holy Synod was presided over by a secular official. The fundamental church reforms initiated by Peter the Great continued under the Empress Elizabeth (r. 1741–1762) and Catherine the Great (r. 1762–1796), who confiscated most of the church lands and enterprises (thus depriving the church of its economic independence) and closed more than half of the monasteries. From now on, the clergy of the ROC were regarded as the state's employees.

Through the Russian Empire, the ROC operated as the exclusive state church, and Orthodoxy came to

be seen as emblematic of Russian statehood. Orthodox Christianity also played an important role in the geographic expansion of the Russian state. In fact, the state's cultural unity and integrity were based on three major premises: the influx of ethnically Russian colonists, the forced cultural-linguistic Russification, and the inclusion of new lands into the canonical territory of the ROC. The territorial growth of the Russian Empire resulted in the growing religious diversity of Russia's population. The ROC did little to convert the representatives of the other religions to the Orthodox faith. However, voluntary conversion to the Orthodox faith was socially rewarded by the state through much better career opportunities in any state institutions, including the army, education and administration. On the contrary, it was a crime for an Orthodox Christian to convert to any other religion. Marriages between Christians and non-Christians were forbidden. While followers of most of the non-Orthodox Christian churches were tolerated in terms of personal freedom to exercise their beliefs, only the ROC had the right for missionary activities and only ROC was present in the school system (the lessons on "God's order" were mandatory).

According to the 1897 census, of the Russian Empire's 125 million residents, 72 percent were Orthodox, 9.2 percent were Catholics, 3 percent were Protestants, 11.1 percent were Muslims, 4.2 percent were followers of Judaism, and 0.4 percent were Buddhists.

In August 1917, during the first stage of the Russian Revolution (after the abdication of the Emperor Nikolai II in February 1917), a synod of ROC bishops reestablished the patriarchal structure of the ROC and elected Metropolitan Tikhon (1865–1925) to the position of patriarch. The Communist revolution in October 1917, however, brought sweeping changes in the religious life of Russian society. Among the first laws adopted by the new Bolshevik authorities in January 1918 was a "Decree about separation of church from State and the school from the church." Originally, Patriarch Tikhon was an outspoken critic of the new Communist government, but he moderated his position after time spent in prison. His successor, Patriarch Sergius (1867–1944), created a model in church-state relations that would persist through almost 70 years of Communist rule in Russia: the ROC publicly supported government on all issues, while the state agreed to allow ROC a very restricted sphere of activity limited solely to liturgical worship.

In general, in the Soviet Union—the state that was declared atheistic—religion was effectively marginalized and ousted from public life in spite of the fact that the legislation of the Soviet Union formally always provided for freedom of conscience. The major target of the anti-religious policies of the Communist state was the ROC because it was directly associated with demolished Russian monarchy. By the mid-1930s, under Joseph Stalin's dictatorial rule, any forms of organized religious activities had become effectively illegal. Thousands of clergy had been arrested, put into concentration camps, expelled, or executed. The number of functioning parishes of the ROC dropped from 54,000 in 1914 to only 200 to 300 by the beginning of World War II. The majority of surviving parishes were located in Moldova, western Ukraine, and western Belarus—territories annexed to the Soviet Union only in 1939–1940. By 1939, only four of the Orthodox bishops that remained were free of arrest and continued to serve.

The policy of the outright persecution of the ROC changed significantly at the height of World War II. In September 1943, upon the personal initiative of Joseph Stalin, the Council of Bishops of the ROC was called and it elected a new patriarch. Several reasons contributed to the changes in the state policies toward ROC: usage of the social authority of the church in the political mobilization of the population in World War II; demonstrating to Western allies, most notably the United Kingdom and the United States, that religious freedom existed in the Soviet Union. It should also be noted that German military authorities allowed and even encouraged the restoration of the church's life in the occupied Russian territories, a policy that urged Stalin to take some steps toward winning the sympathies of believers.

The legalization and some restoration of the ROC in the late 1940s did not make the church free from the Communist rule. In fact, Stalin largely copied and rebuilt the system of state religious control that had existed in the Russian Empire. In 1943, the Council for the Affairs of the Russian Orthodox Church was founded, which was part of the Soviet government.

The Council for the Affairs of the Russian Orthodox Church and its successor (since 1965), the Council for Religious Affairs, not only controlled, but in many cases also administered the internal affairs of the ROC. Although Orthodox priests were appointed by the bishops to serve in the local parishes, they also needed to get permission from the Council for Religious Affairs. Similarly, the consecration of the new Orthodox bishops required the Council's approval. The ROC was allowed to engage in only one type of activity: the conducting of worship services. Neither church-based social work nor religious education of children was permitted. In exchange for their toleration on the part of the state, the leaders of the ROC were expected to publicly support and praise the Communist regime both domestically and abroad. Further, the ROC was expected to make regular financial "donations" to the state "Peace Foundation." Socially, both clergy and openly practicing lay members continued to suffer considerable civil discrimination. The Council for Religious Affairs ceased to exist only in 1991, the year of the breakup of the Soviet Union.

Beginning in the mid-1980s, Mikhail Gorbachev's (b. 1931) policy of political liberalization (commonly known as "perestroika") was accompanied by the gradual lifting of restrictions on religious activities. In 1988, the celebration of the Millennium of the Baptism of Russia was declared a national festival and was sponsored by the state. Gorbachev's reforms created the conditions for the dynamic development of the ROC. By 1988, the ROC had 6,893 active parishes divided into 67 dioceses and served by 6,700 priests. There were also 21 monasteries, 2 theological academies, and 3 theological seminaries. As of December 2008, the ROC counted 29,263 parishes divided into 157 dioceses and served by 27,216 priests. The church also has 804 monasteries and 87 educational institutions (including 5 theological academies, 38 theological seminaries, 39 theological schools, 3 Orthodox universities, and 2 theological institutes).

The early and mid-1990s witnessed the growth of the conservative wing and the rise of anti-ecumenical attitudes among church leaders. During two consecutive all-church Council of Bishops meetings in 1994 and 1997 the issue was raised to withdraw participation of the ROC from all ecumenical organizations including the World Council of Churches. These initiatives were turned down by the majority of the ROC bishops, but, at the same time, it was decided (at the 1997 Council of Bishops) to begin pan-Orthodox discussions and consultations on the advisability of continuing WCC membership. Both in 1994 and 1997, the Council of Bishops paid significant attention to the activity of the various foreign religious missionary groups working in Russia.

The perceived threat from foreign religious missionaries led the ROC to support a new national law "About freedom of conscience and about religious associations," which was adopted in September 1997. While this law acknowledges the equality of all religions in Russia, its introductory section emphasizes the special role of the Orthodox Church in Russian history, spirituality, and culture. Further, this law defined Orthodoxy, Islam, Judaism, Buddhism, and generally Christianity as "traditional religions," while restricting the activity of the new—for Russia—religious groups by imposing 15-year waiting period for their state registration. Effectively, it limits the activity of the unregistered groups to informal, private practice, and imposes many restrictions on the work of foreign missionaries.

The ROC enforces a strict ban on the participation of clergy in politics. Yet, in many ways, the ROC has significant influence on life in today's Russia. In August 2000, the all-church Council of Bishops approved the "Bases of the social concept of the Russian Orthodox Church," which articulated the church's relations with Russian society and state. This document emphasized the idea of collaboration between church and state in the various areas.

A number of agreements about cooperation have been signed during the past 15 years between the ROC and various Russian governmental agencies (including the Ministry of Internal Affairs in 1996, the Ministry of Defense in 1997, and the Ministry of Education in 1999). At the regional level, similar agreements on cooperation have been concluded between many individual dioceses of the ROC and the authorities of the Russian administrative provinces. In 1995, a special department of the ROC was established to maintain permanent contacts with the Russian military forces. By 2007, 2,072 military units had Orthodox chaplains.

The ROC is also acquiring more presence in the Russian public schools. In 1999, in a letter addressed to diocesan bishops, Patriarch Alexi II asked them to "pay special attention to the organization of the Orthodox education of children studying in state schools." By 2004, the subject of "The basics of the Orthodox culture" was included in the curricula of the state schools in more than 20 (out of 89) administrative regions of the Russian Federation. The "Coordinating Council for Cooperation" was created by the ROC and the Ministry of Education of Russia.

The 2000 all-church Council of Bishops also adopted the "Basic Principles of the Attitude of the Russian Orthodox Church toward the Other Christian Confessions." It asserted that Christian unity can only occur in the "bosom of the One, Holy, Catholic and Apostolic Church." Therefore, it could not recognize the equality of the different (especially Protestant) denominations. In spite of this stance, the ROC has remained a member of the World Council of Churches (WCC). In 2002, an agreement was reached between the ROC and the WCC to replace the WCC's parliamentary voting procedures with a consensus model of decision making, to more clearly distinguish between "confessional" and "inter-confessional" worship, and to create two models of WCC participation: "members" and "churches in association."

The last decade witnessed a sharp decline in relations between the ROC and the Roman Catholic Church. In 2002, the establishing of the four Catholic dioceses by the Holy See in Russia was perceived by the ROC as aggressive Catholic proselytism among the Russian Orthodox. The regular semiannual meetings between representatives of the ROC and Vatican officials have been broken. The ROC continues to object to a visit by the pope to Russia, insisting that any such visit must take place only after agreement between the ROC and the Catholic Church on issues related to Catholic proselytism in Russia and on relations between the Russian Orthodox and Greek Catholics ("Uniates") in western Ukraine.

The disintegration of the Soviet Union in 1991 had significant implications for the ROC. Indeed, in the Russian Empire and in the Soviet Union the ROC was a predominantly national church whose borders largely corresponded with the state borders. Quite differently, after the breakup of the Soviet Union, the ROC has become a transnational religious organization that extends far beyond the borders of the present Russian state. The headquarters of the ROC are still in Moscow, but 70 out of 157 dioceses and more than half of its parishes and clergy are not in Russia, but in the other former Soviet republics that now exist as independent countries. The branches of the ROC outside of the Russian Federation are given different measures of autonomy.

In some post-Soviet states, ROC dioceses and parishes remain under the direct supervision of the Moscow Patriarchate. There is one diocese in Lithuania and one in Azerbaijan. Kazakhstan is divided into three dioceses. The predominantly Islamic Central Asian post-Soviet states—including the republics of Uzbekistan, Kyrgyzstan, Turkmenistan, and Tadzhikistan—are united into one diocese headquartered at Tashkent, Uzbekistan. There are no parishes of the ROC in Georgia, where the Georgian Orthodox Church is autocephalous. The dioceses of the ROC in Byelorussia form the Byelarussian Exarchate—a regional grouping of dioceses united for purposes of day-to-day administration.

The Ukrainian, and Latvian Orthodox churches, the Estonian Apostolic Orthodox Church, and Orthodox Church of Moldavia have the status of the "autonomous and self-governing Churches." Yet, in many ways they remained linked to Moscow. In Ukraine, Byelorussia, Kazakhstan, and Moldova, the branches of the ROC are today the largest religious organizations of these independent states. In other former Soviet republics, especially in the Baltic and Central Asian states, the parishes and dioceses of the ROC serve as important ethno-cultural centers that consolidate the minority Slavic Russian-speaking population.

Outside the borders of the former Soviet Union, there are seven dioceses of the ROC in Western Europe (in Germany, Austria, Hungary, Netherlands, France, United Kingdom, Belgium). The South American diocese unites ROC parishes situated in Panama, Argentina, Colombia, Brazil, Chile, Peru, and Costa Rica. Although most North American parishes of the Russian tradition are part of the Orthodox Church in America, the smaller patriarchal parishes of the Russian Orthodox Church (31 in the United States and 25

in Canada) are in direct subordination to the Moscow Patriarchate, without local diocesan structures. There are also individual parishes of the ROC in Australia, the Czech Republic, Finland, Iran, Mexico, Mongolia, Morocco, Norway, Sweden, South Africa, and Tunisia. Two other national Orthodox Churches can be considered as "daughter churches" of ROC. The Orthodox Church of China was granted autonomy in 1957, and the Orthodox Church in Japan became autonomous in 1970.

The new situation of the ROC in today's Russia created conditions for reconciliation with the so-called Russian Orthodox Church outside of Russia (ROCOR) that had broken away from the ROC after the 1917 Bolshevik Revolution. At that time, more than a million Russians found themselves in exile in many countries, and a significant number of Russian Orthodox clergy came with them. In 1920, a meeting of more than 20 Russian Orthodox bishops in Istanbul created an autonomous church with the goal to serve the Russian emigrants. In 1928, the Bishops' Synod of the ROCOR refused to accept the call of Metropolitan Sergius, the temporary head of the ROC, for all Russian Orthodox bishops to refrain from political activity. Sergius also ordered that ROCOR be dissolved. By the mid-1930s, the ROC and ROCOR finally severed all relations. The headquarters of ROCOR originally located in Karlovci (Yugoslavia) moved in 1950 to New York City in the United States. The ROCOR, both lay members and clergy, was reinforced after World War II by a new wave of Russian emigrants—mostly displaced persons and those who had collaborated with Nazis in the occupied regions of the Soviet Union and who subsequently fled the country.

By the mid-1990s, several proposals and initiatives for a reconciliation between the ROCOR and the ROC led to an establishment of an official bilateral commission to examine the ways of reuniting the two churches. In May 2007, the full communion was re-established between the ROC and the ROCOR (which at that time had about 400 parishes and a number of monasteries spread worldwide). While the ROCOR remains independent in its internal affairs, it is also considered an indissoluble part of the ROC, and the election of the new ROCOR bishops and its head must be confirmed by the patriarch and Holy Synod of the ROC. The reunification of ROCOR and the ROC further expanded the global presence and influence of the ROC (especially in North America and Western Europe).

The complicated composition of the ROC makes it difficult to enumerate accurately its total membership. The estimates vary greatly between 90 and 120 million followers worldwide, thus making ROC the largest of all the Eastern Orthodox churches worldwide.

In Russia, according to the May 2008 national survey conducted by the All-Russia Public Opinion Research Center, 73 percent of respondents self-identify as followers of Orthodox Christianity as compared with only 49 percent in a similar survey administered in June 2001. The figure of 73 percent would mean that almost 110 million Russian citizens are Orthodox Christians. Yet, in the post-Communist Russian society there is a wide gap between regular religious participation and practice, on the one hand, and simply social-cultural identification with Orthodoxy, on the other hand. Indeed, the same May 2008 survey revealed that only 10 percent of Russians participate in the church's life regularly and follow religious requirements and practices. With the exception of the few traditionally Islamic and Buddhist administrative provinces of Russia, Orthodox Christianity is the predominant religion across the country.

Similarly, there is also no reliable information about Orthodox membership in the other Soviet republics. It is roughly estimated that the number of persons who identify themselves with the ROC is about 9 to 10 million in Ukraine, 8 million in Byelorussia, 7 to 7.5 million in Kazakhstan, 4 to 4.5 million in Moldavia, 2 million in Uzbekistan, and 1 million in Kyrgyzstan.

The Russian Orthodox Church has a hierarchical structure of governance. The supreme bodies of church authority are the Local Council (Pomestny Sobor), the Bishops' Council and the Holy Synod chaired by the Patriarch of Moscow and All Russia. The Local Council consists of the entire episcopate and representatives of the clergy, the monastic community, and the laity. It interprets the teaching of the Orthodox Church and deals with most important internal matters of church life, canonizes saints, elects the Patriarch of Moscow

and All Russia, and establishes the procedure of such elections.

The Bishops' Council consists of all diocesan bishops and the bishops who direct Synodal departments and theological academies. The Bishops' Council must convene at least every four years. Its responsibilities include, among other things, preparation for a Local Council and monitoring the implementation of its decisions. It also adopts and amends the Statute of the Russian Orthodox Church; resolves basic theological, canonical, liturgical, and pastoral issues; defines the nature of relations with governmental bodies; maintains relations with other national Orthodox churches; and establishes, re-organizes, and dissolves dioceses and Synodal institutions.

The Holy Synod, chaired by the Patriarch of Moscow and All Russia, is the governing body of the ROC between Bishops' Councils. It is composed of the patriarch and six diocesan bishops: three of them permanent and three temporary members. His Holiness Patriarch of Moscow and All Russia is the first in honor among the bishops of the ROC. He governs the church together with the Holy Synod as its chairman. The patriarch is elected for life by the Local Council.

Today, ROC is headed by His Holiness Patriarch Kirill of Moscow and All Russia (b. 1946) who was elected patriarch of ROC in January 2009 after the death of Patriarch Alexy II, the head of ROC during 1990–2009. Prior to his current position, from 1989 to 2009, Metropolitan Kirill served as the head of the Department for External Church Relations of the Moscow Patriarchate.

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See also: Eastern Orthodoxy; Ecumenical Patriarchate/Patriarchate of Constantinople; Estonian Apostolic Orthodox Church; Estonian Orthodox Church (Moscow Patriarchate); Istanbul; Old Believers (Russia); Orthodox Church in America; Orthodox Church in China; Roman Catholic Church; Russian Orthodox Church Outside of Russia; World Council of Churches.

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Russian Orthodox Church Outside of Russia

In the years following the 1917 Russian Revolution and the defeat of the anticommunist White Armies, a first wave of emigration drove up to 2 million people into exile. A majority of them were members of the Russian Orthodox Church (Moscow Patriarchate), who now needed to organize their religious activities in new circumstances because communication with the Mother Church in Russia was difficult. Already cut from contact with the Moscow Patriarchate during the Civil War in Russia, hierarchs in the southern Russian zones under the control of the White Armies had created in May 1919 a Provisional Supreme Administration of the Church for South Russia. This move was

approved by the church in November 1920, when a decree (*ukaz*) from Patriarch Tikhon (1865–1925) gave to bishops deprived of contact with the central administration of the church the right to organize themselves into a higher entity of ecclesiastical authority.

In November 1921 a council of Russian Orthodox emigrants gathered in Sremski Karlovci (Serbia). There were 13 bishops in exile among the 100 participants. Probably under pressure from the Soviet authorities, Patriarch Tikhon dissolved the Provisional Administration in 1922. The church in exile obeyed, but it immediately reorganized itself again in accordance with the patterns set in the 1920 decree: the Synod of Bishops would serve as the central church authority among the emigrants. This marked the beginning of what is known today as the Russian Orthodox Church Outside of Russia (ROCOR), also called the Russian Orthodox Church Abroad. Intermittent contacts with Moscow continued for a few years, insofar as the circumstances of those difficult times allowed, but a complete break came in 1927, when Metropolitan Sergius (1867–1944), administrator of the Moscow Patriarchate, requested a written expression of loyalty from the clergy in exile to the Soviet regime.

The Russian church in exile at first presented a united front, but soon divisions intervened, and large groups of Russian clergy and faithful in France (a stronghold of the emigration) and in the United States left the Russian Synod. In addition, during World War II and immediately following it, the ROCOR saw the loss of the numerous parishes in Eastern Europe and China, with emigrants resettling a second time in the West or in Australia. The headquarters of the synod had to leave Serbia, and finally relocated in 1949 in the United States. Due to the new geopolitical environment and the efforts of the Russian Orthodox Church under Soviet control to reinforce its links with the other Orthodox churches as well as other Christian denominations, active relations between the ROCOR and other religious bodies gradually decreased, although friendly contacts persisted with some, especially the Greek Orthodox Patriarchate of Jerusalem and the Serbian Orthodox Church. After the 1960s, the ROCOR itself also became increasingly critical of the involvement of Orthodox churches in the ecumenical movement. On the other hand, during the Soviet period, the ROCOR was held in high esteem by the believers of the so-called Catacomb Church, who led a clandestine religious life in Russia.

After the fall of the Soviet Union, some people or groups in Russia asked to be accepted into the jurisdiction of the ROCOR and formed a Free Russian Orthodox Church, but the movement did not grow very large and suffered divisions. In addition, some people in the ROCOR questioned those moves and pleaded for talks with the Moscow Patriarchate in order to find ways to restore the unity of the Russian Church. This created increasing tensions within the ROCOR between those open to a dialogue with the Patriarchate of Moscow and those who rejected entirely such overtures. This led to a first break within the ROCOR, when the aging Metropolitan Vitaly Ustinov (1910–2006), who had presided over the ROCOR since 1985, decided in 2001 to retire; very soon, however, he came to regret his decision and resumed his responsibilities, becoming the figure around whom people opposed to reunion with the Moscow Patriarchate rallied. The group following Metropolitan Vitaly took the name of the Russian Orthodox Church in Exile, but very soon became divided into competing factions.

In October 2000, the ROCOR Council of Bishops had decided to establish a committee to study the questions of unity of the Russian Church. Official visits to Russia and a formal dialogue soon started, with open encouragements from President Vladimir Putin—a fact that did not make opponents of reunification less suspicious. In May 2006, the IVth All-Diaspora Council of the ROCOR that took place in San Francisco agreed that a reunion was desirable, while a number of participants saw in the Russian Orthodox participation in the World Council of Churches a matter of concern, and would have expected an explicit renunciation of "Sergianism" (that is, the policy of allegiance to the state of Metropolitan Sergius); the Council of Bishops was entrusted with the task to assess how to proceed next. From that point, the pace toward reunion accelerated. The Act of Canonical Communion was solemnly signed in Moscow on May 17, 2007. According to the Act, the ROCOR is "an indissoluble, self-governing part of the Local Russian Orthodox Church," "independent in pastoral, educational, administrative, management, property, and civil matters, existing at the

same time in canonical unity with the Fullness of the Russian Orthodox Church."

A majority of the ROCOR clergy and parish accepted the union. However, groups as well as entire parishes in various parts of the world (especially on the American continent) seceded from the ROCOR in repudiation of the move. Some of the dissenters have joined a group called the Russian Orthodox Church Abroad–Provisional Supreme Church Authority (ROCA-PSCA), under Metropolitan Agafangel Pashkovsky of Odessa, who was suspended from the ROCOR in 2007 "for disobeying lawful authority and inciting schism." Others joined Greek Old Calendarist or other Orthodox conservative groups. The ROCA-PSCA itself has entered into communion with one of the Greek Old Calendarist groups.

Although precise statistics are not available, it was estimated before the 2007 reunification that the ROCOR probably numbered less than 150,000 faithful, including converts of non-Russian origin.

Russian Orthodox Church Outside of Russia
75 E. 93rd St.
New York, NY 10128
http://www.russianorthodoxchurch.ws/ (in Russian and English)
http://rocorstudies.org/ (in Russian and English)
http://directory.stinnocentpress.com/ (ROCOR parish and clergy online directory)

Jean-François Mayer

See also: Greek Orthodox Patriarchate of Jerusalem; Russian Orthodox Church (Moscow Patriarchate); Serbian Orthodox Church.

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Ruthenian Catholic Church

The Ruthenian Catholic Church is a Greek Byzantine church that has its base in the Carpathian Mountains of southwestern Ukraine, Slovakia, and southeastern Poland. Ruthenians speak a Ukrainian dialect but identify ethnically as Rusyns, not Ukrainians. Christianity began to be propagated late in the first millennium CE, and following the break between the Roman Catholic Church and Eastern Orthodoxy in 1054, the Ruthenian church adhered to Eastern Orthodoxy. At about the same time, the area came under Hungarian control.

In the centuries after Hungary, a Roman Catholic nation, established its rule in Slovakia and western Ukraine, priests began to agitate for the Orthodox Church to come into communion with Rome. In 1646, 63 Orthodox priests, primarily from what is today Slovakia, entered the Roman Catholic Church. The act of receiving them, called the Union of Uzhorod, occurred at a town on the Ukrainian-Slovakian border. Two additional acts of conversion to Roman Catholicism occurred in the Ukraine in 1664 and 1713. As a result of these events, Eastern Orthodoxy all but disappeared from the region.

Through the 18th century, a battle for control of the Ruthenians ensued between local bishops, who followed the Latin rite, and those priests who represented the Orthodox converts and continued to use a Slavic rite. Then in 1771, a Ruthenian bishop was elected and made the head of a Ruthenian eparchy (diocese). A Ruthenian seminary was established in 1778 at Uzhorod. Thus, the Ruthenian Catholic Church (also known as the Byzantine Catholic Church) emerged as a distinctive ethnic church that continued a variety of Eastern Orthodox traditions (including a married priesthood) and strongly identified with the Rusyn people of Transcarpathia.

Following World War I and the breakup of the Hungarian Empire, the region was incorporated into the new nation of Czechoslovakia, and in the 1920s one group left the church and returned to Orthodoxy. Then following World War II, the area east of Uzhorod became part of the Soviet Union. Pressure was exerted in the Ukraine to force the church back into Orthodoxy, and its parishes were placed under the Russian Orthodox

Church (Moscow Patriarchate) and its patriarch in Moscow. In like measure, an effort was made to destroy the Ruthenian church in Poland and Czechoslovakia. In the meantime, more than 500,000 Rusyns had migrated to the United States. However, they found that the American Roman Catholic hierarchy was opposed to the continuance of the traditional practices of the Ruthenian Church, especially the married priesthood. The majority of Rusyns in the United States reverted to Orthodoxy, and a few became Protestants.

The revival of the Ruthenian Catholic Church began after the disruption of the Soviet Union. In January 1991 the Vatican reestablished the Eparchy of Mukachevo (Ukraine) and appointed a new bishop. An estimated 500,000 Rusyn Catholics remained in the region. The seminary was reopened in Uzhorod in 1992. The status of the church in the Ukraine remains open, as both the Ukrainian Catholic Church and the Ukrainian Orthodox Church have been re-established in the now independent nation.

The first eparchy of the Ruthenian Catholic Church was established in the United States in 1924. There are now four American dioceses, with national leadership provided by the metropolitan, who resides in Pittsburgh, Pennsylvania. Some 200,000 Ruthenian Catholics reside in the United States. Ruthenian Catholics also reside in Australia and Western Europe, but the members are largely integrated into the Ukrainian Catholic Church.

Today, there are three distinct Ruthenian Catholic jurisdictions: (1) the eparchy of Mukačevo in Ukraine, which is immediately subject to the Holy See; the bishop of Mukačevo, currently Milan Šašík (b. 1952), is considered the head of the whole Ruthenian Catholic Church, but he exercises no authority over the other two jurisdictions; (2) the Ruthenian Byzantine Catholic Metropolitanate in the United States; and (3) the Apostolic Exarchate in the Czech Republic. The exact relationship between the three is still a matter of dispute.

In 2008, the membership of the three jurisdictions together was 598,000.

Ruthenian Catholic Church
Zakarpatska 18
294017 Uzhorod
Ukraine
http://www.byzcath.org (website of the Byzantine Catholic Churches in America)

J. Gordon Melton

See also: Eastern Orthodoxy; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Ukraine, Eastern Orthodoxy in; Ukrainian Catholic Church.

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■ Rwanda

Rwanda is a small country in the heart of the Great Lakes Region in Africa, just south of the equator. Rwanda became an independent nation in 1962, when Belgium handed over political authority to a democratically chosen government under Grégoire Kayibanda (1924–1976), Rwanda's first president. At the time, it counted 3.5 million inhabitants, of whom 95 percent were subsistence farmers who lived on the hills that are for the greater part covered with fertile soil.

By then, more than one-third of the population had been converted to Christianity, and particularly the Roman Catholic missionaries counted as the most successful in the world. The genocide of 1994, through which more than 800,000 people were slaughtered within less than 4 months, was a great disillusionment.

In 1885–1886, the Conference of Berlin allotted Rwanda to the German Empire, but only in 1896 did troops start to impose German authority. Before that date, the dreaded spears of the Rwandese kings had been able to keep slave traders from the coastal area and European explorers at a distance. The oral history of the kingdom was well recorded by the court aristocracy, and modern historians trace it back to the 14th or even the 10th century.

Rwanda

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,292,000	8,390,000	79.1	2.53	12,444,000	18,985,000
Roman Catholics	1,684,000	4,846,000	45.7	2.81	7,150,000	10,694,000
Protestants	332,000	2,060,000	19.4	1.95	3,200,000	5,100,000
Anglicans	162,000	1,150,000	10.8	4.56	1,680,000	2,500,000
Muslims	312,000	1,345,000	12.7	2.46	1,900,000	2,800,000
Ethnoreligionists	1,165,000	825,000	7.8	1.86	800,000	700,000
Agnostics	0	21,000	0.2	2.46	45,000	80,000
Baha'is	5,500	19,000	0.2	2.46	30,000	60,000
Hindus	1,000	500	0.0	2.47	1,000	2,000
Atheists	0	30	0.0	2.59	100	200
Total population	**3,776,000**	**10,601,000**	**100.0**	**2.46**	**15,220,000**	**22,627,000**

In the 18th century, anthropologists saw the Rwandese kingdom, in which the minority of Tutsi dominated the majority of Hutu and a small minority of Batwa, in the light of the Hamitic hypothesis, according to which the Batutsi belonged to the Nilo-Hamitic race. According to this hypothesis, the Batutsi had entered the country with their great herds of cattle in several stages in the 12th and 13th centuries. In the course of the last few centuries they had gradually subjected the Hutu agriculturalists of the Bantu race, who themselves had steadily deforested the hills since their arrival between the seventh and 10th centuries. These Bahutu had driven into the remaining forests the original pygmoid race of the Batwa, who were hunters.

Modern Rwandese historians and some Western scholars consider the Hamitic hypothesis as a way for European scholars to explain how highly developed cultures and organizations could be discovered in black Africa, where the "backward" Negro could not have created such civilizations. They claimed, therefore, that the Hamitic race was of Asian or even European origin (Sanders 1969). The fact is that the Rwandese oral history does not say anything about invading cattle farmers who gradually took the dominant position. The Banyarwanda (people of Rwanda)—the Tutsi, Hutu, and Twa—speak one language (Kinyarwanda, classified within the Bantu languages), share the same religious concepts and costumes, and have the same family traditions. The Hamitic hypothesis leaves unexplained why 15 out of the 18 Rwandese clans show a mixture of Batutsi, Bahutu, and Batwa.

Some lineages within the Batutsi group created their own identity, which in the 19th century strengthened the kingdom under the leadership of the Banyiginya clan, which is exclusively Batutsi. The kingdom developed an expansive power and gained hegemony over the greater part of Rwanda. This development created a growing tension between Bahutu and Batutsi, who were more and more seen as representing exclusive classes, although there always remained Batutsi without political influence and Bahutu who took leading positions in the Banyiginya kingdom. Until the beginning of the 20th century, a number of small more or less independent monarchies subsisted with a king (*mwami*) who belonged to the Bahutu group.

After World War I, the League of Nations conferred Rwanda to Belgium as a trustee area. The Belgian regime introduced an administrative reform in which leadership was exclusively given to Batutsi people. Thus, the distinction between Hutu and Tutsi was rigidified. The antagonism between classes turned into a struggle between what were considered different races, leading to a bloody social revolution in 1959 and continued turmoil within the Hutu-dominated government that assumed control from Belgium in 1962. At that point, some 10,000 Batutsi, many of them of the former ruling class, sought refuge in neighboring countries.

Denied the right to return, a second generation of these refugees, organized in the Rwandan Patriotic Front (FPR), attacked the country in 1990, heightening tensions between the two groups, now called Hutu

and Tutsi, and culminating in the genocide of April–June 1994, in which more than 500,000 Tutsi and a considerable number of moderate Hutu were assassinated. Out of fear for the strong Tutsi-dominated invasion army, between 2 and 3 million Hutu then fled the country and stayed in refugee camps in Zaire/Congo and Tanzania until they were forced to return in 1996–1997. Upon their return they found a disrupted society of 8 million people, characterized by hatred, mistrust, grief, and mourning.

A government of national unity under the leadership of the FPR, carries out administrative reforms, and makes it illegal to speak of Hutu or Tutsi as different ethnic groups. Inspired by the autocratic leadership of Paul Kagamé, chosen as president in 2002, the nation experienced rapid economic development and radical social changes: an active policy of birth control, a transparent combat against HIV-AIDS, and national health insurance were introduced. Rwanda is characterized by a high participation of women in public affairs. In 2009 the shift from French to English was carried through as the basic language in administration and education.

From ancient times, the Rwandese people have been characterized by a religious consciousness that permeates all life—procreation, cattle breeding and agriculture, and the building of a homestead. They feel a strong relationship and even kinship with nature, which explains their respect for the environment. Humans are surrounded by an invisible world of spirits who influence human life. To this spiritual world belong the spirits of the ancestors (*abazimu*), who for some generations after their death participate in the life of the family. These ancestors need not be feared if people live in harmony and according to the rules of life that the forebears left as their testament. Illness, barrenness, and misfortune may be interpreted as punishment or revenge of the ancestors, reminding their offspring of the proper behavior. Ancestors are to be distinguished from bad spirits or malevolent forces (*amahembe* or *ibitega*), often of unknown origin. Bad forces may be used by personal enemies who act in a hidden way, only known and influenced by sorcerers (*abarozi*). In case of illness or misfortune, diviners (*abapfumu*) are consulted in order to detect the character and the meaning of the spiritual force behind it.

The idea of relations between human beings and God are fundamental notions in Rwandese religion. Humans are seen not as isolated persons but always in relationship to fellow humans and nature. The closest relationship is with the members of one's family, which includes several groups: the *inzu*, or minor lineage, one's father, mother, brothers and sisters; the *umuryango,* or major lineage, one's family in a larger sense; and the *ubwoko,* or clan, a broader entity of families, the membership of which is decisive for the rules of marriage. Individuals may enter into relationship with the spiritual world, enjoy the blessings from that world, and participate in its forces.

God, or Imana*,* is creator (Rurema) of the Earth and of the humans who reside there. Christian theologians have depicted Imana as transcendent, fitting the basic concept of God according to Christianity. Anthropologists have tended to describe Imana as the sacred dimension of life as it determines human destiny, gives fecundity, and yields wealth or poverty. According to some well-known myths, Imana once lived very close to people, and his most favorite activity was the cradling of babies. However, one day a young couple discovered Imana in their compound. They saw him as an intruding stranger, with their child in his arms. In defense the man aimed his arrow in the direction of Imana, who, since this unhappy misunderstanding, has never been seen again. According to an oft-cited proverb, Imana dwells all over the Earth during the day, but prefers to spend the night in the beloved Rwanda.

Traditional Rwandan religious consciousness involves no specific cultic manifestations of worship but is manifest in the celebration of the rites of passage, specifically the cults of Ryangombe, or *kubandwa*, and the cult of Nyabingi. Ryangombe is a mythical hero who died a tragic death. Before he died, he appealed in agony to the Batutsi, Bahutu, and Batwa peoples to be initiated into societies that honor him. The Ryangombe rite consists of cult sessions with dancing and singing, through which people are initiated into kubandwa societies. Initiates (*imandwa*) receive their own new secret name. Misfortunes, such as barrenness and illness, and natural disasters, such as drought, may intensify the Ryangombe cult sessions. Giving honor to Ryangombe provides protection against evil spirits. The Ryangombe cult has its parallels in other parts of

RWANDA

the Great Lakes region. Traditionally, as Hutu, Tutsi, and Twa participated together in it, the cult created social cohesion. Only the sacral king (*mwami*) could not participate in the initiation.

In the northern part of the country the cult of Nyabingi has a greater popularity. According to the myth, the woman named Nyabingi did not become a normal spirit (*umuzimu*) after her death, but instead she turned into a medium by whom one can be possessed through trance. Women may be cured from barrenness if they "have Nyabingi" (*bagirwa,* being possessed).

The first Christian missionaries to arrive in Rwanda were the White Fathers. This order of the Roman Catholic Church worked according to clear-cut missionary principles: gaining a deep knowledge of the people, establishing a four-year catechism according to the model of the ancient church, and trying to convert first the supreme political authority, who then will help with the conversion of the great masses. Rwanda, with its well-organized society headed by a king as absolute ruler, was an ideal place to apply these principles. Eager to precede Muslims and Protestants, the White Fathers quickly established parishes in all parts of the country, ten having been opened by the time the Germans were expelled in 1916.

In 1907 the first Protestant missionaries, German Lutherans, arrived as representatives of the Bethel Mission (the Evangelical Mission Society for German Eastern-Africa, or Evangelische Missionsgesellschaft für Deutsch-Ostafrika). One of their prominent missionaries, Ernst Johanssen (1864–1934), saw the African religion as a human answer to the divine revelation of the one God who communicates with all humankind. He studied Rwandese customs and religion in order "to trace the radiation of God's Glory hidden in the African religion." The German Lutherans founded eight missionary stations, along with two commercial missions to compete with the Muslim traders. When forced to leave in 1916, the Lutherans had already edited a translation of the four Gospels and a textbook in the Rwandese language.

The White Fathers continued their missionary work into the 1920s and provided the new patterns for structuring the Rwandan society. Missionaries became advisors to Belgian authorities, and Vicar Apostolic Léon Classe (1922–1943) especially promoted the influence of the Tutsi, being convinced that they were born to rule. By 1994 the Roman Catholic Church controlled more than half of all primary and secondary schools and sponsored a large number of hospitals.

In 1931, after King Yuhi V Musinga (1883–1944) refused to convert, Monseigneur Classe advised that he be dismissed and sent into exile. His successor, King Mutara III Rudahigwa (1913–1959), was baptized in 1943, and three years later he allocated his country to Christ. Prompted by the king's action, almost all the

Crowd listens to American evangelist Billy Graham during his African crusade in Rwanda, 1960. (James Burke/Time Life Pictures/Getty Images)

aristocracy presented themselves for baptism, and the Hutu were encouraged to do the same. People spoke of the Tornado of Mission. From that time on, Christianity, and especially the Catholic Church, saw tremendous growth. In 1950, 25 percent of the population were counted as belonging to the Catholic Church, increasing to 34 percent in 1961 and 50 percent in 1988.

Only after World War II did leaders perceive the weakness of the missionary strategy. A new generation of priests, influenced by the ideas of Catholic Action and social democracy, saw the injustices of Rwandese class society. Previously, the rigid classification of the Rwandese as either Tutsi or Hutu resulted in their identification with the oppressors and the oppressed, respectively. Unfortunately, the new message of the equality of all people worked only to strengthen the identity of individuals as either Hutu or Tutsi, resulting in an even more rigid division of the population.

Catholic missionaries then began to promote the interests of the majority Hutu. On the eve of independence, the Hutu, supported by the church, started a social revolution. Under Rwanda's first president, Grégoire Kayibanda, the ruling party pursued a policy of ethnic equilibrium, through which jobs and positions were divided according to the percentage of Hutu (85 percent) and Tutsi (15 percent). This policy was continued by the successor government, led by General Juvénal Habyarimana (1937–1994), who took over power in a nearly bloodless military revolution in 1973.

After 1921 the Belgian Protestant Missionary Society (Société Belge des Missions Protestants au Congo) continued the work of the German Lutherans, thus accounting for the existence of a strong Presbyterian Church (rather than Lutheran) in the country. The Society represented a minority faction in Belgium, and its progress was initially hampered by lack

of finances and personnel. In the course of time other Protestant missionary organizations followed: the Seventh-day Adventist Church from the United States (1916), Anglicans of the Church Missionary Society (1921), Danish Baptists (1938), Swedish Pentecostals (1940), and the Free Methodist Church (1942) from the United States. In 1994 the Union of Pentecostal churches outnumbered the mainline Protestant churches.

Within the Church Missionary Society, a revival movement developed that, in the 1930s and 1940s, exercised great influence among Protestants in neighboring Burundi, Uganda, Tanzania, and Kenya. This movement, called the East African Revival, typically sponsored "conventions," large meetings where people gathered for praying and singing, hearing sermons, and giving testimonies. The 1945 Kabale Convention attracted an international audience of 15,000. Devoted members of the movement, called *abake* (people on fire), or *abalokole* (those who are saved), experienced a heightened joy, visions and dreams, and an absence of any color bar between white and black. The abake struggled for equality between Hutu and Tutsi, promoted strong participation by women, and placed African leadership at the head of the movement. The movement led to independent churches in other countries, and in Rwanda it remains an influential movement within the Anglican community.

Around 1959–1962, the Protestant missions were transformed into independent church organizations, which then collaborated in founding the Conseil Protestant du Rwanda (CPR). From then on, an emancipation of the Protestants from foreign control became evident. The theological school in Butare, founded in 1971, developed into a Theological Faculty in which most mainline Protestants (including the Pentecostals) participate. In 1988 all Protestants together represented 20 percent of the population, less than half of that of Catholics. Today there are two ecumenical organizations serving the Protestant community, the Alliance Evangélique du Rwanda, which is affiliated with the World Evangelical Alliance, and the Protestant Council, which is affiliated with the All African Conference of Churches (AACC) and the World Council of Churches. The genocide of 1994 left all the churches in deep crisis. Almost one-third of the clergy had been Tutsi, of whom a majority were murdered. Those who had held leading positions, mostly Hutu, fled the country. Returning Tutsi refugees added to the controversy by attempting to seize leading positions. Past racial ideology and present internal problems prevented the churches from becoming healing communities. The Catholic Church was singled out for criticism by the new Tutsi-dominated government, which derided the church's assumed policy of divisionism, seen as the ultimate cause of the genocide.

After 1994 a number of new African Initiated Churches were created, most of them at the initiative of Tutsi returnees who did not want to reintegrate into the older churches that had been associated with the genocide. Thus, inadvertently and for the first time in Rwandese history, churches were founded on an ethnic basis. Most of these new communities participate in the Charismatic/Pentecostal movement, which is also influencing the older mainline churches. This new charismatic wave is characterized by strong eschatological preaching, baptism by immersion, and long sessions of ecstatic prayer. The Restoration Church, founded in 1994, is moreover characterized by a prosperity gospel. The Zion Temple Celebration Centres, founded by Apostel Paul Gitwaza in 1999, has created branches in Tanzania, Burundi, Congo, Denmark, Belgium, and the United States.

After 1994, Islam was no longer considered by the government and by the public news agencies to be an inferior religion. Muslims had been present in Rwanda since the beginning of the 20th century, the first being African soldiers serving in the German colonial army. The Germans also promoted the immigration of merchants and craftspeople, some of whom were Muslims, but at the same time they took measures to prevent any spread of Islam among the population.

The marginal position of Muslims in Rwanda was accentuated under Belgian rule, the Muslims being viewed as German partisans. Muslims were denied permission to create their own associations, and only in 1964 did Rwandese authorities recognize the Association of Muslims in Rwanda (AMUR). In 1970 about 8 percent of the population was Sunni Muslim. Then in 1994, Muslim Tutsis returning from their exile gave the community a new self-consciousness, claiming that Muslims had not participated in the genocide. Muslim

missions began to attract great audiences. Schools were installed, and the end of Ramadan became an official national holiday. At his installation in January 2001, Sheikh Saleh Hategekimana claimed that Muslims, with about 120 mosques scattered throughout the country, represent 18 percent of the population.

Since 1996, the Centre for Theological Education and Documentation (CFD), related to the Presbyterian Church of Rwanda, has developed a dialogue program in which Protestants, Catholics, and Muslims participate. On a regular basis the Center organizes seminars where prominent leaders of these communities discuss together the social problems of the country.

Gerard van't Spijker

See also: African Initiated (Independent) Churches; African Traditional Religions; All Africa Conference of Churches; Church Missionary Society; Free Methodist Church; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches; World Evangelical Alliance.

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Religions of the World

Second Edition

A COMPREHENSIVE ENCYCLOPEDIA
OF BELIEFS AND PRACTICES

S

Sabbatarianism

Within Christianity, Sabbatarianism is the belief that the seventh-day Sabbath of Judaism as a day of worship has not been replaced by first-day or Sunday worship, observed by the great majority of Christians. Jewish law stipulates that from sundown on Friday evening until sundown on Saturday, Jews should be in a state of observing and remembering the Shabbat, the Hebrew term for the Sabbath. Observing the Shabbat is rooted in the book of Genesis in the Hebrew Bible (the Christian Old Testament). The creation story tells of God's activity for six days, followed by a seventh day of rest. This fact is then cited in the Ten Commandments as the reason for the Jewish people to keep the Sabbath, meaning that one remembers God's creation and, like God, observes a day of rest every seven days. Rest is equated with refraining from doing various prohibited activities and engaging in prescribed activities such as worship and study of scripture.

The major prohibited activity, work, was defined and described in some detail by rabbis. It included the preparation of food to be consumed on the Shabbat on the previous day, and a provision to set aside observation of the day if a human life was at stake.

Christianity was born within Judaism. Jesus was a Jew, as were the 12 Apostles. Jesus' teachings include his reflections on Sabbath activity, and as the church grew and non-Jewish membership became dominant and then overwhelming, the designation of the primary day for worship and the nature of Christian observation of the Jewish law, including provisions for rest on the Sabbath, were much debated. Crucial to decision making was an assumption by Christians that Christ's resurrection occurred on a Sunday morning. As a result, the day for weekly worship was Sunday, and the command to keep the Sabbath reinterpreted as now applying to Sunday. As the Julian calendar replaced the Jewish calendar, the beginning of Sunday was at midnight rather than sundown on the previous day.

For those who read the Bible literally and attempted to live by its precepts, the command to keep the Sabbath became a recurring and periodically nagging question. Most accepted the dominant interpretation that Sunday had become the new Sabbath due to the resurrection. However, a minority reached an alternative conclusion.

A new Sabbatarian impulse began, for example, among Anabaptists in 16th-century Europe. Oswald Glait and Andreas Fisher, both former Catholic priests, began to propagate Sabbatarianism around 1528 in Moravia, Silesia, and Bohemia. Glait wrote a booklet on the subject, known today only from the refutation of it by Caspar Schewenckfeld (1487–1581). By mid-century in England, as the Reformation spread, individual believers felt a freedom to ask a variety of questions that arose from their reading of the Bible. The viability of keeping the seventh-day Sabbath, the proper behavior for a Sabbath rest, and the role of government in enforcing the Sabbath came under consideration. Given the heightened authority of the scriptures within Protestantism and the accompanying diminution of church tradition by the Reformers, those who defended the centrality of Sunday were often baffled by the lack of any mention of Sunday worship in the New Testament.

The first Christian congregation organized to keep a seventh-day Sabbath arose in 1617 in London under

the leadership of John Trask. It was an independent Baptist church whose Sabbatarianism further called the public's attention to its many departures from the norms of the Church of England. However, the movement started by Trask survived, and by the end of the century some 15 Sabbatarian congregations existed. Meanwhile, Stephen Mumford (ca.1639–1707) traveled to the American colonies and in 1664 joined the Baptist Church in Newport, Rhode Island. Through the rest of the decade he raised the Sabbath question among his brethren but finally became frustrated with their disinterest. In 1671 he opened the first Seventh Day Baptist church in the British American colonies. Others followed Mumford's example in New Jersey and Pennsylvania. The Sabbatarian issue slow gained traction, primarily among Baptists. It had its most unique embodiment in the cloistered communal Ephrata Society formed in rural Pennsylvania by Conrad Beissel (1690–1768), who also led in the spreading of Sabbatarianism among German Pietists in southeastern Pennsylvania. A small German-speaking Seventh Day Baptist work continued into the 20th century, though it never consisted of more than a few congregations.

A national organization for English-speaking Sabbatarian Baptists emerged in 1801 with the formation of the Seventh Day Baptist General Conference. In 1843, a missionary society was formed, and sent its first missionaries into a newly opened China. As the movement spread internationally through the 20th century, a World Federation of Seventh Day Baptist Conferences was formed in 1965. Everywhere it exists, it is a minority movement among Baptists.

The most important development in Sabbatarianism occurred in the 1840s, when Joseph Bates (1792–1872), a Seventh Day Baptist, introduced the practice to the Adventist movement, then reeling in disappointment over Christ's failure to visibly return in 1844. The practice of keeping the Sabbath spread through Adventism and became a matter of extreme controversy through the 1850s and 1860s. Reaction to it divided the movement into three segments. One group rejected the idea and continued to worship on Sunday. One group accepted it and founded the Church of God (Seventh Day). When prophetess Ellen G. White (1827–1915) had a confirmatory revelation about Sabbath observance, the group around her accepted the Sabbath. Since that time, the Seventh-day Adventist Church has been the major organization spreading Sabbatarianism worldwide.

By the end of the 20th century, the Seventh-day Adventists had spread into more than 200 of the world's countries. From it a number of smaller Sabbatarian Christian groups would emerge. Additional Sabbatarian groups emerged from the Church of God (Seventh Day) including the Worldwide Church of God, which by the 1980s had become the second largest Sabbatarian group in the world. However, in the 1990s, under the leadership of the successors to founder Herbert W. Armstrong (1892–1986), the Worldwide Church repudiated all of Armstrong's unique ideas, including his Sabbatarianism. As a result the church splintered with those continuing to worship on Saturday forming three larger groups—the Living Church of God, the United Church of God, and the Philadelphia Church of God—and a host of smaller groups.

The Church of God (Seventh Day) also nurtures what became known as the Sacred Name movement, which replaced the Greek translations of the Hebrew names of God and Jesus with transliteration of the Hebrew—Yehweh and Yhoshua. By the time of the emergence of the Sacred Name movement, some in the Church of God (Seventh Day) tradition had been exploring the Hebrew feast cycle and had concluded that the obligation to keep those holy days mentioned in the Hebrew Bible were equal to those for keeping the Sabbath. The Sacred Name groups, like the splinter groups of the Worldwide Church of God, continue to keep the Sabbath and observe the Hebrew feast days.

With the multiplication of Sabbath-keeping groups, each facing problems existing in a culture whose legal structures recognized the dominant usage of Sunday as a day of worship, Sabbatarians banded together in 1943 to form the Bible Sabbath Association. It offers smaller Sabbatarian groups, especially independent congregations, support and works to end discrimination against Sabbatarians in the workplace.

J. Gordon Melton

See also: Baptists; Bible Sabbath Association; Church of England; Seventh-day Adventist Church; White, Ellen G.; Worldwide Church of God.

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Sacred Texts

As verbal communication is important for promoting religious doctrines, many religions give attention to the transmission of (sacred) texts in written form. In this way, religions build themselves on the idea of "holy scriptures." One of the earliest occurrences of the term "holy scriptures" can be found in the New Testament (Romans 1:2), when the Apostle Paul refers to the Hebrew prophets and the "holy scriptures." Texts from classical antiquity also refer to "holy words" (Greek: *hieroi logoi*) that can be transmitted in written form. From a historical point of view, the Bible as the "holy scripture" for Christians fostered the idea of "sacred texts" as the center-point for religions. In the study of religions, Friedrich Max Müller (1823–1900) can be seen as the "founding father" of the theoretical importance of the study of sacred texts as core topic for gaining ideas about the origin, purpose, and doctrine of religions. Studying and comparing religions for him depended mainly on the accessibility and translation of sacred texts. For this reason, in 1879 he launched the publication of the Sacred Books of the East series. Texts from the Hindu and Buddhist tradition as well as classical Chinese texts were incorporated in this undertaking, next to these translations of the Zoroastrian textual tradition and the Koran. Because of opposition from Christian theologians, the Bible could not be included in this series. Jewish texts as well as texts from minor or recent religions like the Sikh tradition or the Baha'i Faith are also missing.

The impact of the idea to use sacred books for the study of religions had two consequences: it fostered the idea of a hierarchy of religions with those religions that have "written texts" at the upper end; and it led scholars in religion to concentrate on textual studies and early periods of historical developments of religions as shown by these texts, thus partly neglecting aspects of rituals, practice, and social involvement of religions. Therefore one has to keep in mind that religions in general refer to written tradition, but for some religions the idea of "sacred texts" as exclusive and authoritative texts has only come up in modern times either as a result of the contact with Western scholars and their preconceptions, which are at least indirectly based on the Bible (and the Koran) as a canonical and sacred text, or as a reaction to Christian and Muslim theological conceptions of a "holy book" as the center of religious tradition, in order to identify books within their own traditions as (exclusively) "holy scripture."

Textbooks for the study of religion generally present sections on "sacred texts" for each religion, or some monographic or collective works focus on "sacred books" exclusively, to give an introduction and overview of such texts, for example, books published by Harold Coward, Frederick M. Denny and Rodney L. Taylor, Rein Fernhout, Kenneth Kramer, and Udo Tworuschka. Recently the Verlag für Weltreligionen (Publishing House for World Religions) has started a series of German translations of sacred books of living religions to make them available for a widespread audience to improve religious knowledge.

To give a short overview of the most well-known sacred texts, one can rely on the idea of canonical texts. The Greek word *kanon* means "principle" or "guideline"; thus canonical texts are reckoned as sacred texts that cannot be changed or neglected. In Islam we surely find the most elaborated understanding of canonicity, as the Koran is not only thought to be an earthly copy of the heavenly "mother book" (*umm al-kitab*), but is also the unchangeable word of God. Thus it is the

sacred book par excellence, and the concept of a comparable holy book is also applied to other religions, when Islam judges adherents of Judaism, Christianity, and Zoroastrianism as "people of the book" (*ahl al-kitab*). The respective book for Jews is the Hebrew Bible, but regarding sacred texts it is necessary to take into account that Jewish tradition gives importance to both the "written" and "oral" Torah; this makes clear that even if the "oral" Torah can be transmitted in written form in later times, orality is on a par with sacred texts. Regarding both the Hebrew Bible and the Christian Bible (the Old Testament and the New Testament), the decision to regard such texts as sacred scripture within the religious community has been a long historical process, only at the end leading to a normative and absolute holy book, to which further additions or expansions are no longer theologically possible. It is quite possible that the canonization process of the Avesta as a sacred book of the Zoroastrians is dependent on the pattern of the Koran as a holy book for Muslims, as Zoroastrians had to present a copy of a "book" in a dominantly Islamic society to become acknowledged as "people of the book." Worth mentioning is also the case of the Baha'i Faith, whose adherents regard all books published (or theologically: revealed) by Bahá'u'lláh, the founder of that faith, as canonized sacred books that cannot be altered. As these examples make clear, we find sacred texts for monotheistic religions originating in the Middle East. Such texts are compulsory sources of religious doctrine for their believers and all reform or religious change has to be reconcilable with these texts as the basis of the religions.

Turning to the religions of South and East Asia, the situation regarding sacred texts gets more complex, as a concept of canonicity as mentioned above is widely missing. Even if it has become customary in religious studies to speak of the "Pali canon" of Buddhism, this "canon" is less absolute than in the cases mentioned before. The Pali canon offers a "guideline" to Theravada Buddhists, but it is not absolutely compulsory for all Buddhists, as different Buddhist schools or traditions can focus on their own "sacred texts"; a famous example is the so-called Lotus Sutra, which is a highly esteemed text among the Tiantai/Tendai school in Chinese/Japanese Buddhism or among Nichiren Buddhists, but the sutra is downgraded by the Huayan/Kegon School in Chinese/Japanese Buddhism, which gives the Avatamsaka (or Flower Garland) Sutra the highest rank as sacred text. In Buddhism we observe a wide range of literary texts that can gain different status of sacredness, with the consequence that not all sacred books of the Buddhists are authoritative sources for all Buddhist schools.

We find a similar situation in Hinduism with a traditional differentiation between texts characterized as *sruti* or *smrti*. The first category comprises the Vedic texts (for example, Vedic hymns, Brahmanas, ritual texts, early Upanishads), while epics like the Mahabharata or the Ramayana and the Puranas are only reckoned as *smrti*. While this is true in general, we also find Vaishnavite schools in Hinduism, who also take the Ramayana or the Bhagavadgita as *sruti* or Shaivite Hindus, who view their *agama* texts as *sruti*—that is, preferring these texts as sacred texts by downgrading or even eliminating others.

While both Buddhism and Hinduism thus show a broad context related to sacred texts, the Sikh tradition defines it in a much narrower way; the Adi Granth Sahib is the sacred text for Sikhs, which is both the center of cultic reverence and source of Sikh doctrine, giving canonicity to this text comparable to the relationship of Christianity or Islam to their sacred texts.

To Chinese religions (mainly Daoism and Confucianism), the notion of sacred texts can be applied only in a broad sense, namely, texts that people read with reverence, because these texts are either part of the classical literary heritage of China (Liji, Shiji, Yijing) or they are attributed to masters like Laozi (Daode jing) or Confucius (Lun-yu). Even though both in Daoism and Confucianism there are sets of literary texts labeled a "canon," this does not mean an exclusive authority of these.

To summarize: sacred texts are a wide and diverse category in religions. What they have in common is their relevance for the devotional and spiritual life of the adherents of the respective religion; generally speaking, sacred texts in monotheistic religions are the normative and authoritative source of doctrine and religious law. One additional aspect of sacred texts worth mentioning is the fact that they—despite their diversity—always have been an inspiring source of lit-

erary achievements in the given cultures, and also a deposit of ideas that had a considerable influence upon the visual arts in most of the cultures.

Manfred Hutter

See also: Baha'i Faith; Bahá'u'lláh; Confucianism; Confucius; Daoism; Laozi; Nichirenshu; Sikhism/Sant Mat; Tian Tai/Tendai Buddhism; Zoroastrianism.

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Sahaja Yoga

Sahaja Yoga was founded by Sri Mataji Nirmala Devi (b. 1923). She was the eldest daughter of an Indian barrister and enjoyed an affluent childhood in a Protestant family before marrying a successful diplomat, Sir C. P. Srivastava. In the late 1960s she became a follower of Osho Rajneesh, but left his circle and was highly critical of him thereafter. In 1970, we are told, she became "fully realized," simultaneously enabling others to achieve spiritual "realization" effortlessly. She then began to attract followers herself, initially in India, then in London, where she was based, and in increasing numbers throughout the world. Nine years later she revealed her divine identity as the Adi Shakti (primordial creatrix), and to committed followers she is the Goddess, returned to save the world. Sri Mataji travels widely in order to spread her "global religion." Her movement now claims a presence in 75 countries, each with its own national leader, and has approximately 20,000 converts.

Sahaja Yoga practices combine principles of Tantra with rituals and symbols from other traditions, especially from South Asia, and the majority are performed to banish negativity or to purify. Meditation is described as the raising of the spiritual energy of *kundalini*, usually dormant at the base of the spine, through *chakras*, spiritual centers in the body, which are cleansed of impurities as it passes. When the process is complete, spontaneous union with "The All Pervading Power" is achieved, and individuals experience a cool breeze on the palms of their hands and the tops of their heads. This union is said to cure serious illnesses, to leave practitioners feeling relaxed and balanced, and to lead to increasing sensitivity, to both their own spiritual vibrations and those of others. Sri Mataji's image is felt to be particularly purifying, and members cherish photographs of her surrounded by miraculous light or accompanied by deities. Sahaja Yoga *pujas* involve the worship of Sri Mataji in her different divine aspects.

Sri Mataji promotes arranged marriages between devotees of different nationalities, and these take place, in groups of up to 120 couples, either at international pujas or on the annual India Tour. She advises women to act as the "heart" of their families, and men as the "head," and the vast majority of the leaders in Sahaja Yoga are men. There are two Sahaja Yoga schools, in Rome and Dharamsala, where children of members board. Additionally, the movement runs a number of nongovernmental organizations, including a hospital dedicated to healing according to the principles of Sahaja Yoga. Notwithstanding Sri Mataji's teaching that "truth cannot be owned," her tax-free annual income from Sahaja Yoga activities has been estimated at more than $2 million, and devotees have subsidized the purchase and renovation of a number of properties where she lives, including castles outside Poona, India, and Cabella, Italy, as well as a chateau in France. In the

past, concerns have been voiced over her at times authoritarian treatment of her followers and for the welfare of the children in Sahaja Yoga schools.

The international headquarters of the movement is now in the United Kingdom and may be contacted through its Internet site at http://sahajayoga.org.

Judith M. Fox

See also: Rome; Tantrism; Yoga.

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■ Sahara

The Sahara (aka Western Sahara), officially known as Al-Jumhuriyah as-Sahara al-Arabiyah as Dimuqratiyah, or the Sahara Arab Democratic Republic, is a sparsely populated country with approximately 405,000 people as of 2009. Its 103,000 square miles of territory is located on the Atlantic Ocean south of Morocco, most of the land being the westernmost segment of the Sahara desert.

The land was originally populated by Moors, Tubus, and Tuaregs (by the fifth century CE). Several centuries later a number of Yemenites moved into the area and intermarried with the residents, thus producing the dominant Sahrawi people who reside in the country. In the 11th century the first Sahara confederacy emerged, and in future centuries it would be incorporated into the territory of different kingdoms based in neighboring countries.

Arab forces reached the Atlantic coast of North Africa in the first decade of the eighth century, and Islam spread among the people of North Africa over the next few centuries. Here the Kharijite movement that challenged the authority of the Arab caliph was strong. In later centuries, the Sunni Malikite School would come to dominate North Africa, including Sahara and its neighbors.

Spain established a settlement (Dakhla) on the Saharan coast, primarily to protect the far more valuable

Demonstration at a refugee camp in Algeria. Western Sahara's government was forced into exile in Algeria by Morocco in 1991. (Miunicaneurona/Dreamstime.com)

Canary Islands, but in the 1880s began to plan to place the region under Spanish hegemony. Then in 1904, the European powers split Western Africa into four segments, although France (which had established a colony that bounded Sahara on the east and south) was the only other country to show any real interest in the western Sahara. The Sahwari opposed any incursions into their land by Europeans. Through much of the 20th century, Spain, France, and Morocco vied to wrestle control from the Native forces.

After World War II, Spain began to mine phosphate, Sahara's major mineral asset. In the meantime, the United Nations pressed for Saharan self-determination, and Morocco reasserted its claims to the land. In 1975, Spain conceded its interest to Morocco and

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Mauritania, but almost immediately the Sahwari proclaimed the establishment of an independent republic. War with Morocco and Mauritania followed. Although Mauritania pulled out after a few years, the war with Morocco continued through the 1980s. A ceasefire was finally arranged in 1991 that left Morocco in control for all practical purposes; the Saharan Republic's government was forced into exile in Algeria (though recognized by a number of countries).

The Polisario Front, the groups that continued to contest Moroccan sovereignty in Sahara, accepted a UN-negotiated cease-fire. In April 2007, both Morocco

Sahara

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	45,000	527,000	99.4	6.91	770,000	930,000
Agnostics	0	1,600	0.3	7.26	3,500	5,000
Christians	31,600	750	0.1	6.24	800	900
Independents	0	620	0.1	8.78	700	800
Roman Catholics	30,000	130	0.0	–1.37	100	100
Atheists	0	510	0.1	6.88	1,000	1,500
Baha'is	100	240	0.0	6.84	200	300
Total population	**76,700**	**530,000**	**100.0**	**6.91**	**775,000**	**938,000**

and the Polisario Front presented autonomy plans for the territory to the UN, and subsequently the two sides have had face-to-face meetings, but the status of the territory remains very much in doubt as of 2010.

Meanwhile, as Spain asserted its hegemony over Sahara in the 20th century, the Roman Catholic Church began to move beyond its service to the minuscule Spanish expatriate community at Dakhla. Only in 1954 was prefecture designated, the work being delegated to two religious orders, the Oblates of Mary Immaculata and the Salesian Sisters of the Sacred Heart of Jesus. The Catholic presence peaked in the mid-1970s (with 6 parishes), but it has now diminished to fewer than 500 believers.

Protestant presence has been even smaller. The primary attempt to establish a mission was by the Seventh-day Adventist Church, but it did not succeed. There is a small Baha'i Faith community of some 100 members, but virtually the entire citizenry remain Muslim.

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See also: Malikite School of Islam; Roman Catholic Church; Salesians; Seventh-day Adventist Church.

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Saicho

767–822 CE

Saicho (Dengyo Daishi), the son of a Chinese family that had settled in Omi, Japan, became a student of the Tian Tai School of Chinese Buddhism, which he transmitted to Japan, where it spread as Tendai Buddhism. Saicho entered the religious life as a child of 11. He was ordained as a novice priest at the age of 14 and fully ordained 4 years later in Nara at Todai-ji, the most important temple of Japanese Buddhism at the time. Japanese Buddhism was still a relative small religion in Japan and very much under imperial control.

Following his ordination, Saicho left Nara and made his home on Mount Hiei, a spot north of the imperial city and relatively close to his family's home. There he built a small hermitage and made a set of vows about his own search for purification and enlightenment. He concentrated his study on several Buddhist sutras, such as the Lotus Sutra and the Perfection of Wisdom Sutra, and the Tian Tai writings attributed to Zhi Yi, which seemed especially to resonate with him. Zhi Yi extolled the virtues of the Lotus Sutra.

In 797, shortly after the imperial court was moved from Nara to Heian (Kyoto), Saicho was asked to serve as the court priest. As a result he was frequently away from Mount Hiei, though his contacts and influence grew in the powerful circle around the court. The emperor's favor was manifest when, in 804, Saicho was sent to China to study and observe Chinese Buddhism. Kukai (774–835), a younger contemporary, accompanied him on the same mission. While in China,

Saicho was exposed to the Vajrayana (esoteric) tradition, but also receiving transmission from Tian Tai masters, who facilitated the accumulation of copies of hundreds of the Tian Tai books. He brought these to Japan. Soon after resettling at Mount Hiei, Saicho set about the process of spreading Tian Tai (which would be called Tendai in Japan) teachings throughout the country. Again his contacts at court benefited him, as he was able to successfully petition for permission to ordain priests. He also enlarged the small hermitage on Mount Hiei, which evolved into Enryaku-ji, the temple that would serve as the headquarters of the new Tendai School.

As his work and importance grew, Saicho engaged in an important debate with a leader of one of the other Buddhist groups based at Nara over the nature of Buddhahood. They argued over whether only some or all beings had the innate potential for enlightenment. Saicho argued for the universal nature of potential enlightenment. The debate would lead to an important decision. In 818, he renounced his Todai-ji ordination (a symbolic break with the Buddhist leadership at Nara), and then petitioned the emperor for the privilege of ordaining Tendai priests separately from the ordination platform at Nara.

Those who sought ordination from him had to undergo a strict regimen he had devised for prospective priests built around 12 years of strict practice at Enryaku-ji. He impressed upon the future Tendai priests that they engaged in spiritual work not just for their own salvation. They had to come to view themselves as similar to bodhisattvas, and understand that in helping others find enlightenment, they would also be helping themselves.

Saicho spread Tendai teachings with the assistance of the close relations he continued to nurture with the imperial court in Kyoto. He argued that Mahayana Buddhism in general, and, of course, Mount Hiei in particular, were "the protector of the nation," an idea that would be periodically revived throughout his life. He eventually used the favor he had developed at court to make his most audacious petition—that he and his students be given separate status as an independent sect. He died in 822 before the emperor ruled on his petition. A favorable response came the following year. Included in the set of decrees made by the emperor, his temple on Mount Hiei was officially named Enryaku-ji.

Edward A. Irons

See also: Kukai (Kobo Daishi); Mahayana Buddhism; Nara; Tian Tai/Tendai Buddhism; Zhi Yi.

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Saigoku Kannon Pilgrimage

The Saigoku Kannon Pilgrimage is the most famous pilgrimage in Japan. It is dedicated to Kannon, the bodhisattva of compassion (also known in China as Guan Yin or Avalokitesvara), possibly the most famous and ubiquitous of the Mahayana Buddhist deities. Out of her compassion, she has become a worker of miracles. As in China, sites at which people had miraculous encounters with her would become sites for temples. Each temple of the Saigoku Kannon Pilgrimage is associated with a miracle attributed to Kannon.

According to the Avalokitesvara Sutra, there are 33 specific forms that Kannon may take to save people according to their different conditions in life. The 25th chapter of the Lotus Sutra, one of the more popular Mahayana scriptures, also mentions 33 forms of Kannon. One form Kannon might assume is that of Juuichimen Kannon, depicted with 11 faces/heads to denote a sending out of sweetness and mercy in all directions. Senjyu Kannon, also known as the 1,000-arm Avalokitesvara, symbolizes her ability to embrace Earth and alleviate the suffering of all people. The Bato or Horse-headed Kannon offers protection to cattle and horses. The pilgrimage, which may be made by Buddhists at any time of the year, consists of visits to 33

temples. To make the entire pilgrimage, moving from one temple to the next in order, would involve the individual in a 1,500-mile journey. Most of the temples are in southwest Japan within a day's journey of Kyoto, but will take the pilgrim as far west as the Sea of Japan and eastward to the Pacific Ocean.

The first temple in the sequel is Seigantoji, located near Nagao (some 50 miles south of Osaka). It faces Nachi Falls, the highest in Japan, and is next to the Kumano-Nachi Shrine, a temple of a Japanese syncretistic Buddhist-Shinto sect. The temple possesses a Kannon statue that dates to the seventh century, the time of Buddhism's entrance into Japan, but the main statue is of Nyorin Kannon, one of the different forms assumed by Kannon that the pilgrim will encounter. A Nyorin Kannon that dates to the eighth century is located at Okadera (or Ryugai-ji), the seventh temple of the Kannon Pilgrimage. The second temple is located to the west near Wakayama. After visiting the all temples, the final stop is at Gifu, northeast of Kyoto.

Pilgrims generally carry with them a *nokyocho*, a pilgrim's book with a page for each temple. Each temple has a pilgrim's office that will, for a small fee, inscribe and stamp the book. This will become a record and memento of the pilgrimage. Worshippers will also locate the main Kannon statue at each temple. An act of veneration consists of making a monetary offering, ringing a bell three times acknowledging the Three Jewels of Buddhism—the Buddha, the Dharma (teachings), and the Sangha (community). Many will also light three incense sticks.

The popularity of the Kannon Pilgrimage led to its being copied in other parts of Japan. Through the centuries more than 200 variant duplicate pilgrimages to 33 Kannon temples appeared in every part of Japan, the Bando route that begins at Kamakura being considered the most important after the original Saigoku pilgrimage circuit. It appears to have originated in an encounter with Kannon in a dream of the Emperor Kazan who was told, "I have divided into 33 bodies throughout the 8 provinces of the Bando area, and a pilgrimage to these 33 sites will bring release from suffering." Soon afterward, in 988 CE, the emperor designated Sugimoto-dera in Kamakura as the first temple on the Bando circuit. Centuries later, the Saigoku and Bando pilgrimages were formally linked to a third circuit, the Chichibu Pilgrimage, which included 34 sites sacred to Kannon. The three pilgrimages together became the Kannon 1000 Circuit.

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See also: Bodhisattva; Kamakura Pilgrimage; Shikoku Pilgrimage; Temples—Buddhist.

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■ St. Helena

St. Helena, the South Atlantic island made famous as the site of Napoleon's exile from 1815 to 1821, is a British Overseas Territory in the mid-Atlantic Ocean. Besides St. Helena proper, the territory includes the island of Ascension and the island group of Tristan da Cunha. Although separated by hundreds of miles of water, the three islands are tied together by their strategic military placement in an area where land is sparse. Together, the islands have 165 square miles of territory. St Helena was uninhabited prior to its discovery by Portuguese sailors in 1502. The British settled St. Helena in 1659, and it has been a British colony ever since. Today (2008) the islands have a total population of 7,600.

Members of the Church of England arrived with the first British settlers, and today the great majority of the islanders are Anglicans. The church, formally established in 1851, is now attached to the Church in the Province of South Africa. There is one diocese, serving St. Helena and Ascension. Tristan de Cunha is under the oversight of the Diocese of Cape Town (South Africa).

St. Helena

Over the course of the 20th century, other Protestant churches and the Roman Catholic Church developed congregations. They include the Baptists, the Seventh-day Adventist Church, the Salvation Army, and Jehovah's Witnesses. Each counts its membership in the low hundreds. The Baptists are affiliated with the Baptist Union of South Africa. The SDAs are attached to the Southern Africa Union Conference.

There is one small group of the Baha'i Faith; on St. Helena, it is the only non-Christian group that has become visible.

J. Gordon Melton

St. Helena

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,100	6,500	95.7	1.30	7,300	8,000
Anglicans	4,000	4,800	69.9	1.29	5,300	5,800
Protestants	360	520	7.6	–2.33	500	500
Marginals	100	300	4.4	–2.73	450	550
Agnostics	10	230	3.4	7.21	390	500
Baha'is	20	60	0.8	1.65	70	100
Atheists	0	10	0.1	0.00	10	20
Total population	**5,100**	**6,800**	**100.0**	**1.47**	**7,800**	**8,600**

See also: Baptist Union of South Africa; Church in the Province of South Africa; Church of England; Jehovah's Witnesses; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church.

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■ St. Kitts-Nevis

St. Kitts-Nevis (more formally, the Federation of Saint Christopher and Nevis) are two of the Windward Islands in the Lesser Antilles on the northeast edge of the Caribbean Sea. They are east of Puerto Rico and west of Antigua. Together the islands have 101 square miles of land and a population of 39,800 (2008).

St. Kitts-Nevis was originally settled by the Carib people, who were first visited by Christopher Columbus in 1493. The Caribs were left alone until Thomas Walker established what was the first English settlement in the Caribbean in 1623. The initial settlement on nearby Nevis was made in 1628. The Caribs were soon eliminated, and slaves from Africa were brought in to work the expanding plantations. For the next century, France and England vied for control of the islands, but they were awarded to England by the Treaty of Versailles of 1793.

In 1816, St. Kitts was included in a single colony that included the Virgin Islands and Anguilla. The Virgin Islands were separated in 1871, and St. Kitts became the center of the remaining colony. After World War II, it was incorporated into the Associate States of the West Indies and developed local autonomy. Anguilla moved to disassociate itself in 1980. Religious freedom is guaranteed in St. Kitts-Nevis.

The Church of England arrived with the first British settlers and for more than 100 years was the only religious organization on the islands. In 1824 the bishop of London handed over control of the parishes to the bishop on Barbados. That same year an archdeaconry of Antigua, which included St. Kitts-Nevis, was established. The archdeaconry became a diocese in 1842 and has since become a diocese of the Church in the Province of the West Indies, headquartered at Nassau, the Bahamas.

Daniel Gottwald and James Birkly, missionaries of the Moravian Church, arrived in 1777 to found the first Protestant mission. They had been invited by John Gardiner, a planter, to evangelize the slaves under his care. They and their successors were soon visiting more than 50 different plantations. When the Methodists arrived in 1787, the two churches cooperated in evangelistic efforts and the building of churches. Methodism was introduced to St. Kitts by Lydia Seaton, formerly a servant who had been converted by Nathaniel Gilbert while living on Antigua. The Reverend Thomas Coke, the associate of Methodist founder John Wesley, visited St. Kitts for the first time in 1787 and later sent Thomas Hammett there to head the work. The Methodists later affiliated with the Methodist Church in the Caribbean

St. Kitts-Nevis

and the Americas and the Moravian work assigned to the Moravian Church in Jamaica. Both churches are now members of the World Council of Churches.

The Roman Catholic Church established work in 1861. It was included in the Diocese of Roseau (Dominica) until 1971 and then placed in the Diocese of St. John's (Antigua).

During the 20th century, a variety of churches targeted St. Kitts-Nevis for missionary activity, including the Seventh-day Adventist Church, the Pilgrim

St. Kitts-Nevis

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	44,400	49,500	94.5	1.27	57,500	64,600
Protestants	25,900	23,700	45.2	0.06	27,000	29,600
Anglicans	17,500	16,800	32.1	1.04	19,000	21,400
Roman Catholics	4,000	5,100	9.7	0.00	5,900	7,000
Hindus	0	790	1.5	1.30	1,000	1,200
Agnostics	60	850	1.6	3.83	1,400	1,700
Spiritists	0	670	1.3	1.30	800	900
Baha'is	200	260	0.5	1.29	350	450
New religionists	210	150	0.3	1.23	180	200
Muslims	0	140	0.3	1.35	200	300
Total population	**44,900**	**52,400**	**100.0**	**1.31**	**61,400**	**69,300**

Holiness Church (now an integral part of the Wesleyan Church), the Church of God of Prophecy, the Church of God (Cleveland, Tennessee), the Christian Brethren, the Churches of Christ, and the Salvation Army. At the same time a number of indigenous churches such as the Antioch Baptist Church, the Assemblies of the First Born, the Evangelical Faith Church, and the Spiritual Baptists have arisen.

There is little evidence of organized religion apart from Christianity, the most prominent group being the Baha'i Faith. There are also some followers of Islam, Afro-Caribbean religions, and the Rastafarians.

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See also: Baha'i Faith; Christian Brethren; Church in the Province of the West Indies; Church of England; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Churches of Christ; Methodist Church in the Caribbean and the Americas; Moravian Church in Jamaica; Rastafarians; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; Spiritual Baptists; Wesleyan Church; World Council of Churches.

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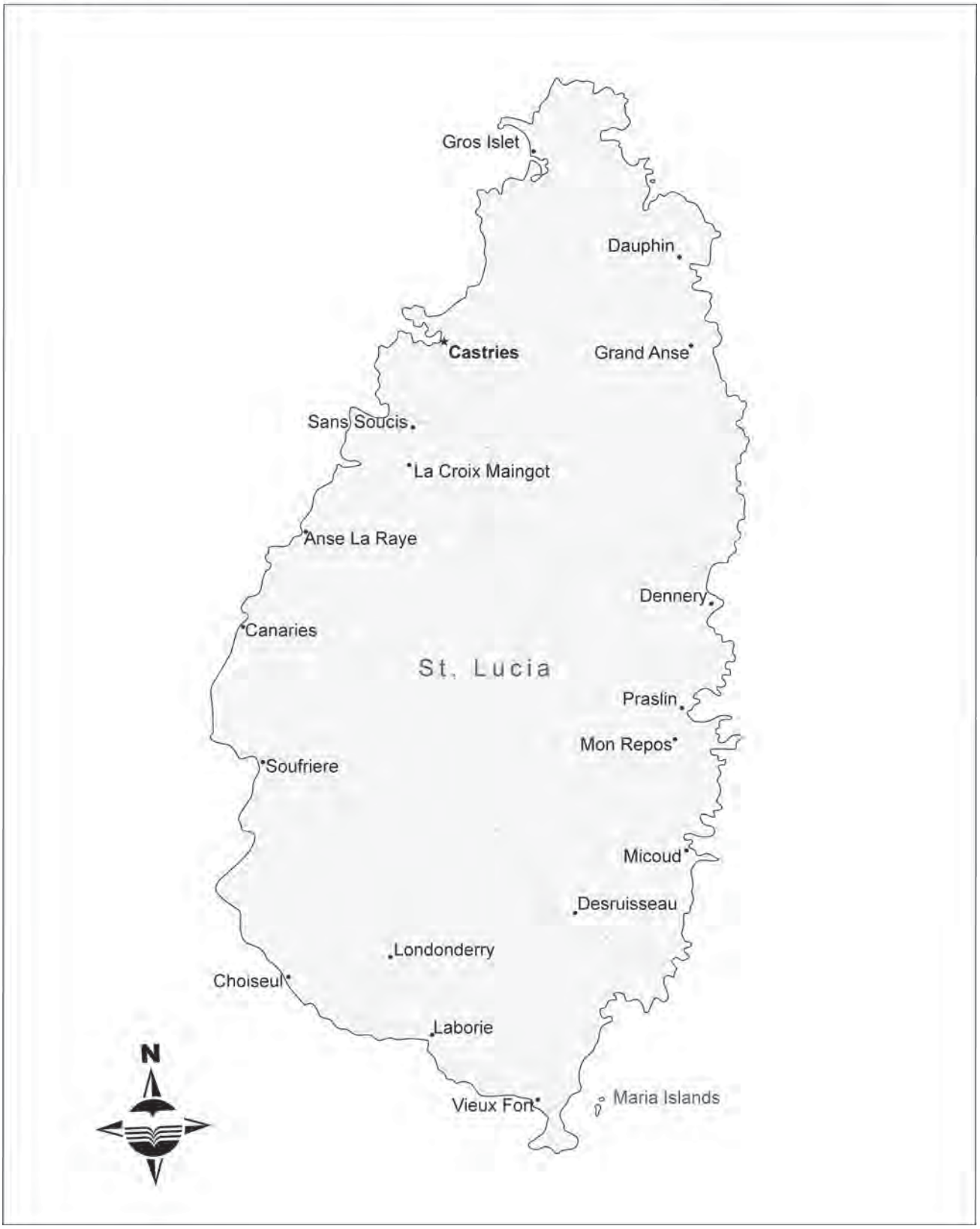
■ St. Lucia

St. Lucia, one of the Windward Islands of the Lesser Antilles, is located at the western edge of the Caribbean Sea between Martinique and St. Vincent. It was originally valued for the fine harbor at its capital, Castries. It has 238 square miles of territory and a population of 160,000 people, the majority of African descent.

St. Lucia was originally settled by the Arawak people, who around 800 CE were conquered and replaced by the Carib people. The latter group inhabited the island when Christopher Columbus arrived in 1502 and gave it its present name. Both the British and Spanish vied for the island, but neither could defeat the local resistance to their settlement.

Then, in 1660, the French settled on the island, and it became one object in the ongoing British-French conflict over the course of the next century. Finally, in 1814, the British received control as one item in the Treaty of Paris. The British quickly developed the sugarcane industry on a set of plantations built upon slave labor. The present population largely derived from the mixing of the former master/slave population. St. Lucia was incorporated into the Colony of the Windward Islands. It was included in the West Indies Federation

St. Lucia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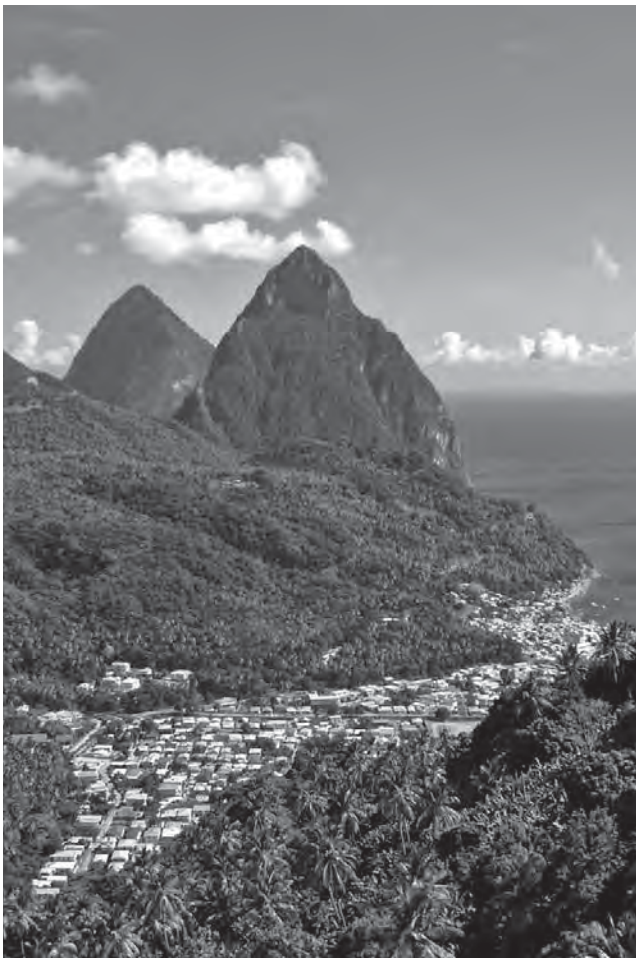
Anse La Raye
Dennery
Canaries
St. Lucia
Praslin
Mon Repos
Soufriere
Micoud
Desruisseau
Londonderry
Choiseul
Laborie
Vieux Fort
Maria Islands
N

St. Lucia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	102,000	164,000	95.9	1.07	186,000	205,000
Roman Catholics	92,500	124,000	72.5	0.32	135,000	145,000
Protestants	6,500	43,200	25.3	3.38	49,800	54,500
Anglicans	3,000	3,300	1.9	0.00	3,600	4,000
Spiritists	1,500	2,900	1.7	1.09	3,300	3,600
Hindus	0	1,600	0.9	1.09	2,000	2,300
Muslims	0	780	0.5	1.08	1,000	1,300
New religionists	0	650	0.4	1.09	750	850
Baha'is	170	400	0.2	1.12	600	800
Agnostics	0	660	0.4	10.74	1,000	1,600
Atheists	0	60	0.0	1.11	100	200
Total population	**104,000**	**171,000**	**100.0**	**1.09**	**195,000**	**216,000**



View of the fishing town of Soufriere on Saint Lucia, 2009. (Samuel Strickler/Dreamstime.com)

(1959–1962) and received the right of self-government as one of the Federated States of the Antilles in 1967. It became a fully independent country in 1979, though it remains part of the British Commonwealth.

The Roman Catholic Church came to St. Lucia with the French and became fully established in 1719. The Diocese of Castries, initially erected in 1956, was elevated to an archdiocese in 1974. Serving more than 90 percent of the population, it remains by far the largest religious grouping on the island.

Anglicanism entered with the British and claims the largest percentage of the non-Catholic community. The churches were under the Diocese of Barbados prior to the creation of the Diocese of the Windward Islands in 1878. That diocese, headquartered on St. Vincent, is now part of the Church in the Province of the West Indies. The Methodists arrived in St. Lucia in 1809, part of the early expansion of British Methodism through the Caribbean following the American Revolution. The Methodist work is now part of the Methodist Church in the Caribbean and the Americas. In the mid-19th century, the Moravians, who also had been expanding through the Caribbean with a mission devoted to the plantation laborers, arrived. Their work is now incorporated into the Moravian Church, Eastern West Indies Province, headquartered on Antigua. All three churches are now members of the World Council of Churches.

Over the course of the 20th century, a spectrum of churches representative of Evangelical, Holiness, and Pentecostal perspectives arrived on St. Lucia, primarily from the United States. Each has had modest success. Among the more successful have been the Evangelical Church of the West Indies and the United Holy Church of America. The Seventh-day Adventist Church arrived in 1926 and the Jehovah's Witnesses in 1963.

Several movements that have arisen in the Caribbean and subsequently spread through the islands have found their way to St. Lucia. The Rastafarian movement spread from Jamaica in the 1950s and 1960s. In like measure, the Spiritual Baptists have arisen as a popular indigenous church, and the Yoruban religion, also known as Santeria, has gained some degree of popularity. The Baha'i Faith has a small following on St. Lucia.

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See also: Baha'i Faith; Church in the Province of the West Indies; Evangelical Church of the West Indies; Holiness Movement; Jehovah's Witnesses; Methodist Church in the Caribbean and the Americas; Moravian Church, Eastern West Indies Province; Pentecostalism; Rastafarians; Roman Catholic Church; Santeria; Seventh-day Adventist Church; Spiritual Baptists; World Council of Churches; Yoruban Religion/Spirituality.

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■ St. Pierre et Miquelon

St. Pierre et Miquelon is an archipelago of eight islands off the southern coast of Newfoundland (Canada), a remnant of French North America. The islands have a combined land area of 93 square miles and a population of 7,000 (2008). The British pushed a claim to the islands through the 1700s, but they relinquished the claim in 1804. The islands were until 1946 a French possession, afterward designated an overseas territory, and since 1975 are an overseas department of France.

The Roman Catholic Church came to the island with its early settlers in 1668. It remains the only Christian church on the islands and claims the great majority of citizens as members. It has been constituted as a vicariate attached to the Episcopal Conference of France. There are some professing Protestants among the residents, but no organized work. There is, however, a spiritual assembly of the Baha'i Faith.

J. Gordon Melton

See also: Baha'i Faith; Roman Catholic Church.

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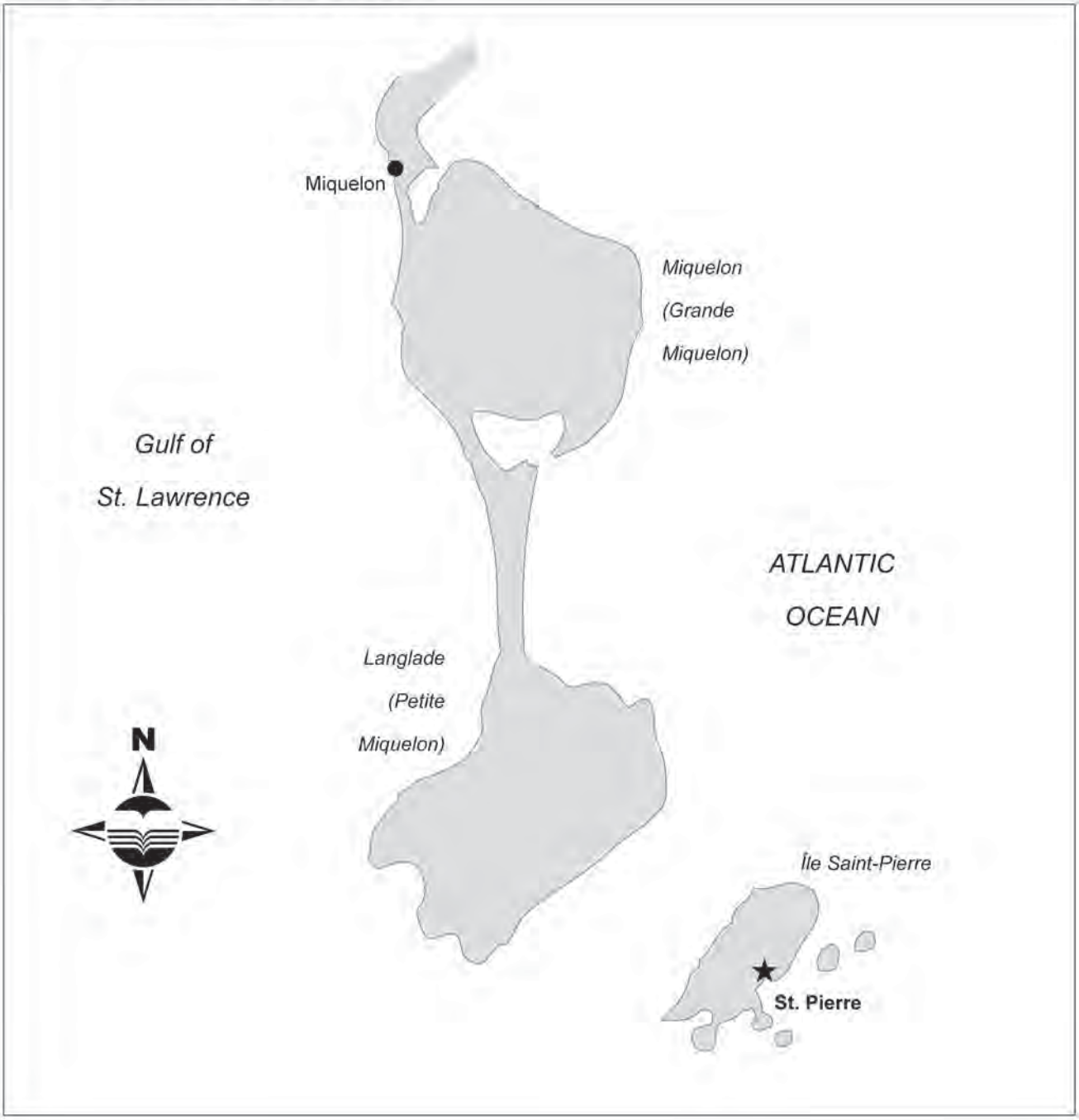
St. Pierre et Miquelon

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,400	6,000	94.5	–0.03	5,900	5,800
Roman Catholics	5,300	5,900	92.7	–0.03	5,700	5,600
Protestants	50	70	1.1	1.61	100	150
Marginals	0	40	0.5	0.00	50	100
Agnostics	40	250	3.9	2.78	350	500
Baha'is	50	90	1.4	0.24	130	200
Muslims	0	10	0.2	2.13	20	40
Total population	**5,500**	**6,400**	**100.0**	**0.07**	**6,400**	**6,500**

St. Pierre et Miquelon



■ St. Vincent

St. Vincent, one of the Windward Islands, is located on the southeastern edge of the Caribbean Sea between St. Lucia and Grenada. Since being granted independence as a member of the British Commonwealth in 1979, its territory of 150 square miles has included not only the main island but also the northern part of the Grenadine Islands immediately to the south. The islands have a combined population of 118,000 (2008).

St. Vincent

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	87,700	108,000	88.4	0.47	106,000	83,600
Protestants	17,400	58,000	47.5	1.68	60,000	50,000
Independents	2,600	27,000	22.1	2.66	30,000	27,000
Anglicans	30,000	19,200	15.7	–0.61	19,000	16,000
Hindus	0	4,100	3.4	0.54	5,000	6,000
Agnostics	400	3,200	2.6	3.56	5,000	6,000
Spiritists	1,800	2,200	1.8	0.55	2,300	2,000
Muslims	0	1,900	1.6	0.54	2,500	3,000
Baha'is	600	1,800	1.5	0.54	3,000	4,000
New religionists	0	640	0.5	0.52	700	800
Ethnoreligionists	0	250	0.2	0.51	250	250
Atheists	0	60	0.0	0.39	100	300
Total population	**90,500**	**122,000**	**100.0**	**0.54**	**125,000**	**106,000**

St. Vincent was originally settled by the Arawak people, who were in turn conquered and replaced by the Caribs. These were the people that Christopher Columbus found when he arrived in the area in 1498. The Caribs were left alone until 1783, when England was given hegemony over St. Vincent in a treaty with its European neighbors. They sent a force to defeat the Caribs, who had been joined by some slaves that had escaped from other nearby islands. They were largely defeated and eradicated by 1796. A set of plantations soon emerged, and a large number of Africans arrived to work them.

St. Vincent was incorporated into the Colony of the Windward Islands in 1833. It received some degree of autonomy in 1960 and became a self-governing state in 1969. It became fully independent in 1979. Following the first elections of the new government, members of the Rastafarian movement on Union Island led an armed rebellion that had to be put down by troops brought in from Barbados.

The Church of England came to St. Vincent with the first British settlers. It has remained the largest religious body in St. Vincent, and its largely black membership reflects the island's population. Today, the Diocese of the Windward Islands, a diocese within the Church in the Province of the West Indies, is headquartered on St. Vincent.

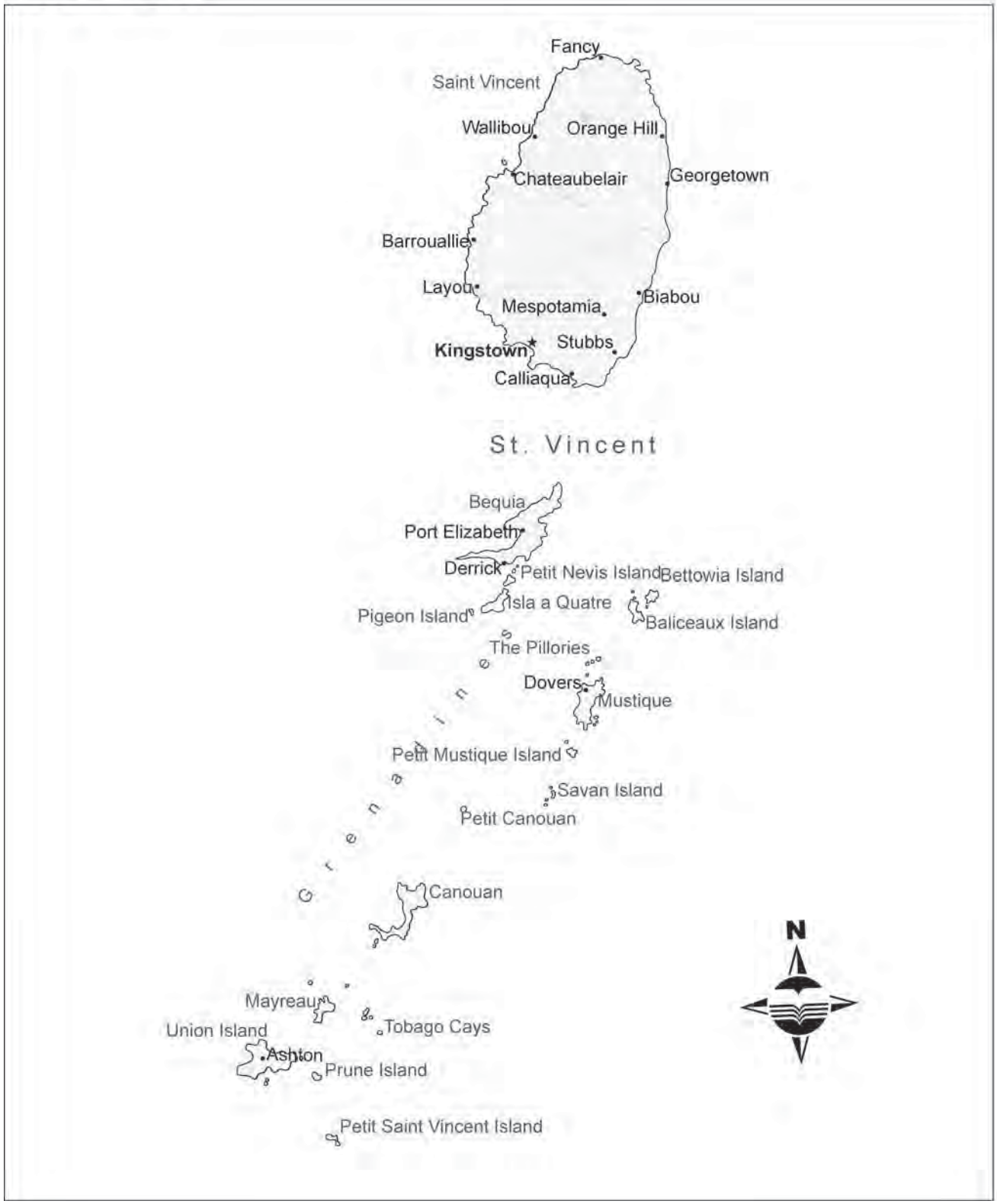
Methodism spread through the Caribbean from England in the years immediately after the American Revolution. It reached St. Vincent in 1787, a direct result of the Reverend Thomas Coke's visit to Antigua and the birth of his enthusiasm for missionizing the Caribbean in 1786. The Methodist work is now a part of the Methodist Church in the Caribbean and the Americas.

Through the course of the 20th century, an array of Protestant/Free church bodies have found their way to St. Vincent from both England and the United States. These include Adventism, Holiness, Pentecostal, Baptist, and independent evangelical bodies. The mission of the Pentecostal Assemblies of Canada has grown to become the Pentecostal Church of the West Indies. Among the more interesting bodies is the Christian Pilgrim Church of St. Vincent, an indigenous Christian denomination. The Spiritual Baptists, a movement that has spread through many of the Caribbean Islands, was banned in St. Vincent between 1913 and 1965.

In 1964 the Anglicans, Catholics, Methodists, and the Salvation Army founded the Christian Council of St. Vincent, now known as the Saint Vincent and the Grenadines Christian Council. It is closely related to the World Council of Churches.

The Baha'i Faith has spread on St. Vincent in the years since World War II. At the same time, Yoruban religion, popularly called Santeria, has emerged to visibility among the descendants of Africans. It includes elements brought to the islands from Africa, revitalized by a new influx of those teachings made possible by

St. Vincent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Wallibou
Orange Hill
Chateaubelair
Georgetown
Barrouallie
Layou
Biabou
Mespotamia
Kingstown
Stubbs
Calliaqua
St. Vincent
Bequia
Port Elizabeth
Derrick
Petit Nevis Island
Bettowia Island
Isla a Quatre
Pigeon Island
Baliceaux Island
The Pillories
Dovers
Mustique
Petit Mustique Island
Savan Island
Petit Canouan
Canouan
Mayreau
Union Island
Tobago Cays
Ashton
Prune Island
Petit Saint Vincent Island
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modern communications. Santeria operates as a semi-secret religion, and the estimate of support is difficult to make.

J. Gordon Melton

See also: Adventism; Church in the Province of the West Indies; Church of England; Holiness Movement; Methodist Church in the Caribbean and the Americas; Pentecostal Assemblies of Canada; Pentecostalism; Rastafarians; Roman Catholic Church; Salvation Army; Santeria; Seventh-day Adventist Church; Spiritual Baptists; World Council of Churches, Yoruban Religion/Spirituality.

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Saints

The word "saint" is derived from the Latin *sanctus* (Greek: *hagios*), literally meaning "holy." In Christianity it refers to someone who has manifested a holiness of life or someone who has been martyred for the faith, and whom the church believes is now enjoying eternal life with God. In Roman Catholicism, holiness of life is spoken of in terms of "heroic virtue." A saint is someone who has "heroically," or to an exceptional degree, exhibited the supernatural virtues (since they are gifts of God's grace) of faith, hope, and charity and the moral virtues of prudence, justice, fortitude, and temperance.

In its broader meaning, "saint" can be used to corporately designate all the faithful, both the living and the dead, particularly when describing the church as a "communion of saints." The Second Vatican Council uses similar language in describing the church as a "holy nation" in its theology of sainthood (*Dogmatic Constitution on the Church*, no. 50). In such a theology of holiness, the church recognizes that God alone is holy. God calls all persons to a life of holiness with a hope of sharing in eternal divine life. Holiness or sanctity is not something the church bestows on the individual, but is a gift given freely by God that the church subsequently formally recognizes in the individual. All the faithful are called to a life of imitation of these saints, and through a special devotion, or veneration, of such saints can seek their intercessions through prayer since saints enjoy a more perfect relationship, in heaven, with God. A distinction is drawn between the veneration of, or devotion to, saints and the worship that is due to God alone.

History In the early church, the term "saint" was most commonly used to describe those who believed in Christ and who were called to follow him (1 Corinthians 1:2; Romans 1:7). The church pre-eminently recognizes the sanctity of the Apostles of Christ and the Blessed Virgin Mary, the mother of Jesus Christ. The term "saint" was also used to describe those who were martyred for their faith during the persecutions of the first three centuries. The memory of these martyrs, their date of martyrdom, their place of burial, and their relics were venerated in this early period. The term "saint" was later also applied to monastics, who renounced the world and lived lives of asceticism and prayer; to early theologians, who defended and explicated the faith; and to those who were zealous in their preaching of the faith (like missionaries). Miracles were often attributed to such saints.

In its modern usage, canonization refers to the culmination of a process in which someone is declared a saint and is added to the canon, or list, of saints. However, in the early church period the declaration of sainthood could be effected in a number of different ways, the most common being by popular acclamation by the people, or later, by the declaration of a bishop, pope, or synod (or council) of bishops. The synodal process has remained the normal avenue for canonization in the Eastern Orthodox churches. The Roman Catholic tradition gradually developed a more formal process, beginning around the 13th century. Various revisions to the process of canonization followed, with the most recent protocols being announced in 1983. These recent changes were in part occasioned by the demands of modern historical and scientific inquiry.

Indian Catholics walk in a procession, holding a portrait of Sister Alphonsa to celebrate her canonization as a saint, Calcutta, India, October 12, 2008. (AP/Wide World Photos)

Canonization in the Roman Catholic Tradition In 1983, in the Apostolic Constitution, *The Divine Teacher and Model of Perfection*, Pope John Paul II established new procedures for canonization. There are two phases on the path toward canonization: the diocesan and the Roman. Normally, the process of initiating a case for the canonization of a person is done at a local level by a diocesan bishop, either Roman Catholic or Eastern Catholic, or by the bishop through a request of an individual or group of faithful. The local bishop appoints a postulator, who directs the investigation process at the local diocesan level. In the language of the constitution, those for whom canonization is sought are initially referred to as "venerable servants of God." Local bishops are to inquire about the life of this person, his or her heroic virtues, orthodoxy, or, in certain cases, martyrdom. An examination is also done of any published or unpublished writings (like diaries or letters), and any living witnesses are interviewed. The bishop is also to submit a declaration that no cult around the postulant has arisen. These reports and eyewitness accounts (the "acts") are then gathered and submitted to the Sacred Congregation for the Causes of Saints, which then initiates the Roman phase of the investigation.

In the *New Laws for the Causes of Saints* (1983), the Congregation distinguished between ancient cases and recent cases, with the major difference being whether or not witnesses can give an oral deposition. Recent cases are normally not brought before the Congregation until at least five years after the death of the person, although the pope may unilaterally expedite this process by dispensing with the waiting period. For the latter case, the two most recent examples under consideration are Mother Teresa (1999, by Pope John Paul II) and Pope John Paul II (2005, by Pope Benedict XVI).

Within this Congregation exists a College of Relators, which is specifically entrusted with studying the cases for canonization and preparing reports (or "positions") of its findings and its reviews of the diocesan reports. This College of Relators can also draw upon consultors, that is, other experts in history, theology, and spirituality. A promoter of the faith oversees this process in its various phases.

Miracles Miracles are seen as divine interventions by God, and thus by extension as confirmations of the sanctity of an individual. The revised constitution makes clear that an inquiry into alleged miracles is conducted separately from the examination of the life of holiness or martyrdom of a servant of God. The Sacred Congregation has a board of medical experts or physicians, who discuss cases of alleged miracles dealing with healing. These experts do not produce a theological judgment that a miracle has occurred, but are only asked whether or not there exists a medical or scientific reason for a miracle or physical cure. No miracles are required for a martyr to be declared a saint.

During this process, relics (such as hair, bone fragments, pieces of clothing) of the servant of God may be collected. The authenticity and preservation of relics is relegated to the Congregation. Relics are used in the church as a means of remembrance and devotion to a particular saint, and are especially kept in places of pilgrimage or as part of an altar.

At the culmination of the entire examination process, the Sacred Congregation, with its member bishops and cardinals, examines the final reports or votes of the relators, expert consultors, physicians, and the promoter of the faith and issues a report to the pope.

There are two distinct levels, the one preceding the other, of the formal recognition of the sanctity of an individual: beatification and canonization. Beatification requires the verification (or "instruction") of one miracle attributed to the servant of God. If authentic, then the pope can declare the person as "Blessed," wherein the church recognizes that this person is a model of heroic virtue. The person is given the title of Blessed, and a limited cult of veneration of this person is permitted at the local level, in a region or in a religious community. The process from beatification to canonization requires the authentication of a second miracle. Once a second report is submitted and a second miracle verified, the pope can proceed to a declaration of sainthood. This is a definitive declaration by the pope that the saint is enjoying eternal life in God and that a cult of veneration is to be extended to the universal church. Both beatification and canonization normally take place in St. Peter's Basilica in Rome, during a pontifical Mass, and are done solely through a decree of the pope. Those designated with the title saint are assigned a particular feast day, which is commemorated by special prayers in the church's liturgical calendar.

Jaroslav Z. Skira

See also: Eastern Orthodoxy; Francis of Assisi; Helena, Flavia Iulia; Ignatius of Loyola; Mary, Blessed Virgin; Relics; Roman Catholic Church.

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Sakyapa

The Sakyapa Order of Tibetan Buddhism has a long history and has produced many renowned scholars and meditators, and Sakya lamas have played leading roles in Tibetan history and politics. Today it is the smallest of the four major traditions of Tibetan Buddhism, but maintains a strong reputation for learning and religious practice. Its major leaders were forced to flee Tibet following the Chinese invasion in the 1950s, and its main center today is in Dehradun, India.

The Order derives its name from Sakya (Gray Earth), the area in central Tibet in which its main monastery is located. Sakya Monastery was founded in 1073 by Konchok Gyelpo (1034–1102) and later became one of the great monastic centers in Tibet after the Sakyapas came to supremacy following Sakya

Pandita's (1182–1251) appointment as regent by Gushri Khan in 1245. This followed a visit by Sakya Pandita to the Mongol court to surrender Tibet to the Mongols. Traditional histories report that the khan was so impressed by Sakya Pandita that he converted to Buddhism, and rather than impose direct Mongol control over Tibet appointed Sakya Pandita to rule in his stead. Sakyapa overlordship continued with Sakya Pandita's successors, but it declined in the late 14th century when Mongol power waned.

The most distinctive Sakyapa meditative practice is called "path and result" (*lamdre*), which is a comprehensive system of practice based on the Hevajra Tantra. Following the Hevajra's doctrine of "the undifferentiability of cyclic existence and nirvana," the lamdre system views the path and its result as being inseparable and mutually implicatory. Path cannot legitimately be distinguished from result because the former leads to the latter. And result subsumes path. From the standpoint of Buddhahood, all dichotomies vanish, and meditators in this system are trained to view all distinctions as merely projections of mind. Mind in turn is said to have an essence of luminosity and emptiness.

An important tenet of the path and result system is the similarity of the "triple appearance" (*nangsum*) and "triple continuum" (*gyüsum*). The first consists of (1) the appearance of phenomena as impure error; (2) the appearance of experience in meditation; and (3) pure appearance. These are said to be fundamentally the same; the only difference lies in how they are perceived. The first refers to how ordinary, unenlightened beings perceive reality, while the second refers to the perceptions of advanced meditators—who have removed some of the mental defilements that cloud the perceptions of ordinary beings. The third aspect is known by buddhas, who have removed all defilements and perceive the true nature of reality.

The triple continuum consists of (1) basis; (2) path; and (3) result. As with the triple vision, the three are said to be undifferentiable. The basis is the two truths (conventional and ultimate truths). The path consists of cultivating method and wisdom. The pure vision is the result and represents the attainment of Buddhahood.

The leadership of the Sakyapa Order is held by male members of the Khon family. According to traditional Sakyapa histories, the Khons were originally adherents of the Nyingmapa Order but split from it when Sherap Tsultrim witnessed a public display of esoteric Tantric rituals at a Nyingmapa monastery and decided that this violated Tantric injunctions concerning secrecy. This attitude continues in the Order today, and Sakyapas tend to be the most secretive of all schools of Tibetan Buddhism, particularly with respect to Tantric teachings and practices. As a possible result of that attitude, Sakyapa is also the smallest of Tibetan Buddhism's four orders (though its literature, philosophical systems, and meditative practices are widely influential). The head of the Order is the "Throne Holder of Sakya" (Sakya Tridzin), who fled to India in the 1950s and founded the Order's current headquarters.

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See also: Tibetan Buddhism.

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Salesians

The Salesians, officially the Order of Saint Francis de Sales, is an ordered community of the Roman Catholic Church, founded in 1859 by John Bosco (1815–1888) with an original intention of emphasizing the Christian education of youth. It has both lay and clerical members. It and its various divisions are named for Francis de Sales (1567–1622), a saint of the church, known for his writings on spiritual devotion. Bosco also founded the Salesian Sisters (the Daughters of Mary Help of Christian) with a similar purpose. The Salesian Sisters has grown into one of the largest religious orders for women in the world.

In his 26th year, Bosco befriended an orphan whom he began to instruct in the faith. This relationship led to his founding an oratory in Turin, Italy, that became the motherhouse of his order. The order was formed with recruits from the youth he had been instructing. There were 17 in the original group that constituted the Salesian Order. He received papal approval in 1864 and approval of the constitution of the Order in 1874. Expansion began after official approval, and in 1875 the first missionaries were commissioned. They settled in Argentina. They were led by Giovanni Cagliero, the first Salesian to become a bishop and cardinal.

At the time of Bosco's death, in 1888, the order had spread in Europe to Spain, France, and England, and in South America to Argentina, Uruguay, and Brazil. Growth continued at a spectacular pace through the next century, and the order spread to more than 70 countries. In some cases, they were invited to countries in which Italian communities had emerged where they developed work among both adults and youth.

The Salesian Sisters developed a mirror educational program for girls. Its co-founder with Bosco, Mother Maria Domenica Mazzarello (1837–1881), would later, like Bosco, be canonized. The lay affiliate group, called the Cooperators, focuses its efforts on charitable activities toward youth.

The Salesian Order's work is found around the world. Its more than 2,700 houses are organized into 8 geographical regions and then into provinces. Two provinces serve the western and eastern United States. With more than 20,000 individual members, it is the third largest missionary organization in the world.

Statue of John Bosco, founder of the Salesians, Turin, Italy. (J. Gordon Melton)

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See also: Roman Catholic Church.

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Salt Lake City

Salt Lake City, Utah, in the western United States, is the spiritual center and site of the international

View of downtown Salt Lake City, Utah, at dusk. (Vlad Turchenko/Dreamstime.com)

administrative offices of the Church of Jesus Christ of Latter-day Saints. The settlement of the Latter-day Saints in the Salt Lake Valley in 1847 was prompted by the assassination of the church's founder and prophet, Joseph Smith, Jr. (1805–1844), in Carthage, Illinois. Smith's death led to a disruption of the Saints' community in Nauvoo, Illinois, and prompted their move to the West, beyond what at the time was the boundary of the United States. The Saints' leadership had become aware of the valley from the early report of explorers.

The development of the city was punctuated by several occurrences. Around July 22, 1847, Orson Pratt (1811–1881), one of the church's apostles, led the advance party of the original group to migrate from Iowa into the valley. They dammed up the most significant source of freshwater, City Creek, and began planting crops. Church president Brigham Young (1801–1877) arrived on July 24 and on the 28th designated the spot between the two branches of the creek where the new temple would be erected. That site would, for the next generation, become the center of the Latter-day Saint community, around which a vibrant commercial urban area developed, spurred by the 1870 completion of the Utah Central Railroad.

As the city grew, it was divided ecclesiastically into what were termed wards (comparable to a Protestant parish), and in each ward a meetinghouse was constructed. Originally, Young designated a 40-acre site as the grounds for the temple (and later to be known as Temple Square). The site was later reduced to 10 acres. The groundbreaking of the temple, which is used for several special events for church members, would be held on February 14, 1853. A decade later, in 1863, the construction of the tabernacle, a large auditorium for important gatherings, including the annual conference of the church's leadership, was begun. It was completed in 1867, but not dedicated until 1875. The temple was not completed and dedicated until 1893.

Already by the 1870s, Temple Square became a site for tourists and visitors to the city; the appointment of an official guide in 1875 signaled the beginning of the use of visits to Temple Square as an occasion to explain the beliefs and practices of the church to nonmembers. Today, the Square hosts thousands of visitors monthly, and two visitors centers have been placed just inside the Square at the north and south entrances.

Integral to understanding the uniqueness of Salt Lake City is the Latter-day Saint concept of the gathering of Israel. They believed that there would be a

New Jerusalem that would supersede the old Jerusalem, and that it would be on the American continent. That gathering place would ultimately be Independence, Missouri. But the members of the church were and still are locked out of access to the designated temple site in Independence, which is under the control of the small Church of Christ (Temple Lot). One of the purposes of establishing a gathering place was for the erection of a temple and the delivery of temple ordinances to the members. The Salt Lake temple was completed in the 1890s and through the 20th century numerous other temples would be completed. By the middle of the 20th century, the need to gather membership in Salt Lake City had been completed and policy about drawing members to Utah gradually reversed. Members are now encouraged to remain in their home communities and temples have been erected to provide them the ordinances.

In the light of the explosive growth of the church, the uniqueness of Salt Lake City somewhat changed through the last decades of the 20th century. It became the center of the Latter-day Saint West, an area along the Rocky Mountains from Phoenix, Arizona, to Boise, Idaho, in which the Latter-day Saints formed the majority of the religious community and also tended to dominate the political scene. Given the peculiar nature of the American government, it also tended to give the sparsely populated Rocky Mountain states significant political clout in Washington, D.C.

While gradually assimilating into the major currents of American life, Salt Lake City remains peculiarly Latter-day Saint in many ways, with mainstream Catholic, Protestant, and Free churches forming a distinct minority community. Evangelical churches have also made it a center for proselytizing Latter-day Saints, who are viewed as following a different, non-Christian religion, while Latter-day Saints have emphasized their Christian credentials and have sought acceptance within the larger ecumenical scene, with very mixed results. One symbol of its assimilation has been the changing laws concerning the serving of alcoholic beverages in restaurants. The hosting of the Olympics in 2002 became the occasion for ending many of the restrictions that limited the serving of alcohol to restaurants designated as private clubs, and the adoption of laws more consistent with the rest of the country.

Most recently, the Church of Jesus Christ of Latter-day Saints has completed a large new church headquarters building complex just north of Temple Square, which further asserts its role in the city's life while providing more adequate facilities for serving its global membership.

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See also: Church of Jesus Christ of Latter-day Saints; Independence, Missouri; Jerusalem; Smith, Joseph, Jr.; Temples—Church of Jesus Christ of Latter-day Saints.

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Salvadoran Lutheran Synod

Lutheranism emerged in El Salvador only in the middle of the 20th century. In the early 1950s, the newly formed Lutheran World Federation made contact with expatriate German communities in El Salvador. An initial congregation was founded in 1954. The Lutheran Church–Missouri Synod (not associated with the Lutheran World Federation) took the lead in developing a church. The church grew beyond the German community, especially in the 1970s, when congregations arose across the country. The church, however, entered a period of instability following the military coup in 1979 and the division of the country into warring factions through the 1980s. As a result of the existence of armed insurrectionists, death squads, and the resulting deaths of some 50,000 people, some 500,000 people fled to the United States and another quarter of a million to neighboring countries during the early 1980s.

As work related to the Missouri Synod spread through Central America, the various churches were

united into the Council of Lutheran Churches in Central America and Panama. Of the several churches, the Salvadoran Church is the largest. In 1972 the church began work among the poor of El Salvador, but as civil unrest increased, they found themselves presented with a situation far beyond their means. In 1983 the president of the synod and the physician in charge of its mobile clinic were arrested and deported. At the next synod meeting, in January 1984, the church, independently of the Missouri Synod, formally applied for membership in the Lutheran World Federation. The Federation had already entered the country with assistance for displaced persons.

By the mid-1980s the synod had only two ordained ministers left, the remainder either having been killed or having fled. The church survived the era of terror through the effort of a group of lay preachers, who remain important to its life. By 2006, the church had recovered and some 17 pastors were serving its 68 congregations and 15,000 members. It is a member of the Lutheran World Federation and the World Council of Churches.

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See also: Lutheran Church–Missouri Synod; Lutheran World Federation; World Council of Churches.

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Salvation Army

The Salvation Army is an international movement—an evangelical part of the universal Christian Church, with roots in Methodism and the Holiness movement. Its bases its message on the Bible, sees its ministry as motivated by love for God, and accepts a basic mission to preach the gospel of Jesus Christ and meet human needs in his name without discrimination. Although the Army is distinctive in government and practice, its doctrines follow the mainstream of Christian belief and teaching, and its 11 articles of faith emphasize the primacy of scripture, the need for personal salvation, and the possibility of living a Christlike life. The objects of the Army, outlined in the Salvation Army Act of 1980, include "the advancement of Christianity and, pursuant thereto, the advancement of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole."

The Salvation Army began as a revivalist mission in East London (United Kingdom), founded in 1865 by William Booth (1829–1912), a former minister in the Methodist New Connexion. The mission adopted the name the Salvation Army in 1878 and is now at work in more than 100 countries, its activities radiating from its International Headquarters in London. The military style of the organization, which promotes mobility and discipline, proved to be an effective stimulus in the Army's fight against evil, and the Army has used to advantage its military features—such as uniforms, flags, and ranks—to identify, inspire, and regulate its endeavors.

In the early 1880s, Salvationists often faced brutal and determined opposition from publicans and brothel keepers who were losing trade and influence. The sight of Salvationists taking the Christian gospel onto the streets, marching with brass bands, uniforms, and banners, often aroused the protesters' anger, and in 1882, some 669 Salvationists were knocked down, kicked, or otherwise assaulted on the streets of Britain alone.

Leadership in the Salvation Army is provided by commissioned officers who are recognized ministers of religion. Full-time officers and employees, as well as soldiers, adherents, and friends who give voluntary service, maintain a wide variety of evangelistic and social programs, under the authority of the General, the Army's international leader, who is elected by a High Council convened for that purpose. The Army also

A World Health Organization official speaks with a Salvation Army member about the condition of the local people and the supplies needed following the December 26, 2004, tsunami that devastated the island of Sumatra in Indonesia. (U.S. Navy)

benefits from the support of many generous donors and friends, including a number who serve on advisory boards. Internationally, there were 16,910 active officers, 9,122 retired officers, 1,109,249 senior soldiers, 181,738 adherents, and 376,905 junior soldiers as of January 1, 2008.

Administratively, the Salvation Army is divided into more than 50 territories and commands, each led by a territorial commander, or officer commanding. Territories are divided into divisions, with a divisional commander leading a team of administrative staff. Each division includes a number of corps and other Salvation Army centers, each with its own commanding officers or managers. Officers from Britain pioneered the Army's work in many countries during the early years, but the aim has always been to develop local leadership and membership; indigenous leaders are now taking increased responsibility in their own countries. The considerable movement of officers between territories is a vital factor in maintaining the Army's internationalism.

The corps is the local Salvation Army center, established both to disseminate the Army's Christian teachings and to serve the needs of the local community. There are currently 14,869 corps throughout the world, where a variety of people meet for worship, fellowship, musical activities, and other events. The corps program will also usually include community activities such as lunch clubs, parent and toddler groups, and advice and counseling services. All are welcome at Salvation Army meetings, which are characterized by lively singing and enthusiastic participation, including

spontaneous personal Christian witness and extempore prayer.

Unlike most other Christian denominations, the Salvation Army does not use the sacraments in its worship, not because of opposition to the sacraments, but because Salvationists believe that the sacraments are not essential to becoming a Christian, and that it is possible to live a holy life and receive the grace of God without the use of physical signs and symbols. Salvationists accept a disciplined and compassionate life of high moral standards that include abstinence from alcohol and tobacco. From its earliest days, the Army has accorded equal opportunities to women, every rank and service being open to them. From childhood, young people are encouraged to love and serve God.

Raised as an evangelistic mission, the Salvation Army also spontaneously embarked on schemes to improve the social conditions of the poor, and it has established social service centers, hospitals, clinics, and schools in many parts of the world. Wherever the Army operates, facilities such as thrift stores, eventide homes, hostels, and children's homes have developed to meet local needs, as an expression of practical Christianity. The Army, with other agencies, is also involved widely in providing emergency relief wherever disasters occur, whether through famine, flooding, hurricanes, earthquakes, or war. The Salvation Army was for a time a member of the World Council of Churches but withdrew over the Council's involvement in various intense political issues.

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See also: Holiness Movement; Methodism; World Council of Churches.

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Samantabadhara's Birthday

Samantabadhara (also known as the bodhisattva Universal Worthy or in Japan as Fugen-bosatsu and China as Puxian) is one of the primary bodhisattvas in the Mahayana tradition and appears as one of the prime characters in the Avatamsaka or Flower Garland (Adornment) Sutra, along with Guatama Buddha and Manjushri. Toward the end of the sutra, he makes the 10 vows common to the bodhisattva path: to worship and respect all Buddhas; to praise all the Buddhas; to make abundant offerings (that is, give generously); to repent of all karmic hindrances; to rejoice in others' merits and virtue; to request that the dharma wheel continue to be turned (that is, that teaching activity continue); to request the Buddhas to remain in the world; to follow the teachings of the Buddhas at all times; to accommodate and benefit all living beings; to constantly transfer all merits and virtues to benefit all beings.

From these vows, Samantabadhara is often associated with dharma practice, most notably, the effort and focus required to follow one's religious obligations. He is often pictured seated on a white elephant with six tusks and is said to reside on Mount Emei in Sichuan Province, one of the four sacred mountains of Chinese Buddhism, and noted as its patron. Veneration of Samantabadhara/Puxian dates to the third century CE, when Chinese monk Huichi built the Puxian Temple (now known as Wannian Temple) there. Then in 964 the Song Emperor Taizi (927–976) sent a large Buddhist mission of some 300 people under the leadership of a monk named Jiye to India. Upon their return, the emperor authorized Jiye to construct several temples on Mount Emei and to cast a bronze statue, some 62 tons in weight and 28 feet high, of Puxian. The statue now resides in the Wannian Temple.

Samantabadhara has a special role in the groups of the Nichiren tradition who privilege the Lotus Sutra above all Buddhist writings. In the 28th chapter of the Lotus Sutra, he emerges as the protector of its disciples. He tells the Buddha, "if there is someone who accepts and upholds this sutra, I will guard and protect him, free him from decline and harm, see that he attains peace and tranquility, and make certain that no

Statue of Samantabadhara on Mount Emei, China. (Waveone/Dreamstime.com)

one can spy out and take advantage of his shortcomings." He emphasizes this vow with another: "I now therefore employ my transcendental powers to guard and protect this sutra. And after the Thus Come One [the Buddha] has entered extinction, I will cause it to be widely propagated throughout Jambudvipa [a continent surrounding the mythical mountain Sumeru] and will see that it never comes to an end."

The Universal Worthy Sutra, seen by Nichiren Buddhists as an epilogue to the Lotus Sutra, describes Samantabadhara's beneficence and power, how believers can meditate on him, and the benefit they gain from their meditations.

In the Chinese tradition Samantabadhara's birthday is celebrated on the 21st day of the 2nd month, 2 days after Guan Yin's birthday. Because of Samantabadhara's association with Mount Emei, it is one focus of celebrations.

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See also: Bodhisattva; Mahayana Buddhism; Nichirenshu; Soka Gakkai International.

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Samavesam of Telegu Baptists Churches

The Samavesam of Telegu Baptists Churches is one of two large Baptist groupings in India, the country with more Baptists than any other, apart from the United States. American Baptists initiated work in South India in 1836, the first missionaries finally settling in Nellore in 1840. The first church, and for many years the only center of activity, was founded in Nellore in 1844. A second station was opened in 1866 in Ongole by James E. Clough. It grew rapidly as a number of Madigas, an outcast group, affiliated with the mission. Then in 1876, following a local famine, almost 10,000 joined. As much as possible, Clough encouraged the converts to remain in their former social setting rather than, as occurred elsewhere, to form separate Christian communities. The church subsequently spread among the outcasts in the Telegu-speaking areas through the rest of the century.

Beginning in 1925, there was a measurable movement of caste Hindus into the church, notable in that

the evangelists were outcasts. The church also built a strong educational program, providing primary education and technical training that offered a wide range of employment opportunities for the poorer element in Telegu society. Two important institutions for higher education, Madras Christian College and the Women's Christian College of Madras, were also supported, and the first seminary was opened in the 1870s. By 1920, seven hospitals had been built.

After World War II and India's independence, the Telegu mission began the transition to autonomy, a process that took some time and included a period of litigation over church property. Following the transition, the church has continued as an expanding body. In 2006, it reported 844,000 members in 1,214 congregations, approximately two-thirds of all Baptists in South India. The church has taken an ecumenical stance. It is a member of the World Council of Churches, the Baptist World Alliance, and a variety of regional and national ecumenical structures.

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See also: Baptist World Alliance; World Council of Churches.

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■ Samoa

The present state of Samoa (or Western Samoa) consists of those islands of the Samoan archipelago in the South Pacific west of the 171st meridian. Samoa is sandwiched between the nations of Tonga and the Tokelau Islands. The islands together have 1,137 square miles and a population of 217,000 (2008).

The Samoan islands were inhabited by Polynesians by at least 1000 BCE. They were first visited by Europeans (the Dutch) in 1722, but it was almost another century before Europeans began to settle in the islands in any number. After Germany occupied the islands in 1855, merchants concentrated on the lucrative copra business. However, both the British and the Americans continued to express claims for the land, and in 1899 the islands east of meridian 171 were given to the United States. In 1919, following World War I, New Zealand took control of Western Samoa.

After World War II, Western Samoa became a UN trusteeship. In 1962, following a plebiscite on the issue, independence was achieved and a constitutional monarchy in line with traditional social structures in Samoa was established in power. Throughout the 20th century there was significant European/Polynesian intermarriage in Samoa, and a recognizably new group, the Euronesians, have become a measurable part of the population.

Christianity arrived in Samoa at a particularly propitious time, immediately following a popular revolt that had overthrown an unpopular autocratic ruler, Tamafaiga. The first missionary was a Samoan who had found Christianity while among the Methodists in Tonga in 1828. The first churches emerged from his preaching when he returned home. Then in 1830, John Williams, a missionary with the London Missionary Society (LMS), and a team of eight Tahitian teachers visited. The eight remained behind after Williams left. By 1835 there were some 2,000 Christians, and by 1837 some 13,000. By the end of the decade, the overwhelming majority of the islanders had identified with the church, and within a generation the traditional religion had all but disappeared.

In the process of the Christianization of Samoa, the Congregationalists of the LMS and the Methodists, without consulting the Samoans, agreed not to compete with each other in the area; the Methodists agreed to withdraw in favor of the LMS. The Samoans, however, rejected the decision, as the original work in the islands had been Methodist-related. The Samoan Methodists became an independent body. In 1855, the Australian Methodists became autonomous of the

A church in Samoa, where most citizens are Christians. (Martin Krause/Dreamstime.com)

British Methodists and re-established relationships with the Samoans. The Samoan work became first a district and then a conference in the Methodist Church of Australia. It became independent in 1964 as the Methodist Church in Samoa.

At the same time, the work of the LMS prospered and matured into the Congregational Christian Church in Samoa, which became independent of its missionary oversight in 1962. Originally this church covered both Western Samoa and American Samoa, but in 1980 the churches in American Samoa separated to form the Church of Tutuila and Manua, now the Congregational Christian Church of American Samoa. The LMS work also gave birth to an independent congregation in Apia that originated in an English-speaking seamen's church. Although it retains strong relations with the Congregational Christian Church, the small Apia Protestant Church remains an independent body.

These churches contain the majority of Christians in Samoa and form the backbone of the ecumenical community. They are members of the Samoa Council of Churches, and the two larger bodies are members of the World Council of Churches. Historically, both churches have been missionary churches and have supported Samoan missionaries across the South Pacific.

The Roman Catholic Church came to Samoa in 1845 from the Wallis and Futuna Islands. It grew steadily in the face of the Protestant establishment and by the 1960s claimed more than 20 percent of the population. A vicariate that included Samoa and the newer work in the Tokelau Islands was established in 1957. That vicariate was elevated to a diocese in 1966. The present diocese (of Samoa-Apia) was divided in 1982 by the separation of the work in American Samoa and again in 1992 of the work in the Tokelau Islands.

The Church of Jesus Christ of Latter-day Saints arrived in Samoa in 1863 in the person of two missionaries, Kimo Pelia and Samuela Manoa. Their commission to begin work, however, had been made by an excommunicated leader, Walter Murray Gibson, who

Samoa

Samoa

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	140,000	190,000	98.8	0.69	208,000	211,000
Protestants	82,500	114,000	59.4	0.85	123,000	125,000
Marginals	21,700	70,000	36.5	1.48	76,000	75,000
Roman Catholics	29,800	35,900	18.7	2.43	40,000	40,000
Baha'is	1,800	950	0.5	–0.18	1,000	1,000
Agnostics	0	1,300	0.7	3.88	2,000	3,000
Muslims	0	70	0.0	3.37	100	200
Atheists	0	20	0.0	0.00	50	100
Buddhists	0	20	0.0	0.00	40	60
Chinese folk	0	20	0.0	0.00	40	60
Total population	**142,000**	**192,000**	**100.0**	**0.71**	**211,000**	**215,000**

had built an independent mission in Hawaii. His church lasted into the 1880s, and Gibson went on to become the prime minister of Hawaii. When official missionaries of the church arrived in 1888, Manoa quickly brought the work under their care. The work grew slowly, being somewhat hindered during the years of German control (1899–1914), but it was aided by the publication of the Samoan edition of the Book of Mormon in 1903.

The Mormon work in Samoa was so successful that in 1977 the church announced plans to build a temple (to be used for weddings and other special ceremonies) in Apia. It was finished and dedicated in 1983. By the end of the 1990s the church claimed more than 50,000 members, approximately one-fourth of the country's population.

The other church to reach Samoa in the 19th century was the Seventh-day Adventist Church, which ar-

rived in 1895. It too has experienced steady growth. The Samoa mission was formally organized in 1921 and now exists as part of the Central Pacific Union Mission.

Pentecostalism entered the islands in 1928 through missionaries from the Assemblies of God. It was subsequently joined by the United Pentecostal Church International (a Oneness body), the Church of God of Prophecy, the Church of God (Cleveland, Tennessee), and two indigenous churches, the Makisua Church and the Samoan Full Gospel Church. The Church of the Nazarene, the Christian Brethren, and the Jehovah's Witnesses are also present. Anglicans are represented by several parishes now part of the Diocese of Polynesia of the Anglican Church in Aotearoa, New Zealand, and Polynesia.

The Baha'i Faith, the only major non-Christian community on the island, received a significant boost in 1973 when the king of Samoa announced his conversion. Subsequently, Apia became the location of the world's seventh Baha'i temple.

J. Gordon Melton

See also: Anglican Church in Aotearoa, New Zealand, and Polynesia; Baha'i Faith; Christian Brethren; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Congregational Christian Church in Samoa; Congregational Christian Church of American Samoa; Jehovah's Witnesses; London Missionary Society; Methodist Church in Samoa; Pentecostalism; Roman Catholic Church; Seventh-day Adventist Church; United Pentecostal Church International; World Council of Churches.

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■ San Marino

San Marino is a republic organized in 1866, as the process of Italian unification was rapidly moving forward. According to local mythology, San Marino had existed as an entity since the fourth century CE and is named for a third-century brick mason who moved onto Mount Titano after helping rebuild the walls of Rimini. He later became known as a man of prayer and was canonized. The territory named for him was formally recognized as a separated nation by the pope in 1831. Today it is the smallest republican state in the

San Marino

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	18,400	28,900	91.9	2.25	29,700	28,200
Roman Catholics	18,200	27,900	88.5	2.28	28,500	26,800
Marginals	30	300	1.0	0.00	500	800
Agnostics	500	1,700	5.4	3.39	2,200	2,800
Atheists	200	550	1.7	2.34	700	900
Baha'is	70	300	1.0	2.34	500	700
Muslims	0	10	0.0	3.71	30	60
Total population	**19,200**	**31,500**	**100.0**	**2.32**	**33,100**	**32,700**

San Marino

world, being only 23.6 square miles in area, with a population of 30,000 (2008). It is completely surrounded by Italy and located on Mount Titano, above the Adriatic port city of Rimini. It became well known in the mid-20th century for its elegant postage stamps, which became prized items in collections worldwide.

San Marino is located at the border of two Italian provinces, Romana and Marca, and its Roman Catholic churches are divided between the two dioceses of Rimini and Montefeltro. Roman Catholicism dates to the fifth century, when a Christian hermitage was erected on what is now San Marino.

The only visible dissent from the Roman Catholic Church in San Marino are a small gathering of Jehovah's Witnesses that emerged in the mid-1960s and a single spiritual assembly of the Baha'i Faith.

J. Gordon Melton

See also: Baha'i Faith; Jehovah's Witnesses; Roman Catholic Church.

La Guaita, the main fort built to guard the ancient city-state of San Marino. (Corel)

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Sanbo Kyodan

The Sanbo Kyodan (Fellowship of the Three Treasures), an international Zen Buddhist organization, was founded on the teachings of Harada Dai'un Sogaku Roshi (1871–1961). Harada did not teach in the traditional Soto Zen style in which he had been ordained as a priest and authorized as a Zen master. He taught both Soto and Rinzai meditation techniques (having also received transmission in the Rinzai tradition); he treated monastics and lay practitioners as equals; and he developed introductory talks for novice monks, rather than leaving them devoid of verbal instruction, as was the way in Soto Zen.

In 1954, Harada's successor, Yasutani Haku'un Ryoko Roshi (1885–1973), formally separated from the Soto lineage in which he had been ordained and founded a new organization, the Sanbo Kyodan, based on Harada's teachings. The Sanbo Kyodan is considered an independent lay stream of Soto Zen that incorporates aspects of Rinzai Zen. Having established the

Sanbo Kyodan in Japan, Yasutani initiated its spread internationally.

Yasutani's successor, Yamada Koun Zenshin Roshi (1907–1989), came to lead the Sanbo Kyodan in 1973. He continued to internationalize the organization, and differentiated the Sanbo Kyodan from the majority of Japanese Zen organizations by dissolving distinctions between monastic and lay practitioners; emphasizing the social dimension of human existence; and continuing to break the traditional sectarian barriers that separated Buddhists and Christians. By the end of Yamada's life, approximately one-quarter of the participants at his *sesshins* were Christians. Kubota Akira Ji'un-ken Roshi (b. 1932) succeeded Yamada as head of the Sanbo Kyodan in 1989.

The majority of Sanbo Kyodan adherents practice the Rinzai Zen meditation method of *koan* practice, although some practice the Soto Zen meditation technique of *shikantaza* (just sitting). A range of activities are available at Sanbo Kyodan centers, including group *zazen* (sitting meditation) periods totaling two hours, half- or full-day periods of Zen practice on weekends, and week-long meditation retreats (sesshins). The student-teacher relationship is essential to practice, and private meetings of the student and the Zen master, called *dokusan*, occur regularly.

At least 40 people have been authorized as Zen masters in the Sanbo Kyodan lineage, most of whom are not Japanese. Robert Aitken, founder of the Diamond Sangha, is one of the best known. Sanbo Kyodan Zen masters are not necessarily Buddhists, and they include ordained members of other religious traditions.

Sanbo Kyodan has more than 40 affiliated centers in Japan, India, the Philippines, Singapore, Australia, Canada, the United States, England, France, Germany, the Netherlands, Spain, and Switzerland. The Sanbo Kyodan has more than 2,500 registered followers in Japan and approximately 3,000 in other countries.

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See also: Diamond Sangha; Meditation; Zen Buddhism.

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Sanchi

Sanchi is a small town in central India, near the city of Vidisha in the state of Madhya Pradesh. It is a unique Buddhist site, which though unrelated to an event in either Buddha's life or Buddhist history, became possibly the best preserved center of Buddhist architecture in the country. The village was seemingly selected by the Emperor Ashoka (273–236 BCE) as the ideal site to place a large Buddhist monastery. It was a quiet place suitable for meditation, but close enough to the city of Vidisha, which could support the begging of the monks.

Along with the monastery, Ashoka erected a giant stupa in which he placed some of the relics of the Buddha he had recovered. He also erected a monolithic pillar and seven additional stupas on the Sanchi hilltop. Over the next 150 years, the monastic community would flourish and several dozen additional stupas and religious structures were added to the growing complex. A century after Ashoka, a ruler named Pushyamitra (184–148 BCE), known for his hostility to Buddhism, emerged. Speculation centered upon him as the instigator of the large-scale destruction the stupa undertaken at this time. After his rule ended, the stupa was reconstructed, possibly by his successor, Agnimitra. The stupa was expanded and the dome flattened near the top. The dome now rested on a high circular drum that could be accessed via a double staircase. Access to the dome made it an excellent object for circumambulation, the favored activity relative to a stupa. A second pathway for circling the stupa was created at the foot of the stupa. At a later date, four gateways, each facing one of the cardinal directions were added.

Buddhism declined dramatically in India following the invasion of Muslim forces in the 12th century.

Buddhist stupa on a hill in Sanchi, India. (iStockPhoto.com)

The monastery was abandoned and the site fell into disrepair. Only in 1818 was interest renewed, following its rediscovery by a British officer who wrote a description of it. Unfortunately, the initial reactions to the report were a series of visits by would be archaeologists and treasure hunters who caused much destruction. Finally in 1881 restoration began, culminating in the efforts of Sir John Marshall (1876–1958), who headed the Archaeological Survey of India for many years (1902–1928).

Sanchi was listed as an UNESCO World Heritage Site in 1989.

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See also: Ashoka; Devotion/Devotional Traditions; Monasticism; Relics.

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Sant Mat

See Radhasoami; Sikhism/Sant Mat.

Sant Nirankari Mission

The Sant Nirankari Mandel (or Mission) was founded in 1929 by Baba Buta Singh Ji (1873–1943), who was raised as a Sikh in the Punjab and as a young man found himself on a quest to know God. He also developed a talent for reciting Gurbani (the holy verses from the Adi Granth, the Sikh holy book). His search led

him to an encounter with Bhai Sahib Kahan Singh Ji, who taught him a secret of receiving Brahm Gyan, or God Knowledge. Subsequently, Buta Singh began sharing the secret with whosoever showed an interest, the result being that the Sant Nirankari Mission was founded in May 1929. Joining Buta Singh in this effort was Baba Avtar Singh Ji (1900–1969), who would later succeed him as the organization's guru (teacher)/leader.

After receiving knowledge in a manner that remains confidential among members, they are taught to remember God at all times through repeating "Ik Tu Hi Nirankar" ("Thou Formless One"), from which practice the group receives its name. They also are encouraged to follow five principles: (1) since all assets belong to God, one should not feel proud of their possessions; (2) one should not take pride in one's caste, creed, race, faith, or other similar distinctions, and not hate others on that account; (3) one should not look down on others because of their mode of dress, diet, or living; (4) one should not renounce the worldly life to become a recluse or ascetic; (5) one should not divulge the divine knowledge bestowed by the *satguru* to others without his permission; at the same time, one should not take pride in being enlightened.

The orientation toward the satguru who imparts knowledge relates the Nirankaris to the Radhasoami Sant Mat tradition, which also differs from orthodox Sikhs, who no longer have a living guru and no confidential teachings. Baba Avtar Singh Ji was succeeded by Baba Gurbachan Singh Ji (1930–1980) and the present satguru, Baba Hardev Singh Ji Maharaj (b. 1954). During the 1970s the Nirankaris came into open conflict with the Sikh community, especially those elements who were working for the separation of the Punjab from India. Violent clashes included the attack upon Nirankaris at their worship center, the Baisakhi Samagam, in Amritsar in 1978. When police tried to quell the violence, they opened fire and 18 people were killed. Two years later, Gurbachan Singh was assassinated.

Baba Hardev Singh Ji Maharaj succeeded his father as the new satguru. His leadership has been marked by a number of tours to Nirankari centers across India and around the world. The Sant Nirankari Mandel has its headquarters in Delhi. It established itself there soon after the country became independent, a fact that led to some criticism by the larger Sikh community in the Punjab. There are more than 100 branches of the mission outside India, in 27 countries worldwide (2009).

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See also: Sikhism/Sant Mat.

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Santeria

Santeria is the common name given to West African, especially Yoruban, religion as it manifested among African residents forcefully brought to the Spanish-controlled islands of the Caribbean during the 18th and 19th centuries. African religion survived in part by adopting a Roman Catholic overlay. Its name derived from the identification of various African deities, the Orishas, with Catholic saints. Practitioners thought of their faith as the Reign of the Orishas (Regla de Ocha). White people, seeing what they considered an undue emphasis on and devotion to the saints, called the religion Santeria. Santeria is also known as La Regla Lucumí (from Lucum, the Yoruba language as it is spoken in Cuba and the United States).

Among the Yoruban and related peoples, the pantheon of divinities is headed by Olorun, the High God. As he is a somewhat remote deity, more attention is directed to the Orisha, who are seen as the creators of the Earth and responsible for planting human life here.

A Santeria priest, or *babalawo*, ministers to a follower in Cuba. (Francoise de Mulder/Corbis)

Among the Orisha are Ogun, the god of metals, and Esu, generally associated with divination. In addition, some ancestors have attained popular status as divine beings, such as Sango (or Chango), and are popularly thought of as identical with the Orisha. In the Santeria system, Sango was identified as Saint Barbara, Babalz Ayi became Saint Lazarus, and Eleggua or Elegba became Saint Anthony (the identification being based upon realms of human life with which the saint was associated). The Orisha are seen as sources of power; they are often approached in ceremonies in which people become possessed with the deity, and their spoken words are seen as communications from that particular deity.

Santeria operated as a clandestine religion during the slave era, and only in the last half of the 20th century did it publicly claim the primacy of its African roots. (It was additionally suppressed during the first decades of the Castro regime in Cuba, though it enjoyed a relaxation of restrictions on religion in the 1990s.) At the same time, while affirming its African heritage, it has retained elements of popular Roman Catholic piety, most noticeably the burning of candles with the saints' pictures on personal altars.

Leadership in Santeria is decentralized. Male leaders (priests) are known as *santeros* (or *babalochas*), and females (priestesses) as *santeras* (or *iyalochas*). There are no schools or seminaries, training being conducted on a tutorial system with a knowledgeable satero/santera. Prior to initiation into the priesthood, individuals enter a period of solitude.

Through the 20th century, with the movement of West Indians to North America, Santeria appeared in many urban centers—its presence being visible in the many botanicas, stores that sell the religious supplies used in the practice of the religion that can be found in Spanish-speaking communities. Also, in North America, in the climate of religious freedom and pluralism, more public centers of the Orisha faith have become public. Possibly the most visible American Santeria center is the Church of Lukumi Babalu Aye, which became the subject of a 1993 Supreme Court case over the church's practice of animal sacrifice, which had been outlawed by the city of Hialeah, a Miami suburb.

The African Theological Archministry, based in South Carolina, has become an important pilgrimage site for African Americans but has increasingly stripped itself of its Santeria past and emerged as a Yoruban religious outpost.

The number of followers of Santeria is unknown, its semi-secret nature, its decentralized organization, and the complex way it mixes with Roman Catholicism making it difficult to make any estimation. It has its strongest centers in Puerto Rico and Cuba, but has a significant following in the United States, especially in Miami, New York City, and Southern California. While it undoubtedly has tens of thousands of adherents in North America, estimates ranging as high as a million remain unsubstantiated. A similar practice is found in Brazil under the name Candomblé and in Haiti as Vodou.

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See also: African Traditional Religions; Candomblé; Devotion/Devotional Traditions; Roman Catholic Church; Saints; Vodou.

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Santi Asoka, The

The Santi Asoka is a new "unorthodox" Buddhist movement in Thailand initiated by Bodhirak (b. 1934), a Buddhist monk. It reacts against some wayward practices of Thai Buddhist monks and laity. Also, it attempts to preserve the Thai traditional ways of life and authentic Buddhist life. Vegetarianism is strongly promoted. The establishment of the Santi Asoka is a significant phenomenon of the anti-Sangha movement in Thailand (which includes, for example, the rejection of the Sangha Act of Thailand and the acceptance of ordination of female monks).

The Santi Asoka was founded in 1973. Bodhirak, formerly Rak Rakpong, was a television entertainer and songwriter with some interest in magic and supernaturalism. After his ordination as a Thammayut monk in Wat Asokaram in 1970, he abandoned his supernaturalistic beliefs and practices and received the ordained name of Phra Bodkirak (The Preserver of Enlightenment). His strict observance of the Buddha's doctrine attracted a considerable number of faithful Buddhists who began congregating in Wat Asokaram, his monastic residence. There, he formed a religious group called the Asoka. Since the group was composed of both Thammayut and Mahanikai Buddhists, the abbot was not allowed to stay permanently in the monastery. Bodhirak then had to move to Wat Nongkratum, a Mahanikai monastery, where he was ordained as a Mahanikai monk in 1973. Because of their controversial unorthodoxy in beliefs and practices, their religious propagation was obstructed by the established Thai Buddhist Sangha and self-styled orthodox Buddhists. Bodhirak declared his resignation from the authoritative power of the Sangha administration on August 8, 1975. Bodhirak's challenge to the Sangha led to his disrobing and the end of his monastic status in 1989.

The Santi Asokan Buddhists strictly follow their way of life, which includes adherence to Buddhist precepts and discipline as (they believe) originally taught by the Buddha; they live in the Asokan commune in order to help one another to attain their final goal (the end of suffering, or *nirvana*). The Santi Asokan Buddhists earn their living through sufficient economy and sustainable development. They make and sell many name brand products, including liquid soap, shampoo, and herbal medicine.

The Asokans are differentiated into ascetics (ordained people) and laypeople. Ascetics are composed of the male ordained, the female ordained, and novices. In other words, Asokan ascetics are composed of "monks," "female monks" or nuns, and novices both male and female. The process of ordination is more difficult to follow and to pass than that of other Thai monastic lineages. The Asokan ascetics, unlike other Thai monks and novices, do not shave their eyebrows and follow their own monastic rules and practices. Generally, the Asokans live in strict discipline based on chastity, poverty, and spiritual purification. They are strict vegetarians and abstain from sexual lives.

Their minimal requirement is to adhere to the Buddhist Five Precepts and to work hard in their self-reliant commune.

Formerly, the Asokans rejected the worship of the Buddha images and other traditional symbols of Buddhism. However, since 2004, Bodhirak, their leader, has supported the worship of the Buddhist image constructed in their hermitage and the veneration of the Buddha relics brought by some faithful followers. At present, the Asokans who assert the participation in all socio-political movements have their own political party and openly join in many political movements against the Thai government.

The Asokan community has been the subject of considerable controversy. The Asokans deny the authority and the supremacy of the Sangha Supreme Council, which charged that Bodhirak had transgressed the law by forming hermitages and giving ordination to his disciples. Thus, Bodhirak is accused by other "orthodox" Thai Buddhists of having formed his own teachings and interpretations of Buddha's words regardless of normative meanings of the Theravada canon (the Tripitaka)

The leadership and organization of the Santi Asoka are in the sole hands of Bodhirak. Membership numbers are unknown. The Asokan headquarters is in Bangkok, and there are five additional branches in the country's other provinces. There is no center abroad.

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See also: Asceticism; Theravada Buddhism.

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Santo Daime

Santo Daime, one branch of the Ayahuasca movement, is a new religion founded in Brazil at the beginning of the 20th century after Raimundo Irineu Serra was introduced to its use. Ayahuasca is a powerful hallucinogenic brew used by many Native peoples across South America. Over the course of the 20th century it became an integral element in various Brazilian religious movements that, toward the end of the century, spread to North America and Europe. Ayahuasca (or vine of the dead) is also known as *yage* (Colombia) and *caapi* (Brazil). It is prepared from the vine *Banisteriopsis caapi* by boiling vine segments with various other plants. The resulting drink contains several hallucinogenics, including harnilne and/or N,N-dimethyltiyptamine. Archaeological evidence strongly suggests that ayahuasca has been used for centuries. It became known outside Brazil from the description of the experiences of Manuel Villavicencio, published in 1858. Adding to Villavicencio's account were the notes of British explorer Richard Spruce, published in 1908. Then in the 1960s, ayahuasca was rediscovered in the context of the wave of interest in LSD and other hallucinogenics throughout the West. In his 1968 paper "The Sound of Rushing Water," Michael Harder, for example, described his experience with the drug in Ecuador in 1961.

South Americans utilize ayahuasca as a healing substance. They gather, prepare, and consume it with proper ceremony and reverence. In the Upper Amazon, *Banisteriopsis caapi* is mixed with another plant, *Psychotna viridis*, and boiled for a full day and then stored until needed. The drug is believed to connect the individual with the force that ties all things together.

At the beginning of the 20th century, while under the influence of ayahuasca, Raimundo Irineu Serra had a vision of the Virgin Mary who, as Our Lady of Conceição, gave him many new teachings. Out of this experience, he constructed a new religion, Santo Daime,

the Religion of the Rainforest. Slowly growing at first, following World War II, it spread across Brazil and then overseas as members have migrated. The appearance of ayahuasca as a sacramental substance by an ethnic religious community has presented legal authorities with a spectrum of problems. At the beginning of 2000, members were arrested in Spain, and the movement has begun an effort to have the drug legalized in the United States and several countries of Western Europe.

Soon after his initial encounter with the Virgin, Mestre Irineu (as the founder is known today) received the text of several new songs that now make up a hymnal for the movement. He also received instructions for three dances, with very simple steps, which were believed to facilitate the flow of divine energy. Additional hymns have been received through the years. As the movement spread to other countries, members received new hymns in languages other than Portuguese, and the movement has accepted these for use during worship.

Santo Daime rituals begin with the separation of the men and women into two groups in the meeting hall. Two lines are formed and the ayahuasca received. As the hymns are sung, some begin dancing. Different songs have different purposes (healing, communicating with spirits, celebration). Additional sips of the sacramental substance are handed out every few hours, and the ceremony may last as long as 8 to 12 hours.

Mestre Irineu was succeeded by Padrinho Sabastiao de Melo, who was in turn succeeded by his son Padrinho Alfredo Gregóno de Melo, the present international leader. A second, smaller group is headed by Padrindo Alfredo's brother, Paulo Roberto de Melo. The larger group was incorporated in Brazil in 1974 as the Eclectic Center of the Universal Flowing Light, the term "Eclectic" referring to the mixing of Christian and traditional beliefs within the church. It is headed by a Spiritual Council and is headquartered at Céu do Mapiá, a community created by Padrinho Sabastiao de Melo. Céu de Mapiá is located in the jungle on the Purus River, a tributary of the Amazon. The branch of the movement led by Paulo Roberto has established centers in Hawaii, California, and the Netherlands.

During the 1990s, the use of ayahuasca spread through North America and Europe and subsequent arrests by drug enforcement officials led to a variety of court cases. In 2006, the U.S. Supreme Court ruled in favor of União do Vegetal, one branch of the larger movement based upon a 1990 decision that had made an exception for the use of psychedelic substances in religious contexts. Earlier, in 2001, a Dutch court had ruled in favor of the Santo Daime Church, saying that it was a bone fide religion and that its use of ayahuasca was not a threat to the public. That same year, Portugal restructured it drug laws and decriminalized most psychedelic substances, including ayahuasca.

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See also: Devotion/Devotional Traditions.

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■ São Tomé and Príncipe

São Tomé and Príncipe are two islands off Africa in the Atlantic Ocean south of Nigeria. After more than 500 years as a colony of Portugal, they became an independent republic in 1975. Together they have 372 square miles of territory and a population of 206,000 (2008).

São Tomé, Príncipe, and the neighboring islands were among the first colonized by the Portuguese in

The main cathedral in São Tomé, built in the 16th century during Portuguese colonial times. (Inna Moody/ Dreamstime.com)

the 15th century. They had a fine port and were an ideal location for the establishment of a processing center where slaves could be brought from the coast of Africa and dispatched to various locations in the Americas.

The islands are now inhabited by the Tongas, the original inhabitants found by the Portuguese, as well as other peoples who came to the island during the days of the slave trade or who arrived after the slave trade was abolished. Although most came from the nearby West African coast, a number derive from the people of the former Portuguese colonies of Angola and Mozambique.

Although most Africans passed through São Tomé on their way to the Americas, some were brought to work the plantations that were created on the islands. After slavery was officially abolished in 1869, a system of indentured servitude was put in place, eventually leading to revolts and repressive actions by the government. The revolution in 1974 in Portugal set the stage for the independence of São Tomé and Príncipe the following year.

During the years of the slave trade and throughout the 1800s, members of numerous African peoples were brought to the islands; though the Roman Catholic Church was established on the islands in 1534, little attempt was made to convert them. At the beginning of the 20th century, most of the residents of African descent retained their traditional religion. However, intense evangelization efforts were made, and by the 1970s most signs of traditional African religions had disappeared.

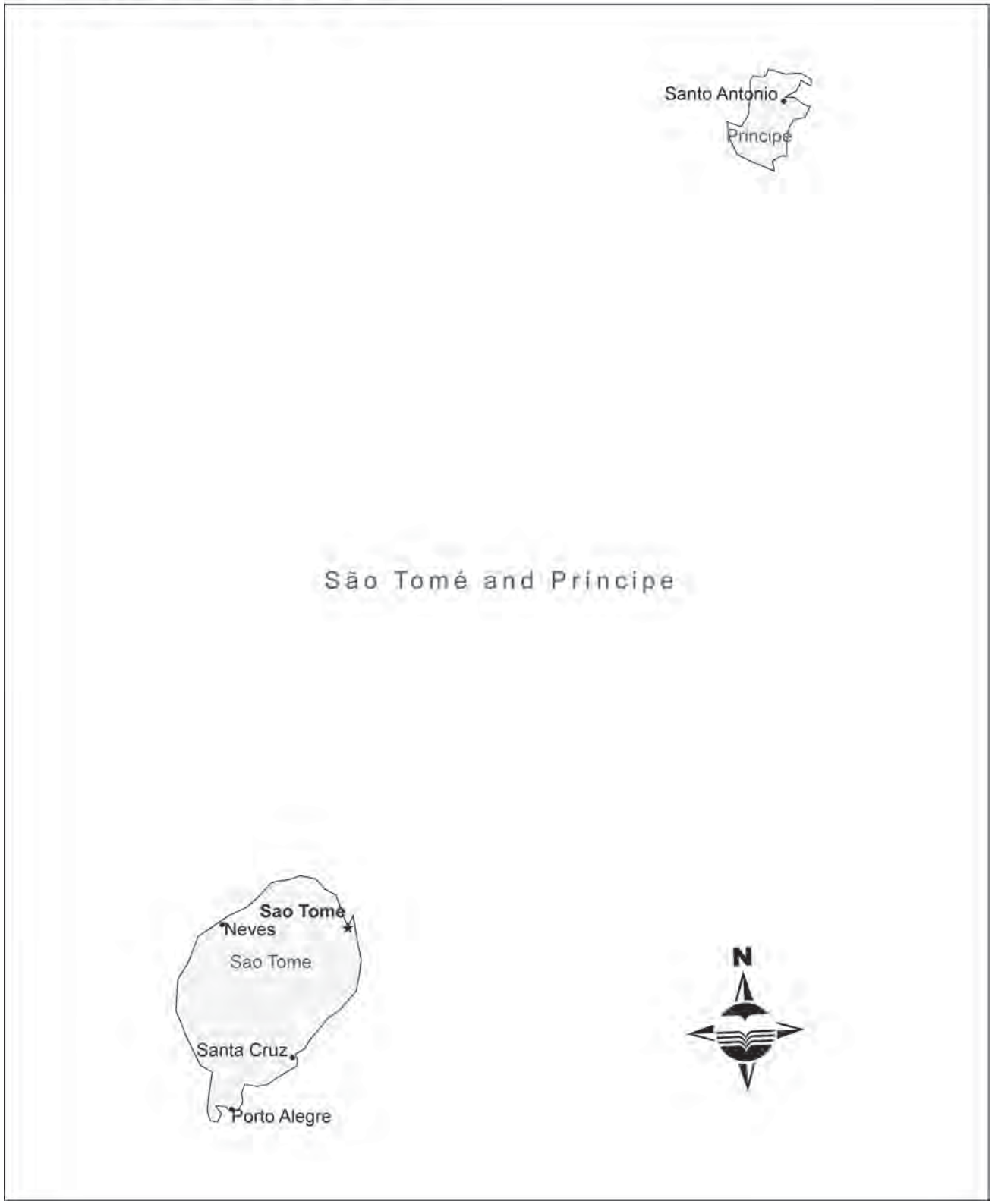
In 1534, Pope Paul III (r. 1534–1549) created a diocese for São Tomé and the territory being explored and colonized along the African coast. It was originally attached to the ecclesiastical province of Funchal (Madeira) but later was attached as a suffragan diocese to more established dioceses. Since 1940 it has been attached to Luanda (Angola). The church spread quickly once it turned its attention to the Africans, and by the mid-1970s more than 90 percent of the total population (now some 112,000) had been baptized.

For many years, São Tomé served as the penal colony for Angola. In the 1930s an Angolan who had

São Tomé and Príncipe

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	71,600	158,000	95.7	1.67	203,000	273,000
Roman Catholics	62,700	140,000	84.9	1.74	181,000	239,000
Independents	2,000	12,800	7.8	2.01	19,000	29,000
Protestants	1,000	5,900	3.6	8.73	8,000	14,000
Baha'is	50	4,400	2.7	1.72	7,000	12,000
Agnostics	0	2,300	1.4	6.73	5,000	10,000
Ethnoreligionists	2,000	400	0.2	1.67	500	600
Muslims	0	70	0.0	1.73	100	200
Total population	**73,600**	**165,000**	**100.0**	**1.72**	**216,000**	**296,000**

São Tomé and Príncipe



been exiled to São Tomé, and who also happened to be a Protestant Christian, began a Protestant movement that became the Igreja Evangélica (Evangelical Church). He supplied the first scriptures and hymnbook for his converts by writing down the passages and hymns he had memorized. His effort was assisted by two African Christians sent from Angola, one by the Evangelical Alliance of Angola in 1957 and one by the Evangelical Church of Central Angola in 1960. Today, Protestantism is also represented by the Seventh-day Adventist Church, which arrived in 1938, and the Assemblies of God. There is also a small community of the Baha'i Faith on the islands.

J. Gordon Melton

See also: Assemblies of God; Baha'i Faith; Roman Catholic Church; Seventh-day Adventist Church.

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Sapta Darma

Sapta Darma is one of a spectrum of new spiritual movements to arise in Indonesia in the 20th century. The founder of Sapta Darma (the seven teachings) was originally named Hardjosapuro. He lived in Pare, in East Java, and began to experience direct contact with God in December 1952. This came in the form of automatic movements, which became the basis for the spiritual practice. Particularly notable experiences continued for several years and included not only the movements he experienced physically but also reception of teachings (some of which appeared on the wall of his home), changes in his name, and finally of a name for the practice. His name changed first to Brahmono, then to Rodjopandito, and finally to Sri Gotama. Teachings continued to flow through Sri Gotama until his death in December 1964.

As the name of the group suggests, there are seven points to the central teaching; some of them are ethical imperatives, others are statements of ontological conviction. In Sapta Darma, however, focus is on spiritual practice rather than theory or philosophy. Practice in Sapta Darma is called *sujud* (Arabic: surrender). Members experience the same movements experienced spontaneously by the founder. Men sit cross-legged, women with feet tucked under them; all report experiencing an awakening of inner energy originating near the base of the spine. This then moves up the spine, leading to an automatic bow, until the forehead touches the floor.

Women wear a white headdress and robe similar to but not the same as those worn by Muslims. The resonances of Sapta Darma names, practice, and theory with Islamic and Indic teachings are not seen as an indication of influence from them. Followers emphasize that their founder did not receive inspiration from, or even know about, other religious teachings. Sapta Darma holds that its theory of *talirasa* (the rope of feeling) is original. It details the network of energy points in the body related to pathways of life energy and linked to practice of sujud.

Sapta Darma, almost alone among Javanese movements, has argued consistently that it ought to be acknowledged as a "religion." During the Suharto era, that term was reserved for five "world religions." From the 1970s until her death in 1996, Sri Pawenang, who led the Yogyakarta-based organization, was bolder than most Javanists in arguing for legitimacy of its practice. As a lawyer she was able to maintain her argument actively in contexts where others had capitulated. Sapta Darma has been prominent as one of the largest Javanese mystical organizations. It once claimed a membership of around 100,000. It has a stronger village following than most Javanist movements and is also exceptional for having attracted a strong ethnic Balinese following.

J. Gordon Melton

See also: Devotion/Devotional Traditions.

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Sarnath

Sarnath, a town in central west Bihar state, India, has joined Lumbini, Kusinagara, and Bodhgaya as one of the four important sites directly connected to the origins of Buddhism. Here, in around 528 BCE, Gautama Buddha (ca. 563–ca.483 BCE) gave his first presentation concerning what would become known as Buddhism. That initial sermon, entitled Dharmachakrapravartana, or Turning of the Wheel of Law, focused on the way to end suffering and gain enlightenment, a very basic theme of Buddhist thought. Buddhism really began before Buddha arrived in Sarnath, when he found enlightenment at a place later called Bodhgaya (in central Bihar), as he meditated under a tree. It would be in Sarnath, however, that a following emerged. Many Buddhists consider Sarnath to be the birthplace of their faith. Sarnath is also called Deer Park, the name of the specific place where the first group of Buddhist monks gathered and initiated the *sangha*, the Buddhist monastic community. Sarnath is only a few miles from Benares (also known as Varanasi and Kashi), the Hindu holy city.

In the third century BCE, the Emperor Ashoka converted to Buddhism and subsequently threw his resources behind expanding the monastic life at Sarnath. The local community soon grew to include more than 1,000 monks, and would thrive for a millennium. It began its decline with the establishment of Muslim rule in the area, and it took only a few centuries for everything Buddhist to be destroyed and the sites lost to local memory.

The rediscovery of Sarnath followed the British launching archaeological work in the area in the late 19th century. Archaeologists initially uncovered a spectrum of old Buddhist sites. In the 20th century, the Mahabodhi Society, founded by Sri Lankan activist Anagarika Dharmapala (1864–1933), assumed control

Sarnath is the deer park where Gautama Buddha first taught the dharma and where the Buddhist sangha came into existence through the enlightenment of Kondanna. (Yuliya Kryzhevska/Dreamstime.com)

of the Buddhist ruins. At the beginning of the 1930s, the Society erected a new modern temple at Sarnath, the Mulagandhakuti Vihara, decorated with scenes of the Buddha's life. Its main attraction is a silver casket found in Punjab in 1913. An inscription dated to 79 CE claims that the casket holds relics of the Buddha. After being given to the Society in 1935, it was taken to Sarnath.

As archaeological work in the area continued, the Dharmarajika Stupa built by Ashoka to hold some relics of the Buddha was identified, though the location of the casket that contained the relics was never discovered and no one knows if it still exists. A set of carvings on the stupa have survived and may be seen. The Nulghandhakuti Shrine, an elaborate building used by the Buddha for meditation, was also identified.

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See also: Ashoka; Benares; Bodhi-Gaya; Kusinagara; Lumbini; Maha Bodhi Society; Monasticism; Pilgrimage; Relics; Temples—Buddhist.

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Sarvodaya

Sarvodaya (the awakening of all), which celebrated its 50th anniversary in 2008, with its community empowerment programs that support millions of people in 11,600 villages, is undoubtedly the foremost lay Buddhist movement in Sri Lanka, with a strong and active program for the uplifting of human life both materially and spiritually combined with a proven record of strong commitment to nonviolence, service, and compassionate action. Although its Buddhist roots are explicit in both doctrine and practice, its outlook bears witness to the perspective of its founder and his philosophy of "active social engagement," put into practice in rural Sri Lanka and transcending both ethnic and religious boundaries.

On December 7, 1958, the Lanka Jatika Sarvodaya Sramadana movement was born, with a commitment to the idea that things can be changed for the better. Its single and unique practice was the implementation and the exercise of the idea of the "gift of labor" (*sramadana*). Sarvodaya began implementing its ideal with a two-week social work camp for schoolchildren held in an underdeveloped, neglected, untouchable Candala village named Kantoluva, Bingiriya; its goal was to alleviate poverty and social backwardness among the villagers. On January 1, 1958, Ahangamage Tudor Ariyaratne (b. 1931), the founder of Sarvodaya, had accepted the appointment as a teacher of biology and mathematics at Nalanda College, a prominent Buddhist school founded during the Buddhist revival of the late 19th century. The aim of the grade 10 students' work camp led by Ariyaratne was to provide an opportunity for urban youth to understand rural life and the problems in poor societies in order to enable the students as well as the villagers to see the importance of standing on their own feet.

Although Mahatma Gandhi (1869–1948) had used the term *sarvodaya* to mean the "welfare of all," Ariyaratne reinterpreted it in Sri Lanka as the "awakening of all," in the light of his own reading of the teachings of the Buddha. Ariyaratne believes that the four Sublime Abodes (loving-kindness, compassion, sympathetic joy, and equanimity) and the four Modes of Social Conduct (the absence of desire, hatred, fear, and delusion) taught by the Buddha can help the process of personality awakening. For Ariyaratne, Sarvodaya is an activity of "awakening all" from an individual perspective to a wholesome state that embraces all of humanity. This awakening process works on "spiritual, moral, cultural, social, economic, and political" levels.

One crucial term—sramadana—characterizes Sarvodaya's contribution to social development as a movement inspired by Buddhist ideas of social well-being. Sramadana is the selfless act of sharing one's labor with others. This is an act of charity that Sarvodaya

broadly defines as "an act of sharing one's time, thought, effort, and other resources with the community" for the sake of awakening oneself and others. Sarvodaya's interest is in the inculcation of values inspired by Buddhist teachings and these are used as a vehicle for development and social mobility. Sarvodaya seeks to affirm the social dimensions of Buddhism and the way in which Buddhist teachings can be applied to daily contexts in community development settings. Sarvodaya has criticized materiality when the aggressive accumulation of wealth destroys the values of an unsophisticated rural community.

Within the last five decades, Sarvodaya's contribution to community development is extensive: it built 4,300 village roads, constructed 8,000 wells and water systems, provided facilities for 373,322 people to have access to safe drinking water, installed 15,800 toilets, educated 135,000 children, established 7,600 preschools, trained 120,000 members of a youth peace brigade and 200,000 health workers, and is proud to have one million volunteers who are committed to pursue the community development projects.

The Lanka Jatika Sarvodaya Sramadana Sangamaya has an American affiliate, Sarvodaya USA. That organization is dedicated to building a North American community that expresses the holistic community development vision and ideals of Sarvodaya.

In recent years, Sarvodaya has been increasingly attacked both in Sri Lanka and abroad for alleged implementation of urban, bourgeois, middle-class values and ideals among rural people. In the early 1990s, it faced severe political threats, to the point of extinction, from the Sri Lankan government of President Ranasinghe Premadasa (d. 1993). In the last few years, as a non-governmental organization (NGO) heavily dependent on foreign aid, its identity and integrity have been subject to serious criticism and debate.

Nevertheless, the objective of the Sarvodaya movement has been the generation of a "nonviolent revolution toward the creation of a Sarvodaya Social Order that will ensure the total awakening of human personalities." Using Buddhist philosophical insights, the traditional values and aspirations of Sri Lankan culture, and Gandhian ideas, Ariyaratne was able to propose and develop a sustainable, nature-friendly alternative development strategy. In Sarvodaya's five decades of village community development work, four values—truth, nonviolence, self-denial, and charity—dominate the scene and determine its success as a grassroots Buddhist movement.

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See also: Theravada Buddhism.

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Satanism

Satanism refers to the worship of Satan, the Christian devil. While posed as an idea in the Middle Ages, when people accused of being witches were charged with worshipping the devil, self-avowed Satanists do not appear to have arisen prior to the time of Louis XIV. At that time, a group practicing the black Mass (a parody of the central act of worship of the Roman Catholic Church) and the ritual killing of infants was uncovered operating in Louis's court. Satanism, when it has

subsequently appeared, has manifested as an attack upon a dominant Christianity and the society it has supported.

Accounts of actual Satanism prior to the 1960s are quite rare. Satanists produced almost no literature, the 1891 volume *La Bas* by French Esotericist Joris Karl Huysmans (1848–1907) being notable by its uniqueness. Each new Satanist group came into existence without reference to prior groups, and each was unable to pass along Satanism to a second generation. Satanism differs from every other religious ideology in that the understanding of what Satanism is and what Satanists do was almost totally the product of the vivid imagination of Christian writers who had never met a Satanist and had had no direct encounter with or information about any actually existing Satanist group. The majority of Satanist groups were created by people who had decided to create something that conformed to a conception about which Christian writers had previously fantasized.

Through the mid-20th century, a variety of cases appeared in which small groups of teenagers assembled in informal Satanic groups, which subsequently became known when they were discovered breaking into churches to steal Communion wafers or vandalizing a graveyard. On occasion the mutilated body of a dog or cat was seen as the remains of a Satanic ritual. Very rarely, murders are tied to Satanism, in most cases Satanism being an excuse for murderous actions that would have been taken in any case.

The perception of Satanism changed significantly in 1968 when Anton Sandor LaVey (1930–1997) announced the formation of the Church of Satan. This unique organization became the subject of much media coverage and even attracted several celebrities. Interest in Satanism, both pro and con, was also stimulated by *Rosemary's Baby*, a 1968 movie about a Satanist cult, and the publication in 1971 of William Blatty's *The Exorcist*. The movie version of Blatty's book (1973) would set off a wave of interest in exorcism, and lead to a fresh set of Christian anti-Satanism texts.

Although various reporters projected exorbitant figures for membership in the Church of Satan, it never had more than a few thousand members, most of whom consisted of people who paid a modest membership fee and received the organization's periodical. By 1974, however, the core of the Church of Satan had been splintered by a schism among a number of the church's leaders, including Michael Aquino, LaVey's capable assistant. With the exception of the Temple of Set, founded by Aquino, most of the splinters survived only a short time, and interest in Satanism waned significantly.

A new wave of interest in Satanism emerged in the mid-1980s around two phenomena. First, several women, initially Michelle Smith and Loren Stafford, published books describing their reported lives as members of a Satanist group when teenagers. In each case they reported that they had forgotten their involvement and remembered their experience only later during counseling. Although both the Smith and Stafford cases would later be exposed as hoaxes, in a short time additional women came forth with similar stories. Second, a variety of cases appeared in which young children accused adults of having forced them to participate in Satanic rituals as members of ongoing Satanic cults, the most famous case involving multiple accusations directed at the teachers/administrators of a day school in Manhattan Beach, California. The McMartin case lasted for three years and resulted in acquittals of the accused. The turning point in the case came with revelation of the manner in which many of the children had been coached to produce negative testimony.

The second wave of interest in Satanism supplied by the forgotten memory cases and accusations rose as literally hundreds of accusations of Satanic activity were registered during the late 1980s and early 1990s. Government officials and psychological counselors came forward with words of support. The interest passed, however, as a variety of hoaxes and false accusations were uncovered, as the forgotten memories were understood to be cases of what psychologists now call "false memory syndrome," and as no Satanic activity was uncovered that could have been responsible for so many accounts. As in the past, the stories of Satanism in the 1980s proved to be the product of vivid imaginations. While some continue to suggest that a large Satanic movement still exists in North America with ties to Europe, they have been unable to bring forth convincing evidence to back their claims.

What remains of Satanic activity is the spectrum of small groups that have grown out of the Church of

Satan and sporadic, short-lived teenage experiments with the dark side of occultism and malevolent magic. On rare occasions, those experiments, especially when carried out with the use of mood-altering drugs, has led to the death of one or more of the participants.

It should be noted that members of modern neo-Pagan and Wicca groups, because they often describe themselves as witches, are frequently labeled Satanists. This connection between witchcraft and Satanism was made in Europe in the Middle Ages by Christian leaders, many of whom were connected with the Inquisition. From Catholic leaders, the idea passed to Protestant ministers and from them into the popular consciousness. Contemporary neo-Pagans, who have a positive spirituality built around a oneness with nature, have attempted to dispel any association between themselves and Satanism.

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See also: Church of Satan; Roman Catholic Church.

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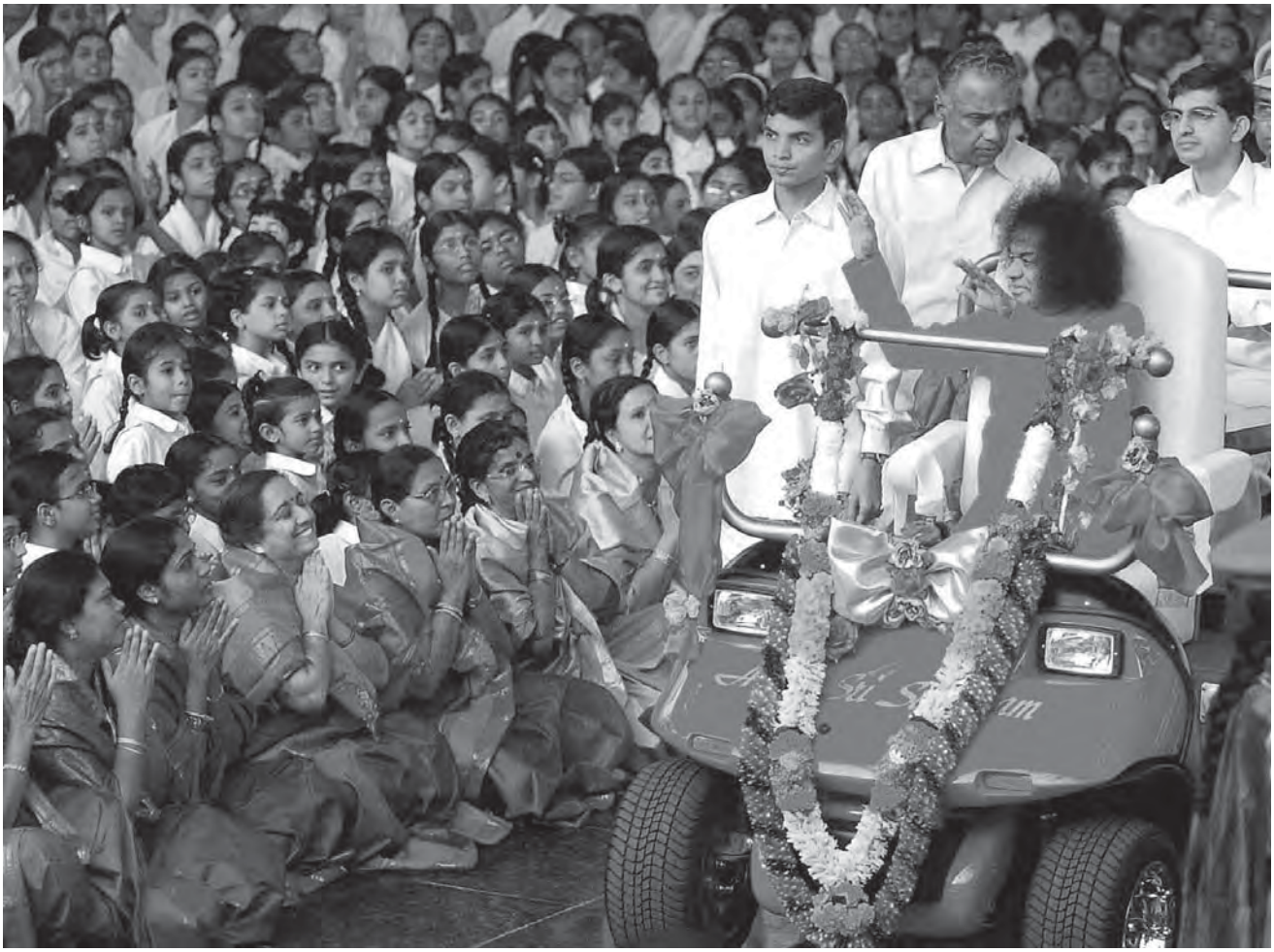
Sathya Sai Baba Movement

The Sathya Sai Baba movement originated in India but is represented today in 114 countries. The movement has held particular appeal for members of the cosmopolitan elite, who have contributed to its wealth and strength. The nature of this core membership means that the movement constitutes an influential, politically well-connected global network.

According to the organization's website (http://www.sathyasai.org/) there are today more than 1,200 Sathya Sai Baba centers throughout the world. Although the movement is focused upon the Indian guru, Sathya Sai Baba, it claims to be ecumenical in character. Membership of the organization, the website explains, is based upon "a common bond—love of God—and a common goal—spiritual growth." The activities of the centers include study of Sathya Sai Baba's teachings and literature from all world religions, group devotional singing, meditation, and community service. Although the centers charge no official membership fees, many members in fact make donations to their Sathya Sai Baba Centre.

The spiritual leader of the movement, Sathya Sai Baba, is a living Indian guru who was born to a non-Brahmin *kshatriya* family on November 25, 1926, in the village of Puttaparthi in Andhra Pradesh, India. He was named Sathya Narayana Raju. As a child he became renowned for materializing sweets for his friends and for locating things they had lost. At the age of 14 he had a seizure that may have been related to a scorpion bite. Shortly after it he called his family and neighbors to his bedside and declared that he was Sai Baba. In so doing he was claiming to be the reincarnation of the miracle-working Maharashtran saint Sai Baba of Shirdi (ca. 1856–1918). The new Sai Baba, Sathya Sai Baba (Sai Baba of Truth), now claimed to be the second of three Sai Baba incarnations. According to the current Sai Baba, his successor will be born



Indian spiritual guru Sri Sathya Sai Baba, right, blesses his disciples as he arrives on a modified vehicle at an event to celebrate his 78th birthday at Puttaparthy, India. (AP/Wide World Photos)

in 2030 and will be called Prema Sai Baba (Sai Baba of Love).

After his declaration of identity, Sathya Sai Baba began performing miracles and delivering teachings and he soon gathered a following in India. Gradually word spread abroad, and people began flocking to Sai Baba in the hope of being helped by one of his miracles. Devotees' publications describe extraordinary cures, resurrections from the dead, materializations of religious trinkets, mind reading, and astral travel. Sathya Sai Baba's most common miracle, however, is his manifestation of ash known as *vibhuti*, performed by waving his right hand in a circular motion. Usually he gives the ash to devotees, often with instructions to use it medicinally. Above all, it is conviction about Sathya Sai Baba's paranormal powers that is the hallmark of a devotee.

The movement has great appeal to the cosmopolitan middle classes, particularly among diasporic Indian communities, Europeans, and North Americans. In Puttaparthi various institutions have been established with funds raised by the organization: a school, a college, and a hospital. The global organization is administered pyramidally, structured with regional, national, and local chairmen. A registered center must have a chairman, secretary, and treasurer, and must provide three activities—worship, spiritual education, and charity.

The organization is supported through anonymous donations, and there are no membership fees. The total number of devotees is difficult to estimate since many

worship Sathya Sai Baba without registering as members or even attending the centers. Devotees have developed an extensive Internet presence.

The movement follows the style of Hindu *bhakti* devotionalism. It emphasizes the individual's personal commitment to Sathya Sai Baba himself as incarnation of divinity. Love of God is emphasized over scriptural learning or renunciation, and the worshipper is encouraged to transcend desire from within the world. Selfless love and charitable service are promoted over withdrawal from the world. The teachings are ecumenical and stress a single godhead as the essence of all religious traditions. Sathya Sai Baba insists that the true devotee is one who learns to practice his own religion well rather than converting to another.

Sathya Sai Baba education promotes a set of "universal human values" emanating from the Hindu principles of *prema*, *shanti*, *ahimsa*, *sathya*, and *dharma* (love, peace, nonviolence, truth, and duty) but these are said to underlie all religions. The symbol of the Sathya Sai Baba organization is a lotus flower in whose five petals these Sanskrit terms are written. Sathya Sai Baba altars often include a range of godforms from several of the world religions, usually with a picture of Sathya Sai Baba or his feet in the center. Worship is structured along the lines of Hindu *puja* worship and usually includes offerings of flowers to the image of Sathya Sai Baba, chanting of Sanskrit *mantras*, singing of devotional songs (*bhajans*) in Sanskrit and other languages, recitation of prayers, and the offering of burning camphor (*arathi*) to the altar. *Prasad*, or offerings, obligatorily including *vibhuti* are then distributed to the congregation. At some centers individuals will recite personal experiences of miracles to the audience or deliver messages taken from the Sathya Sai Baba literature. The literature used by the movement is not written by Sathya Sai Baba himself but consists of his numerous speeches, written down and published by devotees. Sathya Sai Baba also makes frequent reference to the Bhagavadgita, and even makes unsystematic references to other texts from both Hinduism and other world religions.

The Sathya Sai Baba movement has stimulated considerable controversy. At least one organization in India has launched a crusade against Sathya Sai Baba and other miracle workers. Video films of Sathya Sai Baba performing "faked" materializations have been released and there are publications that offer evidence to debunk some of the devotees' claims of miracle experiences. Stories have also circulated about sexual harassment of boys at the Sathya Sai College, sponsored by the organization and located close to the ashram in Puttaparthi.

Sexual abuse is not the only controversy tainting the godman's reputation. On June 6, 1993, four young male devotees broke into the guru's quarters at night, armed with knives. Their motives are unclear. They were stopped by four of Sathya Sai Baba's attendants. A struggle ensued in which two of the young men were killed and two badly injured. They were then bound with ropes and beaten by others who had heard the commotion. When the police later arrived they shot all four. Investigations were marked by cover-up and the case has never been resolved. Generally, though, the movement has been largely unaffected by the controversies and it continues to attract influential members to its following.

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See also: Devotion/Devotional Traditions.

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Satmar Hasidism

The Satmar, one of the newer Hasidic communities, has become known as one of the few anti-Zionist groups operating in the Jewish community. Members believe that the present state of Israel is illegitimate and that efforts to set up a Jewish state in Palestine are contrary to Jewish teachings. The group was founded by Rebbe Yoel Teitelbaum (1887–1979), the younger son of the Rebbe for Szigetter Hasidim. Following his father's death, he moved to Satu-Mare (Hungary), where he was eventually named chief rabbi. His charisma and allegiance to tradition brought him a large following. Although he opposed the Zionists, they were the ones who in 1944 saved him from the Holocaust. After living out the war in Switzerland and a visit to Palestine, he came to America in 1947. He set about the task of re-creating a community similar to the one that had existed prior to the war. Many Hungarian Americans flocked to his cause.

Teitelbaum settled in the Williamsburg section of Brooklyn, New York, and soon several hundred families had associated with him. The community adopted the distinctive clothing of the Old World communities and a variety of practices peculiar to ultra-Orthodox life. The establishment of the state of Israel became a problem of major proportion. A few Orthodox had opposed Zionism, a program initiated by liberal and secular Jews, out of a belief that only the Messiah could bring the rebirth of Israel. Although the vast majority of Orthodox groups accommodated to or became avid supporters of Israel, the Satmar continued in their opposition and found support in what it perceived to be the new government's anti-religious policies. The Satmar who resided in Palestine organized rallies against the new state. They also refused to serve in the Israeli army or participate in elections. Following the liberation of Jerusalem in 1967, the late Rabbi Joel Teitelbaum, the Satmar Rebbe, forbade his followers from visiting the Western Wall because it had been regained not by divine miracles but by Israel's army, the military arm of a "regime of heretics."

Teitelbaum was able to rally Orthodox and anti-Zionist Jews, especially those of Hungarian extraction, and the Satmar emerged in Jewish communities in Europe (Belgium, United Kingdom) and South America (Brazil, Argentina, Uruguay). In 1968, Rebbe Yoel had a stroke that hobbled him for the rest of his life. He died in 1979, and after a year of mourning was succeeded by his nephew Rebbe Moshe Teitelbaum (1914–2006).

The Satmar developed a relationship with the Neturei Karta (Guardians of the City), an Israeli-based anti-Zionist group, which placed itself under the Satmar's care and guidance. In 1965, Rabbi Amram Blau, the founder of the Neturei Karta, married a divorced convert to Judaism (formerly a Roman Catholic). As a result, the Satmar forced his ouster from leadership.

Following the death of Rabbi Moshe in 2006, his son Aaron Teitelbaum was declared his successor and installed as the leader of the community at the center in Kiryas Joel. However, his leadership was challenged by his two brothers and his brother-in law. Each of them is in control of a segment of the movement, and as of 2009, there was no sign of reconciliation between the various factions.

There are approximately 100,000 Satmar in the United States (2009), a little more than half of the estimated 200,000 Satmar worldwide. Most live in Brooklyn (70,000), but some have moved to the Satmar community, Kiryas Joel, established in 1974 in Monroe, New York, about an hour outside of Manhattan. Most outside the United States reside in Israel, the United Kingdom, and Belgium.

Satmar Hasidic Community
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See also: Hasidism; Orthodox Judaism.

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Satsang Network, The

This loosely organized new religious phenomenon, which appeared in the beginning of the 1990s, reflects several contemporary popular religious trends, mixing different traditions, emphasis on inner experience, and egalitarianism. The network is focused around several dozen Westerners, announced as enlightened or awakened, who travel around the world to give *satsang*, or meetings aimed at helping others to make the transition to enlightenment. Besides the activity of satsang and the core teaching of enlightenment, most of them share reference to one or, more commonly, at least two out of three Indian gurus: Osho (1931–1990), Poonjaji (1910–1997) (with connections to Ramana Maharshi [1879–1950]), and Sri Swami Hans Raj Maharaj in Rishikesh (b. ca. 1925). Another key spiritual master, often referred to, is Sri Nisargadatta Maharaj (1897–1981). The Satsang network has thus come into being at the intersection between several different Indian religious traditions. Another common feature holding the network together is the followers, who often accept several of the Westerners as enlightened teachers and visit satsang given by all of them.

Many of the satsang givers have a history of intense involvement with the Osho movement. After the death of Osho in 1990, several of his disciples started visiting Poonjaji. Vasant (male), from Norway, was the life guard of Osho for several years, before he met Poonjaji in the middle of the 1990s. Arjuna (male), from the United States, and Rahasya (male), from Germany, have similar stories. Thus, the Satsang network could partly be considered a post-Osho development. However, there are also satsang givers without connections to Osho, such as Shantimayi (female, the United States), a disciple of Sri Hans Maharaj with a background in Buddhism, and Gangaji (female, the United States), a disciple of Poonjaji, also with a background in Buddhism. Both of the latter have disciples of their own who in turn are considered enlightened.

The core teaching of the Satsang network is that enlightenment is here for everyone at the present moment. To become enlightened one should just drop all concepts, ideas, and beliefs. A consequence of this teaching is that other ideological traits are downplayed. As in the Osho movement, the world is seen as divine, and there is no need for renunciation. Although no techniques are explicitly recommended to realize enlightenment, sometimes, as in the Osho movement, different kinds of personal growth and therapeutic work are practiced.

Satsang is a traditional activity in the Indian spiritual context, meaning "being together with truth." In the Satsang network, satsang is characterized by active participation of the audience, music, dance, and high spirits. The focus in satsang is on enlightenment and how to drop the thinking that one is not enlightened. The satsang givers clearly occupy a special position in the movement, but at the same time they are conceived of in a much more egalitarian way than Eastern spiritual teachers normally are.

The Satsang network has no central organization, no name, and no membership; it could be considered a conglomeration of several interconnected networks. Some of the satsang givers have their own enterprises or foundations for personal and spiritual development. Some examples include Ganesh Foundation (1750 30th Street, PMB #137, Boulder, CO 80301), Internet site at http://www.shantimayi.com/; the organization of Shantimayi; The Living Essence Foundation (13215 Red Dog Road, Nevada City, CA 95959), Internet site at http://www.livingessence.com/ by Arjuna; Eckhart Teachings (PO Box 93661, Nelson Park RPO, Vancouver, BC, Canada V6E 4L7), Internet site at http://www.eckharttolle.com/, the organization of Eckhart Tolle; and The Gangaji Foundation (2245 Ashland Street, Ashland, OR 97520), Internet site at http://www.gangaji.org/.

The Satsang network is global, satsang givers of different national origin traveling mainly in Europe, the United States, Australia, South America, Japan, and India. Because of the lack of organization, it is difficult to estimate the number of persons engaged. Sat-

sang givers number several dozen, and satsangs must regularly reach several thousand. The level of engagement is, however, often quite low.

Liselotte Frisk

See also: Devotion/Devotional Traditions; Enlightenment.

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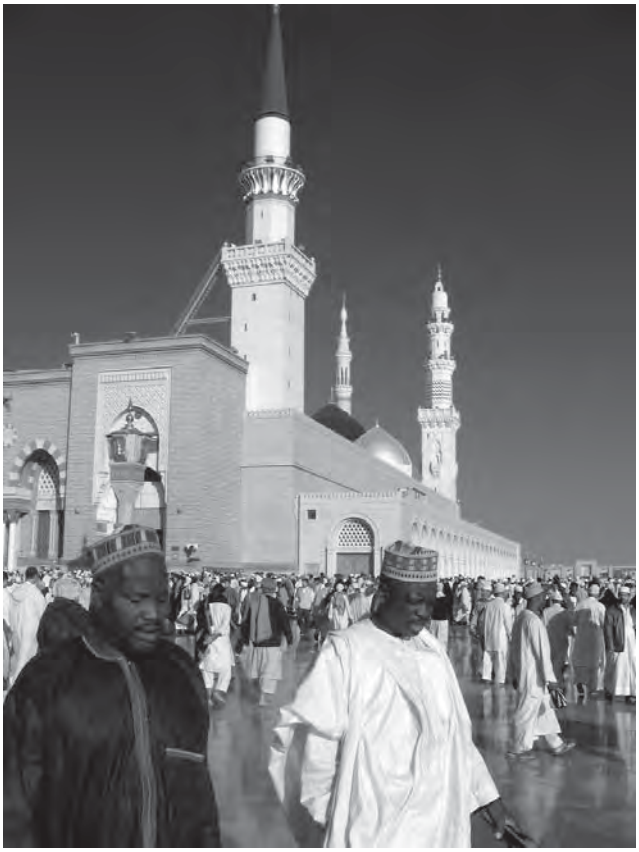
■ Saudi Arabia

Saudi Arabia is an Islamic nation whose territory includes most of the Arabian Peninsula. Most of the country's 830,000 square miles of territory is desert, but that desert covers extensive oil deposits. The majority of its 26,000,000 citizens live near the Red Sea or Persian Gulf coasts, though the capital, Riyadh, is in the center of the country. The eastern section of the country, bordering Yemen and Oman, is the most sparsely populated.



Muslim pilgrims in Medina, Saudi Arabia. (Aidar Ayazbayev/Dreamstime.com)

The story of the emergence of Saudi Arabia is intimately connected with the rise of Islam. At the time when Muhammad appeared on the stage of history (ca. 570–632 CE), the Arabian Peninsula was home to a variety of groups, many headed by their own sheik and following a traditional polytheistic religion. Around 610, Muhammad began to preach the message he had received from God (later written down in the Koran). He attacked the image worship of his neighbors and called for the destruction of the idols. He also called upon the rich to give assistance to the poor. Muhammad was of the Hashim people, who had risen to dominate Mecca, where a worship center, the Kabah, had been a source of pilgrimage. The Hashimites were in charge of the Kabah, which at the beginning of the seventh century housed hundreds of deity images. One of the commands in the Koran instructed Muhammad and his followers to purify the Kabah.

In 622, Muhammad was invited to Yathib (Medina) to arbitrate the feuds that were dividing its people. Islam is usually dated from that move, called the Hegira. Muhammad soon proclaimed the rightness of going to war against Islam's enemies, especially the Meccans, and by 629 he was in command in the city of his birth. He smashed the idols at the Kabah and made it a place of pilgrimage for Muslims.

With the conquest of Mecca, Muhammad emerged as the strongest person on the Arabian Peninsula, and many of the sheikdoms sought an alliance with him. Subsequently, they and their people became Muslims. These alliances both created a new political community and ended much of the fighting between the different groups.

The expansion of Arab power came during the rulership of Umar (634–644): the Arabs moved outward to take control of Syria, Palestine, Egypt, and Persia (Iran). Interestingly, the Arabs were not seafaring people and made no move across the Red Sea to Ethiopia or the Sudan. A hereditary monarchy (the Umayyad Caliphate) would be established in 661 by Mu'awiya I

Saudi Arabia

(d. 680). Under him and his successors, the Arab Empire would reach from Morocco and Spain to what is today Pakistan. However, the empire's capital was moved to Damascus, and Arabia proper retained its place primarily as the point of origin of Islam and the site of the *hajj*, the pilgrimage to Mecca required of each Muslim at least once in a lifetime.

Life in Arabia continued at a slow pace oriented on the trade in the cities and the agriculture and sheep-herding in the rural areas. Although nominally a part

of successive Muslim empires, the most important being the Abbasid (beginning in 750 CE) and the Ottoman (beginning in the 13th century), many parts of Arabia operated for long periods as semiautonomous regions, of peripheral concern to the rulers of the empire.

Change began to take place with the rise of the Saud family in the 18th century. As the Ottoman Empire was losing its ability to govern so large a territory, the Sauds established the independent Emirate of Najd in the center of the peninsula, with their capital at Riyadh. Forced out of power for a period at the end of the 19th century, they regrouped in Kuwait and reestablished themselves at the end of World War I, with British assistance. In 1926 they moved on Mecca and, following its conquest, Abd al-Aziz ibn Sa'ud, the head of the family, was proclaimed king of Hidjaz and sultan of Nadj. Six years later this kingdom became the modern nation of Saudi Arabia. He adapted the old structures of the land to his rule, assigning the emirs the leadership of districts, and local chiefs and their armies control on the local level. The government continues as an absolute monarchy with no elective political offices.

The rise to power of the Saud family is intimately connected with the Wahhabi movement. Muhammad ibn Walihab (d. 1787) was a Muslim leader who attacked the Ottoman leadership for their lax manner, especially in their observance of the law. He in effect revived the Hanbalite School of Islam, which had largely died out. The Hanbalites had rejected the various methods of expanding the law by using analogy and reason, and felt that the law as handed down in the Koran should be observed as literally as possible. The Saud family found their greatest allies in the Wahhabis, and both of their fortunes rose together. Sunni Islam is the state religion of Saudi Arabia, and the Wahhabi School the dominant form.

The king of Saudi Arabia is considered the spiritual leader of all Muslims. That is recognized in several ways, including his role as guardian of the shrine in Mecca. Each year, following the Aid El Kebir, the Feast of the Sacrifices, he enters the Kaaba, the black cubic shrine at the center of the mosque in Mecca. He washes its interior and changes the black cloth that encloses it. He is the only person allowed to enter the shrine.

A form of Muslim devotion is a common part of Saudi life. The *sharia* (Muslim law) operates throughout the culture (including the school system), and five times daily other matters come to a halt as a brief time is taken for prayer.

Other forms of Orthodox Islam are tolerated in Saudi Arabia. Sunnis of the Shafiite School of Islam are strong in the western part of the country, the region along the Red Sea, and there are pockets of both Hanafite and Malikite believers, especially at al-Hufuf, inland from the Persian Gulf. There are some 60,000 Ismailis at Ahsa, and a small number of Zaydites in the area near the border with Yemen. Through the 10th century, Sufism spread through most of the Islamic Empire, including Arabia, from its main center in Baghdad.

The Muslim establishment in Arabia has several organizations of international importance. In 1963, the Muslim World League was created and remains headquartered in Mecca. It is the Muslim equivalent of the Christian World Council of Churches; it attempts to bring a greater sense of unity to the Muslim world. It also assists Muslims in countries in which they are the minority, and to that end it has opened numerous national offices around the world. The Organization of the Islamic Conference, with headquarters in Jeddah, was established in 1969 during the first Conference of the Muslim World, which was held in Rabat, Morocco. The occasion of its formation was the burning of the al-Aqsa Mosque in Jerusalem. It includes representatives of the majority of nations in which Muslims are the dominant faith, who consult together to promote cooperation and mutual assistance in various fields of interest. Its Triennial Conferences bring together the heads of some 55 nations.

Through the government's Ministry of Education, a number of Muslim institutions of higher learning, which have influence far beyond the border of the country, have been established. Included among these schools are the Faculty of the Sharia and Islamic Studies (Mecca), the Islamic University of Medina, the Higher Institute of Judiciary (Riyadh), and the Islamic Jurisprudence College (Mecca). The annual visitation of pilgrims to Mecca is overseen by the government's Department of Hajj.

According to tradition, Christianity was brought to Arabia by Bartholomew, one of the original 12 Apostles.

Saudi Arabia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	5,688,000	24,514,000	92.8	2.56	31,882,000	40,911,000
Christians	26,600	1,182,000	4.5	2.60	1,800,000	2,530,000
Roman Catholics	2,600	1,000,000	3.8	2.81	1,500,000	2,100,000
Independents	13,000	77,000	0.3	2.57	140,000	200,000
Orthodox	2,000	51,000	0.2	0.18	70,000	100,000
Hindus	1,000	300,000	1.1	2.56	410,000	550,000
Agnostics	20,000	180,000	0.7	2.56	350,000	500,000
Buddhists	5,000	86,800	0.3	2.56	120,000	160,000
Sikhs	0	51,400	0.2	2.56	80,000	150,000
Ethnoreligionists	0	48,000	0.2	2.56	60,000	75,000
Chinese folk	4,000	24,600	0.1	2.56	34,000	50,000
New religionists	0	15,000	0.1	2.56	35,000	60,000
Atheists	0	8,500	0.0	2.56	18,000	30,000
Baha'is	400	5,400	0.0	2.56	8,000	14,000
Total population	**5,745,000**	**26,416,000**	**100.0**	**2.56**	**34,797,000**	**45,030,000**

Christians did find their way to the peninsula over the next centuries, and by the sixth century a variety of churches could be found. These were completely submerged into Islam from the seventh century. Christianity did not return until the 19th century. The Roman Catholic Church established work at Aden (Yemen) in 1841. A vicariate of Arabia was formed in 1889 and is administered from Abu Dhabi (United Arab Emirates). Work in Dhahran is limited to expatriates, though it has grown in recent years because of the expansion of the oil business.

In 1890, Samuel Zwemer, representing the American Arabian Mission, opened a center in Aden and began an effort to create a Christian presence in the area, but he was never allowed to evangelize in Arabia. During the early 20th century, two churches, one affiliated with the Christian Brethren and one with the Churches of Christ, emerged in Dhahran, but were limited to serving expatriates. Several additional churches have appeared in recent decades, including Unitarian congregations and some small evangelical groups. There are also small numbers of expatriates connected with the Orthodox churches (Greek, Coptic, and Syrian). Officially, all religions other than Islam are prohibited in Saudi Arabia (a fact that became an issue for Americans stationed there during the Gulf War), and attempts at proselytization are dealt with severely by the authorities. Churches are permitted only as private affairs among noncitizens.

As the presence of Christians is limited to expatriates, so there are small numbers of Buddhists and Hindus from China and India, respectively, and the Baha'i Faith has developed several groups.

J. Gordon Melton

See also: Christian Brethren; Churches of Christ; Hanafite School of Islam; Hanbalite School of Islam; Ismaili Islam; Malikite School of Islam; Muslim World League; Roman Catholic Church; Shafiite School of Islam; Wahhabi Islam; World Council of Churches.

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Savonarola, Girolamo

1452–1498

The charismatic Italian priest Girolamo Savonarola was one of several Catholic leaders who attempted to institute reform in the church in the generation prior to the Protestant Reformation. He initially rose to an influential position in the Dominican Order and then became a controlling church authority in his native Tuscany. At the height of his power, however, both church and state authorities turned on him.

Savonarola was born in 1452 into a well-to-do family in Ferrara (northern Italy). As young man (1474) he joined the Dominican Order at Bologna. People began to take notice of the young monk as he approached his 30th year as a preacher in Florence. He responded by leaving the city and taking a post as the priest for a convent in Brescia. In 1489 he returned to Florence, where this time his extraordinary oratorical skills found an audience and he became a popular speaker. He spoke eloquently against the sins of his day and the apostasy he saw everywhere around him.

Savonarola's preaching seemed headed for a confrontation with the powerful de Medicis, who ruled the city. Lorenzo, who embodied the Medici wealth, culture, and humanist spirit, however, chose to leave Savonarola alone. A year after Lorenzo passed away (1492), the pope gave his support to Savonarola's being named the vicar general of the Dominican Order in Tuscany (the Italian region of which Florence was the capital), the task being assigned in order to reform the region.

Savonarola concluded that reform was contingent upon a change of regime, and he suggested that Charles VIII (r. 1483–1498) and the French just might be the divinely appointed instrument to carry out the necessary adjustments in the ruling authorities. A short time later, the French overran the city, but their stay was brief. Charles was on his way south to take control of the Kingdom of Naples. After the French departed, Florence was declared a republic, and Savonarola and his followers took control. He named God the controlling force of a new theocracy and instituted a variety of puritanical reforms.

A crisis developed in 1495. Savonarola's followers considered him a prophet, which occasioned his critics charging such claims constituted heresy. When he refused to show up in Rome and respond to the charges in 1497, he was excommunicated. As his situation deteriorated, in 1498, the people threw their support behind some of the Medici's supporters in the city's elections. The new authorities ordered Savonarola not to preach and he found himself denounced publically by a member of the rival Franciscan Order. The public turned against him and his reforms. Arrested on a laundry list of charges, he was tortured and made a variety of confessions. He later withdrew them, but it was too late. He was convicted, and Rome agreed with the verdict. He and two close followers were hung and their bodies burned on May 23, 1498. In spite of what had just happened to them, they maintained their loyalty to the church and the faith right up to their death.

J. Gordon Melton

See also: Roman Catholic Church.

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Science and Religion: The Contemporary Scene

Since Charles Darwin's publication of *Origin of Species* in 1859, debates between science and religion that assumed a conflict model turn out on closer inspection to be debates in which rival claims are made for the "correct" meaning to be attached to scientific theories and theological claims. The publication of John Draper's *History of the Conflict between Science and Religion* in 1874 and Andrew Dickenson White's two-volume *A History of the Warfare of Science with Theology in Christendom* is the source of this idea. The "Draper-White Thesis," as it is now known, originated in the view of 18th-century philosophers like David Hume and John Locke that the church was an institution whose ignorance and intolerance had hindered human progress, while science was a force of cultural and intellectual liberation. For the past century this has been the predominant view of the relation between science and religion among laypeople and scientists alike. It brings together a triumphalist view of science and a patronizing view of religion that does not square with the historical facts past and present. While it cannot be denied that in some cases real conflict existed, as in the cases of Galileo and Darwin, the notion of a state of "warfare" between science and religion is simplistic and mostly wrong. The relation between science and religion in the Middle Ages was neither suppression nor support, but a complex mixture of conflict, compromise, understanding, misunderstanding, accommodation, dialogue, alienation, and the going of separate ways. This same pattern continues today, even as the warfare model remains strong in popular understanding and the views of many scientists and conservative Christians.

There are several issues around which a real or imagined conflict revolves. The earliest issues were epistemological: can scientific knowledge be integrated into religion? From the Copernican displacement of the Earth from the center of the solar system to Darwin's theory of evolution, which displaced human beings from the center of the universe, theology was forced into rethinking Christian tradition in light of what the sciences revealed about nature. Epistemological issues remain primary in the contemporary dialogue between science and religion. A second area of contention is methodological and involves the duality between science based on "physical facts" and theology derived from "faith," or between a naturalistic and a religious worldview. Scientific naturalism since Darwin denies the church's right to interfere in the progress of science by introducing theological considerations into scientific debates. Today, among liberal theologians and some evangelicals, any appeal to divine purpose as an explanation of physical processes is rejected as a "god of the gaps" explanation, the assertion of which creates real science-religion conflict that is often heated, as well as incoherent theology. A third area of contention is in the field of ethics. Most recently, the issues have focused on genetic engineering, nuclear power, and medical procedures like birth control and abortion. Past debates focused on such medical procedures as vaccination and anesthesia. In the 18th century, one of the more serious reasons for opposing Darwin was fear that the theory of evolution would lead to the abandonment of ethical constraints in society. With these issues, it is not so much science as its applications that are of major concern. Finally, much of the conflict between science and religion has arisen from issues involving social and political power. This is reflected in conflict between progressive science-based ideologies and conservative and ecclesiastical forces.

These issues are at the forefront of the contemporary academic field of "science and religion," the historical roots of which lie in the 1960s, when scholars began developing constructive methodologies for relating science and religion. Scientist-theologian Ian Barbour is generally regarded as the "founder" of the

field with the publication of his *Issues in Science and Religion* in 1971, which was revised in 1990 as *Religion and Science: Historical and Contemporary Issues.* Drawing on the work of Alfred North Whitehead, Thomas Kuhn, Michael Polanyi, Stephen Tomlin, Mary Hesse, Frederick Ferré, and Norwoon Hanson, Barbour's insight was the recognition of the similarities between the methodologies and epistemological structures of science and theology: Both employ metaphors and models in their claims about the world, and both use hypothetical and deductive methods within a revisionist, contextualist, historicist framework. Barbour called this common epistemological framework "critical realism."

Critical realism was pursued in England by physicist-theologian John Polkinghorne and biologist-theologian Arthur Peacocke, who died in 2006. In Germany, Wolfhart Pannenberg brought Karl Popper's understanding of theories as revisable hypotheses into the discussion in his *Theology and the Philosophy of Science* (1976). Nancy Murphy, from the perspective of the philosophy of religion, employed Imre Lakatos's notion of a "scientific research program," which includes a central commitment to a theoretical "hard core," a surrounding belt of ancillary hypotheses, and criteria for choosing between competing research programs. John B. Cobb, Jr., Philip Clayton, Niels Gregersen, Thomas Torrance, and Wentzel van Hyussteen made additional important contributions.

The chief concern of these scholars was to create a methodological framework for dialogue that allows for methodological reductionism (studying wholes in terms of their parts, referred to as "bottom-up causation") as a legitimate method in scientific research while respecting the irreducibility of "top-down" causal processes and properties referred to by theology, philosophy, and other higher-level disciplines. While some postmodernists and anti-realists criticize this approach by pointing to the difficulties that confront realist interpretations of scientific and theological concepts and by questioning the "metanarrative" role of science, critical realism is the predominant view of most scholars participating in the science-religion dialogue.

In numerous ways, the contemporary natural sciences challenge as they reshape theological reflection on the God-nature relationship. In physics, Albert Einstein's theories of special and general relativity challenge our ordinary sense of time's flow and the assumption of a universal present moment. This makes problematic the idea that God experiences and acts in the world in the flowing "now." Just as challenging is the relation between divine action and natural causality. Since Newtonian mechanics pictured nature as a closed machine-like system, divine action was either understood in terms of interventionism or reduced to human subjectivity. But developments within the philosophical interpretation of quantum theory, cosmology, chaos theory, and the neurosciences may provide a foundation for new theories of noninterventionist, objective, special providence. In cosmology, scholars like Robert John Russell, William B. Drees, George Ellis, Ted Peters, Mark Worthing, and William Stoeger focus on the consonance between theological notions of the universe as a creation and features of standard Big Bang theory, including the apparent beginning of the universe at T = 0 and the "anthropic principle," quantum indeterminacy, and the odd fact that the physical constants of nature have precisely the values they need for the emergence of life.

In dialogue with evolutionary theory, Arthur Peacocke and process theologians like John B. Cobb, Jr., Ian Barbour, David Griffin, and John Haught have in their distinctive ways written about "theistic evolution," which is the view that what science describes in terms of evolutionary biology can be meaningfully affirmed as God's action in the world. This is not another version of the intelligent design argument because billions of years of natural disaster, suffering, death, and extinction, plus the overall lack of directedness in evolutionary change raises serious challenges to any notion of divine action in nature. Barbour, Peacocke, Cobb, Haught, and Griffin, along with Holms Rolston and Thomas Tracy, center their discussions of theistic evolution on the complex "values" in nature. Evolutionary and ecological thought also plays a central role in Sallie McFague's model of the world as the "body of God" and Rosemary Ruether's discussion of the Gaia hypothesis and God.

Further areas of discussion are how genetics, sociobiology, the neurosciences, and computer science will affect the way we understand the human person. Fruitful theological insights into these issues come from

scholars like biologist Francisco Ayala, Ted Peters, Denis Edwards, Anne Forest, Philip Hefner, and Nancy Murphy. Peters also draws together scientific and religious perspectives on ethical issues involving genetic discrimination, gene patenting, cloning, stem cell research, and human freedom. Several of the sciences challenge the notion of redemption, which in Christian tradition focuses on the doctrines of incarnation, Christology, resurrection, and eschatology. The very size and complexity of the universe force us as scientists, persons of faith, or both to look beyond concern for humanity and the Earth to the destiny of the universe as a whole.

Finally, important areas of research are now cutting-edge concerns in contemporary science-religion dialogue. Science itself is recognized as a thoroughly human endeavor open to the investigations of gender analysis. The work of Nancy Howell, Evelyn Fox Keller, and Helen Longino provides a good source for gender analysis of the science-religion dialogue itself. Additional voices from the world's religious traditions are increasingly participating in the science-religion dialogue. These voices include Muslim, Jewish, and Buddhist scholars. Muslims and Jews have always been engaged with the natural sciences, but the participation of Buddhists in this dialogue is a relatively recent phenomenon. The Dalai Lama, B. Alan Wallace, David Galan, and José Cabézon are among the important writers in this field. Generally, Buddhists assert that the natural sciences pose little threat to Buddhism's non-theistic worldview and practice traditions. Indeed, Buddhist dialogue with the biological sciences focuses mainly on the neurosciences because Buddhists tend to claim this branch of the sciences supports Buddhist traditions of meditation. Paul O. Ingram has written about a Buddhist-Christian-Science "trilogue" as part of the focus of the Society for Buddhist-Christian Studies. Other important areas include the history of science, the theological critique of "scientism" and scientific materialism, the relation of science to spirituality, and the roles of philosophy and theology in scientific research programs.

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See also: Science and Religion: History of the Relationship.

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Science and Religion: History of the Relationship

Popular generalizations about the relationship between science and religion, whether couched in terms of war or peace, do not stand up to serious historical investigation. There is no such thing as the relationship between science and religion. It is what different individuals and communities have made of it in a wide variety of different historical and cultural contexts. Science as we understand it today began with the Greeks, who designated study of the natural world "natural philosophy." The main recurrent issues discussed among pre-Socratic Greek philosophers were the nature of causality, the role of deities in natural processes, the nature of matter, the nature of the body and the soul, and the place of human beings in the cosmos. In the works of the Greek atomists, and later Lucretius in the first century BCE, a case was made for a naturalistic philosophy in which worlds came into and passed out of existence as the result of the chance collision of atoms. There might be life on other worlds, and natural processes did not depend on the intervention of gods. Other second-century CE thinkers, like the physician Galen, were more responsive to the appearance of what is now called "intelligent design," particularly in anatomical structures. The Epicureans countered that the appearance of design in nature was an illusion and reflected the fact that nature had experimented with every possible combination of organs and limbs, the nonviable combinations having perished long ago. Hipparchos discovered the precession of equinoxes, Archimedes analyzed the lever, Aristarchus of Samos proposed a heliocentric picture of the universe, while Ptolemy's Earth-centered universe dominated European thought until Nicolaus Copernicus in the 16th century. Aristotle set the stage for future developments in biology, physics, and metaphysics, all celebrating human rationality. The relationship between sacred and secular knowledge and the relation between divine power and the natural processes governing the world were important issues faced by early Christian theologians, among whom a diversity of views were held. Although Tertullian (160–220) proclaimed rhetorically, "what has Athens to do with Jerusalem," indicating the independence of Christian theology from Pagan

philosophy, Saint Augustine (354–430) focused on the question of whether biblical exegesis should reflect contemporary secular knowledge, concluding that too tight a dependency on scripture could prove embarrassing when the state of knowledge changed. His declaration that science and philosophy should be welcomed handmaids to theology culminated in the Middle Ages with the "two books doctrine," according to which the book of nature reveals God as a creator and the book of scripture reveals God as redeemer.

In both Islamic and Christian cultures the problem of assimilating knowledge of nature was greatly stimulated by different reactions to Aristotle's conception of a world that has existed from eternity. In fact, in Islamic cultures science was practiced on a scale unprecedented in earlier history and played a decisive role in the history of science in medieval Christian Europe. Examples of the continuity of Islamic research traditions include the reform of Ptolemaic astronomy that started in the 11th century; the science of linguistics; the preservations of Greek and Roman learning, particularly the works of Aristotle, in Arabic translations in centers of learning in Baghdad and Spain; mathematics and mathematical geography; engineering and technology; plant biology; and medicine.

The study of nature in Islamic society is based on the Koran's call to study nature as a means of surrendering to God's will, since nature itself models the divine will. Although Islam played a role in defining the position of science in Muslim societies, it did not define the cognitive content of the sciences. For this reason, Islamic discourse on the sciences normally advocated its separateness from religion. As a result, according to Ibn Khaldun (1332–1406) in his *Muqaddima* (*Introduction* [to the science of history]), a concept of value-free or ethically neutral scientific knowledge that is not specific to any one particular culture was developed. In distinction from "religious knowledge," Islamic scholars called the natural sciences "the sciences shared among all the nations." Christian and Jewish theologians eagerly embraced this knowledge as it was transmitted into Europe.

Thomas Aquinas's appropriation of Aristotle's metaphysics in his *Summa Theologica* Christianized Aristotle's natural philosophy by bringing it into critical dialogue with natural theology, meaning conclusions

Page from a 16th-century copy of *Marvels of Things Created and Miraculous Aspects of Things Existing*, by al-Qazwini. (National Library of Medicine)

rationally drawn about God based on the observation of natural processes coupled with exercise of reason. This dialogue is illustrated in Aquinas's treatment of the doctrine of creation, which affirms the continual dependence of all that exists on a transcendent being. Such a world is capable of either the eternalist position of Aristotle or with the conception of a definite beginning in Genesis. Reason alone cannot decide the issue, in which case, the scriptural portrayal of creation in Genesis 1–2 takes precedence as revealed truth. Aquinas also appropriated Aristotle's emphasis on primary or final causation (goals inherent in nature) in governing physical processes because this makes it possible to ask deeper questions about the coordination of the physical processes that constituted the visible world.

Portrait of 16th-century Polish astronomer Nicolaus (Nicholas) Copernicus. Copernicus was the first scientist to publish the idea that the Sun, and not the Earth, was the center of the universe, a finding that dramatically changed both science and religion. (Library of Congress)

For Aquinas, the natural philosophy of Aristotle was incomplete without the postulation of a "Being" who is ultimately responsible for the coordination of these processes, a conclusion that underlies his five arguments for the existence of God. Aquinas's reliance on Aristotle as the philosophical foundation of Christian theology was challenged by the Copernican revolution in astronomy and the Protestant Reformation. Nicolaus Copernicus (1473–1543), who was a cathedral canon in Cracow, Poland, challenged the Ptolemaic worldview that dominated the Latin church, which held that the Earth sits unmoving at the center of the solar system, with the Sun, Moon, and stars revolving around it. Relying on his own empirical observations and mathematical calculations, he argued in *De revolutionibus orbium coelesrium libri sex* (*Six Books on the Revolutions of the Celestial Orbs*) that the Earth rotates on its axis and the other planets of the solar system orbit the Sun. The removal of the Earth from the center of the Ptolemaic world system seemed heretical to many Catholic theologians because Ptolemy's Sun-centered cosmology seemed to give scientific support for literal readings of the Genesis creation stories, particularly the centrality of the Earth and human beings in God's created order. Martin Luther heard tales of Copernicus's new astronomy, but did not seriously engage it, devoting his energies to the interpretation of scripture, challenging the role of Aristotle in theology, and reforming the church. But one of Luther's reformation colleagues, Andreas Osiander, in 1543, the year Copernicus died, contracted with Copernicus to publish his *De revolutionibus*. Copernicus saw his published book for the first time on his deathbed. For the most part, Copernicus's new cosmology elicited very little theological attention, and certainly no discernible religious excitement, until Galileo Galilei (1564–1642) provided empirical evidence in support of Copernicus's theory through telescopic observations of sunspots, the mountains of the Moon, and the rings and moons of Saturn and the moons of Jupiter. The central issues had to do with interpretations of biblical passages such as Psalm 104:4 and Joshua 10:12–14, which pictured a world with a stable Earth and movements by the Sun and other heavenly bodies around the Earth. The authority of the Bible and the authority of the papacy to interpret the Bible seemed to be at stake, not loyalty to Ptolemy as such. Galileo defended Copernicus against Ptolemy in his *Dilogo sopra i due massimi sistime del mundo* (*Dialogue Concerning the Two Chief Systems of the World*) in 1632. Galileo was condemned by the Inquisition to house arrest for the rest of his life because of his defense of Copernicus's *De revolutionibus*, which was placed on the Index Expurgatorius in 1616. After Galileo, a discourse involving theological elements in the promotion of the sciences and technology began to develop. Francis Bacon (1561–1625) argued that empirically based knowledge when applied for altruistic purposes must have a religious sanction and could even restore human domination over nature, which had been lost at the Fall. Robert Boyle (1627–1691) found evidence of divine craftsmanship in the structures of minuscule creatures revealed by the microscope. Isaac Newton (1642–1727) wrote three scientific works that established the foundations for the mechanical worldview that dominated science until the

publication of Albert Einstein's theories of special and general relativity in 1905: *Philosophia naturalis principia mathematica* (1687), *Optics* (1704), and *Arithmetica universalis* (1707). In these works Newton unified the laws of mechanics and the law of gravity by invoking the idea that all bodies everywhere operate with mutual gravitation. On this principle, he ascertained that the forces that keep the planets in their orbits must be reciprocally the inverse squares of their distances from their centers. At the same time, Newton believed that gravitational force could not be explained by reference to the innate properties of matter. In a controversy that took place in the second half of the 18th century, Newton's defender Samuel Clarke (1675–1729) and the German philosopher Gottfried Wilhelm Leibniz (1646–1716) debated the question of how a divine being might act in the world. Clarke argued that the laws of nature defined the way God normally chooses to act, but there was nothing in the laws themselves that prevented other sorts of divine action in the world. By contrast, Leibniz argued that the best of all possible worlds that God created needed no maintenance and emphatically did not require God's actions in the "reformations" of the solar system that Newton thought necessary to keep the laws of motion governing planetary motions from decaying. Newton accepted the doctrine of the passivity of matter and argued that the radical sovereignty of God required the animation of nature to come from God alone and not from matter. Newton exemplified the atomist approach to natural philosophy that dominated natural philosophy in Europe until the mid-19th century. It was part of the business of natural philosophy to discuss the question of God's attributes and relation to the natural world. Because elements of theology were incorporated into natural philosophy, the word "science" did not take on its modern specialized meanings until the mid-19th century. In France, Voltaire (1694–1778) popularized Newton's natural philosophy as part of his attack on the power of the Catholic Church. In Germany, Immanuel Kant (1724–1804) exposed the logical weakness of attempts to argue for a deity on the basis of what is known of natural processes. In Edinburgh, David Hume's (1711–1776) *Dialogues Concerning Natural Religion* exposed the incoherencies of analogies on which the design argument rested. Even if the natural world did resemble a human artifact, such as a clock or a ship, it did not follow that it was made by only one artificer, and certainly not one whose attributes necessarily coincided with those assumed by Christian interpretations of Genesis 1 and 2. The final separation between theology and science as intellectual disciplines occurred in Charles Darwin's (1809–1882) *Origin of Species*, in which he theorized that all living organisms share common descent. The process driving evolution is natural selection contextualized by environmental factors over great lengths of time, which, because of the work of Gregor Mendel (1822–1884), is known to be rooted in the genetic structure of all living organisms. Darwin's theory of evolution is in direct opposition to the design arguments of William Paley's *Natural Theology* (1803), in which he argued that the design of organisms in the natural world must be accounted for by positing a divine designer, which was the dominant conclusion of natural philosophy before Darwin. But Darwin's theory of evolution is a totally natural explanation of the history of life's origins as well as the evolution of species that does not require God as an explanatory factor. The separation of science from natural philosophy and theology begins with Darwin's theory of evolution. Several aspects of Darwin's theory of evolution challenged the theological assumptions of Christian theology: (1) the nature of biblical authority; (2) the historicity of the Genesis creation narratives; (3) the meaning of Adam's fall from grace; (4) the meaning of Christ's redemptive mission, particularly the meaning of the doctrine of the resurrection; (5) the nature and scope of God's activity in the world; (6) the persuasive force of the argument for design; (7) what it means for human beings to be made in the image of God; and (8) the nature of moral values. Because it was easy to set up a contradiction on each point between ostensibly "scientific" and ostensibly "religious" points of view, Darwin's theory soon came to symbolize the conflict that militant secularists as well as militant fundamentalists still like to swell. On the other hand, more liberal forms of theological reflection have continued to incorporate evolutionary theory into their own specific versions of "evolutionary theology." In other words, while some evangelical and fundamentalist Christians still assert conflict between science and religion, liberal theological traditions have sought to

bring Christian faith and practice into dialogue with the natural sciences.

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See also: Luther, Martin; Science and Religion: The Contemporary Scene.

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Scientology

See Church of Scientology.

Scottish Episcopal Church

During the Reformation of Christianity in the 16th century, Protestants of the Reformed tradition fought with Scotland's rulers, who were Roman Catholics, for control of the country. In 1560 the Scottish Parliament rejected papal authority and reformed the church along Presbyterian lines. A Reformed liturgy was introduced in 1564. The Church of Scotland became a Presbyterian establishment. However, a nominal episcopacy remained in place, protected by some powerful people who adhered to a more Roman approach to Christianity. James IV (who in 1603 also became James I of England) favored the bishops, and as soon as he felt secure on the throne, he began to pick away at the Presbyterians' establishment. In 1610 he secured orders from the Church of England for the Scottish bishops. Two years later he reinstated them in their dioceses and slowly reintroduced other changes.

Charles I (r. 1625–1649) asserted the supremacy of the Crown in Scotland and in 1634 tried to impose

St. Andrew Episcopal Church in Turriff, Aberdeenshire, Scotland. (James Kelly/Dreamstime.com)

a Book of Canons that would bring the Church of Scotland closer to the Church of England. Through the new archbishop of Canterbury, William Laud (1573–1645), he enforced a High-Church approach to worship. In 1637 he imposed a new liturgy on the Scottish church that was like the one used in the Church of England. His attempt to enforce his will on a rebellious nation actually led to his downfall, the establishment of the Commonwealth in England under Oliver Cromwell (1599–1658), and the abolishment of the episcopacy in both England and Scotland. The monarchy was re-established in 1660. Both Charles II (r. 1660–1685) and James II (r. 1685–1688) were Catholics.

In 1661, after Charles II ascended to the throne, Parliament annulled all acts affecting religion passed since 1633 and restored the episcopacy as it had been under Charles I. Four new bishops were appointed for Scotland and consecrated by bishops of the Church of England. The Presbyterians were now disenfranchised. After the Glorious Revolution that brought William II and Mary (r. 1689–1702) to the throne, the religious order changed again. Presbyterians were again placed in charge of the established Church of Scotland, which once again became a Presbyterian Church. It has remained such to this day.

Those who favored the Episcopal order protested. They were especially strong in the more northern part of Scotland. They finally won some toleration in 1712 and, while never reinstated, continue to this day as the Scottish Episcopal Church. Supporters suffered somewhat during the period 1745–1792, when a set of penal

laws made it illegal for Episcopalians in Scotland to possess church buildings or to hold public services. Ministers were not allowed to minister to more than five persons at any one time.

The Scottish Episcopal Church is at one with the belief and practice of the Church of England. It would be to this church that former members of the Church of England in the newly formed United States would turn when the British bishops initially refused to consecrate a bishop for the now independent American colonies. In 1874 the Scottish bishops consecrated Samuel Seabury (1729–1796), who had been elected as a bishop by Anglican clergymen in Connecticut. His agreement with the consecrating bishops led to the inclusion of some distinctive elements of the Scottish liturgy into the American liturgy.

After the penal laws were repealed, the church experienced a growth phase and began to acquire buildings, many of which are still in use. In 1982 it modified its form of governance. A general synod composed of three houses (bishops, clergy, and laity) is now the highest legislative body.

The church is led by its primus, one of the bishops who is selected by the House of Bishops. There are currently seven dioceses. The church has experienced some membership losses in the 1990s to the present. In 2006, it reported 44,000 members in 310 parishes. It is a member of the World Council of Churches.

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See also: Church of England; Church of Scotland; Roman Catholic Church; World Council of Churches.

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Secular Humanism

See Council for Secular Humanism.

Secularization

The spirit and movement of separating public life from religion and faith is known today as secularization. Secularization is the process of drawing something or someone away from a religious orientation or religious loyalty. In this way, secularization, far from being an inevitable or linear consequence of modernity, is a dynamic and changing historical movement, led by individuals and groups who seek to differentiate religion from culture, state, and society. This article is a basic introduction to and historical review of the movement, the theoretical understanding of the process, and the contemporary responses of religion to secularization.

The term "secularization" comes from the Latin *saeculum*, which in the early Christian period meant "era" or "world." Early Christians separated what they called the kingdom of God from the earthly world. The world was thought to be an established space separated from God's province—an idea that modern thinkers suggest facilitated the planting of the "seeds" of secularization within the religion of Christianity. And indeed, the tension between medieval Christendom and empire was a difficult and troubled relationship, with each party pushing back and forth over questions of authority and power. These tensions escalated and eventually provoked the Protestant Reformation of the 16th century. The Reformation created a space where Christians expressed multiple approaches to the world, whether in withdrawal (the Mennonites and Anabaptists); the more neutral arrangement with the state found in the Lutheran communion; or in a form of theocracy as was found in the Reformed tradition, expressed variably in John Calvin's Geneva, the English Puritan Revolution, and the American Boston Puritan Commonwealth of New England.

An elderly Turkish woman holds a national flag during a pro-secularism rally in Istanbul, Turkey, on April 29, 2007. (AP/Wide World Photos)

In the 17th century, secularization took a new and even revolutionary turn with the Enlightenment. Secularists, led by David Hume (1711–1776) in England and Voltaire (1694–1778) in France, sought intentionally to attack Christianity and to remove its power from public life. Intellectual and political leadership advanced the French Revolution (1789), putting forward a universalist vision of reason that would deter and displace religion, unseating the clerics, vanquishing superstition, and bringing forward a secular and, therefore, rational government and culture. The displacement of religious authority was paramount to and motivated by the hope of progress for all humankind. This movement cannot be underestimated; it blossomed into the development of a secularized elite that shaped the political, cultural, and social structures of modern European nations.

The English and American revolutions of 1642 and 1776 matched the power of the French Revolution in many ways. Some claim that these revolutions generated an equal and perhaps more powerful Anglo-American DNA of modernity, whereby universal reason was mixed with religion; religious liberty partnered with democracy, while Christianity would have no state monopoly. Nevertheless it thrived. After the separation of church and state, primarily expressed in the American experiment, the open cultural and religious markets created not only economic and political liberty but also religious liberty that clerical entrepreneurs would exploit. This experiment in democracy and

open religious markets was the engine of the intense American engagement with religion in general and with Christianity in particular.

These were unique trajectories in the Anglo-American and European religious evolutions. European nations have consistently expressed greater secularity; religious membership has declined and the importance of religion in the lives of Europeans has continued to decrease. Some explain this phenomenon as a result of the sponsorship of religion in many European states. The conjecture is that bureaucracies have undercut the motivations of religious leaders. In the United States, because of an open religious market, religions could not depend upon the state but had to make it on their own. Nonetheless, one of the most recent trends in American religious life is the doubling of those who self-identify as claiming no religion, a number that has reached as high as 15 percent of the U.S. population in recent surveys. In general, however, the American experiment in religious freedom has tended to create a much more religious society than its European counterparts.

Theories and Responses to Secularization Max Weber, the German sociologist of the early 20th century, argued that secularization was a function of rationalization. This rationalization of human consciousness created disenchantment—the withdrawal of belief in the divine causality of the universe. That is, moderns (and here he meant Europeans) had lost confidence and belief in invisible agents that would answer prayers or direct human destiny. Emile Durkheim, the French sociologist at the turn of the 20th century, argued that the process of differentiation in modern life separated various spheres of culture and society so that religion no longer impacted or regulated education, social welfare, health, economic behavior, or even family life to the extent that it had in the past. This process undercut the authority of religious figures and their traditions. Religion had become privatized, impacting only the interior lives of individuals rather than shaping their broader public life. This description of the effects of modernity on religion were not so much based on empirical evidence but on prescription, indeed, advocacy for the compartmentalization of religion and its marginalization from culture. The 19th-century French intellectual Auguste Comte (1798–1857), who coined the term "sociology," posited three stages of humanity: the theological, the metaphysical, and the positive. Comte advocated for a new Religion of Humanity, based on scientific positivism that could and would elevate humanity beyond the earlier more primitive stages of development. Few sociologists took him up on his scientific utopianism but many concurred that religion should be superseded by a more rational science of human morality.

The 20th-century thinking in the sociology of religion was deeply shaped by Peter L. Berger, the Austrian émigré to the United States. In the 1960s, Berger's theory of a passing sacred canopy set the dialogues on secularization in the second half of the 20th century. Berger suggested that the pluralism of modern culture, a result of rationalization and differentiation, undercut the plausibility structures of religious belief and practice. Berger suggested that without a sacred canopy to legitimate religious belief, moderns would turn away from faith and belief in God. Secularization, as a function of modernity, became an established theory to explain secularization in modern religious life. Other theorists, such as Thomas Luckman, suggested that moderns had "an invisible religion," by which they pursued a private orientation of personal purpose and meaning.

In the 1990s, however, scholars such as Jose Casanova, began to question the applicability of secularization theory and whether it was a plausible explanation for modern religious life. Indeed, Casanova argued for the de-privatization of religion, such that religion had once again become a definitive characteristic shaping culture and political life. Some suggested that after the fall of the Iron Curtain, religions were no longer under the coercive force of the Cold War and, therefore, could engage more freely in politics. Others suggested that religion was, in fact, key to many of the recent liberation movements: the fall of the Iron Curtain; the overthrow of apartheid in South Africa; and the American civil rights movement, which was led by African American religious figures. Thus, secularization appears as an inadequate explanation for modern religious life; religion continues to have enormous impact on both private purpose and political actions.

In the contemporary era, three important trends in religion further challenged the inevitability of secularization. First, the rise of religious extremism over the last 20 years presents a challenge to secularization and its core claim that religion and public life are separated in modern life. Religious extremists, in all the major world religions, have used violence to make their points to address social and political grievances. Second, the Southern Hemisphere has witnessed an explosive growth of Charismatic and Pentecostal forms of Christianity in Asia, Latin America, and Africa. David Martin has suggested that global Pentecostalism is the religion best adapted to globalization. It is an egalitarian religion, enabling entrepreneurial agents everywhere to start ministries wherever they live; as a pneumatic and anti-intellectual form of religion, it can adapt to nearly every cultural form, particularly among dispossessed communities that benefit from the promise of healing miracles and the growing emphasis on prosperity; and finally, it is a movement that readily uses modern technology to appeal and communicate its message.

What we have found is that secularization is neither an inevitable nor linear process. There is a formidable array of cultural and intellectual advocates who claims that secularization is a natural result of modernity. But even as intellectuals, like Sam Harris and Christopher Hitchens, and scientists, like Richard Dawkins and Daniel Dennett, describe secularization, they are also its advocates. Evidence shows that, especially in the United States, their campaigns have made a dent in decreasing the percentages of Americans who claim to be Christian; the numbers reflect a decline from 85 percent 20 years ago to 75 percent today. Nonetheless, the spread of cultural pluralism in Western cultures has created a multiplication of open religious markets that allows religious entrepreneurs to communicate their messages and fight for their causes. Today, secularism is very much a live option; the idea that it is more present today than in the past is probably true. But as to its inevitably, we know that far from being a natural conclusion to an inevitable modern process, it is in fact a function of historical, cultural, and political activists who seek to secularize culture and society with mixed results.

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See also: Anabaptism; Calvin, John; Globalization; Mennonites; Modernity; Reformed/Presbyterian Tradition.

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Sedevacantism and Antipopes

In the wake of the Second Vatican Council, several arch-conservative Roman Catholic groups began to adopt a critical attitude toward the hierarchy. The largest of these groups later became the Society (or Fraternity) of Saint Pius X, under the leadership of French archbishop Marcel Lefebvre (1905–1991). Lefebvre, however, never questioned the legitimacy of Pope Paul VI (1897–1978), or that of his successors. Lefebvre's view was that they were leaders of dubious doctrines and actions (thus justifying Lefebvre in promoting what, according to Rome, amounted to a schism), but did not conclude that such wrongdoings should automatically invalidate their papal canonical role. Inside and outside the Society of Saint Pius X,

more radical groups emerged, each concluding that, after the Second Vatican Council, the popes had lost their legitimacy as a result of their heretical teachings; this implied that the Holy See of Rome (Latin: *Sedes*) was technically "vacant"—that is, there was no legitimate pope. Hence the name of Sedevacantism was given to the movement, which was vehemently critical of Lefebvre and his Society. The latter, in fact, although critical of the pope, continued to pray for him in its Masses with the ritual formula *una cum Pontifice nostro* (in unity with our pope). Sedevacantists regarded what they called the *una cum* Masses as ipso facto invalid, just as both Sedevacantists and members of the Lefebvre movement regarded Masses celebrated according to post–Second Vatican Council liturgical renewal as invalid.

Sedevacantism was never a well organized movement, consisting as it did of several small groups, often divided on questions of leadership and on the finer points of how non–*una cum* Masses should be celebrated. The very fact that they considered the Holy See to be vacant meant that Sedevacantists by definition could not recognize an international authority, and it kept the movement divided. Some influential centers did emerge, however. Many Sedevacantist leaders were consecrated as bishops in the late 1970s and early 1980s by arch-conservative Vietnamese archbishop Pierre-Martin Ngo-Dhinh Thuc (1897–1984). Those consecrations, not authorized by the Vatican, were, according to Roman Catholic canon law, illicit but not invalid (and they led ultimately to Thuc's excommunication). That meant that Thuc's consecration of the Sedevacantist leaders as bishops was regarded as valid, although they were automatically excommunicated. They were, however, according to Roman Catholic canon law, "real" bishops, with the power to consecrate other bishops in turn and to ordain priests (forthwith excommunicated by virtue of the fact of their ordination by an excommunicated bishop). The question is quite important in Catholic canon law and doctrine, which states that a validly ordained priest (although excommunicated), when pronouncing the words of the consecration in the Mass, really does convert the bread and wine into the Body and Blood of Jesus Christ (something an invalidly ordained priest is not empowered to do). Thus, thanks mostly to Archbishop Thuc (who died in 1984 fully reconciled with Rome) and to more than 100 "Thuc bishops" ordained directly or indirectly by him, Sedevacantists could rightly claim to have "real" priests and to be able to offer "real" Masses to their followers.

Among those consecrated by Thuc was Father Michel Guérard des Lauriers (1898–1988), who prior to the Second Vatican Council had been a respected Catholic Dominican academic theologian and had joined Lefebvre in 1970 and left him in 1977. Guérard was initially regarded as a leading intellectual light in the international Sedevacantist network. He insisted, however, that he was not technically a Sedevacantist and that his position was slightly different. In his Cassiciacum theory (originally expounded in 1979 in the journal *Les Cahiers de Cassiciacum*), Guérard explained that the Holy See was vacant only "materially"; "formally" Paul VI (as, later, his successors) could still be regarded as pope. Only if a significant number of cardinals and bishops were prepared to start a canonical process against the pope would he cease to be the "real" pope also "formally" (and not only "materially"). Guérard criticized both Lefebvre (who regarded Paul VI as pope both formally and materially) and the Sedevacantist majority (for which Paul VI was not the pope, neither formally nor materially). Guérard's complicated theory succeeded in rallying only one section of the Sedevacantist network around him. The Cassiciacum theory is currently promoted by the Italian-based Mater Boni Consilii Institute and by a number of U.S. groups, in part originating from former Dominican bishop Robert McKenna (b. 1927), who was consecrated bishop by Guérard himself in 1986. Among them are the Saint Dominic Chapel in Highland, Michigan (www.stdominicchapel.com), founded by Robert L. Neville (b. 1972), ordained to the priesthood into the Society of Saint Pius X in 1996, who was consecrated a bishop by McKenna in 2005; and the Most Holy Trinity Seminary, founded in September 1995 and directed by Donald J. Sanborn, also a former member of the Society of Saint Pius X, who in 2002 was also consecrated a bishop by McKenna.

Sedevacantism (not connected with the Cassiciacum theory and regarding the Holy See as vacant in both the formal and the material sense) has its main centers in Mexico, thanks in particular to the activities

of a "Thuc bishop," Moisés Carmona-Rivera (1912–1991), who, together with Adolfo Zamora Hernandez (1910–1987, yet another "Thuc bishop"), founded the Union Católico Trento and the Seminar of the Sacred Hearts of Jesus and Mary in Hermosillo (Sonora, Mexico). In the early 1980s, a popular Sedevacantist leader in the United States was Francis Schuckhardt (1937–2006), who in 1967 had founded the Congregation of Mary Immaculate Queen (CMRI, from its Latin name) at Mount Saint Michel near Spokane, Washington, and subsequently broke with Rome in 1970. Schuckhardt, however, was accused of a number of personal wrongdoings and had to leave his own community in 1984; in 1987 he was found in possession of illegal drugs and arrested in California. After his release from jail, he established a semi-clandestine organization known as the Oblates of Mary the Immaculate (not to be confused with the Roman Catholic religious order of the same name). Some former members also claim that Schuckhardt was preparing to declare himself Pope Hadrian VII and had began dressing as a pope (a website by his supporters is available at http://www.bishopschuckardt.com). CMRI survived, however, and even prospered in its post-Schuckhardt phase, with the help of the Mexican Sedevacantists and under the leadership of Bishop Mark Anthony Pivarunas (b. 1958), consecrated by Carmona-Rivera in 1991. In 1993, Pivarunas in turn consecrated as bishop Father Daniel L. Dolan (b. 1951), who converted his parish of St. Gertrude the Great in Cincinnati from a Society of Saint Pius X Mass center to the central point of a network of priests following the Cassiciacum theory extending to several nearby states. Loyal to a "pure" form of Sedevacantism (as opposed to the Cassiciacum theory) is, on the other hand, the Society of St. Pius V, established in New York in 1983 by nine priests who left the Society of Saint Pius X. The majority of them later adopted the Cassiciacum theory and left the Society of St. Pius V, which currently continues its activities under the leadership of Father Clarence Kelly (b. 1941), who was ordained a bishop in 1993 by Mons Alfredo Méndez-Gonzalez (1907–1995), retired bishop of Arecibo, Puerto Rico, at that time a Roman Catholic bishop in good standing.

There may be some 10,000 Sedevacantists throughout the world, with the most important centers in the United States, Mexico, France, Italy, Germany, and the Czech Republic. The small Japanese group Seibo no Mikuni, founded in 1970 by Yukio Nemoto (1925–1988), remains largely isolated because of its peculiar millennial beliefs. Most of them believe that forming a central organization would be tantamount to establishing a schismatic alternative to the Roman Catholic Church. They prefer to remain a network of small groups and see themselves as the only surviving remnant of the one true post–Second Vatican Council Catholic Church. One of their main problems is how to respond to the issue of the future of Catholic authority. By definition, they regard the pope as essential for the church's very survival and infallibility, but, at the same time, they maintain that there is no (legitimate) pope in Rome at present. A large majority of Sedevacantists dismiss as non-canonical, and even ridiculous, the very idea that they could convene a conclave and elect a pope of their own; they prefer to wait for a solution to come directly, and perhaps unpredictably, from God, whose ways, they say, are after all not human ways. A few Sedevacantists, on the other hand, are "conclavist"—that is, they believe a conclave should be called (composed of all, or at least most, Sedevacantist bishops) and a new pope duly elected. Conclavists realize nonetheless that, should a conclave be organized, the majority of the Sedevacantist bishops would refuse to attend it, and that some groups (such as the Italian Association of St. Mary Salus Populi Romani, headquartered in Turin, Italy) regard a conclave as certainly desirable but, at least for the time being, impracticable. Attempts have been made to organize a conclave, however: in 1994, for example, some 20 Sedevacantist bishops from 12 different countries met in Assisi, Italy, and elected as pope a South African priest (and former student at Lefebvre's seminary), Victor Von Pentz (b. 1953), under the name of Linus II. He currently resides in the United Kingdom and maintains but a limited following.

Some conclavists have, on the other hand, joined other alternative popes ("antipopes," according to Roman Catholic theology), who, even before the full development of the Sedevacantist network, had claimed that their role was based both on the alleged heresies of the Second Vatican Council and on mystical visions calling them to the pontificate without the need of any

conclave or election. One of the earliest "pretenders" was a French priest, Michel-Auguste-Marie Collin (1905–1974), who claimed to have been called by heaven itself to become Pope Clemens XV during the Second Vatican Council, in 1963. Collin established an alternative Vatican in Clémery, Lorraine, where he also founded a Renewed Church of Christ, known outside France as the Church of the Magnificat. After Collin's death in 1974, his church nearly collapsed entirely, and it is now reduced to a small remnant of what it once was. One of Collin's followers, however, the Québec priest Gaston Tremblay (b. 1928), had already ceased to recognize the French claimant in 1968 and had proclaimed himself Pope Gregory XVII. His movement is called the Apostles of Infinite Love.

Tremblay's main competitor was Clemente Domínguez y Gómez (1946–2005), one of the seers in the alleged Marian apparitions of Palmar de Troya, Spain (1968–1976), and later a "Thuc bishop," consecrated by the Vietnamese archbishop on January 11, 1976. In 1978, Domínguez (in the meantime blinded in a car accident in May 1976) revealed that he had been mystically designated by Jesus Christ as the new pope in a 1976 vision, and his followers confirmed his election as Pope Gregory XVII (the same name adopted by Tremblay in Québec). His Catholic, Apostolic, and Palmarian Church (named after the town of Palmar de Troya) is probably the single largest organization bowing to the authority of an "alternative" pope, with more than 1,000 followers in Spain and several hundreds more internationally. In the 1990s, however, Domínguez was accused of sexual immorality with several nuns of the order he had established in the meantime; in 1997 he admitted his sins and asked for his community's forgiveness. Most followers remained loyal to Domínguez and, after his death in 2005, to his handpicked successor, former lawyer and "Thuc bishop" Manuel Alonso Corral, who became Pope Peter II. Others, however, have both doubted the sincerity of Domínguez in his apology and questioned his decision to appoint a successor rather than leave this choice to a conclave including the many cardinals he had in the meantime appointed from among his bishops. At the end of 2000, 17 bishops with a couple of hundred followers left the Palmarian Church and formed a splinter movement known as The Tribe.

Other claimants to the role of pope have included Father Gino Frediani (1913–1984), the parish priest of Gavinana (province of Pistoia, Italy), who in 1973 claimed to have been mystically consecrated by Jesus Christ and several Old Testament prophets as Pope Emmanuel I. He gathered several hundred followers; after his death, a hundred have remained active in his New Church of the Holy Heart of Jesus under the leadership of his successor, Father Sergio Melani (who, however, makes no claim to being the new pope). A couple of dozen rival "antipopes" operate in several countries, but none of them have more than a handful of followers. Among them are Father Lucian Pulvermacher (b. 1918), who in 1998 proclaimed himself the new pope under the name Pius XIII (http://www.truecatholic.us); and David Allen Bawden (b. 1959), living in the Kansas countryside, once a seminarian with the Society of Saint Pius X (where he had never been ordained to the priesthood), who on July 16, 1990, was elected by a group of six laypeople (including three women) as Pope Michael.

A special position is nonetheless maintained by William Kamm (b. 1950), a German-born Catholic lay preacher living in Australia and known as "Little Pebble." It is claimed that the Virgin Mary has revealed to Kamm that the post–Second Vatican Council popes, including John Paul II and Benedict XVI, are indeed legitimate (contrary to the Sedevacantist thesis). On the other hand, heaven has designated Kamm as a future pope under the name Peter II. Kamm gathered more than 1,000 followers in several countries, some of them living communally and most of them members of a religious order known as the Order of Saint Charbel (named after the popular Catholic Lebanese saint Charbel Maklouf [1828–1898]). The Australian Catholic bishops, despite his protests, have repeatedly branded Kamm's organization as schismatic and not a legitimate part of the Catholic Church. Their position seemed vindicated when in 2005 and 2007 Kamm was sentenced to two jail terms for sexual relations with two minor girls. Kamm did not deny the relations, but claimed that the Virgin Mary in an apparition had authorized him to take as many as 84 "mystical wives." Kamm is now in jail and will not be eligible for parole before 2013. Many followers have left the Order of Saint Charbel and only a handful remain loyal to Kamm.

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See also: Apostles of Infinite Love; Fraternity/Society of Saint Pius X; Roman Catholic Church.

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Seicho-No-Ie

Seicho-No-Ie (SNI; House of Life) is one of the older of the many so-called new religious movements (*shinshukyo*) of Japan, emerging (unlike so many of the others) prior to World War II. It is also one of the most successful at recruitment and self-propagation and one of only a relative handful of recently founded Japanese religions to have headquarters in North America, Oceania, Europe, and South America. Indeed, only a little over 40 percent of its 1.8 million followers (SNI's official estimate) are Japanese.

SNI was founded in 1930 by a charismatic individual, Masaharu Taniguchi (1893–1985), who, after many early personal setbacks and disappointments, managed

to educate himself by reading a spectrum of Eastern and Western philosophical, psychoanalytic, and spiritual texts. Additionally, his early adult life and thought were especially shaped by his four-year participation in Omoto-kyo, a recently founded faith that practiced healing and taught a Gnostic-like synthesis of monotheism and spiritualism. He also believed himself to have healed his young daughter of a serious illness through affirmations and meditative prayer, and reported at least one mystical experience. On the basis of such experiences and influences, including the writings of Ernest Holmes, founder of the Religious Science movement, Taniguchi launched his religious movement with the publication of a magazine. Two years later he published the first installment of what would evolve into the 40-volume scripture of SNI, *Seimei no Jisso* (*Truth of Life*), more than 16 million copies of which have now been sold.

For anyone familiar with the American New Thought tradition, there is little that appears original in Seicho-No-Ie's doctrine, for metaphysically the extreme idealistic monism of the latter clearly reflected that of the former. Accordingly, Taniguchi taught that: (1) only God and God's manifestation as the spiritual "World of Reality" (*Jisso*) are real; (2) humanity is essentially a part of that world and therefore perfect, though ignorant of that truth; (3) the entire material, phenomenal world is insubstantial and illusory, the product of thought, and therefore malleable by the mind and words; and (4) the proper goal of the religious or spiritual life is to awaken to the truth about one's infinite nature and innate perfection, and thus to realize and manifest such things as wisdom, love, joy, prosperity, and (perhaps above all) health. Taniguchi expressed these convictions in his more than 400 books as an eclectic mixture of Christian and Buddhist language and concepts, slightly tinged with Shintoist beliefs. Although a prolific writer and effective synthesizer and popularizer of existing ideas, he was hardly an original thinker. Indeed, he always insisted that he was merely presenting the essential core of truth common to all the world's religions.

His one unique contribution to the New Thought tradition was in the area of spiritual practice, for it appears that he alone within that movement actually presented a technique by which adherents could access the inner and essential divinity they claim to possess. He proposed a type of daily meditation, *shinsokan*, which involves a kneeling posture, palms pressed together at eye level, the recitation of a sutra, an empowering shout, focused meditation, and some closing affirmations. In addition, he recommended chants and slogans, the most common being expressions of gratitude, which Taniguchi regarded as the most healing mindset of all.

Seicho-No-Ie's organization is patriarchal and centralized. Since Taniguchi's death, it has been under the leadership of his son-in-law and adopted son, Seicho, a strong leader and prolific writer in his own right. The ruling body, the Hombu, operates out of the headquarters, from which it oversees all training events, rallies, seminars, and conferences. Beneath the governing body are regional, prefectural, and local centers. The last of these, called *soai-kai* (mutual love societies), comprise all adult male members plus three affiliate societies for women, youth, and young adults. The soai-kai generally meet monthly for scripture reading, lecture-style teaching, testimonials, and fellowship. Most of this takes place in private homes, though there are a modest number of churches scattered over Japan, as well as two temples in the Nagasaki and Kyoto prefectures.

Ever since its inception, SNI has struggled internally, and occasionally under governmental pressure, over whether it constituted a publishing concern, an organized religion, a spiritual movement, or simply a way of life. In addition, it has experienced some controversy from its ultraconservative political stance, first manifested as an extreme dedication to the emperor in the 1930s and blossoming into outright militarism during World War II. As a result Taniguchi was officially silenced during the American occupation, and the membership declined. After the ban was lifted, he began to promote a renewal of national pride and patriotism. He and the organization also took strong positions against abortion and for education, advocating traditional values, constitutional revision to restore the emperor's sovereignty, and the revival of the use of the national anthem, flag, and holidays.

Seicho-No-Ie spread internationally, initially through the Japanese diaspora, but increasingly via an intentional, though not terribly aggressive, missionary

impulse. The official estimate of SNI members mentioned above is probably much more realistic than the 4 to 5 million sometimes claimed by enthusiastic adherents. The Japanese headquarters maintains an Internet site in Japanese and English at http://www.sni.or.jp/. The American headquarters in California sponsors an English-language site at http://www.snitruth.org/.

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See also: Religious Science.

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Sekai Kyusei Kyo

Founded in 1935 by Okada Mokichi (1882–1955), a former associate of Omoto (Great Origin), Sekai Kyusei Kyo, or the Church of World Messianity (referred to henceforth simply as Messianity), is concerned primarily with performance of the *johrei* ritual, which consists of the transmission of divine light for the purpose of constructing an earthly paradise. Johrei is administered by a member who, wearing an amulet, or *ohikari*, raises the palm of her or his hand over the recipients, who may or may not be believers, and imparts to them the divine light of healing.

Okada developed a causal theory of illness that linked it to spiritual clouds that could be dispersed not only by the practice of johrei but also by the use of herbal remedies. He was also persuaded that certain kinds of illness are beneficial. For example, the common cold serves to cleanse the body, which would otherwise be rendered dysfunctional by toxic substances. *Shizen noho*, or natural farming, is also a fundamental part of Messianity's teachings and practices.

There are various views among followers as to whether Okada is divine or human. For example, some members, particularly in Brazil, equate him with Jesus; others see him as the Messiah of the present age. Initially Okada proclaimed himself to be the Boddhisatva Kannon, long venerated in Japan as the very essence of compassionate mercy, and later as the Messiah of the New Age. Regardless of whether they regard him as divine or human, all refer to him as Meishu-sama, sama being an honorific such as sir or lord or senhor.

Messianity, as is the case with many other new Japanese religions, is emphatically millenarian and preaches the coming of an earthly paradise resulting from an ever-increasing outpouring of divine light by means of johrei and shizen noho, which is essentially agriculture without the use of toxic chemicals. This approach to agriculture is based on the belief that nature possesses its own intrinsic resources, which are sufficient in themselves to bring forth wholesome crops and plants in abundance.

The movement has an estimated 900,000 members in Japan and is present in many parts of the world. It is particularly strong in Brazil and Thailand, where the membership in both countries is more than 300,000. Messianity is inclusive where belief and practice are concerned. It does not demand of new members who belong to another faith that they abandon it upon joining. The movement has sympathizers and practitioners among some of the Catholic clergy of, for example, Brazil and Bolivia, and in recent times it has attracted some 300 Theravada Buddhist monks in Sri Lanka who now both receive and transmit johrei.

Messianity consists of two main institutions, the Church of World Messianity and the Mokichi Okada Foundation, the former focusing on spiritual matters and the latter on cultural activities including *sangetsu*, or flower arranging and horticulture. Differences between the two branches are becoming increasingly blurred as the leadership attempts to present johrei not

as the core practice of the Church of World Messianity as such but as a nondenominational healing ritual that can be effectively administered by any religious or secular institution that has the necessary "faith" in its curative powers. "Faith" here does not mean a belief in a non-empirical, supernatural order, for in the case of johrei the recipient is provided with proof of its beneficial effects before being asked to accept that it has the power to produce them.

Although at present united, Messianity has experienced serious internal divisions, and this has meant the establishment of a number of different branches, each with its own headquarters. Today the main headquarters are at Atami, and the world president is the Reverend Tetsuo Watanabe. Among those who hold the highest positions of spiritual leadership is the grandson of Mokichi Okada, the Reverend Yoichi Okada. The Mokichi Okada Foundation has an extensive Internet site in both English and Japanese at http://www.moa.or.jp/.n.

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See also: Omoto; Shinto.

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Self-Realization Fellowship

The Self-Realization Fellowship (SRF) was founded in 1935 by Paramahansa Yogananda (1893–1952), a Hindu swami (monastic) who first came to the United States in 1920 to lecture to the International Congress of Religious Liberals meeting in Boston and sponsored by the American Unitarian Association. Yogananda was the disciple of Swami Sri Yukteswar (1855–1936), a guru with a concern to reconcile science with the spiritual knowledge of India. Yogananda was college educated and fluent in English. In 1922 he founded a center in Waltham, Massachusetts. In 1924 he embarked on a speaking tour of the United States, attracting large audiences in urban areas. In 1925, Yogananda established his headquarters on an estate on Mount Washington in Los Angeles. He continued lecturing to large crowds. In 1935 his organization, formerly known as the Yogada Satsang Society, was incorporated as the Self-Realization Fellowship. The SRF has a hermitage in Encinitas, a temple in San Diego, and the Church of All Religions in Hollywood, and in 1950 the Lake Shrine complex was dedicated at Pacific Palisades, California.

After Yogananda's death, the SRF was led by James J. Lynn (1892–1955), who after taking *sannyasa* (monastic renunciation) was known as Rajarsi Janakananda. Following his death in 1955, Sri Daya Mata, an American woman, has served as president of the SRF.

Yogananda is the author of the well-known *Autobiography of a Yogi*, first published in 1946 and translated into 18 languages. His account of his meetings with Eastern and Western mystics is intended to demonstrate that spiritual truth is found in all religions. Yogananda is regarded by his devotees as a *premavatar*, an incarnation of divine love. He taught that it is possible to realize the experience of oneself as being one with God through yogic and meditative techniques. The SRF exists to propagate Yogananda's teachings, and it offers a home-study course based on Yogananda's lessons that culminates in initiation into a technique called *kriya yoga*, which the disciple pledges not to reveal. The SRF sponsors a monastic order for men and women and operates a publishing house. SRF altars include images of Krishna and Christ, who are regarded

Shrine of the Self-Realization Fellowship, Encinitas, California. (J. Gordon Melton)

as the two ultimate sources of SRF doctrines. As of 1992 there were several hundred thousand initiates into SRF kriya yoga with varying levels of commitment to the organization.

Controversies have surrounded leading teachers' splitting away from the SRF and establishing their own organizations. J. Donald Walters, known as Kriyananda, formerly a minister of the Church of All Religions and a vice president of the SRF, separated from the SRF in 1962 to launch his own teaching career. In 1968 he founded Ananda World Brotherhood Village in Nevada City, California. He is a popular speaker on the New Age circuit and offers his own home-study course along with other published materials.

The SRF oversees more than 500 temples and meditation centers now located in 54 countries. In India, SRF is still known as the Yogoda Satsanga Society. It has its national headquarters in Dakshineswar (near Calcutta). It oversees 90 meditation centers and 21 educational institutions.

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Catherine Wessinger

See also: Meditation; Yoga.

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Selwyn, George Augustus

1809–1878

George Augustus Selwyn was the first Anglican bishop of New Zealand. Consecrated as one of the youngest bishops in the Church of England, he reordered the church in his assigned territory and then spent the next quarter of a century pioneering Anglican work throughout Melanesia, where churches retain a primal relationship to the New Zealand diocese to the present. In the process he also pioneered the mobilization of lay leadership in Anglicanism.

Selwyn was born at Hampstead, England, on April 5, 1809. Showing some promise as a student in his youth, his parents sent him to preparatory school at Ealing, and then to Eton College. He completed both his bachelor's degree (with honors, 1831) and master's degree (1834) at St. John's College at Cambridge University. Meanwhile, he decided to enter the ministry and was successively ordained as a deacon (1833) and a priest (1834) in the Church of England. In 1939, he married Sarah Harriet Richardson.

The church initially turned to Selwyn's older brother William in their search for someone both capable and willing to undertake leadership of the emerging Anglican Church in New Zealand, then little known and located halfway around the world. When William turned down the offer, the opportunity to become the first bishop of New Zealand was presented to Selwyn and he accepted. He was still in his 30s when he was consecrated as a bishop in October 1841. Before departing, he stopped at Oxford and Cambridge universities, both of which gave him honorary doctorates in divinity. Selwyn occupied himself on the long voyage by studying Maori, the language of the Native New Zealanders. Once in the islands, he became a fluent speaker and discovered an ability to use his knowledge of Maori in picking up the related languages used on other islands. Also during the voyage he developed a friendship with William Martin (1807–1880), the first chief justice for New Zealand. That relationship would continue for the rest of his life.

Selwyn and his wife arrived in Auckland on May 30, 1842, and took up residence at the Bay of Islands station of the Church Missionary Society (CMS), one of the two missionary agencies overseeing much of the Anglican global missionary program. Over the next years, he traveled widely and encouraged the development of the congregations of his diocese. He also led in the organization of the diocesan synod and the laying out of parish boundaries.

As he began to impose the parish structure on New Zealand, the emergent church assumed authority that for a generation had been in the hands of the CMS. He eventually broke off relationships with the CMS and as a result was forced out of the CMS facilities where he had lived. He moved the headquarters of his diocese to Auckland. At issue in the break with the CMS was his refusal to divide the church's work into two separate divisions, one among the Native people, over which the CMS would retain hegemony, and one that was to work among the European settlers, of which his diocese would consist. He refused to segregate the Maori people, a choice that became evident when the Native students at the College of St John the Evangelist (commonly known as St John's College) shared in all classes and other activities with the European students. Selwyn's policy angered many European settlers and clergy who subsequently boycotted the college, but he carried most of the church with him.

In 1857, after more than a decade of work and extensive consultations, Selwyn led a conference that created a Constitution of the Church of the Province of New Zealand. The constitution offered both laity and clergy equal rights in managing the affairs of the church in New Zealand, a most novel idea in its time. In preparation of this act, Selwyn had led in the formation of a second diocese (the Diocese of Christchurch, 1856) and the selection of its first bishop, Henry John Chitty Harper. Two years later, he set up a third diocese based in Wellington, Waiapu, and Nelson. With three dioceses in New Zealand, it was possible to organize a province, and in 1859, Selwyn became its first primate/metropolitan. He presided over the first General Synod meeting in Wellington that same year.

In addition to New Zealand, Selwyn assumed hegemony for the church throughout Melanesia (seemingly assigned to him due to a clerical error back in England). When first imagined, the northern boundary of the New Zealand diocese was designated as the 34th parallel "south" of the equator, however, when the document finally defining the diocese was published, "south" was replaced with "north." Selwyn never questioned the document; he simply acted as if no error had been made. In the 1850s he began to travel among the scattered islands. Among his self-assigned tasks, he sought out capable young people in the congregations and brought them to New Zealand to attend St. John's College. By 1861, he was able to enlarge his province and consecrated John Coleridge Patteson (1827–1871) as the first bishop of Melanesia.

Selwyn proved immensely valuable as a force moving the Anglican cause forward in New Zealand and Melanesia, but in the process made a number of long-term critics. They were finally, in the mid-1860s, able to gain the audience of the church's leadership in England. Thus it was that in 1867, when Selwyn visited his homeland to attend the conference of bishops at Lambeth Palace, he was "asked" to settle in England and become the next bishop of Litchfield. After a brief trip back to the islands, he left for good on October 20, 1868. Chief Justice Martin retired at the same time

and also moved to Litchfield, where their friendship continued.

The return to England had significant consequences for the Church of England. Selwyn introduced his idea concerning lay leadership in his new the diocese, and through that act presented it to his episcopal colleagues. He also accepted additional responsibilities for the international church, which led to several trips to North America, where he negotiated the changing relationship between the American and Canadian churches and the archbishop of Canterbury.

Selwyn died at Litchfield, on April 11, 1878, and was buried at Litchfield Cathedral. He was later memorialized in the founding of Selwyn College at Cambridge University (1882) and the naming of the theological college in Dunedin, New Zealand, after him.

J. Gordon Melton

See also: Anglican Church in Aotearoa, New Zealand, and Polynesia; Church Missionary Society; Church of England; Lambeth Palace.

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■ Senegal

Senegal is an African nation on the Atlantic Ocean between Mauritania and Guinea Bissau. It also shares borders with Guinea and Mali. The long, narrow nation of Gambia occupies the Gambia River valley and sits on the Atlantic coast, but is otherwise completely surrounded by Senegal. Senegal's 12,850,000 people, consisting of multiple African peoples, occupy the 74,000 square miles of land.

Senegal has been inhabited since prehistoric times. At the time of European contact, it was home to the Wolof, Fulani (with many subgroups), Serer, and Tukeler, among other peoples. The French colonized the area in the 17th century and took from it many people who were then enslaved in their American colonies. Slavery was abolished in 1848, but France faced continual opposition to its rule through the end of the century. In the 18th century, an Islamic kingdom had been established by Abdel Kader Torodo. In 1776 he adopted the title *almany* (prayer leader) and created a strong theocratic system that proved quite resistant to French control. Senegal obtained its independence in 1960. It had a relatively prosperous two decades under its democratic government, but has been hard hit by the encroaching Sahara desert since the drought of 1983.

Traditional religions remain alive among Senegal's peoples, but they have been steadily replaced over recent centuries by Islam. Less than 10 percent of the population still adhere to the faith earlier identified with their people, the majority residing among the Diola and Serer. Islam first arrived in the area in the 11th century. Some Berber leaders had traveled to Mecca and returned with a young scholar who was given space for a learning center on the Senegal River. An exponent of the Malikite School of Islam, he attracted many followers later known as Almoravids, who developed an army and eventually established a large kingdom that reached to the Mediterranean. In the 12th century, the capital was moved to Marrakesh (Morocco). Today, the West African office of the World Muslim Congress resides in Dakar.

An important aspect of Islam in Senegal involves the prominent Sufi brotherhoods, the first to arrive being the Qadiriyya, said to have been founded by 'Abd al-Qadir al-Jilani, who died drumming; their 300,000 members have become known by the publication and international circulation of some of their drumming music on compact discs. Larger than the Qadiriyya, with some 400,000 members, are the Muridiyya, founded toward the end of the 19th century in Senegal by Sheikh Ahmadou Bamba (ca. 1853–1927). Their name means those who seek after progress on

Street in Saint-Louis, Senegal. The city, founded by the French in 1659 as a slave-trading center, sits near the mouth of the Senegal River. (iStockPhoto.com)

Islam's mystical path. Still larger is the million-member Tijaniyya Sufi Order, who look to Shaykh Ahmad al-Tijani (1737–1815) as their founder. The order has spread throughout West Africa. The orders tend to be exclusivist, an aspect of their life that was opposed by Shaykh Touré and some Muslim intellectual colleagues who founded the Union Culturalle Musulmane in 1953. As the new century begins, more than 85 percent of the Senegalese profess Islam.

Christianity came to Senegal in the 15th century with the arrival of the Portuguese. In the 1480s, a Senegalese chief named Behemoi traveled to Lisbon, where he underwent baptism in 1486. Subsequently, in the 1490s, the first Christian centers were opened in Ziguinchor, just north of the present-day border of Guinea Bissau. Senegal was included in the diocese of Funchal (headquartered on the island of Madeira) in 1514.

Early in the 19th century, the French Catholic Sisters of St. Joseph of Cluny launched a new era of growth for the Roman Catholic Church. The Vicariate of the Senegambia was erected in 1863. In 1955 Dakar was named an archdiocese, and the first African archbishop was consecrated in 1962. Since that time, a push has been made to create a more Africanized priesthood.

Protestantism came to Senegal with members of the Reformed Church of France under the auspices of the Paris Mission. However, few of the missionaries could handle the environment, and most died before any productive work could be established. It was not

SENEGAL

Senegal

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	3,838,000	11,757,000	88.3	2.66	16,168,000	23,035,000
Ethnoreligionists	332,000	810,000	6.1	2.26	820,000	800,000
Christians	230,000	664,000	5.0	2.73	880,000	1,216,000
Roman Catholics	183,000	610,000	4.6	2.42	800,000	1,100,000
Independents	5,100	20,000	0.2	7.23	30,000	45,000
Protestants	4,100	12,300	0.1	3.59	20,000	32,000
Agnostics	0	43,400	0.3	2.64	70,000	110,000
Baha'is	2,400	25,400	0.2	2.64	45,000	70,000
Atheists	0	8,800	0.1	2.64	12,000	20,000
Buddhists	0	1,600	0.0	2.63	2,000	2,500
New religionists	100	1,000	0.0	2.66	1,500	3,000
Total population	**4,402,000**	**13,311,000**	**100.0**	**2.64**	**17,999,000**	**25,257,000**

until 1936 that they were joined by the Worldwide Evangelism Crusade. Since World War II, a variety of Protestant and Free church groups have arrived, all limited by pressure from the Muslim community against proselytizing activities. The most response by the Senegalese has been to the New Apostolic Church (which reports some 10,000 members), the Lutheran Church (of Finnish origin), the Assemblies of God, and the Jehovah's Witnesses. Some of the conservative evangelical churches are associated in the Evangelical Fel-

lowship of Senegal, which is affiliated with the World Evangelical Alliance. There is no Senegal-based church that is a member of the World Council of Churches.

Senegal defines itself as a secular country with freedom of religion, in spite of the Muslim majority. This unusual situation was highlighted by the election of a Catholic to the presidency of the country in 1962. No Hindu or Buddhist groups have been visible in Senegal, though there is a small presence by the Baha'i Faith.

J. Gordon Melton

See also: Assemblies of God; Baha'i Faith; Malikite School of Islam; Muridiyya; New Apostolic Church; Paris Mission; Qadiriyya Sufi Order; Reformed Church of France; Roman Catholic Church; Tijaniyya Sufi Order; World Council of Churches; World Evangelical Alliance; World Muslim Congress.

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■ Serbia

The present state of Serbia emerged in 2006 as the remnant of the former Federated Republic of Yugoslavia, which step by step broke apart between 1991 and 2008. The most recent loss of the Province of Kosovo left Serbia with 29,900 square miles of territory and 10,200,000 citizens (2008). Landlocked, Serbia is surrounded by Bosnia and Herzegovina, Bulgaria, Croatia, Hungary, Kosovo, Macedonia, Montenegro, and Romania.

The former Federated Republic of Yugoslavia (FRY) emerged out of World War II and the defeat of the occupying Germans. It broke apart, and Slovenia, Croatia, Bosnia and Herzegovina, and Macedonia declared their independence. The continuing FRY included Serbia and Montenegro. Meanwhile, Serbia's President Slobodan Milosevic (1941–2006) launched a campaign to unite all the ethnic Serbians into a larger Serbia. Through the first decade of the new century, the Federated Republic of Yugoslavia disintegrated. In 2003, the FRY changed its name to Serbia and Montenegro, the name change reflecting a loosening of the federation binding the two republics. Three years later, Montenegro seceded from the federation and subsequently declared itself an independent nation. Serbia responded by declaring itself the successor state to the former union of Serbia and Montenegro and hence the FRY. Continuing hostilities in Kosovo led the province to declare its independence from Serbia in 2008.

In the second century BCE, Rome conquered the eastern coast of the Adriatic Sea and established the province of Illyria over its people. As its territory expanded, it founded a number of cities, including Belgrade. When the Roman Empire was divided into eastern and western regions, the border between the two halves ran through Yugoslavia. Roman control gave way to a variety of invading peoples who moved into the area from the north and west. The last were the Slavs, who eventually dominated the region. The Byzantine Empire moved in to take control of the Slavic population.

Serbia became independent of the Byzantine Empire in the 12th century. Then, in the 14th century, the Turkish Ottoman Empire began its push up the Danube River. Much of Serbia fell to the Turks following the Battle of Kosovo in 1389, and by the end of the century Serbia had disappeared as a political entity. In 1690 the Serbs revolted, and after the revolt was crushed, the Turkish authorities relocated thousands of

Neogothic cathedral of the city of Novi Sad in Serbia at dawn, 2008. (Netfalls/Dreamstime.com)

Albanians to the Kosovo region in the southern part of Serbia.

Turkish authority began to weaken noticeably late in the 18th century. In 1829, Serbia emerged as an autonomous province within the empire, though it was not until 1882 that Serbia became an independent nation. In 1905 neighboring Montenegro became independent. World War I brought an end to the Austro-Hungarian Empire that had gained hegemony over former Ottoman territories north and east of Serbia (Croatia, Slovenia, Bosnia, Herzegovina), and in the 1920s, Yugoslavia was formed as an attempt to assert the unity of the southern Slavic peoples. Not included at first, Slovenia was added after World War II.

Postwar Yugoslavia was seen as a federation of republics, and its many ethnic groups were held together for many years by strongman and dictator Marshall Tito (Josef Broz) (1892–1980). The federation fell apart at the beginning of the 1990s as Slovenia, Croatia, Bosnia and Herzegovina, and Macedonia withdrew and established independent states, though Montenegro remained united with Serbia until 2006.

Serbia inherited a large, heavily armed military from the federation's breakup. Serbian President Slobodan Milosevic launched a campaign to bring those areas of the new independent nations that were dominated by ethnic Serbs back into Serbia. As a result war erupted, first in Croatia, then Bosnia and Herzegovina, and eventually in Kosovo (where a large number of ethnic Albanians resided). Kosovo existed as an autonomous province of Serbia, and Milosevic attempted to end their independent status. To accomplish his goal, Serbian troops attempted to kill or drive out the ethnic Albanian residents. The war was brought to an end only with the intervention of U.S. and European armed forces. Milosevic was subsequently arrested for his role in war crimes committed in Kosovo, but died before his trial could be brought to a conclusion.

In spite of the presence of United Nations troops, violence again erupted in Kosovo in 2004. As new ne-

gotiation on the province's future proceeded, at the beginning of 2006, Montenegro seceded from the federation and declared itself an independent nation. Two years later Kosovo declared its fully independent status relative to Serbia.

Christianity had entered Serbia during the Roman period and had become a dominant force by the time the empire withdrew. The various peoples who flowed into the territory in succeeding centuries brought new forms of Paganism, but eventually, by the ninth century, Christianity had reasserted itself. The church came under the authority of the Ecumenical Patriarchate during the years of Byzantine rule, but following the establishment of an independent Serbian nation declared its independence from Constantinople. The break with Constantinople was further emphasized in 1346, when the Serbian archepiscopacy at Pec was elevated into a patriarchate. When the Turkish Ottoman Empire conquered the Balkans in the 14th century, the new authorities suppressed the Serbian Patriarchate and placed the church under the archbishop of Ohrid (Macedonia). The Serbian Patriarchate was not re-established until 1557, but it was again suppressed in 1766 and the Serbian church again placed under the Ecumenical Patriarchate.

The struggle for the re-emergence of Serbian Orthodoxy began in 1832, when some degree of autonomy was granted. However, it would not be until after World War I that a united Serbian Orthodox Church was created (1919) and the following year the Serbian Patriarchate once again allowed to exist. It was not named the official state church, but it enjoyed a number of prerogatives as the church of the ruling elite. Its favored status and financial benefits were dropped by the Marxist government that came to power in 1945.

In 1919 the Macedonian Orthodox Church had been integrated into the Serbian Church, but it became independent in 1967. Meanwhile, the movement of various ethnic peoples during the era of Turkish rule is manifest today in the congregations of the Bulgarian Orthodox Church, the Romanian Orthodox Church, and the Orthodox Autocephalous Church of Albania, still found in Serbia.

Although the Roman Catholic Church was the majority faith in neighboring Croatia, it was very much the minority in Serbia. Nevertheless, it has had a presence through the centuries. In the 16th century, an Eastern-rite Catholic Church developed in Croatia as a Roman counterpart to the Serbian Orthodox Church. From headquarters at the Marcha Monastery, efforts were launched to convert members of the Serbian Church to Roman Catholicism. The church was given its own diocesan bishop in 1777. When the 20th-century nation of Yugoslavia was created, the Diocese of Krizhevci was extended to include all of the country, and it drew members from a variety of predominantly Orthodox ethnic groups (Ukrainians, Serbians, Macedonians, Romanians). Its status as a multinational diocese is presently under consideration. Since the breakup of Yugoslavia, Latin-rite Catholics are under the archbishop of Belgrade (named a metropolitan archbishop in 1986).

Protestants came into Serbia during the 16th century. The autonomous Province of Vojvodina (the northernmost part of Serbia) became the center of Lutheran congregations among Hungarian, Slovak, and German ethnic groups. In the 20th century, two separate churches emerged, the Evangelical Church in the Socialist Republics of Croatia, Bosnia and Herzegovina, and the Autonomous Province of Vojvodina, the primary German-speaking church, and the Slovak Evangelical Church of the Augsburg Confession in Yugoslavia. The former church was at one time a large body, the overwhelming majority of its members being relocated outside Yugoslavia after World War II. The far larger Slovak Church had been connected with the Lutheran Church in Hungary, but it became autonomous in the 1920s following the formation of Yugoslavia.

The Reformed Church also established itself in Vojvodina and Croatia, and like the Lutherans was structurally part of the Reformed Church of Hungary. This church survived through World War I and became autonomous in 1933 as the Reformed Christian Church in Yugoslavia.

Following World War II the German members left, and under the persecution of the Tito regime, many Hungarians returned to Hungary. In the 1990s, the Croatian membership was set apart as an autonomous church. Through the decade, as the wars continued, many Serbians came to Vojvodina, and many Hungarian-speaking people decided to leave. Both the Reformed and Lutheran churches in Vojvodina are

SERBIA

Subotica
Senta
Kikinda
Sombor
Becej
Vrbas
Zrenjanin
Novi Sad
Backa Palanka
Vrsac
Sremska Mitrovica
Ruma
Pancevo
Belgrade
Sabac
Smederevo
Pozarevac
Loznica
Mali Zvornik
Valjevo
Serbia
Kragujevac
Bor
Uzice
Cacak
Jagodina
Zajecar
Paracin
Kraljevo
Knjazevac
Priboj
Krusevac
Prijepolje
Nis
Prokuplje
Pirot
Novi Pazar
Leskovac
Kosovska Mitrovica
Pristina
Pec
Vranje
Dakovica
Urosevac
Prizren
N

Serbia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	4,621,000	6,329,000	80.7	–0.82	6,866,000	6,876,000
Orthodox	3,848,000	5,406,000	69.0	–0.82	5,854,000	5,820,000
Roman Catholics	546,000	380,000	4.8	–1.31	400,000	420,000
Independents	31,200	120,000	1.5	0.93	200,000	240,000
Agnostics	1,224,000	740,000	9.4	–1.22	400,000	200,000
Muslims	200,000	540,000	6.9	–0.91	500,000	470,000
Atheists	906,000	224,000	2.9	–1.78	90,000	50,000
Jews	7,000	3,000	0.0	–0.91	3,000	3,000
New religionists	1,200	2,000	0.0	–0.90	3,000	5,000
Ethnoreligionists	500	1,600	0.0	–0.91	1,800	2,000
Baha'is	200	1,500	0.0	–0.90	3,000	5,000
Total population	**6,960,000**	**7,841,000**	**100.0**	**–0.91**	**7,867,000**	**7,611,000**

members of the World Council of Churches, and they form the backbone of the Ecumenical Council of Churches in Yugoslavia.

The Baptist Church in Yugoslavia began in 1875 when Heinrich Meyer, the German Baptist leader from Budapest, baptized the first three members of the congregation at Novi Sad. These three people and many of the other early members had been associated with the Nazarenes, a Baptist-like pacifist movement that had previously spread through the region. This original work was primarily among the German-speaking residents of the Yugoslav nations, and it collapsed after World War II. However, in 1898 a second work was initiated among the Slovak-speaking population that developed into a Baptist conference in 1918. Two years later work began among Hungarian Serbians.

In 1924 the Baptist Union of Yugoslavia was formed. It was disrupted by the breakup of the federation in 1990, and Baptist congregations in each of the new countries organized separately. A new Baptist Union of Yugoslavia was organized in 1992. It includes a number of small congregations in Serbia and one in Montenegro. The Methodist Episcopal Church (now a constituent part of the United Methodist Church) began work in Vojvodina in 1898 among German-speaking residents in Bachka. It later spread in the Hungarian-speaking community. These churches were the heart of the Yugoslavia Mission Conference, created in 1922. Methodism grew in spite of its not receiving official recognition by the government. The church suffered first by a drop in support from the United States during the Great Depression, and then the loss of the majority of its German-speaking members following World War II. It survives as a very small body whose members are part of the United Methodist Church's Macedonia-Serbia Annual Conference, which is part of the larger Central Conference of Central and Southern Europe.

Through the 20th century a variety of Protestant and Free church groups established work in Yugoslavia. The missions begun by both Pentecostals and the Seventh-day Adventist Church have survived and are now among the most substantive churches in the country. The largest Pentecostal church is the Evangelical Church. Several Evangelical sending agencies continue work in the new century that was launched prior to the breakup of the federation, including the Pocket Testament League and Campus Crusade for Christ.

There is a small Jewish community in Yugoslavia centered on Belgrade, which continues a Jewish community in the region that dates to the Roman period. The community that survived the Holocaust is centered on Belgrade, and it includes some 2,000 members. Members are united by the Federation of Jewish Communities of Yugoslavia.

The Muslim community of Yugoslavia was strongest in Kosovo, and Kosovo Muslims, many of Albanian ethnicity, were among the people targeted by Serbian forces during the civil war in the 1990s. Many died, and others were forced to leave the country. The

community reorganized in the aftermath of the war, before which they represented between 15 and 20 percent of the population. In breaking with Serbia, Kosovo has left the country with only a miniscule Muslim community in Turkey. The remaining Muslims are primarily Sunnis of the Hanafite School.

Several Eastern religions were established in Yugoslavia as the Marxist regime came to an end. Most prominent among them are two Buddhist groups, the Karma-Kagyupa Tibetan Buddhists and the Kwan Um Zen School. Hinduism is represented by the International Society for Krishna Consciousness. There are also a small number of members of the Baha'i Faith.

As this encyclopedia goes to press, Serbia remains in transition. Many of the church communities are in the process of changing their names to reflect the country's name changes.

J. Gordon Melton

See also: Baha'i Faith; Bulgarian Orthodox Church; Ecumenical Patriarchate/Patriarchate of Constantinople; Hanafite School of Islam; International Society for Krishna Consciousness; Karma-Kagyupa Tibetan Buddhism; Kwan Um School of Zen; Lutheran Church in Hungary; Reformed Christian Church in Yugoslavia; Roman Catholic Church; Romanian Orthodox Church; Serbian Orthodox Church; Slovakia; United Methodist Church; World Council of Churches.

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Serbian Orthodox Church

The Serbian Orthodox Church traces its roots to the missionary work launched from Constantinople in the second half of the ninth century CE, which produced a Christian Byzantine-Slavonic culture in the region. Serbia became independent of Constantinople toward the end of the 10th century, and its ruler, Steven Nemanja (1168–1196), worked to suppress non-Christian religion in his realm. The first partial ecclesiastical independence of the Serbian land was soon established under the country's first archbishop, Saint Sava (1176–1235). The year 1217 is generally seen as the founding date of the Serbian Orthodox Church. From that time, worship has followed a Serbian liturgy. In 1375 a local patriarchate was established.

This autonomy was gradually suppressed under centuries of Turkish domination that began after the Battle of Kosovo in 1389. Serbia ceased to exist as a separate political entity in 1463. It became the target of both Russia and the Austro-Hungarian Empire toward the end of the 18th century, and while still a part of the Ottoman Empire, it began to re-emerge as a state early in the 19th century. In 1878, as Turkish power waned, the Congress of Berlin recognized Serbia as an independent country.

The restoration of the patriarchal office occurred in 1879, the year after Serbia gained its independence. In the last half of the 20th century, the Serbian Orthodox Church was subject to countless persecutions, first from the Croatian nationalist regime during the years of World War II, and then by the Yugoslavian government that came to power after the war. After the fall of the Communist regime at the beginning of the 1990s

Candles in Serbian Orthodox monastery, Kakovo, Greece. (Zoran Simin/Dreamstime.com)

and the dissolution of Yugoslavia, the Serbian Orthodox hierarchy did not hesitate to condemn the atrocities committed by members and representatives of its own people. Moreover, the Serbian church, alone among the Orthodox churches in the former Communist countries, has witnessed a complete reconciliation with its members abroad, especially in North America, who had left the patriarchate during the years of Marxist rule.

The Serbian Orthodox Church is noted for a very conservative position within the Orthodox world. Along with the Monastic Republic of Mount Athos, it is the only canonical Orthodox jurisdiction in the Balkan area that did not accept the adoption of the Gregorian calendar. The Serbian Orthodox Patriarchate has also offered the most consistent and articulate criticism of the ecumenical involvement of sister Orthodox jurisdictions.

The church is Eastern Orthodox in belief and practice. A unique aspect of the Serbian church is the Slava, a celebration of the patron saint of a family, which takes the place of the usual Orthodox nameday feast. The patron saint of a family, handed from father to son and never changed, has been traced to the times of the first Serbian Christians; it is an example of enculturation of the Christian faith into an ancient Pagan practice (the veneration of Pagan family idols) that was not suppressed but transformed by Christian piety.

The Serbian Patriarchate has more than 8 million faithful in the former Yugoslavia, with a diaspora all over the Western world (particularly in Germany, North America, and Australia). Dioceses may now be found in Romania, Bosnia, Croatia, France, Germany, Sweden, the United States, Canada, and Australia. The Cathedral of St. Sava in Belgrade is one of the largest church buildings in the Orthodox world. The Serbian Orthodox Church may also be credited with a certain success in evangelizing the Gypsies. The church is, in spite of its criticisms of some forms of ecumenism, a member of the World Council of Churches.

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See also: Athos, Mount; Cathedral of St. Sava; World Council of Churches.

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Serpent Handlers/Signs Following Movement

Serpents have been a source of mystery and great symbolic significance in human cultures for thousands of years, frequently playing a role in religious ritual. Spiritual leaders have handled snakes for a variety of purposes. Handling poisonous serpents as an expression of faith, and as a focal point of worship, emerged only in the early 20th century as the Holiness movement was giving birth to Pentecostalism. Nearly a century later, the taking up of serpents remains among the most enigmatic developments in the chronicling of religious movements.

The practice of handling serpents in worship services probably began in 1908. A few years later the practice was occurring in church services in the Appalachian region of east Tennessee. So too was the practice of drinking poison (usually strychnine). Why did people engage in such seemingly bizarre and dangerous practices? From their perspective the answer was simple: the Bible commanded that believers do so. Mark 16:18 says: "They shall take up serpents; and if they drink anything deadly, it will by no means hurt them."

Passages from sacred texts can go virtually unnoticed for long periods of time and then, seemingly, appear suddenly and become the basis for a schism or a significant movement. Such was the case with these verses about handling snakes and drinking poison.

The enigma surrounding this practice is not so much the fact that a group of people decided to take this verse of scripture literally. Rather, the mystery is the fact that this verse is encased in three additional verses that would become the core of the 20th-century Pentecostal movement (Mark 16:15–18). The first verse is Christ's commandment to preach the gospel to every creature on Earth (usually referred to as the Great Commission). Then, on either side of the verse about serpent handing and drinking poison, is the promise that those who believe in Christ and are baptized will (1) cast out demons; (2) speak with new tongues; and (3) lay hands on the sick and they will recover. The beginning of this scripture reads: "And these signs will follow those who believe."

The nascent Pentecostal movement in Appalachia believed that all five of these "signs" were both the promise of God and a commandment that was to be obeyed. The churches they founded often contain "signs following" in their name. The broader Pentecostal movement readily embraced tongues, healing, and the casting out of demons, but it did not act upon the references to snakes and poison without controversy. In Appalachia, the emerging Pentecostal tradition entertained these controversial ideas for some years before "signs followers" were marginalized.

George Went Hensley was probably the first to take up the practice of handling serpents in religious services; there is little question that he popularized the practice (Kimbrough 2002, 192). But it was A. J. Tomlinson, the leading figure of the issuant Church of God (Cleveland, Tennessee), who popularized and lent a measure of legitimacy to serpent handling. Tomlinson invited Hensley to preach in his church in 1914 and later that year wrote enthusiastically about snake handling in the *Church of God Evangel*. Four years later, Tomlinson asked Hensley to join the denomination, and he accepted.

Serpent handling spread rapidly during the second and third decades of the 20th century, and the Church of God clearly lent legitimacy to this development. In 1928, following a near fatal snakebite, the practice was formally banned in the Church of God. Thereafter, serpent handling would find its niche on the margin of society, where it has remained for the better part of a century. Reports of occasional deaths from snakebite aroused public indignation. During the 1940s the practice was outlawed in Kentucky, Georgia, and Virginia, but that seemed only to reinforce the commitment of the faithful to practice their beliefs.

Although systematic data about how many people participate in serpent handling have never existed, it seems clear that their number has never been very large. Current estimates by scholars who study snake handlers range from about 2,500 down to no more than a few hundred.

For its size, there is probably no other religious movement that has been the subject of more writing

and investigation. Journalists and scholars alike have frequently focused on sensationalist themes and characterization of the snake handlers as "bizarre," "exotic," "eccentric," and "grotesque." No small number have found significance in the snake as a phallic symbol. More serious scholarly literature has focused on psychopathology. Appalachia has been viewed as a culture under tremendous stress, and participants in snake handling have been seen as suffering both economic and cultural deprivation.

During the 1990s a group of scholars moved beyond sensationalizing and interpreting serpent handlers' behavior as an indicator of pathology or deprivation. Rather, they found patterns of behavior that are both functional and readily understandable within the context of normal behavior. As with all religions, the faith of the serpent handlers provides communal solidarity (Kimbrough 2002). Their faith gives meaning to their lives as well as spiritual integration (Hood 1998). There is a substantial literature that indicates that serpent handlers are not very different from their community peers (Burton 1993). Finally, contrary to the presumption of most who wrote about snake handlers for most of the 20th century, the new breed of scholars are skeptical about the prospects of this sectarian movement disappearing anytime soon.

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See also: Church of God (Cleveland, Tennessee); Devotion/Devotional Traditions; Holiness Movement; Pentecostalism.

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Servetus, Michael

1511–1553

Michael Servetus was a physician and intellectual who became a martyr for Unitarianism. His persecution and execution with the consent of John Calvin entirely on the ground of his having advocated unorthodox religious opinions is seen five centuries later as the major blot on Calvin's otherwise distinguished career.

Servetus was born at Villanova, Spain, and later studied law in France at Toulouse. He developed an interest in theology during his student years, and as early as 1530 expressed his skeptical opinions and doubts about the Trinity to Protestant Reformer Johann Oecolampedius (1482–1531). His publication of his views in a book, *Concerning the Errors of the Trinity*, occasioned his moving first to Lyon, where he assumed a low profile as an editor and proofreader, and then on to Paris, where he studied medicine under a pseudonym. While in Paris he appears to have come to an understanding of the circulation of the blood a century ahead of its formal discovery by William Harvey. He left Paris in 1538, due to conflict over his lecturing on astrology.

Servetus returned to Lyon and then in 1544 was offered a position as the personal physician to the archbishop of Vienna. During these years he operated under several pseudonyms. As Villeneuve, for example, he carried on a confidential correspondence with Calvin. As early as 1546, he sent Calvin the manuscript of his book *Restitution of Christianity*, which was eventually published in 1553. When it was discovered that Servetus had actually authored this later book, he was arrested in Vienna. He escaped, however, and headed for Italy. On his way he stopped in Geneva, where he was recognized and again arrested.

Servetus's own theological reflections were grounded in an awareness that both Muslims and Jews considered the doctrine of the Trinity as an attack on the unity of God. He also turned his attack on the Trinity into a defense of God's unity. He concluded with what had been the major dissenting view on the Trinity, that God was One, that Christ was not divine, and that the Holy Spirit was simply the name of God's power. Pursuing his theological interests in the atmosphere of the Reformation, however, he also concluded, in agreement

with some of the Anabaptist themes, that the church (then generally seen as including all people) should be reorganized as a community limited to those who believe and that infant baptism should be replaced with believer's baptism. He developed a rather mystical approach to the Eucharist, believing that believers could partake of divinity and participate in God. Such beliefs were considered heretical by both Protestants and Catholics.

Once arrested, Servetus became the subject of a lengthy trial during which all of his heretical opinions were aired. The court did not miss the fact that his opinions not only attacked Christian orthodoxy, but also supported the opinions of Muslims and Jews. He was condemned and burned at the stake in Geneva on October 27, 1553. Though not directly involved in the proceeding, Calvin is held responsible for Servetus's death considering his power at that time in Geneva.

Servetus did not raise up a community of believers nor did he participate in one, but in more recent years he has been seen as aligned with the Unitarian phase of the Reformation more commonly associated with Socinius. He is also seen as a pre-eminent example of a person persecuted for his beliefs alone, and has been viewed as a martyr for the cause of religious freedom.

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See also: Anabaptism; Astrology; Calvin, John; Socinianism; Unitarian Universalist Association.

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Servites, Order of

The Servites, officially the Order of Friars Servants of Mary, was the last of five mendicant orders designated in the Middle Ages. Mendicant orders are forbidden to hold property in common, are not tied to a particular monastic center, and must make their living by either working or begging. Prior to the Servites, the Franciscans, the Dominicans, the Carmelites, and the Hermits of Saint Augustine had been the only groups so organized recognized by church authorities.

The Servites trace their history to seven young men of Florence, Italy, originally related to each other through the cloth trade. While still in their youthful years, these rather prosperous young men began meeting together as a religious society established to honor the Blessed Virgin Mary. As their devotion grew, the seven abandoned their comfortable homes, fine clothes, and possessions and found a dilapidated building outside the city in which to take up residence. People noticed what they were doing and an increasing number began to visit them. Desiring a contemplative life away from much human contact, the group moved again, this time to a nearby mountain, Monte Senario.

The new religious order, which had adopted the Rule of Saint Augustine, evolved as others joined the original seven on Monte Senario. Original recognition was given to the Friar Servants of Mary by the bishop of Florence in the 1240s. Initial actions approving the group were made in Rome in the 1250s. However, controversy swelled around the mendicant orders and the challenge their unpropertied existence exerted. In 1274, a church-wide gathering, the Second Council of Lyons, implemented Canon 13 of the Fourth Lateran Council (1215), which forbad the foundation of any more new religious orders. The bishops at Lyons went further and moved to suppress the half dozen mendicant order that were yet to receive their final approval by the pope. The Servites were on their list. The Council's action was noted by Pope Innocent V, who during

his brief reign in 1276 declared the Order suppressed. Fortunately, Pope John XXI, the third pope to take office in 1276, took favorable notice of the Servites. Opinion remained divided for the remainder of the century and only in 1304 did Pope Benedict XI (r. 1303–1304) issue an official approval.

Of the original group that started the Order—Buonfiglio Monaldi, John Buonagiunta Monetti, Bartholomew Amidei, Ricovero Ugguccioni, Benedetto dell' Antello, Gherardino Sostegno, and Alessio Falconieri (d. 1310)—only one lived to celebrate the pope's action. Eventually the group came to be known as the Seven Holy Founders. They were canonized as saints in 1888 and given a common feast day, February 17.

The Servites spread rapidly. By the time the Order was officially approved, it already had centers in Germany, France, and Spain. Through the next century it spread across Europe and even had work in the Philippines and India. It suffered its first major setback in the 16th century in Germany with the rise of Protestantism. From then on it suffered ups and downs as countries changed their attitudes toward Rome. Meanwhile, its largest presence remained in Italy.

The Order was brought to the United States in 1852, when an Austrian priest, Father Antoninus Grundner, began working among the German-speaking Catholics in New York City and Philadelphia. Then in 1870, while in Rome for the First Vatican Council, Bishop Joseph Melcher (1806–1876), of Green Bay, Wisconsin, asked the Servites to begin work in his diocese. That act led to the Order's invitation to Chicago four years later. Chicago soon became the center of the Servites' activity in North America. By the beginning of the 20th century, the work in Europe had become concentrated in Italy and Austria-Hungary, where 36 and 17 of the 62 monasteries were located. There were also monasteries in England (four), Belgium (one), and the United States (four).

The Servites are led by their general, who is elected for a six-year term. Members profess a special devotion to the Virgin Mary that is regularly manifest in the meditation on the Seven Dolors (Sorrows) of Mary, especially on the annual commemoration in honor of the Seven Sorrows on September 15, first granted to the Servites in 1688 and later made a general feast in the church. The Servites also have affiliated an order of cloistered nuns, a third order of secular lay associates, and a lay confraternity of the Seven Dolors.

As the new century begins, Servites are found in almost all the countries of North and South America, across Europe, and in Africa, Asia, and Australia.

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See also: Benedictines; Devotion/Devotional Traditions; Dominicans; Mary, Blessed Virgin; Roman Catholic Church; Saints.

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Setsubun

The Japanese adopted a lunar calendar with 12 months each with 2 parts related to the new and full moon, thus giving it 24 segments. The end of each segment and the division marking it from the next segment was termed the Setsubun (or seasonal division). Over time, the term "Setsubun" began to particularly refer to the division at the end of the year and hence immediately before the lunar New Year. The New Year came as winter ended and spring began, which was believed to be the first week of February. Today the Setsubun

Revelers dressed as the devil during the Japanese festival of Setsubun. (Kingyo/Dreamstime.com)

festival is held in Japan on February 3 or 4, the day before the start of spring. The spring Setsubun festival came to be associated with rituals for chasing away evil spirits.

The practices of the spring Setsubun appear to have originated in folk traditions, but over the centuries were adopted by both Shinto and Buddhist temples. By the 13th century, for example, people attempted to drive away evil spirits by mixing the stench of burning dried sardine heads and wood with the noise of drums. This custom survives in the use of fish head shapes as house decorations, the intention being to keep spirits away from the home.

Today, the most common practice of Setsubun is the throwing of roasted soy beans. They may be thrown around one's house or at temples and shrines, or at people. The act of throwing is accompanied by shouts of "Oni wa soto! Fuku wa uchi!" ("Devils out! Happiness in!").

Tied to the tossing of the beans is another custom, eating the number of beans corresponding to one's age. This is particularly a practice of people whose age is a multiple of 12, meaning that the year is the same as the year in which they were born (according to the Chinese zodiac). Local news coverage will feature stories on celebrities at different temples consuming beans. In the home, one person, usually the male head of the household (or a male who is celebrating one of his 12th anniversary birthdays), will put on a demon mask and the other family members will toss soy beans at him as they chant the traditional "Oni wa soto! Fuku wa uchi!"

In a secularized culture such as Japan, variant celebrations of Setsubun are widespread. Disbelief in the existence of evil spirits is widespread and many Buddhists offer demythologized explanations for Setsubun celebrations. At the same time, both Shinto shrines and Buddhist temples will sponsor ritualized bean-tossing events.

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See also: Astrology; Calendars, Religious; New Year's Day; Shinto; Spring Equinox.

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Seventh Day Baptist General Conference

Sabbatarianism, the belief that Saturday rather than Sunday is the proper day for Christian worship, arose among Protestants in 17th-century England. They had a basic agreement with Baptists concerning the autonomy of the local church, believer's baptism, and the authority of the Bible as the only source of faith and practice. The latter belief became crucial, inasmuch as in their reading of the scriptures they found no basis for

Sunday worship. As early as 1650, a Sabbath-keeping congregation was founded in London.

In 1664, Stephen Mumford, a Baptist from Tewkesbury, moved to Newport, Rhode Island, and associated with the Baptist church there. Over the next seven years he convinced others of his Sabbatarian ideas, in 1671 establishing the first Seventh Day Baptist church in the American colonies. Those who formed the new church did not condemn those who continued Sunday worship, and they were able to maintain friendly relationships over the years. A second congregation formed in Philadelphia around 1800, and a third in New Jersey five years later. The Philadelphia group influenced some German-speaking Free church believers in the Philadelphia area, who would later create a separate German Seventh Day Baptist Conference.

Through the 18th century, Sabbatarian Baptist congregations spread across the United States. In 1802 representatives of several churches formed the General Conference. A strong emphasis on local autonomy was retained, but the Conference was given the power to carry out special tasks. Publication of Sabbatarian materials was given high priority. A missionary society was formed in 1843, and it opened work in China four years later. It subsequently began work at selected locations around the world, in most cases in response to communications from small groups of Sabbatarians asking for help.

Seventh Day Baptists formed several schools in areas devoid at the time of public education. Three of those schools became colleges. The college at Alfred, New York, became Alfred University, and in 1871 a seminary was located at the school.

In the 1850s some Seventh Day Baptists influenced Ellen G. White and her husband, James White, the founders of the Seventh-day Adventist Church. That church has become the largest Sabbatarian Christian body in the world. Through the 20th century, various groups that have separated from the Seventh-day Adventists have subsequently identified with the Seventh Day Baptists.

The General Conference was ecumenically oriented and became a founding member of the National Council of Churches of Christ in the U.S.A. and the World Council of Churches. However, it withdrew from both of those organizations in the 1970s, as it felt that some of their policies infringed upon congregational autonomy. However, the Conference has remained active in the Baptist World Alliance.

Late in the 20th century, after many years in Plainfield, New Jersey, the headquarters of the General Conference moved to its present location. In 2006 it reported 5,200 members in 96 churches in the United States and Canada. The Conference meets annually and elects a general council that manages its affairs.

Through the 20th century, the General Conference has nurtured Seventh Day Baptist churches in such places as Jamaica, Guyana, Malawi, Ghana, India, Burma (Myanmar), the Philippines, Australia, and New Zealand. Most of those efforts have grown into autonomous conferences. In 1965 the General Conference took the lead in the creation of the World Federation of Seventh Day Baptist Conferences. By 1993, some 17 conferences from around the world were affiliated.

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See also: Baptist World Alliance; Baptists; Free Churches; Sabbatarianism; Seventh-day Adventist Church; World Council of Churches.

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Seventh-day Adventist Church

The Seventh-day Adventists trace their roots to the activity of William Miller (1782–1849), a Baptist preacher and farmer in New York State. Miller, based on his particular interpretation of biblical passages and after several date changes, predicted the second advent of Jesus for October 22, 1844. When the final predication failed to materialize, the Millerites split

into several groups led by various charismatic leaders, one of whom was Ellen G. White (nee Harmon, 1827–1915), the primary force behind the Seventh-day Adventists.

Ellen came to the Millerite movement as a teenager and began doing itinerant preaching. After the Great Disappointment, as the failure of Miller's prediction came to be known, she gathered with friends for a prayer session. During this session she had the first of approximately 2,000 visionary experiences. These experiences came to be accepted as authoritative by Seventh-day Adventists. Many of Ellen's visions form the basis of Seventh-day Adventist tenets, or confirmed tenets decided upon by the less spiritually adept members of the group. Today Ellen retains her status as a prophet in the Seventh-day Adventist Church.

Ellen eventually came to advocate the shut door policy, the idea that the October 22 date signified the entry of Jesus into the heavenly sanctuary to begin its cleansing, and that anyone who had not heard and heeded Miller's message was denied salvation. Under the influence of a Millerite preacher named Joseph Bates, Ellen also began to advocate the observance of Saturday Sabbath and a bland vegetarian diet modeled after that of the popular 19th-century health reformer Sylvester Graham (1794–1851). The policies were confirmed during visionary experiences. These two developments are the beginning of what one Seventh-day Adventist scholar refers to as restoration themes: the idea that the return of Jesus depended upon humans returning to proper observance of biblical laws.

In 1845, Ellen married another itinerant Millerite preacher, James White. Together they began earnestly working on spreading the new message. As their married life progressed, some of their stances, again legitimated by Ellen's visions, moderated. For instance, by 1851 the shut door policy became much less strict, admitting children born after 1844 and those who had not outright rejected Miller's message. By 1851 the Whites had two sons. In 1855 the Whites moved to Battle Creek, Michigan. There Ellen's interest in health and diet fully developed. Eventually, Battle Creek became the home to a massive sanitarium run by another influential Seventh-day Adventist, John Harvey Kellogg (1852–1943). Kellogg was also an advocate of dietary reform, and part of the institution's menu was a sort of dried and crumbled bread accompanied by milk and taken as a breakfast food. Kellogg's brother, Will Keith (1860–1951), took this idea and created the Kellogg's Cereal Company.

The Seventh-day Adventists are much like any mainline American Protestant denomination. However, a few unique features should be highlighted. The authority of Ellen G. White's prophecy has already been mentioned, along with observance of the Saturday Sabbath. The Great Controversy is the Adventist idea that all of humanity is now involved in a struggle between Christ and Satan about God's laws and sovereignty. Seventh-day Adventists therefore believe that they are part of a remnant church specifically called to keep the commandments and the faith of Jesus. Seventh-day Adventists teach that Christian behavior includes adequate rest and exercise, avoidance of foods identified as unclean in the Old Testament along with alcohol and tobacco, and a prohibition of "irresponsible" use of drugs and narcotics. The idea that Jesus is now ministering in the heavenly sanctuary is still an official part of Adventist belief. Seventh-day Adventists also still expect the imminent return of Jesus, but set no specific date.

The name Seventh-day Adventist was chosen in 1860; however, the denomination was not officially organized until 1863. Today the denomination is organized into four representative levels: the local churches; local conferences made up of the local churches in a state or territory; the union conference, made up of conferences in a larger territory or group of states; and the General Conference, made up of all the unions in all parts of the world. The General Conference is the highest authority for the church. An elected Executive Committee holds power between sessions of the General Conference. The General Conference is made up of 12 divisions, each with responsibility for a specific geographic area. The divisions represent every major populated area of the world.

Seventh-day Adventists emphasized missionary work from their early years. The first missionary was J. N. Andrews (1829–1883), who traveled to Switzerland in 1874. In 1890 missionary work began in the Pacific islands. The year 1894 saw Seventh-day Adventist missionaries enter Africa and South America, and in 1896 they traveled to Japan. The church now

has established work in 209 countries. Although the website cites publication and distribution of Seventh-day Adventist literature as the prime factor in its worldwide success, Seventh-day Adventists have always made health and education a major part of their missionary efforts.

The church boasts 5,846 schools worldwide, along with 166 hospitals and 371 clinics. The founding of hospitals, clinics, and schools has done much to aid the global spread of Seventh-day Adventism. As reported in 2006, there were 4,820 Seventh-day Adventist churches with a membership of 980,551 in the United States. In 2007, the church reported 64,017 churches and 15,660,347 members worldwide.

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See also: Adventism; Sabbatarianism; Vegetarianism; White, Ellen G.

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Seventh-day Adventist Reform Movements

The Seventh-day Adventist Reform movements are traditionalist splinter groups that separated from the Seventh-day Adventist Church in the 1920s.

A Reform movement emerged within the Seventh-day Adventist Church during World War I, following controversies surrounding conscientious objection. The latter was a position initially advocated by the Adventist Church. Faced with the imminent threat of persecution and of the church's being banned in several countries, however, the leader of the European Division, Louis Richard Conradi (1856–1939), reversed the earlier viewpoint and asked European Adventists to serve in the military forces of their countries (even on the holy day of Saturday). Several young Adventists rejected this decision, however, and decided to defy their governments by going underground. They were supported by roughly 2 percent of German Adventists and by similar percentages in other countries.

The Reform movement originated from local initiatives and initially had no international coordination. The Adventist Church, in order to avoid problems with governments, quickly expelled the Reformists. At the end of the war, the international Adventist leadership tried to heal the division, finally firing Conradi from his position in 1922. Reconciliation, however, proved impossible. In a conference held in Friedensau, Germany, in 1920 and at the General Conference of the Adventist Church of 1922, held in San Francisco, the Reformists' requests were rejected, and separation followed. A Seventh-day Adventist Reform movement was formally incorporated during a conference held in Gotha, Germany, on July 14–20, 1925. A missionary expansion of the newly independent movement followed in the United States, Canada, Argentina, Brazil, Australia, South Africa, and what was then Rhodesia. During World War II, the Reform movement reiterated its conscientious objection position and again underwent persecution. Persecutions also continued after the war in the Communist countries of Eastern Europe.

The Reform movement is today divided into two main branches, as a consequence of a 1951 split. Although the two branches relate different versions of the same events, it seems that at the General Conference of the Reform movement held in Zeist, The Netherlands, in 1951, the main controversial questions were personal rather than doctrinal. Dumitru Nicolici (1896–1981), a Romanian leader who had moved to the United States in 1948, led the branch known as the Seventh-day Adventist Reform movement, while those loyal to

the president, Karl (Carlos) Kozel (1890–1989), kept the name International Missionary Society–Seventh-day Adventist Reform movement. Kozel's branch remained strong in Europe, particularly in Germany, while Nicolici's branch drew the majority of members from Australia, Brazil, and the United States. Its leadership later passed from Nicolici to Andrei Lavrik (1902–1976), Clyde Thomas Stewart (1902–1992), and Alfredo C. Sas (b. 1932).

During the 1960s, controversies erupted within the Seventh-day Adventist Reform movement between the United States and the international chapters, but they were satisfactorily resolved in 1967. In the same year, a "peace dialogue" was started between the Seventh-day Adventist Reform movement and the International Missionary Society–Seventh-day Adventist Reform movement. Negotiations for a merger failed at that time, but they were started again in the 1980s and the 1990s with encouraging but non-definitive results. The Seventh-day Adventist Reform movement remains to this date the larger organization, with 27,840 members in 90 countries. The International Missionary Society–Seventh-day Adventist Reform movement has some 15,000 members throughout the world and is headquartered in Germany.

Seventh-day Adventist Reform movement
PO Box 7240
Roanoke, VA 24019-0240
http://www.sdarm.org

International Missionary Society–Seventh-day Adventist Reform movement
PO Box 1310
74803 Mosbach/Baden
Germany
http://www.imssdarm.org

Massimo Introvigne and PierLuigi Zoccatelli

See also: Seventh-day Adventist Church.

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■ Seychelles

The islands of the Republic of Seychelles, located in the Indian Ocean northwest of Madagascar, were populated in the 1760s by African slaves under first the French and then the British. The French organized a colony in 1768, but it was replaced by British rule in 1794. In 1903 it was named a British Crown Colony; it was granted self-rule in 1970 and complete independence in 1976. The great majority of the 70,000 residents occupy the largest of the islands, Mahe.

The French established the Roman Catholic Church, which remains the dominant religious force of the land with some 90 percent of residents being baptized members. The Diocese of Victoria (formed in 1890) is attached to the Kenya Episcopal Conference. It operates a string of parochial schools. The first indigenous bishop was named in 1975. There is also an indigenous order of nuns, the Sisters of St. Elizabeth.

The Church of England did not arrive until 1843 and remained the church of the British leadership. Diversity in the religious community was added by the arrival of Indians and Chinese attracted by the strategic position of the islands for trade between eastern Africa and southern Asia. Most Indians were Hindus, but there were also a small number of Muslims, Jains, and Zoroastrians. The Chinese (with a population of less than 100) practice a form of the Buddhist/Daoist amalgam popular in their homeland.

In the 20th century, both the Seventh-day Adventist Church (1929) and the Jehovah's Witnesses (1960) opened work, as did a group of the Baha'i Faith. One evangelical congregation has been formed by the International Christian Fellowship, a British organization. Of more importance, in 1972 the Far East Broadcasting

A beach in the Seychelles. Roman Catholicism is the majority religion in this country. (Banol2007/Dreamstime.com)

Seychelles

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	51,500	84,300	96.2	1.02	89,000	92,100
Roman Catholics	46,000	71,100	81.2	0.87	74,400	76,100
Anglicans	3,900	5,400	6.2	0.38	5,700	5,900
Protestants	250	3,600	4.1	3.90	5,000	6,000
Agnostics	230	2,000	2.3	2.99	3,500	5,000
Hindus	310	470	0.5	1.08	600	800
Baha'is	150	380	0.4	1.07	600	1,000
Muslims	170	190	0.2	1.13	250	300
Atheists	0	130	0.1	1.04	200	300
Chinese folk	20	50	0.1	1.36	70	100
Jains	10	40	0.0	1.18	60	80
Zoroastrians	10	30	0.0	1.61	50	50
Total population	**52,400**	**87,600**	**100.0**	**1.06**	**94,300**	**99,700**

SEYCHELLES

Association established a radio station that targets programming to both Africa and India.

The New Religions have yet to find their way to the Seychelles, in large part because of the out-of-the-way location of the islands.

J. Gordon Melton

See also: Baha'i Faith; Church of England; Jehovah's Witnesses; Roman Catholic Church; Seventh-day Adventist Church.

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Seymour, William J.

1870–1922

African American preacher William Joseph Seymour led the revival at the small mission on Azusa Street in Los Angeles from which modern Pentecostalism emerged and spread globally. Due to racism, for almost a century his role in the founding of the movement was overlooked but has in recent decades been recovered and acknowledged.

Seymour was born on May 2, 1870, in Centerville, Louisiana. Little is known of his life prior to his moving in 1890 to Indianapolis, where he associated with the African Methodist Episcopal Church and then the Holiness movement, as he came to accept the Holiness emphasis on sanctification, an experience of God that allowed believers to be free of outward sin and perfected in love. The Evening Lights Saints also had a strong emphasis on the imminent return of Christ.

While residing in Cincinnati with the Saints, he contracted small pox, which he survived but at the cost of one eye. He also decided to become a minister. He was ordained by the Church of God (Anderson, Indiana). His travels led him in 1903 to Houston, Texas. There, in 1905, he learned of the arrival of Charles Fox Parham. He asked Parham permission to attend the latter's Bible school at which he learned about Parham's approach to the baptism of the Holy Spirit (a staple concern of Holiness people) and the new teachings of the baptism's tie with speaking in tongues, which Parham asserted was the visible evidence of the baptism. The baptism of the Holy Spirit was an empowerment for the sanctified.

Early in 1906, Seymour moved to Los Angeles to pastor a small church. He almost immediately injected the new ideas about the baptism of the Holy Spirit into his sermons. The church's leaders rejected Seymour and the message and proceeded to lock him out of the church primacies. He met together with the few who still wanted to learn about the new teachings in the home of Richard D. and Ruth Asberry on Bonnie Brae Avenue.

On April 9 Jennie Evans Moore (1883–1936) (whom Seymour later married) and Edward Lee began to speak in tongues. Seymour received the experience a few days later on April 12. As news circulated about what had happened, crowds began to gather in front of the small home. New facilities had to be found. They were obtained by renting an old building on Azusa Street (formerly the First African Methodist Episcopal Church of Los Angeles), then being used as livery stable. The building was quickly refurbished with benches and a pulpit made from two boxes. Seymour lived on the second floor.

On April 18, an initial newspaper article presented a negative picture of the gathering on Azusa Street. That same day, however, San Francisco was destroyed by an earthquake. Within a week, thousands of copies of a tract tying the earthquake to the revival were distributed. The earthquake served to more clearly focus the millennial elements of Pentecostal thought, which saw the new outpouring of the Spirit as a sign of the approaching end times. The millennialism gave the movement an urgency that might otherwise not have been present.

Hundreds began to find their way to the small Apostolic Faith Mission, as Seymour called it, borrowing a name Parham had used. Over the next three years, Seymour led three services a day. Most of the leaders of what would become the national and international Pentecostal movement would make the pilgrimage to Los Angeles, where they received the baptism. Those in attendance included African Americans, Mexican Americans, and whites.

Seymour married Moore in 1908. Shortly thereafter, Clara Lund and Florence Crawford (1872–1936), two white women who worked at the mission, took the mailing list and moved to Portland, Oregon, where they founded a rival Apostolic Faith Mission and began issuing a new periodical, *The Apostolic Faith.* Seymour never recovered from the defection, and while he continued to pastor the community that had developed on Azusa Street, he lost touch with the larger movement and was able to work only among African Americans. The larger movement would gradually divide into several segregated congregations, the Pentecostal Assemblies of the World alone able to maintain a working interracial membership.

Meanwhile, in Los Angeles, in 1911 William H. Durham (1873–1912), a white Baptist minister from Chicago, drove a further wedge in the Pentecostal community by his proclamation of the so-called Finished

Work position that limited the baptism and tongues experience to only those who had previously been sanctified. The resulting controversy took a sizable proportion of the Mission's constituency—some 600 believers. Then in 1913, the Mission faced a new controversy. At a camp meeting, several ministers proclaimed the "Jesus Only" message that rejected the traditional doctrine of the Trinity and demanded that Christian baptism be practiced in the name of "Jesus only." Many African American believers found themselves attracted to the "Jesus Only" position.

By 1915, Seymour and the Mission had only a remnant following, but large enough to justify his publication of a church manual, *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles.* He assumed the title of bishop and began to travel about the countryside, occasionally in the company of Charles Harrison Mason (1866–1961), the founder of the Church of God in Christ. During these years Seymour founded a number of congregations. While some later joined the Church of God in Christ, some constituted themselves the Apostolic Faith Church (with congregations primarily in Virginia). Seymour's actual role as the leader of these congregations is vague. What is known is that the congregations would associate together in a small denomination, eventually split into several denominations, and more recently come together in the United Fellowship of the Original Azusa Street Mission.

Seymour died of a heart attack on September 18, 1922. His widow succeeded him as head of the Los Angeles congregation and pastored it for several years. A major disruption hit the congregation in 1931, after which its story becomes nebulous. The church building was eventually torn down and no visible remnant of Seymour's work survived in Los Angeles. Jennie Seymour died in 1936.

White Pentecostals wrote often about Azusa Street, but ignored its African American roots and largely wrote Seymour out of the story until the late 20th century. An important step in reclaiming knowledge of Seymour was made by D. J. Nelson, a student of British church historian Walter J. Hollenweger, who in 1981 wrote a dissertation on Seymour at the University of Birmingham (United Kingdom). Since the 1980s, Pentecostal scholars have emphasized Seymour's importance to the Pentecostal global endeavor. In his preaching, he emphasized the imminent end of this present eon and the need for foreign missions to spread the Pentecostal message. He also exercised a style of leadership that allowed broad participation in the Azusa Street revival by all who attended, including women and non-whites, both of whom would become essential in shaping the course of the movement.

J. Gordon Melton

See also: African Methodist Episcopal Church; Church of God (Anderson, Indiana); Church of God in Christ; Holiness Movement; Parham, Charles Fox; Pentecostal Assemblies of the World; Pentecostalism.

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Shadhiliyya Sufi Order

The Shadhiliyya Sufi Order is named after Abu al-Hasan al-Shadhili (d. 1258), who is buried at Humay-

thra near the coast of Egypt's Red Sea. These sufis are found mainly in northern Africa and in Egypt. They have traditionally espoused a nonsectarian view toward Sunni Islamic law schools in order to have a balanced mystical and worldly life. A person's knowledge (*'ilm*) is revealed and understood through one's actions (*'amal*) on earth. The sainthood (*walaya*) in the Shadhiliyya Sufi Order is significantly tied into the experiences of other members in the sufi order. The Shadhili sufis emphasize that each moment is in front of the divine, and there is a constant calling to return to the holy.

The Shadhiliyya Order derives from Abu Madyan Shu'ayb (d. 1198), whose primary disciple, Muhammad 'Alî Ba-'Alawi, contributed to the 'Alawiya Sufi orders in Yemen, South Asia, and Myanmar. Al-Shadhili's famous disciple was Abu-l 'Abbas al-Mursi (d. 1287), whose shrine is in Alexandria, where thousands of sufis still conduct their religious activities publicly.

Leadership of the order has passed to Sidi Shaykh Muhammad Sa'id al-Jamal ar-Rifa'i ash-Shadhdhuli, al-Qutb, al-Gawth, now seen as the "Guide" of the Shadhiliyya Path. He resides on the Mount of Olives in Jerusalem as the imam of the Masjid al-Aqsa (the Dome of the Rock). The Dome of the Rock is related to the tradition of the Night Journey of the Prophet Muhammad, who is believed to have traveled from Mecca to al-Aqsa and from there to heaven. Since 1993 the shaykh has traveled widely, teaching the Shadhiliyya path to all who wish to learn it. The strength of the order is in Algeria, Tunisia, and Morocco.

In North America, the Order may be contacted through the Shadhiliyya Sufi Center in Pope Valley, California. Publications are handled through Sidi Muhammad Press in Napa, California.

Shadhiliyya Sufi Center
PO Box 100
Pope Valley, CA 94567
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2656 First St., #413
Napa, CA 94558
http://www.sufimaster.org/tariqa.htm

Qamar-ul Huda

See also: Islam; Sufism.

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Shafiite School of Islam

The Shafiite School of Islam is one of the four *madhhabs* (schools) of jurisprudence deemed orthodox within the world of Sunni Islam. The school traces its origin to the career of one man, Muhammad ibn Idris ibn al-Abbas ibn Uthman ibn Shafi (767–820), a Palestinian raised in Mecca who then widely traveled in the Islamic world. As he began to teach and write, he was presented with the task of synthesizing and reconciling the competing schools of legal interpretation represented by the Hanafite and Traditionalist schools. Toward the end of his life, he dictated his most famous book, *Al-umm*, in which he laid out his own perspective and left behind a record of the differences between the other schools.

Shafi was writing as the process of defining the traditions relative to the Prophet Muhammad and his companions (*hadith*) were being compiled and assessed, and he placed great importance on the authentic traditions, as opposed to the legal consensus of the scholars (*ulama*) that had been reached in the leading centers of Islamic learning—Baghdad and Medina.

Shafiite teachings took root in Persia (Iran) in the ninth century, during the years of the Abbasid Empire, and they remained the most influential school of thought into the 13th century. In addition, Shafi spent his last

years in Egypt, and his teachings took root there, becoming the official school during the Ayyubid dynasty (1167–1252) and remaining of continuing importance until the rise of the Fatimid dynasty (which established a non-Sunni Shia Ismaili government). The adoption of the Hanafite School of legal interpretation by the Ottoman Empire, however, pushed the Shafiite School out of the centers of Islamic power in the Middle East. It had become the dominant school among the trading classes and through them was taken to Indonesia (now the most populous predominantly Islamic nation in the world) and to the Muslim communities along the east coast of Africa whose most famous center was Zanzibar.

J. Gordon Melton

See also: Hanafite School of Islam; Islam; Muhammad.

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Shah Faisal Mosque

The Shah Faisal Mosque, the largest mosque in the world at the time of its construction, is located near Islamabad, Pakistan. It is the product of the founding of the new nation of Pakistan (1947). As the violence in which the nation was born died out, a proposal for a new national mosque was assembled and a site selected. The proposal was then offered to King Faisal of Saudi Arabia (1906–1975) on the occasion of his 1966 visit to Pakistan. King Faisal reacted favorably to the proposed mosque and offered to support it financially. The Pakistanis reacted to his generosity by naming both the mosque and the main road from the mosque to the city in his honor. They selected Turkish architect Vedat Dalokay to design the new worship center.

A decade later, by the time the cornerstone of the mosque was laid in October 1976, King Faisel had been assassinated. King Khalid, who had succeed to the throne of Saudi Arabia in 1975, attended the ceremonies. Work on the building would continue for another decade and was finally completed in 1988. The resulting complex covers 47.87 acres, while the covered area of the prayer hall encompasses 1.19 acres. It accommodates some 100,000 worshipers in the prayer hall and an additional 200,000 in the grounds just outside the prayer hall at any given time.

The Faisal Mosque remained the largest mosque in the world only a few years. It was superseded in 1993 by the completion of the Hassan II Mosque in Casablanca, Morocco. More recently, two Saudi Arabian mosques, the Al-Masjid al-Har (or Grand Mosque) in Mecca and the Al-Masjid al-Nabawi (or Prophet's Mosque) in Medina, have eclipsed even the Hassan mosque in size.

The Faisal Mosque serves as the national mosque in Pakistan. Among the first uses made of it following its completion was as the site of the funeral of General Muhammad Zia-ul-Haq (1924–1988), who served as the country's president for 11 years (1977–1988) until his assassination. He was subsequently buried in a tomb adjacent to the mosque.

J. Gordon Melton

See also: Mecca; Mosques.

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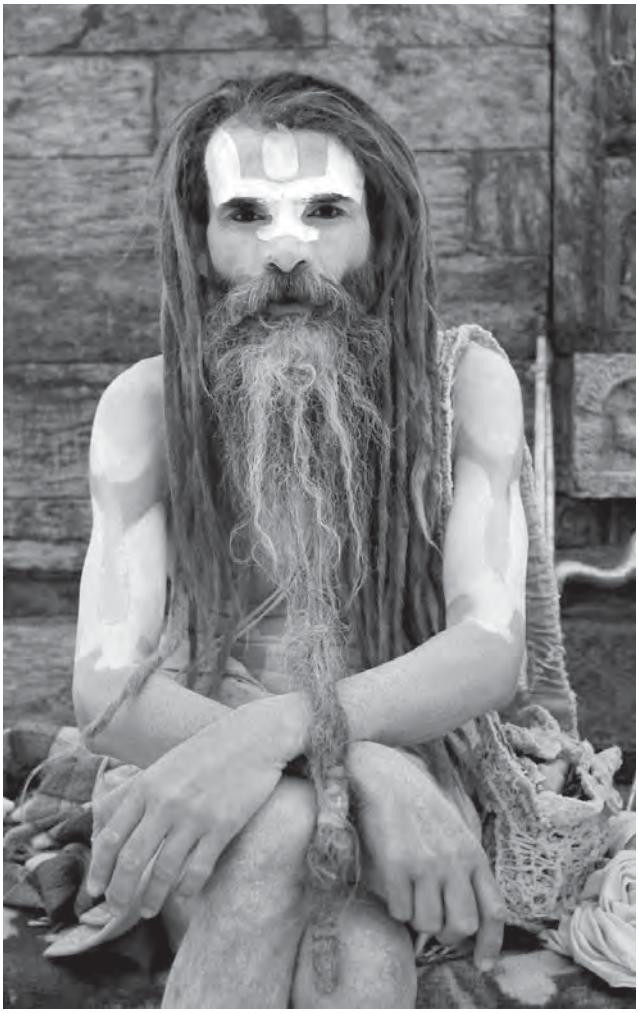
Shaivism

In the broadest sense, Shaivism refers to ritual and theological traditions that focus on the worship of Shiva or his consort Shakti as the supreme divinity from which the universe emerges and into which it is eventually absorbed. Like Vishnu, Shiva is part of the pantheon of the Rig Veda, where he is known by the name Rudra. From these early references, it is clear that Shiva-Rudra's character is ambigious and paradoxical. Rigvedic poets praised Rudra as the lord of medicine and simultanously asked not to be harmed by his arrows. This aspect of Shiva's personality continues throughout the Puranas, where he encompasses the central paradox of the Hindu tradition, the tension of *dharma* and *moksha*, as he is simultaneously the renouncing, meditating ascetic and the ideal husband and family man to his wife Parvati and his two sons, Ganesha and Karttikeya/Skanda. As Ardharanishvara, the Lord who is half woman, he encompasses and transcends the opposition of sex/gender. As Nataraja, the Lord of the dance enshrined at the great temple at Cidambara located in Cuddalore District of the east-central part of the Tamil Nadu, his dance creates, maintains, and destroys the universe. As he dances *samsara* and *maya* into being, he also is the source of liberation (moksha) for his devotees. The *linga*, the aniconic representation of Shiva, unmistakably expresses Shiva nature as a deity who encompasses and overcomes opposition. The linga, which at one level has sexual significance, symbolizes the creative potentiality of Shiva (his dharmic nature) at the same time as it represents the power of restraint and renoucement (his ascetic dimension). The earliest conceptualization of Shiva as a deity that represents totality is found in the Shvetashvatara Upanishad,where he is identified with *atman.*

Shaisvism developed in the medieval period in two distinct traditions. Puranic Shaivism formed within the context of the *smarta* brahmin householder. Smarta brahmins broadly refers to the living brahmanic tradition that integrates Vedic orthopraxy as elaborated in *smirti* and ritual practices of the Puranic texts, including the performance of Vedic domestic rituals and the observance of *varnashramadharma*, with the ritual practices of puja of the Puranas, which focus on the worship of Shiva using Vedic *mantras*. Non-puranic



Shaiva sadhu (holy man) seeking alms in front of a temple in Pashupatinath, Nepal, 2008. (Zzvet/Dreamstime.com)

Shaivism consisted of primarily exclusive groups that required intitiation (*diksha*) into their ritual traditions and whose aim was primarily to obtain liberation (moksha). These traditions were further classified in Shaiva Tantras into two divisions: path of mantras (*mantramarga*) and the higher path (*atimarga*). Atimarga traditions stressed the search for liberation, while the mantramarga focused on liberation as well as the attainment of supernatural power (*siddhi*) and pleasure (*bhoga*) as part of the initiate's spiritual journey. The atimarga is represented by the Pashupata tradition, the oldest Shaiva group, which is mentioned in the *Mahahbarata* (ca. 500 BCE–500 CE). The mantramarga tradition is found in the numerous *shaiva tantras*, which are connected to a variety of Shaiva ritual traditions.

Shaiva traditions are broadly divided into Shaiva Siddhantas and Shaiva non-Siddhantas or Kapalikas.

The Shaiva Siddhanta tradition that had developed in Tamil Nadu by the 11th century was heavily influenced by devotional poetry composed by the 63 Nayanars (ca. 500–750), Tamil Shaivia saints from all segments of Tamil society whose devotional fervor toward Shiva was expressed through poetry, worship of Shiva, and service to his devotees. Shaiva *bhakti* stresses the emotional dimension over the realization of the non-distinction of self and Lord. The aim of devotion to the Lord is to attain a direct, unmediated relationship with Shiva, in which the devotee became mad with love manifested in the trangression of social norms and personal behavior. The Shaiva Siddhanta is a strictly dualistic system of thought in which there are three distinct ontological categories: Shiva, the supreme lord (*pati*), the self (*pashu*), and the world, which binds (*pasha*) the self. Shiva and the self are eternally distinct, but the self is bound within the cosmos by ignorance (*avidya*), impurity, and *karma* illusion (*maya*), the substratum of the cosmos. The initiate (diksha) can only achieve liberation by means of Shiva's grace channelled through the body of the teacher (*shivaguru*), in whose form (*murti*) Shiva has been established. Through service, worship, and meditation, the soul is purified of the impurities that cover it. Upon liberation, the soul becomes ominiscient and omnipotent like Shiva, but remains eternally distinct from Shiva. Although the Siddhanta path is open to all *varnas*, it is not open to children, women, the old, the mentally ill, or the physically disabled.

Kapalikas or non-Siddhanta Shaivas get their name from the great vow (*mahavrata*) that they undertake. They carry a skull-topped staff (*khatvanga*) and a skull begging bowl in imitation Shiva's great penance for the sin of killing a Brahman (*brahmahatya*). Shiva cut off Brahma's fifth head, after the latter attempted to have sexual relations with his own daughter. As a result, Brahma's skull became permanently stuck to Shiva's hand until he reached Kapalamocana, one of the sacred *tirthas* of Varanasi. These ascetics lived in cremation grounds and engaged in activites that from an orthodox brahmanic perspective are considered to be highly polluting, such as offering blood, meat, and alcohol to fierce deities including Bhairava and Kali.

In Kashmir, the Kaula tradition of Shaivism, which developed during the medieval period, incorporates the cremation-ground asceticism of the Kapalikas into the traditional orthodox life of the householder. The Trika School of Kashmiri Shaivism articulates a complex theology whose aim is the realization of the identity of all manifestations, including the self, with the pure consciousness (*caitanya*) of Shiva. Liberation in the Trika system is achieved throught the realization of the nondistinction of self and Shiva or Kali.

The Pashupata Shaivas, perhaps dating back to the second century CE, aimed at transcending varnashramadharma in order to attain a higher, perfected (*siddha*) stage beyond the fourth Vedic *ashrama* (*sannyasin*). To achieve this goal, the initiate (*sadhaka*), a Brahmin male who had undergone the *upanayana* ceremony, the traditional high-caste initiation, undertook a vow (*vrata*) of spiritual practice (*sadhana*) that progressed in three stages. Initially, the ascetic initiate took on the physical marks of a Pashupata: avoiding bathing in water and instead covering himself in ashes and engaging in the worship of Shiva through dancing, singing, laughter, and repetition of the sacred mantras. During this stage, the sadhaka lived in or in the vicinity of a Shaiva temple. In the second stage, the initiate left all physical signs and markers of his *vrata*, including the temple, and publicly engage in antisocial behaviors, such as acting as if he was crippled, make lewd gestures toward women, and generally acting as if out of his mind. Such behavior was meant to incur the anger of passers-by and the subsequent loss and transfer of their merit to the sadhaka. At the same time, the sadhaka's *papa* (evil) was transferred to the abuser. In the final stage, the initiate completely renounced society and withdrew to an isolated place to meditate on the five sacred mantras and *OM*. Upon completion of third stage, the ascetic became a permanent dweller of the cremation ground and lived on whatever was available as food until his death. Liberation was achieved upon death, when union with Shiva was achieved through Shiva's grace. The Pashupata traditions seems to have died out around the late 15th century, but their doctrines have been preserved in various texts and subcommentaries.

Carlos Lopez

See also: Asceticism; Devotion/Devotional Traditions; Hinduism; Meditation; Tantrism; Temples—Hindu; Women, Status and Role of.

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Shakta Movement

The Shakta movement (Shaktaite, Shaktism, Shakti movement, sometimes without the "h" in the spelling) is one of the major theological dynamics in Hinduism. Its ideology is essentially a supreme Mother-Goddess phenomenon common in many primal religions. The Shakta movement has ties to other Hindu movements, such as Shaivism; it flourished in India under the Maurya, Sunga, and Satavahana dynasties.

Proponents of the Shakta movement are predominantly Hindu with some following in Buddhism. They begin with the assertion that the Ultimate Divinity is female, not male. The male deities are subservient to Shakti (*shakti* is also another term for feminine spiritual energy and is also a separate name for a female Hindu deity). The Devi Mahatmya, a major Shakta text, retells many traditional Hindu myths, but portrays the feminine deities with new superior positions. Most Hindus do not object to the Shakta movement and have even incorporated Shakta teaching into their own belief systems. There are also multiple groups of Shakti followers in Hinduism, some being liberal with others being Shakti exclusive.

Hinduism is currently undergoing a major renaissance worldwide, and the Shakta movement is a part of that renaissance. In addition to the revival of Hindu tradition, a new appreciation for civil and women's rights is also coming into play. The Shakta movement is a direct recipient of these new allowances. More female gurus are being revered by Hindus as reincarnations of holiness and enlightenment, whereas in the past only men were viewed with such reverence. Female deities are being studied and exalted along with, and in some cases even more than, male divinities.

The Kali followers, Shaivites, and the Brahmo Samaj are helping to lead the way for the Shakta movement. Some Hindu holy men, such as Vivekananda (1863–1902), Sri Ramakrishna (1836–1886), and Sri Aurobindo (1872–1950), helped to assist the cause of the Shakta movement. Many women have claimed to be direct reincarnations of Shakti, thus attributing to themselves great reverence. Such women include Sarada Devi, Ramakrishna's wife (1853–1920); Mira Richard, Aurobindo's companion (1878–1973); and the renowned Anandamayi Ma (1896–1982). Despite the fact that these women are all deceased, they all have followings within the Hindu community and in the Shakta movement today. Many Shakta movement Hindus actually have pictures of these women as objects of worship that they revere as much as an icon of Shiva, Durga, or Vishnu.

The Shakta movement has had an effect upon Hinduism and Jainism. Both religions have their own religious orders exclusively for women. Buddhism, in particular, has elevated the status of the feminine divine. Avalokitesvara, the prominent Bodhisattva in Mahayana Buddhism, has been represented in many female forms as well as male forms. Many Buddhist *mudras* (hand gestures) represent union between a deity and his corresponding Shakti. Some Buddhist groups have incorporated Tantrism into their Shakta movements. The sexual aspect of this are seen more in old Tibet and Nepal than in India and Khmer.

Kumar Jairamdas

See also: Brahmo Samaj; Hinduism; Mahayana Buddhism; Tantrism; Yoga.

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Shaktism

In the broadest sense, Shaktism refers to the worship of *shakti*, the primordial feminine power that creates, maintains, and re-absorbs the universe in the form of a personal supreme Goddess, who is understood to encompass all. The supreme Goddess takes many forms, including Amba, Durga, Kali, Lakshmi, Parvati, or Tripurasundari, all of which are understood to be a manifestation of one great Goddess, simply called Devi. Shaktism incorporates various ritual and theological traditions that have developed with one form of the divine feminine as the cultic focus.

A tradition of goddess worship may be traced as far back as the Indus Valley, where the presence of numerous terra-cotta female figurines found at all levels of excavation suggests a general concern for fertility and that the worship of female divinity was a popular feature of Indus religiosity. In the early Vedic texts, female deities are mentioned, but for the most part they play a minor role in the mythology and religious system. The Rig Veda mentions a few goddesses, the most prominent being Ushas (Dawn), to whom 20 hymns are dedicated, and who is vividly described. Other goddesses such as Prithivi (Earth), Ratri (Night), Nirriti (complete annihilation), Shraddha (confident intention), and Vac (sacred speech) represent natural phenomena or abstract or ritual concepts. However, it is clear that nothing akin to the later Hindu cult of a Great Goddess is to be found in the Vedic texts. Goddesses figure more prominently in the Ramayana and Mahabharata, where they appear as consorts of a male deity. Sarasvati, a river that figures prominently in the Rig Veda, is transformed through a series of identifications with the goddess Vac into the goddess of wisdom and the consort of the creator, Brahma. Parvati and Lakshmi are identified as consorts of Shiva and Vishnu, respectively. In the Mahabharata, Arjuna praises Durga, who is identification with the terrifying aspect of Parvati or Uma before the great battle for the explicit purpose of defeating the Kauravas. In Krittivasa's Ramayana (15th century), Rama performs a *puja* to Durga before going to battle with Ravana.

It is in the Puranas that the Goddess attains her prominence in the Hindu tradition. Goddesses are portrayed not simply as active consorts but as independent agents in the cosmic battle between the gods and the demons (*asuras*). The Devi Mahatmya of the Markandeya Purana (fourth century) presents the Devi, who is identical with Durga, as the ultimate source and reality of the universe. The story of the Goddess is told in the context of the central Vedic myth, the battle between the gods and the asuras in three episodes.

The first episode is clearly cosmogonic. At the moment just before the universe has been created, when Vishnu lies asleep on Shesha, who floats on the cosmic waters, Brahma, seated on the lotus that emerges from Vishnu's navel, sees two demons, Madhu and Kaitabha, who have fallen out of Vishnu's ears. As he is being attacked by the two demons, Brahma praises the Goddess as Yoganindra (the cosmic sleep of the yogic state of absorption) to enliven Vishnu by departing from his body, so that he can engage in his *dharma*-supporting activity and defeat the two demons.

The second episode consists of the battle against Mahisha, the buffalo demon, who the gods are unable to defeat. Out of anger at their inability to defeat Mahisha, the gods emit their great brilliance (*tejas*), which coalesces into the shape of a beautiful woman to whom each god respectively gives his weapon, emblem, or ornament. After defeating Mahisha, the gods praise Devi as the supreme protector and savior of the world and ask her to return whenever they remember her.

The third and longest episode takes place in the liminal space between heaven and Earth, the Himalayas, where two demons, Shumbha and Nishumbha, have stolen the three worlds and the gods' share of the sacrifice. As the gods are worshipping Vishnumaya,

Roadside temple dedicated to the goddess Kali in Tiruvannamalai, India. (Aravind Teki/Dreamstime.com)

the Goddess who exists in all beings, Parvati approaches that spot to bathe in the Ganga. Upon being praised, Ambika emerges from Parvati's body and thereupon Parvati became the dark one, Kali. Seeing Ambika on the battlefield, Shumbha sends a marriage proposal to her, which she refuses, saying that she may only marry a man who would defeat her in battle. Shumbha sends the demons Canda and Munda to capture her, but that only triggers Ambika's anger, which is manifests in the form of the goddess Kali. By means of Kali and various other shaktis that manifest on the battlefield as the Seven Mothers (*saptamatrikas*), Ambika defeats the demonic army and finally destroys Shumbha and Nishumbha.

Theologically, the Devi Mahatmya and the slightly later Devi Bhagavata Purana present the Goddess as the supreme source of all divine power, both male and female. In the *matmya* episode, the Goddess as Yoganindra becomes the supreme agent, by whose power Vishnu is able to act and defeat Madhu and Kaitabha. It is the great male god Vishnu who is subject to the power and authority of the Goddess. In the Devi Gita, a section of the Devi Bhagavata Purana, the Goddess is addressed as Female Ruler of the Universe (Bhuvaneshani) and identified as the impersonal *brahman*, which is infinite being, consciousness, and bliss (*sat cid ananda*).

Like Vaishnavism and Shaivism, Goddess traditions have been influenced by tantric rituals and ideologies. Shakta traditions influenced by *tantra* are broadly divided into the "family of the Black Goddess" (Kalikula) and the "family of the auspicious Goddess" (Shrikula).

The Kalikula school stresses the mythological narratives and rituals connected with terrifying (*ghora*) aspects of the Goddess, including Kali, Candi, and Tara. Like other tantric *mantramargas*, the Kalikula's goal is to gain power (*siddha*) through ritual practices that transgress orthodox brahmanic norms and embrace impurity. Texts of the Kalikula tradition conceive of the ferocious Kali, often depicted as standing on Shiva's corpse, as transcending male form and as the light of pure consciousness from which the universe emerged and into which it is reabsorbed. Historically, shakti traditions focused on Kali have been found primarily in North Indian, especially in Assam, Bengal, and Orissa.

The Shrikula traditions emphasize the gentle and motherly aspect of the Goddess, such as Lakshmi, Parvati, and Durga. The Shrividya tradition of South India and Kashmir is the cult of Lilata Tripurasundari ("the beautiful playful Goddess of the three cities"), which falls under the mantramarga focusing on external rituals and their magical effects, as well as the esoteric understanding of the *shricakra*. The shricakra is a sacred diagram formed by five downward-pointing triangles that intersect four upward-pointing triangles, the intersections of which form 43 triangles. The downward-pointing triangles represent Shakti, while the upward-pointing ones represent Shiva. The shricakra is the aniconic representation of the Goddess, which represents the union of Shiva and Shakti and thus the manifestation and contraction of the absolute as sound (*shabda*). The Goddess is supreme and transcendental, whose manifestation is the cosmos. She is the active power that unfolds and contracts the universe during the cosmic cycles.

Shrividya theology conceives of the human body as the gross manifestation of the supreme or causal body. Liberation (*moksha*) is achieved by retracing the manifestations of the supreme body back to its source, the Goddess. As in other tantric systems, this spiritual journey is achieved through the realization of the hierarchical correspondences between the human body and the cosmos. The goal is to incite the goddess Kundalini, the shakti that dwells at the base energy center (*cakra*) of the human body, to unite with Shiva, who is located at the crown of the head.

The theological notion of the Goddess as all encompassing is expressed at the level of practice through the system of "seats of the goddess" (*shaktapithas*) that identify the Goddess with the sacred landscape of India. The mythological foundation of the identity of the mythic landscape of India as the Goddess is found in the story of the dismemberment of Sati, Shiva's first wife. Sati's father, Daksha Prajapati, was celebrating a great sacrifice to which he did not invite Shiva. Outraged and insulted by her father's failure to invite the great god Shiva to his sacrifice, Sati immolates herself in Daksha's sacrificial fire. When Shiva learns that Sati has killed herself, his anger manifests as Virabhadra, who destroys Daksha's sacrifice and kills Daksha. Most versions of the myth then tell about how the sacrifice was reinstituted, with the inclusion of Shiva along with the other gods. However, in some versions, Shiva discovers Sati's body and is overwhelmed by grief and despair. He picks her up and begins to wander throughout the universe with Sati's body in his arms. The gods become concerned that Shiva's grief threatens the stability of the cosmos and the world will deteriorate into chaos. The gods conspire to deprive Shiva of the source of his grief, Sati's body. Vishnu secretly follows Shiva around the universe gradually slicing off bits of her body until Sata's body has disappeared. When Shiva realizes that there is no body, his grief ends, and he returns to the mountains to carry out his ascetic mediation.

The pieces of Sati's body fall to earth and become the sacred seats of the Goddess (*pithas*). The four most important pithas are at Jalandhara in the Punjab, Uddayana in the Swat Valley, Purnagiri in the state of Uttarakhand, and Kamarupa in Assam. In these important places of pilgrimage (*tirtha*), the tongue, nipples, and vulva of the goddess are said to have fallen. The network of pithas serves to sacralize the land and the geography of India. India is understood as the body of the Goddess herself and as being inherently sacred. In this manner, the all-encompassing Goddess becomes localized and accessible to her devotees.

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See also: Asceticism; Devotion/Devotional Traditions; India, Hinduism in; Modern Period; Pilgrimage; Shaivism; Tantrism; Vaishnavism; Women, Status and Role of.

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Shambhala International

Shambhala International is a reformed version of a Tibetan Buddhist organization initially known as Vajradhatu. Vajradhatu was founded in Boulder, Colorado, by an exiled Tibetan lama of the Kagyu lineage, Chogyam Trungpa Rinpoche (1939–1987), in 1973. Chogyam Trungpa was a flamboyant character who, after giving up his monastic vows, gained a reputation as a bon vivant, though his writings on spiritual themes attracted an audience that reached well beyond his personal following.

A major center was founded in Nova Scotia, Canada, in 1983, where the movement's international headquarters are currently located. The headquarters serve more than 100 Shambhala Centers throughout the world in the United States (79), Canada (21), Europe (38), New Zealand (1), Australia (1), and Japan (1). In the mid-1990s the movement claimed a total paid membership of around 4,500.

Chogyam Trungpa developed an eclectic form of Tibetan Vajrayana Buddhism, incorporating elements drawn from the Japanese Zen tradition, Japanese arts, and Western psychology. He attracted followers among artists and writers such as the poet Allen Ginsberg (1926–1997). Ginsberg was particularly associated with the Naropa Institute, an accredited university that Chogyam Trungpa founded in Boulder in 1974. Its curriculum continues to stress the arts, philosophy, and psychology.

Chogyam Trungpa appointed his American disciple Osel Tendzin (Tom Rich) as his successor, but in 1988 it was revealed that he was HIV-positive and that he had passed the condition on to one of his disciples. The revelations led to serious disruptions within the movement that were eventually to be addressed by the creation of a new leadership under the authority of Chogyam Trungpa's eldest son, Osel Rangdrol Mukpo, in 1991. In 1992 he announced his plans to amalgamate all Vajradhatu activities under the new title of Shambhala International.

Shambhala International began formally in 1976 as Shambhala Training, the secular arm of Vajradhatu. The name is drawn from a Tibetan myth that features a kingdom of enlightened beings ruled by sagacious monarchs. The intention of the training is to create people capable of establishing a society that mirrors the Shambhala kingdom in this world. Although Shambhala International's programs include the teaching of meditation practices and deploy Tibetan Buddhist concepts, Shambhala International presents itself as a secular organization. Participants can adhere to their own religious preferences and do not have to think of themselves as Buddhists. Nevertheless, the movement continues to support contemplative centers such as Gampo Abbey in Nova Scotia and conducts weddings and funerals. At the same time, it promotes education and training programs aimed at business corporations as well as individuals.

All of these activities are intended to contribute to Shambhala International's goal of creating what is described as an "enlightened society." For many members, however, the most significant aspect of their participation remains rooted in their personal practice based on Chogyam Trungpa's eclectic interpretation of Vajrayana Buddhism.

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See also: Enlightenment; Karma-Kagyupa, Tibetan Buddhism.

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Shan Dao

613–681 CE

Master Shan Dao, though not the founder of the Pure Land Tradition in China, was its great popularizer. He was born in Lin Zi, Shang-tong Province, almost three centuries after Hui-Yuan (334–416) the founder. Shan Dao was but 10 when he became a monk and began his study of the Buddhist sutras. His further study of the Meditation on the Buddha Infinite Life Sutra led him to embrace the Pure Land teachings, which focus upon the calling upon the name of Amitabha Buddha in the faith that Amitabha will carry the believer to the Western Paradise upon his or her earthly death. In 641, at the age of 28, he visited the Pure Land teacher Tao-ch'o at Hsyan-chung-ssu Temple, and was further influenced deeply by Tao-ch'o's lecture on the Meditation on the Buddha Infinite Life Sutra.

Several years later, Shan Dao moved to Ch'ang-an, the capital of China under the Tang dynasty (618–970), and began his life of disseminating the practice of invoking the name of Amitabha Buddha. He authored *The Commentary on the Meditation on the Buddha Infinite Life Sutra*, in which he divided Buddhist practices into two categories. Those practices directed toward Amitabha Buddha were correct and all the rest he considered of a lesser nature. The correct practices he listed as invoking the name of Amitabha, chanting sutras, meditating on the Buddha, worshipping images of Amitabha, and singing the praises of the Buddha, the first of the five being the essential one. Importantly, Shan Dao lifted up the vocal invocation of Amitabha while de-emphasizing the visualization of Amitabha in the Western Paradise that Hui-Yuan had seen as a second practice beside calling upon the name of the Buddha. Though placing visualization practices in a secondary level in his writings, he taught visualization, which Hui-Yaun had advocated, to his followers.

Through his many years, Shan Dao is said to have copied by hand more than 100,000 scrolls of the Amitabha Sutra, the main Purer Land text, and produced some 300 mural paintings on Pure Land themes. A legend grew around him which claimed that while he invoked Amitabha, a ray of bright light poured forth from his mouth.

Honen (1133–1212), who founded Pure Land Buddhism in Japan, was converted to his belief and practice from reading the writings of Shan Dao. Honen came to believe Shan Dao was an incarnation of Amitabha and treated his writings as scripture. Subsequently, Honen's student Shinran (1173–1262) listed Shan Dao as one of the three Chinese Pure Land patriarchs and within his own writings quoted Shan Dao extensively.

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See also: Honen; Pure Land Buddhism; Shinran.

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Sharad Purnima

Sharad Purnima is a Hindu harvest festival celebrated on the evening of the full moon of the Hindu lunar month of Ashwin (September–October). The month of

Ashwin comes after the annual rainy season. Its major observances are in rural communities.

The celebration is especially directed to Lakshmi, the goddess of wealth and consort of the god Vishnu, who is said to move around in the night asking, "Who is awake?" To those she finds awake, she bestows gifts of wealth.

The origin of the celebration appears to come from Bihar state, where a story is told of a relatively poor brahmin named Valit who left home in disgust with his wife, who was known for her quarrelsome nature. His leaving was occasioned by her disturbing a ritual honoring Valit's ancestors. On his trip he ran into some young girls who were descendants of Kailiya Nag, the giant venomous snake that Krishna had subdued. Valit began gambling with the girls by the light of the full moon and lost what little money he had with him.

At that moment, however, Lakshmi and Vishnu were passing by. Lakshmi graced Valit with a handsomeness similar to that of the god of love. The girls with whom he had been gambling now fell in love with him and gave him all their riches. He returned home and lived happily ever after.

On the night of Sharad Purnima, Dudha-Pauva, a mixture of parched rice made from the recently harvested crops, soaked in cold milk, will be offered to Chandra, the moon deity, and then passed to gathered devotees. Devotees of Durga think of her as having gone into an extended rest following her nine-day war with Mahishasura. On this night, in Durga temples she will be awakened with music and drumbeats and taken in a torch-lit procession around the temple. Devotees of Krishna look upon this night as the anniversary of Krishna's divine play with Radha and the Gopis (cow girls).

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See also: Devotion/Devotional Traditions; Hinduism.

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Shasta, Mount

Mount Shasta is an extinct volcano in northern California's Cascade range, near the Oregon border. It rises more than 14,000 feet above sea level, but possibly more important, it stands some 10,000 feet above the surrounding area. It is physically unconnected to the other mountains in the region, thus rising abruptly amid miles of relatively flat ground that encircles it, giving a spectacular view from most directions

Early on, its became integral to the creation myth of the resident Native Americans of the area, most notably the Modoc and Shasta peoples. They tell of the Great Spirit creating the mountain by cutting a hole in the sky and forming the mountain of ice and snow. The Great Spirit used the mountain to step onto the Earth. He created the forests and the animals that inhabited them (especially the grizzly bear) and commanded the Sun to melt the snow, thus providing water for rivers and streams and the fish that fill them. The Great Spirit resided on the mountain. His daughter fell off the mountain. Grizzly bears raised her, and she subsequently married one of them. Her children were the first humans. Their marriage violated the Great Spirit's authority, for which the grizzly was condemned to walk on four legs and their human children were scattered around the world. The mountain also plays a role in a large number of Native stories.

Native Americans still live in the area and continue rituals oriented on the mountain. Each year, for example, members of the Wintu conduct ritual dances aimed at ensuring the continued flow of several sacred springs.

In the 20th century, European Americans inspired by the mountain began to create their own stories of its significance. As early as 1908, an article in the *Overland Monthly* tied the mountain to Lemuria, the lost continent initially hypothesized in the late 19th century to balance speculation on Atlantis, the ancient lost continent believed to have existed in the Atlantic Ocean. California was seen as a remnant of Lemuria, an idea that would then be picked up and popularized by H. Spencer Lewis (1883–1939), the founder of the Ancient and Mystical Order Rosae Crucis (AMORC) and the author of *Lemuria, the Lost Continent of the Pacific*, a 1931 book that has remained in print to the

Mount Shasta in northern California. (Brian Longmore/Dreamstime.com)

present. As the Lemurian legend evolved, it incorporated the idea of a hollow mountain in which surviving Lemurians continued to reside and from which they occasionally emerged to interact with the current inhabitants of the surface world.

Just weeks before the publication of Lewis's book, Guy Warren Ballard (1878–1939) walked the slopes of the mountain where he met a person whom he later identified as Saint Germain, an ascended master from the Great White Brotherhood, a spiritual fraternity believed by many in the Western Esoteric tradition to guide the destiny of humankind. Saint Germain commissioned Ballard as his official Messenger to herald a coming Golden Age. After leaving Shasta and returning to Chicago, Ballard founded the I AM Religious Activity and the Saint Germain Foundation. Both AMORC and the I AM Religious Activity opened centers in Mount Shasta, the community at the base of the mountain, and to the present the I AM movement sponsors an annual pageant on the life of Christ, as interpreted by Ballard. The unique perspective offered on Christ was that he did not die at the end of his earthly existence but simply ascended into heaven to assume his place in the heavenly hierarchy. Ballard, and later his wife, Edna Ballard (1886–1971), communicated numerous messages from the hierarchy.

The AMORC and I AM accounts of Mount Shasta were bolstered by the sightings of flying saucers that began in the later 1940s and the subsequent reports of contact with the extraterrestrial beings who reputedly inhabited the saucers. Most contactees, the people claiming such contacts, channeled messages from the Space Brothers in the same way that mediums channeled messages from the spirit world. The most famous of the UFO contactees to be identified with Shasta was Dorothy Martin (1900–1992), who moved to Shasta in the 1960s. She took the religious name Sister Thedra and headed the Association of Sananda and Sanat Kumara. Martin had previously gained some fame when she and her small following became the subject of a

classic text of sociology, *When Prophecy Fails* (1956), written by Leon Festinger, Henry W. Riecken, and Stanley Schachter.

With the emergence of the New Age movement in the 1970s, Mount Shasta was designated as a modern sacred site and a power spot, a special place where psychical and spiritual energies were concentrated. The mountain began to attract psychics, channelers, and people engaged in various forms of spiritual healing. An active New Age community appeared and swelled every summer. Peter Caddy (1917–1994), one of the founders of the original New Age community at Findhorn, Scotland, moved to Mount Shasta and founded the Gathering of the Way.

Besides those mentioned above, a variety of new Esoteric organizations have come and gone from Shasta over the years. Among those still to be found there are Ascended Masters Teaching Foundation and the Mount Shasta Trinity Center. A spectrum of groups not headquartered in the town hold annual events there. The round of Esoteric spiritual activities and services are covered by the quarterly *Mount Shasta Magazine*.

J. Gordon Melton

See also: Ancient and Mystical Order Rosae Crucis; I AM Religious Activity; Mountains; New Age Movement; Western Esoteric Tradition.

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Shavuot

Shavuot is a Jewish holiday that celebrates God's giving the Torah (or Law, the first five books of the Hebrew Bible). It is also a spring festival that celebrates the first harvest and with it the ripening of the first fruits. Shavuot is known as the Feast of Weeks or of the First Fruits. Christians have an analogous holiday called Pentecost. Shavuot is a two-day holiday that begins at sundown on the fifth day of the Hebrew month of Sivan (usually May or June on the Common Era calendar). It is one of three pilgrimage holy days in the Jewish calendar, when, in the days prior to the destruction of the temple, Jews would normally travel to Jerusalem for the observance. It appears that the shift of emphasis from the harvest to the remembrance of the giving of the Torah occurred at the time of the Jewish exile in Babylon.

The date of Shavuot is tied to Pesach, which celebrates God's freeing of the Jewish people from their enslavement to the Pharaoh. They traveled into the Sinai desert and on Shavuot God gave them the Law. The people committed themselves as a group to be loyal to God. Shavuot is a national holiday in Israel, which sets aside one day for its observance. Outside Israel, it is generally a two-day celebration, except among Reform Jews, who celebrate only one day. While Pesach and Shavuot acknowledge the Exodus events, their dating was also tied to the harvest cycle in Palestine, which began with the harvesting of the barley around Pesach and ended with the harvesting of wheat around Shavuot. Shavuot was the first opportunity each year to being the *bikkurim* (first fruits) to the temple in Jerusalem. The first fruits would include offerings from

the seven main plants grown as crops in the region: wheat, barley, grapes, figs, pomegranates, olives, and dates (Deuteronomy 8:8).

There are no specific rituals commanded for Shavuot, but a variety of practices have emerged over the centuries. The main event is a service at the synagogue in which the receiving of the Torah is re-enacted. It begins with the chanting of a seventh-century prayer, the Akdamut (Introduction), followed by the reading of the account of the events at Mount Sinai. The prayer calls upon the Jewish community to remain loyal to their faith. As the Torah reading concludes, the congregation rises and reaffirms their acceptance of it. An important event on the second day of Shavuot is the reading from the book of Ruth, which tells a story that took place at harvest time. Ruth was a non-Jew who accepted the faith.

In remembrance that at the time of the events at Sinai, the people did not yet know the soon to be observed laws concerning the ritual process for killing animals for food, milk-based foods are the main foods served at meals during Shavuot.

J. Gordon Melton

See also: Judaism; Pesach; Reform Judaism; Sinai, Mount.

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Shemini Atzeret

See Sukkot.

Shia Islam

Over the first centuries of its existence, Islam was divided into two main communities, the Sunni and the Shia. The split emerged slowly in the years after the death in 661 CE of Ali ibn Abi Talib, the son-in-law of Muhammad (ca. 570–632) and husband of Fatimah (ca. 605–633). Some among the Muslims developed a special veneration for the physical family of Muhammad. However, after Ali's death, the caliphate (the political leadership of the Arab Muslim community) passed to the Umayyads (that is, caliphs drawn from the clan of Umayyad).

The Shias came to believe that Ali had been the best qualified to succeed Muhammad, rather than the three people chosen as caliph between the Prophet's death and the designation of Ali in 656 as the fourth caliph. Over time, they came to believe that Muhammad had chosen Ali as his successor. The Shias also came to believe that Islam needed an imam (or guide) as a guardian of Islamic revelation and the bearer of the Prophet's authority. Hence the need for those in the Prophet's family to lead them. Gradually, "those of the Prophet's family" came to be seen as Ali, Fatimah, and their progeny.

One center of the Shias (literally, partisans of Ali) was Kufa in Iraq, where Ali had briefly resided. There, followers claimed al-Husan (d. 669), Ali's son, as the successor. After his death, attention turned to his brother, al-Husayn (d. 680). He eventually came to Kufa to assume the leadership of the Shia community. Al-Husayn died in a failed attempt to overthrow the Umayyads. His defeat briefly focused attention on his half-brother, al-Hanafiyya (d. 700).

During the eighth century, various Shia groups with authority placed in varying lines of descent from Muhammad and Ali came to exist, many extinguishing themselves in political opposition to the caliphate. One group, the Imamiyya, traced its lineage through al-Husayn's surviving son, Ali, better known as Zayn al-Abidin (d. 714), and his son, Muhammad al-Baqir (d. ca. 732). The latter was a jurist of note who more clearly articulated the role of the imam as community guide. He also left the community to his learned son, Ja'far al-Sadiq (d. 765), who worked during the turbulent period that saw the Abbasids overthrow the Umayyad caliphate. The various Shia groups supported the Abbasids, but then became the objects of persecution by the new caliphate. Many in Iraq rallied to the side of al-Sadiq, who went on to develop the

idea of a sinless and infallible imam as the authoritative spiritual guide needed by humanity. The imam has the knowledge of the Koran, both its exoteric and esoteric teachings, and obedience is properly due him.

As the majority Shia lineage was developing, one problem of note arose when Zayd b. Ali (d. 740), the son of Zayn al-Abidin, was named the new Shia imam. He, however, soon rejected his role and the idea of a physical lineage of imams. He quickly lost the support of the majority, who quickly gave their allegiance to his brother Muhammad al-Baqir, and soon deleted any mention of Zayd as ever having held the office. Zayd found his support in Yemen and a line of imams, each successor chosen for his demonstrated ability rather than parentage, and continued to lead the community of Zaydites.

Following al-Sadiq were seven additional imams, beginning with Musa al-Kazim (d. 796/797), the younger son of al-Sadiq. During al-Kazim's time of leadership, a dispute developed over whether he or his older brother, Ismail (d. 762), was the rightful imam. Ismail had died prior to his father, and the main body of Shias accepted his younger brother as the seventh imam. Some, however (the followers of Ismaili Islam), looked to Ismail as the proper imam and adopted his descendants as their new imams. The Ismailis have splintered into a number of groups, the largest group being the Nizari Ismailis, led by the Aga Khan and organized around His Highness Prince Aga Khan Shia Imami Ismaili Council, and the Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra. Both groups now have their largest followings in India.

The main body of Shias, continuing to recognize the descendants of Musa al-Kazim, eventually came under the leadership of the 12th imam, Muhammad al-Muntazar (d. ca. 879), who had become imam at the age of four in 873. Within a few days, however, the youthful imam disappeared and was never found. He had no brothers, and to all appearances the lineage had died out. A crisis of authority emerged. The leaders of the community proposed a novel hypothesis. They suggested that al-Muntazar had assumed a concealed presence in the world, invisible to humanity. However, he will appear at some point in the future as the chosen one whom the Koran suggested would appear shortly before the end of the world. There was an early expectation that the appearance would occur at some point in the next century.

To continue leadership in the Shia community, a Council of Twelve, the *ulama*, moved into the vacuum created by al-Muntazar's disappearance. They selected one of their number to possess at any moment the authority once held by the imams in Ali's lineage. The ulama assumed more authority century by century as al-Madhi, the Hidden Imam, failed to manifest.

The Shias grew slowly through the 15th century, but in the wake of the Mongol invasion of Persia (Iran) and the rise of the Safawid dynasty at the beginning of the 16th century, Shia Islam became Persia's state religion. The Safawid ruling family claimed a direct lineage from Musa al-Kazim, and Shia Islam subsequently spread throughout the Safawid Empire, which stretched from India to Syria. At the height of its power, the ulama began to appoint judges, ayatollahs, who formed their own courts and had the power of judgment.

Today the Shias, also known as the Twelvers or Ithna-Ashariyah, are the dominant group in Iran, Yemen, and Azerbaijan, and have a slight majority in Iraq. There is a significant Shia minority in Afghanistan, Pakistan, and Saudi Arabia, while smaller Shia communities exist in the other Middle Eastern states and a number of African countries; through the 20th century, they developed in the West.

In Iran, the ulama remains the chief judicial body for the Shia community and the state. It appoints from among its members a single person to be al-Madhi's representative on Earth. One of these representatives, the Ayatollah Khomeini (1902–1989), became world famous when he was at the focus of the Iranian Revolution in 1979. The worldwide Shia community currently (as of 2010) looks to the spiritual leadership of Ayatollah Ali Khamenei (b. 1939), who resides in Tehran.

The Shia community has given birth to a variety of movements. In Iran and Iraq, for example, the community is divided into two major legal schools, the Usuli and the Akhbari. The smaller group, the Akhbaris, found primarily in the southern parts of the two countries, has the more strict interpretation of the law. The larger Usuli School has the more liberal legal perspective and permits some latitude in the interpretation of the law in reaching legal decisions.

In Iran, the hope of the appearance of al-Madhi supplied the base upon which two popular movements developed in the 19th century. The first was led by Sayyid Ali Muhammad Shirazi (1819–1850), known as the Bab, or the Gate. The Babi movement then gave birth (after the Bab's execution by the Persian authorities) to the Baha'i Faith, which looked to Mirza Husayn Ali (1817–1892), known as Bahá'u'lláh, or the Glory of God, as the one predicted by the Bab. Even though the Babi movement remained relatively small and confined to Persia, the Baha'i Faith has become an important global religion that understands itself as fully independent of Islam.

Through the centuries, the Shia community has been the source of numerous dissenting groups, more than 70 of which have been identified. Though small, they continue to exist throughout the entire Muslim world (from North Africa to Indonesia). Like the majority communities, they accept the basics of Islam, but they have varying opinions concerning the specifics of eschatology, generally revolving around their belief about the manifestation of the Hidden Twelfth Imam. Additional distinctive groups have emerged out of the Ismaili community around the same set of issues.

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See also: Ali ibn Abi Talib; Baha'i Faith; Bahá'u'lláh; His Highness Prince Aga Khan Shia Imami Ismaili Council; Ismaili Islam; Muhammad; Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra; Zaydites.

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Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra

The Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra are the largest of the several branches of the Bohras, Ismaili Muslims who in the 11th century acknowledged the authority of al-Mustali (caliph in Egypt, 1094–1101) and later al-Tayyib, the infant heir to the caliph's throne who had disappeared in 1130. They believe that al-Tayyib was not killed, as most have concluded, and now exists as the Hidden Imam. The leadership of the community was eventually placed under the care of an administrator, who has the title *al-mutlaq*, who possesses all the authority of an imam, as he acts in the absence of the Hidden Imam. Leadership in the al-Tayyib community had arisen in Yemen after being suppressed in Egypt, but in 1517, when the Ottoman Empire extended its boundaries to include Yemen, it moved to Gujarat, India. It later moved to Surat, north of Mumbai, and more recently to Mumbai (Bombay).

The Bohra community went through a crisis of succession in 1589 when the majority party accepted Daud Burhan al-Din (d. 1612) as the new al-mutlaq. Since that time, the position has remained in the family of Daud (or Dawoodi). It continues under the authority of the current al-mutlaq, His Holiness Dr. Syedna Muhammed Burhanuddin, who is aided by a chief assistant (often the designated heir), the *ma'dhun*, and a second assistant, the *mukasir*. Local leadership is provided by priests known as *shayikhs* or *amils*.

When they reach the age of 15, each Bohra takes an oath of loyalty to the community and its leadership. That oath is renewed annually. The Bohras recognize seven (two more than most Muslims) essential pillars of their faith: *walayah* (devotion to Allah, the Prophets, the imam [al-Tayyib], and the al-mutlaq); *taharah* (purity/cleanliness); *salah* (prayers); *zakah* (religious dues); *sawn* (fasting); the *hajj* (pilgrimage to Mecca); and *jihad* (holy war).

The Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra has a college for the training of amils at Surat. Dawoodi Bohras have approximately one million adherents. The majority reside in India, with smaller communities in Pakistan, other Middle Eastern countries, East Africa (since the 18th century), and the West (since the 1950s). Adherents can be recognized by their appearance. Men have beards and wear white, gold-rimmed caps; women wear a colorful dress, the *rida*.

Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra
c/o Dawat-e-Hadiyah
Administration of the 52nd al-Dai al-Mutlaq
His Holiness Dr. Syedna Muhammed Burhanuddin
Mumbai
India
http://www.geocities.com/huzefadiwan/index.htm
http://www.torontojamat.com/

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See also: Ismaili Islam; Shia Islam.

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Shikoku Pilgrimage

The Shikoku Pilgrimage is a pilgrimage primarily associated with Shigon Buddhists of Japan, so named as it occurs on the island of Shikoku, the smallest of the four main islands of Japan. The island is particularly associated with Kukai (774–835) (aka Kobo Daishi), the founder of Shingon Buddhism, who was born and spent much time of his life on Shikoku. During his early life he spent a period as a mountain ascetic, spending his quiet time in Shikoku's more secluded holy places.

The pilgrimage includes visits, in memory of Kukai, to 88 of the islands' hundreds of temples. There are claims that he had visited all of them, but records verify his presence at only a very few. In the days before modern transportation, a pilgrimage would take the pilgrim to every segment of the island and take between 50 and 60 days to complete. Today most people use automobiles, though they still wear the traditional white pilgrim's garb.

Traditionally, the pilgrims begin their trip at Kukai's mausoleum located at the Shingon headquarters on Mount Koya near Wakayama (on the main island of Honshu). While there, the pilgrim seeks Kukai's guidance and assistance. A quick boat trip across the Kii Channel takes pilgrims to Tokushima on the island's northeast shore. Generally, the island was walked around the coast with side trips to visit the mountain temples in the interior.

For those unable to make the entire pilgrimage, the most important sites include Zentsuji, where Kukai was born; Shosanji, the mountain temple, where he is known to have performed various rites and austerities; and Cape Muroto, where he meditated and many believe found his religious awakening.

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See also: Koya, Mount; Kukai (Kobo Daishi); Pilgrimage; Shingon Buddhism.

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Shin Buddhism

See Pure Land Buddhism.

Shingon Buddhism

The Shingon (or True Word) sects of Japanese Buddhism look to Kobo Daishi (literally, "great teacher"), born Kukai (774–835), as their founder. Kukai arose out of obscurity as a religious seeker at the beginning of the ninth century CE. In 804, he traveled to China, where he studied esoteric Buddhism with Hui-kuo (746–805). He was ordained in 805 and returned to Japan. He spent the next 30 years propagating Shingon and died at Kongobu-ji Temple on Mount Koya in 835.

As in Tibetan Buddhism, Shingon Buddhism teaches that there are three modes of manifestation (the three bodies) of the Buddha, the Enlightened One: *dharmakaya* (truth body), *sambhogakaya* (enjoyment body), and *nirmanakaya* (manifestation body). The dharmakaya is Buddha as unchanging and eternal existence, which Shingon names the Mahavairovcana Buddha, the primary object of veneration within the community. Buddha may also manifest as a bodhisattva, such as Amida Buddha of the Pure Land tradition.

The dharmakaya is that aspect of the Buddha that has eternal and unchanging existence. This is the foundation of being of all things in the universe. It is also the underlying foundation of being of the two other bodies of the Buddha. In the Shingon tradition, the dharmakaya Buddha is given the name Mahavairocana. Finally, there is the more limited form that Buddha might take in order to deliver instruction to sentient beings such as humans. Such a form was assumed by the historical Buddha Sakyamuni. The focus on Mahavairocana does not limit the attention that a Shingon believer might give to other Buddhas.

Kukai taught that Mahavairocana Buddha was responsible for generating all life in the cosmos and the universe embodies his teachings. The deeds performed by humans, with their physical bodies, their words, and

Narita-san Shinsho-ji (Narita Mountain New Victory Temple) is one of the greatest temples in the Kanto area around Tokyo in Japan. It belongs to the Shingonshu Buddhist sect and contains a vast complex of buildings and grounds. (Mihai-bogdan Lazar/Dreamstime.com)

their spirituality, are those of the Buddha. Once aware of this fact, humans are able to enter a state of Buddha consciousness and attain enlightenment. Through the use of *mudras* (meaningful signs/gestures made with the hand), vocalizing a *mantra* (mystical sounds/words), or contemplating one of the Buddhas, a person can enter the highest states of Buddha consciousness. These practices can all be found in the fire rituals for which Shingon temples have become known. These teachings are found in the primary sacred texts of Shingon, the Dianichi Sutra (Mahavairocana-sutra) and the Kongo-cho Sutra (Vajrasekhara-sutra).

In the 12th century, the Shingon movement divided into two major branches. Kabukan (1095–1145) revived some neglected aspects of Shingon and mixed it with Pure Land emphases such as the repetition of the Nimbutsu mantra and hope of enlightenment in this life and movement into the Pure Land after death. Kabukan's new doctrine, Shingi, was opposed to the traditional or old doctrine, Kogi. Both branches of Shingon would later divide into a number of sub-branches. Some seven sub-branches of the Kogi and two branches of the Shingi were forced to merge in 1941 as World War II began. Most of these sub-branches as well as new ones would reappear after 1945.

The primary bearer of the Shingon tradition is the Koyasan Shingonshu. It and no less than 16 other branches of Shingon are members of the Japan Buddhist Federation. Koyasan Shingonshu has its headquarters at Kongobu-ji Temple where Kobo Daishi is buried. Besides temples across Japan, Koyasan Shingonshu has temples in the United States (17), of which 13 are in Hawaii (2009), and South America (18). In America, the Shingon Buddhist International Institute has been formed to research and promote Shingon thought.

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Japan
http://www.koyasan.org/

Koyasan Shingon Mission North America
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Los Angeles, CA 90012

Shingon Buddhist International Institute
PO Box 3757
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http://www.shingon.org/

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See also: Japan Buddhist Federation; Kukai (Kobo Daishi); Pure Land Buddhism; Tibetan Buddhism.

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Shinnyoen

Shinnyoen, Garden of Absolute Reality, a new religion, or *shin shukyo*, based on the esoteric Shingon School of Buddhism, was founded in several stages by Ito Tomoji (1912–1967) and her husband, Ito Shinjo (1906–1989), beginning in 1936 in the Tachikawa suburb of Tokyo; at that time, it was known as the Risshohaku Association. To ensure legal recognition, the movement was affiliated with a well-established Shingon sect, Shingonshu Daigoha, and in 1948 it became a legal religious organization in its own right, using the name Makoto Kyodan, which it changed to Shinnyoen in 1951. Shinnyoen became a religious juridical entity in 1953.

Prior to founding Shinnyoen, Ito Shinjo studied the science of divination known as Byozeisho and also trained at the Daigo School of Shingon esoteric Buddhism, where he received the title of Great Master

(Acharya); his wife inherited an important spiritual gift referred to as *reino*, or spiritual faculty, from her aunt. Believing themselves to be suitably trained and endowed, they together took on the role of "mediums of salvation" for all who were concerned to know their destiny or have their fortunes told.

The tragedy that struck them as parents when their two sons died from an incurable illness in childhood was to be imbued with deep spiritual significance and value. The death of the two brothers, the holy brothers, or *ryodoji sama*, as they are known, was interpreted to mean that the spiritual path uniting this world and the invisible world had been opened, and the Bakku Baiju, or the great power of salvation, had been unleashed.

Shinnyoen stresses its Buddhist credentials and, by contrast with Agonshu, claims to be new and even unique by being the only religion to base its doctrines on what it claims to be the last teachings of the Buddha, Siddhatta Gotama, the Mahaparinirvana, or Great Nirvana, Sutra. Buddha, according to Shinnyoen, revealed that this sutra contained the essence of all his previous teachings. Like so many other Japanese new religions and new, new religions based on one or another of the Buddhist sutras, Shinnyoen is also eager to stress that the teachings of Mahaparinirvana Sutra are open to all to know and understand, and not the exclusive preserve of a few dedicated Buddhist clerics.

There are several levels of spiritual development in Shinnyoen. There is the lay order of monks, which consists of those who have undergone special training and taken formal vows. In addition, there are the four levels of *daijo*, or Mahayana; of *kangi*, or happiness; of *daigangi*, or great happiness; and of reino, or spiritual faculty. Practice of the faith, service to the movement, and engagement in activity to spread the movement constitute the criteria for a member moving from one stage to another.

Like Tenrikyo, Shinnyoen operates on the basis of a lineage system, in the sense that all new members have what is referred to as a "guiding parent," that is, the person who introduced them to the movement. That person continues to assist the new follower, or "guided child," with understanding of the doctrines and with their practice. The doctrines, or "secrets of Buddhism," are derived in the main from esoteric Buddhism and are revealed to followers by mediums—all followers can with appropriate training eventually become mediums—who are believed to receive support from the members of the founders' family, now existing in the spirit world. Mediums are highly regarded as true disciples of Buddha.

Sesshin, or spiritual guidance, is an important part of Shinnyoen practice and is provided with the help of spiritual mediums, or *reinosha*, who act as mirrors for trainees. Such mediums provide four kinds of spiritual guidance (sesshin), two of which are for the general improvement of members—*kojo* sesshin and *sodan* sesshin—and two of which are for the resolution of specific problems—*sodan* sesshin and *kantei* sesshin. Special meditation sessions known as *eza* are provided for those who aspire to higher levels of enlightenment.

Shinnyoen encourages all followers to carry out the Three Practices, which are *kangi,* or joyous offerings leading to the purification of the mind; *gohoshi*, or service leading to the purification of the body; and *otasuke*, or the purification of speech, which consists essentially of sharing the teachings with others and bringing them to the Buddha.

The movement's present leader is Ito Shinso, called by followers Kyoshu-sama, a daughter of the founders. Today there are an estimated 650,000 Shinnyoen members in Japan, and the movement has established centers in the United States, in several European countries, and in Taiwan, Hong Kong, and Singapore. In all of those countries the following is relatively small: for example, there are no more than 1,000 members in Europe.

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http://www.shinnyo-en.or.jp/ (in Japanese)
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See also: Agonshu; Shingon Buddhism; Tenrikyo.

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Shinran

1173–1263

Shinran, the son of Hino Arinori, a low-ranking courtier in Japan, was the founder of the Japanese Jodo Shinshu tradition, which grew to be the largest branch of Pure Land Buddhism in Japan. Pure Land Buddhism seeks to facilitate the salvation of its members through the simple practice of calling upon the name of Amitabha Buddha (known as Amida Buddha in Japan).

Little is known about Shinran's life prior to his becoming a monk in 1181. He settled in the Tendai monastic complex on Mount Hiei not far from Kyoto. After 20 years of discipline and study, however, he left Mount Hiei. He expressed disenchantment with the monastic life, but had also been drawn to the teachings of Honen (1133–1212), founder of the Jodo-shu, the first of the Japanese Pure Land sects. Shinran studied with Honen from 1201 to 1207 and became an exponent of his belief that anyone who recites the *nembutsu* (that is, repeats Amida Buddha's name "Namu Amida Butsu") and simultaneously entrusts himself or herself to Amida Buddha's vow of compassion (to save all beings at all times and in all places without any discriminations) would attain rebirth in the Western Paradise (the Pure Land). The Pure Land was not the ultimate goal, but it would be a fitting environment where the devotee would be able fulfill the practices that led to Buddhahood.

Honen proposed that the universality of Amida Buddha's vow did not make distinctions between good and evil persons. He also discounted any necessity for long years of study and practice. His ideas were attacked from all elements in the Buddhist community and various leaders petitioned governmental authorities to censure Honen and stop his nembutsu teachings. This pressure, bolstered by the unfortunate action of two disciples who violated a prohibition that had been put in place in 1207 and converted devotees to the Pure Land teachings, prompted the emperor to action. He banished Honen and seven of his leading disciples, among whom was Shinran, from the capital. Honen, now 76 years old, was sent to Shikoku, while Shinran was exiled to Echigo (present-day Fukui and Toyama prefectures) on the Japan Sea coast. The penalties included the loss of their Tendai ordinations. They were, in the eyes of society, mere laypeople.

Accepting his fate, Shinran assumed the name Fuji'i Yoshizane and married. He and his wife had six children. In 1214, Shinran moved with his family to Hitachi (present-day Ibaraki Prefecture) in the Kanto region, where he quietly but actively began to build a large following, primarily among the farmers and trade persons. He established Pure Land meeting centers, which he termed *dojos*. In 1234 Shinran turned the dojos and their respective congregations to his followers and moved to Kyoto with his family.

Shinran would spend much of his life in Kyoto revising the *Kyagyo shinshu* (the full title in English reads *A Collection of Passages Revealing the True Teaching, Practice and Realization of the Pure Land Way*) and writing a variety of essays. The *Kyagyo shinshu* consists almost wholly of passages drawn from the Chinese Pure Land sutras with short commentaries inserted by Shinran. The finished product articulates the spiritual vision of the several Pure Land sutras. The first and most important, the Larger Pure Land Sutra, lists the 48 vows that Dharmakara undertakes to fulfill his quest to become Amida Buddha and establish a Pure Land with the intent to save all beings. Of these 48 vows, Shinran asserted that the 18th is most crucial. It states, "If I were to become a Buddha, and people, hearing my Name, have faith and joy and recite it for even 10 times, but were not born into my Pureland, may I not gain enlightenment."

Over the course of the development of Pure Land thought, the idea of reciting Amida's name evolved to mean uttering the Amida's name in the form "Namu Amida Butsu"—"I take refuge in the Buddha Amida." Invoking the name of the Buddha is now an integral part of the Pure Land devotee's ritual and spiritual life.

In the place of rigorous spiritual discipline, a traditional theme in Buddhist thought, Shinran advocated the centrality of *shinjin*, true or sincere faith, which he

found in the writings of the Seven Patriarchs: Nagarjuna (ca. 150–250) and Vasubandhu (ca. fourth century) of India; Tan Luan (476–ca. 542), Dao Cho (562–645), and Shan Dao (613–681) of China; and his fellow countrymen Genshin (942–1017) and Honen (1133–1212). In asserting that faith is central, and echoing themes that would later emerge in Christian Protestant thought, Shinran assumed that the believer possesses nothing true or absolute. Spiritual release comes when the devotee perceives his or her inadequacies and surrenders to the absolute Other Power (*tariki*) of Amida Buddha. Amida Buddha's compassionate efficacy is the source of salvific power. Even shinjin or faith, the prime condition for birth in the Pure Land, emerges as a gift; and the sincere utterance of the nembutsu is an invocation of gratitude and joy for Amida's compassion.

In 1256 Shinran's wife returned to Echigo with three of their children to oversee property that she had inherited. The youngest daughter, Kakushinni, remained in Kyoto to care for her aging father. Following his death, she established the gravesite and chapel that would evolve into the Honganji, the main temple of the Shin tradition.

Over the next centuries, the Shinshu tradition would become the Buddhist tradition with the largest following in Japan. It finds its main expression in its two main divisions, the Honpa Honwanji and Higashi Hongwanji. Pure Land thinkers argued that it is not possible for the laity to engage in long years of discipline and study required by the other sects, and further, the universal accessibility of enlightenment offerred through the Pure Land teaching more closely approximated the Mahayana ideal of universal salvation. Many Buddhists came to agree.

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See also: Honen; Jodo-shinshu; Jodo-shu; Nagarjuna; Pure Land Buddhism; Tian Tai/Tendai Buddhism.

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◆ Shinto

Shinto (the Divine Way), the traditional religion of Japan, is today represented by a spectrum of religious groups in the land of its birth, the largest segment of the movement being Shrine Shinto, which finds embodiment in the thousands of public shrines that dot the landscape. Shrine Shinto was the state religion of Japan in the decades prior to World War II. Sect Shinto designated the 13 Shinto organizations (Kurozumikyo, Shinto Shuseiha, Izumo Oyashirokyo, Fusokyo, Jikkokyo, Shinshukyo, Shinto Taiseikyo, Ontakekyo, Shintotaikyo, Misogikyo, Shinrikyo, Tenrikyo, and Konkyoko) recognized by the government during that period. In addition, there are more than 100 new Japanese religions, some founded before 1945 and suppressed by the government and others founded after 1945, which draw primarily on Shinto themes.

Early in Japan's history, numerous extended family groups (clans) developed, each of which developed religious practices largely tied to its land. There was no central political structure or unified culture. By the third century CE an agriculturally based religion had become prominent, and over the next centuries Japan would come together as a nation around the prominent Yamato clan (the source of the later imperial family). During this formative period, two of what would become leading Shinto shrines, Ise and Izumo, were created.

Crucial to the creation of a national Shinto religion (which incorporated the many local variations) was the introduction of Confucianism and its emphasis on ethics and social order, the spread of the cosmology that divided the world into ying-yang polarities, and

Shinto temple in Japan. (Corel)

later the arrival of Buddhism. Each challenged the elite elements of Japan to create a uniquely Japanese faith comparable to that of neighboring states. One result was the compilation of the Kojiki (712) and Nihon Shoki (720), the two sacred texts of Shinto that describe the overarching myth out of which the many local cults would operate.

Shinto views the world as alive with divinity. The term *kami* refers to the many deities of heaven and Earth who may include among them some human beings and an array of natural objects (birds, plants, and natural features). Anything above the ordinary or that might awaken a sense of awe or mystery in the human mind may be listed as a kami, including the succession of emperors who have led the country.

Although kami of local significance are acknowledged at different shrines, some kami gained a significance as part of the national myth of Japan's origin. The deities Ame-no-mi-naka-nushi-no-Kami (Kami Master of the Center of Heaven), Taka-mi-musubi-no-Kami (High Sacred Creating Kami), and Kami-masubi (Sacred Creating Kami) are seen as the primordial deities who were present when nothing but the primal chaos existed. They were responsible for the formation of the Earth and the deities who were later to create Japan and its people.

The High Kami in heaven sent the primal parents —Izanagi (male) and Izanami (female). Their interaction gave birth to numerous islands and other deities. Then Izanami was burned as the fire-god was given birth. She descended into the underworld, where she was trapped after eating of its food. In his attempts to free Izanami, Izanagi bathed in the ocean as a cleansing act. His ablutions also resulted in the appearance of Amaterasu, the goddess who is seen as the ancestress of the Japanese imperial family. While at a festival, another kami held a mirror up for Amaterasu to gaze upon herself. She would later give this mirror to her grandson, who was sent from heaven to establish the Japanese royal lineage. The mirror is now said to be residing hidden in the Ise shrine.

Shinto has an essential communal element, and much of its activity occurs in the many shrines that are found throughout Japan. The shrines, abodes of the kami, are generally located in spots of particular natural beauty or some noteworthy geographical feature. The site itself is marked off with a fence, and the entrance with the distinctive gate (*torii*) to which a sacred rope (*shimenawa*) is attached. At the shrine, the kami are invoked on a cycle that follows the agricultural seasons and that affirms the myth of national origins. Many shrines are located at the foot of a mountain, which has the effect of marking the land of death and renewal (the mountain) from the plains, the land of life and activity. Others may be found at the point where two streams merge.

Common elements in Shinto rituals are the offering of foods, which in turn has had a profound influence on the Japanese diet, and purification, harkening back to the baths taken by Izanagi in his attempts to free his wife from the underworld. Food offerings may be classified by type (animal, vegetable, fish), style of preparation (raw or cooked), mode of offering, or whether it is to be viewed by the deities or eaten by them. Frequently the offered food becomes part of a banquet consumed later by the worshippers.

Purification rites have been developed in response to a variety of life's setbacks, from the sickness and

death of a loved one to natural calamities and national disasters. They came to include reactions to forms of ritual impurity (from menstruation to sexual activity) and to symbolize the hope of renewal.

After 538, Shinto developed in dialogue with Buddhism, the latter becoming an increasing part of Japanese life. Shinto and Buddhist temples were often constructed adjacent to each other, and they found a common ground in their esoteric element. Buddhists came to accept Shintoism as a lesser form of itself, and locally, syncretistic Buddhist/Shinto cults developed that centered on specific shrines and local deities. Shugendo became one of the more interesting new religions drawing deeply from both Buddhist and Shinto sources.

Shintoism experienced a revival in the 15th century after many shrines were destroyed in the Onin War (1467–1477). Out of the ashes emerged Yoshida Kanetomo (1435–1511), who dedicated his life to their reconstruction (especially those most associated with his prominent family), the return of Shinto supremacy in the land, and the re-establishment of imperial authority. He recast Shintoism as the original faith and the source of Daoism, Confucianism, and Buddhism. He expounded a new theology built around an exoteric teaching (as found in the Kojiki and Nihon Shoki) and esoteric teachings that he claimed had been revealed by deities to his family (resulting in additional scriptural texts). Kanetomo became the leading figure in Shintoism, and his school would dominate the religion during the next centuries.

The work of Kanetomo and his successors would during the Edo period (1600–1868) lead to a shift in Shinto away from a primary dialogue with Buddhism to one with Confucianism. At the same time a new scholarly movement, called *kokugaku* (national learning), attempted to redefine Japanese tradition and self-identity. Hayashi Razan (1583–1657), who led the new trend, emphasized the immanence of the Absolute as the divine within the inner life of the individual, the divine life expressed in ethical behavior, and, most important for Japan's future, the primary manifestation of divine virtue in the imperial government. During the Edo period, especially in the writings of Yoshikawa Koretari (1616–1694), the deity Kuninotokotachi no Mikoto, identified with the primal chaos, emerged as the central figure in the Shinto pantheon.

The continued development of Shintoism in the 18th century set the stage for major developments in the 19th century. The variety of Shinto groups, later to constitute Sect Shintoism, began to emerge. Most of these new groups were the result of the activity of a creative founder who was also responsible for the composing or receiving by revelation of a distinctive new scripture. These groups were later classified by the major themes they developed. Some emphasized attachment to traditional texts (Kojiki and Nihon Shoki), Confucian ethical principles, or purification rituals. The Fuji and Ontake sects emphasized the longstanding worship at sacred mountains. Spiritual healing, utilizing Shinto rituals, became the center of Tenrikyo and Konkokyo.

A new era for Shinto came in 1868 with the emergence of the Meiji government. The new government brought to the fore a form of Shintoism usually referred to as State Shinto. It combined the thought of Hirata Atsutane (1776–1843) with the cult that had grown up around the imperial family. Atsutane had been an effective propagandist of the return of Japan to imperial rule and the establishment of Shinto as the sole religion of the land. State Shinto propagated the belief in the divinity of the emperor and sanctified Japan's national political policies. It proposed as its idea *saisei itchi*, the unity of religion and government. Students of Atsutane were recruited to head a revived Office of Shinto Worship whose initial mandate was the separation of Shintoism from Buddhism and Christianity. As a result, Shinto shrines were stripped of all Buddhist and Christian symbols, and the imperial palace was denuded of the heretofore dominant Buddhist altars and symbols.

In the 1870s, step by step, the government asserted its authority over the Shinto shrines and leadership. The Agency for Spiritual Guidance was given authority over all Shinto priests and designated their place of appointment. The national rituals to be performed at each shrine were also prescribed. The emperor was declared sacred and inviolable in 1889, and, in 1900, Shinto's special place was re-emphasized by its being placed under the Bureau of Shrines in the Home Min-

istry, while Buddhism and Christianity were relegated to a separate Bureau of Religion in the Ministry of Education. In the meantime, Sect Shinto had an intermediary position. The sects were treated much like Buddhism and Christianity, being seen as private religious organizations under the jurisdiction of the Bureau of Religion. Most important, they were not allowed to create shrines or to copy shrine architecture in their worship centers, including the use of a torii as a gateway entrance.

Increasingly, Shinto was seen as an arm of the state. In 1911 it ordered all schools (including private religious schools) to take their pupils to shrines for nationally directed ritual events. In 1932 a Catholic school refused to comply with the regulation on grounds of religious freedom. Students at one Catholic school had been asked to visit a shrine particularly associated with Japan's military history. As a result of the protest, the government declared the shrines "nonreligious" sites whose task was to foster national loyalty. Shintoism was thus redefined in such a way as to be compatible with any particular religious affiliation; the inclusion of Shinto ritual into both private and public life became a sign of loyalty as Japan went to war. Amulets from the Ise shrine became ubiquitous.

The loss in World War II affected Shintoism most of all. The coming of religious freedom gave Sect Shinto a new life, and several sects emerged as popular movements whose adherents numbered into the tens of thousands. Then, on December 15, 1945, General Douglas MacArthur (1880–1964) issued the "Shinto Directive," which ordered the separation of State Shinto from the government. Most important, the government was to end its support of the shrines. This mandate was embodied in the Constitution of 1947.

In the late 1940s, State Shinto evolved into what is today known as Shrine (*jinja*) Shinto. The formerly government-supported shrines were reorganized into a private religious corporation, the Association of Shinto Shrines, with which the great majority of shrines affiliated. There were more than 100,000 such shrines in 1945. By the beginning of the 1980s, some 79,000 shrines were maintained as part of the new system of voluntary support. Two seminaries, one at Kokugakuin University in Tokyo and the other at Kogakukan University in Ise, train Shinto priests. The Association represents Shintoism in various interfaith activities, including the World Conference on Religion and Peace. It also accepts women into the priesthood.

In spite of the proliferation of Shinto sects, the Association includes the majority of the 2 to 3 million Japanese who identify themselves as Shintoists, the number of whom is somewhat difficult to assess, as many people carry dual affiliations, a continuing result of Meiji era practices. Support for Shintoism in Japan pales next to that for Buddhism, which now commands the allegiance of more than half the population. The special Shinto of the Imperial House (*koshitsu*) also survives in a variety of practices associated with the emperor and his family, the shrines at the royal palace, and the Grand Shrine at Ise. The most important rite is Niinamesai, the annual offering of the first fruits of the grain harvest, which includes a thanks to the deities for their blessing and a sharing of the food with the deities, especially Amaterasu.

The Grand Shrine at Ise, now a popular tourist attraction, includes two shrines. One is dedicated to Amaterasu and, as the shrine of the legendary ancestress of the emperor, has a special relationship to the imperial family. Traditionally, the emperors would make reports to the goddess at the shrine, which was believed to hold the fabled mirror she had passed to her grandson. A second shrine is dedicated to Toyouke, the goddess of food. Every 20 years, new shrines replicating the old ones are erected. Upon their completion, as part of a ceremony of renewal, the ritual objects in the old shrines are transferred to the new ones, and the old shrines are then completely dismantled.

Shinto, as the religion of the Japanese people, has been largely confined to that country. However, early in the 20th century, it was established among Japanese immigrants in Hawaii. Although largely suppressed during World War II, it slowly revived after the war as questions of the loyalties of Japanese Americans were resolved. Shinto has subsequently appeared, in small numbers, in diaspora communities in Canada and South America.

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See also: Buddhism; Confucianism, Daoism; Ise Shrine, The; Izumo Ôyashirokyô; Konkyoko;

Kurozumikyô; Ontakekyo; State Shinto; Tenrikyo; World Conference on Religion and Peace.

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Shri Ram Chandra Mission

The Shri Ram Chandra Mission is one of the several neo-Hindu movements that became popular both in India and in the West in the 20th century.

Shri Ram Chandra ("Lalaji," 1873–1931) was born in Fatehgarh (Uttar Pradesh, India) in 1873. In 1908 he returned to Fatehgarh from Kaimganj, where he had lived for several years, and started tutoring a small number of pupils who accepted him as their spiritual master. In 1914 he established his first regular *satsang*, or group meditation, and from 1929 on he consecrated his whole life to teaching and commenting on the Vedas. He died in 1931. His successor, also called Shri Ram Chandra (1899–1983), although not a relative, was born in Shahjahanpur and was known in the movement as Babuji. In 1945 he incorporated the Shri Ram Chandra Mission (named after his master and not himself). Originally a civil clerk (hence the name Babuji, from the word *babu*, meaning clerk), he decided in 1954 to devote himself full-time to the work of the mission and went on to supervise its worldwide expansion. He died in 1983 and was, in turn, succeeded by Shri Parthasarathi Rajagopalachari, born in Madras-Chennai in 1927 and known in the mission as Chariji.

The mission teaches a system of yoga called *Sahaj Marg*. This is a variety of traditional *Raja yoga* (royal yoga), modified in accordance with modern lifestyles. Although other Raja yoga schools have rather complicated and lengthy trainings, Sahaj Marg is basically simple and includes no secret rituals, names, or mantras. New pupils immediately start meditating with the help of a "preceptor" for 30 minutes (later, when they are more experienced, one hour), simply sitting and focusing their attention on the "Divine Light," which is supposed to be already present in their hearts. The mission recommends another 30 minutes of "purification" at the end of each day, in order to clear the mind of the distractions accumulated throughout the day. A short prayer is also suggested before going to bed. This process is known as the "inner trip," or *yatra*, through a number of spiritual realms moving gradually closer to the Center. During this process, the pupil receives help from the transmission of the master's own energy, a "force without force," or without qualification, also known as *pranahuti*, or the gift of life (after *prana*, life; and *huti*, gift). It is possible to achieve a state of union with the divine at the end of the process, and it is this that is regarded as the ultimate aim of true yoga.

In 1967 the Shri Ram Chandra Mission established the Sahaj Marg Research and Training Institute, with headquarters at Chennai (India) and Lausanne (Switzerland) as an international yoga research center. There are more than 50 ashrams in India, the largest of them in Manapakkam, seven miles from Chennai; there are also two ashrams in the United States, and others in Europe, the largest being in Augerans (France) and Vrads Sande (Denmark).

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See also: Devotion/Devotional Traditions; Yoga.

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Shugendo

Shugendo, literally the Way (*do*) of practicing or acquiring (*shu*) magico-religious power (*gen*), is the name given to a broad range of beliefs and practices associated with sacred mountains in Japan. It has no actual founder but grew out of loose organizations of people who entered mountains either temporarily or permanently in order to attain the power of the divine forces (*kami*, *hotoke*) associated with them. Stories of ascetics and esoteric practitioners, such as Shugendo's legendary founder En no Gyoja, share motifs of immurement in mountains, restricted diet or fasting, the recitation of mantras, and contemplation. The growing formalization of mountain practices and the incorporation of regional sacred mountains and their practitioners—particularly under Buddhist auspices—led, by the 13th century, to the emergence of two dominant streams of Shugendo, one affiliated with the shrine-temple complex at Yoshino and the other with that at Kumano. By the 17th century, the main streams were Honzan-ha and Tozan-ha, centered on Yoshino-Kumano and affiliated with Tendai and Shingon, respectively; Haguro-ha in northern Japan; and Hikosan in Kyushu. The former two looked on En no Gyoja as their founder, while Haguro and Hikosan maintained local traditions. Shugendo was banned in 1872 as part of the Meiji government's policy of creating Shinto as a state ideology and suppressing all signs of syncretism. Shugendo was particularly vulnerable, because it had developed as an admixture of Japanese beliefs about mountains and their *kami* (deities), esoteric Buddhist practices and doctrines, shamanistic and mediumistic understandings of the relationship between the human and the divine, and Chinese ritual and divinatory techniques. Shugendo sects mushroomed after freedom of religious association was legalized in the postwar constitution.

The practice most associated with Shugendo is that of the Ten Realms. Mahayana Buddhism postulates Ten Realms of rebirth: hells, hungry spirits, beasts, *ashuras*, human beings, heavenly beings, *shravakas* (disciples of the Buddha), *pratyeka*-buddhas (self-enlightened buddhas), bodhisattvas, and buddhas. Shugendo practice in the mountains incorporates the idea of progressing through these realms of enlightenment, combined with an earlier, shamanistic pattern of death and rebirth. Medieval records suggest that this pattern was once widespread; now, however, it survives only at Hagurosan in Yamagata Prefecture.

The Akinomine (Autumn Peak) of Hagurosan, originally lasting more than a month, has gradually been condensed to the present seven days (August 24–September 1). Practitioners divide their time between making pilgrimages to sacred places in the mountains during the day, to access sacred power, and reciting sutras for two sessions of around two hours every night. Six specific practices associated with the first 6 of the 10 realms are carried out in conjunction with symbolic rituals centering on death and rebirth. The hells are represented by a ritual called *nanban ibushi*, in which pungent smoke is fanned through the hall at the end of the sutra-recitation sessions on the first three nights. The hungry spirits are symbolized by fasting on the first three days; the beasts by complete abstinence from the use of water (other than drinking); the ashuras by Tengu-zumo (wrestling); human beings by repentance (repeated prostrations while reciting the names of the deities and buddhas of the mountain); and heavenly beings by *ennen* (sacred dance), though now Noh chants have been substituted. The underlying theme of death and rebirth is symbolized, sometimes in multiple forms, by an initial funeral service (prior to entering the mountain); conception (throwing a pole up the steps of the temple, the touching of blazing torches together); growth in the womb (ceremonies to "pacify the spirit," altar decorations); and birth (uttering the birth cry on the final day, running down the mountain, jumping over flames).

Shugendo doctrine traditionally has borrowed much from Buddhism and has been concerned with esoteric explanations of the meaning of terminology, ritual, and dress. It does not have scriptures as such. In recent years Shugendo centers have made much of the contribution

that Shugendo can make to ecological understanding. Although it is traditionally a male preserve, women shugen are active in all centers, though they are still banned from entering the region around Sanjogatake (Yoshino), the most sacred peak of Kumano-Yoshino Shugendo. Full female participation is a continuing controversy here, though in other centers, such as Hagurosan, women have begun to occupy senior positions formerly restricted to men.

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See also: Birth; Fuji, Mount; Mahayana Buddhism; Mountains; Pilgrimage; Shingon Buddhism; Tian Tai/Tendai Buddhism; Women, Status and Role of.

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Shwedagon Pagoda

Shwedagon Pagoda, the most sacred Buddhist site in Myanmar, is a stupa designed to hold Gautama Buddha's relics located in Yangon, Myanmar's capital. The founding of Shwedagon seems to harken back to the beginnings of Yangon itself, which prior to the middle of the 18th century was but a small fishing village named Bagan. The village has probably been inhabited since the sixth century BCE; since the area was then marshy the Singuttara hill may have been a more inviting location, rising above the surrounding marshy land. Also, it may at that time have been associated with a community of people from Orissa, in India.

The Shwedagon Pagoda in Yangon, Myanmar. The pagoda was a Buddhist shrine built to house relics of saints. (Corel)

According to one story, in the fifth century BCE, just as the land was emerging out of prehistory, two Burmese merchants visited Gautama Buddha at Bodhgaya in India. They found him sitting under the Bodhi tree, just seven weeks after he attained enlightenment. Buddha gave the merchants eight strands of his hair, which the two men brought with them when they returned home. The hairs were subsequently enshrined in a casket on Singuttara hill. Reportedly, there was already a shrine housing relics of three earlier enlightened ones. Over the shrine, a stupa was erected. Other

stories relate a visit by Ashoka (ca. 304–232 BCE), the Indian king and staunch supporter of Buddhism, who repaired the shrine.

There is actually no written evidence of Shwedagon and the shrines located there until the 15th century, when an inscription telling of a trip by Burmese monks to Sri Lanka for ordination mentions the hill. The inscription is in both the Mon and Burmese languages.

The present stupa, the centerpiece of the complex, was erected in the 1770s. It rests on a raised platform and reaches some 321.5 feet into the air. It is plated with 53 tons of gold. At the very top of the stupa's spire is the "diamond bud" (*sein-bu*), which holds an orb encrusted with 4,351 diamonds—including one measuring 76 carats. Around its base are four large devotional halls, called *tazaung*, in the center of each of the four sides surrounding the stupa. There are an additional 64 smaller shrines, called *zeidi-yan*, between each of the tazaung. These smaller shrines were added in the early 1900s.

The British turned Yangon into the capital of the country (then called Burma) in 1885. During the British era, which ended in 1948, it was known as Rangoon.

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See also: Ashoka; Bodhgaya; Enlightenment; Relics.

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Siddha Yoga

Siddha Yoga is a registered trademark of the SYDA Foundation, which was established in 1974 to support the teaching work of the Hindu monk Swami Muktananda (1908–1982), who considered himself to be a spiritual successor to Nityananda (1897–1961), an ecstatic believed to have magical powers and who spent the later years of his life bathing in the hot springs in Ganeshpuri Village about 50 miles northeast of Mumbai. Each of them attracted a following that included leading members of government and the finance and film industries in India. With considerable help from New Age sages Richard Alpert (Baba Ram Dass) (b. 1931) and Werner Erhard (born John Paul Rosenberg, 1935) and from New Journalism writer Sally Kempton, after 1970 Muktananda was able to extend his own following to affluent and elite sectors of society in Los Angeles, New York, and beyond.

Muktananda described Siddha Yoga as a spiritual path based on grace. It is a devotional movement in which the master or presiding guru is believed to function as a channel of grace for the benefit of the devotee. While spiritual disciplines or practices are strongly recommended to followers, the sine qua non is the presence of the person and the awakening of the inner spirit of the master. Recommended practices include a vegetarian diet, a daily routine that includes singing Hindu religious songs and chanting prescribed traditional texts, donating time and money to service of the guru, and silent meditation. Although this can be done alone at home, attendance at programs periodically scheduled at a local Siddha Yoga mediation center and on special occasions at a more distant gathering place or ashram is encouraged, too. However, with the availability of streaming video and digital recordings, the experience of the guru's presence increasingly is virtual rather than literal.

There is no universally agreed founding date for the movement. It may have had its starting point in Muktananda, who repeatedly said that Nityananda initiated him and ritually installed him as a guru in his own right on August 15, 1961. But before that, as early as 1956, Muktananda had begun to attract followers to his small Gavdevi Ashram, later enlarged and renamed Gurudev Siddha Peeth, just outside Ganeshpuri. Later, in three so-called world tours during the 1970s, he visited Australia, Europe, and the Americas, where he was lionized as "the guru's guru" perhaps due to endorsements by Alpert, Erhard, and others or else the celebrity bestowed by an influential article in *New York* magazine written by Sally Kempton, who soon after became a press agent and editor for the guru. She continued to

serve as a very influential member of the movement's small monastic order until her departure from the organization in 2002.

Muktananda's reputation declined in the final years of his life due to allegations of secret sexual activities with young female devotees. Although he made oblique reference to the allegations in an open letter that was distributed before he died, the SYDA Foundation has refrained from making any official response to the reports. The way in which Muktananda arranged for two co-equal successors to assume leadership after his passing was almost as controversial, and within three years produced a schism in which Swami Chidvilasananda (born Malti Shetty in 1955) was successful in retaining the full resources of the Foundation while her younger brother, Swami Nityananda (born Subash Shetty in 1962), carried few followers away when he established his new organization called Shanti Mandir.

Siddha in its Hindu context may mean complete, perfected, or fully realized, and the movement takes it to mean that the sources, methods, and goals affirmed in its devotional theology of grace are indeed perfectly capable of completely transforming the devotee into a liberated being. Nityananda of Ganeshpuri, Swami Muktananda, and Swami Chidvilasananda are represented as illuminating models of the archetype of the Siddha in a personal form and as mediators of an invisible transcendent realm called Siddha Loka, which is functionally similar to the realm of ascended masters found in I AM, Theosophy (Theosophical Society), and similar modern revivals of ancient teachings. Many Siddhas are likely to be alive on the planet at any time, but only a highly evolved being can discern them. By definition each guru in the lineage of masters in the Siddha Yoga movement is such a being. The guru is assumed to be a capable guide for devotees in two basic ways: as an instructor and as a transmitter of enabling power for complete spiritual development.

Siddha Yoga teachings are drawn from many kinds of written and oral sources, mainly Hindu, but without limitation to any single sector of the tradition. They come from texts of the Veda, Advaita Vedanta, Saiva Agama, and Tantra, and give special prominence to Kashmir Saivism and to devotional texts that honor the role of the guru and that praise Hindu goddesses. Siddha Yoga seems to have an open or an emerging canon of scripture that is determined by the presiding guru's assessment of what the devotees need. Devotees, in turn, can practice Siddha Yoga at home, in groups, or by enrolling for fee-based short courses without relinquishing the religion of their birth or family. From a devotee's point of view, the key feature of Siddha Yoga is a relationship to the guru as a spiritual catalyst, expressed through affiliation rather than membership.

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See also: I AM Religious Activity; Kashmir Saivism; Meditation; Tantrism; Theosophical Society (Adyar); Vegetarianism; Yoga.

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■ Sierra Leone

Sierra Leone is an African nation situated on the Atlantic Ocean between Guinea and Liberia. A variety of African peoples, including descendants of people freed

Sierra Leone

from slavery by the British and deposited at Freetown, make up the present population of 6,300,00 people who inhabit the country's 27,700 square miles of land.

Sierra Leone was originally settled by a spectrum of peoples, the Temne (in the north) and Mende (in the south) being the largest. From the 15th to the beginning of the 19th century, the coast was visited by the Portuguese and other slavers, gathering people to ship to the Americas, but settlements were sporadic.

A new era for Sierra Leone began in the 1780s. British abolitionists purchased a small tract of land for the settlement of repatriated former slaves. The first settlers arrived in 1787, and their numbers grew in 1792 with a group from Nova Scotia. Following the America Revolution, former slaves who had sided with the British on the promise of freedom after the war were relocated to Nova Scotia. Many, uncomfortable with the climate, accepted the offer of British abolitionists for relocation to Africa. The former Nova Scotia residents landed at what in 1792 would become known as Freetown. A third group (the Maroons) would arrive from Jamaica in 1800, and the population would grow with other former slaves as well. But also, within a generation, the settlement would be co-opted by the British government as its drive to control Africa emerged. The repatriated Africans, known as Creoles, would become a distinct group, identified by their adoption of European ways and their feeling of superiority to the Native peoples.

The small Freetown settlement became the capital of the new colony of Sierra Leone, and the British took control of the inland areas over the course of the 19th century. In 1960, Sierra Leone became an independent state, but in 1971, after several years of instability, it broke ties with England and declared itself a republic. However, poverty, corruption, and unrest have continued to the present and culminated in a decade-long civil war (1991–2001). An unstable condition remains from the war years, and UN peacekeepers continue to monitor the situation.

Among the former slaves who settled in Nova Scotia were Methodists and Baptists. Upon their arrival in Freetown, they founded the first Christian churches. David George (1743–1810) was the leader of the Nova

Scotian Baptists and became the pastor of the Freetown Baptist Church, the first Baptist congregation on the African continent. Prior to the American Revolution, he had formerly been a member of the all-black Baptist church in Silver Bluff, South Carolina. It was to be a generation before a second congregation would be established. The work struggled through the century, aided briefly by the Southern Baptists in the 1850s. The Baptist Convention of Sierra Leone was founded in 1974, but by the end of the century it still had only about 6,000 members.

The Methodists who arrived in 1792 were some 200 strong. After opening the first Methodist church in Africa, they sought assistance from their co-religionists in England, but the British conference was slow to develop a missionary consciousness; it was not until 1811 that they recruited a missionary, George Warren, to assist with the work. He died after only eight months, and his successors quarreled with the congregants and split the work into several factions. In the middle of the century, the United Brethren in Christ (now a constituent of the United Methodist Church) began a separate work, and later in the century the Wesleyan Methodist Connection (now an integral part of the Wesleyan Church) and the African Methodist Episcopal Church assumed support for missionary efforts. At the end of the 20th century, all of these works continued, with the original Methodist Church of Sierra Leone being the largest. It is the only Sierra Leone–based church that is a member of the World Council of Churches.

Men who had been active in creating Freetown were among the founders of the Church Missionary Society (1799). As might be expected, the Church Missionary Society turned its attention to Sierra Leone as one of its first missionary targets. They hoped to convert the Creoles and to use them to missionize the continent. The climate took its toll on the British missionaries, and many died, but along the way they founded two schools that became important in the colony's development, Fourah Bay College (for men) and Annie Walsh Training Institution (for women). As quickly as possible, they trained African priests. A diocese was erected in 1852, thus allowing for the ordination of African clergy without the necessity of their traveling to England. A European held the episcopal chair until the middle of the 20th century.

In 1951, Sierra Leone was one of five Anglican dioceses that merged to form the Church of the Province of West Africa. Moses Scott, the African bishop of Sierra Leone, was the first archbishop of the new province. There are now two dioceses in Sierra Leone.

Roman Catholics made initial efforts to reach the people of Sierra Leone over the centuries since the first European contact, but it was not until the 19th century that permanent missions and churches were established. The vicariate of Sierra Leone was designated in 1858 and assigned to the Lyons Fathers and the Holy Ghost Fathers. The church experienced slow growth during its initial century. The first Sierra Leone priest was ordained in 1939. In 1950, Rome assumed direct responsibility for the work and established the dioceses of Freetown and Bo. In the 20th century, the Roman Catholic Church became the largest religious group in the country.

A variety of Protestant and Free church groups arose in Sierra Leone over the course of the 20th century. As early as 1905, two young women who had been influenced by the Pentecostal revival in Los Angeles began a small mission in Freetown, and then directed work among the Kru people and other groups (Kissi, Limba, Loko) in the extreme eastern part of the country. This work was later assumed by the Assemblies of God. The New Apostolic Church, which began work in the 1960s, has also enjoyed great success.

The original Methodist Church, though not from any desire of its own, became the first of African Initiated Churches, both in Sierra Leone and the whole of the continent. A number of independent churches arose in Sierra Leone during the 20th century, including some from other countries, such as the Church of the Lord, Aladura and those indigenous to Sierra Leon, such as the National Pentecostal Church.

While Christianity entered from the coast, Islam entered from the interior. Sunni Islam of the Malikite School had been established in West Africa in the 11th century. It found a response in the northern and western parts of the country among the Susu, Vai, Bullom, Yalunke, and Temne. During the 20th century, many Mende became Muslim. Unlike some nearby countries,

Sierra Leone

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,011,000	2,887,000	46.7	4.32	4,200,000	6,805,000
Ethnoreligionists	1,466,000	2,421,000	39.1	3.84	3,003,000	4,164,000
Christians	218,000	767,000	12.4	5.94	1,232,000	2,151,000
Protestants	97,800	328,000	5.3	1.92	480,000	800,000
Independents	19,000	175,000	2.8	2.23	315,000	600,000
Roman Catholics	47,500	227,000	3.7	22.25	400,000	700,000
Agnostics	0	90,000	1.5	4.32	170,000	350,000
Baha'is	750	14,700	0.2	4.32	25,000	40,000
Hindus	1,400	3,200	0.1	4.32	6,000	8,000
New religionists	100	1,400	0.0	4.31	2,600	5,000
Atheists	0	200	0.0	4.26	500	1,000
Total population	**2,697,000**	**6,185,000**	**100.0**	**4.32**	**8,639,000**	**13,524,000**

such as French-speaking Senegal, the Sufi brotherhoods are not very active in Sierra Leone.

Sierra Leone has been especially responsive to the Ahmadiyya Muslim movement, which many Muslims consider sectarian and even heretical. The Ahmadiyyas began work in 1957 and have found their best response among the Mende people (now comprising 90 percent of the Ahmadiyya membership). The Baha'i Faith has also had considerable response and now reports more than 10,000 members.

The liberal Protestant churches in Sierra Leone are associated together in the Council of Churches in Sierra Leone, which is affiliated with the World Council of Churches. More conservative bodies are associated with the Evangelical Fellowship of Sierra Leone, which is an affiliate of the World Evangelical Alliance. The Interreligious Council of Sierra Leone (IRCSL), a broad-based organization representing the major Christian and Muslim organizations in the country, has been active in the search for peace in the war-torn land.

The violent situation in Sierra Leone during the 1990s has not been conducive to the influx of new religions, and the country's religious pluralism remains confined to the traditional religions of the native people, Islam, and Christianity. There is a small Hindu presence among Indian expatriates and a small group related to the Ancient and Mystical Order Rosae Crucis.

J. Gordon Melton

See also: African Initiated (Independent) Churches; African Methodist Episcopal Church; Ancient and Mystical Order Rosae Crucis; Assemblies of God; Baha'i Faith; Church Missionary Society; Church of the Lord; Church of the Province of West Africa; Holy Ghost Fathers; Malikite School of Islam; Methodist Church of Sierra Leon; New Apostolic Church; Roman Catholic Church; United Methodist Church; Wesleyan Church; World Council of Churches; World Evangelical Alliance.

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Sikh Dharma

Sikh Dharma, an outgrowth of—and successor organization to—the Healthy, Happy, Holy Organization, was founded by Yogi Bhajan (1929–2004) in 1969. Bhajan was a well educated Sikh and former customs officer from Delhi, India. He moved to Toronto, Canada, in 1968, where he initially taught hatha yoga classes. From Toronto he moved to Los Angeles in December 1968, and the next year he founded an ashram and the Healthy, Happy, Holy Organization (3HO). People were attracted to 3HO by Bhajan's classes in Kundalini Yoga and Mahan Tantric Yoga, previously a secret practice. Yogi Bhajan's teachings, which initially focused on yoga disciplines, gradually changed to emphasize an increasingly orthodox form of Sikhism, the religion in which Bhajan was raised. This new focus was reflected corporately when 3HO was supplanted by Sikh Dharma. 3HO was retained as Sikh Dharma's educational wing.

Like many of the other Eastern religious groups that took root in the West during the later years of the 1960s counterculture, 3HO initially attracted disaffected young people. As a consequence, individuals associated with Bhajan's Sikh Dharma are usually Westerners rather than Punjabis. (Punjab, a province in northwest India, is the Sikh homeland.) They take formal initiation into the Sikh faith by joining the Khalsa, the Brotherhood of the Pure Ones, a fellowship begun by Guru Gobind Singh. Members of the Khalsa are required to keep the traditional practices introduced by Guru Gobind Singh that became the distinguishing marks of the Sikh community, known popularly as the five *k*'s: *kesh*, long hair, a sign of saintliness; *kangh*, a comb for keeping the hair neat; *kach*, short pants, for quick movement in battle (later interpreted as the admonition to wear underwear, which in South Asia is associated with sexual control); *kara*, a steel bracelet signifying restraint; and *kirpan*, a sword of defense (it later became acceptable for Sikhs to carry a sword symbolically).

3HO Sikhs are vegetarians, usually preferring natural foods. Fish, meat, alcohol, and drugs are prohibited. They also prefer natural methods of healing. Additionally, the traditional religious practices and holidays of Sikhism are observed by 3HO Sikhs. These holidays include Balsakhi Day, the birthday of Khalsa (April); the Martyrdom days of Guru Tegh Bahadur (November) and Guru Arjun Dev (May); and the birthdays of the 10 gurus.

There has been a good deal of controversy with respect to Sikh Dharma's relationship with the older Punjabi Sikh community. American Sikhs criticized Punjabi Sikhs for becoming lax in their discipline, especially in their adherence to the five *k*'s. Additionally, in the 1970s, Sikh leaders in Amritsar took the unprecedented step of giving Bhajan administrative authority over Sikh affairs in the Western Hemisphere, an appointment that carried with it the title Siri Singh Sahib. Some Punjabi Sikhs living in the West were outraged by this appointment. Rather than challenging Amritsar, however, they responded by criticizing Bhajan on such issues as his emphasis on yoga and diet—an emphasis that is not part of traditional Sikhism. Other Sikhs in India echoed this line of criticism. Although these issues were never resolved, Bhajan's emphasis on orthodoxy was supported by Amritsar. New controversies arose following the upheavals that took place in the Punjab in the 1980s, with Bhajan coming under attack from Sikh nationalists for his refusal to support an independent Sikh homeland.

Sikh Dharma centers may be found in more than 20 countries around the world, including Taiwan, Australia, South Africa, Brazil, and many of the European nations.

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See also: Guru Gobind Singh's Birthday; Martyrdom of Guru Arjan; Martyrdom of Guru Tegh Bahadur; Meditation; Nanak, Guru; Sikhism/Sant Mat; Summer Solstice; Vegetarianism; Yoga.

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◆ Sikhism/Sant Mat

Sikhism was founded by Guru Nanak (1469–1539) in 16th-century India. Nanak was born into a Hindu family in Punjab, a province in northern India. Although Hindus constituted a majority of the population, in Nanak's time Muslims ruled most of the subcontinent. He took instruction in Hindu lore from a village teacher and also attended a Muslim school. Although certain older interpreters of the Sikh tradition asserted that he was attempting to reconcile Hinduism and Islam by forming a syncretism of the two, the consensus of more recent scholarship is that Nanak saw himself as founding a completely new religion superseding both Hinduism and Islam.

Sikh men bathing in the holy pool at the Golden Temple of Amritsar in Punjab, India, 2007. (Jeremy Richards/Dreamstime.com)

Sant Mat, by way of contrast, is a *sampradaya*—a school of religious teaching transmitted through a line of gurus—that, at least traditionally, did not seek to establish itself as a separate religion. The Sant teacher Ramananda, for example, stayed within the Hindu fold, while Kabir, perhaps history's most famous Sant master, remained identified as a Muslim. Although Sant Mat arose in North India during the late Indian Middle Ages, the core meditation technique of the school, Surat Shabd Yoga, or Nad Yoga, appears to be much more ancient.

Sikhism and Sant Mat have been associated with each other for a number of different reasons. These include their common location and period of origin, the

many shared themes in their teachings, similar conceptions of the divine, and the fact that the majority of contemporary Sant Mat teachers are Sikhs. Some early 20th-century scholars went so far as to claim that Guru Nanak was actually a student of Kabir—a speculative assertion with no documentable historical basis. Mainstream Sikhs do not practice Surat Shabd Yoga and would adamantly reject any suggestion that Nanak and the other Sikh gurus were part of the Sant Mat tradition. The following discussion will survey first Sikhism and then Sant Mat.

At about the age of 16, Guru Nanak became an accountant in the household of an important Muslim official in the town of Sultanapur. He began to gather a group of followers who bathed together in a river before dawn every day and met in his home in the evening to sing religious songs. One day he failed to return from his morning swim. His friends found his clothes on the banks of the river and dragged the waters in an unsuccessful attempt to recover his body. Three days later, Nanak reappeared. He is said to have stated at the time: "There is neither Hindu nor Muslim, so whose path should I choose? I shall follow God's path. God is neither Hindu nor Muslim and the path which I follow is God."

Later he explained that during the time he was missing he had been carried into God's presence, where he had received a cup of nectar and a message from God to go forth into the world to teach the repetition of the name of God and the practices of charity, meditation, and worship.

Nanak traveled widely to spread his religious message. According to tradition, he made four journeys, visiting Assam in the east, Sri Lanka in the south, Ladakh and Tibet in the north, and Mecca, Medinah, and Baghdad in the west. Nanak's followers began to call themselves *sikhs*, which means students or disciples.

In 1504, India was invaded by a Muslim conqueror from Central Asia. By 1525 the sultan of Delhi had been deposed and the Mogul Empire established in its place. During this time of upheaval, Nanak looked for a place of refuge and stability. He and his family established a religious center at Kartarpur, a village built on land donated by a wealthy member of the new faith.

Nanak stressed that there is but one God. Although he regarded his revelation as transcending both Islam and Hinduism, his teachings also embodied certain traditional South Asian ideas, such as karma, reincarnation, and the transitory nature of the world. He emphasized the unique role of the guru as necessary to lead people to God. He urged his followers to meditate, worship God, and sing devotional hymns.

According to Sikhism, the ultimate purpose of religion is union with God through his indwelling presence in the human soul. Receiving divine grace in this way, human beings are freed from the cycle of birth and rebirth, and then pass beyond death into a realm of infinite and eternal bliss. Nanak's teaching offered a clear and simple path to this goal. By meditating on the divine name, human beings are cleansed of their impurities and enabled to ascend higher and higher until they achieved union with the eternal one. Sikhs hold that suffering in the world arises as a result of humanity's separation from God.

Toward the end of his life, Nanak ensured that his teaching would not die but would survive and become a new religion. He appointed a successor, Lehna, passing over his own two sons, whom he did not regard as suitable. Nanak gave Lehna a new name, Angad, meaning "limb." Lehna would become a "limb" or a part of Nanak. After Guru Nanak's death in 1539, Angad became the second of what would become 10 Sikh gurus. He compiled a hymnal of Guru Nanak's compositions, to which he added his own.

The third guru, Amar Das, served from 1552 to 1574. He dug a well with 84 steps at Goindwal that became a place of pilgrimage and a focus of special rites and festivals. Amar Das nominated his son-in-law Ram Das Sodhi as the fourth guru. Thereafter the guruship remained in the Sodhi family. The fourth guru, Ram Das, began the Golden Temple of Amritsar, the present headquarters of the world Sikh community. He nominated his son Arjan as the fifth guru.

Arjan completed the Golden Temple, which is still Sikhism's central shrine, with four doors on four sides to indicate that it was open to all castes. He also installed the Adi Granth (First Book), the collected writings of Nanak and the other gurus, within it. Arjan was eventually tortured and executed by the Mogul emperor. His martyrdom ended the first phase of Sikhism. Before his imprisonment, Arjan had nominated his son Hargobind as the sixth guru and girded him with

two swords, symbolizing spiritual and temporal power. He left instructions that his son should "sit armed upon the throne and maintain an army to the best of his ability."

The sixth guru, Hargobind, established a group of horse and foot soldiers. He was imprisoned by the Mogul emperor for several years, but upon his release he regrouped and fought against the Moguls. The seventh guru was Hargobind's grandson Har Rai. The eighth guru was Har Rai's son Harikrishan, who died as a child. Upon the death of the young eighth guru, the Mogul emperor nominated a successor. The Sikhs, however, acclaimed Tegh Bahadur as their ninth guru. Guru Tegh Bahadur traveled through the Punjab preaching. His popularity prompted the Mogul emperor to have him arrested and beheaded in 1675.

The 10th guru, Gobind Singh, completed the Adi Granth and further militarized the Sikhs by forming the Khalsa, the Community of the Pure. Members of the Khalsa were initiated by a baptism in which they drank and were sprinkled with sweetened water stirred with a sword. They added *Singh* (Lion) to their name and adopted the five *k*'s: *kesh*, long hair, a sign of saintliness; *kangh*, a comb for keeping the hair neat; *kach*, short pants, for quick movement in battle; *kara*, a steel bracelet signifying sternness and restraint; and *kirpan*, a sword of defense. The Khalsa was open to men and women of all castes. Members were admitted only after an initiation ceremony at which they pledged themselves to an austere code of conduct. Each morning they were to bathe at dawn and spend time in meditation. Liquor, tobacco, and narcotics were forbidden. They pledged loyalty to the teachings of the gurus. Sikhs who did not accept baptism into the Khalsa fraternity came to be known as Sahajdhari.

After all four of his sons died in fighting the Moguls, Guru Gobind Singh proclaimed that the line of the gurus would come to an end with himself. After Gobind Singh's death, the Adi Granth—subsequently referred to as the Guru Granth Sahib—was established as the guru, and no further human gurus were allowed. Subsequently, the Guru Granth was installed upon a throne and treated as a living presence in every Sikh temple.

Following Gobind Singh's death, the Khalsa became a military and political power in Punjab. Conflict between the Sikhs and the Mogul Empire continued. In 1799 the Sikhs captured Lahore and made it their capital. The Sikh kingdom of Ranjit Singh dominated the Punjab and other areas of northwest India. This kingdom granted religious freedom to the Hindus and Muslims. During the rule of Maharajah Ranjit Singh, from 1799 to 1839, large numbers of peasants converted to the Khalsa.

During the 19th century, the Sikhs fought against British invaders. The army of Ranjit's successor was defeated in 1849, and the Sikh kingdom was annexed to British India. Partially because the British administration was perceived as being generally fair and evenhanded in Punjab, the Sikhs remained loyal to the British during the Great Mutiny of 1857 and afterward became preferred recruits to the British army. The Sikhs continued to increase in numbers under British rule, largely because of the special favors accorded to the Khalsa in the army and the civil services.

In 1931 leading Sikh authorities and associations in India held a meeting at Amritsar and drew up a document called the *Rehat Maryada* (*Guide to the Sikh Way of Life*) that all Sikhs are expected to follow. In this document, a Sikh is defined as anyone who believes in one God, the 10 gurus and their teaching, and the Guru Granth. Every Sikh is expected to serve the community of the faithful, lead a life of prayer and meditation, and recite or read a prescribed number of hymns each day.

The British withdrew from the Indian subcontinent in 1947. When the British decided to partition the Punjab between the new states of India and Pakistan, the Sikhs were bitterly disappointed. Many places sacred to them, such as the birthplace of Guru Nanak, were in the western section of Punjab, which was given to Pakistan. East Punjab remained in India. Eventually 2.5 million Sikhs were forced to immigrate to East Punjab.

In the Indian census of 1971, the number of Sikhs (both Khalsa and Sahajdhari) was more than 10 million, which was still less than 2 percent of the population of India. About 85 percent of the world's Sikhs live in Punjab, northern India. There are also significant diaspora communities in the United Kingdom and Canada.

There are several Sikh sects. The Udasi, or "detached," are followers of Sri Chand, the ascetic elder

son of Guru Nanak. They did not convert to the Khalsa started by Guru Gobind Singh. During the period of Sikh persecution by Mogul rulers, the Udasi took over the management of several Sikh shrines and introduced Hindu icons and rituals into Sikh temples. This met with the disapproval of orthodox Sikhs, who divested the Udasi of their control of the temples in the 1920s. Most Udasi today observe Hindu customs and pay nominal homage to the Adi Granth.

The Nirmala, or "unsullied," are a sect of theologians started by Guru Gobind Singh. The guru had a group of scholars study Sanskrit and the Vedas to be better equipped to interpret the writings of the gurus, which make frequent allusions to Hindu mythology and sacred texts. Nirmala wear white clothes and are vegetarians.

The Namdhari, or "adopters of the name," are a sect founded by Balak Singh, who criticized the rich lifestyle of the Sikh aristocracy and preached the virtues of poverty. He exhorted the Sikhs to practice no ritual except repeating God's name. The Namdhari dress in white handspun cloth, abstain from liquor, and are vegetarians. Their *gurdwaras* are free of ostentation, and their wedding ceremonies are performed in austere simplicity.

The Nihangi, or "crocodiles," are a militant order of Khalsa. They wear blue clothes and always carry weapons. Today they live mostly on alms and are notorious for their addiction to hashish. The Nirankari believe in the succession of gurus continuing after Guru Gobind Singh and pay homage to a living guru. They include persons of all religions without requiring conversion to Sikhism.

If one considers Sant Mat to be a Sikh sect, it is easily the largest. The most prominent contemporary Sant Mat lineage is the Radha Soami (or Radhasoami) movement. The Radha Soami Satsang, Beas is one of a number of movements flowing from the teachings of Param Sant Soami Ji Maharaj (Soami Ji). Soami's successors quarreled and split over succession to leadership of the movement he created. Radha Soami Satsang, Beas developed from the teachings of Baba Jaimal Singh. The successor to Baba Jaimal Singh, Maharaj Sawan Singh, spread the teachings throughout India and, eventually, to the West. Under the leadership of Sawan Singh's grandson, Charan Singh, the Radha Soami Satsang, Beas became the largest of all of the Sant Mat groups in the world.

The notion that God is light and sound is a core doctrine of the Sant Mat tradition. Rather like Western Gnosticism, Sant Mat teaches that the cosmos is a multilevel emanation in which human souls are trapped, and that the spiritual aspirant needs a series of words or names keyed to each of the lower levels in order to move through these levels and reach the divine source. There are five lower levels, for which one therefore requires five words. A sound current (a "river" of vibration; alternately pictured as a ray of light) from the higher levels—an emanation from the high God—flows down through all of the lower levels. A living guru imparts five secret names (the *simram*) to the aspirant at the time of initiation. Contemplating the sound current and the inner light (the visual aspect of the divine sound) with the master's guidance allows the individual to follow the sound back to the source from which it emanated (the Supreme Being), resulting in spiritual liberation. Those who follow the system must live according to a code of behavior that includes vegetarianism, abstinence from alcohol, and high moral character. Two and a half hours per day are to be set aside for meditation.

Radha Soami has also been the source of a number of new religious movements. For example, the father of Maharaj Ji, the current leader of Elan Vital (formerly the Divine Light Mission), was originally a disciple of Sawan Singh. New splinter groups have often arisen out of disputes over who should be the new leader following the death of a guru. One of the more important splinter groups was Kirpal Singh's Ruhani Satsang, which was formed in the wake of the passing of Sawan Singh. Kirpal Singh's followers, in turn, have splintered repeatedly following his death. Kirpal Singh was also one of Paul Twitchell's teachers, and a number of outsiders have pointed out Kirpal Singh as likely the source of ECKANKAR sound current practices. ECKANKAR itself has influenced or given rise to a number of other new spiritual groups.

James R. Lewis

See also: Celebration of the Guru Granth Sahib; ECKANKAR; Elan Vital/Divine Light Mission; Energy; Gnosticism; Golden Temple; Guru Gobind

Singh's Birthday; Martyrdom of Guru Arjan; Martyrdom of Guru Tegh Bahadur; Meditation; Nanak, Guru; Radhasoami; Ruhani Satsang; Sikh Dharma; Vegetarianism.

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Silesian Evangelical Church of the Augsburg Confession

The first Lutheran congregations in Silesia began to emerge in the 1620s, and by the middle of the century the Protestant Reformation had celebrated its victory in this region. In 1568 the first rules for worship services in this locality were published, which have been regarded as a legislative ground for the Silesian Evangelical Church of the Augsburg Confession (Slezská církev evangelická augsburského vyznání) up to present time. With the end of the period of the Counter-Reformation and the re-Catholization, Silesia witnessed another growth of Lutheranism after the issuing of the Edict of Toleration by Joseph II. In 1861, following the issuance of the so-called Protestant Edict, the first Lutheran congregations became part of the Evangelical Church of Augsburg and Helvetic Confessions in Austria-Hungary, having formed the so-called Seniorate of Silesia. After the fall of the Austro-Hungarian monarchy and the foundation of an independent Czechoslovak Republic, a self-governing seniorate was founded in Czechoslovakia under the name of the Evangelical Church of the Augsburg Confession in Eastern Silesia. Since 1948, the church has used its present name.

The character of the church is regional and national—it operates in the region of Silesia, and many of its members are of Polish nationality. That is also the reason why, apart from Czech, one of its official languages is Polish.

The church follows the Augsburg Confession of 1530 and the doctrine of Martin Luther. In its religious practice, it keeps the traditions of baptism and the Lord's Supper, while at the same time rejecting the notion of transubstantiation. However, it acknowledges the presence of Christ's Body and Blood in the Sacrament of the Altar during the moment of holy Communion. Its basic forms of liturgy are two Sunday services, carried out in Czech and Polish. Organizationally, it follows a Presbyterian structure. The synod is the highest legislative body.

The church numbers its members at approximately 30,000 (2006). It is a member of the World Council of Churches.

Silesian Evangelical Church of the Augsburg Confession/Slezská církev evangelická augsburského vyznání
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See also: Evangelical Church of the Augsburg and Helvetic Confessions in Austria; World Council of Churches.

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Simalungun Protestant Christian Church

The Simalungun Protestant Christian Church (Gereja Kristen Protestan Simalungun) was established in 1961, when the Simalungun-speaking congregations in the Protestant Christian Batak Church (HKBP) requested autonomy so they could develop a ministry especially for their people. Simalungun is a Batak dialect with some similarity to Sanskrit. The people are concentrated in rural Sumatra in a mountainous region near Lake Toba.

The church traces its history to 1903. The first sermon was preached in Simalungun country by Theophilus Pasaribu, an evangelist from among the neighboring Toba people, who accompanied a Rhenish Mission evangelist into the region. G. K. Simon, a missionary who settled in the region, translated portions of the New Testament into the Simalungun language. The mission began just as a feeling of nationalism had arisen in Sumatra, and the church was identified with the Dutch authorities. Growth was slow.

During World War II, the church was able to keep some of its work going because of its knowledge of the Japanese Christian Toyohiko Kagawa, with whom the Japanese occupation forces were familiar.

The HKBP had formed the Simalungun District in 1940, and in 1950 it established a school for the training of Simalungun pastors. The assignment of several of the pastors from the first graduating class away from the Simalungun area first prompted talk of separation of the district.

The new church continued the organization and beliefs of the parent body. It is led by a synod, but congregations have a high level of autonomy. An executive council administers the church's affairs between synod meetings. The church ordained the first female pastors in 1988, and it has a strong cadre of female evangelists.

The church reported 201,000 members in some 600 congregations in 2006. It sponsors the Bethesda Hospital in Sardok Dolok and an educational center at Sondi Raya. It is a member of the Lutheran World Federation and the World Council of Churches.

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See also: Lutheran World Federation; Protestant Christian Batak Church; World Council of Churches.

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Simchat Torah

See Sukkot.

Simeon Stylites

The monk Simeon (or Simon) Stylites (ca. 390–459) became one of the most noteworthy characters in Christian history by his adoption of an extreme form of asceticism that church members of the fifth century accepted as a sign of sanctity. He began his adult life in a monastery, which he left after nine years to become a hermit. Ten years later he sat down on a column, the top of which was a mere 40 inches in circumference.

Portrait of Simeon Stylites, a Christian ascetic who took up residence atop a series of pillars in the fifth century CE. (Bettmann/Corbis)

He would remain on that column located near Aleppo, Syria, for a quarter of a century, dependent upon those who knew of him to bring him food.

Once seated in place, Simeon's fame spread quickly as did his reputation for holiness. Those who observed him understood him to be trying to lift himself above mundane concerns and successfully resisting the downward tug of his human nature. He stayed in place for seven years, on what was a relatively short column. The column was then raised some 65 feet into the air. He would remain on that heightened place for two decades. During this time, he gained a reputation as a miracle worker. Many of the rich and powerful came to see him. His status in the church was no better demonstrated than when the Roman Emperor Theodosius II (r. 408–450) visited to seek out his counsel.

Following his death in 459, a large procession formed to take his body to Antioch (Syria). His body was preserved for a time, and as late as 580, Evagrius (ca. 536–ca. 600), who left one of the most important accounts of Simeon in his *Ecclesiastical History*, reported having seen Simeon's head, still considered a most sacred relic.

A variety of stories began to be told about Simeon—that he ate only once a week and not at all during Lent, or that he spent the last year of his life standing on one leg. While most of these stories are now discounted, he did begin a new practice, living on a pillar, which remained popular for several centuries. Among his more well-known successors were a disciple named Daniel (d. 493) and a saint who took Simeon's name (and is generally referred to as Simeon the Younger [d. ca. 596]).

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See also: Asceticism; Relics.

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Sinai, Mount

Mount Sinai, also called Mount Horeb, is the place where Moses received the Law from God. In the ancient accounts of the receiving of the Law, Moses and

Pilgrims on Mount Sinai in Egypt. (Mangojuicy/Dreamstime.com)

the people of Israel are said to have crossed the Red Sea to the Sinai Peninsula. Three months after their departure from Egypt, they arrived at the mountain (Exodus 19:1–2), and the Israelites camped at its base. The description of the location of the mountain in the text of the book of Exodus (and the added material in Deuteronomy) make finding the exact location difficult. That spot was not marked by the Israelites in later centuries, though the prophet Elijah was noted for having retreated to Horeb, the journey described as taking him a long way, that is, the proverbial 40 days and 40 nights (1 Kings 19:8). Post-exilic Israel lost its knowledge of Judaism's birthplace.

The story of Sinai began with Moses, born into slavery in Egypt at some point in the 12th or 13th century BCE. Moses' birth coincided with the Egyptian Pharaoh decreeing that all male Hebrew infants were to be drowned at birth. He was saved when the Pharaoh's daughter found him floating in a basket in the Nile and adopted him. Raised among royalty, he was 40 before learning of his Hebrew heritage. He later killed a cruel Egyptian slave overseer and had to flee into the Sinai in exile. Absorbed into the nomadic society of Sinai, he found himself grazing sheep on the edge of Mount Sinai when he had an extraordinary experience. He saw a bush burning that was not being

consumed by the flames (Exodus 3:1–13). God spoke out of the bush and commanded Moses to return to Egypt, mobilize his people, and bring them out of Egypt and back to the mountain.

When the Israelites arrived, Moses climbed the mountain, this time for a lengthy stay—40 days and 40 nights (Exodus 24:16–18). Here he received the two stone tablets upon which God inscribed the Ten Commandments, as well as instructions for the construction of the ark of the covenant that would hold the tablets. Once it was ready, the Israelites departed from Sinai.

While the events of Sinai were told over and over again, the location of Sinai was not a major topic in writings for a number of centuries. Thus in the first century, the Christian Apostle Paul located it in Arabia (Galatians 4:25), and subsequently in his work "Against Apion," the historian Josephus located Sinai as a mountain lying between Egypt and Arabia.

Today, most people when attempting to locate Mount Sinai look to Jebel Musa (or Mountain of Moses), a 7,497-foot-high mountain in the middle of an otherwise mountainous region of the south Sinai Peninsula. It is near the city of Saint Katherine and next to Jebel Katerina (aka Mount St. Catherine, the tallest peak on the peninsula). Other mountains surround Jebel Musa on all sides. The current identification of Jebel Musa with the biblical Mount Sinai seems to date to the third century. Hermits took up home in the mountain's caves and came to the conclusion that their new home was the ancient holy mountain. That claim was and still is unsupported by any archaeological evidence (a characteristic also shared by all the other suggested alternative sites).

Jebel Musa's status as the biblical Mount Sinai was confirmed by Helena, the mother of the Emperor Constantine, who shortly after he had made Christianity the privileged religion of his empire traveled to the Holy Land (330) in search of relics and knowledge of the founding events in the new faith. She designated the site where Moses saw the burning bush and the plant that burned. The shrub plant still grows at the site. Finding confirmation of her choice of Jelel Musa in a dream, Helena had a tower and a small chapel erected there and by the end of the decade monks began to gather around the bush, tower, and chapel. The monks were subject to raids by the Bedouins who inhabited the region, and in 542 the Byzantine Emperor Justinian I (483–565) built a basilica that replaced Helena's chapel. The basilica, named the Church of Transfiguration, memorialized Jesus' transfiguration in the presence of Moses and Elijah on Mount Tabor (Matthew 17). Around the church he built a large wall that served to protect it and the monks who lived at what now became the Monastery of the Transfiguration.

The Monastery of the Transfiguration is generally called St. Catherine's Monastery after an early Christian martyr, Dorothea of Alexandria (b. 294), who was tortured and beheaded by Emperor Maximus (r. 383–388) after she criticized his Pagan worship. According to the legend that developed around her, her body vanished and was miraculously taken to the peak of Jebel Katerina by a band of angels. Equally miraculous, three centuries later, that is after the wall built by Justinian, monks discovered her body, which remained in an incorrupt state, and carried it to the monastery. Her relics remain at the monastery.

The monastery has the status of an autonomous jurisdiction in the Eastern Orthodox world. Its abbot is an archbishop, and the monastery the only parish of the Orthodox Church of St. Catherine. The archbishop is usually consecrated by the head of the Greek Orthodox Patriarchate of Jerusalem. Traditionally a male enclave, the only door was an elevated opening through which monks and other male believers could enter and leave and food could be brought in. It is also home to some 3,000 ancient manuscripts. Here in 1853, Count Constantin von Tischendorf (1817–1874) discovered the Codex Sinaiticus, the oldest complete copy of the Christian New Testament, dating to the fourth century. The codex also contained two popular early Christian works, the "Epistle of Barnabas" and most of the "Shepherd of Hermas."

Muslims revere Mount Sinai as the place where God handed down his Law. In 623, the prophet Muhammad signed the *Actiname* (Holy Testament), which exempted the monks of St. Catherine's from the usual taxes (*jizya*) and military service required of non-Muslims in Muslim territory. It also provided for Muslims to assist the community as needed. At a later date (some point between 1101 and 1105), the monks

permitted a small chapel within the monastery to be transformed into a mosque. It was used regularly for several centuries and then largely abandoned until restored in the early 20th century. It is used occasionally in the present era.

Pilgrimages to Sinai were popular until the era of the Reformation. They remained low in numbers until the 1950s, when the Egyptian government paved roads leading down the western coast of the Sinai Peninsula in order to gain access to the oil fields in the area. They added a dirt road to Jebel Musa, which was paved in the 1980s (following the return of the area to Egyptian control by Israel). Since 1986 regular tourist service to St. Catherine's has been available.

Today's pilgrims are invited to the peak of Jebel Musa, where they can see a small chapel constructed in 1934. It was built over the ruins of an earlier church constructed over the rock that tradition identifies as the very rock from which God carved the Tablets of the Law. A cleft in the rock of the chapel's western wall is identified as the site where Moses hid himself as God's glory passed by (Exodus 33:22). On the way to the top stands a chapel on what is known as Elijah's Basin, identified as the spot where Elijah spent time with God in the cave. Nearby is the spot reputedly where Moses' brother Aaron and 70 elders remained during the time Moses received the Law. Better documented, to the northwest is Jebel Safsaafa, where various Byzantine figures such as Saint Gregory of Sinai (1265–1346) resided. If Jebel Musa is the place where the Law was given, then the Plain of ar-Raaha, at the foot of Jebel Safsaafa would have been the place where the Israelites camped out while in the area.

Pilgrims of both genders are welcomed to St. Catherine's today and a more convenient entrance has replaced the traditional one. In the church, they may view one of the world's finest icon collections. In the library (a modern building erected in the 1930s) they may view the ancient manuscripts and books. The Chapel of the Burning Bush, the most sacred spot in the complex, is found below and behind the altar of the church. The bush itself is protected by a stone wall.

In 2002, St. Catherine's Monastery and the area around it were named as a World Heritage Site by UNESCO. In the immediate surrounding area are a variety of sites that are designated as the places where various events associated with the giving of the Law are said to have occurred. These have all been designated through the centuries since Helena's visit.

The primary site challenging the identification of Jebel Musa as the biblical Mount Sinai is Jabal al Lawz in Saudi Arabia, a site championed by adventurers Robert Cornuke and Howard Blum.

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See also: Constantine the Great; Helena, Flavia Iulia; Monasticism; Moses; Muhammad; Paul.

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■ Singapore

Singapore, literally the city of the lion, received its name from a vision that came to a visiting prince many centuries ago. It is a large island, some 263 square miles, separated by a narrow causeway from mainland Malaysia. More than 75 percent of its 4,600,000 people are of Chinese heritage.

Singapore was originally inhabited by Malayans, and much of its history has been tied to its northern neighbor. In 1824, Singapore and several adjacent islands were purchased by the British from the sultan of Johore. The British began immediate improvements of the port and brought both Chinese and Indians in to work. Along with the Chinese were significant numbers of Indians, Pakistanis, and Sri Lankans.

A view of Singapore's business district and harbor. The island of Singapore has become an economic hub in Asia due in part to its advantageous location at the tip of the Malay Peninsula. (Corel)

The British incorporated Singapore into a colony called the Straits Settlements. After World War II, the ports of Penang and Melaka, the other major parts of the colony, became part of the Malayan Union, and Singapore became a crown colony. Internal autonomy was granted in 1949. It later became part of the Malayan Federation, but in 1965, under the leadership of Prime Minister Lee Quan Yew, it withdrew and became an independent country within the British Commonwealth. Yew continued to lead the country, now an economic enigma in Southeast Asia, until his retirement in 1991. He was succeeded by Goh Chok Tong.

Although Singapore has been accused of passing a set of laws restrictive of personal freedoms, and even of human rights abuses in the 1980s, the small nation with an extremely diverse religious community has been a model of religious freedom and interfaith harmony and cooperation. The Islamic community is based upon the original Malayan inhabitants, while the Chinese brought Buddhism and related Chinese religion. The British initiated the Christian community, and there are distinct smaller communities of Sikhs, Hindus, and Jews.

The Muslim community in Singapore is quite diverse. It consists of Malayans, most of whom adhere to the Shafiite School, but with a component of Shias with roots in India and Pakistan and others from China and Indonesia. The government recognizes (in part) the validity of Islamic law (the *sharia*), and the Majlis Ugama Islam (Islamic Religious Council) cooperates with the government in regulating the community according to Muslim rules.

Many of the Chinese in Singapore came from the Chinese community in Malaya, and as such they adhere to Theravada forms of the faith rather than the Mahayana forms that dominated in China. Also, Buddhist missionaries from Thailand have been active in

Singapore

Pulau Ubin
Pulau Tekong Kechil
Pulau Tekong
Pulau Serangoon
Pulau Ketam
Singapore
Pulau Merlimau
Pulau Pesek
Pulau Pesek Kechil
Pulau Ayer Chawan
Pulau Ratan
Pulau Sekat
Pulau Ayer Merbau
Pulau Sakra
Pulau Brani
Buran Darat
Sentosa
Pulau Bukum
Pulau Busing
Pulau Tekukor
Pulau Seringat
Pulau Tembakul
Pulau Hantu
Pulau Sakijang Pelepah
Pulau Lakijang Bendera
Pulau Sebarok
Pulau Salu
Pulau Semakau
Pulau Pawai
Pulau Senang
N

the Chinese community, further strengthening the Theravada base. The primary Buddhist organizations are the Singapore Buddhist Federation and the Singapore Buddhist Sangha Organization. There is also an important regional center of the World Fellowship of Buddhists headquartered at the Buddhist Union.

It is estimated that approximately 30 percent of Singaporeans are Buddhist; another 20 percent are identified as Daoist and followers of Chinese religion, mixing Daoist, Buddhist, and Confucian elements. The boundaries between Buddhism and Daoism, in practice, are at best fuzzy.

Although most Buddhists are of Chinese heritage, a minority of Buddhists with roots in Sri Lanka are found in the Singapore Sinhala Buddhist Association, and both Thais and Tibetans (Kagyu Dharma) have opened centers. The True Buddha School, a Chinese group following Vajrayana (Tibetan) practice, has multiple centers in the country.

Hinduism was brought to Singapore by Indians, primarily Saivites from Tamil, in southern India. They have built a series of temples in the city according to traditional style and standards. The entire community is invited to their major celebrations. Between 3 and 4 percent of Singaporeans are Hindus.

The Jewish community in Singapore traces its beginnings to around 1840. A synagogue, Maghain Aboth, was opened in 1878, but services had previously been held in a private home on a street known today as Synagogue Street. Most Jews were from Baghdad (Iraq), but the population became more diverse over the course of the 20th century. There are now two synagogues serving several hundred Jewish families.

Christianity arrived on the Malayan Peninsula when Catholic priests set up a mission in the wake of the Portuguese conquest in 1511. The Diocese of Melacca (including Singapore and the portion of Malaysia immediately to the north) was established in 1557 and flourished for almost a century. However, the Dutch took over in 1641, and they suppressed Catholicism in favor of the Reformed Church (but made little attempt to convert the indigenous population). Following the British purchase of Singapore, a degree of religious freedom returned, and the Roman Catholic Church entered a growth phase, finding marked response among the Chinese. In 1841 a vicariate covering Singapore and Malaysia was re-established, and in 1888, Singapore became the seat of a revived Diocese of Malacca. Since 1953, it has been an archdiocese. The Malaysian area was separated from the archdiocese in 1972. In the meantime Singapore became the residence of an apostolic visitor (a representative of the Vatican) charged with coordinating the church's work among the Chinese outside of the People's Republic of China.

In 1814 a representative of the London Missionary Society, a Presbyterian, opened work in education in Singapore but had little success in converting people. In 1846 the missionaries withdrew, but a small church continued under local leadership; soon other Presbyterians (including some Chinese immigrants) arrived. The Presbyterian work, long tied to work across Malaysia, separated from the Malaysian jurisdiction in 1975. The majority of Presbyterian churches in Singapore reorganized as the Presbyterian Church in Singapore and created both an English-speaking and a Chinese-speaking presbytery.

In 1826 the East India Company appointed an Anglican chaplain to serve the Europeans then residing in Singapore. The first Anglican church, St. Andrew's, became the base of missionary activity in 1856 with the arrival of missionaries from the Society for the Propagation of the Gospel in Foreign Parts from England. Work was pursued in several different languages, and by 1909 it had grown to the point that appointment of a bishop seemed appropriate. The Diocese of Singapore was separated from Malaysia in 1970. The present Anglican Diocese of Singapore has charge of work in Thailand, Laos, Cambodia, Vietnam, and Indonesia. It is an integral part of the Council of Churches in East Asia, which includes several extra provincial Anglican dioceses and provides some of the structure of a province. Currently, the bishop of Singapore is also the chairman of the council.

The South India conference of the Methodist Episcopal Church (U.S.A.) expanded their work into Malaysia and Singapore in 1885 and three years later set Malaysia (including Singapore) apart as a separate mission. Work was pursued in four languages (English, Chinese, Tamil, and Malaysian) and spread through Malaysia, Burma, and present-day Indonesia. In 1936 two conferences were created, one for Chinese-speaking members and one for English-speaking. In 1968, three

Singapore

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Chinese folk	1,125,000	1,788,000	38.9	1.19	1,771,000	1,516,000
Muslims	373,000	856,000	18.6	1.50	950,000	935,000
Christians	162,000	740,000	16.1	2.30	895,000	963,000
Roman Catholics	80,000	230,000	5.0	2.58	280,000	300,000
Protestants	35,500	209,000	4.6	2.44	270,000	300,000
Independents	15,700	183,000	4.0	1.65	221,000	245,000
Buddhists	200,000	660,000	14.4	1.50	800,000	880,000
Hindus	120,000	226,000	4.9	1.50	252,000	250,000
Agnostics	62,000	215,000	4.7	1.50	300,000	350,000
New religionists	10,200	70,000	1.5	1.50	90,000	82,000
Sikhs	20,000	20,300	0.4	1.50	22,500	20,000
Baha'is	700	6,900	0.2	1.50	10,000	13,000
Atheists	2,000	6,400	0.1	1.50	8,000	12,000
Shintoists	0	1,200	0.0	1.49	2,000	2,000
Ethnoreligionists	0	1,000	0.0	1.50	1,500	2,000
Jews	400	850	0.0	1.50	1,000	1,000
Zoroastrians	150	250	0.0	1.45	300	300
Total population	**2,075,000**	**4,592,000**	**100.0**	**1.50**	**5,104,000**	**5,026,000**

Methodist churches in the United States merged to found the United Methodist Church, and the Singaporean Methodists became part of a new autonomous body, the Malaysia and Singapore Methodist Church. The work that had developed among the Tamil-speaking people was set apart as a Tamil Provisional Conference. In 1976 the Malaysian and Singaporean elements of the church divided, resulting in the present Methodist Church in Singapore, the largest Protestant body in Singapore.

In spite of its diminutive size, Singapore became home to an amazing array of other Christian churches over the course of the 20th century. Many of these were brought to Singapore by and operate within an ethnic expatriate community. Members of the Armenian Apostolic Church (Holy See of Echmiadzin) arrived as early as 1850. A variety of missionary-minded Protestant churches from England and the United States have opened churches, and a spectrum of Chinese indigenous churches have appeared. Among the latter, the True Jesus Church is among the most interesting and successful. Recently, the International Churches of Christ have made Singapore an important base of operations for its expansion throughout southeastern Asia. There are four Lutheran denominations represented in Singapore, all headquartered in neighboring countries (Malaysia and Indonesia).

The Jehovah's Witnesses, who established work in 1912, were stripped of their legal status by the independent Singaporean government because of their stand against universal military service. They no longer have kingdom halls in Singapore but continue to proselytize on the island from a base across the causeway in Malaysia. The first congregation of the Church of Jesus Christ of Latter-day Saints was opened in 1968. The Singapore Mission is one of eight missions in the Asia Area of the church.

Above and beyond the large Buddhist, Christian, Hindu, and Muslim communities, there is also a Sikh community consisting of Punjabis and a set of spiritual assemblies of the Baha'i Faith. A number of the so-called new religions from Japan, Taiwan, and the United States have attempted to start work, and groups such as the Soka Gakkai International (a Nichiren Buddhist lay movement) and the Ancient and Mystical Order Rosae Crucis can be found. The large number of different groups in Singapore means that the great majority are limited to a small membership.

The government in Singapore encourages religious harmony and supports the activity of the Inter-

Religious Organizations Council. Also, the larger religious communities have established cooperative councils. Among Christians, the National Council of Churches of Singapore, which grew out of the former Council of Churches of Malaysia and Singapore, founded in 1948, is affiliated with the World Council of Churches. Other denominations are members of the Chinese Church Union, the Singapore Council of Christian Churches, and the Association of Bible Believing Churches. The Evangelical Fellowship of Singapore is affiliated with the World Evangelical Alliance, whose international headquarters is split between Singapore and the Philippines.

J. Gordon Melton

See also: Armenian Apostolic Church (Holy See of Echmiadzin); Baha'i Faith; Church of Jesus Christ of Latter-day Saints; International Churches of Christ; Jehovah's Witnesses; London Missionary Society; Roman Catholic Church; Shafiite School of Islam; Society for the Propagation of the Gospel in Foreign Parts; Soka Gakkai International; True Buddha School; True Jesus Church; United Methodist Church; World Council of Churches; World Evangelical Alliance; World Fellowship of Buddhists.

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Singapore, Buddhism in

Buddhism in Singapore is made up of migrant populations that arrived during the early 19th and the 20th centuries. When these migrants arrived, they brought along their cultures and reproduced them in a colonial environment. Chinese migrants brought along a syncretic Chinese religious belief system. Chinese religion is a composite mixture of Buddhism, Daoism, and Chinese folk beliefs. There was also a small group of Singhalese migrants during this period that brought Theravada Buddhism into Singapore.

With independence and the formation of the Singapore nation-state in 1965, the syncretic Chinese religion has undergone various changes. Along with a rise in education and social status, many Chinese have started to reassess their religious affiliation. This results in a separation of Buddhism from a syncretic Chinese religious belief system. The 1990 Singapore Census of Population showed that 31 percent of the total population of approximately 3.1 million (approximately 970,000) are Buddhists, and that Buddhist adherence is spread evenly among all age groups.

Today, Buddhism in Singapore can be divided into several types. Mahayana Buddhism includes elements

Buddha Tooth Relic Temple in Singapore. (Ints Vikmanis/Dreamstime.com)

of Daoism and Chinese folk beliefs. It is commonly practiced by the majority of the Singapore Chinese. Theravada Buddhism is practiced primarily by the Singhalese, but there are also a sizable number of Chinese Theravada Buddhists. From the 1980s on, both Tibetan Buddhism and Japanese Buddhism (represented by the Singapore Soka Association) have made their presence known in Singapore. At the same time, Buddhism was also undergoing modernizing changes and secularization. A growing group of Buddhists who called themselves Reformist Buddhists emerged in the 1980s. Reformist Buddhism is a lay movement that does not recognize traditional boundaries and focuses on scriptural teachings and interpretation of the Buddhist texts. The Reformist Buddhists refer to their approach as the Buddhayana tradition.

There are more than 100 Buddhist and Buddhist/Daoist temples in Singapore, with many temples practicing a combination of Buddhist and syncretic Chinese religion. The largest is the Phor Kark See Temple. Among the several Theravada temples, the popular Mangala Vihara Buddhist Temple is representative.

Lay Buddhists have organized several organizations, such as the Cheng Beng Buddhist Temple, the Singapore Buddha Sasana Society, and the Singapore Buddha Yana Organisation. All these Buddhist temples and associations are members of the Singapore Buddhist Federation, an umbrella body that provides leadership for the Buddhist community in Singapore. The Federation was formed in 1949. Since then, it has expanded on its activities to include not only the dissemination of Buddhist teaching but also education,

social welfare, and charity work. Today there are six Buddhist clinics, one secondary and two primary schools, and homes for the elderly under its supervision. Apart from these activities, individual temples and lay organizations are also involved in active dissemination of Buddhist knowledge to the public and are involved in welfare and charity work. Some temples house a home for the aged, while others house a home for children with physical disabilities.

The Buddhist Sangha is represented by a large majority of Mahayana monks and nuns, with a small number of Theravada and Tibetan monks. There are also a few monks who do not want to be associated with these traditional Buddhist labels. At present there are more than 100 monks and 50 nuns in Singapore. The Sangha Council of Singapore governs their social and religious behavior.

From the 1990s on, Buddhist organizations in Singapore have taken on the role as a welfare provider and have increasingly become involved in the provision of various types of welfare and social services to the general public. In addition to the provision of education facilities and welfare homes, it has also become involved in the provision of health and medical needs for the general public. One key example is the Ren Ci Hospital and Hospice Care run by the Foo Hai Monastery, which provides free medical care for the poor.

As Buddhism moves into the 21st century, its role as a welfare provider has become fully entrenched within the Singapore society and embraced by the Singapore state and the population at large.

Khun Eng Kuah

See also: Mahayana Buddhism; Theravada Buddhism; Tibetan Buddhism.

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Sivananda Saraswati, Swami

1887–1963

Swami Sivananda Saraswati was one of the most famous of the Indian spiritual teachers of the 20th century. The founder of the Divine Life Mission, an international organization with a number of offshoots, Sivananda was a yoga teacher who authored more than 200 books on various aspects of Hindu thought and practice.

Sivananda (also spelled Shivananda) was born Kuppuswami Iyer, the son of a pious Hindu government official. Desiring to be a doctor, he attended college and then medical school. His father died, however, before he completed his medical training, and as the eldest son, Kuppuswami was forced to leave school to assume his father's duties until his younger siblings were established. He was able to continue his interest in medicine during these years by editing a journal that specialized in preventive medicine and the Indian Ayurvedic approach to wellness. He eventually landed a job as the administrator of a hospital in Malaysia, where he met a wandering holy man who led him into beginning a spiritual search.

Having completed his family responsibilities, he returned to India and began a pilgrimage around the country. Shortly after his arrival in the holy city of Rishikesh, Swami Viswananda Saraswati initiated him into *sannyas* (the renounced life) and gave him his religious name. He took up residence at the Swargashram, on the Ganges River at Rishikesh. He spent his time in meditation and study, and given his background progressed swiftly. In a short time he was giving spiritual guidance to a growing group of disciples to whom he

taught bhakti yoga (devotion) and karma yoga. He also opened a medical dispensary to serve the residents of the ashram.

In 1934 he moved across the river from Swartgashram and established his own ashram that included the Ananda Kutir, "abode of bliss," with a dispensary and meditation rooms for silent retreats. Two years later he founded the Divine Life Trust (a legal entity) to facilitate the enlarged vision of spiritualizing all of India. The Divine Life Society began as an auxiliary to the trust. Through the Society Sivananda launched a monthly periodical and then the Forest Academy, where he offered yoga training to his students.

Swami Sivananda never visited the West, but his many students who did come transformed him into one of the most influential people in the Western Hindu community and a major force in the dissemination of yoga throughout the world. Two of his students, Swami Vishnu Devananda (1927–1993) and Swami Satchidananda (1914–2002) founded the Sivananda Vedanta Yoga Centers and Integral Yoga International, respectively, both with multiple centers in the United States and Canada. As early as 1959, Swami Chidananda (b. 1916), who eventually succeeded Sivananda as head of the Divine Life Society, organized the Society in the United States. Another student, Swami Jyotirmayananda (b. 1931), founded the Yoga Research Foundation in 1962. Inspired by him, Swami Sivananda Radha (Sylvia Hillman, 1911–1995) founded the Yosodhara Ashram Society based in Vancouver.

Swami Sivananda died July 14, 1963.

J. Gordon Melton

See also: Devotion/Devotional Traditions; Integral Yoga International; Meditation; Rishikesh; Vedanta Societies; Yoga.

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■ Slovakia

Slovakia, a relatively new nation, formed in 1993 with the peaceful division of the former Czechoslovakia. Located in Central Europe, the completely landlocked country is surrounded by the Czech Republic, Austria, Hungary, Ukraine, and Poland. Its 5.5 million people reside on its 18,860 square miles of territory.

Slovakia was settled by Slavic tribes during the fifth and sixth centuries CE. Their Pagan religion belonged to the West-Slavic sphere, and it survived until the coming of Christianity in the ninth century. Also, at the beginning of the ninth century, an independent duchy spread through the territory of Slovakia with its center in Nitra. During the reign of the Earl Pribina, in the year 830, the first Christian church was constructed in Slovakia. At the time, Christian influence was conditioned by political loyalty to the German town of Salzburg, and this church was therefore consecrated by Adalram, the archbishop of Salzburg. Nevertheless, the Slavs in Nitra had as yet not converted to the new faith. Despite the work of missionaries from Ireland, Scotland, Germany, and Wallachia, neither inhabitants nor ruling elites converted to the Christian belief.

After the year 833, under the reign of the Earl Mojmir, the territory of Slovakia became part of the first state of the western Slavs named Great Moravia. Aiming to oppose the political expansion of his powerful neighbor, Rastislav, the ruler of Great Moravia, asked the pope to establish an independent church province. The pope refused, and therefore the following year,

Old Castle, Banska Stiavnica, Slovakia. (Richard Semik/ Dreamstime.com)

Rastislav, based primarily on a political rationale and the idea of independence, asked the Byzantine emperor Michal III to send Christian teachers. In 863 Michal III sent the missionaries Constantinus (826–869) and Methodius (d. 885) from Thessalonika to Great Moravia. The two mastered the local dialect of the Aegean Slavs and then played an important role in the process of Christianization, especially as related to church administration and the education of clerical elites. They also translated the most important sacral books into the Slavic language and introduced Slavic into the liturgy. When, in 867, Constantinus (or Cyril) and Methodius planned to visit Constantinople, they received an invitation from the pope, who, despite their alignment to Eastern Orthodoxy, wished to control their activities in Great Moravia. Pope Hadrian II subsequently gave the missionaries an audience, sanctified the holy books in the Slavic language, and ordained the first Slavic clerics.

For the first time in Europe, the pope agreed to a liturgy in a national language other than Greek or Latin. Unfortunately, Constantinus died in Rome; thus Methodius returned to the territory of Great Moravia as the first Slavic archbishop. He brought with him a copy of the papal bull *Gloria in altissimis Deo*, which confirmed the use of Slavic liturgy. Soon after his establishment in Great Moravia, Methodius again traveled to Rome in the name of the Earl Kocel. While there he received the resolution establishing the independent church province, the Pannonian see (archprovince), and was named the official papal representative (legatus). The position of Methodius as archbishop and the use of the Slavic liturgy was further reconfirmed by the pope in 880 in the bull *Industriae tuae*, issued on the occasion of Methodius's attestation of the Nicene Creed and of Roman orthodoxy. This act eventually led to the end of the use of the Slavic liturgy in the Byzantine rite in Great Moravia. The Romanization of the Slavic church was intensified by the actions of the German bishop Viching in Nitra, the main enemy of Methodius. After Methodius's death in 885, Viching took the initiative in disbanding his school and dislodging all its pupils. Subsequently, Slovakia naturalized the German clerical hierarchy.

After the battle at Bratislava in 907, which started the period of destruction of Great Moravia by the Magyars, the territory was in total chaos. By the end of the 10th century, the eastern part of Great Moravia (now the majority of the territory of Slovakia) became a duchy of the Hungarian kingdom, while the western part was transformed into the Czech state. The Hungarian earl, Gejza I, accepted Christianity in 997 under the ministrations of Bishop Vojtech of Prague. The Hungarian (Magyar) state organized the political and church administration at Slovakia after the fall of Great Moravia. It continued the orientation toward Western (or Catholic) Christianity, but the process of Christianization of the Hungarian nomads as well as the native Slavic inhabitants proceeded slowly. In the centuries of political chaos, many of the Slavs in the south had

Slovakia

been assimilated by the Hungarians, while in the north they sought the security of inaccessible places (such as mountains). Under the new political order, the See of Nitra was re-established by the year 1115. In addition, a new see was created in Jager, though the head of the hierarchy of the Hungarian state was the archbishop in Ösztergom.

Through the Middle Ages, the territory of Slovakia was fixed on Western Roman Catholicism. Many monasteries were established, and the number of holy orders operating in Slovakia increased. Catholicism became part of the national culture until the time of the Protestant Reformation. In the second half of the 16th century, Reformed and Lutheran doctrines were disseminated through Slovakia, and by the beginning of the 17th century some 90 percent of the inhabitants of Slovakia had become Protestants. This fact explains why the subsequent re-Catholization at the instigation of the Habsburg rulers of Hungary in the 17th century was so difficult. Jesuits in Trnava and Bratislava proved very effective. It was the period of repression of local nobility, confiscations of the properties of Protestant churches, and forced mass conversions to Catholicism throughout the countryside. As a result, Protestantism survived only among the Slovak middle class and in a small number of villages. The development of Slovak culture up to the beginning of the 20th century followed two independent lines, Catholic and Protestant. Only in 1781, as a result of the tolerant policies of Emperor Joseph II, were Protestants granted equal rights with the Catholic majority. Paradoxically, it was from the Protestant, rather than the Catholic, circles that the majority of dominant personalities of Slovak culture of the 19th century arose, including, for example, Ludovít Štúr, the creator of the Slovak literary language. Through the upheavals of the modern world, somehow or other, the majority confession in Slovakia remained Roman Catholicism.

As of 1991, around 60 percent of the citizens belonged to the Roman Catholic Church. Only 8 percent of Slovaks belong to one of the Protestant churches, the largest being the Evangelical Church of the Augsburg

Slovakia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	3,880,000	4,609,000	85.4	0.10	4,684,000	4,218,000
Roman Catholics	3,533,000	4,020,000	74.5	1.61	4,060,000	3,576,000
Protestants	816,000	510,000	9.5	–0.72	550,000	570,000
Orthodox	216,000	51,000	0.9	0.08	50,000	50,000
Agnostics	393,000	603,000	11.2	–0.73	500,000	360,000
Atheists	250,000	180,000	3.3	0.00	120,000	80,000
Jews	4,000	2,500	0.0	0.00	2,500	2,500
Baha'is	0	700	0.0	0.00	1,000	2,000
Muslims	500	550	0.0	0.00	700	1,000
Total population	**4,528,000**	**5,396,000**	**100.0**	**0.00**	**5,308,000**	**4,664,000**

Confession in the Slovak Republic, whose adherents include approximately 6 percent of the population. From the other confessions in Slovakia, only two groups have as much as 1 percent of the population: the Greek Catholic Church (3 percent) and the Reformed Christian Church of Slovakia (Calvinist) (1.5 percent). Among the other churches, the Orthodox Church, with 0.5 percent, also plays an important role in the life of Slovakia. In the year 1977 the pope established the independent province of the Slovak Catholic Church through his bull *Qui divino*.

In spite of it, during the whole atheistic regime (1948–1989), Christianity in Slovakia (Catholic, Protestant, or other) suffered repression. Church life was formally tolerated by the state, but in fact church members were discriminated against in education and social status. Activists were arrested, and, unlike the situation in other Communist regimes, played an important role in the Catholic Church. From its circles came the core of dissidents who organized the resistance and the so-called Tender Revolution (1989) in the Slovakian part of the former Czechoslovakia. After the fall of Czechoslovakia and the formation of independent Slovakia in 1993, Catholicism's influence on the public and cultural life of the country dramatically increased.

Milan Kováč

See also: Evangelical Church of the Augsburg Confession in the Slovak Republic; Greek Catholic Church; Reformed Christian Church in Slovakia; Roman Catholic Church.

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■ Slovenia

Slovenia, a product of the breakup of the former country of Yugoslavia, lies south of Austria between Italy and Croatia. A largely mountainous country, it has a small outlet on the Adriatic Sea. Its 2 million people reside primarily in the river valleys of its 7,780 square miles of territory.

The Slovenes, a southern Slavic people, settled in what is now the Republic of Slovenia in the seventh century CE. However, in 743 the area was conquered by the Bavarians, and the Slovenes began a long period of subjugation to various Germanic powers. The Slavs who lived north of the Drava River were Germanized, but those to the south were able to retain their identity as Slovenians. Beginning in the 13th century, Austria became the dominant influence in the region. Austrian rule continued throughout the 19th century, except for a brief period during the Napoleonic era.

Churches in Ljubljana, Slovenia's capital. (iStockPhoto.com)

During the late 19th century, Slovenians began to identify with the pan-Slavic movement but had to settle for the union of the Slavic regions of the Austro-Hungarian Empire into an autonomous political area within the empire in 1917. After World War I and the fall of the empire, the region was assigned to Austria. Following World War II, Slovenia became one of the six republics within the Federation of Yugoslavia. It prospered as one of the country's most industrialized area.

In 1990 a move to separate from Yugoslavia became noticeable, and the following year Slovenia declared its independence. That independence was recognized by the countries of Western Europe, and, fortunately, Slovenia was able to stay out of the war in the 1990s that ravaged its former comrades in the other Yugoslavian republics.

The Roman Catholic Church established itself very early among the Slovenian people, and the work of native priests and monks (who constituted the great majority of the Slovenian intelligentsia during the Middle Ages) is credited with the southern Slovenes' retaining their identity as a people. It also separated them from the Orthodox-dominated regions farther south and the Croatian Catholics, who had been heavily influenced by Italian leadership. The church was supported by the Austrian Catholic hierarchy through Slovenia's many centuries under Austrian control, but it suffered under the secularization that occurred in the postwar period (1945–1991). Today the church is led by the archbishop of Ljubljana and the Slovenia Episcopal Conference. They command the loyalty of the majority of the 2 million citizens.

Protestants came into Slovenia as the Reformation spread through German lands in the 16th century. The Lutheran Church suffered losses during the Counter-Reformation, and many Lutherans found refuge in the Prekmuije region, where the church is still strong. It was able to recover somewhat during the period of religious tolerance that began with Joseph II. Lutherans were incorporated into the Hungarian Lutheran Church but emerged as the Evangelical Christian Church in

Slovenia

Slovenia after World War II. Today, as the Evangelical Church of the Augsburg Confession in Slovenia, it is the largest Protestant body in Slovenia and a member of the Lutheran World Federation and the European Council of Churches, though it has not joined the World Council of Churches. The large Reformed presence in Hungary spilled over into Slovenia, and, early in the 20th century, some 800 Reformed church members, mostly of Hungarian ethnicity, formed 3 congregations in Slovenia. They became independent in 1921 as the Reformed Church in Yugoslavia. It developed a relationship with the Reformed Christian Church in Yugoslavia. In 1993 the Reformed Christian Church in Slovenia was established, and the Reformed Church of Hungary accepted responsibility for providing pastoral oversight. It currently has a close working relationship with the Slovenian Lutheran Church. Protestants in Slovenia cooperate in the Council of Christian Churches in Slovenia.

The Seventh-day Adventist Church entered the region in 1909, and in 1925 it organized the Croatian-Slovenian Conference (reorganized in 1992). The work is headquartered in Zagreb, Croatia. Baptists came into the area in the person of Martin Hiastan, an agent of the British and Foreign Bible Society in the years prior to World War I. His first convert, Jurij Carter, began holding meetings in his home in 1923. The little church became associated with the Baptist church in Zagreb. It was not until 1938 that there was enough Baptist strength for a Slovenian conference to be organized.

The Italians who occupied Slovenia during World War II closed the Baptist churches and imprisoned some of the Baptist leadership. Following the breakup of Yugoslavia, the four surviving Baptist churches formed the Union of Baptist Churches in Slovenia.

The Church of Jesus Christ of Latter-day Saints had initiated work in Slovenia in 1899 through the efforts of Mischa Markow, a Hungarian who had previously

Slovenia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,550,000	1,813,000	90.6	0.14	1,764,000	1,545,000
Roman Catholics	1,477,000	1,622,000	81.1	–0.03	1,569,000	1,369,000
Orthodox	30,200	58,000	2.9	2.09	60,000	65,000
Protestants	35,400	29,000	1.4	1.15	30,000	35,000
Agnostics	69,000	105,000	5.2	0.50	100,000	85,000
Atheists	50,000	45,800	2.3	0.16	40,000	30,000
Muslims	1,000	37,000	1.8	0.16	36,000	33,000
Baha'is	0	350	0.0	0.19	600	900
Jews	100	120	0.0	0.17	120	120
Total population	**1,670,000**	**2,001,000**	**100.0**	**0.16**	**1,941,000**	**1,694,000**

settled in Salt Lake City, Utah. He was banished after only a month of work. His effort was not revived until the 1970s, when the LDS were able to establish themselves as a legal entity in Yugoslavia. The first meetings were held in Ljubljana. In 1993 the first full-time elder from Slovenia arrived in Salt Lake City for training. Jehovah's Witnesses came into Yugoslavia in 1925 and continued to work quietly in the decades after World War II, even though officially banned. They emerged quickly after the breakup of Yugoslavia and can now be found in various locations across Slovenia.

Various religions have come to Slovenia since its independence in 1991. They include the Unification Movement, Sahaja Yoga, and the International Society for Krishna Consciousness. Several Esoteric groups such as the Theosophical Society and the Ordo Templi Orientis had been able to function quietly even earlier. The small Jewish community in Slovenia was ravaged first by the Holocaust and then by the movement of members to Israel. Fewer than 100 remain today.

J. Gordon Melton

See also: Church of Jesus Christ of Latter-day Saints; International Society for Krishna Consciousness; Jehovah's Witnesses; Lutheran World Federation; Ordo Templi Orientis; Roman Catholic Church; Sahaja Yoga; Seventh-day Adventist Church; Theosophical Society (America); Unification Movement; World Council of Churches.

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Smarta Tradition

The Smarta tradition is a living Hindu tradition whose origins can be traced back to the classical age of Hinduism. This tradition was derived from Puranic traditional practices. The Smartas combined the concept of *varnashramadharma* (social organization around castes) with *puja* (worship) to a few select major deities. The Smartas get their name from the sacred *smriti* texts. This class of texts are "things that are remembered," or secret oral teachings passed down from generation to generation. Many teachings are still secrets

disclosed only among devout Smartas. As the Smarta size grew smaller and smaller, the teachings were written down for the sake of future preservation. Smarta teaches its adherents that they are the true root of Hinduism.

The Smartas revere and worship five principal deities—Vishnu (preserver god), Shiva (destroyer god), Surya (sun god), Ganesha (remover of obstacles), and Durga (warrior goddess). Smarta puja perpetuates rites from the Vedas (mainly the Rig Veda) and the repetition of many mantras (secret meditative incantations). Smarta worship is more of a solemn duty than a devotional part of life, thus communion with the divine or eternal salvation is rarely the focal point or even an important aspect in Smarta worship rituals.

The Smartas consider themselves a Hindu subgroup, and the predominant Smarta population consists primarily of wealthy Indians. Today, wealthy Hindus tend to practice Smarta-style Hinduism rather than Vaishnava or Saivite styles.

Kumar Jairamdas

See also: Devotion/Devotional Traditions; Hinduism; Meditation.

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Smith, Joseph, Jr.

1805–1844

Joseph Smith, Jr., was the founder of the 19th-century Christian restoration movement popularly known as Mormonism, most commonly connected to the Church of Jesus Christ of Latter-day Saints, now based in Salt Lake City. The multi-million-member Church of Jesus Christ of Latter-day Saints is one of the 10 largest religious groups in North America, but it is but one of some 50 groups that also claim Smith as their founder, including the Community of Christ (Independence, Missouri) and the polygamy-practicing Fundamentalist Church of Jesus Christ of Latter-day Saints (Colorado City, Arizona).

Portrait of Joseph Smith, Jr., founder of the Mormon Church. (Library of Congress)

Smith was born in Sharon, Vermont, on December 23, 1805, but he moved with his family to New York State in 1816, settling in Palmyra, southeast of Rochester. He claimed that he received a divine visitation from God the Father and Jesus in 1820, an episode known as the "First Vision." Smith also said that on September 21, 1823, an angel named Moroni told him of gold plates buried in the hill Cumorah near Palmyra. Smith married Emma Hale (1804–1879) in 1827, the same year that Smith claimed to discover the gold plates. He translated the plates into the Book of Mormon. That work was printed in March 1830, and a new church was founded by Smith on April 6.

Joseph and a small group of followers moved to Ohio in 1831. A mission to Missouri was launched in 1832 but resulted in ongoing persecution, including deadly mob attacks. Smith himself was jailed in Missouri for six months in 1838–1839. After escaping from custody Smith moved the Mormons to Commerce, Illinois. He renamed the city Nauvoo and lived there until his death. Nauvoo prospered and the Latter-day Saints erected a large temple. As the city grew to be the largest in Illinois, Smith became deeply involved in the state's politics, one of several issues leading to the development of heightened hostility against the Mormons both in the county and throughout the state.

In the summer of 1844, dissenting residents of Nauvoo printed a newspaper challenging Smith's leadership. After the press that printed the paper was destroyed, Smith and several compatriots were arrested and taken to the county seat at Carthage. There, Smith and his brother Hyrum were killed by an angry mob on June 27, 1844.

The teachings of the Book of Mormon conform in large measure to classical Christian doctrine, setting aside the issue of its historical integrity. The work purports to tell the history of Jewish groups who immigrated to the Americas before the time of Christ. Smith's own direct revelations appeared first in the Book of Commandments in 1831 and then as the Doctrine and Covenants in 1835. Other revelations were canonized in *The Pearl of Great Price* in 1851, seven years after Smith's death. Smith's most controversial work is probably the Book of Abraham, which was his translation of Egyptian documents that came into his possession in 1835. Smith claimed that the papyri were actually from the ancient patriarch.

By all accounts Smith was a charismatic figure who was able to draw people into his religious vision. He was also maligned for his views and subject to intense criticism, most notably over his later teachings and adoption of polygamy, the latter as early as 1841. Smith advanced novel understandings of salvation, including baptism for the dead, and advocated a plurality of gods as of 1842. The earliest criticisms of him had to do with advocating extra-biblical revelation, his claims of private encounters with God, and the authenticity of the Book of Mormon. Under Smith's successor, Brigham Young (1801–1877), the church he founded went on to advocate the practice of polygamy, leading the national government to act against it, but renounced it, in stages, beginning in 1890. The Church of Jesus Christ of Latter-day Saints spent much of the 20th century attempting to separate itself from the idea.

James A. Beverley

See also: Church of Jesus Christ of Latter-day Saints; Community of Christ; Martyrdom; Polygamy-Practicing Mormons; Salt Lake City; Temples—Church of Jesus Christ of Latter-day Saints.

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Society for the Propagation of the Gospel in Foreign Parts

The Society for the Propagation of the Gospel in Foreign Parts (SPG) is the older of the two Anglican missionary organizations that contributed substantially to the spread of the Church of England internationally in the 19th century and led to the formation of numerous Anglican churches that currently exist around the globe. The Society, formed in 1701, originated from a survey of conditions among the settlers in the British

American colonies by Thomas Bray (1656–1730). Early discussions resulted in two goals for the new society: the serving of the religious needs of English settlers far from Britain (primarily in North America and the Caribbean) and the conversion of the Native populations in British colonies.

Although established as an independent body with private funds, it quickly bound itself to the established church, beginning with its royal charter and the convening of its first meeting at Lambeth Palace under the chairmanship of Archbishop Thomas Tenison (1635–1715). Work was confined to North America and the Caribbean during its first century, among the first people commissioned being a teacher for African American children in New York City. However, as the British Empire expanded during the 19th century, the SPG followed. The independence of the American colonies freed resources to be used in other parts of the world.

At the beginning of the 19th century, the SPG was joined by a second Anglican missionary organization, the Church Missionary Society. The latter, a product of the Evangelical Awakening in England in the previous century, was decidedly Low Church in its sympathies, while the SPG had been very much identified with the High-Church wing of Anglicanism.

Work began in India in 1818, and that in Africa and the Middle East soon followed. The SPG extended its concern to Malaysia in the middle of the century, and later in the century opened missions in Japan and Korea.

In the 20th century, the SPG adjusted to the maturing of the missions into the new independent Anglican churches that now constitute the worldwide Anglican Communion. In many areas they continued to support missionary personnel, especially among those churches still struggling for financial independence. However, the change in the missionary thrust in the years after World War II also cost the SPG popular support, and its income suffered accordingly. In 1965 and 1968, the SPG merged with two other organizations, the Universities' Mission in Central Africa and the Cambridge Mission to Delhi, to produce a new organization, the United Society for the Propagation of the Gospel. The United Society continues to support personnel in more than 20 countries and works with more than 50 churches worldwide.

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See also: Anglican Communion/Anglican Consultative Council; Church Missionary Society; Church of England.

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Society of Saint Pius X

See Fraternity/Society of Saint Pius X.

Socinianism

Socinianism, an anti-Trinitarian movement that emerged within the larger Protestant Reformation of the 16th century, derives its name from two Italian Reformers, Lelius Socinius (1526–1562) and his nephew, Faustus Socinius (1539–1604), both natives of Siena, Italy. The movement began as a secret society in the Diocese of Venice (which for a period in the 1530s was a haven for Italian Reformers) that met to discuss the doctrine of the Trinity. (Most Christians believe that God is one but expressed in three persons of the Father, Son, and Holy Spirit.) Among the members was Lelius Socinius, a Catholic priest and acquaintance of other Reformers: Heinrich Bullinger, John Calvin, and Philip Melanchthon. When the opposition of the society to Trinitarian belief became known, it was disbanded and its members quietly departed to Poland, where they discovered they were also not welcome. Lelius finally found a haven in Zurich, from where he stayed in contact with a group of non-Trinitarian believers in Krakow. The Polish anti-Trinitarians survived through the years, though suffering some division following Lelius's death in 1562. In 1574 they were able to issue a catechism.

Meanwhile, Giorgio Biandrata (1515–1590), one of the leaders of the Venetian society, had moved to Transylvania (then under Turkish Ottoman control), where he became the court physician to Transylvania's ruler, Hungarian King John Sigismund, who had championed the Transylvanian Diet's adoption (1564) of Calvinism as the state religion. Biandrata proceeded to win the leader of the Reformed (Calvinist) Church, Francis David (1510–1579), to his non-Trinitarian position. David thus became head of a Unitarian church centered in Transylvania.

Meanwhile, Faustus Socinius, who was able to remain behind and unite the Polish Unitarians, was called to Transylvania to assist David, who had been imprisoned for his Unitarian views that denied both the Trinity and that Christ was an entity worthy of worship. The Transylvanian Unitarians also worshipped on the Sabbath. In contrast, Socinius believed that Christ was the Promised Man and the Mediator of creation and thus the author of regeneration. Though he was not God, Socinius believed that Christ was worthy of adoration. David could not accept Socinius's views, and ultimately died in prison.

Meanwhile, the new European focus for Socinianism at Racow, Poland, flourished. Among Faustus's last acts was the drawing up of a new catechism, which was published in Polish the year after his death (1605) and then in Latin four years later. In a relatively protected situation, even as the Catholic Counter-Reformation gained strength in Poland, the Socinians established schools, held synods, and produced numerous pieces of literature from their own printing presses.

With Socinian literature and influence being felt throughout Europe, in 1638 the Catholic authorities called for the banishment of all Unitarians, and on this issue Protestants were in hardy agreement. One by one, the various European countries, even Poland, moved to suppress the movement. Additional animus was attached to them as their theology was examined. Not only did they deny Christ's divinity, they also denied the real presence in the sacraments (especially the Roman Catholic idea of transubstantiation), original sin, hell, and infant baptism. They taught that the Holy Spirit was to be seen not as the third person of the Trinity, but as an operation of God, the power for sanctification.

Socinianism was stamped out in Poland and other Catholic countries by the Counter-Reformation. Protestants in England and Holland, where Socinians briefly emerged, were hardly kinder, though in England, a thin lineage of Socinian thought survived to inspire what would become British Unitarianism in the 18th century.

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See also: Roman Catholic Church; Unitarian Universalist Association.

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Soka Gakkai International

Soka Gakkai is the largest Buddhist sect in Japan. With 8 million members or more, Soka Gakkai members represent at least 6 percent of the Japanese population and 14 percent of Japan's 56 million Buddhists. Another 4 million members worldwide, consisting of Japanese emigrants and sizable numbers of converts, make Soka Gakkai Japan's most successful 20th-century export religion. It has an organized presence in Africa (South Africa), Asia (Hong Kong, India, Japan, Korea, Malaysia, Philippines, Singapore, Sri Lanka, Taiwan, Thailand), Europe (Austria, Denmark, Finland, France, Germany, Hungary, Iceland, Ireland, Italy, Luxembourg, The Netherlands, Norway, Spain, Sweden, Switzerland, the United Kingdom), North America (Canada, the United States), Central America (Costa Rica, Panama, Mexico), Oceania (Australia, New Zea-

Soka Gakkai believers chant prayers to start an evening gathering at a small apartment in Tokyo in 2004. (AP/Wide World Photos)

land), and South America (Argentina, Brazil, Chile, Paraguay, Peru, Uruguay, Venezuela).

Soka Gakkai was founded in Japan in 1930 by an educator, Tsunesaburo Makiguchi (1871–1944), who organized the Soka Kyoiku Gakkai (Value Creation Education Society) in an attempt to give the Japanese educational system a more Humanist focus. Shortly before Japan's entry into World War II, Makiguchi and his protégé, Josei Toda (1900–1958), converted to Nichiren Shoshu Buddhism—a sect that claims to teach the "true Buddhism" as taught by Nichiren (1222–1282). Zealous converts, Makiguchi and Toda were imprisoned on charges of lese majesty for their refusal to cooperate with the Religious Organizations Act (1940), which created a three-religion establishment, centered on State Shinto and designed to promote patriotism and loyalty to the increasingly militarist regime.

Following Makiguchi's death in prison and the end of World War II, Toda, the movement's second president, reorganized Soka Gakkai as a lay association of Nichiren Shoshu. In the chaotic aftermath of the war, Soka Gakkai grew rapidly, mostly among the displaced residents of urban environments. However, Toda's zeal, and the zeal of new converts, attracted public suspicion. New converts sometimes destroyed ancestral altars as an expression of exclusive devotion to their new religion; indeed, they may have been encouraged to do so by the movement's leadership. The practice of *shakubuku*, an aggressive and argumentative means of recruitment, also set the movement at odds with established religions and led to accusations that Soka Gakkai brainwashed its members. Massive rallies and parades sponsored by Soka Gakkai reminded onlookers of the demonstrations of Fascist

regimes during World War II. Together, these features gave Soka Gakkai in Japan the image of a dangerous "cult," whose leaders had ulterior and untoward motives.

Daisaku Ikeda (b. 1928), Soka Gakkai's charismatic third president, led the international growth of the movement. Although Ikeda and his successor, Einosuke Akiya, have gone to great lengths to improve the movement's public image, suspicion remains. Soka Gakkai's political involvement through the organ of the Komeito, a political party founded by the Soka Gakkai, and the near godlike reverence that members have for President Ikeda have tended to perpetuate public distrust. Although it has been subject to a generalized suspicion toward Eastern religious movements in the United States, Europe, and South America, the movement's history outside of Japan has been tranquil by comparison to its Japanese history.

Belief and Practice Nichiren was a 13th-century monk who taught that all individuals contain within themselves the potential for enlightenment and that this potential can be unlocked by exclusive devotion to the Lotus Sutra. The Lotus Sutra is understood to be the most perfect expression of the Buddha's wisdom. By chanting the title of the Lotus Sutra, *Nam-Myoho-Renge-Kyo*, one forms a connection with the ultimate reality that pervades the universe—the karmic law of cause and effect. In common with other followers of Nichiren, Soka Gakkai members chant this phrase, along with portions of the Lotus Sutra and prayers for world peace (collectively called *Gongyo*), in front of a copy of the *Gohonzon*, a mandala originally inscribed by Nichiren that features the title of the Lotus Sutra surrounded by characters representing the 10 realms of consciousness.

The 10 realms refer to 10 basic life conditions, which everyone possesses and experiences—hell, hunger, animality, and belligerence, through tranquility, rapture, learning, and realization, to bodhisattva, and ultimately Buddhahood or enlightenment. These "life conditions" are not understood as external circumstances imposing upon the individual but rather as modes of being. Thus, one's external circumstances are but a reflection of one's inner life condition, and by changing one's way of being in the world, one can improve the external circumstances of one's life.

Soka Gakkai, furthermore, promotes the belief that individual enlightenment is the first step toward world peace. As individuals become enlightened, they can work together to raise awareness of issues of intercultural understanding and tolerance, issues of the environment, and the threat of military technology. As an organization, therefore, Soka Gakkai sponsors a variety of educational, cultural, and political projects and participates in the United Nations as a nongovernmental organization. The organization, for instance, has founded a major university as well as primary and secondary schools in Japan. It also sponsors art museums, a concert association, retreat centers, and research associations, both in Japan and in Europe and America. Every year members submit a peace proposal to the United Nations on behalf of President Ikeda.

The Schism of 1991 For more than 50 years, Soka Gakkai existed as a lay movement affiliated with the Nichiren Shoshu sect. But latent tensions between the Soka Gakkai and the Nichiren Shoshu leadership came to a head in 1990, when the high priest accused Daisaku Ikeda, who remains the movement's primary spiritual figurehead, of slandering Buddhism by asserting that the priests and laity are equal before the Gohonzon. Although a formal apology was issued by the Soka Gakkai leadership, and apparently accepted by the priests, tensions between Soka Gakkai leaders and the priests continued to grow. When the priests raised obligatory fees for funerary and other ritual services, Soka Gakkai leaders objected that the priests had become greedy and authoritarian. In reply, the priests accused Soka Gakkai leaders, primarily Ikeda, of slandering the priesthood. In November 1991, the high priest of Nichiren Shoshu ordered the Soka Gakkai to disband and issued a writ of excommunication for all members who remained affiliated with the Soka Gakkai.

Ironically, in many countries Soka Gakkai seems to have benefited greatly from that split. The schism served to enhance the autonomy of the various national organizations, making it easier for these organizations to adapt to the circumstances in their immediate

environments. To fill the gap left by the priests, Soka Gakkai developed roles for voluntary "ministers of ceremony," who now preside over weddings, funerals, and other ritual services.

Although Soka Gakkai's growth worldwide slowed during the 1990s, it remains steady. The organization thus appears to have successfully weathered its developmental challenges, and its future appears secure. Soka Gakkai International has regional and national offices serving the movement worldwide and an extensive Soka Gakkai Internet presence.

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See also: Nichiren Shoshu.

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Solar Temple, Order of the

This defunct movement was founded by a French citizen, Jo Di Mambro (1924–1994). Di Mambro had previously been a member of the Ancient and Mystical Order Rosae Crucis (AMORC) from 1956 to the late 1960s. During that period, he apparently also developed his first contacts with French groups interested in launching a Templar "resurgence." In 1973, Di Mambro became president of a Center of the Preparation of the New Age, and in 1976 he organized a community called the Pyramid. In 1978 he settled with his followers in Geneva, where he created the Golden Way Foundation. This Foundation developed cultural activities attracting outsiders, too, but at the same time it sheltered esoteric rites of Rosicrucian and Templar inspiration for those intensely engaged in the work. A community always remained the core of the various groups led by Di Mambro.

In the early 1980s, a Belgian homeopathic physician, Luc Jouret (1947–1994) joined the group and, being a gifted speaker, became its main propagandist. He soon became well known in the New Age and Esoteric circuit in French-speaking countries. Cultural clubs named Archedia were launched and functioned as an exoteric counterpart to the Esoteric order, then called the International Order of Chivalry, Solar Tradition. However, while hundreds of people sometimes attended Jouret's lectures, the membership of the Order remained more modest, apparently peaking at around 500 members. People forming the core community did not necessarily belong to the order. The name the Order of the Solar Temple is being used here in a generic way, since the movements became famous under that name; there were, however, several simultaneous or successive groups with different names, and reorganizations were frequent.

The ideological sources of the movement were eclectic and reflected many of the ideas common in the occult subculture. However, its message put an unusual emphasis upon imminent apocalyptic turmoils, as a prelude to the passage to new conditions for those people who would manage to survive and become the seeds of the new Solar Race: In case there would not be a sufficient number of people answering the call of

the Temple for staving off global disaster, at least there would be "enough survivors to carry the species toward the evolutionary blueprint intended for mankind." During the 1980s, there was a clear survivalist orientation.

For a number of reasons, including internal dissent, survivalism on this planet was abandoned by Di Mambro and a core group around him from the early 1990s; the mood turned increasingly pessimistic. The leaders of the Solar Temple decided that the only way was a "transit" toward another world. That was accomplished in October 1994. Some left willingly, but a number of members apparently did not realize that their "transit" involved being killed; others, considered traitors, were assassinated, including a couple and their baby child savagely slaughtered in Quebec. Most of the other 50 victims died in Switzerland, including the leaders. In December 1995, 16 members lost their lives in France and, in March 1997, 5 people in Quebec.

Although some people continue to believe in some of its doctrines, the Solar Temple no longer exists as a group. But the impact of the repeated "transits" created an aftershock extending well beyond the Solar Temple: for instance, it contributed to the radicalization of the campaign against "cults" by authorities in countries such as France.

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See also: Ancient and Mystical Order Rosae Crucis; New Age Movement; Western Esoteric Tradition.

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■ Solomon Islands

The Solomon Islands are a set of islands northwest of Australia in the South Pacific, the most famous of which is Guadalcanal. Some 581,000 people are scattered among the 10,600 square miles of land. Most of the islands' residents are Melanesians, but minorities from Europe, China, and Polynesia settled there over the course of the last century.

The Solomons have been inhabited by Melanesians for some 4,000 years. Europeans first discovered the islands in 1567, when the Spaniard Alvaro de Mendeña landed. Beginning in the 18th century, slavers raided the islanders and transported captured islanders to Fiji and Australia to work the sugar plantations.

Only after World War I did England move to establish a colony over the Solomons. The Japanese invaded and held the islands until recaptured by Allied forces. Following World War II, the archipelago was divided into two parts. The western half was later annexed to Papua New Guinea. The remaining portion became a British colony until granted independence in 1978. During the 1990s, the country was beset with problems of crime and corruption so severe as to threaten the country's existence. In 2002, an Australian-led multinational force entered the country on a mission to restore order, assist in reorganizing the government, and disarm some local militias that had arisen. Their effort, which continues, has been deemed largely successful.

Traditional religion has survived in the Solomons. The dominant faith at the time the first Christian missionaries arrived was a polytheistic system that recognized a somewhat remote supreme being who went under different names on the different islands. The more operative concept, made famous by anthropological description, is *mana*, the impersonal power that pervades the cosmos at every level. Mana is a comprehensive concept that explains a variety of phenomena, and it

Solomon Islands

can be used by religious practitioners to heal and work magic. Following long-term contact with Europeans, a number of new variations of the traditional religion appeared. The best known of these new traditional religions were the "cargo cults" based around the airplanes that brought unfamiliar objects to the islands during and after World War II.

The Roman Catholic Church arrived in the Solomons when Marist priests opened a mission in 1845. It was later abandoned, but by that time the Anglican Church in New Zealand had launched a mission to Melanesians. In 1861, John C. Patterson, designated the missionary bishop for Melanesia, began a decade of leadership ended by his untimely death at the hands of residents of the Santa Cruz Islands. Patterson was succeeded by John Selwyn, who continued Patterson's policy of gathering the most talented among the converts and sending them to New Zealand for formal training. The Anglican work on the Solomons grew as a missionary diocese in the Province of New Zealand. In 1970 it was set apart as the Church in the Province of Melanesia. It is the largest church in the islands, including some 30 percent of the 320,000 citizens.

Roman Catholics soon re-established work, and by 1897 a prefecture was erected that grew into a vicariate in 1912. In 1916 the islands were divided into two dioceses, one for the western Solomons and one for the southern islands, the latter based on Guadalcanal at the capital, Honiara. Approximately 20 percent of the population are professed Catholics.

Methodists from Australia came to the Solomons in 1902 and brought Native workers from Samoa and Fiji with them. In 1922 the New Zealand Church assumed responsibility for what had grown into a district, but the church was largely destroyed by the Japanese; it was rebuilt, however, in the years immediately after hostilities ended. In 1968 the Methodist Church of the Solomons participated in a merger with the Congregationalists on New Guinea to form the United Church in Papua New Guinea and the Solomon Islands, now

Solomon Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	151,000	506,000	95.3	2.58	675,000	917,000
Protestants	46,800	220,000	41.4	2.38	290,000	380,000
Anglicans	50,000	171,000	32.2	2.48	200,000	270,000
Roman Catholics	30,800	105,000	19.8	2.28	150,000	205,000
Ethnoreligionists	9,000	16,500	3.1	2.60	16,000	15,000
Baha'is	400	3,300	0.6	2.75	5,000	8,000
Buddhists	0	1,700	0.3	2.61	2,500	3,600
Agnostics	300	1,500	0.3	3.96	3,500	7,000
Muslims	0	1,700	0.3	9.92	2,400	3,600
Atheists	0	250	0.0	2.82	500	1,000
Total population	**161,000**	**531,000**	**100.0**	**2.60**	**705,000**	**955,000**

divided into the United Church in Papua New Guinea and United Church of the Solomon Islands, separately.

In 1904 the South Seas Evangelical Mission, a faith mission based in Australia, grew out of the older Queensland Kanaka Mission. Its first missionary was Florence S. H. Young. She was followed by 13 members of the family of Dr. Northcote Young, who opened work on Guadalcanal, Malita, and Makira. Their work grew into the South Sea Evangelical Church, which became an independent body in 1963. By 1970 it had 285 congregations affiliated with it.

The older mission churches, including the Roman Catholic Church, formed the ecumenical Solomon Islands Christian Association in 1967. It includes the several churches that are also members of the World Council of Churches, the Anglican and the United churches. The South Seas Island Church has identified with the World Evangelical Alliance and participates in the Evangelical Alliance of Papua New Guinea and the Solomon Islands.

The Seventh-day Adventist Church contributed to the expanding array of churches in the Solomons in 1914. Its very successful mission is now a part of the Western Pacific Union Mission that includes Vanuatu and New Caledonia. Several indigenous churches have arisen over the years, including the Remnant Church and the Christian Fellowship Church. The latter, the largest of such independent churches, was founded in 1959 by Silas Eto in a schism of the Methodist Church on the island of New Georgia.

The various world religions have only begun to discover the South Sea Islands in general and the Solomon Islands in particular. By 1970s there were small groups of Buddhists, Hindus, and Baha'is.

J. Gordon Melton

See also: Church in the Province of Melanesia; Methodist Church; Roman Catholic Church; Seventh-day Adventist Church; United Church in Papua New Guinea; United Church of the Solomon Islands; World Council of Churches; World Evangelical Alliance.

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■ Somalia

The history of Somalia was given a new and determinative direction by the entrance of Islam in the eighth century. The land had been home to several ethnic groups for a number of centuries, but they were tied together by a common language and culture. They had been producers of incense and had developed trade with the ancient Egyptians and the Roman Empire. Their ancient religion, however, was gradually replaced by Islam, and the people had become thoroughly Islamized by the 13th century.

Following their conversion to Islam, the Somalis founded a new political entity, the state of Ifat. It was able to sever its subservient relationship to Ethiopia, transformed into the sultanate of Adala, and grew prosperous as it began to trade with the Islamic states along the eastern coast of Africa. Adala was brought down, however, in 1541 when Portugal, which had developed an alliance with Ethiopia, attacked and laid waste to Somalia's coastal cities. The Portuguese presence in the area prevented the sultanate's recovery, and Adala was divided into a set of smaller sultanates. By the time the Portuguese were driven from the area in the 17th century, the Ottoman Empire had moved into the region and established its hegemony over northern Somalia while the sultanates in the south sought a relationship with the sultan in Zanzibar.

Europeans reappeared in the area in the 19th century, and French, British, and Italian forces established their countries' presence. The British and Italian area became independent in 1960 and merged to form the present state of Somalia. The French territory is now the country of Djibouti.

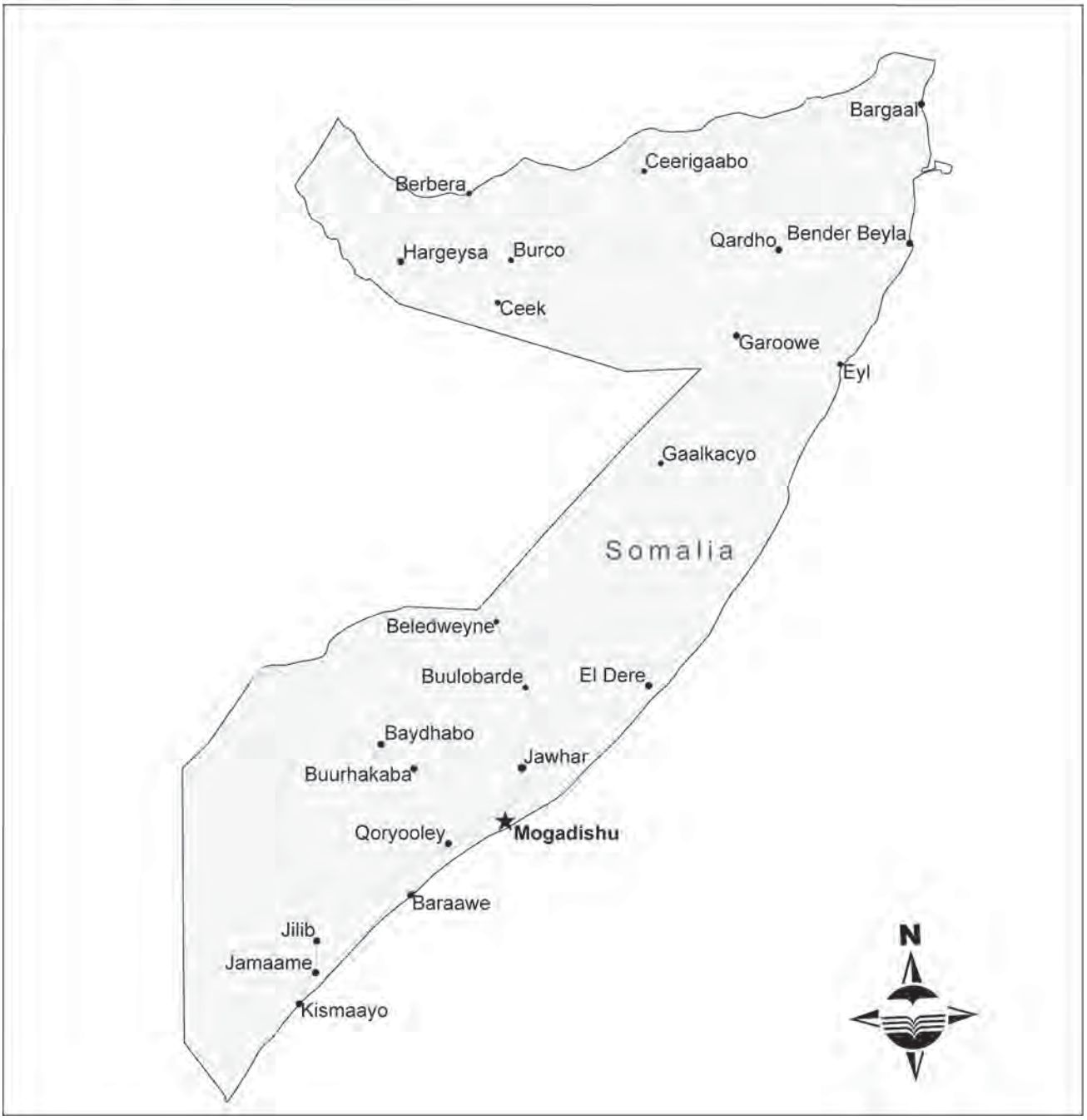
A parliamentary government assumed control of the country but failed to perform, and in 1969 a military coup under General Siad Barre occurred. It gained popular support as it moved to correct some of the country's problems, not the least being illiteracy. It brought the country almost to ruin, however, by attempting to lay claim to the Plateau of Ogaden just across the border in Ethiopia. Increasing opposition to the Barre government led to civil war in 1991. The forces of the United Somalian Congress succeeded in driving Barre from power, but then divided into two factions that have since vied for control of the country. In the midst of the struggle, the United Nations and the United States attempted to intervene, unsuccessfully. As of the beginning of the new century, there is as yet no central government in the country.

Islam in Somalia was somewhat reshaped during the years of the Ottoman Empire. That part of the

Somalia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	2,220,000	5,334,000	98.7	2.88	7,757,000	11,860,000
Christians	4,200	59,200	1.1	1.33	66,200	78,300
Orthodox	200	55,000	1.0	1.36	60,000	70,000
Independents	60	1,000	0.0	0.00	2,000	3,000
Protestants	550	1,100	0.0	1.67	2,000	3,000
Ethnoreligionists	0	7,000	0.1	2.86	9,000	13,000
Agnostics	2,500	2,300	0.0	2.12	6,000	12,000
Hindus	500	2,000	0.0	2.86	4,000	8,000
Baha'is	700	1,400	0.0	2.89	3,000	8,500
Atheists	1,000	800	0.0	2.89	1,400	4,600
Total population	**2,229,000**	**5,407,000**	**100.0**	**2.86**	**7,847,000**	**11,984,000**

SOMALIA



country formerly under Ottoman rule is largely of the Hanafite School, while the part that was related to Zanzibar is primarily of the Shafiite School. There are a small number of Shias, mostly of Pakistani origin. The capital, Mogadishu, has been the site of the East Africa regional office of the World Muslim Congress.

Christianity was introduced into Somalia in 1881 but greatly expanded after the Italians took control of the southern coast, including Mogadishu. However, it has had very little success, even prior to the independent government's prohibition of proselytizing activity, and its several thousand members are still primarily

expatriates. In 1972 the government nationalized all of the Catholic church's property. However, in spite of the changes in the church's status and the resultant departure of much of its personnel, a Diocese of Mogadishu was created in 1975.

Lutheran missionaries from the Church of Sweden came to Somalia in 1898. They opened a set of educational and medical facilities and engaged in evangelistic outreach, but they had their greatest success among a group of Bantu-speaking former slaves. The mission was disrupted when Italian authorities expelled the missionaries in 1935. The work was revived after World War II by Mennonites and the Sudan Interior Mission, but it was hurt by the same nationalization of church property that destroyed so much of the Catholic work in 1972. Most Sudan Interior Mission missionaries left soon afterward. By 1976 all foreign missionaries had left the country. Two groups of Somali nationals, one formerly associated with the Mennonites and one with the Sudan Interior Mission, continued to meet after the missionaries left. In the 1980s, a few Mennonites were able to return.

There are also a few Hindus (expatriate Indians) and Baha'is in the country. The Baha'i Faith had some success in the 1970s, and at one point a member of the Barre government was a member. It has had some initial success among the Iranian expatriate community, but in 1975 the Iranians were expelled.

J. Gordon Melton

See also: Baha'i Faith; Church of Sweden; Hanafite School of Islam; Shafiite School of Islam; World Muslim Congress.

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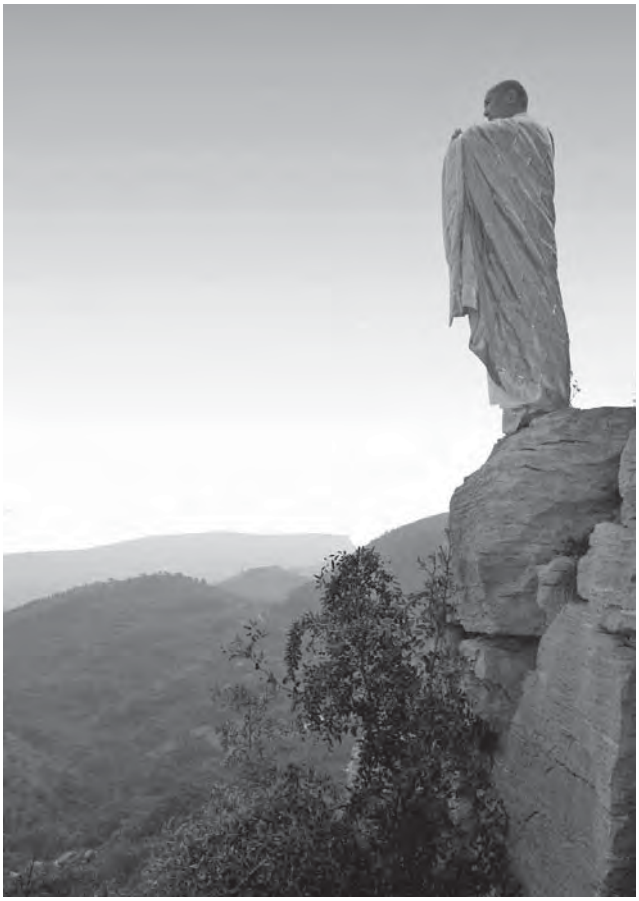
Song Shan

In Daoist thought, there were five directions. Along with the north, east, south, and west, the center was also considered an additional direction. This idea is amply illustrated in the concept of the five sacred mountains, which were looked upon as pillars supporting the heavens. Song Shan, in Henan Province, was the Daoist mountain of the center. Song Shan stretches for 40 miles between the cities of Luoyang and Zhengzhou. Luoyang, the ancient capital of China, is the site of the White Horse Temple, the first Buddhist temple in China, built in 68 CE.

The most important Daoist site on Song Shan is Zhongyue Temple at the foot of and on the south side of Taishi Hill. It originated as the Taishi Shrine in the Qin dynasty (220–207 BCE). Emperor Wudi (r. 141–87 BCE) greatly expanded it in 110, and it was largely rebuilt during the Ming dynasty. The current complex was rebuilt following the design of the imperial palace in Beijing during the reign of Manchu Emperor Qianlong (r. 1736–1795) of the Qing dynasty. It is larger (with some 400 structures) and better preserved relative to the similar complexes found on the other four sacred mountains.

While the Daoist history on Song Shan is impressive, the Buddhist presence rivals it. For example, the Songyue Pagoda, a sixth-century pagoda, is the earliest known Chinese brick pagoda. It was constructed in 523 CE adjacent to Songyue Monastery on Mount Song. Even more famous is the legendary Shaolin Temple, near Zhengzhou City. It is to this temple that Bodhidharma, the reputed founder of Chan/Zen Buddhism lived and at which he developed what became a new martial art, kung fu. In 495, he also built the Shaolin Pagoda adjacent to the temple. Today, about 984 feet to the west of the Shaolin Pagoda is the Pagoda Forest, home to some 240 pagodas erected since the days of the Tang dynasty (618–907).

Fawang Temple is a Tang dynasty Buddhist temple located northwest of the town of Dengfeng and at the bottom of Song Shan's Yuzhu Peak. This temple's grounds include a set of Tang Dynasty pagodas, the most prominent being a 131-foot-tall stone tower that enshrines a jade statue of the Buddha given to the temple in 1409 by a member of ruling family of the Ming dynasty (1386–1644) who resided in Luoyang.



Monk at Shaolin Temple of Song Shan, China. (Linqong/Dreamstime.com)

The tallest peak of Song Mountain rises some 4,900 feet above the landscape. In 2008, the mountain and its temples and pagodas were named a United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Site.

J. Gordon Melton

See also: Bodhidharma; Daoism; Heng Shan; Hua Shan; Tai Shan; Temples—Buddhist; Zen Buddhism.

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Songgwangsa

Songgwangsa, or Spreading Pine Temple, is a large Son (Zen) Buddhism center founded by the Master Chinul (1158–1210) on Songgwang Mountain in Jeollanam-do Province in the southwest corner of the Republic of (South) Korea. It is designated one of Korea's Three Jewels Temples, each temple representing either the Buddha, the Dharma, or the Sangha. Songgwangsa represents the Sangha, that is, in Korean Buddhism's understanding, the Buddha's followers, both monks/nuns and laity. For this reason, the temple complex has some unique aspects.

By 1190, Master Chinul had begun the mature phase of his career. He had rejected the lax Buddhism of the city (in Seoul) and had moved to Kong Mountain, where he formed a new retreat society based upon his belief that each person was already an enlightened Buddha and what was needed was the recovery of his or her pristine enlightened state. A growing number began to find their way to his small center on Kong Mountain, which soon outgrew its facilities. By around 1197 he had selected the present site in southern Korea, which became the setting for his new temple complex. One legend that has been told over the centuries is that in order to find the right place, he carved a crane out of wood. It flew off and landed when it located the correct place on Songgwang Mountain.

On his journey to take up residence in the new temple, Chinul and his companions made a retreat on Chiri Mountain to consider the direction to be taken with the new community. During this retreat, they experienced a variety of supernatural events that were subsequently interpreted as confirmation that Chinul had realized a final and higher state of enlightenment. Once installed at Songgwang Mountain, Chinul became the dominant voice in the Korean Son community.

Chunil initially built a small hermitage on Mount Chogyesan, but quickly expanded the site to accommodate the growing community. The Masters' Portrait

Hall was reputedly built where the crane bird actually landed. It is this hall that came to represent the followers of the Buddha. It houses a large collection of stele and pagodas containing the ashes of some of the many masters who have lived here, including Master Chinul.

Songgwangsa reached the height of its glory in the 16th century, but through the rest of millennium was largely destroyed on several occasions. On each occasion it was repaired and/or rebuilt, but never to its former completeness. Master Kusan (1901–1983), one of the energetic young teachers to arise in the decades following the end of the Korean War (1950–1953), was able to attract a number of non-Korean students and in 1973 established an International Zen Center at Songgwangsa. He also launched the restoration effort at Songgwangsa, which his successor carried to fruition. Through the last half of the decade, the residents were able to restore the site according to its original plans. From this effort, 14 buildings were reconstructed, most notably the Main Hall, which houses the monastery's three main statues of the three Buddhas—Dipankara, the primordial Buddha; Sakyamuni, the historical Buddha; and Maitreya, the future Buddha.

It is usual for the Main Hall to be the highest building in Korean monastic complexes, but Songgwangsa manifests one of its unique aspects in this regard. Here, the Teaching Hall, the Masters' Portrait Hall, and the residence of the spiritual leader are in the highest positions, due to Songgwangsa being one of the Three Jewels Temples. Of interest, adjacent to the spiritual leader's residence is his assistant's house, a small structure that has survived since the 15th century. It is the oldest building at Songgwangsa and one of the oldest living quarters in Korea.

Songgwangsa currently serves as the head temple for the 21st district of the Chogye Order, the largest of Korea's Buddhist groups.

J. Gordon Melton

See also: Chinul; Chogye Order; Haein-sa Temple; Korean Buddhism; T'ongdo-sa Temple; Zen Buddhism.

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Soto Zen Buddhism

Soto Zen Buddhism is the largest school of Zen in Japan, with more than 17,500 temples at its peak in the 18th century. Today, the school maintains approximately 15,000 temples in Japan. Several hundred affiliated temples exist in Europe and the Americas, transmitted by both Japanese immigrants in the late 19th century and by European and American converts during the 1960s and 1970s.

This school was originally developed in China by Tung-shan Liang-chieh (807–869) and became one of five Chinese Chan (Zen) lineages. It was transmitted to Japan by Dogen Kigen (1200–1253). The Soto Zen School emphasized the practice of "silent illumination" Zen meditation (Japanese: *shikantaza*) and the observance of strict monastic codes as the path to enlightenment. These practices were detailed in Dogen's seminal text, the *Shobogenzo*.

Especially under the influence of the so-called second founder of the Japanese Soto School, Keizan Jokin (1268–1325), the organization also incorporated devotional forms of worship to numerous local deities, adopted esoteric Buddhist rituals, and received patronage from local lords to grow into a major force in Japanese religious life. Its temples offered healing, rain-making, and funerary rituals, among others, that attracted numerous adherents. The sect's head temples of Eiheiji and Sojiji have acted as priestly training centers for the school in Japan.

Soto Zen in the West among Japanese immigrants has served as a repository of Japanese culture and Buddhist ritual, especially funerary and ancestral rites. Among converts, on the other hand, it has focused on the primacy of meditation and its application in daily life, with a particular emphasis on involvement of the laity.

Pagoda of a Japanese Buddhist temple in Kyoto. (Till Scheel/Dreamstime.com)

Eiheiji
Eiheiji-cho
Yoshida-gun, Fukui-ken 910-12
Japan
http://global.sotozen-net.or.jp/eng/

Sojiji
2-1-1 Tsurumi-ku
Yokohama-shi, Kanagawa-ken 230-8686
Japan

Duncan Williams

See also: Dogen; Enlightenment; Meditation; Monasticism; Zen Buddhism.

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■ South Africa

South Africa is the southernmost country of the continent of Africa. Off its southern coast, the Atlantic and Indian oceans meet and its coastal cities, especially Cape Town, were for centuries stopping points for ships sailing between Europe and Asia. To the north

lie Namibia, Botswana, Zimbabwe, and Mozambique. The country of Lesotho is completely surrounded by South Africa and Swaziland is almost in a similar position. South Africa is now home to more than 49 million people. It encompasses some 471,000 square miles.

European settlement of South Africa began with the arrival of the Dutch in 1652. Settlement radiated from Capt Town over the next centuries. Meanwhile, what would eventually be carved out as the modern country was home to a variety of Native people, including the Khoi and San.

The British seized the area in 1806, prompting many of the Dutch settlers to move inland. Significant population growth followed the discovery of diamonds (1867) and gold (1886). The Boer War (1899–1902) was fought as the Dutch settlers resisted the extension of British hegemony over their settlements. The British won and subsequently set up a coalition white power structure that left the Native population in subjugation. The Union of South Africa was formed in 1910. It evolved into the present Republic of South Africa in 1961. Following the election of the National Party to power in 1948, a system known as apartheid was put in place, which called for the separate development of the races—not just African and European but also the Asians, who would become a significant if minority part of the population. Significant world opposition to apartheid developed through the 1970s and 1980s and eventually led to its destruction. The first elections in the new desegregated South Africa occurred in 1994 and ushered in a black majority government under the African National Congress (ANC), which has since ruled the country, though not without a significant and growing minority opposition. For many years a prisoner due to his anti-apartheid activism, Nelson Mandela became the first African president of the country.

The oldest sign of religion in South Africa comes from Ingwavuma in northern Kwa Zulu/Natal at a place called Border Cave, where there is evidence of Middle Stone Age occupation. Some of the human remains found there show affinities to the later Khoi and San populations of the western parts of South Africa. Particularly fascinating are the remains of the body of a child that had been covered in red clay before burial, which suggests an understanding of a reality that transcends earthly existence. These remains are dated to about 100,000 years ago and are some of the oldest indications of religious activity in the world.

The oldest piece of rock art in southern Africa dates from 27,000 years ago and was recovered from the Apollo 11 Cave in Namibia. Burial remains indicate, however, that people who strongly resemble the contemporary San were present in the southern African region as early as 12,000 years ago. Their famous rock engravings, which are scattered over large parts of South Africa, were numerous up until 2,000 years ago. At that time changes in lifestyle took place, and from that point on the religious activities of the Khoi and San are reasonably well documented.

The culturally distinct Khoi (sometimes referred to as Khoikhoi or Hottentot) and the San (Bushmen) evolved from the same genetic stock, referred to as Khoisan. In prehistoric times they were probably spread over most of the southern African region, but by the time the colonists arrived in the 17th century they were confined to the southwestern parts of the country.

The San were hunter-gatherers who relied on fruits and vegetables of the veldt as well as game for their diet. The movement of game and the sparse rainfall of the region controlled their lives, and they were socially organized into small roving bands that traversed the desert in search of water and food. They recognized the existence of a greater as well as a lesser god. The greater god resided in the eastern sky and the lesser in the western sky. These gods were whimsical and were capable of sending good or bad fortune to people. Of much importance in San mythology is the unpredictable divine trickster figure Kaggen, who could change his appearance at will and who played pranks and upset the normal order of things. The only defense humans had was to intensify the supernatural energy that they possess, called *n/um.* This was accomplished through communal dancing in which the rhythm of the dance would induce an altered state of consciousness in the healer. Through the dance, singing, trance, and fire, the n/um of the dancer-healer was brought to "boil"; it overflowed in sweat and nose bleeding, which in turn repelled evil.

For the San all of nature was invested with a numinous quality, and their attitude toward the world was one of deep reverence and respect. Animals such as the

South African church. (Monkey Business Images/Dreamstime.com)

eland and the mantis manifested divine qualities, and the stars were said to be the eyes of dead ancestors or great hunters. These people lived in a delicate balance with the natural environment, and their only defense against the expansionist activities of the colonists was to retreat from their preferred territory to the Kalahari Desert. Today there are no more than about 50,000, and many live in the neighboring countries of Namibia and Botswana. No common body of beliefs has survived among the small groups.

The Khoi people were nomadic pastoralists who settled mainly in the western Cape and moved only when water and pasture were needed for their animals. They had developed the ability to smelt iron and used it to fabricate weapons and implements. When their pastoral activities encroached on the hunting area of the San, it was the San who were forced to abandon the territory and move farther northward.

The Khoi believed in a cosmic duality of spirit. Tsui/Goab was the benevolent giver of rain and all things good, and Guanab was the evil god who brought misfortune, illness, and death. These gods would, however, sometimes inexplicably go against their own nature and bring about the opposite qualities. Whereas these gods influenced only the communal life, it was the ancestral cultural hero Heitsi-Eibib who was invoked for individual success and healing. There are many stories about his exploits, particularly about his many deaths, which are attested to by his many gravesites, where offerings or stones were left for good luck.

With the arrival of the colonists, the Khoi culture crumbled in the face of superior weapons and missionary efforts to Christianize them. Eventually all Khoi were exterminated or incorporated and absorbed into the various groups in the Cape.

While the Khoi and the San inhabited the arid western parts of the country, the black African peoples, or Bantu-speaking people, inhabited the eastern and central parts of the country. Those parts consisted of rolling grasslands toward the coast as well as a vast inland

plateau west of the Drakensberg. Different lifestyles developed among these people, varying with the climate, altitude, and soil. The lush, mountainous eastern parts of the country allowed for small self-sufficient and independent settlements (usually on a ridge), within hailing distance of neighbors. West of the Drakensberg, in the interior, the land is flat and rainfall inconstant. There the people needed larger tracts of land to sustain living, and the population was divided into very large centrally located settlements.

In the early 19th century, violent clashes between the people of different settlements led to the merging of groups into powerful nation-states, complete with their own royal houses. These groups were categorized by early ethnographers as the Nguni-speaking group (Xhosa, Zulu, and Swazi) and the Sotho-Tswana group (Northern Sotho, South Sotho, and Western Sotho or Tswana), the Venda and the Shona.

Although the religious practices of these groups differed notably, the main features show remarkable congruence. All the beliefs and practices are centered on the cardinal belief that there should be harmony between the natural and the spirit worlds. If human beings behaved with due deference toward the ancestors, and in accordance with prescribed social convention, everyone would prosper and flourish. If anyone misbehaved in any way, the harmony would be disturbed and the protection of the ancestors lifted, so that misfortune would strike the offenders.

It is therefore clear that the main element of all the religious practices of the Bantu-speaking people was ancestor veneration. Each homestead had its own ancestors, who were included in the celebrations and decision making of everyday life and were looked to for protection and prosperity. On a larger scale, every tribe or nation also had its own ancestors who were responsible for the welfare of the nation. Specialists in the form of diviners, by virtue of their ability to mediate in the spirit world, were on hand to help seek out the cause of suffering and misfortune and to help restore the order with prescribed sacrifices and purification rituals.

On the whole, scholars of African traditional religion agree that there was a belief in a Supreme Being or Creator who was so powerful and detached that human beings could not approach him. There are, however, also dissenting voices who maintain that this is a Western and Christian interpretation that was thrust upon a discrete religious system.

In South Africa today there are many who still abide by the old ways, and although it is estimated that more than 70 percent of black South Africans profess to be Christians, their Christianity is often more influenced by the traditional religion than African religion is influenced by Christianity. It is safe to say that many of the African Initiated Churches in South Africa today are not only influenced by traditional religion but that they also represent a synthesis of traditional religion and Christianity.

When the Dutch came to South Africa in 1652 they brought Reformed Christianity with them, and all other forms of religion were prohibited. Islam had been brought to the Cape as early as 1658 by slaves who were imported from the East Indies, but it was only in 1804, when the Dutch government granted religious freedom to all people, that they could establish their first mosque. Because Islam did so much to address the social and educational needs of the community, the religion attracted people from all classes and races and became a center of resistance against slavery and social injustice. From 1860 on, Islam was also established in Natal, when Indian laborers were brought to the province. From there it quickly spread to the Transvaal, and today there are an estimated half-million Muslims in South Africa and the number is growing.

The Reformed faith was originally brought to South Africa by members of the Netherlands Reformed Church, but following the British takeover of the Cape Colony, Presbyterians from the British Isles, especially adherents of the Church of Scotland, expanded the Reformed community. Through the 20th century, these several churches splintered and reunited and today exist as more than 15 different denominations, including the Dutch Reformed Church, the Evangelical Presbyterian Church in South Africa, the Presbyterian Church of Southern Africa, the United Congregational Church of Southern Africa, the Uniting Presbyterian Church in Southern Africa, and the Uniting Reformed Church in South Africa. The last named was formed by a merger in 1999. Two years later it selected the Reverend Diane Vorster as the new moderator of its general assembly, the first time a woman has headed a major South African Christian denomination.

South Africa

Over the course of the 19th century, the major Protestant traditions brought to South Africa included the Anglicans (now included in the Church in the Province of South Africa), Methodists (Methodist Church of South Africa), Baptists (Baptist Convention of South Africa), and Moravians (Moravian Church in Southern Africa). Pentecostalism spread to South Africa soon after its establishment in America, the Apostolic Faith Mission of South Africa being its earliest representative. It has continued as an important segment of the Christian community, and South Africans have participated fully in the Charismatic movement. Several new South African Charismatic churches, such as the International Fellowship of Charismatic Churches, have now become global bodies.

A number of the Protestant churches are members of the South African Council of Churches, which is affiliated with the World Council of Churches. Many

South Africa

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	17,181,000	40,260,000	81.7	1.17	42,593,000	44,672,000
Independents	4,616,000	19,050,000	38.7	2.16	20,883,000	21,755,000
Protestants	6,463,000	10,039,000	20.4	0.41	10,100,000	10,680,000
Roman Catholics	1,589,000	3,250,000	6.6	0.52	3,510,000	3,820,000
Ethnoreligionists	4,308,000	4,350,000	8.8	0.32	3,500,000	3,000,000
Agnostics	150,000	1,530,000	3.1	1.47	2,220,000	3,000,000
Muslims	270,000	1,240,000	2.5	1.10	1,600,000	2,000,000
Hindus	433,000	1,175,000	2.4	1.10	1,500,000	1,800,000
Baha'is	15,300	223,000	0.5	1.10	300,000	400,000
Atheists	5,000	170,000	0.3	1.10	215,000	300,000
Buddhists	2,200	158,000	0.3	1.10	180,000	200,000
Jews	120,000	80,000	0.2	–0.05	80,000	80,000
Chinese folk	1,600	33,900	0.1	1.09	36,000	42,000
New religionists	10,000	22,600	0.0	1.09	30,400	40,000
Confucianists	0	20,000	0.0	1.09	25,000	30,000
Sikhs	4,000	11,000	0.0	1.10	14,000	17,000
Spiritists	2,000	3,000	0.0	1.10	4,000	5,000
Jains	0	2,000	0.0	1.10	3,000	4,000
Total population	**22,502,000**	**49,278,000**	**100.0**	**1.09**	**52,300,000**	**55,590,000**

of the more conservative evangelical groups are associated with the Evangelical Alliance of South Africa affiliated with the World Evangelical Alliance.

The first priests of the Roman Catholic Church settled in the Cape in 1805 but were not allowed to begin missionary work until 1820. A vicariate was established in 1837. The first black bishop was consecrated in 1953. The church is currently led by the Episcopal Conference of South Africa.

It was only after 1804, when religious freedom came to the Cape, that practicing Jews came to settle in South Africa. The first synagogue (the Tikvat Israel—Hope of Israel) was established in 1841 in Cape Town. Today about half of the estimated 100,000 Jews in the country live in and around Johannesburg, where they are involved mainly in trade and the professions. Many Jews played leading roles in the struggle for freedom in this country, and today many still continue to make important contributions to public life.

Hinduism, the last of the great world religions that have a major presence in this country, first came to Natal in 1860 with Indian indentured laborers. More laborers as well as many merchants followed soon afterward, and today South Africa has a vibrant Indian community of about one million people, 60 percent of whom are Hindus. Most Hindus belong to the Sanathanist, or ritualistic, tradition, but there are also three streams of neo-Hinduism present in South Africa—Arya Samaj, neo-Vedanta (for example, the Ramakrishna Centre and the Divine Life Society), and Hare Krishna (the International Society for Krishna Consciousness).

According to 1991 census figures (the last census that included compulsory questions on religious affiliation), about 67 percent of the population adhered to Christianity (33 percent to various African Initiated Churches, 18 percent to the Reformed family, 11 percent Roman Catholic, 9 percent Methodist, 6 percent Anglican, and 4 percent Lutheran). About 2 percent of the population belonged to Islam, 1.5 percent to Hinduism, and 0.2 percent to Judaism. Approximately 30 percent of the population did not fall into any of these categories, and that probably accounted for adherents of African traditional religion and a nonreligious component. According to the 1996 census (in which questions on religion were optional), only 54 percent of

South Africans followed Christianity, but 34 percent had no religion or did not state one. Some 13 percent stated that they did not belong to any religion. As there was no way of indicating adherence to African traditional religion, one may assume that the 34 percent who claimed no religion or declined to answer the question included a strong component of adherence to African religion. At present there is a strong movement by adherents of African religion to return their religion to its ways and practices prevalent before colonialization, and to imbue it anew with dignity, honor, and acceptability within the South African cultural milieu.

In 1994 the long agonizing chapter of apartheid in the history of this country came to a close when the first democratically elected government took office under the presidency of Nelson Mandela. During the apartheid era many religious leaders in this country were involved in either the promotion of, or the resistance to, the system. Although the names of those who had sought to promote apartheid on biblical grounds will sink into oblivion, others, such as that of Anglican archbishop of Cape Town Desmond Tutu, Nobel Laureate for Peace, will go down in history as powerful and compelling examples of agents for justice and transformation.

H. Christina Steyn

See also: African Initiated (Independent) Churches; African Traditional Religions; Apostolic Faith Mission of South Africa; Arya Samaj; Baptist Union of South Africa; Church in the Province of South Africa; Church of Scotland; Divine Life Society; Dutch Reformed Church; Evangelical Presbyterian Church in South Africa; International Society for Krishna Consciousness; Methodist Church of South Africa; Moravian Church in Southern Africa; Netherlands Reformed Church; Pentecostalism; Roman Catholic Church; United Congregational Church of Southern Africa; Uniting Presbyterian Church in Southern Africa; Uniting Reformed Church in South Africa; World Council of Churches; World Evangelical Alliance.

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Southern Baptist Convention

The Southern Baptist Convention, the largest Protestant/Free church body in the United States, was founded in 1845 as a result of a deep controversy within the larger American Baptist fellowship. Baptists, based as they were in the local church, had been slow to organize. In the early 19th century, they formed a set of organizations (societies) designed to assist the congregations in presenting a united voice, publishing religious materials, and expanding through home and foreign missions. Each society had its own rules and membership. The controversy over slavery presented it with the necessity of making some unforeseen decisions.

In the decades following the American Revolution, Baptists spread to every corner of the United States as then constituted. The southern half of the nation had developed around a system of agriculture that depended on slaves, and Baptists had found an opening for missions among the slave population. At the same time, many slave owners and their friends had become Baptists. And American Baptists, even in the South, were aware of the problem raised by the demands for freedom that undergirded the American Revolution, coupled with the ambiguous nature of the Bible's discussion of the subject. The early Christians, most no-

tably the Apostle Paul, had made no direct challenge to the slavery then operative in the Mediterranean Basin.

As the slavery controversy that would lead to the American Civil War (1860–1865) deepened, the Baptists found it increasingly difficult to remain neutral, and the issue continued to be raised in different forms. For example, many southern delegates who supported the American Baptist Home Missionary Society came to believe that a disproportionate number of home missions were being established outside the South. The issue came to a head in 1845, when Georgia delegates proposed a man for appointment as a home missionary. The board turned him down by refusing to act on the matter. Then the Alabama delegates sent an inquiry to the Triennial Convention overseeing foreign missions and asked if slaveholders could be appointed as foreign missionaries. The Convention's reply included a statement that it would not act so as to give the appearance of approving of slavery.

These two actions were enough for some, and in 1845, Baptists in the South met and approved the plan for the formation of the Southern Baptist Convention. Unlike the American Baptists, the Convention would unite all of the missionary functions into a single organization. A foreign mission board and a home mission board were established immediately, and plans were projected for future educational and publications work. Because of the devastation of the American Civil War, plans for further expansion had to be postponed to the end of the century. To avoid too much centralization, the foreign missions board was established in Richmond, Virginia, where it remains to this day. The home missions board was opened in Marion, Alabama, and later moved to Atlanta, Georgia, where it now is located.

After the Civil War, Southern Baptists also passed through a significant controversy that contributed to their unique place in the Baptist world. Advocates of the so-called Landmark position, most notably James R. Graves (1920–1993), argued that Baptist churches are the only true churches in the world, that the true church is a local, visible organization, and that Baptist churches and the kingdom of God are coterminous. Graves insisted that Baptist churches had existed at every age, and hence the contemporary Baptist movement could be traced to the time of Christ (rather than to the independent movement in 16th-century England). Among the implications of the Landmark position were that Baptists should have no pulpit fellowship (that is, should not exchange ministers to lead worship) with other Protestant groups, and that Baptist congregations should limit Communion to members of Baptist churches. Although the Landmark position was ultimately rejected, it deeply influenced Southern Baptist life into the mid-20th century. It eventually would become the established position of the American Baptist Association.

After the Civil War, slowly, step by step, Southern Baptists built their denominational life. In 1888 the Woman's Missionary Union was created. The Sunday School Board appeared three years later. Several Baptist institutions for higher education existed in the South prior to the Civil War, but as a whole, Baptists were suspicious of colleges and seminaries; it would be the 20th century before the great expansion of Southern Baptists into higher education would occur.

In the new century, concern turned to the increasing problem of coordinating the growing Convention and its boards and agencies. In 1917 the Convention revised its constitution and created an executive committee assigned the task of directing all the work being nurtured by the Convention. The executive committee became the primary agent for carrying out the will of the Convention as expressed in its annual meetings. The committee as it developed included the officers elected by the Convention, a representative from each of the boards, and a representative from each state.

Through the 20th century, the Southern Baptists expanded throughout the United States and became both a national body and the nation's largest Protestant group. With the opening of a church in Vermont in 1964, it finally had churches in all 50 states. Although membership is still concentrated in the South, its greatest expansion in recent decades has occurred outside the South. Through the first decades of the 20th century, Southern Baptists operated under a comity agreement with Northern Baptists to limit competition. However, in 1942 such comity came to an end. Both Northern Baptists (now the American Baptist Churches in the U.S.A.) and Southern Baptists realized that, given the congregational nature of their movements, they could exercise little control over the movements, or the desire

for affiliation of local Baptist churches. It was also the case that the two groups were developing distinct theological differences with the Southern group assuming a distinctly more conservative stance.

During its first generation, Southern Baptist missionary activity was concentrated in China and Africa. The expansion of work into Roman Catholic Italy in 1870 signaled the beginning of an era of growth. Through the rest of the century, missions were opened in Mexico, Brazil, and Japan. Through the 20th century, work expanded into more than 90 countries worldwide. In the decades since World War II, the Convention has also faced the problems of the ending of colonialism and the growth of former missions into autonomous churches. In many cases these changes have led to a reorientation of Southern Baptist participation with former mission churches in new partnership relations. However, the commitment to global evangelism remains, and in 2005 the Convention supported 5,100 full-time missionary personnel overseas.

The Convention did not found seminaries, but gradually adopted seminaries founded independently by Southern Baptists. As of 2000 it supported six seminaries in the United States. It also sponsors 52 colleges and universities and provides support for more than 100 colleges and seminaries overseas.

Like Baptists in general, Southern Baptists accept the Bible as their definitive creed, but they have periodically published summaries of the major beliefs that focus their faith. In 1925, in the midst of attacks on the Convention by its most fundamentalist wing, the convention adopted a doctrinal statement called "The Baptist Faith and Message" (revised in 1963). This statement served through most of the 20th century. In the last half of the century, however, Southern Baptists became increasingly embroiled in a controversy between its more conservative evangelical wing and its more moderate wing. This controversy threatened to split the Convention, and in the 1990s several structures, such as the Cooperative Baptist Fellowship and the Alliance of Baptists, were established to consolidate the interests of the moderates, who had become a minority within the Convention. Much of the controversy has swelled around the seminaries, whose professors have continually been the source of liberal theological perspectives. The primary issue has been biblical authority: conservatives have tended to make affirmation of the inerrancy of the Bible (the belief that the Bible is without error on all matters about which its speaks) a test for holding a leadership position within the Convention. The controversy also led the Southern Baptists to withdraw from the World Baptist Alliance.

The Southern Baptists grew spectacularly through most of the 20th century. That growth was in part due to their decision to follow members from the South who had migrated to other parts of the United States and become a national church. Aggressively evangelistic, Southern Baptists experienced membership increases that steadily pushed it to the front of the Protestant community and eventually ahead of the Methodists to become the largest Protestant church in the United States, second only to the Roman Catholic Church (which has been the largest American Church since the mid-1840s). In 2006 it reported 16,300,000 members in more than 44,000 churches.

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Southern Baptist Foreign Mission Board
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Southern Baptist Home Missions Board
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See also: American Baptist Association; American Baptist Churches in the U.S.A.; Baptists; Cooperative Baptist Fellowship.

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■ Spain

Spain is located at the southwestern corner of Europe and, together with Portugal, forms the Iberian Peninsula. Part of the Spanish territory, however, is extra-peninsular—namely, the Balearic Islands, the Canary Islands, and the autonomous cities of Ceuta and Melilla, at the northern coast of Africa. The capital city is Madrid, at the center of the peninsula; it is also the largest city in the country and an important economic and industrial center. Politically, Spain is organized as a regional state, not equivalent to but in practice not very dissimilar from a federal state. There are 17 autonomous regions (*comunidades autónomas*) with their respective legislatures and executive powers, as well as with their respective capital cities; to them we should add Ceuta and Melilla, two autonomous cities with a special status and lesser competences than ordinary regions.

The population of Spain is estimated at approximately 46 million, and according to the National Institute of Statistics (www.ine.es) approximately 10 percent are immigrants, especially from Latin America, Eastern Europe, and Northern Africa. There are no official statistics about religion in Spain, but questions about religion or belief are included in the monthly surveys (*barómetros*) performed by the Center of Sociological Research (a public agency: www.cis.es). The figures of the last surveys show that between 75 and 80 percent of Spaniards recognize themselves as Catholic; around 17 to 20 percent declare themselves atheists or agnostics, and less than 2 percent as faithful of other religions.

The official and dominant language is Spanish, which is spoken by the virtual entirety of the native population and legal aliens; there is bilingualism in some regions that possess a historical autochthonous language, especially Catalonia, Pays Basque, Galicia, Balearic Islands, and Valencia. Ethnically Spain has been traditionally quite uniform (white Caucasian, to follow the usual North American terminology), with the exception of a small percentage of Gypsy population, especially abundant in the south, Madrid, and Barcelona, with a total estimated population of 650,000 (data provided by the Spanish Ministry of Education and Culture; http://www.mepsyd.es/politica-social/inclusion-social/poblacion-gitana.html, accessed March 11, 2009). Although white predominance still clearly subsists, the panorama has changed with the increasing immigration coming from Latin America and Africa (especially Morocco), which has introduced a relatively large population of Andean, Afro-American (above all from Dominican Republic), and Arabic ethnic origin; the change is particularly visible in the large cities. Spain is economically a well developed country and possesses a diversified economy in the three sectors (but tourism is definitely a major source of income for the country). The unemployment rate has dramatically increased recently—in March 2009 it got close to 3.5 million, that is, around 15 percent.

Religion in the History of Spain: 1st–15th Centuries

When Christianity began, the Iberian Peninsula was already part of the Roman Empire; with the exception of some northern territories, Spanish people had been deeply Romanized. An old tradition affirmed that the Peninsula was evangelized by Apostle Saint James the Greater (this tradition was the basis for the development of the Way of Saint James, or *Camino de Santiago*, in the Middle Ages). Although historical research has cast serious doubts on the reliability of this tradition, it is certain that conversion to Christianity was a relatively rapid process in Roman Hispania, notwithstanding the persecutions of Christians ordered by different Roman emperors. By the late third century Christianity was deeply rooted in the population and Spain was producing mature theologians.

Since 409 Spain was invaded by different "barbaric" peoples from Central and Northern Europe. By the fall of the Western Roman Empire, in 476, the Visigoths constituted the dominant kingdom in the

Peninsula; Visigoths were a minority in comparison with Hispano-Roman population but they were the rulers of the territory. The kingdom's religion was a matter strongly controlled by the king. In the late sixth century the Visigoths converted from Arianism—a Christian heresy—to Roman Catholicism. The initiative was taken by King Reccared, and the Third Council of Toledo (589) was the instrument for the conversion of Arian bishops and the integration of both ecclesiastical hierarchies. The councils of Toledo, convoked by the king but presided by an archbishop, dealt both with religious and political issues, and were an important means to organize the coexistence between Visigoths and Hispano-Romans. During the seventh century, the Catholic Church gave political cohesion to the Visigothic monarchy and made significant contributions to the Spanish cultural development, with Saint Isidore of Seville as the central figure of that period.

In 711 the Visigothic Kingdom of Spain fell under the Muslims' invasion. The Muslims conquered almost the whole Iberian Peninsula—which they called Al-Andalus—in an astonishingly rapid military campaign. The Islamic rulers substituted for the Christian rulers. In the 750s an Umayyad emirate, independent from Damascus, was established in Cordoba; the golden age of Islam in Spain came when the Cordoba emirate was transformed into a caliphate in 929. From the early eighth century, the Spanish political history is, to a great extent, the history of the struggles between Islamic kingdoms and Christian kingdoms. The latter finally took over the entire Peninsula in the late 15th century; this was the end of the eight-century period called the Reconquest (*Reconquista*). In those centuries, the degrees of religious tolerance, or intolerance, in Christian and Islamic territories, respectively, varied according to political and cultural circumstances. Overt persecution of the faithful of the other religion was not the rule but rather the exception. However, despite some recent idealization of the coexistence of the three monotheistic religions in Islamic territories, there was nothing comparable with a contemporary notion of religious freedom. To be Christian in a territory governed by Muslims (*mozárabe*), and vice versa (*mudéjar*), usually entailed remarkable discrimination with regard to the people's legal and economic status. This fact often stimulated conversions on both sides, although coerced conversion was rare.

On the other hand, there were important settlements of Jewish people in Spain at least since the late first century, after the great diaspora following the destruction of the temple of Jerusalem by Titus in 70 CE. Significantly, the Hebrew name of Spain, Sepharad, gives name to the Jewish branch of Sephardim. Their relationships with the Catholic Church do not seem to have been friendly, as demonstrated by some anti-Jewish provisions of the Council of Iliberis (Granada) in the early fourth century. The Arian period of the Visigothic monarchy opened a period of tolerance and an amelioration of the situation of Jews. However, shortly after the kingdom's conversion to Roman Catholicism in 589, new persecutions and measures against Jews came. During the first period of the Islamic domination in Spain (8th to 11th centuries) Jewish people could live and develop peacefully, particularly in southern Spain.

After the fall of the Caliphate of Cordoba, which disintegrated into *taifas*, or petty kingdoms, at the end of the 1020s, and especially after Northern African peoples (Almoravids and Almohads) took control of the Muslim territories in Spain in the late 11th century, there was a massive immigration of Jewish population to the Christian kingdoms, where they could find better living conditions. Some Jews fled out of Spain, including Maimonides, who was one of the leading philosophical figures of the 12th century. In Christian territories, until the late 15th century, the situation of Jews oscillated between tolerance and persecution. More often than not, they were subject to discriminatory measures, but it was frequent to find Jewish people occupying important positions in the world of culture, finance, and—sometimes—politics, as had happened also in the Cordoba caliphate. They played a central role in the School of Translators of Toledo, which constituted, in the 12th century, a unique environment of intercommunication between Christian, Islamic, and Jewish cultures, and contributed substantially to the rediscovery of ancient Greek philosophy in medieval Europe. However, ecclesiastical pressure determined that, in the long run, anti-Semitic policy prevailed in Spain. The paradox is that the Catholic

Good Friday procession with people in traditional hooded dress, Malaga, Spain. (Thomas Payne/Dreamstime.com)

Church that urged the persecution of Jews was the same church that promoted the mendicant orders; built the magnificent Romanic and Gothic cathedrals, so full of spirituality; and impelled the foundation of the great European universities in the Lower Middle Ages, which paved the way for the Renaissance (Salamanca was one of the first and most significant European universities).

Religion in the History of Spain: 15th–20th Centuries It is usually assumed that the constitution of Spain as a modern state and nation began in the late 15th century. In 1492, Queen Isabella of Castile and King Ferdinand of Aragon, married in 1469, conquered the Nasrid kingdom of Granada, thus making a unified kingdom of Spain (in reality it was a plurality of kingdoms with a common monarch until the Decree of *Nueva Planta* in 1716). Significantly, Isabella and Ferdinand are known as the "Catholic monarchs" (*reyes Católicos*), because the spreading and strengthening of Catholicism formed one of their main goals in politics, both within the territory of the Spanish Peninsula as well as in the subsequent Spanish expansion in America. With them, the idea that Catholicism was part of the Spanish national identity became firmly established and remained—with manifold consequences and only a few breaks—until the late 20th century.

1492 was also a decisive year because of two other reasons: the first expedition of Christopher Columbus

to America, which marked the beginning of the Spanish expansion in the New World and permitted the spreading of Christianity throughout an immense continent; and the expulsion of Spanish Jews, shortly followed by the expulsion of Muslims, in 1502. Jews, like Muslims, had to choose between conversion to Catholicism or exile. This led to a new diaspora of Sephardim Jews (around 200,000 people left the kingdom); some of them immigrated to America, but the largest part spread all over the Mediterranean countries. Most Muslims remained in Spain and converted—sincerely or insincerely—to Catholicism.

For Queen Isabella, like for the Emperor-King Charles I (1516–1556) and his son Philip II (1556–1598), religious unity was an essential element of political unity in Spain. In their foreign policy, as in their domestic policy, they were endeavoring to build a great Catholic empire. This idea led them to fight for the purity of Catholic doctrine in the Iberian Peninsula, to urge an intense and prompt evangelization of indigenous peoples in America, and to fight against the advance of Protestantism in Europe. Indeed, the support of Charles I and Philip II, as well as the contribution of a considerable number of Spanish bishops and theologians, were essential for the development of the Council of Trent.

The main instrument utilized by the Spanish monarchy to guarantee the kingdom's religious unity was the Spanish Inquisition, founded in 1478 by Queen Isabella and King Ferdinand with papal approval. Since the very beginning the institution was controlled almost entirely by the Spanish monarchy, which put the Inquisition in the hands of the Dominican Order. Initially, the Spanish Inquisition's main goal was to discover and punish insincere converts from Judaism (contemptuously called *marranos*) or from Islam. After the Lutheran Reformation, the extirpation of the first Protestant cells in Spain was also a main objective. The Spanish Inquisition was particularly active during the 15th and 16th centuries (although it was abolished only in 1848). It conducted its procedures against heresy often with extreme harshness and sometimes cruelty, although seemingly with no more cruelty than the Anglican and Calvinist institutions. The Spanish Inquisition's procedures always followed the same pattern and were carefully recorded. They frequently ended with an *auto de fe*—a public ceremony, presided over by ecclesiastical and secular authorities, in which humiliated repentant sinners acknowledged their mistakes and pertinacious heretics were severely punished, sometimes publicly burned to death at the stake. The purpose of autos de fe was to show the power of the Inquisition (also called Holy Office) and to deter people from incurring heretical beliefs.

The Inquisition's activity impeded the development of Protestantism in Spain. In the mid-16th century there were Lutheran communities of some significance in Seville and in Valladolid (the former gained a certain momentum among popular classes, the latter involved rather the social and intellectual elites). The nobility of the Kingdom of Navarre received the influence of Calvinism—with some episodes of intolerance toward Catholic practices—especially during the second half of the 16th century. However, the Inquisition repressed steadily and efficiently their activities and proselytism; the autos de fe celebrated in Seville and Valladolid in 1559 were particularly famous and important, but there were many others through the rest of the century. This fact determined that Protestantism was virtually nonexistent in Spain from the late 16th century or the early 17th century until the 19th century.

A similar inquisitorial policy was applied in the vice kingdoms of America. However, we must not forget that the Inquisition was an instrument of the monarchy and was not representative of the Spanish church's attitude as a whole. On the contrary, there were frequent conflicts and tension between the Spanish Inquisition, run by the Dominicans, and the rest of ecclesiastical institutions—including the popes. On the other hand, it was due to the influence of the Catholic Church that the Spanish colonization of America was probably the most humane of all the enterprises of the kind developed by other European kingdoms at that time (the so-called black legend has emphasized the negative aspects of Spanish intervention in the New World; but the fact is that, in comparative terms, no other colonization in history has produced such interracial societies as the ones existing in Latin America). The church was sincerely interested in the evangelization of the new continent. Most of the evangelists were members of religious orders and many of them—like Bartolomé de las Casas—defended vigorously the in-

digenous peoples' rights. In particular, the "reductions" established by Jesuits reached the very heart of numerous indigenous civilizations and, along with evangelization, performed a cultural and educational work of extraordinary efficiency; indeed, the expulsion of Jesuits from Spanish territories, decreed in 1767 by King Charles III, did a serious harm to the indigenous cause. The School of Salamanca, and particularly Francisco de Vitoria, a Dominican himself, who is considered the founder of international law, provided an important philosophical and theological support for the Indians' rights, and consequently for the spiritual and cultural work of religious orders in America.

The evolution of Christianity in Spain and Spanish America was, therefore, fundamentally Catholic. The religious unity of Spain received an additional impulse in 1609 with the expulsion of *moriscos*, Moors apparently converted to Catholicism but who, in a considerable percentage, had preserved their tradition, culture, and beliefs. Around 400,000 people left the country. This fact, as with the expulsion of Jews in 1492 (and like, probably, the prohibition and persecution of Protestantism), caused irreparable damage to the Spanish economy and culture.

From the late 15th century until 1978, Catholicism was the official religion of the Spanish state, with only two ephemeral interruptions. The Catholic Church was never a state church in the technical sense, but Spain was a confessional state. Through the 19th and 20th centuries, almost all the numerous Spanish constitutions proclaimed Catholicism as the official religion of the country (including the Constitution of 1812, which introduced the principles of liberalism in Spain). The two exceptions were the Constitution of 1869 (derogated in 1876) and the Republican Constitution of 1931 (derogated in 1939).

As in other European Catholic states, Spain's consolidation as a modern state and an absolute monarchy was accompanied by the typical characteristics of regalism. There was a reciprocal support and concession of privileges between church and state. Essentially, the state guaranteed the Catholicism of the country and granted certain economic privileges to the church, which enjoyed an enormous social and cultural influence in the kingdom and in the American territories. In turn, the monarchy obtained political support from the ecclesiastical authorities and benefited from certain prerogatives on ecclesiastical matters (*iura maiestatica circa sacra*), especially the power to control the appointment of bishops as well as the ecclesiastical laws to be applied in its territory. On the other hand, we must not lose sight that in Spain, until the second half of the 20th century, the ecclesiastical institutions took care, to a great extent, of some assignments that are considered today part of the welfare state's typical competences, in particular education, charity, and hospitals. The cooperation between church and state was materialized in the Concordats of 1717, 1737, 1753, 1851, and 1953.

In the long run the state became the strongest part of this bilateral relationship, as occurred in other European regalist states and in other analogous regimes in Protestant areas. This produced an increasing tension between secular and ecclesiastical authorities. The penetration of Enlightenment ideas in Spain reinforced the position of the monarchy and led to the expulsion of Jesuits under Charles III in 1767 (supported by most Spanish bishops). A similar attitude, together with obvious economic interests, inspired the state's massive confiscation of a great part of the immense ecclesiastical properties in Spain in the 19th century (*desamortización*, or confiscation of mortmain property), which was particularly intense between 1834 and 1855. In addition, ecclesiastical taxes—another important source of income for the Catholic Church—were suppressed in 1841. As a consequence, the church became economically dependent on the state, a fact that modified substantially their relationship in the future.

From the Second Republic to General Franco's Regime The status quo experienced a dramatic change in 1931, when the Second Republic was declared. The 1931 Constitution proclaimed formally the freedom of religion and conscience, but the Constitution itself and the subsequent legislation adopted a markedly hostile regulation of religious institutions, which severely restricted the Catholic Church's freedom without actually creating an environment of freedom for other religious denominations. Hostility replaced cooperation. The dominant sentiment in some Republican governments—particularly at the beginning and at the end of the Republic—was not freedom but rather

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revenge, with the explicit intention of terminating the Catholic Church's mighty social and cultural influence on Spanish life. The excessive anti-ecclesiastical reaction led to opposite reactions on the other side. Spanish society became divided in two halves from the religious perspective. This fact seriously disturbed social peace—above all when the radical leftist parties formed the government in 1936—and was one of the main causes of the Civil War (1936–1939). Thus, the effects of the Second Republic experience were not limited to merely constituting a parenthesis in the Catholic tradition of the Spanish state; the intransigence of the main political forces and their inability to agree on a common project paved the way for a three-year civil war, which led to the dictatorship of General Francisco Franco, who ruled the country until his death in 1975.

Franco's regime returned to the confessional state —in a "hard" version—and was decidedly supported

by the Catholic hierarchy until the 1960s. This new age of church-state close collaboration, expressed in the 1953 Concordat with the Holy See, has been often called "National Catholicism," for the identification between nation and religion was again a substantial part of public policies, especially inside the country; of course, Catholicism was not the only element of ideological cohesion in Franco's regime, but religion provided a sort of "historical legitimacy" to the dictator. The natural consequence was intolerance of other religions, stimulated or consented by the Catholic Church, whose official doctrine still proposed the confessional state as the ideal regime; religious non-Catholic worship was permitted only in private. In practice, the effects of this religious intolerance were particularly detrimental for other Christian churches. Spaniards of the Islamic and Jewish religions resided mainly in the Spanish territories in Northern Africa (Protectorado Español de Marruecos), where they enjoyed a specific legal status, more favorable than that of the non-Catholics living in the Peninsula.

The paradox is that the first manifestation of religious tolerance by Franco's regime—the 1967 Law of Religious Freedom—was impelled by the Catholic Church, which had changed some of its basic views on church-state relations in the Second Vatican Council's Declaration *Dignitatis humanae*. In addition, in the late 1960s some influential Spanish bishops were overtly willing to create a new framework for the relationships between the church and Franco's dictatorship, which was noticeably in the latter's final stage. The 1967 law put an end to religious intolerance in Spain and provided real legal status to non-Catholic religious denominations; it was certainly based upon a restrictive notion of religious freedom, but probably no more restrictive—and perhaps less—than the concept of other fundamental rights and public liberties in the Spanish political context of the time.

Present-day Situation: Religion in Spanish Society

From a sociological perspective it is difficult to provide precise numbers, for in Spain there are no official statistics about religion, and the estimations of the adherents to the different religions are based on non-official surveys or on the data provided by the religious denominations. In any event, it is undisputed that the Catholic Church is the religion of the vast majority of the Spanish population. As indicated before, and taking into account the average results of the surveys conducted by the Center for Sociological Research, about 80 percent of the Spanish population recognize themselves as Catholics, while less than 2 percent identify themselves as members of other religions, and 18 percent declare not to have any religion. The Spanish cities of Ceuta and Melilla, located on the coast of Northern Africa, constitute a particular case because of the clearly more visible presence of an Islamic population. In these enclaves a systematic calculation was done in 1986 by the National Institute of Statistics, with the result that the percentage of Muslims was 18 percent in Ceuta and 32 percent in Melilla (12,000 and 17,000 people, respectively—these are small cities); current non-systematic estimations, based on names registered in the city census and in schools, usually provide a percentage of nearly 40 percent of adults and 60 percent of minors. The overall figures about the percentage of Catholics in Spain correspond by and large to other data concerning the religious choices of citizens. Thus, approximately 75 to 80 percent of parents demand Catholic instruction for their children in pre-university schools, and this percentage has been stable in the last years (these data combine the information related to public and private schools; source: Spanish Bishops Conference, www.conferenciaepiscopal.es). The percentage of Catholic marriages, instead, has been experiencing a decline in recent years: from 76 percent of the total number of marriages is Spain in 2000 to 63 percent in 2004, and 55 percent in 2007 (last available data; source: National Institute of Statistics, www.ines.es); data concerning marriage, however, must be interpreted in the light of the indissolubility of Catholic marriage—after a civil divorce, a Catholic cannot remarry before the church unless an ecclesiastical court declares that his or her previous canonical marriage was null and void according to canon law.

The Catholic Church still retains a powerful social influence, although public morals are much less rooted in the Catholic doctrine than in the past. Like in other European countries with a traditional majority church, there is an increasing trend in Spain—even among people who define themselves as Catholic—toward living openly according to ethical rules not entirely coincident

with official Catholic morals, and toward a less close relationship with the ecclesiastical establishment. The number of clergymen and members of religious orders has decreased in comparison with the 1960s, but the figures seem stabilized since the mid-1980s (around 20,000 priests and more than 200 ordinations per year). At the same time, there is a remarkable number of charitable institutions and NGOs of Catholic inspiration, with numerous young volunteers.

With regard to the number of faithful of other religions, there is no doubt that religious pluralism has been increasing in Spain in the last decades. However, the numbers provided by sociological surveys do not correspond so closely to the data offered by religious denominations, and this suggests that either some of the latter figures may be somewhat higher than reality, or the surveys are not precise enough, or some people of religions other than Catholic feel reluctant to give true answers in officially conducted surveys. The number of Jews is deemed to be between 30,000 and 40,000. The Evangelical Federation, which is supposed to gather the most significant Protestant communities in Spain, counts 1.2 million members according to their own estimations; many of them are permanent residents that came from other European countries. The Islamic leaders claim that the current Muslim population is close to 1 million, most of them immigrants from Islamic countries. An imprecise, but not insignificant, number of Muslim communities are not integrated into the Islamic Federation that signed a cooperation agreement with the state in 1992, and the same happens with Jewish and Protestant communities. In addition, the Christian Orthodox population has noticeably risen in the last years, especially because of emigration from Eastern European countries with religious Orthodox predominance; Orthodox sources maintain that their faithful in Spain exceed 1 million; in any event, the number of legal immigrants from predominantly Orthodox countries is currently estimated around 700,000 (of which Romanians are, by far, the largest community). Jehovah's Witnesses claim to be 200,000, including active members as well as "sympathizers," and the Mormon Church affirms to have around 40,000 faithful. The number of Buddhists is, according to the Buddhist Spanish Federation, in the range of 60,000.

The Legal Framework of Religion in Spain The current legal and political framework of religion in Spain was designed by the Constitution promulgated in 1978, which transformed the preceding regime into a democratic state that meets entirely the standards of freedom characteristic of Western democracies and international law. In the years that followed, the Spanish state signed the most relevant international documents regarding human rights, including the European Convention of Human Rights. Spanish society, in its largest part, accepted rapidly and enthusiastically the new model of political life. The increasing religious pluralism of society is no longer seen by Spaniards as a negative reality, or as contrary to the Spanish traditional identity, but rather as the normal effect of freedom. Religion has ceased to be, for the first time in centuries, a source of social and political conflicts.

The 1978 Constitution abandoned the traditional confessionality of the state. The constitutional framework of religion is now based upon four fundamental principles: religious freedom, equality, neutrality, and cooperation. The state protects the exercise of freedom of religion and conscience by every individual and group. All citizens are equal before the law and therefore no one can be subjected to discrimination on the ground of his or her religion or beliefs. Neutrality determines that the state has no official religion and is not competent to evaluate the different religious groups according to their doctrines or tenets; it may only judge their social effects. However, there is no strict separation between state and religion; on the contrary, the Constitution provides that "the public authorities shall take into account the beliefs of Spanish society and maintain the consequent relationships of cooperation with the Catholic Church and the other religious denominations."

The constitutional right to religious freedom was developed by a statute enacted in 1980, the Organic Law on Religious Freedom (Ley Orgánica de Libertad Religiosa), which contains the basic legal framework for religious freedom and for the legal status of religious denominations. One of the declared legislative projects of the current government (2009) is the reform of this law, after the experience of almost 30 years, and following an ongoing process of consultation with the main religious denominations operating in Spain.

State cooperation with religious communities has been channeled especially through formal agreements that are aimed at providing a specific legal status for the most significant religions in Spain. Thus, in 1979 the old Concordat was replaced by a set of four agreements with the Holy See that, in fact, altogether constitute a Concordat and are assimilated to international treaties under Spanish law. The purpose of those agreements was to preserve those benefits that the Catholic Church had traditionally enjoyed and were deemed compatible with the new constitutional principles: for example, civil effects of canonical marriage, religious education in public schools as an optional subject for students, but mandatory for the schools, financial support and tax exemptions, protection of the clergy-communicant privilege, religious assistance in the military, and hospitals or penitentiaries. Many of these benefits have been subsequently granted also to some of the main religious minorities in Spain, in particular to those of more historical significance, when the Spanish state signed, in 1992, three agreements of cooperation with the federations, respectively, of evangelical churches, Jewish communities, and Islamic communities (note that these were the very same religions persecuted by the Spanish monarchy five centuries ago). The possibility of such cooperation agreements, until then reserved for the Catholic Church, was opened by the 1980 Organic Law on Religious Freedom.

If we leave aside state cooperation, which is at the moment restricted to religious denominations with a cooperation agreement, all religious groups are recognized the same basic freedom once they have acquired legal identity in Spanish law through registration in the Registry of Religious Entities. The procedure of registration is, in principle, quick and simple. No minimum number of faithful or minimum number of years in Spain is required, just some essential identification data and expression of the "religious purpose" of the applicant group. However, some groups have experienced difficulties being accepted by the Registry as properly religious in nature, and have had to resort to the courts to be granted access to registration. This has occurred in particular with the Unification Church and the Church of Scientology, whose access to registration, denied by the administrative authorities in charge of the Registry, was granted by the courts, respectively, in 2001 and 2007; these judicial decisions have made the registration procedure even easier than it was before.

Registration as such, however, does not entitle a group to state cooperation, which, as indicated above, is currently restricted to the Catholic Church and to those other religious denomination that, after being recognized by the public authorities as having "well-known roots" in Spain, have reached a formal agreement with the state, that is, the three aforementioned federations of Protestant, Jewish, and Islamic communities. On the other hand, these federations, together with the Catholic Church, represent a high percentage of the Spanish population, and this is one of the reasons why the present state of things is often considered satisfactory, in the sense that—it is said—state cooperation with religion reaches the vast majority of the population. This being true, the problem is that the sociological situation has kept changing over the years, and the percentage of the population represented by religious denominations left out of the agreements system—and therefore out of all state cooperation—has rapidly increased. According to the figures indicated before, if we take together the ever-growing Christian Orthodox community, the Jehovah's Witnesses, the Buddhists, the Latter-day Saints, as well as the Protestant, Jewish, and Muslim communities not integrated into the federations with formal agreement, we observe that there are denominations representing at least a population of 1 million that are totally excluded from state cooperation.

It is undeniable that, viewed in the context of Spanish history, the existing problems are relatively unimportant but, still, we can say that the current Spanish system of relations between state and religion can be perfected. This is, indeed, the opinion of the religious denominations themselves. The Catholic Church sometimes argues that the Spanish state does not fulfill adequately some of its obligations derived from the 1979 Concordat (its contribution to preserve the historical property of ecclesiastical origin, which is immense and precious, or the implementation of the provisions regarding Catholic instruction in public schools). However, the main claims are those relating to the consequences of the constitutional principle of equality. Thus, the Evangelical, Jewish, and Islamic federations

Spain

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	33,017,000	40,871,000	90.6	1.32	41,302,000	40,460,000
Roman Catholics	33,596,000	41,630,000	92.3	0.90	41,454,000	40,345,000
Independents	37,100	295,000	0.7	2.35	400,000	450,000
Marginals	40,900	210,000	0.5	0.87	280,000	320,000
Agnostics	605,000	3,050,000	6.8	3.63	3,820,000	4,213,000
Atheists	140,000	490,000	1.1	1.19	550,000	600,000
Muslims	5,000	620,000	1.4	6.95	850,000	1,000,000
Buddhists	0	47,000	0.1	4.19	60,000	75,000
Jews	8,500	15,000	0.0	1.53	15,000	15,000
Baha'is	3,900	14,000	0.0	1.35	25,000	35,000
Sikhs	0	1,400	0.0	1.53	1,800	2,500
Total population	**33,779,000**	**45,108,000**	**100.0**	**1.53**	**46,623,000**	**46,401,000**

that signed the 1992 agreements aspire to obtain a complete equalization with the Catholic Church's legal treatment, particularly with regard to the state's financial support, and also to ameliorate their legal status in other areas such as religious education in public schools, access to public mass media, or religious assistance in military centers, hospitals, and detention centers. Three other significant religious minorities—Mormons, Jehovah's Witnesses, and Buddhists—have recognized "well-known roots" in Spain but do not have the hope of being accepted to a negotiation process leading to a cooperation agreement with the state in the next years; consequently, they claim that the state should, at least, grant them some of the legal and economic benefits already at the disposal of the denominations with a cooperation agreement. Finally, the religious denominations registered in the Registry of Religious Entities argue that they are totally excluded from any possibility of state cooperation and that the effects of the legal personality recognized to a religious denomination do not differ much, in practice, from the legal personality recognized to ordinary associations. These are some of the reasons that have led to the current governmental project (2009) to reform the 1980 Law on Religious Freedom. At this time, the result of this legislative project is still uncertain.

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See also: Arius; Jehovah's Witnesses; Roman Catholic Church; Spanish Evangelical Church; Spanish Reformed Episcopal Church.

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Spanish Evangelical Church

The Spanish Evangelical Church derives its doctrinal tenets from the 16th-century Protestant Reformation movement (Martin Luther and John Calvin) and from the Pietist movement of the 19th century (John Wesley). The first Assembly of the Church took place in 1869. It is one of the most ancient Protestant entities located in Spain.

In 1871 the name Spanish Christian Church was adopted. Subsequent to merging with the Congregationalists of the Union Ibero-Evangelists, it adopted the present designation. In 1953 the Methodist Church of Catalonia and Baleares (which had resulted from the activity of the Methodist Episcopal Church, now an integral part of the United Methodist Church) joined the Spanish Evangelical Church. The Spanish Evangelical Church follows the pattern of democratic structure and has a presbyterian-synodal model for administration. The local church or congregation is the basic unit or cell of the Spanish Evangelical Church. Its organization comprises, among others, an elders council for each local church or congregation, a presbytery for each region, and regional synods. Every two years a General Assembly or Synod of the entire church in Spain is held.

Presently, the Spanish Evangelical Church has 58 places of worship (38 churches and 20 missionary centers) in 22 Spanish cities, which gather some 3,000 believers. Local communities meet around the reading and teaching of the Word of God (the Bible) as the central element of the service. The Last Supper and baptism are considered sacraments that help the believer in the expression and comprehension of the spiritual realities of the Christian faith. In addition, the Spanish Evangelical Church celebrates pastoral ordination, confirmation, marriage blessing, and burial as rites of religious significance.

For state legal purposes, the Spanish Evangelical Church is integrated in the Federation of Religious Evangelical Entities of Spain (FEREDE), which signed an Agreement of Cooperation with the Spanish government in 1992. The purpose of that agreement is to facilitate the exercise of religious freedom to the signatory religious entities and to establish mutual cooperation between the state and signatory religious entities.

The Spanish Evangelical Church runs several religious-oriented entities, among them the Seminary SEUT (Seminario Evangélico Unido de Teología), several evangelical schools (El Porvenir and Juan de Valdés), and elders houses in Santa Coloma de Gramanet (Catalonia), Madrid, and Palma de Mallorca.

In 1992 the FEREDE, on behalf of various Christian denominations in which the Spanish Evangelical Church is included, signed an Agreement of Cooperation with the Spanish government. That agreement has helped to ameliorate and regularize the legal status of

the Evangelical Church and its sociological reputation after years of subtle misunderstandings and social prejudice.

The church is a member of the World Council of Churches.

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See also: Calvin, John; Luther, Martin; United Methodist Church; Wesley, John; World Council of Churches.

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Spanish Reformed Episcopal Church

The Spanish Reformed Episcopal Church belongs to the Anglican Communion and preserves the ancient Christian liturgy of the Visigoths and Mozarabs. It is the original Spanish expression inside the Anglican Communion.

The Spanish Reformed Church began in 1868 in Gibraltar, headed by Juan Bautista Cabrera, who was exiled from Spain during the reign of Isabella II, queen of the Spaniards (r. 1833–1868). After Isabella was ousted by the revolution of 1868, Cabrera returned to the country and founded the church in Seville. Between the years 1868 and 1880, the Spanish Reformed Episcopal Church was associated with the wider Protestant movement (Spanish Reformed Church). In 1880, in a synod held in Seville, an autonomous and independent Episcopalian Church took shape. Bishop Cabrera was consecrated in 1894 through the cooperation of the Church of Ireland.

The Spanish Reformed Episcopal Church belongs to the worldwide Anglican Communion (since 1979) and to the World Council of Churches. The Spanish Episcopal Church holds a national biennial synod. It has published its official journal, *La Luz*, since 1869.

The Spanish Reformed Episcopal Church runs several religious-oriented entities, including the Seminary SEUT (Seminario Evangélico Unido de Teología), the Ecumenical Centre Villa Adelfos (Castellón), and Agrupación de Mujeres de la Iglesia Catedral del Redentor. The church oversees places of worship in 14 Spanish cities with approximately 1,500 members.

The church is currently led by the Right Reverend Carlos Lopez-Lozano. In 1992 the Federation of Religious Evangelical Entities of Spain, on behalf of various Christian denominations in which the Spanish Reformed Episcopal Church is included, signed an Agreement of Cooperation with the Spanish government that facilitates the development of the church in Spanish society.

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See also: Anglican Communion/Anglican Consultative Council; World Council of Churches.

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Spirit Possession

The concept of spirit possession is based on the belief that a human being can be entered by a nonmaterial entity endowed with a distinct identity, intellect, and will; the entity can make use of any and all of the faculties of the person's body. Typically, the entity will speak in its own voice using the vocal apparatus of the possessed person. However, other actions can also be attributed to the entity rather than to the "host." Effects of the phenomenon are received in a variety of ways by human cultures. In general, spirit possession is regarded as pathological, but in the case of deity oracles, possession can be placed at the service of the community.

Oracular possession is reported in a wide spectrum of cultures. The entity in these cases speaks through a medium on a more or less regular basis. Associated phenomena, implying varying degrees of "possession," may include the inspirational influence of deities such as the Muses on the creative arts, or prophetic inspiration, or frenzies and "enthusiasm." The Delphic oracle was a woman, the Pythia, who would sit within the temple of Apollo to be regularly consulted in all matters of importance. Apollo, though not alone among gods speaking through oracles, was particularly esteemed for this phenomenon. He would speak through the medium-oracles of Delphi, Didyma, Claros, and other places, who would go into a trance in order to channel the cryptic messages of the god. During the Persian Wars, for example, the Athenians were advised by the Delphic oracle to seek refuge in their "wooden walls"—which meant that they would be victorious against the Persians at sea with their ships. In the legends of the House of Atreus, the Delphic Oracle revealed that the sacrifice of Iphigenia, child of Agamemnon and Clytemnestra, was required to calm the adverse winds stirred up by Poseidon so that the Argive fleet could attack Troy. In China and in some Indian Tantric lineages, oracles may be channeled by children over whom certain prayers are said; the child goes into a trance and delivers the message of the deity in the manner of a medium. It seems that the phenomenon of child oracles is related to the notion of a child chosen to embody a deity, such as the Kumari in Kathmandu; a child of a high-caste Newari family is chosen at an early age and only ceases to embody the goddess at the onset of menstruation.

The Tibetan state oracles are an excellent example of deity possession phenomena. There are at least two state oracles currently consulted by the Tibetan government in exile: the well-known Nechung Oracle and the lesser known Ga' Dong Oracle. Both of these oracles are still active at Dharamsala, the seat of the Tibetan government in exile. In each case, a monk is the regular medium or host for the deity. The monk, who wears an elaborate and extremely heavy set of vestments for the occasion, goes into a formal trance as the entity takes over his body. The Nechung Oracle delivers his messages in a very high-pitched, whispering voice; senior monks tape record the messages, which are quite long. In addition, other monks take notes of the messages, which are above all directed to His Holiness the Dalai Lama and are meant to guide official policy. For the benefit of the crowd, the deity disperses blessed barley grains that have been dyed red; these are especially valued for placement in luggage and shipping packages to protect from thieves and customs officials. After about 20 minutes, the trance ceases and the monk, exhausted by the ordeal, is carried out on the shoulders of a group of monks. The Ga' Dong Oracle goes into a trance after the Nechung, in a different location. The Ga' Dong is much more energetic and even wrathful in manifestation. The voice is deeper and more urgent, and the entire performance resembles the sacred dances of such deities as Mahakala. Barley grains dyed a deeper shade of red are dispersed to the crowd. Other auspicious rites accompany the manifestation of the oracles, such as the free distribution of sutra texts printed up by a donor.

Prophetic Possession Being seized or used by a deity is known in the Bible; Jeremiah uses very dramatic and even erotic language to describe the prophetic experience of divine "seduction" (Jeremiah 19:7). However, prophetic possession, similar to that recorded for other ancient cultures, is recorded in several passages of the Bible such as Judges 6:34, 2 Kings 3:15–16, and 1 Samuel 10:5. The Hebrew prophets were more usually allowed to ascend in spirit before the heavenly throne, there to hear the deliberations of the heavenly court in the presence of the God of Israel (1 Kings 22:19–23). The verdict of the court on the people, their

Mateena Shakya, four, locally known as Kumari and considered a living goddess, looks on as she is carried on a palanquin escorted by priests and devotees to attend the horse race festival in Kathmandu, Nepal, March 26, 2009. (AP/Wide World Photos)

rulers, and their times was handed over to the prophet to be delivered to the people regardless of the consequences as a "word of the Lord." Thus ancient Israelite prophecy is typically presented as direct revelation given in a visionary experience rather than possession or frenzy. However, the Deuteronomist redactor of the Hebrew scriptures (Deuteronomy 18:10–11) is most likely the source for those passages that augment the differences between Israelite prophecy and prophecy in the cults of other local deities (1 Kings 18:20–40).

Shamanic possession trances, however, emerge within the repertory of healing performances typical of these "chosen" human beings with access to preternatural entities. The shaman is believed to be able to diagnose and cure illnesses using powers acquired from spirit guides, sometimes in animal form. The shaman (male or female) enters the "other world" in a state of trance (empowered by mind-altering drugs or rhythmic drumming) in order to encounter spirit guides and gain knowledge for the purpose of diagnosis and treatment. As in the case of prophets, the typology resembles inspiration or revelation more than possession. However, at times the shaman's performance is that of an entranced, possessed person being used by deities or spirit guides to deliver a message. One of the more elaborate forms of the descent of a deity into the personality of a sacred reciter is the recitation of the Tibetan Epic of Gesar. In this case, the "deity" is Gesar or Vajrasattva, who descends (*lha bab*) into the body of the "singer of tales" in order to give the reciter the sacred words of the epic. Thus, an entire recital of the multivolume epic can take place over a period of more than a week. I was able to observe a small portion of such a recitation in eastern Tibet in 2000; in that case

the chief lama of a remote monastery recited the epic in trance from a small booth equipped with loudspeakers; monks from his monastery performed the epic as a kind of drama, with makeup and elaborate costuming, some of which resembled the vestments of the state oracles. Since the Tibetan belief in reincarnate lamas implies a kind of "possession" of a body by a previously incarnated, enlightened master for a series of lifetimes, we might wish to mention it here as a form of lifelong possession at the service of a particular community.

Healing Practices Connected with Spirit Possession Obeyesekere (The Medusa's Hair) reports on possession phenomena in Sri Lanka, where marginalized women become mediums for deities that communicate messages to inquirers, particularly about divination and healing. The sign of a possessed person is one or more "dread locks" (*jati*), each of which represents one of the deities that descends into the medium from time to time to deliver messages. The phenomenon of marginalized people becoming mediums for deities is widespread, and seems to follow the ancient pattern of the "chosen one" who begins life as an ordinary or even low person, but by the power of a particular deity is "lifted up" to become an instrument by which the deity influences the lives of others, including more powerful others. There is therefore a strong sociopolitical component to these forms of possession.

Channeling and Mediumship In every civilization, including modernity, there have been mediums who perform so as to be believed in as channels for a variety of entities. In the United States, a number of mediums claim to be channeling ancient souls who have a message for modern times. Mediumship, particularly with regard to communication with the dead, has found a place in the "mass media" representing the latest expression of Spiritism, which grew in popularity in the United States during the 19th century, when even President and Mrs. Abraham Lincoln hosted séances at the White House during the Civil War years. In Italy, an association of laity with Catholic connections attempts to contact the dead in order to comfort the bereaved. The Institute of Noetic Sciences (IONS) has sponsored scientific research on channeling at its center in Petaluma, California.

Demonic Possession Demonic possession is reported in most human cultures. Typically, it is the result of a curse or spell, or of mediumship gone awry. Other explanations for demonic possession include the claim that the possessed person is a victim of some previous crime or sin; thus possession is a form of punishment, brought on by the spiritual vulnerability of an impure person. There are also instances of voluntary possession, in which a spiritual aspirant desires to acquire the power to overcome demons through undergoing the trial of possession. However, traditional exorcists in almost all world religions vigorously oppose the practices of mediumship and acquired possession. The reason for this is that demonic entities can interfere with the procedures followed by mediums, and there is no guarantee of a sound result of voluntary possession. As a result, the entities that are said to have been contacted are not in fact the beloved dead or purported "higher powers," but demons imitating other entities. In time, these entities can bring deception, disease, financial ruin, mental confusion, possession, and death. In some instances, powerful demonic entities seem to have captivated the attention of large numbers of persons, only to disappear completely after a certain amount of harm was done. An example seems to have been the "Michael" entity of the 1970s in the New York City area. In Italy, the traditional practice of Christian exorcism has never completely died out and there are still experienced exorcists active within the Catholic Church. Research among these priests suggests that demonic possession is a distinct phenomenon, discernibly different from forms of mental illness.

Possession brings with it violent trance states, undiagnosable physical illnesses, imitations of mental illness, bodily deterioration, family discord, sexual dysfunction, and other destructive phenomena. The typical method for diagnosing possession is to engage in prayer in the presence of the victim; usually a trance state followed by various violent reactions is the response to simple prayers, even without the use of the formal Rite of Exorcism. The tradition insists on a number of criteria such as preternatural knowledge on the part of the demonic entity in order to authorize the use of the Rite of Exorcism. In practice, not all demons know multiple languages, nor do they all practice preternatural knowledge (prophecy or mind reading). It is

crucial to have a good diagnostic survey done by an objective mental health specialist because some forms of psychosis also induce trance, changes of the voice, bodily distortions, and the like. The exorcist develops certain intuitive abilities over time that make it possible to detect a demonic presence even in the midst of chaotic performances that mimic other forms of dysfunction. Demonic possession is overcome through the spirituality of the exorcist, spiritual growth on the part of the possessed person, and the proper use of the Rite of Exorcism. The priest-exorcist works under obedience to the bishop or bishops who have appointed him to the task. Usually a network of prayer and spiritual support is necessary. It is also extremely helpful to instruct the victim in Christian doctrine because the victim's cooperation with the process of liberation is indispensable; often the experience of possession and liberation brings about a rapid development of holiness in the victim. Untreated possession, however, can lead to bodily death and spiritual collapse, since the goal of demonic entities is to degrade the human person.

In the case of Hindu and Buddhist exorcists, one notes a considerable body of convergence in diagnosis and methods of liberation with the traditional Christian, Jewish, Egyptian, shamanic, and Babylonian practices, even though the explanatory theological systems are divergent. Buddhists insist on a compassionate approach to the entities, knowing that sooner or later these beings will be reborn in the human condition and will be seeking liberation, whereas the Christian exorcist believes that these entities are eternally damned. Thus, the Christian exorcist is often more violent in the approach to the demons than is actually necessary. With experience, one learns to dominate the entities with prayer, and not to rely on overly dramatic confrontations. A strong, subtle, persistent approach shows greater reliance on divine providence, in harmony with the spiritual teachings of all the great saints.

Anyakayapravesha Anyakayapravesha is the practice of entering a recently deceased body. Hindu and Buddhist Tantric texts speak of the possibility of a spiritually advanced practitioner developing the ability to enter and operate within the body of a recently deceased person. Why would anyone need to do this? In the Tantric systems, full realization of enlightenment and the acquisition of spiritual skills or powers (*siddhis*) are accomplished by lengthy repetitions of rituals and mantras. Should a practitioner reach the time of death without completing all the recitations, it might imperil the accumulated merits of a lifetime of spiritual discipline. For this reason, a yogin who is aware of imminent death should know how to find the fresh body of a young, healthy person and enter it so as to continue with spiritual practice. Rogue practitioners are said to do this in order to make illicit use of a corpse for sexual activities, theft, and the acquisition of magical powers.

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See also: Exorcism; Modernity; Possession.

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Spiritism

Spiritism is based on the work of Hippolyte Léon Denizard Rivail (1804–1869), who began to explicate his teachings in 1854 under the pseudonym Allan Kardec. Kardec was among the first people attracted to the Spiritualist movement that spread to France in the 1860s. He developed his own teachings from his contact with mediums and published several books. Translated into Portuguese, the books spread his particular form of Spiritualism, which included a belief in reincarnation, an idea anathema to British and American Spiritualists at the time.

In Brazil his concepts were adopted, elaborated, and sometimes reinterpreted by various authors, especially Chico Xavier, currently the most prominent representative of Brazilian Spiritism. He emphasizes, as do some other authors, the religious character of Spiritism. The doctrine of Spiritism centers on the idea of a continuous evolution of the individual soul in various manifestations. Death is considered an intermediate state between two lives in visible material form. Kardec taught that contact can be made with the spiritual world. This explains the important role of mediums in the local centers of Kardecism, which regularly become locations where people seek to communicate with deceased relatives. The worldview of Kardecism contains basic ideas of Christianity and intends to complete or fulfill them. Especially in terms of ethics, Spiritism is clearly Christianity-oriented, which leads Kardecists to engage in a wide range of charitable activities.

The history of institutionalized Kardecism in Brazil began in 1865, with the first official group of Spiritists in Salvador, Bahia. From 1873 on, Rio de Janeiro witnessed a wave of foundations of Spiritist circles and centers. In 1884 the Federação Espírita Brasileira was established as a national umbrella organization of local groups. At the end of the 1880s and in the following decades, umbrella organizations emerged at the state level. As for local centers, there was already a saturation by the 1950s. Official statistics for 1956 counted 2,950 local Brazilian groups, each with an average of 318 members. Kardecism's character as an urban phenomenon that attracts mainly middle-class, more erudite Brazilians has continued to this day.

In the national censuses, which have included Kardecism as a separate religious category since 1940, Spiritists never exceeded 2 percent of the population. In 1991 only 1.12 percent of the population declared themselves Kardecist, and only 3.6 percent of those lived in rural areas. The *Datafolha* study of 1994 confirmed not only the concentration of Spiritism in urban surroundings but also the high level of education of most adherents. According to the survey, 89 percent of Kardecists lived in large or medium-size cities, with concentrations in Sao Paulo and Rio de Janeiro. In each of those two cities, Kardecists made up 8 percent of the population.

The Internet site for the Federação Espírita Brasileira includes the text of Kardec's two primary works, *The Spirit's Book* and *The Medium's Book*. Centers of the Federação can now be found across South America and in Portugal.

Brazilian scholars treat Kardecistic Spiritism as one of several "mediumistic religions." In 1991, some 1,644,354 Brazilians, or 1.12 percent of the population, declared themselves Kardecists, while the *Datafolha* study of 1994 identified 3 percent of the adults entitled to vote as adherents of Kardecistic Spiritism. This number is less surprising if one recalls the campaign of Pentecostal churches against Afro-Brazilian "cults" and the social pressure that led practitioners of Candomblé and Umbanda to associate themselves with the less controversial category of "Spiritism."

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SGAN 603 Conjunto "F"
Av. L-2 Norte
Brasília, DF
Brazil

Federação Espírita Brasileira, Regional Headquarters
Avenida Passos, 30, downtown
Rio de Janeiro, RJ

Brazil
http://www.febrasil.org.br/

Frank Usarski

See also: Candomblé; Spiritualism; Umbanda.

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Spiritual Baptists

The Spiritual Baptists are a rapidly expanding international religious movement with congregations in St. Vincent, Trinidad and Tobago, Grenada, Guyana, Venezuela, London, Amsterdam, Toronto, Los Angeles, and New York City. Like other religions of Caribbean origin, the Spiritual Baptists seem to have started out as a "religion of the oppressed." In recent years, however, congregations in Trinidad have attracted membership among wealthy East Indians, Chinese, and Europeans. Nevertheless, the religion is still overwhelmingly black, with Asians and whites constituting less than 5 percent of the total membership.

The central Spiritual Baptist rite is called "mourning." Spiritual Baptists participate in mourning ceremonies for a variety of reasons: to cure cancer, to see the future, or to communicate with the deceased. For most participants, however, the major reason for participating in the rite is to discover one's "true" rank within an elaborate 23-step church hierarchy. Every Baptist is expected to mourn often, and all Baptists desire to advance within the church hierarchy.

The 1990s ushered in a period of increasing respectability and visibility for the faith. In 1996 a general conference of Spiritual Baptist bishops was held at the Central Bank Auditorium in Port of Spain, Trinidad. Archbishop Murrain's address to the conference called for: (1) building a new cathedral that would include a library for researchers who want to "make a history" of the Spiritual Baptist faith; (2) the establishment of a trade school; and (3) construction of a "Spiritual Baptist Park" that would serve as a pilgrimage site for Spiritual Baptists in the Caribbean and throughout the world. A seminary—the Southland School of Theology—has been established, and a comprehensive Spiritual Baptist minister's manual was published in 1993. In addition, the day of the repeal of the Shouters Prohibition Ordinance (shouters being a derogatory name for the Spiritual Baptists) in 1953 is now a national holiday in Trinidad and Tobago. An African Spiritual Park and meeting hall have been established at Maloney, Trinidad.

In 2007, Spiritual Baptists from throughout the Caribbean gathered in Maloney for the 12th anniversary of Shouter Baptist Liberation Day. Speakers included President George Maxwell Richards, former Prime Minister Basdeo Panday, and Archbishop Barbara Gray-Burke. All praised what they saw as a close and productive relationship between the government and the Spiritual Baptists. But all recognized that there was still work to be done.

Nevertheless, it is difficult to gauge the impact of these changes on rank-and-file believers. Thus far, the impact has been minuscule. Southland School of Theology has few full-time students, the Spiritual Baptist ministers' manual is rarely consulted, and construction has yet to begin on the trade school or the cathedral. The majority of Spiritual Baptist churches in the Caribbean remain small and lack a solid financial base.

The Spiritual Baptists are led by the Council of Elders, which includes individuals (both male and female) who have been consecrated as archbishops. For the average Caribbean church member, things continue very much as before. There has, however, been tremendous church growth outside the Caribbean. Today, the largest and most prosperous Spiritual Baptist churches are located in Great Britain, Canada, and the United States. A number of Caribbean Baptist leaders have become associate pastors of churches in Europe and North America.

Council of Elders Spiritual Baptist Shouters Faith of Trinidad and Tobago
2A-2B Saddle Rd.
Maraval
Trinidad and Tobago
West Indies

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See also: Rastafarians.

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Spiritual Christian Evangelical Church

According to an official history of this Oneness Pentecostal denomination, the Iglesia Evangélica Cristiana Espiritual (IECE; Spiritual Christian Evangelical Church) was founded in Tampico, Tamaulipas, Mexico, by an independent Irish missionary, Joseph Stewart (1871–1926), in 1926. Stewart was born on September 9, 1871, the 10th son of Joseph Stewart Sloan and Jane Hall, in the village of Rosedernate, near Cloughmills, County Antrim, Northern Ireland. The family was dedicated to working in agriculture, which was the only means of subsistence in the region.

All the Stewarts were faithful members of a local Presbyterian church but the surprise visit by "two missionaries" to their village in 1893 had a disruptive impact on the family. The missionaries found lodging with the Stewart family and were invited to preach at the Presbyterian church in Clough. The two missionaries are not identified by name or organization, but what they preached and taught is known today as the Oneness Pentecostal doctrine, which was rejected as heresy by the local pastor and most of his church members.

The two missionaries gave a message that the people in this rural Irish congregation were not accustomed to hearing but that greatly impacted Joseph Stewart. The message, in a direct and clear manner, urged the congregation to live a holy life, full of the fear of God, and stated that baptism should be conducted only in the name of Jesus. This message, with a frontal attack on sin, was backed up by alleged manifestations of the Holy Spirit, including the gift of tongues (glossolalia). This deeply moved 22-year-old Stewart, who was "filled with the power of God and had the good fortune to speak in tongues, being sealed by the baptism of heaven" (the baptism in the Holy Spirit). According to the denominational history, Stewart was an energetic young man, very spiritual, and a good singer, and played several musical instruments.

In early 1894, Stewart made a decision to leave his family to go preach the gospel with the message of the "apostolic doctrine" that he had received. First, he joined the Faith Mission of Edinburgh and engaged in missionary work in rural Scotland for a few years before returning home to rest and recuperate for a season. Second, during the period 1897–1903, Stewart served as a missionary with the British-based nondenominational Christian Soldiers Association in Egypt and South Africa, where he ministered to British troops. After he resigned from the Christian Soldiers Association in March 1903, he worked on the family farm in Ireland, which was a blessing because the abundant harvest made it possible for him to carry out his previous plan to go to South America as a missionary. He had been preparing for this by studying Spanish.

Stewart's third missionary adventure took place during the period 1902–1912 in Argentina, where he

served with the Christian and Missionary Alliance (CMA), a non-Pentecostal Trinitarian organization of the Holiness tradition. Stewart and David Buchanan soon became friends, and the latter, after coming to an understanding of the Oneness Pentecostal doctrine preached by Stewart, began to experience a radical change as he adopted and supported Stewart's doctrinal position: water baptism (or rebaptism) in the name of Jesus, personal holiness, and the gift of tongues as evidence of the baptism in the Holy Spirit; as well as denouncing fornication, adultery, and all other vices.

During his eight years (1904–1912) of missionary service in Argentina, serious problems began to emerge within the CMA missionary family in Argentina because of the Oneness Pentecostal doctrine preached by Stewart. While most of the CMA missionaries rejected this doctrine, a few accepted it, including Stewart's wife, Genoveva Harrison Stewart, along with David Buchanan, Alberta Bachelor, and two other Irish missionaries whose names are unknown.

When this situation was brought to the attention of CMA officials in New York, it was decided to dismiss those who espoused the Oneness Pentecostal doctrine due to conflicts with the CMA's official doctrinal position. Their dismissal occurred on December 9, 1911. The stated reason for their dismissal was "owing to their difference of conviction on questions relating to Restorationism and the future life" (CMA Annual Report for 1912). Restorationists sought to re-establish, renew, or restore the Christian church on the pattern of primitive Christianity as set forth in the New Testament —specifically regarding the charismatic gifts, such as speaking in tongues, miraculous healing, and prophecy. The CMA stance was both a rejection of Pentecostalism in general and a rejection of the Oneness doctrine in particular.

After they had been dismissed by the CMA, Stewart and his family, and David Buchanan and his wife, left Argentina. The Stewarts went to Northern Ireland and the Buchanans to the United States, where they settled in San Diego, California. After spending some time with his family in Ireland and visiting his wife's parents in Boston, the Stewarts traveled across the country from east to west, arriving in California and settling in Santa Barbara in 1914, where Stewart's fourth missionary adventure began. During that year and the next, Joseph preached the gospel among Mexican immigrants between Santa Barbara and San Diego with his friend David Buchanan. The turmoil produced by the Mexican Revolution brought tens of thousands of Mexicans to Southern California during the period 1910–1920.

Due to a lack of gainful employment and the economic recession in the United States in 1915, Stewart and his family traveled to Canada, where he ministered with the Christian Workers' Church of Canada (later reorganized under the name of Associated Gospel Churches in 1925) for about three years. In 1919, the Stewarts returned to California, first to Santa Barbara and then to San Diego, where they worked with David Buchanan again as missionaries among the Spanish-speaking population for several years.

However, in February 1923, the U.S. government decided to deport Stewart as an "undesirable alien" and put him on a ship headed to Northern Ireland, while his children remained in the United States under the care of his wife's parents in Indiana. Previously, Stewart's wife became ill with meningitis and died in June 1922. He arrived in Ireland in March 1923, extremely sad and enormously concerned about his children.

During the nine months that he stayed on the family farm, he worked diligently plowing the fields, and once again the land provided him with sufficient income to afford to set out to find his children; this time he headed to Mexico on his fifth missionary adventure. While processing his passport and respective permits to leave the country, he headed to the port of Glasgow, Scotland, where he boarded the British ship *Diplomat* on December 1, 1923, and sailed to the port of Tampico, Tamaulipas, on Mexico's Caribbean coast, where he touched Mexican soil for the first time on January 6, 1924.

Mexican Apostolic church historian Manuel J. Gaxiola (1994) states that Stewart visited several Protestant churches in the port of Tampico after his arrived in 1924, where he met Ireneo Rojas Castillo, who later became president of the IECE after its formal establishment in 1926. Together, Stewart, Rojas, and other leaders established the first of many "spiritual churches" that later became associated with the IECE.

Stewart traveled to other places in northern Mexico between 1924 and 1926, and when he returned to

Tampico in January 1926 he discovered that the first church he helped establish had grown to about 200 members. Later in 1926, some of the small congregations established by Stewart and his associates in northern Mexico were organized under the name Iglesia Evangélica Cristiana Espiritual with headquarters in Tampico. Stewart ordained Juan Carreón Adame for the ministry of elder (Gaxiola 1994, 165) prior to leaving Tampico in 1926 and traveling to the city of Guadalajara, Jalisco, where he became seriously ill and died later that year.

Many of the early converts to Stewart's brand of Oneness Pentecostalism had previously been associated with non-Pentecostal Protestant denominations in northern Mexico. These included Presbyterians, Congregationalists, Baptists, Methodists, Christian Church (Disciples of Christ), and the Friends Church (Quakers); some were converts from Roman Catholicism.

Concurrently with these events, some members of the early Apostolic Faith movement (churches associated with the Apostolic Church of Faith in Jesus Christ of Mexico or its sister denomination in the United States, the Apostolic Assembly of Faith in Jesus Christ) were drawn away by the prophetic witness of two charismatic leaders, known as Saul and Silas, whose real names were Antonio Muñoz and Francisco Flores, respectively, who appeared in northern Mexico in 1924. The bearded and unwashed prophets, with similarities to the biblical John the Baptist, preached a message of repentance and faith, which required people to denounce their old religion and material possessions, and to be rebaptized in the "Name of Jesus." Their "authority" was derived from "special divine revelation" through their own prophecies, dreams, and visions, rather than from the Bible, which was a relatively unknown and unread book in those days in northern Mexico, according to Gaxiola.

The Saul and Silas movement produced a great deal of confusion and dissention within the churches associated with the Apostolic Church of Faith in Jesus Christ in northern Mexico during the decade 1925–1935, which caused some Apostolic pastors and members—including entire congregations—to leave the Apostolic Faith movement.

Such was the case of Felipe Rivas Hernández's (1901–1983) home church in Torreón, Coahuila, where Saul and Silas caused much conflict among Apostolics in 1924–1925. The result was that some Apostolic leaders and church members decided to form another organization in December 1927, known as Consejo Mexicano de la Fe Apostólica (Mexican Council of the Apostolic Faith), under the leadership of Francisco Borrego as pastor general. This group later became affiliated with the IECE with headquarters in Tampico, Tamaulipas, founded by Joseph Stewart in mid-1926.

After the death of Stewart in late 1926, the first pastor general of the IECE was Francisco Borrego of Torreón, followed by Ireneo Rojas Castillo in 1934 and continuing until his death in 1954, according to Gaxiola. In 1993, the president of the IECE was Félix Moreno Hernández, who registered this denomination with the Mexican government's Secretaría de Gobernación under the Department of Religious Associations. As of April 2008, Félix Moreno Hernández was still the president, according to a local press report.

Overall, the IECE is considered to be socially very conservative and apolitical in terms of its religious practices and its relationship with the larger society. Its other-worldly orientation is said to offer its adherents a retreat from the world's problems ("a refuge for the masses") while providing them with a strong sense of community. According to several reliable sources, some of the unique characteristics of this Oneness Pentecostal denomination are as follows.

It only uses the Reina Valera 1602 version of the Spanish Bible as holy scripture.

Members are taught that all the other churches (Protestant, Catholic, or whatever) are erroneous, while the IECE doctrines and practices represent the True Gospel. Members are not allowed to visit or have fellowship with believers of other denominations, although since 1972 there have been a few exceptions to this rule. Its leadership tends to be authoritarian and hostile to other denominations, but the denomination is missionary-minded and seeks to plant new churches where needed, both nationally and internationally.

The traditional Protestant Trinitarian doctrine is rejected as being unbiblical and polytheistic. Believers must be baptized (or rebaptized) in Jesus' name in order to experience True Salvation based on the Oneness doctrine (Acts 2:37–42).

The pastor functions as a type of priest before whom church members have to confess their sins; he is a disciplinarian who is in charge of maintaining proper order and decorum with the congregation; and he has the authority to remove rebellious members from the fellowship of the church (the practice of shunning or excommunication).

Members are prohibited from earning a living from sports activities, which are considered to be worldly pursuits.

Women are prohibited from cutting their hair, using makeup, using jewelry, and wearing slacks; their skirts and dresses must be less than 8 inches above their shoes. Men are prohibited from wearing shorts in public places. Women must cover their heads with a scarf while praying. Women and men must be seated on opposite sides of the sanctuary during religious services.

Not much is known about the historical development of this denomination since 1926, but it has been reported by Gaxiola and other sources that the IECE has experienced several notable organizational splits due to leadership conflicts during the past decades. Nevertheless, the denomination has experienced geographical expansion within Mexico as well to other Latin American countries, as well as membership growth in many of the existing congregations. In 1994, Gaxiola reported that the IECE had an estimated 14,000 baptized church members in Mexico, and that it had expanded its work into the United States, Central America, and South America.

According to a later source (date unknown), there were 362 IECE congregations and 578 missions (*campos de evangelización*) in Mexico, as well as an unknown number of associated churches in other countries: the United States, Argentina, Colombia, Paraguay, El Salvador, Honduras, Nicaragua, Costa Rica, Ecuador, Peru, and the Philippines.

In July 2005, IECE held its 79th Annual Convention in its own installations in San Luís Potosí, Mexico, with the participation of an estimated 18,000 people from many parts of Mexico and several other countries. In the city of San Luis Potosí alone, the work of IECE is organized in 4 districts, with an estimated 3,000 adherents, according to a local press report.

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See also: Christian and Missionary Alliance; Pentecostalism.

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Spiritual Churches (Ghana)

The prophet-healing African Initiated Churches (AICs) in Ghana are now popularly known as the "Spirit churches" (Akan: *Sunsum Sore*). Liberian prophet William Wade Harris (Harrist Church) preached in western Ghana for only a few weeks, but his influence remained, particularly in the first Spirit church to be formed there: the Church of William Wade Harris and His Twelve Apostles (later the Church of the Twelve Apostles). Harris's converts, Grace Tani and Kwesi John Nackabah, founded this church in 1918 following Harris's instruction that 12 apostles be appointed in each village to look after his flock. Tani was a traditional priestess when she was converted by Harris and became one of his assistants. When Harris was deported from the Ivory Coast, Tani returned to Ghana, fell ill, and called for Nackabah to pray for her healing. Nackabah was also a diviner until baptized by Harris and given the emblems of authority: a cup for holy water, a calabash with which to beat out evil spirits, a staff cross, and a Bible. Tani, now Madame Harris Grace Tani, remained the spiritual leader of the church, with Nackabah administrative and public leader. This dual arrangement was a convenient method used by several AICs to overcome traditional male resistance to female leadership.

The new church followed the Harrist tradition by emphasizing healing through faith in God and the use of holy water. Similarly, the Bible was placed on people's heads and gourd rattles were used to drive out demons and heal people. Polygyny was permitted, and new members were first ritually purified through washing. The healing was administered in healing gardens (communal dwellings), and the holy water was usually kept in basins under a wooden cross in the gardens. Nackabah died in 1947, to be succeeded as bishop by John Hackman. After the death of Hackman in 1957 and Tani in 1958, schisms occurred, largely along ethnic lines. The church is now divided into several groups, the most prominent being the Nackabah People, the William Wade Harris Twelve Apostles Church, and the Twelve Apostles Church of Ghana.

The most prominent churches in Ghana are the Musama Disco Christo Church, the Twelve Apostles Church, and the African Faith Tabernacle, with about 125,000 affiliates each in 1990. The African Faith Tabernacle was founded by Prophet James Kwame Nkansah in 1919, a movement influenced in doctrine and practices by the form of North American Fundamentalism from which it originated. The prophet Charles Kobla Wovenu, a former Presbyterian government clerk, commenced the Apostolic Revelation Society in 1939, consisting mainly of Ewe, with a holy city at Tadzewu. He left the Presbyterian church in 1945 when he was told to stop praying for healing.

In 1963 the Eden Revival Church (now known as the F'Eden Church) was commenced by a Presbyterian schoolteacher, Charles Yeboa-Korie (b. 1938), when he received visions that he was to become a healer. He used prayer with accompanying liturgical objects such as Bibles, blessed water, handkerchiefs, olive oil, candles, and incense in order to bring healing from sickness and deliverance from demons. Later, modernization and contact with Western Christianity caused the candles and incense to disappear, and Yeboa began to see his church as forming a bridge between the AICs and the "mainline" churches. In 1970, F'Eden was the first AIC to be admitted to the national Ghanaian Christian Council.

Aladura Churches from Nigeria (such as the Christ Apostolic Church, the Cherubim and Seraphim, the Celestial Church of Christ, and the Church of the Lord, Aladura) have come to Ghana and have significant followings. Several of the spiritual churches in Ghana formed an ecumenical cooperative organization in 1962, the Pentecostal Association of Ghana, the name chosen to illustrate the self-identity of the "spiritual churches" of Ghana as "Pentecostal." Another

ecumenical organization, called the Council of Independent Churches in Ghana, has also been formed. Observers estimated that in 1996 there were more than 3,000 AICs in Ghana.

Allan H. Anderson

See also: African Initiated (Independent) Churches; Aladura Churches; Celestial Church of Christ; Cherubim and Seraphim/Eternal Sacred Order of the Cherubim and Seraphim; Christ Apostolic Church; Church of the Lord; Harrist Church; Musama Disco Christo Church.

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Spiritual Churches (Kenya)

The first African Initiated (Independent) Churches (AICs) to emerge in Kenya were the "spiritual churches" that began among Luo Anglicans around Lake Victoria. The Roho (Spirit) movement commenced in 1912, first as a popular charismatic movement among young people within the Anglican Church. Afterward, its best known founders, Anglican deacon Alfayo Odongo Mango (1884–1934) and his nephew Lawi Obonyo (ca. 1911–1934), began a prophetic ministry around 1933, when several remarkable healings and other miracles were reported.

In spite of the opposition by Anglican authorities, Mango installed new rites of baptism and Communion, and his home became a center to which people came and then fanned out. Mango began to prophesy the end of colonial rule and predicted future development in Kenya. The Roho were accused of acts of violence and banned from the local Anglican church. Mango, Lawi, and seven of their followers were murdered by a mob of several hundred, as Mango's house was set alight. The Roho thereafter began a vigorous missionary expansion movement called Dini ya Roho (Religion of the Spirit), emphasizing the power of the Spirit and dressing in white robes with red crosses. The Roho churches say that Mango's sacrificial death atoned for their sins and opened heaven to Africans. Mango is prayed to as "our Saviour," and he has inaugurated a new era of the reign of the Holy Spirit in Africa. These churches enjoin monogamy on their leaders, and they are known for their processions through the streets of towns and villages. The Roho movement now has several schisms and has spread to Tanzania.

A Holy Spirit movement among the Abaluyia emerged after a Pentecostal revival in a Friends/Quakers mission in 1927, also called Dini ya Roho. The movement resulted in the Holy Spirit Church of East Africa and the African Church of the Holy Spirit. All these Roho churches do not have sacraments of baptism and Communion, but they do have rituals for purification before church services, before meals, and before entering and leaving houses. In common with other spiritual and prophetic churches, these churches reject the use of medicines; their members wear white robes with a red cross, turbans, and beards and remove shoes during services. Church meetings have ecstatic phenomena, especially prophecy, speaking in tongues, the interpretation of dreams, and healing. One of the most prominent spiritual churches in western Kenya is the African Israel Church, Nineveh.

The Arathi (Prophets), also known as Watu wa Mungu (People of God), or, as now better known, Akurinu, is a spiritual church movement among the Gikuyu of central Kenya. It started in a Pentecostal revival in 1922, when manifestations of the Spirit—including speaking in tongues, prophecy, visions, and other ecstatic phenomena—were present, and in which there was an emphasis on prayer and the confession of sins. Joseph Ng'ang'a received a divine call in 1926 and, after a four-year seclusion, began preaching the downfall of European colonialism. His followers wore long white robes and expected a new golden age for the Gikuyu. When the Spirit came on them they roared and shook violently, a practice that continues today. The movement spread throughout the Gikuyu region, and

Worshippers with the African Israel Church, Nineveh, march through the streets in the Kibera slums February 10, 2008, in Nairobi, Kenya. (Getty Images)

the colonial authorities became increasingly nervous about what they saw as a religious expression of African nationalism. The Akurinu were banned, and Ng'ang'a and five other leaders were arrested.

Later in 1934, Ng'ang'a and two followers were killed by a police contingent. The repression of the movement increased, and many Akurinu were arrested and imprisoned. Others fled to other parts of Kenya, where the movement spread farther, setting up communities and living together wherever they went. Schisms began to appear in 1949, and there are now more than 30 Arathi churches in Kenya, nearly all of which use "Holy Ghost" in their church title. Like the Roho churches, they do not baptize with water but practice a "baptism of the Holy Spirit" by a threefold shaking of hands and laying on of hands. Despite the similarities with the Roho movement, the Akurinu movement was formed with little or no contact with Western missions or spiritual churches elsewhere. It has consciously attempted to form a radically African type of Christianity, in which the pattern of the mission churches plays no significant role, and that may make the Akurinu churches unique.

Allan H. Anderson

See also: African Church of the Holy Spirit; African Initiated (Independent) Churches; African Israel Church, Nineveh; Friends/Quakers; Pentecostalism.

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Spiritual Healing Church (Botswana)

The Spiritual Healing Church is properly described as a "child" of the independent church movement in South Africa. It was founded by Jacob Mokgwetsi Motswasele (1900–1980), who was born to Israel and Kiole Motswasele in 1900 in Thaba Nchu, South Africa. Motswasele belonged to the Barolong clan and Seleka tribe and was raised a Methodist. As a young man he migrated to Matsiloje, in the Tati District of Botswana, then known as the Bechuanaland Protectorate. There he began to experience religious dreams, which intensified in 1923 when the Prophet Harry Morolong came to Matsiloje from Thaba Nchu, Bloemfontein, South Africa, to lead a revival mission. Prophet Morolong had been inspired by Walter Matitta (1885–1935), founder of the Church of Moshoeshoe in Lesotho. After Morolong's visit, Motswasele and others who continued to gather for prayer experienced the spiritual phenomena of trembling and speaking in tongues.

Between 1930 and 1948, Motswasele was a migrant worker in Johannesburg, South Africa. There he was influenced by Christinah Nku, a prophetess of the St. John's Apostolic Faith Mission, and he became a member of the Bantu Methodist Church. Upon returning to Matsiloje, he began a ministry of prayer and healing. He was seen as a man who possessed many gifts: healing, "sight" (diagnosing illness, interpreting dreams, foretelling the future), preaching, rain-making, and simply having power from God. Around that time he became known as the Prophet Mokaleng. In 1952 he founded the Apostolic United Faith Coloured Church, which after numerous name changes is now known as the Spiritual Healing Church. The first baptism was held April 16, 1953. In 1955 construction on a church building was begun. In 1966, Israel Motswasele (1934–1999) replaced his father, Mokaleng, as head of the Spiritual Healing Church. Mokaleng remained a prophet until his death in 1980. Although Israel was certainly seen as having power from God, his gifts were more administrative.

Forming a new African Initiated Church (AIC) in the 1950s was difficult in the Bechuanaland Protectorate, as both British authorities and local tribal leaders (*dikgosi*) vigorously sought to restrict such "dissident" and "unwelcome" movements. Although most AIC leaders were harassed and persecuted, Mokaleng was allowed to operate in a low-key manner. Perhaps his relative freedom was due to the fact that Matsiloje was in a remote and generally neglected district, and that local subchiefs were not very powerful. By the late 1950s, Mokaleng was allowed to travel, starting "prayer groups" in other areas. By the late 1960s, and with independence in 1966, restrictions against AICs began to loosen. In 1966 a congregation was formed in Gaborone and by 1968 this congregation was allowed to erect a building—the first AIC building in the capital. Although the Spiritual Healing Church has often been viewed as a member of the Apostolic family of AICs from South Africa, when it was allowed to register in 1973, the government requested that the word "Apostolic" be removed from in front of "Spiritual Healing Church."

At least four unique features characterize the Spiritual Healing Church. First, while most AICs are suspicious of other Christian organizations and churches, Israel Motswasele took the bold step of inviting Mennonite workers into the midst of the church in the mid-1970s to provide Bible and leadership training. Second, this church places uncommon emphasis on the presence and appearance of church buildings. Third, as AICs are often differentiated by unique dress codes, the church uniform robes for the Spiritual Healing Church are blue and white, and they are worn by baptized members only. A final unique feature is that while many AICs crumble or stagger because of poor management, the Spiritual Healing Church is recognized as being uncharacteristically well run and organized.

Part of the reason that the Spiritual Healing Church is well run is that beginning in 1966 with Israel Motswasele and his father, Jacob, roles for administration and prophecy have been separated. In 1984 the administrative head became known as the "archbishop." Prophets are chosen by the Holy Spirit, who is free to choose family members to this ministry, such as Is-

rael's brother Joseph. The archbishop is now elected, but charisma and appointment by the predecessor are still very important factors. As with the Methodist Church in Africa, other roles in the church include, in order of increased authority, preachers, deacons, evangelists, and full ministers. Women's voices in the church are increasingly being heard, although women are still permitted to participate only on lower levels of the hierarchy, primarily as deacons. There are quarterly meetings for leaders in each of the district conferences: Gaborone, Mahalapye, Francistown, and Maun.

Despite being well-organized, the Spiritual Healing Church has not been able to avoid splits and secessions. In 1973 a conflict arose between Mokaleng and Matlho Kepaletswe, the latter seceding to form the Revelation Blessed Peace Church. Other splits have been more peaceful, and the following AICs are better described as "daughter churches": St. Faith Holy Church, Saints Gallery Church, St. Philip's Faith Healing Church, and the Lesidi Church.

The Spiritual Healing Church has grown rapidly since the late 1960s, due largely to its healing ministry. The most recent available statistics, from 1990, indicate that there were 26 congregations in Botswana with approximately 16,000 members, and the numbers are undoubtedly higher today. Growth is especially strong in urban areas, where the church attracts young people who have moved to the city to find employment. There is a branch of the Spiritual Healing Church in Namibia, and some church planting efforts have also been under way in South Africa.

Some practices that characterize the Spiritual Healing Church include prohibitions against tobacco, alcohol, and eating pork, nonscaly fish, and animals that are already dead. The Spiritual Healing Church has its own service book, which it published in 1977, and includes litanies for a variety of services. Although the church generally recognizes and takes seriously traditional African spirits, ancestors, and other forces, it has its own way of dealing with those entities and the crises they bestow. Three festivals are especially important in the Spiritual Healing Church. Easter is the highlight of the year, and every third year all congregations gather in Matsiloje for a celebration that lasts four or five days. In the two intervening years, district churches meet together. On January 25, a memorial service is held for the founder, Mokaleng, marking the date of his death. Each August an all-night festival is held to celebrate the Feast of Unleavened Bread.

Although there is a high reverence for the scriptures, because of illiteracy, traditional African approaches to authority, and an overall emphasis on pneumatology, there is little perceived need to expand Bible knowledge beyond the limited number of passages that the present leaders are familiar with and commonly preach upon.

The Spiritual Healing Church has its headquarters at Matsiloje, Botswana.

Andy Brubacher Kaethler

See also: African Initiated (Independent) Churches; Church of Moshoeshoe; Methodism.

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Spiritual Human Yoga

Spiritual Human Yoga (SHY) was originally known as Universal (and) Human Energy; today it uses the name of Mankind Enlightenment Love (MEL) as well. It was founded by a Vietnamese émigré, Luong Minh Dang (1942–2007). Data about his biography are controversial. Between 1961 and 1975 he apparently served as an officer in the South Vietnamese navy; after the

Communist takeover, he immigrated to the United States, becoming a U.S. citizen in 1985. He gained rapid recognition as a healer in St. Louis, Missouri, first among Vietnamese immigrants and later outside the Vietnamese community. The movement was established in 1989, and from the United States it expanded into Mexico, Brazil, Western and Eastern Europe, Turkey, Israel, and Thailand.

By 1998 some 10,000 students had reached Level 6, at that time the highest in the movement. According to Dang, his teachings derive from Dasira Narada (1846–1924), a Sri Lankan master on whom information independent of SHY literature is not available. According to SHY, Narada initiated Dang in Vietnam in 1972, and died in Sri Lanka in 1980. SHY teaches that a Universal Energy permeates the universe and (having entered through the *chakras*) flows through the cells of the human body. SHY's techniques claim to enable its followers to control the Universal Energy and to use it for the well-being of humanity in general. SHY students are taught how to direct the Universal Energy toward those who most need it, thus (inter alia) healing the sick. SHY's techniques are introduced as being faster and easier to master than others, such as Reiki, which also involves the flow of a universal energy. Up to Level 5 inclusive, the Universal Energy is transmitted through the practitioner's hands; at higher levels, at which small pyramids are also used to store Energy, transmission is telepathic. Master Dang developed his teaching up to Level 20.

SHY does not have any common religious structures. There are no rituals or rites of passage. Master Dang's teachings, on the other hand, include a spirituality, particularly at Level 4 and higher. This spirituality is eclectic: Dang quoted Franz Anton Mesmer (1734–1815), an early exponent of the Energy so important to the SHY perspective, and Edgar Cayce (1877–1945), whose teachings are spread through the Association for Research and Enlightenment, and he encouraged his students to read *The Grail Message*, written by Abd-ru-shin (Oskar Ernst Bernhardt, 1875–1941), the founder of the Grail movement. Buddha and Jesus are also revered as spiritual masters, although a certain critique of more traditional religions is inherent in SHY teachings, and Dang certainly believed that his regular contact with the Higher Beings allowed him to receive more updated information.

In Europe, Dang became a target of the anti-cult crusade, and he was arrested in Belgium in January 1999. After 65 days of imprisonment, he was released on bail and allowed to leave the country. He was arrested again in October 2005, and then transferred to Switzerland, where he was kept in jail before being released on bail. He was sentenced in absentia in Brussels to four years in jail (half of the term as a suspended sentence), being accused of swindle and teaching illegal medical practices—the exclusive use of which led to the death of a baby.

Although the Belgian accusations concerned mostly finances and controversial healing techniques, the media tended to stress SHY's most apocalyptic elements at the time of the 1999 controversy. In fact, Dang believed that the 21st century would prove to be a great divide in the history of humanity, and he expected crucial events to take place sometime soon. SHY is a millenarian movement in the sense that it anticipates that in the not-too-distant future there will be the advent of a new heaven on Earth, culminating in the final defeat of illness and death itself.

After Master Dang passed away unexpectedly in Australia, where he had settled in 2000, Theresa Thu-Thuy Nguyen (b. 1957), whom he had married in 1998, claimed to take over Master Dang's mission as "the Ambassador and leading instructor of the Universal Energy School," using the global name of Academy of Human Universal Energy and Spirituality (HUESA). But the founder's son, Luong Minh Trung, relocated with his family from Australia back to St. Louis, stating that the Master's soul continued to transfer energy for the higher-level seminars (thus not endorsing the role claimed by Theresa Thu-Thuy Nguyen). Students of Universal Energy are now split between those following either Theresa Thu-Thuy Nguyen or Luong Minh Trung, but some have not taken sides and prefer to wait and see.

Mankind Enlightenment Love (MEL)
4448 Telegraph Road
St. Louis, MO 63129
http://www.mel-hq.com/

Academy of Human Universal Energy and Spirituality (HUESA)
6 St. Johns Avenue
Springvale, Victoria 3171
Australia
http://www.huesa.org/
http://www.ue-global.com (independent forum, with participants from the different wings of Universal Energy)

Jean-François Mayer, PierLuigi Zoccatelli, and Massimo Introvigne

See also: Association for Research and Enlightenment; Energy; Grail Movement.

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Spiritualism

Spiritualism is a 19th-century movement that emerged in the United States around the belief that its leaders, called mediums, could contact and speak to the spirits of the deceased. Arising in an atmosphere in which many traditional religious beliefs, especially survival of death, were being questioned, Spiritualism claimed to be able to demonstrate the reality of the survival of death. Crucial to such demonstrations were the mediums, individuals who had the special ability to interact with the spirit world, often while in a trancelike state, and bring meaningful messages to people from deceased relatives and friends.

Spiritualists date their movement from March 31, 1848, when Kate Fox (d. 1892) and her two sisters, Leah and Margaret, began to converse with what they believed was the spirit of a deceased individual who formerly resided in their home. Communication was established through strange rapping noises that they had heard. Once they perceived that the rappings had a rational content, they worked out a code to begin communication.

The interest shown by neighbors in the phenomenon led no lesser a person than newspaper editor Horace Greeley (1811–1872), fabled editor of the influential *New York Tribune*, to investigate and report on it. News reports led others to attempt such communications, and within a few years a wide variety of modes of communication were being reported. Spiritualism spread quickly through the 1850s, and parties at which attempts to communicate with spirits were made became a popular form of entertainment. On a more serious level, books advocating the Spiritualist hypothesis—that humans survive death in a spirit existence and that communication through a medium is possible—were published, lecturers advocated Spiritualism, and mediums gave public demonstrations. A more sophisticated direction to the new movement was offered by Andrew Jackson Davis, a prominent trance medium, who wrote extensively about his spirit contacts and the afterlife that he and other Spiritualists referred to as Summerland.

Spiritualism also drew upon earlier demonstrations of Mesmerism, a movement that grew out of the work of French physician Franz Anton Mesmer (1734–1815), who claimed to have found a subtle force underlying the universe that could be used to produce altered states of consciousness. Mesmerism would lead to the discovery of hypnotism in the 19th century. Spiritualists claimed that mediums could demonstrate "scientifically" the reality of life after death.

Crucial to the development of Spiritualism in the late 19th century was psychical mediumship, the claimed ability of some mediums not just to speak to and relay information from the spirits of the deceased but also to produce an array of phenomena. These, such as the levitation of objects, the materialization of spirits, and photography of the dead, appeared to go far beyond the phenomena discovered by mundane science. By the end of the 19th century, physical phenomena had become the most spectacular claim undergirding belief in Spiritualism.

Medium holds a séance, ca. 1920. In the early 20th century, Spiritualism captured the popular imagination. (Library of Congress)

In the 1880s, a group of scientists and others organized to investigate the claims being made in Spiritualist phenomena and to speculate on the nature of a universe that allowed such phenomena to exist. The investigations of the Society for Psychical Research in Great Britain and similar societies in continental Europe and North America, although initially hopeful, eventually drastically reduced the claims of the kinds of psychic phenomena for which there was some modicum of evidence. Psychical researchers almost completely destroyed the claims of physical phenomena, the great majority of which rested upon fraud. Through the 20th century, parapsychology, a new approach to psychic phenomena centered upon laboratory research, replaced psychical research, which had focused its attention upon the observation of mediums and psychics.

In the United States, the Spiritualist movement was given some structure by the organization of camp meetings, popularly modeled on the camp meetings being perpetuated among evangelical Protestants and associations of spiritualists at the state level. It grew as a secular movement based around the demonstration of phenomena, but it developed a religious dimension as those convinced of the truth of the phenomena began to speculate on the nature of reality in light of the afterlife.

Through the last decades of the 20th century, three factions appeared. One group saw Spiritualism as a

secular movement limited to the production of demonstrable phenomena. A second group saw it as a religious group based upon the ongoing contact with the spirits of the deceased (and other spiritual beings such as angels) and the information about the afterlife derived from such contact. This second group was divided over Spiritualism's relation to traditional Christianity. The larger groups saw Spiritualism's differences with Christianity, while a smaller group attempted to interpret Spiritualism as a Christian movement. In the 1890s, the first attempt to organize a national Spiritualist denomination resulted in the 1893 formation of the National Spiritualist Association, later renamed the National Association of Spiritualist Churches.

Spiritualism spread to England in the 1860s and soon thereafter to continental Europe. In England a spectrum of Spiritualist organizations emerged, including the Spiritualist Association of Great Britain and the London Spiritualist Alliance. In the 20th century, the Greater World Christian Spiritualist League and the Church of the White Eagle Lodge joined the community as significant organizations. As it developed in France, Spiritualism found a popular leader in the person of Allan Kardec (1804–1869). From France the movement was exported to South America, where it found particular success in Brazil. Kardec was an advocate of reincarnation, and his teachings, known as Spiritism, were alienated from Christianity. They found expression in the Federação Espírita Brasileira, based in Brazil.

In America, Spiritualism spread through the 1920s, but by mid-century it began to decline under criticism of Spiritualist phenomena and in the face of competition from a growing Esoteric community. Always considered a fringe element in the religious community in America, it became more established in Great Britain, especially after repeal of the archaic Witchcraft Laws in the 1950s that had occasionally been used to charge mediums with fraud. It enjoys its greatest success today in Brazil.

Although the emphasis of Spiritualism was always spirit contact for the purpose of demonstrating life after death, another phenomenon that in the late 20th century came to be known as channeling also had a role in the Spiritualist community. Some individual spiritualists, including many mediums, made contact with what were considered wiser and more evolved spirit beings not particularly connected with the families of those who came to the Spiritualist demonstrations. These evolved beings talked of the nature of the afterlife and expounded on a wide range of philosophical and theological concepts. The teachings of such spiritual beings were later collected and published. Given the widely divergent opinions expressed by the entities who spoke in channeled material, such channelings would occasionally be the basis of new separate movements, such as the Universal Faithists of Kosmon, the Grail Movement, and Universal Life.

In the late 20th century, channeling became an essential element of the emerging New Age movement. As a whole, Spiritualists watched the New Age movement from the sidelines and were noticeably absent for New Age conventions and events. Even though movement called the general public's attention to a variety of spiritual realities usually the central focus of Spiritualism, Spiritualists were not attuned to other New Age emphases, and in the end did not benefit significantly from the New Age's popularity.

Spiritualism now exists in a number of small associations, each with a small number of congregations and one or more camps. Camps in southern states stay open all year, while those farther north tend to be purely summer affairs. The largest association is also the oldest, the National Spiritualist Association of Churches, which has 85 congregations (2008) scattered across the United States.

J. Gordon Melton

See also: Church of the White Eagle Lodge; Grail Movement; National Spiritualist Association of Churches; New Age Movement; Universal Faithists of Kosmon; Universal Life.

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Spring Dragon Festival

The dragon is a ubiquitous symbol throughout China and traditional Chinese lore. The dragon was seen as a positive creature, or more precisely as an auspicious creature, and served as a symbol of the emperor. The basis of the Spring Dragon Festival is the dragon's association with water, as the bringer of rain. The festival is based upon an ancient belief that on the second day of the second lunar month (generally in early March on the Common Era calendar) the dragon raises its head. In agricultural areas, it was hoped that the dragon's action would lead to large barns being full and small ones overflowing.

A popular Daoist legend recounts the coming of Wu Zetian, a Tang dynasty queen to the throne. In his anger, the Jade Emperor ordered the four dragon gods

Chinese young men perform the dragon dance during the Spring Dragon Festival, 2010. (Donkeyru/Dreamstime.com)

to withhold the rain for three years. One dragon took pity and allowed it to rain. The Jade Emperor punished the dragon by hiding him away in a mountain for 1,000 years, or until "golden beans give birth to flowers." The people went searching for the golden beans, which they discovered to be popping corn. When the Jade Emperor saw that the people had in fact met his conditions, he called the dragon back to heaven to oversee the rains for the growing season. Since this time, popped corn is one of the three foods most associated with the festival. In addition to popped corn, Spring Dragon foods include noodles, symbolic of the dragon's lifting his head, and fry cakes, associated with the dragon's gallbladder, the gallbladder being associated with courage.

The Spring Dragon Festival was celebrated in northern China, where the spring rains (monsoon season) tended to start after the second day of the second lunar month.

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See also: Chinese Religions; Daoism; Dragon Boat Festival.

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Spring Equinox

The Spring, or Vernal, Equinox was one of four points in the year (the others being the Winter and Summer solstices and the Fall Equinox) discovered and marked by ancient peoples who observed the heavens. At the Winter Solstice, from the viewpoint of an observer in the Northern Hemisphere, the Sun rises at a point farthest to the south and is in the sky the least amount of time. As the days pass, the Sun rises at a point slightly farther north each day and finally reaches a point, 3 months later, around March 21, when it is in the sky for 12 hours and below the horizon for 12 hours. That point is the equinox. Viewed from above Earth, the equinox is that point where the center of the Sun passes through the plane created by the Earth's equator. Following the Summer Solstice, the Sun will appear to be moving south and again reach a point where the day and night are equal—the Fall Equinox. In the Southern Hemisphere, the Vernal Equinox is September 21.

Both the Spring and Fall Equinox were important dates in the ancient calendars, the latter being the time for the end of harvest festival for a wide variety of peoples in the temperate and northern climate zones. As the modern calendar began to be developed, however, the Spring Solstice assumed a far more important role. First, in the Middle East, as the Zodiac was developed, the Spring Solstice, defined as when the Sun moved from the sign of Pisces into Aries, was the beginning of the year and the moment for the annual adjustment of the calendar. As the Zodiac was passed from nation to nation, the Spring Equinox maintained its importance. It then became crucial to Julius Caesar whose new Roman calendar posited two crucial events—the beginning of the year on January 1 and the Spring Equinox in March. Thus for much of the world, the Spring Equinox became either the beginning point of the year or a major supplement marker and time for celebration. Among the major calendars that begin on the Vernal Equinox is the new Saka calendar adopted by the postcolonial government of India. The calendar begins with New Year's Day on the Vernal (Spring) Equinox, March 21 or 22, on the Common Era calendar. The Baha'i Faith's Bodi calendar also begins on the Spring Equinox (March 21). The last of the Baha'is 19 months, which occurs just prior to the Spring Equinox, is a month of fasting.

In the mid-19th century, Persia (Iran), where the Baha'i Faith originated, extensive use began of the Zodiacal or Borji calendar, which begins the new year on March 21 when the Sun enters the sign of Aries. Each remaining month was begun on the day the Sun entered a new sign. The 12 months had either Arabic or Parsi names. In 1925, the shah of Iran replaced the Borji calendar with an Iranian solar calendar. It also followed the 12 Zodiacal signs but gave them their Persian names. Thus the New Year begins on Farvadin 1 (or March 21 in the Common Era calendar). The years are countered from 622, the year of the Prophet Muhammad's *hegira*.

Farvadin 1–4 (March 21–24) is celebrated as the Iranian New Year.

The Spring Equinox remains an important moment for Western astrology, but has otherwise been a non-entity on the calendars used by Jews, Christians, and Muslims. The major spring festival of the Jews, namely Passover, is calculated on a lunar calendar and thus moves significantly from year to year, as does the Christian Easter celebration.

The primary groups that celebrate the Spring Equinox in the West currently are the closely related neo-Pagans and Wiccans. Both use the modern Common Era calendar and meet for the eight equally spaced dates that include the Summer and Winter solstices, the Spring and Fall equinoxes, and the four dates halfway between them. For Wiccans and Pagans, the Spring Equinox begins the planting season, often for the urbanized, a time to plant flowers or a small garden. It is also seen as a time to plant new seeds symbolically in the sense of planning new projects that will produce results at a later date.

One interesting if obscure religious acknowledgement of the Spring Equinox originates within the Jewish community. The Talmud, the volumes of Jewish law written down in the second century BCE, suggests that an individual should make a special blessing when the Sun reaches its "turning point," that is, the Vernal Equinox. Further, it notes that the Sun returns to this position every 28 years. Writing in the 11th century, the great French rabbi Rashi (1040–1105), who authored a commentary on the Talmud, taught that the Sun, which according to the book of Genesis was created on the fourth day of creation, was placed by God in the sky at the exact position it reaches at the Vernal Equinox. That moment in time every 28 years provides a unique glimpse of the creation and an opportunity to the one who is thus aware to bless the Creator for his work. This blessing, which a person has the opportunity to offer once every generation, is termed the Birkat HaHammah. This event most recently occurred on April 8, 2009.

J. Gordon Melton

See also: Baha'i Faith; Calendars, Religious; Common Era Calendar; Fall Equinox; New Year's Day; Summer Solstice; Wiccan Religion; Winter Solstice.

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Sri Aurobindo Ashram

The Sri Aurobindo Ashram (SAA) in Pondicherry (Tamil Nadu, South India) derived from the presence and ideas of Aurobindo Ghose (1872–1950) since 1910 and from the presence and work of the Mother (Mira Richard, 1878–1973) since 1920. Sri Aurobindo was born in Calcutta and educated in Great Britain, and after his return to India in 1893, he was involved with the Indian independence movement. Because of those activities he was jailed for a year in 1908. While in prison he had a religious experience and, according to the records, achieved a state of *samadhi* (deep contemplation) through the practice of yoga. Upon his release, he went to Pondicherry. There he developed a system inspired by the Indian philosophies of Samkhya, yoga, Vedanta, and Tantra, to which he added some integrating elements of Western philosophies. He called his system Integral Yoga.

In November 1926, Aurobindo withdrew to his room in order to intensify his inner work. The whole material and spiritual management of the ashram devolved on the Mother. This was the desire of the disciples, then about 25 in number, who had gathered around Aurobindo to practice yoga under his direction. The ashram members devoted their lives to the ideal of Integral Yoga, the spiritual philosophy and practice of Aurobindo, which was published in a huge number of articles and books. The central idea is that of evolution, directed both at the evolution of nature/matter, society, and individuals toward their spiritual perfection and realization of the divine consciousness, and at the devolution of the spirit in order to manifest

the divine in the world and to create a divine life in matter, society, and man. There is no need for asceticism or retreat from the world, and meditation alone is not enough; knowledge as well as determination and power of action and creation are also necessary for spiritual growth.

The organization of the SAA provided various facilities for members to fulfill this ideal, including small-scale industries, trade, sports, education, libraries, and studios for dance, music, painting, and so forth. The core of the SAA is the Sri Aurobindo International Centre of Education, established in 1951 and renamed in 1959. In 1960 the Mother set up the Sri Aurobindo Society (SAS) for the realization of harmony in the world. The SAS was also necessary for managing the SAA, including its funds. SAA enjoys United Nations Educational, Scientific and Cultural Organization (UNESCO) support. In 1968 the international city of Auroville came into existence as a place where the divine could be realized in the physical. People from all over the world and from many parts of India live and work there, engaged in ecology, city planning, education, and culture. The spiritual center of Auroville is a large structure, the Matrimandir. In September 2001, some 1,680 Aurovillians lived in the city, coming mainly from India, France, and Germany.

There have always been controversies among the SAA, SAS, and Auroville over understanding and living the principles and conflicting ideas of individual freedom and self-realization, as well as over the need for social cooperation requiring structure and organization, administration, and leadership. In 1980 the Indian government took over the responsibility of Auroville; the SAA now is run by the SAA Trust.

Striving for the divine consciousness is regarded to be beyond religious, national, or racial boundaries. Although no missionary work is carried out in India or abroad, a number of branches were established in India as well as in France, the United States, Canada, Germany, Spain, Italy, the Netherlands, Sweden, Switzerland, and Great Britain. These branches publish the works of Aurobindo and the Mother and organize seminars and conferences to disseminate the idea of human unity through the practice of Integral Yoga. The SAA and Auroville organize and participate in international projects.

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See also: Meditation; Yoga.

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Sri Chinmoy Centre

Sri Chinmoy Centre is an international organization of individuals in more than 60 countries who claim Sri Chinmoy (1931–2007) as their spiritual leader, guide, and exemplar. Centre members aspire to world peace and harmony by means of serving humanity in a variety of ways, especially through offering instruction in meditation and exercise.

Sri Chinmoy was born Chinmoy Kumar Ghose in what is now Bangladesh. He was placed in the ashram of Sri Aurobindo in Pondicherry when he was orphaned at the age of 12 and spent 20 years at the ashram, achieving great states of enlightenment. Sri Chinmoy came to New York City in 1964, where he began organizing a following throughout the United States, including Chicago, Seattle, and Washington, D.C.

Sri Chinmoy advocated a method of guru devotion as the fastest means by which one can attain spiritual

Peace leader Sri Chinmoy plays an *esraj* during an outdoor concert in Jamaica, Queens, a borough of New York City, on August 15, 1997. (AP/Wide World Photos)

progress toward realization of what he called the Supreme (that is, God). Guru devotion requires the guru to formally accept and initiate the disciple, while the disciple must serve the guru, make the guru's needs and desires his or her own, and obey the guru implicitly. By meditating on the guru or on his image—which is the central practice of the group—the disciple is actually serving the Supreme that resides in the guru. Sri Chinmoy called this the path of love, devotion, and surrender, by which the disciple realizes the Supreme through the grace of the guru. Critics, however, claim that this practice led to sexual abuse and intimidation by Sri Chinmoy.

Sri Chinmoy was a lifelong advocate of fitness as a spiritual goal, as well as an accomplished athlete himself. In 1977 he inaugurated a series of marathon and endurance races, and promoted ultra-marathons to publicize the need for world peace. The peace runs raised controversy at times, when American public school children were encouraged by local school boards to participate in races sponsored by a Hindu group. The athletic guru, who played tennis daily well into his seventies, received ridicule for his claim to raise 7,063.75 pounds in a one-arm overhead lift. He said that he performed other miraculous feats, such as lifting entire football teams, elephants, or one-ton pickup trucks on a single platform. Despite such claims, the guru was well respected for his peace efforts by world leaders, with former Soviet President Mikhail Gorbachev and Archbishop Desmond Tutu speaking of his dedication to world peace at the time of the guru's death. Sri Chinmoy conducted twice-weekly prayer and meditation sessions for staff at the United Nations Headquarters in New York for 37 years, and more than 700 UN dignitaries, members of the U.S. Congress, and world religious leaders attended his memorial service. His followers claim that he wrote 1,500 books and 115,000 poems, composed 20,000 songs, created 200,000 paintings, and performed at almost 800 peace concerts around the world.

Although Sri Chinmoy did not charge for his services as guru, a network of "Divine Enterprises" sells numerous items produced by the guru himself, including paintings, books, and tapes and CDs of his flute, *esraj*, and cello playing, as well as his devotional songs. The enterprises include vegetarian restaurants, boutiques, health food stores, printing shops, flower shops, and sporting goods stores. Devotees have continued to promote extreme sports and endurance races after the guru's death and maintain Divine Enterprises around the world.

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See also: Devotion/Devotional Traditions; Meditation.

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■ Sri Lanka

Sri Lanka (until 1972, Ceylon) is a multiethnic, multireligious, and multilingual (Sinhalese, Tamil, and English) country of 21 million people (2009). At a rough estimate, there are 74 percent Sinhalese (low-country and Kandyan) and 18 percent Tamils (both Lankan and Indian). Important minorities are Moors, Malays, and Burghers (of mixed origin: Dutch, British, Ceylonese). On the basis of the 1981 census (total population, 14.8 million), religious populations are as follows: (Theravada) Buddhists, 10.3 million; Hindus, 2.3 million; Christians, 1.1 million; Muslims, 1.1 million; other faiths, 8,300. There is a close association between Buddhism and Sinhalese, and Hinduism and Tamils; Sinhalese, Tamils, and Burghers are Christians (Catholics and diverse Protestant groups); Moors and Malays are Muslims.

Buddhism was transferred to Sri Lanka by Mahinda (son of Aśsoka) in the time of King Devanampiya Tissa (ca. 250–210 BCE). The Sinhalese tradition (*Mahavamsa*—that is, *The Great Chronicle*) sees in the events (the rejection of South Indian invaders) of the reign of King Dutthagamani (161–137) a confirmation of an intimate connection between national aspirations and the Buddhist cause, a tendency that revived in history several times. For several reasons, Sri Lanka became important for Theravada Buddhism: in the Alu-Vihara (2 miles from Matale) the Pali canon

Ancient Buddhist temple, Sri Lanka. (Corel)

Sri Lanka

Kankesanturai
Point Pedro
Jaffna
Mullaittivu
Mankulam
Mannar
Pulmoddai
Vavuniya
Trincomalee
Sri Lanka
Anuradhapura
Kalpitiya
Puttalam
Polonnaruwa
Maho
Batticaloa
Kurunegala
Matale
Kandy
Amparai
Negombo
Kegalla
Nuwara Eliya
Badulla
Colombo
Moneragala
Pottuvil
Moratuwa
Ratnapura
Opanake
Kalutara
N
Hambantota
Galle
Matara

Sri Lanka

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	8,287,000	13,315,000	68.0	0.39	13,662,000	12,443,000
Hindus	1,970,000	2,550,000	13.0	0.43	2,600,000	2,350,000
Muslims	906,000	1,870,000	9.6	0.43	1,950,000	1,800,000
Christians	1,088,000	1,714,000	8.8	0.75	1,942,000	1,911,000
Roman Catholics	954,000	1,410,000	7.2	0.98	1,600,000	1,550,000
Protestants	65,100	200,000	1.0	2.08	230,000	240,000
Independents	21,200	170,000	0.9	2.92	230,000	250,000
Agnostics	40,000	90,000	0.5	0.43	120,000	140,000
Baha'is	6,700	15,000	0.1	0.39	25,000	35,000
Atheists	16,000	14,000	0.1	0.43	20,000	25,000
Sikhs	25,000	2,800	0.0	–5.19	3,000	3,000
Zoroastrians	1,800	2,400	0.0	0.42	2,400	2,400
Ethnoreligionists	1,000	1,000	0.0	0.43	1,000	1,000
New religionists	0	1,000	0.0	0.41	1,500	3,000
Chinese folk	500	800	0.0	0.42	1,200	1,500
Shintoists	0	160	0.0	0.40	400	500
Total population	**12,342,000**	**19,576,000**	**100.0**	**0.43**	**20,328,000**	**18,715,000**

was written down for the first time (in 80 BCE); in the fifth century CE, the great commentator Buddhaghosa composed highly important works (*Visuddhimagga*) that later became "norma normans" of Theravada Orthodoxy. Different Buddhist schools struggled to gain predominance in Sri Lanka, although only King Parakramabahu I (1153–1186) established the Mahavihara-tradition (of Buddhaghosa) as "orthodox." In this regard Sinhalese Buddhism became standard for all South Asian Buddhism.

In addition to (Hinduistic) influences from India, which distracted Sri Lankan Buddhists for centuries, Muslim traders settled down along the coasts of Sri Lanka (but never became really influential). In the early 16th century the Portuguese started Catholic missionary work in Sri Lanka. Following colonial powers (Dutch, 1640; British, 1798–1956) promoted their preferred religion. In British times the Anglicans (now included in the Church of Sri Lanka, a union of several Protestant churches) and the Methodist Church, Sri Lanka gained ground. But the Roman Catholic Church has continued to be the largest Christian community.

Traditional Buddhism regained strength by the import of new ordination lines from Thailand (Siyam-Nikaya, 1753) and Burma (Amarapura-Nikaya, 1803; Ramaññnna-Nikaya, 1865). These constitute the Mahasangha (established order of monks) up to today. In the late 19th century a "new" Buddhism developed, which is to a certain extent the result of the encounter and confrontation with Protestantism. Scholars call this form either Protestant Buddhism or Buddhist Modernism. A mythic starting point of this development was one of the debates between low-land Buddhists and Anglicans/Methodists in Panadura (1873). Influenced by a publication of this famous debate, the Theosophical Society (through its president Henry S. Olcott) started to assist the "new" Buddhists in their emancipatory struggle. One of the most influential Buddhist figures in recent times, the *anagarika* Dharmapala (1864–1933), founder of the Maha Bodhi Society, worked in that fashion.

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See also: Ashoka; Church of Sri Lanka; Maha Bodhi Society; Methodist Church, Sri Lanka; Roman Catholic Church; Theosophical Society (Adyar).

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Sri Lanka, Hinduism in

In Sri Lanka there are two main representations of Hinduism: the Sri Lankan Tamil Hindus, who live mainly in the northern and eastern provinces, and the Indian Tamil Hindus, who live in the central highland on the island, especially in the area around Kandy and Nuwara Eliya. The Indian Tamil Hindus are mostly low-caste people. They came to the island in the 19th century from Tamil Nadu, imported by the British to work on their tea, coffee, and rubber plantations. The Sri Lankan Tamil Hindus are mostly from farming and fishing castes. They trace their roots back to the kingdoms prior to the time when King Elara (king of the *damilas*) was defeated by Dutthagamani (161–137 BCE)—the beginning of a Buddhist era as described in the Sinhalese chronicle Mahavamsa, written in the sixth century CE. The Tamil Hindus count, in all, 1.7 million—or around 8.5 percent of the Sri Lankan population of 21 million (2009). (The remaining Tamils, some 26 percent, are either Muslims or Christians.)

Both groups are mostly Shaivites, with a strong affiliation to the worship of Shakti and Shiva's two sons, Ganesha (Pillaiyar or Vinayakar in Tamil) and Karttikeya (Murugan in Tamil). Both groups practice a similar form of Tamil Shaivism rooted in the Shaiva Siddhanta tradition, a tradition that became vitally important in Tamil Nadu from around the seventh century and that is based on the *smriti* collection Tirumurai and the 28 Agamas considered as being *shruti* texts. The Tirumurai, a collection of 12 books written by the 63 *bhakti* poets called the Nayanmars, presents a strong bhakti devotion to Shiva and his manifestations. The Agamas describe the practice of the religion, including descriptions of how to practice yoga, when to conduct the daily *puja* (worship) and festivals, descriptions of how to install the god statues in the temples according to the four points of the compass, and the like. The Agamas also have an implicit theology with a monistic ontology, in which creation is seen as the radiations of God (Shiva), and in which *mukti*, or release from *samsara* (cycle of rebirth), is described as being identical to God, not as being a part of God. There will always be a distinct difference between Shiva and the devotees.

The combination of this theology and the bhakti-devotion is manifested in the temple worship, where the way of attaining mukti is possible through the *darshanas* (sights) of God, in which Shiva's *arul-shakti* (the energy of grace) will be shown to the devotee who is clean in body and mind.

In spite of these similarities, the two groups do not seem to go to the same temples for puja, even if they live in the same neighborhood (exceptions are pilgrimage sites such as Kataragama or Kathiramam in Tamil—the most important pilgrimage site on the island after the troubles started between Hindus and Buddhists in Jaffna). This is not only an issue of caste; it is also caused by differences in history and worship.

The reformist Arumuga Navalar (1829–1879) plays an especially important role in Sri Lankan Tamil Hinduism. He emphasized the difference between the secular sphere and the religious sphere, a distinction that made him emphasize the religious institution as the basis for the religious life, and as the only place in which one can cope with the limits of human behavior. Here, in the right atmosphere, human desires will be kept under control, because the puja will engage the body, mind, and voice. This distinction has two major

Painted figures on a Hindu temple in Sri Lanka. (Corel)

outcomes visible in the Sri Lankan Tamil Hinduism of today: (1) an awareness of orthopraxis, when it comes to temple worship; and (2) an adjustment of tradition, when it comes to the secular working sphere.

Since the beginning of the 1980s, when the violent conflict between the Sinhalese and the Tamils escalated, Tamils fled the island to South India and the West. There are currently more than 150,000 Tamils in Canada and some 200,000 in Europe living as refugees. Wherever they settle, they have established their temples and socio-cultural institutions to maintain their tradition.

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See also: Reincarnation; Tamil Shaivism; Yoga.

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State Shinto

Modern State Shinto (Kokka Shinto), the official religion installed in Japan following the Meiji Revolution

(1868), harkened back to the earliest version of government-supported Shinto (seventh century CE) but also included many modern innovations. It evolved through the Meiji period (1868–1912) as a means to supply religious justification for the revival of the emperor's social standing. Just three years after coming to power, the government issued an edict, which directed that shrines were to be used for state ritual, though as yet no official body had been created to oversee Shinto. (The Jingikan, a traditional government office which had been re-established in 1868, oversaw the *kami*, or gods, in general, but not Shinto specifically.) The government also did not want to allocate funds for the upkeep of most shrines—only the most famous ones such as Ise received support. The government's relation to Shinto was vague and conflicted until 1900, when the Jinjakyoku, or Shrine Bureau, was established.

The establishment of the Jinjakyoku as a unit of the Home Ministry indicated the state's new and stronger role relative to Shinto. In preceding decades, yet another bureau, the Bureau for Shrines and Temples (Sajikyoku), had hegemony over both Buddhist temples and Shinto shrines. But beginning in 1900, Shinto was managed by its own bureau, and all other religions were overseen by the newly established the Bureau for Religions (Shukyokyoku). State Shinto became a separate reality.

In 1906, the government moved to ensure funding to Shinto shrines from local government budgets. With funds secured, the national government went on to dictate rules for shrines in a variety of areas, including etiquette and ritual (1907), finance (1908), and rites (1914). In the process authorities promulgated three separate laws prescribing garb and ritual at the main imperial shrine at Ise. As these laws were put in place, the government also emphasized the non-religious functions in which the Shinto shrines engaged. Authorities assumed that visiting the shrines and paying obeisance to both the kami and the emperor was simply each citizen's civic duty. They saw this as a patriotic task transcending any particular religious beliefs, an observation that directly affected Christians and Buddhists, who were expected to perform rituals at the shrines alongside their Shinto neighbors. It was also common for school classes to visit Shinto shrines several times each year. Besides performing these so-called non-religious functions, the average shrine also continued to perform the variety of traditional religious practices it had always done, such as selling charms and performing funerals.

The Meiji emperor died in 1912 and his widow two years later. The construction of a shrine to honor them was initiated immediately after World War I. The national project to build the shrine had the effect of also highlighting the importance of the local shrines during the post-Meiji or Taisho era (1912–1926); however, at the same time, most shrines were under-funded and neglected by the government. The government acted in a somewhat "opportunistic" manner toward the Shinto shrines. On the one hand, it affirmed their integral role in the perpetuation of a pro-Japanese ideology that included veneration of the imperial family, while on the other hand it neglected their continuing religious functions. Government officials seemed to lack an understanding of the religious sentiments of those citizens who self-identified as Shintoists.

Through the era between the two World Wars, the Japanese Diet increasingly managed the Shinto shrines and deities in a way simply to increase social solidarity in the face of forced changes. Events such as the Kanto earthquake of 1923, new movements like Socialism, and the realities of Japanese life with the ups and downs of economic life kept the Diet under intense pressure through the 1920s. Meanwhile, a rising level of criticism of life at the shrines finally forced the government to establish a Commission for Shrine Research in 1929. The new Commission was charged with investigating the shrines' legal status and economic resources, ranking them, and reviewing their ritual practices. Through the 1930s, the level of criticism did not abate as the government continued to be accused of ignoring the religious issues of shrine life.

In 1940, with the country at war on several fronts, the cabinet moved to set up yet another new bureau, the Office of State for Deity Affairs (Jingiin). The new bureau was not to simply oversee state ritual, but given powers to manage the entire shrine network. The Jingiin assumed responsibility for the Ise shrines, all other shrines, all priests and shrine officials, and ultimately anything regarding "reverence" paid to deities. The government upped its involvement in shrine life by directly assuming the duty of spreading the ideology

of State Shinto as an institution. The Home Ministry now took charge of maintaining as well as promoting State Shinto.

The system of state-supported Shinto was among the big losers of World War II. Within months of assuming control of the government, the occupation forces forbid the government to continue any support for the Shinto shrines. They also directly attacked the underlying assumption of the emperor's divinity. He was but a mortal person. The ties between modern Shinto and the Japanese state abruptly ended. The shrines had to reorganize, and today they operate under the umbrella of Shrine Shinto, offering Shinto religion to those who claim it as their personal faith.

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See also: Ise Shrine, The; Meiji Jingu; Shinto.

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Statues—Buddhist

Buddhism was initiated by Siddhartha Gautama the Buddha (563–483 BCE), and for its first centuries, representations of the Buddha were discouraged. This lack of "pictures" of the Buddha seems to be in line with the early Buddhist scripture called the Digha Nikaya (a collection of discourses by the Buddha included in the Sutta Pitaka), one of the "three baskets" of the Pali canon from which Theravada Buddhism finds it authority. The Digha Nikaya contains sayings in which the Buddha specifically discourages the making of representations of himself after the death of his human body. As Buddhist art, especially sculptures, emerged in the third century BCE, the Buddha tended to be represented by a symbol rather than by a human body.

The Buddha's presence could be suggested by images of the Bodhi tree (*Ficus religiosa*) under which he attained enlightenment, the cushion on which he sat when he attained enlightenment, the stupa representing his passing from this life, or *paranirvana*, his footprint(s) signifying his presence, or the Dharma Wheel representing the first sermon. At times the Buddha is presented as part of a trident, a symbol of the Buddhist's Triple Jewels—Buddha (the teacher), Dharma (the teaching), Sangha (the community)—the essential core of the faith.

It is suggested that sculptors hesitated to portray the Buddha in human form because the qualities of transcendence, purity, and spirituality can be more effectively conveyed symbolically. It was believed by many that having achieved paranirvana, Siddhartha had ceased to exist and since he was not of this world, one could not depict the Buddha's spiritual accomplishments. This condition of non-existence became an obstacle to the artist who wished to present visually the formless and transcendental Buddha.

The development of iconic representation of the Buddha coincided with the rise of Mahayana Buddhism and the popularity of devotionalism built around bodhisattvas that emerged in prominence during the first and second centuries CE. The heroic and sacrificial character of the bodhisattva, the evolved being who vows to save all beings by sharing the merits she or he has accumulated, is an outgrowth of the idealization of the historical Buddha, though some scholars have suggested that it intruded in Mahayana Buddhism from the outside. Importantly, Mahayana ideals differed from Theravada teachings that understood the historical Buddha as an exceptional individual and teacher. With the spread of the new perspective among the population, more readily accessible images of the Buddha were needed to replace the highly abstract notions of enlightenment and presence represented by footprints and other symbols. The development of the Buddha image was one response.

When the first images of the Buddha finally appeared in the first century CE, the artists showed no intention to sculpt either an anatomically correct human Buddha or a historical likeness of Siddhartha Gautama. The idealized images that appeared in Mathura in northern India followed a tradition of presenting the human form composed of a set of 32 major and 80 minor *laksana*, or marks associated with manly beauty

and heroic ideals. Thus the Buddha came to possess a smooth and perfectly proportioned body, with every aspect of the image seen as representing an ideal found in nature—ears like mangos, thighs like a gazelle, and limbs like a banyan tree. Long arms allow the Buddha to embrace all beings. The ear lobes recall the nobility who wore heavy ear ornaments. The golden body gives off a wondrous scent. On the palms of his hands and/or the soles of his feet one finds the dharma wheel or Buddhist form of the swastika.

As in Christian art representing Jesus, the image of the Buddha image is often surrounded by a halo and/or aureole (circles of light), symbolic of the Buddha's immeasurable brilliance of truth and wisdom. The Buddha's wisdom is seen in the *ushnisha*, a "bump" or extracranial protrusion.

The carefully constructed Mathuran images contrast sharply with those that appeared about the same time in Gandhara, in what today is Pakistan and Afghanistan. Here the Hellenistic tradition brought by Alexander the Great was still alive and art followed very different standards. Sculptors crafted Buddhist images with anatomical accuracy, spatial depth, and foreshortening. The straight sharply chiseled Apollonian noses, brows, and mustaches capture a "frozen moment." The Gandharan artists also transformed the ushnisha into a topknot or turban and adorned the body with a diaphanous (thin), toga-like robe.

These two early images of the Buddha would over the next centuries merge to create synthesized images and be carried far and wide as Buddhism spread where they would develop into the many schools of Buddhist art that would appear throughout Asia to the present. Over the centuries, especially after the destruction of Buddhism in India following the Muslim invasion of the 11th century, two very different traditions of Buddhist sculpture can be seen in the Theravada and Mahayana lands.

The Mathuran tradition of picturing an idealized Buddha image came to predominate in Theravada lands. It was also the case that, while developing different nationalistic variations, Theravada sculptors in southern Asia limited their work to the portrayal of the historical Buddha and the events related to this life. In visiting a temple in Sri Lanka, Thailand, or Myanmar, one will tend to find the central worship area dominated by a single statue of the historical Buddha carved or molded from costly materials—marble and gold being most evident, but occasionally other precious substances like jade.

In Theravada lands, the Buddha seated in a meditative pose is seen most often, but a standing Buddha is a popular alternative and in Thailand and Myanmar the reclining Buddha is a unique form of representation. In viewing the Buddha, the placement of the hands is most important. The hand positions, termed *mudras*, convey meanings well known throughout the Buddhist world. For example, the sitting Buddha is often shown with his left hand resting in his lap and the right hand over the thigh with the palm facing forward and the fingertips touching the Earth. This form, called the Bhumisparsa mudra, symbolizes the Buddha's renunciation of worldly attachments, a key moral precept for Buddhists. Equally popular, the Buddha will be seen with both hands lying in his lap with both palms facing upward, the Dhyana mudra, symbolizing the disciplined mind seeking enlightenment. The reclining Buddha is usually seen as a representation of the Buddha's state of enlightenment just prior to his *mahanirvana* (death).

This tradition of picturing primarily the historical Buddha is also alive and well in the meditative forms of Mahayana Buddhism—Chan, Son, and Zen—outside of Theravada lands. Meditation halls, if they have any representation of the Buddha at all, will tend to have but a single statue of the historical Buddha.

In sharp contrast to Theravada lands, the artists of the main Mahayana lands, especially those of the Vajrayana and Pure Land traditions, from China and Tibet to Korea and Japan, have sought not only to picture the historical Buddha, but all of the many celestial Buddhas and bodhisattvas and the transcendental lands they inhabit. The Pure Land sutras, for example, describe in exquisite detail the "other world" of the Western Paradise that is reigned over by Amitabha (or Amida) Buddha. Maitreya, the future Buddha, emerged as a popular figure during the Kushan Empire (first–third centuries CE) period, soon to be joined by the likes of Vairocana, the universal Buddha, Bhaisajyaguru, the Medicine Buddha, and Kshitogarbha, Earth repository Buddha. These "other" Buddhas, especially Amitabha, the central figure in Pure Land Buddhism,

often assume the central position in Buddhist temples and shrines and will either push the historical Buddha to a subordinate position or even completely replace him. Outside the Buddhist community, especially in material written for consumption by modern tourists, statues of the various male Buddhas and bodhisattvas tend to be confused with images of the historical Buddha.

No figure is more popular than the Bodhisattva Avalokitesvara, who also appears as the female bodhisattva Guan Yin (aka Kwan Yin or Kannon), possibly the most ubiquitous figure throughout the Mahayana world. Guan Yin transcends even the Buddhist context and appears among the Daoist deities of the popular Chinese religions.

Buddhist Mega Statuary These celestial beings and their realms pictured in Mahayana literature have inspired the creation of monumental images and spectacular symbolism. This trend to build mega statues (usually defined as those twice the size of normal humans) was especially noticeable in the 20th century, but appeared quite early. Toward the beginning of the fifth century CE, for example, the 175-foot-tall Vairocana Buddha, the universal monarch, was hewn into a cliff at Bamiyan in Afghanistan This was the statue that was destroyed by the Taliban (along with the smaller but also impressive 120-foot-tall accompanying Buddha) in 2001. In 752 CE a 53-foot-tall seated Vairocana Buddha was cast and erected in the Todai-ji Temple in Nara, Japan. It would become the model for the giant Amida Buddha at Kamakura, Japan, constructed early in the 13th century. Theravada Buddhists did not escape the notion of building mega statues, and impressive representations of the historical Buddha may now be seen across southern Asia.

Mega statues come in all shapes and sizes; most assume a sitting (meditative) or standing position, but statues of the historical Buddha in southern Asian assume the reclining position. The statues may be roughly divided between those of the historical Buddha and those of the other Buddhas and bodhisattvas. The various statues are also distinguished by the material from which they are constructed—stone, wood, concrete, bronze, or steel. Statues made of more mundane material may be covered with valuable metal (most commonly gold) and/or jewels. Among the more impressive of the mega statues are the following.

Standing Buddhas The Vairocana statue, in Baniyan, Afghanistan, when destroyed in 2001, was cited as the largest Buddhist statue in the world, though it was actually somewhat smaller than the statue at Leshan, China. It was the biggest for several centuries after it was carved out of the cliff's stone in the fifth century. Plans have been announced to reconstruct it, but the continued war in the region has delayed any action.

Spring Temple Buddha, a copper statue of Vairocana Buddha, in Lushan County, Henan, China, is one of several prominent mega statues that have been erected in the People's Republic of China (and signifying a new more positive attitude of the government toward Buddhism). Erected in 2002, it stands at 420 feet with a 66-foot lotus pedestal. It is the tallest statue in the world. The announcement that the statue was being planned followed the destruction of Baniyan statue and the beginning of the proposed giant statue of Meitreya Buddha by the followers of the Dalai Lama.

The Gautama Buddha statue in Monywa, Sagaing Division, Myanmar, which stands 380 feet on a 44-foot base, is the second-tallest statue in the world and the tallest in southern Asia. It was completed in 2008 and stands behind a 295-foot-long statue of the reclining Buddha.

The Ushiku Daibutsu, a statue of Amida Buddha, is located in Ushiku, Ibaraki Prefecture, Japan. Completed in 1995, it is the third-tallest statue in the world and the largest statue in Japan. Its 394-foot height includes a 33-foot base and 33-foot lotus platform. Visitors inside the statue may take an elevator to the observation floor located 279 feet above the surrounding land.

The Guan Yin statue at Sanya on the island of Hainan, off the coast of China, was completed in 2005. The inaugural service for the 591-foot statue was led by 108 prominent Chinese Buddhist monks. It is now the fourth-tallest statue in the world.

Seated Buddhas The Leshan Giant Buddha of Leshan, Sichuan Province, in the People's Republic of China, depicts Maitreya, the future Buddha. Begun in

Sitting Buddha, Penang, Malaysia. (J. Gordon Melton)

the year 713, it took almost a century to carve out of the hillside. Its scenic location is above the spot where three rivers converge. At 233 feet, it is the largest stone Buddha statue in the world. The fingers on each hand are about 11 feet long.

The Kannon statue, Usami, in Shizaoka Prefecture, Japan, sits outside the Usami Kannon Temple. At 164 feet, it is the tallest sitting Kannon (Guan Yin) statue in the world. It was completed in 1981.

A statue of the historical Buddha at Dickwella, Sri Lanka, on the grounds of the Wewurukannala Temple is the largest Buddha statue in Sri Lanka. At 164 feet it rivals the Kannon statue at Usami.

The statue of Amitabha Buddha on Lantau Island has become one of the symbols of Hong Kong and one of its major tourist attractions. At 85 feet, it is surpassed in size by a number of seated Buddhas, but all are of stone or concrete. The Hong Kong Buddha is now described as the largest seated outdoor bronze Buddha statue in the world.

A similar statue, though made of concrete, of a seated Amitabha is located in Pukuashan, Changhua, Taiwan. It reaches 86 feet in the air and is the largest seated Buddha statue in Taiwan. In 2006, a 236-foot standing Maitreya Buddha was erected at Ermei Township, Hsinchu County, Taiwan, as the centerpiece for the recently opened Maitreya Holy Land.

Reclining Buddhas The largest image of the reclining Buddha exists as a relief carved from the stone at Yiyang County, Jiangxi Province, in the People's Republic of China. As with all reclining Buddhas, it pictures the historical Buddha. The image is 1,365 feet long (and 223 feet high), but is not freestanding.

Reclining Buddha mega statue, Penang, Malaysia. (J. Gordon Melton)

The largest freestanding reclining Buddha is located at Monywa, Myanmar, close to the Kyauktawgyi Pagoda and in front of a recently completed standing mega statue. It is 295 feet in length. Myanmar is home to the five largest reclining Buddha statues, including the largest one located indoors.

The largest reclining Buddha in Thailand is located indoors at Wat Pho in Bangkok. It is 151 feet in length and covered in gold leaf.

The largest Buddha statue in Korea is a statue of the Medicine Buddha located at Donghwasa Temple at Tongilyak-sa. Donghwasa was dedicated to the cause of the reunification of the Korean Peninsula. It rises almost 100 feet into the air, though a third of that height is supplied by its large pedestal. Two pieces of Buddha's bones presented by the government of Myanmar rest in the body of the statue, believed to be the largest granite Buddha statue in the world. It is the largest statue of the Medicine Buddha.

Other Mega Statues The founder of the reformed or Gelugpa School of Tibetan Buddhism, Tsong Khapa, is often honored with statues. The largest is at Gongsa Monastery, Qingha, China. It has been recognized by the *Guinness Book of Records* as the largest indoor gold-plated Buddha statue.

A notable standing Guan Yin statue is located at a temple complex northeast of the Chengde Imperial Palace in Chengde, Hebei Province, China. It is 73 feet tall and is believed to be the highest and largest wood statue in the world. In the Yong-He Gong Temple, the Tibetan temple in Beijing, however, there is

a standing Maitreya statue that had been presented by the Dalai Lama to the Emperor Qianlong, the son of Emperor Yongzheng. The entire statue is carved from a rare sandal tree. It is 85 feet in height and 26 feet in diameter, with 26 feet buried under the ground. The *Guinness Book of Records* lists it as the largest wooden statue.

The Maitreya Project Before his death, Lama Thubten Yeshe (1935–1984), the founder of the Foundation for the Preservation of the Mahayana tradition, the primary organization promoting the Gelupga School of Tibetan Buddhism, and supporting the Dalai Lama, expressed the idea of creating a large statue of Maitreya, the future Buddha, in the Himalayan Mountains of northern India. The idea has been carried forward by his successor, Lama Thubten Zopa Rinpoche (b. 1946).

As developed, the project aims at the erection of a 500-foot bronze statue of Maitreya to be built at Kushinagar, Uttar Pradesh, India, where the historical Buddha lived his last days on Earth. The statue, when completed, would become the largest statue in the world. The Maitreya figure would be seated on a throne, and the building constituted as the throne is designed to house several temples, an exhibition hall, a museum, a library, an audio-visual theater, and various hospitality services. It will be surrounded by a landscaped park with places for meditation, fountains, and tranquil pools. The buildings and grounds of the project will contain a remarkable and inspiring collection of sacred art.

As the project will take some time to finance and complete, a portion of the funds being raised is being siphoned off to initiate immediately some of the public services envisioned as an integral part of the overall effort. Those services began with an educational fund that annually provides free education to around 500 students at a project-supported school at Bodhgaya, India.

Edward A. Irons

See also: Bodhisattva; Gelugpa; Guan Yin's Birthday; Kamakura; Kushinagara; Mahayana Buddhism; Mudras; Pure Land Buddhism; Statues—Christian; Theravada Buddhism; Tibetan Buddhism; Tsong Khapa.

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Statues—Christian

Christianity emerged into prominence in the fourth century after years of existence as an underground and somewhat clandestine movement. Prior to the various steps taken by Constantine the Great (272–337) to first legalize and then privilege Christianity, art consisted of drawings and paintings at sites used for worship. Beginning in the fourth century art and architecture in the Christian world flourished and developed in various directions, most notably in the construction and decoration of the interior of church buildings. Images of Christian scenes and Christian heroes proliferated. As a cult of saints emerged, questions were raised about the use of images in Christian life and worship, and in the eighth and ninth centuries an intense controversy ensued over the use of what was termed "graven images," strictly forbidden in the Ten Commandments. For two periods (730–787 and 814–842) the emperors of the Byzantine Empire backed the iconoclasts, who condemned the making of any images (either paintings or statues) that intended to represent Jesus or one of the saints.

Those who opposed and finally won over against the iconoclasts argued that the appearance of Jesus overrode the second commandment as he was the visible image of the invisible God. They also contrasted Christian icons and statuary over against idols. The latter picture things/persons who were unreal, while Christian art pictures real persons.

The victory in Constantinople by those opposed to iconoclasm led to the development of a Western Catholic position on sacred images. Church leaders around

the Emperor Charlemagne (747–814) had erroneously come to believe that the Byzantines had approved the worship of images. In countering this opinion, they approved the veneration of images as the representation of the reality of the divinity of Christ and sanctity of the saints. More substantively, they rejected the Orthodox position that icons (images of Christ or one of the saints) partook in some degree of the nature of the thing they represented. Catholics understood images (be they icons or statues) to be simply objects made by artists that stimulated the senses of the faithful. They had no inherent spiritual value, but were to be respected solely for what they represented.

In the medieval period, Catholicism and Eastern Orthodoxy began to be distinguished on a variety of issues, but one was the continuance of the use of statuary in Christian worship, both inside and outside of church buildings, in the West. In the East, where the iconoclastic controversy had been focused, the iconoclastic position was reinforced by the conquering Muslims. Once Islam gained political hegemony, icons survived much easier as part of religious life, whereas statues practically disappeared. In the West, Christ was widely represented in statues, as was the holy family and the saints.

The use of statues within the Roman Catholic Church would be called into question by the Protestant Reformation. While Lutherans were less intense on the issues of religious statues, the Reformed movement led by John Calvin (1509–1564) made a point of condemning Rome of idolatry. Calvinists removed all statuary from their churches. Most churches growing from the Reformation have continued the stance against statuary.

Christian Mega Statues The creation of mega statues (usually defined as statues larger than twice normal human size) within the Christian (Catholic) community was a 20th-century phenomenon. Most statuary, even at shrines, tend to be life size or smaller. Through much of the century, the model for the Christian mega statue was the statue of Christ the Redeemer that stands atop Corcovado Mountain 2,300 feet above the city of Rio de Janeiro, Brazil. With its pedestal, it stands 120 feet tall. Its extended arms spans 98 feet. After nine years of work, it was completed in 1931, and until the 1980s was the largest Christian statue in the world. A chapel is located in its base.

Completed in 1994, the statue of Cristo de la Concordia, a statue of Jesus Christ, located on San Pedro hill in Cochabamba, Bolivia, is now the tallest statue of Christ in the world. It stands 112.2 feet tall and rests on a pedestal that adds an additional 20.5 feet. Its total height of 133 feet makes it larger than Rio's Christ the Redeemer, if only by a few feet.

In recent decades, a third statue entered the scene as a Christina mega statue. Cristo del Otero, located in Palencia, Spain, is a 98-foot statue of Christ designed by Víctorio Macho. It is almost equal in size to the Christ the Redeemer statue, making it the third-tallest statue of Christ in the world.

One Christian mega statue of note is found in Asia. The Cristo Rei (Christ the King) statue located at Dili, the capital of Timore Leste, was the gift of Indonesia's then-president Suharto (1921–2008) in 1995. Timore Leste, then known as East Timor, was a part of Indonesia. In 2002 it became an independent country. The statue depicting Christ with open arms and standing on a globe was located at the end of a peninsula and faces outward toward the rest of Indonesia.

A decade prior to the completion of the Cristo de la Concordia, in 1983, the devotees of the Blessed Virgin Mary in Trujillo, Venezuela, completed a statue in her honor on the hills above the city. At 153 feet, the Virgen de la Paz is now the tallest statue in Latin America and the tallest Christian statue in the world. The statue, designed by Manuel de La Fuente, was placed on a hill above the site where Mary was said to have appeared on occasion and where to this day devotees gather to pray and place flowers (a sign of thanksgiving for favors granted). Visitors to the statue may climb within its hollow interior to points that provide views of the surrounding countryside.

Second only to the Virgen de la Paz is La Virgen de Quito located on the Panecillo, a hill just south of Quito, Ecuador. The Panecillo stands at some 9,840 feet and is visible from the center of the city. The statue is approximately 148-feet, including the 36-foot base upon which it rests. The statue, commissioned in 1976, copies an 18th-century statue in a church in Quito that is unique in that the Virgin is given a set of angel's wings.

The third-largest statue of the Virgin Mary appears to be the one designated as Our Lady of the Rockies located on the continental divide overlooking Butte, Montana. Completed in 1985, it stands 90 feet in height with a base located 8,510 feet above sea level.

Prior to the 20th century, the largest Marian statue overlooked the city of LePuy, France. The bronze statue of the Virgin and child, named *Notre-Dame de France*, was made from 213 Russian cannons taken following the Siege of Sevastopol (1854–1855), a major battle in the Crimean War. It was completed and dedicated in 1860.

Frequently cited among the mega statues of Mary is the one of the Madonna and child in Khaskovo, Bulgaria. In fact, the Khaskovo statue is only 46 feet high, though it rests on a 56-foot platform. The statue was granted a *Guinness Book of Records* certificate, though with the qualifying statement that it is a statue of the Virgin with child. It is the largest Marian statue in the Eastern Orthodox world. It was officially completed and dedicated in 2003.

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See also: Calvin, John; Constantine the Great; Eastern Orthodoxy; Istanbul; Roman Catholic Church; Statues—Buddhist.

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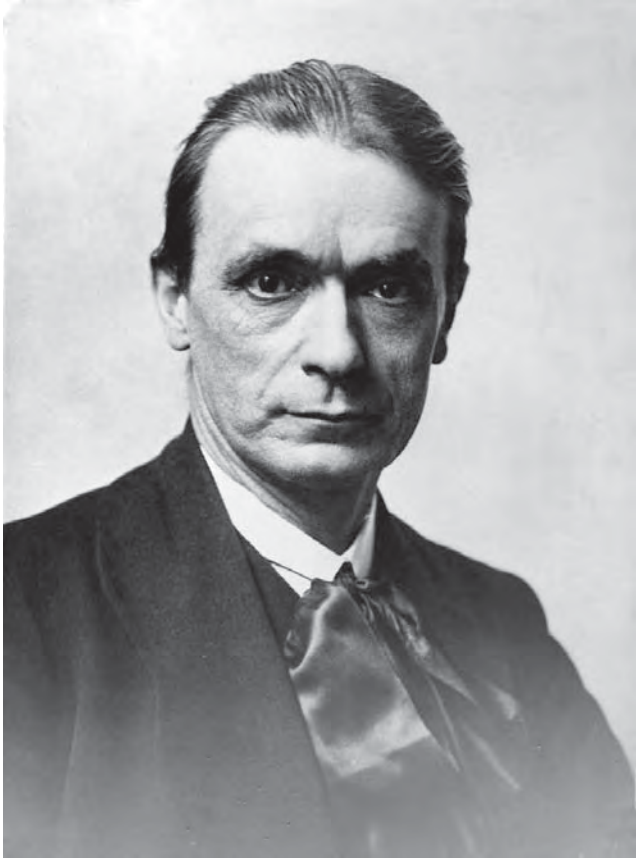
Steiner, Rudolf

1861–1925

Rudolf Steiner, one of the most impressive of the late 19th- and early 20th-century Western Esoteric scholars, was also the founder of two Esoteric communities, the Anthroposophical Society and the Christian Community.



The Austrian philosopher of religion and writer Rudolf Steiner. (Getty Images)

Steiner was born February 27, 1861, in Kraljevic, Hungary (now Croatia), the son of a railroad worker. His father's job took the family to Pottshach, Austria (1863), then to Neudoerfl, Hungary (1869), and finally to Vienna in the 1870s. At the age of 18 he entered the Technical University in Vienna with the idea of eventually going to work for the railroad like his father. His life, however, now began to move in other directions. He had been a very sensitive child and had had various experiences with a supersensible reality. These experiences exerted considerable influence on Steiner, who gravitated toward studies in the humanities and the arts. He eventually transferred to the University of Vienna, where he was introduced to the work of Johann Wolfgang von Goethe (1749–1832).

In 1883, Steiner was invited to edit the scientific writings for the Kuerschner edition of Goethe's works and write the introduction. He would spend more than a decade on the task, during which time he would be-

come well known for his scholarly accomplishments. In 1888 he was offered a position at the Goethe Archives at Weimar. Between 1890 and 1897 he worked on the Weimar edition of Goethe's works. He completed his doctoral degree in 1891.

While in Weimar, he had time to pursue what would become the dominating concern of his life, bridging the gap between the world of sense experience and the invisible spiritual world. He published his first major exploration of the spiritual life, *The Philosophy of Spiritual Activity*, in 1894, in which he offered his initial reflections on the role of thinking as a spiritual activity and conscience as a moral reality.

In 1897, Steiner moved to Berlin as the editor of a literary magazine. Here, he encountered the newly opened chapter of the Theosophical Society, which soon provided the environment for his future work. He began to lecture for the Society regularly. He also went through an intense period of inner struggle that culminated in a visionary experience of witnessing the crucifixion of Christ on Golgotha. This experience led him to conclude that he had gained a true Esoteric understanding of the meaning of Jesus' mission and Christianity.

Steiner now entered a new phase of his intellectual work and during the first decade of the new century would write a number of books sorting out his Esoteric perspectives. His new approach to Christianity was presented in *Christianity as Mystical Fact* (1901). He followed with *Knowledge of the Higher Worlds and Its Attainment* (1904), *Theosophy* (1904), and *Occult Science: An Outline* (1909).

With some hesitancy, in 1902 he became the head of the German section of the Theosophical Society. He disliked their emphasis on Eastern philosophy, preferring a Western Esoteric approach to the spiritual life. His concerns came forward in 1909, when he publicly disagreed with Annie Besant, the international president of the Society, at one of their conventions. She gave a talk in which she spoke of Buddha's superiority over Christ, while Steiner responded with a talk about Buddha as a precursor of Christ. The following year, Besant announced the formation of the Order of the Star of the East to prepare the way for Jiddu Krishnamurti, whom Besant believed to be the coming World Savior. Steiner refused to promote either the Order or Krishnamurti.

As the Order gained prominence in the program of the Society, Steiner proposed that Anthroposophy be formed as a section within the Society for those who did not wish to follow the Society's Oriental drift. That proved a short-term solution, and the following year he resigned from the Theosophical Society and formed the Anthroposophical Society.

As part of his work with Theosophical Society, Steiner had written and produced several mystery plays. In fact, his second wife was an actress. The break with Theosophy spurred him to design a building in which what he saw as the proper atmosphere for the drama would be present. The infant Anthroposophical Society found the resources to build the proposed structure in Dornach, Switzerland, just as World War I was begun. He named it the Goetheanum.

Steiner spent the war years in relative quiet, but during the decade after the war he vigorously promoted Anthroposophy and laid the ground work for the future application of his work in some prominent areas. In Stuttgart, for example, he opened the first Waldorf School to explore his ideas about education. Society members would subsequently found similar schools wherever the organization spread. In 1922, he responded to some religious leaders within the Society by sanctioning the founding of the Christian Community, which embodied his approach to theology and worship. In 1923–1924 he reformed the Anthroposophical Society and added an Esoteric section for primary explorations in self-development through what he termed spiritual science.

When Steiner died at Dornach on March 30, 1925, the Society was still largely confined to German-speaking Europe. It made its way to the German American community in the mid-1920s and soon spread across Europe. The practical application of his ideas would lead to the formation of structures to practice biodynamic agriculture, Anthroposophical medicine, and the new art of eurythmy.

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See also: Anthroposophical Society; Besant, Annie; Krishnamurti Foundations; Western Esoteric Tradition.

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Stella Maris Gnostic Church

The Stella Maris Gnostic Church, one of a number of South American Gnostic sect groups, emerged from obscurity in the summer of 1999, when reports circulated that its members had disappeared into the mountains, ready to commit suicide. The story later proved to be a hoax.

Modern Gnosticism emerged in 19th-century Europe as part of the occult milieu. It was then taken to South America early in the 20th century by German teacher Arnoldo Krumm-Heller (1876–1949), who had been given authority to carry the movement to Latin America at a conference in Germany in 1907. At about the same time, he was also consecrated as a bishop in the Gnostic Catholic Church by H. C. Peithman. The Stella Maris Gnostic Church was founded in 1989 by Rodolfo Perez and former members of the Universal Christian Gnostic movement. It is headquartered in Cartagena, Colombia.

In June 1999, the mother of one of the church's members complained about the group and asked the local authorities to assist her in removing her daughter from it. They did not feel it was their responsibility to act. A month later, the group left Cartagena for its annual retreat. The day after the small group (with fewer than 100 members) departed, Colombian papers carried stories that the group had headed for the Sierra Nevada Mountains, where they expected to meet a spaceship that would take them to another world. The Sierra Nevada has been the focus of UFO reports, and many flying saucer buffs believe it to be a place where direct contact with extraterrestrials is possible.

The story was picked up by newspapers internationally and tied to memories of the suicide of the members of the Heaven's Gate group. However, the next day, Perez and several members of the group went on Colombian television to point out their lack of interest in UFOs. They emphasized that they would return home when their retreat was over. The retreat was not taking place in flying saucer country, but San Pedro, Colombia. The media had been routinely informed of the facts concerning the retreat, but the leading Colombian daily, *El Tiempo*, ran the initial story without referring to the facts that they had at hand.

The story of the group press conference was carried by the Colombian media, but no follow-up appeared in the international media for almost a year. In the spring of 2000, however, an obscure British magazine, *Fortean Times*, finally printed the story of the hoax in its May issue. Very quickly, the small church returned to obscurity. A variety of Internet sites have posted the stories from 1999, but the church has not been in the news since.

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See also: Gnostic Catholic Church; Gnosticism.

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Sthanakavasi Jain Tradition

The origins of the Sthanakavasi (literally, hall-dweller) Svetambara Jain tradition can be traced to the Gujarati Jain reformer Lonka Sah, Lunka or Lumpaka (ca. 1415–1489), who protested against the laxity of the contemporary Tapagaccha Murtipujak Svetambara Jain

mendicants, because their conduct did not match the prescriptions of the oldest canonical texts. Lonka was the first layman who started a new religious movement within the Jain tradition. Because he copied manuscripts for Jain monks, he had unique access to the Jain scriptures and noticed that the oldest Svetambara scriptures do not mention the practice of merit-making by giving money as religious gifts (*dana*) for the construction of temples, nor the performance of image-worship (*murti-puja*) or similar ostentatious rituals involving the breaking of flowers and other acts of violence. On the contrary, the scriptures prescribed possessionlessness and strict asceticism: nonviolence, self-restraint, and penance. Lonka, therefore, rejected both image-worship and the authority of 14 (or 15) of the 45 canonical texts that contain references to it. He also denounced the legitimacy of the existing image-worshipping monastic orders and started to live as an uninitiated ascetic, following the oldest textual prescriptions himself.

The surviving original sources for Lonka's biography and doctrine are not entirely reliable. But most texts agree that, in contrast to common practice, Lonka accepted alms from all castes but no money, that he did not possess a mouthmask (*mukhavastrika*), a stick (*danda*), or a broom (*rajoharana*), and that he practiced neither image-worship nor the Jain rites of purification (*pratikramana* and *posadha*), which also involved elements of image-worship. Lonka quickly gained a large following among the Jains in Gujarat. Although he did not create a monastic order himself, he laid down instructions for his followers. The original texts were thought to be lost until 1964, when D. D. Malvaniya claimed to have rediscovered them in the L.D. Institute library in Ahmedabad in the form of two anonymously written manuscripts: *Lunka Na Saddahiya Ane Karya Atthavan Bolno* and *Lunka Na Hundi*.

The Lonkagaccha mendicant tradition was formed by Lonka's first disciple, Bhana, who apparently initiated himself and 45 followers of Lonka's doctrine sometime between 1471 and 1476 by accepting the five great vows of the Jain ascetics (*mahavrata*). In the first decades of the 16th century the Lonkagaccha split into several more or less organized regional or revisionist Lonkagaccha groups, most of which comprised lay-ascetics, or *yatis*, who did not accept all of the five great vows or reverted to image-worship. In the mid-16th century, the Lonka tradition was split into more than 13 independent branches, which further divided into separate subgroups. Until the demise of the Lonkagaccha yatis in the 19th and 20th centuries, only four branches survived: the Lahauri Lonkagaccha (founded ca. 1504); the Nagauri Lonkagaccha (ca. 1528); the Gujarati Lonkagaccha Mota Paks (Varsinha Paks or Kesav Paks) (ca. 1555); and the Gujarati Lonkagaccha Nana Paks (Kumvar Paks) (ca. 1555).

In protest against the renaissance of image-worship and the renewed laxity of conduct of most Lonkagaccha (lay) ascetics, five reformers—the so-called *panca muni*—split off from the Kesav Paks, the Kumvar Paks, and the Ekal Patriya Panth (a lay movement of unknown origin) in the early 16th century and founded the principal Sthanakavasi mendicant traditions, which still exist today. The five traditions share three doctrinal characteristics: (1) rejection of image-worship, (2) strict ascetic conduct in accordance with the prescriptions in the 32 accepted Jain scriptures, and (3) compulsory use of a mouthmask to prevent the swallowing of living beings such as insects and dust. The square white mouthmask is now the principal external feature of all Sthanakavasi mendicants (the Terapanth Svetambara mendicants use a rectangular blue mask). Sthanakavasi laity generally reject material forms of worship (*dravya*) and practice only asceticism (*tapas*) and inner forms of worship (*bhava*), such as meditation (*dhyana*) and study (*svadhyaya*). Instead of images, they venerate the mendicants as living symbols of the Jain ideals.

They also practice *daya dharma*, the religious work of compassionate help (dana) for animals and human beings, in order to accumulate merit (*punya*) and thus to advance on the path of salvation. These three typical forms of ritual practice are known under the titles *guna puja*, *deva guru*, and *dana-daya*. In 1760, Muni Bhikhan, the founder of the Terapanth Svetambara Jain tradition, severed himself from the Dharmadasa Sthanakavasi tradition because he rejected merit-making as such, in favor of a purely salvation-oriented ascetic style of life.

The Sthanakavasi Jain tradition is presently divided into 26 mendicant orders whose origins can be traced to one or more of the five principal reformers

(*kriya uddhara*) of the aniconic Jain tradition, although the available sources are inconsistent: (1) Jivaraja has been acknowledged as the initiator of all crucial innovations of the Sthanakavasi tradition, though some sources give priority to Lava. He lived sometime between 1524 and 1641 (probably having been born in Surat) and separated himself from the Kumvar Paks in 1551, 1609, or 1629. Apparently it was he who selected the 32 Svetambara scriptures that are now accepted by all Sthanakavasis (possibly by adding the Vyavaharasutra or the Avasyakasutra or both to Lonka's list, but there is no compelling evidence), and who introduced the mouthmask (*muhapatti*), the *rajoharan*, and other paraphernalia used by present-day Sthanakavasi mendicants. (2) Dharmasimha (1599–1671) severed himself from the Kumvar Paks in 1628, 1635, or 1644 in Dariyapuri in Ahmedabad and founded the Ath Koti (eight class) tradition. He was a scholar and wrote vernacular commentaries (*tabbo*) on the Prakrit Jain scriptures. He introduced a special pratikramana rite for his lay followers and taught that there is no accidental death, because the lifespan of a living being is determined by its own karma. (3) Lava or Lavji Rsi (ca. 1609–1659), the founder of the Dhundhiya (seeker) tradition, also known under the name Rsi Sampraday, was born in Surat and split from the Kesav Paks in 1637, 1648, 1653–1655, or 1657. (4) The founder of the Baistola (22 schools) tradition, Dharmadasa (1645–1703) from Ahmedabad, was originally a member of the Ekal Patriya Panth, but under the influence of Lava and Dharmasimha founded his own tradition in 1660 through self-initiation. (5) Hara, the ancestor of the Sadhumargi tradition (a branch of the extinct Kota Sampradaya), separated himself from the Kumvar Paks in 1668 or 1728.

The name *sthanaka-vasi* (hall-dwellers), though in evidence in a text written in 1630, was not regularly used as a common designation for all five traditions until the unification movement of the early 20th century. Doctrinally, only Dharmasimha's Ath Koti tradition in Gujarat differs significantly from the other four schools, which disagree only on minor points of philosophy and ritual. The Sthanakavasi traditions as a whole nowadays are divided along regional lines between the Gujarati and the non-Gujarati (North Indian) traditions. The non-Gujarati traditions are further subdivided into those who joined the reformist and centrally organized Sramanasangha, which was founded in 1952 in Sadari in Rajasthan in a merely partially successful attempt to unite all Sthanakavasi groups, and those who remained outside or left the Sramanasangha. Both the Sramanasangha and the independent traditions include mendicant orders that derive from four of the five main Sthanakavasi traditions (the exception is the Ath Koti traditions), which were split into some 33 different organized groups at the beginning of the 20th century. Although they are nominally under the command of one single *acarya* whose consent is essential for all initiations and excommunications (at present, Acarya Dr. Sivmuni), the original 22 founding traditions of the Sramanasangha continue to operate within its framework more or less independently.

Some monastic orders never joined the Sramanasangha, among them all Gujarati Sthanakavasi traditions, the Jnanagaccha of the Dharmadasa Ramratna tradition (founded by Jnanacandra, Ujjain, 1732) and the Nanakgaccha of the Jivaraja tradition (Nanakram, eighteenth century). Because of perpetual discord between the founding traditions, many disappointed senior ascetics left the Sramanasangha again and established their own independent groups: Muni Hagamilal and the modernist Arhat Sangha (Susilkumar, 1926–1994, New Jersey, 1974) of the Jivaraja tradition; the Mayaram Sampradaya (Mayaram, 1854–1912) of the northern Lava tradition; Acarya Nanalal of the Hara Sadhumargi tradition (Hukmicand, early 19th century); and four groups of the Dharmadasa tradition: the Jaymalgaccha (Jaymal, 1708–1796; Rajasthan, 1748 or 1783); the Ratnavams (Ratnacandra, Rajasthan, 1796); the Dharmadasa Sampradaya (Umesmuni, late 20th century); and Upadhyay Amarmuni (1901–1992), the inspirational force behind the modern Virayatan Order, which was founded by Sadhvi Candana in Ragriha, 1974.

None of the Gujarati groups joined the Sramanasangha, which is essentially a Hindi-speaking order. With the exception of the Khambhat Sampradaya (Lava, Ahmedabad, 1648) and the three Ath Koti traditions—the Dariyapuri Ath Koti Sampradaya (Dharmasimha, Ahmedabad, 1628); the Kacch Ath Koti Mota Paks (Krsna, originally Dharmadasa Sampraday, Kacch

1715–1782); and the Kacch Ath Koti Nana Paks (Jasraj, Kacch, 1786)—the majority of the independent Sthanakavasi traditions in Gujarat descend from Mulacandra (1651–1725), one of Dharmadasa's 22 leading monks. Mulacandra's main disciples formed separate local groups after a dispute at a mendicant assembly in 1788 in Limbdi. Not all of the emerging Gujarati Dharmadasa traditions survived, and some of them split further into subgroups labeled great (*mota*) and small (*nana*). The seven principal orders of today are all named after the place of origin that is also their main seat: Limbdi Cha Koti Mota Paks (founded by Ajramar, Limbdi, 1788); Limbdi Cha Koti Nana Paks (Hemcand and Gopal, Limbdi, 1859); Gondal Mota Paks (Dungarsi, Gondal, 1788); Gondal Sanghani (Ganga Svami, Gondal, 1794); Barvada (Mota Kahan, Barvada, 1788); Botad (Jasa, Botad, ca. 1850); and Sayala (Naga, Sayla, 1772–1812). They are not led by an elected administrator cum teacher (acarya), like the independent traditions outside Gujarat, but by the male ascetic with the highest monastic age, or *diksa paryaya*, which may or may not be called acarya. His main decisions have to agree with those of the often hereditary leader (*sanghapati*) of the lay community.

The overall number of Sthanakavasi mendicants is much higher than generally assumed. In 1999 there were 3,223 mendicants, 533 *sadhus*, and 2,690 *sadhvis*—that is, 27.5 percent of all Jain mendicants, distributed in roughly equal proportions among the Sramanasangha (1,096), the 12 Independent traditions (967), and the 13 Gujarati traditions (1,160). The nationwide umbrella organization of the Sthanakavasi laity, the All India Svetambara Sthanakavasi Jain Conference, the motivating force behind the movement toward unity, was founded in 1906 in Morvi in Gujarat, but it split in 1984 into two independent organizations because of the irreconcilable differences in ritual culture and language between Gujarati- and Hindi-speaking Sthanakavasi traditions.

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See also: Asceticism; Jainism; Monasticism; Terapanth Svetambara Jain Tradition.

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Stonehenge

The intriguing mysterious prehistoric stone circle known as Stonehenge is one of the world's oldest and most famous holy sites. It is the most outstanding of several prehistoric monuments located in Wiltshire,

View of Stonehenge, Neolithic monument on the Salisbury Plain near modern-day Wiltshire, England. (Corel)

England, including Avebury and Silbury Hill. While much about Stonehenge remains unknown, it is best understood as the culminating product of the stone-building culture that produced these many monuments across the British Isles.

Archaeologists have been able to put together an account of the several distinct stages of Stonehenge's construction. The oldest part of the monument was a large, circular earthwork consisting of a ditch, a bank, and holes dug in the underlying Wiltshire chalk. This initial phase of Stonehenge can be roughly dated to the third millennium BCE. Around 2100 BCE, the builders brought a set of stones from the Preseli Mountains in Wales. Popularly termed the blue stones, some weighed as much as four tons each and were brought to their new home by a route that covering some 250 miles over land and via two rivers. At the site, the builders lifted the 82 stones to an upright position in a semi-circle. At about the same time, the entranceway to the site through the outer earthworks was widened, and two heel stones were located outside the central site.

The largest stones at Stonehenge (weighing up to 50 tons) were brought in from the northern part of Wiltshire possibly a century later. The builders placed them upright in a circle around the blue stones and topped them with lintel pieces. As part of this construction phase, five stones were placed in the center of the site in a horseshoe shape. A final construction phase was completed around 1500 BCE, when the blue stones were rearranged into a circle and horseshoe. At this same time, the Stonehenge Avenue, a pair of ditches and banks tying the site to the nearby River Avon, was constructed. A similar "avenue" also leads from the river to Durrington Walls.

Stonehenge's builders, at every stage, as with the other stone monuments across Great Britain, were a pre-literary people who left no written record of their life and only scant representational artwork. Over the centuries, as the many sites across Great Britain were abandoned, understanding of the use for which they had been built was lost. Later residents in their area raided the sites for building materials. Archaeologists

have most recently tried to reconstruct picture of the ancient society that built Stonehenge, while many intrigued by the ancient site have produced a broad range of speculations about its exact purpose.

Stonehenge had been neglect for centuries when, in the 18th century, a few people turned their attention to it and the associated Wiltshire sites. Speculation in the 19th century tended to tie Stonehenge to the ancient Druids, known primarily from the writing of Julius Caesar. However, little real progress in understanding the stones was not made until the latter half of the 20th century, when more systematic archaeological work was concentrated on the megalithic culture. That work pushed the dating of Stonehenge to the Neolithic peoples who inhabited the British Isles prior to the Druids, Romans, and Danish folk, when written documents first appear.

Insights into Stonehenge occurred in the 1960s, when some students of the stones with astronomical knowledge discovered that the placement of some of the stones, including those in the center and the heel stones outside, were arranged in such a way as to indicate the occurrence of different astronomical phenomena, especially the movement of the Sun in the sky between the Summer and Winter solstices. This discovery raised the question of whether the builders had used them to plan planting and harvesting activity and possibly integrated such knowledge into setting dates for religious observances.

The modern neo-Druids who saw Stonehenge as a Druid worship site immediately seized upon the new astronomical speculations and added them to their arguments for continued use of Stonehenge for religious services. For many years, the Druids, with a small number of worshipper-spectators, had been admitted to the site for celebrations at the beginning of the day on the Summer Solstice. The establishment of rights of access for the Druids has been heightened in recent decades.

The most extensive recent work on Stonehenge is being done by the Stonehenge Riverside Project, an archaeological study led by a cadre of scholars from several British universities led by Mike Parker Pearson of Sheffield University. The project has focused upon Stonehenge within the larger context of the other nearby monuments and land features in Wiltshire. The research, with extensive time in the field by the scholars, graduate students, and other interested helpers, began with a suggestion of Ramilisonina, an archaeologist from Madagascar, that Stonehenge was built not for the builders themselves, but their ancestors. Also, he saw the site tied to River Avon via the Avenue, and hence tied to additional monuments upstream (Woodhenge and Durrington Walls), all of which might be part of a funerary and processional route. While still in progress, the project has already gathered some evidence supportive of the hypothesis.

As Stonehenge became a major tourist site, significant damage was done by souvenir hunters, and the site itself is now fenced off. In 1986, Stonehenge was added to the list of World Heritage Sites designated by the United Nations.

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See also: Avebury.

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Subud

Subud is an association of men and women from various religions who worship God through a spiritual practice called *latihan.* Although the beliefs related to Subud are infused with religious ideas and terminology, members do not consider that it is a religion or even a teaching. It is described, rather, as "a symbol for the possibility for mankind to follow the right way of living."

Subud was founded in Indonesia around the late 1920s by a Javanese Muslim named Muhammad Subuh Sumohadiwidjojo (1901–1987), whose followers call him "Bapak," an Indonesian term of respect and affection, meaning "father." From the age of about 16,

Muhammad Subuh received a number of spiritual messages. He worked as a bookkeeper and studied with several spiritual masters (*kiai*) before receiving the *latihan kejiwaan*, the spiritual exercise of Subud, as a revelation in 1925. Around 1933 some of Bapak's friends received the latihan, and the practice slowly spread throughout Java. A small group, guided by Bapak, started an organization called Ilmu (esoteric spiritual knowledge) Kasunyatan (emptiness). Subud has been established in the West since the late 1950s, when it attracted the attention of some followers of George I. Gurdjieff (ca. 1866–1949).

The name Subud, introduced by Bapak at the inaugural meeting of a new organization in 1947, is derived from three terms: *susila* (which is translated as "the good character of man in accordance with the Will of Almighty God"); *budhi* (meaning "the force of the inner self within man"); and *dharma* (meaning "surrender, trust and sincerity towards Almighty God"). Taken together, *Susila Budhi Dharma* is understood as: to follow the will of God, or the power of the life force that works both within us and without. Bapak emphasized that Subud has "no holy book, no teaching, no sacred formula. In Subud the members only surrender with patience, trust, and sincerity to Almighty God." Subud is a "process," a "receiving."

The latihan, which is seen as a form of pure worship in which one comes into direct, personal contact with the Grace and Power of God, lasts about half an hour and may be practiced by oneself. However, members are encouraged to attend a group latihan twice a week. It starts by standing with the group (men and women practice separately) with one's eyes closed; some then feel a vibration; most begin to feel a spontaneous impulse to move, dance, cry, laugh, or sing. This is experienced as an inner cleansing and a receiving of divine guidance, which spills over into the participant's everyday life. Practitioners report feeling happier, enjoying improved personal relationships, health, and work experiences. For some, however, the process of purification brings out problems that have to be dealt with—an experience that can be difficult and painful.

Only members may attend the latihan; newcomers have to wait about three months before being invited to join. Then, with the assistance of a "helper," they can be "opened" by partaking in their first latihan.

Members of many different religions, or no religion at all, may practice the latihan. Bapak instructed his followers that there should be no proselytizing or advertising in Subud. He also recommended that there should be no membership fees, although donations are welcomed to cover expenses. Membership of Subud does not entail any special lifestyle or activities beyond practicing the latihan. However, it is believed that the practice can lead to guidance on personal matters, and most members drink little or no alcohol and are unlikely to eat pork.

Worldwide, there are an estimated 10,000 members in some 385 groups in more than 70 countries, with about 2,500 in the United States and 1,000 in the United Kingdom. Although some have left at various periods, numbers have been sustained, with some second-generation members requesting to join when they reach the minimum age of 17. The association has helpers at various levels and is divided into geographical zones that send representatives to international Subud organizations. Throughout the years, several Subud businesses have been established, not all of which have been financially successful. Nonetheless, Subud has sustained various charitable projects under the name of Susila Dharma International, which has UN-affiliated status.

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■ Sudan

Sudan is a large African country (965,000 square miles) located immediately south of Egypt along the Red Sea. Its western border with Libya and Chad is in the Sahara Desert. To the south, it shares borders with the Central African Republic, the Democratic Republic of the Congo, Uganda, and Kenya, and to the east with Ethiopia and Eritrea. Sudan is home to 40,200,000 people.

Settlement of the lands adjacent to the Upper Nile River and the associated rivers that feed into it occurred in prehistoric times, and as early as 3000 BCE this territory came under the control of Egypt. It was thus not until the eighth century BCE that an independent state, Napata, came into existence. In 730, Napata conquered Egypt, and for several generations its leaders ruled as pharaoh. After the fall of Napata in the seventh century, three states emerged that would continue for the next two millennia. These three states, Nobatia, Dongola, and Alodia, formed important functions in the trade between the Middle East and sub-Saharan Africa.

These states came under Christian influence in the fourth century CE. Then, in the seventh century, Muslim Arabs entered Dongola. In exchange for retaining the territorial integrity of Dongola and Alodia, the two states allowed Islamic proselytizing in the area. Egyptians invaded in the 14th century. Their influence led to the destruction of Dongola and the emergence of new Islamic states. Then in 1820, Egyptian forces under Muhammad Ali, the Albanian who had come to rule Egypt, occupied Khartoum. Over the next year, they unified the several countries and created the modern state of Sudan. As British influence grew in Egypt, further changes were introduced, including the abolishing of slavery.

Foreign rule led to revolution. Muhammad Ahmad raised an army in 1881 that led to British intervention in 1882. The revolt climaxed with the defeat of the British at Khartoum in 1885 and the establishment of an independent government. His victory was short lived, however, and with French assistance, Ahmed's rule was overthrown in 1898.

The independence of Sudan was finally accomplished in 1956, but civil war ensued between the predominantly Arab Muslim north and the African Christian south. The coup d'état by Gaafaral-Nimeiry in 1969 led to the end of the war but did not solve the problems between north and south. In a last attempt to retain power, in 1983 he imposed Islamic law on the whole country. Opposition organized in the south. Over the course of the next two years, a liberation movement in the southern region asserted its autonomy. War developed between the movement's guerrilla army and Sudanese forces. The many different peoples of the south, some Christians and some followers of traditional African religions, have been caught in the middle. The continued warfare in the south of Sudan has been the source of numerous atrocities and much suffering.

Until the fourth century CE, traditional African religions dominated across what is now Sudan. There are more than 570 ethnic groups that have been identified, each at one time having its own religion and dialect. In the fourth century, Orthodox Christianity from Egypt found its way up the Nile. In the fifth century, Orthodoxy split between those who supported the Orthodox statement expounded at the Council of Chalcedon and the Monophysite perspective that dominated in Egypt. Both opinions gained a following in the Sudan. The following century, the Ethiopian Church (which favored the Monophysite position) was introduced from the east and found a following. Much of the initial Christian following was lost to Islam—especially in the former Dongola and Alodia (the northern two-thirds of the present country)—over the next centuries. Variant forms of Islam emerged, some related to changes in the Egyptian leadership, but, as in the Muslim countries to the west, the dominant form had been the Sunni Malikite School.

When Muhammad Ali invaded the country, he attempted to impose a strict Sunni Hanafite interpretation of Islam. This imposition was part of the cause of the revolt under Muhammad Ahmad, proclaimed by his followers to be al-Mahdi, the leader and prophet who, many Muslims believe, will emerge to rescue and unite Islam at some time in the future. After the defeat of al-Mahdi, a legal system that mixed Hanafi and British elements was introduced, and the Malikite School reasserted its dominant role. However, through the 20th century, a very diverse Muslim community arose that

SUDAN

Wadi Halfa
Port Sudan
Suakin
Dongola
Karima
Korti
Berber
Atbara
Ad Damir
Shendi
Umm Durman
Khartoum
Sudan
New Halfa
Rufaa
Wad Medani
El Manaqil
Ed Dueim
Kutum
Geneina
Al Fashir
Gedaref
El Obeid
Kosti
El Hawata
Singa
Umm Ruwaba
En Nahud
El Odaiya
Dilling
Nyala
El Fula
El Lagowa
Ed Damazin
El Muglad
Kadugli
Malakal
Wau
Rumbek
Mongalla
Juba
Yambio
Nimule
N

Sudan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	10,041,000	29,313,000	71.1	2.04	38,840,000	52,220,000
Christians	1,169,000	6,788,000	16.5	2.15	10,174,000	14,855,000
Roman Catholics	690,000	3,700,000	9.0	1.44	5,400,000	7,500,000
Anglicans	300,000	2,350,000	5.7	0.98	3,500,000	5,000,000
Protestants	59,500	1,400,000	3.4	4.80	2,200,000	3,600,000
Ethnoreligionists	3,154,000	4,630,000	11.2	1.95	4,500,000	4,800,000
Agnostics	100,000	425,000	1.0	1.45	650,000	1,000,000
Atheists	30,000	69,000	0.2	2.04	95,000	140,000
Baha'is	500	2,600	0.0	2.04	5,000	10,000
Jews	50	1,700	0.0	2.04	1,700	1,700
Hindus	0	800	0.0	2.06	1,200	1,800
Total population	**14,495,000**	**41,230,000**	**100.0**	**2.04**	**54,267,000**	**73,029,000**

includes numerous large Sufi brotherhoods and the continued followers of al-Mahdi, the Ansars (some 3 million strong). Among the Sufi brotherhoods the Khatimiyya are the largest, but the Qadiiyya, Shadhiliyya, and Tijaniyya are also prominent.

The Ahmadiyya Muslim movement has attempted to spread through Sudan but has been outlawed as heretical. The Baha'i Faith entered Sudan in the 1890s but has not shown much success for over a century of effort.

A small Ethiopian Orthodox community has survived in Sudan, and Greek Christianity survives under the jurisdiction of the Greek Orthodox Patriarchate of Alexandria and All Africa. The Monophysite perspective survives in the Coptic Orthodox Church and the Ethiopian Orthodox Tewahedo Church, both of which have established dioceses in Sudan.

These three churches dominated the Christian community until after the defeat of al-Mahdi by the British in 1898. The next year the Church Missionary Society introduced the Church of England into the Sudan, the first center being at Omduman. In 1901, American Presbyterians from the United Presbyterian Church (now part of the Presbyterian Church [U.S.A.]) entered from their base in Egypt. The Anglican work has matured as the Church of the Province of the Sudan. The Presbyterian mission has resulted in two churches, the Presbyterian Church of the Sudan (in the south) and the Sudan Presbyterian Evangelical Church (earlier existing as the Sudanese presbytery of the Evangelical Church–Synod of the Nile as its Sudanese presbytery).

A variety of Christian groups attempted to open work in the Sudan through the 20th century, among the most successful being the Sudan United Mission (1913), whose work led to the present Sudanese Church of Christ, the Africa Inland Mission (African Inland Church, 1936), and the Sudan Interior Mission (Sudan Interior Church, 1937). Several African Initiated Churches have arisen, including the Eternal Life Church and the Evangelical Revival Church, both schisms from the Anglicans.

The Roman Catholic Church also entered Sudan following the British victory in 1898. The first Sudanese priest was ordained in 1944, but growth was stymied by the war that followed independence. All of its seminaries and many church buildings were destroyed. However, with the reorganization that occurred at the beginning of the 1970s, including the elevation of the vicariates and prefectures into diocese in 1972, Catholicism has grown into the largest Christian body in the country. It grew from 600,000 members in 1970 to 2.7 million by 1995. As with other Christian churches, its strength is in the southern region. One can only speculate as to the extent of growth had the continuing warfare of the last generation not occurred.

Islam, with 70 percent of the population, and Christianity, with 16 percent, dominate the religious life of the Sudan. Traditional African religions survive among

the Didinga, Ingressana, Meban, and a variety of other ethnic groups. They constitute about 1 percent of the population and reside primarily in the south. The liberal Protestant community has joined together to form the Sudan Council of Churches, affiliated with the World Council of Churches. The more conservative churches have combined to form the Sudan Evangelical Christian Association, which is associated with the World Evangelical Alliance.

J. Gordon Melton

See also: African Initiated (Independent) Churches; Ahmadiyya Movement in Islam; Baha'i Faith; Church Missionary Society; Church of England; Coptic Orthodox Church; Ethiopian Orthodox Tewahedo Church; Evangelical Church–Synod of the Nile; Greek Orthodox Patriarchate of Alexandria and All Africa; Hanafite School of Islam; Malikite School of Islam; Presbyterian Church (U.S.A.); Qadiriyya Sufi Order; Roman Catholic Church; Shadhiliyya Sufi Order; Sudan Interior Church; Tijaniyya Sufi Order; World Council of Churches; World Evangelical Alliance.

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Sudan Interior Church

The Sudan Interior Church is the product of the missionary activity of the Sudan Interior Mission (SIM), now known as the Society for International Ministries. SIM was founded in 1893 by Canadians Walter Gowans (1868–1894) and Rowland Bingham and American Thomas Kent (d. 1894) as an independent missionary society dedicated to the evangelization of the Sudan, then one of the few countries without a single Christian missionary. The three arrived in Nigeria in December 1893, where Bingham fell ill. The others pressed inward, where Gowans and Kent died early in 1894. Bingham returned to Toronto and organized a support council and began to rebuild the effort. However, the first mission station would not be opened until 1902.

Work began in Nigeria (rather than the Sudan) and spread from Patigi to Bida (1903) and Wushishi (1904), and it became the core of the present Evangelistic Church of West Africa. Prior to its finally reaching the Sudan, work would spread to Niger (1924), Ethiopia (1927), and Upper Volta, now Burkina Faso (1930). The work in the Sudan would actually be a result of the work in Ethiopia, and it began in 1936 after its missionaries were expelled from that country. They had initiated work among the Dinka people.

Work in the Sudan prospered for a generation, but in 1961, three of the four stations were closed by the government. The following year, the Sudan passed the Missionary Societies Act, which placed a number of restrictions on the mission. In 1964 the process of missionary expulsion began, actions that marked the heightening of the civil war that continues in the southern part of the Sudan. Through the 1960s the number

of missionaries dropped from 36 (serving at 9 stations) to 5, those last leaving in 1970.

The Sudan Interior Church has emerged as an autonomous body out of the pressure placed on the former mission in the 1960s. The church is a member of the Sudan Council of Churches, which unites the minority Christian community. It is a conservative evangelical body that affirms the major Christian beliefs shared by all Protestants.

In the 1980s the Sudan Interior Mission merged with three other similar missionary agencies that had work in Asia and South America to form SIM. SIM has no international headquarters but operates through national councils that can now be found in a number of countries. In 1980 the Sudan Interior Church and other autonomous churches that grew from the missions founded by the Sudan Interior Mission and the three other agencies now a part of SIM created the Evangel Fellowship, an association of 12 churches. In 1996, the Evangel Fellowship formed the Evangelical Fellowship of Missions Association to coordinate their mutual missionary efforts.

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See also: Evangelicalism.

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Sufi Movement, The

See International Sufi Movement, The.

Sufi Order in North America, The

The Sufi Order in North America is a branch of the Sufi Order International, a religious organization whose primary aim is to promote the spiritual teachings of Hazrat Inayat Khan (1882–1927) and his son, Pir Vilayat Khan (1916–2004). The Order is not recognized as a traditional Islamic Sufi order because its membership is open to people of all faiths and it does not promote traditional Islam. Most of its members are white, middle-class Westerners, many of whom have been affiliated with the Order since the 1970s. The Order is a prototypical New Age religion, with its eclectic embrace of traditional religious practices, its desire to synthesize science and religion, its expectation of a dawning New Age of spiritual unity, and its interest in both Eastern and Western methods of psychological, physical, and spiritual healing. The group has been one of the most visible transmissions of Sufi spirituality to the West over the past 100 years.

Hazrat Inayat Khan was a renowned Indian musician who became a disciple of Hazrat Abu Hashim Madani, a Sufi master from a branch of the famed Chisti Order in India. Before his death, Madani asked Khan to bring Sufism to the West. Khan arrived in the United States in late 1910. He taught Sufism and performed music on the East and West coasts before traveling to Europe and Russia to organize formal Sufi centers. The seeds of future division were sown at this time, as different disciples (*murids*) were placed in charge of national centers in Europe and North America.

In 1926, Khan named his 11-year-old son, Vilayat, to be his successor as head of the Sufi Order. Following his father's death in 1927, Vilayat studied philosophy, psychology, and music in Paris and Oxford and began intensive meditation training under various Sufi masters in the Middle East and India. He emerged as a legitimate successor to his father's work and reinstated the Order in the United States during the 1960s. His efforts in California were helped by Murshid Samuel Lewis (1896–1971), an eclectic teacher who had received initiation into several Sufi orders during a lifetime of spiritual seeking. Lewis brought his group of students into the Sufi Order in 1968, but some of those students later left the Order in 1977 over disagreements

with Vilayat's regulations and formed the Sufi Islamia Ruhaniat Society.

During the late 20th century, Pir Vilayat Khan became an internationally recognized spiritual teacher who gave frequent public lectures and participated in various religious congresses, interfaith dialogues, meditation camps, and New Age expositions in the United States, Western Europe, and India. Pir Vilayat and Pir Zia, his son and successor, were invited to attend the United Nations Peace Summit for world spiritual and religious leaders in 2000.

The Sufi Order International's teachings generally consist of the writings of Hazrat Inayat Khan and their further elaboration by Pir Vilayat and Pir Zia. All three khans teach the essential unity of spiritual ideals across religious traditions. Pir Vilayat sought to establish in his initiates a "stereoscopic consciousness" that cultivates simultaneous awareness of everyday human reality and the most elevated levels of the Divine Being. He emphasized that the realm of ordinary perception both reveals and veils a sublime reality that is unfolding itself within and through human life. The universe is evolving, in other words, toward a Chardin-like Omega point. In books such as *Toward the One* and *Awakening: A Sufi Experience*, Pir Vilayat synthesized prayer, meditation, and breathing methods from different spiritual traditions with traditional Sufi practice in order to foster the disciple's experience of the underlying unity of all things in the Divine Ground. All of Pir Vilayat's teachings were a natural outworking of his father's intention to foster tolerance and mutual understanding between East and West and between the different branches of the Beni Israel traditions.

The teaching work of the Sufi Order International includes seminars and retreats that focus on spiritual healing arts, meditation practices, the spirituality of music, esoteric studies, and universal dances of peace. Although the Sufi Order International is headquartered in France, the Sufi Order in North America is headquartered at the Abode of the Message, a residential Sufi community founded in 1975 in New Lebanon, New York. The former Shaker colony houses Omega Publications and its retailing outlet, Wisdom's Child Bookstore, and Sacred Spirit Music. The Abode hosts an annual program of spiritual retreats, the Healing Arts center, and ongoing classes in *dhikr* (a traditional Sufi chanting practice), dervish whirling, and Universal Worship. This latter liturgy was developed by Inayat Khan and draws on elements of the world's major religions. Teaching centers exist in large cities throughout the United States and Europe, with centers and branch leaders appointed by the president of the order.

On February 4, 2000, Pir Zia Inayat Khan received the teaching mantle of Pir Vilayat in an investiture ceremony at Hazrat Inayat Khan's tomb in Delhi, India. He was also elevated to the presidency of the Sufi Order in North America, although Pir Vilayat remained chairman of the board of directors until his death in 2004. Pir Zia divides his time between the Abode, India, and Europe. He is particularly interested in creating stronger ties with established Sufi orders in the Middle East and Asia and with helping Sufism as a tradition to move in a more universal direction. Pir Zia is committed to his grandfather's vision of building Universal temples that honor all religions. The Order is currently developing an institute designed to promote and implement its vision of a humanity that is tolerant, just, and unified in spirit, if not in the particulars of traditional beliefs and practices. Zia has adopted modern communications media and authors a blog available on the Internet.

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Phillip Charles Lucas

See also: Devotion/Devotional Traditions; International Sufi Movement; Meditation; New Age Movement; Sufism.

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Sufism

The inner esoteric spiritual dimensions of the Islamic religious tradition is commonly referred to as Sufism (Arabic: *tasawwuf*). Since the time of the Prophet Muhammad, Muslims have contemplated the existence of God and meeting the divine in the hereafter. However, practitioners of tasawwuf, or Sufis, have focused on encountering the divine in the present lifetime. The earliest scholars of the tradition—such as Hasan al-Basri, Rabi'a al-Adawiya, Bayazid Bistami, and Mansur al-Hallaj—had stressed various components of leading an ascetic life and defining technical terms that came with the inner journey (*tariqah*) toward Allah. To access a closeness with God, Sufis developed a wide body of literature that discussed the spiritual experiences of the traveler, especially detailed accounts of consciousness or unconsciousness experienced on the journey.

To earn the intimacy of God, Sufis have relied on learning the direct knowledge of the divine (*al 'ilm al-laduni*) through the rigorous spiritual training by a Sufi shaikh who had already been enlightened by the knowledge of God (*ma'rifa*). According to the classical Sufi scholars, the primary theological premise in Sufism is that Prophet Muhammad was trained by God himself so that the Prophet would embody these inner practices and beliefs and teach his followers. A common private conversation between God and the Prophet, or *hadith qudsi*, stated: "I was a hidden treasure and I loved that I be known, so I created the creation in order to be known." For Sufis, since the moment of creation human beings have been working toward being nearer to God. The human heart has a natural tendency to feel incomplete until it dwells in the presence of God (*hulul*).

For Sufis there is an outer (*zahir*) and inner (*batin*) reading of the world, particularly in the interpretation of the Koran and the customs of the Prophet (*sunnah*). For those who truly desire to understand and experience the inner dimensions of God's speech, Sufis have argued for studying the hidden and inner meanings of the Koran, or *batn al-qur'an*. The realization of God in the journey (*'irfan*) was not exclusively for select human beings, but as the Prophet Muhammad had an intimate dialogue with God in his heavenly ascension (*layla mi'raj wa isra*), Sufis claim this event laid down a mystical paradigm for others to follow. Sufi Muslims begin with the fundamental profession of Islamic faith: "There is no God but God, and Muhammad is the messenger of God." The first part reinforces the oneness of God at all times, while the second part speaks of the Prophet's special status as the messenger of God. For Sufis, Prophet Muhammad is the mystical exemplar and major focus for meditations, veneration, and invocations.

The Sufi tradition rapidly developed manuals as a form of religious learning (*'ilm*) alongside of the normative religious sciences of law and the customs of the Prophet. During the classical period of Sufism, mystical knowledge was understood as superior to the traditional knowledge taught in the colleges. By the early 11th century, Sufi scholars and Muslim intellectuals like Ibn Sina (or Avicenna, d. 1037) incorporated Sufi knowledge ('irfan) with metaphysical studies of Greek philosophy into the traditional curriculum. The discrepancies between the mystical path (tariqah) and the education in the colleges (*madrasa*) began to be minimized with Ahmad al-Ghazzali (d. 1111), who advocated a balanced approach to Islamic spirituality and orthopraxy. Mainstream scholars and religious authorities accepted Sufism as Sufis themselves were able to accommodate them with a refined theology that moved beyond personal ecstasy and was based on reason, critical self-reflection, and analysis of the soul's journey.

Sufis organized themselves into orders that were highly structured for the disciples to be trained in the mystical journey. Unlike Christian monastic orders, such as the Franciscans and the Jesuits, Sufi orders did not have to take vows of celibacy, nor were they under the supervision of a central authority like the pope. Each Sufi order was based upon the teachings and authority of the Sufi teacher, who needed to have a lineage to the Prophet Muhammad. The Sufi orders established lodges (*khanaqah*) in which disciples lived and were taught by their respective teachers, but not all disciples lived in the lodges. There was a master-disciple (*pir-murid*) relationship within the orders, and disciples needed to pass initiation in order to be a member. The institution of Sufism meant that it was accessible to anyone who wanted to reach God from the mystical path; it also gave distinct identities to

Whirling dervishes integrate music and dance into their solemn religious rituals. (Corel)

each of the Sufi orders. Sufi disciples were given specific instructions on how to pray with more attention, to bring more love to their lives, to direct their wealth toward the poor, and to learn detailed spiritual exercises for enlightenment.

Sufi orders are found throughout the Muslim world. Among the more prominent Sufi orders to emerge out of Mesopotamia (Iran/Iraq) are the Rifaiyya, Suhrawardiyya, and Qadiiyya. These are among the earliest of the Sufi orders. Rifaiyya was founded in Basra, Iraq, in the 12th century, soon spreading from Iraq into Syria and Egypt. The Suhrawardiyya formally established themselves in the early 12th-century Iraq and spread westward into India. The Qadiriyya Sufis originated in Iran in the 12th century and spread both eastward and westward into India and North Africa.

Sufism continued to grow in popularity in North Africa as the Rifaiyya Order expanded into Syria and then Egypt. Shortly thereafter it spread to Northwest Africa, where it gained the support of the ruling Almohad dynasty (1130–1269), whose territory included Morocco, Algeria, Tunisia, and Muslim Spain. The Shadhiliyya developed in the 13th century in Tunisia and continues to flourish in contemporary Algeria, Tunisia, and Morocco.

In Central Asia and Anatolia (equivalent to modern-day Turkey), a number of major Sufi orders emerged between the 12th and 17th centuries in Turkey and Central Asia. The Yasawiyya, originating in Turkestan, led in spreading the movement among the Turkish tribes of Central Asia. Among the important Central Asian orders is Chistiniyya, the foundation of which is generally ascribed to Mu'in al-Din Chishti (ca. 1142–1236), a native of Sijistan. The Order spread into India, where it became that land's largest Sufi order. It split into several factions and has a high profile in the West, through two branches of the work founded by Hazrat Inyat Khan, the Sufi Order International and the International Sufi Movement. Yasawiyya appears also to have given birth to the Bektashi

Sufis, who continue strong in Albania and nearby Balkan countries.

The Mevlevi Sufi Order derives from the experience, work, and writings of Turkish poet/mystic Jalal ud-din Rumi (1207–1273); they are famous as the "whirling dervishes." The order is based on Rumi's place of burial, Konya, Turkey. Along with the other Turkish orders, it was suppressed when the secular government assumed authority in 1925. It declined for several decades but experienced new life in the West at the end of the 20th century. Equally hurt by the formal abolition of Sufi groups in Turkey were the Naqshbandnya; however, they survived through their non-Turkish centers and have enjoyed more success. The Order was founded by Baha al-din Naqshband (d. 1389) near Bukhara in Central Asia, and subsequently it spread from India to Turkey. It flourished under the Ottomans and Mughals, and after a setback in the mid-20th century, it too has found new life in the contemporary West and in Islamic nations.

In the 18th century, the Wahhabi movement attached to Islam many popular practices that had entered through Sufism—including the veneration of saints and pilgrimages to their gravesites, while encouraging a strict adherence to Islamic law. In Africa the spirit of reform contributed to the establishment of several new orders, such as the Tijaniyya, founded in the 1780s by Ahmad al-Tidjani (d. 1815) and, in the same spirit a century later, the Muridiyya. Both have spread across North Africa and western sub-Saharan Africa, and since World War II into the West.

More extreme was the Sanusiyya, founded in Cyrenaica (eastern Libya) in the 1840s by Muhammad b. ali Sanusi (1787–1859). The Sanusiyya rejected all forms of luxury. Like other African orders, it included a strong sense of veneration for the Prophet Muhammad. They were a critical resistance group fighting against French colonial rule, and they took the lead in creating the modern state of Libya. Overthrown in 1969 by Colonel Muammar al-Qadafi, they have been an important element in the opposition to his regime.

http://www.arches.uga.edu/~godlas/Sufism
http://world.std.com/~habib/sufi.html#resources
http://www.sufibooks.com/

Qamar-ul Huda

See also: Bektashi Sufi Order; Chistiniyya Sufi Order; International Sufi Movement; Mevlevi Sufi Order; Muhammad; Qadiriyya Sufi Order; Qadiriyya Rifa'i Sufi Order; Sufi Order in North America, The; Suhrawardiyya Sufi Order; Tijaniyya Sufi Order; Wahhabi Islam.

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Suhrawardiyya Sufi Order

The Suhrawardi Sufis were recognized as an important Sufi order with its founder, Shaikh Abu'Najib al-Suhrawardi (d. 1168), the uncle of Abu Hafs 'Umar Suhrawardi (1144–1234). Abu'Najib al-Suhrawardi was originally from the town of Suhraward, which is west of Sultaniyya, in the province of al-Jibal, Iran. Abu'Najib was the rector of the Nizamiyaa Academy and an authority on *hadith* (the sayings of the Prophet Muhammad). He also wrote a famous Sufi treatise on etiquette and Sufi practice.

Equally profound was Shihab al-din Yahya Suhrawardi (1170–1208), a mystic-philosopher who expanded

upon the School of Illumination (Hikmat al-Ishraq), which used rational discourse as a basis for experiential wisdom. The Ishraqi School was a coherent and philosophical system of inquiry into knowledge, symbolism, and wisdom.

Later, Shaikh Abu Hafs 'Umar al-Suhrawardi consequently wrote an equally profound Sufi text called the 'Awarif al-Ma'arif (Knowledge of the Spiritually Learned), which is still used in the Sufi world for spiritual lessons. Al-Suhrawardi was designated as the shaikh al-Islam, or supreme Islamic religious authority, under Caliph al-Nasir (1179–1225); he preached the importance of adhering to Islamic law, customs of the Prophet, and the Koran.

The Suhrawardis professed intense studies of law, Koranic studies, philosophy, theology, and the complete adherence to Islamic customs set by the Prophet Muhammad. Knowledge of the divine is attainable through constructive reasoning and contemplation; the mystical way meant living moderately and not being lost in complete poverty or asceticism. The Suhrawardi Sufis can be found in South Asia, Iran, Syria, Central Asia, Europe, and North America.

The Suhrawardi Foundation in Lahore, Pakistan, publishes materials on Sufism and the modern world. The elder Sufis continue the Suhrawardi tradition of mystical studies and practice. The Suhrawardi Foundation of North America holds conferences and poetry meetings to better understand the Sufi journey.

Qamar-ul Huda

See also: Muhammad; Sufism.

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Sukkot

The Festival of Sukkot, or Booths, is a 7-day holiday period that begins on the 15th day of the month of Tishri, only 5 days after the conclusion of the 10 Days of Awe that begin with Rosh Hashanah and culminate with Yom Kippur. Sukkot represents quite a drastic transition, from the most solemn holy days in the Jewish year to one of the more joyous. Sukkot is immediately followed by two additional holidays, Shemini Atzeret and Simchat Torah.

Sukkot has a double thrust, in that it functions as a harvest festival, but also remembers the 40 years that the Israelites lived a nomadic life in the Sinai desert after leaving Egypt but before they made a home for themselves in the land of Canaan. During this time, believers build a temporary shelter, a booth called a *sukkah* (*sukkot*, pl.), in which they reside, a shelter that recalls the temporary homes in which the Israelites resided during the wandering.

The basic parameters and timing of the holidays are laid out in the Torah, in the book of Leviticus (23:33–44): "And the LORD spoke unto Moses, saying: Speak unto the children of Israel, saying: On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD. On the first day shall be a holy convocation; ye shall do no manner of servile work. Seven days ye shall bring an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the LORD; it is a day of solemn assembly; ye shall do no manner of servile work. These are the appointed seasons of the LORD, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the LORD, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; beside the sabbaths of

Orthodox Jews preparing for Sukkot. (Odelia Cohen/Dreamstime.com)

the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year; it is a statute forever in your generations; ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the appointed seasons of the LORD."

The sukkah may be built in one's yard according to particular specifications. It must be large enough to fulfill the requirements for the week's activity and have no less than two and a half walls made of material that will not blow away in a high wind. The roof or covering must be made of something that has grown in the ground; tree branches, corn stalks, or bamboo reeds are often used. The covering materials should generally make the dwelling shady, but are left loose, neither bundled together nor tied down. They allow rain in, and those inside can see the stars. If it is raining, rainproof material may be put over the booth to protect its inner contents, but it must be removed as soon as the rain ceases.

In the modern world, quickly assembled sukkot are available for purchase, or they may be made from

scratch. Canvas is often used for the walls. One should spend as much time as possible in the booth during the seven days. The first two days of the festival are treated as Sabbaths, and no work is allowed. Though the Bible calls for one day of rest, due to the problems inherent in observing the Moon (by which the timing of the holiday and getting the word out to people in the countryside was determined), two days would often be observed to make sure the holiday had been observed correctly. Such two-day observance had became a custom among Jews outside Israel, and continued even after later sages fixed the Hebrew calendar for the future based on mathematical calculations.

The first and last (Hoshana Rabbah) days of Sukkot include gatherings at the synagogue, while the five middle days include special prayers that are read by the family within their booth. The first day and the second day of the festival in the lands of the diaspora are treated as Sabbath days of rest. The middle days are less than a Sabbath, but distinct from normal workdays. One may engage in work necessary for getting through the days, including food preparation, but nothing that interferes with the holiday spirit. This time is often treated as a vacation and a time to entertain friends and visit with neighbors, and enjoy festive meals.

Integral to Sukkot is the invitation of symbolic guests to the family booth each day. These spiritual guests, or *ushpizin*, are traditionally seven biblical heroes—Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. Among the Hasidic Jewish communities, there are seven Hasidid heroic figures who accompany the seven traditional heroes, and in the contemporary post-feminist world, seven women are also included in the invitations. It is thought that one of the traditional heroes of the faith visits the sukkot each day.

Also integral to the festival are the materials (called the four species) that are held during the Sukkot blessings in synagogue. The four species are an *etrog* (citron), a citrus fruit native to Israel, and three kinds of branches—one palm, two willow, and three myrtle branches—which are bound together and are called the *lulav*. The citron is held in one hand and the lulav in the other. As one repeats the blessing over these, the four species are waved in six directions (north, east, south, and west, and up and down), in acknowledgment that the Almighty is everywhere. Some see the four species as four types of Jews and the Sukkot blessing reminds everyone that all four are important to the community.

Closely associated with Sukkot are two adjacent but quite separate holidays, Shemini Atzeret and Simchat Torah. Because they immediately follow Sukkot, they are often incorrectly thought of as part of Sukkot. Shemini Atzeret is observed on the 22nd day of the month of Tishri, and everywhere but Israel, Simchat Torah is observed the following day. In Israel, Shemini Atzeret and Simchat Torah are observed on the same day, Tishri 22. During the two holidays, one no longer resides in the booths, although outside of Israel, some continue to reside in the sukkah on Shmini Atzeret but not on Simchat Torah. Also the four species are not used on these holidays.

Shemini Atzeret is the "assembly of the eighth day." It is explained as a time for the Jewish people to have a more intimate and exclusive celebration with the Almighty. They think of it as if God has been their host and they the guests through Sukkot. But as the time of visiting comes to an end, God asks the guests to stay an extra day, to extend their time together. The day is observed as a Sabbath, and those observing it do no work.

Simchat Torah is a day for "Rejoicing in the Torah," the first five books of the Hebrew Bible (also known as the Five Books of Moses). Through the year, at synagogue services, one reads through the entire Torah, a few chapters each week. This cycle is completed on Simchat Torah, and on that day, the last chapter of the Torah (in Deuteronomy) is read to be immediately followed by the reading of the first chapter of Genesis. The completion of the cycle is an occasion for rejoicing that occurs as people process around the synagogue carrying Torah scrolls. The service includes spirited singing and dancing in the synagogue with all the Torah scrolls, which are removed from the ark in which they normally rest.

The first day of Sukkot and the joint celebration of Shimin Atzeret and Simchat Torah are official public holidays in Israel. In the days prior to the destruction of the temple and the diaspora of the Jewish people through the Middle East and around the Mediterranean Basin, Sukkot was one of three major holidays

(along with Passover and Shavuot, or the Festival of Weeks), during which Jews made a pilgrimage to Jerusalem for the celebration.

Christian Appropriation The Hebrew Bible was incorporated into the Christian Bible as the Old Testament, and is held in high esteem by most Christian denominations. In North America in the 19th century, from their reading of the books of Moses, a new appreciation of the Jewish festival cycle appeared among a small group of Christian denominations, most notably those that had emerged from the disappointed expectation of the Second Coming of Christ announced by William Miller in the 1830s. Initially, some groups adopted the seventh-day Sabbath. In the 20th century, some groups that grew out of the Church of God (Seventh-day) began to follow the Jewish liturgical year, the most notable being the Worldwide Church of God. For these groups, what they termed the Feast of Tabernacles ("tabernacle" being the common translation of sukkot in English-language Bibles) became the most important event of the year. Members of the Worldwide Church of God would save 10 percent of their income to enjoy a week of feasting with fellow church members at campgrounds around North America and increasingly other countries to which the church spread. The money would be spent on fine camping equipment and fine food and given in offerings at the church meetings.

In the 1990s, the Worldwide Church of God went through a radical change of belief and practice that included the abandonment of its belief in the Old Testament festival cycle. It lost most of its members to several splinter groups such as the United Church of God and the Philadelphia Church of God, and an uncounted number of smaller groups, which continue this Christianized version of the Feast of Tabernacles.

Sukkot is also celebrated among the different Messianic Jewish groups that emerged in the 1970s. These groups consider themselves to be Jews who have discovered that Jesus Christ (whom they refer to by his Hebrew name Yashua) to be the Messiah, a claim rejected by all mainstream Jewish groups. Messianic Jews continue as much of Jewish culture, including synagogue ritual, that they find compatible with their Christian faith and reinterpret Jewish holidays as heralding Christianity. They also invite Gentile Christians to celebrations as a means of educating them about their Jewish heritage.

J. Gordon Melton

See also: Days of Awe; Hasidism; Judaism; Rosh Hashanah; Worldwide Church of God; Yom Kippur.

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Sukyo Mahikari

Sukyo Mahikari is a Japanese new religion founded in 1959 by Okada Yoshikazu (1901–1974), a former member of the imperial guard who suffered for many years from physical afflictions and economic misfortunes.

On the night of February 27, 1959, Okada received a vision of God, who called him with the words: "Get up. Change your name to Kotama [Jewel of Light]. Raise your hand. Trials and tribulations are coming." This experience marked the beginning of the movement that was called Sekai Mahikari Bunmei Kyodan. Okada came to be called Sukuinushisama (Lord Savior) and assumed a divine status in the movement as the original mediator of the saving and healing light of God. Between 1959 and 1967, Okada is said to have received a series of 57 revelations that were collected and published for the first time in Japanese in 1969 as the sacred scripture of the movement, called the Goseigen. From the end of the 1960s, Mahikari underwent a rapid growth in Japan, and in the early 1970s the first centers were opened outside of Japan. In 1972 a center was opened in Paris, and from there missionaries spread all over Europe, North and South America, and

Africa. After the founder died in 1974, the movement split. One group continued the original name of the movement and was led by one of the closest disciples of Okada, Sekiguchi Sakae (1909–1994). The other group followed the leadership of the adopted daughter of the founder, Okada Keiju (Sukuinushisama), and took the name Sukyo Mahikari. The latter has become the larger of the two groups and is usually the organization generally associated with the name Mahikari. The exact number of members in the movement is kept a strict secret, but it may be between 500,000 and 1 million. The movement claims about 1,200 centers in 80 countries.

The central focus of the movement is the practice of *okiyome*, which consists of the transmission of divine light through the palm of the hand of an initiate to another person or to any animate or inanimate object in need of purification or protection. This practice was largely inherited from Sekai Kyusei Kyo, another 20th-century Japanese religion of which Okada had previously been a member. At the basis of this practice lies the belief that most afflictions and misfortunes are caused by spirit possession, resulting from negative karmic actions in this or in a past life. It is the forehead that is regarded as the seat of possessing spirits and that is the main focus of the practice of okiyome. The power to transmit the Light resides in an amulet, called the *omitama*, which is formally received at the end of the initiation course and which is surrounded by numerous taboos.

Besides okiyome, which can (and should) be practiced at any time and place, members are also enjoined to participate in monthly rituals, called *mimatsuri*, and in yearly spring and autumn festivals. The latter take place at the central shrine (the Suza) in Takayama, Japan, and members are encouraged to make the pilgrimage to the place of birth of the movement and if possible participate in these events. Since spirit possession is the origin of all evil, another important ritual practice in the movement consists of the worship of ancestors every morning and evening at a private altar in the home.

The teachings of Sukyo Mahikari are transmitted in three initiation courses, each requiring an increasing commitment to the movement. The elementary teachings, which constitute the heart of the movement, focus on the etiology of diseases and misfortunes. Although the emphasis is on the notion of possession, ethical principles (mostly of Confucian origin) are inculcated as a means to avoid spirit possession. The advanced courses focus mostly on sacred history and on the millenaristic and nationalistic beliefs of Mahikari. Within the pantheon of Gods and spirits of Mahikari, one God, called Mioyamotosumahikariomikamisama (or Su-God), is worshipped as the origin of creation and salvation. It is to this God that most prayers are addressed.

Sukyo Mahikari is organized as a theocracy, with the leader, called Oshienushisama, as its absolute authority. The world is organized in different regions (Sidobus) encompassing centers of different sizes, from a small local center called *han*, to a fully developed *dojo*. The movement is supported by an elaborate system of donations: monthly donations to the center, donations for particular projects undertaken by the movement, and donations in thanksgiving for particular blessings or for receiving light at every visit to the dojo.

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See also: Sekai Kyusei Kyo.

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Suleiman I

1494–1566

Suleiman I, known in the West as Suleiman the Magnificent, ruled the Ottoman Empire for almost half a century (1520–1566), during which time it greatly expanded through North Africa, across the Middle East, and into Central Europe. He proved a wise and knowledgeable ruler, whose broad talents manifested in his military prowess, the rewriting of the Ottoman legal system, his attempts to rule with justice and equity, his empire's patronage of the arts, and his own writing of poetry. The Ottoman Empire he built would last for another four centuries and revive the glories of the Islamic Califa originally established in the seventh century.

Suleiman was born in Trabzon, most likely on November 6, 1494, the son of Selim I (ca. 1470–1520) and grandson of Bayezid II (r. 1481–1512), then the sultan of the Ottoman Empire. His grandfather abdicated in favor of his father in 1512. As a child, Suleiman had begun the broad studies that would prepare him to rule. He served as a governor in his father's empire from the age of 17 and became the sultan following his father's untimely death in 1520. Suleiman was but 25 years old.

Once on the throne, Suleiman prepared to move against Belgrade (Serbia), left in Christian hands by Mehmed II (r. 1451–1481), who had turned from interest in Europe after two defeats in 1462 and 1475. Belgrade fell to Suleiman in August 1521. He next moved against Hungary, which was finally defeated in 1526 at the Battle of Mohács. War continued, with the Hapsburgs of Austria forming the front line of defense of Europe. After briefly relinquishing control of Hungary, in 1529, Suleiman retook it and marched on Vienna, the last major obstacle to Western Europe. He was unsuccessful in 1529 and again in 1532, after which, like his grandfather, he turned his attention elsewhere.

The Safavid rule in Persia (Iran) represented the Shia Muslim community over against the Hanafite Sunni Islam that held sway in the Ottoman Empire. A source of tension through the early years of Suleiman's rule, in 1535, Suleiman moved against it and quickly took Bagdad. He would spend the next two decades fighting the Safavid ruler, slowly taking possession of Georgia, Azerbaijan, Iraq, and southern Persia, but unable to finally bring an end to the Safavid rule.

Portrait of the Ottoman sultan Suleiman I, also called Suleiman the Magnificent. (Time & Life Pictures/Getty Images)

Simultaneously, Suleiman also moved to dominate the waters of the eastern Mediterranean. He placed his navy in the hands of Admiral Khair ad Din, better known as Barbarossa. Suleiman's treaty with Francis I of France and Barbarossa's victory over Spain at the Battle of Preveza secured Ottoman control in the eastern Mediterranean for the remainder of Suleiman's rule.

Suleiman supported France in its 1544 war with Spain, which occasioned Suleiman's consolidation of power across the northern coast of Africa. Barbarossa

also led forces against Spain, from whom his combined army and navy forces took Naples.

Suleiman's empire was structured around *shariah*, the law derived from the Koran; however, there was a large body of law that operated in areas not specifically covered by shariah. Through the 1530s, Suleiman collected all the legislation issued by his predecessors who had established the empire. He completely revised the legal system and issued a unified code for the empire. Included in his edicts were statutes raising the status of his Christian subjects. He also expanded the education system built around schools attached to the larger mosques. Suleiman's reforms remained in place through the remaining centuries of Ottoman rule.

Suleiman also left his mark architecturally. He oversaw renovations of the Dome of the Rock and the Kaaba, Islam's most holy site at the mosque in Mecca, and promoted the building of two new major mosques —the Selimiye Mosque in Edime (Turkey) and the Suleymaniye Mosque in Istanbul.

At the end of his life, Suleiman again turned his attention to Hungary, but died in 1566, just two days before his army won the Battle of Szigetvar (Hungary). He was buried in a mausoleum adjacent to the Suleymaniye Mosque, near the tomb of one of his wives, the mother of his son and successor, Selim II (r. 1566–1574).

At the time of Suleiman's death, the Ottoman Empire stretched from Algeria along the coast of North Africa to Eritrea. It included Palestine and much of present-day Saudi Arabia. It extended northward through the Balkans into Hungary and eastward around the Black Sea through the Caucasian Mountains into northern Persia (Iran).

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See also: Istanbul; Mecca; Mosques.

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Sulpicians

The Sulpicians, or the Order of Saint Sulpice, is a Roman Catholic organization that resembles a religious order but is in fact a society of apostolic life, an association whose members come together for a specific purpose. It differs from religious orders in that members (especially those in the priesthood) do not take additional vows, and priests remain under the primary jurisdiction of their diocesan bishop rather than the organization. In the Sulpicians, members typically do not join at the beginning of their priesthood career, but after some time serving in the priesthood and gaining experience.

The Sulpicians trace their beginning to France in the 1630s and the work of Jean Jacques Olier (1608–1657). Olier, a well-educated man from a well-to-do family, experienced a miraculous healing of an eye condition. Already headed for the priesthood, he forsook his aristocratic position in favor of service to the poor. He subsequently became involved with a church renewal movement led by people such as Vincent de Paul (1581–1660), later canonized as a saint; theologian Charles de Condren (1588–1641); and Mother Agnes of Jesus (Saint Agnes of Langeac, 1602–1634). Olier saw a need for the development of a sound spiritual life and better educational level among the clergy and to that end in 1641 he established a seminary. Shortly thereafter he was assigned as the parish priest of the Church of St. Sulpice in Paris and he relocated his seminary at the church. The Order of Saint Sulpice began with his inviting several priests to join him and assist in his work.

Olier announced the Society of the Priests of the Seminary of Saint Sulpice to the French bishops, who were informed that the group stood ready to educate and provide spiritual formation (training in the spiritual life) to candidates for the priesthood. They would train the priests and then return them to their home dioceses. This new seminary thus varied from the standard program of diocesan seminaries, which accepted

teenagers who had as yet not decided to enter the priesthood. The Sulpicians were now dedicated to their narrow but crucial task, and proved themselves capable. Their work steadily expanded.

As early as 1657 Olier sent four priests to Montreal, then still a miniscule community with an uncertain future. Almost immediately, they assumed leadership of the town and the surrounding countryside and began, along with their religious work, directing settlers arriving in the slowly growing community. They encouraged settlers to create new villages at spots around the city in the hope that they would serve as a first line of defense, the surrounding land being inhabited by hostile Native Canadians. The Canadian work was supplemented by priests who fled France in the wake of the French Revolution (1789–1799). Meanwhile, the work in France suffered greatly, but survived,

In 1790, Bishop John Carroll reached out to the Sulpicians to assist building the church in the United States. In the wake of the American Revolution, he had only 35 priests to serve some 30,000 laypeople in his diocese. The Sulpicians arrived in 1791 to open what was to become St. Mary's Seminary. It was the first institution of higher learning sponsored by Roman Catholics in America. The seminary, relocated to Emmetsburg, Maryland, would later provide a nurturing environment for Sister Elizabeth Seton (1774–1821) as she founded Saint Joseph's Academy and Free School and then her own order, the Sisters of Charity. The order has continued to work at St. Mary's, which during the pontificate of Pope Pius VII was the first American school with a pontifical faculty (with the right to grant degrees in the name of the Holy See).

In the second decade of the 19th century, Mary Elizabeth Lange (1784–1882), an African from Haiti, settled in Baltimore as a refugee. Here she met the Sulpician priest Father James Hector Joubert. Joubert worked with Lange, who had a small inheritance, in the founding of a community of African American women to provide education for African American children. The result was the formation of the first order founded and led by African American women, the Oblate Sisters of Providence.

The work of the Sulpicians is anchored in a spiritual life originally given shape by Charles de Condren, which attempts to integrate attention to the Eucharist, liturgical prayer, meditation, and the daily routine of prayers in the Divine Office with the vow taken by priests to live a life of celibacy, obedience, and simplicity of life. At the various seminaries where the Sulpicians work, they live among the seminarians and attempt to make themselves available for teaching spiritual formation by both instruction and the example of their own lives.

Today, the Sulpicians are organized into three provinces: France, Canada, and the United States. The French provincial house remains in Paris, and the Sulpicians still oversee the parishes of Saint Sulpice and Notre Dame de Pauvres, and members are scattered among various French catholic seminaries. In Canada, the Order operates primarily out of the seminaries in Montreal and Edmonton. In the United States, the Order oversees St. Mary's Seminary in Baltimore, Maryland; St. Patrick's Seminary in Menlo, California; and the Theological College, Washington, D.C., and administers the continuing education programs in spiritual formation through the Center for Continuing Formation at St. Mary's Seminary in Baltimore and the Vatican II Institute at St. Patrick's Seminary in California. Individual Sulpicians are at work in a number of diosesan seminaries and around the world in Brazil, Colombia, Japan, Vietnam, and various French-speaking African nations. There are at present more than 300 priests who are full members of the Order.

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See also: Roman Catholic Church.

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Sumarah

Sumarah is a Javanese word referring to the condition of total surrender. Thus the name Paguyuban Sumarah, for the Indonesian spiritual association, is also a description of its practice. The aim of meditation, termed *sujud* in Indonesia, is to surrender every aspect of personal being so the self functions as a vehicle for God's will. Sumarah is currently an association of about 6,000. The seat of the organization, the Dewan Pimpinan Pusat (DPP), is in Jakarta. Regional centers exist in all major Javanese cities, and in a few regions, notably Madiun, a large number of villagers have joined. Sumarah is not identified with any religion. Although most members are Muslim, there are also Buddhist and Christian followers.

Sumarah is a practice. It has no canon of teachings, no sacred texts, and no sacred sites or buildings. There is no "guru," and the direction of attention in meditation is "inward"; the authority that meditators are meant to attend to is that of the "true teacher" (*guru sejati* or *hakiki*) inside. Nevertheless, guidance (*tuntunan*) within weekly group sessions is a critical vehicle for practice. Guides, termed *pamong*, speak spontaneously through attunement to those participating. All Sumarah members lead normal working and family lives. The aim of practice is not isolation from society but a balance of outer (*lahir*) and inner (*batin*) being in every moment.

The origins of Sumarah lie in the revelatory experiences (*wahyu sumarah*) of Sukinohartono in 1935. Pak Kino, as he was called, was born at the turn of the century near the court city of Yogyakarta. He worked as a court attendant and bank clerk until his death in 1970. After his revelation a circle of friends began to share the practice, so that by 1940 the seeds of an organization had been sown through most of Central and East Java. Those seeds germinated during World War II under Japanese occupation. During the revolutionary struggle of the late 1940s, an influx of many new and younger members gave rise to the need for a formal organization.

Just as Indonesia gained independence, the association crystallized into what is now Paguyuban Sumarah, usually referred to as just Sumarah. From 1950 until 1966 the formal organization was led by Dr. Surono and centered in Yogyakarta. From 1966 until his death in 1997, the most important leader was Arymurthy in Jakarta. Throughout the period since independence, Sumarah has been one of the several dozen most prominent national movements within the sphere of Javanism (*kejawen*, earlier also termed *kebatinan*). Although not one of the largest movements, it has been especially important nationally because its leaders have been simultaneously active in umbrella organizations that represent kebatinan on the national scene.

Although there have been several hundred international practitioners since 1971, there is no international organization.

DPP Paguyuban Sumarah
Yayasan Sukino
Pendopo Sumarah
Gang Setiyaki, Wirobrajan
Yogyakarta
Indonesia

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See also: Islam; Javanism; Meditation; Sufism.

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Summer Solstice

The longest day of the year, Summer Solstice, along with the related Winter Solstice, was among the earliest astronomical phenomena observed by people observing the sky and relating what they saw to the changing weather and agricultural seasons. In the Northern Hemisphere, if one observes the rising Sun in the

People dance at Stonehenge in southern England, June 20, 2008, in anticipation of the moment when the sun rises over the stones for the Summer Solstice. (AP/Wide World Photos)

spring, it appears to rise a little bit farther north day by day until it reaches a point in the last half of June where the northern drift stops. After what appears to be a pause, it begins to rise bit by bit farther south each day. In the Southern Hemisphere, of course, the drift is exactly opposite. The Summer Solstice is the point at which the drift stops and pauses before starting in the opposite direction. The Summer Solstice, usually June 21 on the Common Era calendar, occurs in the midst of the northern growing season—after planting has been completed but prior to the beginning of the harvest.

Summer Solstice was celebrated in most ancient cultures. However, most of these celebrations were abandoned as the major world religions spread and absorbed the thousands of indigenous religions. Christianity designated June 24 (the Summer Solstice on the old Julian calendar, and six months prior to Christmas) as the birthday of John the Baptist, who was believed to have been born six months prior to the birth of Jesus. John's birthday, or Midsummer Day, is observed by the Roman Catholic Church, the Eastern Orthodox churches, and a few Protestant churches. Midsummer Day, blending Christian themes and Pagan practices, is celebrated across Europe and is an official holiday in several countries, including Latvia and Estonia.

The last half of the 20th century saw the founding of the neo-Pagan movement, which has as its largest visible segment the Wiccan or Witchcraft movement. This movement was inspired by the ancient Paganism of Northern and Western Europe and posed eight equally positioned holidays that anchored its liturgical year. The Summer Solstice was one of the eight Pagan/Wiccan festivals. For modern neo-Paganism (and accompanying Pagan revivalist movements in Europe), the Summer Solstice has become one of its most important holidays and a time for large outdoor gatherings. As relatively little is known about either the practices or the details of belief of the ancient Pagans, a nonliterary people, the new Pagans have been able to pour content into their ritual and practice from a variety of sources, most notably Western Esotericism.

In the 18th century, England saw the founding of two organizations that became precursors of the modern neo-Pagan movement, the Druids. As early as 1649, John Aubrey (1626–1697) suggested that the ancient Druids discovered by Julius Caesar when he came to Briton, oversaw the building of Stonehenge, a view later championed by William Stukeley (1687–1765), who it appears founded the first modern Druid revivalist group in 1717. A more permanent group, the Ancient Order of Druids, was founded in 1781 by Henry Hurle. Over the years, several additional Druid groups were formed and died. By 1955 only one group, the British Circle of the Universal Bond, survived. It claimed to be the true descendant of the 18th-century groups, and thus inherited the right to conduct the Summer Solstice celebrations that had become an annual event at Stonehenge.

The claims of the Druids were caught up in the breakthrough archaeological work on Stonehenge in

the 1960s, when some scholars discovered that the placement of some of the stones, including those in the very center and the heel stones far outside, were arranged in such a way as to point to major astronomical occurrences, most notably the apparent movement of the Sun in the sky between the Summer and Winter solstices. This discovery raised questions of how Stonehenge functioned in the ancient agricultural cycle of the British Isles and especially how the knowledge of the solstices and equinoxes were integrated into the religious thinking of British Pagans. Druids and Wiccans immediately seized the new archaeological insights and began using them as foundational information for their practice. The Druids saw it as further confirmation of their claims to use Stonehenge for religious rituals.

As Stonehenge passed into the care and control of the British government, and was fenced off from visitors to prevent further damage, the Druids have been the only outsiders to gain access to the site, each year on the morning of the Summer Solstice, when they ritually greet the rising Sun. Access to Stonehenge was withdrawn in 1985, when revilers and police clashed, but was reinstituted in 2000. In 2009, some 35,000 people showed up for the Summer Solstice celebration.

J. Gordon Melton

See also: Calendars, Religious; Common Era Calendar; Eastern Orthodoxy; Roman Catholic Church; Stonehenge; Wiccan Religion; Winter Solstice.

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Sunni Islam

See Islam.

■ Suriname

The South American nation of Suriname (formerly known as Dutch Guiana) is located along the Atlantic Ocean between British Guyana and French Guinea. Its southern border is shared with Brazil. The country includes 62,323 square miles of territory. It is the smallest sovereign state in South America in both area and population. Its 480,000 citizens (2009) have tended to concentrate along the narrow coastal plain rather than the remote interior region. The capital of the Republic of Suriname is Paramaribo (population 240,000), where half of the population resides; it is located in the northern part of the country on the Atlantic coast.

Suriname is famous for the outstanding biodiversity of its pristine Amazonian rainforests in the southern region of the country. The Central Suriname Nature Reserve, noted for its flora and fauna, is the biggest and one of the most popular reserves. The Brownsberg Nature Park overlooks the Brokopondo Reservoir, one of the largest man-made lakes in the world.

Surinam is one of the most ethnically diverse nations in South America. The official language of Suriname is Dutch, but most Surinamers can communicate with one another through the use of the lingua franca, Sranantongo, a local language originally spoken by the Creole population. Other languages spoken are Hindi, Javanese, Chinese (Hakka and Mandarin), English, and other tribal languages of the Amerindians and the Bush Negroes (Maroons).

There is a strong correlation between ethnicity and religious faith in Surinam. Many political parties, including six of the eight governing coalition parties, have strong ethnic ties, and their members tend to adhere to or practice a single faith. For example, within the governing coalition, the majority of members of the mostly ethnic-Creole National Party of Suriname (NPS) are Moravian, members of the mostly ethnic-Indian United Reformed Party are Hindu, and those of the mostly ethnic-Javanese Pertjaja Luhur Party tend to be Muslim. It is also the case that political parties have no

requirement that party leaders or members adhere to a particular religion. The nation's president, for example, is both the leader of the NPS and a practicing Roman Catholic.

Based on the 2004 census of population, religious affiliation is distributed as follows: Hindu 27.4 percent, Protestant 25.2 percent (predominantly Moravian), Roman Catholic 22.8 percent, Muslim 19.6 percent, and other religions/none 5 percent. The Constitution provides for freedom of religion, and other laws and policies contributed to the generally free practice of religion. The law at all levels protects this right in full against abuse, by either governmental or private actors.

The Surinamese population is composed of many ethnic and religious groups, each of which has contributed to Surinam's unique cultural heritage. The largest ethnic group is the Hindustani, which makes up 27 percent of the population; it is composed of descendants of contract-laborers from India (1873–1916, about 34,000 arrived in 64 shiploads) and is predominantly Hindu with a minority of Muslims.

The Creoles (also known as Afro-Surinamese), about 18 percent of the population, are the descendants of African slaves (250,000 were imported between 1612 and 1818) and European settlers, mainly of Dutch origin, and reside on the northern coast. They are largely Christian (both Catholic and Protestant) but also practitioners of the Winti religion and/or Myalism-Obeah, which are folk religions of West African origin, similar in some respects to Vodou in Haiti and Santeria in Cuba and Puerto Rico, but are less syncretistic with Christianity. These so-called slave religions were considered subversive in colonial times, because they served as the inspiration and catalyst for revolt against slave owners and colonial authorities in an oppressive slavery system.

The Bush Negroes, or Maroons, about 15 percent of the population, are descendants of run-away African slaves who fled the coastal plantations in the 1660s and took refuge in the dense tropical forests, where they continue to live in relative isolation and preserve their ancient culture and religious traditions. They are grouped in six politically distinct peoples (Aluku-Boni, Kwinti, Matawai, Ndjuka, Saramaka, and Paramaka). The Maroons have an extremely elaborate ritual life that is totally integrated with their matrilineal social organization.

The Javanese, about 15 percent of the population, are descendants of contract-laborers from the Dutch East Indies (about 33,000 between 1890 and 1939) and are predominantly Muslim. Like the Chinese and Hindustanis, most of them left the plantations after their labor contracts ended and started small farms, at a time when the plantations were declining in importance for the nation's economy: the number of sugar plantations decreased from 80 in 1863 to only 4 in 1940.

Amerindians are 3.7 percent of the population, Chinese are 1.8 percent, and the remaining 12.5 percent are of mixed race: all of the ethnic groups described above mixed with descendants of Europeans and Middle Easterners—Dutch, Portuguese (mainly from Madeira), Lebanese, Syrian, and Jewish immigrants.

A large number of faiths, including U.S.-based church groups, have established missionary programs throughout the country since World War II. It is estimated that nearly 90 percent of the U.S. missionaries are affiliated with Baptist church associations. The Inter-Religious Council (IRC) was formed in 1989 in Paramaribo, composed of representatives from various groups, with monthly meetings to discuss and plan ecumenical activities. The IRC is also a member of the Religions for Peace Caribbean Inter-religious Network, which is a coalition of national inter-religious councils and regional religious organizations in the Caribbean region, dedicated to inter-religious cooperation for conflict transformation, peace building, and sustainable development.

Suriname was originally settled around 3000 BCE by the Arawak and later by the Carib Amerindian peoples, who had developed a culture based on hunting, fishing, and gathering by the time that Christopher Columbus (1451–1506) navigated the coastline in 1498. The territory was formally claimed by Spain in 1593, but the first European settlement did not take place until 1616, when the Dutch arrived at the mouths of several rivers between present-day Georgetown, Guyana, and Cayenne, French Guiana. The first Dutch settlement began in 1616 in this region.

In 1667, by the Treaty of Breda that ended the Second Anglo-Dutch War (1665–1667), Suriname became a Dutch colony, at about the same time that the

Dutch colony of New Amsterdam (founded in North America in 1625) was ceded to the English (1664–1674) and was renamed New York City. However, the territory of Suriname was contested by Britain, who claimed settlement rights; in 1651, about 100 Englishmen from Barbados arrived with their slaves to establish a plantation colony, which was the first permanent settlement in the territory.

During the Dutch and English colonial periods, the colonists developed an agricultural economy that produced sugar, coffee, cacao, and cotton on more than 400 plantations. In the beginning, manual labor was provided by Amerindians and after 1640 by African slaves. After the final abolition of slavery by the Dutch in 1863, many former Negro slaves abandoned the plantations and the owners were faced with a shortage of manual labor. Consequently, the Dutch colonial authorities approved the importation of Chinese contract-laborers in 1853, followed by East Indians (from India) as "indentured servants" between 1873 and 1916, and, later, by Javanese from the Dutch East Indies (now, Indonesia) between 1894 and 1939. The contract-laborers had to work for five years to pay plantation owners for the cost of their ship fare to Surinam. After the Chinese, East Indian, and Javanese laborers were free of their contract obligations, they were able to return to their home countries or renew their contracts to work in Surinam for real wages. About one-third of the East Indian laborers returned to India after their initial five-year contract ended. Those who chose to remain in Suriname were given land, a bonus payment from the government, and special loans to assist them in beginning a new life as independent farmers. In 1922, Suriname became part of the Kingdom of the Netherlands; and, in 1927, the contract-labor immigrants became eligible for Dutch citizenship.

By the beginning of the 20th century, Suriname was home to a complex mixture of ethnic groups and religious traditions. These various ethnic groups tended to remain separate, divided both by ethnic tradition and by language. The divisions became important as the country moved toward independence, and they served as an obstacle to the development of a sense of national consciousness that delayed the move from colonial status until 1975.

Following independence, approximately one-third of the population took the opportunity to move to the Netherlands, taking advantage of their Dutch citizenship. After a period of government instability in the 1980s, including several coups, a democratic system was put in place in 1990. It is estimated that around 250,000 people of Surinamese descent currently live in the Netherlands, while thousands more live in the Dutch West Indies, the United States, and countries neighboring Suriname.

The importation of East Indians to Suriname further complicated the nation's social stratification system, in which "whites" (plantation owners and overseers, owners of merchant houses, and administrators), Creoles (in a variety of intermediate occupations), and former Negro slaves (mainly agricultural workers or peasants) formed a hierarchy in that order. The East Indian contract-laborers (mostly lower-class and "untouchables") also were placed at the lowest level of the social order, because they occupied agricultural jobs vacated by freed slaves.

East Indian immigrants in Suriname, called "coolies" by the larger society, tended to maintain their ancient cultural values brought with them from India (mainly from the United Provinces of India, West Bihar, and the Ganges Plains of North India), although they had different linguistic, caste, socio-economic, ecological, cultural, and religious traditions. However, their ethnic identity as Hindustanis was based on a concept of "Mother India," which the East Indian immigrants to Suriname considered the place of origin of their common cultural and religious traditions. Consequently, in Surinam, they formed a new ethnic group within a pluralistic society and developed a new consciousness as "Hindustanis," which enabled them to effectively resist the process of cultural and racial syncretism later. However, all East Indians, whether or not they were born in Suriname, were considered aliens until granted citizenship in 1927.

The historical ethnic division of labor broke down during the 20th century, especially after World War II (1939–1945) and the achievement of independence (1975). New avenues of economic competition have emerged in business, the government bureaucracy, and the professions. However, the stereotypes originally

derived from the ethnic division of labor and internalized by the subjugated groups, and the attitudes associated with it, are still prevalent. Nevertheless, the considerable wealth of many East Indians in Suriname today attests to their success in overcoming social discrimination and political alienation and achieving upward social mobility and a higher standard of living than their predecessors. The pressure to maintain traditional marriage and family values is very strong among the Hindustanis, but intermarriage with other ethnic groups has resulted in an erosion of those values.

Language is an important element of ethnic identity. Therefore, the efforts by Suriname's Hindustani community to revive the Hindi (also called Sarnami) language, beginning in the 1950s, were viewed as a conscious attempt to recover its distinctive ethnic heritage. Several religious and cultural organizations have played an important role in this revitalization process.

Christianity Christianity was introduced to Suriname in 1683 with the arrival of several Roman Catholic priests. However, they stayed only for four years. Priests came again in 1786, but again for only a brief stay. Then in 1735, permanent Christian work was launched by the German Moravian Brethren. The Moravian Church in Suriname now includes more than 10 percent of the country's 476,000 people.

The Evangelical Lutheran Church in the Kingdom of the Netherlands and the Reformed Churches of the Netherlands (now the Protestant Church in the Netherlands) established work in 1741 and 1750, respectively, but primarily served the white residents and lost many members after independence in 1975. A variety of other Protestant and Free churches have established work in Surinam, but none have more than a few thousand members each.

The Suriname Committee of Christian Churches dates to 1960. It is affiliated with the World Council of Churches (WCC) and includes the Moravian, Dutch Reformed, Lutheran, and Roman Catholic churches.

After two Catholic priests from the Netherlands settled in the colony in 1817 and established the Prefecture Apostolic of Dutch Guyana-Suriname, the Roman Catholic Church soon had a large following among the general population. The Vicariate Apostolic of Dutch Guiana, with its seat at Paramaribo, was established in 1842 and missionary work was assigned to the Redemptorists (Congregatio Sanctissimi Redemptoris) by the Holy See. In 1842, there were only about 13,300 Roman Catholics in Suriname.

The first bishop of the Diocese of Surinam was consecrated in 1958. In 1950, there were only 5 parishes that were served by 42 religious priests, in addition to 91 male religious and 181 female religious workers. Only five bishops (all Dutch) have headed the Diocese since 1907, and the current leader is Bishop Wilhelmus Adrianus Josephus Maria de Bekker (appointed in 2004).

The Diocese of Surinam is a jurisdiction of the Archdiocese of Port of Spain (Trinidad). Today, about 23 percent of the population is Roman Catholic. In 2004, there were 31 Catholic parishes in Suriname, served by 6 diocesan and 16 religious priests, assisted by 20 male religious and 11 female religious workers. There has been a serious decline in the quality of pastoral care given to the Catholic community as a result of the decline in the number of Catholic priests since the mid-1960s (from 57 priests in 1966 to 22 priests in 2004) and religious workers (from 98 male and 201 female religious in 1966 to 20 male and 11 female religious in 2004).

Traditionally, Catholic religious devotion in Suriname is a sphere of activity dominated by women and children, whereas men were not expected to show much concern about religion. This trend has been strengthened by the role of church-run public schools administered by the Roman Catholic Church in partnership with the government.

Prior to independence in 1975, most of the religious schools in Suriname were operated by the Roman Catholic Church, which provided all the needed funding with the exception of teachers' salaries and a small maintenance stipend that was provided by the government. The government educational system subsidized many of the primary and secondary schools established and managed by religious organizations; these were considered public schools and the teachers were considered public servants. Consequently, the Roman Catholic Church played an important role in the socialization process by providing religious and moral

Suriname

Nieuw Nickerie
Totness
Friendship
Wageningen
Jenny
Boskamp
Groningen
Paramaribo
Nieuw Amsterdam
Lelydorn
Paranam
Moengo
Onverwacht
Zanderij
Albina
Apoera
Bitagron
Brokopondo
Brownsweg
Kamp 52
Bakhuis
Pokigron
Suriname
Kajana
Cottica
Benzdorp
Apetina
Anapaike
Pelelu Tepu
Kwamalasamutu
N

instruction to a diversity of ethnic groups. School attendance is compulsory for all children until 12 years of age.

Particularly influential has been the important role played by the Roman Catholic Church in preparing leaders of the nationalistic movement in the post–World War II period. The influence of Roman Catholic social thought has continued to affect Surinamese political life until the present, mainly through church-run primary and secondary schools.

The Protestant movement in Suriname is composed of about 20 denominations, the oldest of which is the Dutch Reformed Church, founded in 1668, now called the Reformed Church in Suriname. At the beginning it was a church for the Dutch colonists and most church activities took place in Paramaribo and around the various plantations in the countryside. Until the 1850s, Surinam (Dutch Guiana) was a Dutch-speaking state church, with the state paying for pastors and church upkeep, and existed almost exclusively for the elite class. After the 1850s this denomination opened itself to the lower classes and to the African slaves; the latter used a Pidgin English in worship services. The central church building in the capital city still serves as the auditorium of the University of Suriname, and it was there that the first president of the country took the oath of office when Suriname became an independent state in 1975.

The German Moravian Brethren (Unitas Fratrum) arrived in 1735 to conduct missionary work among the Arawak Indians near Saron on the lower Saramacca River. Between 1762 and 1813, they also engaged in missionary work among the Maroons (Saramakas) in the headwaters of the Gran Rio and, after 1830, among African plantation slaves, with whom they previously were prohibited from evangelizing. In 1851, they abandoned their work among the Saramakas due to the unhealthy climate and few conversions; then they turned their attention to another Maroon group, the Ndjukas, who were living near Koffiekamp on Sara Creek in the interior.

The Moravian missionaries received only enough money from the mother church in Germany to take them to their port of departure in Europe and had to work for their ocean passage. After arriving in Suriname, they worked at whatever occupation would provide their necessary food and clothing: picking coffee, repairing shoes, dressmaking, gardening, and working in construction. These lay missionaries were successful in establishing many local congregations among the lower classes and the slave population. Today, the Moravian Church is the largest Protestant denomination in Suriname in terms of adherents.

The Dutch Evangelical Lutherans arrived in 1741, mainly to serve the small white population of plantation owners, administrative officials, and merchants. The Anglican Church arrived during the British occupation of 1799–1816 to serve English colonists and other international residents. Congregations are now included in the Diocese of Guyana as part of the Church in the Province of the West Indies.

All of the other Protestant groups present today arrived after World War II, mainly from the United States, to serve the general population: Pilgrim Holiness Church (now Wesleyan Church) in 1945; the Seventh-day Adventists, 1945 (increased from 14 to 17 churches between 1997 and 2007; and from 2,677 to 3,616 members); West Indies Mission, 1954 (now WorldTeam); the Assemblies of God, 1959; International Missions, 1961; Independent Faith Mission, 1967 (Baptist); the Southern Baptists, 1971 (United Baptist Church, formed in 1991); Fellowship International Mission, 1972 (independent); the Church of God (Cleveland, Tennessee), 1982; the Church of the Nazarene, 1984; the Mennonite Board of Missions, 1985; the Orthodox Presbyterian Church, 1987; the Christian and Missionary Alliance, 1987; the Church of God of Prophecy, 1992; and the United Pentecostal Church, 2003.

Other Protestant and Free church denominations are also present (founding dates unknown): Evangelical Methodist Church, African Methodist Episcopal Church, Evangelical Congregational Church, Church of Christian Liberty ("reformed fundamentalist"), Association of Baptist Churches, and the Pentecostal Mission Church.

In 2000, according to Brierly (1997), the largest Protestant denominations in Suriname were estimated to be the following: the Moravian Church (46 churches and 29,000 members), the Seventh-day Adventists (18 churches and 3,400 members), the Dutch Reformed Church (6 churches and 3,100 members), the Lutheran

Church (6 churches and 2,050 members), the Evangelical Church of the West Indies (20 churches and 1,600 members), all Pentecostal denominations (18 churches and 1,330 members), and all other Protestant denominations (about 70 churches and 3,770 members). The total Protestant membership in Suriname was estimated to be less than 50,000 among fewer than 200 congregations.

Islam In the 1890s, the Dutch began the transporting of Javanese (mostly Muslim) to serve as indentured laborers on sugar plantations to replace the freed slaves. By 1940 about 33,000 Javanese immigrants had arrived in Suriname. With the closure of many of the sugar plantations in the middle of the century, the Javanese began to establish themselves as small-scale farmers, as did the Chinese and Hindustanis. Most Javanese preferred to live close together in family units or villages in rural areas, where they could maintain their culture, language, and religious practices.

Islamic mosques in Suriname are led by *maulanas* (Muslim priests), who also function as traditional healers. Most Javanese villages have two mosques, which represent two groups within the Islamic community: the East prayers and the West prayers. The latter also believe in Agama Djawa, in which ghosts and their ancestors play an important role. When important events happen, there is always a sacrificial meal in which only the men take part. The *dukun*, a traditional healer in Javanese communities, serves as a midwife and prepares natural medicines from a variety of herbs, leaves, rhizomes, flowers, and fruits.

Most people of Javanese ancestry in Suriname are Muslims today, and very few have converted to other religions. About 20 percent of the Surinamese population is culturally Javanese and religiously Muslim. The majority of the Javanese are Sunni Muslims of the Shafiite School, whereas there are a small numbers of other Islamic groups. The Ahmadiyya movement in Islam (founded by Mirza Ghulam Hazrat Ahmad [1835–1908] in the 1890s in the Punjab of India), which was declared apostate and non-Muslim by orthodox Muslims in India and Pakistan during the 1980s, has a small following in Suriname, as does the Bazuin of God movement. The World Islamic Call Society, which works to convert the world to Islam (founded in 1972, with headquarters in Tripoli, Libya) has an office in Paramaribo.

Hinduism About 80 percent of the Hindustani immigrants were Hindus. Some of them eventually returned to India, but those who remained in Suriname and their descendants constitute a "diasporic community" that, in 2004, constituted approximately 27 percent of the total population. However, far fewer claim to be adherents of Hinduism.

Hindus have remained faithful to their ancient traditions, language, and beliefs, which sets them apart in this multicultural society. Hinduism is a family and home religion that is characterized by many rituals and religious festivals, which can be performed at home or in community halls rather than in the Hindu temples. Within their own community, Hindustani music, dance, art, images, and literature are very important for maintaining cultural cohesion.

There are five known Hindu groupings in Surinam today: the Shri Sanatan Dharma Mahasabha (the "eternal religion" of orthodox believers, the majority group); the Arya Samaj (a 19th-century liberal reform movement from North India, known as the "society of nobles," with about 16 percent of the Hindu population, which arrived in Suriname in 1928); the Sri Sathya Sai Baba movement (followers of Sathya Sai Baba); the Transcendental Meditation movement (followers of Maharishi Mahesh Yogi, now organized within the Global Country of World Peace); and the International Society for Krishna Consciousness (ISKCON), followers of A. C. Bhaktivedanta Swami Prabhupada (1896–1977). Although Hinduism is limited largely to the East Indian immigrant population and their descendants in Suriname, where it provides social cohesion, some of the Hindu-based religious groups mentioned above seek to gain followers among the non-Hindu population.

Judaism The Jewish community dates to the arrival of Sephardic Jews in the mid-1600s, following the Dutch abandonment of their land in Brazil. Presumably some Ashkenazi Jews arrived from England a short time later. A Portuguese Jewish Congregation of Suriname was founded in 1661–1662, and a first synagogue was completed in 1667 at Jodensavanna. The

Suriname

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	184,000	232,000	50.0	0.79	238,000	207,000
Roman Catholics	80,000	144,000	31.0	4.45	157,000	145,000
Protestants	74,200	82,500	17.7	0.65	82,000	72,000
Marginals	1,000	5,300	1.1	0.80	8,000	10,000
Hindus	87,000	95,000	20.4	0.72	98,000	86,000
Muslims	50,000	73,500	15.8	0.72	75,000	63,000
Agnostics	3,600	22,900	4.9	0.05	25,000	25,000
Spiritists	11,000	16,500	3.5	0.72	17,100	15,100
Ethnoreligionists	30,000	9,700	2.1	0.72	9,000	8,000
New religionists	100	3,800	0.8	0.72	5,000	6,000
Baha'is	3,000	4,500	1.0	0.73	6,500	7,500
Buddhists	1,000	2,800	0.6	0.72	3,500	3,500
Jains	500	1,300	0.3	0.72	1,500	1,700
Chinese folk	600	1,200	0.3	0.73	1,300	1,200
Jews	650	860	0.2	0.71	900	900
Atheists	0	550	0.1	0.70	700	800
Total population	**372,000**	**465,000**	**100.0**	**0.72**	**482,000**	**426,000**

congregation followed the practice of the Congregation of Amsterdam. Today, there are two synagogues in Paramaribo, both Sephardic, which serve an ethnic community of about 700 people.

Buddhism There are a small number of Chinese, whose ancestors, unlike the East Indians and Javanese, began arriving in Suriname prior to the abolition of slavery; the first shipload of Chinese contract-laborers arrived in 1853. Some of their descendants have retained their Buddhist faith (or folk religions), while others have converted to Christianity.

Other Religious Groups Indigenous religions are practiced by the Amerindian and Afro-descendant Maroon populations. The surviving Amerindian groups (Akuriyo, Arawak, Carib-Kaliña-Galibi, Trío, and Wayana) are concentrated principally in the interior and to a lesser extent in coastal areas. Most Amerindians adhere to traditional animistic beliefs and practices such as magic (white and black, good and evil), witchcraft (*bujeria*), herbal healing (*curanderismo*), and shamanism (the shaman is an intermediary with the spirit world). Those of Amerindian, Creole, or Maroon origin who identify themselves as Christian often simultaneously observe animistic religious traditions.

The Bush Negroes (Maroons) of the interior region practice an animistic religion that has been labeled by anthropologists as the "most African of all religions in the Americas." However, the Maroon religion is similar in some ways to the Winti religion that is practiced by the Creoles.

The Afro-Surinamese Creole population (not to be confused with the Maroons) of the northern coast practices the Winti religion, brought to the Americas by their African ancestors, which developed among the slaves during the colonial period. Winti (meaning "wind") is derived from a traditional African polytheistic belief system of West African origin. It acknowledges many gods and ghosts with each one having their own myths, rites, offerings, taboos, and magical forces.

Myalism and Obeah is reportedly practiced in secret by some Creoles, even among adherents of Christian churches. Myalism is an African-derived belief system (from Central and West Africa) that developed among blacks in the British West Indies during the slavery period. Obeah is the specific practice of "black magic" or witchcraft by priests, known as "obeah-men" or "obeah-women," although most sorcerers are male and most folk healers are female.

After World War I, a new wave of Chinese (largely Buddhist), Lebanese and Syrian (Muslim and Eastern

Orthodox Christians), and Portuguese (mainly Madeira islanders who were Roman Catholic) immigrants arrived in Suriname, as well as Portuguese-speaking migrants (Roman Catholic) from neighboring Brazil. After World War II, several marginal Christian groups arrived: Jehovah's Witnesses (45 churches with 2,317 members in 2007) and the Church of Jesus Christ of Latter-day Saints (Mormons, founded in 1988; 7 churches with 1,057 members in 2008). There are also small groups of Baha'i, the United Ancient Order of Druids (1996–1998, two lodges established), Freemasons (Provincial Grand Master of the Regular Freemasons in Suriname), the Ancient and Mystical Order Rosae Crusis (AMORC), and the Worldwide Extraterrestrial Phoenix Movement of Surinam (which calls itself, "Ambassador of the Golden Age and the Second Coming of Christ to the World").

Brazilian anthropologist Livio Sansone reports that large numbers of Surinamese in the Netherlands (mainly in Amsterdam) have adopted the beliefs, practices, music, and dress of the Rastafarians by contact with Jamaicans. More recently, Rastafarians have established themselves in Suriname.

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See also: African Methodist Episcopal Church; Ahmad, Mirza Ghulam Hazrat; Ahmadiyya Movement in Islam; Arya Samaj; Assemblies of God; Baha'i Faith; Christian and Missionary Alliance; Church in the Province of the West Indies; Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of the Nazarene; Druidism; Evangelical Church of the West Indies; Freemasonry; Global Country of World Peace; International Society for Krishna Consciousness; Jehovah's Witnesses; Moravian Church in Surinam; Protestant Church in the Netherlands; Rastafarians; Roman Catholic Church; Santeria; Sathya Sai Baba Movement; Seventh-day Adventist Church; Shafiite School of Islam; Southern Baptist Convention; United Pentecostal Church International; Vodou; Wesleyan Church; Witchcraft; World Council of Churches.

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■ Svalbard and Jan Mayen Islands

Svalbard (literally, cold coast) and the Jan Mayen Islands form an overseas territory of Norway located in the North Sea, north of the European mainland. Together they consist of some 150 islands, with 23,559 square miles of land, most of which is within the four main islands. As of 2008, only 2,165 people live in the largely inhospitable environment sandwiched between the Norwegian Sea and the Arctic Ocean.

These previously uninhabited islands were discovered in 1596 by Jacob Heemskerck, a Dutchman on a whaling expedition. They were claimed by the Dutch until granted to Norway in the Treaty of Spitsbergen (1920). In the meantime, in 1713 the Russians established a presence.

Today the few residents on the islands are mostly engaged in mining or in running various weather and research stations. In the summer there is some tourism.

Svalbard and Jan Mayen Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,300	2,400	59.8	1.61	2,800	3,600
Protestants	1,000	1,400	33.7	1.28	1,600	2,000
Orthodox	300	880	21.5	2.23	1,000	1,300
Agnostics	400	1,600	38.9	0.05	1,800	2,300
Buddhists	0	60	1.3	0.85	70	100
Total population	**1,700**	**4,100**	**100.0**	**0.98**	**4,700**	**6,000**

Svalbard and Jan Mayen Islands

The only visible religious life on the island is the Church of Norway (Lutheran), which sends chaplains to conduct worship for the people stationed there (most clergy coming on temporary assignment). The territory is assigned to the Roman Catholic Church's Vicariate of North Norway, headquartered at Tromso, but there is little Catholic presence amid the residents and there are no Catholic services.

The islands have been a source of conflict between Norway and both Denmark (with hegemony over Greenland) and Russia.

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A Russian church in Barentsburg, Svalbard. (Dusko Matic/Dreamstime.com)

See also: Church of Norway; Roman Catholic Church.

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Swaminarayan Hinduism

Swaminarayan Hinduism is one of the fastest-growing Hindu groups in the first part of the 21st century. Prosperity in its home state of Gujarat has propelled growth and building of extensive temple and social institutions as part of a Hindu revival; and the growth of nonresident Gujarati populations abroad, especially in the East Africa in the early 20th century and in the United Kingdom, North America, and parts of Europe and Australasia more recently, have created significant transnational networks that are shaping Gujarati ethnic identity and Hindu self-awareness in India and abroad.

Swaminarayan Hinduism began as an early 19th-century reform movement in Gujarat. The founder, Sahajanand Swami (1781–1830), became an important religious teacher and reformer in Gujarat during the period of political disunity and social upheaval that coincided with the imposition of British rule in Gujarat.

Sahajanand Swami attacked three social evils: female infanticide, widow burning, and opium addiction. He opposed the British trade in opium and the pernicious effects of drug addiction on the peasants. He also advocated the protection and social uplift of

Swaminarayan temple, suburban Chicago. (J. Gordon Melton)

women by opposing large dowries, establishing separate precincts in the temples for women, and permitting some celibate women to reside in temple precincts.

Sahajanand Swami preached against the practices of corrupt *sadhus* and lax discipline among householders. The major reform he instituted was a strict discipline for his sadhus, including five primary vows: (1) celibacy and strict separation from women; (2) renunciation of all family ties; (3) avoiding attachment to the objects of the senses; (4) holy poverty; and (5) overcoming ego. Although the sadhus renounced the world, they lived in towns and cities to organize social and religious affairs. Sahajanand Swami established a strict householder discipline that did not require renunciation of the world. His followers took five vows: not to eat meat, not to take intoxicants, not to commit adultery, not to steal, and not to defile oneself or others. Nonviolence, vegetarianism, and freedom from addictions were stressed. As the group grew, Sahajanand Swami himself soon became the object of veneration. Vaishnava theology teaches that when human plight is great, Vishnu appears to bring true religion and salvation. Krishna was the most prominent deity in Gujarat, and images of Krishna and his consort Radha were placed in Swaminarayan temples, but Sahajanand Swami came to be worshipped as Lord Swaminarayan. The theology of the group presents him as the manifestation of the highest reality, Purushottam; supports worship of his image in temples; and describes his heavenly abode as Akshardham. Swaminarayan established major temples at Vadtal and Ahmedabad and appointed his brothers' sons to be *acharyas* and administrators of two Swaminarayan dioceses that divide all Gujarat and India north and south.

Swaminarayan Hindus accept the Vedas and other basic sacred Hindu scriptures and doctrines, and they preserve four additional texts that are attributed to Swaminarayan's inspiration. The Sikshapatri contains rules for sadhus, householders, women, and acharyas. The Vachanamritam is a collection of philosophical sermons given by Swaminarayan. The Satsangijivan is a five-volume Sanskrit compendium of all the teachings, history, and legends from the life of Swaminarayan. The Lekh is more narrowly focused on regulations about the succession of the acharyas of Ahmedabad and Vadtal.

A major division occurred in 1906 when a sadhu named Swami Yagnapurushdas (1865–1951) split from the Vadtal Temple to establish his own group with a few sadhus and a small number of householders. The doctrine of the Bochasanwasi Akshar Purushottam Swaminarayan Sanstha (BAPS) is that Yagnapurushdas and his successors are the human abode (*askhar*) of Purushottam. The current leader, Narayanswarupdas Swami, popularly known as Pramukh Swami (b. 1921), presides over a rapidly growing institution. The number of BAPS sadhus has risen to 800.

A smaller group was founded by Muktajivandas Swami, a sadhu who left the Ahmedabad Temple in the 1940s and set up a new institution at Maninagar. In 1972 he revealed that he was the personification of the Swaminarayan Gadi, and thereafter he received divine honors. He died in Bolton in 1979 while on tour to visit his disciples in Great Britain.

Gujarati emigrations and rapid modern mobility and communication established Swaminarayan Hinduism as a growing transnational religion. Gujarati workers in British East Africa built temples that are still active in Kenya, Tanzania, and Uganda. After the independence of African countries, many immigrated to Britain. Significant Gujarati immigration to the United States followed liberalization of the immigration laws in 1965. BAPS alone has more than 800 temples and 3,300 centers, including 56 temples in the United States. Two international organizations have been formed by followers of the two original dioceses of Ahmedabad and Vadtal: the International Swaminarayan Satsang Organization (ISSO) and the International Swaminarayan Satsang Mandal (ISSM). Each group is building temples in India and abroad, and BAPS has been especially successful in building large traditional temples and cultural complexes at Gandhinagar and Delhi in India, and abroad in Nairobi, London, Toronto, Chicago, Houston, and Atlanta. BAPS is noted in the *Guinness Book of Records* for the largest Hindu temple and the most temples (713) dedicated by a single person (Pramukh Swami).

Swaminarayan Hinduism continues to be a significant force in the preservation of personal and group identity for many Gujaratis in India and in the contemporary diaspora.

BAPS
Shree Swaminarayan Mandir, Shahibaug
Amdavad-380 004
Gujarat
India
http://www.swaminayayan.org

ISSO and ISSM
Shree Swaminarayan Mandir
2114 Pine St.
Grand Prairie, TX 75050

ISSO and ISSM
Shree Hari House 99B
Cobbold Rd.
Willesden
London NW10 9SL
United Kingdom
http://www.swaminarayan.nu

Raymond B. Williams

See also: Vegetarianism.

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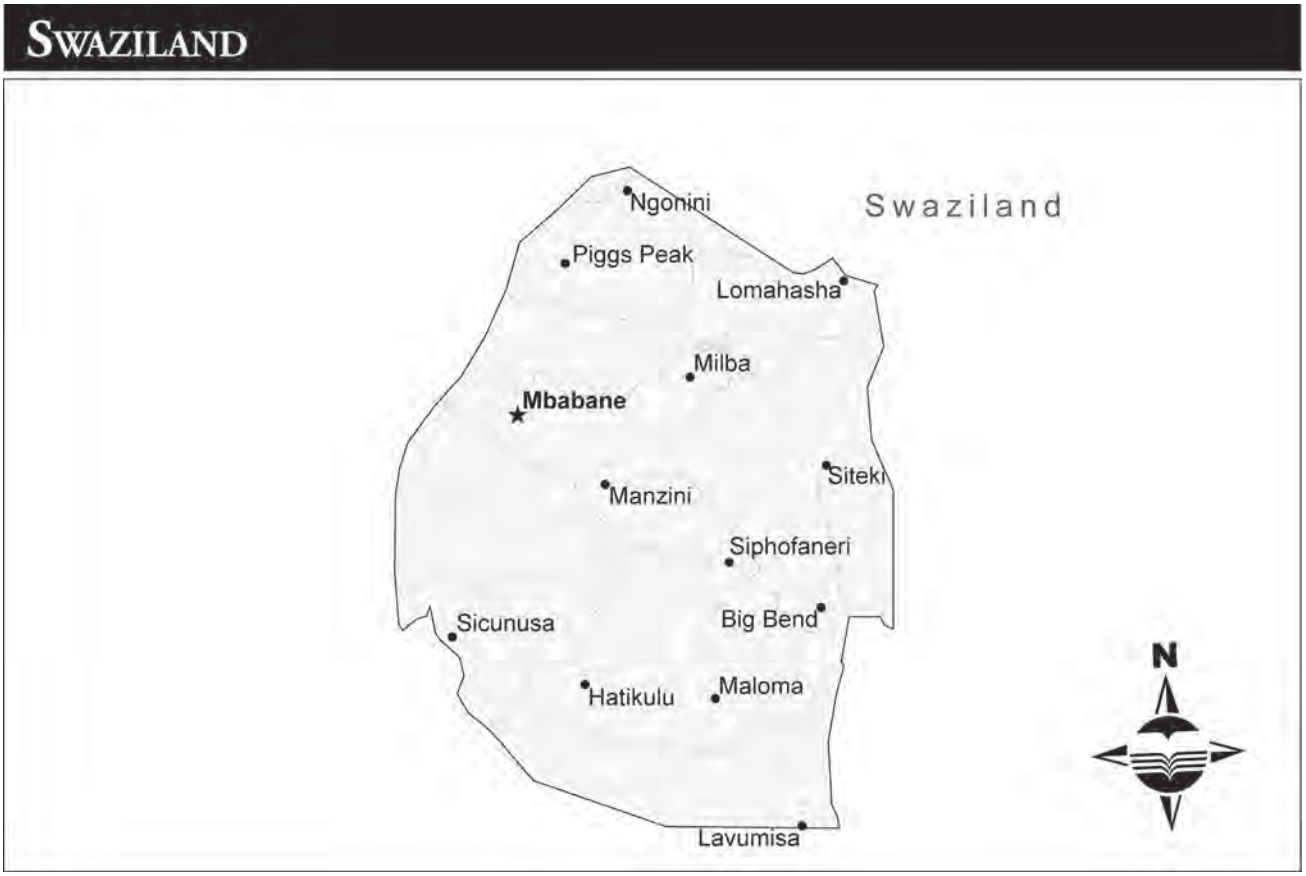
■ Swaziland

Swaziland, an African kingdom of some 6,642 square miles now ruled by King Mswati III, its absolute monarch, is largely surrounded by South Africa, but shares a short border with Mozambique. Its 1,129,000 citizens are almost all drawn from the various southern African peoples, some very different, who united to oppose Zulu expansion from Natal and the Transvaal. Sobhuza, the head of the Dlamini, who had brought about the union, died in 1839. His son, M'swazi, would rule for the next three decades, during which time the primary force threatening the nation became the Boers. The nation is named after M'swazi.

In 1867, Swaziland, a relatively small land, became a British protectorate and remained administratively separate as Great Britain established its control over all of South Africa. The drive to full independence was accelerated by the break between South Africa and the United Kingdom in 1960. The country was granted internal autonomy in 1967 and full independence the next year. It adopted a parliamentary monarchy, and King Sobhuza II was the first ruler of the independent nation. In 1973 he dissolved Parliament and proclaimed himself the absolute monarch. He instituted a new Constitution that included a legislature consisting of members elected by the public and those appointed by the king. The prime minister and the queen mother both held important leadership responsibilities.

The death of King Sobhuza in 1982 led to a power struggle within the royal family. In 1986, 19-year-old prince Makhosetive assumed the throne as Mswati III, and he continues to lead the country. He has adopted a conservative stance that continues the country's strong ties to South Africa, upon which it is economically dependent.

Traditional religion in Swaziland has revolved around the royal family, and the welfare of the state was seen as a reflection of the king's well-being. He



Swaziland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	308,000	1,021,000	88.0	1.42	1,111,000	1,234,000
Independents	86,500	556,000	47.9	1.94	600,000	660,000
Protestants	65,300	120,000	10.3	2.46	150,000	170,000
Roman Catholics	34,000	56,000	4.8	0.70	60,000	70,000
Ethnoreligionists	139,000	110,000	9.5	–0.39	90,000	70,000
Agnostics	0	14,000	1.2	1.22	20,000	27,000
Muslims	300	7,500	0.6	1.22	9,000	12,000
Baha'is	7,000	5,300	0.5	1.22	8,000	12,000
Hindus	0	1,800	0.2	1.23	3,000	4,000
Atheists	0	300	0.0	1.24	600	800
Total population	**454,000**	**1,160,000**	**100.0**	**1.22**	**1,242,000**	**1,360,000**

and his mother were revered as the makers of rain. The royal ancestors are also seen as having an intercessory role with Umlhulumcandi, the First Being. Traditional religionists also have a strong belief in the phenomenon of possession, and possession by spirits, ancestors, and animals is a common part of religious practice. Approximately 10 percent of the people continue in their traditional belief system. That number dropped steadily, however, through the 20th century.

The Swaziland king invited Methodist missionaries from South Africa into his realm in 1825. However, that and several other attempts to evangelize the nation over the next several decades ended in failure. Permanent work really began in 1881 with the arrival of the United Society for the Propagation of the Gospel to build the Church of England. Their work was constituted a diocese of the Church in the Province of South Africa in 1968. In 1887, German Lutherans began work that has matured into a diocese of the Evangelical Lutheran Church in Southern Africa. Methodists made a new beginning in 1895 and finally built a substantial work integrated into the Methodist Church of South Africa.

As the major Protestant churches came into Swaziland from South Africa, so also was the country invaded by African Initiated Churches, originally formed in their larger neighbor. Possibly the first independent church to arrive was the Independent Methodist Church (a schism from the African Methodist Episcopal Church). Between 1906 and 1936, some 20 indigenous groups established work, the largest being branches of the Zionist and Apostolic Churches, the Christian Catholic Holy Spirit Church in Zion, the Christian Apostolic Church in Zion of South Africa, and the Swazi Christian Church in Zion of South Africa.

In 1939 the king of Swaziland attempted to unite all the small independent churches operating in the country into a national church. Although his success was only partial, the United Christian Church of Africa did come into being, and the king is still considered its leader. A cathedral was erected in 1970 and opened in 1979 as the National Swazi Church. It is the site of special Easter services attended by the royal family.

The Roman Catholic Church arrived rather late, when brothers with the Order of the Servants of Mary opened their initial mission in 1913. The work was freed from the Vicariate of Natal in 1923 with the creation of the Prefecture of Swaziland. In 1961 the new suffragan diocese of Swaziland was attached to the diocese of Pretoria. The erection of the diocese was a result of two decades of rapid growth following the end of World War II.

The Swaziland Conference of Churches, which includes not only the older missionary churches but also the Roman Catholic Church, the Seventh-day Adventist Church, and a number of new conservative evangelical churches, was formed in 1965. In 1976 the Roman Catholic, Lutheran, Mennonite, and African Methodist churches founded the Council of Swaziland Council of Churches, which is affiliated with the World Council of Churches. Many of the African Initiated

Churches are united in the League of African Churches in Swaziland, and conservative Evangelicals have established the Association of Evangelicals of Swaziland, affiliated with the World Evangelical Alliance.

Islam and Judaism have made little impact on Swaziland, and there are no visible communities of Buddhists or Hindus. The primary non-Christian community to arise in the 20th century was the Baha'i Faith.

J. Gordon Melton

See also: African Initiated (Independent) Churches; African Methodist Episcopal Church; Baha'i Faith; Church in the Province of South Africa; Church of England; Evangelical Lutheran Church in Southern Africa; Methodist Church of Southern Africa; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches; World Evangelical Alliance; Zionist and Apostolic Churches.

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■ Sweden

One of the Scandinavian countries, Sweden is located between Finland and Norway, with its coastline bordering the Baltic Sea and the Gulf of Bothnia to the east. To the southwest, Sweden borders the narrow passage between the Baltic and North seas. The long, narrow country reaches into the Arctic and includes 173,700 square miles of land. In 2009, the population was just over 9 million.

Megalithic monuments, rock-carvings, and gravemounds bear witness to prehistoric religion during the Stone, the Bronze, and the Iron ages. In one of the earliest written sources about religion in Swedish territory, Adam from Bremen, in a report to his archbishop in 1070, speaks about a Pagan temple in Uppsala, where the gods Thor, Woden, and Frej were worshipped through sacrificial rituals every ninth year. Most probably Sweden shared the Old Norse mythology and cosmology described in the Icelandic literature (the Eddas).

Christian missions began in Sweden in the ninth century. A small congregation was founded in 830 by Ansgar, a Frankish-German monk considered the "Apostle of the North." Through Viking settlements and trading, the impact of Christianity increased. Olof Skötkonung, considered the first king of Sweden, was probably baptized in the year 1000. In 1164, Uppsala was designated as the see of the archbishop. Saint Bridget (Birgitta) of Sweden, known for her visions and revelations and the founding of an order, lived in the 14th century. At the time of the Reformation, in the 16th century, the Church of Sweden switched its allegiance from the Roman Catholic Church to Lutheranism, and now exists as an evangelical Lutheran church. During the following centuries the position of the church as a state church was strengthened, and Swedish citizenship implied church membership. Adopting or giving expression to a faith that was not strictly in accordance with the teachings of the church became a penal offense and could lead to exile.

The religious currents of the 18th century, such as Pietism, also spread in Sweden. Later on, Methodism, the Baptists, the Holiness movement, and other revival movements were brought to the country from England and North America. In Sweden these revival move-

A view across an open field to the historic Gudhem Church and monastery ruins in Sweden, 2009. (Patrik Gunnari/ Dreamstime.com)

ments turned into popular movements (*folkrörelser*), in opposition to the Church of Sweden and to a society with a state church system. Moreover, the liberal ideas of the 19th century contributed very significantly to breaking the religious hegemony of the church. During the second part of that century, a number of denominations were acknowledged and given permission to act as Free churches alongside the state church. Also the Church of Jesus Christ of Latter-day Saints was by then established in this country. During the first decades of the 20th century, the Jehovah's Witnesses became noticeable; Pentecostalism had also gained adherents.

Swedish people had to wait until 1952 to obtain full freedom of religion, even the right to reject any religious affiliation whatsoever. Today, however, the once homogeneous country of Sweden has turned into a pluralistic and a multicultural society. This change has been mainly due to labor immigration and the influx of refugees. Sweden has a population of 8.8 million, and of those, 12 percent are immigrants. All this has, of course, meant changes in the field of religion. The year 2000 was a memorable year in that the state church system as such was abolished. The full impact of that event on the religious community as a whole still remains to be seen.

Today, 7.4 million Swedes, or 83 percent of the population, are members of the Church of Sweden. In 1975, 10.8 million church attendances for the Sunday-morning service were reported, and among 15-year-olds, 63 percent had been confirmed; in 2000, the corresponding figures had fallen to 6.6 million and 43 percent. On the other hand, during the same period, attendance at music services/concerts (*musikgudstjänster*) has increased from 1.4 to 2.4 million people. These data may serve as examples of religious change in Sweden. In 1960, the first ordination of woman priests took place. Today, of those in the ministry, almost one-third are women, two of whom are bishops.

The once rebellious Free church denominations are today well integrated into Swedish society, and they participate in ecumenical work. As far as membership within these denominations is concerned, the trend is one of decline, from 255,500 in 1985 to 216,000 in 1999. The largest is the Pentecostal movement (Pingströrelsen), with 90,000 members. The Pentecostals reach out to immigrants, and meetings, though small, are held not only in the common Western languages but also in Amharic/Tigrinya, Arabic, Persian, and Romany for the Roma (Gypsies). The Mission Covenant Church of Sweden (Svenska Missionsförbundet), having originated from a Low-Church movement, has 67,000 members. It accepts both infant baptism and believer's baptism, and is a member of the World Alliance of Reformed Churches. InterAct (Nybygget), with 28,800 members, is the only denomination that has had a small but distinct membership increase. It was established in 1996 through a union between three Baptist denominations founded in the 19th century. It is a member of the World Evangelical Alliance. Also present are the Baptist Union of Sweden (Svenska Baptistsamfundet); the Swedish Alliance Mission (Svenska Alliansmissionen); the Salvation Army; the Methodist Church; a branch of the U.S.-based United Methodist Church; and the Seventh-day Adventist Church. All these churches are organized in the Swedish Free Church Council (Sveriges Frikyrkosamråd).

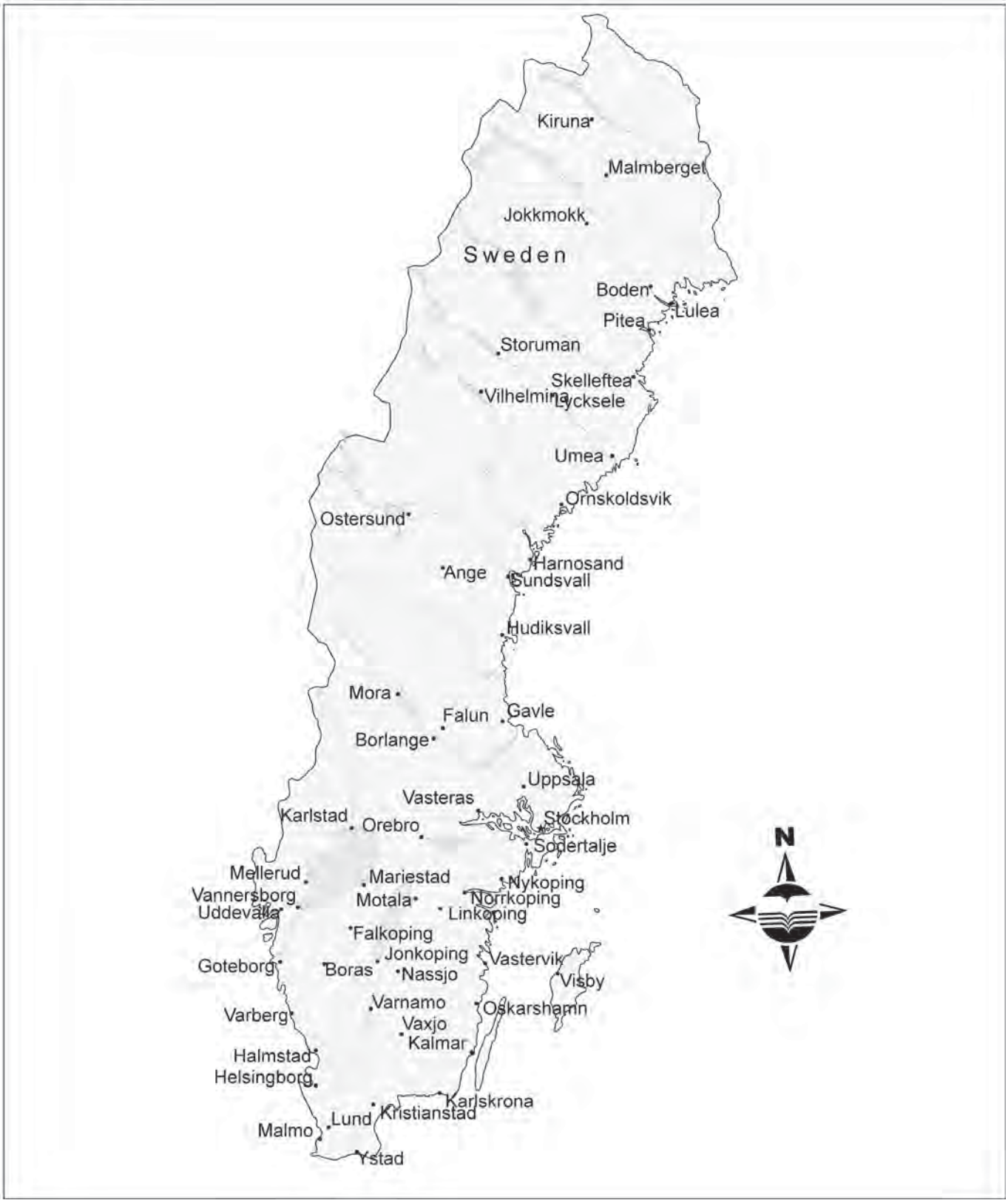
The Roman Catholic Church and the Orthodox and Oriental churches in Sweden have some characteristics in common, though their histories differ. They are churches with many immigrants, their growth is strong, and they are primarily found in the big cities. The Catholic Church has 150,000 members, indicating that the membership has more than doubled since 1975. The church is probably the most multicultural organization in Sweden. Apart from the congregations, there are the so-called national groups, the largest being the Polish community (30,000 members) and the Spanish-speakers (20,000 members). Mass is celebrated regularly in Arabic, Croatian, Hungarian, English, French, Gheez, Italian, Portuguese, Slovene, and Vietnamese. The Orthodox and Eastern churches have altogether 100,000 faithful, a figure that has doubled since 1975. The Greek Orthodox Patriarchate of Antioch and All the East is the largest, with 28,000 members. The Serbian Orthodox Church has 23,000 members. Many of the Greek Orthodox Church members, who came to Sweden as labor migrants, have returned to Greece. Then there are the Bulgarian, Estonian, Finnish, Macedonian, Rumanian, Russian, Armenian, Coptic, and Ethiopian Orthodox churches, plus the Apostolic Catholic Assyrian church of the East. There is also a Swedish Orthodox deanery.

Among the Protestant foreign churches, the Estonian Evangelical Lutheran Church is the biggest (12,000 members), followed by the Hungarian Protestant Church (6,000). All churches and denominations mentioned above are members or observers in the Christian Council of Sweden (Sveriges kristna råd).

The Faith Movement (Trosrörelsen) was established in Sweden in the early 1980s, when Ulf Ekman, once a priest in the Church of Sweden but later influenced by the teachings of Pentecostal teacher Kenneth Hagin in Tulsa, Oklahoma, founded a congregation in Uppsala, the Word of Life (Livets Ord). There are now some 40 congregations with 6,000 members affiliated to the Word of Life. In the beginning the growth of the Faith Movement caused conflicts with the surrounding religious society. The Word of Life pursues an extensive missionary work, particularly in the former Soviet Union, where quite a number of congregations and Bible schools have been founded. In recent years India has been at the focus of this kind of activity. The Vineyard also has some propagation in Sweden, with 1,000 members in 10 congregations and house groups. The International Churches of Christ have one congregation in Stockholm, with some 150 members.

Up to the beginning of the 20th century, almost 8,000 Mormons had left for Utah. Today the Church of Jesus Christ of Latter-day Saints in Sweden numbers 8,500, which implies an increase of more than 50 percent since 1975. Almost half of the members belong to congregations in the three big city areas of Stockholm, Malmö, and Gothenburg. In 1985 a temple was built in a suburb of Stockholm. The Jehovah's Witnesses have also increased by more than 50 percent, and there are now 23,500 members or publishers; at the memorial in 1999, some 36,000 individuals were present. In contrast to the Latter-day Saints, their congregations are more evenly distributed throughout the country. To a higher degree than the Pentecostals, the Jehovah's Wit-

SWEDEN


Kiruna
Malmberget
Jokkmokk
Sweden
Boden
Lulea
Pitea
Storuman
Skelleftea
Vilhelmina
Lycksele
Umea
Ornskoldsvik
Ostersund
Harnosand
Ange
Sundsvall
Hudiksvall
Mora
Falun
Gavle
Borlange
Uppsala
Vasteras
Karlstad
Orebro
Stockholm
Sodertalje
Mellerud
Mariestad
Nykoping
Vannersborg
Motala
Norrkoping
Uddevalla
Linkoping
Falkoping
Jonkoping
Vastervik
Goteborg
Boras
Nassjo
Visby
Varnamo
Oskarshamn
Varberg
Vaxjo
Kalmar
Halmstad
Helsingborg
Karlskrona
Lund
Kristianstad
Malmo
Ystad
N

Sweden

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	6,022,000	6,101,000	66.0	0.15	5,913,000	5,934,000
Protestants	8,830,000	7,489,000	81.0	–0.96	7,400,000	7,241,000
Orthodox	31,500	132,000	1.4	–0.03	155,000	165,000
Roman Catholics	58,900	152,000	1.6	8.61	180,000	200,000
Agnostics	1,197,000	1,683,000	18.2	1.16	2,158,000	2,542,000
Atheists	799,000	1,095,000	11.8	0.36	1,265,000	1,400,000
Muslims	2,400	250,000	2.7	0.96	380,000	450,000
Buddhists	300	40,000	0.4	0.60	55,000	60,000
New religionists	5,800	16,300	0.2	0.14	18,500	20,000
Jews	15,000	16,000	0.2	0.38	16,000	16,000
Hindus	0	13,500	0.1	3.17	17,000	21,000
Ethnoreligionists	0	9,600	0.1	0.38	10,000	11,000
Baha'is	1,500	6,500	0.1	0.86	8,000	10,000
Confucianists	0	6,000	0.1	0.38	7,000	9,000
Chinese folk	0	4,800	0.1	1.21	6,000	8,000
Spiritists	0	20	0.0	1.09	30	50
Total population	**8,043,000**	**9,242,000**	**100.0**	**0.38**	**9,854,000**	**10,481,000**

nesses have gained adherents among immigrants. Taken together, immigrants make up 10 percent of the members; there is even an Arabic congregation. Denominations like the Liberal Catholic Church, the New Apostolic Church, and the Church of Christ, Scientist may have roughly 2,000 members among them, including adherents of the Swedenborgian movement.

Among the non-Christian world religions, the Jews were given special permission to settle in Sweden, and to practice their religion, as early as the end of the 18th century. Today there may be 16,500 Jews, of whom 8,000 are members of a community, a figure that has been fairly constant. The big waves of immigration in recent years account for the enormous growth of Muslims in Sweden. The number of regular attendants at the different mosques in Sweden can be estimated at 100,000, though the number of immigrants and refugees with Muslim backgrounds ("ethnic" Muslims) may amount to 300,000 or even more. A big mosque, which can accommodate 1,500 people, is located in Stockholm. Other mosques—buildings that have been established and built for the sole purpose of being a mosque—can be found in Malmö, Trollhättan, and Uppsala. In Gothenburg there is a mosque of the Ahmadiyya movement in Islam. The Baha'i Faith, with 900 adherents, is a middle-class phenomenon consisting of Iranians, but with many Swedish converts as well. The Hindus can be estimated at some 3,000 to 5,000, the International Society for Krishna Consciousness included. The Sikhs number about 800. Further, there are some 8,000 to 10,000 Buddhists in Sweden, among them a number of Western converts, Zen and Tibetan Buddhists in particular.

Of course a number of new religions have established themselves, even in Sweden. There are formations such as the Church of Scientology (in 2000 they were granted permission to conduct marriages), a few adherents of the Raelian movement, and the Church Universal and Triumphant, but also a number of neo-Hindu and neo-Pagan groups, including Wicca and neo-shamanism. Tentatively, the number of regular and active members within these movements may be estimated at 10,000—and some 500 of those hold to the Æsir cult. This figure has not changed very much in recent decades. Closely related to these religions and movements are the large number of loosely organized, New Age–inspired groups. If belief in reincarnation would do as a criterion of susceptibility to these kinds of new religiosity, they may involve some 400,000 individuals (the Hindus and the Buddhists excluded). Finally, Humanisterna (The Humanists), promoting

Humanism as a philosophy of life and affiliated with the International Humanist and Ethical Union, has some 700 members.

A study from 1999 including all religions showed that, during a September weekend, one million people, or 12 percent of the population, took part in a religious event either by attending services or through media religion (or both). That is a result which, when all religions and different faiths are considered, questions the picture of Sweden as a highly secularized country.

Margareta Skog

See also: Ahmadiyya Movement in Islam; Apostolic Catholic Assyrian Church of the East; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church Universal and Triumphant; Churches of Christ; Eastern Orthodoxy; Estonian Evangelical Lutheran Church; Free Churches; Greek Orthodox Patriarchate of Antioch and All the East; Humanism; International Churches of Christ; International Humanist and Ethical Union; International Society for Krishna Consciousness; Jehovah's Witnesses; Liberal Catholic Church; Mission Covenant Church of Sweden; New Apostolic Church; Pentecostalism; Raelian Movement International; Roman Catholic Church; Salvation Army; Serbian Orthodox Church; Seventh-day Adventist Church; Swedenborgian Movement; United Methodist Church; Wiccan Religion; World Alliance of Reformed Churches; World Evangelical Alliance.

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Swedenborg, Emanuel

1688–1772

Emanuel Swedenborg, scientist and seer, was a prominent Swedish intellectual and expert in the field of geology and mining, who left his science behind to pursue conversations with angels that led to his writing spiritual commentaries on the Bible that revealed what he proposed was the scriptures' deeper spiritual meaning. He later proposed a new vision of the church that became the basis of several ecclesiastical bodies in the years following his death.

Portrait of Emanuel Swedenborg, 18th-century Swedish intellectual. (Library of Congress)

Swedenborg was born in Stockholm, Sweden, on January 29, 1688, and was the second son and third child of Jesper Swedberg (1653–1735) and Sara Behm's (1666–1696) nine children. His mother and older brother died in Uppsala in 1696 in an epidemic. His father was a Lutheran priest who was elevated to the position of bishop of Skara in 1702. His mother's family had extensive mining interests. Today Jesper Swedberg is remembered for his hymns and his influence on education, while his mother was known for her sweet disposition and her piety. After his mother's death his father remarried in 1697.

Swedenborg was educated at home until he entered Uppsala University at the age of 11 in 1699. He

graduated in 1709 with a focus on the classics. A year later he sailed to London and remained abroad until 1715, absorbing the wealth of information concerning modern science and technology found in England and continental Europe. Prior to returning home to Sweden, he summarized what he had learned, and he wrote down an extensive list of his own inventions: among them were an airplane, a steam engine, and a submarine.

He was a polymath who was initially intrigued with universal quantifiability and science. He founded and published Sweden's first scientific journal, *Daedalus Hyperboreus*, in 1716–1717. He was appointed an assessor on the important and prestigious Board of Mines by King Karl XII (r. 1682–1718), and he served Sweden in that capacity for a quarter of a century, when iron constituted 70 percent of Sweden's exports. He also found time to explore and publish works on cosmology and anatomy during the 1730s and early 1740s; eventually he felt he was called by the Lord to reveal the internal sense of the Bible. He labored in the realm of spirit for 27 years and during that time he wrote and published 18 different titles in Latin, some of them multivolume works. From 1749 until 1768 he published his religious writings anonymously. He claimed authorship of his last four works, including his crowning work of theology, *True Christianity* (1771), which he signed "Emanuel Swedenborg, servant of the Lord Jesus Christ."

He published his eight-volume opus, *Secrets of Heaven*, between 1749 and 1756. This work unveils the inner meaning of Genesis and Exodus through the use of correspondences. According to Swedenborg, the story of creation is the story of human regeneration—a lifelong process that is essential for salvation. The seven days of creation correspond to that inner spiritual process. An individual must move from the state of self love depicted as the void and darkness found in the beginning on the first day, to later states in which living affections and truths are kindled in the human heart, found on the fifth day, represented by the all the living creatures, each created according to their kind; and finally to the creation of a living soul, male and female, that looks to the marriage of wisdom and love, that alone can generate states of useful service to the neighbor and the Lord.

Heaven and Hell, published in 1757, has been and remains his most popular work. It has been continuously available since publication and has been translated into at least 25 languages. It has inspired artists and writers around the world as well as ordinary people. The writers include William Blake (1757–1827), Edgar Allan Poe (1809–1849), Honoré de Balzac (1799–1850), Feodor Dostoevsky (1821–1881), August Strinberg (1849–1912), Howard Pyle (1853–1911), and Jorge Luis Borges (1899–1986). Swedenborg's rich depictions of the spiritual world have satisfied many people seeking knowledge of the afterlife, and his discussion of the nature of life after death has brought comfort to countless people confronting the loss of a loved one.

Reality, according to Swedenborg is both spiritual and natural. The spiritual world is the world of causes, and the natural world is the world of effects. He claimed that he was eyewitness to the long-awaited apocalypse, which took place in the spiritual world in 1757. This event constituted the last judgment, and it re-ordered the spiritual world, thereby increasing freedom in the natural world. From a Swedenborgian perspective, the vast changes that have taken place in the world, both good and evil, can be traced to this spiritual event.

Swedenborg's religious writings gradually became known during his lifetime and generated a range of responses, negative to positive, from philosophers like Immanuel Kant (1724–1804); religious figures like Friedrich C. Oetinger (1702–1782), Johann A. Ernesti (1707–1781), Gabriel A. Beyer (1720–1729), and Thomas Hartley (1708–1784); and ordinary people. Swedenborg felt he was called only to write and publish and never attempted to found a church.

While he was open about discussing his spiritual experiences and his writings with people who were genuinely interested, he never attempted to convince or convert. In *True Christianity* he proclaimed in number 508 that "Now it is permitted to enter with understanding into the mysteries of faith." He died in London on March 29, 1772. A church was founded based on his writings or the "charisma of the book" in England in 1787 by a group of individuals who had never personally known Swedenborg, These writings

are the founding teachings of several New Christian religious organizations.

The religious works of Emanuel Swedenborg have also been read by, and perhaps have influenced, to some degree, the founders of several new religious movements: Joseph Smith, Jr. (1805–1844), founder of the Church of Jesus Christ of Latter-day Saints in 1830; Thomas Lake Harris (1823–1906), founder of The Brotherhood of the New Life in 1861; Mary Baker Eddy (1821–1910), founder of Christian Science in 1879; Madame Helena P. Blavatsky (1831–1891), founder of Theosophy in 1875; Rudolf Steiner (1861–1925), founder of Anthroposophy in 1913; the Reverend Sun Myung Moon (b. 1920), founder of the Unification Church in 1954; and Michael Zaharakis, member of The Saint Thomas Christians, who introduced his church to Swedenborg's teachings after which Swedenborg was canonized by the Saint Thomas Christians in 1982.

D. T. Suzuki (1870–1966) is generally credited with bringing Zen Buddhism to the West; what is less known is that he brought Swedenborg's writings to Japan. He translated four of Swedenborg's works into Japanese and in 1913 he wrote a book about Swedenborg in Japanese, convinced that "Swedenborg's theological doctrines greatly resemble Buddhism" (Suzuki 1996, 6). He wrote: "Revolutionary in theology, traveler of heaven and hell, champion of the spiritual world, king of the mystical realm, clairvoyant unique in history, scholar of incomparable vigor, scientist of penetrating intellect, gentleman free of worldly taint: all of these combine to make one Swedenborg" (Suzuki 1996, 3).

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See also: Blavatsky, Helena P.; Eddy, Mary Baker; General Church of the New Jerusalem; Moon, Sun Myung; Smith, Joseph, Jr.; Steiner, Rudolf; Swedenborgian Movement; Unification Movement; Zen Buddhism.

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Swedenborgian Church of North America

The Swedenborgian Church of North America, one of several churches to grow out of the teachings of Swedish visionary and theologian Emanuel Swedenborg (1688–1772), was established in Philadelphia, Pennsylvania, in 1817 as the General Convention of the New Jerusalem Church. Boston, Massachusetts, however, has long been the organizational center and spiritual home of the church. At the time of the founding of this organization, there were already 17 different societies in the United States with approximately 360 members. The purpose of the organization was threefold: (1) to lay the foundation for permanent organization and central control of the church; (2) to regularize ordination; and (3) to support missionary efforts. Although the founding generation of this organization theoretically considered an episcopal form of church government, they opted for the more democratic congregational form. It suited the spirit of the times, as well as the previous history of the church.

The Swedenborgian Church of North America has a "congregational" governmental structure. It holds an annual convention in which delegates from the various congregations assemble to conduct the business of the church. These annual meetings have been held since 1817 without interruption. At these meetings decisions are made regarding ordination, the by-laws, and the overall policies of the church. At the meeting, the

administrative offices of the church are also filled. The offices are president, vice president, recording secretary, and treasurer. The president is elected for one three-year term and may be elected to serve an addition three years. After serving two terms, he or she is not immediately eligible to run again. The other administrative officers of the church serve for terms of one year and are eligible for re-election without limit. The president and other administrative officers, along with three ministers and six laypersons, form the General Council, which constitutes the governing body of the church. One minister and two laypersons are elected annually to serve terms of three years. The General Council is assisted in its work by Support Units that are specifically focused on functional areas, such as communications, education, ministry support, and so forth. The chairs of the Support Units form the cabinet, which is chaired by the president. There is also a Council of Ministers that oversees the pastoral and theological matters of the church.

The Swedenborgian Church of North America reported in its journal, for the year 2008, that it has a total membership of 1,608, of whom 1,197 are listed as active members. This is almost a 25 percent decrease in active membership since 2000. The journal listed 36 churches, 31 in the United States and 5 in Canada, 59 active ministers, and 7 authorized lay leaders. While the actual membership and the number of active churches have decreased recently, the number of active clergy and lay leaders has increased. There has been a large increase in the number of ministers working as chaplains, and efforts have been made to begin ministries where there have been no previous Swedenborgian churches. Congregations are being established in Silver City, New Mexico, and Lansing, Michigan, and the San Diego church is doing outreach in Mexico. The General Convention highlights ecological and environmental awareness because of their commitment to being good stewards of the world. Many of the members are active in Eco-Justice programs. General Convention Swedenborgian churches are located in the United States, Canada, and Guyana.

In recent years the Swedenborgian Church has attempted to move beyond external criteria for membership and leadership roles in the church. In the case of the ministry, the church developed a "Statement of Inclusiveness," preferring to make decisions regarding ordination based on "the quality of ministry that it believes the individual is capable of providing." Women have been ordained into the ministry since 1975, and there are currently 27 listed on the roll, comprising 46 percent of the ministry. Since 1997 a person's sexual orientation is no longer regarded as an impediment to ordination. In 2004 the denomination selected the first non-clergy, non-male president, Christine Laitner.

There are two patterns of worship in the Swedenborgian Church, traditional and contemporary. The traditional format is similar to Low-Church Episcopal. A liturgy is used with opening responses, chants that are sung, two readings from the Word (Bible) separated by an anthem or solo, a sermon that is extemporaneous or read from a manuscript, pastoral prayer, affirmation of faith, hymns, offertory, and a benediction. Some of the churches that use this format have incorporated children's talks into it.

There are also contemporary services in the Swedenborgian Church. Although they vary greatly, a consistent feature is extensive lay participation. Sacred dance and skits have been incorporated into these services, as well as contemporary music. They also involve sharing on the part of the congregants. There has been some controversy surrounding both of these styles of worship, because the church membership has strong preferences. But there has also been some movement toward a middle position, as societies that favor traditional forms have incorporated some more contemporary aspects in recent years. Both styles of worship require careful thought and planning if they are to be effective.

The Convention theological school, the Swedenborg School of Religion, was closed in 1999, after 135 years as a free-standing school, and the property in Newton, Massachusetts, was sold. Early in 2001 the Swedenborg School of Religion formed a partnership with Pacific School of Religion (PSR) in Berkeley, California. The Swedenborg House of Studies was established that year. It offers an ordination program leading to a master's of divinity degree, as well as a certificate of theological studies in conjunction with PSR. Distance education is a prominent feature of the new program with most of the 10 students, 8 women and 2 men, currently in the ordination track receiving

their education at a distance. The library is housed on the PSR campus and is electronically integrated with that of the Graduate Theological Union. This makes the resources of the Swedenborg House of Studies accessible worldwide through an interlibrary database.

The central office of the Swedenborgian Church of North America is located in Massachusetts in a church building designed by the noted architect Ralph Adams Cram. The Wayfarers Chapel in Southern California is the national monument of the Swedenborgian Church to their founder, Emanuel Swedenborg. It is often called the "Glass Church," and it attracts more than a quarter of a million visitors annually. The Swedenborgian Church in San Francisco is more than 100 years old and is a beautiful example of the Arts and Crafts School of architecture.

Swedenborgian Church of North America
11 Highland Ave.
Newtonville, MA 02460

Swedenborg House of Studies
Pacific School of Religion
1798 Scenic Ave.
Berkeley, CA 94709
http://www.swedenborg.org/

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See also: General Church of the New Jerusalem; Swedenborg, Emanuel; Swedenborgian Movement.

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http://www.swedenborg.org/documents/2008Journal_Web.pdf

http://www.swedenborgiancommunity.org/files/messenger

Swedenborgian Movement

Swedenborgian churches are founded upon the theological writings of Emanuel Swedenborg (1688–1772). Swedenborg was born in Stockholm and died in London. A scientist, philosopher, and civil servant, he published an extensive theological corpus from 1749 to 1771. He stated in *True Christianity* that "the Lord [Jesus Christ] manifested himself before me, his servant, and sent me to this office," in order "to receive the doctrines [of the new Jerusalem] in [my] understanding [and] to publish them by the press." From the time of his call in 1744 until his death, he wrote and published 18 different titles in 30 volumes. All of his theological writings were written in Latin. His first theological work, *Arcana Coelestia* (*Secrets of Heaven*) (1749–1756), was published in eight volumes. It presents the spiritual or internal sense of the biblical books of Genesis and Exodus. Also included in his corpus are works entitled *Heaven and Hell* (1758), *The Last Judgement* (1758), *Revelation Unveiled* (1766), *Divine Providence* (1764), *Love in Marriage* (1768), and *True Christianity* (1771).

Swedenborg called his theology a "new" Christianity. It emphasizes the oneness of God, who is the Lord Jesus Christ; the reality of the spiritual world and how it operates; the spiritual nature of the last judgment, which he claimed took place in 1757; the essential spiritual nature of human beings; the correspondence between the spiritual world and the natural world; human freedom in spiritual things; the marriage of love and wisdom in the Lord; the partnership of faith and charity leading to a life of use; and the sacred nature of marriage.

Swedenborg himself never attempted to found a church based upon the revelation he was given. He saw himself as a spiritual explorer and scribe. There were only a handful of people who claimed allegiance to his teachings at the time of his death, but groups of followers emerged in Sweden and England almost immediately afterward. His followers in Sweden belonged to the elite and well-educated circles of society. In

England they came from more diverse social backgrounds, and a significant number of readers and followers emerged among the artisans in Lancashire. Conflicts with the Crown and the Lutheran Church in Sweden impeded development of a legally organized New Church until 1874. In England, however, a church was organized to promote New Church worship as early as 1787.

There are two well-established Swedenborgian organizations incorporated in the United States. One is called the Swedenborgian Church of North America; the other is the General Church of the New Jerusalem. The Swedenborgian Church, also called the General Convention, is the more liberal of the two organizations. Its church government is democratically organized. It is a member of the National Council of Churches and sees itself as an advocate for liberal political causes in the United States and the world. The Convention advocates group diversity and environmentally aware thinking as part of its spirituality. The General Church is more conservative and does not feel that the church should take stands of political issues, leaving such activism up to the individual. Its church government is hierarchically organized. Although not advocating diversity per se, the membership of the General Church is racially and ethnically the most varied of any Swedenborgian organization worldwide.

The Swedenborgian movement from the beginning has been international in character. In the 18th century readers of Swedenborg's religious writings were found in Sweden, England, Germany, France, and America. Readers formed themselves into groups in Skara, Gothenberg, and Stockholm, Sweden; London, Manchester, and Birmingham, England; Boston, Philadelphia, and Baltimore, the United States; Tübingen, Germany; and Strausborg, France, among other places.

The General Conference of the New Church was first organized in Great Britain in 1787, and by 1815 it had instituted a congregational structure. Church business was to be conducted at an annual conference, which has been held yearly since that time up to the present. In 2004–2005 the General Conference had 741 adult members in 26 societies and 8 circles and 2 overseas societies, one in Mauritius and the other in New Zealand. The membership figure represents a 56 percent decrease over 6 years. These congregations are served by 12 active ministers in the United Kingdom and one in New Zealand. The General Conference has recently opted to ordain women and has begun a dispersed learning program in conjunction with its theological school, the New Church College, Radcliffe, Manchester.

The General Conference was supportive of the development of the New Church in the 19th and early 20th centuries. Today there are independent Swedenborgian New Church organizations in Australia, South Africa, and Nigeria that were at one time closely associated with the General Conference. The developments in South Africa and Nigeria are particularly worthy of mention, because Africans have been particularly responsive to the religious writings of Emanuel Swedenborg. The roots of the New Church of Southern Africa go back to the discovery of a copy of Swedenborg's *True Christian Religion* by David W. Mooki in 1909. He found a copy in a used furniture store, bought it, read it, and decided that its message concerning the one God, the Lord Jesus Christ, was true. He wished to found a church based upon this truth. Certain that there were more books and an organization already in existence somewhere in the world, he converted the members of his African Holy Catholic Church congregation to the teachings of the New Church. He made contact with the British Conference in 1917. As a result, his church became a missionary church of the General Conference. His efforts thrived, and by 1960 the church had 25,000 members, 39 churches, and 114 ministers. They became independent in 1969, under the leadership of David Mooki's son Obed, and took on the name cited above. The New Church of Southern Africa is congregationally organized, and church business is addressed annually in a conference and then supervised by a president for the remainder of the year. Given the strong leadership style of Obed Mooki, his death in 1990 created problems for the organization. A schism that had occurred shortly after Mooki's death had been healed by 2005. In September 2009, a centennial celebration was held.

Currently the church is opening and dedicating one new church building every year, and is looking toward the construction of new administrative center in Orlando, South Africa, adjacent to their theological training college. In 2000 the membership of the New

Church of Southern Africa stood at about 15,000 adult members. They had 41 ministers, 50 evangelists, and more than 80 societies. The resolution of the schism strengthened the church and its church building program indicates a growing membership.

The New Church in West Africa developed in Nigeria within the same time frame as the New Church in South Africa, with a similar story of development. Africanus Mensah bought copies of Swedenborg's religious writings through an advertisement, and upon reading them he became convinced of their truth. He made contact with the General Conference, and his organization was recognized by them in 1939. When Mensah died in 1942, there were approximately 1,000 adult members in 13 societies. The church is congregational in structure, and in 1981 it became an organization independent of the General Conference in the United Kingdom. In 2005 the year book of the General Conference lists two independent Swedenborgian organizations in Nigeria, one headquartered in Ondo State called the New Church in West Africa, and the other found in Akwa Ibom State called the Church of the New Jerusalem in West Africa.

A European Association of the New Church is headquartered in Switzerland. This is an umbrella organization for groups located in France, Germany, Italy, and other countries in Europe. There are also independent Swedenborgian New Church organizations in, among other countries, the Czech Republic, India, Kenya, Korea, the Philippines, Russia, the Ukraine, and Sri Lanka.

General Conference of the New Church
20 Bloomsbury Way
London WC1A 2TH
United Kingdom

New Church of Southern Africa
PO Box 592
Orlando East 1803
Soweto
South Africa

New Church in West Africa
PO Box 22
Owo
Ondo State
Nigeria

Church of the New Jerusalem in West Africa
PO Box 68
Etinan
Akwa Ibom State
Nigeria

European Association of the New Church
Buchholzstrasse 141
CH-8053
Zurich
Switzerland

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See also: Church of Sweden; General Church of the New Jerusalem; Swedenborg, Emanuel; Swedenborgian Church of North America.

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■ Switzerland

With the advent of the Reformation, the Swiss Confederation became a religiously mixed country. Under the influence of theologians such as Huldrych Zwingli (1484–1531) in Zurich, John Oecolampadius (1482–1531) in Basle, Guillaume Farel (1489–1565) in Neufchatel, and John Calvin (1509–1564) in Geneva, several Swiss cantons turned to Protestantism; others continued their prior alignment to the Roman Catholic Church. One split into two half-cantons, and both religions were tolerated in some territories jointly owned by several cantons. Up to the 19th century, religious fault lines would have lasting consequences for

Old church near Brig, Switzerland. (Corel)

Switzerland also at the political level: there were several internal conflicts related to religious differences.

The next step was the making of the federal state in the 19th century. Liberal political circles, eager to modernize the country, saw the conservative and hierarchical spirit of the Roman Catholic Church as an obstacle, in opposition to democratic aspirations. In addition, while the Protestant churches in Switzerland were cantonal ones, easily controlled by local authorities, the Roman Catholic Church formed a supranational religious organization, and its faithful were obedient to a spiritual power located abroad. This led to several clashes; as a result, a secret, separate alliance (Sonderbund) was concluded by seven Catholic cantons in order to help each other in case of an aggression. This was unacceptable to the other cantons, and a brief military campaign in November 1847 led to the defeat of the Sonderbund.

In 1848 the first federal Constitution was adopted and ushered in Switzerland's modern political system. Another federal Constitution came into force in 1874, and remained in force (with amendments) until 2000. The 1874 Constitution affirmed the inviolability of freedom of conscience and belief, but some passages showed a clear suspicion toward possible infringements by the Roman Catholic Church. In addition, it was forbidden to create new dioceses in Switzerland without the permission of the federal government, or to establish new convents or religious orders; the Jesuits (seen at that time as the spearhead of Roman Catholicism) were not allowed to operate on Swiss territory. The articles banning the Jesuits and the foundation of new convents or religious orders were taken out of the Constitution in 1973; they had not been enforced for many years. But it was not until 2001 that the obligation to get approval from the federal government for the creation of new dioceses disappeared from the Constitution.

The 19th century also saw the emergence of religious pluralism. There had already been people outside

the mainstream previously. At the time of the Reformation, radical trends emerged with the Anabaptists (Zurich, 1525), who were severely persecuted; some managed to survive in isolated places—the Mennonites still exist today. Jews were present too, but it was only during the second half of the 19th century that they came to enjoy equal rights with other residents, including the right to settle at any place in Switzerland. About the same time, additional religious groups appeared in Switzerland. Among Protestants, a number of ministers and laypeople became influenced by revivalist ideas and felt unsatisfied with the control exercised by the civil authorities upon churches in their respective cantons. This gave birth to Free churches in a few cantons, especially the Canton of Vaud, where a number of Protestant ministers, influenced by the ideas of theologian Alexander Vinet (1797–1847), resigned from the state church in protest against political intrusions in church life.

Beside the Free churches, other small, independent Christian communities, now known as the Christian Brethren, emerged at various places, among them the followers of John Nelson Darby (1800–1882), who spent several years in Switzerland (especially in the areas of Geneva and Lausanne). On the Catholic side, groups of Catholic liberals separated from Rome and created the Old Catholic Church in Switzerland after the First Vatican Council. The first Russian Orthodox church in Switzerland was consecrated in 1866. Finally, emergent new religious movements also set foot in Switzerland during that period: representatives of the Church of Jesus Christ of Latter-day Saints reached Switzerland as early as 1850; and the first European converts to the Seventh-day Adventist Church were baptized in 1866.

With the exception of Jews, however, religious pluralism remained confined to the Christian heritage. Inasmuch as Switzerland never did consider itself a country of immigration (although that comes to be increasingly challenged today) and never was a colonial power, extra-European, non-Christian populations were virtually nonexistent in Switzerland until the second half of the 20th century. Especially impressive has been the rapid development of the Muslim community, built upon immigration. According to the national census, which is conducted every 10 years and includes a question on religious affiliation, there were fewer than 3,000 Muslims in Switzerland in 1960, more than 16,000 in 1970, more than 150,000 in 1990, and more than 310,000 in 2000. The Swiss Muslim community consists primarily of Sunnis of the Hanafite School who came to the country from Turkey and the Balkans.

As in other European countries, the increase of the Muslim population led in recent years to some debates. Using one of the resources of the Swiss democratic system (popular initiatives forcing a national vote requesting a change in the federal Constitution, provided the initiative gathers enough citizens' signatures), an alliance of right-wing and evangelical activists managed to collect by the summer of 2008 more than 114,000 signatures asking to introduce a constitutional article banning the building of minarets (of which there are only a handful in Switzerland, none of them used for calling to prayer). Minarets are seen as a physical expression of Islamic power and conquest. In a November 2009 referendum, a constitutional amendment banning the construction of new minarets was approved by 57.5 percent of the participating voters. Only 4 of the 26 Swiss cantons, mostly in the French-speaking part of Switzerland, opposed the initiative.

Orthodox churches have also grown in Switzerland, mostly through immigration, especially from Serbia. According to the 2000 census, they made up 1.81 percent of the population (up from 0.33 percent in 1970). While Greek and Russian parishes had already a stable organization in Switzerland, both the Serbian and the Romanian patriarchates have developed efforts to organize parishes in the country in recent years. Oriental Orthodox (Copts, Ethiopians, Erythreans, Syriacs) have also established parishes, beside the already existing (but small) Armenian community.

Although the Reformed churches had been the largest religious group until the national census of 1960, the Roman Catholic Church took the lead after the 1970 census, on account of a higher birthrate as well as a higher percentage of Roman Catholics among immigrants (who came from Southern Europe: Italians, Spanish, and Portuguese came to work in Switzerland). The difference between the two confessions has increased over the years: in 2000, Roman Catholics constituted 41.82 percent of the Swiss population, while

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Reformed were down to 33.04 percent (compared with 46.42 percent in 1970). Roman Catholicism, however, is far from being homogeneous. Many Swiss Catholics have imbibed Protestant principles and the democratic spirit; inasmuch as the rules in several cantons give a high level of control to laypeople in church affairs, there are possibilities for pressure. It would be difficult for a bishop on a very conservative line to affirm his authority over all parts of his diocese: in 1997 the bishop of Chur, Wolfgang Haas, had to be transferred by Rome to a newly created archbishopric in Liechtenstein because many parishes in his diocese had gone into open revolt and refused to accept him (or pay their contributions) on account of his conservative views. On the other hand, it was in Switzerland that the late ultraconservative French archbishop Marcel Lefebvre (1905–1991) came to create the Fraternity/Society of Saint Pius X and a seminary for the training of traditionalist Catholic priests in 1969. Since 1970 the seminary has been located at Ecône, in the Canton of Valais; the Catholic traditionalist movement has found an especially strong local following in that area. It was at Ecône that Archbishop Lefebvre consecrated four bishops in 1988.

There are other important trends in the religious life of Switzerland, which affect the established churches. As in several other Western European countries, the number of those claiming affiliation to one of the mainline churches has been decreasing. The unaffiliated may actually be the fastest growing group on

Switzerland

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	6,074,000	6,230,000	82.3	0.11	6,280,000	6,479,000
Roman Catholics	2,861,000	3,282,000	43.4	0.55	3,296,000	3,471,000
Protestants	2,808,000	2,486,000	32.9	–0.52	2,530,000	2,534,000
Independents	95,800	160,000	2.1	1.05	200,000	220,000
Agnostics	46,800	836,000	11.1	2.94	1,113,000	1,332,000
Muslims	16,400	315,000	4.2	0.44	351,000	350,000
Atheists	20,000	110,000	1.5	3.00	150,000	180,000
Buddhists	2,000	26,000	0.3	0.44	32,200	36,000
Hindus	2,000	24,200	0.3	0.44	26,600	28,500
Jews	20,700	18,000	0.2	0.44	16,000	16,000
Baha'is	3,100	4,200	0.1	0.44	5,500	7,500
New religionists	2,000	3,400	0.0	0.44	4,000	5,000
Total population	**6,187,000**	**7,567,000**	**100.0**	**0.44**	**7,978,000**	**8,434,000**

the religious map of Switzerland: from 3.8 percent in 1980, this group had reached 11.11 percent of the population in 2000. In a city like Basle, the percentage of unaffiliated people now constitutes the largest single group in the population, accounting for more than a third of the local population. "Unaffiliated" does not necessarily mean "nonbelieving" or "nonreligious," however; but up to now, it does not seem that minority religions have significantly gained from the weakening of traditional religions, since affiliation to religious groups outside of the historical religions (Catholicism, Protestantism, Orthodoxy, Judaism, and Islam) remained in 1990 less than 3 percent of the population. The largest of those latter groups is the New Apostolic Church, with about 27,000 faithful (down from 37,000 10 years earlier). Non-mainstream Protestants (evangelicals) have progressed and were 1.44 percent in 2000 (up from 0.42 in 1970), not including people of evangelical persuasion still affiliated with the mainstream Reformed churches, which means that the actual percentage of evangelicals in Switzerland is probably double that number. In the 1,500 evangelical congregations in Switzerland (including Methodists, 0.12 percent), 1,200 belong to some 40 different denominations, while 300 are independent.

As everywhere in the world, the Roman Catholic Church in Switzerland is organized into dioceses. Except for the Diocese of Lugano, whose boundaries correspond to those of the Italian-speaking Canton of Ticino, other dioceses do not strictly correspond to cantonal borders or cover several cantons, although there is in most cantons a cantonal Catholic corporation for administrative purposes. Most of the Reformed churches, on the other hand, are organized along cantonal lines and are regrouped together within the Federation of Swiss Protestant Churches. Despite a significant statistical decline, the established churches still keep a strong position in Switzerland, since they do enjoy an official status. Religious affairs are a prerogative of the cantons; there is no federal agency dealing with those issues. Of the 26 cantons, only 2 have a regime of separation between state and religion, and even in those cases, the formerly established churches still enjoy a special status. This means that, in 24 cantons, people affiliated with the recognized churches (usually the Roman Catholic Church and the canton's Reformed Church, but in some cases also the Jewish community and the Old Catholic Church) will pay church taxes (as in Germany). It is important to understand that the recognition is a cantonal one, not a national one, and it is possible that some cantons will sooner or later choose the way of separation. The fact that only some religious communities enjoy a public law status does not mean that the others are discriminated against or prohibited from operating: there are few problems of religious freedom in Switzerland, where even emergent, fringe groups are usually able to function without any hindrance. In 2000 the federal

government clearly rejected a request from a group of members of the federal Parliament asking the federal authorities to introduce a nationwide policy on "cults."

The headquarters of the World Council of Churches, as well as those of the Lutheran World Federation and the World Alliance of Reformed Churches, are located in Geneva. In addition, several movements have established their international headquarters in Switzerland, such as the Anthroposophical Society in Dornach (near Basle) and the Moral Re-Armament (renamed CAUX-Initiatives for Change in August 2001) in Caux (near Montreux).

Jean-François Mayer

See also: Anthroposophical Society; CAUX-Initiatives for Change; Christian Brethren; Fraternity/Society of Saint Pius X; Jesuits; Lutheran World Federation; New Apostolic Church; Old Catholic Church in Switzerland; Roman Catholic Church; Seventh-day Adventist Church; World Alliance of Reformed Churches; World Council of Churches

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Synagogues

"Synagogue" is a Greek term for the main gathering place in the Jewish community for Sabbath worship, which also serves as a place through the week for study of the scriptures and spiritual fellowship. A variety of names are used for the synagogue including *bet knesset* (house of assembly), *bet tefillah* (house of prayer), and the Yiddish term, *shul* (school). Shul emphasizes the idea of the synagogue as a place of study. Reform Jews also name their synagogue either temple or congregation.

Some trace the synagogue back to the time of Moses; however, the oldest documented synagogue, known from some dedication inscriptions stones, was located in Egypt in the third century BCE. The oldest known synagogue building belonged to the Samaritan sect and is located on the Greek island of Delos. The oldest mainstream Jewish synagogue is found in Jericho and dates between 70 and 50 BCE. That being said, most scholars see what is today called the synagogue as originating in the Babylonian Captivity (586–516 BCE) as assemblies where Jews could perpetuate their faith; after the return to Jerusalem, religious life was reorganized. Ezra and his successors not only revived temple ceremonies, but nurtured Sabbath worship with prayer and readings in gatherings analogous to modern synagogues. Such assemblies were termed *knnesets*. The earliest mention of an assembly in a document comes from Alexandria (Egypt) in the third century BCE. Once the temple in Jerusalem was destroyed in 70 CE by the Romans, the synagogue became the center of Jewish religious life.

The synagogue emerged as simply a place for gathering, but over the centuries attained a level of sanctity. Buildings began to be constructed specifically for the weekly gathering. Where possible, the sanctuary of the synagogue, where the main weekly service is held, is oriented so that worshippers can face Jerusalem. Some prayers are supposed to be said while facing the city.

In the front of the room is the ark, a cabinet that holds the scrolls of the Torah, the five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), the most holy books of the Hebrew scripture. Inside the doors of the ark is a curtain, the *parokhet*, recalling the curtain that was in the sanctuary of the temple. The parokhet is opened or closed as the service proceeds, depending upon which prayers are being said. A member of the congregation is chosen to open and close the doors and curtain during the Sabbath service, a duty considered an honor. Slightly above the

Jewish synagogue, Old Town Tbilisi, Georgia. (Corel)

ark is the *ner tamid*, the eternal lamp, so placed as to honor an ancient commandment (Exodus 27:20–21) to keep a light burning in the tabernacle that held the ark of the covenant. Many synagogues also have a menorah (an eight-armed candelabrum). The menorah recalls the one in the temple, but has a different number of arms so as not to duplicate it.

Either in the center of the room or in the front, there is a raised dais called the *bimah*. The bimah is used when reading the Torah scrolls and it is often from the bimah that the service is led. Leading the service is the rabbi and, if available, the cantor.

Orthodox synagogues divide the sanctuary into two spaces, one for men and one for women. The sections are separated by a wall or a curtain. The ark, Torah scrolls, and bimah are in the section for the men. Reform synagogues removed the division in the sanctuary.

In the era between the World Wars, American synagogues began to participate in a larger movement called the institutional church. During this time, urban congregations began to develop as community centers and added space for sports activities (most notably a gymnasium) and artistic and cultural programs. In general, synagogues strive to create an aesthetically pleasing environment without appearing ostentatious.

The largest synagogue in the world, seating some 6,000 worshippers, is Belz World Center in Jerusalem, Israel, dedicated in 2000. It serves as the gathering place for the Belzer Hasidim. Another Hasidic group, the Satmar, have built the second largest synagogue as their center in Kiryas Joel, New York. The largest synagogue in Europe, again a Hasidic synagogue, is the Bratzlav Center located in Uman, Ukraine, near the grave of Rabbi Nachman of Bratzlav (1772–1810) and the cemetery where more than 20,000 Jewish victims of the Haidamak massacre of 1768 are buried. There are a variety of synagogues that have become famous due to their outstanding architecture or the history associated with them.

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See also: Hasidism; Moses; Orthodox Judaism; Reform Judaism; Satmar Hasidism.

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■ Syria

Syria is a Middle Eastern country on the Mediterranean Sea south of Turkey. It also shares borders with Lebanon, Iraq, and Jordan, and a small but very important border with Israel. The Golan Heights, a militarily strategic highland immediate east of the Jordan River, the original border between Israel and Syria, was seized by Israel in 1967 and remains a matter of dispute between the two countries. Syria is now home to 19,748,000 people, plus an additional 40,000 people residing on the Golan Heights. The country includes 70,622 square miles of territory plus the 436 square miles of the occupied territory.

Syria's prehistory begins with the invention of writing, which took place in southern Babylon perhaps around 3000 BCE and evolved into cuneiform script. Israelites and other Semitic peoples had migrated there and settled near Jerusalem around 1400 BCE. The Hebrew Bible tells some of their stories of war, the development of monotheism, and territorial expansion. Boundaries have changed throughout the centuries because Syria was once denoted to be the entire region between the peninsulas of Anatolia and Sinai. A variety of Pagan faiths flourished there, and King Hammurabi is remembered as a noted lawgiver. As intriguing as it is, Syria's ancient history lies beyond the parameters of this encyclopedia, which begins with the empire of Alexander the Great, dating between 356 and 323 BCE.

The Hellenistic era was a time of change, following the death of Alexander, when the Seleucids, named for Alexander's general Seleucus, controlled the region. After their demise, the Ptolemies of Egypt reigned for 100 years until Antiochus the Great defeated Ptolemy and took over southern Syria. By then Greek culture, the hallmark of those regimes, had cross-fertilized the region. Later, about 31 BCE, Syria was a significant province of the Roman Empire. Roman rule undermined the Syrian social structures and eroded the cohesiveness among indigenous groups. Syria was later divided into two provinces, Syria Coele in the north, with two Roman legions garrisoned there, and Syria Phoenice, which had one.

By the fifth century CE, Syria had been partitioned into five provinces. The city of Antioch was the seat of the governor and the cultural center for developments in art, medicine, law, and philosophy, and, most important, for the development of Christianity. According to Christian tradition, the followers of Jesus were first called Christians at Antioch (Acts 11:26), and Antioch became the center of one of the ancient patriarchates. The actions of the successive patriarchs of Antioch helped shape the doctrinal aspects of the Christian religion.

After the Roman Empire crumbled, Syria became wedged into the Byzantine Empire with Constantinople as headquarters, but during the first half of the seventh century, Syria was one of the first regions incorporated into the Muslim Caliphate. In 633–634, a decisive and vigorous campaign won the territory for the Arabs. In 636, the capital, Damascus, finally surrendered to the new authority. Conversions to Islam followed the Muslim victory, though Christians and Jews were generally treated with tolerance. From 639 to 750, the Umayyad dynasty reigned with Damascus as its capital. When the Arabic Abbasids defeated the Umayyads in 750, they moved the center of power to Baghdad (which in Arabic is known as the city of peace), where for several centuries their caliphate ruled in splendor. The flowering of Islamic culture proceeded, committed to the arts as well as warfare, while

Aleppo, Syria, one of the oldest inhabited cities in the world. (iStockPhoto.com)

providing the infrastructure for the early schools of Islamic jurisprudence.

The Fatimid dynasty, a Shia sect named for the daughter of Mohammad, wrested control from the Abbasids. For a time during the eighth and ninth centuries, the Fatimids dominated much of the Mediterranean areas of northwest Africa. The Church of the Holy Sepulcher, a pivotal Christian holy site, was destroyed in 1010. Their use of mercenaries became their downfall, however. In 1020 their leader Hakim (996–1021) proclaimed that he was a reborn God. Some Syrians accepted his claim, and today they are identified as the Druze. A rival group, the Assassins, in 1130 killed Amir, the last able Fatimid caliph who ruled from Egypt. Consequently, anarchy followed. In 1171 the last of the Fatimid rulers died. A group of ruthless mercenaries dedicated not to religion but power by assassination seized control.

The Assassins, a neo-Ismailite order named for their use of hashish, minimalized religious instruction, fostered murder, and spread terror through the land (1090). For nearly two centuries they operated as professional executioners. The Mongol invasions halted their reign of terror in 1272, when the Syrian stronghold at Masyad was destroyed. A sprinkling of the descendants of the Assassins, known as Ismailis, remain in Syria today. The Aga Khan, based in Bombay, India, is their spiritual leader, with 140,000 adherents scattered throughout India and now dispersed worldwide.

Arabs form the Sunni majority, including the Bedouins (who constitute about 7 percent of the population) and the Kurds (also with 7 percent). Armenians (a small 2 percent) are generally the descendants of early settlers who follow Arab customs or those latecomers who arrived after the persecutions of World War I and maintain their Armenian language and identity.

Today, Syria is a Muslim state. Approximately 85 percent of the population practices Sunni Islam of the Hanafite School. The largest Shia sect, the Alawis, are

Syria

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	5,684,000	19,803,000	92.4	2.73	25,423,000	32,117,000
Christians	621,000	1,174,000	5.5	2.19	1,356,000	1,605,000
Orthodox	414,000	640,000	3.0	0.91	700,000	800,000
Roman Catholics	179,000	465,000	2.2	4.45	550,000	650,000
Protestants	20,900	40,000	0.2	1.02	55,000	70,000
Agnostics	50,000	425,000	2.0	4.46	700,000	1,100,000
Atheists	12,000	25,000	0.1	2.73	40,000	65,000
Jews	4,000	90	0.0	–7.17	90	90
Baha'is	100	180	0.0	2.87	300	500
Zoroastrians	0	40	0.0	2.86	50	60
Total population	**6,371,000**	**21,428,000**	**100.0**	**2.73**	**27,519,000**	**34,887,000**

concentrated near Latakia in the northwest province. The Syrian Alawis are not to be confused with the Alevis of neighboring Turkey. The Syrian Alawis make up about 13 percent of the population. The Druze are a minority, with about 380,000 adherents, though they are a dominant majority in the southwestern province of Suwayda. Ismailis are found in very small numbers near Hama and in Homs. A small number of Twelver Shiites are grouped near Aleppo, and they make up 1 percent of the population. The Yezidi, whose religion combines elements of Islam, Judaism, Nestorian Christianity, Zoroastrianism, and Manicheanism, was founded in the 12th century by Shaikh Adi. It has some 19,000 adherents, most in Djebel Sinjar near Aleppo. The Baha'i Faith, with roots in Iranian Islam, initially tried to missionize Syria in 1892. They were not accepted, and to the present, the Baha'is have only a minuscule presence in Syria.

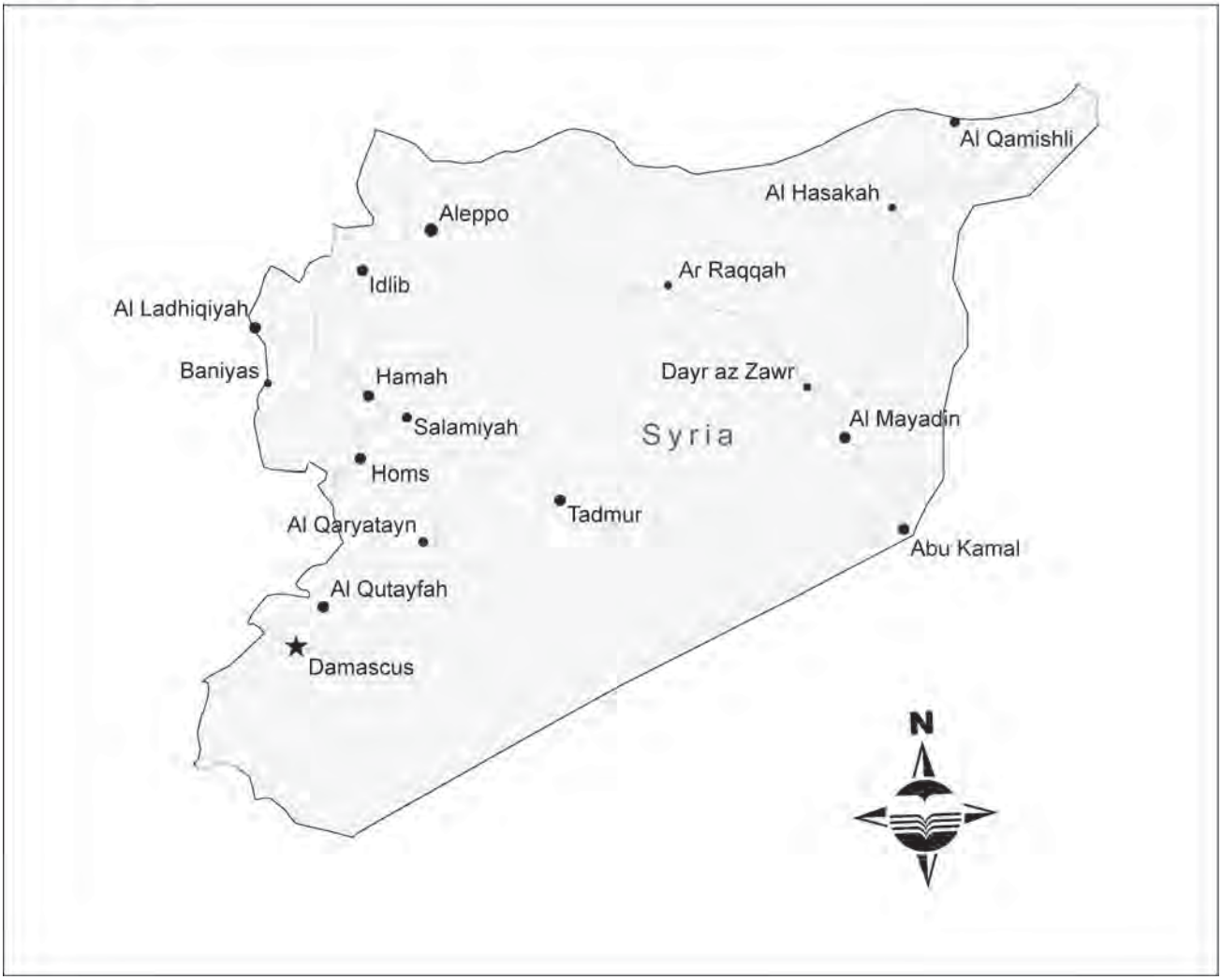
Judaism has an ancient presence in Syria, much of the Jews' history being recorded in the Jewish Bible (which Christians call the Old Testament). It was swelled by the addition of Jews expelled from Spain and Portugal in the 1490s. During the early 20th century the population was more than 20,000, but given the events since the rise of the state of Israel, only some 4,000 remain.

Prior to the advent of Islam, Syria also had a strong Christian heritage that had initially established itself in the Antiochian Jewish population. The city of Antioch had a large church where the Apostle Paul was headquartered. Antioch became a major spiritual epicenter as its theologians hammered out doctrines pertaining to the nature of Christ. After the Council of Chalcedon in 451, Eastern Orthodoxy predominated. Only in the 16th century did the Roman Catholic Church gain a foothold, when at various times Orthodox Christians found it convenient to form Eastern-rite dioceses in communion with Rome. Among them, the Maronite Catholic Church can be traced to the Crusader Kingdom of Antioch in the 12th century. Between the 16th and 18th centuries, additional Eastern-rite churches developed, most important, the Melkite Catholic Church and the Chaldean Catholic Church.

Christians make up about 8 percent of the inhabitants of Syria. The Greek Orthodox Patriarchate of Antioch and All the East has the largest congregations, which are deeply rooted in an Arab identity. They are Greek in that they follow Byzantine traditions. The Greek Orthodox became the mother church for the Jacobites (Syriac Orthodox Patriarchate of Antioch and All the East) who broke away in the sixth century as a result of the Monophysite controversy concerning the nature of Christ. The patriarch lives in Damascus and maintains friendly relations with other Orthodox congregations, particularly the Russian Orthodox Church (Moscow Patriarchate), who supported the quest for a Syrian to be appointed as patriarch of Aleppo. The Armenian Apostolic Church (Holy See of Echmiadzin) forms the third major Christian community in Syria based near Aleppo, with about 300,000 followers.

Six Roman Catholic groups exist in Syria today. The Melkites, with their main strength in Aleppo, are

Syria



a predominant group. Their patriarch, who resides in Damascus, has an extensive jurisdiction that includes Jerusalem (Israel) and Alexandria (Egypt). There is an enclave of Maronites near Aleppo, but their numbers are few, as most reside in neighboring Lebanon. Latin Catholics also live near Aleppo, where their vicar dwells. Aleppo played an important geographical role in the transmission of Christian principles beginning in the 13th century, when Crusaders headquartered there. Chaldeans inhabit eastern Syria near the Iraqi border, with 1,500 people near Aleppo and another 500 near Damascus. The Holy See has a nuncio residing in Damascus serving as liaison with the Syrian government.

Early missionary reports frequently merged activities in Syria and Lebanon. This is because the two countries were, at one time, a single geographical area, until separated by the French Mandate in 1918 for administrative reasons. Initial missionary activity from Western nations centered around Beirut, which is now in Lebanon. Joseph Wolff of the London Jews Society visited Syria in 1822–1823 looking for converts to Christianity from among the Jewish population.

Representatives of the American Board of Commissioners for Foreign Missions arrived in the Middle East and traveled extensively in Palestine and Syria. Missionaries Pliny Fiske and Levi Parsons stirred religious unrest within the Catholic and Orthodox

communities while being largely ignored by the Muslim community. The American Board left Syria and Iran in 1870 and turned their work over to the United Presbyterian Church (now the Presbyterian Church [U.S.A.]), which has a medical and educational focus in the Middle East. Aleppo College is an outstanding institution, which is supported by the Armenian Evangelical Union, The National Evangelical Synod of Syria and Lebanon, the American Presbyterians, and the United Church of Christ.

The National Evangelical Synod, founded in 1823, is one of the oldest missionary groups. The National Evangelical Christian Alliance of Syria, established in 1921, has about 1,000 members. The Church of the Nazarene has existed since 1970 and has seven churches. The Diocese of Jerusalem of the Episcopal Church in Jerusalem and the Middle East governs the small Anglican presence of 3,000. In the 1990s, Pentecostal/Charismatic renewal movements spread through the Christian community in Syria, with more than 100,000 people participating. In the wake, new Pentecostal congregations have appeared, but as in earlier generations, converts to this latest form of Christianity have come primarily from previously existing Christian communities within Syria, rather than from Islam.

Islam's place in Syrian society has changed during the past 100 years. Under the rule of the Ottoman Empire (1517–1918) and during the early years of the 20th century, legal scholars (*ulama*) advocated strict adherence to Muslim jurisprudence traditions, three being operative in Syria today. The court systems follow the Hanifite School, while the Shafaiite School is more likely to govern family issues in both Syria and Lebanon. There is a small minority that support the Hanbalite tradition, closely associated with the conservative Wahhabi school identified with the royal family of Saudi Arabia.

Syria has an innovative history associated with its use of the several legal traditions. Syrian religious scholars have tended to study with teachers of each school of jurisprudence, thus yielding a pluralistic approach to the Muslim community. This pluralism has facilitated a level of acceptance of the various Sufi orders and other minority groups. In the early years of the 20th century, the Syrians rejected the ultraconservative Wahhabi movement, partially because of their spirit of judicial tolerance, their allegiance to the system of jurisprudence reflected by the Ottoman Empire, and their history of diversity in beliefs.

However, problems arose in the early 20th century when reformers clashed with Sufi orders. Controversy developed over the Sufi love of visits to shrines and the tombs of saints, which is in direct conflict with Sunni doctrine. Most important, reformers challenged the rules so dear to the Shafiite and Hanafite jurists. The resultant religious instability contributed significantly to the collapse of the Ottoman Empire after World War I. Amir Faysal of the Meccan Hashemite clan briefly seized control of Syria but was ousted by the French in 1916. The League of Nations mandated a French protectorate in 1918. Syria mobilized against Western hegemony, and even the marginalized Druze and Alawi communities combined forces with mainstream Muslims.

In 1949 a new nonreligious civil code based on an Egyptian model was adopted. Four years later, Islam's legal arm recognized a Law of Personal Status that governed family matters for Sunnis, Alawis, and Ismailis. In contrast, the Druze (not considered true Muslims), the Jews, and the Christians each have their own codes of jurisprudence to govern their members.

In 1963 a military coup brought the socialistic Ba'ath Party into power. In 1970, Hafiz al Assad began his three decades as president. Upon his death in 2000, his son Basher Assad succeeded him. Missed by most Western observers, Assad was a member of the minority Alawi community, as is his son. Their rule has given the Alawis a significantly higher profile in Syria, though some Sunnis still reject the idea of a president from what they see as a heretical minority tradition. The Syrian president appoints his cabinet. However, 250 members of the People's Council (the legislature) are elected from cities and rural areas within Syria. The country, except for a brief period during 1974–1975, has been under martial law because of constant warfare coupled with internal dissention. Today, secular and religious ideologies are flashpoints fueling human rights violations for dissident groups.

The rise of the Muslim Brotherhood, initiated in Egypt soon after the end of World War II but allied with the Wahhabi leadership in Saudi Arabia, was a reactionary backlash to the quest for secularism, and because

of the furor, the Syrian cabinet established a law that the head of state must be a Muslim. However, ongoing clashes continue with the Brotherhood over the place of religion in affairs of state.

For a brief time, Syria was united with Egypt in the United Arab Republic (1958–1961) and participated in the Arab-Israeli wars of 1967 and 1973. Syrian troops intervened in Lebanon in 1976, fearing an Israeli-backed political takeover. However, Syria did not support Iraq during the Gulf War in 1990–1991, partially because the countries are ruled by rival Ba'ath parties.

The Middle East Council of Churches (affiliated with the World Council of Churches) formed in 1927 near Beirut, and it includes four Syrian-based churches. After the Arab-Israeli wars, the Council has been active in helping with resources for the 340,000 displaced persons, mainly Palestinian refugees, who are stateless. There are another 300,000 people who have been internally displaced throughout the political and religious strife. The World Council of Churches has subsidized much of the work done to help these homeless people, who have a substandard quality of life, maintain their integrity under duress.

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See also: Alevism; American Board of Commissioners for Foreign Missions; Armenian Apostolic Church (Holy See of Echmiadzin); Baha'i Faith; Chaldean Catholic Church; Church of the Nazarene; Druze; Eastern Orthodoxy; Episcopal Church in Jerusalem and the Middle East; Greek Orthodox Patriarchate of Antioch and All the East; Hanafite School of Islam; Hanbalite School of Islam; Ismaili Islam; Maronite Catholic Church; Melkite Catholic Church; Middle East Council of Churches; National Evangelical Synod of Syria and Lebanon; Presbyterian Church (U.S.A.); Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Shafiite School of Islam; Syriac Orthodox Patriarchate of Antioch and All the East; United Church of Christ; Wahhabi Islam; World Council of Churches; Yezidis.

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Syriac Orthodox Patriarchate of Antioch and All the East

During the fifth century CE, the Christian church was struck by what was termed the Monophysite controversy, a stage in the Christian movement's development of the orthodox definition of the Trinity and the divinity of Christ. In 451 the Council of Chalcedon promulgated the position that Christ was of one substance with the Father as regards his Godhead and at the same time of one substance with humanity as regards his manhood. The Monophysite position spoke to the nature of Christ and suggested that Jesus' human nature had been taken up and absorbed into his divine nature. They did not ascribe to the Council of Chalcedon, though they did follow the findings of previous councils and use the standard creed promulgated earlier by the Council of Nicaea in 325.

Monophysite exponents led in the formation of several churches that separated from Eastern Orthodoxy and the Roman Catholic Church. Among the last to form was the Syrian church, which is generally dated to the consecration of Jacob Baradeus (500–578) as bishop of Edessa in 542. Edessa was then a major center of the Christian church in its movement into Asia. Bishop Jacob was both a fervent Monophysite and possessed of the favor of Empress Theodosia (of the Byzantine Empire). He was able to use his position to travel through the empire from Turkey to Egypt and eastward to Persia, founding Monophysite congregations. His initial work was continued by his followers

until inhibited by the emergence of Islam in the seventh century. They spread the church as far east as India and China.

The church uses a Syriac liturgy and a Syriac translation of the Bible, which has been available since the second century. As the church has spread, other languages have been introduced over the centuries.

The church's history has been marked by several disasters in the modern era. It suffered greatly when the Mongols passed through in the 14th century. It lost many members when the Roman Catholic Church established the Syrian Catholic Church as a Syrian affiliate in the 18th century. At the beginning of the 20th century, many of its members were killed by the Turks. During the 20th century, some reversal of the downward trend was made when it accepted many Orthodox in India under its umbrella, and in 1964 the Syrian patriarch consecrated and re-established the office of the Catholicate of the Orthodox Syrian Church of the East in India.

For many years, beginning in the 13th century, the church had been headquartered at Mardin, Turkey, but it moved to Homs, Syria, in 1933 to escape Turkish violence and then in 1957 relocated to Damascus. In 2000 the church changed its name from Syrian Orthodox to Syriac Orthodox, indicating its use of the Syriac language rather than any ties to the current nation of Syria. The Syriac Orthodox Patriarchate of Antioch and All the East (popularly known as the Syrian Orthodox Church or the Jacobite Church) is now under the leadership of His Holiness Ignatius Zakka I. Ivas, its patriarch. The church has bishops in Iraq, Lebanon, Jerusalem, Turkey, the Netherlands (for parishes in Europe), Sweden (for Scandinavia), the United States, Australia, and Brazil (for South America). The largest number of members associated with the church (14,000,00 in 2006) are in India, where more than 700,000 reside. The church is a member of the World Council of Churches.

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See also: Eastern Orthodoxy; Roman Catholic Church; Syrian Catholic Church; Syrian Orthodox Church of Malabar; World Council of Churches.

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Syrian Catholic Church

The Syrian Catholic Church emerged in the 17th century out of missionary activity launched by missionaries of the Roman Catholic Church in Aleppo in northwest Syria. At the time, the majority of Christians in the area were affiliated with the Greek Orthodox Patriarchate of Antioch and All the East, the so-called Jacobite Church, which had not affirmed the teachings of the Ecumenical Council held at Ephesus in 431 concerning the nature of Christ. The Council affirmed that Christ had both a human and a divine nature, while the Syrians generally held the Monophysite position that Christ had only a divine nature.

The Catholic mission had spectacular success through the 1650s, and in 1662 a patriarch with Catho-

Iraqi Christians light candles after attending Christmas mass at the Syrian Catholic church in al-Karrada, central Baghdad, December 2007. (AFP/Getty Images)

lic leanings, Andrew Akhidjan, was elected head of the Syrian Orthodox Church. Following his death, however, a split occurred, and the two factions (one pro-Rome and one independent of Rome) each elected a patriarch. However, the authorities of the Ottoman Empire supported the Orthodox faction, and no successor to the Catholic bishop was elected.

Those Syrians who followed the Syrian-Antiochene liturgy and practice but were oriented on the authority of the bishop of Rome continued to exist but found themselves in an increasingly precarious position. In the 18th century, they were forced underground. Then in 1782, the Syrian patriarch declared his allegiance to Rome and fled to Lebanon, where he established Our Lady of Sharfeh Monastery. He began a new line of Syrian Catholic patriarchs. Finally in 1828, the Ottoman government granted recognition to the Syrian Catholic Church. In 1850 the headquarters of the church was moved to Mardin, in southwestern Turkey.

The church expanded during the last half of the 19th century but fell victim to the massacres of Syrians that occurred during World War I. As a result of those massacres, many Catholics fled to Lebanon, and in the 1920s the patriarchate moved to Beirut. Like every patriarch, the current patriarch, Ignatius Joseph III Younan (b. 1944), who took office early in 2009, has added Ignatius to his patriarchal name. There are some 132,000 Syrian Catholics (2008), most residing in Lebanon, Syria, Turkey, Egypt, and Iraq. There are parishes in the Sudan and Israel, and the faithful in North America are organized into Our Lady of Deliverance Syriac Catholic Diocese. The church is active in the Middle East Council of Churches.

The church oversees two religious orders, both named for Ephraem the Syrian, a fourth-century saint-theologian. A publishing house and seminary are located at Our Lady of Sharfeh Monastery. Worship is conducted in Syrian, though most members now speak Arabic.

Syrian Catholic Church
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BP 116-5087
Beirut
Lebanon

J. Gordon Melton

See also: Greek Orthodox Patriarchate of Antioch and All the East; Middle East Council of Churches; Roman Catholic Church.

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Syrian Orthodox Church of Malabar

The year 1653 can be considered the founding of the modern Syrian Orthodox Church of Malabar, while its

history leads us to a time period between the first and third centuries CE. The church traces its origins to the Apostle Thomas. As a result of a synod in the year 2000, the church refers to itself as the Syrian Orthodox Church of Malabar; previously it had been the Malankara Jacobite Syriac Orthodox Church.

The Syrian Orthodox Church of Malabar considers itself the church of the Syrian Christians of India, whose presence can be documented from the third century. To support this claim, the church refers to individual documents that suggest that the Syrian Christians of India stood under the jurisdiction of the patriarch of Antioch. But there is more historical evidence that India's Syrian Christians were members of the Apostolic Catholic Church of the East prior to the arrival of the Portuguese. Along with all other jurisdictions of Mar Thoma of India, the church is convinced that its origins can be traced to the presence of the Apostle Thomas in India. After the Portuguese forced the church to unify with the Roman Catholic Church under Menezes at the synod of Diamper in 1599, it took decades until the local Syrian opposition, led by Archidiakon Thoma Parambil (Thomas de Campo), made intensive efforts to acquire a Syrian bishop. But Mar Atallah, the former Syrian-Orthodox archbishop from Damascus, who arrived in 1652, was captured by the Portuguese and taken to Europe. Thereafter the Thomas Christians took an anti-Latin oath, and 12 priests were consecrated by the Archdeacon Thomas (d. 1673) in an emergency ceremony. As a result, a faction of the Indian Thomas Christians came into being, the members of which have since been referred to as the Malankars.

In 1655, Thomas I received help and apostolic succession from the Metropolite Gregorios Abdalgalil of Jerusalem and other bishops of the Syriac Orthodox Patriarchate of Antioch and All the East who traveled to India. As a result of the presence of these bishops, the Syrian Christians took on, under Thomas I, the West-Syrian liturgy and recognized the synod of Ephesus.

Once again, in the middle of the 18th century, problems arose surrounding the consecration of the church's leader, with the transition from Thomas IV to Thomas V and then Thomas VI. However, a delegation from the Syrian Orthodox bishops once again ordained validly and without conflict Thomas VI, later referred to as Dionysios I the Great (1761–1808).

In 1836 the general assembly of the Malankars strengthened their ties to the Syrian Orthodox Church in order to resist the Anglican Church Missionary Society, which was intent on reforming the Orthodox Syrians. With the synod of Mulanthuruthy in 1876, the Syrian Orthodox patriarch Petros IV (d. 1894) reorganized the Church of the Malankars, for which he had a full mandate. The reform Malankars were excommunicated and left the church (they formed the present-day Mar Thoma Syrian Church of Malabar). But as early as 1911 there was a conflict between the Syrian Orthodox patriarch Abdallah II (1909–1915) and the Metropolitan Dionysios VI. This conflict arose when Abdallah tried to replace the Metropolitan Dionysios VI, who wanted more autonomy, with one of his own hierarchs. But with the help of the former Syrian Orthodox patriarch Abdalmasih II (who was deposed of his office in 1905 by the sultan), the Malankars managed to re-establish the Office of the Maphrian in India, which had been eliminated in the 19th century and had been united with the Office of the Metropolite of Malankara since 1934. As a result, there were two opposing Malankarian Syrian Orthodox jurisdictions: the so-called Catholicos faction and the Patriarch faction. While the autonomists called for Indianization, those loyal to the patriarch sought to preserve old traditions. In 1975 the autonomist Augen I was suspended by the Syrian Orthodox synod in Damascus and was replaced by Katholikos Basileios Paulos II (d. 1996). Since then, the Malankars have once again appeared permanently divided—despite a decision of the Supreme Court of India in 1995 that aimed at unifying the Malankars.

The faith and the liturgical tradition of the Syrian Orthodox Church in India are similar to those of the Syriac Orthodox Church. The church approved the first three ecumenical councils (Nicaea, Constantinople, and Ephesus) and denies the addition of the Filioque clause in the Apostles' Creed. They do not accept the concept of the Immaculate Conception of Mary. The liturgical language of the Syrian Orthodox Church is Syriac.

Membership in the Syrian Orthodox Church is estimated at approximately 650,000 people. The leadership of the church is part of the Syriac Orthodox

episcopal synod. The leader is the Malankara Metropolitan and Chatholicose, respectively, and is supported by the Managing Committee of the church, the secretary of the church, and the trustees of the church. The church is divided into ten dioceses.

The Syrian Orthodox Church is also present outside India, primarily in expatriate/diasporic communities in Europe and North America. His Greatness Thomas Mor Themotheios is in charge of dioceses outside of Kerala, and His Greatness Joseph Mor Gregorios is in charge of the United Arab Emirates and European dioceses.

The Syrian Orthodox Church of Malabar has a theological seminary in the state of Kerala at Udayagiri (near Mulanthuruthy). The seminary also functions as a center for the ecumenical activities of the church. In Kerala, ardent theological dialogues are taking place between the Syrian Orthodox Church and the Catholic Church (the foundation being a joint statement presented by Patriarch Yakub III and Pope Paul VI in 1971). As a result a draft resolution was prepared, and both churches have agreed in principle to allow marriages between its members. The Syrian Orthodox Church is also an active member of ecumenical organizations such as the World Council of Churches, the Christian Conference of Asia, and the National Council of Churches in India.

Syrian Orthodox Church
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Mount Senai Bishop's House
Kothamangalam
Kerala 822101
India

Martin Tamcke

See also: Apostolic Catholic Assyrian Church of the East; Christian Conference of Asia; Roman Catholic Church; Syriac Orthodox Patriarchate of Antioch and All the East; World Council of Churches.

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Syro-Malabar Catholic Church

The Syro-Malabar Catholic Church emerged in the 15th century when Portuguese Roman Catholics discovered the Syrian Orthodox Church of Malabar (which now exists in two branches, the Malankara Orthodox Syrian Church and the Mar Thoma Syrian Church of Malabar). The Malabar church traced its origin to the legendary ministry of the Apostle Thomas in the years after the death and resurrection of Jesus. As the Portuguese established their authority in India, Catholic missionaries began to impose a variety of Roman Catholic liturgical changes and practices upon the church. A number of these were formally adopted at a synod in 1599 held at Diamper. Portuguese were appointed as bishops, clerics were required to adopt a celibate existence, and the Inquisition was established to deal with heretics.

Over the next generation opposition to the new order grew, and in 1653, at another synod at Diamper, the majority of the church broke with Rome. They returned to their pre-Catholic practices. Pope Alexander VII subsequently appointed the Carmelites to rectify the problems in India. They arrived a short time later, and over the next decades many of those who had broken with Rome returned. The Carmelites held the leading positions in the church through the 19th century. By the 1680s a Syro-Malabar Catholic Church and a reordered Syrian Orthodox Church of Malabar emerged, and both have continued to the present. The Syro-Malabar church is in full communion with the Roman Catholic Church.

For the next 200 years, the Latin-rite Catholic churches and Syro-Malabar congregations with their heavily Latinized liturgy remained part of the same jurisdiction. Then in 1887, Pope Leo XIII separated the two groups. In 1896 the Vatican erected three vicariates apostolic for the Syro-Malabar Catholic Church and

placed indigenous bishops in charge. A fourth diocese was created in 1911. Through the 20th century, these four dioceses grew into five provinces, each headed by an archbishop and each including additional dioceses. As of 2008, there were 26 dioceses, 13 of which are in Kerala. In 1923 the vicariate apostolic of Ernakulam was elevated to an archdiocese, and in 1992 it was named the major archdiocese of Ernakulam-Angamly. The current archbishop, Cardinal Varkey Vithayathil (b. 1927), is the head of the Syro-Malabar Church.

The Syro-Malabar Catholic Church has an estimated four million members. That figure represents the remarkable growth since the 1930s, when there were fewer than half a million members. The church sponsors two major seminaries at Bangalor and Ujjain, and a number of religious orders. The several congregations in the United States and Canada have been organized into the one diocese of the church with jurisdiction outside of India.

As early as 1934, Pope Pius XI authorized a study of the Syro-Malabar liturgy with the aim of possible restoration of its pre-Latinized format. A revised liturgy was finally published in 1957, but it has not proved a popular format in India, where the Latinized liturgy had been used for several centuries.

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See also: Malankara Orthodox Syrian Church; Mar Thoma Syrian Church of Malabar; Roman Catholic Church; Syrian Orthodox Church of Malabar.

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Syro-Malankara Catholic Church

The Syro-Malankara Catholic Church originated in 1926 out of disagreement within the Malankara Orthodox Syrian Church in southern India. The Malankara church traces its beginning to the ministry of the Apostle Thomas, who, it is claimed, came to Kerala soon after the resurrection of Christ and founded several churches prior to his martyrdom. In the 15th century Indian Christians came in contact with the Roman Catholic Church. Missionaries who arrived with the Portuguese began to exert considerable influence over the church, and in 1599, at a synod at Diamper, imposed a variety of practices from the Latin rite on the church. In 1653 the majority of the Indian faithful rejected Roman authority and returned to the Syriac liturgy that they had previously used.

The re-established Orthodox Church then turned to the Greek Orthodox Patriarchate of Antioch and All the East, often called the Jacobite Church, for the episcopal orders lost during their years affiliated with Rome. In the 19th century, the Church of England, which had come to India with British rule, began to exert its influence on the Malabar church. Some suggestions for reform were accepted by parts of the church, leading it to split into two branches, the Mar Thoma Syrian Church of Malabar and the Malankara Orthodox Syrian Church. The Mar Thoma Church accepted the reforms suggested by the Anglicans and has established formal communion with the Church of England.

The Malankara Church continued with its traditional practice and its communion with the Syriac Orthodox Patriarchate of Antioch and All the East. However, in the 1880s, a dispute developed with the patriarch of the Syrian Orthodox Church, who began to assert his ownership of the property of the Malankara Church. That dispute would continue in several phases until the 1950s. In the midst of this controversy, five Malankara bishops opened negotiations with Rome. They asked that their liturgy be retained and that they remain as bishops of their diocese. Originally, on September 30, 1930, two of the five made their profession of the faith. The next day, they were joined by two more of their episcopal colleagues. They and those priests and laypeople received with them constituted the Syro-Malankara Catholic Church, a church in full

communion with the Roman Catholic Church. In 1932, Mar Ivanios visited Rome. He was named archbishop of Trivandrum, and along with his archeparchy, the Eparchy of Tiruvalla was established. The new church drew significant support from the Malankara Church, and by 1960 it claimed more than 68,000 members.

At the time of its founding, the Roman Catholic Church already recognized a Syro-Malabar Catholic Church operating in the same area; however, this church uses a very different liturgy and has a variety of practices adopted from the Portuguese in the 1600s. With minor changes, the Syro-Malankara Catholic Church maintains the Syriac liturgy that had been used prior to the arrival of Europeans in Kerala.

Besides the archeparchy (archdiocese), there are six exarchies (dioceses) in India. The church has 413,000 members (2008). Its current leader is Major Archbishop Isaac Clemmis Thottunka (b. 1959), who took office in 2007. There are scattered congregations across North America, but no diocese.

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See also: Church of England; Greek Orthodox Patriarchate of Antioch and All the East; Malankara Orthodox Syrian Church; Mar Thoma Syrian Church of Malabar; Roman Catholic Church; Syrian Orthodox Church of Malabar.

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T

Tabernacles, Feast of

See Sukkot.

T'aego Pou

1301–1382

T'aego Pou, to whom most practitioners of Korean Son Buddhism trace their lineage, carried out a reorganization of the Son community a little more than a century after Chinul (1158–1210) had succeeded in reforming it.

T'aego was born in Kwangju, in southern Korea. The religious life was presented to him as a child and he was but 13 when initially ordained as a monk. He attained his first awakening six years later, and, after more than a decade of practice, he attained his deeper enlightenment when he was 37. Several years later he settled at Mount Samgak (near modern-day Seoul) at Chungheungsa Temple, where he built Sosolam Hermitage east of the temple. Here he would complete his first major writing, the *Gailpyeon*, and here he would attract many students. During this time he would also become known as an accomplished poet.

T'aego's visit to China for two years (1346–1348) became a watershed event for him. While in China, he met a spectrum of Buddhist Chan leaders, among them Shi Wu, the patriarch of the Linji Chan School. Shi Wu verified T'aego's awakening and commissioned him to spread the Linji (termed in Korea, Imje, and in Japan, Rinzai) teachings through his homeland. T'aego returned home with the idea that he would remain at Sosolam the rest of his life. Changes in the Korean political situation, however, altered his plans.

Korea entered a tumultuous period as the Chinese Yuan dynasty (1271–1368), which had hegemony over Korea, moved into its last years. In 1351, the Korean king Kongmon (1351–1374) asserted Korea's independence and the next year invited T'aego to his court in the role of the king's teacher. Once established, T'aego used his position to obtain the king's backing for a broad program of uniting the several Son groups into which the Son community was divided into a single organization. Because of his study and authorization from China, his popularity was quite high. In 1356, the king showed his support for the reorganization plan by naming him as the teacher of the nation.

It took a decade to complete the reorganization of the Korean Son centers, after which T'aego retired from public life. Following his death in 1382, he was honored with the title Son Master of Perfect Realization. His relics now reside in a granite stupa on Mount Samgak.

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See also: Chinul; Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam); Zen Buddhism.

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Taiwan

See China: Taiwan.

Tai Shan

Tai Shan is one of five sacred mountains in China associated both with ancient Chinese indigenous religion and with Daoism and which have remained sacred sites to the present. Traditional veneration of mountains in China differs somewhat from that in the West, where mountains have been considered places of encounters with the divine (Mount Sinai) or the abode of deities. They have assumed the role of a deity themselves. Of the various mountains considered sacred, Tai Shan is the most sacred of all. The Shu-ching, a classic text of Chinese traditional history, compiled around the fifth century BCE, related the story of pilgrimages of the ruler Shun (2255–2206), who traveled to the four mountains that defined the boundaries of his realm every five years. Of the traditional sacred mountains of China visited by Shun, Tai Shan is the only one mentioned by name.

Through the centuries, the Chinese emperors thought of Tai Shan as the actual son of the Emperor of Heaven, from whom they received their own authority to rule the people, while for the people, the mountain functioned as a point of communication with the god who oversaw the affairs of humans. It stood long before the construction of Tiantan, the Temple of Heaven in Beijing, where annual rituals were carried out to stabilize Chinese prosperity. The mountain was also the home of Taishung fujan, the mountain lord who served as the ruler of souls. Tai Shan was also seen as the residence of the deceased. When the emperor made his visit to the five mountains, Tai Shan would be the first stop. Earthly emperors were required to annually present themselves before the heavenly emperor, validate their right to ruler, and offer a ritual sacrifice.

Many of the ancient emperors are believed to have come to Tai Shan, but the first documented visit occurred in 219 BCE. The Emperor Shih-huang, best known for having built the Great Wall, left a rock carving noting his pilgrimage. Subsequent accounts of imperial visits note the large retinue that would accompany the emperor, including courtiers, soldiers, and the merely curious. On such occasions, the six-mile route from the top to the bottom of the mountain would be packed with people, and over the years they have left evidence of their visits by inscribing poems and passing thoughts on the rock lining the 7,000 steps to the mountain's peak.

Upon reaching the top, pilgrims find two temples dominating the site—the Temple of the Jade Emperor (the Emperor of Heaven), the ruler of this world in traditional Chinese religion, which houses a bronze statue of the deity; and the Bixia, a temple dedicated to the Princess of the Azure Clouds, one of the Jade Emperor's daughters. Women are especially drawn to the Bixia. Women who have had trouble having a child and their mothers yearning for a grandchild make their way to the Bixia to prayer for children and grandchildren. Also, accompanying the image of the Princess are two goddesses known for their miracles, one believed especially attentive to eye ailments and the other to the ailments of children.

On the way up and down the slope, pilgrims will find several smaller temples and a variety of services—inns, eateries, and souvenir ships—established over the centuries to assist the pilgrims (and more recently the many tourists). Numerous additional temples are located in Tai'an and Jinan, the two cities located at the base of the mountain at either end.

For the Daoists, each of the sacred mountains represented a different direction (which coincided with their role of marking the extent of the country). Tai Shan anchors the east, between the cities of Tai'an and Jinan in Shandong Province, between Beijing and Shanghai. The government has taken steps to improve transportation to Tai Shan and has added a cable car for those not up to climbing the 7,000 steps. The government now views the mountain in terms of Chinese history and culture rather than as posing any kind of religious threat. It rises abruptly 5,069 feet above the plains that surround it. In 1987, it was added to the United Nations Educational, Scientific and Cultural Organization's (UNESCO) list of World Heritage Sites.

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See also: Heng Shan; Song Shan; Temples—Buddhist; Tiantan.

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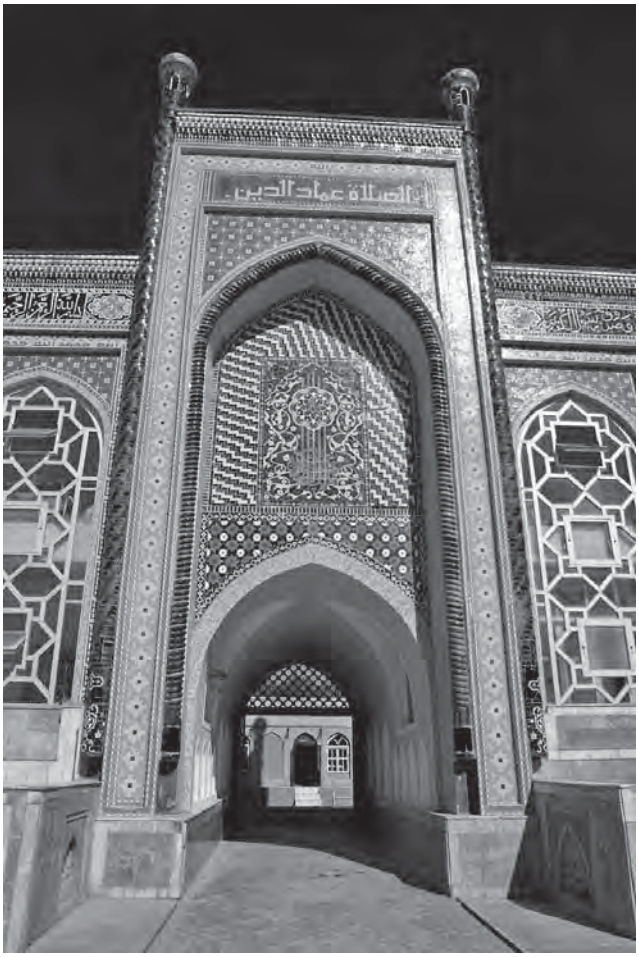
■ Tajikistan

Formed in 1991 as the Soviet Union was dissolved, Tajikistan is a Central Asian country surrounded by Afghanistan, Uzbekistan, Kyrgyzstan, and China. As part of its territory was taken from Uzbekistan early in the 20th century, Uzbeks form a significant minority group in the country. As of 2008, 7,212,000 citizens inhabited the country's 55,250 square miles of land. The Tajiks of Tajikistan are distantly related to the Tajiks who inhabit the Tashkurgan Tajik Autonomous County in northwest China.

The area that composes the modern state of Tajikistan was inhabited by the sixth century BCE, and within its territory several important trading centers for the ancient Central Asian world arose. The land was first overrun by the Persians, and then in the fourth century BCE by Alexander the Great (356–323). In the millennium after Alexander, the region was occupied by various invading armies. In the sixth and seventh centuries CE, Turkish peoples moved onto the land, only a short time before the Arab Muslim Empire incorporated Tajikistan into the caliphate. Islam was introduced at this time and soon became the dominant religion of the people. During the years of the succeeding Tahrid and Samanid kingdoms, the Tajik people emerged as a separate ethnic group (in the ninth and 10th centuries). Their language is a dialect of Persian.

Tajikistan was part of a series of kingdoms through the next centuries, finally falling into a set of fiefdoms in the 17th century. Some of these were subservient to the Bukhara Khanate based in Uzbekistan. Then in the 1860s the Russians moved into Central Asia, and through the 1870s they annexed the northern half of Tajikistan. The Khanate of Bukhara retained some degree of independence, and much of western Tajikistan was reorganized as the Province of Eastern Bukhara.

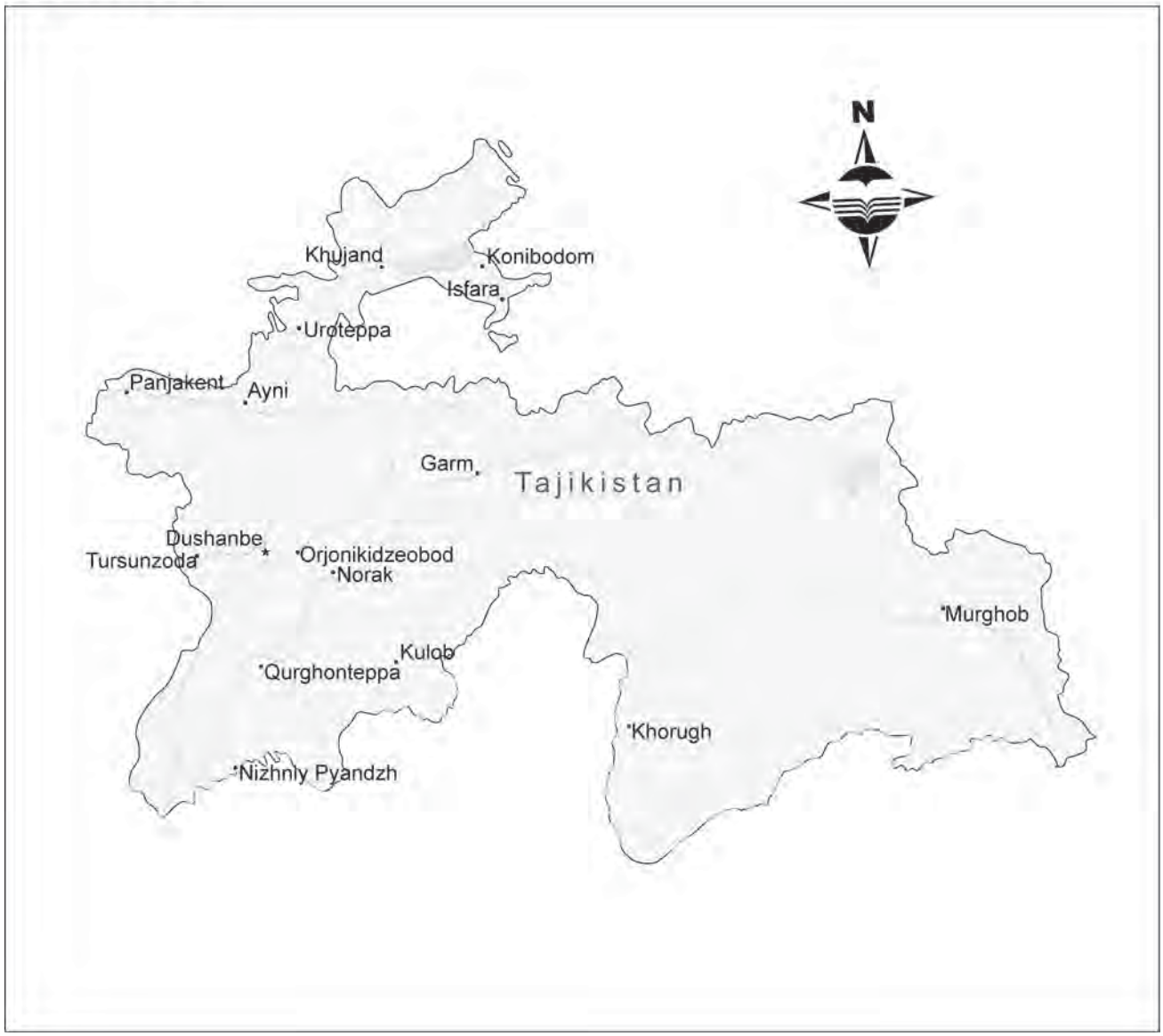


Entrance to a mosque in Tajikistan. (Radist/Dreamstime.com)

Soviet power in the region was established in stages, but in 1924 the Autonomous Soviet Socialist Republic of Tajikistan was incorporated into the new Soviet Socialist Republic of Uzbekistan. It was separated from Uzbekistan in 1929 and remained in the Soviet Union until independence in 1991. Following independence old tensions between Tajiks and Russians flared, and many Russians bearing needful skills returned to their homeland.

Through the 1990s the new government faced a somewhat unstable adjustment to post-Communist life, including a civil war led by a former prime minister (1997). The government has been especially concerned

Tajikistan



about conservative Islamic groups, and in 1998 a treaty with Uzbekistan was reached out of common concern about terrorists being trained in Afghanistan. In 1999 the Parliament passed a law banning religious organizations from having a direct relationship with any political party.

The majority of Muslims follow the Sunni Hanafite School. This community came under sharp attack during the Stalinist years, but the attempts to suppress it relaxed in the decades following World War II. Soviet authorities returned control of the community to local leadership, and even placed the imams on government salaries through the Muslim Board of Central Asia (1943). Russian became the language of discourse, and Muslim leaders tried to picture Russian culture as more attractive than the Turkish one that had become popular in the 19th century. Imams for this officially sanctioned Muslim activity were trained at the two seminaries in Uzbekistan.

Besides the Hanafite majority, there is also a visible Wahhabi presence, with their main support being in the Kurdistan region in the southern highlands. The

Tajikistan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,856,000	6,003,000	85.0	1.22	8,208,000	10,249,000
Agnostics	570,000	820,000	11.6	1.14	500,000	300,000
Atheists	421,000	120,000	1.7	1.09	100,000	80,000
Christians	82,500	101,000	1.4	0.60	97,300	97,500
Orthodox	62,200	87,000	1.2	0.31	77,000	68,000
Protestants	20,300	9,500	0.1	1.81	12,000	15,000
Independents	0	2,500	0.0	4.56	5,000	10,000
Ethnoreligionists	0	6,600	0.1	1.20	7,000	8,000
Buddhists	0	5,000	0.1	1.19	8,000	14,000
Baha'is	0	3,200	0.0	1.22	5,000	8,000
Zoroastrians	0	2,400	0.0	1.20	2,400	2,400
Jews	12,000	950	0.0	–0.61	900	900
Total population	**2,942,000**	**7,062,000**	**100.0**	**1.19**	**8,929,000**	**10,760,000**

Wahhabis gained strength from those Muslims opposed to Soviet intervention in neighboring Afghanistan. There is also a Shia community, centered in the Gorno-Badakhshan Autonomous Oblast, and a group of Ismaili, known as Pamiris, that originated in the 10th century and currently reside in the remote Pamir Mountains. There is a popular folk Islam that undergirds all of the various Muslim groups and lends special support to the Naqshbandñya Sufi Brotherhood.

Christianity, in the form of the Russian Orthodox Church (Moscow Patriarchate), was introduced with the arrival of the czar's forces in the 1860s. The church grew as Russians moved to the region both before and after the Soviet era. Today its several parishes have been incorporated into the single diocese that covers Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan. St. Nicholas Cathedral in Dushanbe is the center of the Orthodox community.

In the 1920s, Soviet authorities deported two Baptist pastors and their wives to Dushanbe, Tajikistan's capital. They became the core of the first Protestant church in the region, and through the rest of the decade they were joined by other Baptists who migrated and settled in Dushanbe or nearby. In 1930 the church chose I. Ya. Danilenko as its first minister. A second congregation was formed by the closely related evangelical Christians. The two small groups united in 1936, but the next year authorities closed the church. When it was allowed to reopen in 1944, some 35 members remained. It experienced slow but steady growth through the next half-century, and at the time of independence it had more than 800 members; in addition, other congregations had been formed throughout the country. The church suffered greatly from independence and the civil war that followed. Many of its members (especially the Russians and the German-speaking) chose to leave, and by the middle of the 1990s, only some 350 members could be found.

Besides the Baptists there are small numbers of Lutherans and Pentecostal believers in Tajikistan. The small number of members of the Seventh-day Adventist Church has been incorporated into its Asian-Caucasian Conference, which additionally includes members in five other counties. There is a small Armenian community that adheres to the Armenian Apostolic Church. The attempts to rebuild the Protestant community in the years since independence have met obstacles in the new regulations imposed by the government. The Jehovah's Witnesses have been completely banned (as of 2010).

The Judaic community of Tajikistan is closely related to the one in Uzbekistan. They speak a distinct dialect of Tajik, called Judeo-Tajik. They are found primarily in Dushanbe. Jews may have arrived in the region as early as the sixth century BCE. They were the only people in the region who did not accept Islam in the seventh and eighth centuries CE. Attempts at forced conversion by Muslims in the 17th century led

to the existence of secret Jews, not unlike the Marranos of Spain. At the end of the 18th century, a Moroccan rabbi, Joseph Maman (Mamon) Maghribi, settled in Bukhara. He led a revival of Jewish life and introduced the Sephardi prayer rite that replaced the Persian rite previously used in most synagogues.

As early as the 1880s, Jews began to move to Israel, and in the 1970s some 8,000 of the 30,000 Jews believed to be living in Tajikistan and Uzbekistan migrated. By the beginning of the new century, most of Tajikistan's Jews had migrated. In 2008, the government ordered the demolition of the country's last active synagogue as part of a planned renovation of the capital city.

J. Gordon Melton

See also: Armenian Apostolic Church (Holy See of Etchmiadzin); Hanafite School of Islam; Ismaili Islam; Judaism; Naqshbandiya Sufi Order; Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church; Wahhabi Islam.

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Taliban

The Taliban, the "Students of Islamic Knowledge Movement," the organization that controlled the largest part of Afghanistan as the 21st century began, got its start among youth that were attending *madrasas*, religious schools, which had been set up in Pakistan by Afghan refugees during the 1980s, at which time the Russians occupied much of the country. Most of the southern part of Afghanistan was inhabited by people who were ethnically Pashtuns and speakers of a distinctive language, Pashti. This same ethno-linguistic group was dominant in that part of Pakistan adjacent to Afghanistan. The Pashtuns were traditionally followers of the Hanafite School of Sunni Islam. The new movement among the students, a primary expression of Islamism, placed an extremely conservative interpretation on their tradition, much as the Wahhabis did in Arabia, and found inspiration from the Pakistani-based Jamaat-e-Islam and its founder, Sayyid Abul al-Mawdudi (1903–1979).

By the early 1990s, the Taliban had evolved into a formal organization under the leadership of a council (*ulama*, literally a community of learned men) and the council's leader, Mullah Muhammad Omar. Movement leaders spread through the Pashtun areas of Afghanistan and quickly gained a large following. Formed as a militia, in 1996 the Taliban moved on Kabul, the capital, and quickly took over from the divided ruling elite, who had been drawn from the Uzbek and Tajik ethnic groups whose strength lay in the north (many of whom were either Shia Muslims or secular Marxists). The defeated leaders quickly formed an alliance against the Taliban and remained in control of the northern third of the country. (Through the 1990s, the United Nations and the United States did not recognize the Taliban, considering Afghanistan a land without a government. They recognized instead the government of Shia leader Burhanuddin Rabbani, of the Northern Alliance, as the rightful leader of Afghanistan. Only Pakistan, Saudi Arabia, and the United Arab Emirates recognized the leadership in Kabul.)

Once in control of the capital, Taliban leaders instituted a strict interpretation of Islamic law that included traditional modest dress for women, restrictions on female education, and denying access to male physicians. It also reintroduced various forms of punishment that have largely been banished from the West (flogging, amputation of limbs, and execution by stoning). They moved to end the lawlessness that had come to many parts of the country in the wake of the Rus-

Members of the Taliban pose with AK-47 assault rifles and rocket-propelled grenades in Zabul province, south of Kabul, Afghanistan, October 2006. (AP/Wide World Photos)

sian withdrawal, and found televisions and video cassettes offensive to Islam. Although those actions made the Taliban unpopular in many quarters, it was the destruction of large Buddhist statues, considered by many as art treasures, in March 2001 that brought widespread denouncements from around the world.

In 1996 the leaders of the Taliban invited Osama bin Laden (b. 1957) to re-establish his organization, al-Qaeda, in Afghanistan. Subsequently, al-Qaeda was charged with a series of attacks upon U.S. citizens and property, culminating in the attacks on the United States on September 11, 2001. The Taliban was implicated in these attacks because of its harboring bin Laden in Afghanistan. In October 2001, the United States began military actions in Afghanistan aimed at capturing bin Laden and his associates and destroying al-Qaeda. Secondarily, the attack has been on the Taliban as an accessory to the terrorism perpetuated by the al-Qaeda network. The attack destroyed the Taliban government but by no means destroyed the organization. It retreated into the rural areas of the country and has continued to put up resistance.

As the attempt to establish a post-Taliban government proceeded, the United States continued to house forces in the country even as it diverted attention to its invasion of Iraq. Hostilities have continued in Afghanistan to the present, with the fortunes of the Taliban alternately waxing and waning. It has also become entrenched in Pakistan, the mountainous area immediate adjacent to the Afghanistan border.

In 2009, the United States moved to reduce its commitments in Iraq and simultaneously began to build

its forces in Afghanistan to stop any possibility of a revival of support for the Taliban.

In the 1990s, the Taliban had developed a presence in the United States, but it disappeared following the bombing of the Pentagon and World Trade Center in 2001. By early 2002, their Internet site, http://www.taleban.com, was no longer functioning and no pro-Taliban site remained.

J. Gordon Melton

See also: Hanafite School of Islam; Islam; Islamism; Jamaat-e-Islam; Shia Islam; Statues—Buddhist; Wahhabi Islam.

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Tamil Shaivism

Tamil Shaivism (or Saivism) refers both to a broad category that may include any type of Shiva-worship in the 2,000 years or more of its existence in the Tamil-language region of southern India, and to a specific system of devotionalism that developed in this region. In the latter case, Tamil Shaivism typically denotes Shaiva Siddhanta, an organized sect that promotes a distinct theology, articulated in Tamil and Sanskrit texts that also inform Shaiva temple rituals today.

Shiva-worship appears in the Tamil literary record from the early centuries CE. In the Purananuru (ca. first–third centuries CE), a king is advised to circumambulate a temple of "the three-eyed god," a common epithet of Shiva. By the fifth century, the Silappadigaram epic shows that Shiva's mythology, iconography, and worship were well known. Beginning from the sixth to ninth centuries, Shiva's popularity spread when devotees called *nayanmar*, "leaders," made pilgrimages to local sacred places and celebrated Shiva's manifestations there. Through accessible Tamil songs, poet-saints like Appar, Sambandhar, Sundarar, and Manikkavachagar promoted *bhakti*, the ecstatic, loving devotion to a personal deity, and helped create an enduring temple-centered religious culture.

This popular devotional movement grew alongside—and soon intertwined with—a school of Shaivism that came to be called Shaiva Siddhanta ("perfected" or "fully concluded"). It apparently originated in northern India sometime before the eighth century CE among monastic communities in what is now Madhya Pradesh. Between the 10th and 13th centuries, monastic lineages spread throughout India. The school emphasized the liberating role of ritual, a dualistic philosophy, and respect for conventional caste and gender distinctions. It also tended both to accept the legitimacy of the Veda and to assert the superiority of Shaiva Siddhanta over it, as stated in texts said to be revealed by Shiva and transmitted in Sanskrit in oral and written forms. The tradition eventually lost its all-India spread, but became and remains the normative form of organized Shaivism in Tamil Nadu.

Shaiva Siddhanta was originally based on 28 primary Agamas, said to be knowledge of Shiva first revealed by the Lord himself and eventually written down; more than 200 subsidiary Agamas exist as well. The earliest of these Sanskrit works are datable to the eighth century CE, but they must have existed in oral or written form for some time before that. These texts focus primarily on rules for ritual worship, doctrinal exegesis, and rites of initiation and funerals; some, not all, add guidelines for correct conduct and yogic practices. Many Agamas also provide information on iconography of divine images, temple architecture, and guidelines for conducting festivals.

The dualist doctrine of Shaiva Siddhanta's Agamas accepts three fundamental and separate realities: Shiva (*pati*), souls (*pashu*), and fetters (*pasha*). Shiva is the

ultimate God who is omniscient, omnipotent, and eternally liberated. Souls, too, have most of the same inherent qualities, but, caught in a state of spiritual bondage, they do not realize their true nature. Out of his grace, Shiva creates the universe through the agency of divine beings in order to provide the conditions for souls to find release from the shackles of ignorance, *karma*, and materiality. Ritual plays a crucial role in the soul's spiritual progress. A qualified guru, who acts as Shiva's representative, removes most of the disciple's fetters through the "liberating initiation" (*nirvanadiksha*). The disciple should also ritually worship Shiva every day in order to remove new karmic bonds that he continues to generate after initiation. The ultimate goal is to become like or equal to Shiva.

Later Shaiva Siddhantan texts developed the Agamas's teachings in new ways. Medieval preceptors, first from northern India and later from the Tamil-speaking south, composed Agamic commentaries, doctrinal syntheses, and manuals of ritual instruction, all in Sanskrit. Many of these writings sought to unify the teachings of the Agamas. Then, from the 13th to 14th centuries, philosophical works in Tamil were composed and canonized as the Meykandasastiram, authoritative texts composed by the author Meykandar and later writers. Unlike the Sanskrit works, the texts of this collection heightened the importance of devotion and understood liberation as the merging of the soul into Shiva.

Shaiva Siddhanta's dualist stance has faced serious competition from the non-dualist philosophy of Advaita Vedanta. Although non-dualist ideas appear even in a few Agamas, important thinkers like Aghorashivacharya (12th century) and Umapati Shivacharya (14th century) vigorously defended the fundamental separation of Shiva and souls. But later authors such as Shivagrayogin and the Appayadikshita (both 16th century) helped promote a non-dualist understanding of Shaivism that continues today. The popular Tamil idea that the highest goal for devotees is to "melt" or merge with Shiva also contributed to the shift away from dualism.

Shaiva Siddhantan religious professionals are of two main types, distinguished by caste and function. Male priests of the Adishaiva Brahman subcaste perform the rituals in most Shiva temples for the welfare of the lay public and the state. High-caste, non-Brahman male ascetics residing in monastic institutions compose the other group of professionals. Their lineages were established by the 16th century in the Tanjavur region as centers of Shaiva learning and private religious practice.

Today, Shaiva Siddhanta in India is organized most strongly at the local level. Training schools for priests, temple and monastic administrative structures, and caste and kinship networks provide institutional support, while ascetic leaders and respected priests offer limited leadership. The sect extends membership to the four *varna* social classes, but excludes the lowest castes, for whom social and legal redress began only in the 1940s and remains far from complete. Women may receive initiation as lay members but are barred from priestly and monastic ranks and may not perform ritual worship in the elaborate manner of initiated males.

Outside India, the tradition appears mostly among expatriate Tamil communities, as in Sri Lanka, Malaysia, Singapore, and North America. One exception is the Saiva Siddhanta Church, based in Hawaii. The late Sivaya Subramuniyaswami, a convert of American origin, founded this international organization in 1949. The organization aims to propagate a form of non-dualist Shaiva Siddhanta around the world.

It is not easy to calculate Shaiva Siddhantan membership, let alone that of Tamil Shaivas in general. Although formally initiated practitioners are no doubt few, Shaiva Siddhanta's ritual tradition has exerted great influence because its priests conduct the rites at most Shiva temples in Tamil-speaking Hindu communities. In India notable Siddhantan worship centers include the great temples of Madurai, Tiruvannamalai, and Rameshwaram. Important monastic institutions include Dharmapuram and Tiruvavatuturai.

Ginette Ishimatsu

See also: Asceticism; Hinduism; Pilgrimage; Tirumala/Tirupati; Yoga.

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Tantrism

Tantrism is term used by scholars of South Asian religions to describe ritual and theological traditions that aim at spiritual liberation (*moksha*) as well as the attainment of supernatural powers by means of certain ritual practices that will lead to the cosmic reintegration with the deity, who is conceived as identical with supreme power. As such Tantrism does not refer to a particular group or sect, but to a set of elements and influences that are found to varying degrees in Hindu, Buddhist, and Jain textual, theological, and ritual traditions.

The word *tantra* encompasses a group of post-Vedic Sanskrit texts, composed between the eighth and 11th centuries, and associated body of ritual practice that have had significant impact in the development of the Hindu tradition. Tantras belonging to the Shaiva traditions are called Agamas (tradition), while those that those affiliated with Vaishanva traditions are called Samhita. These Tantric traditions probably have had a much longer tradition of transmission and preservation that predates collected and redacted texts in the form in which they are available today. Tantric texts generally present a systematic programmatic search for liberation (moksha) and spiritual power centered on Vishnu, Shiva, or the Goddess as the focus of theological speculation.

It is often difficult to distinguish specific traditions —Vaishanava, Shaiva, or Shakta—in part due to the esoteric nature of these traditions. These traditions of ritual exegesis were restricted to those had been initiated (*diksha*) and became members of the spiritual lineage (*parampara*) of a specific teacher (*guru*). The guru would reveal the teachings only to his students. The trope of secrecy was expressed both in the method of teaching and in the texts, which often state that the Tantra (as a book) should never be recited or even housed among non-initiates. Some Tantras not only claimed to be revelation (*shruti*) and thus intimately linked to the Vedas, but some claimed to surpass the truth revealed in Vedas. Others implicitly acknowledge the status of the Veda as sacred by attributing their ultimate origin to the verbal tradition, which was revealed by Shiva, and as such were the culmination of Vedic revelation.

Taking into account the context of the Tantras as we have them, it is probable that Tantric traditions originated among particularly marginalized ascetic groups, especially those who practiced some form of cremation-ground asceticism. These ascetics, who lived in cremation grounds, were probably mostly members of the lower-caste groups, and their ritual and ascetic practices transgressed the standard Brahmanic orthopraxic concern for ritual purity. These ascetic traditions practiced cremation-ground asceticism, as is noted in the Pali Buddhist sources. However, it is also clear that Tantric texts incorporate various stands of mainstream Vedic thought, especially the system of correlations or identities (*bandhus*) between the cosmic, ritual, and human order of reality. As in the Vedas, Tantric texts understand cosmic processes to have counterparts in the microcosmic plane. Indeed, much of the esoteric speculation in Tantric texts regarding the bipolar, bisexual nature of the Absolute, the creative nature of sound (*shabda*) and word, and the complex mapping of the cosmos unto the human body is based on the type of speculation about the nature of Vedic sacrifice and ritual carried out by orthodox Brahmans of the Vedas. Thus, rather than thinking about Tantric movements as having originated from popular, extra-Vedic contexts, the texts indicate that many Tantric texts were an outgrowth of the same intellectual system of thought as that of the religious specialists of the time, the Brahmans. Tantra does not refer to a particular tradition or ritual system, but rather to a body of practices and concepts that have had an impact on the development of various Hindu traditions and systems of thought. Thus, beyond specific Tantric texts, it is not

possible to historically identify traditions or groups that can be classified as exclusively Tantric.

Tantric texts generally address four general topics: doctrine (*vidya*), ritual (*kriya*), yoga, and behavior (*carya*). It is by means of ritual, yoga, and behavior that the Tantric adept (*tantrika* or *sadhaka*) seeks to control his or her body to manipulate the various levels of reality in order to attain liberation. Tantric ritual achieves this goal through the hierarchical identification of an elaborate geography of the body with its cosmic counterparts. By establishing these identities, oppositions are overcome in unity. Tantric practice includes recitation of *mantras* and the construction of complex geometric designs (*mandalas*, *yantras*) used for meditational practice, which require special initiation. The spiritual practices of the left-handed (*vamacara*) Tantras seek to overcome duality by complete immersion into all aspects of the world, which is conceived as completely pervaded by *shakti*. The adept undertakes the *pañcatattva* ritual, in which he or she ritually partakes of the five forbidden truths, the so-called five *m*'s—alcohol (*madya*), meat (*mamsa*), fish (*matysa*), parched grain (*mudra*), and illicit sexual intercourse (*maithuna*). By completely embracing those things and acts that transgress accepted orthopraxy, the adept overcomes the duality of clean and unclean, sacred and profane, and shatters the bondage to the world.

Tantric traditions are monistic, with a focus on a singular essence or godhead that is understood as being polarized into male and female aspects. The female dimension of this singular essence is *shakti*, the energy without which the male god cannot act. It is this feminine aspect of the godhead that is conceived as the active force responsible for the cosmic process of creation.

By the 11th century, Tantric practices and metaphysical doctrines had become popular beyond the restricted circles of cremation-ground ascetics and had spread in Brahmanic circles, especially in Kashmir, where Tantric rituals and philosophic ideas had made their way into courtly circles. In Kashmir as in other areas, Tantric rituals and practices were incorporated not only into the elite circles, but also into the wider householder (*grihastha*) society. Mantras that were originally used to coerce and control supernatural forces and powers were domesticated mantras and identified as manifestation of the gods. Early Tantric ritual practices, which involved engaging in generally unaccepted, antisocial practices, came to be understood as purely symbolic in nature, only to be used as a tool for meditational practice. Puranic traditions absorbed and re-interpreted many Tantric elements and eventually incorporated them into the corpus of classical Hindu art, practice, and thought.

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See also: Asceticism; Meditation; Sacred Texts; Shaivism; Vaishnavism; Yoga.

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■ Tanzania

Tanzania is an eastern African nation of some 364,898 square miles located on the Indian Ocean between Kenya and Mozambique. The country also shares borders with Uganda, Rwanda, Burundi, the Democratic Republic of the Congo, Zambia, and Malawi. It is home to 40,200,000 people (2008). Most of Tanzania consists of the former British colony of Tanganyika, but in the 1960s the islands of Zanzibar, and the fabled Zanzibar City, joined in the formation of the new nation.

Tanzania's Rift Valley has been inhabited for a million years, and it is the site from which some of the oldest human fossils known have been extracted from rock strata. However, in much more recent times it

A Christian church in Tanzania. (Janis Jansons/Dreamstime.com)

was settled by Bantu people, now divided into more than 120 separate ethnic groupings. Tanzania entered modern history in 695 CE, when Prince Hamza of Oman, the first of a number of losers in various political struggles on the Arabian peninsula, settled on the East African coast. Hamza chose Zanzibar as his new home. He was followed by a group from Mecca who founded Mogadishu (Somalia). Later immigrants founded Mombasa (Kenya) and Beira (Mozambique). The Arabs intermarried with the Zandi, or blacks, creating a new trading culture along the coast that tied East Africa to Arabia and eventually to India and lands farther east.

The Portuguese arrived at the beginning of the 16th century and by the 1520s had taken control of the East African coast. They destroyed the Zandi culture and economic structure. They remained in control until 1688, when the sultan of Oman recaptured Zanzibar, part of a lengthy effort to drive the Portuguese out of the region. The sultan settled in Zanzibar, and his family remained in control into the 18th century. During this time, the slave trade flourished. Toward the end of the century, Zanzibar was lost to rival Arab leaders. The movement of the British into the region in the early 19th century stopped the movement of slaves out of Zanzibar and turned the rulers' attention to the mainland and the development of plantations that absorbed the slaves. Cloves became the new cash crop.

The weakening power of the sultan in the face of European encroachments came to a head in 1884, when a German arrived and annexed land on the mainland. His actions were backed by German warships. In 1886 the European powers gave Tanganyika, Burundi, and Rwanda to Germany, and Zanzibar became a British protectorate in 1890. Following Germany's defeat in World War I, the British took control of Tanganyika. It remained a colony until 1961, when the modern nation of Tanzania was proclaimed.

TANZANIA

The settlers from Oman who developed Zanzibar brought with them the Ibadi Kharijite form of Islam that predominates in Oman. Kharijism is usually distinguished by its lack of allegiance to the Arab caliph and by its belief that leadership in the Muslim community should not be limited to descendants of the Prophet Muhammad. Rather, leaders should be chosen on a merit system. It developed prior to the emergence of the four schools of Sunni Islam and the split between Sunnis and Shias. It places much more emphasis on the Koran in making legal decisions than on the *hadith*, the traditions concerning Muhammad.

The movement of Muslims from other parts of the Arabian peninsula to become an integral part of Zandj culture ensured that the Kharijite sect did not gain control of the culture, which eventually was ruled by the Sunni Shafiite School, the dominant segment of the Tanzanian Muslim community except on Zanzibar

Tanzania

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,000,000	23,690,000	54.4	2.92	34,625,000	51,666,000
Roman Catholics	2,807,000	12,380,000	28.4	2.75	17,900,000	26,000,000
Protestants	1,068,000	8,450,000	19.4	3.28	12,500,000	17,350,000
Anglicans	386,000	3,350,000	7.7	2.17	5,000,000	7,500,000
Muslims	4,211,000	13,250,000	30.4	2.60	18,200,000	25,700,000
Ethnoreligionists	4,300,000	5,820,000	13.4	1.49	6,000,000	6,000,000
Hindus	21,000	375,000	0.9	2.60	520,000	740,000
Baha'is	41,000	190,000	0.4	2.60	280,000	440,000
Agnostics	18,000	110,000	0.3	2.60	200,000	300,000
Buddhists	0	60,000	0.1	2.60	85,000	115,000
Atheists	3,000	24,000	0.1	2.60	40,000	60,000
Sikhs	3,000	12,800	0.0	2.60	20,000	25,000
Jains	800	10,000	0.0	2.60	18,000	30,000
Jews	100	300	0.0	2.58	400	600
Zoroastrians	100	120	0.0	2.43	150	150
Total population	**13,598,000**	**43,542,000**	**100.0**	**2.60**	**59,989,000**	**85,077,000**

Island. Islam spread dramatically in the period between the two World Wars. In the 20th century, the community was enlarged by a number of Indo-Pakistanis, mostly Shias.

The cosmopolitan nature of modern Dar es Salaam has permitted the diversity of the Muslim community to manifest, and today there are centers of Ismaili, Bohras, and Ithna-Asharis. The Ahmadiyya Muslim movement arrived in 1934, and it now has more than 40 branch centers. Approximately 32 percent of Tanzanian's residents are Muslims.

Christianity originally came to Tanzania in the 16th century with the Portuguese, but its presence was superficial and short lived. Then, in 1860, several priests moved to Zanzibar. The Holy Ghost Fathers arrived three years later and eventually developed their first center at Bagamoyo, founded as a settlement for freed slaves. When the White Fathers arrived in 1878, they used Bagamoyo as their point of departure into the interior. Other orders followed. The dioceses of Dar es Sallam and Tabora (two of the now four archdioceses) were designated in 1887.

Tanzania was part of the famous exploratory travels of David Livingstone, a missionary of the London Missionary Society. His visit to Oxford and Cambridge in 1857 led to the formation of the Universities' Mission to Central Africa, a High-Church Anglican sending agency, and to the launching of the first mission to Tanzania, in 1860. That same year, the London Missionary Society, which was already at work in Rhodesia (Zambia), pushed northward into Tanzania around Lake Tanganyika. The Church Missionary Society, a Low-Church Anglican sending agency, arrived in 1886. The Anglican work would eventually mature into the Church in the Province of Tanzania.

The German colonial advent into Tanzania led to the arrival of several Lutheran missionary societies, beginning in 1886 with the Berlin Mission at Dar es Salaam. The expanded Lutheran work was turned over to several American churches, including the Augustan Lutherans, after World War I. Eventually, German missionaries were readmitted, but they were forced out again during World War II; American churches (now merged into the Evangelical Lutheran Church in America) and the Church of Sweden filled the vacuum. In 1937 the Federation of Lutheran Churches of Tanzania was created and became a step to the formation of the Evangelical Lutheran Church in Tanzania in 1961. With more than 2 million members each, the Anglican and Lutheran churches are by far the largest churches (other than the Roman Catholic Church) in the country.

Beginning with the African Inland Mission in 1908, a spectrum of churches and missionary sending agencies began work. Among the more successful have been the Church of God (Cleveland, Tennessee), the Moravians, the New Apostolic Church, the Assemblies of God, the Seventh-day Adventist Church, and the Baptist Convention of Tanzania (affiliated with the Southern Baptist Convention). The extensive Pentecostal growth in Tanzania has been aided by the effort begun by Swedish (Pentecostal Churches in Tanzania) and Canadian (Pentecostal Assemblies of Canada) missionaries. In the 1990s, several Korean groups became active in Tanzania, including a mission team from Yoido Full Gospel Church.

In spite of its proximity to Kenya, Tanzania has had relatively fewer indigenous churches formed within its bounds. The larger African Initiated Churches—such as the African Israel Church, Nineveh, and the Legion of Mary—have come into the country from adjacent states.

The larger mission churches formed the Tanganyika Missionary Council, which evolved into the Christian Council of Tanzania, an affiliate of the World Council of Churches. More recently, several of the more conservative missionary agencies formed the Tanzania Evangelical Fellowship, loosely associated with the World Evangelical Alliance.

Within the context set by the two dominant religious communities, Tanzania has become home to a spectrum of religions, many originally brought into the country through the international trading center of Zanzibar. At various times the country was open to immigrants from India, the rest of southern Asia, and the South Pacific. The Hindu community, with approximately 250,000 members, is the largest religious community apart from Christianity and Islam. Most Hindus are Asian Indians. Sikhs and Jains have also come from India. Foguangshan is one form of Buddhism (from Taiwan) that has spread through Tanzania from its anchor in the Chinese community, and Soka Gakkai International is active. The largest of the alternative groups, however, is the Baha'i Faith.

J. Gordon Melton

See also: African Israel Church, Nineveh; Ahmadiyya Movement in Islam; Assemblies of God; Baha'i Faith; Church in the Province of Tanzania; Church Missionary Society; Church of God (Cleveland, Tennessee); Church of Sweden; Evangelical Lutheran Church in America; Evangelical Lutheran Church in Tanzania; Foguangshan; Holy Ghost Fathers; Ibadhi Islam; Legion of Mary; London Missionary Society; New Apostolic Church; Pentecostal Assemblies of Canada; Roman Catholic Church; Seventh-day Adventist Church; Shafiite School of Islam; Soka Gakkai International; Southern Baptist Convention; White Fathers; World Council of Churches; World Evangelical Alliance; Yoido Full Gospel Church.

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Taoism

See Daoism.

Taoist Tai Chi Society

The Taoist Tai Chi Society (TTCS), together with its religious affiliate, the Fung Loy Kok Taoist Temple, is perhaps the largest Daoist group in the Western Hemisphere. TTCS was founded in 1970 in Toronto, Canada, and maintains its headquarters there. Centers exist in most Canadian cities, and there are several in the United States, notably in Tallahassee, Florida, and Boulder, Colorado. They have a growing presence in Europe and the Caribbean as well.

Moy Lin-Shin, the founder and spiritual leader, was born in Guangzhou (Canton) in southern China in 1931. He moved to Hong Kong in 1948 to escape the revolution. There he trained at the Yuen Yuen Institute, which was established by Daoist monks from Canton who were part of the Longmen sect of the Quanzhen School of Daoism. Moy immigrated to Canada in 1970, ostensibly to teach martial arts but also as a Daoist missionary. He modified standard Yang-style Tai Chi and coined the term "Daoist Tai Chi."

As Moy's original students left Toronto, Daoist Tai Chi clubs sprang up around Canada and later in the United States. Moy's teachings attracted a graduate student from Hong Kong, Eva Wong, who went on to become the in-house intellectual of the TTCS until her break with Moy in the late 1990s. She has published a series of popular books on Daoism with Shambhala Press.

Today the TTCS has "grown to thousands of classes in over 400 locations on four continents," and there are some 10,000 dues-paying members worldwide. Fung Loy Kok Temple, dedicated in 1981, is the religious arm of the Moy organization. Temple spaces, which vary in size, are located upstairs from or in rooms adjoining the Tai Chi studios.

Fung Loy Kok Taoist Temple "observes the teachings of the three great religions of China: Daoism, Buddhism and Confucianism." They are represented by the central triad of the temple altar as Lu Dongbin, Guanyin (Goon Yam in Cantonese), and the Jade Emperor, respectively.

Today, the Society is registered as a charitable organization and is led by a board of directors. Master Moy retired from his official leadership roles in 1995 and died in 1998. Religious activities are performed by lay members, who, at least in Canadian branches, seem to be divided equally into white Canadians and Cantonese immigrants (mainly elderly women). Chanting is performed in Cantonese, which is transliterated phonetically for the non-Chinese members.

The TTCS also owns and operates an international retreat center an hour's drive north of Toronto. There, ground will soon be broken on a Cultivation Center with architecture inspired by the traditional Daoist monastery. This will be the largest Daoist building outside Asia.

The TTCS raises awareness by emphasizing the health benefits of practicing Tai Chi and the service aspect of belonging to the Society. It runs an old-age home and a soup kitchen. Later, Tai Chi students will be introduced to the chanting practice of Fung Loy Kok. The organization does not emphasize philosophy, mysticism, or "spirituality."

The TTCS remains far better known in Canada (not to mention England, Australia, and Poland) than it is in the United States, in part because they have no presence in the American Daoist centers of New York, Los Angeles, and San Francisco. In 2008, the Society reported centers across Canada and the United States and in 23 countries worldwide.

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See also: Daoism; Quanzhen Daoism.

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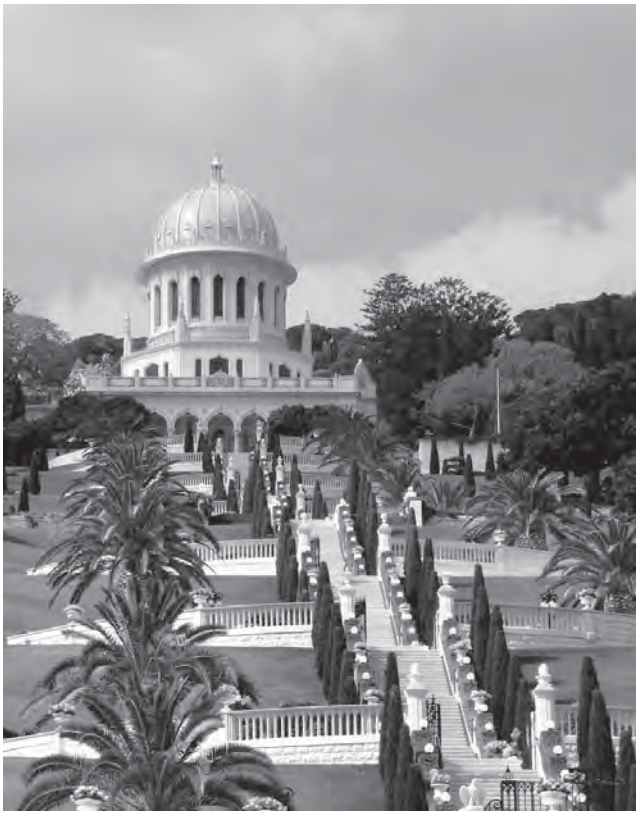
Temples—Baha'i Faith

The Baha'i temple—known as a Mashriqu'l-Adhkar, literally the "Dawning Place of the Praise [of God]"—is one of the institutions conceived by Bahá'u'lláh, the founder of the Baha'i Faith. Mashriqu'l-Adhkar is a term with several meanings, depending on context, and can variously refer to: (1) a gathering of Baha'is engaged in devotion to God, especially at dawn; (2) any building dedicated to such worship (as in Iran and the Transcaspian Territory in Russia, where many Baha'i communities designated ordinary houses in their local communities as Mashriqu'l-Adhkars); (3) the complex of institutions surrounding a central house of worship that Bahá'u'lláh ordained to be at the very heart of every Baha'i community; or (4) the central house of worship itself. The only Baha'i temples that exist at present are continental temples. National and local Baha'i houses of worship will, in successive stages, be built in the future, as circumstances and resources allow.

In the Baha'i book of laws, The Most Holy Book (Kitáb-i Aqdas), Bahá'u'lláh ordained that a temple be raised up in every city, town, and village throughout the world: "O people of the world! Build ye houses of worship throughout the lands in the name of Him Who is the Lord of all religions. Make them as perfect as is possible in the world of being, and adorn them with that which befitteth them, not with images and effigies. Then, with radiance and joy, celebrate therein the praise of your Lord, the Most Compassionate." While it was Bahá'u'lláh who instituted the Baha'i temple, it was 'Abdu'l-Baha (1844–1921)—Bahá'u'lláh's eldest son, interpreter, and successor—who further elaborated on its essential architectural character and social purposes. 'Abdu'l-Baha encouraged Baha'is to establish Mashriqu'l-Adhkars in every "hamlet and city." If not possible due to persecution, then a Mashriqu'l-Adhkar could even be "underground."



Baha'i temple and gardens in Haifa. (Hitmans/Dreamstime.com)

Baha'i temples are not the only places of Baha'i worship. Several occasions for collective worship are ordained in the Baha'i writings, such as morning prayers, Nineteen-Day Feasts, Baha'i Holy Day observances, and devotional meetings, not to mention private worship.

Linking worship to service to humanity, the Baha'i house of worship takes on greater social significance in that it is not just spiritual in character, but is dedicated to medical, charitable, educational, and scientific pursuits as well. 'Abdu'l-Baha wrote that the Baha'i temple "is one of the most vital institutions in the world," for, in its full development, "it is also connected with a hospital, a drug dispensary, a traveller's hospice, a school for orphans, and a university for advanced studies" and "other philanthropic buildings"—such as a home for the aged—open to people of all races, religions, and ethnicities. Thus the Baha'i temple is part of a grand vision of community building and urban

planning, universally conceived and locally planned. In the words of Shoghi Effendi, Bahá'u'lláh's grandson and "Guardian" of the Baha'i Faith from 1921 to 1957, each house of worship and its dependencies "shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant."

Also associated with each Baha'i house of worship —although not part of the temple complex, strictly speaking—is a center for Baha'i administration, known as a Haziratu'l-Quds (an Arabic term meaning "Sacred Fold"), although it is not to be connected to the Baha'i temple as such. An institution complementary to the Mashriqu'l-Adhkar, the Haziratu'l-Quds may consist of a council chamber, secretariat, treasury, publishing trust, archives, library, and assembly hall, and may be situated near the Mashriqu'l-Adhkar, although this is not a requirement, as is already the case in Wilmette, Illinois, where the Mashriqu'l-Adhkar—as the headquarters of the National Spiritual Assembly of the Baha'is of the United States—is located in Wilmette and in nearby Evanston.

The basic design for a Baha'i house of worship is distinctive in that each temple requires three essential elements: (1) a nine-sided, (2) circular shape, (3) surrounded by nine gardens with walkways. In Baha'i thought, the number nine symbolizes completion, perfection, and the unity of religions in their pure form. Nine likewise represents the numerical value of the Arabic word, "Bahá'," from which the words "Bahá'u'lláh" and "Baha'i" (follower of Bahá'u'lláh) are derived. While a dome is not an essential requirement, it has so far been a structural feature of all Baha'i temples, as Shoghi Effendi advised in 1955 that "at this time all Baha'i temples should have a dome." Beyond these essentials, a Baha'i temple is typically designed to be culturally distinctive, often incorporating indigenous architectural influences in the design. Each design is selected for its intrinsic merit, irrespective of whether the architect is Baha'i or not. Two houses of worship—in Frankfurt and Panama—were designed by architects not affiliated with the Baha'i Faith, while other non-affiliated architects have collaborated in perfecting the designs in Ishqabad and Sydney.

The doors of all Baha'i houses of worship are open to people of all religions, races, and nations. No sermons may be preached nor rituals performed. Sermons and rituals, as commonly understood, are not part of Baha'i practice anywhere, and the Baha'i Faith has no clergy. Use of pulpits is expressly forbidden in the Kitáb-i-Aqdas, not just in the temples. No fixed speaker's platforms or altars are allowed, although readers may read sacred scriptures from behind an unadorned, portable lectern. During devotional programs, invited readers—of any faith—recite or chant, in any language, the sacred scriptures of the Baha'i Faith and of other religions. Bahá'u'lláh exhorts parents to teach their children to memorize passages from the Baha'i writings, so that they may chant or recite them in the Mashriqu'l-Adhkar. In the Baha'i house of worship in Wilmette, devotional services are currently held at 12:30 p.m. daily.

Music is regarded as a vital part of worship. Prayers and readings set to music may be sung by choirs or soloists a cappella, as only the human voice, with no accompaniment by musical instruments, may be intoned during worship. This restriction applies only to worship in the Temple Auditorium, not to Baha'i worship generally, which includes music of all kinds. Instruments may be played in the vicinity of the Baha'i temple, however. On November 22, 2000, in New Delhi, India, for instance, the opening ceremony of the international "Colloquium on Science, Religion and Development" featured a concert of classical Indian music performed, with traditional instruments, on the grounds of the Baha'i Lotus Temple in New Delhi, India. In the Wilmette temple, instrumental music has been performed in the meeting room below.

At present, there is a Baha'i house of worship on each continent of the world, with the construction of national and local houses of worship reserved for the future, as resources permit. The resources, or funds, necessary to erect and maintain these institutions comes from the regular or earmarked contributions of Baha'is only. Accepting donations from outside sources is strictly forbidden, as only Baha'is have the privilege of contributing to the Baha'i funds. While each Baha'i temple is administered and maintained by the national Baha'i council (known as a National Spiritual Assembly) of the country in which the temple is located, the ultimate oversight of the continental Baha'i houses of worship is by the international governing

Baha'i council, called the Universal House of Justice, established in 1963. There are now seven Baha'i temples, with a eighth under construction, although the first Baha'i temple, which no longer exists, would bring the number to nine.

The first Baha'i temple was built in Ashgabat (Ashkhabad) in Russia's Transcaspian Territory (now Turkmenistan). It was first planned during the ministry of Bahá'u'lláh. This temple was designed by Ustad 'Alí-Akbar Banna of Yazd, under the direct supervision of 'Abdu'l-Baha, during the former's visit to 'Akká in 1893. Construction began in October 1902. Because Banna was killed during an anti-Baha'i pogrom during his visit to Yazd in 1903, a Russian engineer named Volkov was then hired to oversee the construction, which was completed in 1919. In 1928, the temple was expropriated by the Soviet regime, and was then rented back to the Baha'is for two five-year periods. It was finally converted into an art gallery in 1938. In 1948, the temple was damaged by violent earthquakes and further weakened by the heavy rains in the following years. In 1963, Soviet authorities demolished the remaining edifice and converted the site into a public park.

The second Baha'i house of worship was built near the shore of Lake Michigan in Wilmette, north of Chicago. On May 1, 1912, 'Abdu'l-Baha laid the cornerstone, which remains in a special room beneath the main floor of the temple itself. On that historic occasion, 'Abdu'l-Baha explained that "the original purpose of temples and houses of worship is simply that of unity—places of meeting where various peoples, different races and souls of every capacity may come together in order that love and agreement should be manifest between them . . . that all religions, races and sects may come together within its universal shelter."

The principal architect, Louis J. Bourgeois (French-Canadian), who originated the exterior design in 1919, likened the Wilmette house of worship to a "Great Bell, calling to America." Alfred Shaw of Shaw, Metz, and Dolio, designed the exterior and interior cladding, made of white Portland cement concrete with both clear and white quartz aggregate. The temple was dedicated on May 1, 1953. In 1978, it was added to the National Register of Historic Places and has received prestigious design awards. "This unique edifice," wrote Shoghi Effendi, is "the noblest structure reared in the first Baha'i century, and the symbol and precursor of a future world civilization."

The third Baha'i temple is located in Africa, on Kikaya Hill on the outskirts of Kampala, Uganda. It was designed by Charles Mason Remey, who worked closely with Shoghi Effendi in refining the design. Building commenced in May 1957, and the temple was dedicated on January 15, 1961. Standing at nearly 124.7 feet in height, the temple was the highest structure in East Africa at the time of its construction.

A landmark on the scenic northern coast of Sydney, Australia, the fourth Baha'i temple is located in Ingleside on the Mona Vale Hilltop, in the hills and bushland overlooking the beaches below. Also designed by Remey, excavations began in December 1957, and the completed temple was dedicated on September 16, 1961. Like the Wilmette temple, the Sydney house of worship is distinguished by its innovative use of crushed quartz concrete. The temple is topped by a lantern set in place by a helicopter—an innovation in Australian construction. The temple is often used by aircraft and ships for navigational purposes, since the site of approximately nine hectares is the highest point in the area.

The fifth Baha'i temple was designed and built by Frankfurt architect Teuto Rocholl at Langenhain, in the Taunus Hills near Frankfurt-am-Main, West Germany. Its foundation stone was laid in November 1960 and the temple was dedicated on July 4, 1964, by Rúhíyyih Rabbani—distinguished Hand of the Cause of God (an appointed dignitary whose mission is to promulgate and protect the Baha'i Faith) and wife of the late Shoghi Effendi (d. 1957)—representing the Universal House of Justice. All existing Baha'i temples were dedicated by Rúhíyyih Rabbani, in fact.

The sixth Baha'i temple was built on Cerro Sonsonate, a mountain seven miles north of Panama City, Panama. The cornerstone was laid on October 8, 1967. Designed by English architect Peter Tillotson, construction commenced on December 1, 1969, and the temple was dedicated on April 29, 1972. The temple's parabolic dome is built on the principle of a shell. Adorning the dome's supporting walls are abstract designs, in red marble chips, that evoke the decor of temples of the ancient Americas. Mahogany seats, set

on a terrazzo floor, complete the interior space, which seats 550 people.

The seventh Baha'i temple was built in Western Samoa, in the Pacific Ocean, at Tiapapata, in the hills behind Apia. Designed by Hossein Amanat, the foundation stone was laid on January 27, 1979, by His Highness Susuga Malietoa Tanumafili II, Head of State of Samoa—the first ruling head of state in the world to become a Baha'i—and by Hand of the Cause, Rúhíyyih Rabbani, representing the Universal House of Justice. Both dignitaries also were prominent in the dedication of the house of worship on September 1, 1984.

The eighth Baha'i temple, known as the Lotus Temple because of its shape, was built near Nehru Place, at Bahapur, in New Delhi, India. Designed by Fariburz Sahba, a Canadian of Iranian birth, the Lotus Temple was conceived as a lotus that appears to float in a series of nine reflecting pools. There are three rows of nine petals each on the outside of the temple—that is, 27 exterior petals on the outside of the temple—and 2 interior rows of 9 petals, which comprise the interior dome of the Lotus. So there are five rows of nine petals each, representing the sacred names, the "Báb" and "Bahá'"—commemorating the two prophet-founders of the Baha'i Faith. Described by one commentator as having the "the grandeur of a palace and the peace of a monastery," the design of Lotus Temple was originally inspired after Sahba had visited several holy places in India, when he realized that the symbol of the lotus blossom was revered by all the religions of the Indian subcontinent. Construction began on April 21, 1980, and the Lotus Temple was dedicated on December 24, 1986.

The Lotus Temple has enjoyed international renown and critical acclaim, having received prestigious awards from architectural and engineering societies. In 1987, the Lotus Temple received a "Structural Award" from the Institution of Structural Engineers of the United Kingdom (the world's leading professional body for structural engineering) for excellence in structural engineering (excellence, creativity and innovation, sustainability, value, and buildability). In that same year, Sahba was honored with the "First Honor Award—Excellence in Architecture" from the Interfaith Forum on Religion, Art and Architecture Affiliate of the American Institute of Architects. In 1988, Sahba was given the "Paul Waterbury Special Citation for Outdoor Lighting" by the Illuminating Engineering Society of North America for what was described as "the Taj Mahal of the Twentieth Century." In 1990, the American Concrete Institute recognized Sahba with its "Finest Concrete Structure in the World" award.

The ninth Baha'i temple, near Santiago in Chile, is the last of the continental Baha'i temples. Designed by Siamak Hariri of Toronto, Canada, this temple is conceived of as a translucent "temple of light." It will, in the words of the architect, be "both monumental and intimate, subtly structured and ordered yet capable of dissolving in light." This temple is constructed of a dome of glowing, translucent stone, and is notable for its absence of straight lines. The structure is created by nine alabaster (translucent stone) and cast-glass "wings," allowing sunlight to filter through during the day, and emitting a warm glow from the interior lighting at night. Gracefully torqued, these wings wrap around the interior of the dome, creating a nest-like structure. Each wing is made of two delicate skins of semitransparent, subtly gridded alabaster, with a steel structure enclosed in curving glass in between, with its primary structural members intertwining with secondary support members, like the structural veining within a leaf. The primary purpose of the nine surrounding ponds is to reflect the temple.

In its April 2001 message, the Universal House of Justice announced that the completion of the continental houses of worship would pave the way for the next stage of Mashriqu'l-Adhkár development: the construction of national houses of worship, as circumstances permit. Wherever possible, each National Spiritual Assembly has purchased a temple site for its national house of worship. In northeast Tehran, Iran, for instance, a two-square mile parcel of land, named Hadíqa, on the slopes of Mount Alburz, had previously been procured for the eventual construction of the first Baha'i house of worship in the birthplace of the Baha'i Faith. As of 2007, a total of 148 temple sites around the world had been acquired for future national Baha'i houses of worship.

It was Shoghi Effendi who heralded the Baha'i house of worship in Wilmette as "the symbol and precursor of a future world civilization." If their respective charitable, humanitarian, educational, medical, and scientific missions are progressively implemented, then

the sacred purpose of the Baha'i houses of worship—continental, national, and local—will have been realized, and the concept of worship transformed into one of service to humanity.

On July 8, 2008, the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Committee designated two Baha'i shrines in Israel—the Shrine of the Báb on Mount Carmel in Haifa, Israel, and the Shrine of Bahá'u'lláh, located near Old Acre on Israel's northern coast—as World Heritage sites. They were the first modern religious edifices to be added to the UNESCO list. Not only are these Baha'i shrines places of commemoration for the Báb (1819–1850) and Bahá'u'lláh (1817–1892), the prophet-founders of the Baha'i Faith, but each of the eight existing Baha'i houses of worship also attracts international attention as well.

In 2007 the state of Illinois announced that the Baha'i house of worship in Wilmette (north of Chicago) had been popularly voted, in an online poll, as one of the "Seven Wonders" of Illinois. On the other side of the world, in New Delhi, India, the Baha'i Lotus Temple, with more than 4.6 million visitors in 2007, is one of the world's most popular tourist attractions today. All of the houses of worship are open to people of all faiths for prayer and meditation, reflecting the Baha'i belief that the world's great religions have come from the same God in critical moments throughout history, as part of a process called "Progressive Revelation." Beyond their popularity and critical acclaim, Baha'i temples have an added significance, in that each is a nucleus for future institutions not typically associated with places of worship.

According to Shonghi Effendi, the Baha'i house of worship in Wilmette, Illinois, is "the symbol and precursor of a future world civilization." Plans call for associating with each Baha'i temple a university, hospital and pharmacy, school for orphans, and traveler's hospice, among administrative and other ancillary institutions. As part of a grand vision, Baha'i temples—as embryonic multipurpose institutions—not only provide spiritual renewal, but are endowed with scientific, medical, educational, and charitable purposes as well. For now, it is their architectural magnificence that has attracted popular and international attention.

Christopher Buck

See also: Baha'i Faith; Bahá'u'lláh.

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Temples—Buddhist

Buddhism emerged initially as a monk-centered faith, whose members itinerated though most of the year. Once they began to settle in one place for the rainy season, temples and monasteries began to emerge.

Early Places of Worship What were the earliest Buddhist gathering places like? Some were located near stupas, a building form that predated the monastery. A stupa (or pagoda) is a structure in which the relics of the Buddha or other holy persons are entombed. Stupas were reportedly built immediately after Gautama Buddha's death, though the oldest structure that has survived dates from a later period, the third century BCE—the Great Stupa at Sanchi, India.

The early gathering places were probably settings for meditation. They often began as simple rooms (often a cave or hut, to house a single monk) and later grew into communal gathering places with multiple single rooms for an emerging monastic community. Along with the first rooms (cells) for monks, the first worship centers, *caityas*, were also simple spaces carved out of rock in caves or simply constructed from available building materials. To this day, many monks choose to model their practice and lifestyle on what they know of the Buddha and his early followers, which includes living close to nature in forests, mountains, and/or caves.

The earliest caityas were in India, and hundreds are known from their presence along the ancient trade routes that followed the Western Ghats, an Indian mountain range stretching from Gujarat to Kerala. These were constructed beginning in the second century BCE. Decoration of the caityas was simple, especially before Buddhist art—paintings and sculptures of the Buddha—began to appear in the third century BCE. Over the centuries, the caityas evolved into separate temples, some serving as the center of monastic complexes, others standing independently and serving a largely lay community.

The caitya at the Karla Caves in Mahashastra, India, was erected in the second century CE. One of the larger of the caityas of the period (125 feet by 46 feet), it was carved out of the hillside and contained an apse at one end where a stupa was placed. The interior featured a central aisle and columns placed to facilitate circumambulation within the space.

Temple Development in East Asia When Buddhism was transmitted to China, some of the early structures followed the design of the rooms for monks and caityas found in western India. As Buddhism spread and developed a significant lay following, temples were built in and adjacent to villages, towns, and urban centers. This process was spurred by the religion's alignment with ruling authorities, who were often known to dictate the placement of temples.

In China, Buddhism had a creative encounter with Daoism, one manifestation of the encounter being the new temples that were erected in urban areas. These were developed along a north-south axis with an entranceway in the south (following Daoist geomancy). Typically, the visitor initially encountered a stupa/pagoda behind which other buildings would be lined up—most noticeably the Buddha hall (where an image of the Buddha would be kept) and the lecture hall (where people gathered for talks on Buddhism), and residences for the monks.

The oldest Buddhist temple in China is the White Horse Temple originally erected in 68 CE in Luoyang, then the capital of the Eastern Han dynasty under Emperor Ming (28–75 CE). The temple faced south, and one entered through a large gate. After entering the visitor came face to face with the Hall of Heavenly Kings, the Buddhist guardian figures, and the Hall of the Great Buddha. From this original temple, others would grow and spread and as Buddhism was transmitted to Korea and Japan temples would be planted there and then adapted to the local culture. As Buddhism evolved, differences especially in the temple interior would emerge.

In China, Korea, and Japan, temple complexes would be built around three structures—the hall of Buddhas, where statues of the Buddhas and bodhisattvas were kept; the meeting (or lecture) hall, where the community could gather to hear teachings; and the stupa or pagoda, where relics of honored ones, from the Buddha himself to local exemplars of the faith, would be kept. In more modern temples, these structures and their functions could be combined in various ways.

Theravada Temples As the temple evolved in southern Asia (Sri Lanka to Vietnam), the temples of Theravada lands remained relatively simple. Though temples can be architecturally elaborate, built from expensive marbles, and decorated with gold and even expensive

Kiyomizu temple complex in present-day Kyoto, Japan, originally built in the eighth century CE. (iStockPhoto.com)

gems, they remain essentially a simple hall, void of furniture, focused on a single statue of the Buddha. The statue is considered a most sacred object and, in the older and more important temples, may be made of fine marble or precious metal and decorated with jewels.

Theravada temples have various relationships with stupas. They may be part of a stupa complex and on occasion dwarfed by the most prominent stupa. They may have a stupa located in a prominent place on the temple grounds, such as in front of the entrance to the temple, or have a stupa as just another item on the temple grounds.

Mahayana Temples The main hall at Mahayana temples houses the many Buddhas and bodhisattvas that are the objects of devotion and veneration. Typically, three statues will dominate Pure Land temples —Amitabha (or Amida) Buddha, with Guan Yin (aka Avalokitesvara) and Mahasamaprapta—the three main bodhisattvas that Pure Land devotees invoke. Guan Yin's compassion and Mahasamaprapta's wisdom lead to Amitabha's enlightenment. There are numerous Mahayana bodhisattvas, of course, and different traditions may have temples whose statuary may be centered on other than the most popular three, while the number of temples focused primarily on Guan Yin (aka Kannon or Kwan Yin) are numerous.

As the lecture hall is usually the place for the community to gather to hear talks, the main hall will be for individuals to approach the representations of the bodhisattvas with their requests or for thanksgiving over a request that has been granted. Halls are often long and narrow, with the front entrance placed in the middle of one of the longer walls and the deity figures against the back wall. Such halls are designed so that the visitor who enters is immediately face to face with the central bodhisattvas, and may quickly move to either their right or left to visit the others.

The main hall may also be the center of various worship services and holiday celebrations. In the modern age, especially in the West, the main hall and lecture hall are frequently combined into one building, with enough space added in front of the main altar to accommodate a seated group.

Vajrayana Temples Vajrayana temple complexes generally follow Mahayana examples. The stupa, which may contain the relics of honored lamas, often assumed a prominent place either as a stand-alone building or a prominent site within the main hall or lecture hall. In larger temples of monastic complexes, there may be multiple stupas.

The main hall of a Vajrayana temple will have the most deity figures with multiple Buddhas and bodhisattvas represented. Frequently dominating the temple will be statues of the five dhyani Buddhas. Also representations of the major Vajrayana Buddhas and bodhisattvas will be seen including but not limited to Amitabha (Amida); Manjusri; Avolokitesvara (the male form of Guan Yin); Ksitigarbha (aka Jozo in Japan); Medicine Buddha; Vajrapani; Maitreya; White Tara; and Green Tara. In addition, there will be a variety of additional beings, especially protective figures known as the Dharma Guardians.

In addition to the figures represented in the front wall of the main hall, usually in the form of statues, the other three walls of the hall will be decorated with *thankas*, large paintings on cloth (not unlike icons in Eastern Orthodox churches) that most often picture one, a few, or even a large assembly of Buddhas and bodhisattvas or a mandala, a representation of the Vajrayana universe. The thankas not only make beautiful decorations, but are designed to facilitate meditation on the subject of the painting.

Japanese Vajrayana (or Shingon) temples always provide prominent space, usually on each side of the main altar, for two mandalas, the Womb Realm mandala and the Diamond Realm mandala, both of which picture major aspects of the spiritual realms as presented in Vajrayana teachings. Some Vajrayana ceremonies involve the use of fire and many temples will be equipped with open fire pits where a variety of objects may be burned as offerings during worship gatherings.

As with modern Mahayana temples in general, newer Vajrayana temples, especially in the West, have tended to combine the functions of a main hall for the housing of the deity figures with a lecture hall where the teachings are presented to the assemblies of members.

Temples Today In the land of Buddhism's birth, abandoned temples and Buddhist ruins remain in different parts of the country from the era prior to Buddhism's suppression in India in the 13th century. Some of these have been reactivated in the modern world and new temples have been built and opened, most notably adjacent to the pilgrimage sites associated with the historical Buddha. Across the Buddhist world, multiple temples in each country have become the sites of pilgrimages (and tourists) because of their historical and/or architectural significance, or their housing of Buddhist relics or outstanding art work. The old imperial cities of Nara and Kamakura, in Japan, have become the sites at which a spectrum of the Japanese Buddhist sects established prominent temples.

During the Cultural Revolution in China, especially Tibet, many temples and monasteries were destroyed, though a few notable ones, such as the Potala, in Lhasa, escaped. Beginning in the 1990s, there has been an increasing effort to rebuild those monasteries/temples on sites adjacent to a continuing worshipping community.

In parts of the world, temples are placed according to principles of sacred geography and geomancy. In China, the placement of temples relative to mountain settings, also seen as the earthly abode of various bodhisattvas, has been notable. The most famous mountain temples are those found clustered around the four sacred Buddhist mountains—Emei Shan, Jiu Hua Shan, Putuo Shan, and Wu Tai Shan. In Japan, temples have been clustered along pilgrimage routes.

Buddhist temples also serve as gathering places for the celebration of various Buddhist holidays, Wesak or the Buddha's birthday being the most ubiquitous.

Edward A. Irons

See also: Emei Shan; Mahayana Buddhism; Putuo Shan; Relics; Sanchi; Shingon Buddhism; Statues—

Buddhist; Temples–Hindu; Theravada Buddhism; Wesak; Wu Tai Shan.

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Temples—Church of Jesus Christ of Latter-day Saints

Within the Church of Jesus Christ of Latter-day Saints, the temple is primarily seen as a place for worship. As the only place where a set of the most sacred rites of the church are performed, however, the temple takes on a special sanctity. The Latter-day Saints temple operates somewhat apart from the normal geographically oriented structure of the church. The basic unit of the church is the ward, comparable to a Protestant congregation or Catholic parish. Each ward has a meetinghouse where members gather for weekly worship and is the center of a variety of educational, social, recreational, and cultural activities. Each ward is headed by a bishop. Wards will affiliate with up to a dozen neighboring wards to form a stake. Stakes are then grouped into areas, the largest sub-units within the church.

Temple of the Church of Jesus Christ of Latter-day Saints (widely known as the Mormon Church) in Salt Lake City, Utah. (iStockPhoto.com)

In contrast to the ward, which serves a limited constituency with a large variety of activities, the temple serves a widespread constituency and is used for a small number of rites. Those attending any event at the temple must be baptized and confirmed members in good standing. Males must be ordained into the lower level of the priesthood (termed the Melchizedek priesthood). Prior to attending a temple function, members must also have a meeting with their bishop, who determines whether they are living by the precepts of the church, including the law of tithing. Being assured of a member's worthiness, the bishop issues a temple recommend, a document that allows the person to enter the temple. The interview also prepares the person to participate in the temple ordinances.

The temple is the site of several basic ordinances. Some of these rites have their origin in the Latter-day Saints' understanding of heaven. According to them, the afterlife will find people in one of three levels of glory according to the laws they obeyed on Earth. The great majority of people will go to the Terrestrial Kingdom. This is for good people who did not come to the truth of God and Jesus during their earthly lives. The highest, or Celestial Kingdom, is for those who believe the gospel and follow its basic ordinances of baptism by immersion and receive the Holy Spirit by the laying on of hands (that is, they have become members of the Church of Jesus Christ of Latter-day Saints). Within the Celestial Kingdom, there are also levels. The highest level is for those who fully participated in the temple ceremonies.

The basic ordinance performed in the temples is termed the receiving of one's endowments. In specific rooms in the temple that are decorated with pictures depicting the Latter-day Saints' understanding of the cosmos and creation, members participate in a ritual that includes an explanation of the requirements for living in God's presence in the celestial world. Integral to the ritual is the making and receiving of a set of promises. The reception of one's endowment is believed to empower the Christian to overcome all circumstances in life.

Mormons take marriage very seriously and believe that marital relationships will continue in the life to come. One is initially married for this life, but in the temple couples are sealed together for all eternity. In the 19th century, sealing was intimately tied to teachings about polygamy, but under pressure from the outside world these teachings have been dropped. The Mormon Church, however, does continue to teach that a couple's sealing in the temple is a necessary requirement for entrance into the highest levels of the Celestial Kingdom.

Finally, the Church also believes in the baptism for the dead. Those who founded the Church of Jesus Christ of Latter-day Saints in 1830 saw it as a recovery of the apostolic church. Over the centuries, they believe, the essence of the true church had been lost, and thus people, including Christians, who lived in the period between the apostolic age and the founding of the church would not be eligible for the higher levels of heavenly glory. Thus, in each temple is a large baptismal fount at which baptisms of those who died outside of the church may be conducted by proxy. Periodically, the church has been cited in the news for the baptism of some famous historical character or has had to deal with related controversies, most notably the rejection of such baptisms by the Jewish community.

Church founder Joseph Smith, Jr. (1805–1844), oversaw the erection of the first Latter-day Saints temple in the mid-1830s in Kirkland, Ohio. He also laid the cornerstone for a future temple in Independence, Missouri. After only a brief time, the church had to leave behind both the Kirkland temple and the temple lot in Independence. Then a third temple was constructed in Nauvoo, Illinois, in the mid-1840s, but it had to be abandoned following Joseph Smith's assassination and the relocation of the church to Utah. A permanent temple was constructed in the center of Salt Lake City, and additional temples opened in St. George, Manti, and Logan, Utah.

As the Mormon movement expanded beyond Utah, the first temples were constructed in Arizona, California, and Idaho. It was not until 1955 that a temple was opened outside of the United States, in Bern, Switzerland. The Swiss temple heralded the phenomenal church growth that would take place in the decade after World War II. In 2009, the church completed the 129th temple, and 17 are in various states of construction. In addition, in 2002, a reconstructed Nauvoo temple was rededicated. Temples now exist on every continent.

Upon completion, temples undergo an elaborate consecration ceremony. In recent years, it has been the church's practice to allow people who are not church members to visit and see the inside of a Latter-day Saints temple, which they would not be able to do once it is consecrated. Each temple has a Endowment Room, a Celestial Room, a Bride's Room (to prepare for the sealing ceremony), and a Sealing Room.

The practice of allowing non-members to visit about-to-be-consecrated temples has reduced the level of secrecy surrounding Mormon temples. Much of the secrecy has been taken away by the revelations of former church members who have both published the ritual texts and commented at length on the temple ceremonies. Also, Latter-day Saints scholars have furthered the discussion of temple rituals by exploration

of their origin in traditional Freemasonry. Meanwhile, Latter-day Saints authorities have staunchly opposed any revelations concerning the secrets of temple activities.

J. Gordon Melton

See also: Church of Jesus Christ of Latter-day Saints; Temples—Baha'i; Temples—Buddhist; Temples—Hindu.

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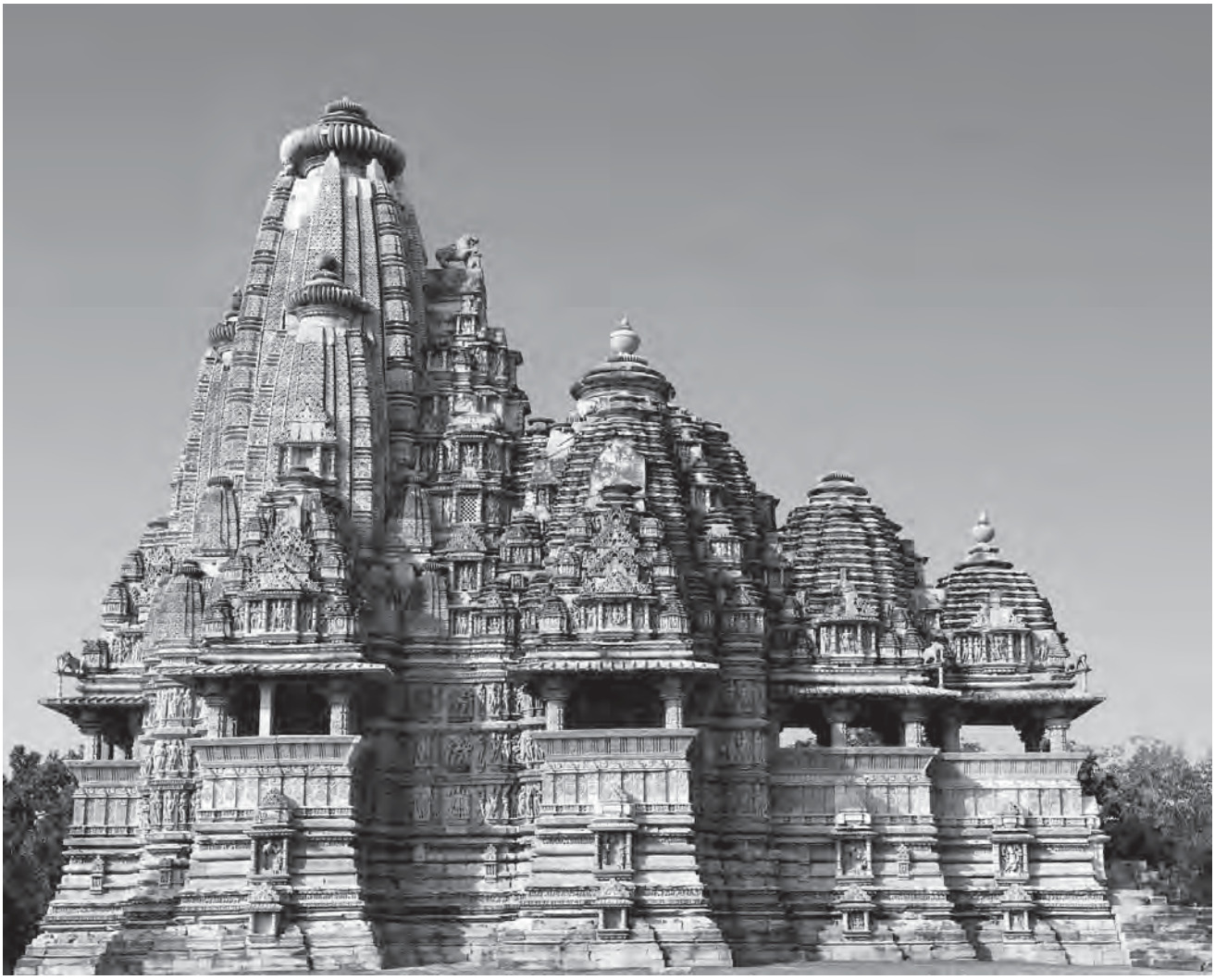
Temples—Hindu

Worship by Hindus is not exclusively congregational and may take place out in nature, inside the home, at a simple roadside shrine, or in a temple. Temple worship may have been an ancient phenomenon in India, but the currently identified remains of temples date back only to about the fifth century of the Common Era. This leaves the unanswered question: where did Hindus (or their predecessors) conduct community or large-scale ritual activities before then? Vedic rituals were performed under the open sky or in temporary enclosures that were dismantled after the ritual was completed. Temples constructed of wood or other impermanent materials may have been in existence before the fifth century, but we have no conclusive record of them. Therefore, the classical Hindu temple, in the form of a large stone building or a complex composed of several buildings, seems to be a medieval and modern phenomenon.

A reliable food supply, population growth and urbanization, and stable governments in local kingdoms in much of the subcontinent of India from the sixth century on made it possible for the prosperous to endow local priests with resources to undertake major construction projects. Records that remain from the medieval period, inscribed on rocks or metal tablets, indicate that royalty and landed nobles made generous donations and that temple wealth was accumulated and redistributed in ways that materially enriched the town and region of major temples. One factor in that circulation of wealth was food. It has a central role in Hindu worship as an acceptable offering to installed images of divine beings. Leftovers from the food prepared for ritual offering was given either freely or in return for a small donation to devotees who visited the temple deity. Endowments of agricultural produce or productive land generated ongoing income for the temple institution and for those who served it. The late Burton Stein analyzed the circulation of resources at the Tirupati temple complex in Andhra Pradesh in southern India, and his report on it has become an influential classic.

In addition to their secondary function as economic centers and engines of prosperity, large Hindu temples are primarily centers of learning, repositories of artistic and cultural artifacts, and sites for ritual activity. Traditional temples may be entered by Hindus at almost any time of the day, perhaps preparing by taking a ritual bath and changing clothes, passing through a gateway, leaving footwear, stepping carefully over a threshold and ringing a bell, and then moving clockwise toward the central shrine room in which the main image of the temple's presiding deity has been installed. Some major temples even today reserve the right to refuse admission to non-Hindus or otherwise unqualified persons, so it is important to investigate local rules and expectations in advance.

Whether passing through a temple individually or as a participant in corporate worship such as a morning or evening *arati* ceremony in which one or more designated participants will slowly wave an oil lamp clockwise in front of an installed image, the key interaction is between the divine being as mediated through



Vishwanath Temple in Khajuraho, India, built in the early 11th century CE. (Shutterstock)

the image and the individual devotee who is privileged to experience the sight, or *darshan*, that manifests the qualities of divine power and grace. As a token of the divine-human encounter, a temple functionary is likely to present the devotee with a portion of the food that has been offered to the deity or else a flower, fruit, or coconut that has been blessed by proximity to the image. This is called *prasad*. Some visitors may eat the edible portion while still at or near the temple site, but others will carry it away to share with family members or acquaintances that were not able to accompany them to the temple.

With emigration from India, Hindus for centuries have been building community centers and temples outside of India, very early in Southeast Asia and from the last half of the twentieth century in Australia, Europe, and the Americas. Economic opportunities that attract Hindu emigrants to those distant lands also provide the means and motivation to reaffirm their link to the old country and to their traditional religious and cultural identity by making certain that a temple would be built in their new location and that design and construction would be carefully supervised to assure that it conforms to the standards preserved in ancient Hindu manuscripts.

Gene R. Thursby

See also: Hinduism; Temples—Buddhist.

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Temples—Jewish

The temple in Jerusalem was the center for many centuries of Jewish religious life. It was here that the priests carried out the designated sacrifices on particular occasions. The Holy of Holies in the temple represented the most important site in the world for Jews and only the high priest was allowed to enter it, and only on Yom Kippur, the Day of Atonement. The First Temple was destroyed by the Babylonians and the Second Temple by the Romans, but its memory has been kept alive in the Jewish liturgy. The only physical remnant of the Second Temple today is the Western Wall, which Jews are now able to pray in front; it has become the custom to leave notes in the chinks in the wall, in the hope that their messages reach God. There were other temples for Jews, in Egypt, and for the Samaritans on Mount Gerizim.

King David had wanted to build a temple but was told by God that having shed blood this would not be appropriate (1 Chronicles 28:3). Solomon constructed it and the effort was obviously huge, since he forced his subjects to work on the building and was obliged in the end to cede 20 towns in the Galilee to repay King Hiram of Tyre (1 Kings 9–11). Prayer, but particularly sacrifice, took place in the building, and it lasted for around 400 years until destroyed by the Babylonians, and then a second temple was built, greatly enlarged by King Herod and destroyed by the Romans in 70 CE. In the First Temple the small area called the Holy of Holies contained the two tablets of the Law given to Moses on Mount Sinai, we are told, but these disappeared with its destruction, and on the Day of Atonement the high priest would enter this room, and only then, to carry out a ritual to atone for the sins of the community as well as for himself and his family. The Bible commanded Jewish men to appear, with a sacrifice, in the temple three times a year—Passover, Shavuot, and Sukkot—which came to be called the Pilgrim festivals accordingly.

During the Muslim occupation of Jerusalem two mosques were built on the site of the temple and only the Western Wall remains, being widely regarded as connected to the original building. Many Jews regard walking on the original temple site to be forbidden since it might involve trespassing on the Holy of Holies, which is strictly forbidden. Some Muslims deny the existence of any temples in Jerusalem in order to try to weaken the Jewish claim on the site, and have even suggested that the *kotel*, the Western Wall, is really part of the al-Aqsa mosque and should be known as the Buraq wall, since Muhammad tethered his mount al-Buraq there while ascending through the heavens on his night journey. On the other hand, the reference in the Koran to a *masjid* (17:7) in what is taken to be Jerusalem at a time before there were any mosques suggests that the most plausible translation is sanctuary or temple. It is also referred to in the account of Suleiman ordering the jinn to build it (34:13) and of course in the night journey of the Prophet from Mecca to what is presumably taken to be Jerusalem (17:1).

Orthodox Jews pray three times a day for the restoration of the temple, and the ceremonies that took place there are still much discussed and remembered today. It is worth pointing out though that just as in the Koran there is no direct reference to Jerusalem in the Torah, and this left scope for other groups of Jews or those closely linked with the Jews like the Samaritans to prioritize other locations such as Mount Gerizim. There was also a temple at Leontopolis about 200 BCE, north of modern Cairo, and the second is the Temple of Elephantine dating to 300 years earlier, to about 500 BCE, in Upper Egypt close to Aswan. They seem

Wailing Wall in old Jerusalem, Israel. (PhotoDisc, Inc.)

to have been set up by Jewish soldiers who were working as mercenaries in the area.

The capture of the Old City of Jerusalem in 1967 allowed Jews once again to pray at the Western Wall, and this has become a popular venue. The plaza in front of the wall is now hotly contested by different Jewish groups, some disapproving of women mixing with men or of particular variations in traditional Jewish religious services. Although a majority of Jews in Israel are secular, there is a reluctance to relinquish Jerusalem to a Palestinian state partially due to the strong attachment by most Jews to what remains of the temple and the idea that this should remain as part of the capital of the state of Israel.

The destruction of the Second Temple encouraged the creation of synagogues as houses of prayer, although there had surely been such institutions in existence even while the temple existed. In contemporary America many Reform Jews call their houses of worship temples.

Oliver Leaman

See also: Gerizim, Mount; Jerusalem; Muhammad; Orthodox Judaism; Passover; Reform Judaism; Shavuot; Sinai, Mount; Sukkot; Yom Kippur.

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Tenri City

Tenri City, the official headquarters of the Japanese new religion called Tenrikyo, is located about 10 miles from the old Buddhist center of Nara. As it has grown, it has incorporated into itself the small village of Shoyashiki, where, on October 26, 1838, the religion's

founder, Nakayama Miki (1798–1887), first began to speak about the revelations she had been experiencing (and would continue to experience over the next half century). One element of the revelations concerned a plot of land near the village she been shown upon which was the Jiba, which she was told was the center of the universe. On this land, she saw to the erection of Oyasato, the Parental House, the residing place of Tenri-O-no-Mikoto, God the Parent, who created the universe. From this location, God awaits humanity's return.

As Nakayama's teachings spread, and believers found their way to Shoyashiki, new buildings arose and eventually a city emerged. The movement was eventually recognized by the government and survived the Meiji era (1868–1912) as a part of sectarian Shinto.

In the main temple at Tenri City, believers gather to re-enact the creation story as related by Nakayama in a musical dance-rite called *mi-kagura-uta*. This ritual is performed with the expectation that the present world can be transformed and humans can move from the present social order into the Joyous Life World. In the center of the main temple is the *kanrondai*, a sacred pillar-like structure that marks the exact place of Nakayama's revelation about the origins of human creation.

Following World War II, with the arrival of religious freedoms, Tenrikyo separated from the other Shinto groups. It began a process of reviewing and purifying its teachings to clean out any distortion introduced from the years of close association with the sectarian Shinto groups. In the next decades the movement expanded rapidly. Followers took the opportunity offered by the time of relative success to construct a university, an orphanage, a hospital, a museum, a library, and a publishing house, all at Tenri City.

Among the many buildings at Tenri City, Nakayama (also known as Oyasama) is believed to continue to live and work at one called the Foundress's Sanctuary. Their belief in her continued presence is heralded by their preparation of three meals and hot baths for her every day. Priests, rotating shifts every half-hour, guard the door of the sanctuary as part of their duties, which also include performing rituals of "perpetual veneration."

The city is visited by many annually, and all who come to the city are seen as "returning to Jiba." To mark their pilgrimage, they are given an amulet. It contains a small piece of clothing formerly worn by Oyasama. When they get back home, believers can present this amulet as proof of their "return." It is also worn as a protective device.

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See also: Devotion/Devotional Traditions; Pilgrimage.

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Tenrikyo

One of the very first of what have come to be known as Japan's new religions, or *shin shukyo*, Tenrikyo (Religion of Heavenly Wisdom) was founded in 1838 by Nakayama Miki (1798–1887), a farmer's wife with shamanistic attributes from a village close to Tenri City, which is situated in the Yamato basin only a short distance from the historic city of Nara. In 1838, Tenri-O-no-Mikoto (God of Heavenly Reason), also known as Oyagami (God the Parent), is believed to have taken possession of Nakayama Miki, also called Oyasama (Worthy Parent), for the purpose of revealing to her his divine plan and her role therein, and to bestow upon her the gift of healing.

Nakayama Miki's mission was to consist of delivering people from suffering in preparation for the coming of a perfect divine kingdom (*kanrondai sekai*) in which human beings would enjoy the joyous and blissful life (*yoki-gurashi*) in union with Tenri-O-no-Mikoto. On becoming the shrine of Tenri-O-no-Mikoto,

Nakayama Miki was also provided by this same deity with a plot of ground known as the *jiba*, believed to be the place of origin of the human race and its spiritual home (*oyasato*). On this land stands the principal place of worship (Shinden) at the center of which is the *kanrondai*, or sacred pillar. Both the Shinden and the Kyosoden, the sanctuary of the foundress, are centers of pilgrimage. It is believed that Nakayama Miki continues to dwell in the Kyosoden, where she is attended to as if still physically present by devotees who dust and clean her bedroom, prepare her food, and look after her every need.

As in the case of other Japanese new religions founded by women, Nakayama Miki was greatly helped by a dedicated male disciple in the person of Iburi Izo, a poor carpenter whose wife she had healed of childbirth fever. Iburi Izo displayed his gratitude for this cure by dedicating himself to *hinokishin*, or volunteer work for the church, including the construction of a model of the first kanrondai in 1873 and a sanctuary for Tenri-O-no-Mikoto. Iburi Izo became the joint leader of Tenrikyo on the death of Nakayama Miki in 1887, and in his capacity as *honseki*, or oracle, he spoke through the spirit of the foundress to God. His pronouncements were written down and came to constitute a set of sacred writings known as the Osashizu. These supplement the two most important sacred scriptures, the Ofudesaki (Tip of the Divine Writing-pen), transmitted by God to Nakayama Miki, a transmission that was not completed until 1882, and the divinely inspired Mikagura-uta, or poems that are used as the text of Tenrikyo's worship.

The major Tenrikyo sacred ritual, the dance of creation, the *kagura tsutome*, takes place around the kanrondai and is performed by dancers in masks led by the head of the church, known as the *shimbashira*, a descendant of the foundress. The masks represent figures in the cosmogonic myth developed by Tenrikyo. This dance, performed on the 26th of each month, is believed to hasten the fulfillment of God's plans and is given as the main reason for Tenrikyo's existence. On the day prior to the performance, the Shinbashira "ordains" (in a brief ceremony known as the honseki) those who have completed the course of *besseki* lectures (the nine lectures required for initiation) and the *shuyoka* course (three months' intensive training) and taken the besseki vow. They are given by the Shinbashira the sacred grant of *osazuke*, or healing, and these graduates, or *yobuku* (literally timbers), are now empowered to perform healing rites using a particular form of hand gesture known as *teodori*, or hand dance, the gesture used in Tenrikyo worship.

The major festival for members from all over the world is the birthday of the foundress, celebrated at the Oyasato, or headquarters, on April 18. Other important services include the Tai-sai, or great services, held on January 26 and October 26. There are memorial services for the dead on March 27 and September 27, as well as a monthly service, the Tsukinami-sai. Three times a month there is the popular sacramental rite of *obiya yurushi*, or easy childbirth, which involves the consecration of white rice that is then placed on the Kanrodai during the *obiya tsutome* service in which the creation is ritually re-enacted.

Regarded as a dissident religious movement, Tenrikyo suffered increasing government probes and harassment, and the foundress, while proud of her country, was critical and at times even scornful of its ruling elite—as were other female founders of Japanese sects, including Deguchi Nao (of Omoto). Nakayama Miki was frequently interrogated, and she was imprisoned on 17 occasions for, among other things, blasphemy and obstructing the public highways by performing elaborate ritual dances at the corners of the village. The movement's fortunes changed, however, and in 1908 it was recognized as one of the 13 Sect Shinto organizations, autonomous organizations authorized by the government between 1868 and 1945.

In 1947, Tenrikyo, believing that its teachings had become distorted by State Shinto, launched the campaign for the Restoration of the Original Teachings (Fukugen). In 1970 it withdrew from the Association of Shinto Sects and had itself placed in the category of "Other Religions." It is one of the largest movements in that group, with a membership of more than one million in Japan. Tenrikyo is also present in many countries outside Japan, including Korea, Taiwan, India, Nepal, the Democratic Republic of the Congo, the United States, France, and Great Britain, but in every case with the exception of Korea it has remained numerically small.

Tenrikyo operates a number of important cultural and educational institutions, including Tenri University,

founded in 1925, and the very valuable Tenri Library and Tenri Sankokan Museum. It has also established a publishing house and a hospital. In the latter both spiritual and scientific methods of healing are used.

The structure and organization of Tenrikyo, while formally bureaucratic, is essentially based on the principle of the *ie*, or family system; the *honbuin*, or central administration, consists of descendants of the families of Nakayama Miki and Iburi Izo, or of families very close to theirs. The headquarters are in Tenri City (near Nara), Japan, and are known as Oyasato, or Village of the Parent.

http://www.tenrikyo.or.jp/

Peter B. Clarke

See also: Omoto; Possession; Shinto; State Shinto; Tenri City.

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Tensho Kotai Jingukyo

Tensho Kotai Jingukyo, the Religion of the Mighty God of Heaven (Tensho refers here to the sun goddess, Amaterasu), was founded in July 1945 by a farmer's wife, Sayo Kitamura (1900–1967), from the village of Hizumi in Yamaguchi Prefecture in the western part of Honshu. Sayo Kitamura, after one of a series of possessions by Tensho, became a living goddess, or *ikigami*, in July 1945. She proceeded to inform her listeners that global catastrophe was imminent. She also announced that the Kami Tensho, who had taken complete possession of her whole being, had commanded her to perform a dance as a means of restoring harmony and peace at that very moment, when the present order of the world was about to collapse into complete anarchy and chaos. From that point, observers referred to the new movement as the Dancing Religion (Odori Shukyo). The dance is also important in securing release from evil spirits and in bringing relief where there is misfortune. In the thinking of the Dancing Religion, as in numerous other Japanese religions (for example, Agonshu), ancestral spirits are seen as bringing suffering to their descendants and the living generally when they themselves have not been redeemed.

A charismatic leader who broke innumerable conventions in relation to style of dress, use of language, and customary forms of greeting, among other things, Sayo Kitamura, known to her followers as Ogamisama (Great God), preached continuously of impending calamity and, in particular, of the devastation that awaited the world on account of the development and use of the atomic bomb. There would, however, emerge in the course of time a new world order in which peace and happiness would reign unchallenged, and this would be brought about by spiritual means, by fulfilling the commands of the absolute deity Tensho Kotai Jingu.

The main teaching of the movement is that misfortune and unhappiness are the result of desires and attachments, and that the only way out of this unhealthful and harmful condition is through prayer that leads to the state of non-ego, or *muga*. The main practice is the ecstasy dance, or *muga-no-mai*, the dance of selflessness. A prayer known as *oinori* is said by members prior to starting this dancing ritual, and it ends with the recitation of the formula *na myo ho ren ge kyo*, a phrase that is regarded as untranslatable and whose meaning and power to transform and purify are in the sounds. This formula and improvised songs (*muga-no-uta*) are sung continuously, each time with ever-increasing intensity and volume as the dance gets underway.

It is believed that the dance bestows on participants the gift of divine insight into the innermost secrets of the universe. Followers believe, further, that this dance will give them spiritual control over the world and purify the souls of all human beings. It is also thought that once they have achieved this high emotional state, followers' prayers gain the power to redeem all evil spirits, including those that might be in possession of the living. A form of speaking in tongues during this

selfless dance is not unknown, the different languages heard being those of souls who have entered the participants' bodies to express their gratitude for having been saved.

Other practices include mutual soul polishing meetings known variably, depending on their form, content, and size as *tomomigaki*, *migaki-no-kai*, and *komigakai*.

The movement's headquarters, or *honbu*—regarded as the spiritual home of the people of the world—is located in the village of Tabuse in Yamaguchi Prefecture, close to the village where the founder was born and reared. The present spiritual head is Himigamisama, her granddaughter, the daughter of her son, known as Wakagamisama. The latter performs the role of administrative head of the movement.

Overseas branches exist in the United States, the largest center being in Hawaii, where the active membership is less than 1,000.

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See also: Agonshu; Shinto.

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Terapanth Svetambara Jain Tradition

The Terapanth Svetambara tradition of Jainism was founded by Muni Bhikhan (1726–1803), who was later called Acarya Bhiksu. Bhikhan was born in India in the village of Kantaliya near Jodhpur. His parents were Bisa Osvals of the Sankleca *gotra* and followed the Murtipujak Jain tradition. After the death of his wife, Bhikhan renounced the world and became initiated into the itinerant mendicant order of Acarya Raghunath (1706 or 1708–1790) of the Dhanna Dharmadasa Sthanakavasi tradition in 1751. However, on June 28, 1760, he split from the "lax" Sthanakavasis with four other monks and founded his own mendicant order in Kelva near Rajsamand. In the beginning, his group had only 13 male members, and his opponents scorned it as the path of the 13, or *terah panth*. Bhiksu later paraphrased terah panth as *tera panth*, or your path, and interpreted the number 13 in terms of the principal rules of conduct for Jain ascetics—the 5 great vows, or *mahavratas*; the 3 restraints, or *guptis*; and the 5 comportments, or *samitis*—which he attempted to follow by the letter.

The cause of the schism was a disagreement over a technical point of Jain karma theory. The Jain canonical scriptures teach that the soul can be liberated from its karmic fetters only through the renunciation of all violence—that is, all action. The Dharmadasa Sthanakavasis, like most extant Jain traditions, also propagate compassion, or *anukampa*, as a religious value and emphasize the positive karmic consequences of charity (*dana-daya*) and the protection of life (*jiva daya*). In contrast, Bhiksu argued that because ultimately both bad karma (*papa*) and good karma (*punya*) obstruct the liberation of the soul, a salvation seeker must avoid both. Because he privileged this perspective, he regarded acts of compassion performed for the purpose of accumulating punya even as sinful (papa). The most concise discussion of this issue from the Terapanth point of view can be found in Bhiksu's treatise *Anukampa Ri Caupai*, written in 1787 in the local Marvari language. Bhiksu distinguishes there (and elsewhere) between relative or worldly compassion (*laukik daya*) and absolute or religious compassion (*lokottara* or *dharma daya*)—that is, absolute nonviolence. He argues that although material acts of charity are positive from the social point of view (*vyavahara naya*), they are negative from the religious point of view (*niscaya naya*). In his conception, punya can be gained only as a side effect of acts of renunciation, not

independently through acts of material help or other "mixed" actions. His criticism of the laxity of the Sthanakavasi mendicants and other Jain traditions is directed against their non-recognition of the difference between religion and worldly morality.

The terminology of Acarya Bhiksu's teaching of absolute renunciation is influenced not only by the writings of the Digambara Acarya Kundakunda (ca. second to third centuries CE) and the Digambara commentaries of Umasvati's *Tattvartha-sutra* (ca. third to fifth centuries CE) but also by the *tabbas*, or vernacular commentaries, of the Acarya Dharmasinha (1599–1671), the founder of the Dariyapuri Sthanakavasi tradition. Dharmasinha also taught the futility of compassionate help and nonintervention on the grounds that from the absolute point of view the moment of death of every living being is predetermined by its life-span (*ayusya*) karma, even if the causes of death appear to be accidental, and therefore preventable, from a conventional point of view. For other Sthanakavasis the name Terapanth indicates that Acarya Bhiksu's views are akin to those of the proponents of the image-worshipping lay movement of the Digambara Terapantha (which should otherwise not be confused with the aniconic Svetambara Terapanth Order), whose adherents also claim to practice Jainism from an absolute perspective—or *niscaya naya.* The denial of the necessity of the practical point for a non-omniscient living being is, for them, a form of *ekanta-vada* (theoretical absolutism) that contradicts the "Jain theory" of *anekanta-vada* (non-absolutism).

Although the principal outlook of the Terapanth has not changed during its 240-year history, its forms of application and its institutions have changed. To prevent schisms and laxity, Acarya Bhiksu made the rule that there should be only one *acarya*, or teacher cum group leader, and that he should be chosen by his predecessor. On that basis, the fourth acarya, Jitmal (Jayacarya) (1803–1881), created an elaborate institutional framework for the growing monastic order from 1852 on. The ninth acarya, Tulsi (1914–1997), ruled the order from 1934. He modernized the Terapanth and turned it from a world-negating mendicant order into a world-transforming religious movement by emphasizing the significance of education, worldly morality, and social reform. In 1949 he created the "nonreligious" *anuvrat*, or small-vow, movement for the implementation of nonviolence and morality in social life. In 1952 he abolished the dogma of non-accidental death and later promoted "worldly" charity for his educational projects. The communal goodwill movement in 1954 was followed in 1960 by the *naya mod*, or new turn, initiative that sought to eradicate "outdated" social customs among the Terapanth laity, such as rituals, casteism, and female *purdha*. In 1970 the Jain Visva Bharati was opened and gained the status of a "deemed to be University" in 1971. It is located in Ladnun, the birthplace of Acarya Tulsi, and functions today as the physical center of the Terapanth, though all important decisions are taken by the permanently itinerant acarya. In 1980, Acarya Tulsi introduced a new category of novices, the *saman(i)s*, who are permitted to use public transport and to travel abroad on missionary tours. For many Jains living outside India, the samans and samanis are the only Jain mendicants they can meet. The present leader of the Terapanth is Acarya Mahaprajna (b. 1920), who was inaugurated in 1994. Mahaprajna contributed greatly to the Terapanth edition of the canonical scriptures, or *agama* (1974–), and the publication of the Terapanth literature in Rajasthani. Under the impression of the success of Goenka's *vipassana* classes in Rajasthan, he introduced a Jain version of insight meditation, *preksa dhyana*, in 1975. And in 1980 he introduced the science of living program, *jnana vijnana*, a step-by-step guide for a nonviolent way of life for children and adults, intended for schools and universities in particular. The chosen successor of Mahaprajna is Yuvacarya Mahasraman (b. 1962).

At present, the Terapanth has about 250,000 followers all over India (including non-Jain members of the *anuvrata* movement); several thousand in Nepal, the United Kingdom, and the United States; and a few families in many commercial centers around the world. Most Terapanth lay followers belong to the traditional business families of the Osval castes. Because of the influence of the missionary tours of the samans and samanis, the influence of the Terapanth is currently spreading worldwide, though primarily among expatriate Jains. The principal religious practices of the Terapanthis are fasting, meditation, and study. Because image-worship is rejected, laypeople venerate

the mendicants of the Terapanth order as symbols of Jain ideals.

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See also: Jainism; Meditation

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Thai Forest Monks

The second half of the 19th century in Thailand witnessed an efflorescence of ascetic forest-dwelling monks dedicated to the practice of meditation. These monks led an eremitic life—sometimes alone, sometimes in small groups. They were heirs to a classical division within the Theravada *sangha* (monastic order) between forest dwellers (Pali: *arañnavasi*) and town dwellers (Pali: *gamavasi*). This division correlates loosely with a further categorization of monks into those who devote themselves to meditation (Pali: *vipassanadhura*) and those whose vocation is more inclined toward studying texts (Pali: *ganthadhura*).

Austere activities undertaken in addition to the monks' rules (Pali: *vinaya*) came to be associated with the path of meditation. Thirteen in number, these practices are known as *dhutanga*, and they include the practice of sleeping in forests or cemeteries. In Thailand monks who follow all or some of the dhutanga practices are known as *thudong* monks.

Scholars propose that the revitalization of the thudong tradition can be regarded as a reaction to 19th-century ecclesiastical reforms and the emergence of a new monastic fraternity (Pali: *nikaya*), the Thammayut, promoted by the royal monk and eventual monarch, Mongkut (1851–1868). The Thammayut reformers engineered a more standardized and bureaucratic form of state Buddhism, commensurate with moves toward the consolidation and modernization of the state.

Many of the most noted of the thudong monks of the revival were to be found in the northeast region of the country, especially those who belonged to the lineage of the meditation teacher Phra Ajaan Man Phuurithatto (1870–1949). Man was universally acknowledged as an especially holy monk who achieved the highest level of spiritual attainment (Pali: *arahant*). Narratives of Man's life and those of other venerated forest monks became popular and are nowadays printed for distribution as gifts at funerals.

The forest monks served as teachers, healers, and community leaders to the villagers who supported them. From the outset the wandering monks established temporary hermitages during the rainy season. Under pressure from the centralized authority of the ecclesiastical hierarchy, and with the encouragement of local patronage, the hermitages gave way to permanent monasteries whose members continued the thudong tradition by undertaking pilgrimages.

Most recently, organized tours have become popular among prosperous urban folk who seek to acquire religious merit through offering requisites to the forest monks, who are regarded as particularly pure and so unusually productive of merit. The funerals of forest

meditation masters have attracted huge crowds, including high-ranking members of the Thai royal family. Such attention has, however, done little to safeguard the independence of forest monks, who are often in conflict with officials of the Forest Department. In 1987 the Thai Sangha Council ordered all monks, except those living in designated monasteries, to leave the forests. Furthermore, forested areas are shrinking. Decades of land clearance and logging have wiped out up to 80 percent of Thailand's forests. Monks from forest monasteries are active in a struggle to conserve what remains.

One famous forest monk and disciple of Ajaan Man was Ajaan Chah. Ajaan Chah (1924–1993) established an international monastery, Wat Pah Nanachat, as a center for the increasing numbers of Buddhists from Europe, Australia, and America who traveled to Thailand to ordain as monks. In 1977 he visited Britain and founded what came to be known as the British Forest Sangha. A branch monastery was established in the 1990s in northern California named Abhayagiri Buddhist Monastery; similarly, branch monasteries exist in Switzerland, Italy, New Zealand, and Australia.

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See also: Meditation; Monasticism; Theravada Buddhism.

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■ Thailand

Thailand is a Southeast Asian country sandwiched between Burma to the west and Laos and Cambodia to the east. The southernmost part of the country is a peninsula that lies between the Andaman Sea and the Gulf of Thailand. On the southernmost part of the peninsula lies the country of Malaysia. Thailand has some 66 million people (2009) residing on its 198,000 square miles of territory.

The most prominent religion in Thailand is, and for many centuries has been, Buddhism. Individual Thai people may take Buddhism very differently, that is, as an intellectual religion, a normative religion, a popular religion, a doctrinal religion, or an engaged religion. No matter what type of Buddhism, as long as it is harmful neither to an individual nor to the public, it is supported by the people and by the government. All Thai Buddhism that complies with the policy of the Thai government, the Sangha Act of 1962, and that is administrated by the Sangda Supreme Council, is considered orthodox Buddhism and, according to the Thai Constitution, is supported by the government.

Some Buddhist movements, for example, the Santi Asoka, are self-governed, reject the authority of the Sangha Supreme Council, and establish their own ways of life and religious practices. They are considered unorthodox and gain no governmental support. In contrast to the Santi Asoka, another influential reformist Buddhist group, the Dhammakaya Foundation, submits itself to the Thai Sangha, and thus is protected by some of its elders. Thailand is also the home of the international headquarters of the World Fellowship of Buddhists, which has its main offices in Bangkok.

According to Basic Religious Data for the year 2007, there were 55,480,000 Buddhists. Thai Buddhism is predominantly Theravada, and thus it places

Wat Phra Singh Temple in Chiang Mai, Thailand. (William Casey/Dreamstime.com)

a great deal of emphasis upon the support of the monastic order. Monks cannot work to earn their living. They are supported by laypeople and the government. In 1998 there were 265,791 Buddhist monks and 97,875 Buddhist novices. In 1999 there were 31,111 Buddhist monasteries throughout the country. Food is donated to monks during their alms rounds, or they are invited to lead a ceremony. That is held to yield more merit to the doer than donating to "ordinary people," as monks are considered holy.

Apart from Buddhism, other religions in Thailand supported by the government are Islam, Christianity, Hinduism, and Sikhism. These religions are subject to the Department of Religious Affairs and under Thai law. Following the Thai Constitution, all religions whose beliefs and practices are harmful neither to an individual, society, nor the Thai nation are allowed to spread throughout the country. Thais are free to profess any religion. Besides, the Thai king, though himself a Buddhist, is the Great Upholder of All Faiths. On the king's birthday each year, leaders of all major religions in Thailand (Buddhism, Islam, Christianity, Hinduism, and Sikhism) express their well-wishes to the king on television.

According to statistics from each religious center there are approximately a million Muslims, 496,898 Christians, and 30,000 religious followers of Hinduism and Sikhism. There are also religious followers of other minor traditions, such as the Baha'i Faith and Confucianism. They are, however, unable to gain support from the Thai government because of their small number of members.

The Islamic community in Thailand is Sunnite (of the Shafiite School) led by the *chula-raja-montri* (chief imam) whose office is in Bangkok. The Islamic law is used in Muslim courts in four major provinces in southern Thailand, where a number of Malay people reside.

Christianity in Thailand represents two basic groupings: Catholic and Protestant. In 1998 there were about 2,200 Christian clergy. In 1999 there were about 1,500 Protestant churches and 700 Catholic churches in Thailand. All were supported financially by the Thai government. The Protestant community was pioneered by Dutch and British missionaries, the latter represent-

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ing the London Missionary Society. They were soon joined by Americans from the American Board of Commissioners for Foreign Missions. A number of the Protestant church groups (Baptists, Presbyterians, Christian Churches [Disciples of Christ], and Lutherans) united in 1934 to form the Church of Christ in Thailand, currently the largest Protestant body. Since World War II, significant growth has been shown by the New Apostolic Church and the indigenous Thai Ezra Churches, the latter a movement that began in northeast Thailand in the early 1980s and by the end of the century had claimed more than 100,000 members.

Christianity has found its support primarily among Vietnamese, Chinese, Karen, and Montagnard ethnic

Thailand

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	34,405,000	56,497,000	86.8	0.75	59,057,000	57,108,000
Muslims	1,392,000	4,115,000	6.3	0.76	4,500,000	4,700,000
Ethnoreligionists	250,000	1,500,000	2.3	0.45	1,550,000	1,500,000
Agnostics	80,000	1,150,000	1.8	0.77	1,500,000	1,700,000
Christians	372,000	849,000	1.3	1.75	1,025,000	1,112,000
Roman Catholics	154,000	340,000	0.5	3.34	390,000	420,000
Independents	137,000	270,000	0.4	1.75	350,000	400,000
Protestants	78,900	260,000	0.4	1.83	320,000	350,000
Chinese folk	640,000	555,000	0.9	0.76	600,000	600,000
Confucianists	0	235,000	0.4	0.76	265,000	275,000
Hindus	60,000	60,000	0.1	0.76	60,000	60,000
Baha'is	6,400	60,000	0.1	0.76	90,000	120,000
Sikhs	10,000	55,000	0.1	0.76	85,000	100,000
Atheists	30,000	33,000	0.1	0.80	40,000	50,000
New religionists	1,600	16,000	0.0	0.76	30,000	50,000
Shintoists	0	400	0.0	0.76	700	1,200
Jews	70	90	0.0	0.72	100	100
Total population	**37,247,000**	**65,125,000**	**100.0**	**0.76**	**68,803,000**	**67,376,000**

groups residing in China, and to only a small degree among the Thai proper.

Hinduism or Brahmanism plays significant roles in the Thai Royal Court and popular traditions. For most Thais the king is semi-divine. Although he himself is a Buddhist, his power is held to be supported by deities, in both Buddhist and Hindu traditions. All auspicious royal ceremonies, such as the First Ploughing Ceremony, the Royal Inauguration, and the Golden Jubilee of the Royal Enthronement, are partly performed by Brahmins (Hindu priests). Moreover, as Indian civilization with Hinduism has pervaded Thai society since the old days, many Thais believe that their lives are predestined by a Hindu God, especially God Brahma. Although most Thais are Buddhists, they nevertheless believe in the supernatural power of deities.

Sikhism is confined to some Thais of Indian blood living particularly in downtown Bangkok. Confucianism prevails among Thais whose ancestors are Chinese. The Thai people have refrained from waging wars against one another based upon their religions.

Pataraporn Sirikanchana

See also: American Board of Commissioners for Foreign Missions; Baha'i Faith; Christian Church (Disciples of Christ); Church of Christ in Thailand; Confucianism; London Missionary Society; Monasticism; New Apostolic Church; Shafiite School of Islam; Theravada Buddhism; World Fellowship of Buddhists.

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Thelema

Thelema is a magical teaching enunciated by English ceremonial magician Aleister Crowley (1875–1947).

Crowley's Thelemic cult of sex magick (Crowley's unique spelling) derives specifically from a transformative spiritual event that occurred during his visit to Cairo in 1904. Crowley would come to believe that the revelatory communication itself emanated from the ancient Egyptian gods, via an entity named Aiwass (or Aiwaz) whom Crowley believed to be a messenger from Horus. Crowley's personal revelation would also come to acquire a quasi-biblical orientation for it led him to regard himself henceforth as the Beast 666 referred to in the book of Revelation—an association possibly related to his unhappy Plymouth Brethren (now Christian Brethren) upbringing as a child. Following his revelation from Aiwass, Crowley's life and career as a ceremonial magician would subsequently focus on the ongoing personal quest to find the ideal Whore of Babalon (Crowley's variant spelling) or Scarlet Woman, with whom to enact the philosophy of Thelema, or magical will. According to the doctrine of Thelema, Crowley's sex-magick encounters with his Scarlet Women—there would be many more than one throughout his magical career—were sacramental acts confirming Crowley's role as Lord of the New Aeon.

On March 17, 1904, Crowley performed a magical ceremony in his apartment in Cairo, invoking the Egyptian deity Thoth, god of wisdom. Crowley's wife, Rose, who had accompanied him on his trip to Egypt, appeared to be in a dazed, mediumistic state of mind and, the following day, while in a similar state of drowsiness, she announced that Horus was waiting for her husband. Crowley was not expecting such a statement from his wife but according to his diary she subsequently led him to the nearby Boulak Museum, which he had not previously visited. Rose then pointed to a statue of Horus, or Ra-Hoor-Khuit, and Crowley was intrigued to discover that the exhibit was numbered 666, the number of the Great Beast in the Book of Revelation.

On March 20, 1904, Crowley received a mediumistic communication through Rose stating that "the Equinox of the Gods had come" and he arranged for an assistant curator at the Boulak Museum to make notes on the inscriptions from Stele 666. Rose continued to fall into a passive, introspective state of mind and advised her husband that precisely at noon on April 8, 9, and 10 he should enter the room where the transcriptions had been made and for exactly an hour on each of these three days he should write down any impressions received. The resulting communications, allegedly dictated by a semi-invisible Egyptian entity named Aiwass—said to be a messenger of Horus—resulted in a document that Crowley later titled *Liber Al vel Legis* (*The Book of the Law*).

The pronouncements contained in *Liber Al vel Legis* became a turning point in Crowley's magical career. Crowley was specifically commanded by Aiwass to put aside the Kabbalistic ceremonial magic he had learned in the Hermetic Order of the Golden Dawn and was instructed to pursue the magic of sexual partnership—acts of "love under Will"—with his Scarlet Woman. *Liber Al vel Legis* was also completely dismissive of earlier religious traditions that had preceded the 1904 revelation. "With my Hawk's head," proclaims Ra-Hoor-Khuit (Horus) in stanzas III: 51–54, "I peck at the eyes of Jesus as he hangs upon the Cross. I flap my wings in the face of Mohammed and blind him. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din. Bahlasti! Ompedha! I spit on your crapulous creeds."

Liber Al vel Legis summons the Scarlet Woman to "raise herself in pride!" and calls for uninhibited sexual freedom. Accordingly, Crowley came to believe that the so-called Great Work—sacred union, or the attainment of Absolute Consciousness—would be achieved through the sexual union of the Great Beast with the Whore of Babalon: "The Beast, as the embodiment of the Logos (which is Thelema, Will) symbolically and actually incarnates his Word each time a sacramental act of sexual congress occurs, i.e., each time love is made under Will." A review of Crowley's subsequent career shows that he would spend much of his life from this time on seeking lovers and concubines who could act as his Divine Whore. While he would be frustrated in his numerous attempts to find a suitable and enduring partner, there were many who filled the role temporarily.

Liber Al vel Legis also contained instructions relating to ceremonial offerings associated with sacramental sex magick, specifically in the preparation of what later came to be known as "cakes of light." The magical ingredients were derived from sexual congress itself: semen from the male, gluten from the woman's

vagina, and preferably fresh menstrual blood, as specified in stanza 24 of Book III of *Liber Al vel Legis*. These ingredients were then consumed by participants as a ritual offering to Ra-Hoor-Khuit.

Nevill Drury

See also: Christian Brethren; Crowley, Aleister; Hermetic Order of the Golden Dawn.

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Theology

From a historical perspective it can be said that in general every religion has been characterized by a theology. At the same time however, it is necessary to affirm that the theologies associated with their corresponding religions are quite varied, since, throughout the centuries, there has been an important development of the concept of theology to reach the currently accepted understanding.

The term is from a Greek root, *theologia*. It is possible to schematically divide the history of the concept, beginning from the elements of *theos* and *logos* that compose it, in light of the importance they have assumed throughout time. Three phases can be distinguished in this schema: (1) the origin related to natural religions; (2) the philosophical elaboration of the concept; (3) the development tied to revealed religion.

The context in which the first theology was born is that of natural polytheistic Greek religion, presumably circa the sixth century BCE. It was characterized by a recourse to myth, that is, to narrations, themselves common to the various archaic religions, through which poets, such as Orpheus, Homer, and Hesiod, expressed the ancient traditions about the gods of Olympus in written word. They theologized, in the sense that they spoke of gods, that is, of the forces that rule nature and the origin of the world, while providing an essential instruction for life. In this period, logos was understood in a largely human sense, as the word that transmits ancient secrets. The word of the poet at once transmitted traditions and praised the divinities (*theoi*), personifying the cosmic forces. Greek theology arose as a history of gods and the world. It is thus a theology understood at once as theogony and cosmonogy, in the expressive form of narration. The divinities and the world are presented as indissolubly united in a common submission to Fate and necessity. Hesiod is a classic example of this first form of theology, which has as starting point mystery and the experience, at times dramatic, that man has of it.

Beginning with the fifth century BCE, philosophical reflection, which in its origin has an essentially religious nature, adopts the term in question. Plato and Aristotle transformed the meaning of theos, moving from mythological polytheism to ontology. These philosophers reacted before the Sophistic criticism, which denied the value of myth, and thus forced the foundations of Greek society into crisis. The strategy consisted of distinguishing the form from the content of myth, in order to show the value of their hidden meaning. This meaning is accessible to reason and universal, because it is based in the Good and the Beautiful. In this perspective, theos is understood in the singular, and identified with the First Principle and with Being itself. Logos thus is primarily understood as reason, that is, as the capacity that man has to understand the order of the cosmos, apprehending the eternal and immutable laws that unite the world and the realm of the divinity. In a certain manner, this theology is tied to a conception of the relationship of the world and God as a continuous ontological ladder that man can climb through his thought, rising from the sensible realm to that of the divine. This ladder leads the goods of this world, and life in particular, back to their source. Nevertheless, at the same time this unitary conception implies a dimension of necessity. From the experience of mystery there is a movement to rational reflection on it, often marked by an excessive trust in man's capacities, or better, in the capacities of the philosopher.

Thus, among the texts that have reached us, Plato (*Republic*, 378.e.7–379.b.1) will be the first who, as far as we know, employed the term "theology." Aristotle will then divide philosophy into three types, mathematics, physics, and theology, according to the relationship with matter and movement of the studied causes (*Metaphysics*, 1026.a.18–21; 123). In this sense, he identifies theology and metaphysics. Thus it can be said of theology that: "It was the people of the Greeks, the founders of philosophy and science, who contributed to the intellectual life of mankind this new form of rational approach to the superhuman world" (Jaeger 1947, 46).

It is in the Hebrew world that theology for the first time assumes the meaning that is actually attributed to it, no longer founded on a generical experience of mystery or in the reflection that comes from this, but on the particular form of experience that is itself revelation of mystery. In this context, God is seen as absolutely distinct and separated from the world. It is this radical separation that awakens the absolute wonder of the Hebrew who encounters God who speaks to him. This is an encounter between he who can be neither seen nor named and man. It is an encounter that is configured as pure gift and that man survives only through the strength that God communicates to him.

This allows Philo, for example, to reinterpret theos in reference to the unique transcendent God. Logos is still understood in a literal sense, as the word of God who speaks and reveals himself. The concept of theology is close to that of prophecy, where the divine element is preponderant: the principal movement is that from God to man. For example, in commenting on the revelation of the name of God, Philo designates Moses as *Theologian* (*De vita Moysis*, 115, 1–2). Philo's choice to use terminology from, as has been seen, the philosophical domain to speak of YHWH will have profound consequences.

In a properly Christian context, Clement of Alexandria opposes the theology of the poets, the followers of myth, and the true theology of philosophers, who in their search for Logos acquired many elements of truth (*Stromata*, 1, 22, 150, 4, 2). In this manner Christianity is placed in continuity with Greek philosophical research. Christ is presented as the true master and identified with the unique transcendent Theos, who not only initiates a covenant with his people, but even becomes incarnate to take the faults of his sons upon himself.

In his reflection, Origen will specify the fundamental difference between the theology of natural religions and that founded in revelation through the confusion that characterizes the first, between the world and its Creator. He will thus explicate what will become the fundamental characteristic of theologia after the third century, that is, the reference to the Trinity, which is identified with the Theos, which is one of its composing terms. This theology is possible only because it is Christ himself who speaks of the Father and reveals the one and triune God (*Contra Celsum*, 2, 71, 5–7). In this sense Jesus is the unique true Theologian. For this reason the Logos that is an element of the term "theologia" is no longer presented as only a human word, nor only as a word of God addressed to men, but is essentially the divine Word, that is, the Word who is God, the second Person of the Trinity, who becomes incarnate for the salvation of man. Word and Reason are now at the *interior* of God, and *are* God. Thus, the proper act of the theologian becomes the recognition of the divinity of the Father, of the Son, and of the Holy Spirit, itself configured as praise and religious worship.

Based on Origen's work, theologia will become a technical term in the debates with the Arians of the fourth century. It will assume a signification of divine immanence—that is, it will indicate God in himself, in his Unity and in his Trinity. The domain of being will thus be distinguished from that of activity, in particular from the actions and events tied to the suffering of Christ in his humanity. For the Cappadocian fathers in particular, theologia will be understood as a direct reference to the mystery of God who is Father from all eternity, in that he has a Son that he eternally engenders in his Spirit.

At the conclusion of this historical outline, it is important to note that in the patristic passage to Theos understood as the one and triune God, the transcendence of the mystery imbues the logos that is a component of theologia with two significations: on one hand it refers, as noted, to the divine Logos, but on the other hand it also implicates human reason, to whom revelation is given. The mystery remains mystery, since man

cannot penetrate it because it is transcendent, but revelation permits a knowledge of something, specifically, the gift of God. This reference to mystery must be remembered while considering the historical development that led the term to have the signification of "doctrine about God," which is the most common meaning today.

At the end of the patristic period, the medievals will attempt to build a holistic vision of the world upon the richness of the tradition received from the first Christian thinkers. As the medievals referenced their writings and their authority, there was a risk involved in moving from the level of the being of the mystery to that of its representation. These authors in fact aspired to a representation of *every* element of the life of man ordered toward God, on the model of the cathedral, or of the *summa*. They thus strove for a synthesis that could offer, at a glance, the position of every aspect of man's life in reference to its center, that is, his Creator. In this process however, the attention moved toward representation, and thus losing the sense of mystery and forgetting the primary character of revelation and gift in reference to that which reason can attain and comprehend. Thomas Aquinas's criticisms of Anselm of Canterbury or Richard of Saint Victor are to be read in this sense. Thomas auspiciously left his *Summa* unfinished at the end of his life, due precisely to the (mystical) perception of the abyss between the representation and the mystery of God.

With nominalism, the confusion between the levels of language and reality was further aggravated. The birth of modernity pushed theology to define itself ever more in a doctrinal sense, modeling itself on philosophy. This is in contrast to the development of the first centuries of the Christian era, when it was philosophy that was transformed by the thought that arose from the experience of God who revealed himself. The project of the illuminationist encyclopedia and the requirement from the religious side to situate itself dialectically in reference to it also contributed to the movement in this direction.

In correction, the 20th century in the Western world was marked by a return to a theology tied to mystery and life, as well as to the sources: biblical, liturgical, and patristic. The theologies that accentuate action or theologies "of the genitive" are situated in this tendency. Theologies "of action" unite religion and life in such a way as to configure the world according to the will of God: Liberation Theology and Feminist Theology are two examples. Theologies "of the genitive" arise from the need to read the various aspects of human reality in a religious sense, for example, the theology of the body, that of work, and that of history.

Looking at the various contemporary religions, the three phases of the formation of the term "theology" can be useful to understand in what sense it is used to speak of Hinduism (the chapter "Hindu Theology and Philosophy" in Flood 1996), or Buddhism (Jackson and Makransky 1999). One can definitely observe a tendency to indicate the doctrinal dimension of various religions with the term "theology," which leads some to recommend a metatheology (Hiebert 1994, Bosch 1991), analogous to how metaphysics is understood in relation to physics. This proposal, developed in the framework of the missionary movement, aims to take into account the different contexts in which each theology is developed. At the same time, a greater attention to the history of how theology has been situated in its development from the religious mystery is to be recommended. The analysis of René Girard is a good example, as he does a properly "theological" work according to the original sense of the term, using literary analysis and critical study of the history of religion.

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See also: Arius; God, Existence of; Moses.

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Theosophical Society (Adyar)

The Theosophical Society (Adyar) is an international organization whose main purpose is to promote primarily the oeuvre of Helena Petrovna Blavatsky (1831–1891) and secondarily those among its members who adhere to her teachings. This body of work and perspective serve as the bases of the three objects of the Society: (1) to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color; (2) to encourage the study of comparative religion, philosophy, and science; and (3) to investigate unexplained laws of nature and the power latent in man.

The impact of the Theosophical Society (Adyar) prior to its numerous fissures beginning in 1895 and of those Theosophical societies that arose in the years following that have retained their loyalty to the Blavatsky canon—examples being the Theosophical Society (America), the United Lodge of Theosophists, and the now defunct Theosophical Society in America, with headquarters in New York City—has been profound. Rather than discussing the impact of the Theosophical Society, it would be more accurate to assert the direct impact of Blavatsky on the Theosophical Society (Adyar) and other Theosophical societies and then to argue the impact on movements and associations not directly connected to or descended from the original Theosophical Society. Many teachings within non-Theosophical organizations that share a similar worldview that may be termed Western Esoteric arose either directly from Blavatsky's writings or indirectly through the propaganda of numerous societies that emphasize her teachings, most notably the New Age.

It must also be stated, however, that as important as Blavatsky's contributions were, there were two important disciples of her teachings who helped to popularize what was often an obtuse teaching set forth by Blavatsky. A. P. Sinnett (1840–1921) was an early admirer when Blavatsky arrived in India from New York in 1879; Charles Webster Leadbeater (1854–1934) was a close colleague of the leading propagandist of the early Theosophical Society and later its president. Annie Besant (1847–1933) and Leadbeater made lasting contributions to the Society and the cause of Theosophy, but not, in the opinion of some, always in a positive manner. Sinnett is perhaps most responsible for creating the perception, through his book *Esoteric Buddhism* (1883), that modern Theosophy is predominantly derived from Hindu and Buddhist esotericism. Although Blavatsky writes extensively of this form of esotericism, she also included in her writings other forms of esotericism, such as Jewish Kabbalah. Leadbeater helped to popularize the formidable and often opaque explanations of Blavatsky. It is very likely that newcomers to Theosophical teachings were introduced through Leadbeater's books.

The Theosophical Society, with international headquarters in Adyar (Chennai), India, was founded in New York City in 1875 by a number of individuals, the most important of whom were Henry Steel Olcott (1832–1907) and Blavatsky. Olcott became the first president of the Society (1875–1907), helping in its spread and organization and popularizing its teachings. Blavatsky was responsible for the restatement, according to the Theosophical interpretation, of those teachings that became synonymous with the teachings of the Theosophical Society. Most of the teachings are contained in her two most important works, *Isis Unveiled* and *The Secret Doctrine*. Blavatsky retains special standing for most Theosophists because of her status as disciple, or *chela*, of highly evolved

beings—Masters or Mahatmas—who dwelled in an "Occult Brotherhood" and who were the ultimate source of the teachings known as the Ancient Wisdom, the Secret Doctrine, the Wisdom Religion, or Theosophy. This Wisdom existed from the dawn of humanity—a *prisca theologia* or *philosophia perennis*—and was preserved and transmitted through the ages by great teachers and initiates (Pythagoras, Buddha, Krishna, Jesus, Zoroaster, Plato, Porphyry, Proclus, and Patañjali). Furthermore, it was conserved, however imperfectly, in the various religious traditions (Hinduism, Buddhism, Christianity, Judaism, Islam, and Zoroastrianism) and their sacred scriptures (the Veda, the Upanishads, the Bhagavad Gita, the Puranas, the Hebrew and Christian scriptures, the Zohar, the Buddhist canon, and the Avesta), all of which purported to disclose, in the words of Blavatsky, "the 'deepest depths' of the Divine Nature, and show . . . the *real tie which binds all things together*."

Because of this conviction, the original objects of the Society as stated in its by-laws of 1875 were "to collect and diffuse a knowledge of the laws which govern the universe." Nonetheless, the comparative study of religion and philosophy was not its only aim. There is enough evidence to suggest that the Ancient Wisdom was to be practiced. Indeed, the very word first employed by Blavatsky to refer to this Wisdom was "Magic"—a term that was synonymous with the post-1870s popularization of "Theosophy" as defined and elaborated by her in her later writing career—and which suggests both a combination of practice and understanding. For this reason, members of the Theosophical Society at various periods in its history placed greater emphasis on striving to arouse one's latent powers rather than merely investigating the laws of nature from a theoretical perspective. This was especially true in the early years of the Society to the early 1880s and during the presidency of Annie Besant (r. 1907–1933). One type of training that more advanced members sought to achieve in the early years of the Society was astral projection, or the out-of-body experience.

Since there is no official dogma recognized by the Society, Theosophists possess a diversity of views according to their understanding of Theosophy. One position that is universally accepted, however, is the "Brotherhood of Humanity," the first of the three objects of the Society quoted above. In addition to these objects, the body of teachings generally associated with the Society has been articulated by Blavatsky, especially in her greatest work, *The Secret Doctrine*. Among the teachings are: (1) the notion that religions have both exoteric and esoteric elements, with the Ancient Wisdom or Wisdom Religion (Theosophy) synonymous with the esoteric body of wisdom, taught and preserved by initiates in all the great religions and philosophies; (2) the recognition of the diversity and universality of sources containing the Ancient Wisdom, thereby including not only elements of Western Esotericism—neo-Platonism, Christian Kabbalah, Hermetism, and Hermeticism—but also Eastern components, notably Hindu and Buddhist philosophies; in brief an "Eclectic Theosophy" as opposed to the theosophy of Western Esotericism; (3) the three propositions contained in the introduction of *The Secret Doctrine*: (a) the existence of an infinite and unknowable Absolute, (b) the cyclic nature of the universe and all it comprises, and (c) the identity of the soul with the Universal Soul (of the Absolute) and the need for all souls to progress through the cycle of reincarnation to realize this identity.

As is evident in many movements, disagreements over teachings and authority have led to the formation of new organizations that arose out of the original Theosophical Society. The Hermetic Society was founded in 1884 due to the disagreement with the Orientalist flavor of Sinnett's version of Theosophy as presented in his *Esoteric Theosophy*. In the same vein, the conflict arising over authority led to the 1895 separation of the American Section of the Theosophical Society under William Quan Judge (1851–1896), one of the original founders. Today, the Judge Society continues under the name the Theosophical Society (Pasadena). Furthermore, two controversies severely damaged the reputation of the Theosophical Society and its leaders. The first was the Hodgson Report of 1885, written on behalf of the Society for Psychical Research, which charged Blavatsky with fraud for claiming that her Masters or Mahatmas actually wrote letters to her and to others within the Society. The second surrounded the controversy of the coming World Teacher (Maitreya or the Christ) who would overshadow the body and personality of Jiddu Krishnamurti, the latter ex-

pected to serve as the Vehicle for the Teacher. Krishnamurti (1896–1986) spent 20 years preparing for this role, until 1929, when he abdicated his role as Vehicle and abandoned the Theosophical Society, to the great distress of many of its founders. These two episodes severely damaged the reputation of the Society and led to a decline in its membership rolls. From that period to the present, the Society never recovered the notoriety that it enjoyed prior to Krishnamurti's quitting the Society.

In the ensuing years, the Society has maintained a relatively low profile, but has made contributions to the intellectual world by maintaining a research library at its headquarters in Adyar that contains more than 20,000 palm-leaf manuscripts and more than 250,000 volumes, with a focus on Orientalia. It also maintains the Theosophical Publishing House in Adyar and Wheaton, Illinois, the home of the Theosophical Society in America. The Society also performs work for the welfare of poor and disadvantaged children through the Olcott Memorial School and Olcott Memorial High School, which offers free education to its students.

The Theosophical Society (Adyar) continues as the largest of Theosophical organizations with an approximate membership of 30,000 spread over 60 countries, with India and the United States possessing the most members (12,852 and 4,676, respectively).

The contributions and influence of Theosophical teachings to alternative esoterically based movements are numerous. Among these contributions are the following:

1. The Masters or Mahatmas, highly evolved beings such as Koot Hoomi and Morya, neither "Spirits" nor "some other kind of supernatural beings" according to Blavatsky in her *Key to Theosophy*, are men of great learning, especially pertaining to the Ancient Wisdom. These Masters constituted a Brotherhood according to Sinnett, and later the "Great White Brotherhood" according to Leadbeater. The notion of a Master did not originate with Blavatsky or modern Theosophy. It is a concept found in ancient religions such as Christianity and Judaism (angels), Buddhism (*bodhisattvas*), and early modern Esoteric movements such as Rosicrucianism and its later offshoots. It is likely, however, that Blavatsky's Theosophy influenced later organizations such as the Agni Yoga Society, the I AM Religious Activity of the Ballards, the Church Universal and Triumphant, individuals such as Baird T. Spalding and Frederick Oliver, the amanuensis of Phylos the Tibetan, and most certainly Alice A. Bailey's Djwhal Khul.
2. Reincarnation was popularized through the publications of Theosophical literature. Although Blavatsky did not place great emphasis on the concept prior to the 1880s, it was given an important role in Sinnett's *Esoteric Buddhism*, serving as part of a grand scheme of spiritual evolution. Furthermore, reincarnation was viewed in much the same way as that contained in Allan Kardec's (1804–1869) *Le Livre des Esprits*: the soul progressively improves with no regression into lower forms such as animals.
3. Theosophists have contributed much to the popularization of the teaching of karma in the West. From the *Mahatma Letters*, Sinnett's *Occult World* (1881) and *Esoteric Buddhism*, Blavatsky's writings beginning in the 1880s, the Society's co-founder William Q. Judge's articles and *Ocean of Theosophy*, the numerous publications of Annie Besant and C. W. Leadbeater, and innumerable Theosophists who followed, it is almost impossible to avoid its mention in any segment of Theosophical literature. It was the Theosophists who introduced the phrase "law of karma" according to Australian scholar Eric J. Sharpe in his *Universal Gita*, and indeed it does appear in the writings of Blavatsky, W. Q. Judge, C. W. Leadbeater, and Annie Besant.

   Although karma is associated with the individual, other forms of karma were introduced or at least popularized. National, racial, and family karma was discussed by Blavatsky in a late article ("Forlorn Hope," 1890) and by Judge in his *Ocean of Theosophy* and more recently as the "karma of a planet" by G. Farthing in his *Deity Cosmos & Man*. One cannot argue that karma derived from Hindu and Buddhist

teachings, but such notions as national, racial, and family karma is not likely to be located in either religion.

4. Theosophical teachings have had an impact on the arts and literature. In art, it is certain that Wassily Kandinsky (1866–1944) was influenced by Theosophical ideas, especially concepts of color and of the higher world. Especially influential were Leadbeater's *Man Visible and Invisible* and Annie Besant and Leadbeater's *Thought-Forms.* Other artists include Piet Mondrian (1872–1944), Paul Klee (1879–1940), and the artists of the Transcendental Painting Group (founded in 1938) consisting of Raymond Jonson (1891–1982), Agnes Pelton (1881–1961), and Lawren Harris (1885–1970). Dutch architect, engraver, illustrator, and designer K. P. C. de Bazel (1869–1923), architect J. L. M. Lauweriks (1864–1932), and H. J. M. Walenkamp (1871–1933) actually joined the Theosophical Society in Amsterdam in 1894.

In the field of music, two composers who had direct contact with Theosophical teachings were Jean Sibelius (1865–1957) and Alexander Scriabin (1870–1915). Notable examples in literature include William Butler Yeats (1865–1939), George W. Russell (1867–1935), and Talbot Mundy (1879–1940). Finally, the author of the Oz works, Lyman Frank Baum (1856–1919), was a Theosophist who adopted many ideas from the genre.

To conclude, although the Theosophical Society consisted of relatively few members (never more than 50,000, usually under 30,000 members), with membership spread over 60 countries, its impact in these areas was significant.

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See also: Bailey, Alice Ann; Besant, Annie; Blavatsky, Helena P.; Church Universal and Triumphant; I AM Religious Activity; Krishnamurti Foundations; Reincarnation; Spiritism; Theosophical Society (America).

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Theosophical Society (America)

The Theosophical Society (America) is also called the Theosophical Society (Pasadena) or simply the Pasadena tradition of Theosophy. It is one of several Theosophical societies. The first Theosophical Society began in 1875 in New York City under the leadership of Helena P. Blavatsky (1831–1891) and Henry Steel Olcott (1832–1907) as an organization that would investigate Spiritualist phenomena and other occult practices and ideas as well as the world's religions. Blavatsky and Olcott left the United States for India in 1878. For several years the Society foundered; then, in 1883, William Quan Judge (1851–1896), one of the original members of the Society, began to recruit members and hold public meetings. He published a magazine, *The Path*, beginning in 1886. In that year he dissolved a Board of Control established by Olcott to govern Theosophists in the United States and created an American Section of the worldwide Theosophical Society that Judge himself headed as general secretary.

Judge was a charismatic leader, personally inspiring many middle-class Americans interested in Esoteric matters and disillusioned with Christianity. His published work conveyed Theosophical teachings in a popular, accessible style. His skills as an organizer, manager, and communicator contributed significantly to the rapid expansion of Theosophical work in the 1880s and 1890s. By the time of his death in 1896,

Theosophical lodges could be found in most major, and many smaller, American cities, and membership numbered in the thousands. Theosophy was a household word, appearing in numerous discussions of religion and culture in the popular print media. It also was targeted by Christian clergy. Many who joined the Theosophical Society were spurned by their friends and families in much the same way that adherents of new religions in the 1960s and later were ostracized by loved ones.

When Blavatsky died in 1891, Judge became the head of the Esoteric School of Theosophy, an elite group composed of individuals thoroughly committed to Theosophical principles. Later he suggested that he and Annie Besant (1847–1933), head of the European Section after Blavatsky's death, share leadership of the Esoteric School. For the next few years controversy ensued, as Besant first sided with Judge, then opposed him. This series of events, often referred to in Theosophical history as the Judge case, remains a controversial chapter in the evolution and development of the movement. As a result of continued attacks on Judge, in 1895 the American Section, while recognizing Olcott as president-founder, declared its autonomy, electing Judge president-for-life of the Theosophical Society in America. Olcott withdrew the branch charters and revoked the membership of those in the United States, Europe, and elsewhere who followed Judge, thus splitting the worldwide Theosophical movement in two.

The next year Judge died and was succeeded by Katherine Tingley (1847–1929). This succession was marked by controversy. Some members of Judge's inner circle accused her of manipulating events and people to make it appear that Judge gave his blessing to her leadership, while other leaders supported her without reservation. She remained a controversial figure, among Theosophists and in the public eye, throughout her tenure. Her name frequently appeared in newspaper articles associated with various legal battles, the earliest major one involving a libel suit that she brought against the owner of the largest Los Angeles newspaper. Within the Society, she inspired members to focus on philanthropic and educational activities, expanding an agenda that emerged in nascent form during Judge's final years.

In 1898, Tingley was named leader and official head of the Theosophical Society, and the organization was renamed the Universal Brotherhood and Theosophical Society (UB and TS). The UB and TS sponsored various reform efforts aimed at improving the Society and individuals through its affiliate, the International Brotherhood League (IBL). Women joined in significant numbers after Tingley became the leader, and much of the IBL's work dealt with issues traditionally associated with women, especially raising and educating children. Under Tingley, a home for orphans and unwed mothers opened in Buffalo, New York, medical assistance was provided for soldiers returning from Cuba following the Spanish-American War, and war relief was provided to the poor and homeless in the Cuban city of Santiago de Cuba.

In 1900 Tingley led an exodus of Theosophists to Point Loma, located on the peninsula west of San Diego, California. Three years earlier, in 1897, at the end of a worldwide tour, she laid the cornerstone of the School for the Revival of the Lost Mysteries of Antiquity there. At Point Loma, Theosophists constructed numerous dwellings and educated young children. They also operated three schools in Cuba patterned after the style of education, called Raja Yoga, which evolved at Point Loma. Educational efforts were the focus of community life at Point Loma, based on the Theosophical conviction that they lived in the dawning of a new era in cosmic history. They believed that reincarnated souls entering the world as newborns were exceptionally amenable to spiritual and moral training. Tingley also worked for the abolition of capital punishment, for prison reform, and for international peace. She emphasized music, the arts, and drama, building the first open-air Greek theater in the United States in 1901.

Theosophists believe that humanity reincarnated many times, according to grand cosmic cycles of ascent and decline that last for millions of years. The progress of waves of life-forms or souls is watched over and helped by the Masters, or advanced beings. Masters supposedly gave Blavatsky the teachings she passed along to other Theosophists, including those found in her magnum opus, *The Secret Doctrine* (1888), and numerous other publications. Point Loma Theosophists read and adhered to Blavatsky's teachings, often

filtered through the published writings of Judge and Tingley. The published works of those latter two leaders did not depart substantially from Blavatsky, but recast her teachings in an idiom and vocabulary more accessible to American readers.

Point Loma Theosophists, however, departed from Theosophists elsewhere in their belief that the earthly succession of leaders following Blavatsky was through Judge rather than Besant. They linked the validity of Theosophical teachings to this succession, the Masters supposedly granting each earthly leader in this succession credibility and authority, and sometimes working in and through those leaders in a bicameral relationship in which the personality of the leader was melded with the esoteric power and wisdom of the Master. That was the case with Judge, and later with Tingley's successor, Gottfried de Purucker (1879–1942), a self-taught polymath who devoted many years of study to Theosophy, ancient languages, mythology, and comparative religion.

During his tenure as leader, Purucker lectured on numerous occasions, and his lectures were later transcribed and published. The result was "technical Theosophy," a complex body of teachings based on those of Blavatsky, Judge, and Tingley, but using the teachings of Purucker's predecessors as points of departure for deep and creative reflection. He led the Point Loma Theosophists through the lean years of the Depression, returning their foci to those of Judge: printing and distributing Theosophical literature and encouraging growth among local lodges. He also initiated the Fraternization movement, encouraging contact with various Theosophical organizations and the renewal of brotherly feeling among Theosophists everywhere. Near the end of his administration, during World War II, Purucker moved their headquarters from Point Loma to Covina, California, near Los Angeles.

No clear successor could be agreed upon after Purucker's death, and a Cabinet governed for three years. In 1945, Colonel Arthur L. Conger (1872–1951), a retired officer in the U.S. Army, became the leader. Many lifelong Theosophists did not agree with Conger's selection and left the Society. Most networked informally, although one group found a semblance of an organizational center in Point Loma Publications, Inc., founded in 1971 by Iverson Harris, Jr. (d. 1979) and W. Emmett Small (1903–2001). Conger expanded the Theosophical Society's publishing program and emphasized local public work, particularly in postwar Europe. Shortly before his death he began moving the headquarters to Pasadena, California. He was succeeded as head of the Theosophical Society (Pasadena) by James Long (1898–1971) in 1951. Long oversaw moving the headquarters, library, and archives of the Theosophical Society to their present location in Altadena, California. Long emphasized living Theosophical teachings and expressing the Theosophical philosophy simply in each person's own words. He founded *Sunrise* magazine in 1951 as a bridge between Theosophy and the public.

Long was succeeded in 1971 by Grace F. Knoche (1909–2006), a Raja Yoga student from birth. The current leader is Randell C. Grubb. The Theosophical Society (Pasadena) includes sections in the United States, Australia, the Czech Republic, Finland, Germany, Austria, the Netherlands (the largest section outside the United States), Nigeria, and South Africa. At their headquarters facility in Altadena, staff members publish Theosophical classics through the Theosophical University Press and hold regular meetings for members as well as inquirers at their library. Such meetings, usually discussions of Theosophical writings by Blavatsky and others, constitute the rituals practiced by most Pasadena-affiliated Theosophists.

In this Theosophical tradition, Theosophy is a matter of inward transformation through mental and spiritual discipline. Meditative practices that alter mind and body, such as hatha yoga, are suspect. So Theosophists in the Pasadena tradition emphasize moral refinement and advance in daily living, coupled with deepening understanding of Theosophical principles through the diligent study of texts. In recent years the Pasadena Society participated in efforts to find common ground among all Theosophical movements, especially the United Lodge of Theosophists and the International Theosophical Society, headquartered in India. Annual conferences for Theosophists from all Theosophical organizations began in 1994 in Brookings, Oregon, and are held annually. At these conferences, speakers address current issues in science, culture, and society as these relate to Theosophy. Participants seek ways to find unity among various Theosophical tradi-

tions, perspectives, and groups. Finally, efforts have been made to heal the divisions within the Pasadena Theosophical tradition, although Point Loma Publications and others who left the Theosophical Society (Pasadena) in the 1940s are not likely to return.

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See also: Besant, Annie; Blavatsky, Helena P.; Theosophical Society (Adyar); United Lodge of Theosophists.

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Theravada Buddhism

Theravada Buddhism is the designation for the various Buddhist traditions prevalent in South and Southeast Asia. Theravada, or Southern, Buddhism, with its local cultural variations and specific ordination lineages is the dominant religious tradition in Sri Lanka (69 percent of the population), Burma/Myanmar (85 percent), Thailand (94 percent), Cambodia (88 percent), and Laos (58 percent). With the global spread of Buddhism in the 20th century, substantial numbers of migrants from these countries have come to live in North America and Europe. Alongside, Western converts have taken up Theravada meditational practices and the study of canonical texts.

The Theravada tradition is the only surviving tradition of some 30 different schools of early Buddhism. Translatable as the "sayings or doctrine of the elders," the school claims to be nearest to the original word and teaching of the historical Buddha (sixth–fifth century BCE). The precursor of the Theravada School had been the Sthaviravada (Sanskrit: doctrine of the elders), which split with the majority fraction of the Mahasanghikas in North India in the fourth century BCE. A century later, the Indian-Sanskrit Sthaviravada came to Ceylon and became the Theravada. Some five centuries after Buddha's death, the teachings were written down in Pali on palm leaves. The numerous texts were collected in three baskets. From that stems the designation of *Tipitaka* (three baskets)—that is, the text collections of the Vinaya Pitaka (basket of monastic discipline), Sutta Pitaka (doctrinal teachings), and Abhidhamma Pitaka (philosophical investigations). These voluminous collections form the canon of the Theravada tradition. There also exist commentaries to the canon and ancillary literature, especially the Visuddhimagga (The Path to Purity), composed by the Ceylonese monk Buddhagosha in the early fifth century CE.

The focal point of Theravada tradition is constituted by the order of monks (*bhikkhu sangha*). Although originally there also existed an order of nuns (*bhikkhuni sangha*), that order dissolved later as the line of nuns' ordination broke. The monk represents the Theravada ideal of a person's nonattachment to worldly relations and affairs, concentrating on practicing the Buddhist path of renunciation in order to extinguish one's delusion, hatred, and greed. The main task of a monk is to live up to that ideal, to hand on the Buddhist teachings and practices, and to instruct the lay Buddhist followers. The laity supports the sangha (monks' order), donating food, shelter, and clothing. A clear hierarchy of religious virtuosi and lay followers is basic to the Theravada.

Although Theravada tradition can be considered outspokenly conservative regarding doctrinal interpretation and forms of life, it has unmistakably changed in the course of time. Following the period of early Buddhism, during the period of traditional Theravada (late third century BCE to the 18th century CE), the sangha established close relations with the ruling powers. Strongly supported by feudal kings, the monasteries became wealthy landlords. In religious terms, monks became preoccupied with conducting ceremonies of chanting *pirit* or *paritta* (texts designed to improve a layperson's material and physical state; however, also of importance to the sangha itself) and presiding at funerals. Considered as "fields to gain spiritual merit," monks functioned mainly as ceremonial priests. This role, its form and content, was strongly criticized, much as in the period of reformist or modern Theravada (19th and 20th centuries), when urban monks and educated middle-class lay Buddhists interpreted Buddhism as scientific, modern, and universal. Confronted by imperial power, Western concepts, and missionary Christianity, this English-educated elite stressed rationalist elements in the Buddhist teachings. They devalued the "cultic" and "ritualistic" practices and emphasized a scripturalist approach to achieving *nibbana* (extinction, liberation; Sanskrit: *nirvana*). Although this modern, or "Protestant," Theravada Buddhism has remained a minority—the vast majority of both monks and laypeople continuing to hold to traditional Theravada concepts—it is this modernized version of Theravada Buddhism that is considered representative of Theravada Buddhism as a whole. An important element of the reinterpretation of Theravada Buddhism is a revival of meditation practices. Practices such as *vipassana* (penetrative seeing) and *satipatthana* meditation (application of mindfulness) have gained a growing interest in South Asia and in the West, in particular.

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See also: Mahayana Buddhism; Meditation; Monasticism; Sacred Texts.

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Thomas Aquinas

ca. 1224–1274

Thomas Aquinas was a member of the Dominican Order who emerged in the 13th century as a prominent theologian best known for his use of Aristotelian philosophy as a framework for doing Christian theology and the thoroughness of his theological inquiry. He lived and taught at Paris, Naples, and Rome and wrote the *Summa Theologiae*, which has come to be seen as the foremost theological work of the Middle Ages. He would later be named a Doctor of the Church, a title bestowed on a very few theological writers who have been designated a saint and who in addition have written theological works from which the whole church has derived great advantage. Doctors of the Church are seen as people who have integrated outstanding intellectual accomplishments with noteworthy sanctity.

Thomas was born around 1224 as the youngest son of Landulfo d'Aquino, who sent Thomas to live

among the monks at the prominent Benedictine abbey of Monte Casino with the expectation that he would rise to the position of abbot. He studied theology and philosophy at the University of Naples, recently established by his uncle Frederick II, the king of Sicily (r. 1296–1337). Thomas rejected his parents' plans and at the age of 19 he left the Benedictines for the recently founded Dominican Order. While taking the traditional monastic vows of poverty, chastity, and obedience, the friars of the Dominican Order rejected the more internal focus of the Benedictines and offered a more outward focus on community service. It was organized as a preaching order and the friars were trained in vernacular languages (rather than exclusively emphasizing Latin). Rather than earning their living on the monastery's property, usually in agricultural pursuits, Dominican friars survived from the gifts of those who supported their work.

Thomas's family was horrified by his decision, and they kidnapped him and attempted to lure him back to his father's plan. He resisted the enticements and would later write against those who attempted to force young men to leave the new orders (that would also include the Franciscans and Augustinians). He ultimately escaped his kidnappers, and his superiors sent him to study theology at the Dominican priory in Paris. In 1248, he moved on to Cologne, where for a brief period he became the student of his fellow Dominican Albertus Magnus (1193–1280).

Thomas's education occurred just as the lost works of Aristotle were being introduced into the educational curriculum of Western institutions of higher learning following their rediscovery in the Middle East by the Crusaders. Prior to this time, almost all theology in the West was based on Platonic philosophy.

Upon his return to Paris, he completed his bachelor's degree in scripture and lectured on the Bible and the *Sentences*, written by Peter Lombard (ca.1105–ca.1164), the primary theological textbook of the era. He also began to pen commentaries on the major works of Aristotle, study tools on Aristotle being as yet nonexistent. He soon received his master's of theology degree and began work on his first major theological text, the *Summa contra gentiles* (*Summa against the Gentiles*), an apologetic treatise aimed at missionaries who were evangelizing non-Christians. Thomas was primarily concerned for his Christian brothers working among Spanish Muslims. Thomas used his knowledge of Aristotle and the several prominent Muslims whose works were circulating in the West (most notably Averroes and Avicenna) to attack the over-reliance on reason they demonstrated. He observed that the truth that was, in fact, found in Islam was mixed with much falsehood. He also wrote in defense of the Dominicans and their lifestyle from those who attacked the Order.

In 1259 Thomas began a decade of teaching at various Dominican sites in Italy. During this time he wrote the liturgy for Corpus Christi, the Roman Catholic festival honoring the Eucharist, and compiled the *Catena aurea* (*Golden Chain*), a set of biblical commentaries by the early church fathers. He also began the work on his monumental magnum opus, the *Summa Theologiae*, which would consume most of his energy until 1273.

Upon his return to Paris in 1268, he continued his most active intellectual life. He argued with the more extreme Aristotelians; he wrote commentaries on the New Testament books of Matthew and John; he commented on Dionysius the Areopagite's *Divine Names*; he penned works on the Christian creed, the Lord's Prayer and the Hail Mary prayer; and he composed hymns and delivered sermons.

His life was radically altered on December 6, 1273. That day, while celebrating the Mass, he had an intense mystical vision. He would afterward observe, "Everything I have written seems like straw in comparison with what I have seen and what has been revealed to me." He stopped his writing, and essentially left the *Summa Theologiae* unfinished. He died four months later, on March 7, 1274, while journeying to the Church Council that was about to convene in Lyon. He was buried at the Dominican church in Toulouse, France.

Thomas's Thought Thomas's great work, the *Summa Theologiae*, is constructed around a series of topical theological questions, beginning with the status of theology as a science (in the Aristotelian sense of that word). Parts 1–3 discuss the existence and triune nature of God, creation, how all beings move toward God as an end, and the incarnation of Christ that provides

the means by which creatures move toward God (Part 3). In Part 1.2, Thomas discussed the beatific vision of God in terms of human destiny (his own intellectual career culminating in such a vision). He covered the Christian life in Part 2.2, where he expounds upon the theological virtues (faith, hope, and charity), the cardinal virtues (prudence, justice, courage, and temperance), and the charisms or gifts of the Spirit. He also discusses the relative merits of the contemplative versus the active patterns for living one's life. In Part 3, Thomas covered Christology, the understanding of Jesus Christ and his salvific work and the sacramental life.

The *Summa* ended abruptly after Part 3. Following Thomas's death, his secretary Reginaldo de Piperno attempted to complete it by using material from Thomas's other writings, most notably his commentary of the *Sentences* of Peter Lombard, even though they had been written some 30 years previously. Most modern editions of the *Summa* omit the supplement.

Thomas in Context Though it would take some time to see it, Thomas essentially moved Christian theology away from its domination by Platonic (and neo-Platonic) philosophy. He did so by mastering the intellectual stream and gently moving it into the Aristotelian camp rather than attempting a harsh break with the past. He emphasized his alignment with all that had preceded him and moved forward into an emerging work that would value science, technology, and urban life.

At the same time, Thomas made a crucially important shift in Christian thinking. Plato had pointed beyond the ultimately unreal world of the manifest world observed by the senses to the superior reality of the realm of ideas. Christian Platonists tended to subordinate time, space, and the physical world to an eternal spiritual realm. Disciplines of study, which allow us to master the social and physical, are devalued relative to theology. Thomas's theology gave an enlarged place for the empirical arts and sciences (law, medicine, natural science, architecture, and engineering), and a new level of legitimacy. Following Aristotle's lead, Thomas provided a place for empirical observation as a proper, natural, and necessary human endeavor.

Thomas's theology also supplied the church with a new philosophical language. Since the end of the centuries of persecution and its quick emergence as the dominant religion of the Roman Empire in the fourth century, the Christian church's major thinkers had relied on Platonic thought forms. Plato had provided the background for the discussions at the Ecumenical councils at which the basic statements of Christian orthodoxy had been hammered out and from which the Nicene and Chalcedonian creeds promulgated. As Thomas turned to the subject of Christology, he aligned himself fully with the church councils and ancient creeds, while presenting a new emphasis on God's action. In Christ, God entered the world not only to save humanity from sin, but to lift it up to the divine. Also, in entering the world, God reasserts the primal creative pronouncement that the created world is good—further basis for the legitimacy of the human arts and sciences.

The last section of the *Summa* that Thomas completed dealt with the sacraments. Catholicism is a sacramental religion, and the sacraments are given for the redemption from sin, and also, as Thomas emphasizes, as tools to assist the individual believer on his or her pilgrimage toward sanctification (holiness). In the process of writing about the sacraments, Thomas would also offer an explanation of the essential action that took place in the Eucharist when the elements of bread and wine were transformed into the Body and Blood of Christ. Drawing on the philosophical distinction between an object's essence or substance and its particular attributes (appearance, texture, taste, color, smell) observed by the five senses, he suggested that in the Mass, the essence/substance of the bread and wine became the body and blood of Christ while the attributes remained unchanged. This change became known as transubstantiation.

Thomas Aquinas Today Thomas's views were not immediately accepted in his own day, though he found strong support. Just five years after Thomas's death, the general chapter of the Dominicans pronounced penalties against any of their number who would speak irreverently of Thomas or his writings, and subsequent chapter gatherings expressly required the brethren to

follow his teachings. In the church's seminaries, the *Summa* gradually replaced Lombard's *Sentences* as the primary textbook for theology, especially after his canonization by Pope John XXII (r. 1316–1334) in 1323 ended any remaining open opposition.

Thomas's thought took an upward trajectory at the Council of Trent, called in large part to deal with the growth of Protestantism. The Council relied heavily on Thomas in its deliberation and the *Catechism of the Council of Trent* (1545–1563), prepared for the use of parish priests, can be seen as essentially a summary statement of his theology. In 1567, Pope Pius V named him a Doctor of the Church, after which the *Summa Theologiae* came to replace Lombard's *Sentences* as the chief text for teachings theology in Catholic seminaries.

By the 19th century, the use of Thomas's writings had declined, but a revival occurred during the pontificate of Pope Pius IX (r. 1846–1878), who presided over the First Vatican Council (1870–1871). Then in one of his first actions after becoming pope, his successor, Pope Leo XIII (r. 1878–1903), called for a continuance of the revived interest in his 1879 encyclical *Aeterni Patris.* He recommended the study of Thomas by all Catholic theological students throughout the world, though not to the exclusion of others. Leo also led in the formation of the Leonine Commission, which produced new critical editions of many of Thomas's works.

The centrality of Thomas's place in the theology of the Catholic Church was challenged by the Second Vatican Council and many believed his period of dominance had ended. He has, however, shown a significant resiliency and continues to remain a key force in Catholic theological discourse.

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See also: Augustinians; Benedictines; Dominicans; Franciscans; Roman Catholic Church; Theology.

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Three-Self Principles

The three-self principles, guidelines that became a goal of Christian missions across denominational lines in the late 19th century, suggested that missions should strive to become self-governing, self-supporting, and self-propagating. The goal of making mission fields in Africa and Asia especially free of support from Europe and North America and under the guidance and administration of local leaders was a major step in the transformation and indigenization of missions in the 20th century.

The three-self ideal was originally articulated by three prominent Protestant missionaries—Henry Venn (1796–1873), Rufus Anderson (1796–1880), and John L. Nevius (1829–1893). For more than 30 years, Venn served as the honorary secretary of the Church Missionary Society (1841–1872). He hammered out his views in the context of the mid-19th-century emergence of the High-Church wing of Anglicanism. He saw missionary activity as an extremely indigenous concern, the goal of which was the raising up of Native churches that would be "self-governing, self-supporting, and self extending." His ideas opposed the establishment of

missionary dioceses, headed by a bishop, prior to the actual development of a local following. He argued that foreign missionaries should quickly turn over control of missions to local leadership.

Operating as an executive for the American Board of Commissioners for Foreign Missions in Boston, Rufus Anderson arrived at essentially the same ideas as Venn. Anderson argued for a focused and purposeful missionary program whose only goal was the creation of a scriptural, self-propagating Christianity. Missionaries were to seek the conversion of the lost, organize them into churches, train a competent local ministry, and lead the congregations to a stage where they become self-propagating. Any other purposes of missionary activity were superfluous and even distracting. By the end of the 1860s, he was clearly articulating the three-self principles.

John Nevius was a Presbyterian missionary who further developed the three-self idea while working in China and Korea. He believed the key to making the three-self principles work was teaching converts to become a witness for Christ among their neighbors and co-workers. The building of local leaders meant that churches were not dependent on foreign funds for their survival and growth.

Churches were often reluctant to give over control of their missions to local leaders—for a variety of reason. However, the basic thrust of the three-self principles took on additional important by the middle of the 20th century with the changes brought by World War II, the subsequent establishment of the United Nations, and the end of colonialism. During the war, churches were forced into self-sufficiency and most demonstrated their readiness for self-governance. After the war, the end to colonization was frequently accompanied with a transformation of missions into autonomous churches.

As a philosophy, the three-self principles survived most visibly in China. The post-revolutionary government expelled all of the foreign missionaries in 1950 and forced the Protestant churches to merge into a single body. At the first National Christian Conference, held in 1954, the government forced the organization of the Chinese Protestant Three-Self Patriotic movement in China. Ostensibly formed to break the Chinese churches' reliance on foreign money, influence, and leadership, the movement became the instrument for training leaders in patriotism (support of the Chinese government) and to facilitate communication between the government and the Christian community. In 1966, as the Cultural Revolution began, and the government attempted to destroy the church, the Three-Self movement was disbanded. It was reorganized in 1980 and has since become an organization to articulate new government policies regarding religion. On a more positive note, it has been an effective organization in creating an image that the contemporary Chinese Protestant church is an indigenous body and no longer a branch of a foreign institution.

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See also: American Board of Commissioners for Foreign Missions; Chinese Protestant Three-Self Patriotic Movement/China Christian Council; Church Missionary Society.

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Tian Dao

Tian Dao (Yiguandao) is arguably the most significant Chinese religious response to modernity to result from that period of extended turmoil, the 20th century. Tian Dao temples and congregations spread rapidly throughout urban China in the 1930s and 1940s, only to be effectively eliminated after the founding of the People's Republic of China in 1949. Some leaders managed to leave China, however, and new networks took root in Taiwan, Southeast Asia, Hong Kong, and other areas of Chinese migration.

Tian Dao owes its initial success to Zhang Tianran (1889–1947), from Jining, Shandong Province, in eastern China, and a senior leader in what was then a minor Daoist group known since the late 1800s as Yiguandao, the Way of Pervading Unity. (Members abandoned the term Yiguandao in the late 1940s and now universally refer to themselves as Tian Dao, the Way of Heaven, or Zhenli Tiandao, the Heavenly Way of True Principle.) After assuming leadership in 1930, Zhang initiated reforms that made Yiguandao more attractive to prospective new members. For example, he allowed meat eating, although vegetarianism remained the preferred goal. Members were no longer required to maintain celibacy. Lengthy rituals were simplified. Most important, new emphasis was given to proselytization.

Yiguandao emerged as a way for common people to fulfill both obligations to family and the traditional realm of deities, and also maintain a strong sense of community in uncertain times. Temple networks spread throughout urban China, but particularly in such rapidly industrializing cities as Tianjin and Shanghai. Missionaries established new temples and moved to incorporate existing temple networks and other associations under Zhang's leadership.

Tian Dao experienced a growth phase during World War II. During the Japanese occupation (1937–1945), a puppet Chinese government was set up under Wang Jingwei in Nanjing. Zhang and many of his lieutenants enjoyed free passage throughout much of the occupied areas and had close ties with leaders in the Wang Jingwei government. With the end of the war those ties became a liability, and Tian Dao leaders quickly cultivated new connections with the Nationalist government that briefly reoccupied the cities before the Nationalists' final defeat in 1949. Zhang died in 1947. By cooperating with the regimes in control of urban China, Tian Dao had bet on two losing sides in succession. Unsurprisingly, the incoming Communist regime lost no time in suppressing Tian Dao along with similar groups in the anti-superstition campaigns of the 1950s. Although Zhang's third wife, Sun Yuehui, managed to leave China and settle in Taiwan, the group was essentially leaderless; it could have disintegrated as quickly as it had grown.

In exile, Tian Dao reinvented itself and spread the hard way: from the ground up. Those leaders who had managed to leave mainland China in 1949 settled in Taiwan, Hong Kong, and, in a few cases, in Southeast Asia. Pioneers in Taiwan began to recruit new members and establish home temples despite having few sources of outside funding. Some leaders combined business with their religious efforts.

Recalling Tian Dao's support of the Wang Jingwei regime during the war, the Taiwan government now also suspected Tian Dao of harboring Communist spies, and saw its beliefs as a rival ideology. Tian Dao was actively suppressed by the police in several campaigns between 1963, when it was outlawed, and 1987, when it was finally legalized. Spies infiltrated meetings, and several leaders were arrested and sent to prison. Despite the harassment, Tian Dao flourished in Taiwan and grew to become the largest organized religious group there. It allied itself with local entrepreneurship, and as Taiwan underwent an economic boom between the 1960s and the 1980s, Tian Dao leaders recruited factory owners and workers alike. It provided a sense of community for displaced workers moving into industrial zones, and it actively promoted adult education in the Chinese classics and Buddhist sutras.

By the 1980s most of the Tian Dao temples were generally grouped into eight major sublineages, the largest being the Wen Hua, Bao Guang, Ji Chu, and Xing Yi. The first three of these traced their establishment to pre-1949 mother temples in Shanghai, the fourth to a temple lineage in northeast China. According to a 1981 survey, each of these sublineages had hundreds of subsidiary temples; the total temple count

went from approximately 600 in 1981 to 1,200 in 1991. Since the 1980s, Tian Dao groups have spread around Southeast Asia, China, Europe, and America. A reasonable estimate of worldwide membership today is between 5 and 10 million. That number is impossible to confirm, however, since sublineages do not always cooperate, and many temples make no distinction between people initiated yet inactive and those who, once initiated, continue as active members.

Within Tian Dao, proselytization is a means by which members may gain merit that can then be transferred to family members. A member who recruits 100 initiates can request a rite whereby the soul of a deceased relative, such as a parent, can be promoted, or pulled up (*chaoba*), into heaven. The opportunity to make amends for past non-filial acts, and save one's parents, exerts a strong pull on Tian Dao members. Initiation in Tian Dao ensures an individual's own entry into heaven and release from the endless cycle of rebirth in which all humans are trapped. To reflect this significance, each new initiate is given a small passport recording date and temple name; entry to heaven is barred without this passport. Misspelled names or dates on the passport will, it is believed, similarly block one's entry.

Tian Dao ritual performances involve the assembly gathering before the altar and following two ritual assistants and a presider; all three are usually dressed in formal ritual robes (*liyi*). Core rituals in Tian Dao practice include the lighting of the incense, the presentation of offerings, and the invitation of deities to the altar. Rituals include the performing of repetitive *koushou*, bows and salutes, to each of the various deities in the pantheon; Tian Dao is most familiar among people in Taiwan as a bowing religion. Tian Dao congregations also regularly attend communal meals—invariably vegetarian—and lectures. The lectures are the prime means of transferring Tian Dao doctrine.

Tian Dao's extensive pantheon of deities is centered on Ancient Mother veneration. Worship of the Ancient Mother (Lao Mu, also called Wusheng Laomu, the Unborn Ancient Mother) formed in the mid-Ming dynasty (1368–1644) and spread especially throughout the region south of the Yangtze River area. Lao Mu is believed to have created her human children, only to have them lose their way because of the enticements of materiality. In a grand gesture of compassion, she orders Maitreya to return to Earth to save these lost souls and allow them to enter heaven and sit at her side.

The Ancient Mother is said to be present in the flame generated by an oil lamp placed in the center of the altar. Effigies of additional major deities are arrayed behind this light, usually including a smiling, seated Maitreya Buddha in the center; a Guan Yin bodhisattva, the popular deity of compassion and childbirth, to Maitreya's left; Ji Gong Huofo (living Buddha), a popular deity based on a monk from the Song dynasty (960–1279), on Maitreya's left; and, on either ends of the altar, images of Lyu Chunyang and Guang Gong, two popular Chinese deities based on legendary figures. In addition, ceramic figurines or black-and-white photographs of the founder, Zhang Tianran, and, in many temples, his third wife, Sun Yuehui, are sometimes placed at the far ends of these main altars.

Tian Dao groups put little relative emphasis on textual sources. Tian Dao teachings borrow a limited palette of ideas and terms from such Buddhist, Daoist, and Confucian sources as the Maitreya Sutra, the Heart Sutra, the Dao De Jing, and the Analects. Also, spirit writing remains common in Hong Kong, Taiwan, and Southeast Asian Chinese communities. Tian Dao practice involves writing on a sand-filled tray by a team of three selected members, often teenage girls. One of the team, said to be under the direct influence of a deity, writes Chinese glyphs in the sand with a stylus as the second member smoothes the sand with a squeegee and recites what is written. The third team member then records this with pen and paper.

Tian Dao today exists as one of many well-organized international religious groups active in Chinese culture. An umbrella organization, the Tian Dao General Assembly, was established in Taiwan in 1987, but only some 70 percent of Taiwan-based groups belong. Tian Dao groups tend to view other subsects with suspicion.

Today Tian Dao faces two paths into the future. It can redefine and reorient itself as an international movement relevant to people of all backgrounds, or it can focus instead on regaining its previous prominence as a significant movement in China. Either way, Tian Dao is likely to continue as a force among world religions. There are numerous Tian Dao sites in Chi-

nese on the Internet. An English-language periodical, *Golden Voice of Maitreya*, is available.

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See also: Ancestors; Vegetarianism.

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Tian Tai/Tendai Buddhism

Tian Tai (T'ien-t'ai), one of the more important schools of Chinese Buddhism, developed as a recognizable way of doing Buddhism within the larger Chinese Buddhist community in the early Tang dynasty (618–907). As it emerged into a distinctive school of Buddhism, it became known for its ability to synthesize variant strands of thought into an overarching system or philosophy of phenomena. Tian Tai was thus an early Chinese reaction to the many varieties of Buddhist doctrine that had been transmitted to China from India by that time.

Tian Tai Buddhism received its name from the Tian Tai Mountains in eastern Zhejiang, China, a place of rolling if not dramatic mountain ranges and many rivers. The area is filled with spiritual significance. One mountain is the site of one of the 10 Daoist caves, and reputedly the area is the location where the popular Chinese deity figure Ji Gong (or Duke Ji) was born. And here, the founder of Tian Tai, Zhi Yi (538–597), built the Baoguo Si (Temple of Protecting the Nation), an idea that came to him in a dream. He was later able to receive support for his project from the Sui emperor, his main sponsor. This temple continues to function to this day.

Zhi Yi moved to Tian Tai for the last years of his life, where he concentrated on writing and teaching. All of his thoughts were recorded by his disciple Guan Ding.

Tian Tai was just coming into its own when a Japanese priest, Saicho, sent to study in China by his emperor, arrived. He studied for a year at Mount Tian T'ai and returned with a number of Tian Tai texts. The founding of the Tendai (as Tian Tai was known in Japan) School he established at Mount Hiei not far from Kyoto is marked by the emperor's agreeing to allow two priests trained by Saicho to be formally ordained each years. At this time, the emperor had control of all of Japanese Buddhism, and keeping ordination in the former imperial city of Nara and limiting the number of newly ordained priests was one means of exercising that control.

Saicho, later known by the honorific title Dengyo Daishi, continued the Tian Tai perspective that classified the spectrum of Buddhist sutras and approaches to Buddhism on a four-fold scale: the Hinayana teachings; the teachings common to all Mahayana Buddhism; the teachings unique to Mahayana as opposed to Hinayana; and the perfect teachings, as contained in the Lotus Sutra. He antagonized the Buddhist leadership at Nara by suggesting that they basically taught Hinayana Buddhism.

Saicho saw the Lotus Sutra as above all other Buddhist sutras and texts. Based on his appropriation of the sutra, Saicho began to advocate the idea that all beings had the potential for full Buddhahood. This idea contrasted starkly with the view of the Buddhist leadership at Nara, who generally believed that only some people were able to arrive at enlightenment while only a few could reach complete Buddhahood. This basic disagreement served as the foundation for Saicho's several petitions to the emperor that step by step established the independence of the Tendai community from the Nara officials.

Saicho's belief that all partook of Buddha nature also led the Tendai to show great respect toward the spectrum of the Buddhas and bodhisattvas of the larger world of Mahayana Buddhism. Tendai temples came

Enryaku-ji Temple of Mount Hiei, Kyoto, Japan. (Paskee/Dreamstime.com)

to be distinctive by their tendency to include a large number of bodhisattva images. It also led to an essential teaching that all believers should seek self-perfection and act for the benefit of others (that is, manifest the bodhisattva ideal) in their outward life.

In China, Saicho had studied esoteric Buddhism, though he focused on the Lotus Sutra upon his return to Japan. Tendai was open to esotericism and that aspect of its thought and practice would be developed by two of Saicho's disciples, Ennin (794–864) and Annen (ca. 841–ca. 901). Ennin went to China in 838 and began nine years of studying esoteric practices. Along the way, he encountered meditation upon and invocation of the bodhisattva Amitabha (known as Amida in Japan). The addition of the veneration of Amida Buddha at Mount Hiei would later become a major source of Pure Land Buddhism, which turned the veneration of Amida into its focal activity.

Ennin also studied the secret meditations and rituals relative to the Vairocana Buddha as represented in two mandalas, the Diamond Realm mandala and the Womb Realm mandala. In the end, Ennin tended to favor the esoteric teachings above those related to the Lotus Sutra, though it was left to Annen to clearly state the revised perspective. He would come to see mandalas pictorially: presenting the spiritual world coupled with proper actions relative to them invited the believer to partake of the spiritual realm.

With the rise of Amida veneration and esotericism within Tendai, several sub-groupings emerged throughout the Tendai leadership, each following a variant lineage of practice. In later centuries, these lineages led to the formation of the separate Tendai sects of which there are more than 20 in contemporary Japan.

The year 966 was a landmark for the Tendai community. A fire destroyed Enryaku-ji, the Tendai headquarters temple complex on Mount Hiei. The abbot Ryogen (912–985) had to step forward to raise the funds for the reconstruction. As the funds were collected, he also used the opportunity of a new beginning to place

a renewed emphasis on education. Ryogen is remembered most for initiating an era of Tendai learning and expansion.

Of the 20 divisions of the Tendai community, the largest is the one that still controls the headquarters at Mount Hiei. Its many associated temples across Japan are divided into 25 districts. It co-sponsors Taisho University (in cooperation with the Jodo-Shu and Shingon Buddhism). It has some 600,000 adherents in Japan, and a small but growing number of centers outside of the country.

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See also: Jodo-shu; Kukai (Kobo Daishi); Mahayana Buddhism; Meditation; Nara; Pure Land Buddhism; Shingon Buddhism; Zhi Yi.

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Tiantan

Tiantan, the Temple of Heaven, is the largest temple complex in China. Though today it is no longer used as a worship center, it stands as a major reminder of the traditional Chinese (pre-Buddhist) religion that was a force in the land into the early 20th century. Tiantan was the primary site at which the emperor made the annual thanksgiving for past prosperity and pleaded for an abundant harvest for the next year, a process that climaxed in December at the Winter Solstice.

The first major part of the complex was erected to the southeast of central Beijing. It was begun in 1410 by Emperor Yongle (r. 1403–1424), who had also constructed the Forbidden City. Yongle's finished work was known for the next century as the Temple of Heaven and Earth. Then, in 1530, the Emperor Jiajing (r. 1522–1567) built a separate Temple of Earth on the northern edge of the city, as part of a major building program in Beijing. His work also included greatly expanding the facilities at Tiantan. When completed, the entire complex covered 675 acres. Integrated into the overall structure were numerous squares, representing Earth, which were always located at a lower level than the round structures symbolic of heaven.

Tiantan consisted of three main parts laid out along a north-south axis. The entrance was at the Western Gate, and on ceremonial occasions the emperor would make his first stop near there at the Zhaigong, the Fasting Palace. The emperor initiated the annual winter ceremony with three days of fasting during which time he partook of no meat or wine, refrained from sexual activity, and handled no official matters that had to do with criminal cases. He also took periodic ritual baths.

Fasting and purification completed, the emperor would next move to the far north of the complex. This area was originally dominated by the Dasidian or Big Worship Hall. This building was later (1538) replaced with the Qiniandian or Big Enjoyment Hall. Today this part of the complex also includes the Huangqiandian or Heavenly Emperor Hall and the large circular

Temple of Heaven, Beijing, China. (J. Gordon Melton)

Qigutan or Altar of Prayer for a Rich Crop. Inside the Huangqiandian, at an altar table, the emperor stopped to burn incense.

A thoroughfare called the Danbi Bridge connects the Qiniandian in the north to the rest of the Tiantan complex in the south. Separate pathways along the thoroughfare were laid out for the Heavenly Emperor, the emperor, and the courtiers who attended the annual ceremonies. Immediately across the bridge stands the Imperial Vault of Heaven, and inside this circular building the emperor could find the memorial tablets for the Heavenly Emperor and his own ancestors. On the Winter Solstice, the emperor started the day in this hall, during which time he read prayers and invited those memorialized to participate in the upcoming ceremonies.

The Heaven-Worshipping Altar, a large circular structure at the southern end of the complex, was completed in 1530. From that time forward, the main event of the ritual year would occur within it. A large outdoor structure, it was precisely constructed utilizing multiples of nine in its measurements and decorations. Its structure proclaimed the belief that the Heavenly Emperor resided in the ninth tier of heaven. The human emperor, who represented the Heavenly Emperor to the people, came here on the Winter Solstice, and the main ceremonies occurred in and around this altar. The ceremonies were focused on the emperor's report to the Heavenly Emperor on the past year's abundance and his intercession for the country as a whole with prayers for a new year of prosperity and peace.

Accompanying the several main buildings are a number of lesser structures, including side halls at the Qiniandian where the Sun, Moon, stars, wind, clouds, thunder, and rain were worshipped, and the Butcher Pavilion where the sacrificial animals killed during the ceremonies were actually killed. On the edge of the Danbi Bridge there is a platform where the emperor changed into clothes especially provided for his participation in the sacrifice of the animals.

The worship of Tian (heaven) did not, of course, begin with the construction of Tiantan in the 15th century. It had been carried out for many centuries with growing elaborateness. And the Winter Solstice was but one of many ceremonies acknowledging heaven on behalf of the nation. The emperor would, for example, come to the Heaven-Worshipping Altar to pray for rain each year at the Summer Solstice.

Today, the very secularized government of the People's Republic of China recognizes the historical importance of the ceremonies that took place at Tiantan and considers the key buildings to be among the most important architectural treasures of the country. They are prized, among other reasons, for both their beauty and architectural innovation.

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See also: Chinese Religions.

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Tibet in Western Religious Imagination

The image of Tibet and of Tibetan Buddhism in Western literature has over time undergone profound transformations. Not infrequently, 19th- and early 20th-century writing saw Tibet as a thoroughly backward country, whose superstitious population was dominated by ignorant priests and monks. This was the opinion voiced by Francis Younghusband (1863–1942), who conquered Lhasa in 1903–1904, and by Sven Hedin (1865–1952), who traveled through the closed land around the turn of the 20th century. Scholarly ideals prevalent at that time saw Buddhism as a religion that had once existed in a pure form, but had become increasingly corrupt. "Lamaism" was often singled out as a particularly degenerate form of the Buddhist tradition. The then influential work of British explorer L. Austine Wadell (1854–1938) thus presented the religion of Tibet in terms of the "strange cults and creeds" that had infiltrated original Buddhism.

Most Western present-day conceptions of Tibet are, of course, the very opposite. A number of writers from the late 19th century up to our own time have contributed to presenting Tibet in a sympathetic light, as a land of mystery, and as a source of a profound spirituality that Westerners can tap into. Rudyard Kipling, for instance, crafted a thoroughly positive portrait of a Tibetan lama in his widely read novel *Kim*, published in 1899–1900. Tibet was presented as a land of mystery in a variety of literary genres, including travelogues (Alexandra David-Néel's *Voyage d'une parisienne à Lhasa*, published in 1927; Lama Anagarika Govinda's *The Way of the White Clouds*, 1956), utopian novels (James Hilton's 1933 novel *Lost Horizon* with its description of the utopian valley of Shangri-La), and fictional autobiographies with occult themes (Cyril Henry Hoskin's 1956 best-seller *The Third Eye*, written under his assumed Tibetan name Lobsang Rampa).

If the above genres present Tibet as a land to be read about, other authors, typically representing various currents of Western Esotericism, explored a partly imaginary Tibet for the wisdom that its most enlightened inhabitants might impart to an audience of spiritual seekers. The founding figure of the Theosophical Society, Helena P. Blavatsky (1831–1891), played a significant role by suggesting that the superior spiritual insights that she was able to relay originally came from the trans-Himalayan realm and from her journeys there. Although Blavatsky's writings drew on many other sources of inspiration than Tibet, later authors in the Theosophical tradition gave Tibet a more central role. Walter Evans-Wentz (1878–1965) produced a Theosophically inspired commentary on a translation of the *Tibetan Book of the Dead*, a work that has continued to be in print up to the present day. Alice Bailey

(1880–1949) wrote a large corpus of Theosophical works that she suggested had been telepathically received from a Tibetan spiritual master by the name of Djwal Khul.

Carl Gustav Jung (1875–1961) represents a different stream of Western Esoteric approaches to Tibetan religion. He wrote, inter alia, a psychological interpretation of the *Tibetan Book of the Dead* and commentaries on Tibetan religious art. Some followers of Jung, such as Radmila Moacanin (*Jung's Psychology and Tibetan Buddhism*, 1983), have expanded significantly on the themes mentioned by Jung, and on the similarities that they perceive between Tibetan Buddhism and Jungian psychology.

Among the many other (and often quite radical) reinterpretations of Tibetan religion, mention can be made of UFO contactee George Adamski's occultist movement *Royal Order of Tibet*; Timothy Leary's psychedelic retelling of the *Tibetan Book of the Dead*, published in 1964; Chris Kilham's book *The Five Tibetans* (1994), which introduced a set of five yoga exercises of purported Tibetan origin into the New Age milieu; and James Redfield's New Age novel *The Secret of Shambhala* (1999).

Such literary depictions and Esoteric appropriations certainly continue to flourish also in the present day, but have in recent decades, especially due to the Chinese takeover and the ensuing diaspora situation, been complemented by other types of publications and other channels of information. The scholarly output on Tibetan Buddhism, once a mere trickle, has grown to massive proportions. Tibetan teachers have since around 1970 established schools in Western countries, attracting converts. Some, such as Chogyam Trungpa (1939–1987), became internationally famous—and controversial—representatives of Tibetan Buddhism in the West. A few North American and European converts into these traditions, such as the Dane Ole Nydahl (b. 1941), have in turn begun to establish themselves as Western lamas.

Whereas formally converting to Buddhism is a step taken by few, large audiences in the West have a less committed but thoroughly sympathetic view of Tibet and its religious heritage. This positive interest has in particular focused on the charismatic figure of the 14th Dalai Lama. A person who embodies many distinct roles, he is prized for his global, ecumenical outlook; for his interest in finding a common interface between Buddhism and modern science; for his function in the ongoing conflicts with China; and for his image as a trans-confessional spiritual leader. He is the author of numerous books, some of which have achieved best-seller status. The fact that the Dalai Lama has become an icon of popular culture can also be gauged by the fact that Martin Scorcese's 1997 film portraying his life, *Kundün*, was distributed by Walt Disney Productions.

At present, Westerners interested in Tibet thus have options as diverse as perusing scholarly or more popular literature on the topic, joining a Tibetan Buddhist group, reading Jungian or Theosophical interpretations of Tibetan religion, or—in characteristic New Age fashion—creating their own individual amalgam of these and other sources.

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See also: Bailey, Alice Ann; Blavatsky, Helena P.; China: Tibet; Tibetan Buddhism; UFO Religions.

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Tibetan Buddhism

Following its initial introduction in the seventh century CE, Buddhism became the dominant religion in the Tibetan cultural area—which includes the central provinces of Ü and Tsang (now composing the "Tibet Autonomous Region" of the People's Republic of China), the eastern provinces of Kham and Amdo, Mongolia, Bhutan, parts of Russia, and several republics of the

Three prayer wheels and Buddhist pilgrims, Sakya Monastery, Tibet. (Corel)

former Soviet Union, as well as large areas of northern India and Nepal. Traditional histories trace the beginning of the "first dissemination" (*chidar*) of Buddhism to the reign of King Songtsen Gampo (ca. 618–650).

Royal patronage continued during the reign of King Trisong Detsen (ca. 740–798), who together with the Indian scholar-monk Santaraksita and the Tantric master Padmasambhava founded the first Buddhist monastery at Samye in 775. The two Indian masters represent competing paradigms of Buddhism, both of which became influential in Tibet: a monastic and clerical stream that emphasized cenobitic monasticism; and lineages often centered on charismatic lay Tantrics. The former was transmitted mainly from north Indian monastic universities such as Nalanda, while the latter was centered in Bihar and Bengal and generally existed well apart from the monastic establishments.

The early Tibetan dynasty came to an end with the assassination of King Relbachen (r. 815–836), whose death was followed by a brief persecution of Buddhism. This marked the end of the "first dissemination." The "second dissemination" (*ngadar*) began with the arrival in Tibet of AtiŸa in 1042.

Following the ascension of the fifth Dalai Lama, Ngawang Losang Gyatso (1617–1682), to power in the 17th century with the backing of Mongol troops, Tibet was ruled by successive Dalai Lamas (who are believed by Tibetan Buddhists to be physical manifestations of the Buddha Avalokiteshvara). This ended with the Chinese invasion and annexation of Tibet in the 1950s, which began a period of widespread persecution of Buddhism and resulted in the destruction of thousands of monasteries. In 1959 the 14th Dalai Lama, Tenzin Gyatso (b. 1935), fled to India, where he subsequently formed a government-in-exile in Dharamsala. Hundreds of thousands of Tibetans have since followed him into exile.

Many of the monasteries that were destroyed by the Chinese in Tibet have been rebuilt in exile, and today tens of thousands of monks and nuns continue to

Main temple at Yong-He-Gong Lamasary in Beijing, China. (J. Gordon Melton)

study the traditional monastic curricula. In Tibet, however, the Chinese government is deeply suspicious of monastics because many have been at the forefront of anti-Chinese agitations. As a result, the number of monks and nuns is severely restricted, and many are forced to spend several hours each day in "patriotic re-education classes," in which they are taught Marxist dogma. Many monasteries have Chinese secret police in residence, and little time is allowed for study of traditional Buddhist curricula.

There are four main orders in Tibetan Buddhism: Nyingmapa, Sakyapa, Kagyupa, and Gelukpa. Nyingmapa means Old Order; it is so named because it relies on older translations of Buddhist texts, and it traces itself back to Padmasambhava. The latter three are collectively called New Orders (*Sarma*) because they rely on translations prepared during the second dissemination. All four orders have both scholastic and Tantric traditions, but they differ in the relative emphasis they place on study or meditative practice. In addition, each bases itself on particular Tantric texts and traces itself to particular lineages.

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See also: Gelugpa; Kagyupa Tibetan Buddhism; Karma-Kagyupa Tibetan, Buddhism; Meditation; Monasticism; Nyingma Tibetan Buddhism; Padmasambhava; Sakyapa; Tantrism.

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Tibetan Nyingma Institute

The Tibetan Nyingma Institute was founded in Berkeley, California, in the early 1970s by Tarthang Tulku Rinpoche (b. 1935). Tarthang Tulku was one of the first Tibetans to teach in the United States and arrived in 1969 from India with his French Egyptian wife, Nazli. The following year he founded Dharma Publishing, which is perhaps the first dedicated Tibetan Buddhist publishing house in the West. Over the past 40 years it has launched many books on Tibetan art, teaching, and practice.

Shortly after his arrival Tarthang Tulku and his students purchased a large fraternity house near the University of California in Berkeley and converted it into a major place of teaching and practice, thus laying the foundation for the Tibetan Nyingma Institute. In 1975 the organization broke ground for their rural retreat center, Odiyan. Tarthang Tulku's success in establishing a solid institutional base was remarkable. While Buddhism was not unknown in the West, even in the 1960s and 1970s, it lacked dedicated communities and teaching facilities (other than some serving the Japanese American community). For a Tibetan refugee who was only a decade out of Tibet, the establishment of a significant and enduring Dharma center was an important accomplishment.

Tarthang Tulku was raised in eastern Tibet (Kham) and moved to India in 1959 following the Chinese takeover. His father was a Nyingmapa lama and astrologer, and he had received teachings in all four principal Tibetan Buddhist schools while in Tibet. As a young man in Tibet, Tarthang Tulku's principal teacher was Dzongsar Khyentse, Chokyi Lodro (1893–1959). After arriving in India, he taught at the Sanskrit University in Varanasi (Benares) and reprinted Tibetan texts. In Berkeley Tarthang Tulku emphasized meditation practice, the recitation of the mantra of Padmasambhava, *Om Ah Hum Benza Guru Pema Siddhi Hum*, and lived the life of a *ngags-pa* (householder-yogi or lama—a dedicated religious practitioner who resides not in a monastery but in a family situation). He took on the pioneering work of articulating the sophisticated insights of the Tibetan path into modern language and modern life. His writing is characterized by an applied approach to Buddhist spirituality. Books such as *Gesture of Balance*, *Skillful Means*, and *Time, Space and Knowledge* introduced a meditation format that engages with the ordinary world. His work *Kum-Nye Relaxation* was a fresh approach to Tibetan yoga. Dharma Publishing continues to produce translations of Tibetan classics and has reprinted the entire Tibetan Buddhist canon, the *bKa'-'gyur* (the spoken word of the Buddha) and *bsTan-'gyur* (the authoritative commentaries [Kanjur and Tanjur]), as well as thousands of other texts.

Through the late 20th century, Tarthang Tulku's work led to the founding of centers around the world, the principal ones being in California, the Netherlands, Germany, and Brazil, though there are numerous smaller centers throughout the world. He also established the Tibetan Aid Project (TAP), which supports traditional monastic life in India, Nepal, and Bhutan and the rebuilding of monasteries in Tibet. TAP also funds the free distribution of Buddhist texts and important ceremonies conducted by all four principal traditions of Tibetan Buddhism.

Tibetan Nyingma Institute
1815 Highland Place
Berkeley CA 94709
http://www.nyingmainstitute.com/index.htm

Dharma Publishing
35788 Hauser Bridge Rd.
Cazadero, CA 95421
http://www.dharmapublishing.com/p-25-Home.aspx

Tibetan Aid Project
2425 Hillside Ave.
Berkeley, CA 94704
http://www.tibetanaidproject.org/

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See also: Meditation; Nyingma Tibetan Buddhism; Padmasambhava; Tibetan Buddhism.

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Tijaniyya Sufi Order

The Tijaniyya is a Muslim brotherhood or Sufi order (Arabic: *tariqa*) named after its founder, Ahmad b. Mahammad al-Tijani (1737–1815). The sources—the most important being Jawahir al-ma'ani by 'Ali Harazim Barada, a disciple of al-Tijani—allow us to establish 1782 as the year when the Tijaniyya was established in the Algerian desert. In 1798, Ahmad al-Tijani moved to the city of Fez (Morocco), where he spent the rest of his life. By the time of his death, the new Sufi order had already reached areas such as Mauritania to the south and Tunisia to the east.

During the 19th century, the Tijaniyya expanded farther in sub-Saharan Africa: the areas of present-day Senegal, Guinea, Mali, and northern Nigeria came to be included within the sphere of influence of the Tijaniyya. A key figure of this development was al-Hajj 'Umar b. Sa'id Tal (d. 1864), who, in the 1850s, launched a *jihad* against the "Pagan" Bamana rulers and later against the French, who had attempted to include the West African hinterland in their colonial state. Although the military activities of al-Hajj 'Umar earned the Tijaniyya the reputation of being anti-colonial in Africa south of the Sahara, the contrary was the case in its original homeland: the leaders of the order at 'Ain Madi and Temasin (Algeria) were on good terms with the French rulers, and there is evidence that they gave their support to French missions that were to explore the northern and central Sahara. When Morocco became a French protectorate in 1912, the colonial administration tried to use the Tijaniyya to increase its acceptance among the local Muslim population.

The 19th century saw the continuation of the rapid spread of the Tijaniyya in sub-Saharan Africa. However, after the final military defeat (1890–1893) of the Tijani state established by al-Hajj 'Umar against the French colonial army, a new generation of Tijani leaders emerged who worked for the spread of their Sufi order by peaceful means. With regard to the French presence, these leaders followed the "accommodationist" approach of their Northern African counterparts. Some prominent Tijanis, such as the Senegalese shaykh al-Hajj Malik Sy (1855–1922) or Seydou Nourou Tal (ca. 1880–1980, a grandson of al-Hajj 'Umar), became close allies of the French administration. The only significant exception to the new approach was Shaykh Hamallah from Nioro du Sahel (present-day Mali), the founder of a distinctive branch of the Tijaniyya whose followers clashed repeatedly with French forces. Hamallah died in exile in Montluçon (France) in 1940, and his movement continues to exist in some regions of Mali, Burkina Faso, and the Ivory Coast.

Among the most visible figures of the Tijaniyya in the 20th century were Ibrahim Niasse (d. 1975) from Senegal, Muhammad al-Hafiz b. 'Abd al-Latif (d. 1978) from Cairo, and Ahmad Skiraj (d. 1944) from Morocco. Niasse established a movement known as Jama'at al-fayda (Congregation of the Spiritual Overflowing) within the Tijaniyya in the 1930s. In the following decades, the fayda movement expanded rapidly in West Africa and even reached such distant areas as Darfur (Republic of Sudan). When Niasse died in 1975, the number of his followers was estimated at 20 to 30 million. The proselytizing activities of Muhammad al-Hafiz were concentrated on the Anglo-Egyptian Sudan (and later the Republic of Sudan). In addition, he acquired the reputation of being the most distinguished defender of Tijaniyya doctrine, together with Ahmad Skiraj. Both scholars published numerous books and pamphlets with the purpose of explaining the mystical teachings of Ahmad al-Tijani to a larger audience. For more than 25 years Muhammad al-Hafiz edited the Cairo-based journal *Tariq al-haqq* (*The Way*

of the Truth), which dealt not only with Tijani doctrine but also with a wide range of issues such as the exegesis of the Koran, legal opinions (*fatwas*), the history of Islam, and current debates within the Muslim world.

Right from the outset, the Tijaniyya became the target of strong criticism by other Sufis and non-Sufi Muslims. According to Jawahir al-ma'ani, Ahmad al-Tijani—who had been affiliated with several Sufi orders before—founded his own brotherhood after a personal encounter with the Prophet Muhammad (d. 632). Moreover, al-Tijani claimed to be in permanent communication with the Prophet and justified his teachings by pointing to what the Prophet told him during those meetings. However, the authenticity of the alleged sayings of the Prophet was contested by non-Tijanis. Although Sufis usually accepted the possibility of meeting the Prophet even after his death, other Muslims denied such a possibility completely. Controversial statements made by al-Tijani concerned his claim to be the "seal of the saints" (*khatm al-awliya'*), the notion that one recitation of a short prayer formula known as *salat al-fatih* was equivalent to 6,000 recitations of the whole Koran, or the prohibition against visiting any Sufi *shaykh* who is not affiliated to the Tijaniyya, to mention but a few examples. Al-Tijani is even quoted as having said, "Whoever sees me on a Monday or on a Friday will surely enter paradise and will not be punished."

Not surprisingly, such tenets were unacceptable to many non-Tijani Sufis and non-Sufi Muslims. Tijani doctrines have thus been at the root of countless controversies since the Order's foundation. Compared with other Sufi orders, the Tijaniyya is distinguished by its exclusiveness, its outspoken sense of superiority to other orders, and the high degree of confidence of salvation among the followers, because Ahmad al-Tijani gave them the guarantee that they will enter paradise on the Day of Judgment, provided that they comply with the Order's rules. Apart from the severe opposition evoked by such teachings, the Tijaniyya also managed to gain staunch support, particularly among Muslims in West Africa. Membership in this Sufi order always transcended adherence to particular social status groups. Tijani doctrine seems to be attractive to both scholars and the illiterate, nobles and former slaves, peasants and the emerging Muslim urban middle class, the rich and the poor. Every member is supposed to perform daily recitations, some being on an individual basis (*awrad*, sing. *wird*), while the *wazifa* (duty) and the Friday *dhikr* have to be performed in a group.

At the top of the Order's hierarchy is the eldest living male descendant of Ahmad al-Tijani. The present head is Sidi 'Abd al-Jabbar from 'Ain Madi (Algeria). Generally, all descendants of the Order's founder are considered to be the highest authorities within the Tijaniyya. But other shaykhs can also occupy a high position in the hierarchy when they are granted the title *khalifa*. Below the khalifa is the so-called *muqaddam*, who is allowed to initiate others into the recitation practices of the brotherhood. The Tijaniyya is nowadays the most influential Sufi order in West Africa. Its main areas of influence are Senegal and northern Nigeria, followed by countries such as Mauritania, Gambia, Ghana, Mali, Niger, and Cameroon. The Order also has a significant presence in some regions of Guinea, Burkina Faso, the Ivory Coast, Togo, Benin, and Sierra Leone. More to the east, important Tijaniyya communities can be found in Chad, the western and central regions of the Sudan, and in some regions of Ethiopia. As for North Africa, it seems that the influence of the Tijaniyya has declined over the course of the 20th century. However, the Order is still active in parts of Morocco, Algeria, Tunisia, and Egypt. Since the first half of the 20th century, the Order has also managed to make inroads into Southeast Asia (Indonesia, Malaysia). This expansion was possible primarily through the contacts established in Mecca by Tijani leaders from West Africa and Egypt with pilgrims from Southeast Asia. Tijaniyya centers also exist in Albania, and there seem to be small communities in Turkey, Lebanon, Syria, and even in Iran. In a more recent development, the Tijaniyya Order has started to recruit members among North American Muslims. The proselytizing activities in the United States are coordinated by Shaykh Hasan Cissé from Kaolack, Senegal, a disciple of the above-mentioned Ibrahim Niasse.

As there is no statistical data available, it is impossible to provide the number of followers of the Tijaniyya. For West Africa—nowadays the Tijaniyya heartlands—estimates run as high as 60 million. However, the number of 20 million followers worldwide seems to be more realistic, and the number of those

who participate in the Order's rituals on a regular basis is certainly much lower.

At present, the most active centers of the Tijaniyya include Fez (Morocco), where the shrine of al-Tijani is located; Tivaouane and Kaolack (Senegal); Nioro du Sahel (Mali); Kano and Maiduguri (Nigeria); and Kiota (Niger), to mention but a few.

Tijaniyya
Son Excellence Sidi 'Abd al-Jabbar
Khalife des Tijaniyya
'Ain Madi
Cercle de Laghouat
Algeria
http://www.geocities.com/Athens/9189
http://www.crosswinds.net/~tijanicissesa
http://home.earthlink.net/~halimcisse/index.html

Ruediger Seesemann

See also: Muhammad; Sufism.

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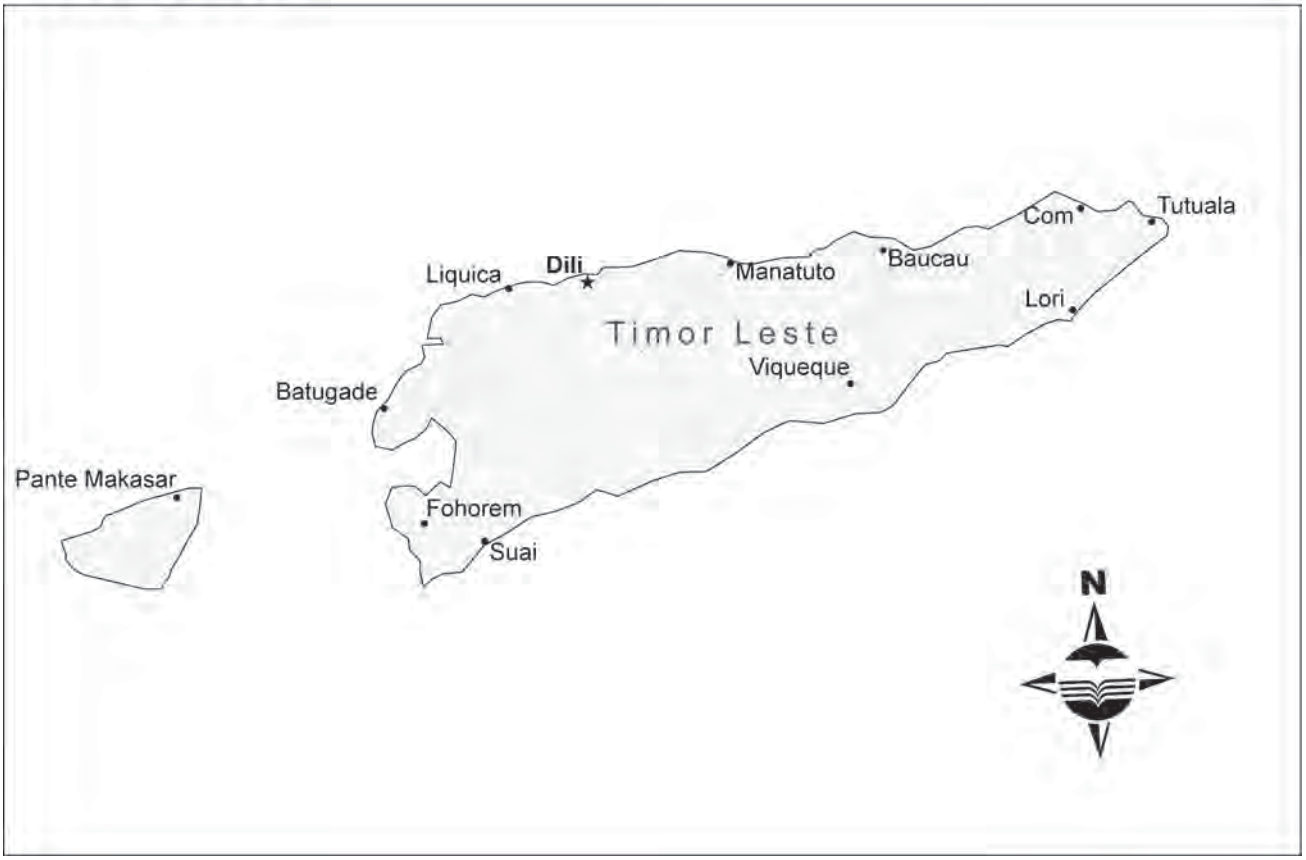
■ Timor Leste

The eastern half of the island of Timor, once part of the nation of Indonesia, became a separate nation in 2002, following a referendum in which more than 70 percent of the people voted for independence. The western portion of Timor remains part of Indonesia. The island is located north of Australia from which it is separated by the Timor Sea. Timor Leste's (East Timor's) 5,790 square miles of territory is home to some 1,109,000 people (2008).

When the Dutch took control of most of Indonesia, the Portuguese retained control of the eastern half of Timor and colonial rule continued into the 1970s. After the Portuguese revolution of 1974, the government moved to allow East Timor to determine its own future. The transition was handled poorly, however,

East Timor farm village high in the mountains. (iStockPhoto.com)

Timor Leste



and facing a civil war, the Portuguese administration suddenly abandoned the island in October 1975. One group seeking immediate independence, the Frente Revolucionaria de Timor Leste Independente, or FRETILIN, seized the capital, Dili.

At that point, Indonesia sent troops into Timor Leste, and the civil war reached a climax in December 1975, when a coalition of groups opposed to FRETILIN captured the capital. They formed a provisional government and moved to incorporate the island into Indonesia. The president of Indonesia designated East Timor as an Indonesian province in July 1976. In the meantime, the FRETILIN forces retreated into the mountainous interior and conducted a guerrilla war that continued into the late 1990s. The United Nations called for the Indonesians to withdraw.

Indonesia finally changed its policy on East Timor in 1989. However, the 1990s became a time of increased violence, and it was only with the change of governments in Indonesia (and the resignation of long-time President Suharto) that a move to respond to East Timor's aspiration for independence occurred. In the meantime, in 1996 the Nobel Peace Prize was awarded to Timorese liberation activists Jose Ramos-Horta (b. 1948) and Catholic bishop Carlos Ximenes. In 1999 the United Nations oversaw a referendum on Indonesia's autonomy proposal. After the great majority voted for independence, the United Nations oversaw the transition and the first elections in 2001. Candidates associated with FRETILIN won the majority of seats in the new legislature.

Timor Leste is home to a vast array of Native peoples, all of whom developed their own particular culture and religion. There are a dozen ethnic groups in East Timor. One important group, the Tetum, contributed their language as a common language in the capital city during the days of Portuguese rule. Tetum subsequently spread throughout East Timor, and today

Timor Leste

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	210,000	1,077,000	84.8	5.90	1,776,000	3,134,000
Roman Catholics	207,000	1,035,000	81.4	5.87	1,683,000	2,954,000
Protestants	22,000	53,000	4.2	3.57	104,000	192,000
Ethnoreligionists	384,000	134,000	10.6	2.38	134,000	150,000
Muslims	1,000	47,900	3.8	5.45	80,000	140,000
Agnostics	0	4,900	0.4	5.45	9,000	17,500
Buddhists	6,000	2,400	0.2	5.46	4,000	7,500
Chinese folk	3,000	2,000	0.2	5.45	3,600	7,000
Baha'is	200	1,200	0.1	5.47	2,500	4,000
New religionists	0	600	0.0	5.46	1,000	1,600
Hindus	0	400	0.0	5.40	600	800
Total population	**604,000**	**1,271,000**	**100.0**	**5.45**	**2,011,000**	**3,462,000**

it is spoken by about 60 percent of the residents. Common to many of the groups was the belief in a Lord of the Upper World, various lesser spirits, and, what is very important, ancestral figures. Different religious functionaries (diviners or medicine men) worked to discern the cause of any misfortunes and treated illness (which was believed to be caused by sorcery or the displeasure of spirits). Ancestor worship was focused at the different ceremonies marking the lifecycle. The traditional religions have largely been replaced by Roman Catholicism.

The Roman Catholic Church came to Timor with the Portuguese in 1511. The Dominicans took the lead in evangelizing the people and had an early success when the island's principal ruler was converted in 1561. However, with the coming of the Dutch, the work of the Dominicans was largely disrupted. In 1816 the Oblates of Mary Immaculate reorganized the weakened Catholic community. The work was placed under the Diocese of Macao, but a bishop, the suffragan to Goa, India, was placed in Dili in 1940.

Since the end of World War II, the Catholic Church has made rapid progress in converting most of the island. Membership went from 66,000 in 1956 to more than 700,000 by 1996. It now includes more than 90 percent of the population. It was the case, however, that during the 1980s, Indonesian law required everyone to be aligned with a "monotheistic" religion. Traditional Timorese religions did have legal status, but Catholicism had absorbed various traditional practices and accommodated to traditional indigenous belief systems.

Timor is one of only two Asian countries with a Catholic majority (the other being the Philippines). Much of that growth has been attributed to the church's ability to operate with some degree of independence during the 1980s as the people struggled for independence. The church was attached to Gao rather than aligned with the rest of Indonesian Catholicism, and its bishop took actions that directly opposed Indonesian authority and identified with the people.

Although the country is dominated by Catholicism, there is a small Protestant presence, the Assemblies of God having the largest following. Also, Muslim traders have brought Islam (of the Sunni Shafiite School) to Timor Leste, primarily in the coastal towns. With rapid growth during the years of Indonesian rule, Islam now counts the allegiance of some 3 percent of the population. There are several Baha'i Faith spiritual assemblies and a marginal number of Buddhists of Chinese extraction.

J. Gordon Melton

See also: Assemblies of God; Baha'i Faith; Roman Catholic Church; Shafiite School of Islam.

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Tirumala/Tirupati

Tirupati is a town approximately 85 miles northwest of the Indian city of Chennai (formerly known as Madras) on a plain in the state of Andra Pradesh. Few Westerners have heard of it or of the Tirumala Mountains, though together these places constitute the most frequented pilgrimage site in the world, more frequently visited than Jerusalem, Rome, or Mecca. The mountain range is seen by many as Adishesha, the divine serpent upon which the Hindu deity Vishnu reclines, with its seven peaks making up the serpent's seven heads. Tirupati lies at the foot of the seventh peak, upon which the main temple of the region stands at an elevation of about 2,000 feet.

According to Hindu mythology, Vishnu's mate, Lakshmi, left his side to incarnate on Earth as Princess Padmavati. Vishnu took human form as Venkateshvara and came to Earth to search for her. Her earthly father agreed to allow his daughter to marry Venkateshvara after the god provided proof that he was a man of great wealth.

Today, pilgrims are attracted to three major sites: Sri Venkateshvara's temple on Tirumala, one of the seven peaks; the shrine of Padmavati, located at Tiruchanur about three miles south of Tirupati; and the shrine of Govindaraja in the town of Tirupati. The present Venkateshvara temple dates to the ninth century CE, but it did not emerge as a major center for pilgrimages until the 15th-century Vijayanagara dynasty. The main statue of Sri Venkateshvara (also popularly called Balaji) is believed to have been found at the site (rather than carved by human hands) and the temple later constructed around it. References to the statue date to the first century CE and an original structure protecting the statue may have been built around that time. In 966 CE, King Saktivitarikata presented a silver image of Venkateshvara to the temple. The sage Ramanuja (1077–1157) visited the site in the 11th century and did much to increase the worship there and build up the town of Tirupati.

The main tower of the temple was built in 1260 CE. The eight-foot statue of Venkateshvara is considered a most sacred object, and it is not known even of what material it is made—stone or wood. Ramanuja is credited with settling the dispute over who the statue actually represents by declaring it an incarnation of Vishnu. He is also believed to have fixed the symbol of Lakshmi to its chest. Since this time the common markings of a Vaishnava ascetic, vertical lines on the nose and forehead, are periodically applied to the statue.

Pilgrims to Tirumala believe that they can attain *mukti* (bliss) by worshipping Sri Venkateshvara. Because of the story of Venkateshvara's search for his mate, the temple is popular with couples about to be married. Worship is primarily done by circumambulation.

Sri Venkateshvara's temple is reportedly now the richest temple in the world. It is the home of a significant collection of rare and precious ornaments and receives many gifts from people who attribute their healing or good fortune to Lord Balaji. Some 331 pounds of pure gold was used to cover the granite canopy over the most holy part of the main temple.

The temple to Venkateshvara is by no means the only noteworthy temple in the area. The Govindaraja temple in Tirupati is dedicated to Krishna, another incarnation of Vishnu. It contains an older shrine to Govindaraja (who is seen in a reclining position) that dates to the ninth century and a new shrine erected by Ramanuja in the 11th. The main temple dedicated to Padmavati is located about three miles from Tirupati at Tiruccanur. Like Venketeshvara, she is shown with four hands, two of which hold lotus flowers and two of which are positioned in *mudras* that depict her granting of favors and her offering of protection to those who come to see her.

The primary annual festival at Tirupati recalls the story of Padmavati's marriage to Venkateshvara. Her statute is removed from the temple in Tiruccanur and

carried on an elephant to the main temple on the mountain. As it arrives, Venkateshvara is thought to come out to greet her (his statue not being moved from its permanent resting place).

In 1933 the administrative affairs of the temples in the Tirupati area were turned over to an autonomous body established by the government in Chennai: the Tirumala-Tirupati Devasthanam (TTD) Committee. Meanwhile, since 1965, tens of thousands of South Indians have moved to North America. Here they have built several replicas of the Sri Venkateshvara temple, most notably in Pittsburgh, Pennsylvania; Bridgewater, New Jersey; Cary, North Carolina; Aurora, Illinois; and Agoura, California. There is also a large Sri Venkateshvara temple in Tividale (West Midlands), England.

Constance A. Jones

See also: Jerusalem; Mecca; Rome/Vatican City; Vaishnavism.

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Tocoist Church/Church of Our Lord Jesus Christ in the World

In northern Angola, several movements associated with the Kimbanguist Church movements started after the prophet's arrest in 1921. The first significant African Initiated Church began there under the prophet and former Baptist teacher and choirmaster Simbo Toco (1918–1984): the Church of Our Lord Jesus Christ in the World, also known as the "Red Star" after the church's symbol. This movement started in 1949 in the western Congo in a decisive Pentecost of its own, with trembling and speaking in tongues. Toco was arrested by Belgian officials and handed over to the Portuguese government at the Angolan border in 1950, together with 82 Angolan followers. The movement was severely repressed, but it had 10,000 adherents by 1965 and had become multiethnic, thanks to the Portuguese practice of exiling Tocoists to distant provinces. Toco himself was exiled to various parts of Angola and eventually in 1963 to the islands of the Azores, where he worked as a lighthouse keeper until 1974. During the Angolan civil war, Toco, who then lived in Luanda, was in a precarious position because of his origins in an area that supported an antigovernment party.

A leadership struggle in the church followed Toco's death in 1984, and the government did not include the Tocoist Church in its list of 12 recognized churches. The dispute was resolved in 1988 when Luzaisso Antonio Lutango was elected leader of the church and the government lifted its suspension of the church's activities. There were many remarkable similarities between the careers of Simbo Toco and Simon Kimbangu, besides their first names. Like Kimbanguism, the church requires monogamy and forbids pork and alcohol. Tocoist members must wear white in worship, and they are thought to regard Toco as the second member of the Trinity.

The headquarters of the church is in Luanda, Angola.

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See also: African Initiated (Independent) Churches; Kimbanguist Church.

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■ Togo

Modern Togo originated as a small West African country on the Gulf of Guinea sandwiched between the Gold Coast (Ghana) and Dahomey (Benin). It is bordered on the north by Burkina Faso. Its 21,000 square miles of territory is home to its 6,500,000 residents (2007).

The area has been the home of the Ewe, a people related to the Ashanti (of Ghana) and the Ibo and Yoruba (of Nigeria). The Kabye and Mina are also among the more important of the more than a dozen peoples who reside in the country. Through the mid-19th century, the land was a semiautonomous region, ruled by several African chiefs, that became a buffer between the British Gold Coast and French Benin. Then in 1884, at a conference of European powers, Germany asserted its rights to a share in Central Africa. This land was then given to Germany, which named it Togoland. The German commissioner for West Africa, Gustav Nachtigal, signed a treaty with several of the more powerful Togo chiefs.

German control of the area was short lived. During World War I, Britain and France closed the gap between their territories. In 1957 that part of Togo under British control was annexed and merged with the Gold Coast to create modern Ghana. However, the French part remained a separate territory that finally attained independence in 1960. It is that former part of Togo under French control that constitutes the present state. Independence was followed by a period of national unrest that included political assassination and several coups. The 1967 coup brought in Etienne Eyadema, who has remained in power ever since, in spite of periods of strong protest and an abysmal human rights record. He has regularly been re-elected as the leader of the only legal political party.

Traditional African religions remain strong in Togo, claiming the allegiance of as much as half of the population. Among the Ewe, the Supreme Deity is named Mawu. Mawu is feminine, thought of as mother, creator, judge, and law-giver, and temples managed by priests may be found throughout Ewe country, where sacrifices are made to her regularly.

Although the Portuguese had worked the coast of the Gulf of Guinea gathering slaves, and had visited the coast of Togo from the 16th into the 19th century, it was not until 1871 that the Roman Catholic Church established its first mission, at Agouyé. A second station was opened in 1886, established by the Society of African Missions, a French order from Lyon. Togo became a prefecture in 1892 and a vicariate in 1924. German Catholic priests were active during the days of German rule, but they were forced to leave in 1918. Priests from the Society of African Missions took their place. The ordination of the first Togo priest signaled the beginning of the indigenization process. The Diocese of Lomé was erected in 1955. The Roman Catholic Church is now the largest Christian body in Togo.

In Togo, West Africa, the Salinkrang village of the Dagomba tribe maintains this animist fetish to ensure prosperity. (iStockPhoto.com)

As early as 1847, the North German Missionary Society, which drew much of its support from the Pietist element in the Lutheran churches of northern Germany, sent missionaries into Togo to work among the Ewe people. At the time that the missionaries were

Togo

expelled in 1918, the mission had been divided, with part in British territory and part in French territory. In 1922 the mission constituted itself as the Evangelical Ewe Church. It developed a congregational polity with a general synod that met triennially. Through the 1920s the United Free Church of Scotland sent in personnel to assist the congregation in British territory, and the Paris Mission did likewise for the remaining congregations. Increasingly, in spite of efforts to prevent it, the church divided. The church in French territory began a theological school in 1929.

In 1955 the United Church of Christ (through its United Church Board of World Ministries) added its support to the church and expanded its work to include the Kabye people in the northern reaches of the country. Then in 1959, the church in French territory became an autonomous body as the Evangelical Church of Togo (Église Evangélique du Togo). The following year, the North German Missionary Society returned, and the Evangelical Church was able to further expand. At the time that Togo became an independent country, the Evangelical Church was already the largest Protes-

Togo

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	590,000	3,245,000	45.6	3.26	5,099,000	7,805,000
Roman Catholics	428,000	1,660,000	23.3	2.11	2,737,000	4,080,000
Protestants	66,700	800,000	11.2	4.45	1,322,000	2,195,000
Independents	33,300	155,000	2.2	2.69	250,000	500,000
Ethnoreligionists	1,256,000	2,435,000	34.2	2.37	2,389,000	2,499,000
Muslims	289,000	1,385,000	19.4	3.13	2,342,000	3,600,000
Baha'is	2,100	36,000	0.5	2.92	56,000	80,000
Agnostics	500	16,000	0.2	2.92	30,000	50,000
New religionists	600	3,500	0.0	2.92	5,000	8,000
Atheists	0	1,900	0.0	2.92	4,000	8,000
Total population	**2,138,000**	**7,122,000**	**100.0**	**2.92**	**9,925,000**	**14,050,000**

tant church, and it has remained so. Its present name, the Evangelical Presbyterian Church of Togo, reflects its replacement of the congregational polity it had at its beginning with a presbyterial organization.

As early as 1843, Thomas Birch Freeman, the missionary of the British Methodists (now the Methodist Church in Great Britain), visited Togo. He met with the chief in Anécho and gained his friendship. More important, he gained permission to locate a preaching point and a school in Anécho, from which Methodism was able to begin its spread along the coast communities inhabited by the Mina people. The church has maintained its strength among the Mina people and has been largely unable to transcend that base.

The Assemblies of God**,** the Pentecostal church from the United States, began work in Togo in 1937 and expanded to the northern part of the country in 1940. In the years after World War II, the church expanded rapidly and soon surpassed the Methodists as the third largest religious group in Togo. Various other American-based Free Churches also came to Togo: the Seventh-day Adventist Church and the Jehovah's Witnesses. However, by far the largest number of churches contributing to the growing pluralistic environment of the country either came from other nearby countries, especially Ghana, or, in a few cases, originated within Togo.

Among the African Initiated Churches founded by Togo believers is Église du Christ, founded by an Ewe pastor in 1962, and the Ordre Sacre de Deliverance (Sacred Order of Deliverance), founded among the Ewe in 1968. Ghana has contributed a number of groups, such as the Église de la Guerison Divine du Togo (the Divine Healer's Church of Togo), which came to Togo around 1960, and the Sociéte de la Croix Blanche. Nigeria contributed the Church of the Lord, Aladura**,** and Benin the Heavenly Christianity Church.

Islam of the Sunni Malikite School was introduced into Togo in the 18th century. The first mosque was built in 1820 at Sokodé and found its major support among several of the peoples living in the extreme northern part of the country. In 1973 the Muslims organized the Muslim Union of Togo, which has struggled to block the development of the Sufi brotherhoods and the Ahmadiyya Muslim movement, the Pakistani revivalist movement that opened work in 1960 and that some consider heretical; the Baha'i Faith first appeared in 1955. Muslims now constitute some 15 percent of the population.

J. Gordon Melton

See also: Ahmadiyya Movement in Islam; Assemblies of God; Baha'i Faith; Church of the Lord; Evangelical Church of Togo; Evangelical Presbyterian Church of Togo; Jehovah's Witnesses; Malikite School of Islam; Methodist Church; Paris Mission; Roman Catholic Church; Seventh-day Adventist Church; United Church of Christ; United Free Church of Scotland.

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■ Tokelau Islands

The Tokelau Islands consist of three South Pacific atolls with a total land area of less than 4 square miles located between Kiribati and Samoa, with a total population of approximately 1,400 people (2008).

The islands have been inhabited for several thousand years by Polynesians who had their first contact with Europeans in 1765. Explorer John Byron found the islands to possess little to interest his government. Only in 1877 did Great Britain move to name the islands a British protectorate. In 1916 they were formally annexed and incorporated in the Gilbert Islands and Ellice Islands colony. Administration was transferred to New Zealand in 1925.

The present name of the islands appeared in 1946, and New Zealand assumed full sovereignty in 1958. However, in the post–World War II decades, the United States also claimed hegemony over the islands, which claim it did not drop until 1980. From 1960 to 1972, New Zealand encouraged immigration of Tokelau Islanders to New Zealand, but in 1972 reversed that policy for one of supporting the retention of cultural life and traditions. Since the 1980s, the United Nations has monitored the ongoing desires of the residents concerning their relationship to New Zealand, but they have continued to enjoy their semiautonomous state. New Zealand has placed its Tokelau Affairs Office on Samoa.

The London Missionary Society, which had been operating in the South Pacific for a half-century, finally sent a missionary to Tokelau in 1861. The early missionaries were extremely aggressive toward the traditional religion, and by the late 20th century it had all but disappeared. Approximately 70 percent of the residents are members of the Congregational Christian Church in Samoa, created in 1962 and based in Western Samoa.

The Roman Catholic Church established work immediately after World War II in 1946. That work was attached to the vicariate headquartered in Samoa in 1955 and eventually grew into the Diocese of Apia (Western Samoa) in 1966 (now the Diocese of Samoa-Apia). It was separated from the diocese as an independent mission in 1992. The only other religious activity in the islands is a small Baha'i Faith community.

J. Gordon Melton

See also: Baha'i Faith; Congregational Christian Church in Samoa; London Missionary Society; Roman Catholic Church.

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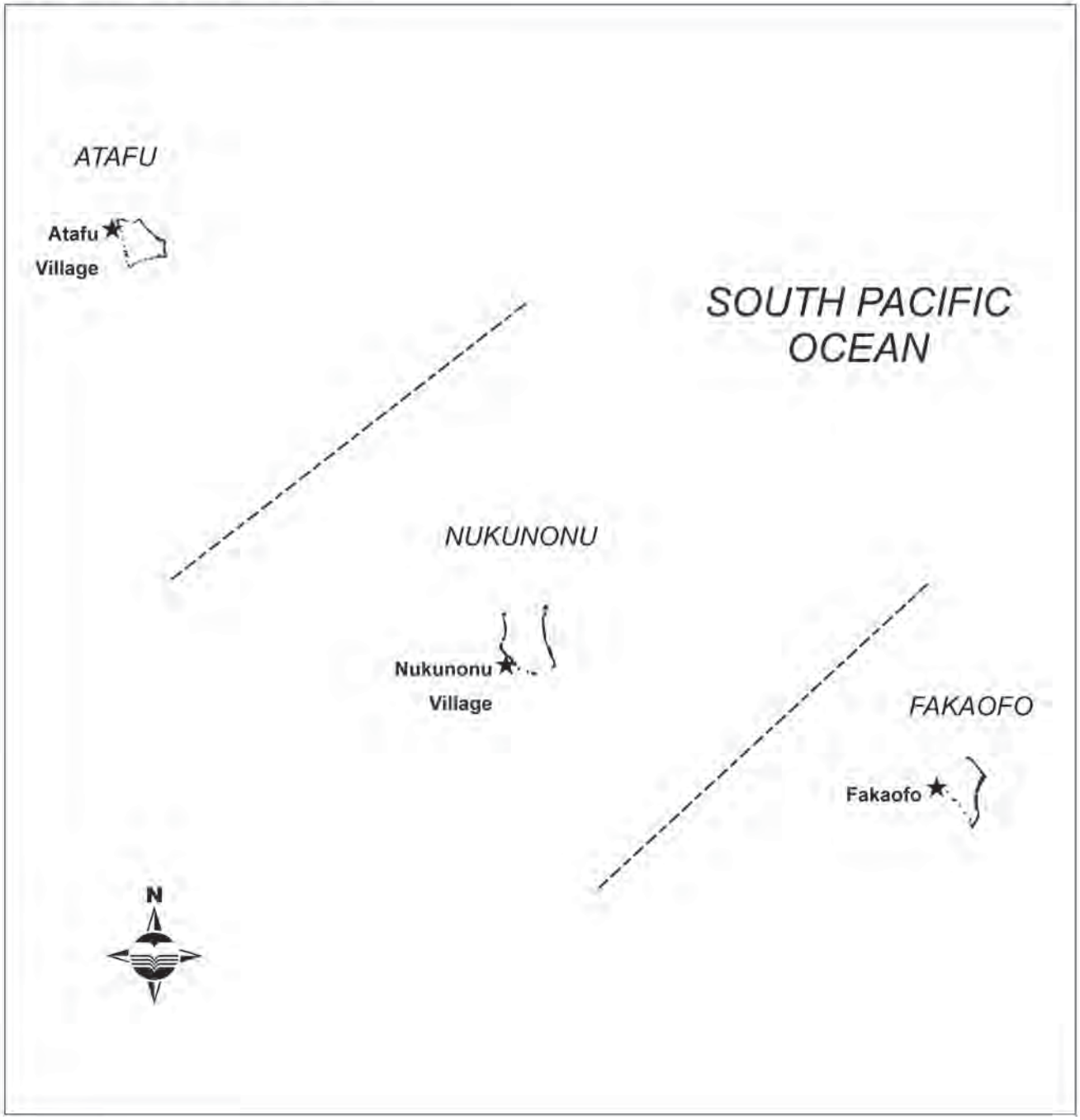
Tokelau Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,500	1,300	93.6	–1.69	1,300	1,200
Protestants	1,000	1,000	71.4	–0.20	980	960
Roman Catholics	400	500	35.7	–0.40	550	530
Marginals	0	20	1.8	0.00	30	80
Baha'is	60	70	5.0	–1.56	100	140
Agnostics	0	20	1.4	14.87	40	60
Total population	**1,600**	**1,400**	**100.0**	**–1.58**	**1,400**	**1,400**

Tokelau Islands



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■ Tonga

Tonga, whose name means "south," is an island archipelago of 169 islands in the far South Pacific between Fiji and American Samoa. A total of 289 square miles of land are available for its 119,000 residents (2008). The islands are unique in that their local governance was never lost and today the islands retain the only monarchy in the South Pacific.

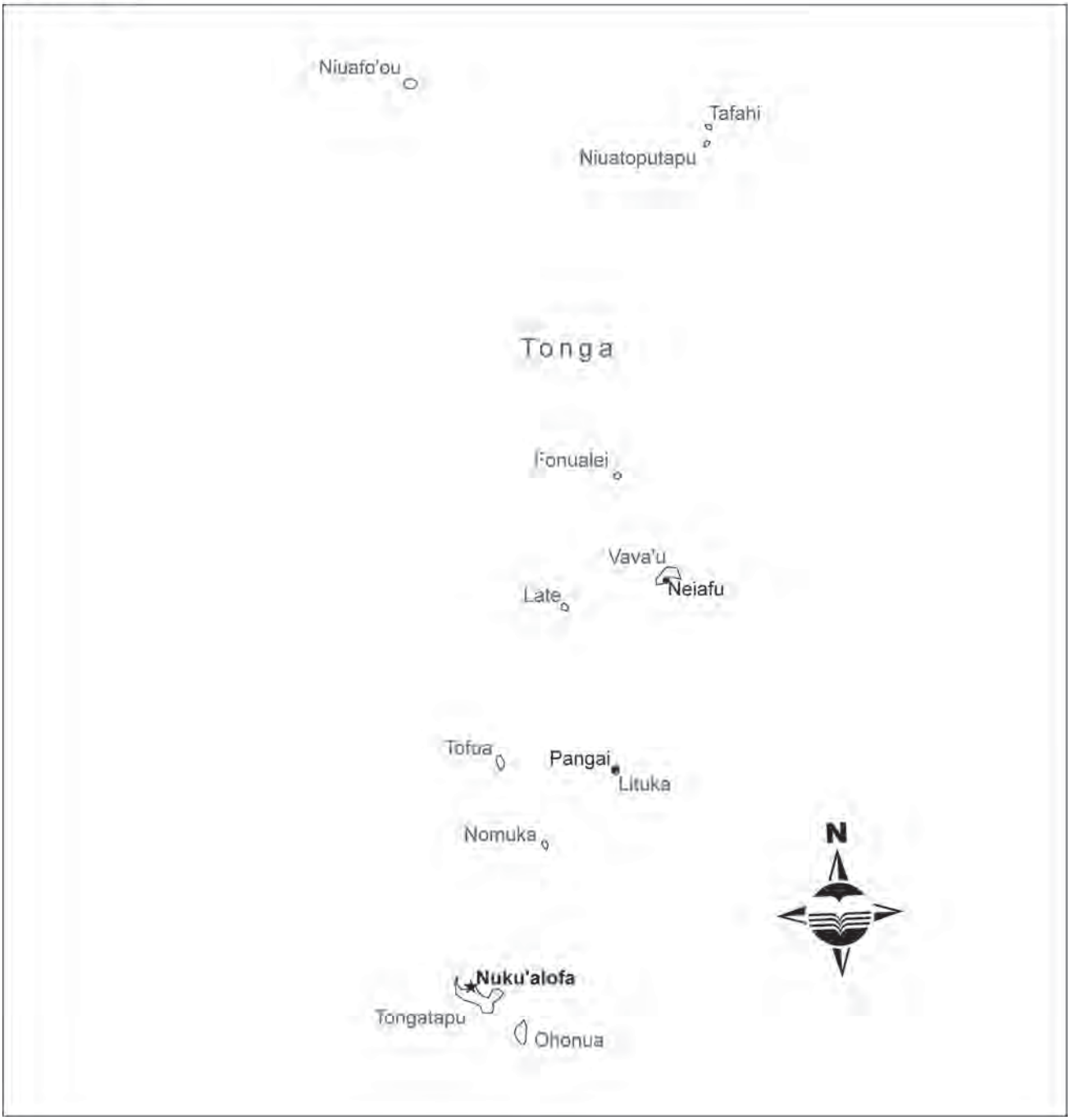
Tonga was settled more than a millennium ago by Polynesians who arrived from those two island groups. The islanders developed a complex social system headed by the Tui Tonga (ruler), later replaced by local leaders (divided among religious and secular leaders) on the main islands. The Dutch explorer Jakob Lemaire visited Tonga as early as 1616, but it was Captain James Cook who in the 18th century gave them their early name among Westerners, the Friendly Islands.

In the mid-19th century, a civil war broke out. A young leader, Taufa'ahau Tupouin, was victorious and unified the islands under his rule, which lasted until 1893. An admirer of British ways, he called himself George I and introduced a parliamentary system of governance. The British established a protectorate over Tonga in 1890 but did not disturb the local system of government. In 1918 the youthful great granddaughter of George I was crowned Queen Salote. Tonga was never transformed into a colony, and in 1970 it became independent of British oversight under King Taufa'ahau, who continues as head of state.

Missionaries from the London Missionary Society attempted to evangelize Tonga in 1797, but they withdrew after three of their number were killed in 1799. They were succeeded by Australian Methodist Walter Lowery, who arrived in 1822. The work bore little fruit until the mid-1830s, but it suddenly spread rapidly over

Elder Liki from Utah reads religious writings to villagers in Ha'alaufuli Village on April 19, 2007, in the Vava'u island group of Tonga. These visits are part of his two-year proselytizing and missionary work in Tonga for the Church of Jesus Christ of Latter-day Saints. (Getty Images)

Tonga



the island of Vava'u in 1834 and then spread through the archipelago. King George I, who finally unified the islands, was a Methodist, and in the decade after he established his rule the great majority of the islanders converted. The older Polynesian religion was virtually wiped out.

George I also became the source of the first schism within the Christian community. He developed issues with the Australian Methodists and with the aid of Reverend Shirley W. Baker (1836–1903), a British Methodist and local head of the Australian mission, he established the independent Wesleyan Free Church

Tonga

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	97,200	97,400	95.5	0.20	105,000	114,000
Marginals	16,000	55,000	53.9	1.51	58,000	60,000
Protestants	38,700	45,500	44.6	0.24	45,000	45,000
Independents	14,300	21,700	21.3	0.79	25,000	28,000
Baha'is	1,100	3,800	3.8	1.37	6,000	8,000
Agnostics	0	500	0.5	5.46	800	1,000
Buddhists	0	120	0.1	0.17	180	250
Hindus	30	100	0.1	0.20	150	200
Atheists	0	10	0.0	0.00	10	20
Ethnoreligionists	0	10	0.0	0.00	10	20
Total population	**98,300**	**102,000**	**100.0**	**0.26**	**112,000**	**123,000**

and ordered his subjects to join it. The two bodies remained bitter rivals until 1924, when, under a new ruler, a plan of union was worked out. The majority of the Free church, the larger body at this time, united to form the Free Wesleyan Church of Tonga. However, some 6,000 members refused to join the union and continued as the Free Church of Tonga. The Free Church of Tonga has subsequently experienced two schisms, with members leaving in 1929 to form the Church of Tonga and in 1962 to form the Church of the Red Coats. Through these four churches, the Methodists remain the majority church grouping on Tonga, though they declined proportionately as the population has grown and new missionary groups arose in the last half of the 20th century.

The second church to establish itself on Tonga was the Roman Catholic Church. After several unsuccessful attempts, dating back to 1837, to create a mission, Catholic work began in earnest following an 1855 treaty between Tonga and France proclaiming religious freedom as the law of the land. The church grew to the point that a vicariate was erected in 1937 and a diocese in 1976. The first indigenous priest was ordained in 1933. The bishop resides in Nuku'alofa, the capital.

Anglicans arrived fairly late in Tonga (1902) but had little success. Anglican work is part of the Diocese of Polynesia within what is now known as the Anglican Church in Aotearoa, New Zealand, and Polynesia. Somewhat earlier (1895), the Seventh-day Adventist Church began its mission on Tonga, which was formally organized as the Tonga Mission in 1921, a year before the creation of the church's South Pacific Division.

The Assemblies of God entered in the 1930s but did not experience real success until 1966, when they held a Good News Crusade to which hundreds responded. Like the Assemblies of God, the Jehovah's Witnesses arrived in Tonga in the 1930s and experienced a heightened growth in the 1960s, though they have not been as successful in gaining members. More successful than either has been the Church of Jesus Christ of Latter-day Saints, which entered Tonga in 1891. It grew rapidly after World War II, the publication of the Tongan edition of the Book of Mormon in 1946 being a significant factor. Beginning with 2,400 members, by the end of the century the church reported more than 40,000 members in a population of approximately 120,000. It is the second largest religious body on Tonga.

Tonga remains one of the most thoroughly Christianized of the South Pacific countries, which has meant that few newer evangelical churches entered through the last decades of the 20th century, and that the community of people who follow other faiths is small. There is a small Baha'i Faith community, as well as a group of immigrants from India who continue to worship as Hindus.

J. Gordon Melton

See also: Anglican Church in Aotearoa, New Zealand, and Polynesia; Assemblies of God; Baha'i Faith; Church of Jesus Christ of Latter-day Saints;

Jehovah's Witnesses; London Missionary Society; Roman Catholic Church; Seventh-day Adventist Church.

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T'ongdo-sa Temple

T'ongdo-sa, or Pass into Enlightenment, Temple is the largest Buddhist temple in the republic of (South) Korea. Built to house relics of the Buddha, it emerged through the centuries as one of the Three Jewels Temple, each temple emphasizing one of the Buddhist central loyalties to the Buddha, the Dharma and the Shangha. T'ongdo-sa represents the Buddha.

Tongdo-sa dates to 646 CE, during the in the reign of Queen Sondok (r. 634–647), the queen of Silla, one of the two southern Korean kingdoms during the era before the three Korean kingdoms were unified (668). Among her policies, Queen Sondok worked to strengthen Silla's ties to China and one means to doing that was to send monks to study. Among those she sent to China early in her reign was Chajang, a young monk of noble birth and obvious skill. Sondok's father had on several occasions tried to convince him to join his court. Chajang spent a decade in China and before leaving, according to the legends about him, he brought relics of the Buddha he received from the bodhisattva Manjurshi on his return from China.

Chajang initially built a small hermitage on Yongjuk-san Mountain that became his headquarters for the erection of T'ongdo-sa. The completed complex had several unique features. First, the entrance was by a bridge that led one into a forest of pine trees, symbolic of the purification the visitor should be undergoing as he or she steps into sacred space.

The primary structure at the temple was the Main Hall. An aesthetically pleasing building, its ceiling, for example, is decorated with chrysanthemums, but that is not its central feature. The central feature is not what is present so much as what is absent. There is no representation of the Buddha to be seen. Instead of the statue, there is only a window looking out to a bell-shaped stupa, which one reaches by a set of stairs that lead to the platform upon which it rests. The stairs lead to the entrance gate, decorated with dragons, clouds, and two protector guardians. Four protective deities stand at the corners of the platform. The stupa enshrines the relics of the Buddha that Master Chajang brought from China, including Buddha's bones, teeth, 100 relic stones, and a robe. As the stupa houses the relics, there is no need for a mere statue in the Main Hall. The original Main Hall, along with all but one of the more than 100 additional buildings, was destroyed during the Japanese invasion of the peninsula at the end of the 1590s, but it and the Great Hall of Light were quickly rebuilt. They are the two oldest structures at T'ongdo-sa Temple, and have been designated a national treasure by the Korean government.

Among the many buildings now making up T'ongdo-sa are its museum, the memorial shrine to Chajang built in 1727, and the Great Hall of Light, dedicated to Vairocana Buddha, originally built in the 15th century. Vairocana Buddha is usually identified with Dharmakaya, the primordial Buddha, the same Buddha installed in the great Buddha hall at Nara, Japan. Other Buddhas and bodhisattva are honored in the other buildings in the complex.

Today, T'ongdo-sa consists of some 35 buildings and pagodas. Outside the Main Hall, next to the stupa, is a place where the Chogye Order conducts its ordination ceremonies. T'ongdo-sa is located in Yangsan, South Kyongsang Province.

J. Gordon Melton

See also: Chajang; Haein-sa Temple; Korean Buddhism; Songgwangsa.

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Toraja Church

The people of the Toraja region of the central highlands of Sulawesi, one of the larger Indonesian islands, resisted incursions into their territory by the Dutch government, Muslims, and Christians. However, in 1906 the Dutch established their authority in the area, and in 1912 the Reformed Church began a mission that in 1913 resulted in the first baptisms. That same year, the Gereformeerde Zendiingsbond, a very conservative Calvinist missionary society based in Holland, assumed responsibility for the mission. The church grew quickly, and through the 1930s a planned development toward independence was put into place. In 1941 the first congregation was declared independent of the mission and called its pastor. There were approximately 15,000 people affiliated with the mission at that point.

The church's plans were interrupted by the Japanese invasion of Indonesia. However, in 1947 an independent Toraja Church with a presbyterian polity was constituted. Then, as Indonesia moved toward independence, an Islamic revolt developed across Sulawesi. Many Muslims opposed the new government and fought a guerrilla war into the 1960s. The revolt forced many Torajans to choose between Christianity and Islam. By the time the revolt had ended, more than 70 percent of the Toraja people had joined the church. The church also founded congregations in other parts of Sulawesi and on Kalimantan and Java, where Torajans had immigrated.

Through the 1970s, the church gave considerable time to rethinking its relationship to the local culture, toward which it had developed a positive stance. One result was a new confession of faith adopted in 1981. In 1988, women were accepted into the ordained ministry. Although retaining a cordial relationship to the founding mission, the church has asserted its independence and joined both the World Alliance of Reformed Churches and the World Council of Churches.

In 2005, the church reported 350,000 members in 891 congregations. It sponsors two hospitals, an orphanage, and a rural training center for female leaders.

Toraja Church (GT)
Jalan Jenderal Ahmad Yani 45
Rantepao—Tana Toraja 91831
Sulawesi Selatan
Indonesia

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See also: World Alliance of Reformed Churches; World Council of Churches.

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Toronto Airport Christian Fellowship

The Toronto Airport Christian Fellowship (TACF) is the church base for a famous Charismatic renewal movement known as the "Toronto Blessing" that began on January 20, 1994. TACF, founded by John and Carol Arnott, a husband-wife team, was originally a part of the California-based Association of Vineyard Churches, founded by John Wimber (1934–1996). TACF separated from the Vineyard in late 1995–early 1996 after serious disagreements over aspects of the renewal connected with the Toronto church.

The Blessing renewal began under the ministry of Randy Clark, a Vineyard pastor from St. Louis, who

was holding a revival campaign at the former Toronto Airport Vineyard in early 1994. Clark outlined his own experience of spiritual awakening through the work of evangelist Rodney Howard-Browne, a Pentecostal evangelist from South Africa, who now heads Revival Ministries International in Tampa, Florida. Howard-Browne gained fame through manifestations of "holy laughter" that characterized his revival meetings.

The initial campaign in Toronto continued after Clark returned to St. Louis. The Blessing gained international attention as news spread throughout the Charismatic and Pentecostal Christian world about a supernatural "Holy Ghost" revival in Toronto. By the summer and fall of 1994 thousands were flocking to Toronto for the meetings held six nights every week. *Toronto Life* magazine billed the "Blessing" the top tourist attraction of 1994. Visitors continued to come to Toronto by the thousands from every part of the globe throughout 1995 and early 1996. Since then TACF has given more focus to special conferences and traveling to various countries to export the renewal around the world.

From the outset of the renewal, evangelical Christian critics like Hank Hanegraaff, author of *Counterfeit Revival*, accused TACF leaders of using hypnotism and psychological control to manipulate the crowds into frenzied bouts of laughter, shaking, rolling on the floor, moaning, groaning, crying, and falling down (known as being "slain in the Spirit"). What drew particular concern from Vineyard leader John Wimber were episodes of people acting or sounding like animals during the worship services, though this was not a common occurrence.

In early 1996, TACF formed Partners in Harvest, a nondenominational organization that seeks to unite Charismatic ministries and churches influenced by the revival. There are now more than 100 participating churches from the United States, Canada, and a dozen other countries, including South Africa, Norway, Israel, Brazil, and Australia. There is also a looser affiliation of church groups known as Friends in Harvest who unite in common passion for renewal in the Holy Spirit.

TACF became the target of fresh criticism in 1999 following reports that God was filling people's cavities with real gold during worship services. TACF released a video about the alleged miracles called "Go for the Gold" and their website featured pictures from people who claimed that God had performed dental work on them. Attendance increased as reports circulated about the supernatural claims. The focus on dental miracles diminished after investigation by TACF leaders proved that some of the cases involved routine dental work.

TACF leaders were involved in further controversy in 2008 over the ministry of Todd Bentley, a Pentecostal revivalist from British Columbia, Canada. Bentley had been a visiting speaker at TACF. On April 2, 2008, Bentley started a five-night speaking engagement at Ignited Church in Lakeland, Florida. The campaign was prolonged and by mid-May 10,000 people were attending every night. The revival became known as the "Florida Outpouring" and was featured nightly on God TV. Bentley was interviewed by major print and TV media and he received endorsements from John and Carol Arnott and other Charismatic/Pentecostal leaders.

Bentley was also attacked over his appearance, teachings, and wild behavior and some major Pentecostal leaders, including J. Lee Grady, editor of the prominent *Charisma* magazine, expressed concerns. In August 2008 it was announced that Bentley and his wife were separating and that he was involved with a female staff member. Bentley resigned from the ministry and the revival meetings ended shortly after. He has since remarried, but as of 2009 is receiving spiritual counseling from a colleague.

Apart from the unusual spiritual manifestations, the Toronto Airport Christian Fellowship adopts a doctrinal framework consistent with evangelical Christian norms. The church views God in a Trinitarian perspective and adopts a high view of scripture. TACF continues to have enormous worldwide outreach through its media portal (Revive TV), renewal magazine, international conferences, and school of ministry. The church has been visited by several million people since 1994 and maintains links with some of the most prominent leaders in the Charismatic and Pentecostal world, including televangelist Benny Hinn.

John and Carol Arnott have become well-known figures in the international Charismatic and Pentecostal communities. TACF is now led locally by Steve and Sandra Long, who oversee the main airport site and nine other campuses in greater Toronto.

Toronto Airport Christian Fellowship
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Canada
http://www.tacf.org

James A. Beverley

See also: Charismatic Movement; Pentecostalism.

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Traditional Anglican Communion

The Traditional Anglican Communion is an international ecumenical body of conservative churches in the Anglican tradition. In the mid-1970s a significant conservative reaction developed in the Episcopal Church in the United States, occasioned by the ordination of the first female priests and the authorization of a new Prayer Book. Several new jurisdictions were established in the United States that became catalysts for Anglicans in various Anglican churches worldwide to leave those churches in fellowship with the archbishop of Canterbury and to form independent dioceses. In the 1980s such churches emerged in Canada, Australia, New Zealand, and the United Kingdom.

In 1992 the Anglican Catholic Church, the Anglican Catholic Church of Canada, and the Anglican Catholic Church of Australia, including their member dioceses in New Zealand, Hong Kong, and Latin America, formed the Traditional Anglican Communion. Subsequently, the Traditional Anglican Church was formed in England, and it affiliated. As the Communion was being formed, in 1991, the American Episcopal Church merged with the Anglican Catholic Church to form the Anglican Church in America. Some bishops rejected the merger and continue as the Original Province of the Anglican Catholic Church. The bishops of the Original Province had signed the original concordant establishing the Traditional Anglican Communion, but have since withdrawn their support for it. The bishops of the Anglican Church in America continue their support of the Communion.

Additional members included the Church of Ireland (Traditional Rite), the Anglican Church in America, and the Anglican Church of Southern Africa (Traditional Rite), the Anglican Church of India, the Orthodox Church of Pakistan, the Church of Umzi Wase Tiyopiya (South Africa), the Traditional Anglican Church–England, the Church of Torres Strait, the Continuing Anglican Church in Zambia, and the Nippon Kirisuto Sei Ko Kai (Japan). The United Anglican Church was a member for a period but has since withdrawn.

The Traditional Catholic Communion is a minuscule relative to the Church of England and its affiliates, but has assembled a communion of some half million members worldwide. Most of the churches that resulted from the schisms that began in 1976 have chosen not to affiliate with it, but it does represent a growing alternative for those unsettled by the ongoing changes within the larger Anglican world.

In 2002, Archbishop John Hepworth of the Anglican Catholic Church in Australia succeeded Louis Falk as the primate of the Traditional Anglican Communion. Falk, who leads the Anglican Church in America, had been the driving force in the merger of the Anglican Catholic Church and the American Episcopal Church and in the formation of the Traditional Anglican Communion. The Communion formed the International Anglican Fellowship as its missionary arm and charged it with the task of raising money for those churches around the world that were finding it difficult to survive in their effort to maintain traditional faith and worship.

Traditional Anglican Communion
PO Box 746
Blackwood
South Australia 5051
Australia
http://www.acahome.org/

J. Gordon Melton

See also: Church of England; Episcopal Church.

Transcendental Meditation

See Global Country of World Peace.

■ Trinidad and Tobago

The religious plurality of Trinidad and Tobago's 1.3 million people stems from its colonial history and ethnic diversity, making the land a "rainbow nation." During colonial times (1498–1962), the indigenous Arawak population was wiped out by the Spanish. In the late 18th century, French settlers were invited to set up plantations to grow sugar and cocoa. The settlers brought with them Roman Catholicism and slaves from West Africa. The Roman Catholic Church since then has represented Trinidad's religious norm, despite the British takeover in 1802 and the introduction of the Church of England and other Christian denominations later. Anglicans in the Diocese of Trinidad and Tobago were incorporated into the Church of the Province of the West Indies in 1883.

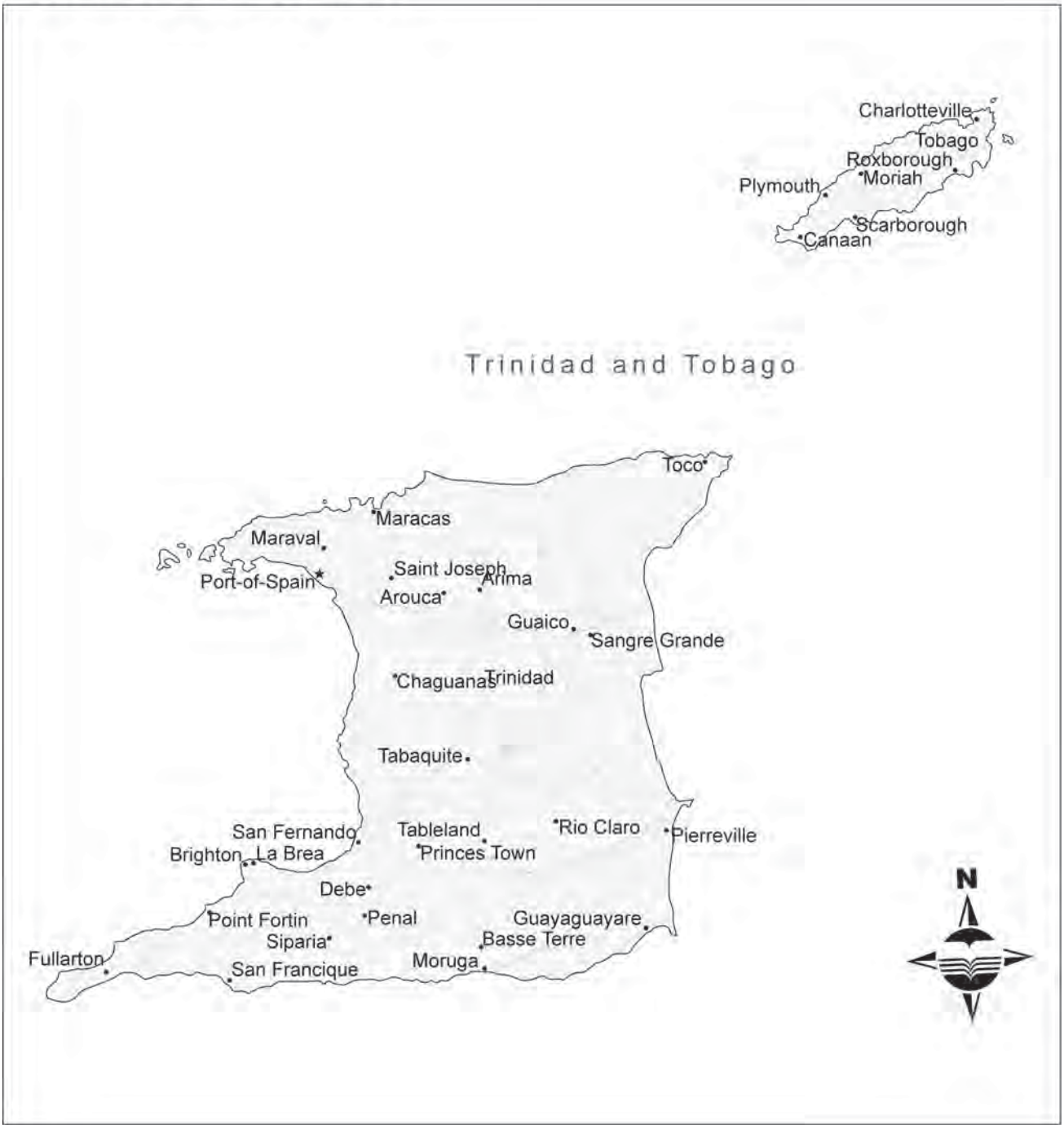
The religious traditions of the West Africans became blended into Catholic African syncretic cults, such as the Shango/Orisha and Spiritual Baptists ("Shouters," with Protestant elements). With the British abolition of slavery in 1834, the need for cheap plantation laborers was fulfilled through indentured workers from India. From 1845 to 1917, more than 140,000 Indians from various regions and religious backgrounds were brought to Trinidad. The diversity of Hindu ritual practices and doctrinal beliefs became standardized during the 19th and early 20th centuries into a homogenized and Brahman (priestly) monopolized "Caribbean Hinduism." The religion aspired to acquire a more respected place in Trinidadian society; thus Hindu folk traditions were purged and marginalized and "official" Hindu worship aligned to Christian patterns. Nevertheless, certain healing practices, evil-eye ceremonies, sorcery, and divination rituals persisted. Interestingly, those practices cut across the generally highly segmented, exclusive, and stratified population of Trinidad and Tobago (the latter having been administratively joined with Trinidad in 1889), that being especially so in the working-class population.

Indians and Africans also brought with them Islamic traditions. Among the Indian segment, Muslims constituted some 12 to 16 percent. As with the African peoples, Indians were subjected to Christian missionary programs, the Presbyterian Church of Canada being most active in attempting to convert the so-called heathen brothers and sisters. Proselytization efforts among Indian Muslims more or less failed. However, among the Indian people, evangelists from

Trinidad and Tobago

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	672,000	844,000	62.6	0.23	850,000	786,000
Roman Catholics	363,000	385,000	28.6	–0.06	350,000	275,000
Protestants	119,000	280,000	20.8	1.18	315,000	320,000
Anglicans	150,000	80,000	5.9	–1.14	80,000	70,000
Hindus	220,000	328,000	24.3	0.66	340,000	320,000
Muslims	60,200	97,000	7.2	0.35	104,000	100,000
Agnostics	1,000	31,000	2.3	0.58	50,000	60,000
Spiritists	4,000	19,500	1.4	0.35	21,000	20,000
Baha'is	6,000	16,200	1.2	0.35	22,000	25,000
Chinese folk	4,000	5,200	0.4	0.35	5,200	4,800
Buddhists	2,000	4,100	0.3	0.35	5,000	6,000
New religionists	1,000	1,800	0.1	0.35	2,000	2,000
Jews	300	640	0.0	0.33	700	700
Atheists	0	570	0.0	0.36	700	800
Total population	**971,000**	**1,348,000**	**100.0**	**0.35**	**1,401,000**	**1,325,000**

Trinidad and Tobago



the Presbyterian Church in Trinidad, and later the Roman Catholic Church, the Anglicans, the Seventh-day Adventist Church, and, most recently, several Pentecostal churches, count some 22.2 percent as members. Thus Hindu and Muslim traditions remain the religious backbone of Trinidad and Tobago's Indian population.

Afro-Trinidadians and Indo-Trinidadians, each with about 40 percent of the population, form the two largest segments. The 2000 census specifies that some 50

percent of Trinidad and Tobago's population regarded themselves as belonging to one of the Christian denominations (having lost since 1990 significantly), whereas 22.5 percent were Hindu, 10 percent were Jewish, 5.8 percent were Muslim, and 5.4 Spiritual or Shouter Baptists (traditional Caribbean with African roots). Among the Christian traditions, Roman Catholicism remained strongest, with 26 percent, followed by Anglicanism (7.8 percent), rapidly growing Pentecostal (6.8 percent), Seventh-day Adventism (4 percent), and Presbyterianism (3.3 percent). Many of the older Christian churches are members of the Christian Council of Trinidad and Tobago, which is in turn affiliated with the World Council of Churches. A strong inroad at the expense of Anglicanism and Roman Catholicism has been made by evangelical and Pentecostal groups since the 1970s. Although the public domain had long been dominated by Christian traditions, since the 1990s a more balanced representation of non-Christian faiths has come to the fore.

Martin Baumann

See also: Church in the Province of the West Indies; Church of England; Presbyterian Church in Canada; Presbyterian Church in Trinidad; Seventh-day Adventist Church; Spiritual Baptists; World Council of Churches.

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Trinidad and Tobago, Hinduism in

The Hindu population in Trinidad and Tobago is significant for being the largest community of Hindus in the Caribbean region. They support more than 200 temples on an island about the size of the state of Delaware in the United States. Like other communities of South Asian origin in the region, they have drawn largely on northern Indian ritual traditions to form their contemporary, Caribbean Hindu practice of this ancient faith system.

Indians from South Asia, often in the Caribbean referred to as East Indians, migrated to Trinidad as indentured labor for cane and cacao estates between 1845 and 1917. What began as a system to meet an acute labor shortage in the wake of slave emancipation was maintained as a system that depressed local wages, thus dramatically increasing the total number of immigrants (more than 145,000). The vast majority of laborers were Hindu (87 percent) and came from the middle Gangetic Plain, although a relatively small number were recruited from the Madras Presidency. Despite the hardships and difficulties they found in Trinidad, many Indians remained, and, according to the 2000 census, they now compose 40 percent of the total population. Indians of the Hindu faith currently represent 56 percent of the Indian population and 23 percent of the total population—or approximately a quarter of a million adherents. The majority of migrants were lower caste, although those reputed to have "soft hands" (that is, Brahmins) also migrated in substantial numbers.

Hindu immigrants carried with them religious practices, many of which have been synthesized and transformed by the migration experience and socio-cultural milieu of colonial Trinidad. Caste distinctions have become muted, though not fully ignored in Trinidad today. Also, the majority of Hindus subscribe to their own ritual orthodoxy (that is essentially, but not exclusively, a Vaishnavaite, Puranic, *bhakti*, and congregational-centered amalgam of practices) as defined by the Sanatan Dharma Maha Sabha—the strongest Hindu

Children from Hindu schools throughout Trinidad take part in the Sanatan Dharma Maha Sabha 24th annual children's *phagwa* celebration at the Tunapuna Hindu School on March 7, 2004. *Phagwa* is the festival that signifies the beginning of spring on the Hindu calendar. (AP/Wide World Photos)

organization on the island. In addition, adherents of the Divine Life Society, the Sahya Sai Baba Movement, Vishwanath Parishad, Arya Samaj, and others can be found. One of the clearest examples of a Trinidadian Hindu culture can be seen in their temple architecture.

Hindu temple architecture in Trinidad has its clearest roots in the small priest-owned temples of the central Gangetic Plain during the middle of the 19th century. Essentially, Hindu migrants first depended on holy books, plants, and small statues of the deities (*murtis*) that they brought with them. Since folk deities are generally propitiated under trees throughout India, it is safe to assume that Hindus in Trinidad also continued that practice from the earliest time. Eventually, home shrines gave way to specially constructed traditional-style temples in the house yard or garden. The earliest known temples in Trinidad were erected by the 1860s and were mainly of bamboo wattle and daub construction with a thatch roof. By the 1880s more substantial structures were established in "clay brick" and stone. These traditional temples can still be found in Trinidad's landscape and are relatively small (about 100 square feet) with a pyramidal or rounded dome (*sikhara*) enshrining the deities.

During the 1920s a new type of temple was introduced called the *koutia*. This is derived from a Bhojpuri Hindi term (*kutia*) that indicates a hut or simple hermitage. The architectural form derives from the Bhojpur region (central Gangetic Plain) of India, where the koutia's significance lies in housing the person who takes care of the temple (*pujari*). In Trinidad, the koutia took on the function of an assembly hall (*mandapa*) when it was added to a traditional temple. Throughout the 1920s and 1930s itinerant swamis (invited from India) traveled from village to village. The koutia was ostensibly built to house them temporarily and as a meeting place in which to sing *bhajans* or read scripture after they left. Villages without a temple also built koutias to attract a swami's visit. Afterward, villagers could use the koutia as a temple with the simple installation of a deity's image. Eventually it became a temple in and of itself, though it is difficult to determine exactly when and where this first took place. Koutias are rectangular, rather than square, and have a flat, shed roof or low-angled gable roof. They rarely have sikharas, except in a few cases in which a dome was added to the front porch of the structure for decorative purposes. By this time, many different deities (primarily Sanskritic) might be installed in the same temple, thus making it possible to worship Mahadeva and Krishna in the same place. In this way, villagers need not travel to different locations to worship a specific deity.

The koutia temple evolved into the Trinidadian temple by the 1950s. The addition of a dome where the deities were enshrined successfully merged the traditional form with the koutia. Thus, the Trinidadian form is also rectangular, with a raised platform and dome at one end, and the rest of the structure extending away from it with space to seat several hundred people in the larger versions. Trinidadian temples always have a sikhara and an assembly hall attached to the domed area. Today it is common to see Trinidadian temples, Koutia temples, and traditional temples with or without a koutia attached. Often on Sundays a community-based ritual called *satsang* is held. *Puja* is per-

formed, scripture is read and interpreted, and bhajans are sung by the group. In addition, yearly events called *yagnas* are held. This is a seven- to nine-day affair sponsored by a family or a village. In all cases, whether through temple architecture or congregational ritual, a very strong sense of Trinidadian Hindu identity is created and maintained.

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See also: Arya Samaj; Divine Life Society; Sathya Sai Baba Movement; Vaishnavism.

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True (Old Calendar) Orthodox Church of Greece

The True Orthodox Church of Greece was organized as a reaction to the adoption in 1924 of the New or Gregorian calendar by the Orthodox Church of Greece. In spite of pockets of opposition to the change, no priest rejected it until an extraordinary event, the appearance of a cross in the sky on September 14–15, 1925, the day celebrated as the Feast of the Elevation of the Holy Cross according to the Old, or Julian, calendar. As a result of that event, two priests announced their adherence to the Old calendar. However, it was the monks from Mount Athos who provided the strongest opposition to the New calendar and who took the lead in founding Old calendar churches. By 1934 there were some 800 such churches, in all parts of Greece.

As of the mid-1930s, no bishop had appeared in support of the Old Calendarists, but in 1935 three bishops left the Church of Greece and adhered to what had become known as the True Orthodox Church of Greece. They immediately consecrated four additional bishops, though two of the three original bishops then returned to the state church. Metropolitan Chrysostomos of Florina emerged as the leader of the True Church.

In 1937, Metropolitan Chrysostomos made a statement that while the state church had erred in adopting the New calendar, it had not lost the supernatural presence of God, and its sacraments were still valid. His statements were rejected by two of his bishops, both of whom formed separate factions, though most of their supporters returned to Chrysostomos's jurisdiction by 1950. At the same time, however, the state church launched a systematic, repressive effort that included an attack upon Old calendar priests, who were deprived of their clerical clothing and often beaten and shaved. Chrysostomos was sent into exile for a year in 1951. Released in 1952, he now was the only bishop left, and he died in 1955 without an episcopal successor. Orders for a new bishop were finally obtained in 1960 from the Russian Orthodox Church Outside of Russia.

Archbishop Akakios headed the church from 1960 until his death in 1963. He was succeeded by Archbishop Auxentios. New controversy developed in 1974, when Archbishop Auxentios suggested, contrary to Metropolitan Chrysostomos, that the state church's sacraments were without grace. In response, two of the bishops adhering to Chrysostomos's more favorable moderate view consecrated a set of new bishops. Those who accepted Auxentios's position also consecrated more bishops, and two separate synods came into existence. Each synod itself split into two factions, leaving the Old calendar movement divided into at least five factions (including the group that had originally separated from Metropolitan Chrysostomos in the 1930s). Two of these factions merged, leaving the four factions (each with its separate synod) that exist today.

Three of the factions believe that grace has been removed from the sacraments of the state-supported

Orthodox Church of Greece. Of those, the largest is led by Metropolitan Chrysostomos II. The moderate faction, which believed that the state church retained grace in its sacraments, eventually looked to Metropolitan Cyprian of Oropos and Fili as its leader. That branch of the Old calendar movement has been able to garner the support of the Old Rite Orthodox Church of Romania and the Old Calendar Church in Bulgaria. This faction is second in size to that led by Metropolitan Chrysostomos II, and in 1994 it entered into full communion with the Russian Orthodox Church Outside of Russia. This branch is now known as the Old Calendar Orthodox Church of Greece, Holy Synod in Resistance. It has the largest American following of the several branches, its American diocese being based in the St. Gregory Palamas monastery in Etna, California.

In spite of the existence of the various factions, the members and clergy of the True Orthodox Church consider themselves as one body united by their disagreement with the stance of the Church of Greece regarding the calendar, and by their general opposition to the participation of the state church in various ecumenical endeavors. They claim some 200,000 adherents, about 120 parishes, and a number of monastic communities. Their churches have no electric lights or pews. Associated parishes are found in Australia and Canada. Each of the four factions also has congregations as well as a diocesan structure based in the United States.

Old Calendar Orthodox Church of Greece, Holy Synod in Resistance
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See also: Old Rite Romanian Orthodox Church; Orthodox Church of Greece; Russian Orthodox Church Outside of Russia.

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True Buddha School

The True Buddha School is a Vajrayana Buddhist organization founded by Master Sheng-Yen Lu (b. 1945), who was born and raised in Taiwan. As a young man he attended the military college and after graduating spent 10 years in the Taiwanese army as an officer. Just as he was beginning his army career, he had a spiritual awakening at a Daoist temple that led to his being able to travel into spiritual worlds, receive messages from the host of both Daoist and Buddhist deities, especially Guan Yin, and become psychically aware. Along with his work in the army, he became an avid student of religion.

Through the years of his army career, he had numerous spiritual encounters that, along with his studies, led to his becoming an Enlightened Master. He also founded a Daoist temple in 1975 and began to build a following. Many who found their way to him did so from his many popular books (some 200 titles by 2008). Lu also found himself on a spiritual pilgrimage that took him from Daoism to Pure Land Buddhism to Vajrayana Buddhism. He would eventually inherit a Gelugpa Tibetan Buddhist lineage that passed through the Venerable Gon Zhu, a Mongolian lama who became the first Vajrayana teacher to settle in Taiwan. After completing his army service, Lu began for the first time to allow his followers to formally take refuge in the Buddha, Dharma, and Sangha through him. Today, the True Buddha School offers standard Tibetan Buddhist teachings but also continues some of Daoist and Pure Land teachings and practice reflective of Lu's early spiritual pilgrimage.

In 1982, Lu moved to Washington state, in the United States, and built a large temple in suburban Seattle. Two years later he was able to announce his enlightenment and he formally reorganized his following as the True Buddha School. Within a short time he had named the first masters (teachers) and char-

tered the first chapters. His followers consider him a Living Buddha: an emanation of the White Padmakumara (later revealed to be Amitabha Buddha). Master Sheng-Yen had traveled spiritually to the Pure Land, where he realized that he is an emanation of Padmakumara incarnated in the present as a human being in order to assist the liberation of sentient beings.

The True Buddha School teaches a form of Gelugpa Buddhism that begins for members in their taking refuge in the Three Gems of Buddhism—the Buddha, the Dharma, and the Sangha (that is, Buddha, Truth, and Fellowship)—and additionally in the guru, their teacher. Members are taught a form of Buddhist practice that includes a daily cultivation through the recitation of Buddhist sutras, the calling upon the name of Amitabha Buddha (as in Pure Land Buddhism), and visualization of their receiving empowerment from the pantheon of Buddhist deities. This practice is believed to lead individuals to Buddhahood (enlightenment).

Those seeking to follow the Dharma are advised to seek initiation from a true guru (Master Sheng-Yen). To take refuge in the Living Buddha and become a student of the True Buddha School, one may come to the school's headquarters, now located in the state of Washington in the United States, and receive direct Initiation Empowerment, or one can, on the 1st or 15th of any lunar month, at 7:00 a.m., recite the Fourfold Refuge Mantra ("Namo Guru bei, namo Buddha ye, namo Dharma ye, namo Sangha ye") while prostrating oneself. On those same days each month, Master Sheng-Yen Lu performs a ceremony of "Remote Initiation Empowerment." One may also go to a True Buddha School center and receive initiation. Those who receive initiation are instructed in the daily practice that is expected of a True Buddha School member.

The True Buddha School has become a global institution with more than 300 local chapters and some 30 major temples in more than 20 countries, from Japan to Australia, Brazil, and the United Kingdom, most found in Southeast Asia—Taiwan, Malaysia, and Indonesia. In Indonesia, the movement has made contact with a number of villages in central Java that have practiced Vajrayana Buddhism for many centuries. Leadership is vested in a hierarchy of monks and nuns and volunteer workers. Heading the leadership are the masters, most of whom (all but a few named in the early years of the movement) are monks or nuns.

Temples are locally owned, and they and the many chapters associate with the larger movement by recognizing Grand Master Lu as their guru. International coordination is provided by the True Buddha Foundation, which is headed by a board of masters elected by their peers. Twice annually in the spring and fall, large international gatherings are held at the main temple in suburban Seattle.

The True Buddha School is one of a half dozen new Buddhist groups to emerge in Taiwan in the last generation, but is unique in adopting a Vajrayana perspective—a fact that has set it in opposition to some of the Taiwanese-based Chan and Pure Land organizations. Some five million people have taken refuge in Grand Master Lu, though only a minority of those have gone on to become active members of the school and attendees at one of its centers.

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See also: Enlightenment; Pure Land Buddhism; Tantrism; Tibetan Buddhism.

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True Jesus Church

The True Jesus Church was an early product of the introduction of Pentecostalism into China. Among the pioneers was Alfred Goodrich Garr, Jr. (1874–1944), and his wife, Lillian Anderson Garr, who had received the baptism of the Holy Spirit in Los Angeles in 1906 and soon afterward left for China believing that Lillian spoke Chinese when speaking in tongues. They arrived in Hong Kong in October 1907 and were soon disappointed to discover that Lillian could not speak a word of Chinese. The disconfirmation of his wife's xenoglossia led Garr to conclude that tongues speaking was primarily (if not exclusively) for self-edification, an idea he left behind in China when the couple soon returned to the United States. Pentecostalism subsequently spread from Hong Kong to other Chinese cities.

Among the first people to find their way to the early community of Pentecostals in Shanghai was Lin-Shen Chang (b. 1863), a Presbyterian deacon, who in 1909 began a quest for the baptism of the Holy Spirit. After associating with the fledging Pentecostal community for several weeks, he returned to his hometown, Tienjin, where on December 21, 1909, he was baptized with the Holy Spirit and spoke in tongues. At about this same time, he reported that God had also revealed to him the importance of observing the seventh-day Sabbath.

Several years later, Paul Wei (aka Wei Enbo, d. 1919), an adherent of the mission begun by the London Missionary Society (British Congregationalists) in Beijing, became seriously ill and found his health through the prayer and the laying on of hands at the local Pentecostal fellowship. Subsequently, like Chang, while praying at his home, he also received the baptism of the Holy Spirit and spoke in tongues. The experience led him to found a house church. At a later date, while engaged in a period of fasting, Wei received an additional revelation about water baptism—it should be in the name of Jesus Christ, "head bowed in the living water." After his revelation, Wei began preaching services under the name International Reformed Jesus True Church. In 1917, the name was shortened to simply True Jesus Church.

In 1918 Lin-Shen Chang (b. 1863) made his way to the True Jesus Church, where he met and convinced Wei that the church should observe the seventh-day Sabbath. Wei, Chang, and another early co-worker, Barnabas Chang (or Zhang Banaba, 1882–ca. 1960), founded the True Jesus Church. Barnabas Chang had been converted by Lin-Shen Chang in 1912 and later ordained by Paul Wei in 1919. Paul Wei died in 1919, only a year after the True Jesus Church was constituted, and Barnabas Chang defected from the movement in 1929 and created a rival organization in Hong Kong.

The True Jesus Church emerged as a unique body within the larger Pentecostal movement—Sabbatarian and non-Trinitarian. But as the church developed, other unique elements were incorporated into its life. Like most Protestant groups, it accepted the two ordinances of baptism and the Lord's Supper, but also included the third ordinance of foot washing. It also taught that the act of baptism, done in response to God's command, cleanses the believer of his or her sin, a position known as baptismal regeneration, which is still taught in some Baptist and Restoration church groups. The truth of the regenerating power of baptism was confirmed to the True Jesus Church leaders by the many accounts of healing miracles that occurred to people as they were baptized.

The proper mode of baptism is full immersion while the believer's head is bowed. The True Jesus Church makes room for infant baptism, citing as biblical justification the Hebrew practice of circumcision on the eighth day after birth (baptism taking the place of circumcision for Christians) and Jesus welcoming the children (Matthew 13). Communion is closed, and only those who have been baptized can receive the Lord's Supper, or holy Communion.

Congregation of the True Jesus Church, East Malaysia. (J. Gordon Melton)

The True Jesus Church practice of speaking in tongues is unique within the larger Pentecostal movement. In most Pentecostal churches, only one person will speak in tongues at any one time, and only a few people will speak in tongues during any given worship service. In stark contrast, in the True Jesus Church, speaking in tongues usually occurs as a group act, with all engaging in prayer at the same time (as long as 15 to 20 minutes or more). To the True Jesus Church, prayer in tongues is directed to God and does not need interpretation. Since, following Garr's lead, the primary function of tongues is self-edification, and no interpretation follows, there is no need to limit those who speak.

The True Jesus Church message spread rapidly. From the Chinese mainland the movement found its way to Taiwan (1927), throughout Southeast Asia (1927), and to Hawaii (1930). Headquarters of the church moved first to Nanjing (1926), and then to Shanghai (1927).

The True Jesus Church was one of the largest Christian denominations in China at the time of the Chinese Revolution and the establishment of the People's Republic of China in 1949. In the 1950s, communication between members inside and outside of China became difficult and the church was suppressed during the Cultural Revolution. In the 1980s, it began to make a comeback, as a fellowship within the Chinese Protestant Three-Self Patriotic Movement (the main Protestant church body within China). Today it reports an estimated one million adherents.

Members outside of China established headquarters in Taiwan and continued to operate throughout the

Chinese diaspora. Gradually, the leadership accepted the fact that it might be some time before contact was reestablished with their brothers and sisters within China. In 1975, delegates to the church's World Conference in Taiwan created the International Assembly of the True Jesus Church. In 1985 leaders relocated the principal office of the International Assembly to Los Angeles, California. Subsequently, four evangelical centers have been established for America, Europe, Northeast Asia, and Southeast Asia.

The True Jesus Church sees itself as the restored Apostolic Church of the End Time that has received the divine revelation of Truth through the Holy Spirit. That Truth has been confirmed through various signs and miracles. The name is also assigned spiritual meaning: God is "True" (John 3:33, 17:3; 1 Thessalonians 1:9) and "Jesus" designated himself the "Truth" (John 14:6), or the "true Vine" (John 15:1). The author of the Gospel of John called him the "true Light" (John 1:9). God called and established the "Church" (Acts 15:14–18). It is believed that the church should bear God's name—that is "Jesus" (Matthew 1:21; John 17:11, 26). The True Jesus Church thus exalts the name of God and considers itself the Christ.

The church's doctrinal position is quite similar to the non-Trinitarian, Apostolic, or "Jesus Only" perspective. It teaches that the reception of the Holy Spirit is necessary for entering the kingdom of God, and that speaking in tongues is the sign of that reception.

In 2008 the church reported 1.5 million members residing in 48 countries, the majority of those being in China. The church had 23 congregations in the United States and 5 in Canada.

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See also: Chinese Protestant Three-Self Patriotic Movement/China Christian Council; London Missionary Society; Pentecostalism; Sabbatarianism.

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Tsong Khapa

1357–1419

Tsong Khapa was a reformer credited with revitalizing the philosophical, ritual, and meditative practice of Buddhism and recognized as the founder of the Gelugpa School of Tibetan Buddhism. The Gelugpa School is the dominant school in Tibetan Buddhism and the one to which the Dalai Lama belongs. Tsong Khapa, however, is recognized by all schools and sects of Tibetan Buddhism as one of the foremost exemplars in their shared history. He is known to devotees as "Je Rinpoche" (Precious Master), and is regarded as an enlightened being.

Tsong Khapa was born in the Amdo Province of eastern Tibet in 1357, but according to his traditional spiritual biography, his life story begins long before his birth. According to his hagiography, in a previous life, Tsong Khapa lived in the time of Gautama Buddha (563–483 BCE), the founder of Buddhism. As a boy, he offered a crystal rosary to the Buddha, who gave him a conch shell in return and prophesied that in a future life he would be a great teacher born in Tibet named Losang Drakpa—the name given to Tsong Khapa when he took his novice monastic vows at seven years of age. Further, it was reported that Tsong Khapa's

birth was heralded by the auspicious dreams of his mother and father. Followers acknowledge him as the emanation of two divine personages, the Bodhisattvas of Compassion and Wisdom—Avalokitesvara (aka Guan Yin) and Manjusri.

As a young monk, Tsong Khapa assumed a broad approach to Buddhism and studied under the best teachers of his day from the several different lineages. He was ordained as a child by the fourth Karmapa of the Karma Kagyu School and his main teacher was the master, Rendawa, of the Sakya School. In the end, his own study and mature understanding led him to establish a new school of Buddhism in Tibet, the Gelug, which means "System of Virtue." He established the center of his reformed movement at Ganden Monastery near Lhasa. Ganden is the Tibetan name for the heavenly realm in which Maitreya (the Buddha of the future) resides as he waits for the right moment to take birth.

Tsong Khapa rose to prominence in his day because of his profound understanding of Buddhist teachings, his skill in debate, and his accomplishments in meditation practice. He completed a number of long retreats lasting for four and five years at a time. On one such retreat he is said to have prepared himself by doing three and a half million prostrations. The stone floor with grooves worn into it where he performed the prostrations has survived to the present and still inspires Gelugpa followers as they undertake their practice. Of Tsong Khapa's writings, the most important are *The Golden Rosary of the Good Explanations*, a commentary on the Perfection of Wisdom sutras; *The Great Exposition of Secret Mantra* (*Ngakrim Chenmo*); and the work that forms the foundation practice of the Gelugpa School, *The Great Exposition of the Stages of the Path* (*Lamrim Chenmo*). Tsong Khapa focused his reformation on the restoration of pure monastic discipline and the reconciliation of the Tantric practices, which includes esoteric sexual practices, with monastic vows.

Four great deeds mark Tsong Khapa's life: (1) the restoration of a Maitreya statue in Lhasa carried out at the end of a four-year retreat in which he and eight disciples received a vision of Maitreya; (2) a clear and profound teaching on the rules of the monastic discipline; (3) the offering of a golden crown to a statue of Gautama Buddha in Lhasa when he inaugurated the Monlam Great Prayer Festival that begins the Tibetan New Year; and (4) the building of the great hall of Ganden Monastery.

Tsong Khapa died at the age of 62 in his bedroom, now known as Tri Thok Khang, one of the Buddha halls at Ganden Monastery. That room still houses some of Tsong Kapa's clothing. It is said that he died sitting in meditation and that his body appeared to his disciples as a body of rainbow light. Subsequently, his body was placed in the nearby Holy Stupa Hall in a silver pagoda. Eventually the 13th Dalai Lama covered the pagoda with gold.

Edward A. Irons

See also: Gelugpa; Guan Yin's Birthday; Meditation; Tantrism; Tibetan Buddhism.

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■ Tunisia

Tunisia, a North African county on the Mediterranean Sea, lies between Libya and Algeria. Its 63,200 square miles of territory offer a varied geographic landscape from a mountainous northeast, to the desert south, to the lengthy coast line. It is home to some 10,400,000 people (2008).

Tunisia was originally the home of the Berbers; later it became the base from which a series of very different cultures reached out through the Mediterranean Basin. The ancient city of Carthage (located not far from modem Tunis) was established by the Phoenicians around 800 BCE. It became the center of a sizable empire that eventually fell to Rome. In 146 BCE, Rome razed the city. The Vandals overran the Romans in 439 CE. They were in turn driven out by the expanding Byzantine Empire in 533. Finally, in 670, the

Great Mosque of Kairouan, Tunisia. (Evgeniapp/Dreamstime.com)

Arabs moved across North Africa, bringing with them Islam.

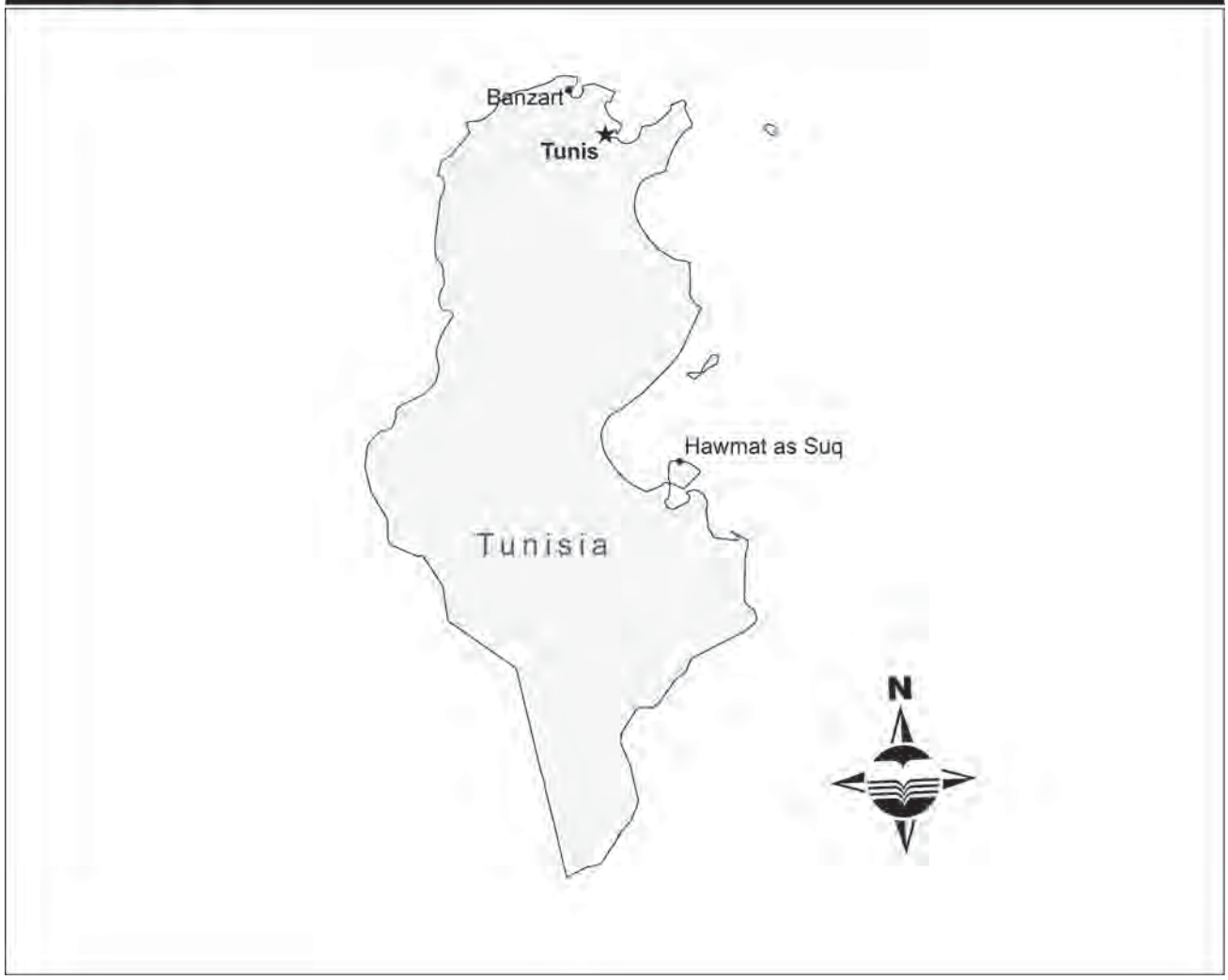
Tunisia was incorporated into the Almohad Empire based in Morocco in the 12th century. As that empire fell apart, the Berbers reasserted themselves, and Tunisia subsequently remained independent until the coming of the Ottomans in the 16th century. After centuries of control by various Muslim forces, Tunisia was invaded by the French, who in 1882 overran Tunisia and made it a protectorate. French control of the area was acknowledged by Britain in return for their loss of a role in the Suez Canal.

As early as 1925, Tunisians organized to demand independence. Only after three years of armed conflict (1952–1955) did France relent and in 1956 recognize Tunisia's autonomy. A year later a republic was proclaimed and a president representing the Destur Party elected. Tunisia was transformed into a Socialist state until financial problems forced a more open economy. The country has since moved toward a more democratized, secularized, and Westernized position.

Islam is both the dominant and official religion of the country. The great majority of the population follow the Sunni Malikite School. The legal structure of the country demands that the president be a Muslim, and it prevents attempts at proselytization by representatives of other religions.

Although most believers follow the Malikite School, there is a significant number of Kharjites on the island of Djerba. In the 1980s a strong fundamentalist movement emerged to oppose the further Westernization and secularization of the country. Included in the critique of the country was a protest of the un-Islamic role assumed by women and the immorality of tourists who flocked to the country's Mediterranean beaches. In 1992, Tunisia's president, Zina El Abidene, denounced the fundamentalists to a gathering of Arab government ministers in Tunis.

TUNISIA



Before the arrival of Islam, Tunisia had been the home of a vital Christian community. It was there at the beginning of the fourth century that the Donatist controversy erupted over the role of those who had betrayed their faith during times of persecution. The Donatists rejected the appointment of such people to positions of leadership. They argued that the efficacy of the sacraments depends upon the purity of the priest who delivers them. In reaction to Donatism, Augustine, the bishop of Hippo (354–430), developed arguments for the use of state power to suppress heretical ideas. An episcopal structure existed in Tunisia until at least the 11th century.

The Roman Catholic Church attempted to reestablish itself in Tunisia at various times but did not build a real following until the 19th century, and that among expatriates. In 1843 a prefecture was erected, and a new archbishop of Carthage was named in 1884. The church grew through the first half of the 20th century, primarily among the French and others who had moved to the country. In like measure, following independence, with the emigration of most Europeans who had lived there, the church suffered considerably. In 1957 the church turned over 65 of its 70 church buildings to the state. Today the church is led by a bishop who resides in Tunis.

Tunisia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	5,077,000	10,604,000	99.4	1.11	12,090,000	13,062,000
Christians	33,400	29,300	0.3	–0.59	28,900	30,500
Roman Catholics	25,000	19,500	0.2	–1.89	17,000	16,000
Independents	7,100	8,100	0.1	3.02	10,000	12,000
Protestants	630	700	0.0	2.31	900	1,500
Agnostics	3,000	22,000	0.2	1.06	40,000	70,000
Atheists	1,000	3,500	0.0	1.03	5,000	7,000
Baha'is	400	2,200	0.0	1.10	4,000	6,000
Jews	12,000	2,500	0.0	–1.00	2,500	2,500
Total population	**5,127,000**	**10,664,000**	**100.0**	**1.11**	**12,170,000**	**13,178,000**

Anglicans entered Tunisia in 1829 with a mission directed toward the Jewish community, which at the time was 100,000 strong. The mission opened two schools for Jewish children that soon were also serving the Muslim community. Today the work continues under the direction of the Diocese of Egypt of the Episcopal Church in Jerusalem and the Middle East. In 1881 the North African Mission began work in Tunis, and over the next decades it expanded to seven centers. Its work was significantly disrupted by World War II, and most of its centers were closed. In 1962 the mission started a popular Bible-study correspondence course that enrolled some 20,000 people before the government became aware of it and forced its withdrawal in 1964. Subsequently, the mission moved its work to France. The same year that the Mission began, the Reformed Church of France began its work serving French Protestants in Tunisia. The Reformed Church in Tunisia still maintains one congregation of 100 members in Tunis.

During the years of French rule, the Seventh-day Adventist Church (1905), Methodists (1908, from America), and Pentecostals from the Church of God (Cleveland, Tennessee) (1911) established work. A short time later the Greek and Russian Orthodox churches organized a parish for their members who had moved to Tunis to work.

Jews had resided in Carthage prior to the coming of the Christians, and their community survived the changing of governments through the years. In 1881 they had been granted equal rights with the Muslim community, and they had been promised that those rights would be guaranteed by the independent government established in 1957. When they were not, many Jews decided to leave. Over the next decade, the population of the community dropped from 100,000 to 25,000. Many moved to France, others moved to Israel. As the century came to an end, only 3,000 remained. They were found in Tunis, Sfax, and Sousse. There is also a group of Jews on Jerba Island, where an ancient synagogue, El Ghriba, is located. The community is headed by the Grand Rabbinate of Tunisia, located in Tunis.

Like other North African countries with an established Muslim faith, Tunisia has proved unattractive to the many new religions that arose through the 20th century. There are, however, a small number of Baha'is.

J. Gordon Melton

See also: Baha'i Faith; Church of God (Cleveland, Tennessee); Episcopal Church in Jerusalem and the Middle East; Malikite School of Islam; Reformed Church of France; Roman Catholic Church; Seventh-day Adventist Church.

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■ Turkey

Turkey, known in ancient times as Asia Minor, is technically an Asian country with a small part of its land west of the Bosporus Strait in Europe. It lies south of the Black Sea and north of the Mediterranean Sea. To the east it borders Syria, Iraq, Iran, Armenia, and Georgia. The European portion of the country borders Greece and Bulgaria. Modern Turkey includes 301,400 square miles of territory, which is home to 75,200,000 residents (2007). Kurds, who make up about 20 percent of the country's citizens, form the largest minority group within the dominant Turkish population.

Asia Minor has been home to civilizations reaching back to Pagan times and Anatolia (modern-day Turkey) remains the homeland of numerous cultures, mostly of mixed ethnic origin. Theories indicate a link between Sumerians, Hittites, and Turks because they spoke agglutinative languages and are believed to have come into southern Mesopotamia more than 6,000 years ago from Central Asia. Western culture associates Turkey with the Troy of Homer's *Iliad* and *Odyssey*, as well as tales of the fabled kings Midas (725–696 BCE) and Croesus (560–547). By the sixth century, Turkey was home to the philosophies of Thales, Anaximander, and Anaximenes, who were natives of Miletus. Before Athens emerged, Hellenic culture flourished in Anatolia until the invasion of Cyrus the Great (550–530), who drove the culture to Athens. The conquests of Alexander the Great (334) helped revive Hellenic thought through the Middle East, and during the Roman era, Anatolia had enormous libraries that rivalled Alexandria's in Egypt. The last Anatolian king bequeathed his kingdom to Rome (133), which established a capital at Ephesus from which it ruled fairly peacefully for six centuries.

Rooftops and minarets of Istanbul, Turkey. (PhotoDisc, Inc.)

Turkey played a key role in the development of Christianity. Its foremost proponent was Paul, a Jew from Tarsus. He trekked the excellent Roman road system to spread the new religion. His first journey took him to Antioch, Perga, Iconium, Derbe, Attalia, and other cities in Anatolia. His Epistle to the Galatians, the ninth book of the Christian New Testament, was addressed to people of the Galatian region, where descendants of the Gauls (Celts) had pioneered the interior. He took three missionary trips (recorded in the book of Acts) and ran into difficulty in Ephesus, where silversmiths engaged in creating statues of Diana/Cybele/Astarte felt that he threatened their livelihoods. Other figures, such as John the Apostle, were reported

TURKEY

Turkey
Edirne
Kirklareli
Tekirdag
Istanbul
Pendik
Gebze
Kocaeli
Zonguldak
Karabuk
Sakarya
Bolu
Kastamonu
Cankiri
Sinop
Samsun
Amasya
Ordu
Trabzon
Giresun
Rize
Artvin
Gumushane
Kars
Canakkale
Bursa
Bilecik
Corum
Tokat
Bayburt
Erzurum
Agri
Eskisehir
Ankara
Sincan
Kirikkale
Yozgat
Sivas
Erzincan
Balikesir
Kutahya
Kirsehir
Tunceli
Bingol
Mus
Manisa
Usak
Afon
Kayseri
Van
Izmir
Aksaray
Nevsehir
Malatya
Elazig
Bitlis
Siirt
Nazilli
Denizli
Aydin
Isparta
Konya
Nigde
Diyarbakir
Adiyaman
Batman
Sirnak
Hakkari
Burdur
Kahramanmaras
Mardin
Mugla
Antalya
Karaman
Adana
Icel
Tarsus
Ceyhan
Osmaniye
Gaziantep
Sanliurfa
Kilis
Iskenderun
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to have taken Mary, the mother of Jesus, to Ephesus, where a small chapel to her celebrates Mass on August 15, which is believed to be her Ascension Day. The author of the biblical book of Revelation, writing from the Isle of Patmos off the Turkish coast, addressed his words to the seven churches of Asia, all in Anatolia: Ephesus, Izmir, Pergamum, Sardis, Philadelphia, Laodicea, and Thyatira.

The Ecumenical Council of Nicaea of 325 CE proved a major milestone in developing Christian doctrine. Five years later, the Emperor Constantine dedicated the city of Byzantium as a new Rome. He was a deathbed convert to Christianity, and his new holy city, Constantinople, would be the seat of the Roman Empire. Eventually, the metropolitan of Constantinople would be given a higher status than those in other Mediterranean cities (Jerusalem, Antioch, Alexandria, and Rome), thus foreshadowing the Great Schism of 1054, when the Roman Catholic Church and Eastern Orthodoxy split. While the barbarians across the Mediterranean were laying siege and weakening Rome, Constantinople thrived. Emperor Justinian (527–565) reconquered the Balkans, Italy, Anatolia, Egypt, and North Africa, while embellishing the architectural structures of the Byzantine Empire. The Church of Holy Wisdom, or St. Sophia, in Constantinople became the most highly acclaimed church in Christendom, unrivaled for 1,000 years.

By the late 13th century, Byzantine rule had declined in power. Within 50 years of the Prophet Muhammad's death, a new religion founded in Saudi Arabia, Islam (submission to God's will), had conquered all of Anatolia and threatened the walls of Constantinople (669–678). Muhammad, the prophet of this new religion, died, and was succeeded by caliphs (deputies) whose job was to oversee the welfare of Islam. Two great dynasties emerged: the Umayyads (661–750), based in Damascus, and the Abbasids (750–1100), who ruled from Baghdad. Both challenged the Christians of Byzantium.

For a brief time the Great Seljuk Turkish Empire (1037–1109), based in Persia, hammered away at Anatolia. In 1071, Seljuk armies defeated the Byzantine force at Manzikert and captured their emperor. They subsequently took most of Turkey and established a capital near Nicaea. They ruled what are now Iran, Iraq, and Turkey, developed beautiful architectural designs, and produced the noted poet Omar Kayyam (d. 1123). Celaleddin Rumi (1207–1273), or "Mevlana," founder of the Mevlana Whirling Dervish order of Sufis, made the century's outstanding contribution to religious poetry and mysticism.

Byzantine culture was weakened by the assertion of Islam. However, the fatal blow to its glory occurred from fellow Christians during the Fourth Crusade (1202–1204). A disheveled European Christian army invaded and plundered Constantinople, doing irreparable damage. While the Byzantines were attempting to recover, legions of Turks running before the Mongols took over areas of the Marmara and Aegean coasts. Under Sultan Suleiman the Magnificent (1520–1566), these Turks finally conquered Constantinople (1453) and made it the capital of their new Ottoman Empire. Suleiman also initiated efforts to incorporate Europe in the Ottoman Empire. After overrunning the Balkans, his successors were finally turned back at Vienna in 1529. As they conquered new territories, the Ottoman sultans placed the non-Muslim religious leadership of each community (including the Orthodox patriarch in Constantinople and the chief rabbi) in political positions responsible directly to the sultan.

During the early 19th century, subject peoples revolted against Ottoman rule. In 1832, the Kingdom of Greece was formed as the Romanians, Bulgarians, Armenians, Arabs, and Albanians successfully agitated for their freedom. European powers watched as the debilitated empire began to come apart. France and England stood ready to occupy and annex the Ottoman territories, using religion as the excuse: to protect Catholic, Protestant, or Orthodox subjects from the Islamic Turks.

The empire sided with Germany in World War I and lost. The last blow to the weakened dynasty was dealt when Greek armies invaded Turkey and the Turkish War for Independence (1920–1922) began. Turks repelled the invading armies under General Mustafa Kemal (1881–1938). The charismatic Kemal took control as the empire collapsed. He abolished both the sultanate and the Islamic caliphate. Treaties from World War I were renegotiated. As a result, 1.5 million Greeks in Turkey returned to Greece, and Turks in Greece were brought back to Anatolia. Earlier turmoil

(1915–1917) had seen 600,000 Armenians and Chaldeans massacred before they could leave the country. Now the survivors emigrated rapidly, and the number of Christians in Turkey dropped drastically.

Kemal established a republic in 1923, and a secular Constitution was adopted in 1924. The new republic abandoned Islam as the state religion and ordered the abolishment of all mystical orders. Both the wearing of the fez and the practice of polygamy were also outlawed. A new Latin alphabet was designed, and Persian and Arabic words purged from the Turkish language. The Gregorian calendar replaced both the Muslim lunar and the older Julian calendars. In 1930, Constantinople was renamed Istanbul. In 1934, the government granted women the right to vote. By then, Kemal had adopted the name Ataturk, or Father Turk. He ruled by fiat through the Republican People's Party until his death on November 10, 1938.

Turkey remained neutral during World War II. Years of postwar turmoil finally led the military to intercede in 1980 to stabilize the situation. Two major trajectories have continued to clash in modern Turkey: the secular understanding of Ataturk and continuing Islamic ideals that look to the union of religion and state. These tensions remain as a modern Turkish state supplanted the traditional religiously ruled empire. These tensions were heightened following the introduction of Western global and technical cultures. Modern Turkey exists between modernity and traditionalism.

Republican secularists abandoned the Islamic world and condemned the practices in the popular folk religion deemed superstitious or unscientific. Authorities also removed economic, political, and social roles from mosques. Religion was limited to personal choice instead of imposed by government mandate. Traditionalists viewed these actions, especially the change to the Western calendar, as an immediate danger to the supremacy of Islam. On a social level, cooperation and integration have not occurred between secularists and non-secularists, leaving Turkey straddling two worlds and thus offering the appearance of cultural instability.

Since Ottoman times, Sunni Islam, of the Hanafite School, has been the religion of the Turkish people, and it continues to be the most noticed and supported religious practice. Hanafite precepts remain the unifying factor in a strident cultural identity. Concurrently, paradoxical practices of folk Islam include fortune telling, astrology, divination, manipulation of spirits, sorcery, the wearing of amulets such as the Mediterranean eye, the circumcision of boys, and praying at the tombs of saints. Despite these deviations from the orthodox, Muslims acknowledge the primacy of an enduring piety in orthodoxy. It is paradoxical that even as Turkish secularism attempts to divorce religion and government, the Department of Religious Affairs (Diyanet) promotes Sunni Islam. About 15 percent of the population are Shia Muslims, considered heterodox by the Sunni majority, as are the small group of Yezidis near Diyarbakir.

Islam is not systematically organized in the manner of Western churches. There are no membership lists or formal bodies to petition for membership. Everyone born into a Muslim family is considered a Muslim unless they deny it. Turks carry national identity cards, and 99 percent of them state Islam as their religion. Secularists rarely change them. An inner sense of belonging is the criterion for inclusiveness. Turks normally do not ask about personal religious beliefs. Male circumcision is non-canonical, but it is ritually practiced with boys between the ages of 7 and 12.

A major factor in the social, ethnic, and political turmoil in Turkey is the question of what to do about the Kurds who live in eastern Turkey and in the mountains bordering Iraq. Kurdish populations wish to maintain their language, social customs, and mores. The official position of Turkey for some years was that these people are mountain Turks and that they should abide by the rules and laws of Turkey. Genocide and mass migration to Europe have caused their numbers to dwindle. The Kurds are primarily Sunnite, but many are Shias of the Alevi tradition. Turkey has no accurate statistics on these minority religious and ethnic groups who do not subscribe to mainstream Turkish tradition. There are also small numbers of Tahtacis and Ahl-el-Hak who are separatist groups but usually pass for Muslim.

Islam is widely manifest in the form of folk piety. For example, Turks generally keep their Korans in high places, as they are believed to provide protection against evil thoughts. Some time ago it was believed that to carry a small Koran would also ward off bullets.

Today, those who carry them do so above the waist. Many write and then sew verses from the Koran into their clothing for spiritual healing. Reciting a verse before bedtime may protect the home from burglars, and before traveling is considered a good omen. Children recite verses to protect them when alone or finding themselves in atypical situations.

There are pious expressions peppered throughout Turkish speech patterns. *Inshallah* means "if Allah wills" and can be used in the positive as a salutation or departure term, or when negativity is present. *Mashallah* praises Allah and means "O, what Allah has willed" and is used consistently in daily life. The *besmele*—"I begin in the name of Allah, the most merciful, the most compassionate"—is normative for canonical prayer and is used before any day-to-day activities. Every call to prayer starts with the *tekbir* phrase *Allahu Akbar:* "It is Allah who is magnificent." The expression *Ya Allah*—"O, Allah"—is used when changing position from something passive to active. Today, some secularists attempt to strip the Turkish language of religious connotations, while others consider greetings such as *aley kum selam*—"May the peace, health, and security of Allah be with you"—to be normative for verbal interchange.

Prayer beads are widely used, especially with Sufi groups. Other groups use them also as "worship using the fingers." The repetitive verses calling on Allah, *zikir*, find confirmation that each prayer has been recited 33 times. Some people carry beads to handle when worried, and that cultural routine is not religious but comforting in a secular way.

Some people wear the blue "evil-eye" bead or attach it to Turkish belongings. At times, the Mashallah, which means "O, what Allah has willed," accompanies it. The bead is a form of folk religion that wards off the evil eye. Some people are thought to have the propensity to gaze at others and inadvertently harm them, although they themselves are well-meaning people. Villagers cover the faces of beautiful babies, or tie sacks around the udders of milk cows when outdoors to protect the production of milk from the evil eye. This evil-eye figure predates Islam and the immigration of Turkish-speaking peoples in the Middle East.

Where folk traditions predominate, one also finds shamans. The shaman, or *hodja*, is believed to be gifted with metaphysical powers. When Islam is used as the format for divining procedures, the hodja is called a Muslim shaman. People for whom contemporary medicine and psychology have failed frequently turn to the hodjas.

The idea of receiving knowledge about a certain circumstance through dreaming is believed to have been taught by Muhammad. There are Muslims who live by their dreams and perform acts of ablution as preparation for dreaming, because ritual impurity negates the authenticity of the dreamer. Ataturk took severe action against hodjas and mediums, sometimes jailing them. Today, folk practices are common, and there are many secularized people who take horoscopes, evil eye beads, and the work of hodjas quite seriously.

At the beginning of World War I, Christians made up about 20 percent of the Turkish population. In 1914 the Roman Catholics had 4 archdioceses and 16 dioceses. The shuffling of populations, emigrations, and especially the mass execution of Armenians significantly reduced the Christian presence. The majority of Christians are Orthodox, though they are scattered in different jurisdictions. The see of the Ecumenical Patriarchate is in Istanbul. He has status and prestige but is without power to intervene in Turkish matters. He has few followers in Turkey proper, his status coming from his far-flung international jurisdiction, which includes the Greek Orthodox in all of the non-Orthodox countries of Europe, the Greek islands of the Aegean Sea, Mount Athos, Crete, and the Americas.

The Greek Orthodox Patriarchate of Antioch and All the East has five congregations in Turkey; the Bulgarian Orthodox Church has two churches and an exarch in Istanbul; the Russian Orthodox Church (Moscow Patriarchate) has a congregation in Istanbul; and the Serbian Orthodox Church has a small membership in the country. Non-Chalcedon Oriental Orthodox are separated into two distinct communities, the Armenian Apostolic Church (Holy See of Echmiadzin) and the Syriac Orthodox Patriarchate of Antioch and All the East (Syro-Jacobite). Together they make up the bulk of the Christian population in Turkey, about 225,000 people. There is also a minuscule Turkish Orthodox Church, the result of a largely unsuccessful attempt to create an indigenous national Orthodoxy separate from the Ecumenical Patriarchate.

Turkey

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	35,747,000	75,670,000	97.4	1.38	86,919,000	95,727,000
Agnostics	30,000	1,500,000	1.9	1.42	2,000,000	2,500,000
Christians	290,000	214,000	0.3	0.28	222,000	224,000
Orthodox	222,000	115,000	0.1	–0.89	100,000	90,000
Roman Catholics	26,500	31,000	0.0	–0.30	26,000	22,000
Anglicans	2,000	22,000	0.0	0.00	22,000	22,000
New religionists	64,000	136,000	0.2	1.37	160,000	177,000
Atheists	10,000	68,000	0.1	1.52	100,000	115,000
Buddhists	5,000	40,000	0.1	1.37	60,000	80,000
Jews	37,000	24,000	0.0	1.37	24,000	24,000
Baha'is	3,700	24,000	0.0	1.38	35,000	55,000
Chinese folk	5,000	14,000	0.0	1.37	22,000	24,000
Ethnoreligionists	15,000	12,600	0.0	1.37	15,000	20,000
Total population	**36,207,000**	**77,703,000**	**100.0**	**1.37**	**89,557,000**	**98,946,000**

The Roman Catholic Church has diocese representing its several rites—Latin, Armenian, Chaldean, Syrian, and Byzantine. Most Latin Catholics live near Istanbul, Izmir, and Ankara. Most of the Chaldeans are clustered near the Iraqi border. Small numbers of Catholics of the Byzantine rite are divided between Rome and the patriarchal vicariate of Istanbul. There are about 28,000 Catholics in Turkey.

A new wave of Protestant Christian missionary work began with the arrival of William Goodall of the American Board of Commissioners for Foreign Missions in Istanbul in 1831. However, most Turkish converts came not from Islam but from the older Christian populations. The Church Missionary Society, the Basel Mission, and the Society for the Propagation of the Gospel in Foreign Parts had abandoned Istanbul by the 1870s on account of an inhospitable environment for religious conversion. Later the American Baptists, the Christian Church (Disciples of Christ), the Church of the Brethren, British Quakers, and the London Jews Society retired from missionizing indigenous Turks. In 1970 the United Church had 84 missionaries in Turkey attempting to help the people without proselytizing. Most of the missionaries are based in Istanbul. The American Academy for Girls has about 18 missionaries assigned to the American College at Izmir. The British and Foreign Bible Society were responsible for translations of Scripture into Turkish. The American Congregationalists established Roberts College, north of Istanbul, in 1871; in 1961 it was given over to the Turkish government, renamed Bosphorus University, and today is a premier institution of higher education and flagship for the Turkish university system.

German Lutherans and British Anglicans (under the Church of England's Diocese of Europe) have parishes in Ankara, Izmir, and Ankara. They have a very small presence of 2,000 people. They serve expatriates, the U.S. military, and diplomatic communities. Turks do not have memberships in these groups. Various Protestant and Free Church groups opened missions in Turkey through the 20th century. However, their success has been marginal.

An indigenous Jewish population of 35,000, most of them Sephardic Jews, live near Istanbul. There has been a Jewish community in Turkey since ancient times, though its makeup was changed by the addition of a number of Jews who were expelled from Spain and Portugal at the end of the 15th century. Their numbers have dwindled since 1948, when many decided to immigrate to Israel. Unity for the Jewish community is provided by the Great Rabbi, who resides in Istanbul.

The number of spiritual assemblies of the Baha'i Faith has expanded rapidly through the 1990s, and Baha'is now number about 1,000. There is a small Buddhist presence, but Islam remains the majority religion,

with more than 85 percent of the population; those who profess no religion approach 10 percent. Little shift in these numbers is expected in the near future.

Gail M. Harley

See also: American Board of Commissioners for Foreign Missions; Armenian Apostolic Church (Holy See of Echmiadzin); Baha'i Faith; Basel Mission; Bulgarian Orthodox Church; Christian Church (Disciples of Christ); Church Missionary Society; Church of England; Church of the Brethren; Ecumenical Patriarchate/Patriarchate of Constantinople; Greek Orthodox Patriarchate of Antioch and All the East; Hanafite School of Islam; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Serbian Orthodox Church; Society for the Propagation of the Gospel in Foreign Parts; Syriac Orthodox Patriarchate of Antioch and All the East; Yezidis.

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■ Turkmenistan

Turkmenistan, a central Asian republic on the Caspian Sea between Iran and Kazakhstan, is also bordered by Afghanistan and Uzbekistan. A relative lowland, compared to its southern neighbors, much of the country's 188,500 square miles of land is a sandy desert. It is home to 5,200,000 citizens.

Since ancient times, Turkmenistan has been a reward of numerous conquering states, from Alexander the Great to the Arabs. Modern Turkmens are a relatively later product of the mixing of the Oguz Turks with several of the groups that had moved into the region. That mixing occurred in the 11th through the 15th centuries.

Turkmenistan

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	1,304,000	4,575,000	88.6	1.48	5,703,000	6,536,000
Agnostics	444,000	436,000	8.4	1.18	235,000	118,000
Christians	117,000	79,400	1.5	0.44	67,100	63,100
Orthodox	108,000	64,000	1.2	0.38	46,000	34,000
Marginals	0	5,600	0.1	1.55	8,000	12,000
Independents	0	4,000	0.1	–0.26	6,000	8,000
Atheists	320,000	66,000	1.3	1.01	55,000	52,000
Jews	3,000	3,000	0.1	1.43	3,000	3,000
Baha'is	0	1,200	0.0	1.44	2,000	4,000
Ethnoreligionists	0	860	0.0	1.43	1,000	1,200
Buddhists	0	740	0.0	1.44	900	1,200
New religionists	200	670	0.0	1.42	850	1,000
Total population	**2,189,000**	**5,163,000**	**100.0**	**1.43**	**6,068,000**	**6,780,000**

Mosque in Ashkhabad, Turkmenistan. (Olga Buiacova/Dreamstime.com)

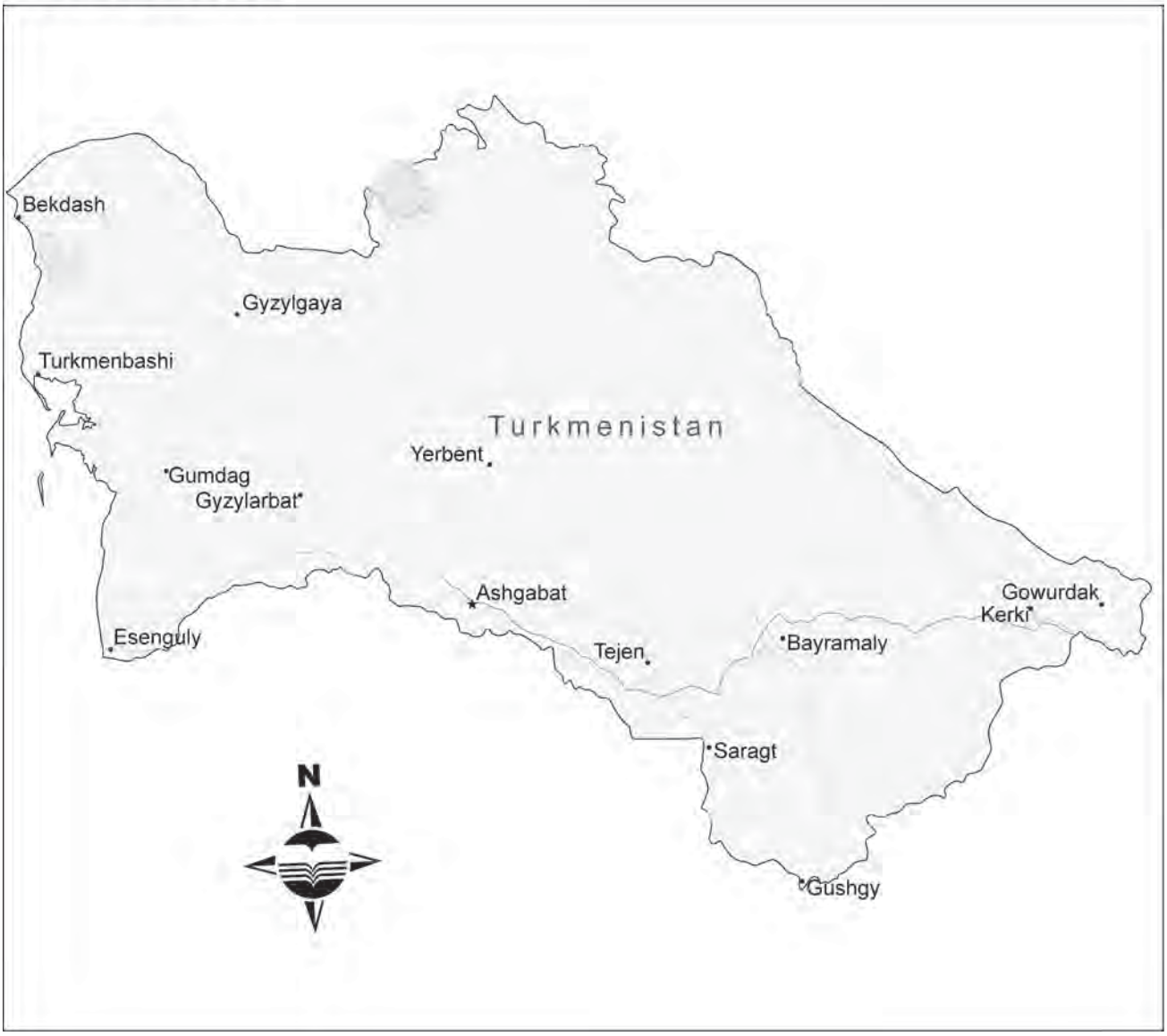
In the 19th century, Turkmenia was conquered by Russia and was incorporated into Bukhara and Khuva, two Russian protectorates. Resistance to Russian domination was fierce, and only in 1881 was all the country pacified. In spite of efforts to break with Russia at the time of the revolution, Turkmenistan was incorporated into the Soviet Union, and the Soviet Socialist Republic of Turkmenistan was created in 1924. The republic actually brought some political unity that had often been denied as parts of the country changed hands and fell under various regimes over the centuries.

Turkmenistan finally emerged as an independent country in 1991. It was the least democratic of the governments of the former Soviet republics, existing under the leadership of strongman Saparmurat Niyasov until his death in 2006. It has since moved toward a more democratic structure. In 1994 the government created the Council on Religious Affairs to provide oversight of the religious (primarily Muslim) community.

Islam came to Turkmenia in the 650s, when the Arab caliphate expanded into Central Asia under Uthman (644–656) and remained a part of the subsequent Umayyad and Abbasid caliphates. The Mongols invaded early in the 13th century, and over the next 100 years they were converted to Islam. Suppressed through the Soviet years, the Islamic community was revived in the 1980s and has done well under the independent government established in the 1990s. From four mosques operating in the country in 1987, several hundred opened during the 1990s.

Beginning in the mid-1990s, the government took steps to ensure that Muslim organizations did not become centers of political protest. It began by taking control of the Muslim schools for clergy training, blocked efforts to form an Islamic political party, and restricted the printing and distribution of religious literature. The government was especially attentive to any suggestion that an Islamic government should re-

TURKMENISTAN



place the present secular one. In 2000, Niyasov order the burning of 4,000 copies of the Koran, copies that the government had paid to have printed, ostensibly because of the inaccuracy of the translation, but following the translator's having made some public criticisms of Niyasov's un-Islamic activities.

A small Christian presence was established in Turkmenistan during the years of Russian dominance, and a Russian Orthodox Church (Moscow Patriarchate) presence remains. It is part of the single diocese that covers Uzbekistan, Turkmenistan, Tadzhikistan, and Kyrgyzstan. There are a number of Armenians who reside in Turkmenistan, and they have organized the Armenian Apostolic Church (Holy See of Echmiadzin). Protestants entered the country in the 1890s when I. K. Saval'ev, a Baptist, moved from Vladikavkas (Russia) and F. S. Ovsyannikov, a Mennonite, moved from Samatria Province to Ashkhabad. Two years later the two established a village, Kuropatkinsky, some 12 miles from Ashkhabad, where the first church was erected. Later a church was opened in Ashkhabad. This church became the target of Soviet

authorities in the 1930s. The Baptist movement remains small in Turkmenistan, there being only three congregations in the 1990s. These congregations have joined with the Union of Evangelical Christian-Baptists of Central Asia, an association founded in 1992 that also includes the churches in Uzbekistan and Tajikistan.

The secular government maintains hegemony over religion in the country. Groups must register before holding meetings and are subject to periodic raids by officials to check upon compliance with the laws. A spectrum of groups that have surfaced since the county's independence, including the Jehovah's Witnesses, have been unable to obtain such registration.

J. Gordon Melton

See also: Armenian Apostolic Church (Holy See of Echmiadzin); Jehovah's Witnesses; Russian Orthodox Church (Moscow Patriarchate).

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■ Turks and Caicos Islands

The Turks and Caicos Islands are two Caribbean island chains located north of Haiti and southeast of the Bahamas. Though separated by some distance, they were earlier a part of Britain's Jamaica colony. Together the islands include a mere 166 square miles of land that serve as home to their 22,400 residents.

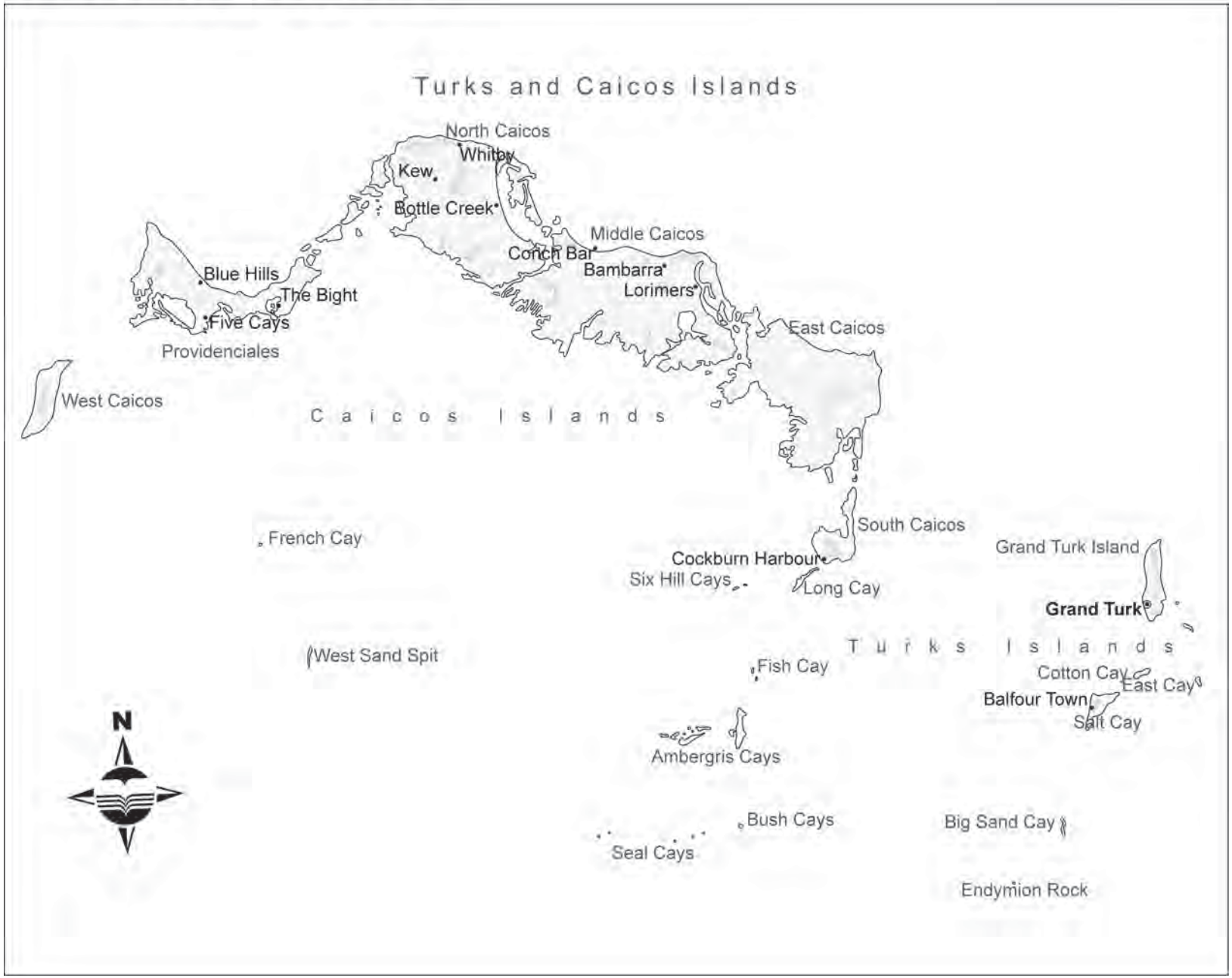
The islands were originally inhabited by the Arawak people, and there is research to suggest that it was on one of these islands that Columbus first touched the soil of the New World in 1492. The islands did not face European colonization until 1678, when the British moved in. During the next century the islands faced a common history of the destruction of the Arawak society, the importation of slaves to work plantations, and battles with the French and Spanish. British dominion was firmly established by 1787. Rule was administered from the Bahamas until 1848. Then, in 1874, the islands became a dependency of Jamaica until 1962, after which they again became a separate British colony. They became autonomous by steps, with direct involvement of the British government ending in 1988. The islands remain in the British Commonwealth.

The traditional religion of the Arawak people was destroyed with the people in the 18th century. Christianity entered the islands as the Church of England followed British settlement. It was established in the middle of the 18th century and now claims approximately 20 percent of the islands' relatively small population. The churches are included in the Church in the Province of the West Indies.

Turks and Caicos Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	5,600	24,100	92.1	5.20	26,700	28,000
Protestants	3,800	11,000	42.0	3.24	12,100	13,000
Independents	450	3,700	14.1	–1.96	4,700	4,500
Anglicans	1,100	2,400	9.2	2.38	3,500	3,800
Agnostics	0	1,200	4.7	8.17	2,000	2,500
Spiritists	0	680	2.6	5.34	920	1,000
Baha'is	30	160	0.6	5.42	250	400
Atheists	0	10	0.0	4.56	60	80
Total population	**5,600**	**26,200**	**100.0**	**5.33**	**29,900**	**32,000**

Turks and Caicos Islands



The historic first cathedral in Turks and Caicos situated on Grand Turk Island. (Ramunas Bruzas/Dreamstime.com)

Baptists have had the most success, their work having originated from the British Baptist Union's missionary activity in Jamaica. Baptists from the Jamaica Baptist Union came to Turks and Caicos in the middle of the 19th century. They soon outstripped the Methodists, now the second largest group in the islands, who had come in 1800 as part of the last stages of their spread through the islands that began in 1787. Their work was later incorporated in the Methodist Church in the Caribbean and the Americas.

Through the 20th century, a spectrum of Protestant/Free churches came to the islands (Baptist Bible Fellowship International, Church of God of Prophecy, and the Seventh-day Adventist Church). The Church of God in Christ, an African American Pentecostal church, has established a small presence, as have the enthusiastic Spiritual Baptists. The Roman Catholic Church has a minimal presence.

J. Gordon Melton

See also: Baptist Bible Fellowship International; Church in the Province of the West Indies; Church of God in Christ; Church of God of Prophecy; Jamaica Baptist Union; Methodist Church in the Caribbean and the Americas; Roman Catholic Church; Seventh-day Adventist Church; Spiritual Baptists.

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■ Tuvalu

Tuvalu is a South Sea island republic located between Fiji and Kiribati. Though it covers a massive area of ocean, the total land area of this the fourth smallest country of the world's nations is but nine square miles. It is home to 12,200 people (2008), most of Polynesian ancestry.

Tuvalu was settled by Polynesians several thousand years ago, most likely by migration from Tonga and Samoa. The Tuvaluans first came into contact with Europeans as early as the 16th century, and at some point they were named the Ellice Islands. However, between 1850 and 1875 they were targeted by slavers, and the majority of the islands' residents were taken to Peru and Chile to work in the mines. The slave trade was stopped only upon effective settlement by the British and the establishment of a Christian mission. In 1892 the British established a protectorate over the islands, and in 1915 incorporated them into the new colony of the Gilbert (now Kiribati) and Ellice Islands.

The islands began the process of independence with a referendum in 1974. Independence became a fact in 1978. A parliamentary system modeled on the United Kingdom was installed. The new nation retained close ties to England.

The London Missionary Society launched a very successful mission in Samoa, and in 1861 Samoan missionaries arrived in the Ellice Islands. They were joined by J. S. White, an LMS missionary in 1870. Over the next three decades, the 3,000 island residents were converted to Congregational Christianity. As a result, the traditional religion (already severely weakened by the losses to the slave trade) disappeared. This work matured into the Church of Tuvalu, which retains the allegiance of more than 90 percent of the islands' residents.

The only other churches operating in the islands are the Seventh-day Adventist Church, which began work in the 1950s in the Gilbert Islands, and the Roman Catholic Church. The Catholic Church had been prevented from operating in the islands until 1964, but today it has several congregations. There is also a small Baha'i Faith presence in Tuvalu.

J. Gordon Melton

See also: Baha'i Faith; Church of Tuvalu; London Missionary Society; Roman Catholic Church; Seventh-day Adventist Church.

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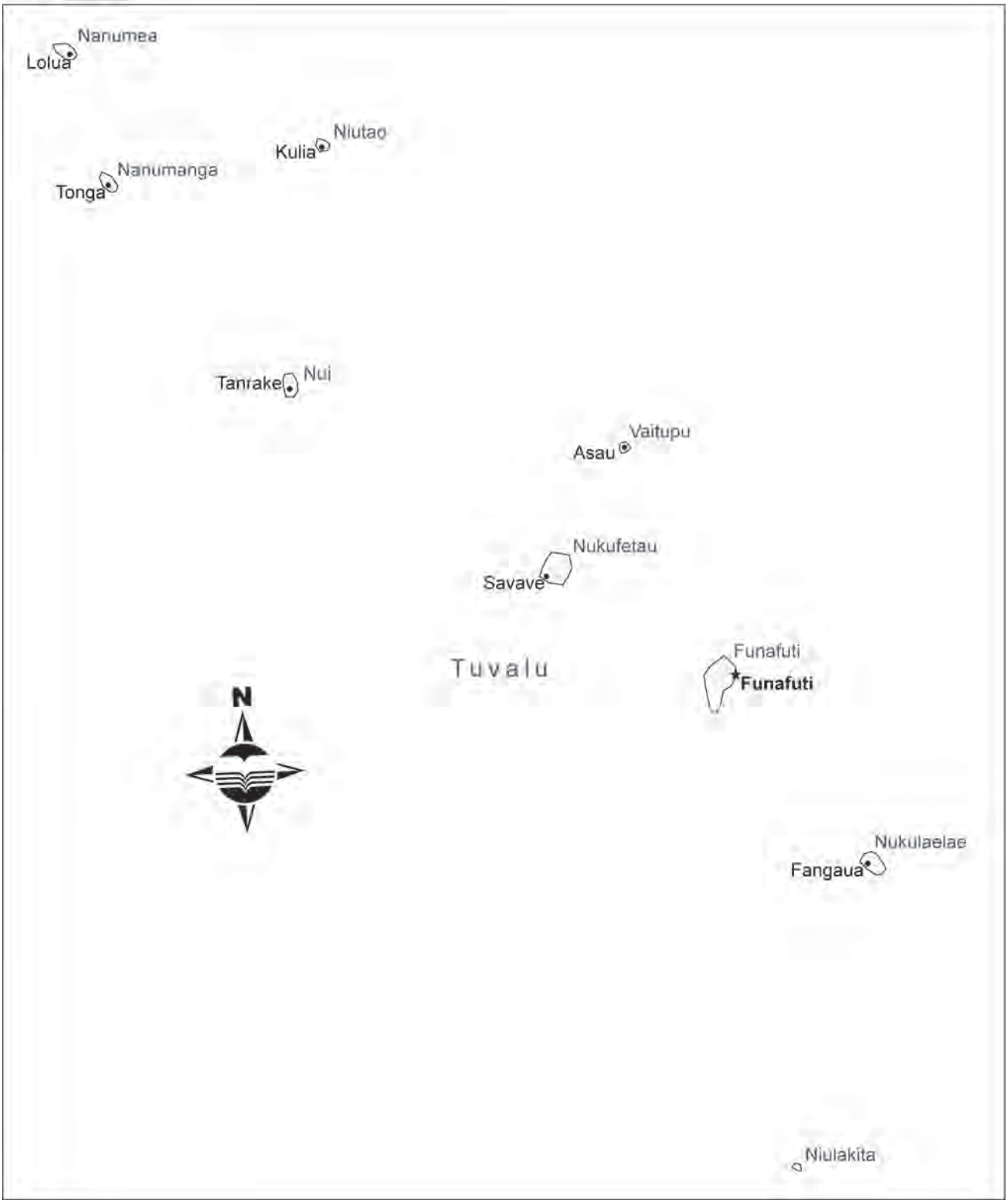
Tuvalu

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	7,200	10,100	94.2	0.44	10,600	10,800
Protestants	7,100	9,500	88.9	–0.11	9,800	9,900
Marginals	20	300	2.8	5.64	450	500
Independents	0	220	2.1	4.56	250	300
Agnostics	0	320	3.0	2.60	400	550
Baha'is	100	230	2.1	0.57	300	400
Atheists	0	40	0.4	0.51	70	90
Buddhists	0	20	0.1	1.61	30	40
Muslims	0	10	0.1	0.00	20	30
Total population	**7,300**	**10,700**	**100.0**	**0.50**	**11,400**	**11,900**

TUVALU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Niulakita

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Twelve Tribes

The Twelve Tribes started out as a Christian communal fellowship that emerged from the Jesus People Revival in 1972 under the leadership of Elbert Eugene ("Gene") Spriggs, whom community members consider an apostle, and his wife, Marsha. Through the years the community has evolved into a Hebrew "tribe." It has often changed its name to reflect these developments. It has been known as The Vine Christian Community Church, the Northeast Kingdom Community Church, and the Messianic Communities.

Members of the Twelve Tribes adopt Hebrew names and consider themselves as part of the Commonwealth of Israel forming in the last days, bound together by the New Covenant in the Messiah's Blood (Ephesians 2:12). The communities have evolved a distinct culture around their craftsmanship and handiwork. They also have evolved their own devotional music and dance forms.

Spriggs, the son of a factory quiller and scoutmaster, was born in Chattanooga, Tennessee, and grew up in the Methodist Church. In 1971 he became involved in the Jesus Movement through Marineth Chapel and Center Theater in Glendale, California. Returning to Tennessee, he and his wife opened their residence in East Ridge, a suburb of Chattanooga, and attracted a variety of young spiritual seekers. As a group formed, they copied the early Christian pattern of sharing all things in common (Acts 2:37–47). The group also opened the Yellow Deli, a health food bakery and sandwich restaurant. They prepared whole-grain bread, which symbolized the Gospel of Jesus—the real spiritual food in contrast to the lifeless "White Bread Jesus" found in mainline churches. Eventually they rejected conventional religion and began developing their own worship, gathering on Friday evenings to welcome the Sabbath and on Saturday to break bread and celebrate the Messiah's resurrection.

They made contact with a Christian fellowship in Island Pond, Vermont, that wished to emulate their communal life, and in 1979 the group sold their property and moved north. In Chattanooga the households had been centralized, but in Island Pond they formed independent communes, each household specializing in its own cottage industry. Many members left after the first winter, but the group opened up the Common Sense Restaurant and attracted new members.

The Twelve Tribes accept the basic affirmation of traditional Christianity, but also include various theological innovations concerning communal living, marriage, and eschatology. They also have been influenced by the Sacred Name movement and have adopted the Hebrew designation for Jesus (Yahshua). As their theology has developed, more has been discerned concerning the community's role in the last days, their relationship to Yahshua, and levels of salvation after Judgment. The communities define themselves as the lost and scattered tribes of the ancient Jews undergoing restoration in preparation for eternal life. They believe that their community is undergoing a process of purification as the "pure and Spotless Bride" awaiting her Bridegroom, and that it will probably take three generations to be ready for the Second Coming. By increasing their ranks through conversions and childbearing, they are "raising up a people" in preparation for the Jubilee horn that heralds the return of Yahshua. The group condemns abortion and homosexuality and supports monogamy, premarital chastity, and home schooling.

Since relocating in Island Pond the group has also developed an elaborate ritual life. Public "gatherings" are held on Friday and Saturday night (the Jewish Sabbath and the eve of the First Day) that feature circle dancing, devotional songs, spontaneous speaking, and stories for the children. The public is also invited to their weddings, which dramatize the community's millenarian expectations: the Bride, representing the Community, prepares herself for the call of the groom, her "King."

Some 1,500 people are involved with the movement, of whom roughly half are children. There are

14 associated communities in the United States and additional communities in Argentina, Brazil, France, Germany, Spain, Australia, New Zealand, the United Kingdom, and Canada. The majority of members still reside in New England, mainly in Vermont or in the Boston area. In 1993 the community in Island Pond, Vermont, numbered 15 households. By 1994 it had shrunk to five, as families moved to Bellows Falls, Rutland, and Burlington in Vermont, as well as to Rhode Island and Hyannis, Massachusetts, in order to set up new communities.

Each local community is "covered" by a council of male elders (one from each household). Under the elders is an informal hierarchy of teachers, deacons, deaconesses, and shepherds. Women wear head scarves "in church" or at the "gatherings" and meetings to demonstrate their submission to their husbands and the male elders, who, in turn, are "covered" by "Our Master." The Spriggs, childless and with no fixed abode, travel among the communities offering counsel and inspiration. Evangelism is carried on by contact with individuals whom they meet through their businesses and the distribution of their periodical, *The Twelve Tribes Freepaper.*

The Twelve Tribes have been attacked by anticultists ever since the founding of communes in Chattanooga, but they experienced a new level of conflict beginning in 1984 with accusations of child abuse in the community. In that year the Vermont State Police, armed with a court order and accompanied by 50 Social Services workers, raided the Island Pond community homes and took 112 children into custody. Several days later a district judge ruled that the search warrant issued by the state was unconstitutional, and all the children were returned to their parents. Child custody disputes and investigations by Social Services continue, however, partly because of the influence of the anti-cult movement and several former members. The group's commitment to their biblically based disciplinary practices is the primary focus of concern. Parents are instructed to discipline children who do not obey upon "first command" with a thin, flexible "reed-like" rod (as mentioned in Proverbs 23:13) so as to inflict pain but not injury. No evidence has been produced to substantiate the accusations of child abuse against the group, though these have been repeated for years.

Since the raid the group has attempted to cooperate with state authorities and has made efforts to reach out to neighbors in trying to foster better understanding. On June 25, 1994, the church held a 10-year anniversary celebration "to commemorate [our] deliverance from the 1984 Island Pond Raid." Many of those 112 children, now in their teens and twenties, shared their traumatic memories of the raid, again denied allegations of abuse, and declared their allegiance toward their parents and their community.

Twelve Tribes
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Lower Mills, MA 12124
http://www.TwelveTribes.com

Susan Palmer

See also: Communalism; Homosexuality; Messianic Judaism.

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U

UFO Religions

The term "UFO Religions" refers to a group of extremely diverse, predominantly but not exclusively small Western, religious groups with one thing in common: they have a distinctly religious understanding of what may be broadly termed "the myth of the flying saucer," and the accompanying legends of human intercourse with extraterrestrial beings.

In essence little can be said about these religions that does not apply to most religions in general. Religious leadership, rituals, sacred texts, myths, social structures, and the like are typologically no different from what we find in most spiritual groups outside society's larger religious tradition(s). Sometimes the UFO aspect appears simply as an attachment to well-known religious representations—for instance, when UFOs are considered vehicles of Theosophical Masters from Venus who, in traditional Theosophy, live in Tibet and do not use that kind of transportation. In general, the UFO perspective forms a part of syncretic belief systems.

No UFO cult predates the flying saucer rumors that hit the public imagination around the beginning of the Cold War in the summer of 1947. As it appears, the strange aerial objects that were allegedly seen by more and more people could not be explained to everyone's satisfaction. At a certain point it was suggested that they were spaceships from other worlds, and soon the first "contactee," George Adamski (1891–1965), who claimed to have met with space people in the Californian desert, met his audience. He was soon to be followed by numerous major and minor UFO prophets, each with his (and occasionally her) special message from beings from other planets.

It is debatable whether the general belief in extraterrestrial visitation should be considered a religious idea. However, it is quite obvious that this belief very often takes the shape of genuine religious faith. It is therefore appropriate to distinguish between the broader public imagination and the beliefs expressed in the actual UFO religions.

UFO religions are directly inspired by dominant features of the modern, technologically advanced world. Science, technology, space travel, fears of atomic war, computers, pollution of the natural world, and the like are among the themes incorporated, and thus dealt with, in religious UFO narratives. The occupants of the UFOs are understood to be super-human beings, bringers of all good to people on Earth. The UFO cults are distinctively modern in the sense that they interpret typical aspects of the modern world into their religious apparatus.

UFO religions are usually inspired by ideology perpetuated through the Theosophical Society, and most leaders of such groups are known to have been engaged in different kinds of modern spirituality prior to their UFO-related work. Well-known examples are George King (1919–1997), who founded the Aetherius Society in 1954; Ruth (1900–1993) and Ernest Norman (1904–1971), who headed Unarius (established 1954); Charles Boyd Benzel, the original founder of Mark Age (1960); George Van Tassel (1910–1970), who founded the Ministry of Universal Wisdom; and on the fringe of what may be termed religious UFO groups, George Adamski, who built up the International Get Acquainted Program (IGAP) in 1958.

The basic idea in these groups is the need for humans on Earth to grow spiritually and eventually to align with peoples from other worlds who are already

A car encouraging people to welcome extraterrestrial beings and topped with a model spacecraft sits on property near Jamul, California, October 15, 2000. The property was purchased by the Unarius Academy of Science to serve as a future landing site for "space brothers" from other planets. (Getty Images)

united in a Cosmic Brotherhood. The leader(s) of the group will usually claim to be in personal contact with the space people or higher beings, either man to man (being to being) or by means of telepathy. Other groups, though, have quite a different heritage. The Raelian movement, for instance, draws heavily on Jewish-Christian traditions, claiming that what the Bible recollects in fact is the story of how a group of extraterrestrials some 22,000 years ago created life on Earth by means of hyperadvanced biotechnology. The leader of the group, Rael (born Claude Vorilhon in France in 1945), who was allegedly approached by the extraterrestrials in 1973, is identified as a prophet and a messiah succeeding the biblical characters. Another UFO cult, Heaven's Gate, which met its sad destruction in a collective suicide in San Diego in 1997, had developed its own rare belief system urging believers to aim at "The Evolutionary Level Above Human" (TELAH).

In all, some 25 different UFO religions may be active today. Further, a line of other religions have incorporated beliefs in UFOs into their theologies. Certain evangelical groups, for instance, believe UFOs to represent Satanic forces, while other Christian groups, such as The Family International, believe them to be associated with angels. UFO-like notions are also found in the Church of Scientology's belief system. Finally, of course, religious interpretations of the UFO-narrative are important to the New Age movement.

Mikael Rothstein

See also: Church of Scientology; Family International, The; New Age Movement; Raelian Movement, International; Unarius.

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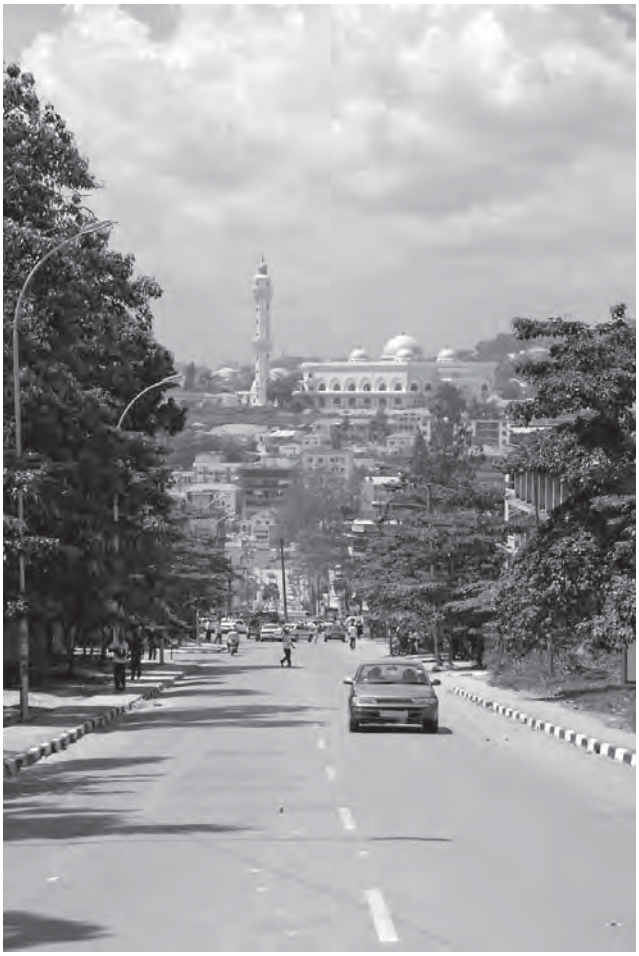
■ Uganda

Uganda, a Central African nation, is completely landlocked, but its southern border sits on Lake Victoria and its western border is partially formed by several of the large lakes of the Rift Valley. It is otherwise surrounded by Kenya, Tanzania, Rwanda, the Democratic Republic of the Congo, and Sudan. Its territory includes 77,000 square miles of land. Its 31,400,000 people are among the most ethnically diverse of the African nations south of the Sahara, representing a number of distinct African peoples. Because of the many languages spoken by the various groups, English has become the common language for government and business.

Inhabited for millennia, Uganda emerges on the historical stage in the 10th century CE with evidence of an urban civilization. In the 13th century the area was invaded by Bacwezi people, who subdued the resident Bantu people. After settling in, they created a number of fortresses that protected their cattle, the key to their wealth and power. Through succeeding centuries, some of the groups of the region were oriented eastward toward Zanzibar and others northward through the Nile Valley to Sudan and Egypt. In the 17th century, Islam began to spread into Uganda.



The national mosque in Kampala, Uganda. (iStockPhoto .com)

The history of the region was changed by the movement through the area of David Livingstone (1813–1873), the fabled missionary of the London Missionary Society. Out of communication with the West for some years, in 1870 he became the object of a highly publicized search by reporter Henry Stanley (1841–1904). Upon his return to England, Stanley denounced the spread of Islam farther south, and he occasioned the sending of missionaries. In 1888 the Imperial British East Africa Company set up a trading enterprise.

British influence in the area was solidified in 1886, when it received European recognition for the establishment of a protectorate, formally put in place in 1893. British control lasted until 1962, when independent Uganda came into being. The land reform program of the new government met opposition from the

Uganda

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	6,425,000	28,923,000	85.0	3.22	46,114,000	79,526,000
Roman Catholics	3,395,000	13,700,000	40.2	2.95	21,900,000	38,285,000
Anglicans	1,291,000	12,100,000	35.5	3.51	19,500,000	33,702,000
Protestants	111,000	1,800,000	5.3	3.82	2,900,000	5,000,000
Muslims	588,000	3,857,000	11.3	3.61	6,250,000	10,900,000
Ethnoreligionists	2,130,000	743,000	2.2	1.95	700,000	700,000
Hindus	65,000	275,000	0.8	3.23	465,000	850,000
Agnostics	1,000	130,000	0.4	3.23	250,000	500,000
Baha'is	226,000	92,000	0.3	3.23	200,000	400,000
Atheists	0	12,100	0.0	3.23	20,000	40,000
Jews	500	3,200	0.0	3.23	5,000	8,000
Jains	1,000	3,000	0.0	3.24	5,000	8,000
Sikhs	5,700	1,500	0.0	3.24	2,000	3,000
Total population	**9,442,000**	**34,040,000**	**100.0**	**3.23**	**54,011,000**	**92,935,000**

40,000 Indian expatriates in the country who controlled much of the commercial activity. Following the coup that brought Idi Amin (ca. 1924–2003) to power in 1971, many of the Indians were expelled from the country. Amin's bloody regime was ended when he prompted war with neighboring Tanzania by attempting to annex some of their territory. Unfortunately, the regime of his successor, Milton Obote (1925–2005, r. 1980–1985), was almost as bloody.

The return of economic and political stability in the 1980s was hindered by a guerrilla-led civil war that ended only after a coup at the end of 1985. After seizing power, Yoweri Museveni (b. ca. 1944) attempted to re-create an orderly situation in a country that was heavily in debt and is still beset with poverty. He has stood for election on several occasions. Prior to the 2006 elections, he abolished provisions in the country's laws concerning term limits.

Traditional religions are still practiced in Uganda, but they now can count less than 5 percent of the people among their adherents. Among the groups that have retained a sizable percentage of traditionalists are the Ganda, the largest group in the country. The Ganda have a sophisticated theology that poses the existence of a pantheon of deities headed by a Supreme Being (Katonda) and his family, including Nalwanga (wife), Wanga (grandfather), Musuisi (father), and Kibuka (brother). The many deities that surround Katonda serve as intermediaries between him and human beings, and each is given charge over an aspect of the cosmos of importance to human life (from childbirth to hunting).

The meaningful push of Islam into Uganda began in the mid-19th century. It flowed in from the north (Sudan) and east (Tanzania). Inadvertently, the British encouraged Islam by their use of Muslims as bureaucrats and translators. The community was expanded by the inclusion of Muslims among the Indians who assumed responsibility for developing Uganda's commercial life. Indian Muslims brought Shia Islam, especially in its Ismaili, Ithna-Ashari, and Bohra forms.

The Ahmadiyya Muslim movement arrived in 1921. Considered heretical, it nevertheless attempted to evangelize the Ugandan public, with some response. However, in the middle of the century it divided into three factions that have yet to reunite.

During his 1875 visit to Africa, Henry Stanley met a Ugandan ruler, Kabaka Mutesa I, who requested Christian missionaries to assist him in throwing back the encroachments of Islam, a distorted tale if not an outright fabrication. The Church Missionary Society's first missionaries arrived in 1877. They found Dallington Maftaa, an African preacher commissioned by Livingstone. All of the team, except its leader Alexander MacKay (1849–1890), died within their first two years. Mackay continued to work alone, and his stead-

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fastness eventually paid off with converts and additional missionaries, who arrived in the 1890s. The Bible Churchmen's Missionary Society bolstered the CMS's efforts in 1921.

The Anglican work became the largest in the country, not counting that of the Roman Catholics, and it is structured today as the Church of the Province of Uganda, set aside as an independent province in 1961. In 1965 the province elected Erica Sabiti as its primate, the first African to assume such a post. The African Inland Mission had added its strength to the small Anglican community in Uganda in 1918. It worked closely with the Church of England, and eventually its missions/churches were integrated into the new province as its West Nile Diocese.

The Roman Catholic Church was introduced into Uganda in 1879. The brothers of the White Fathers found their way to the court of Kabaka Mutesa. Their subsequent missionary endeavor had an immediate impact. By 1912 there were more than 136,000 members, and the church now has more than 7 million members. The first Ugandan priest was ordained in 1911, and the first bishop in 1939. In 1969 the church was encouraged by the visit of Pope Paul VI, whose talk emphasized the need to develop a truly African Christianity. Today the Catholic Church numbers in excess of 9 million, more than 40 percent of the country's population.

The development of Christianity in Uganda has been marred by a number of horrendous events, beginning with the persecution of Muslims in 1875 and 1876 in which some 70 Muslim leaders were killed. In 1885 and 1886, between 200 and 300 Anglican and Catholic Christians were killed (an event marked by the Church of the Martyrs at Namugongo, erected by the Catholic Church). Most recently, in 2000, the Catholic Church was embarrassed when a group of former members who had formed a new organization, the Movement for the Restoration of the Ten Commandments, committed a mass murder/suicide in the

rural village of Kanungu. Some 780 died (including a number of members who had been murdered at other locations). The group was built around messages received by its leaders from the Virgin Mary.

Pentecostalism was introduced into Uganda in 1935 by the Pentecostal Assemblies of Canada. Their mission (now known as the Pentecostal Assemblies of God) spread; other Pentecostal churches established missions, and new Uganda Pentecostal bodies (such as the Church of the Redeemed) were created. Several hundred African Initiated Churches now are active in Uganda, including the Charismatic Church of Uganda (founded by former Anglicans), the African Israel Church, Nineveh (from Kenya), and the Society of the One Almighty God.

The MRTC incident brought to light several obscure Ugandan apocalyptic and millenarian movements heretofore known only locally. For example, the Holy Spirit movement led by Alice Lakwena (1966–2007) had engaged the government in a war that lasted more than a decade (from 1985 to 1996). Lakwena eventually fled Uganda and spent her last years in exile in Kenya. The Lord's Resistance Army, led by Joseph Kony (b. 1962), a distant relative of Lakwena's, is closely related to a rival group founded by Lakwena's father, Severino Lukoya. In the light of problems encountered among these groups, the government has moved to suppress what it perceives as prophetic movements: most recently, in 1999, the World Message Last Warning Church, founded by Wilson Bushara. Bushara reorganized his group in 2002 and has since sought dialogue and recognition by the government.

Apart from these smaller and more controversial groups, more traditional Christian bodies have entered Uganda and garnered a significant response, including the New Apostolic Church, the Seventh-day Adventist Church, and the Church of God (Anderson, Indiana). There is also an Orthodox presence that originated in a schism among the Anglicans in the 1920s, now under the Greek Orthodox Patriarchate of Alexandria and All Africa. The Orthodox Church joined with the Anglicans and Catholics to found the Uganda Joint Christian Council in 1963. It is now affiliated with the World Council of Churches. More conservative churches have formed the Uganda Association of Evangels, loosely associated with the World Evangelical Alliance.

Hinduism was brought to Uganda by the Indian businessmen who settled in Africa throughout the 20th century. They have built temples in Kampala and, though suppressed during the years of Idi Amin, have returned in strength and have spread throughout the country. There are close to a million adherents following a spectrum of Hindu forms. There are a very small number of Jains and Sikhs.

The Baha'i Faith has had some of its greatest African response in Uganda. It had formed more than 1,500 spiritual assemblies, and Kampala was chosen as the site of its first African temple. However, Amin banned the movement, and the subsequent years of civil war and unrest almost destroyed it. Less than 100 spiritual assemblies were active through the 1990s. The movement has begun a rebuilding process in the new century.

Among the more interesting of Uganda's newer religious movements is the Abayudaya, a group who has practiced Judaism since 1919, when their leader, Semei Kakungulu (d. 1928), after his study and consideration of the Torah, began to observe the Mosaic law, including circumcision. In the intervening years, Western and Israeli Jews have visited Uganda and offered Kakungulu and his followers information on contemporary Judaism. The 500 Abayudaya survived Idi Amin's conversion to Islam and anti-Semitism, and today they reside in four villages outside Mbale, Uganda.

J. Gordon Melton

See also: African Initiated (Independent) Churches; African Israel Church, Nineveh; Ahmadiyya Movement in Islam; Baha'i Faith; Church Missionary Society; Church of England; Church of God (Anderson, Indiana); Church of the Province of Uganda; Greek Orthodox Patriarchate of Alexandria and All Africa; Ismaili Islam; London Missionary Society; Movement for the Restoration of the Ten Commandments, The; New Apostolic Church; Pentecostal Assemblies of Canada; Roman Catholic Church; Seventh-day Adventist Church; Shiah Fatimi Ismaili Tayyibi Dawoodi Bohra; World Council of Churches; World Evangelical Alliance.

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Uisang

625–702 CE

Master Uisang Sunim is a major figure in the transmission to Korea of Hwaom Buddhism (the Korean version of Chinese Hua Yan Buddhism, also known in Japan as Kegon Buddhism). Hua Yan Buddhism is often called the Flower Garland School for its emphasis on the teachings of the Avatamsaka, or Flower Garland Sutra, in which the bodhisattva Manjusri is a primary object of worship. Hwaom Buddhism would become important on the Korean peninsula just as the three kingdoms of Silla, Koguryo, and Paekche were being brought together into the United Kingdom of Silla (660).

Uisang initially emerges out of obscurity as the companion of Wanhyo (617–686). In 650, the pair left to travel from Koguryo (the northern Korean kingdom) to China to study, but were mistaken as spies and arrested at the border. Eleven years later, they made a second attempt, this time planning to sail from a port city in Paekche. As the story goes, on their way to study with a famous monk, they were caught in a rain storm. Taking refuge in an underground shelter for the night, they discovered on awakening that they were in an old tomb. Before the rain ceased, Wanhyo had an intense spiritual experience that led to enlightenment, of sorts, in which he concluded from it that within the correct state of consciousness, a person experiences no difference between a temple sanctuary and a tomb. The experience led to his eventual abandonment of his monk's status and spending the rest of his life spreading Buddhism among the masses.

Uisang traveled on to China, where he would reside for the next decade, the most important part of his time being spent in study with Zhiyan (or Chih-yen, 602–668), the second patriarch of the Hua Yan School. He returned home, according to one source, because he became privy to a plot of the Chinese to launch a surprise attack on his homeland, which had just gone through a lengthy period of warfare that united the peninsula into the former kingdom of Silla (668). Beginning in 671, Uisang gathered many disciples around him, and even influenced his former companion Wanhyo, who adopted Hwaom perspectives to argue for the uniting of the different Korean Buddhist schools. Receiving the patronage of Silla's King Munmu, Uisang would establish the headquarters for Hwaom Buddhists at Pusok Temple, originally constructed in 676.

Uisang would spend the rest of his life establishing Hwaom Buddhism across Korea. He would have three decades to make it the most important school of Korean Buddhism, which it would remain until the 12th century. The Hwaom School emphasized a doctrine of the interpenetrability of all of the phenomena of the universe. All phenomena arise from the original One Mind, or Buddha Nature. He gave popular expression of this doctrine in his book, *Ocean Seal of Hwaeom Buddhism*, "In one is all, in all is one, one is identical

to all, all is identical to one." Uisang is now also viewed as the founder of the Korean Buddhist philosophy.

Edward A. Irons

See also: Bodhisattva; Enlightenment; Korean Buddhism; Monasticism.

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■ Ukraine

Saint Andrew's Church in Kiev, Ukraine. (Rashevskaya/Dreamstime.com)

During the pre-Christian period, in what is now Ukraine, various forms of Paganism dominated among the Slavic and non-Slavic tribes that inhabited the region. Animism and belief in a goddess-mother was the main faith of the Cimmerians (ninth to seventh centuries BCE); the gods Tabi, Papa, and Api were the primary deities in the pantheon of the Scythians (seventh to third centuries BCE); the cult of the Sun, fire, and the Great Goddess Astarta was deeply extended among Sarmatians (second century BCE to fourth century CE); and a belief in ghosts and a variety of natural and social forces was characteristic of the faith among the Goths and the Gunnys (third to fifth centuries CE).

The distinctive Paganism of the local Slavic population had developed on its own basis but in close interaction with non-Slavic influences. A few dozens of gods and innumerable ghosts had formed the polytheistic system of Eastern European Slavs, in which Perun (the god of lightning and rain), Dazhboh (the god of the Sun), and Svaroh (the god of heaven and fire) headed the pantheon. Before the adoption of Christianity, Slavic polytheism appeared to be making a smooth transformation into henotheism with the most intensive worship directed toward Perun.

The first attempt to evangelize the Kyivan Rus' was realized in 866 (or one or two years later) during the time of princes Ascold and Dir. Although this event did not leave any serious effects in the religious history of Ukraine, it was the first direct meeting with Byzantine Christianity (though previously the Kyivan Rus' had had sporadic acquaintances with other Christian branches—Aryanism, Armenian Monophysitism, Manicheanism, and even Nestorianism).

The official conversion of Eastern European Slavic tribes to Christianity started after the mass baptizing

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	28,400,000	37,991,000	84.1	–0.14	36,102,000	28,927,000
Orthodox	25,191,000	31,562,000	69.9	–0.81	29,844,000	23,288,000
Roman Catholics	1,667,000	4,630,000	10.3	1.41	4,100,000	3,500,000
Independents	1,102,000	1,200,000	2.7	2.72	1,400,000	1,500,000
Agnostics	10,558,000	4,904,000	10.9	–3.10	2,431,000	1,086,000
Atheists	7,536,000	1,100,000	2.4	–6.83	300,000	100,000
Muslims	250,000	960,000	2.1	–0.80	840,000	650,000
Jews	572,000	175,000	0.4	–4.33	160,000	120,000
Buddhists	0	20,000	0.0	0.17	25,000	30,000
Sikhs	0	8,200	0.0	0.37	8,500	9,000
Ethnoreligionists	0	6,400	0.0	–0.81	6,000	6,000
Hindus	0	5,000	0.0	0.37	6,000	7,000
Baha'is	0	250	0.0	–0.75	600	800
New religionists	0	120	0.0	–0.74	200	300
Total population	**47,317,000**	**45,170,000**	**100.0**	**–0.81**	**39,879,000**	**30,937,000**

of Kyivans in 988 under Great Prince Volodymyr (980–1015), who was later canonized and became one of the most popular local saints. As the conversion resulted from the efforts of priests from Constantinople, subsequent church history flowed out of the context of Eastern Christianity in general and the Byzantine tradition in particular. Since that time Eastern Orthodoxy has been the main spiritual institution in Ukraine. Its history can be divided into three main periods. For seven centuries (988–1686), the Kyivan metropolis was under the Ecumenical Patriarchate in Constantinople; in 1696 it was incorporated into the Russian Orthodox Church (Moscow Patriarchate). In 1918 it began a period of struggle for independence from the Moscow Patriarchate.

During the first centuries following the official conversion of the Kyivan Rus', although influences of Paganism had remained strong, Orthodoxy extended through all the land. The Orthodox Church became an obligatory and official institution in the country. It promoted the development of writing, education, law, architecture, social and political life, the strengthening of family values, and the transformation of interpersonal relations. It also started its own monastic tradition. The Kyiv-Cave monastery from the second part of the 11th century is the most famous monastic center from that time.

Following the Mongol invasion, for a time (1240–1458) the Kyivan metropolitans did not have a permanent place of residence. They transferred the actual place of their see to the northern part of the country (Vladimir, Suzdal, and, finally, Moscow), while keeping their old title—Metropolitan of Kyiv [Kiev] and All Rus'. As a result, the bishops moved to create a new identity (separate from the Kyivan heritage) of a northern-Rus' national self-image, centered on Moscow. At the same time, there was an aspiration to keep all the privileges of the Kyivan church in the southern (Ukrainian) part of the former Kyivan Rus'.

The Moscow metropolis declared its autocephaly from Kiev in 1458, and 10 years later it announced its complete separation. It still existed as an independent body when, in 1596, a number of its clergy, including bishops, signed the Brest Union by which a number of them moved into the Roman Catholic Church. Many of the Orthodox and the Eastern-rite Catholics were forced into the Russian Orthodox Church beginning in 1686. Moscow and Kiev were reunited, but this time the Moscow Patriarchate was in control. Over the next centuries, the Ukrainian church lost many of its unique ecclesiastical features.

Through the 20th century, the Ukrainian Orthodox Church alternated between two quite opposite positions, first as a jurisdiction within the Moscow Patriarchate,

which took the form of an exarchate (1921–1942, 1945–1990), and then as a formally autonomous church (1918–1921, 1942–1944, 1990–2001). Following the Russian Revolution, Ukrainian leaders began an attempt to exist as an autonomous jurisdiction, though as yet unrecognized by other canonical Orthodox communities (1919–1934, 1942–1944, 1989–2001).

Although the Ukrainian Orthodox Church remains the dominant religious body, relatively strong influences from other Christian churches are also experienced in Ukraine. The Roman Catholic Church's mission to Ukraine began late in the first millennium CE. As early as 960, King Otton I established a mission to Kyiv under the leadership of the monk Adalbert as the first "bishop of Rus'." A permanent presence by the Roman Catholic Church started in the 12th century with the settlement of the Dominicans. New Episcopal sees (including Lviv, Lutsk, and Kamjanets-Podilskyj), which continue to exist, were established in the western Ukraine after successful Polish and Hungarian conquests in the 13th century. Later, especially during the period when Ukraine was a part of the Polish-Lithuanian state, some conversions into the Latin-rite Roman Catholic Church were recorded, though Catholicism has primarily remained a religion of the national identity of Polish, Slovak, and Hungarian minorities in the country. As the new century begins, there are 7 Roman Catholic dioceses with 807 parishes and 50 monasteries in Ukraine. The head of the church, Archbishop Marjan Javorky of Lviv, was nominated as a cardinal in January 2001.

The second branch of the Catholic Church in Ukraine is the Ukrainian Greek-Catholic Church, established in 1596 following the Brest Union, in which five of the seven Ukrainian Orthodox bishops accepted papal supremacy and the teachings of the Roman Catholic Church. They were allowed to preserve the Orthodox liturgy and rite. The new church was tolerated and even supported when Ukraine was part of the Polish-Lithuanian (until the end of the 18th century), Austrian-Hungarian (1772–1914), or Polish (1920–1939) states. But it was declared an anti-national institution and was opposed by the Cossacks (the main national force in the 17th and 18th centuries); later it was completely prohibited in that part of Ukraine that became part of the Russian Empire in the 18th century, and subsequently in the Soviet Union after World War II. In 1946 all seven bishops and hundreds of monks and priests were imprisoned, and all parishes were converted to the Russian Orthodox Church. The Ukrainian Greek-Catholic Church continued to function outside Ukraine, and it finally restored its activity in Ukraine after 1989. In the 1990s it became the second religious body in Ukraine according to number of parishes (3,317). These are now organized into nine dioceses and three exarchates. There are, additionally, 17 dioceses and exarchates of the church around the world.

A Mukachiv Greek-Catholic diocese (established after the separate Uzhhorod Union with Rome in 1646) functions in Ukraine autonomously from other structures of the church. It is ruled directly by the Vatican and in close relationship with the Ruthenian Catholic Church, which was established in the United States by Ukrainians and Ruthenians from the Carpathian region. The visit to Ukraine by Pope John Paul II in June 2001 was an extremely important event for both branches of the Catholic Church.

Unlike Orthodoxy and Catholicism, Protestantism has never been really influential in Ukrainian society, in spite of two periods of closer acquaintance with Protestant ideas and even some planting of Protestant denominations. In the 16th and 17th centuries, classical Protestantism appeared in Ukraine in the form of Calvinism (the Reformed Church), Anti-Trinitarianism, and Socinianism. Some 200 Protestant congregations appeared in Galicia, Volyn, and central Ukraine, but owing to strong opposition to Protestantism from the Cossacks and official state prohibitions, Protestantism had almost completely disappeared by the beginning of the 18th century.

In the middle of the 19th century, the Baptists moved into the southern and central regions of Ukraine under the influence of German colonists. Over the next decades, approximately 5 percent of the Ukrainian population became members of the Baptist Church. At the same time, lesser numbers of Adventist, Pentecostal, and Jehovah's Witnesses congregations (the latter in western Ukraine) arose during the first half of the 20th century and continue to exist.

Protestantism today has become increasingly important in Ukraine, with almost 50 Protestant denomi-

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nations combining to include 27 percent of existing religious communities (approximately 6,800 organizations). In several regions, the number of Protestant congregations is larger than the number of parishes of more traditional churches. Judging by the number of adherents, the Baptist Church of Ukraine is currently the largest Baptist body in Europe.

Ukraine has also traditionally been home to adherents of non-Christian religions. Judaism was established in the 10th century, and extensive immigration of Western European Jews through Poland took place in the 15th and 16th centuries. They established 79 towns scattered through the country. Then, in the 18th century, Ukraine became the motherland of one of the most influential Jewish movements of modern times, Hasidism. Its founder, Baal Shem-Tov (Besht) (1698–1760), was born in Ukrainian Galicia and spent most of his life in the region near the Carpathian Mountains and in the town of Medzhybizh. Other famous Hasidic thinkers—Josef Koen, Levi Itshak, and Hershon Kurtover—as well as founders of the scientific study of Judaism—Solomon Pappoport and Nahman Krohmal—have worked in Ukraine.

The Jewish community also suffered much through the years. Three hundred local Jewish communities with their inhabitants were annihilated during the Ukrainian war for independence under the leadership of Bohdan Hmelnytskyj in the mid-17th century. Many

additional Jews were killed during anti-Jewish pogroms at the beginning of the 20th century. However, the Holocaust during World War II became the most significant tragedy, with 98 percent of the Jewish population being systematically annihilated. Today, following mass emigration in the 1970s and 1990s, fewer than a half-million Jews remain in Ukraine. They have created 230 communities (including Hasidic and Reform synagogues) and several dozen Jewish organizations.

The continuous history of the Muslim community starts in the 11th century, when Kyivan princes invited Muslims into the country for war service. As a result small Islamic communities were created in various cities, though the most intensive spread of Islam was on the Crimean peninsula, where the local Tatar population accepted Islam in the 14th century under Khan Uzbek. From 1475 to 1774, a Crimean-Tatar Islamic state was under the protection of the Ottoman Empire. Attacks on Ukrainian Christians set the Cossacks in permanent opposition to Crimean Tatars. From the time of the incorporation of Crimea into the Russian Empire in 1783 until the Revolution of 1917, Islam continued its development without major conflict with other religions, but it was seriously disrupted in the 1930s by the atheistic policies of the Soviet Union. It completely disappeared after Stalin's deportation of all Crimean Tatars from their ethnic motherlands in 1944. Crimean Tatars began returning to the Crimea in the 1980s, and through the 1990s Islamic traditions have started to revive in Crimea and all of Ukraine. Four hundred Moslem communities (305 of which are in the Crimea) exist now in Ukraine under the supervision of three separate spiritual centers.

Armenian colonies have existed since the fourth century in Crimea and along the northern coast of the Black Sea. Additional Armenians moved to Ukraine (mostly to Galicia and Volyn) during intensive migration in the 11th, 13th, and 14th centuries. In 1365 the head of the Armenian Apostolic Church (Holy See of Echmiadzin) appointed a bishop for Ukrainian Armenians with the see in Lviv. In 1630 this bishop (Michael Torosovych) signed the union with Rome and started the Lviv archbishopric of the Armenian Catholic Church. All the institutions of both churches were destroyed in 1945, however, during the post-Communist period; some 16 communities of the Armenian Apostolic Church and one of the Armenian Catholic Church have restored their activity.

Crimea particularly and Ukraine in general have been among the most famous centers of development of the Karaites**,** the Jewish group that rejects the Talmud and recognizes only the authority of the Torah. Ukrainian believers have added some Pagan practices and become a new religion, without direct correlation to other Karaist branches in the world. Karaites have been in Crimea since at least the eighth century; in the 13th century, they created new settlements in several cities of western Ukraine. In the late 19th century, Crimea was the world center of Karaism. Fully prohibited during the Soviet time, Karaites have opened eight communities in the post-Soviet era.

Reflecting a trend in the religious world internationally, Ukraine became a place of intensive growth of New Religious Movements (NRMs) through the 1990s. Although there are many NRMs of all types, they do not have a large number of followers. Among newly arrived Christian groups are the Church of Jesus Christ of Latter-day Saints, the New Apostolic Church, the Salvation Army, the Churches of Christ, the Swedenborgian movement, and many Charismatic groups (some 300 congregations). There is one group with Eastern Christian roots—the Church of Transfigurative God's Mother, a Russian Marian Church.

Eastern religions are represented by the International Society for Krishna Consciousness, neo-Buddhists (including several Tibetan Buddhist communities), adherents of Sri Chinmoy, Transcendental Meditation, Sahaja Yoga, and many other small groups. Several groups that seek a universal synthesis of religions include the Unification movement, the Baha'i Faith, and the specifically Ukrainian Great White Brotherhood. Leaders of the brotherhood became known far beyond Ukraine when they predicted the end of the world for November 1993, at which time they also attempted to occupy and worship in the most famous Christian sanctuary of Ukraine—Sophia Cathedral (dating from 1037) in Kyiv.

As in many European nations, the past decade has seen a revival of neo-Paganism, which in Ukraine has included a search for Old Slavic roots. There are two major representatives in the country, the Native Faith, which focuses upon the mainly monotheist idea of

Dazhboh, and the Native Ukrainian National Faith, which accepts polytheism.

There are a wide range of Western Esoteric groups, including the Theosophical Society (as founded by Helena Blavatsky, who was born in Ukraine) and the Brotherhood of Holy Grail. American representatives of the tradition now active in Ukraine include the Church of Scientology, the Church of Christ, Scientist, and Religious Science (Science of Mind).

Although the number of communities of new religions is relatively high, Ukraine still remains a country in which traditional religious priorities and affiliations prevail. According to the most recent sociological surveys, 61 percent of the population define themselves as Orthodox, 8 percent as Greek Catholic, 2 percent as Roman Catholic, 3 percent as Protestant, and only 1 percent as adherents of an NRM; meanwhile, 25 percent are atheists or do not relate to any religious group.

Andrij Yurash

See also: Adventism; Armenian Apostolic Church (Holy See of Echmiadzin); Armenian Catholic Church; Baptists; Church of Christ, Scientist; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Churches of Christ; Eastern Orthodoxy; Ecumenical Patriarchate/Patriarchate of Constantinople; Great White Brotherhood; International Society for Krishna Consciousness; Jehovah's Witnesses; Karaites; New Apostolic Church; Pentecostalism; Religious Science; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Ruthenian Catholic Church; Sahaja Yoga; Salvation Army; Sri Chinmoy Centres; Swedenborgian Movement; Theosophical Society; Ukrainian Catholic Church; Unification Movement.

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Ukraine, Eastern Orthodoxy in

As a unique phenomenon of Eastern Christianity, Ukrainian Orthodoxy (UO) has been shaped by many, sometimes controversial, influences. From the time of the baptism of the Kyivan Rus' (988 CE) until the end of the 17th century, it developed in interaction with the Ecumenical Patriarchate in Constantinople, and since the middle of the 17th century, it has been in close communication with the Moscow Patriarchate (that is, the Russian Orthodox Church [Moscow Patriarchate]). During its entire existence, contact with Western Christianity has been very important for its identity. And finally there are many features that testify to the distinctive character of the church's tradition, such as some Pagan traces, unique local practices, specific combinations of saints, openings to different traditions, unique canonical law, the experience of conducting local councils, its own monasticism, and numerous Western adoptions. The church has been a point at which Constantinople Orthodox, Western Roman, and Russian Orthodox traditions converge.

In spite of its diverse past, any actual pluralism in the UO was suppressed while Ukraine was a part of the Russian Empire (1654–1917), and especially after the UO was subordinated to the Moscow Patriarchate (from 1686). The first attempts to establish liberal values in the society after the Russian revolutions in 1905 and February 1917 caused strong demands from

Ukrainian clergy and adherents to separate the Ukrainian church from the Russian one. Prior to 1919, the separation movement had expressed only a general desire to translate all of the church's books and liturgy into Ukrainian. After publishing a decree of the government of the Ukrainian People's Republic (an independent state in 1917–1920) about autocephaly of the UO (January 1, 1919), the exponents of separation divided into two ideological directions that with variations and some changes have existed until the present. One group argued for full separation from Moscow and the creation of an independent autocephalous church, while the other favored the preservation of the organizational connection with the Russian Orthodox Church (ROC) in the form of an exarchate or autonomous church.

In March 1919 the supporters of autocephaly founded the first parishes that declared their full independence from their former religious center, and in October 1921 they conducted an All-Ukrainian Council in which the creation of the Ukrainian Autocephalous Orthodox Church (UAOC) was announced and its hierarchy consecrated. This new church was not recognized by any traditional Orthodox church, as none of the then-current Orthodox bishops took part in the ordinations. In spite of canonical law, a new bishop for the UAOC was consecrated from among and by parish priests (only the Russian Living Church faction of the Russian Orthodox Church recognized the UAOC, in 1923). The UAOC was most active in central, and to some extent northern and southern, Ukraine, where until the end of the 1920s almost 3,000 parishes were within its jurisdiction. In 1929, Stalin had initiated suppression of the UAOC, which he accused of nationalism. Twenty-six of its bishops and thousands of its priests and active members were arrested and killed in the concentration camps. By 1934 all of the institutions of the UAOC were destroyed.

The UAOC revived in February 1942, following the German occupation of Ukraine, when three former bishops of the Orthodox Church of Poland (OCP) declared the second birthing of the UAOC and ordained new bishops (who were from the canonical point of view quite legitimate). In 1944, before the Soviet army reoccupied Ukrainian territory, the hierarchy of the UAOC, the majority of its priests, and hundreds of thousands of adherents left Ukraine and established the church's institutions in diaspora (until 1949 in Western Europe and, after 1950, mainly in the United States, Canada, and additionally in Australia and South America).

Responding to demands of the Ukrainian clergy concerning more independence for UO, in 1918 the ROC had agreed to proclaim the autonomy of the Orthodox Church in Ukraine. However, practically speaking, that independence was never realized. In 1921 the Moscow patriarch Tikhon appointed an exarch to Ukraine, which in effect converted the autonomous church into an exarchate.

Before 1917 the ROC had had 11,753 churches in Ukraine: during the 1920s some 3,000 of those recognized the jurisdiction of the UAOC; some 2,000 (after 1920) found themselves in Polish territory and became a part of the OCP; and fewer than 7,000 churches remained under the authority of the ROC. Initially, parishes of the ROC dominated in the eastern and southern Ukrainian regions, but its infrastructure was almost completely destroyed by the middle of the 1930s as a result of the Soviet state's antireligious policy: fewer than 100 churches remained open. The church in connection with the ROC renewed its structure during World War II, and in 1942 it announced its return to its previous autonomous status, which was transformed again into an exarchate in 1944 when the Soviet Union restored its control over Ukrainian territory. The majority of the bishops of the Autonomous Church left Ukraine.

From 1944 until 1989 the Ukrainian exarchate of the ROC was the only Orthodox religious structure that was permitted by the Communist regime. Immediately after World War II, it brought together 21 dioceses with more than 7,000 parishes. All of the parishes of those churches that were then prohibited in the Soviet Union were included in the ROC's Ukrainian exarchate, including the parishes of the former UAOC, the OCP (in the territories that moved back to the Soviet Union), and the Ukrainian Catholic Church. The number of parishes was further decreased, to 15 dioceses and approximately 5,000 parishes, at the beginning of the 1960s as a result of Khrushchev's antireligious campaign.

The monopoly of the ROC over Orthodoxy in Ukraine was demolished after the beginning of liberal changes in the Soviet Union. In 1989 the third revival of the UAOC in Ukraine was proclaimed by a group of

Orthodox clergy in Galicia. The priest Volodymyr Yarema from L'viv was its ideological leader, and Bishop Ioan Bodnarchuk, formerly with the ROC, led the new movement. The revival of the autocephalous church was strongly opposed by the ROC in general, and especially by Metropolitan Filaret, the head of the Ukrainian exarchate of the ROC, which included at that time almost 70 percent of all Orthodox parishes in the country (approximately 5,000 out of fewer than 7,000).

In the early 1990s, three separate church structures appeared in Ukraine. The Ukrainian Orthodox Church under the jurisdiction of the Moscow Patriarchate (UOC MP) represents a pro-Russian direction in the Ukrainian Orthodoxy. It was created in January 1990 from the former Ukrainian exarchate of the ROC. After the declaration of Ukraine's independence (August 1991), Metropolitan Filaret signed a request to the ROC requesting autocephaly. The ROC deemed the request inexpedient. Two other bishops did not agree with that decision and joined Filaret in creating the Ukrainian Orthodox Church of Patriarchate (UOC KP). Volodymyr Sabodan became the new Ukrainian metropolitan of the UOC MP. In 1996 the UOC MP officially refused the idea of its granting autocephaly in Ukraine.

Parishes of the UOC MP now prevail in most sections of the country. It is the largest religious body in Ukraine (with 36 dioceses) according to the number of religious organizations (9,246 in total), monasteries (122, with 3,519 monks and nuns), brotherhoods (24), and clergy (7,507); its headquarters and main cathedral are on the territory of the most ancient and famous Ukrainian monastery, the Kyiv-Cave Lavra.

The strictly autocephalous direction within UO is represented by two churches—the UOC KP and the UAOC. Neither structure is recognized by any autocephalous Orthodox Church, owing to the strong opposition of the ROC. After 1998 the Ecumenical Patriarchate manifested special interest in UO. Patriarch Bartholomew I has proposed a way to unify the several Orthodox branches and grant autocephaly to the unified UOC.

The Ukrainian Orthodox Church of Kyivan Patriarchate was founded in June 1992 with an eye toward the unification of the whole of the UAOC (which had existed in Ukraine from 1989) and smaller parts of the UOC MP, which, under Metropolitan Filaret, had not agreed with the refusal of the ROC to give autocephaly for UO. It was founded by Patriarch Mstyslav Skrypnyk, who was at the same time the head of the UOC in the United States. The UOC KP is now led by patriarchs Filaret and Denysenko. It includes under its jurisdiction 30 dioceses in Ukraine and 6 dioceses abroad (Russia, Germany, France, Greece, and the United States). It has 16 seminaries and academies, 22 monasteries, 10 brotherhoods, and 18 missions. The main cathedral of the UOC KP is the Church of Saint Volodymyr in Kyiv.

The third Orthodox body, the Ukrainian Autocephalous Orthodox Church (UAOC), was created in 1993 by the small group of former UOC KP clergy, which until June 1992 had been in the UAOC that had existed from 1989 to June 1992. These clergy disagreed with the leadership of the UOC KP of Metropolitan Filaret. The charismatic leader of this group, Volodymyr Yarema, was ordained as a bishop in 1993 and subsequently elected the patriarch of this new UAOC. He was succeeded in September 2000 by the present metropolitan, Mephodij Kudriakov. The UAOC has 11 dioceses, 1,015 religious organizations, 1 monastery, and 6 seminaries. More than 90 percent of its parishes are located in Galicia, though its headquarters have been stationed in Kyiv.

In addition to the three large churches, a variety of smaller Orthodox communities, most with ethnically Russian roots, are also present, including the two branches of the Old Believers Russian Orthodox Church, one with clergy (58 religious organizations) and one without (12 religious organizations). Also visible are the Russian Orthodox Church Outside of Russia (7 religious organizations), the Russian True Orthodox Church (35 organizations), the Apocalyptic Orthodox Church (4 organizations), the Greek Orthodox Church (2 organizations), the Innocentian Church (1 organization), and several independent parishes (4 organizations).

After the intensive movement of Ukrainians through the 20th century, Ukrainian Orthodox structures were established abroad: in America, the Ukrainian Orthodox Church of the U.S.A. was founded in 1924; it now has 3 dioceses and 95 parishes. It was unrecognized until 1995 but has since been in communion with the Ecumenical Patriarchate. The Ukrainian Orthodox Church in Canada, founded in 1918, has 3 dioceses and 260 parishes. Also unrecognized for many years,

in 1990 it came into communion with the Ecumenical Patriarchate. There are also separate dioceses in Western Europe, Australia, and South America. Orthodox communities of Ukrainians have also created structures in Romania (the Ukrainian decanate of the Romanian Orthodox Church) and Poland (several dioceses of the OCP in which Ukrainians are in the majority). An independent and informative Internet site devoted to Ukrainian Orthodoxy can be found.

Sociological data show that 61 percent of the Ukrainian population recognize themselves as adherents of Orthodoxy; however, only 35 percent (57 percent of Orthodox believers) are sure concerning their concrete church affiliation (indicative that many people see Orthodoxy more as an abstract historical tradition than as their actual religious practice). The UOC MP, which unites 37 percent of the all-Ukrainian religious organizations (70 percent from the Orthodox organizations), is supported by 12 percent of the population; the UOC KP, which unites 12 percent from the general number of communities (22 percent among Orthodox churches), has 22 percent of the adherents among the all-Ukrainian population; the UAOC (representing 4 percent of all-Ukrainian organizations and 8 percent of Orthodox ones) has 1 percent of the supporters. These figures show that the real jurisdictional priorities of the population do not coincide with existing church infrastructures. They also indicate that the thrust toward an autocephalous structure has significantly stronger support in the society than the pro-Russian position. The likelihood of a unified autocephalous church that will be recognized by the other Orthodox patriarchates is high.

Ukrainian Orthodox Church of Kyivan Patriarchate
Church of Saint Volodymyr in Kyiv
36 Pushkina St.
Kyiv
Ukraine
http://www.ukrainian-orthodoxy.org/index.asp

Ukrainian Autocephalous Orthodox Church
1 Entrance
8-A Triokhsviatytel's'ka St.
Kyiv
Ukraine

Andrij Yurash

See also: Ecumenical Patriarchate/Patriarchate of Constantinople; Orthodox Church of Poland; Romanian Orthodox Church; Russian Orthodox Church (Moscow Patriarchate); Russian Orthodox Church Outside of Russia; Ukrainian Catholic Church.

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Ukrainian Catholic Church

Christianity came to what is now Ukraine at the end of the first millennium CE, and following the division between the Roman Catholic Church and Eastern Orthodoxy in 1054, the Ukrainians adhered to the latter. The church in Ukraine was under the jurisdiction of the Ecumenical Patriarchate residing in Constantinople. In the 14th century, Lithuania, a Roman Catholic nation, invaded the region, and much of the national and ethnic identity of the Ukrainians was developed in opposition to the imposed Lithuanian authority.

In 1439 the Orthodox metropolitan of Kiev, Isidore, attended the Council of Florence, a gathering of the bishops of the Roman Catholic Church, and agreed to the union of the Ukrainian Orthodox with the Roman Catholics. Many Ukrainians accepted the union, but many rejected it and remained Orthodox in faith. Then in 1569, following the union of Lithuania and Poland,

Interior of a Ukrainian Greek Catholic church in Nadvirna, Ukraine. (Chernetskiy/Dreamstime.com)

control of the region passed to Poland. Catholic leaders made a new effort to unite Catholic and Orthodox structures as a means of stopping the growth of Protestantism.

In this context, a number of Orthodox began to see a union with Rome as a means of saving their church from absorption into the Latin-rite Roman Church, which was expanding rapidly. Thus in 1596, at a gathering of Orthodox bishops, a new union of Ukrainian Orthodoxy with Rome was proclaimed. Over the next century the majority of Ukrainians accepted it. It survived until the 19th century, when Russia expanded its control in the region. Russian authorities suppressed the Roman Catholic Church and incorporated both the Ukrainian Catholic Church and the Ukrainian Orthodox Church into the Russian Orthodox Church (Moscow Patriarchate). The Ukrainian Catholic Church survived in Galicia, western Ukraine, which had by this time come under Austrian control.

The Ukrainian Catholic Church flourished during the early 20th century under the brilliant leadership of Andrew Sheptyckyj. Beginning in the late 19th century, Ukrainians had started to migrate worldwide, and Catholic parishes began to emerge in the United States, Canada, South America, Australia, and Western Europe. These parishes played an important part in keeping Ukrainian identity alive during the years after World War II, when the Soviet Union annexed Galicia, Poland deported most Ukrainians in Poland to the Soviet Union, and the Soviet government suppressed the Ukrainian Catholic Church. All of the bishops were arrested, and all but one died in prison. Believers were forced to choose between the Russian Orthodox Church and the Latin-rite Roman Catholic Church, though in fact the Ukrainian Catholic Church survived as an underground church.

Only with the weakening of the Soviet Union at the end of the 1980s was a distinctive Ukrainian Catholic

Church re-established, when in 1989 a new bishop of Przemysl was named. In 1991, Cardinal Myroslav Lubachivsky (1931–2000) was able to move into his residence in Lviv. By the end of the year seminaries were established at Lviv, and Ivano-Frankivsk and religious orders were revived. In 2000, Cardinal Lubomyr Husar succeeded Cardinal Lubachivsky as head of the church.

In 2001, Pope John Paul II (r. 1978–2005) visited Lviv. While there he beatified 28 Ukrainian Greek Catholics, 26 of whom had died during Soviet persecutions. Soon afterward, in 2005 Cardinal Husar moved the headquarters of the archdiocese from Lviv to Kiev, the capital of Ukraine, and his title was changed to Major Archbishop of Kiev and Halych. Headquarters of the church will be in the Patriarchal Cathedral of the Resurrection of Christ in Kiev, which remains under construction as of 2010.

Meanwhile the church in diaspora continued on. There are five dioceses in Canada and four in the United States. There are also dioceses in Australia, Brazil, and Argentina. Apostolic exarchates have been appointed for France, Germany, and the United Kingdom. Ukrainian Catholic seminaries are located in Washington, D.C.; Stamford, Connecticut; Ottawa, Ontario; and Curitaba, Brazil. There is a Ukrainian college in Rome. There were a reported 4,224,000 members worldwide in 2008, making the Ukrainian church the largest of the several Eastern Catholic churches.

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See also: Eastern Orthodoxy; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate).

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Ullam-bana

Ullam-bana is a Chinese festival celebrated in China, Korea, Japan, and throughout the Chinese diaspora. Though most developed in China, Ullam-bana originated in India, where it was tied to the rainy season. Indian monsoon retreats traditionally lasted from the 16th day of the 4th lunar month to the 15th day of the 7th month. Buddhist monks ceased their largely wandering life and generally spent the time in company with others. For the monk, the time allowed for growth and regeneration, but popular speculation suggested that the travel restrictions actually provided protection for newly arisen life forms who might be harmed by traveling monks. Ullam-bana derived from the last day of the retreat period, traditionally referred to as the Buddha Happiness Day, as the monks would have made progress in their cultivation (practice) from their retreat.

Ullam-bana was transferred to China quite early—the first recorded instance dating to 538 CE, when it was noted that the Emperor Liang carried out a fast on the 15th day of the 7th month. Over time the festival was also conflated with the Daoist Zhong Yuan festival of the 15th day of the 7th month, in which officials in the lower realms forgive sins. The combined version of the Daoist and Buddhist celebration meant that the seventh month was the time when the gates of hell would be opened and the suffering ghosts could wander freely in the realm of humans. The souls of those trapped in the underworld, whose descendants have made no offerings for them, would be free to cross the boundaries where the underworld and the visible world meet. These souls are known as *pretas* (the "hungry ghosts" seen in many Hong Kong "vampire" movies) and if unchecked may cause a variety of mischief

and evil. Thus Ullam-bana also came to be known as the Festival of Hungry Ghosts, and the entire month as the "ghost month."

For the Buddhist, the observance of Ullam-bana derives its content from the Ullam-bana Sutra, a Mahayana text, which tells the story of the *arhat* (enlightened person) Maudgalyayana (or Mulian). Mulian discovered that his deceased mother was trapped in a realm of pain and suffering most characterized by an inability to eat. He made his way to the netherworld in hopes of ameliorating her situation, but all his efforts proved futile. Finally, he appealed directly to the Buddha, who informed him that by himself he could do nothing to relieve his mother's suffering. The Buddha told Mulian that he had to make offerings of various items to the *sangha* (the monks and nuns), and then join them in prayers for his mother's liberation from hell. His action would affect his mother, but also be advantageous for all of his other deceased relatives.

Ullam-bana marks the day on which Mulian performed what the Buddha had told him to do. On this day, the Buddhist faithful will offer prayers for the souls of their ancestors going back seven generations, but focus especially on deceased parents. They will also visit local temples with offerings for the monks and nuns. The prayers and offerings of the day are believed to alleviate the suffering of ancestors and shorten the time before they are able to enter the heavenly realms. At the same time, those who follow traditional Chinese religion (and there is not a strict line demarking them from Buddhists) may burn spirit money for their ancestors to use in their present spirit life, and will attempt to appease the hungry ghosts by offering them food, drink, and entertainment, and use the occasion to also imbibe of the same.

In Japan Ullam-bana is known as Obon and celebrated on the same day, though with slightly different emphases.

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See also: Ancestors.

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Umbanda

Umbanda, a Brazilian-based religion closely related to Candomblé, integrated Afro-Brazilian and kardecistic-spiritistic doctrines and practices, along with various indigenous elements. With its desire to magically manipulate the empirical world according to the sorrows and necessities of its adherents, Umbanda has remained loyal to the Afro-Brazilian tradition. At the same time it has excluded blood sacrifice, and, compared with Candomblé, initiation into Umbanda is considerably less costly, in terms of both money and preparation time. Like Spiritism, Umbanda focuses on an altruistic morality and charity.

As an institutionalized religion, Umbanda emerged in the 1930s, when a far-reaching process of urbanization and industrialization began, and the political context supported the ideological integration of a new society. Hence Brazilian scholars of religion point out that the consolidation of Umbanda reflects the search by a still disintegrated population for a national identity, capable of harmonizing internal contradictions, including racial tensions. Umbanda established itself on a larger scale in the 1950s, especially in Rio de Janeiro, Porto Alegre, and Sao Paulo. Until today the urban character remains a key element. As the *Datafolha* survey showed, 69 percent of all Umbanda members in 1991 were inhabitants of major Brazilian cities, and 56 percent were white.

People prepare offerings to Yemanja, the Goddess of the Sea of the Afro-American religion Umbanda, on February 2, 2010, at a beach in Montevideo, Uruguay. (Getty Images)

Brazilian scholars subsume both Umbanda and Candomblé in the category of "mediumistic religions." The 1991 census treated Candomblé and Umbanda as a statistical unit, with 648,463 members (0.44 percent of the total population). According to the 1994 *Datafolha* study, about 1 percent of Brazil's adult population were associated with Candomblé, and 1 percent with Umbanda, a figure also in high tension with the results of the last national census that counted 416,930 "Umbandistas" (0.28 percent of the population). The Federação Nacional de Tradição e Cultura Afro-Brasileira projected a very different picture, with an estimate that 70 million Brazilians are participants in either Candomblé or Umbanda. Among several Umbanda organizations is the Initiatic Order of the Divine Cross, an Umbanda temple established in 1970 by the medium F. Rivas Neto.

Initiatic Order of the Divine Cross
Rua Chebl Massud, 157
Bairro Água Funda
São Paulo
Brazil
http://www.umbanda.org/conce_e.htm
http://www.jornalumbandahoje.com.br/

Frank Usarski

See also: Candomblé; Spiritism.

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Unarius

Unarius, one of several religions to emerge out of the claims of contact with advanced beings from outer space, emerged out of the spiritualist work of Ernest Norman (1904–1971) and his wife, Ruth Norman (1900–1993). Unarians believe that the Normans have been reincarnated a number of times, on occasion together. For example, Ernest appeared as the Egyptian pharaoh Amenhotep, and Ruth as the pharaoh's mother. Most important, Ernest is believed to have been Jesus and Ruth his betrothed. Ruth was also believed to have been the woman who sat as a model for Leonardo da Vinci's *Mona Lisa*. Unarius is seen as the return of Jesus and the renewal of his work, which was so abruptly stopped by his untimely death.

Unarius ("universal articulate interdimensional understanding of science") was organized in 1954, and during its early years it was built around the channeling of Ernest Norman, who claimed contact with beings on a variety of planets. Following his death in 1971, Ruth emerged as a channel and over the next 20 years produced a number of texts. She also produced a basic set of lesson materials, which became the curriculum for new Unarius members. These lessons, "The Psychology of Consciousness" and "Self-Mastery, the Infinite Concept of Cosmic Creation," concentrate on bringing forth the latent potentials in each individual.

The original materials channeled from beings on the planets Venus, Mars, Hermes, Eros, Orion, and Muse related information on life in other worlds, their advanced science, and, most important, information on spiritual development and healing. Healing may occur utilizing energy directed from the great intelligences on other worlds.

Building on her husband's earlier works, Ruth Norman offered an integrated picture of the many planets that she asserted were combined into an Intergalactic Federation. These advanced planets contacted Ruth and invited Earth into the confederation through her. A joining occurred in 1973, with Ruth (spiritual name, Ioshanna) as the principal contact. Since that time, Earth has been seen as progressing so that in the future it can become a full member of the confederation.

Following Ruth Norman's death, Unarius was led by Charles Spiegel (1921–1999). It is currently led by a board of senior students. Members are scattered across North America and study groups operate in Mexico, Austria, and Nigeria (2009).

In 1988, on the occasion of the release of the film directed by Martin Scorsese, *The Last Temptation of Christ*, Ruth Norman issued a claim that she was the reincarnation of the biblical character Mary of Bethany, the sister of Lazarus. She authored a book, *The Bridge to Heaven: My 2,000-Year Psychic Memory as Mary of Bethany—13th Disciple to Jesus of Nazareth*, in which she suggested that Mary of Bethany was the betrothed of Jesus of Nazareth, and was later identified with Mary Magdalene (a prostitute) by Jesus' disciples. In the middle of the first decade of the new century, as Dan Brown's novel *The Da Vinci Code* became a best-seller, Unarius's current leadership reasserted Norman's claim.

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143 S. Magnolia
El Cajon, CA 92022
http://www.unarius.org/

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See also: Reincarnation; UFO Religions.

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◆ Unbelief

The term "unbelief," as used in this encyclopedia, refers directly to the modern community of people and organizations who advocate those philosophical/ideological positions that do not include a belief in God, either in the singular or plural, and have no use for various supernatural realities, often seen as the essence of religion, including prayer, miracles (in the sense of divine intervention in the natural order), revelation, or life after death. Such philosophical positions go under a variety of names—atheism, humanism, agnosticism, Freethought, rationalism, secularism, and so forth.

Through the centuries, numerous individuals, and even religious groups, have espoused positions that formally could be called unbelief. In the ancient West, unbelief has been ascribed to those philosophers who challenged various supernatural assumptions commonly held within Greek society, such as the belief in demonic inspiration and divination. In the East, Jainism and Theravada Buddhism developed extensive religious systems without the need of positing a God as a focus of worship.

However, modern unbelief does not encompass every form taken by alternatives to theism and polytheism; rather, it refers to the critical approach taken to Western Christianity that emerged in post-Reformation Europe in which unbelief was unbelief in Christian theism (and to a lesser extent, Judaism). Attacks upon the belief in God as irrational and lacking evidential support began to be made in the 18th century, but a foundation for these attacks had been laid by the events of the previous centuries.

At the beginning of the 16th century, Western Europe was united religiously by the Roman Catholic

Church. Although its power varied considerably from country to country, the challenges to its hegemony were relatively localized and were dealt with by the power of the state. However, the attack on the church's power that began with Martin Luther (1483–1546) in the second decade of the new century would by the end of the century remake the religious map of Europe significantly. Different countries would emerge with Lutheran, Reformed-Presbyterian, or Anglican establishments in power, and additional space would be provided for Mennonites, Socinians (non-Trinitarians), and various small mystical groups such as the Schwenfelders.

Relative to the time, the champion of unbelief was Michael Servetus (1511–1553), the Spanish physician who wrote a book comparing the Christian Trinity to the three-headed hound of hell. For this and other opinions expressed in his 1553 work on the restitution of Christianity, he was first imprisoned by the Inquisition. Escaping, he fled to Geneva, where Reformed Church leader John Calvin (1509–1564) saw to his arrest and execution. Although Lutherans, Calvinists, and Anglicans had challenged a set of Roman Catholic beliefs, they did not disagree concerning the doctrine of God (and that unanimity would quickly push the Socinians from their brief ascendancy in Poland).

Protestantism, while still operating within an orthodox Christian world, did begin the process of criticism of popular supernaturalism that had become institutionalized in Roman Catholicism. It challenged the nature of the Eucharist, the central Christian sacrament, and offered alternatives to the Roman Catholic doctrine of transubstantiation, which holds that the bread and the wine once consecrated are transformed in substance into that of the Body and Blood of Christ (although their appearance remains unchanged). Protestants also challenged the use of numerous relics and the doctrine of purgatory (and the accompanying system of rewards and punishments associated with it).

A next step, the challenge to some of the pervasive views shared by both Protestant and Roman Catholic Christians alike, emerged in the 17th century. Deism affirmed the existence of God but generally denied its miraculous or supernatural elements. Such belief generally saw Jesus as a great moral teacher but denied that as the Christ he was the second person of a Triune God. Deism was often seen as a natural or reasonable religion (as opposed to revealed religion). According to its initial advocate, Edward Herbert, Lord Cherbury (1583–1648), Deism focused on five affirmations: the existence of a supreme being; the need for worship; piety and virtue as the primary forms of worship (rather than prayer and ritual); the need to repent of shortcomings; and a set of rewards and punishments awaiting individuals in the afterlife. The Deist worldview undercut belief in God's activity in the world, apart from maintaining the system through natural law and the validity of prayer.

Deism became popular among the educated elite as science developed. Although affirming the existence of God, it supplied a worldview that did not interfere with scientific experimentation and investigation, and a theology that did not answer scientific questions in a way that blocked further inquiry. Deism tended to adopt the view of God as the watchmaker who created the world, wound it up, and left it to run according to natural laws. Deism also included an anticlerical element, and many Deists attacked the church and the authority of its priests and ministers in secular matters, and publicized immoral acts attributed to church leaders in centuries past.

While arising in the 17th century, Deism became a significant movement in the 18th century. British Deist leaders included Lord Shaftsbury (1621–1683), Alexander Pope (1688–1744), Anthony Collins (1676–1729), and Thomas Woolston (1669–1732). In France, Voltaire emerged as the leading Deist spokesperson and used his literary abilities to attack religion in general and the Roman Catholic Church in particular. In the British American colonies, Deism emerged as the faith of the most prominent revolutionaries—Thomas Jefferson, Benjamin Franklin, Thomas Paine, John Adams, and George Washington.

Atheism As Deism was gathering a wide following, a next step was taken away from the dominant religious sentiments in Western society with the development of perspectives that dispensed with the notion of a deity as an ultimate point of reference. Because of the need to establish itself within a society in which the overwhelming majority profess theism, the nontheistic perspective struggled to find space to exist in

Portrait of Voltaire, French Enlightenment-era author and philosopher famous for his crusades against social injustice and religious intolerance. (Library of Congress)

reference to the larger community; it was commonly perceived as a negative position, simply a denial of God and religion. To the contrary, atheists have generally insisted that their position is not so much a denial of God as the development of a perspective on life after having found no convincing evidence that something called God exists, and of creating a lifestyle in which God is unnecessary either as a moral authority or an object of worship.

Atheism thus includes a variety of belief systems that lack any belief in a God or in multiple gods. Some go even further and say that the very term "God" has no meaning to them. The assertion of such a perspective has put atheists at odds with the mainstream of religious thought as it has existed in the West since the 17th century. Although hinted at in earlier works, atheism was first openly asserted in the modern West in 1772 in a book by Paul Henri Holbach (1723–1789), *The System of Nature*, though his position had been implied in several earlier texts in which he criticized the church and Christian theology.

As atheism developed, it did so under a variety of names, each indicating a major theme and a slightly different emphasis in thought—Freethought, rationalism, secularism, and Humanism being the most popular. The concept of Freethought developed in the 18th century to describe systems of dissent from specific religious propositions. As science was emerging as a relatively secular endeavor, Freethought insisted that science be free from various theological debates and conclusions, and be allowed to develop its own vocabulary and methodology as it pursued its investigation of the world—that scientists be freed to follow the paths opened by the logic of their thoughts. Inasmuch as scientific conclusions offered dissenting views on what most considered religious issues, from the sanctity of the human body to the age of the universe, Freethought became identified with non-Christian views and eventually with atheism.

Rationalism refers to any one of several philosophical positions characterized by the elevation of reason to the level of a dominating metaphysical or epistemological principle. In one sense, rationalism has a significant philosophical history, as the philosophical school begun by René Descartes (1596—1650). In the more popular sense, however, rationalism refers to a position adopted by many unbelievers suggesting that religious beliefs and practices be subjected to a rational examination and accepted or rejected on the same basis as one would accept or reject other matters. In examining religions, rationalists tended to reject theological supernaturalism and practices such as worship and prayer, which they tended to condemned as "irrational"—that is, contrary to reason as they used it.

Secularism is a perspective on the world that begins with the division of the world into two realms, the sacred and the secular—that is, the realm of the divine and the religious, and those aspects of life that may be considered apart from either. As originally proposed in the mid-19th century, secularism had a special concern for ethics and the development of ethical systems apart from theology. Secularism thus came to mean the practical process of improving humans and society without reference to religion or religious institutions. Secularism has also taken on special connotations with

regard to the single issue of the separation of church and state, in its more absolutist sense—namely that not only should government not interfere with religion, but that religious ideas should not be injected into governmental processes.

Humanism, a term that covers a variety of philosophical perspectives, arose anew in the early 20th century as a renewed attempt to build a human-centered worldview and ethic that by implication rejected supernatural understandings of the operation of the universe and an ethic based upon pragmatic human values and love.

France has been particularly important in the development of unbelief. The term "atheism" was coined in France, where it was often used in conjunction with the term "libertine" (freed man). The latter term came to be used almost exclusively for sexually liberated individuals, but originally it included those who were intellectually and theologically free. Deism flowered in France in the 18th century, Voltaire (1694–1778) emerging as its champion. Denis Diderot (1713–1784) was possibly the first true French atheist.

The revolution in France, as in the American colonies, was led by Deists, but because of the power exercised by the Catholic Church included a strong element of anticlericalism. Atheism was present in post-revolutionary France and produced some outstanding lights, such as pioneer sociologist August Comte (1798–1857), but it found its major expression over the next century in various anti-Catholic events, including the secularizing of the schools in the 1880s. Church and state were separated in 1905. French Freemasonry also created a non-theistic form of its esoteric teachings. In the 20th century, atheism has found expression in various Freethought groups (La Libre Pensée being the largest national organization), and atheists have taken to promoting the national policy against minority religions.

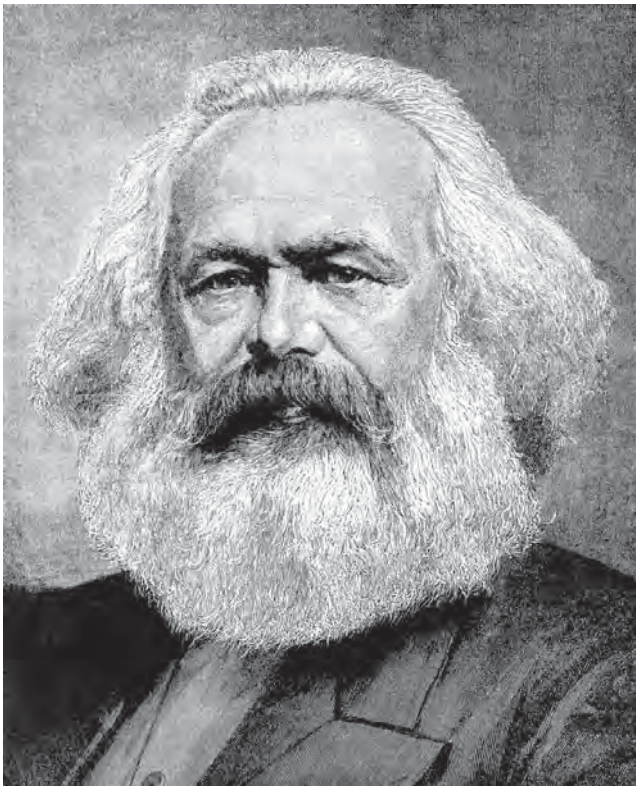
In the last half of the 19th century, throughout the Western world, people who identified themselves as atheists, freethinkers, rationalists, secularists, or Humanists began to create organizations and movements to support their various tendencies, now grouped under the umbrella of unbelief. Among the earliest and most important of the 19th-century organizations were the First Society of Free Enquirers (founded by Abner Kneeland [1774–1844] in Boston in 1834); the Bund freier religiöser Gemeinden Deutschlands (founded in Germany in 1859); and the National Secular Society (founded by Charles Bradlaugh [1833–1891] in England in 1866).

The Issue of Marxism In the West, unbelief has generally distinguished itself from what was arguably the most successful non-theistic system to arise in the modern world, Marxism. Marxism has been tied in the public consciousness with totalitarian governments in the Soviet Union and post-revolutionary China.

The philosophy of Karl Marx (1818–1883) was much more anticlerical than atheistic, and he felt that most religion (as experienced in the state-aligned religions of the 19th century) was, as expressed in his most famous quotation, the "opiate of the people": it lulled people into accepting their exploited status in the lower levels of the social order and acquiescing to rule by the few. He had positive views of some Christian movements, but he argued that both Judaism and Christianity were expressions of stages in human development that had to be surpassed if progress were to occur. Marx felt that religions are a human product that, like other human ideologies, reflect the social systems that perpetuate them.

Marx's economic critique of history took form primarily in political parties that went on to participate in the governmental systems of different countries. The atheism that was implicit in his thought became operationalized in the Communist Party. However, it was largely assumed in the 20th century that to be a Communist was to be an atheist, and the support for atheism and the resultant disparagement of religion became embedded in the national policies of those countries in which Marxism became the ruling philosophy—the Soviet Union, the People's Republic of China, North Korea, Vietnam, and the countries of Eastern Europe. Albania was the only country, however, that formally (in 1967) proclaimed itself an atheist nation and acted on that proposition by outlawing all forms of religion, closing all of its churches and mosques, and imprisoning many of the clergy. Only in 1991 was freedom of religion restored.

In the Soviet Union atheism became institutionalized in a succession of organizations: the League of



Karl Marx, the 19th-century German philosopher and socialist revolutionary who founded modern communism. (Library of Congress)

the Godless, the League of the Militant Godless, and the Institute of Scientific Atheism (which continues into the post-Soviet era). Initially the Soviets focused upon efforts to marginalize religion and end the institutional authority of the church. The formation of the League of the Godless, however, represented the emergence of active promotion of atheism through the press, social institutions, and specialized organizations. Through succeeding decades religious policy periodically shifted its emphases between the promotion of atheism and the forceful suppression of religion.

In China, the critique of what were seen as various systems of exploitation reached out to include religion. Chinese policy led initially to the cutting of the ties between religious groups and any foreign leadership, especially in the case of Christianity, the complete reorganization of the various religious communities into five approved religious organizations, and the imposition of an ideology that was more aligned to the new Marxist Maoist government. While this reorganization was occurring, many government leaders, representing the Chinese community, argued that religion and Marxism were incompatible. Chinese Communist antagonism toward religion reached its zenith during the period of the Cultural Revolution (1966–1976). Since that time a much more accommodationist policy has been adopted, though government attacks on religion have continued.

As the new century begins, religion in China survives, and an official policy of freedom of religious belief has been written into the law. It is also the case that the Chinese Communist Party is officially atheist and that membership in the party and belief in religion are considered mutually exclusive. In between those people who are members of officially accepted religions and the party is a mass of unofficial religious activity that is still subject to periodic suppression by the atheist government. It remains the strong belief in those countries still ruled by Marxism that religion and belief in God will eventually pass away. In the world, the spread of Marxism accounts for the great majority of unbelief, which includes some 55 percent of the North Koreans, 42 percent of the Chinese, 31 percent of the Czechs, and 27 percent of the Russians.

Modern Western Unbelief Through the 20th century, as Marxism rose and then faced the crisis of the fall of the Soviet Union, non-Marxist forms of unbelief emerged as a popular movement that competed for the support of the public with religious groups. Groups professing non-theistic philosophies supported many values commonly offered by religious groups, including answers to the three main religious questions: Where did we come from? Why are we here? Where are we going? Answers to these questions were given without reference to God or the supernatural. Atheist groups also offered moral systems devoid of supernatural authorities and communal fellowship in their various local gatherings, national and international conventions, and even ritual life.

Non-Marxist atheism as a positive philosophy, as opposed to simple irreligion or concern with ultimate questions, enjoyed its greatest response in Europe and European outposts in North America, South Africa, Australia, and New Zealand. It has not fared well in South America, although it found some support in

India, where a movement critical of Hinduism attacked many of the supernatural powers ascribed to various Indian spiritual teachers. As early as 1875, the Hindu Freethought Union appeared in Madras. It survived for two decades. Through the 20th century a succession of Indian organizations appeared, the most successful being the Indian Rationalist Association, founded in 1960.

In the West, organized atheism has proceeded country by country. In the United States, popular leadership was provided by organizations such as the National Liberal League, the Freethinkers of America (Joseph Lewis), the American Association for the Advancement of Atheism, the American Humanist Association, American Atheists (Madalyn Murray O'Hair), and the Council for Secular Humanism (Paul Kurtz). Similarly, across Europe a number of national rationalist, humanist, Freethought, and atheist groups have been organized.

As early as 1880, the International Federation of Freethinkers (since 1936 the World Union of Freethinkers) was organized. The more substantive International Humanist and Ethical Union was formed in 1952. It now includes member groups from around the world. A specifically Jewish form of unbelief emerged in the 1960s and eventually gave birth to the International Federation of Secular Humanistic Jews.

Although the different communities of unbelief have generally reached a consensus on the issues of God and the supernatural, they have disagreed on the issue of religion. Humanists, in particular, have expressed positive approaches to religion and have developed (or continued) religious structures that they feel contribute to ameliorating the human condition or provide a ritual dramatization of the important events of the life cycle—birth, coming of age, marriage, death. Secular Judaism perpetuates synagogue life under the leadership of rabbis. The American Humanist Association "ordains" celebrants (Humanist ministers) who lead celebration services (analogous to Protestant worship services). Operating in a somewhat different context, the Norwegian Humanist organization Human-Etisk Forbund, one of the largest in Europe, has worked for a secular alternative to Christian confirmation (through which most Norwegian youths have traditionally passed). As the new century begins, these "civil" confirmations are celebrated annually in some 90 locations throughout Norway with some 4,000 young people, approximately 10 percent of the relevant age group, taking part.

In response, many atheist and Freethought groups eschew any form of religious activity. They see themselves as over against religion rather than providing a non-theistic or non-supernatural alternative to it. The Council for Secular Humanism is among those groups opposed to associating unbelief in any way with religion.

In the first decade of the new millennium, neo-atheism, a new aggressive atheism, made its appearance in the wake of a rising belief in creationism as a pseudo-scientific hypothesis challenging the teaching of evolutionary biology in the public schools in America. The leading voice of the new movement, which differs from older non-Marxist forms of atheism more by its aggressive attempts to proselytize for atheism than any content in its stance, is Richard Dawkins, (b. 1941), a professor of biology at Oxford University. He has been joined by writers such as Sam Harris and Christopher Hitchens (b. 1949), who lecture widely on evolution and atheism.

During the 1990s, a small cadre of scholars had also proposed a new argument that they felt both challenged current Darwinian approaches to understanding biology while avoiding the issues of religion inherent in creationism. The new position, called intelligent design, appeared to be a way to overcome issues of separation of church and state, especially after several school districts had installed intelligent design in their school's curriculum. Such actions were challenged almost immediately and the case in Dover, Pennsylvania, proved decisive. In the 2005 court decision *Kitzmiller v. Dover Area School District*, the judge ruled that the religious nature of intelligent design was readily apparent to any objective observer. The intelligent design movement, which had become an early target of neo-atheists, largely collapsed after the court ruling.

While atheists accepted the collapse of intelligent design as a victory, the forces mounted against it were far broader than the relatively small atheist or unbelief community. In the United States, at about the same time, they faced a major crisis when in 2004 British

philosopher Antony Flew (b. 1923), a prominent atheist through the 20th century, announced that he had become a theist.

Pseudoscience Increasingly associated with unbelief is the crusade against pseudoscience. A pseudoscience is a set of related ideas based on theories put forth as scientific but which upon examination lack any scientific base. The ideas may be based on an inadequate methodology, false or fraudulent information, or supernatural claims. During the 19th century, occult and Esoteric claims revived, claiming to have scientific support from movements like mesmerism, and then as science expanded, found confirmation in a variety of scientific findings.

At the end of the 20th century, a variety of people examined and debunked the claims of Spiritualist mediums to contact the dead and produce various physical phenomena. As claims of paranormal phenomena proliferated in the years after World War II, including the obvious popularity of astrology, some humanists, led by Paul Kurtz, then a leader in the American Humanist Association, took the lead in the founding of the Committee for the Scientific Investigation of the Claims of the Paranormal (CSICOP), since 2006 known as the Committee for Skeptical Inquiry.

The leadership of the Committee saw the rise of interest in the paranormal, psychic phenomena, alternative forms of healing, UFOs, and related phenomena as dangerous to society and representative of a general decline in critical thinking. The Committee promoted the development of a "skeptical" movement designed to debunk what it saw as pseudoscience, gave rise to local affiliated chapters across North America, and led to the formation of several like organizations, such as the Los Angeles–based Skeptical Society. It also became the model for several similar organizations now found in more than 30 countries around the world. The Committee now nurtures an International Network of Skeptical Organizations with affiliated chapters in some 41 countries (2009) and a regional organization for Europe.

Agnosticism Arising along with atheism was a slightly different position of unbelief, agnosticism. The term was coined by Thomas Henry Huxley (1825–1895) in 1869 to indicate a methodology of refusing to assert knowledge about things that are not demonstrated or even demonstrable. Huxley's position, as later expanded and popularized, has identified agnosticism as the position that God or the origin of the universe is unknowable, and hence it is best to refrain from opinions on the subject.

The agnostic position has generally assumed a certain methodology in looking at the world and coming to conclusions about matters that could be labeled as "true." Most have found in scientific methodology the way to truth, and hence they rely primarily on reason and the empirical method as the proper way of knowing the universe. Belief in a deity (and many related theological realities) pushes the individual beyond the confines of scientific methodology. Hence, for the person who assumes such a methodology, discourse on God and divine realities is beyond the realm of knowledge. The agnostic chooses to withhold judgment on such matters.

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See also: Agnosticism; American Atheists; Atheism; Calvin, John; Council for Secular Humanism; Human-Etisk Forbund i Norge; Humanism; International Federation of Secular Humanistic Jews; International Humanist and Ethical Union; Jainism; Luther, Martin; Roman Catholic Church; Theravada Buddhism.

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Unification Movement

The Unification Movement (UM) refers to the messianic religious and social movement led by the Reverend Sun Myung Moon (b. 1920). It consists of a complex network of religious, media, industrial, commercial, cultural, and educational enterprises worldwide. Many of these organizations, such as *The Washington Times* and the University of Bridgeport, function independently and include only a few individuals who accept the messianic teachings of the movement. Nevertheless, all of these entities are in one way or another identified with Rev. Moon.

The Unification Church (UC)—formally, the Holy Spirit Association for the Unification of World Christianity (HSA-UWC)—stands at the center of the movement. It was founded May 1, 1954, in Seoul, Korea, but was not legally recognized by the government of the Republic of (South) Korea until 1963. Highly conversionistic, the UC sent its first missionaries to Japan and the United States in 1958 and 1959. The movement was largely dormant in the United States during the 1960s and had only 300 or so members in 1971. However, there was more dynamism in Japan, and in the early 1970s, Rev. Moon decided to concentrate the resources of the movement in America. He conducted a series of evangelistic tours that substantively increased the church's membership and visibility. By 1974, UM sources claimed that members in the United States had increased tenfold to 3,000. The movement filled New York's Madison Square Garden for a highly publicized speech by Rev. Moon on "The New Future of Christianity" in late 1974. He later spoke to large audiences at New York's Yankee Stadium (1975) and the Washington Monument (1976).

In 1975 the church sent out missionaries to 120 nations but still focused much of its activity in the United States. With the close of the evangelistic campaigns, the UM proliferated a variety of nonprofit and business organizations that extended well beyond the confines of the church. By the early 1970s, Rev. Moon had initiated an International Conference on the Unity of the Sciences (ICUS) that brought together numerous scientific luminaries annually. The movement also funded the Professors World Peace Academy (PWPA), which in 1992 gained a controlling interest in the University of Bridgeport in Connecticut. The movement operated Sung Hwa, later Sun Moon, University, in Korea, as well as the Little Angels Arts School. It also established the Bolshoi Ballet Academy in Washington, D.C. The Unification Theological Seminary (ca. 1975) served as the base for a broad-ranging ecumenical program, and during the mid-1970s the movement established its first two metropolitan daily newspapers, *Sekai Nippo* (1975) in Tokyo and *The News World* (1976) in New York City. The movement expended millions in founding *The Washington Times* (1983), which became its flagship media enterprise. In 1989 it

Newly wed couples raise their hands in cheering during a mass wedding, January 23, 1996, in Manila, Philippines. The ceremony was initiated by Rev. Sun Myung Moon, founder of the South Korean Unification Movement. (AP/Wide World Photos)

established a major daily, *Segye Ilbo*, in Korea, and in 1996 it set up *Tiempos Del Mundo*, a Latin American hemispheric daily, in Buenos Aires. The movement's business operations in Korea—including its major holding, Tong-il Industries—were reported to have net assets worth nearly $200 million. The movement focused on maritime ventures in the United States, purchasing shipbuilding yards and fish-processing plants in Norfolk, Virginia; Bayou La Batre, Alabama; Gloucester, Massachusetts; and Kodiak, Alaska, during the late 1970s and 1980s.

Apart from these undertakings, the UM was known for its fervent anti-Communist activities. It set up chapters and training centers for "Victory Over Communism" in Korea and strenuously opposed Marxist advances on Japanese college campuses during the late 1960s and early 1970s. It funded Radio of Free Asia and the Freedom Leadership Foundation (FLF) in the United States during the same period. In 1973–1974, Rev. Moon initiated a highly publicized National Prayer and Fast for the Watergate Crisis (NPFWC) in support of President Richard Nixon, and he circulated an "Answer to Watergate" in most of the nation's major newspapers. During the 1980s the movement attempted to arm the West ideologically through various organizational affiliates, most notably CAUSA (Confédération des Associations pour l'Unification des Sociétés Américaines), which sponsored high-tech multimedia conferences for conservative leaders and clergy throughout the Americas. *The Washington Times* played an important role and was reportedly the newspaper of choice in the Reagan White House. At the same time, the movement took advantage of perestroika by assiduously cultivating contacts in the Communist world. Rev. Moon invited Soviet journalists to participate in annual World Media Conferences and,

importantly, invested heavily in mainland China. These initiatives and others gained Rev. Moon private audiences with Soviet premier Mikhail Gorbachev (1990) and North Korean premier Kim Il Sung (1991).

With the collapse of the Eastern Bloc and Soviet Communism, the UM entered what it regarded as an era of messianic fulfillment, or what Rev. Moon termed the "Completed Testament Age." The movement established innumerable Federations for World Peace and conducted high-profile sisterhood ceremonies between women from formerly enemy nations and peoples. However, the true gateways to the Completed Testament Age were massive International Holy Weddings over which Rev. and Mrs. Moon officiated in 1992, 1995, 1997, 1998, 1999, and 2000. The UM already had conducted record-breaking weddings for 1,800 couples (1975), 2,075 and 6,000 couples (1982), and 6,500 couples (1989). During the 1990s these numbers soared into the hundreds of thousands and even hundreds of millions as members under the auspices of the Family Federation for World Peace and Unification (FFWPU) campaigned worldwide to rededicate marriages and distributed holy wine, holy grape juice, and eventually holy candy on a mass basis. In addition to the globalization of the Blessing, the UM embarked upon an effort to reclaim a "restored and purified" Garden of Eden in the South American outback, acquiring vast tracts of land primarily in the Brazilian state of Mato Grosso do Sol after 1995.

All of these efforts were animated by the conviction that Rev. and Mrs. Moon are "the True Parents of all humanity . . . the Savior, the Lord of the Second Advent, the Messiah," a declaration that Rev. Moon made publicly in 1992. This declaration brought to completion a series of experiences, which began on Easter morning, 1935, when Rev. Moon was praying alone on a mountaintop. Rev. Moon received what he understood to be "a special mission from Heaven through Jesus." Afterward, according to his testimony, he "spent years searching precisely how to bring salvation to humankind." In 1952 he completed a handwritten version of *Wolli Wonbon* (*Original Text of the Principle*). This was followed by *Wolli Haesul* (*Explanation of the Principle*, 1957) and *Wolli Kangron* (*Exposition of the Principle*, 1966), which has served as the movement's definitive theological and holy text. The latter was translated into English as *Divine Principle* (1973) or *Exposition of the Divine Principle* (1996), and Unificationists regard it as "the new expression of God's truth" that unlocks the secrets of the Bible. It contains chapters on the creation, the Fall, the consummation of human history, the advent of the Messiah, resurrection, predestination, Christology, and an elaborate account of dispensational history, which concludes that the messiah was born as a Korean between 1917 and 1930. The text interprets the human fall in sexual terms and maintains that the crucifixion of Jesus was not God's original will but the result of human ignorance and disbelief. After 1996, Rev. Moon instituted Hoon Dok Hae (gathering for reading and learning), utilizing passages from his many volumes of sermons. Some consider Hoon Dok Hae to have displaced the Principle. Others view it as a complementary and more universal expression of the "Completed Testament Word." In 2004, a new authoritative set of Rev. Moon's words, known as the Cheon Seong Gyeong (Heavenly Scripture), was prepared that ran to more than 2,000 pages.

The UM has not been subject to the apocalyptic configurations that have afflicted and destroyed other movements. Nevertheless, the broad scope and duration of negative reactions accompanying its emergence rendered it one of the most controversial new religious movements of the latter 20th century. The Communist regime in North Korea jailed Rev. Moon in 1948 for, among other things, "bringing disorder to society." The South Korean government jailed him for draft evasion in 1955, and unsubstantiated rumors of church sex orgies swirled in Korean society. During the 1960s, Japanese media referred to the UM as "the religion that makes parents weep," and in 1971 the practice of kidnapping and deprogramming began. During the 1970s, in the United States, the movement was widely regarded as a brainwashing cult that exploited members, known as "moonies," and that practiced "heavenly deception." Alternatively, the UM was depicted as a subversive group abridging the separation of church and state and influencing U.S. policy in behalf of the South Korean government. During the 1980s, the U.S. government jailed Rev. Moon on charges of tax evasion, and during the 1990s there were exposés and allegations leveled against Rev. Moon's family. During the

first decade of the new century, controversy erupted over Roman Catholic Archbishop Emmanuel Milingo's participation in a Unification-sponsored "International Marriage Blessing of Religious Leaders" in 2001. Additional irritants were the movement's call for Christian clergy to remove crosses from their churches in 2003 and a "coronation" of Rev. and Mrs. Moon as King and Queen of Peace at the U.S. Dirksen Senate Office building in 2004. Similar patterns of response have been prevalent elsewhere, notably in Europe, the Commonwealth of Independent States (CIS), Southeast Asia, and Latin America. Still, in the United States and many countries, the Unification Church has gained acceptance as a bona fide religion; related movement components operate as legal entities, and it has been able to extend constitutional protections to members.

The UM's organizational structure is charismatic, with Rev. Moon exercising authority over the movement's direction and major operations. Immediate supervision is delegated to trusted elders, mainly Koreans and some Japanese, who form a spiritual hierarchy extending from senior to new members. The Unification Church has incorporated numerous national churches and maintains missions in more than 100 nations. However, leadership is often rotated and membership dispersed to forestall premature institutionalization. The literally hundreds of UM-related nonprofit and commercial organizations have led some to describe the UM as a religious multinational. For many years, the Unification Church maintained a World Mission Center in midtown Manhattan. However, the UM's international headquarters generally have been wherever Rev. Moon resides. During the 1970s and 1980s, that was Irvington, New York. During the 1990s, he resided for substantial periods in South America and South Korea. The movement has constructed a substantial religious shrine north of Seoul at Chungpyung Lake Training Center, where Rev. Moon frequently went for prayer and meditation. The site, which includes a "heavenly palace" with seating for several thousand as well as sacred trees and healing springs, is understood to be the meeting place of heaven and Earth.

Reliable membership totals are difficult to ascertain. During the 1970s, both the movement and its critics exaggerated its size, claiming between 2 and 3 million adherents worldwide. During the 1980s observers tended to downplay the movement's numbers, given a leveling off of conversions in the West. However, this was compensated by growth elsewhere. The number of marriage ceremony participants is the most reliable indicator of UM membership totals. Since 1960 Rev. Moon has "blessed" approximately 100,000 church couples, suggesting an adult UM membership population approaching 200,000. The UM would appear poised to build on these totals, given the favorable age, sex, and geographical distribution of its members and its encouragement of large families.

Unification Church in America
4 W. 43rd St.
New York, NY 10036
http://www.unification.org/
http://www.ettl.co.at/uc/europe/ (in Europe)
http://www.ettl.co.at/uc/index.htm (multilanguage)

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Unified Buddhist Church

The Unified Buddhist Church (UBC) of Vietnam is important for two related but distinct reasons. First, during the war in Vietnam, it was from 1964 to 1975 the vehicle of the Buddhist antiwar movement, a highly activist, pacifist movement with widespread popularity in South Vietnam and sufficient power to bring down several South Vietnamese governments. Second,

Vietnamese Buddhist monks in a procession for a Great Chanting Ceremony at Vinh Nghiem Pagoda in Ho Chi Minh City, southern Vietnam, March 16, 2007. (AP/Wide World Photos)

from 1969 to the present it has been the institutional home of the Vietnamese Buddhist monk Thich Nhat Hanh, himself an important leader of the Buddhist antiwar movement in Vietnam, one of the most important leaders of the socially and politically activist Engaged Buddhism movement, and one of the most popular Buddhist teachers in the West today.

Shortly before the founding of the UBC, the South Vietnamese government of Ngo Dinh Diem had been favoring the Catholic Church and repressing Buddhism. The UBC was founded in South Vietnam in January 1964 in order to create a unified (Theravada and Mahayana) Buddhist church through the merging of the various Buddhist sects of South Vietnam. At the time, it represented 80 percent of the population of South Vietnam. The UBC was founded in order to protect Buddhist interests, to encourage Buddhist engagement with Vietnamese society, and to work for peace. It quickly became the voice of the Buddhist "Third Way" or "Struggle Movement" that was trying to end the war in that country. As such, it many times brought thousands of monks, nuns, and laypeople into the streets to demonstrate for peace and free elections and played a key role in bringing down several pro-war governments. In addition to its antiwar work, the UBC engaged in many actions for relief, healing, and reconstruction. They evacuated villagers caught in the crossfire; reconstructed villages destroyed in battle; arranged care for war orphans; helped develop rural villages with new agricultural methods, basic medicine, and sanitation; and helped prevent bloodshed as the war ended and the government changed hands.

In 1966 a splinter group opposed to the politics of the UBC broke off from the main body; the South Vietnamese government then removed legal recogni-

tion from the UBC and transferred it to the splinter group. Thereafter the UBC lacked legal standing in South Vietnam, though it continued its activities. The Ky and Thieu governments of South Vietnam and the postwar government of Vietnam severely suppressed the UBC and imprisoned many of its activists.

The Venerable Thich Nhat Hanh (b. 1926) re-established the UBC in France in 1969 as the Eglise Bouddhique Unifiee; present affiliates of the UBC stem from that re-establishment and recognize Thich Nhat Hanh as their spiritual teacher. In 2005 the government of Vietnam for the first time allowed Nhat Hanh to return to Vietnam and to teach openly.

Thich Nhat Hanh entered Tu Hieu monastery in Hue (central Vietnam) at age 16 and was ordained into the Lam Te (Lin-chi, Rinzai) Zen sect. His studies included both Mahayana and Theravada traditions, emphasizing mindfulness, *gatha* (short verses), and *koan*. Later he studied religion in the United States at Princeton University and lectured on religion at Columbia University.

Returning to Vietnam in 1964, Nhat Hanh, together with others, founded Van Hanh University in Saigon and the School of Youth for Social Service, one of the primary vehicles of Engaged Buddhism during the war in Vietnam and the main training center for Buddhist peace activists. In 1965 Nhat Hanh founded the Tiep Hien Order (the Order of Interbeing), a new branch of the Lam Te School and another manifestation of Engaged Buddhism; the Order consists of laypersons as well as monks and nuns and consists of those who have taken the Order's 14 precepts.

During the years of the Vietnam War, Nhat Hanh was one of the primary theoreticians and spokespersons of the Struggle movement, the Buddhist effort to bring peace to Vietnam while siding with neither North nor South. After his 1966 international speaking tour to publicize the Vietnamese Buddhist perspective he was banned from returning to Vietnam, whereupon he made his headquarters in France. In 1967 Nhat Hanh was nominated for the Nobel Peace Prize by Martin Luther King, Jr., whom he had convinced to publicly repudiate the war. Nhat Hanh led the Buddhist delegation to the Paris Peace Talks on behalf of the UBC; while the delegation was not seated at the talks, they advocated for the Buddhist pro-peace perspective.

Since the war, Nhat Hanh has traveled the world leading workshops and retreats emphasizing mindfulness (cultivating awareness in the present moment) and the nonviolent engagement of Buddhism with society's problems. For Nhat Hanh, to practice Buddhism is to cultivate love and understanding, which will naturally be expressed in all aspects of life. Nhat Hanh's approach is typified in the title of his most famous book, *Being Peace*: one must be peace in order to make peace. His five Mindfulness Trainings are his socially engaged version of the Buddhist five lay precepts—for example, not only does one do no harm oneself, but one also finds ways to prevent others from causing harm, that is, one tries to prevent one's government from going to war. He has published some 85 books of both poetry and prose, more than 40 of these in English.

Today the headquarters of the Unified Buddhist Church, and of Thich Nhat Hanh's community of practitioners, is in Plum Village, France. In Vietnam, Tu Hieu Temple and Bat Nha Monastery are affiliated with Thich Nhat Hanh and the UBC. In the United States, two monasteries with residential monks and nuns belong to this lineage. There are home- and community-based practice groups in most countries of Western Europe, plus Argentina, Australia, Bermuda, Brazil, Canada, China, the Dominican Republic, Guatemala, India, Israel, Japan, Malaysia, Mexico, Netherland Antilles, New Zealand, Poland, Puerto Rico, Russia, South Africa, Thailand, the United States, and Vietnam. This loose-knit lay organization is called the Community of Mindful Living. These all recognize Thich Nhat Hanh as their spiritual teacher. Parallax Press is the publishing division of the UBC and publishes materials on Engaged Buddhism.

Nhat Hanh considers as his students the monks and nuns whom he has ordained and those laypersons who have taken the 14 Precepts of the Order of Interbeing or the five Mindfulness Trainings from him. Nhat Hanh himself does not encourage Westerners to convert to Buddhism; he encourages them, if they are Christians, to "be good Christians"; if Jews, to "be good Jews." He does encourage everyone to take the five Mindfulness Trainings, in an ecumenical spirit, as guides for mindful living. He sees no reason why members of other religions should not engage in Buddhist practices such as mindfulness meditation.

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See also: Meditation.

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Union d'Églises Baptistes Françaises au Canada

The Union d'Églises Baptistes Françaises au Canada unites French-speaking Baptists in eastern Canada, being one of the oldest Protestant bodies in a predominantly Roman Catholic area. It is a covenanting partner in Canadian Baptist Ministries.

The Union's roots are in the Grand Ligne Mission that was founded as a school by Mademoiselle Feller (1800–1868) with Louis Roussy (1815–1883) in 1835. In 1849 it became Baptist and by 1855 there were 20 preaching points and more than 3,000 converts. After Feller's death in 1868, nine churches organized as the Union des Églises Baptistes de Langue Françaises while remaining part of the Grande Ligne Mission.

At the beginning of the 20th century there were several thousand members in the churches in the Ottawa-Montreal area and as far east as Nova Scotia and as far west as Manitoba. Against the rising French nationalism, however, the mission was seen as a tool of the English. By 1960, when the Quiet Revolution flourished in Quebec, the decline was clear, with only one in nine of the pastors being French Canadian.

Union d'Églises Baptistes Françaises au Canada received a federal charter in 1966. Reverend Maurice Boillat (1925–1986), a Swiss-born pastor, became the first full-time general secretary who broke down barriers between the Union and the Quebecois culture. It developed headquarters in Montreal; a radio and television studio; a Bible College; and, in 1982, the Centre d'Etudes Theologiques Evangeliques (1994, à Faculté de théologie évangélique).

In 1970 it became the fourth body in the Baptist Federation of Canada with 8 churches and 398 members. It now has 32 churches and preaching stations and 1,300 members in Quebec and New Brunswick that provide both inspiration and completion to Canadian Baptist Ministries.

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See also: Baptists; Canadian Baptist Ministries; Roman Catholic Church.

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Union of Baptist Churches of Cameroon

The Union of Baptist Churches of Cameroon (Union des Églises Baptistes du Cameroun) traces its history to the British Baptist Missionary Association, which begin work in West Africa utilizing converts from among the recently freed Africans residing on Jamaica. In 1843, 42 Jamaicans and 4 European couples established a mission station on Fernando Po (now Bioko), an island off the coast of Cameroon. In 1845, Joseph Merrick, a Jamaican, moved to West Cameroon and began learning the language of the Usubu people. One of the Europeans, Alfred Saker, moved to Cameroon Town (now Duala), where he founded the first Baptist church in Cameroon in 1849.

The Baptist work grew slowly until 1884, when Germany assumed authority in Cameroon. The Baptists turned their work over to the Basel Mission, a Swiss missionary society that drew support primarily from Reformed churches in Germany and Austria. The new workers agreed to respect the Baptist faith of the converts, but many did not like the manner of the Basel missionaries or their introduction of non-Baptist practices such as infant baptism. Those who retained their Baptist distinctives rejected the Basel leadership and turned to German Baptists in Germany and the United States for support. Baptist missionaries arrived to assume control of the mission, and in 1898 they formed the Mission Society of German Baptists.

The German missionaries were expelled during World War I, and the work of the Mission Society was largely turned over to the Paris Mission (of the Reformed Church of France), which agreed to respect the Baptist beliefs and practices. This Mission continued to develop with the assistance of the Paris missionaries, and in 1952 it reorganized as the Union of Baptist Churches of Cameroon. The Union became fully autonomous in 1957.

In 2005, the Union reported 75,000 members in 360 congregations. The Union is a member of the World Council of Churches and the Baptist World Alliance.

Union of Baptist Churches
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See also: Baptist World Alliance; Basel Mission; Paris Mission; Reformed Church of France; World Council of Churches.

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Union of Evangelical Christians—Baptists of Russia

The Union of Evangelical Christians—Baptists of Russia, founded in 1979, is the largest organization of Baptist Christians in Russia. The Union also carries the tradition of Baptists in the country, a tradition that has a severely broken organizational presence because

of the periodic repression of religion in Russia. In the last decade, with the relative religious freedom of post-Soviet life, Russian Baptists have become known for their allegiance to traditional Baptist standards, including the pious life expected of present members and the testimony of repentance and faith of new members prior to their baptism by immersion.

The Baptist entrance into what was then the Russian Empire had at least three different points of origin. First, in 1855, a man named Plonus, a tailor, moved from Memel (then in Germany but today in Lithuania) to St. Petersburg, where he distributed Christian tracts and gathered a small circle of believers. Three years later, Gottfried Alf (1831–1858), a German Lutheran residing in Poland, was baptized and went on to found Baptist churches in Poland and Ukraine. The German-led Baptist movement spread throughout the empire from the Transcaucasus to Siberia. In some cases, German-speaking communities in various parts of Russia served as the originating point from which Baptist perspectives were disseminated to the surrounding communities.

Toleration was granted to Baptists in those areas in which Lutheranism was the dominant religion, but such toleration was not granted in predominantly Orthodox areas. In Ukraine and Russia proper, the abandoning of the Russian Orthodox Church was not permitted. In spite of this obstacle, in 1887 the German Baptists in the Russian Empire founded the Union of Baptist Churches of Russia and formally separated from the Baptist Union of Germany (now the Union of Evangelical Free Church Congregations [Baptist]).

A second Baptist movement began in Ukraine in the 1860s with the spread of Ukrainian Bibles and literature. One Ukrainian, Efim Tsymbal, raised in the Orthodox Church, received a believer's baptism from a group of Mennonite Brethren living in Ukraine and went on to launch a Baptist movement among the Ukrainian citizenry. He and two evangelists he discovered and baptized, Ivan Ryaboshapka (1831–1900) and Mikhail Ratushni (1830–ca. 1915), found an opening among the Stundists, followers of a movement who gathered for an hour (*Stunde*) of devotion every day. In Ukraine, most Stundists became Baptists.

A movement similar to that in Ukraine began in 1862 in Georgia when Martin Kalweit (1833–1918) baptized Nikita I. Voronin (1840–1905). This movement drew considerable strength from the Molokans, a Protestant-like group that had rejected the sacramentalism of the Russian Orthodox Church. The new Baptist movement soon spread throughout the Caucasus and in the early 1880s ran into Ukraine. The two groups formed a single united front in 1884 with the founding of the Russian Baptist Union.

In 1874, Lord Radstock, a member of the Church of England with leanings toward the Plymouth Brethren (now the Christian Brethren) teachings of John Nelson Darby, began to preach in St. Petersburg. His work attracted Colonel Vasilii A. Pashkov (1831–1902), who would lend his name to the movement that resulted from Radstock's effort. The movement spread as a spiritual revival among Orthodox believers and was thus able to grow to some extent free of government interference. It survived until 1905 and the granting of religious toleration, and then it went public with the founding of two congregations in St. Petersburg. They called themselves Evangelical Christians. After a brief association with the Russian Baptist Union, Pashkov and the Evangelical Christians separated and in 1909 formed the All-Russian Union of Evangelical Christians.

The Russian Revolution brought significant change, beginning with a period of rapid growth only to be followed by decades of persecution and restriction. By the end of the 1930s, most churches were closed and many pastors and other church leaders arrested on various charges. Finally, in 1944 the government allowed/forced the Baptists and Evangelical Christians to form the All Union Council of Evangelical Christians—Baptists, which was to be the single organization for all Protestants who accepted adult believer's baptism. The Union would eventually become home to Pentecostals and the Mennonite Brethren.

In the years after World War II, the All Union Council was allowed some freedom. It published a periodical; in 1955 it participated in the meeting of the Baptist World Alliance; and in 1962 it was accepted into the World Council of Churches. Then in 1960, during the presidency of Nikita Khrushchev, the Union was forced to sign a letter of instruction to its member congregations limiting evangelism. That letter led to a schism, with the new group taking the name Council

of Churches of Evangelical Christians—Baptists. The Council, popularly known as Reform Baptists, accused the Union of cooperating too closely with the state.

Some relief came in 1988 with the reforms that began under Mikhail Gorbachev, but a reunion between the two groups has not been worked out. Then in 1992, a significant change occurred in the wake of the fall of the Soviet Union and the emergence of the Commonwealth of Independent States. The All Union Council of Evangelical Christians—Baptists gave way to the Euro-Asiatic Federation of Unions of Evangelical Christians—Baptists uniting Baptists in 10 independent Baptist Unions. The bulk of the membership remained in the Union of Evangelical Christians—Baptists of Russia, which in the 1990s reported 79,000 members in more than 1,000 churches. The Pentecostal members, always in an uneasy position in the Union, left and organized separately in 1989.

The Union's new five-story headquarters building also houses the headquarters of the federation and the Moscow Baptist Seminary. The Union cooperates in the issuance of the federation's two periodicals. The Union has launched a vast evangelism effort throughout the country and has nurtured the formation of Sunday schools with each of its congregations. In 2008 the Union reported 80,000 members in 1,309 congregations. The Union has withdrawn from the World Council of Churches, but continues its membership in the Baptist World Alliance.

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See also: Baptist World Alliance; Christian Brethren; Darby, John Nelson; Union of Evangelical Free Church Congregations (Baptist); World Council of Churches.

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Union of Evangelical Christians—Baptists of Ukraine

The Baptist Church originated in Ukraine with the movement of Germans who happened to be Baptists into the territory. They formed two churches, in Horczik and Soroczin, in 1864. Simultaneously, other tendencies toward the Baptist position appeared among others of German background in the country, including Mennonites and those independent Pietists called Stundists. The government and the Orthodox Church allowed little room for religious deviance, and persecution began. However, in 1884, a Russian Baptist Union was formed.

Ukrainian Baptists formed an All Ukrainian Baptist Union in 1918, following the Russian Revolution. They were allowed to exist and met regularly through the 1920s. In 1926 they began a periodical to further spread their message. The relative freedom of the 1920s gave way to a period of persecution and repression of the 1930s. They were forced into the All Union Council of Evangelical Christians—Baptists in 1944 but maintained some autonomy through the retention of their own senior presbyter and other presbyters for different sections of the church in the region.

In 1992 the Ukrainian Baptists formed an independent union, though one that retains fraternal relations with similar organizations in Russian and other countries formerly a part of the Soviet Union. Three years earlier they once again had been able to begin a periodical. The Ukrainian Baptists, with more than 142,000 members in its 2,419 congregations, now claim more than half of all the Baptists that once resided in the Soviet Union.

The Union is a member of both the Baptist World Alliance and the Euro-Asiatic Federation of Unions of Evangelical Christians—Baptists.

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See also: Baptist World Alliance; Union of Evangelical Christians—Baptists of Russia.

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Union of Evangelical Free Church Congregations (Baptist)

The Union of Evangelical Free Church Congregations (Baptist), or Bund Evangelisch-Freikirchlicher Gemeinden, continues the thrust of the Baptist movement in Germany that originated in the 1830s. German-born Johann Gerhard Oncken (1800–1884) grew up in Scotland, where he encountered some evangelical Christians and experienced a personal conversion. In 1823 he returned to Germany to distribute Bibles and Christian literature. Along the way, his own Bible study convinced him of the truth of the Baptist belief that limits baptism to adult believers. The story of his change of belief was eventually called to the attention of American Baptists then still in the early stages of their organization. One of their leaders, Barnas Sears, traveled to Germany in 1833 and contacted Oncken. The following year he baptized Oncken and seven others, who then formed the first Baptist Church in Germany, in Hamburg. This church would become the mother church not only for German Baptists but also for much of Europe. In 1835 Oncken was appointed as a missionary

Georg Jansen, right, leader of the youth of the Free Evangelical Church baptizes Julian Kruse in the water, Muenster, Germany, 2008. (AP/Wide World Photos)

for the American Baptist Triennial Convention (now the American Baptist Churches in the U.S.A.).

The Baptists suffered persecution in their early years, but in 1842 their response to a fire that swept Hamburg gained them the respect of the city. Then legal changes in 1848 and 1850 provided some greater degree of religious freedom. In 1848, Oncken founded a periodical, *Das Missionblatt*. He also began to hold regular classes for ministerial students that grew into the Baptist seminary in 1880. He traveled widely and brought together the groups that became the nucleus around which Baptist churches emerged throughout German-speaking Europe.

Oncken attracted a number of talented assistants, among them Julius Wilhelm Köbner and Gottfried Wilhelm Lehmann. Köbner, the son of a Danish rabbi, established the first Baptist churches in Denmark, and Lehmann led in the organization of German Baptists. In 1848, Lehmann called together representatives of the churches in Germany and created the first association. That led to the formation the next year of the Union of Associated Churches of Baptized Christians in Germany and Denmark.

In the 1870s, Baptists had to struggle to assert their freedom from Oncken who, as the patriarch of the movement, had increasingly wanted to see the many churches in Germany as mere branches of the Hamburg church. The German union was threatened but survived through the end of Oncken's career. The movement continued to grow through the 1930s. In 1936 the Baptist Union accepted the Elim Congregations, a Pentecostal fellowship, into membership, and in 1940 the Baptists merged with the Plymouth Brethren to form the Union of Evangelical Free Church Congregations.

The Union was hard hit by the war; it lost many members and leaders. Half of their buildings, including the seminary and printing facilities in Hamburg, were destroyed. Following the war, the country was divided. For a while the Union held together, but in 1970 the East Germans withdrew and formed a separate union. Meanwhile, the Pentecostals and some of the Brethren congregations withdrew from the Union, and the term "Baptist" was added to the Union's name. Then, in 1991, after the reunification of Germany, the East and West German congregations were reintegrated into a single union.

In 1974 the Baptists of German-speaking Europe came together to create a confession of faith—"An Account of Our Faith"—finally accepted in 1977. The confession affirms the basics of the Reformed faith, the belief in baptism by immersion for adult believers, and the nature of the Christian life.

In 2008 the Union reported 85,000 members in 845 churches. Besides the seminary in Hamburg, many German-speaking Baptists attend the seminary in Rüschlikon, Switzerland. The Union is a member of the Baptist World Alliance.

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See also: American Baptist Churches in the U.S.A.; Baptist World Alliance; Baptists.

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Union of Indonesian Baptist Churches

The Union of Indonesian Baptist Churches (Gebungan Gereja Baptis Indonesia) began with the closing of China to foreign religious leadership in 1949. In 1951 three former China missionaries arrived in Jakarta, the capital of the newly independent country of Indonesia. They were assisted by Ais Pormes, an Indonesian trained in Australia and the United States, who soon became pastor of a growing Baptist church in Jakarta.

Growth of the church was slow, though a Baptist presence was built during the next 15 years through the formation of a seminary, a publishing house, and a hospital on Java, with support from the Foreign Mission Board of the Southern Baptist Convention. Thus the mission was in place when, following an attempted government coup in 1965, there was a sudden move to Christianity that the missionaries could only describe as phenomenal. The Union was established in 1971.

During subsequent years, Baptists connected with the Union established work on Sumatra, Bali, and several of the other Indonesian islands. It established a hospital on Sumatra and pursued a rural development program. Korean and Japanese Baptists also added their resources to the expansion of the church.

In 2008, the Union reported more than 47,000 members in 222 churches. It is a member of the Baptist World Alliance.

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See also: Baptist World Alliance; Baptists; Southern Baptist Convention.

References

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Union of Messianic Congregations

See Messianic Jews/Jews for Jesus.

Union of the Armenian Evangelical Churches in the Near East

The Union of the Armenian Evangelical Churches in the Near East began as a reform movement within the Armenian Apostolic Church (See of the Great House of Cilicia) but was established as an independent Protestant community in Istanbul in 1846. It grew through the 19th century to include more than 60,000 members scattered throughout the Ottoman Empire. However, during World War I, the Turks turned on the Armenians and massacred more than two million of them. That event and the subsequent movement of Armenians out of the Turkish-controlled territory decimated the Union.

In the 1920s, the Union reorganized in Lebanon and Syria. Today (2005) it includes some 25 congregations with approximately 9,500 members. It is organized as a union of organized churches who elect a committee of 12 members that carry on the work of the Union. It is related through the Supreme Council of the Evangelical Community in Syria and Lebanon with the National Evangelical Union of Lebanon and the National Evangelical Synod of Syria and Lebanon. Together the three churches support the Near East School of Theology in Beirut.

The Union sponsors Haigazian University College and cooperates with the Armenian Apostolic Church in co-sponsoring a hospital and two nursing homes. It is a member of the Middle East Council of Churches and the World Council of Churches.

Union of the Armenian Evangelical Churches in the Near East
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See also: Armenian Apostolic Church (See of the Great House of Cilicia); Middle East Council of Churches; National Evangelical Synod of Syria and Lebanon; World Council of Churches.

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Armenian Missionary Association of America, 1972.
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Union of Welsh Independents

Wales, a separate country with a separate language, was united with England in 1536. English became the official language, and as Henry VIII began the Reformation, English replaced Latin as the official language of worship for the church in Wales (Anglican). Although many adopted English as their primary language, voices continually arose requesting worship in Welsh, and in 1588 a Welsh edition of the Bible was finally published.

As a whole, the dissenting traditions (Presbyterians, Congregationalists, and so forth) had less problems with the Welsh language, though dissent in Wales carried the same social disapproval and legal restrictions as it did in England. Independency experienced a revival in Wales as a result of the Evangelical Awakening in the middle of the 18th century, and numerous informal religious societies emerged across the land. Many supported the London Missionary Society (formed in 1795) and joined with the Congregational Union of England and Wales (formed in 1832).

The Union of Welsh Independents (Undeb yr Annibynwyr Cymraeg) formed among Congregationalists in Wales in 1872. It continued the tradition of the Puritan movement of the 17th century but has emphasized the preservation of Welsh culture and language. Within that concern, the Union has participated in various ecumenical endeavors and was early in accepting women into ministerial orders (1925).

In the 1990s the Union reported more than 31,000 members in its 490 congregations. It is a member of the World Council of Churches and the World Alliance of Reformed Churches. It also joins in the conferences sponsored by the International Congregational Fellowship.

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See also: Church in Wales; International Congregational Fellowship; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.
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Van der Bent, Ans J., ed. *Handbook/Member Churches/World Council of Churches*. Geneva: World Council of Churches, 1985.

Unitarian Universalist Association

The Unitarian Universalist Association (UUA) is the primary carrier of the several strains of the liberal religious tradition that developed in 19th-century America in dissent from the orthodox Christian faith. Since the time of the Protestant Reformation, teachers have appeared who advocated non-Trinitarian approaches to theology. However, in the United States a new challenge appeared among the Congregational Churches (now an integral part of the United Church of Christ) in the person of Joseph Priestly. Response to his preaching in the 1790s led to the founding of the first Unitarian churches. Then in 1819, William Ellery Channing (1780–1842) preached a famous sermon that became a catalyst for the formation of a Unitarian movement. In this sermon he called for an emphasis on the oneness of God and the role of Christ as a moral exemplar. The American Unitarian Association was founded in 1825, and the Congregational churches were called upon to choose between the Trinitarian and Unitarian positions.

Even earlier, in the 1760s, John Murray (1741–1815) had been expelled from the London Tabernacle founded by George Whitefield (1714–1770) because of his belief that hell was not the destiny of unbelievers and his preaching that eventually all would be saved. He moved to the American colonies and then became an itinerant preacher. By the time of the American Revolution the first Universalist congregations had begun to appear. These churches came together in 1786 to issue the Articles of Association for Universalist Churches. The association was short-lived, but Murray was succeeded by Hosea Ballou (1771–1852), who accomplished a more permanent organization in 1790.

The Universalist Church of America and the American Unitarian Association grew up side by side through the 19th and 20th centuries. Although they saw themselves as the more liberal wing of the Protestant churches, many felt that they were far more than just another Christian sect. They felt that in denying the Trinity and the doctrine of hell, both groups had placed themselves beyond the boundaries of the faith. Neither group was invited to participate in ecumenical organizations.

The Unitarian Association and Universalist Church merged in 1961 to form the Unitarian Universalist Association. Although the Association acknowledges its roots in Christianity, in the decades since the merger it has steadily moved away from those roots in the acceptance of a broad spectrum of religious perspectives within its membership. Not only are Humanism and other non-theist perspectives acceptable but, in addition, Eastern religious systems have taken root among the members. Possibly the most interesting of recent developments has been the growth of neo-Pagan Witchcraft (or Wicca) in the Association, which has been given structure through the Covenant of Unitarian Universalist Pagans (CUUPs). Christian Unitarians continue to exist as one caucus among many.

The Association is organized congregationally. Congregational representatives gather annually for a national meeting. In 2000 the Association reported 155,000 members in North America. In the new century, the Association has reported spectacular growth (reporting more than 200,000 members as of 2008), much of it seen as the largely New England–based church has become a national denomination in the United States and spread across Canada. It currently has 1,041 congregations (2008) worldwide.

American Unitarianism was exported by missionaries to India and Japan in the 19th century. As a result of its work in India, the Unitarians became aware of the Brahmo Samaj and the similarity of their beliefs. Eventually the Unitarians withdrew from India and have continued their fraternal ties to the Brahmo Samaj. Through the 20th century, the Association developed followings among expatriate communities in Europe. Universalists, meanwhile, developed a missionary program in Japan.

Unitarians also became aware of their Reformation roots in the teachings of Fausto Socinius (1539–1604), who had great success in spreading non-Trinitarian beliefs in Poland, and Francis David (d. 1579), who propagated Unitarian beliefs in Romania. Their work continues in the Unitarian Church in Romania, with whom the American Association developed a fraternal relationship. In 1995, American Unitarians led in the formation of the International Council of Unitarian and Universalists, to nurture those of a similar persuasion around the world. Through the 19th century some cooperative activity had been carried out through the International Association for Religious Freedom.

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See also: Brahmo Samaj; International Association for Religious Freedom; International Council of Unitarians and Universalists; United Church of Christ; Wiccan Religion.

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■ United Arab Emirates

The United Arab Emirates (UAE) is an Arabian country that lies along the southern coast of the Persian Gulf between Saudi Arabia and Oman. A part of the country reaches eastward to the Gulf of Oman and divides Oman into two geographically separate areas. To the northwest along the Gulf Coast lie Qatar and Bahrain. UAE exists as a federation of seven emirates, including Sharjah, Ajman, Umm al-Qaiwain, Ras al-Khaimah, Fujairah, and most notably Abu Dhabi and Dubai. It occupies some 32,300 square miles, the southern four-fifths of which is desert. The great majority of the country's 4,600,000 people reside along its lengthy coast.

The area was little populated until it became the home of pirates who attacked traders moving between Mesopotamia and India. It was not until the 19th century, when the British moved into the area in strength, that the piracy was controlled. Under continuing British influence, the various local rulers in the region (called emirs) were brought together in a truce (1835) and then as a British protectorate (1892).

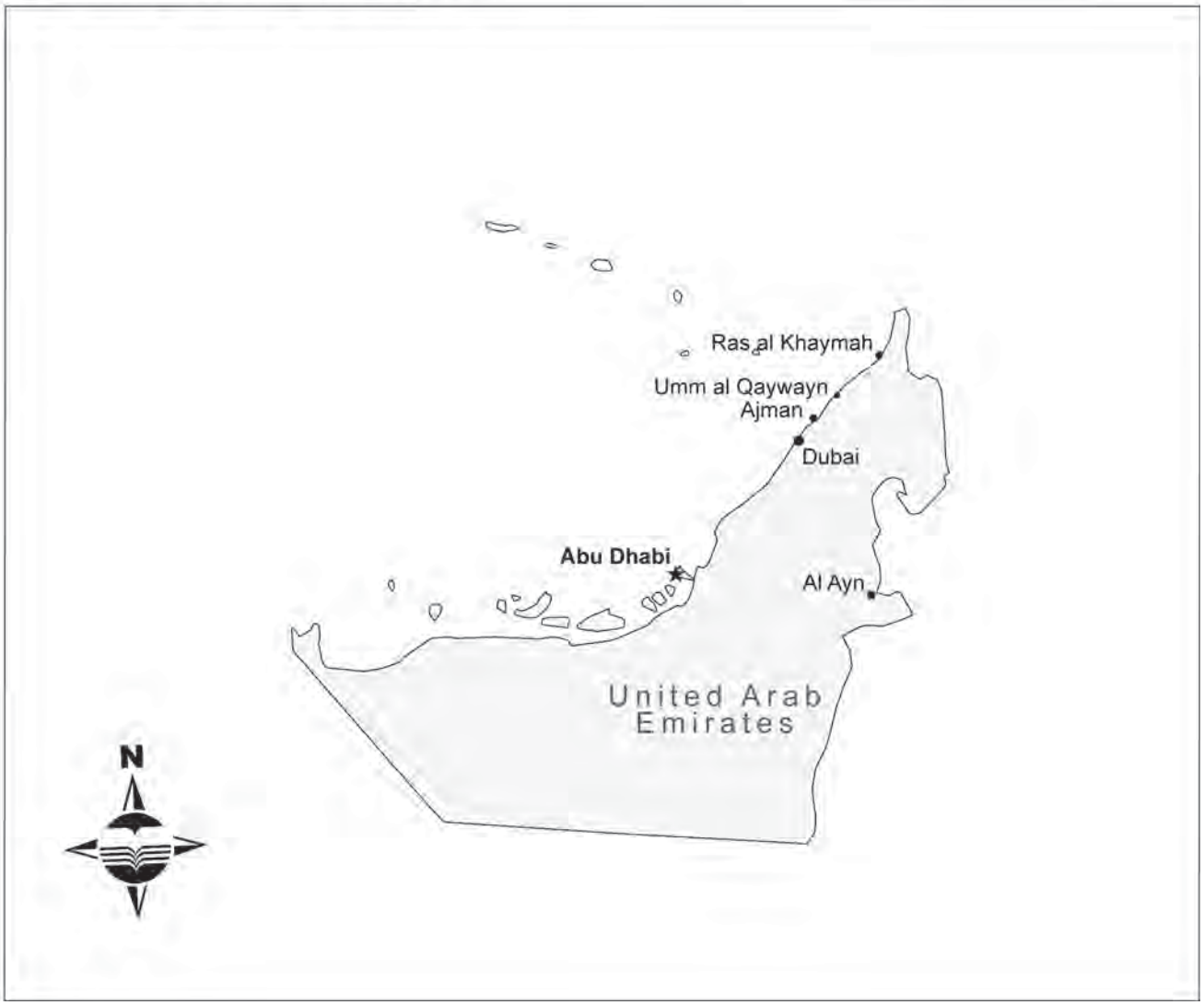
Oil exploration and production began in the region in 1958; it flourished, especially around Abu Dhabi. In 1971 the British withdrew, and seven emirates (of which Dubai and Abu Dhabi are the most powerful) united to form the present United Arab Emirates. Bahrain and Qatar, which also had the opportunity to join the union, decided to remain independent nations. The UAE is one of the top oil-producing countries in the world at present.

The United Arab Emirates is a very conservative Arab country. The area converted to Islam in the seventh century CE, and at one point what is now the UAE was the center of the Carmathians, a dissident Muslim movement. The sheikdom at the heart of the movement grew powerful, to the point of conquering Mecca. The fall of the sheikdom led the surviving residents to turn to piracy as a means of livelihood. More recently, the UAE has become a country of hundreds of thousands of immigrants from other Muslim countries, attracted by jobs in the oil fields. The population of the country went from around 360,000 in 1975 to 1.5 million in the mid-1990s. Immigrants have brought a spectrum of Sunni Islamic schools to the area. As in Arabia and Oman, there are substantial numbers of Wahhabis, and immigrants have established mosques

United Arab Emirates

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	208,000	3,591,000	75.9	4.80	4,638,000	6,237,000
Christians	13,600	597,000	12.6	4.80	852,000	1,167,000
Roman Catholics	2,400	463,000	9.8	5.60	670,000	920,000
Orthodox	5,700	62,000	1.3	1.42	70,000	90,000
Independents	520	26,000	0.5	2.92	45,000	70,000
Hindus	1,000	320,000	6.8	4.80	450,000	650,000
Buddhists	0	95,000	2.0	4.80	130,000	180,000
Baha'is	1,000	60,000	1.3	4.80	90,000	130,000
Agnostics	1,500	48,000	1.0	4.80	75,000	110,000
Sikhs	0	11,500	0.2	4.80	18,000	25,000
Atheists	0	7,200	0.2	4.80	12,000	17,000
New religionists	0	2,400	0.1	4.79	3,500	5,000
Total population	**225,000**	**4,732,000**	**100.0**	**4.80**	**6,268,000**	**8,521,000**

United Arab Emirates



of the Hanbalite, Shafiite, and Malikite schools. There are also Shias from Pakistan, India, and Bangladesh.

The UAE understands itself to be an Islamic state and has made that a matter of law. Since 1975 all proselytizing has been outlawed, and those who violate the law are fined or imprisoned. The primary Christian evangelization effort is through international radio broadcasts.

Christianity attempted to build work in the area in the 19th century but had little success. As early as 1841 a Roman Catholic priest of the Servites traveled through the region. In 1889 the vicariate of Arabia was erected at Aden. South Yemen expelled the vicariate, which relocated to Abu Dhabi. In the 1970s the vicariate had 11 parishes and 15 chapels, 2 of which were in the UAE. Both parishes were founded in the 1960s and serve expatriates. Additional vicariate worship centers are presently located in Bahrain, Oman, Qatar, and Yemen.

Protestantism entered the area in 1890 in the person of Samuel M. Zwemer (1867–1952) of the Reformed Church in America; Zwemer eventually settled in Bahrain. The Church of England established work once the British acquired some hegemony in the Gulf. Parishes in the region emerged only in the 1960s and were limited to expatriates from the British Isles. The

Sheikh Zayed Mosque in Abu Dhabi, United Arab Emirates. (Orhan Çam/Dreamstime.com)

primary Anglican parish, St. Andrew's Church in Abu Dhabi, is now attached to the Diocese of Cyprus and the Gulf, a diocese within the Episcopal Church in Jerusalem and the Middle East. Other Protestant/Free church groups with work include the Christian Brethren, The Evangelical Alliance Mission (TEAM), and the Reformed Presbyterian Church, Evangelical Synod. The small work of the Seventh-day Adventist Church is attached to the Gulf Section in the Middle East Union Mission. Also, members of various Orthodox churches have relocated to the UAE.

There are a small number of expatriate Hindus in the UAE, and a set of assemblies of the Baha'i Faith.

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See also: Baha'i Faith; Christian Brethren; Church of England; Episcopal Church in Jerusalem and the Middle East; Hanbalite School of Islam; Malikite School of Islam; Reformed Church in America; Seventh-day Adventist Church; Shafiite School of Islam; Wahhabi Islam; Zwemer, Samuel Marinus.

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United Baptist Church (Mozambique)

The United Baptist Church (Igera Uaiao Baptista) of Mozambique dates its beginning to a mission established by the Church of Scotland in 1913 at Mihecani, Mozambique. During the 1930s support for the mission dried up, and it was turned over to the Nyassa Mission, which also had trouble with sustaining support. In 1939 the work was transferred to the South Africa General Mission (now known as the Africa Evangelical Fellowship). The South Africa General Mission was closed by the government in 1959, at a time when the missionaries were out of the country on furlough. They were refused re-entry, and the Free Baptist Union of Sweden assumed oversight.

The Free Baptist Union had originally come into Mozambique from South Africa in 1921, when it had assumed responsibility for another independent mission. It had established further missions in the southern part of the country by the time it accepted responsibility for the Mihecani mission in the north. The Africa Evangelical Fellowship was able to return to Mozambique in 1985.

The work progressed until 1975, when it began to suffer from the repression of the Marxist regime. During the next seven years, churches were closed, missionary personnel imprisoned, and religious activities severely limited. The United Baptist Church, formally organized in 1968, began a period of spectacular growth, however, following the change of governments in the early 1980s, and by the end of the 20th century it had reported more than 200,000 members. In 1998 the Africa Evangelical Mission merged into the SIM (the Society for International Ministries, originally the Sudan Interior Mission).

The United Baptist Church supports a seminary at Mihecani. The church is a member of the Christian Council of Mozambique, which in turn is affiliated with the World Council of Churches. The church also has a relationship with the United Baptist Church in Zimbabwe, which also grew out of the work of the Africa Evangelical Fellowship.

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See also: Church of Scotland; World Council of Churches.

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United Board for World Ministries

See American Board of Commissioners for Foreign Missions.

United Church in Jamaica and the Cayman Islands

The United Church in Jamaica and the Cayman Islands dates to the first notice of Presbyterians who were among the Protestants that gathered for worship at Hampden Trelawn, Jamaica. However, organized missionary activity did not start until representatives of the Scottish Missionary Society arrived in Jamaica at the beginning of the 19th century. They quickly extended their activity to Grand Cayman, also the home to some Scottish settlers. Along with establishing worship services, they began schools for the children of Africans. In the 1830s they joined the forces demanding the end to slavery in Jamaica, and following abolition in 1838 they actively participated in evangelical activity among the freedmen. They had already founded the Jamaica Presbytery and the Presbyterian Academy (to train ministers) by 1836. As early as 1846, some graduates of the academy were sent to Calabar, thus initiating what became the Presbyterian Church of Nigeria. They also began a mission among East Indians

residing in Jamaica that led to the sending of missionaries to Rajputana in northwest India

The London Missionary Society, representing British Congregationalists, arrived in 1834. The Congregational Union of Jamaica was formed in 1977, but because of continuing financial problems in the land, they remained dependent on the Congregational Union of England and the International Congregational Council.

In 1965 the Congregational Union of Jamaica and the Presbyterian Church of Jamaica merged to form the United Church in Jamaica and the Cayman Islands. In 2005 it reported 60,000 members. It is a member of the Jamaica Council of Churches, the World Alliance of Reformed Churches, and the World Council of Churches.

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See also: London Missionary Society; Presbyterian Church of Nigeria; World Alliance of Reformed Churches; World Council of Churches.

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United Church in Papua New Guinea

The London Missionary Society (LMS) joined the effort to bring Christianity to the residents of Papua New Guinea in 1871, and missionaries established stations along the coast. They were joined by Methodists from Australia, who opened work on the Bismarck Archipelago in 1875 and the islands to the south and east of the main island. Their primary effort was among the Dobu people. The work grew slowly but steadily with relatively few incidents, the most memorable being the killing of one LMS missionary and 11 of his converts in 1901.

After World War II, it became increasingly evident that the church should be prepared to become autonomous. Thus in 1963 the LMS helped to form the Congregational Church in Papua New Guinea. Then in 1968 the Congregationalists and Methodists, along with two congregations attached to the United Church of North Australia, merged to create the United Church of Papua New Guinea and the Solomon Islands. At the time of the United Church's formation, the leadership was already largely indigenous, and the transition of authority was smooth. In 1996 the congregations in the Solomon Islands separated to become the United Church in the Solomon Islands.

In the mid-1990s the United Church in Papua New Guinea reported 600,000 members in 2,600 congregations. The church has a congregational polity and an assembly as its highest legislative body. Work continues in the different languages spoken among Papua New Guinea's residents. It cooperates with several other churches in sponsoring the Theological Seminary at Rabaul. It is a member of the World Council of Churches and cooperates with the Council for World Mission.

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See also: London Missionary Society; World Council of Churches.

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United Church of Canada

The United Church of Canada has been since its founding the largest Protestant denomination in Canada. A leader in ecumenical activity both nationally and internationally, it was a charter member of both the Canadian Council of Churches in 1944 and the World Council of Churches in 1948. It has retained membership in the World Alliance of Reformed Churches and the World Methodist Council.

The United Church of Canada was created in 1925 by bringing together the Methodist Church (Canada, Newfoundland, and Bermuda), the Congregational Union of Canada, all but a third of the Presbyterian Church in Canada, and a number of local congregations that had been operating as union churches. The hope of the founders that this union would be the first of more to follow has gone largely unrealized. The celebration of the union with the Evangelical United Brethren was quickly followed by disappointment when discussions with the Anglicans to create the Church of Christ in Canada were terminated in 1975.

The denomination's articles of faith were adopted in 1925 as part of the Basis of Union. A "Statement of Faith" was approved in 1940, and what is referred to as the "New Creed" has been in use since 1968. Responding to calls for a new confession of faith that would honor the church's theological diversity and acknowledge its place in a pluralistic world, a statement called "Song of Faith" was prepared and approved when presented to the General Council in 2006. The United Church's receptivity to biblical criticism and its progressive theological orientation have also been evident in educational projects, notably the "New Curriculum" introduced in the 1960s.

Metropolitan United Church, Toronto, Canada. (Ferenz/Dreamstime.com)

The worship practices of the uniting congregations were shaped initially by *The Hymnary* (1930) and *The Book of Common Order* (1932). A new *Service Book* was published in 1969. *The Hymn Boo*k, published jointly with the Anglican Church of Canada in 1971, was followed a generation later by *Voices United* in 1996, a work that has received a more enthusiastic reception than its predecessor. *More Voices* was published in 2007 as a supplement featuring contemporary and ecumenical music from Canada and around the world. The *United Church Observer* is a denominational publication that since 1986 has been independently incorporated and sets its own editorial policies.

Some of the major events in the denomination's history are intertwined with its controversies. Church union was accomplished only after a long and bitter round of negotiations, drawn out over a period of nearly

three decades. After a congregational vote was held in each Presbyterian congregation to determine whether it would join the new church, about a third continued as the Presbyterian Church in Canada. Since then the church has regularly taken positions on political and social issues viewed at the time as risky or controversial. It was the first denomination in Canada to ordain women (Lydia Gruchy, in 1936) and has since elected women to other prominent positions. In 1980, Lois Wilson became the first woman to serve as moderator. Some decisions, such as its positions on remarriage of divorced persons in the early 1960s and ordination of gay and lesbian persons in 1988, generated controversy at the time but have been adopted with less fanfare by others. It continues to study, issue statements, and make efforts to influence governments and other agencies responsible for shaping policy on such issues as abortion, capital punishment, racial equality, land use, refugees, poverty, and same-sex marriage. It is currently grappling with the financial and moral implications of its involvement in helping the federal government to operate residential schools for Native Canadians.

The United Church of Canada is organized at four levels: local congregations or pastoral charges; district presbyteries that exercise oversight of pastoral charges in their jurisdiction; regional conferences that meet annually; and the national General Council, which meets on a biennial or triennial basis. The denomination relates to 12 theological school programs, 4 education and retreat centers, and 6 liberal arts colleges and universities. The educational work of the denomination is also carried on in congregations through organizations for children, youth, and gender-specific associations for adults such as the United Church Women, renamed Women of the United Church of Canada in 2000.

The United Church of Canada operates primarily in Canada, although a few Methodist congregations in Bermuda relate to the Maritime Conference. The churches that merged in 1925 had established missions in such places as Angola, China, India, Japan, Korea, and Trinidad. That work continued and at first expanded after union. The denomination now works under the direction and at the request of indigenous ecumenical partners to provide funds and personnel for projects.

Its development has followed a trajectory similar to mainstream churches in the United States over the same period: it suffered a decline in membership and financial resources during the Depression years; experienced a postwar revival of religious interest; and has recently seen lower rates of membership and participation, reporting the first loss of membership in 1966. It reports (2007) the number of confirmed members as 545,462 and 1,463,128 under pastoral care, while the most recent census data (2001) indicate that 2,839,125 Canadians consider themselves affiliated with the denomination.

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See also: Presbyterian Church in Canada; World Alliance of Reformed Churches; World Council of Churches; World Methodist Council.

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United Church of Christ

The United Church of Christ (UCC), founded in 1957, continues and combines several Reformed Church traditions from Europe in the United States. One of these traditions, that of the Congregational churches, was also responsible for a significant part of the worldwide spread of Protestantism in the 19th century through its vast missionary program.

Worshippers leave the Trinity United Church of Christ following services on June 1, 2008, in Chicago, Illinois. (Getty Images)

The Congregational churches originated with the British Puritans, who came to the American colonies in 1620. Possessed of a Reformed theology, once in the colonies they adopted a congregational form of church governance. Unlike the Pilgrims who had preceded them and settled at Plymouth, Massachusetts, the Congregationalists were not separatists. They held to the autonomy of the local congregation, but that congregation was intimately tied to the township government of the community in which it was located. Heresy and actions opposed to church order were punishable by the town authorities, and harsh treatment would be handed out to the likes of Roger Williams (ca. 1603–1683), a minister expelled from Massachusetts who would later found the Baptist Church in neighboring Rhode Island, and the Quakers (members of the Society of Friends). The Congregational establishment in Massachusetts would continue through the American Revolution but eventually be lost as state governments conformed to the policy of separation of church and state in the new United States.

At the beginning of the 19th century, the Congregationalist churches assumed a leading role in the emerging world missionary movement pioneered by the Moravian, Methodist, and Baptist churches in the previous century. Representatives of the churches formed the American Board of Commissioners for Foreign Missions (ABCFM) and began an aggressive program of recruiting and sending missionaries to Hawaii and the South Pacific, then to Africa and Asia. The ABCFM became one of the major instruments for turning Protestantism into a global movement through the century.

The Congregationalists were also oriented toward learning and education, and as such they were the founders of many of America's finest institutions of

higher learning, such as Harvard and Yale universities. They also became the battleground in which new theological currents could emerge and be tested. Thus, in the 19th century, Unitarianism would arise and split the church. A number of congregations would eventually leave to form the American Unitarian Association (now an integral part of the Unitarian Universalist Association). In the 20th century, prominent ministers would become leading exponents of liberal Protestant perspectives, and the Congregationalists would take the lead in the modern ecumenical movement. Their attachment to the ecumenical ideal would lead them into a series of church mergers.

The Christian Churches originated in the revivals that swept the new United States in the decades following the American Revolution. The founders were attached to two basic ideas. First, they advocated an extreme form of democratic church government based in the local church; they were suspicious of leadership beyond and above the local church. The most prominent of the several groups that created the Christian Churches were the Republican Methodists, led by James O'Kelly. O'Kelly had been a prominent minister in the Methodist Episcopal Church (now an integral part of the United Methodist Church), but he had rejected the episcopal governance of the church that placed authority to assign ministers in the hands of a bishop. The Christians also challenged the division of the church into various sectarian groupings and felt that the followers of Christ should be known simply as "Christians."

In 1931 the National Council of the Congregational Churches and the Christian Churches united to form the General Council of the Congregational-Christian Churches.

At the time of the Protestant Reformation, while most German Protestants adhered to Lutheranism, there was a significant minority who preferred the Reformed Church. Following the founding of the colony of Pennsylvania, many members of the German Reformed Church accepted William Penn's offer to move to the new land where they would be allowed to worship as they pleased. It is estimated that as many as 15,000 were in America at the time of the Revolution. As early as 1725, a schoolteacher who had begun to lead worship services was ordained by the Dutch Reformed Church (now the Reformed Church in America); subsequently, the German churches developed a close relationship with the stronger Dutch Church. In several stages, the German Reformed Church organized as part of the Dutch Reformed Church. It finally became independent in 1793.

The German Reformed Church founded its foreign mission board in 1838. For the next 28 years it worked through the American Board of Commissioners for Foreign Missions, but after 1866 it began to develop independent work.

The Evangelical Synod of North America had its origins in Prussia, where in 1817 the ruler had created the Church of the Prussian Union by encouraging the merger of the Lutheran and Reformed churches in his realm. The church was seen as a bulwark against rationalism and pietism, and personal spirituality was emphasized. Significant attention was given to foreign missions as manifest in support for several missionary societies, most prominently the Basel Mission Society. Beginning in 1833, the Society sent more than 280 missionaries to the United States to work among German Americans. In 1840, under the leadership of Joseph A. Rieger (1811–1869) and George Wendelin Wall (1811–1867), a group of ministers met in St. Louis, Missouri, to form the German Evangelical Church Society of the West.

The Society (after 1866, the Synod) was a loosely organized body designed to serve the congregations. It encouraged the use of the several catechisms that had been developed in Germany that combined Lutheran and Reformed elements. Shortly after the Society formed in St. Louis, two similar organizations arose, in the Northwest and Northeast. In 1872 these three synods merged to form the German Evangelical Synod of North America (the word "German" being dropped in 1927). Like its German counterpart, the Synod developed a strong missionary program both at home among Native Americans and abroad. Additionally, it gave support to higher education and medical facilities.

In 1934 the Evangelical Synod and the Reformed Church united to form the Evangelical and Reformed Church. A short time later, the new church initiated talks with the General Council of the Congregational-Christian Churches. That merger was consummated in 1957, occurring at the height of ecumenical enthusiasm

in the United States; it was seen as a model for other churches to follow. It also gave hope to those who wished to see a U.S. version of a united Protestant church that would bring together not only the church making up the United Church of Christ but also various Methodist, Episcopal, Presbyterian, and other churches.

The United Church is organized congregationally with denominational affairs placed in the hands of the General Synod. As with most Protestant churches, relationships with a number of mission churches were reoriented into partnership relations with new independent ecclesiastical bodies. The fabled American Board united with the mission board of the Evangelical and Reformed Church as the United Church Board of World Ministries.

In 2006 the church reported 1,218,541 members in 5,452 churches. The UCC has a strong commitment to ecumenical relations and is a prominent member of the World Council of Churches and the World Alliance of Reformed Churches. It is also one of the most liberal of church bodies and has shown leadership in the ordination both of women and professed homosexuals. Its ministers and lay leaders have been prominent in a range of social causes, from peace to race relations. The church maintains an extensive program of higher education that includes support for a number of colleges and seminaries.

The church continues support for many of the churches that originated as missions of the UCC's several constituent groups. It has a special partnership relationship to the Christian Church (Disciples of Christ), the Evangelical Church in Germany, the Pentecostal Church of Chile, the United Church of Christ in the Philippines, and the Presbyterian Church in the Republic of Korea.

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See also: American Board of Commissioners for Foreign Missions; Christian Church (Disciples of Christ); Evangelical Church in Germany; Friends/Quakers; Pentecostal Church of Chile; Presbyterian Church in the Republic of Korea; Reformed Church in America; Unitarian Universalist Association; United Church of Christ in the Philippines; United Methodist Church; World Alliance of Reformed Churches; World Council of Churches.

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United Church of Christ–Congregational in the Marshall Islands

The United Church of Christ–Congregational in the Marshall Islands began with the arrival in 1857 of missionaries, both U.S. and Hawaiian, connected with the American Board of Commissioners for Foreign Missions (ABCFM). As the work grew, in 1865 the administration of the Micronesian Mission was placed in the hands of the Congregational Church of Hawaii's Board of Missions. The work was immensely assisted by the Hawaiian leadership, who developed indigenous leadership and used local leaders to extend the work to new islands. Although some of the American Board's missionaries were Presbyterian, Congregationalism dominated, and the Marshall Islands work developed a Congregational polity.

The work continued under the guidance of the American Board until 1957, when the Congregational Christian Churches in the United States merged with the Evangelical and Reformed Church to create the United Church of Christ. At that time the American Board was superseded by the United Church Board of World Ministries. This change also signaled the be-

ginning of a process of maturing of the Micronesian mission.

In 1979 a referendum was held through Micronesia (then a UN trust assigned to the United States). Although the Caroline and the Marianas Islands voted to become the Federated States of Micronesia, the Marshalls voted to remain in the trust relationship with the United States. They became a separate entity and were granted local autonomy. In 1986 they became a Free Associated State with a continuing special relationship to the United States. In 1990 the Marshall Islands were admitted to the United Nations.

As the country was moving toward independence, so the mission moved toward becoming independent as the United Church of Christ–Congregational in the Marshall Islands. It adopted the polity and theological perspective of the United Church of Christ.

In 2005, the United Church reported 40,225 members (out of a population of 59,000). It is the largest Protestant church in the country and a member of the World Council of Churches. It also retains a relationship with the other churches that have grown out of the ABCFM's Micronesian Mission and participates with them in the United Church of Micronesia.

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See also: American Board of Commissioners for Foreign Missions; United Church of Christ; World Council of Churches.

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United Church of Christ in Japan

In 1940 the Japanese ordered all Protestant churches united into a single body, the United Church of Japan, generally called the Kyodan. Most churches complied, and the few who refused to join lost any legal standing. The majority of those who affiliated with the Kyodan remained together when the government changed following World War II, and the church remains the largest Protestant body in the country.

Protestantism entered Japan in 1859 after the Townsend Harris Treaty had cleared the legal hurdles to its presence. Missionaries of the Episcopal Church, John Liggins and Channing M. Williams, were the first to arrive, in May 1859. James C. Hepburn, representing the Presbyterian Board of Foreign Missions, arrived in the fall. He pioneered the work of Bible translation. Then in November, Samuel R. Brown and Guido F. Verback of the Dutch Reformed Church (now the Reformed Church in America) landed. All except Verback had been reassigned from China. Although the treaty had allowed their entrance, the government restricted their activities to Yokohama and Nagasaki, and largely confined them to operating schools and clinics. Attempts to evangelize in conventional ways were considered an offense.

The first convert was baptized in 1864, but the first church was not organized until 1872 in Yokohama. A second church was opened in 1873 in Tokyo. The missionaries also took steps to organize their work without reference to their respective denominations. However, they had to deal with the arrival of additional missionaries representing other churches. The Church Missionary Society (of the Church of England) sent people in 1869, and the first American Baptist missionary came in 1872. Then in 1873, the government removed the restrictions, and the number of missionaries and the groups they represented rose sharply, among them being the Methodists.

The translation of the New Testament was completed and published in 1880. The Old Testament was completed seven years later. With the new Bibles and the legal restrictions gone, the churches entered a growth phase. By this time Japanese leadership had arisen who began to create an indigenous presentation

of the faith. By the end of the 1880s, the number of missionaries had almost doubled (from 145 to 383). Then in 1890, the government issued a document declaring its rejection of Christian beliefs and defining Japanese personhood in terms of Shintoism. This document was to be read with great ceremony in all the schools on all public holidays. This action explains the difficulty that met many members of the independent evangelical missionary agencies as they began to enter the country around the turn of the century.

The spirit of cooperation that was present in most of the missionary groups led to a union of the mission of the Presbyterian Church in the U.S.A., the Church of Scotland, and the Dutch Reformed Church in 1877 as the United Church of Christ in Japan (the word "United" was dropped in 1890). In 1887 the three Anglican missionary thrusts from England and America came together as the Japan Episcopal Church. In 1907 the two American and one Canadian Methodist groups united as the Japan Methodist Church. Several of the Baptist groups came together in 1957 as the Japan Baptist Union. Lutheranism entered Japan in 1892 with the opening of work at Saga on the island of Kyushu. Subsequently several churches and a spectrum of Lutheran missionary societies started missions.

In 1913, following the visit of U.S. missionary executive John R. Mott (1865–1955), many of the missions joined together in a "Cooperative Campaign of Evangelism." A new growth spurt followed but finally ground to a halt as Japan geared up philosophically and militarily for World War II. During the 1930s pressure was put upon Christians to engage in shrine attendance, during which time one was expected to bow before a picture of the emperor. The churches rejected the attempt to have Shintoism redefined as nonreligious.

Then in 1939, the Religious Bodies Law was passed that ordered all Protestant Christians to come together in a single organization, or Kyodan. Among the churches that refused to come together in the Kyodan were the Salvation Army, the Anglicans, the Seventh-day Adventist Church, and the Holiness Church. Some 32 groups affiliated with the Kyodan. During the war, missionaries and Christian leaders were suspect. The Holiness Church suffered the most, with 250 of its pastors arrested.

After the war, the U.S. government imposed U.S.-style freedom of religion on Japan, and General Douglas MacArthur made a personal plea for 1,000 missionaries to come to the newly opened land. Those denominations whose missions had come together in the Kyodan sent more than 400 missionaries. However, the many evangelical churches and independent sending agencies sent even more. Most of the churches forced into the United Church of Christ in Japan remained. By the beginning of the 1980s, they had some 200,000 members in 12,600 congregations. Although growth was slight in the last decades of the 20th century, it remains the largest Protestant church in the country.

In 2005, the church reported 195,851 members. The church is a member of the World Council of Churches. The United Church has issued its own ecumenical statement of faith. It is organized congregationally, with a general assembly as its highest legislative body. Its congregations across the country are organized into 16 districts.

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See also: Church Missionary Society; Church of England; Church of Scotland; Reformed Church in America; Salvation Army; Seventh-day Adventist Church; World Council of Churches.

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United Church of Christ in the Philippines

The United Church of Christ in the Philippines was founded in 1941 and combined the missionary history of the Presbyterians, Congregationalists, Methodists, United Brethren, and Disciples of Christ. The Presbyterian Church in the U.S.A. (now a constituent part of the Presbyterian Church [U.S.A.]) was the first church to launch a missionary thrust in the Philippines following the Spanish-American War and the U.S. annexation of the islands at the end of the 19th century. Dr. James B. Rodgers (1865–1944) arrived in April 1899. He was quickly followed by James Thobum (1832–1922), a missionary bishop for the Methodist Episcopal Church (now a constituent part of the United Methodist Church), who left the Reverend Nicolas Zamora in charge of work until a group of U.S. women landed at Manila the following year. In 1901 the Reverend Homer C. Stuntz arrived as the superintendent.

The Presbyterians founded the first Protestant college, Silliman University, in 1901, and the two churches cooperated in the founding of Union Theological Seminary in 1907. Both churches also faced the religious side of the desire of the Filipinos for self-rule. In 1907, Nicolas Zamora, the first Filipino ordained as a Protestant minister, led a group of Methodists to form the independent Evangelical Methodist Church in the Philippine Islands. A short time later, the Presbyterians lost a group who formed the United Evangelical Church of Christ. And even later the Methodists had a second split that led to the founding of the Philippine Methodist Church.

The Women's Missionary Association of the Church of the United Brethren (now a constituent part of the United Methodist Church) voted to begin missionary activity in the Philippines at its 1901 meeting. The first missionaries, Sanford B. Kurtz and Edwin S. Eby, landed in the islands later that year. They settled on Luzon in the northwest. The Christian Church (Disciples of Christ) missionaries also arrived in 1901 and also established their initial station on the northern part of Luzon, at Laoag. Both missions grew steadily until the beginning of World War II. The American Board of Commissioners for Foreign Missions, which already had a work in the South Pacific, having worked out a comity agreement with the other churches, began work on Mindanao in 1902. The Reverend R. F. Black and his wife settled at Davao and began work among the rather diverse population of Roman Catholics, Muslims, and followers of indigenous religions.

Soon after the first Protestant missions had been launched, an effort to cut competition and duplication of efforts had occurred. As the missions became established, some began to project the vision of a united Protestant church. A first step in that direction occurred in 1929, when the Presbyterians and Congregationalists merged their work into the United Evangelical Church in the Philippines. In 1943 the United Brethren and the Christian Church (Disciples of Christ) merged to form the Evangelical Church in the Philippines. The Evangelical Church and the United Evangelical Church then came together in 1948 with the Philippine Methodist Church and several small independent churches to form the United Church of Christ in the Philippines. Of course, in the midst of this process, the churches experienced the years of Japanese occupation during World War II and the resulting complete disruption of Christian life throughout the islands.

The United Church adopted a new confession of faith reflective of its varied past and the Reformed theological tradition that now dominates its life. It has also become known for its advocacy of justice issues within the country, especially concerning issues of human rights. The church manages a system of secondary schools, several colleges and universities, and four hospitals. It is a member of the World Council of Churches, the World Methodist Council, the Reformed Ecumenical Council, and the World Alliance of Reformed Churches. It was a charter member of the Philippine Federation of Christian Churches. The church reported 950,000 members in the 1990s.

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See also: American Board of Commissioners for Foreign Missions; Christian Church (Disciples of Christ); Evangelical Methodist Church in the Philippine Islands; Presbyterian Church (U.S.A.); Reformed Ecumenical Council; United Methodist Church; World Alliance of Reformed Churches; World Council of Churches; World Methodist Council.

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United Church of Christ in Zimbabwe

The United Church of Christ in Zimbabwe began with the arrival of Congregationalist missionaries representing the American Board of Commissioners for Foreign Missions into the eastern part of Zimbabwe in 1893. The initial stations were set up in Chikore and at Mount Silinda. The mission experienced steady growth through the next century, and in 1973 it became independent.

The church has a congregational polity, with its synod being the highest legislative body. It ordained females to the ministry from the beginning of its existence as an independent church. It is an ecumenically oriented church and holds membership in the World Council of Churches and the World Alliance of Reformed Churches, as well as being a founding member of the Zimbabwe Council of Churches.

In 2005 the church reported 30,000 members. It co-sponsors the United Theological College and the Rusitu Bible Institute.

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See also: American Board of Commissioners for Foreign Missions; World Alliance of Reformed Churches; World Council of Churches.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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United Church of God, an International Association

The United Church of God, an International Association, is by far the largest of the more than 400 offshoots of the Worldwide Church of God (WCOG) formed since the death of WCOG founder Herbert W. Armstrong (1892–1986).

Following the Christmas Eve 1994 sermon by Armstrong's successor as pastor general, Joseph W. Tkach, in which he announced that the WCOG had abandoned the founder's teachings and had moved firmly toward an evangelical Protestant theological perspective, many ministers left Worldwide, taking their

congregations with them. In 1995 some 150 elders convened to form "a collaborative organisation" with an avowedly more collegiate form of governance than had been traditional in Worldwide, or than was found in the two previous large breakaways, the Philadelphia Church of God (1989) and the Global Church of God (1992). Many individual congregations that had left the WCOG before the mass exodus that resulted in United, joined the newly formed United Church of God.

In its teachings and practices, the United Church of God is the most moderate of the major offshoots from Worldwide. Although it holds to Armstrong's teachings, it has deliberately re-examined all of them to "prove the truth," rather than accepting them "on faith." This has led to a softening of some attitudes, though the major teachings still follow those formerly held by the Worldwide Church of God: Sabbatarian and millenarian, with a belief in the literal rule of Christ on Earth, a watch on world events that presage the end times, and conservative morality.

The name "United" has proven to be a little embarrassing for the church. A number of individual churches that joined because of what they perceived to be United's "hands-off" attitude to governance have since seceded in protest over decisions by the church's headquarters, particularly over centralized imposition of ministers on churches.

A major split occurred within the United Church in early 1998, when the council of elders removed the church's president, David Hulme, from his post. Hulme left and founded the Church of God, an International Community. A considerable number of individual ministers and congregations within United, including most of those in Britain, followed him. The Church of God, a International Community publishes a quarterly magazine, *Vision*, which is very different in style and content from the magazines of all the other offshoots from WCOG. It claims 2,500 members.

The United Church of God remains the largest of the offshoots in the "Worldwide family," with more members than the next five largest churches taken together. Initially it had between 15,000 and 17,000 members, and in 2008 claimed just over 20,000 in attendance at the annual Feast of Tabernacles, though the actual membership is probably a little less than that. It has congregations in more than 50 countries. With its leadership by an elected council of elders rather than by one man, as in most of the other offshoots, it has avoided both the benefits and the problems associated with strong charismatic leadership, including the inevitable and often difficult issue of succession. In that sense it has become denominationalized quite successfully.

As well as the usual selection of books and booklets the United Church of God publishes a magazine, *Good News*, and has a cable TV program, *Beyond Today*.

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www.gnmagazine.org
www.beyondtoday.tv

Church of God, an International Community
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David V. Barrett

See also: Living Church of God; Philadelphia Church of God; Sabbatarianism; Worldwide Church of God.

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United Church of the Solomon Islands

The United Church of the Solomon Islands began as a missionary effort of Australian Methodists. John Goldie (1870–1954) arrived in the Western Solomons Province in 1902 and established a base at Munda Point on New Georgia. He was assisted by missionaries

Solomon Islanders attend the Wesley United Church service, 2006. (AP/Wide World Photos)

from the Methodist churches in Fiji and Samoa. In 1913, with additional assistance from New Zealand Methodists, the work moved to Bouganville, formerly under German control.

In 1955 the British began to relocate a number of people from the Gilbert Islands to Wagina in the Western Solomons. Many of those people had been members of the mission of the London Missionary Society (Congregationalist) (LMS). The LMS worked out an agreement with the Methodists to receive these people into the Methodist Church.

In 1968 the Methodist Church in the Solomons merged with the Methodists in Papua New Guinea and the Papua Ekalesia (the independent church that developed from the LMS mission in Papua) to form the United Church of Papua New Guinea and the Solomon Islands. Then in 1978 the Solomon Islands became an independent nation. In the 1980s, secessionists on Bouganville demanded independence from Papua New Guinea. This disruption created a communication problem between important segments of the church, and in 1996 the Solomon Islands and Papua New Guinea segments of the church decided to go their separate ways.

The United Church of the Solomon Islands reported 50,000 members in 2005. It is a cooperating partner with the Council on World Mission and a member of the World Alliance of Reformed Churches and the World Council of Churches. Leslie Boseto, a former bishop of the church, was elected president of the World Council of Churches in 1992.

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See also: London Missionary Society; World Alliance of Reformed Churches; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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United Church of Zambia

The United Church of Zambia (UCZ) has brought together a variety of Christian missions formed in the late 19th and early 20th centuries. The oldest strain of UCZ history can be traced to 1885 and the entrance of a group of missionaries led by François Coillard of the Paris Mission (associated with the Reformed Church of France). They had support from Lesotho. Their beginning was inauspicious, as they were arrested and maltreated soon after their arrival in what is now Zambia (formerly Northern Rhodesia). However, they persevered with their work, initially among the Lozi people, and in 1964 the work grew into the independent Evangelical Church of Barotseland.

The London Missionary Society (LMS) started work in 1883 in the northern part of the country at Niamkolo, among the Lungu people. They were soon joined by Presbyterians.

In 1894 a missionary from the Church of Scotland, Alexander Dewar, and a Christian from Tonga, John Banda, came into Rhodesia from Malawi and established themselves at Mwenzo, not far from the border with Tanzania. Their work was supplemented through the early 20th century by teams of students from Malawi who made trips into Zambia to evangelize the population. Among these students was David J. Kuanda, the father of Kenneth D. Kuanda, who would lead the country in the years immediately after Zambia's independence. In 1894 the Primitive Methodists (now a constituent part of the Methodist Church [U.K.]) opened a mission in central Zambia among the Ila people.

In the 1920s, the rich copper deposits in the country began to be mined, and several churches opened a mission station at Copperbelt, a community that arose near the mines. In the 1930s those missions (including centers of the LMS and the Presbyterians) came together as the United Missions of the Copperbelt. This united mission became a catalyst for the LMS and Presbyterians to unite across the country in 1945 as the Church of Central Africa Presbyterian (General Synod) in Rhodesia. In 1958 they were joined by another group of missions in the Copperbelt that had formed the Central Free Church Council to create the United Church of Central Africa in Rhodesia.

In the 1960s, Northern Rhodesia moved toward independence as Zambia, a move that culminated in 1965. That same year the United Church of Central Africa merged with the Methodists and the Church of Barotseland to form the United Church of Zambia. It included members from seven different Zambian peoples.

In 2005, the United Church reported 3 million members in 1,060 congregations. The church sponsors a hospital, several secondary schools, and a farm college. The church has a presbyterian organization with a synod as the highest legislative body. It follows a Reformed theological perspective but acknowledges only the Apostles' Creed and the Nicene Creed as its doctrinal standards. The church is ecumenically active and has affiliated with the World Council of Churches and the World Alliance of Reformed Churches. It also cooperates with the Council for World Mission.

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See also: Church of Central Africa Presbyterian (General Synod); Church of Scotland; London Missionary Society; Paris Mission; Reformed Church of France; World Alliance of Reformed Churches; World Council of Churches.

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United Congregational Church of Southern Africa

Johannes van der Kamp came to the Cape of Good Hope as a missionary representing the London Missionary Society (LMS) in 1799. His goal was to open a mission among the Bantu-speaking people of the region. A missionary station was founded at Kuruman, and the first congregations at Graaff-Reinet (1801) and Bethelsdorp (1802). With the assistance of other missionaries, the most famous being David Livingstone and Robert Moffat, the work spread across the colony. In the meantime the British took control, and British settlers began to flood into the Cape. Among them were some of Congregational background who also began to form new churches.

In 1854 the LMS withdrew from the Cape in order to pursue opportunities in the interior of Africa. In 1859 the LMS churches and those of independent origin united to form the Evangelical Voluntary Union. The Union became the Congregational Union of Africa in 1877.

Alongside the British Congregationalists, Americans came to the Cape in 1835. Missionaries representing the American Board of Commissioners for Foreign Missions initiated work among the Zulu people in Natal and then moved into Mozambique to work among the Batswa people. The mission grew to become the Bantu Congregational Church. In 1967 the Congregational Union and the Bantu Church united to form the United Congregational Church of Southern Africa. By this time its work had moved beyond South Africa and Mozambique to Namibia, Botswana, and Zimbabwe.

In 2005 the United Church reported 450,000 members. It is a member of the World Alliance of Reformed Churches and the World Council of Churches. In 1972 the South African Association of the Disciples of Christ merged into the United Church.

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See also: American Board of Commissioners for Foreign Missions; London Missionary Society; World Alliance of Reformed Churches; World Council of Churches.

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United Evangelical Church–Anglican Communion of Angola

See Anglican Diocese in Angola.

United Evangelical Lutheran Church

The United Evangelical Lutheran Church (UELC) traces its origin to the early 20th century and the work in Argentina of the Augustana Lutheran Church. The Augustana Lutheran Church had been formed by Swedish Americans who participated in the various mergers that led in the 1980s to the present Evangelical Lutheran Church in America. During the second decade of the 20th century, however, one of the Augustana ministers became the pastor of the Swedish Lutheran congregation in Buenos Aires. While there, Emil Cedar began work in Spanish, including the translation of literature. Following the formation of the UELC, one of the steps in the American merger process, the new church assumed responsibility for the Buenos Aires congregation and sent Edward H. Mueller (d. 1923) to head the work. During the brief five years of his ministry, he founded four additional congregations.

In 1948 the Argentine congregations formed a synod and were formally received into the UELC as an associate synod. In 1951 it joined the Lutheran World Federation (LWF). LWF membership also served as a catalyst, calling attention to the variety of war refugees that had found their way to Argentina, especially from Eastern Europe and the Baltic states. In cooperation with the LWF it assisted refugees from Hungary, Slovakia, Latvia, and Estonia to form congregations. In 1953 the UELC became an autonomous body. It then engaged in a process of assisting their new members to adjust to their new home.

The UELC is headed by its president and the synod, its highest legislative body. It has a membership of approximately 11,000 members. The church sponsors a system of parochial schools and supports the Instituto Superior Evangélicos de Estudios Teologicos, an interdenominational seminary for the training of ministers. It is ecumenically active and a member of the World Council of Churches. Women have been admitted to the ministry since 1981.

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See also: Evangelical Lutheran Church in America; Lutheran World Federation; World Council of Churches.

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United Evangelical Lutheran Church in India

Functioning as both a denomination and an ecumenical body, the United Evangelical Lutheran Church in India (UELCI) was founded in 1926 as the Federation of Evangelical Lutheran Churches. It embodies the major thrust of Lutheran missions in India that began in 1706, when Bartholomaus Ziegenbalg (1682–1719) and Heinrich Plutschau (1677–1752) arrived from Denmark as representatives of the Danish-Halle mission with the support of the Church of Denmark and the Danish king. They settled Tanquebar (a Danish colony) and quickly learned Tamil. Before the end of the decade, Ziegenbalg had produced a Tamil translation of the Christian New Testament, and along the way a Tamil grammar and dictionary. Their work would set a pattern frequently followed by pioneering Protestant missionaries worldwide of concentrating on reducing languages to writing and producing translations of the Bible.

The work of making the most substantive gains in spreading Lutheranism is generally credited to Christian Freidrich Schwartz (1817–1870), who dominated the mission in the late 18th century. The 50,000 converts would become the core of what would later be known as the Tamil Evangelical Lutheran Church.

The early 19th century was a time in which the British limited missionary access to India, and interest among European Lutherans was at its lowest. However, at the end of the 1830s, British authorities developed a new attitude, and Lutherans launched a new wave of missionary activity.

In 1840 the German Leipzig Mission began work in Tamil that was later passed to the Swedish Lutherans. In the 1870s this work was assumed under the new missionary society directly sponsored by the Church of Sweden. The mission would later mature as the Tamil Evangelical Lutheran Church. In 1842, Father C. F. Heyer (1793–1873) arrived in Madras as a representative of the Ministerium of Pennsylvania (now a constituent part of the Evangelical Lutheran Church in America) and the very first foreign missionary commissioned by any American Lutheran body. The North German Missionary Society at Bremen sent missionaries two years later, but their work was absorbed by the Americans in 1850. The American work would mature at the Andhra Evangelical Lutheran Church, one of the largest Christian bodies in India.

Subsequently, missionaries would arrive from the Gossner Mission (1844), the Danish Missionary Society (1963), the Hermannsburg Mission (1865), the Swedish Evangelical Mission (1877), and the Schleswig-Holstein Evangelical Lutheran Mission headquartered in Breklum, Germany (1882). From these efforts no fewer than 10 Lutheran churches serving different language groups and different parts of the country would emerge.

In 1926, in part because of encouragement from the Lutheran World Convention held in 1923, the various Lutheran churches in India formed the Federation of Evangelical Lutheran Churches in India. It developed support for the All-India Theological College and Research Institute in 1953, a major symbol of the hoped-for Lutheran unity. More recently, the churches have expanded their level of trust and the closeness of their fellowship by reorganizing the Federation in 1975 as the Lutheran Churches in India and in the 1980s dropping the plural "Churches" for the singular "Church." Over the years the UELCI has assumed more denominational functions, not the least of which is its serving as the representative body holding the membership of the member churches with the World Council of Churches. Interestingly, the church is not a member of (though it cooperates with) the Lutheran World Federation (LWF). Most of the member churches of the UELCI are members of the LWF.

The UELCI represents more than 1,500,000 church members worshipping in 3,000 congregations (2005). Churches represented in the UELCI include the Andhra Evangelical Lutheran Church, Arcot Lutheran Church, Evangelical Lutheran Church in Madhya Pradesh, Gossner Evangelical Lutheran Church in Chotanagpur and Assam, Good Samaritan Evangelical Lutheran Church, India Evangelical Lutheran Church, Jeypore Evangelical Lutheran Church, Northern Evangelical Lutheran Church, South Andhra Evangelical Lutheran Church, and Tamil Evangelical Lutheran Church.

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See also: Andhra Evangelical Lutheran Church; Church of Sweden; Evangelical Lutheran Church in America; Evangelical Lutheran Church in Denmark; Lutheran World Federation; World Council of Churches.

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United Evangelical Mission

See Rhenish Mission.

United Free Church of Scotland

The United Free Church of Scotland continues the tradition of the Free Church of Scotland (now a constituent part of the Church of Scotland). In 1900 the Free Church merged with another splinter group from the Church of Scotland, the United Presbyterian Church, to form the United Free Church of Scotland. In 1929

The signing of the Act of Separation and the Deed of Demission during the first General Assembly of the Free Church of Scotland at Tanfield in Edinburgh, May 23, 1843. From the painting by D. O. Hill, RSA. (Getty Images)

the United Free Church of Scotland merged into the Church of Scotland. However, a minority segment of the United Church did not concur with the merger and decided to continue under their previous name and administration.

The church has continued to advocate freedom from state control and support. It has also argued for religious equality, which led to its early openness to women in the ordained ministry. Doctrinally it is like the Church of Scotland, that not being at issue in the debates that led to the church's formation.

The highest legislative body in the church is its General Assembly. The church is a relatively small body, with only 4,400 members, but it carries on an active world ministry in Cambodia and, in cooperation with the United Congregational Church of Southern Africa, in Botswana. It is a member of the World Council of Churches and the World Alliance of Reformed Churches.

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J. Gordon Melton

See also: Church of Scotland; United Congregational Church of Southern Africa; World Alliance of Reformed Churches; World Council of Churches.

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■ United Kingdom

The United Kingdom of Great Britain and Northern Ireland (UK) is separated from continental Europe by

the North Sea and the English Channel, being at the closest point 21 miles north of the French coast. It consists of four countries: England, Scotland, and Wales (which make up Great Britain) and the six counties of Northern Ireland, which remained part of the UK when Ireland became independent in 1922. The history, especially the religious history, of each of these countries is inextricably bound with that of the others, and yet, at the same time, a story in its own right. While London is the English and UK capital, Edinburgh is the capital city of Scotland, Cardiff of Wales, and Belfast of Northern Ireland.

By mid-2007, the resident population of the UK was estimated at 60,975,000 (England 51,092,000; Scotland 5,144,000; Wales 2,980,000; Northern Ireland 1,759,000). Although English is spoken throughout the UK, Wales has two official languages, English and Welsh (Cymraeg, which is taught in most schools and in which over a fifth of the Welsh population are fluent). Other Celtic languages, such as Scots, Irish, Manx Gaelic, and Cornish, are still spoken in parts of the UK and are, to a greater or lesser degree, officially recognized as minority languages. There are also numerous immigrant languages spoken, more than a million British Asians (2.1 percent of the population) speaking Punjabi, for example. According to the 2001 national census, 92.1 percent of the UK population was white, the rest being largely black Caribbean and Africans and Asians. In response to an optional question in the British part of the census, 71.8 percent said they were Christian (Anglican, Roman Catholic, Presbyterian, Methodist); 2.8 percent Muslim; 1.0 percent Hindu; 0.6 percent Sikh; 0.5 percent Jewish; 0.3 percent Buddhist; 0.3 percent "any other religion"; 5.4 percent "no religion"; and 7.8 percent did not respond. As the result of a media campaign, 0.7 percent (390,000) said they were Jedi, making it the fourth largest reported religion). In Northern Ireland, which had a different census question, 53 percent stated they were Protestant (mainly Presbyterian and Church of Ireland) and 44 percent Catholic, with 3 percent being "other" or "none."

The United Kingdom is a constitutional monarchy with Queen Elizabeth II (b. 1926) as head of state, as well as being head of the British Commonwealth, supreme governor of the Church of England, and "Defender of the Faith." In 1973 the UK joined the European Economic Community, and it was a founding member of the European Union in 1992. It is a member of the G8 and the North Atlantic Treaty Organization (NATO), and it has a permanent seat on the United Nations Security Council. The UK does not have a codified Constitution, but a legal system consisting of statutes passed (and revocable) by Acts of Parliament, case law, and international treaties. Although there is a devolved Parliament in Scotland and devolved assemblies in Northern Ireland and Wales, the ultimate legislative authority of the UK is the Westminster Parliament, consisting of an elected House of Commons and a House of Lords, which consists of hereditary and appointed life peers, including 26 "Lords Spiritual" (the 2 archbishops and 24 senior bishops of the Church of England).

There are two Established Churches in the UK: the Anglican Church of England and the Presbyterian Church of Scotland, to which both privileges and restrictions apply, with the question of disestablishment under constant review. Unlike many other European countries, there is no legal definition or official registration of religions. Those who wish to do so may apply for charitable status, which can confer certain financial and status benefits. There have been a few restrictions placed upon some of the newer religions and their adherents (mainly, though not exclusively, with regard to immigration), but generally speaking the only laws that control members of any non-Established religion are those that apply to any other citizens of the country.

Because Britain was more affected than Southern Europe by the Ice Ages, fewer evidences of the early culture remain than is the case in what are now southern France and Spain. It is, however, assumed that there would have been similarities in a belief in an afterlife: a shallow grave found in Wales containing a young man buried with bracelets of ivory and covered with red ochre is estimated to date from roughly 25,000 BCE (shortly before the last great period of glaciation), making it the oldest recorded British burial. The earliest evidence of religion in Britain is archaeological, going back to at least the fourth millennium BCE. Some elaborate tombs, and monuments such as Stonehenge (begun between 3100 and 2100 BCE

United Kingdom

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	49,325,000	49,325,000	80.2	0.24	49,528,000	50,192,000
Anglicans	29,059,000	25,900,000	42.1	0.07	25,000,000	25,000,000
Roman Catholics	5,516,000	5,600,000	9.1	–0.47	5,600,000	5,600,000
Protestants	7,713,000	4,200,000	6.8	–0.89	4,200,000	4,200,000
Agnostics	4,400,000	7,820,000	12.7	1.51	10,179,000	11,750,000
Muslims	635,000	1,680,000	2.7	0.92	2,300,000	2,850,000
Atheists	300,000	880,000	1.4	1.47	1,100,000	1,400,000
Hindus	220,000	639,000	1.0	2.11	680,000	850,000
Sikhs	200,000	420,000	0.7	3.83	575,000	750,000
Jews	450,000	280,000	0.5	0.07	275,000	250,000
Buddhists	30,000	195,000	0.3	0.45	250,000	300,000
Spiritists	20,000	75,000	0.1	0.46	85,000	100,000
New religionists	50,000	66,500	0.1	0.42	78,500	85,000
Chinese folk	15,000	60,600	0.1	0.46	45,000	52,000
Baha'is	13,600	36,000	0.1	0.46	40,000	60,000
Ethnoreligionists	0	17,400	0.0	0.46	18,000	20,000
Jains	4,000	18,000	0.0	1.96	30,000	50,000
Zoroastrians	0	4,800	0.0	0.46	6,000	8,000
Total population	**55,663,000**	**61,517,000**	**100.0**	**0.46**	**65,190,000**	**68,717,000**

and believed to have been used for ceremonial purposes), suggest that gods and divine powers played an important role in the Neolithic and Bronze ages.

The oldest surviving mythologies tell of successive invasions from Ireland. Later, trade with the Gallic Celts resulted in a pagan Celtic culture becoming well established in the southeast of England by the fourth century BCE. By the time of the Roman invasion in 55 BCE, the Druids were in a position of considerable power and were suppressed by the Romans for political rather than religious reasons. There is disagreement about how Romanized British Paganism became, but many of the local deities became fused with, or at least were joined by, the gods and goddesses of Rome. Isis and other Egyptian gods also made their way to Britain, which was still a Pagan country in the late Roman period.

Pockets of Christianity are thought to have been introduced to Britain in the second century, but it seems unlikely that it existed in any substantial form much before the middle of the third century. Saint Ninian (ca. 360–432), the first known Christian missionary in Scotland, built a stone church at Whithorn in 379. Other missionaries (often by way of Ireland) contributed to the establishment of the Celtic Church in the fifth century, with a number of the early monasteries, such as Iona and Lindisfarne, remaining places of pilgrimage to this day. In 597, Saint Augustine (d. 604/605)—not to be confused with Saint Augustine of Hippo—was sent to Britain by Pope Gregory I (ca. 540–604) and became the first archbishop of Canterbury after the conversion of King Ethelbert of Kent (d. 616). During the next centuries, the Celtic Church was gradually absorbed into the mainstream of Western Christianity based in Rome.

After the Norman Conquest of 1066, Roman canon law (the chief agent of papal control in the Western church) became increasingly powerful (and corrupt), provoking the Reformer John Wyclif (1330–1384) to condemn practices such as the selling of indulgences. His followers, known as the Lollards, were suppressed after an unsuccessful uprising in 1414 but are seen as the precursors to the Reformation in the 16th century, by which time England's King Henry VIII (1491–1547) could muster sufficient support to break away from Rome over the question of the dissolution of his marriage to the first of his six wives, Catherine of Aragon (1485–1536), and proclaim himself head of the Church

Allegorical illustration regarding the breaking of ties between England and Rome. (Hulton Archive/Getty Images)

of England in 1534. Henry's daughter, Mary Tudor, attempted during her reign (1553–1558) to restore Catholicism but merely succeeded in fanning the flames of the Reformation. One of the first actions of Mary's half-sister, Queen Elizabeth I (1533–1603), was to secure a Protestant future for England, and since 1559 the Church of England has been "by law established."

The Church in Wales had been legally part of the Church of England when it was still part of the Roman Church, and thus it found itself established as a Protestant church. It became disestablished in 1920. Despite Elizabeth I's officially reforming the church of Ireland, most Irish Christians remained loyal to Rome. In 1869 the statutory union between the Anglican churches of Ireland and England was dissolved, and the Church of Ireland ceased to be established by law. There has never been an established church for Northern Ireland.

Once established, the Church of England was opposed not only by Roman Catholics but also by Protestants who wanted to purify the church even further. Some of these Puritans worked for reform within the Anglican Church, others formed small separatist movements, later known as the English Independent or Congregationalist movement. The Separatist Puritans led by Robert Browne (ca. 1550–1633) found a more tolerant reception in the Netherlands, and the Pilgrim Fathers emigrated from Leiden, via Plymouth, to New England in 1620 under the leadership of John Robinson (ca. 1576–1625).

Scotland's Reformation owes much to the persistence of the Calvinist John Knox (1505–1572), with the Reformed Church of Scotland becoming established along Presbyterian lines in 1560. Subsequent pressure from Stuart kings to make the church episcopal came to a head in 1638 when the Covenanters, revolting against Charles I's attempt to introduce the Scottish Prayer Book of 1637, became embroiled in the Civil Wars (1642–1646; 1648–1651) that were fought between the Royalist Cavaliers and the Puritan Roundheads, led by Oliver Cromwell (1599–1658).

The UK has survived a continuing history of religious dissent. The early English Baptists had settled in London in the first half of the 17th century; in 1650 the name "Quaker" was applied to George Fox (1624–1691) and his followers, who were later known as the Society of Friends. With the turbulence of the Civil Wars, there was a mushrooming of relatively short-lived millennial movements (such as the Ranters, the Levellers, and the Fifth Monarchy Men). Around the 1730s, a surge of revivalism (the Awakening) was witnessed in Wales, England, and, slightly later, in Scotland—it was in 1738 that John Wesley (1703–1799), the Anglican priest who was to found the Methodist movement, experienced a profound spiritual conversion that reinforced his evangelical fervor. In 1843, 474 Disruption Dissenters, constituting nearly a third of the ministry of the Church of Scotland, seceded to form the Free Church of Scotland. The 19th century also saw the arrival of a number of new sects, some of which (such as the Plymouth Brethren [Exclusive] and the Salvation Army) were homegrown; others (such as the Seventh-day Adventist Church, the Church of Christ, Scientist, the Church of Jesus Christ of Latter-day Saints, and the Jehovah's Witnesses) came from the United States of America. Toward the end of the century, one or two other movements, such as Madame Blavatsky's Theosophical Society, began to introduce ideas from the

East to sections of upper-middle-class England. The National Secular Society was founded by Charles Bradlaugh in 1866, and the British Humanist Association appeared in 1928; but Britain has not experienced the virulent anticlericalism found in some other parts of Europe.

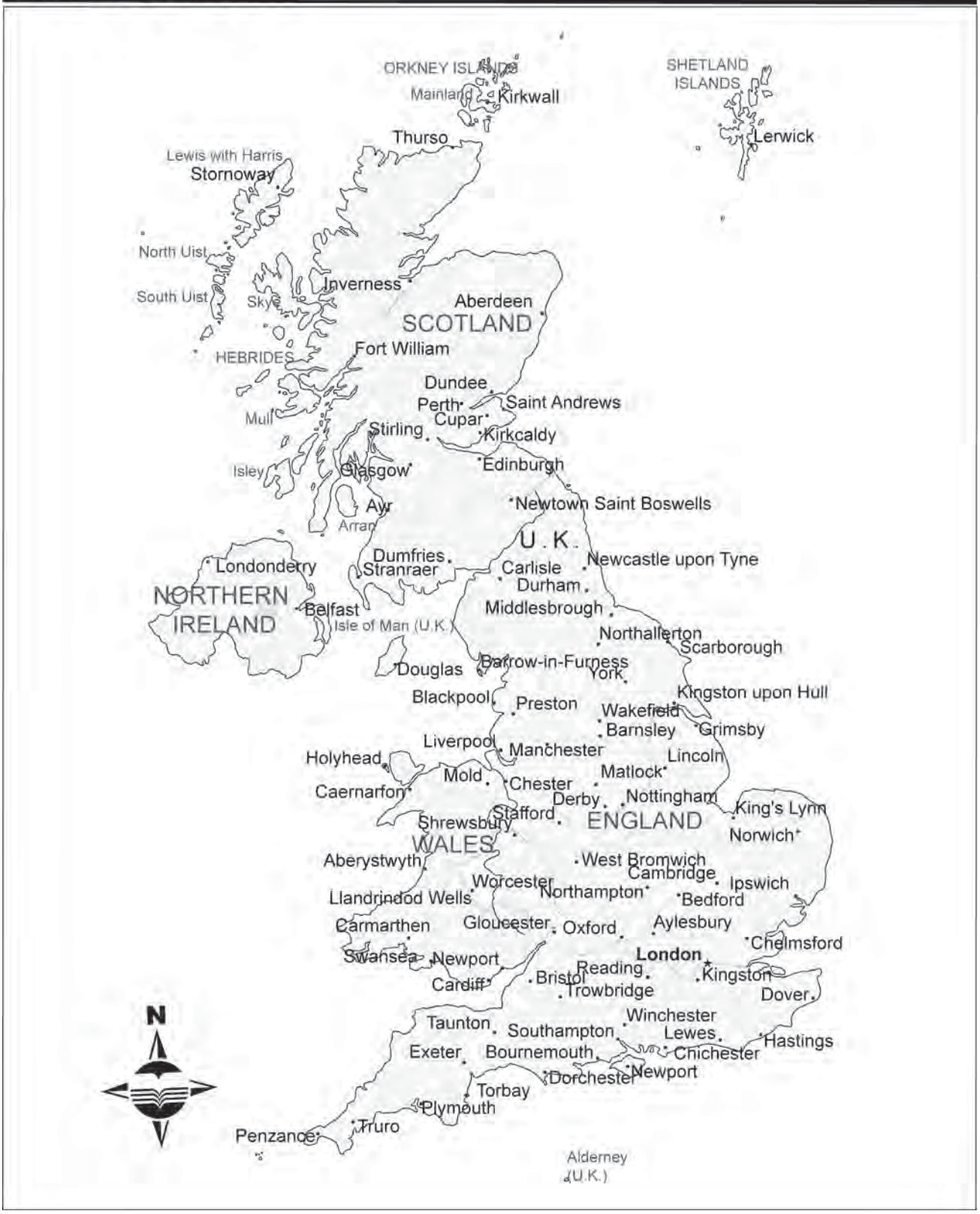
The early 20th century witnessed the arrival of several Pentecostal sects from the United States (by way of Norway), followed by the further appearance of "foreign" religions. Successive waves of migrants (particularly West Indians in the 1950s and people of Asian origin from the 1960s onward) changed not only the ethnic but also the religious composition of England. By the 2001 census, Indians were the largest minority group (1.8 percent), followed by Pakistanis (1.3 percent), those of mixed ethnic backgrounds (1.2 percent), black Caribbeans (1 percent), black Africans (0.8 percent), Bangladeshis (0.5 percent), "other Asian" (0.4 percent), Chinese (0.4 percent), "black other" (0.2 percent), and "other" (0.4 percent). While the major denominations were undergoing a steady decline in church attendance and membership, there was a growth (which by no means compensated for the loss in the traditional churches) in Charismatic and Pentecostal Christianity, especially among Afro-Caribbeans who found themselves unwelcome in predominantly white churches. Sunni, Shia, and Ahmadiyya mosques, Hindu and Buddhist temples, Sikh *gurdwaras*, and a few Shinto shrines have become increasingly visible as part of the UK landscape. The distribution of the minority ethnic groups has, however, been very uneven. In England, they made up 9 percent of the total population compared with only 2 percent in both Scotland and Wales and less than 1 percent in Northern Ireland. They have, moreover, tended to concentrate in the large urban centers. Nearly half (45 percent) of the total minority ethnic population (and well over half the black and Bangladeshi populations) live in the London region, where they comprise 29 percent of all residents, with the second largest proportion (13 percent) of the minority ethnic population being found in the West Midlands.

A further development has been the emergence of both indigenous and imported new religions, which became increasingly visible from the late 1960s. Among those originating in the United Kingdom were the Aetherius Society, the School of Economic Science, the Emin, the Jesus Army, and the Findhorn Foundation in the north of Scotland, which is visited by New Age seekers from around the world. By 2009, Inform (a government-supported organization providing information about alternative religions) had records on well over 1,000 different groups in the UK—as well as a number of anti-cult and counter-cult movements that had been set up to warn the population about the perceived theological and practical dangers of heresies and alien religions.

A law decreeing the burning of heretics remained in force in England until 1676, although the last persons burned at the stake for heresy in England were two Anti-Trinitarians in 1612. In Scotland an 18-year-old student, charged with denying the Trinity, was hanged at Edinburgh as late as 1697. Witches had been burned or, more frequently, hanged in Britain from the time of the Middle Ages, but the witch hunts reached a peak in the 17th century. The last witchcraft trial in England was held in 1712 (1722 in Scotland).

In 1689 the Act of Toleration had granted freedom of worship to Nonconformists or Free Churches (that is, Protestants refusing to conform to the doctrines or authority of the Established Church), who were then allowed their own ministers and places of worship—subject to their taking an oath of allegiance to the Crown. However, the act did not apply to Roman Catholics or Unitarians, who remained subject to civil and religious constraints until the 19th century. Furthermore, the earlier Test Acts, barring anyone who was not a member of the Established Church from holding public office, remained in force until the second half of the 19th century—religious tests for academics in the universities of Oxford, Cambridge, and Durham were abolished in 1871. The Roman Catholic hierarchy was eventually restored in England and Wales in 1850 (giving rise to a "no popery" furor over "Papal Aggression")—but not until 1878 in Scotland. Ironically, although discrimination on grounds of sex or race became illegal in the 1970s, Northern Ireland was the only part of the UK in which discrimination on religious grounds was an offense until the introduction of the Human Rights Act in October 2000 allowed cases concerning rights given under the European Convention of Human Rights to be dealt with in British courts.

UNITED KINGDOM



So far as British Jewry is concerned, a small community had settled in England after the Norman Conquest, was expelled by Edward I (1239–1307), and then was readmitted during Cromwell's Protectorate (1653–1659). Confessing Jews were sufficiently integrated into British society to be admitted to Parliament in 1858—Disraeli had converted to Christianity 10 years before he entered Parliament in 1837, but although Lionel de Rothschild had been elected a member for the City of London from 1847, he had been unable to submit to the required Christian oaths and had not been permitted to take up his seat. Although making a notable contribution to British society, even the influx of Jewish refugees exiled by the Russian pogroms in 1881, and those fleeing from Nazi persecution in Central and Eastern Europe during the first half of the 20th century, have never resulted in the community's becoming statistically very significant, this being due partly to a high rate of intermarriage. On a few isolated occasions outbreaks of anti-Semitism have hit parts of Britain: anti-Semitic riots occurred, for example, in the Welsh valleys in 1911 and in several large English towns in 1947.

While, generally speaking, Britain has enjoyed a relatively peaceful coexistence among its many religious communities during the past century, there have been some serious clashes, the most critical of which have been in Northern Ireland, where tensions have existed between the Protestant majority, which has enjoyed relative economic and political advantage, and the Catholic minority, which has wanted to be reunited with the rest of Ireland. The conflict erupted into violence in 1968, and well over 3,000 "troubles-related deaths" resulted from terrorist activities by paramilitary organizations such as the Irish Republican Army, the Ulster Defence Association, and the Ulster Volunteer Force. After a series of short-lived cease-fires throughout the mid-1990s, a fragile peace agreement was eventually brokered in 1998. This has resulted in a generally nonviolent situation in the six counties, despite occasional eruptions by small schismatic groups.

In England, toward the latter part of the 20th century, several tense (including a few violent) situations have developed in relation to the diversity of beliefs and practices associated with ethnic minorities, one of these being triggered by the placing of a *fatwa* upon Salman Rushdie (b. 1947) in 1989 after the publication and public burnings of his book *Satanic Verses*. A rumbling Islamophobia was fanned by the destruction of the World Trade Center in New York in 2001, and became even more pronounced when four British Islamist suicide bombers killed 52 commuters and injured hundreds more on London's transport system on July 7, 2005. Despite various measures being taken by the government and moderate religious leaders of all faiths to defuse the situation, there remains at the end of the first decade of the 21st century considerable distrust between sections of the religious communities.

While in the earlier part of the 20th century the Church of England was referred to as the Conservative party at prayer, from around the 1960s it appeared to become less compliant to the establishment (with a small "e"), both theologically and politically. The publication of *Honest to God* in 1963 by the Bishop of Woolwich, John Robinson (1919–1983), the introduction of the Anglican Alternative Service Book in 1980, and a series of provocative statements by David Jenkins (b. 1925), who was the bishop of Durham from 1984 to 1994, all led to acute anxiety among traditionalists about the undermining not merely of the Established Church but also of the very fabric of British society. Tensions between church and state—as represented, respectively, by then Archbishop of Canterbury Robert Runcie (1925–2000) and Prime Minister Margaret Thatcher (b. 1925)—were exacerbated when Runcie commissioned a report on urban poverty (published as *Faith in the City* in 1985) and insisted on praying not only for the British but also for the relatives of Argentines who died in the 1982 Falklands War. The final crunch for some Anglicans came when, in 1992, the General Synod agreed to the ordination of women to the ministry, and then Bishop of London Graham Leonard (b. 1921) led a small exodus of clergy into the Roman Catholic Church. Yet further tensions have erupted over various incidents involving homosexuality among the clergy.

Another development in the 21st century has been associated with the biologist Richard Dawkins, who, through a television series and a best-selling book, *The God Delusion*, has presented a militant atheism to the British public. This has resulted, on the one hand, in a strong reaction from theologians such as Alister

McGrath, and, on the other hand, in the establishment of the Richard Dawkins Foundation for Reason and Science along with a revivalism in organizations such as the British Humanist Association, resulting in such high-profile campaigns as the Atheist Bus Advertisements, with posters on buses throughout Great Britain proclaiming *There's probably no God. Now stop worrying and enjoy your life* in response to the *Jesus said:* . . . ads running on London buses in June 2008.

It is difficult to give an accurate statistical analysis of trends in the religiosity of the UK. This is partly due to the fact that not only does the wording of survey questions vary over time, but the understanding of what each question means to respondents also varies. It is not unusual for apparently contradictory results to emerge; for example, while 72 percent of the population claims to be Christian, several polls have found less than half the UK population saying that they believe in God. However, a slightly more penetrating question has revealed that while 23 percent believed in a God with whom one can have a personal relationship, 38 percent believed in God as something within each person, rather than out there, 16 percent believed in an impersonal spirit or life force, another 16 percent said they do not really know what to believe, and only 9 percent said they did not believe in any kind of God, spirit, or life force. Roughly a third of Britons claim to pray at least once a week, believe that Jesus was both man and God, and think that their religious beliefs have a great deal of influence on their daily life.

If such concepts as "religious disposition" and "Christian community" are used, the UK is still predominantly (roughly two-thirds) Christian—but hardly fervently so, with only a third of the population calling themselves religious (and just 6 percent saying they are "very religious"), while nearly half claimed that they were "not religious." One survey (on religious and moral pluralism) found that 45 percent of Britons said they had no religious affiliation, but there were fewer people (26 percent) who were formally members of a religious group than there were those who, while not formally a member of any religious group, nonetheless *felt* that they were a member. Allegiance to (although not necessarily membership of) religious organizations in the UK as a whole has been estimated as follows: Anglican (43 percent); Roman Catholic (10 percent); Presbyterian (4 percent); Methodist (2 percent); other Trinitarian (4 percent); non-Trinitarian (2.2 percent); Muslim (2.4 percent); Sikh (1 percent); Hindu (0.8 percent); Jewish (0.5 percent); "other" (0.7 percent); and "non-religious" (29 percent). So far as formal membership in Britain is concerned, just over 1.5 million persons are Anglicans, with 1.7 million Roman Catholics, 1 million Presbyterians (including the United Reformed Church in the United Kingdom, which was an amalgamation in 1972 of Congregationalists and English Presbyterians), 0.5 million Methodists, 0.25 million Baptists, and a further 0.5 million belonging to various Independent churches. It should, however, be pointed out that these membership numbers can be misleading, as some religions (such as the Roman Catholic Church) include children, while others include only those who have undergone adult baptism.

Data concerning attendance at a place of worship have also produced a mixture of results. Except in Northern Ireland, involvement in institutional religion is closely related to age, and those over 50 account for well over half the adult church attendance. There is also a noteworthy difference between the countries in self-reported church attendance, the rate in Northern Ireland being roughly twice that in Scotland, which in turn is roughly twice that in England, with Wales having dropped from a rate similar to Scotland's to one similar to England's over the latter quarter of the 20th century. One national survey by Tearfund in 2007 found that 10 percent of the UK adult population went to church at least weekly, 15 percent at least monthly, 26 percent at least yearly, whilst 59 percent never or practically never went to church. Other surveys have put the weekly attendance figure as low as 6.3 percent.

Whatever the actual rate, there is no doubt that, despite short-term variations, Sunday attendance at the traditional churches has fallen dramatically over the past decades. There are, however, commentators who suggest that while institutional religiosity is on the decline, what is sometimes referred to as "the new spirituality" is on the increase, and more than a third (13 percent of whom had denied being "religious") report that they have a spiritual life. As the result of a study of the English town Kendal, Heelas and Woodhead concluded that, while congregational life is undoubtedly declining and is likely to decline still further over

the next 40 or so years (possibly down to 3 percent—or less—of the British population), the evidence does not support the claim that a spiritual revolution has overtaken traditional religion. While they found that "holistic activity" in Britain had certainly increased (especially among middle-aged women) to just under a million participants during a typical week, it had by no means caught up with the congregational activity of just over 4.5 million church goers on a typical Sunday. They did contend, however, that the evidence supports the "subjectivization thesis"—that contemporary British culture promotes a shift from one's life being governed by external obligations and objective roles (such as the dutiful wife or successful businessman) to a life that is lived by reference to one's own experiences, which are as much relational as individualistic.

Throughout the centuries the land that now comprises the United Kingdom has undergone many changes as new religions have been introduced and more established religions have undergone numerous changes. It can be plausibly argued that the UK will witness an increasing religious diversification over the foreseeable future. This is likely to be closely, though not entirely, associated with ethnic distinctions. It is also likely that demographic changes, such as differential fertility rates and the influx of new members of the European Community (such as Catholics from Poland), will affect the relative distribution of the different religions. The extent to which such changes will be seen to enrich and the extent to which they will be seen to threaten the United Kingdom, and the outcome of such perceptions, remains to be seen.

Eileen Barker

See also: Augustine of Hippo; Church in Wales; Church of Christ, Scientist; Church of England; Church of Ireland; Church of Jesus Christ of Latter-day Saints; Church of Scotland; Elizabeth I; Free Churches; Friends/Quakers; Jehovah's Witnesses; Roman Catholic Church; Salvation Army; Seventh-day Adventist Church; United Reformed Church of the United Kingdom; Theosophical Society (America); Wesley, John.

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United Lodge of Theosophists

The United Lodge of Theosophists grew out of the challenge to the Theosophical movement posed by Robert Crosbie (1948–1919). Crosbie was a longtime Theosophist who rejected what he saw as organizational distractions and formalities, especially the polemics that occurred in the 1890s with the changes of leadership following the death of the co-founder of the Theosophical Society (Adyar), Madame Helena Blavatsky. The American lodges had separated under William Q. Judge. Through the first decade of the 20th century, rivalries in the Theosophical movement were focused in the personalities of Annie Besant, who headed the international movement from India, and Katherine Tingley, who headed the American Society.

In forming the United Lodge, Crosbie posed the vision of a nonsectarian Theosophical grouping. It would be loyal to the founders of Theosophy but not show preference for any individual opinions. The United Lodge was formed in 1909 without a constitution, by-laws, or officers. Members, called associates, sign a statement of sympathy with the "Declaration," and any one of them may found an independent associated lodge.

The United Lodge teaches that there is but one life, a spirit/consciousness that is constantly evolving toward a greater understanding and realization. This evolution proceeds along a course that is native to humanity. The mind is the place of realization and growth, and humans are in a continuous process of growth and development.

The United Lodge has a primary periodical, *Theosophy*, published in Los Angeles, and *The Theosophical Movement*, published in Bombay, India. Seven affiliated lodges are scattered across the United States, and there are 16 others in Europe and India (2009).

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Los Angeles, CA 90007
http://ult.org

J. Gordon Melton

See also: Besant, Annie; Blavatsky, Helena P.; Theosophical Society (Adyar).

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United Methodist Church

The United Methodist Church is the primary body continuing the Wesleyan Methodist tradition in the United States. It is, as of the beginning of the 21st century, the third largest religious body in the country.

Hennepin Avenue United Methodist Church in Minneapolis. (Aliaksandr Nikitsin/Dreamstime.com)

The crises experienced by John Wesley (1703–1791) during his brief work as an Anglican minister in the colony of Georgia (1735–1738) led to the founding of Methodism as a revivalist movement within the Church of England soon after his return to England. By the 1760s, Methodists had joined the migration of other British citizens to the American colonies. Early groups emerged in northern Virginia, Baltimore (Maryland), Wilmington (Delaware), Philadelphia, and New York City. Wesley sent unordained preachers to guide the work. As with the Anglicans, the American Revolution proved a turning point for the movement. All but one of the preachers returned to England, and the remaining Methodists, with John Wesley's consent and guidance, decided to reorganize as an independent denomination.

To facilitate the establishment of the American church, in 1784, Wesley sent the Reverend Thomas Coke (1747–1814), whom he had appointed superintendent, to America to establish the church. At a conference during the Christmas season of that year, the Methodist Episcopal Church (MEC) was founded. Francis Asbury (1745–1816), the one preacher who had not returned to England, was elected the church's first bishop. He would lead the church for the next 40 years. The church's basic organization was the conference of ministers who met annually under the bishop. At the end of the annual gathering, the bishop announced their pastoral assignment for the coming year. With the bishop assigning ministers to their work, a national strategy for evangelizing the country could be developed. Wesley also edited the Church of England's Thirty-nine Articles of Religion and presented Twenty-five Articles, which the Methodist Episcopal Church accepted as its doctrinal statement. After the war the church grew significantly, and by the 1830s it had become the largest religious organization in America.

In the first decades of the church, it faced and resolved several issues that had led to schisms. As the church grew, many African Americans, especially in the non-slave states in the North, became members. However, African American members were segregated in worship and not welcomed into the ordained ministry. Beginning in the 1790s, a set of schisms occurred among the African American members that led to several new denominations being established, most notably the African Methodist Episcopal Church and African Methodist Episcopal Zion Church. At about the same time, a number of German-speaking immigrants in the new nation were affected by the Methodist revivals. However, Asbury decided that Germans had no future in America, and he declined to set up German-speaking parishes. This led to the establishment of several new "Methodist" denominations, the Evangelical Association (after 1922 the Evangelical Church) and the United Brethren in Christ. In 1830 the Methodist Episcopal Church experienced the first of several schisms, by ministers and congregations who founded the Methodist Protestant Church (MPC). The church had no bishops and allowed congregations a voice in hiring their minister and lay members a role in the national church leadership.

The most significant break occurred in 1844, when the General Conference of the Methodist Episcopal Church (MEC) voted to divide, slavery and the nature of episcopal leadership being the prime issues. The southern conferences reorganized as the Methodist Episcopal Church, South (MECS). At the time of the split, the Roman Catholic Church replaced the Methodist Episcopal Church as the largest religious body in the United States, though both the MEC and MECS continued to grow through the rest of the century.

Not only did Methodism spread across the United States, but by the middle of the 19th century it had fully joined the world missions movement that the British Methodists had helped to initiate. The several Methodist churches sent missionaries to all parts of the globe, and the scope of foreign work increased as more countries were opened to the missionary enterprise.

In the 20th century, the various branches of Methodism began a process of reversing the fragmentation of the previous century. In 1939 the MEC, MECS, and MPC united to form the Methodist Church (1939–1968). In 1946 the Evangelical Church and the United Brethren merged to form the Evangelical United Brethren. In 1968 the Evangelical United Brethren and the Methodist Church united to form the United Methodist Church.

The United Methodist Church does not have a central headquarters, though the headquarters of its Council on Ministries serves some of those functions. Additional offices of its national boards and agencies are located in Nashville, Tennessee (the headquarters of the former MECS); Washington, D.C.; and Evanston, Illinois. The highest legislative body in the church is the General Conference, which meets quadrennially. In the United States the church is divided geographically into five jurisdictions, and each jurisdiction into conferences. Jurisdictional conferences meet quadrennially, during which time elections are held to fill any vacancies in the episopacy, and bishops receive their assignments for the next four years. Bishops preside over one or two annual conferences and appoint the ministers to their parish assignments. Conferences outside the United States are grouped into seven central conferences that function much as jurisdictional conferences, at which bishops are elected.

At the time of the formation of the United Methodist Churches, the constituent bodies were already participating in the international move to grant autonomous status to foreign churches that had resulted from earlier missionary endeavors. In 1968 a number of the former mission churches took the occasion of the formation of the new church in the United States to assume their autonomous status. Most of these churches have continued a fraternal relationship with the United Methodist Church through the World Methodist Council. The United Methodist Church is also a member of the World Council of Churches. Since the 1990s, the United Methodist Church has been in active conversations with representatives of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, and the Union American Methodist Episcopal Church, looking toward greater alignment and cooperation and possible union.

In 2006 the church reported 7,995,456 members. It supports a massive program of higher education, social service agencies, and medical facilities, both in the United States and abroad.

United Methodist Church
Council on Ministries
601 W. Riverside Ave.
Dayton, OH 45406

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See also: African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Christian Methodist Episcopal Church; Church of England; Roman Catholic Church; Wesley, John; World Council of Churches; World Methodist Council.

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United Methodist Church in Ivory Coast

The United Methodist Church in Ivory Coast (formerly the Protestant Methodist Church in Côte d'Ivoire) dates to the arrival in 1924 of a Wesleyan Methodist missionary, Jon Platt, from Dahomey (Ghana) and Togo, where the Wesleyans (now the Methodist Church in Great Britain) had established work as early as 1842. It is the case that prior to that time, beginning in the first decade of the century, African prophet William Wade Harris (1865–1929), a former Methodist, had established his church in Côte d'Ivoire and neighboring countries. He had predicted the arrival of white missionaries, and many saw in the Methodists the fulfillment of his prophecy.

As the Wesleyans' work in Côte d'Ivoire developed, it was an integral part of the work in Dahomey and Togo. In 1947 it had grown to the point that it was detached from work in the neighboring countries and organized as a district directly attached to the British Methodist Conference. The work in Côte d'Ivoire was given independent status in 1963, and the reorganization was completed the following year. At that time, the first indigenous leader, Samson Nandjui, was selected as the mission's chairman.

In 2001, the Methodists in Côte d'Ivoire, while remaining autonomous, affiliated with the United Methodist Church and changed their name to the United Methodist Church in Ivory Coast.

Although Methodism has become a national movement, with a membership and constituency of approximately one million (2005), the major centers are in the capital, Abidjan, and in Dabou, where the church opened a hospital in 1968. Ministerial education is supported through the Protestant University of West Africa (formerly the School of Protestant Theology), located in Porto-Novo in Benin, and the Protestant faculty of Yaoundé and the Center for Evangelical Literature, both located in Yaoundé, Cameroon. The church is a member of the World Council of Churches and the World Methodist Council. It has formed a structure to handle issues of Christian-Muslim relations.

Protestant Methodist Church in Côte d'Ivoire
41 Boulevard de la République
B.P. 12
Abidjan, 01
Côte d'Ivoire

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See also: World Council of Churches; World Methodist Council.

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United Pentecostal Church International

The United Pentecostal Church International (UPCI), the largest Oneness Pentecostal organization, traces its beginning to the founding of the New Testament church on the Day of Pentecost (Acts 2). It affirms the experience, doctrine, and practice of the Apostles. It emerged within the modern Pentecostal movement with the activity of Charles F. Parham (1873–1929) and his distinctive message concerning the baptism of the Holy Spirit with the initial evidence of speaking in tongues. The ministry of William J. Seymour (1870–1922), a onetime student of Parham's and also a Holiness minister, was equally significant for the founding of the movement. His Azusa Street Mission in Los Angeles, California, was the site of a three-year revival (1906–1909) that resulted in the worldwide spread of Pentecostalism.

The Pentecostal movement experienced a division in 1910, when William Durham (1873–1912), a Baptist pastor in Chicago, dissented on the doctrine of sanctification. A second division occurred when ministers such as Canadian Baptist Frank J. Ewart (1876–1947), Glenn A. Cook (1867–1948), African American pastor G. T. Haywood (1880–1931), and Iranian immigrant Andrew D. Urshan (1884–1967) started baptizing "in the name of the Lord Jesus Christ" instead of with the Trinitarian formula.

On April 15, 1914, Ewart and Cook rebaptized each other in Jesus' name—the decisive act that launched Oneness Pentecostalism as a distinct movement. Soon, they and many other ministers began rebaptizing people, and they adopted a non-Trinitarian explanation of the Godhead. Many members of the Assemblies of God (AG), which had formed in 1914, embraced this teaching, including two prominent ministers, Howard A. Goss and E. N. Bell. Then in 1916, the AG adopted a Trinitarian statement of faith, forcing the Oneness ministers to withdraw. Some 156 of 585 ministers left the Assemblies.

Pentecostal reverend Isaias Mercado prays with parishioners during the Spanish-language service at the La Casa del Carpintero (the Carpenter's House), in Chicago, July 29, 2007. (AP/Wide World Photos)

In 1917 leading Oneness ministers organized the General Assembly of Apostolic Assemblies. In 1918 it merged with a small pre-existing group called the Pentecostal Assemblies of the World (PAW), which had embraced the Oneness message. The uniquely organized PAW was forced to hold all of its conferences in the North, on account of segregationist regulations in the South. As a result, few of the southern ministers could participate fully, and in 1924 most of the whites withdrew from the PAW. They formed three regional organizations, two of which soon merged. The desire for inter-racial unity was so strong, however, that in

1931 the merged group joined with the PAW again, creating the Pentecostal Assemblies of Jesus Christ. Initially its governing board was required to be 50 percent black, but later its racial composition was adjusted to be the same as that of the ministry. Again, the pressures of society worked against this new effort. By 1938 most of the blacks had left and returned to the PAW, which a few ministers had kept alive.

At this point, there were two relatively large, predominately white Oneness Pentecostal organizations —the Pentecostal Church, Incorporated, and the Pentecostal Assemblies of Jesus Christ. On September 25, 1945, these two groups merged in St. Louis, Missouri, forming the United Pentecostal Church. In 1972 the word "International" was added to the official name. The first general superintendent was Howard Goss, who served from 1945 to 1951. Following him were Arthur T. Morgan (1952–1967), Oliver F. Fauss (1967, interim), Stanley W. Chambers (1968–1977), and Nathaniel A. Urshan (1978–). In 1946 a Canadian Oneness group, the Full Gospel Pentecostal Church, joined the new organization.

The UPCI shares many key beliefs with other conservative Protestants, including the existence of one true God; the creation of the universe by God; the inspiration, authority, and infallibility of the Bible; the existence of angels, the devil, and demons; the fall and sinfulness of humanity; the incarnation (Jesus Christ is God manifested in the flesh, the Son of God, and born of a virgin); the atonement (the substitutionary death, burial, and resurrection of Jesus Christ); salvation by grace through faith in Jesus Christ; water baptism; the New Testament church as the people of God; the priesthood of all believers; the rapture of the church; the premillennial Second Coming of Jesus Christ to Earth; the millennial kingdom of Jesus Christ; the last judgment; eternal punishment for the unrighteous; and eternal life for the righteous. The UPCI observes the Lord's Supper and practices foot washing as an ordinance.

Like all other Pentecostal groups, the UPCI teaches the baptism of the Holy Spirit with the initial sign of tongues; miraculous, spiritual gifts for today; and divine healing. In addition, the UPCI embraces three important Oneness Pentecostal distinctives. First, it affirms the Oneness view of the Godhead. God is absolutely and indivisibly one (Deuteronomy 6:4), and in Jesus Christ dwells all the fullness of the Godhead bodily (Colossians 2:9). In order to redeem fallen humanity, God has revealed himself as the Father (in parental relationship to humanity), in the Son (in human flesh), and as the Holy Spirit (in spiritual action) (see Malachi 2:10; Luke 1:35; Genesis 1:2.) These three titles identify manifestations of the one God, not three distinct persons or centers of consciousness in the Godhead. Jesus is fully God and fully man.

Second, the church affirms the plan of salvation according to Acts 2:38. In the new covenant, the application of God's grace and the expression of saving faith come as humans repent of sins, are baptized in the name of Jesus Christ for the remission of sins, and receive the gift of the Holy Spirit (Acts 2:38). Following the pattern of the Apostolic church, water baptism should be administered by immersion in the name of Jesus Christ, for Jesus is the only name given for salvation (Acts 4:12).

Third, the church affirms the necessity of holiness of life. The UPCI teaches that sanctification is a process that begins at the new birth. Citing Hebrews 12:14 and other scriptural passages, the UPCI Articles of Faith emphasize the need for holiness both inwardly (attitudes and thoughts) and outwardly (behavior and dress).

UPCI church services are characterized by demonstrative, spontaneous worship. Important elements of public worship are preaching, singing, testifying, and praying. Evangelistic services typically end with an altar call, extended prayer by the congregation, and the laying on of hands.

The basic form of church government is congregational. The local body controls its own affairs, and the pastor is the leader under Christ. There is a strong district and national organization for the sake of ministerial standards, fellowship, and world evangelism. The organization is governed by its annual general conference. When the conference is not in session, the highest governing body is the Board of General Presbyters. The general board consists of the general superintendent, the general secretary-treasurer, two assistant general superintendents, six divisional directors, the district superintendents, and the regional executive presbyters. A global council, composed of representatives from

around the world, coordinates the international efforts of the various national bodies affiliated with the UPCI. The UPCI ordains both men and women. It recognizes women as evangelists, missionaries, and pastors, but it reserves the top executive offices for men.

The work of the church is organized into the following divisions: church administration, editorial, education, foreign missions, Harvestime (radio), home missions (United States and Canada), ladies ministries, Sunday school, youth, and publishing.

The organization owns the Pentecostal Publishing House, which prints materials under the imprints Word Aflame Press and World Aflame Publications. Among the institutions operated or endorsed by the church are the World Network of Prayer, Harvestime radio ministry, the Urshan Graduate School of Theology, 7 Bible colleges in North America and 80 overseas, the Historical Center, Tupelo Children's Mansion (an orphanage), Lighthouse Ranch for Boys (a rehabilitation center), Spirit of Freedom (a ministry to alcohol and drug abusers), and Compassion Services International (a relief agency). The official periodical is the *Pentecostal Herald*.

In 2008, the UPCI reported 4,358 churches (excluding daughter works) in the United States and Canada, and 28,351 in 175 other countries. It reports a total worldwide constituency membership of more than 4 million of which 1 million is in North America. The UPCI is the only Oneness organization to have a large missions program in all areas of the world, with high concentrations of adherents in Louisiana; Mizoram, India; Ethiopia; and New Brunswick, Canada.

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http://www.upci.org

David K. Bernard

See also: Assemblies of God; Parham, Charles Fox; Pentecostalism; Seymour, William J.

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United Presbyterian Church of Brazil

The United Presbyterian Church of Brazil began in the 1970s when the more theologically liberal and socially active leaders in the Presbyterian Church in Brazil were alienated by some of the more conservative and anti-ecumenical policies instituted by the church. In 1972 a number of the ministers and laypeople left to form a separate church that in 1973 became the United Presbyterian Church. They found that some ministers and churches of like mind had previously left the Independent Presbyterian Church and formed the National Federation of Presbyterian Churches. The two groups made common cause, and in 1978 they merged to form the United Presbyterian Church of Brazil.

Although it is a relatively small body on the Brazilian landscape, the United Presbyterian Church has become well known for its protests of social injustice and its activities on behalf of the poor. Its theological statements include not only several of the historic Reformed statements of faith but also two more recent documents, the Barmen Confession, adopted by German Christians in protest against Nazism, and the Confession of 1967, originally promulgated by American Presbyterians (now united in the Presbyterian Church [U.S.A.]). In the 1990s the church reported 4,762 members. Its 51 congregation are organized into 8 presbyteries.

The church is ecumenically active at the national and regional levels. Internationally, it is a member of the World Council of Churches and the World Alliance of Reformed Churches.

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See also: Presbyterian Church in Brazil; Presbyterian Church (U.S.A.); World Alliance of Reformed Churches; World Council of Churches.

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United Protestant Church of Belgium

The United Protestant Church of Belgium continues the movement of the 16th-century Reformation into the area now known as the Low Countries. As in the Netherlands, the Reformed Church found support in Belgium, but as a result of the settlement of the struggle for control over the Low Countries in the Treaty of Utrecht (1713), Belgium continued as a predominantly Roman Catholic region. Those Reformed churches that survived were organized under either the Reformed Church in the Netherlands or the Reformed Church of France. There were some 40 Protestant congregations in the land as World War I began in 1914.

Following the war, the Methodist Episcopal Church, South (now a constituent part of the United Methodist Church) began a relief movement in Belgium that also led to the formation of congregations. In 1922 a Methodist Belgian mission was formally initiated, and a school, orphanage, and hospital opened. The Belgian annual conference was created in 1930. The growth of the church through the 1930s was accompanied by a general growth in Protestantism. Through the 1930s, more than 200 Protestant congregations of all types were formed.

Protestants suffered greatly during World War II. The Methodist Church lost much of its property, and many of its leaders were arrested. After the war, American Methodists launched an eight-year rebuilding program. Integral to the program was the erection of a new theological school in Brussels. In 1952 the Belgium Conference was incorporated into the Central and Southern European Central Conference, whose bishop resided in Zurich.

Through the 1960s, various parts of Belgian Protestantism began to look toward organic union. In 1963 the Methodists united with the Evangelical Protestant Church (a work supported by Swiss Protestants) to form the Protestant Church of Belgium. Then in 1978, the Belgian congregations of the Reformed Churches in the Netherlands and the Belgian Christian Missionary Church united with the Protestant Church of Belgium to form the United Protestant Church.

In 2005, the United Protestant Church reported 50,000 members. Although it is a relatively small body, the church has responsibility for teaching Protestantism in the public schools, and it administers a chaplaincy program in the prisons and hospitals. It is a member of the World Council of Churches, the World Alliance of Reformed Churches, and the World Methodist Council.

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5 rue de Champ-de-Mars
B-1050 Brussels
Belgium

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See also: Reformed Church of France; Reformed Churches in the Netherlands; United Methodist Church; World Alliance of Reformed Churches; World Council of Churches; World Methodist Council.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI:

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United Protestant Church of Netherlands Antilles

The Netherlands Antilles include six islands, three of which are off the coast of Venezuela (Curacao, Bonaire, and Aruba) and three across the Caribbean, east of the Virgin Islands (St. Maarten, Saba, and St. Eustatius). The Netherlands Reformed Church was introduced as early as 1635, primarily through chaplains that accompanied the employees of the Dutch Indies Company, but it had little influence until after the dissolving of the Dutch Indies Company (1791) and the Napoleonic era. The church had tried to convert the original inhabitants of the islands, but with virtually no success, and there was little interest in converting the African laborers until slavery was abolished in 1863. The Roman Catholicism of the original settlers continues as the dominant religious force.

The Dutch language died out on St. Maarten, Saba, and St. Eustatius, and with it the Dutch Reformed Church, whose members were absorbed into the Methodist and Anglican churches. However, in 1825, King William I, the ruler of Holland, decreed the formation of a United Protestant Church in his Caribbean possessions. This church brought together the members of the Netherlands Reformed Church with the minority of members of what is now the Evangelical Lutheran Church in the Kingdom of the Netherlands. Three units of this church have survived, the churches on Curacao, Aruba, and Bonaire. At the time of their formation, each of these churches was quite small (the one on Bonaire, for example, having a total of 71 members).

The most successful of the churches was on Curacao. It was serviced by ministers from Holland, some of whom made periodic trips to Aruba. It grew several congregations, but lost some strength in 1931 when a group of members left to found the Reformed Churches in the Netherlands (Liberated) in Curacao. In churches where no minister was available, lay readers delivered sermons from texts approved by the Netherlands Reformed Churches. The first minister was permanently stationed on Aruba in 1858. It was not until 1947 that a second minister was assigned. There are now three congregations.

Bonaire's congregation was not organized until the 1840s. The minister also took a different course and began to baptize the children of the African residents. The island's second congregation was organized in 1934.

The United Protestant Church has seven congregations on the three islands (though the churches on Aruba have a more independent status), and in 2005 reported 5,000 members. It is a member of the World Council of Churches. Services are held in Dutch, English, and Papiamento (a new language composed of elements of Spanish, Portuguese, Dutch, and English that predominates among the population). Although it is relatively small, the church provides the main Protestant presence on the three islands.

United Protestant Church of Netherlands Antilles
Fortkerk
Fort Amsterdam
Willemstad
Curacao

J. Gordon Melton

See also: Reformed Churches of the Netherlands; World Council of Churches.

References

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

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United Reformed Church of the United Kingdom

The United Reformed Church, formed in 1972, is the primary vehicle carrying the 17th-century Puritan movement in England. In Scotland, Presbyterianism gained the ascendancy in 1560, with Parliament's acceptance of the Scots Confession. With the establishment of the Church of England under Elizabeth I (1533–1603), who assumed the throne in 1558, those who followed the reformed ideas espoused by John Calvin (1509–1564) in Geneva, and who hoped eventually to further reform the church along Presbyterian lines, emerged as one wing of the Puritan movement. Puritans sought to purify the church further, and they fell along a range of opinions.

The Puritans had their opportunity in the 1640s, when they gained control of Parliament. In 1643 the Westminster Assembly of Divines met to advise Parliament, and in the process they drew up the Westminster Confession of Faith and the Westminster Catechism. More than any other, these documents define British Presbyterianism. Presbyterianism had always to contend not only with the Church of England but also with Independents (Congregationalists) and Baptists. Although Presbyterians wished to take control from bishops and place it in the hands of church elders (presbyters), the Congregationalists and Baptists opted for authority in the hands of the congregations.

The Puritans reigned supreme during the brief period of the Commonwealth (1643–1660), but with the Restoration of the monarchy in 1660, the episcopally led Church of England returned to power. The various Puritan groupings were forced to organize as dissenting churches. Legal restrictions tended to decrease support, though there was some relief with the Toleration Act of 1689. Beginning in the 1740s, England experienced what was known as the Evangelical Awakening, a national revival that had as its main product the Wesleyan Methodist movement. However, both Presbyterians and Congregationalists experienced new life, and one wing of the Methodists remained loyal to a Calvinist theological perspective. It would organize as the Calvinist Methodist Connexion.

Toward the end of the 18th century, dissenting Puritan groups began to take on new organizational expressions. As early as 1783 the presbytery of Northumberland brought Presbyterians in the north of England together. The Presbyterian Church in England was formed in 1836, following the movement of a number of Scots south. The Scottish expatriates also formed the English Synod of the United Presbyterian Church (a Scottish body) in 1863. In 1876, these two groups united to form the Presbyterian Church of England.

Congregationalism in England had taken definite form in 1649 with the issuance of the Savoy Declaration of Faith and Order, which accepted the Reformed theology that underlay the Westminster Confession but opted for congregational church polity. Congregationalists took on new responsibilities with the formation in 1795 of the London Missionary Society, which would send missionaries and Congregationalism around the world. The Society preceded the formation of the Congregational Union of England and Wales in 1832.

The Congregational Union and Presbyterian Church became leading forces in the shaping of Protestantism as a worldwide phenomenon in the 19th century and assumed leadership roles in the ecumenical movement that led to the consolidation of so many churches in the 20th century. The Congregational Union (renamed the Congregational Church of England and Wales in 1966) merged with the Presbyterian Church of England to form the United Presbyterian Church in 1972.

In the meantime, in 1833, Peyton Wyth had brought to England the ideas of radical Presbyterian minister Alexander Campbell (1788–1866), whose work in the United States had led to the formation of a new revivalistic movement that would later lead to the formation of several new denominations, such as the Churches of Christ and the Christian Church (Disciples of Christ). Wyth led in the formation of the new British group called the Churches of Christ. Over the first century it formed some 200 congregations.

In the mid-1970s, the majority of the Association of the Churches of Christ voted to join with the new United Reformed Church, but not by the two-thirds majority needed to effect a merger. Hence, in 1979 the Association dissolved, and two new associations formed. One of these combined in 1980 with the United

Church. The other continues as the Churches of Christ. The merger led to a name change, the United Reformed Church of England and Wales becoming the United Reformed Church of the United Kingdom.

The United Reformed Church's 85,000 members (2005) are grouped into 11 regional synods in England, with an addition synod in both Scotland and Wales. With the addition of the Churches of Christ congregations, the church now has a few congregations in Scotland. The former London Missionary Society has been reorganized by merger with the various other missionary societies operating in the Presbyterian and Congregational world, and in 1977 it completed a thorough theoretical realignment that now envisions its work as a partnership arrangement with churches worldwide. It has re-emerged as the Council for World Mission.

In 1972 the United Church published a new Confession of Faith, which it saw as a contemporary restatement of the Reformed theological tradition. That confession reflects the church's participation in contemporary theological dialogue. The church is a leading member of the World Alliance of Reformed Churches and also is affiliated with the World Council of Churches. The church retains special relationship to the 30 partnership churches associated with the Council for World Mission.

On April 1, 2000, the Scottish Congregational Church brought some 50 congregation into the United Reformed Church and reorganized as its Scottish synod. Congregationalism had come to Scotland at the end of the 18th century with the appearance of the two laymen Robert (1764–1842) and James Haldane (1768–1851), who began to advocate the cause of world mission within the Church of Scotland. The church was slow to respond, and in reaction the brothers began to form independent churches that would support a missionary program. The Reverend Greville Ewing (1787–1841) came to their aid and began classes for the training of ministers in 1799. He was the major voice calling the congregations to form the Congregational Union in 1812.

Although it was small, the church would have an important role in world missions. Among its members would be the immortal David Livingstone (1813–1873), who pioneered Christian missions in central Africa. It cooperated with the London Missionary Society formed by the British Congregationalists.

In 1897 the Congregational Union merged with the Evangelical Union. This latter union had arisen as a protest against the Calvinist emphases in one of the splinters of the Church of Scotland, the Synod of the United Secession. The leader of the Union was a follower of Arminian theology (similar to that espoused by the Methodists). The Union after 1897 was a decidedly more eclectic body. It had an evangelical piety, emphasized social programs, and developed a liberal theology relative to the predominant Presbyterian/Reformed theology that dominated Scotland early in the 20th century. The Union was always a non-creedal church. The Union was a pioneer in ecumenism, partially a product of their missionary work.

Congregationalism in Scotland had emerged around three separate structures: the Congregational Union, the Scottish Congregational College (founded in 1811 in Edinburgh), and the Congregational Women's Union. Each of these functions as an independent organization. In the 1990s, supporters of each responded to a plan to link the three organizations more closely into what was termed a "voluntary church." This move to give a more coordinated and united existence to the Congregational community met with widespread support, and in 1993 the three entities united as the Scottish Congregational Church.

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See also: Calvin, John; Christian Church (Disciples of Christ); Church of England; Church of Scotland; Churches of Christ; Elizabeth I; London Missionary Society; World Alliance of Reformed Churches; World Council of Churches.

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United Religions Initiative

The United Religions Initiative (URI) was conceived in the mid-1990s by the Right Reverend William E. Swing, the Episcopal bishop of San Francisco. His vision pictured a global interfaith community that could work toward ending religiously motivated violence and replacing such violence with structure based on healing, peace, and justice. Over the next five years the ideals of that vision were spread internationally, and, beginning in 1996, a series of annual Global Summit conferences were convened in San Francisco.

Among the first actions of those who identified with the Initiative was the sponsoring of a 72 Hours of Peace program that began on December 31, 1999. The conferences also considered and initiated some 40 projects in countries around the world that attracted the attention of prominent religious leaders such as Desmond Tutu of South Africa and the Dalai Lama. These initial efforts led to the organization of a variety of local groups (termed "cooperating circles") in different countries, an interim Global Council, and a formal inaugurating conference held in Pittsburgh, Pennsylvania, in June 2000. At the opening of the conference on June 26, people from 39 religious traditions and 44 countries signed the charter and formally established the United Religions Initiative.

It is the task of the URI to promote enduring daily interfaith cooperation that will in turn lead to its ultimate goal of ending violence caused by religious conflict, and lead to a culture characterized by peace, justice, and healing. The first task of the cooperating circles on the various continents of the world was to elect representatives who would form the first Global Council. At the time of its founding, some 75 cooperating circles had been recognized. Although the URI is a new interfaith organization, it has made cooperation with other interfaith groups part of its standard operating format. Peace building remains in the forefront of the Initiative's concerns, and it has published a 300-page guide to the subject available for downloading from its website.

The URI is organized around hundreds of local cooperating circles that act locally on the global vision of the URI. The circles in each region elect trustees who sit on the Global Council, the international decision- and policy-making body whose task is to assist the circles in realizing the vision and values of the URI's preamble, purpose, and principles. The Council also oversees the staff, which includes an executive director, people in charge of various program divisions, and regional coordinators.

The Initiative now includes an unnumbered community of people dedicated to interfaith cooperation and activism, the more active core being organized into 398 Cooperation Circles in 67 countries and representing more than 100 religious groups, spiritual expressions, and indigenous traditions.

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See also: Episcopal Church.

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United Society for the Propagation of the Gospel

See Society for the Propagation of the Gospel in Foreign Parts.

United Society of Believers in Christ's Second Appearing

The United Society of Believers in Christ's Second Appearing (Shakers) is a Christian sectarian community of English origins with a distinctive theology and lifestyle, a community that has existed for more than two and a half centuries. The fortunes of the United Society of Believers in Christ's Second Appearing have included times of remarkable success as well as periods of violent persecution. Although only a handful of Shakers remain today at one location in America, Shakerism continues to attract a wide variety of followers who find the history, the religious perspective, and the material culture of the community attractive.

The Shakers, known initially as "Shaker Quakers" because they trembled or shook when in ecstasy, first coalesced in England in the 1740s around two tailors, James and Jane Wardley. Leadership of the small group of religious enthusiasts later passed on to Ann Lee Standerin (1736–1784), an uneducated charismatic and visionary who participated in public demonstrations against the established churches. In 1774 Ann Lee (as she came to be known) led a handful of followers to America, where they eventually took up residence in New York near Albany. These English immigrants were accused of being British sympathizers during the Revolutionary War, and some, including Lee, were imprisoned for a time. The Shakers emerged on the religious scene in 1780, when they began to attract American converts. Lee, known to her followers as Mother Ann, traveled throughout eastern New York and New England on a missionary journey. The sites

An emotional meeting of the Shakers, a utopian community in New York state founded by Anne Lee in 1774. (Library of Congress)

where she was successful in attracting followers often subsequently became the locations of Shaker villages. Lee was regarded by her followers as a gifted prophet, a miracle worker, and their spiritual parent.

Following Lee's death, successive leaders, known as "the ministry," gathered believers into separate communities where life was organized around several fundamental principles, including celibacy, communal property, acceptance of the ministry's authority, organization of new "families," and separation from the "world" outside the villages. Between 1784 and 1826 20 Shaker villages were established, located from Maine in the East to Kentucky in the West. The Shakers reached their numerical height in the 1840s, when approximately 4,500 believers inhabited the scattered villages. The Society's strenuous work ethic resulted in economic success in both agriculture and light manufacturing.

Among distinctive Shaker beliefs are the concept of God as involving both a male and a female aspect (Father and Mother), the association of sin with lust and sexual relations, the identification of Ann Lee with the Christ Spirit (Ann the Beloved Daughter of God parallel with Jesus the Beloved Son of God), and the possibility of Christian perfection. Worship within the community included physical exercises, such as dances and marches, as well as song, testimony, and exhortation. The years following 1837 witnessed a wave of spiritualistic activity in the Society during which time abundant "spiritual gifts" and messages were received by Shaker "instruments," or mediums.

Following the Civil War the Society experienced steady numerical and economic decline. In particular, it failed to recruit and successfully retain male members. The Believers divided over the best strategy to follow in these circumstances, some arguing for accommodation to modern American life, others resisting it in the name of tradition. Villages were closed, resources consolidated or sold off, and by the 1980s only two villages remained in New England, each with a mere handful of Believers. In the year 2000 seven Shakers resided in the last village, Sabbathday Lake, Maine, a site founded in 1794. By 2008 the number of Shakers in Maine had declined to three. Despite the declining numbers, the contemporary Shakers exhibit a measure of confidence about the future. They are surrounded by a large circle of friends, spiritual colleagues, and patrons who admire the believers' religious values, their distinctive culture, and the material objects associated with their history.

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■ United States of America

The United States is the centermost of the three large countries that dominate North America. It lies between Canada and Mexico. The United States is a federal republic made up of 48 contiguous states, 2 additional states, Alaska and Hawaii (in the north Pacific), and the District of Columbia. The country's 3,790,000 square miles make it the world's third largest country in land area. As of 2008, its population in excess of 305,000,000 makes it the third largest country in population (behind only China and India). Included in the population count are an estimated 11 million undocumented residents.

The original inhabitants of what is now the United States of America arrived at least 30,000 years ago from Asia, most likely over a land bridge now submerged beneath the Bering Straits. They spread across the continent, and by the 15th century CE some 500 different groupings, now usually referred to as nations, arose. Some groups were small, occupying a relatively confined niche. Others adopted a nomadic lifestyle that saw them roaming over a large territory and living off the land. In still other climes, a settled agricultural life

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	190,970,000	257,311,000	81.8	0.85	277,162,000	301,962,000
Independents	34,702,000	72,700,000	23.1	0.94	84,000,000	100,000,000
Roman Catholics	48,305,000	70,550,000	22.4	1.52	80,000,000	90,000,000
Protestants	58,568,000	58,000,000	18.4	–0.15	60,000,000	60,000,000
Agnostics	10,270,000	36,738,000	11.7	2.35	51,150,000	66,400,000
Jews	6,700,000	5,220,000	1.7	–0.31	5,000,000	5,000,000
Muslims	800,000	5,150,000	1.6	1.90	7,000,000	10,000,000
Buddhists	200,000	3,300,000	1.0	2.25	6,000,000	8,000,000
New religionists	560,000	1,600,000	0.5	1.31	2,000,000	2,600,000
Ethnoreligionists	70,000	1,450,000	0.5	1.30	1,350,000	1,500,000
Hindus	100,000	1,445,000	0.5	1.57	2,100,000	3,000,000
Atheists	200,000	1,250,000	0.4	0.31	1,500,000	1,800,000
Baha'is	138,000	500,000	0.2	2.52	750,000	1,000,000
Sikhs	10,000	300,000	0.1	2.43	400,000	500,000
Spiritists	0	158,000	0.1	1.03	175,000	200,000
Chinese folk	90,000	92,000	0.0	1.53	120,000	150,000
Jains	3,000	85,000	0.0	1.42	120,000	180,000
Shintoists	0	62,200	0.0	1.03	70,000	85,000
Zoroastrians	0	17,500	0.0	1.03	18,000	18,000
Daoists	0	12,400	0.0	1.03	15,000	20,000
Total population	**210,111,000**	**314,692,000**	**100.0**	**1.03**	**354,930,000**	**402,415,000**

developed. Possibly the largest single settlement was at Cahokia, Illinois, where a city with upward of 40,000 inhabitants once existed.

Each nation had its own religion that was exclusive to it, though they often resembled those of bordering nations. Across the continent, religious life and ritual expressions varied widely but were related intimately to the land, its animal inhabitants, and the climate. Religion and the secular order were intertwined, and while religious functionaries—shamans, magicians, healers—were present, they often shared spiritual authority with the chiefs. Once the Europeans arrived, the Native peoples began to absorb insights from Christianity, and it often became difficult to distinguish those elements that had been absorbed from those that had been originally present.

The first Europeans to discover North America and possibly land in American territory were the Vikings, but significant contact began early in the 16th century as the Spanish expanded northward from their original settlements in the Caribbean. Initial settlements were in Florida and New Mexico, but later expanded to include the Southwest from Texas to California. Meanwhile, the French expanded up the St. Lawrence River into the Great Lakes region and southward through the Mississippi Valley to New Orleans. Relatively late, with the landing of the settlers in Massachusetts and Virginia at the beginning of the 17th century, the British began to make their all-important settlement of the Atlantic seacoast. Both Dutch and Swedish settlements would be established amid the British colonies, but these eventually gave way to British control.

The arrival of the Europeans would lead to the establishment of most of the state churches. Roman Catholicism was planted in the Spanish and French colonies, the Church of England in most of the British colonies. The congregation of the Church of Sweden (Lutheran) in Delaware and of the Reformed Church of the Netherlands in New York and New Jersey continued under British rule. More important for the future of the land, however, were the colonies formed by various groups of religious dissenters. Congregationalists, losers in the power struggle between the Puritans and

Anglicans in 17th-century England, colonized Massachusetts in 1620. They wished to establish a land in which the Congregationalists were the state church, and they proved most intolerant of other dissenters. Earlier, a small group of the most radical Puritans had settled at Plymouth, Massachusetts. These Pilgrims shared the Reformed faith of the Congregationalists but dissented on the idea of establishing a state church.

The intolerance of the Puritans would lead to the banishment of one of their ministers, Roger Williams, who would settle in Rhode Island, where he would found the first Baptist church in the colonies and create a state that allowed broad religious liberties. Farther south, a member of the Society of Friends created a colony in which the beleaguered sectarian groups from across Europe were welcome. Not only did the Quakers make Philadelphia their home, but Mennonites, Brethren, and members of several mystical groups made their way to Pennsylvania. Finally, Roman Catholics from England, where Catholicism was feared by both Puritans and Anglicans, settled and attempted to establish a colony in which religious freedom reigned. The colony would eventually be taken over by Anglicans from neighboring Virginia and the period of religious freedom curtailed.

The changes brought by the War for American Independence (1776–1781) led to a dramatic change in the religious community. In the new nation, two churches existed in strength, the Congregationalists in New England and Anglicanism in the southern colonies. Anglicanism was identified with the defeated British regime, and few south of New England would tolerate a Congregational establishment. Leading figures in the Revolution—Thomas Jefferson, George Washington, and Benjamin Franklin included—were both pragmatic politicians and Deists. The most liberal religious thinkers of their day, they opted for an experiment in creating a country without a state church. They left the option for a state church up to the individual states, and Massachusetts kept its establishment into the early 19th century. Soon all of the states wrote an anti-establishment clause into their constitutions.

At the time of the founding of the United States, most of the several hundred Native American nations remained intact, though some had been destroyed by disease and war brought by the Europeans. A few of the Native Americans had become the objects of attempts by Christians to convert them, the most successful mission being established by the Roman Catholics in Maryland. Through the 19th century, a variety of churches would open missions among Native Americans; however, their efforts would be continually undermined by their identification with the U.S. government, whose policy of war, breaking treaties, and removal of Native Americans to less attractive lands in the West continued to sour the possibilities for full participation of Native peoples in American life.

The other factor determining the uniqueness of the new nation was the introduction of slavery into the southern colonies and the adoption of a set of laws inhibiting the integration of African Americans into the other colonies. Following the American Revolution, slavery expanded in the South, and anti-black legislation was adopted by most free states. The country fought a Civil War in the 19th century (1860–1865) that resulted in the ending of slavery but did not deal with many of the special laws related to African Americans, including a set of laws adopted in the southern states at the end of the century. Continued unrest because of the legal restrictions on African Americans (and by the middle of the 20th century on other minority groups) led to the passing of broad civil rights legislation in the 1960s.

When George Washington, the first president of the United States, was inaugurated in 1789, there were, apart from the Native American religions, some 17 religious groups, 16 Christian denominations, and a set of Jewish synagogues. The country defined its borders as extending to the Mississippi River, and expansion of settlements into the land of the Native Americans to the west began immediately. In the early decades, the Anglicans, reorganized as the Protestant Episcopal Church in the U.S.A. (now the Episcopal Church), tended to dominate the political scene, and most of the country's early presidents were drawn from its ranks. The Congregationalists, soon allied with Presbyterians who moved to the United States in large numbers following the Restoration of the monarchy in England in 1660, dominated in education and were responsible for the founding of many of the nation's most respected universities, including Harvard, Yale, and Princeton. As a result, the churches of the Reformed

tradition also tended to produce the majority of the nation's leading theologians.

As the nation expanded westward, the Baptist Church, the Methodist Episcopal Church, and the Roman Catholic Church were the winners. The Baptists and Methodists, in numbers both minuscule at the time of the American Revolution, moved onto the frontier and experienced great success with evangelizing the largely irreligious settlers. They developed the use of revivals and camp meetings that would evolve and continue to be widely used into the 20th century. By the 1830s the Methodists had become the largest church in the nation. Through the 19th century, the Baptists would eclipse the Methodists, though they would divide into a number of separate denominations.

In the 1840s the Methodists divided into the Methodist Episcopal Church and the Methodist Episcopal Church, South. That act left the Roman Catholics, who were able to remain undivided by the issues fast moving the country to civil war, the largest single church in America. It has remained so to the present. The church grew both by evangelizing the public and as a result of the steady stream of Roman Catholic immigrants. It also grew as Roman Catholic believers residing in the former French and Spanish colonies were added to the nation.

Through the 19th century, to some extent because of the continued immigration from Europe, the number of religious groups multiplied decade by decade. Without a controlling state church, religious debates were often resolved by one side departing to found a new church. Innovation led to new religions, and through the century the Church of Jesus Christ of Latter-day Saints, the Spiritualist movement, the Theosophical Society, the Church of Christ, Scientist, and the New Thought movement would emerge and become established on the religious landscape. The Latter-day Saints would pioneer the settlement of the Rocky Mountain states, and they remain the majority body in Utah and the surrounding region. By the end of the 19th century, there were more than 300 Christian denominations.

One of the most important movements in American religion in the 19th century was launched by the predicted return of Christ in 1843–1844 by William Miller, a Baptist lay preacher. When his prophecy failed, the movement built around him splintered. New dates would be set and doctrinal divergences would emerge. Out of the pieces of a failed movement would come two of the most successful 20th-century religious groups, the Seventh-day Adventist Church and the Jehovah's Witnesses. It would also produce the Worldwide Church of God, which, after a successful half-century, splintered when the main body dropped its unique doctrines and converted to an orthodox Christian position.

Jews had been present in the American colonies, the first synagogues having been built in New York and Rhode Island by immigrants from Brazil who had fled when the Portuguese recaptured Recife from the Dutch in the 1650s. By the time of the American Revolution, there was a modest string of synagogues from Savannah in the South to New England. The Jewish community expanded greatly in the early 19th century, especially through immigration from Germany. In America it would experience a division that also swept through much of the community worldwide. In the West, Jewish leaders would begin to advocate reform and call for the dropping of much of the ritual and legal tradition in favor of an approach that favored the essential ethical and spiritual core of the faith. In response, those who rejected the Reform platform would organize as Orthodox Jews. The arrival of several million Eastern European Jews in the country at the end of the century would not only greatly enlarge the Jewish community but also lead to the emergence of still another perspective, which would take form as Conservative Judaism, in the space between the Orthodox and Reform factions.

With the end of slavery, African Americans were free to develop their own religious institutions. The first African American churches had been formed soon after the American Revolution by Methodists in Philadelphia, New York, and several other northern cities. Two groups emerged as large national bodies in the late 19th century, the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. After the Civil War, the scattered Baptist churches began to organize nationally, and by the end of the century they had formed the National Baptist Convention,

San Miguel Catholic Church, Santa Fe, New Mexico. Built about 1610, it is the oldest church structure in the United States. (J. Gordon Melton)

U.S.A. Out of that original organization two other national bodies, the National Baptist Convention of America and the Progressive National Baptist Convention, have been formed.

The introduction of so many divisions within the religious community ensured that not one religious organization would dominate; however, many Protestants saw themselves as the leading religious force in the country, and during the last half of the 19th century they joined Protestants worldwide in seeking means to overcome their disunity. Their efforts resulted in the formation of the Federal Council of Churches, which included among its membership most of the older and larger denominations. It also promoted the merger of its closely related member bodies, and major unions took place within the Lutheran, Presbyterian/Reformed, and Methodist family of denominations.

Although one group of churchmen looked to the development of a united Protestantism, another group became concerned about the changes in church life—especially the theological changes—that had occurred in the larger denominations as a result of the attempt by many church leaders to respond to the social and intellectual challenges of contemporary culture. Conservatives accused the Modernists of rejecting the fundamentals of the faith, including the authority of the Bible, the Trinity, the deity of Christ, and the doctrine of creation. That concern would be focused in the 1920s in the arguments over the biblical account of creation, which the fundamentalists insisted should be taken

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literally. The Fundamentalist-Modernist controversy split the Protestant community into three factions, which have remained to the present.

The largest group, which retained control of most of the larger denominations, was the Modernists, who saw the need to develop the tradition within the contemporary context. The evangelicals wished to engage culture, but without giving up on what they saw as the essentials of the faith. The Fundamentalist core not only wanted to remain true to the essentials of the faith but also to separate from all association with Modernists, and even from other conservatives who associated with Modernists. These three groups eventually organized their own ecumenical bodies: the National Council of Churches of Christ in the U.S.A., the National Association of Evangelicals, and the American Council of Churches, the World Evangelical Alliance, and the International Council of Christian Churches.

The process of merging closely related churches that became noticeable during the decades of the Federal Council of Churches continued under the aegis of the National Council. During the late 20th century, a number of the largest churches presently existing in America were formed by new unions resulting in the formation of the United Church of Christ (1957), the Council of Churches (1968), the Presbyterian Church (U.S.A.) (1983), and the Evangelical Lutheran Church in America (1988). The largest Baptist churches, the Southern Baptist Convention and the American Baptist Churches in the U.S.A., had drifted to opposite ends of the theological perspective and have not seriously considered merger.

As the Protestant community was reorganizing itself in new structures, and the Roman Catholic Church was feeling its way into becoming an American church, another change was occurring in American religion, the emergence of communities of the world's religions. In 1893, Chicago had hosted the Parliament of the World's Religions, out of which the first Hindu and Muslim organizations would be founded in America. Chinese Buddhist temples had first emerged on the West Coast during the Gold Rush that began in 1849, but Buddhist organizations, especially Japanese Zen and Shin groups, now began to proliferate. A steady growth would be halted in 1924, when a new federal act stopped immigration from Asia and most countries outside of Western Europe.

The laws preventing immigration from Asia and the Middle East were revised in 1965, and a sudden rush of immigration from India, Japan, Korea, and other parts of the world led to the sudden influx of Buddhists, Hindus, and Muslims. Their numbers were additionally swelled by the arrival of teachers and missionaries who began to build new religious movements that would go on to become global religious organizations. Such groups as the International Society for Krishna Consciousness, the Unification Movement, Soka Gakkai International, the Transcendental Meditation movement (World Plan Executive Council), and the Divine Light Mission (now Elan Vital) entered the country at this time. At the same time the African American community became particularly open to Islam, and they now constitute a significant portion of its American membership.

As the Asian religions were spreading, a number of new home-grown movements also began a growth phase, primarily among young adults in the larger urban complexes. These included the Children of God (a communal group now known as The Family International), the Church of Scientology, The Way International, and the Church Universal and Triumphant. These were either variations on Christianity or representatives of Western Esotericism. The sudden proliferation of new and unfamiliar groups led to a reaction by both the older, more conservative churches, which saw the United States as a Christian nation, and the parents of the youthful converts to many of the more high-demand religions. Their concerns fell on deaf ears until the suicide/murder deaths in 1978 of 900 members of the Peoples Temple. Although that group did not fit the profile of the new religious movements in most respects, the deaths led to the expansion of an anti-cult crusade built around the practice of deprogramming, which included the detention of members of new religions by their parents and by people hired to convince the young person to renounce the new faith. That practice ended only in 1995, after a young man who had been kidnapped and detained won a large judgment against the major organization promoting deprogramming, the Cult Awareness Network.

Among the groups that have taken their place in the religious leadership of the post–World War II religious scene have been the Eastern Orthodox churches. These emerged in the 19th century as non–English speaking groups, the largest being from Russia (the Orthodox Church in America) and Greece (the Greek Orthodox Archdiocese [under the jurisdiction of the Ecumenical Patriarchate]). Americanizing through the 20th century, they found common cause in the plight of their mother churches, especially those living under Communist or Islamic governments, and most recently have become significant voices in the National Council of Churches and the World Council of Churches. Like several groups whose patriarchs came under the control of a Marxist government, the Orthodox Church in America (formerly the Russian Orthodox Church) withdrew its administrative connection with the Moscow patriarchate.

As the wealthiest if not the largest Christian country in the world, the United States has contributed immeasurably to the spread of Protestantism, which carried it around the world in the 19th century. Beginning with the American Board of Commissioners for Foreign Missions, most denominations large and small established mission boards and sent missionaries around the world. Out of their efforts have come thousands of new churches (many described elsewhere in this volume). In the 20th century, the missionary effort was bolstered by the Pentecostal movement, which not only grew into an important new segment of the American religious scene but also was among the most missionary-minded of movements. Within a decade of the seminal event in its origin, the revival at the mission in Los Angeles in 1906, it had founded missions on every continent and gone on to become a force in most countries of the world. Its largest representatives in the United States include the Church of God in Christ, the Assemblies of God, the Church of God (Cleveland, Tennessee), and the Church of God of Prophecy. A new wave of interest in Pentecostalism among members of the older Protestant bodies brought hundreds of thousands of new adherents into the movement, many of whom formed a host of new Charismatic denominations.

Through the first decade of the 21st century, more than 2,500 distinct religious communities had emerged in the United States. They represented the spectrum of the world's religions, though the majority were Christians. About half of the population belongs to the more than 1,000 Protestant churches. Slightly more than 20 percent are Roman Catholic, and the Roman Catholic Church is the single largest religious body in America. It is followed by the Southern Baptist Convention, the United Methodist Church, the Presbyterian Church (U.S.A.), the Church of God in Christ, the Evangelical Lutheran Church in America, the Episcopal Church, and the United Church of Christ. There are some 25 additional groups, including the 3 large Jewish congregational associations, which report a million or more members, and some 75 groups, most Christian denominations, with at least 100,000 members. The rest are spread through the many other religions. There is a small but vocal atheist/humanist community, but less than 10 percent of the public count themselves as unbelievers or irreligious.

Hardest to define are the many groups that have grown out of the Western Esoteric tradition. Making up some 3 to 4 percent of the population, the Esoteric and metaphysical community consists of several hundred mostly small religious groups; only a very few (for example, the Church of Christ, Scientist, the Unity School of Christianity) have as many as 100,000 members.

J. Gordon Melton

See also: African Methodist Episcopal Church; African Methodist Episcopal Zion Church; American Baptist Churches in the U.S.A.; American Board of Commissioners for Foreign Missions; Assemblies of God; Christian Brethren; Church of Christ, Scientist; Church of England; Church of God (Cleveland, Tennessee); Church of God in Christ; Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church Universal and Triumphant; Ecumenical Patriarchate/Patriarchate of Constantinople; Elan Vital/Divine Light Mission; Episcopal Church; Evangelical Lutheran Church in America; Family International, The; International Council of Christian Churches; International Society for Krishna Consciousness; Jehovah's Witnesses; National Baptist Convention of America; National Baptist Convention, U.S.A.; Orthodox Church in America; Presbyterian Church (U.S.A.); Progressive

National Baptist Convention of America; Roman Catholic Church; Seventh-day Adventist Church; Soka Gakkai International; Southern Baptist Convention; Theosophical Society (America); Unification Movement; United Church of Christ; Unity School of Christianity; Way International, The; World Council of Churches; World Evangelical Alliance; Worldwide Church of God.

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Uniting Church in Australia

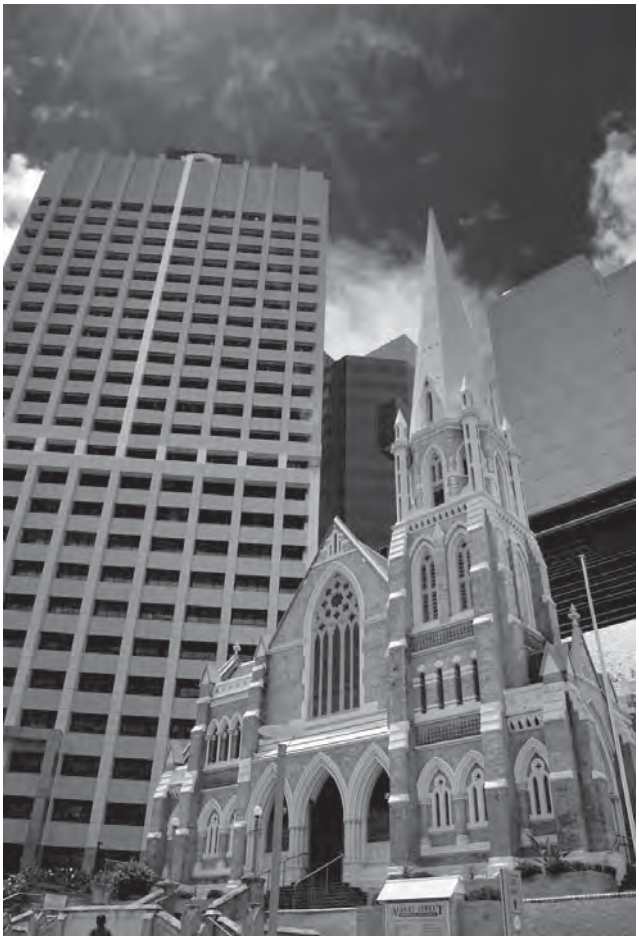
The Uniting Church in Australia was formed in 1977 by the merger of the Methodist, Presbyterian, and Congregational churches. The new church became the third largest religious body in Australia, behind the Roman Catholic Church and the Anglican Church of Australia, a position it retains to the present.

Methodism began in Australia with the arrival of Samuel Leigh, a minister appointed by the Wesleyan Conference in Great Britain. His presence in Sydney was a symbol of the intention of the Conference to create a presence throughout the South Pacific. As other ministers arrived the work grew, and in 1855 the Australasian Conference was organized. In 1873 further growth (including the development of missions in several of the South Pacific islands) led to favorable reaction to a plan to divide the churches into several conferences, to be united by a general conference that would meet triennially. In 1974 the New South Wales and Queensland Conference, the Victoria and Tasmania Conference, the South and West Australia Conference, and the New Zealand Conference were established. Missions in Tonga, Fiji, and the other islands were attached to the New South Wales and Queensland Conference.

Through the 19th century, several smaller Methodist churches had been founded, but in 1902 they merged with the larger Wesleyan group to form the Methodist Church of Australasia. New Zealand was set apart as an independent church in 1913.

The first Presbyterian minister arrived in Australia in 1923, but by that time the first Presbyterian settlers, who had arrived in 1802, had built a church (1809) in Ebenezer. John Dunsmore Lang settled in Sydney and organized the Scots Church. As the work grew, in 1840 the Synod of Australia in Connection with the Established Church of Scotland was created. Almost immediately this church found itself playing out the same debates that split the Church of Scotland, and in 1846 a group separated to form the Free Presbyterian Church of Victoria. In addition, at about this same time, other Presbyterians from Great Britain began to establish work in Australia.

Through the last half of the 19th century, a desire to unite all of the Presbyterians manifested in a series



Uniting church in Brisbane, Australia. (Dannywaters/Dreamstime.com)

of mergers at the state level. Finally a national assembly met in 1901 to form the Presbyterian Church of Australia.

The Congregationalist Church of Australia grew out of the London Missionary Society (LMS), which had selected the South Pacific as its first area for concentrated missionary activity. W. T. Cook, an LMS missionary, settled in Sydney in 1809. Additional churches would be founded by other missionaries across the subcontinent, with particular strength in Melbourne and Sydney.

Initial negotiations looking toward a merger of the three churches occurred in the second decade of the 20th century. At the time it was finally consummated in 1977, the Methodists represented about 60 percent of the merged body, the Presbyterians another 30 percent, and the Congregationalists around 10 percent. One-third of the members of the Presbyterian Church declined to enter the merger, and they continue today as the Presbyterian Church of Australia. Dissenting elements in the Congregationalist Church formed the Congregationalist Federation of Australia.

Congregations of the Uniting Church in Australia are organized into seven synods, all in Australia proper, all of the former missions in the islands having matured into independent churches in their own right. The National Assembly is the highest legislative body for the church. In the late 1990s, the church reported 1,380,000 members.

The church is ecumenically active and holds membership in the World Methodist Council, the World Alliance of Reformed Churches, and the World Council of Churches.

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Sydney South, NSW 1235
Australia
http://www.uca.org.au/

J. Gordon Melton

See also: Anglican Church of Australia; London Missionary Society; Presbyterian Church of Australia; Roman Catholic Church; World Alliance of Reformed Churches; World Council of Churches; World Methodist Council.

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Uniting Presbyterian Church in Southern Africa

The Uniting Presbyterian Church in Southern Africa was formed in 2000 by the merger of the Presbyterian

Church of Southern Africa and the Reformed Presbyterian Church of Southern Africa. The Presbyterian Church of Southern Africa traces its beginnings to a Calvinist Society formed among Scottish soldiers in South Africa in 1806. The work progressed, but units split off to affiliate with the Congregationalists. However, in 1924, a specifically Presbyterian effort went forward, connected with the United Presbyterian Church (now a constituent part of the Church of Scotland), with newly arrived settlers from Scotland as the heart of the congregation. An initial church building, St. Andrew's Church in Cape Town, opened its doors in 1828, and subsequently congregations were opened in British settlements across the land. The church spread to Zimbabwe in 1896 and shortly thereafter to Zambia.

The various congregations were organized as the Presbyterian Church in 1897. By the end of the 20th century, approximately two-thirds of its 90,000 members were white. The remainder were Native Africans, and a few were of Indian extraction.

The Reformed Presbyterian Church in Southern Africa, formerly the Bantu Presbyterian Church, was the product of missionary activity among Native Africans by different Scottish churches. It became an independent body in 1923. Its primary strength was in Natal and the region around the Cape of Good Hope. It brought some 50,000 members into the new Uniting Church.

The church is a member of the World Council of Churches and the World Alliance of Reformed Churches. The Presbyterian Church of Southern Africa had opened the ordained ministry to women in the 1970s. In 2001 the Uniting Church elected the Reverend Diane Vorsteras as moderator of its General Assembly, the first time a woman has headed a major South African Christian denomination.

Uniting Presbyterian Church in Southern Africa
Joseph Wing Centre
150 Caroline St.
PO Box 96188
Brixton
Johannesburg 2019
http://www.presbyterian.org.za

J. Gordon Melton

See also: Church of Scotland; World Alliance of Reformed Churches; World Council of Churches.

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Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Uniting Reformed Church in South Africa

One of two large churches claiming the Dutch Reformed heritage within South Africa, the Uniting Church is the result of the spread of the Reformed Church within the nonwhite population of South Africa. As early as 1859 a mission began in Burgersdorp and Middleburg in the northeast corner of the Cape. Then five years later, Henru Gonin began a mission among the Kgatla people residing near Saulspoort. That same year, another missionary began work in Zoutpansberg at Kranspoort in the Transvaal. In the 1870s work spread to the Orange Free State.

As the work spread, synods were established successively in the Orange Free states (1910), Transvaal (1932), the Cape (1951), and Natal (1952). The General Synod of what was known as the Dutch Reformed Church (South Africa) was organized in 1963. The church had developed primarily among the Sozho and Nguni peoples.

In the meantime, in 1881, the Dutch Reformed Church formalized its basic segregationist stance by setting apart its nonwhite congregations into the Dutch Reformed Mission Church in South Africa. It began with four ministers, two elders, and a seminary donated by the parent body. This church grew into a large body that would become a member of the World Alliance of Reformed Churches (WARC). In 1982, as racial turmoil in South Africa was growing, the WARC passed a declaration condemning apartheid and labeling the theological defense of the practice a heresy. As a result of this statement, the Dutch Reformed Mission

Church wrote, and in 1986 adopted, a new confession of faith, the Belhar Confession, which was placed beside the traditional Reformed statements as a standard document (much as the Barmen Confession directed at the Nazi situation was adopted by the Confessing Church in Germany).

The adoption of the Belhar statement led to the development of a plan to reunite all of the Reformed churches in South Africa. This process culminated in the 1994 union of the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa as the Uniting Reformed Church in South Africa. The new church has reported 1,200,000 members.

The Uniting Church is headed by its general synod. A multiethnic church, there are 11 official languages spoken within it. It is a member of both the WARC and the World Council of Churches.

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http://www.vgksa.org.za/

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See also: Dutch Reformed Church; World Alliance of Reformed Churches; World Council of Churches.

Reference

Bauswein, Jean-Jacques, and Lukas Vischner, eds. *The Reformed Family Worldwide: A Survey of Reformed Churches, Theological Schools, and International Organizations*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.

Unity School of Christianity/ Association of Unity Churches

Unity began in Kansas City, Missouri, in 1889, when its co-founders, Myrtle (1845–1931) and Charles (1854–1948) Fillmore, dedicated their lives to the study and teaching of what they referred to as "practical Christianity." The catalyst to its founding was Myrtle Fillmore, whose recovery (from tuberculosis) was precipitated by a lecture on mental healing in 1886. Its earliest expressions were a periodical, *Modern Thought*, later renamed *Unity*, and a prayer ministry, the Society for Silent Help, later renamed Silent Unity. Silent Unity, with a little over 2 million contacts annually (ca. 2000), continues to be a primary focus of the Unity School, and its round-the-clock prayer ministry is well known throughout the entire New Thought movement.

Originally established as a ministry of healing and publication, by the early 20th century Unity had assumed a sectarian character. Institutionalization began in 1903 with the incorporation of the Unity Society of Practical Christianity, which evolved into the Unity School of Christianity, the movement's best known organization. Over the latter half of the 20th century, Unity progressively reduced its once extensive periodical outreach, with the pocket-size daily devotional magazine, *The Daily Word* (1.3 million subscribers), its most representative periodical today. In the 1990s it discontinued publication of *Wee Wisdom* (begun in 1893), which had been the longest continually published children's magazine in the world. *Unity* magazine, which was recently changed from a monthly to a bimonthly cycle, has 23,000 subscribers. Unity School appears to remain strongly committed to book publishing, with the works of Charles and Myrtle Fillmore and numerous other authors continuing to be printed and distributed.

Unity School is located at Unity Village, Missouri, just outside Kansas City. The village is an impressive complex made up of many large buildings constructed in a generic Mediterranean style, an expansive array of fountains spanned by a "bridge of faith," ornate landscaping, and walking paths, all dominated by a massive tower, 150 feet in height. The complex is the spiritual center of the Unity movement and serves primarily as a religious education and retreat center. It houses all Unity School operations, including Silent Unity, and functions as a shrine and pilgrimage destination for the more devout of Unity followers. The school is directed by a self-perpetuating board of directors. Its current president and CEO, Charlotte Shelton, is the second leader in the 117-year history of Unity to not be a part of the founding Filmore family. The last member of the Filmore family to lead Unity was Connie Filmore Bazzy, the founders' great-granddaughter. Under the direction of Shelton, the current leadership is develop-

ing the Unity Institute with the goal of establishing an accredited center of higher learning.

Unity's second major branch is the Association of Unity Churches (AUC), founded in 1966. The Association is independent of Unity School and serves as the ecclesiastical arm of the movement. Under the leadership of a president and CEO (James Trapp), who is appointed by a board of trustees, AUC ordains and supervises ministers, sanctions churches, and coordinates expansion activities. Members of the board of trustees are elected by representatives from member churches at annual conferences. Membership statistics are not available, but increases in the number of ministries in recent years suggest steady growth. As of 2008 there were 969 active ministers and 1,047 licensed teachers serving in 939 ministries (of which 87 are Alternative ministries) and 48 affiliated study groups in 51 countries. Most notable is Unity's strong presence in Africa, especially Nigeria, where there are 63 affiliated groups.

Unity does not publish membership statistics, but increases in the number of churches indicates sustained growth over the past several decades. Total membership in Unity churches is most likely in the 100,000 range, although the number of participants is probably much higher.

Unity is the largest movement in the New Thought family and distinctive among New Thought groups in its Christian self-affirmation. It uses the Bible as a primary text, recognizing it as a "divine book of life" that "bears witness" to the word of God. Unity was once the trendsetter in the revitalization of allegorical Bible interpretation, but it has done little to advance this type of study since the 1960s. The allegorical method, called "metaphysical" interpretation in Christian Science and New Thought, approaches the text as a symbolic document, in which persons, places, and things represent elements in consciousness. Charles Fillmore's exhaustive lexicon, *Metaphysical Bible Dictionary* (1931), represents the fullest expression of this distinctive New Thought method of exegesis. In addition to the Bible, Unity's other primary religious text is H. Emilie Cady's *Lessons in Truth*, first published in 1894.

Like other early New Thought groups, Unity emerged in the context of Christian Science (as embodied in the Church of Christ, Scientist), through the work of the independent Christian Science teacher Emma Curtis Hopkins (1849–1925), a former protégé of Mary Baker Eddy (1821–1910). The Fillmores were students of Hopkins, receiving their ordination from her in 1891, and the theology of the movement shows her influence. Unity is, thus, best considered a reaction against traditional Christian Science, rather than a further extension of Eddy's system. Mental healing (or "prayer treatment"), once a prominent feature of Unity, seems to be less of a focus in the movement today, with mainstream pastoral counseling and alternative healing methods having equal or greater popularity in many churches.

As part of the New Thought movement, Unity is an expression of popular religious idealism; as such it affirms that the basis of reality is mental (not material) and that mental states determine material conditions. Characteristic of New Thought as a whole, Unity recognizes that God is Mind. Unity is non-doctrinal, although several foundational teachings are notable: (1) the absolute goodness of God and the unreality of evil; (2) the innate divinity of humanity; (3) the omnipotently causative nature of consciousness; (4) freedom of individuals in matter of belief. Unity accepts Christian doctrine, idealistically interpreted, as normative. Unity's distinctive symbol is a winged globe.

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Unity Village, MO 64065-0001
http://www.unityworldhq.org

Association of Unity Churches
401 SW Oldham Parkway, Ste. 210
Lee's Summit, MO 64081
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Dell deChant and Natalie Hobbs

See also: Church of Christ, Scientist.

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Universal Church of the Kingdom of God

The Universal Church of the Kingdom of God (Igreja Universal do Reino de Deus [IURD]) is a large (possibly the largest) Brazilian Pentecostal body that became controversial and a target of the anti-cult movement in the 1990s and 2000s in several European countries.

In July 1977, Edir Macedo, a Brazilian governmental employee who had subsequently joined a number of Pentecostal denominations, felt called to devote his life to full-time evangelism. With the help of four friends, he bought a former funeral home in Aboliçâo (in Greater Rio de Janeiro) and converted it into a chapel. In the first years, Macedo did not attract more than 100 followers, but success ultimately came through the medium of radio. He first bought 10 minutes' broadcasting time from both Rádio Metropolitana in Rio de Janeiro and Rádio Cacique in Sao Paulo, both popular commercial networks. The ensuing success enabled him to establish his own radio channels, followed by daily newspapers and TV networks. In 1990 he was able to purchase the popular TV Record network, thus becoming the owner of a media empire extending from Brazil to Africa and Europe. Paralleling the media growth, Macedo's church, known as the Universal Church of the Kingdom of God (IURD), drew more than 6 million members with 2,000 places of worship in 46 countries. Its largest constituency outside Brazil is in South Africa.

IURD roots are in Brazilian Pentecostalism in general, although several themes come from the Faith Movement and from popular Brazilian religiosity. It insists on demonization (against which it offers exorcisms), with demons being held responsible for most illnesses, unhappiness, and poverty. Macedo's theology has been called "post-Pentecostal" by Brazilian scholars, and it exhibits a strong degree of anti-Catholicism. In October 1995, Sérgio Von Helder, the IURD bishop of Sao Paulo, kicked a statue of the Virgin Mary during a TV show, and caused a national outcry. Macedo made an official apology to the Roman Catholic Church, but the incident had already added fuel to the fire of the controversy. IURD's TV network, TV Record, is the main rival of the powerful Brazilian network TV Globo, which has emerged as Macedo's most vocal critic. Accused of tax evasion, Macedo spent several days in jail, although he subsequently won most of his court cases.

IURD's worship style is quite noisy, and the calls for money offerings, which are often repeated several times during the same service, have elicited further criticism. IURD neither builds nor uses chapels or churches. It normally purchases movie theaters (including the historic One Million Dollar Theater in Hollywood) and converts them into chapels. In Europe, especially, local residents have complained that movie theaters are being converted into centers for what has been called a "Brazilian cult." In Porto, Portugal, for instance, mass protest led to the cancellation of a deal between IURD and the owners of a large movie theater. In Paris, as part of the current French anti-cult crusade, it was the city's own mayor who led the protest. All this, however, has not stopped the phenomenal growth of Macedo's church. Some Brazilian scholars have also noticed a gradual "Protestantization" of the church, and a cautious dialogue has been started with other Pentecostals and evangelical Protestants.

http://www.igrejauniversal.org.br/

Massimo Introvigne and PierLuigi Zoccatelli

See also: Pentecostalism; Roman Catholic Church.

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Followers and supporters of the Universal Church of the Kingdom of God raise their arms in prayer as they march down a Rio de Janeiro street, January 6, 1995, protesting the government's investigation of fraud charges against the church. (AP/Wide World Photos)

Macedo, E. *Vida com abundância*. Rio de Janeiro: Editora Gráfica Universal, 1990.

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Universal Faithists of Kosmon

The Universal Faithists of Kosmon are dedicated to the teachings of Oahspe, an alternative Bible channeled by Dr. John Ballou Newbrough (1828–1891). Newbrough, a New York City dentist and Spiritualist medium, rose before dawn every morning for 50 weeks during 1881, and through the process of automatic writing he produced Oahspe. The book was published in 1882. Oahspe tells the history of humanity's life on Earth from the viewpoint of "highly evolved intelligent beings," and it adapts spiritual truths for the "New Kosmon Age."

Oahspe (according to the book itself, a compound word from the ancient Panic language meaning Earth, *O*; sky, *AH*; and spirit, *SPE*) claims "to teach HOW TO ATTAIN TO HEAR THE CREATOR'S VOICE, and to see HIS HEAVENS, in full consciousness, whilst still living on the earth." The creator, Jehovih, sent nine demigods to rule over periods of the Earth's history. These periods provide the structure of Oahspe. The history of humanity and religion involve the attempts of 11 prophets—including Zarathustra the Persian, the first prophet to give written revelations; Chine of

China; Eawahtah of North America; and Joshu (Jesus)—to teach truth to humanity. Oahspe teaches that we are now in the Kosmon Era, in which Jehovih's kingdom will be established on Earth, bringing peace and prosperity to all.

Among the first events associated with Oahspe was the founding of a commune in New Mexico to care for orphans, the Shalam Colony. Newbrough had met a wealthy Quaker named Andrew Howland. Howland eventually purchased nearly 1,500 acres of land in the Mesilla Valley, and there the Shalam Colony began. Howland poured money into the colony, and for a short time it apparently flourished. However, a combination of drought, financial difficulties, the death of Newbrough in 1891, and floods proved to be too much, and Howland left the colony in 1901. He finally sold the property in 1907. Despite these difficulties, small groups of people known as Faithists persisted in their devotion to Oahspe, and the book has managed to stay in print ever since.

A notable development on the international front is the work of Faithists in Britain to keep in print a book of ritual and liturgy, *The Kosmon Church Service Book*, for followers of Oahspe. The book details liturgies for weddings, baptisms, and funerals, in addition to the forms for regular worship. The British Faithists also offer ministerial training. Other groups of Faithists are found in Canada, Holland, Australia, New Zealand, Nigeria, and Ghana, in addition to the United States and Britain.

Networks of the faithful seem to be mostly informal, and the Internet and email have emerged as the primary means of communication among Oahspe enthusiasts. The total number of adherents among the various groups is not known. The Universal Faithist of Kosmon website has disappeared and contact is primarily through several Yahoo groups: http://groups.yahoo.com/group/faithistsociety and http://groups.yahoo.com/group/ufkchurch. Surveying the few remaining Oahspe sites on the Internet as of 2009 indicates that as many as a dozen may be active. Besides the several versions of Oahspe that are currently in print, several Internet sites have the full text of Oahspe available for downloading.

Universal Faithists of Kosmon
c/o C. Vostek, Secretary
3439 Grand Valley Canal Rd.
Clifton, CO 81520
http://OahspeResources.mccooknet.com
http://www.angelfire.com/in2/oahspe3/oindex.html (text of Oahspe)

Jeremy Rapport

References

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Universal Fellowship of Metropolitan Community Churches

The Universal Fellowship of Metropolitan Community Churches is the only intercontinental religious community especially designed to serve the gay/lesbian/bisexual/transgender (GLBT) community that emerged in the last decades of the 20th century. The fellowship began out of the experiences of Troy Perry, a former pastor in the Church of God of Prophecy, a prominent Pentecostal denomination. Perry discovered his homosexuality as a young man, but he repressed it and became a husband and father and a Pentecostal minister in Southern California. However, in the mid-1960s, his homosexuality became public; he was forced to resign his ministry, and his marriage ended in divorce.

Having accepted his homosexuality, Perry was still a Christian with a call to the ministry. In 1968, with the support of a few friends, he placed an advertisement in *The Advocate*, then the most popular periodical within the lesbian and gay community in Los Angeles, inviting people to worship with him in his living room, which served as the first Metropolitan Community Church. From this point on, the church experienced what to many was surprising growth, as

Members of the Metropolitan Community Church of Los Angeles wave to the crowd while carrying a large rainbow flag as they make their way down Santa Monica Blvd., June 22, 1997, in West Hollywood, California. Thousands of people lined the parade route to celebrate the closing day of the Christopher Street West Los Angeles Gay and Lesbian Pride Festival. (AP/Wide World Photos)

laypeople who no longer felt at home in the church of their childhood adhered to the new congregation. The church then spread to other cities, as clergy whose homosexuality had become public left their denominations and aligned with the Metropolitan Community Church. Perry began the church as a Pentecostal congregation, but as other ministers with different backgrounds joined him, the fellowship took on a more ecumenical stance. As the church gained the trust and support of the gay community, it gained a new level of visibility, especially after the publication of Perry's autobiography in 1987.

Although the fellowship generally acknowledges the central affirmations of Christianity, the keystone of its theology is God's love and acceptance of all people, especially those who have a minority self-identification as gay, lesbian, bisexual, or transgender. Almost from the beginning, the church has blessed the union of gay and lesbian couples who are living in a long-term committed relationship, analogous to traditional marriage. Just as mainline Protestants have reinterpreted as cultural accretions the biblical statements seeming to approve slavery and the subjection of women, so the Metropolitan Community churches treat the biblical anti-homosexual passages as expressions of human, not divine, judgment.

The emergence of the Metropolitan Church has followed the rise of a visible gay community in most urban centers in the West. The history of the developing GLBT community has been marked by resistance, and the church's congregational buildings have on several occasions been targets of antigay forces, who burned them. The church was also hit by the AIDS epidemic, and in 1985 it launched a special ministry to people with AIDS. A major component of this ministry has involved alerting other churches to the seriousness of the problem.

Through the 1990s the church became a global fellowship, currently organized into 7 regions, and the more than 300 congregations are now found in 24 countries around the world. After many years of leading the church, Troy Perry formally retired as moderator in 2005. Reverend Nancy Wilson was elected as the new (and current) moderator. Soon afterward, the church moved its headquarters from Los Angeles to Texas.

The issue of acceptance has been a constant part of the church's existence. It applied for membership in the National Council of Churches in the U.S.A. (1992), but was refused both membership and observer status, though it has been admitted to several councils of churches at the state level. It was granted observer status by the World Council of Churches in 1991. More recently (2002), it was authorized to provide chaplains for the various facilities of the U.S. Veterans Administration. Members have yet to be considered for slots among the chaplains of the armed services.

Universal Fellowship of Metropolitan Community Churches
PO Box 1374
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http://www.ufmcc.com/

J. Gordon Melton

See also: Church of God of Prophecy; Homosexuality.

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Universal Great Brotherhood

The Universal Great Brotherhood (UGB) was founded in Venezuela in 1948 by Serge Raynaud de la Ferriere (1916–1962) and his student, Jose Manuel Estrada (1900–1982). De la Ferriere developed an interest in Esotericism as a young man. Among his early experiences, he traveled to Egypt, where he underwent a mystical initiation as the "Sublime Crowned Cophto and Great Priest Khediviar." He also was active in the Theosophical Society in both England and France. At one point he had an encounter with a being known as Master Sun Wu King, who gave him his mission to present the initiatic principles to the public. He founded the Universal Great Brotherhood as World War II was drawing to a close and spent the postwar years traveling and establishing UGB centers.

At one point his travels took him to Venezuela, where he met Estrada, who had for almost a decade been proclaiming the imminent coming of an avatar (an incarnation of God) and who had gathered a group to await his arrival. Estrada identified de la Ferriere as that avatar and became his disciple. In 1948 the pair reopened the Great Universal Brotherhood as a new public organization. Two years later de la Ferriere retired to spend the rest of his life engaged in Esoteric work. Estrada became the director general and began to build the organization internationally.

The Brotherhood is an initiatic association designed to assist the transition of society into a new age (the Aquarian Age). This new age will be born in the Western Hemisphere. To facilitate the coming new age, the Brotherhood carries on a two-part program. It offers various programs for the general public of preinitiates. It sponsors healthcare services; advocates vegetarianism; and teaches yoga, astrology, martial arts, and meditation. It invites people to a program of mystical initiation, in which initiates become parts of ashrams that are seen as centers of physical and spiritual mastery and people learn to live in harmony with natural law. Members form a nucleus of those who work for harmony and world peace, and the ashrams become training grounds for the commissioning of missionaries who will go out in the world to spread the word of the coming new age.

The Brotherhood has spread to most of the Spanish-speaking countries of South and Central America and beyond to the United States, Canada, Japan, Australia, Europe, and Israel. The UGB has been named as an associated nongovernmental organization by the

United Nations. In 1962, leadership of the Brotherhood passed to Jose Manuel Estrada, and following his death in 1982 the order has evolved into a more decentralized network of students of Serge Raynaud and Estrada who now function as gurus (teachers) including Guru Pedro Enciso, Guru Juan Victor Mejias, Guru Carlos Elias Michan, and Guru Domingo Dias Porta.

Universal Great Brotherhood
Box Postcard 3987
Caracas 1010-A
Venezuela
http://www.maestre.org/english.htm
http://www.aquarius-studiesenter.no/e/ugbnorway.html (Norwegian center, in English)

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See also: Astrology; Meditation; Theosophical Society (America); Vegetarianism; Yoga.

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Universal Life

Universal Life (Universelles Leben) is a German new religious movement that claims to re-enact the original Christianity of the Apostles in the modern world, on the basis of the Ten Commandments and Jesus' Sermon on the Mount. Members are persuaded that the Holy Spirit is speaking again, through a new prophet, Gabriele Wittek, who was born in 1933 near Augsburg, Germany, and raised as a traditional Roman Catholic. In 1970 her mother's death precipitated in her a spiritual crisis of some impact. Later, we are told, Wittek's deceased mother started to appear to her daughter, until on January 6, 1975, Gabriele began to hear the "internal word." Within this "word" she received instructions from "Brother Emmanuel" and Christ himself. They asked her to spread their teachings (increasingly at odds with Wittek's early Catholicism), at first to small groups and then in large meetings in Europe's main cities, the first being held in Nürnberg on January 22, 1977. In 1976 her followers founded the Heimholungswerk Jesu Christi (Homebringing Mission of Jesus Christ), which in 1984 was renamed Universal Life.

Wittek teaches what she calls an "internal way," rooted in the idea of the soul's pre-existence in the spiritual world. Based on karma, the soul should experience several incarnations, until it becomes purified and able to escape the wheel of reincarnation. In Wittek's universalist theology, mainline Christian notions of eternal punishment and hell are also rejected. Because of their pride, the original souls fell outside the divine realm, thus generating the material world. In order to remind the souls of their divine origin, the Son of God incarnated as Jesus of Nazareth, and will soon become incarnate again. According to Wittek, all these teachings were originally included in the Bible, but they have been corrupted by the churches throughout the centuries, thus making it necessary for the Holy Spirit to speak again in our time through Universal Life.

Some 700 members of Universal Life live communally near Würzburg, Germany, in a large community complex including a school, two hospitals, retirement homes, as well as manufacturing and agricultural facilities. This community is regarded as the first seed of Christ's future kingdom of peace on Earth. Several thousand members, however, do not live in the Würzburg community but regularly visit some 80 centers throughout Germany, other parts of Europe, and the world. Universal Life also owns several radio networks worldwide.

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Germany
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Massimo Introvigne and PierLuigi Zoccatelli

See also: Reincarnation.

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The Word. Guilford, CT: The Word, 2001.

Universal Soul

Universal Soul is an Italian new religious movement headquartered in Leinì, near Turin, Piedmont. Its founder was Roberto Casarin, born in Turin on April 9, 1963. As a young man, Casarin was a pious Roman Catholic who became well known for his mystical visions and for his gift of healing. Thousands of Catholics congregated in Turin to hear Casarin pray the Rosary, in the hope of being healed by the young visionary. The local Catholic hierarchy, on the other hand, was quite hostile to his success, culminating in the declaration by Anastasio Alberto Cardinal Ballestrero (1913–1998), archbishop of Turin, on June 15, 1982, that Casarin's meetings would henceforth be banned. They continued, nonetheless, and on February 26, 1984, an independent organization was founded known as Associazione Cristo nell'Uomo—Centro di Elevazione Spirituale (Christ in Man Association—Center for Spiritual Elevation).

Casarin's teachings evolved toward the idea of a "God for all people," with a critical view of organized religion as a divisive and controversial factor. From 1985 on it became evident that Casarin's was an independent religious movement, with no remaining links with the Roman Catholic Church. Some of the most active members of Casarin's association later created Comunità Impegno (Community Engagement), which in turn led to the establishment of the Church of the New Jerusalem in 1989. The final separation of the movement from the Catholic Church was confirmed by a declaration published on March 21, 1990, by Ballestrero's successor as archbishop of Turin, Giovanni Cardinal Saldarini. Catholic critics, as well as a former priest of the Church of the New Jerusalem turned vocal opponent, provoked a media campaign against Casarin, centering inter alia on his teachings on sexual ethics, including his tolerance of homosexuality. In fact, these themes play no particularly important role in Casarin's preaching and writings. In 1996, in order to prevent confusion with other movements with similar names, the Church of the New Jerusalem changed its name to Anima Universale—Movimento di Unione Spirituale (Universal Soul—Movement for Spiritual Union), a name also regarded as conveying the essence of the movement's teachings.

As the new century began, Casarin developed a quite eclectic approach. He asserts that humans have forgotten their divine origin and are living under the veil of material illusion. Universal Soul's rituals remind humans of their true divine nature, thereby developing their love toward God and to all their fellow human beings, as well as developing their spiritual awareness. Rituals include baptisms, weddings, funerals, collective meditations and prayers, "rituals of the elements," and "celebrations of mantras." The rituals are led by the priests and priestesses of the Universal Soul, known as Ramias, all of whom are full-time members living communally in the Universal Soul Centers. A particular feature of the Universal Soul is its ability to raise substantial funds for charitable activities, which are then given to humanitarian groups and Third World charities (mostly Roman Catholic, in Africa and India) that are not associated with Casarin's movement. This massive humanitarian effort has received some grudging acknowledgment even by some of the movement's critics. From the original centers, all located in the Italian region of Piedmont, the movement spread to the Venetian area and to the Province of Ancona in central Italy. The construction of a temple in Poggiana di Riese Pio X (in the Italian province of Treviso, Venetian region) generated, in 1999 and 2000, new controversies. The local Catholic Church and some local politicians opposed the construction, calling the movement a "cult." The conflict between the Universal Soul and the Roman Catholic Church appears, at times, paradoxical. Without always acknowledging it, in fact, Casarin and his Roman Catholic critics seem to agree on the one essential issue—that Universal Soul is a new religious experience and not part of Roman Catholicism.

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10060 Leinì (Torino)

Italy
http://www.animauniversale.it

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See also: Roman Catholic Church.

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URANTIA Foundation, The

The URANTIA Foundation exists to promote *The URANTIA Book*, a work believed to have been received from an advanced group of beings known as the Orvonton Commission in order to clear up confusion about the nature of God, divinity, and deity on Urantia, the beings' name for Earth. The book claims to tell an "alternate" history of Christianity, the Earth, and the universe. *The URANTIA Book* is divided into four major parts: Part I, "The Central and Superuniverses," describes the nature of the ultimate God and the organization of the universe. Part II, "The Local Universe," describes the immediate vicinity of our planet, Urantia. The history of Urantia, the Earth, is the subject of Part III, and Part IV retells the story of Jesus. Jesus' real name is Michael. He was born on August 21 in the year 7 BCE, was well educated, and became a skilled carpenter. He conducted a ministry around the Mediterranean for three years beginning in 27 CE and was then crucified and resurrected. According to the Foundation's website, the book's message is that "all human beings are one family, the sons and daughters of one God, the Universal Father." *The URANTIA Book* also reveals "new concepts of Man's ever-ascending adventure of finding the Universal Father in our friendly and carefully administered universe."

According to the Foundation's own account, the origins of *The URANTIA Book* lie in the early 20th century, when a Chicago physician, William S. Sadler (1875–1969), announced that he was the head of the Contact Commission. The Contact Commission transcribed the contents of the book and then presented them to the Forum, a group meeting at Sadler's house that critiqued the papers and presented questions to be answered. The final text of *The URANTIA Book* incorporates the answers to the questions of the Forum. The group that made up the Forum became the core of believers committed to bringing *The URANTIA Book* to all humans. The URANTIA Foundation, a nonprofit, educational foundation operating under a Declaration of Trust, was established in 1950 to be the custodian of the book and to help spread its teachings. The first printing of *The Urantia Book* appeared in 1955.

Fully staffed offices affiliated with the Foundation can be found in Canada, Australia, Finland, Chile, France, England, and Russia. Smaller offices may be found in 18 other countries, including Argentina, Brazil, Belgium, Colombia, Ecuador, Greece, Korea, Mexico, Senegal, and Venezuela. According to *The URANTIA Book*, "The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universal beauty, and divine goodness." The various Foundation offices help to foster this goal in many ways, including facilitating local study groups. The study groups are the primary means of disseminating the teachings of *The URANTIA Book.*

In addition to the 400,000 paperback copies of the book in circulation, the URANTIA Foundation has

made extensive use of the Internet. The Foundation's website is large and very well organized. *The URANTIA Book* is available online through the Foundation's website. The Foundation operates an Internet correspondence school, and it is putting a great deal of work into further translations of *The URANTIA Book.* Currently (2009) French, Finnish, Spanish, Russian, Dutch, Korean, Lithuanian, Portuguese, and German versions of the book exist, with further translations into Arabic, Bulgarian, Chinese, Croatian, Estonian, Farsi, Indonesian, Italian, Lithuanian, Polish, Romanian, and Swedish in the process of completion.

An important milestone in the Foundation's work was reached in 2006, when the international copyright to the original English text of *The URANTIA Book* (published in 1955), though not the copyrights of the book in languages other than English, expired. Following that event, the Trustees of the Urantia Foundation have moved to delete the 1955 copyright notice from the English text of *The URANTIA Book* on the Foundation's website, and it will not appear on future published editions.

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Chicago, IL 60614
http://www.urantia.org

Jeremy Rapport

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Ursulines

The Ursulines, officially the Order of Saint Ursula, one of the more important orders that assisted the spread of the Roman Catholic Church in the modern world, was founded at Brescia, Italy, in 1535, by Angela Merici (1474–1540), with an initial purpose of providing education for young girls. Saint Ursula, considered the patroness of education, was chosen as the protecting saint. Angela began with 28 associates as an informal company, and the members continued to live at home. A primitive rule was accepted by the pope in 1544. Then in the 1580s, Charles Borromeo, the bishop of Milan, requested a change in the rule: that the members of the company begin to live in a community and accept a vow of poverty. That rule change was accepted in 1585.

The new rule was first adopted by the sisters in France, where the group experienced its greatest response. In 1612 the community in Paris was recognized as being in a monastic state. By the end of the century, there were 350 Ursuline monastic communities in France with 9,000 residents. They remained strong in France even with the disturbances of the French Revolution.

The Order began to expand internationally from its bases in Paris and Bordeaux. In 1639, Marie of the Incarnation and two other sisters became the first Ursulines in the Western Hemisphere when they landed in Quebec and opened a convent and school for girls. A second beginning was made in New Orleans in 1727, from which the Order spread to Cuba and Texas. From this beginning convent schools were opened at various locations in the United States and around the world in Indonesia, Brazil, India, the Belgian Congo, and Australia. In the meantime, the Order had found its way across Europe, where they pioneered female education in many areas.

Angela Merici was canonized in 1807. Her feast day was added to the church's calendar of saints in 1861. The usual date would have been her death day, January 27. That day was, however, already designated as the feast day of Saint John Chrysostom. Saint Angela was assigned May 31. Then in 1955, Pope Pius XI (r. 1939–1958) designated May 31 as the new feast

Sister Teresita Rivet, of the Order of St. Ursula, helps Lauren Songy, five, with her French counting lesson in New Orleans, 2006. (AP/Wide World Photos)

day for the Blessed Virgin Mary, Queen. Saint Angela's day was moved to June 1. Finally in 1969, it was moved to her death date, January 27, by Pope Paul VI (r. 1963–1978).

The loosely organized Ursulines underwent a significant reorganization in 1900, when Pope Leo XIII (r. 1879–1903) unified the work under a new corporation headed by a superior general. The new corporate title was the Roman Union of the Order of Saint Ursula. The motherhouse was established in Rome. The Order was divided into national provinces. The prioress general and the other international officers are elected at the meeting of the general chapter, held in Rome every six years.

There are more than 200 houses (convents) in more than 25 countries. The more than 7,000 sisters oversee

not only primary and secondary schools for girls but also several colleges for women.

There are also a variety of smaller groups that are known as Ursulines, which either did not participate in the formation of the Roman Union or have been organized apart from it. Among these are the Ursuline Union of Eastern Canada, which originated with Sister Marie of the Incarnation and the original Ursuline convent in North America. They are organized in a fashion similar to that of the Roman Union, but did not affiliate with it. Their superior general resides in Quebec. The Ursulines of Belgium began in 1831 at Tildonk and spread across the country in the middle of the 19th century. During the last half of the century, the groups spread to England, the Netherlands, South Africa, and Indonesia. An American house opened in New York in 1924. Headquarters are now at Haecht, Belgium. Work in South Africa and Indonesia has been replaced with centers more recently established in the Democratic Republic of the Congo and India.

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See also: Roman Catholic Church; Saints.

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■ Uruguay

The Oriental Republic of Uruguay is located on the Atlantic Coast of South America, at the mouth of the Río de la Plata, between Argentina and Brazil. This small country only has 68,039 square miles of land with a population of approximately 3.4 million (2008). The terrain of Uruguay is similar to that of the Argentina pampas, where raising livestock (cattle and sheep) is the principal activity. A continuing problem is that, in reality, there are two Uruguays, not one. One is the Montevideo metro area, with about one-third of the population and with most of the services and privileges of civilization. The other Uruguay is the back country where life is rough and hard, and where the public services are meager and distant.

The inhabitants of Uruguay are predominantly white (about 88 percent) and largely of European origin, mostly Spanish and Italian, but some are descended from Portuguese, English, or other European nationalities. Mestizos (mixed white and Amerindian) represent about 8 percent of the population, and mulattoes and blacks about 4 percent. The indigenous Charrúa were virtually wiped out early in the Spanish colonial era.

Originally identified as a Roman Catholic country, the church and state have been separate since 1919, and the 1966 Constitution guarantees freedom of religion to all inhabitants. The number of Catholic adherents in Uruguay has declined noticeably since 1900. Today, Uruguay is considered the second most secularized nation in Latin America, after the Socialist Republic of Cuba.

According to the 2006 National Housing Survey conducted by the Uruguayan National Institute of Statistics, only 47.1 percent of the population identified themselves as Roman Catholic, while 40.4 percent professed no religious faith whatsoever; the latter includes those who "believe in God but without religion" (23.2 percent) and those claiming to be atheist or agnostic (17.2 percent). Only 11.1 percent identified as "non-Catholic Christians" (includes Eastern Orthodox, Protestant, and others); 0.6 percent as followers of Umbanda or other Afro-Brazilian religions; 0.3 percent as Jewish; and 0.4 percent as adherents of "other religions." However, it should be noted that most prac-

Uruguay

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	1,903,000	2,155,000	63.9	–0.08	2,138,000	2,117,000
Roman Catholics	2,115,000	2,300,000	68.2	–0.72	2,218,000	2,117,000
Marginals	24,600	120,000	3.6	1.66	150,000	180,000
Protestants	57,100	110,000	3.3	2.35	140,000	180,000
Agnostics	791,000	950,000	28.2	0.35	1,100,000	1,180,000
Atheists	57,000	213,000	6.3	0.05	250,000	280,000
Jews	52,000	41,000	1.2	0.05	41,000	41,000
Baha'is	3,400	7,500	0.2	0.04	10,000	11,500
Spiritists	1,500	4,700	0.1	0.04	5,500	6,300
New religionists	500	2,000	0.1	0.04	3,000	3,500
Muslims	300	530	0.0	0.04	800	1,000
Buddhists	0	70	0.0	0.00	100	150
Ethnoreligionists	0	40	0.0	0.00	60	100
Total population	**2,808,000**	**3,374,000**	**100.0**	**0.05**	**3,548,000**	**3,641,000**

titioners of Afro-Brazilian religions also self-identify as Roman Catholics due to the syncretistic nature of "popular Catholicism."

According to Latinobarómetro (a public opinion polling organization based in Santiago, Chile), the evangelical proportion of the Uruguayan population increased from 6.8 percent in 1996 to 9.4 percent in 2006.

Archaeological evidence points to the habitation of the eastern shore of the Uruguay River, which marks the boundary between modern Argentina and Uruguay, for at least 10,000 years. Modern history, however, begins in 1527, when Capitan Sebastián Gaboto (or Caboto, ca. 1484–1557) and his Spanish crew sailed up the Uruguay River. At that time, three Amerindian groups—the Charrúa, the Chanaes, and the Guaraní—dominated the area. The Spanish arrived in the territory of present-day Uruguay in 1516, but the Amerindians' fierce resistance to conquest, combined with the absence of gold and silver, limited settlement in the region during the 16th and 17th centuries.

The Spanish paid little attention to this region until, in 1603, the governor of Asunción (Paraguay) introduced cattle into what proved to be good pasture land. The addition of cattle and horses to the native habitat proved a major step in its transformation—cattle, in particular, drove out other mammals and the conversion of the natural habitat to grazing land altered the local flora. The Spanish founded their first permanent Spanish settlement in Uruguayan territory in 1624 at Soriano on the Río Negro, while the Portuguese founded their first settlement at Colonia del Sacramento in 1680.

Increased Portuguese settlement on the lower coast of South America led the Spanish to assert their hegemony over the area. In 1724, Spanish authorities founded a military fortress at the entrance of the Río de la Plata, where the city of Montevideo now exists, and the territory of Uruguay was incorporated into the Viceroyalty of Peru. In 1776, the Spanish created the Viceroyalty of Río de la Plata, which included the territory now comprising Argentina, Uruguay, Paraguay, and Bolivia.

The decision to create a fourth viceroyalty was a result both of the Spanish Crown's desire to decentralize the rule of his Spanish-American empire and of a recognition that the area south of Brazil required greater military defenses in view of Portuguese encroachments along the northern shore of the Río de la Plata. Spain also wanted to curtail contraband trade between Portuguese ports in Brazil and the Spanish port of Buenos Aires in Argentina.

In 1811, José Gervasio Artigas (1764–1850), who became Uruguay's national hero, launched a successful revolt against Spain, defeating Spanish forces on May 18 in the Battle of Las Piedras. Addressing the 1813 Constitutional Convention, Artigas stated that

he openly favored religious liberty for all. In 1814, Artigas formed the Federal League of which he was declared Protector. However, Uruguay did not win its final independence until 1828, following a three-way armed struggle between Spain, Argentina, and Brazil for control of its territory, called the Eastern Province. The nation's first Constitution was adopted on July 18, 1830. During the remainder of the 19th century, Uruguay experienced a series of elected and appointed presidents; interventions and conflicts with neighboring states; political and economic fluctuations; and large inflows of immigrants, mostly from Europe.

Uruguay's political landscape was divided between two parties, the Conservative Blancos (wore white armbands) and the Liberal Colorados (wore red armbands). The Colorados were led by José Fructuoso Rivera (1789–ca. 1854), the nation's first president (r. 1830–1834, and again 1839–1843), who represented the business interests of Montevideo; the Blancos were headed by Manuel Oribe (1792–1857, president between 1835 and 1838), who looked after the agricultural interests of the countryside and promoted protectionism. The Uruguayan parties became associated with warring political factions in neighboring Argentina. The Colorados favored the exiled Liberal Argentine Unitarios, many of whom had taken refuge in Montevideo, while Oribe was a close friend of the Conservative Argentine ruler, Juan Manuel de Rosas.

In 1838, President Oribe was forced to resign by former President Rivera, but Oribe organized a rebel army and began a civil war, called La Guerra Grande, in 1839 that lasted until 1852. After a nine-year siege of Montevideo, Oribe was defeated in 1852 with help from Brazil and Argentine rebels who opposed Oribe's principal supporter, Manuel de Rosas in Argentina. Rosas was a conservative politician who governed Argentina's Buenos Aires Province from 1829 to 1832, and again from 1835 to 1852. Rosas was one of the first famous *caudillos* (strongmen) in Latin America. During his rule, he united Argentina, provided an efficient government, and strengthened the economy.

The economy greatly improved after the La Guerra Grande, due to livestock raising and export. Between 1860 and 1868, the number of sheep in the country rose from 3 to 17 million, because of improved methods of husbandry introduced by European immigrants. Montevideo became a major economic center for the Río de la Plata region. Thanks to its natural harbor, Montevideo became a major port for the trans-shipment of goods to and from Argentina, Brazil, and Paraguay.

Economic development accelerated during the latter part of the 19th century as increasing numbers of immigrants established businesses and bought land in Uruguay. Partly through their efforts, sheep were introduced to graze together with cattle, ranches were fenced, and pedigreed bulls and rams were imported to improve the quality of livestock. Earnings from the export of wool (which became the leading export in 1884), hides, and dried beef encouraged the British to invest in railroad construction and in the modernization of Montevideo, notably in its public utilities and transportation system, which encouraged additional immigration.

The Liberal Colorado Party, representing both Liberal and Social Democratic traditions, is responsible for developing Uruguay as a welfare state financed by cattle export revenues; it has governed the nation during most of its history since independence. Its roots are in the port city of Montevideo, the new immigrants of Italian origin, and the backing of foreign commercial interests. The Conservative National Party (Blancos), later affiliated with the Christian Democrat movement, represents the interests of the nation's large agricultural producers, the Catholic clergy, and commercial interests.

José Batlle y Ordoñez (1856–1929) of the Colorado Party governed as president from 1903 to 1907 and again from 1911 to 1915. He is credited with creating the modern Uruguayan state and redistributing much of the land previously controlled by a small group of large landowners. His leadership coincided with a period of economic prosperity, and the immigration of a large number of Europeans led to the spread of democratic values. He and his newspaper, *El Día*, were frankly anticlerical, and Batlle was responsible for severing the ties between church and state in 1916, and for banning clerics from controlling public schools. As a result, the active Catholic sector of the population is small and the majority of the people seem quite indifferent to religion.

The nation's economic growth slowed between 1955 and 1961 because Uruguay consumed 87 percent

of its national income, which left a scant 13 percent for investment in the nation's infrastructure. The public payrolls were overloaded by the mid-1960s: government agencies and state-owned corporations were burdened with one-fourth of the country's jobs and under constant pressure from labor unions and politicians to multiply jobs without regard to efficiency. By the late 1960s, Uruguay began experiencing serious economic problems, which included inflation, mass unemployment, and a sudden drop in the workers' standard of living, partly because of a decrease in demand in the world market for agricultural products.

President Jorge Pacheco Areco (r. 1967–1972) of the Colorado Party, upon assuming office, immediately implemented price and wage freezes in an attempt to control inflation, and enforced a state of emergency in June 1968 due to growing student militancy and labor unrest. Constitutional safeguards were repealed during his term in office, and the government allegedly used torture during interrogations, brutally repressed demonstrations, and imprisoned political dissidents.

In response to the constitutional crisis and human rights abuses by the government, and increasing inflation and corruption in the business sector, a group of students formed the Tupamaro revolutionary movement, also known as the Movimiento de Liberación Nacional (MLN)—National Liberation Movement—and instituted a campaign of urban guerrilla warfare. The Tupamaros kidnapped and later released several foreign nationals, robbed banks and distributed food and money in poor neighborhoods, freed political prisoners, attacked public security forces, and assassinated police officials. Their efforts succeeded in first embarrassing, and then destabilizing, the government, which responded by imposing modified martial law during a period of civil war, from June 1968 to March 1969.

The U.S.-trained police force and the Uruguayan military unleashed a bloody campaign of mass arrests and selected disappearances (as part of Operation Condor), which diminished the strength of the guerrilla movement. The use of torture by security forces was particularly effective, and by 1972 the MLN's principal leaders had been arrested and imprisoned under terrible conditions for the next 12 years.

In 1971, a truce was declared between the government and the Tupamaros, which led to a relatively quiet atmosphere for the November 1971 national elections, in which Pacheco wanted to run for a second term but was prohibited from doing so by the Constitution. A referendum was held to change the Constitution to allow for re-election, but it was defeated. Consequently, Juan María Bordaberry became the Colorado Party's candidate and won the election for the presidential term 1972–1976.

However, in 1973, President Bordaberry dissolved the General Assembly and began ruling by decree as a military-sponsored dictator until disagreements with the military leadership led to his deposition before his original term of office had expired. During the period 1973–1981, several civilian political leaders participated in the civilian-military administration before General Gregorio Conrado Álvarez took over the reins of government and ruled from 1981 to 1985. Free elections were finally allowed in 1984, and the new democratic government began a process of recovering from a troubled political climate and a negative economic situation.

Meanwhile, many opposition parties began to unite, drawing support from the two traditional parties—the Colorado Party and National Party—and created a new coalition, named the Frente Amplio (Broad Front). After democracy was restored to Uruguay in 1985, the Tupamaros returned to public life as part of a political party, the Movement of Popular Participation (Movimiento de Participación Popular [MPP]).

Today, the MPP comprises the largest single segment of the ruling left-wing Frente Amplio coalition. Between March 1985 and March 2005, there was a democratic transition of power. The national election of 2004 brought the Frente Amplio—a broad coalition of Socialists, former Tupamaros, Communists, and Social Democrats, among others—to power, with majorities in both houses of parliament, under the leadership of President Tabaré Vázquez (2005 to date), who won by an absolute majority.

Roman Catholic Church Christianity was introduced into Uruguay in 1616 with the arrival of two Roman Catholic religious orders, the Franciscans and the Jesuits. The Jesuits took the lead in missionizing the Native population, and Uruguay became a primary region for the development of "communal villages"

URUGUAY

Bella Union
Artigas
Rivera
Tranqueras
Salto
Tacuarembo
Acegua
Paysandu
Guichon
Uruguay
Melo
Kilometro 329
Rio Branco
San Gregoria
Young
Paso de los Toros
Blanquillo
Vergara
Fray Bentos
Mercedes
Durazno
Sarandi del Yi
Treinta y Tres
Jose Pedro Varela
Trinidad
Dolores
Chuy
Cardona
Carmelo
Florida
San Jose
Santa Lucia
Minas
Colonia
Juan L. Lacaze
Canelones
Rocha
Las Piedras
Pando
San Carlos
La Paloma
Montevideo
Maldonado
Punta del Este
N

(*reducciones*) into which their converts were relocated. The mission system thrived until 1767, when the Jesuits were expelled by the pope, as part of an international disaster that befell that religious order. The communal villages largely disappeared during the next decade after being taken over by the civil government and other religious orders.

In the meantime, the Roman Catholic Diocese of Buenos Aires (established in 1620) extended its hegemony to the small colonial city of Montevideo in 1726. The Vicariate Apostolic of Montevideo was established in 1830 and upgraded to the Diocese of Montevideo in 1878; it was elevated to archdiocesan status in 1897.

The Uruguayan Catholic Church was greatly affected by large-scale immigration from Europe that began in the 19th century and gave the country its unique character today, with 94.6 percent of the population being of European extraction. Although the immigrants were largely from Catholic countries, many were nominal believers or irreligious, which helps explain the highest percentage of nonreligious persons in the country today.

According to the Reverend Miguel Ángel Pastorino, director of Uruguay's Service for Study and Advice on Sects and New Religious Groups and a member of the Roman Catholic Bishops' National Commission of Ecumenism and Interreligious Dialogue, "in Uruguay there are many nominal Christians, because 54 percent say they are Catholic, but only 2.3 percent attend Mass; and of those who attend Mass, not all are committed to the faith of the Church and its mission." The growth of Protestant denominations and other non-Catholic religious groups in Latin America is due to the "pastoral vacuum" that the Catholic Church has suffered in recent decades, together with its own internal conflicts.

Several diverse tensions arose within the Uruguayan Catholic Church in Uruguay during the 1960s and following years, resulting from challenges posed by the Latin American Bishops Conference in Medellín (Colombia) in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal. These new movements polarized Catholic bishops, parish priests, religious workers, and the laity into various factions: traditionalists, who wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (late 1960s); reformers, who supported the church's modern stance; progressives, who sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Uruguayan society and establishing social justice through peaceful democratic means; radicals, who adopted Marxist ideology and advocated violent revolution by the people as a means of overthrowing the oligarchy and creating a Socialist state that would serve the marginalized masses; and charismatic agents (priests, nuns, and lay members) who sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues").

Since the mid-1960s, the Uruguayan Catholic Church—influenced greatly by papal calls for a refocus of attention on the needs of the urban poor—has directed significant resources toward assisting the lower classes and empowering the laity in the church. However, only about half the national population identifies as Roman Catholic today, and weekly church attendance is reported to be very low.

Since 1950, overall, there has been a serious decline in available pastoral services, especially in the nation's largest urban area, the Archdiocese of Montevideo, where the average priest was responsible for twice as many parishioners in 2004 (1:3,483) as compared to 1950 (1:1,709). Between 1950 and 2004, the number of priests (diocesan and religious) in the archdiocese declined from 547 to 244. During this same period, the number of Catholic adherents declined from about 70 percent of the population in the Archdiocese in 1950 to about 63 percent in 2004.

In the midst of this general decline in Catholic demographics, a renewal movement occurred that revitalized the faith of many Catholics and made their lives more meaningful. Diocesan priest Julio César Elizaga (b. 1929) was a pioneer in the Catholic Renewal Movement (CRM) in Uruguay, and one of the few priests in the country who was authorized by the Vatican to conduct exorcisms. In addition, the Reverend Juan Carlos Ortiz, who was a pastor with the Assemblies of God in Buenos Aires, played an important

role in the early development of the CRM in Argentina and Uruguay, along with the Trappist monks, during the late 1960s and early 1970s.

According to a 1969–1970 study by CLAR (Confederación Latinoamericana de Religiosos), there were 693 members of male religious orders in Uruguay, of which 64 percent were native-born, 3.3 percent were born in other Latin American countries, and 32.7 percent were born in other countries. Regarding the 1,592 members of female religious orders in Uruguay at that time, 43.4 percent were native-born, 22.6 percent were born in other Latin American countries, and 33.4 percent were born elsewhere. This study revealed that Uruguay had a very high number of native-born male religious workers compared to other Latin American countries; only Colombia, Ecuador, and Mexico had a higher percentage, with 82.1, 76.4, and 87.1 percent, respectively.

In 2004, the Uruguayan Catholic Church reported 10 dioceses with 228 parishes, which were served by 215 secular priests and 271 religious priests (486 total), assisted by 63 permanent deacons and 398 male religious and 1,281 female religious workers. The Archdiocese of Montevideo is led by Monsignor Nicolás Cotugno Fanizzi, S.D.B., appointed in December 1998.

Nuestra Señora de los Treinta y Tres is the patron of Uruguay, whose annual festival is celebrated on the second Sunday of November at the Santuario Nacional de Nuestra Señora de los Treinta y Tres in the city of Florida, Department of Florida, located in the center of the nation. The small image of the Assumption of the Virgin Mary (only 14 inches tall) was first noted in 1779 in a Jesuit mission in the town of Pintado; the image was later moved to the town of Florida and dedicated to 33 heroes of the Uruguayan Independence movement who appealed to the statue of the Virgin Mary for assistance in time of crisis.

The Protestant Movement The first Protestant churches in Uruguay were formed early in the 19th century. American Methodists (now the United Methodist Church) made their initial probe of Uruguay in 1835, and missionary work was established in Montevideo in 1839. Methodist work was closed in 1842 because of the civil war then raging (1839–1852), and it was not until 1870 that a permanent work was reestablished. The affiliated churches became the independent Evangelical Methodist Church of Uruguay in 1969. Early Methodist success in Uruguay is attributed to the missionary labors of Dr. Thomas B. Wood (1844–1922) and to the conversion of a young Italian immigrant, Francisco G. Penzotti (1851–1925), who went on to become a prominent evangelist across the continent and an agent of the American Bible Society.

The Evangelical Church of the River Plate dates to 1840 with the arrival of German Lutheran and Reformed immigrants in Argentina, Paraguay, and Uruguay. Later, they were joined by others from Switzerland, Austria, Hungary, Russia, Brazil, and Romania. Many had in common the German language, and in 1899, they created the German Evangelical Synod of the River Plate, as part of the Evangelical Church in Germany (EKD), with which it became officially affiliated in 1934. In 1965, the synod approved a new constitution and was renamed the Evangelical Church of the River Plate (IERP), and it became independent of the EKD. About 70 percent of the IERP members live in Argentina, the others in Uruguay and Paraguay. Twenty-two Lutheran, Reformed, and United regional churches (*Landeskirchen*) form the Evangelical Church in Germany (Evangelische Kirche in Deutschland [EKD]).

Members of the Waldensian Church (followers of Peter Waldo, a pre-Reformation French schismatic leader in the 12th century) were among the immigrants from Italy who began to arrive in 1856, but it was not until 1877 that an ordained pastor was assigned to provide clerical leadership. Although, today, this is the fifth largest Protestant denomination in the country, many of its congregations continue to be served by lay leadership. New immigrants also began to establish colonies in the Argentine provinces of Santa Fe and Entre Ríos, and at the beginning of the 20th century the Waldensians in Uruguay began to expand their work into the Argentina provinces of Buenos Aires and Las Pampas. In 1895, the Waldensian congregations in the Río de la Plata region began to hold annual conferences, but it was not until 1934 that a formal denominational structure was organized in both countries as the Federation of Waldensian Evangelical Churches of the River Plate. Until 1965, the Federation was an integral part of the Italian Waldensian Church, but in

A wood altar with a statue of Jesus crucified inside of Montevideo Cathedral, Uruguay. (Alexandre Fagundes De Fagundes/Dreamstime.com)

that year it held its own synod for the first time. Over time other Reformed immigrants from Europe arrived in Uruguay and helped strengthen the membership of the Waldensian Church in the Río de la Plata region.

The first Anglican missionaries arrived in 1866 to serve British immigrants and later established the Anglican Church of Uruguay, which is now part of the Anglican Province of the Southern Cone (established in 1981, encompassing Bolivia, Chile, Paraguay, Uruguay, and Argentina). Arriving later in the century were the Christian Brethren (1882) and the Salvation Army (1890) from England, and the Seventh-day Adventist Church (1895) from the United States.

The relative freedom of religion throughout the 20th century was conducive to the establishment of a variety of Protestant and Free Church denominations in Uruguay, mostly from the United States, which includes the following: the Southern Baptist Foreign Mission Board (1911), Lutheran Church–Missouri Synod (1936), Evangelical Church of Uruguay (founded by the Fred Dabold family in 1946), Church of the Nazarene (1948), United Lutheran Church in America (1948), Mennonite Brethren Church (1948), Worldwide Evangelization Crusade (1950), Mennonite Brethren Missions and Services (1950), Augustana Lutheran Synod (1952), independent Christian Churches and Churches of Christ (1952), Mennonite Board of Missions (1954; Uruguayan Mennonite Conference established in 1956), Armenian Missionary Association of America (1954; founded in Worcester, MA, in 1918), Church of God of Prophecy (1957), Baptist Bible Fellowship International (1958), the Christian and Missionary Alliance (1960), Freewill Baptist Association (1961), Baptist World Mission (1968), Christian Church (Disciples of Christ) (1970), Gospel Mission of South America (1970), Church of God (Anderson, Indiana, 1984), and the Baptist General Conference (1991).

Uruguayan Pentecostalism began with the arrival of U.S. missionaries from the United Pentecostal Church in 1930, followed by the Swedish Assemblies of God in 1938, the U.S. Assemblies of God in 1944, the Church of God (Cleveland, Tennessee) in 1945, and the Church of God of Prophecy in 1957. During the 1980s, about 70 Pentecostal denominations existed in Uruguay and their total membership surpassed that of all the non-Pentecostal denominations. As in Brazil and Argentina, Uruguayan Pentecostals have engaged in spiritual warfare against Afro-Brazilian religious cults, which are considered to be Satanic. In addition, the more traditional Pentecostal denominations have opposed the arrival in the 1980s of Brazilian missionaries of the God is Love Pentecostal Church and the Universal Church of the Kingdom of God, which are considered to be contaminated with Afro-Brazilian Spiritism.

Between 1948 and 1951, about 1,200 Mennonites from West Prussia and Poland arrived in Uruguay as refugees after World War II, and had been living in displaced persons camps in Denmark. The Mennonite Central Committee in the United States helped make arrangements for them to be relocated in Uruguay, at

first housed in old army barracks and vacant warehouses in Paysandú and Arapey. Being eager to work and earn their own livelihood, individuals and small groups immediately took whatever work they could find, from skilled laborers and factory workers to farm hands and domestic servants. The first permanent agricultural settlement was begun in April 1950 on a 2,900-acre ranch at El Ombu, located about 180 miles northwest of Montevideo, near the small town of Young. The El Ombu ranch was divided into 75 homesteads of varying sizes. The farmers immediately organized an agricultural cooperative and began to develop the land and improve their housing conditions.

By the end of 1955, two additional agricultural colonies had been established: the second was a 4,500-acre ranch located near Tres Bocas, now known as the Gartental settlement; and the third was named Delta and established on 3,600 acres of land in San José Department, about 60 miles northwest of Montevideo. The cooperative practices of the German-speaking Mennonite colonies were a modern adaptation of the historical Mennonite Brotherhood economic principles of mutual aid. These practices made it possible for the colonies to survive economically, whereas individual efforts would not have been successful. There are at least four Mennonite church associations in Uruguay: the Council of Mennonite Brethren Congregations in Uruguay, which was organized among Polish immigrants in 1948 aboard ship before reaching Uruguay; the Conference of Mennonite Churches in Uruguay was established in the mid-1950s, which is affiliated with the General Conference Mennonite Church in North America and with the Union of German Mennonite Congregations in Germany; also, the Mennonite Church U.S.A. established a mission in Montevideo in 1954 to serve the larger community. In addition, the Mennonite Central Committee has maintained a service center in Montevideo since 1948 as a coordinating agency between Mennonites in Uruguay and those in North America. The Mennonite Biblical Seminary was established in Montevideo in 1956 as a bilingual institution (German and Spanish), with the support of North American Mennonite mission boards. The seminary was replaced in 1974 with the Mennonite Study and Retreat Center in Montevideo to facilitate leadership training.

According to Brierly (1997), in 2000, the largest Protestant denominations in the country were the following: the U.S.-based Assemblies of God (with an estimated membership of 10,200), the Seventh-day Adventist Church (8,020), the Baptist Convention (4,500), the Swedish Assemblies of God (4,320), the Waldensian Church (3,200), the Evangelical Church of the River Plate (2,050), the Evangelical Pentecostal Church (from Chile, 1,790), and the Christian and Missionary Alliance (1,397).

About a dozen Uruguayan Protestant denominations have united in the Federation of Evangelical Churches of Uruguay, which is affiliated with the World Council of Churches (WCC). It grew out of the Uruguay Committee of the Confederation of Evangelical Churches of the River Plate, originally founded in 1939. The more conservative evangelical churches have come together in the Christian Association of Evangelical Churches in the Republic of Uruguay, which is affiliated with the Latin American Confraternity of Evangelicals (CONELA) and the World Evangelical Alliance (WEF).

Historically, the Protestant population of Uruguay has been the smallest of the Southern Cone countries, and one of the reasons for this can be found in the long secular tradition of the country. According to the 1908 census, 61.2 percent of the total population was Roman Catholic; 37.2 percent described themselves as atheistic, agnostic, or evolutionist; and only 1.6 percent considered themselves Protestant. In the 1980 national census, Catholics were 59.5 percent, Protestants were 1.9 percent, followers of other religions were 3.6 percent, and those who declared themselves to be "not religious" were 35 percent. In the 2006 census, only 47.1 percent identified as Roman Catholic; 40.4 percent professed no religious faith whatsoever; 11.1 percent identified as "non-Catholic Christians," which includes Eastern Orthodox, Protestant, and marginal Christian groups); and only 1.3 percent were adherents of "other religions."

Other Christian Groups There are several Eastern Orthodox jurisdictions in Uruguay. Immigrants from Greece, Russia, Ukraine, and Armenia have established their several branches of the Orthodox Church. The

Greeks are part of the Greek Orthodox Archdiocese of North and South America under the Ecumenical Patriarchate; the Russians with the Russian Orthodox Church (Patriarchate of Moscow) and with the Russian Orthodox Church Abroad, Diocese of South America and Buenos Aires; the Ukrainians with the Ukrainian Autocephalous Orthodox Church of North and South America and the Diaspora (under Archbishop Odon of Manizales, Eparch of All Latin America, Spain, and Portugal and his superior, Metropolitan Mefodiy of Kyiv and All-Ukraine); and the Armenians are affiliated with the Armenian Apostolic Church (Holy See of Echmiadzin, Armenia).

Several U.S.-based non-Protestant religious bodies are present as well, the largest of which are the Church of Jesus Christ of Latter-day Saints (arrived in 1944 and reported 90,292 members and 162 congregations in 2007) and the Jehovah's Witnesses (with 156 congregations and 10,951 members in 2005). Also present are controversial quasi-Protestant bodies, such as Growing in Grace Ministries International (followers of Miami-based Apostle José Luis de Jesus), the People of God (founded in Paraguay in 1963), the Universal Church of the Kingdom of God, and the God is Love Church (from Brazil). The Seicho-No-Ie, founded in Uruguay in 1978, is a Japanese New Thought group.

The New Apostolic Church International is difficult to classify, but it arrived in South America around 1920 when a number of New Apostolic families from Europe settled near the mouth of the Rio de la Plata in Argentina and Uruguay. This religious group was originally named the Catholic Apostolic Church and was founded in England in 1830; it has roots in Presbyterian, Congregational, and Anglican theology and church polity. It is a pre-Pentecostal body that believes in and practices the charismatic gifts of healing, prophecy, and speaking in tongues. Today, its international headquarters are located in Zurich, Switzerland. According to Brierly (1997), this church body had an estimated 19,300 members in 2000.

Additional Religious Groups Jewish immigration to Uruguay began early in the 10th century and peaked in the 1920s and 1930s, when some 10,000 Jews fled the Nazis. With continued immigration after World War II, some 40,000 Jews eventually came to reside in the country. There are three significant groupings of Sephardic, Hungarian, and German background, which are organized into the Comunidad Israelita Sefardi, Comunidad Israelita Húngara, and the Communidad Israelita. The Israelite Central Committee of Uruguay in Montevideo provides some unity to the Jewish community, which today is estimated at 25,000. According to local Jewish leaders, since 2002 the number of Jews has declined due to emigration.

The Muslim population lives primarily near the border with Brazil, with an estimated 300 to 400 Muslims in the country, but the majority were reported to be minimally active in religious activities. Although there are no mosques in Uruguay, there are two Islamic centers, in Canelones and Montevideo. Also, Subud, a Sufi-related movement founded in Indonesia in the 1920s by Muhammad Subuh Sumohadiwidjojo, has been present in Uruguay since 1958. The small Baha'i community is concentrated primarily in Montevideo.

In April 2006, approximately 850 families practiced Buddhism in Uruguay, some of whom were affiliated with the Diamond Way and Karma-Kagyupa Buddhist organizations.

There is a small Asian-Indian community in Uruguay but most Hindu-related groups are composed of non-Asian Indians, including the International Society for Krishna Consciousness (ISKON), the International Sri Sathya Sai Baba Organization, the Shivapremananda Ashram of the Divine Society (also known as Centro Sivananda Yoga Vedanta), and Transcendental Meditation (known as TM, and organized as the Global Country of World Peace).

The Afro-Brazilian religions of Umbanda, Quimbanda, and Batuque began to appear in the 1940s near the Uruguay-Brazil border and later in Montevideo. Local centers of these religions, such as Templo Afroumbandista Ile Oxalá Oxalufâ Pâe Dario de Oxala, have spread rapidly, primarily among Brazilian immigrants and Uruguayans of African descent. These Afro-Brazilian religions had approximately 5,000 adherents in Uruguay in 2000. The Afro-Umbandista Federation of Uruguay (Federación Afroumbandista del Uruguay [FAUDU]) was founded in 1994 in Montevideo.

Afro-Uruguayan is the term used to refer to Uruguayans of African ancestry; today, they are primarily located in Montevideo. Also present in Uruguay is Candomblé, another variation of Afro-Brazilian religions associated with the Orixás; for example, the Ketu-Orthodox Apostolic Church (Ilé Oxossi Ataré Oni-Alaketu) is located in Soriano, Cardona Province.

Other small religions include a few in the Western Esoteric tradition, such as: Freemasonry (Logía Masónica del Gran Oriente de Uruguay, founded in 1856 in Montevideo), the Ancient and Mystical Order Rosae Crucis (AMORC), the Grand Universal Fraternity (founded in Venezuela), the Universal Gnostic Movement (1977), the Wiccan Community of Uruguay, the Pagan Society of Uruguay, and the Satanist Church (founded in 2006 by "Hermano Andrex" in Minas, Lavalleja Department).

Several Western Esoteric organizations were founded in Uruguay between 1896 and 1925: the Center of Occult Sciences (1896–1897), the Theosophical and Occult Center (1896), the Occult Lodge (1905), and Rama Hiranya (1905). Interest in Theosophy was kindled in Montevideo by Annie Mennie Gowland, an English resident of Buenos Aires, who made periodic visits to Uruguay, where she offered conferences on the subject and disseminated Theosophical principles, which led to the formal establishment of the Theosophical Society in Uruguay in January 1925, under the authorization of its international founder, Mrs. Annie Besant.

The Psychic-Spiritualist–New Age groups include the Uruguayan Spiritist Federation, the Uruguayan Spiritist Center, the Church of Scientology, Ishaya Techniques, the Silvan Method, and the Unification Church. The latter is formally known as the Holy Spirit Association for the Unification of World Christianity and was founded by the Reverend Sun Myung Moon in Korea in 1954. This group is very active and has major property holdings in Uruguay, including a daily newspaper. Since 1980, Uruguay has become a major center for the dissemination of Unification Church literature throughout Latin America.

The New Acropolis Cultural Center was founded by Jorge Ángel Livraga and his wife, Ada Albrecht, in Buenos Aires, Argentina, in 1957. A break-away group of this organization was founded by Ada Albrecht after she left Livraga and moved to Uruguay, where she established Hastinapura Uruguay (literally, "city named after the elephants") in 1981. Both of groups are considered post-Theosophical movement organizations.

Also, present in Uruguay is a 30-hectare estate, called Casa Redención (Redemption House) or the Planetary Center of La Aurora, which was founded by Elisabeth César (known by her followers as "Shimani") during the 2000s near La Aurora, and the Shrine of Padre Pío de Pietrelcina (built in 1987) in the Department of Paysandú, located on the southern bank of the Río Daymán about 16 miles from the city of Salto. The region is well known for alleged sightings of flying saucers and extraterrestrials. Shimani is a disciple of the famous Brazilian mystic José Hipolito Trigueirinho Netto (b. 1931), who has authored dozen of books such as *Esoteric Dictionary* (1999) and *Calling Humanity* (2002).

Padre Pío was a Roman Catholic Capuchin Franciscan priest, born as Francesco Forgione in southern Italy in 1887, who is an alleged mystic and miracle worker, venerated worldwide for the stigmata he claimed to have received from an angel; the "stigmata" were open wounds in his hands that reportedly bled for 50 years, from 1918 until he died in 1968.

In July 2005, according to the Reverend Miguel Ángel Pastorino, director of Uruguay's Service for Study and Advice on Sects and New Religious Groups and a member of the Roman Catholic Bishops' National Commission of Ecumenism and Interreligious Dialogue: "Not only is there [in Uruguay] an exodus to different Gnostic and esoteric proposals, Afro-American cults, para-Christian sects, spiritualism, and 'flying saucer' sects [those who believe in UFOs], but there is also a silent turn to religious indifference, a product of the advanced secularization of our large cities."

Clifton L. Holland

See also: Ancient and Mystical Order Rosae Crucis; Anglican Province of the Southern Cone of America; Armenian Apostolic Church (Holy See of Echmiadzin); Assemblies of God; Baptist Bible Fellowship International; Besant, Annie; Christian and Missionary Alliance; Christian Brethren; Christian Church (Disciples of Christ); Christian Churches and

Churches of Christ; Church of God (Anderson, Indiana); Church of God (Cleveland, Tennessee); Church of God of Prophecy; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church of the Nazarene; Diamond Way Buddhism; Ecumenical Patriarchate/Patriarchate of Constantinople; Evangelical Church in Germany; Evangelical Church of the River Plate; Franciscans; Freemasonry; Global Country of World Peace; International Society for Krishna Consciousness; Jehovah's Witnesses; Jesuits; Karma-Kagyupa, Tibetan Buddhism; Lutheran Church–Missouri Synod; Mary, Blessed Virgin; Mennonite Church, U.S.A.; Moon, Sun Myung; New Apostolic Church; Pentecostalism; People of God; Roman Catholic Church; Russian Orthodox Church Outside of Russia; Salvation Army; Sathya Sai Baba Movement; Seicho-No-Ie; Seventh-day Adventist Church; Theosophical Society (America); United Methodist Church; Umbanda; Unification Movement; Universal Church of the Kingdom of God; Waldensian Church; Wiccan Religion; World Council of Churches; World Evangelical Alliance.

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■ Uzbekistan

Uzbekistan is a landlocked Central Asian country surrounded by Afghanistan, Kazakhstan, Turkmenistan, Tajikistan, and Kyrgyzstan. Much of the 173,000 square miles of territory is desert with mountains rising in the east. The population is 27,000,000 (2008).

The Uzbek people trace their lineage to a Turkish people in Siberia. These people settled in what is now central Kazakhstan. Meanwhile, in the seventh and eighth centuries CE, in what is now Uzbekistan, a Turkish khanate was created. However, the khanate was quickly replaced by Arab rule, which came to Central Asia along with the subsequent spread of Islam. A prosperous Islamic civilization developed in the next centuries as Buchara, Samarkand, and Urgenc became important centers for trade and education. This era of prosperity was cut short by the invasion of the Mongols early in the 13th century.

In the 15th century, the Uzbek people residing in Kazakhstan gained a new level of unity, and in the 16th century they moved into present-day Uzbekistan; in 1512 the Khanate of Kiva came into existence. Subsequently, several other Uzbek khanates were created, and a set of rival states emerged.

The Russians developed plans for the region late in the 19th century. In 1860 Russian forces entered the area and seven years later created the province of Turkistan, with its capital at Tashkent. Over the next two centuries, the Russians succeeded in reconciling the different khanates to their presence in the region. There was some attempt to create an independent Uzbek government after the fall of the czar, but forces of the new Soviet government crushed that effort. In 1924, Central Asia was reorganized along ethnic lines, and an entity closely resembling the present nation of Uzbekistan was designated as the Soviet Socialist Republic of Uzbekistan. What is now Tajikistan was originally part of Uzbekistan, but separated in 1929.

Uzbekistan was placed in a difficult position during the Gorbachev era, at the end of the 1980s. The government opposed Russian attempts to invade Afghanistan, and a hostile climate led to attacks upon Russian expatriates residing in the region. Uzbekistan moved quickly to separate from Russia in 1991 and form an independent nation. That new government is a democracy, but only in a limited sense. Parties in opposition to the present administration have not been

Uzbekistan

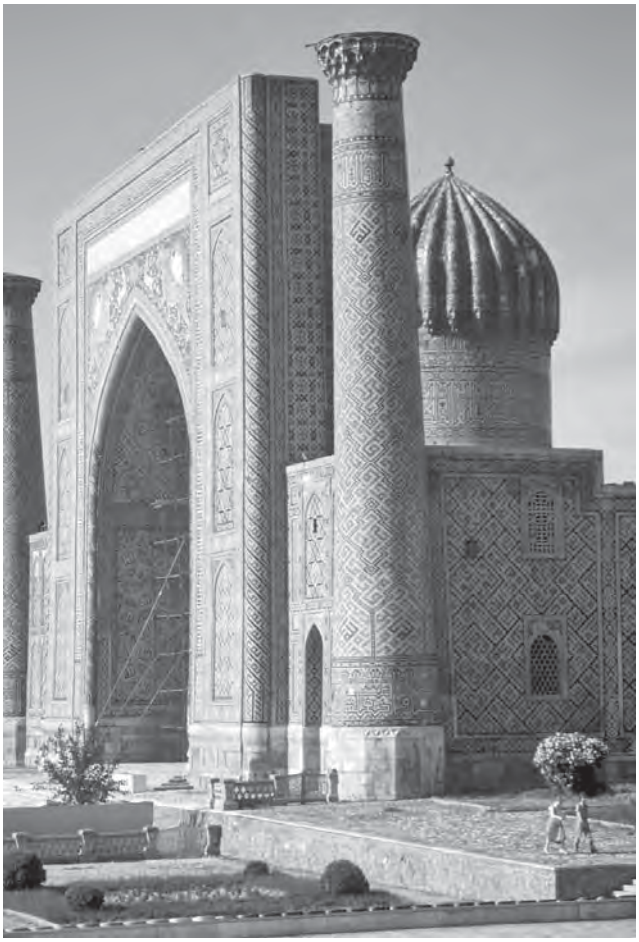
Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	6,003,000	24,328,000	85.1	2.29	30,476,000	35,466,000
Agnostics	3,000,000	3,104,000	10.9	–2.37	2,500,000	2,000,000
Atheists	2,022,000	623,000	2.2	–1.20	450,000	300,000
Christians	872,000	371,000	1.3	0.28	378,000	428,000
Orthodox	833,000	240,000	0.8	–0.53	200,000	200,000
Independents	26,000	80,000	0.3	2.76	100,000	120,000
Protestants	7,400	40,000	0.1	0.39	60,000	80,000
Jews	66,000	50,000	0.2	–0.85	45,000	40,000
Ethnoreligionists	0	56,400	0.2	1.47	50,000	55,000
Buddhists	10,000	44,300	0.2	1.47	60,000	90,000
Zoroastrians	0	1,000	0.0	1.47	1,000	1,000
Baha'is	0	900	0.0	1.48	2,000	4,000
Hindus	0	800	0.0	1.47	1,200	1,500
New religionists	40	140	0.0	1.35	200	300
Total population	**11,973,000**	**28,580,000**	**100.0**	**1.47**	**33,963,000**	**38,386,000**

Uzbekistan

allowed to form, and there are imposed limitations on free speech and association.

Two laws regulating religious liberty were passed in 1998. The Law on Freedom of Conscience and Religious Organizations, while granting a spectrum of freedoms, restricts religious rights that conflict with national security, prohibits proselytizing, bans religious subjects in school curriculums, prohibits the private teaching of religious principles, forbids the wearing of religious clothing in public by anyone other than clerics, and requires religious groups to obtain a license to publish or distribute materials. The law also requires that all religious groups and congregations register. To register, a group must have at least 100 Uzbek citizen members. The second law revised the criminal and civil codes and provided punishments for a spectrum of activities, such as organizing a banned religious group, persuading others to join such a group, and drawing minors into a religious organization without the permission of their parents.

Like much of Central Asia, Uzbekistan is dominated by Sunni Muslims of the Hanafite School. In 1843 the Russians created the Muslim Spiritual Board of Central Asia, with headquarters at Tashkent, whose authority reached out to neighboring countries. All imams had to register with the board, and it controlled



The great Registan Square in the heart of Samarkand. (Corel)

the two seminaries for the training of religious leaders. In the brief period of lessening Russian authority, an Islamic revitalization movement, Jahid, attempted to reform what they saw as the corrupt leadership and tie Islam more closely to the religion's center in the Middle East. The movement founded a number of new schools that emphasized traditional values and taught classical Arabic as a means of reintroducing the Koran. As the movement gained a high profile, however, the Russians suppressed it.

During the years of Soviet rule, Islam was suppressed by a government openly hostile to religion. However, late in the 20th century, a new revitalization movement appeared, emphasizing Islamic morals and calling people's attention to the *sharia* (Islamic law). Some 80 mosques remained open during the Soviet era, and a reported 4,000 were opened soon after the country gained independence. As economic conditions dipped in the 1990s, during which time the country was making the transition to a market economy, many were drawn to new conservative Muslim movements, especially the Wahhabi movement, which has been generously supported by Saudi Arabia. At the same time, Turkish spokespersons have been supportive of a pan-Turkish approach to Central Asia. The new government operates as a secular state but has granted special status to the Islamic leadership. It both supports and exercises control over the Islamic community through the Spiritual Directorate for Muslims (the Muftiate).

The new 1998 law demanding registration of religious organizations appears to have been largely directed at exercising some control over Muslims worshipping at independent mosques. Since the law went into effect, 1,831 religious congregations and organizations, 1,664 of which were Muslim, have been registered. However, an additional 335 applications were denied, of which 323 were from Muslim groups.

Although the Sunni Muslims dominate religious life, by 2000 the Government's Committee on Religious Affairs had registered some 167 minority religious groups (congregations), including 32 of the Russian Orthodox Church (Moscow Patriarchate), 23 Baptist, 26 Pentecostal or Full Gospel, 10 of the Seventh-day Adventist Church, 47 Korean Christian, 8 Jewish synagogues, 5 of the Baha'i Faith, 2 kingdom halls of the Jehovah's Witnesses, and 2 temples of the International Society for Krishna Consciousness. Regular news reports continue as the struggle of different groups to register or recover a lost registration continue. Among the groups not registered as of 2000 was the Roman Catholic Church, though its registration was pending.

Christianity essentially entered Uzbekistan in the 19th century, with the coming of the Russians. It operates primarily within the continuing community of Russians (some 10 percent of the population), and its parishes are now part of the single diocese that covers Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan.

Baptists from Siberia and central Russia settled near Tashkent in 1898 and began to hold prayer meet-

ings in their homes. The first congregation was established adjacent to the Russian fort at Tashkent and included soldiers among those in attendance. Later in the decade, German Baptists moved into the area. The Tashkent church was closed in 1932 and did not reopen until 1944. During its first decade after World War II, it grew from 65 to more than 1,300 members. During the last decades of the Soviet era, a number of Koreans moved into the country, among whom were some Baptists. By the end of the 20th century, there were more than 20 Baptist churches, the largest number of which were associated with the Union of Evangelical Christian-Baptists of Central Asia, an association founded in 1992 that also includes the churches in Turkmenistan and Tajikistan.

Seventh-day Adventist work includes the Asian-Caucasian Conference, which also takes in Armenia, Azerbaijan, Georgia, Turkmenistan, and Tajikistan.

The Jewish community of Uzbekistan traces its history to the fifth century CE, when exiles from Persia arrived seeking a greater degree of religious freedom. The present communities in Samarkand and Buchara have persisted through the many government changes over the centuries. In the 19th century, Jews from Russia moved to Uzbekistan and settled in Tashkent. Besides the concentration of Jews in the three main cities, there are also Jews scattered throughout the country. During the Soviet era, the Jews of Uzbekistan had a relatively easier time than their fellow believers in other parts of the Soviet Union; however, they are now threatened by the new laws that demand religious leaders be Uzbekistan citizens.

Uzbekistan has been the source of numerous reports of religious suppression by the state, most reports coming from the Christian community, but Jews and even Muslims have not been exempt, while Jehovah's Witnesses have been especially singled out for attention.

J. Gordon Melton

See also: Baha'i Faith; Hanafite School of Islam; International Society for Krishna Consciousness; Jehovah's Witnesses; Roman Catholic Church; Russian Orthodox Church (Moscow Patriarchate); Seventh-day Adventist Church.

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V

Vaishnavism

Vaishnavism is a major sectarian tradition within Hinduism that is focused on the worship of Vishnu in his various forms and incarnations (*avataras*) as the highest manifestation of the divine. The rise of theistic traditions of Hinduism can be traced to earliest Upanishads, such as the Isha and Shvetasvatara, which conceive of a personal supreme deity as the creator of the world and as the ultimate source of liberation (*moksha*). In the Vedas, Vishnu is a minor deity, as can be deduced from the limited number of hymns dedicated to him. He is frequently mentioned in the context of his friendship with Indra in many of the latter's heroic battles against demonic forces, including Vritra. The most important act for which Vishnu is praised in the Rig Veda is as the wide striding one, whose three strides measure out and encompass the Earth, intermediate space, sky, and beyond.

The Bhagavata tradition, the earliest historical manifestation of Vaishnavism, is attested in several inscriptions from the second century to the first century BCE, which indicate that this religious cult was associated with Narayana, Vasudeva, and Samkarshana. During the Gupta period (ca. 320–550 CE), the term *bhagavata* appears in epigraphic materials as part of epithets of Gupta monarchs and rulers, such as *paramabhagavata* ("supreme bhagavata") and *mahabhagavata* ("great bhagavata"). Their primary scripture was the Bhagavata Purana.

The connection of Vishnu to various avataras is found as early as the Mahabharata, where Krishna is identified as Vishnu. In the Bhagavad Gita, we find the earliest expression of avatara doctrine, as Krishna states that when world order (*dharma*) declines and chaos threatens the world, he creates himself to reestablish it. In the Epics and Puranas, Vishnu has numerous avataras, but by the eighth century, a common list of 10 avataras (*dashavataras*) is found in nearly all Vaishnava *puranas*: Matsya (fish), Kurma (tortoise), Varaha (boar), Narasimha (Man-lion), Vamana (Dwarf), Parashurama (Rama with the axe), Rama, Krishna, the Buddha, and Kalki, the messianic avatara who will appear to usher in the end of the Kali Yuga. By far, the most popular avataras of Vishnu are Rama and Krishna, who have become the focal point of major Vaishnava *sampradayas* (lineages).

Vaishnavism is the result of the amalgamation of four main textual and theological currents that crystallized into a textual corpus that has come to characterize the various Vaishnava sampradayas: Bhagavatas, Pancaratra, Vaikhanasa, and Alvars. In addition to the puranic corpus focused on Vishnu and his various avataras, the 12 Alvar, Tamil saint-poets, who composed devotional poetry from the sixth to the ninth centuries, greatly influence the theological vision of Vishnu as transcendent and formless, who also manifests as the consecrated image (*arca*) in the temple. The early Alvars extol the mystical union with Mayon (Krishna), which can be attained only through meditation and temple worship (*puja*).

The Pancaratra tradition associated with the worship of Narayana is another stream of Vaishnavism, which can be traced to sections of the Mahabharata and perhaps as early as the Shatapatha Brahmana. The Pancaratra presents a theology of emanation (*vyuha*) in which Narayana, sometimes called Vasudeva, manifests in four forms: Krishna-Vasudeva (the supreme soul beyond qualities), Samkarshana (the soul and knower of the field), Pradyumna (the mind of all beings, into

Standing Vishnu statue with eight arms under an umbrella at Angkor Wat temple, Angkor, Cambodia. (Otmar Winterleitner/Dreamstime.com)

which all beings disappear at the time of dissolution), and Aniruddha (the ego, agent, effect, and cause from whom all sentient and insentient beings come into existence).

The Vaikhanasa tradition is a Vedic *shakha* (a subschool of Taittariya tradition of the Yajur Veda) that is closely associated with Vaishnavism. Their Vedic ritual (*shrauta*) *sutras* and *smarta* sutras (ca. fourth to eighth centuries) reveal a strong devotional and meditational focus on Vishnu/Narayana as part of their ritual practices. Vaikhanasa smarta sutras describe the ritual of the installation of the sacred image, which is accompanied by recitation of two mantras—*om namo narayana* and *om namo bhagavate vasudevaya*—as well as the invocation of the four aspects of Vishnu (*purusha* [spirit], *satya* [truth], *acyuta* [imperishable], and *aniruddha* [self-willed]).

The several streams under the umbrella of Vaishnavism consist of various ritual and meditational practices as well as different philosophical or theological perspectives, Historically, the Hindu tradition has recognized four Vaishnava sampradayas—Sri Vaishnavas of Tamil Nadu; the Gaudiya Vaishnavas located primarily in Bengal, Orissa, and Mathura; the Nimavats; and the Pushti Marga founded respectively by Ramanuja (11th century), Madhva (11th century), Nimbarka (13th century) and Vallabha (15th to 16th centuries).

Sri Vaishnava tradition of South India is a synthesis of the northern Indian Pancaratra and puranic tradition with the southern India tradition of the Alvars creating a theological vision in which Vishnu, as the transcendent cause and sustaining power of the universe, is the focus of emotional devotion. Liberation (moksha) from the cycle of birth, death, and rebirth (*samsara*) and *karma* is understood as the loving relationship between the individual soul and the god in Vaikuntha, Vishnu's heaven. Liberation, which is attained at death, is achieved through the cultivation of attachment to Vishnu and the simultaneous detachment from the world through devotional practices, including puja, and service (*seva*) to god. Total self-surrender (*praptti*) and abandonment to Vishnu's saving grace also lead to liberation. Sri Vaishnava tradition has split into the Vatakalai (northern) and Tenkali (southern) branches, which disagree, for example, on their understanding of the nature of caste distinction and how strictly they are to be regarded.

Gaudiya Vaishnavism is the form of devotion to Vishnu that developed in the traditional region of Bengal (Gaudiya), including the modern-day region of Mathura and Vrindavan. Theologically, Gaudiya Vaishnavas share much with Sri Vaishnavas, but differ in the form and expression of devotional practice. The inspirational exemplar for Gaudiya Vaishnavas is Vishvambhar Mishra (1476–1533), who would come to be known as Sri Krishna Caitanya, the name given to him upon taking initiation into renunciation. According to the tradition, Caitanya is believed to be the divine as Krishna and Radha in inseparable embrace. As such, Caitanya is often depicted as Krishna and Radha in one body, half-male and half-female. It is the language of

devotion developed by Gaudiya Vaishnavas that distinguishes them from other Vaishnava groups. Gaudiyas elaborate essential Vaishanava doctrines using the terminology of Sanskrit poetics, in which aesthetic experience (*rasa*) takes priority. In the 16th century, Rupa Goswami systematized the devotional passion of the devotee for Krishna into five lasting feelings or moods of the divine (*sthayibhavas*): the feeling of tranquility (*shanti*), the love experienced by the servile devotee (*dasya*), the love experienced by a friend (*sakhya*), the love experienced by a parent (*vatsalya*), and the erotic mood of love (*shringara*). Each of these aesthetic moods aims to discover the kind of love that matches the devotee's emotional aptitudes. In each *bhava*, the distance between devotee and Krishna as object of devotion is progressively broken down until the highest most intimate experience of the divine is reached. In shringara, the devotee experiences love for Krishna through the joy of union, the anguish of separation (*viraha*), and the ecstasy of love in re-union with god as expressed by Radha, Krishna's consort, in Jayadeva's famous 10th-century poem the Gita Govinda. The Gaudiya devotee attains liberation through the constant, ecstatic experience of the divine love-play between Radha and Krishna attained by repeatedly reciting the names of Krishna (*namajapa*), remembering (*smarana*) and savoring the deeds of Krishna as narrated in the Bhagavata Purana, performing puja to the temple *murti* or to the sacred *tulsi* (basil) plant, living in the company of *sadhus*, and living in Mathura, the land of Krishna.

Vaishnavism in its multiple manifestations is very much alive in the contemporary world. It has been transported as the Hindu community has dispersed around the globe and numerous Vaishnava temples have been built outside India. Furthermore, a variety of more recent Hindu movements grounded in the Vaishnava theology and practice have become international organizations, including the International Society for Krishna Consciousness (ISKCON) and the several divisions of the Swaminarayan International.

Carlos Lopez

See also: Devotion/Devotional Traditions; Gaudiya Math; International Society for Krishna Consciousness; Meditation; Reincarnation; Swaminarayan Hinduism.

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■ Vanuatu

Vanuatu is a relatively new South Pacific island country located off the northeast coast of Australia, between Tuvalu and Kanaky. The more than 80 islands that compose the country have but 4,710 square miles of land. Its 215,000 citizens (2008) are primarily Melanesians.

The islands were originally settled, possibly as early as 1400 BCE, by Melanesians probably migrating there from present-day Indonesia. Those who resided on the islands had their first contact with Europeans when the Spanish explorer Pedro Fernandez de Quiros visited in 1605. Captain James Cook mapped the islands and named them New Hebrides for the Hebrides Islands in Scotland. They were known by that name through the mid-20th century.

Lacking most of the natural resources desired by Europeans, the islands became a major source of slave laborers as the French and British moved into the area. The continuance of the slave trade long after it had been outlawed caused an intense dislike of Europeans among the Vanuatuans, who often took out their anger on missionaries.

Vanuatu

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	78,600	230,000	94.4	2.55	309,000	431,000
Protestants	37,000	155,000	64.0	3.29	212,000	295,000
Roman Catholics	13,200	35,800	14.7	2.27	45,000	57,000
Anglicans	10,000	36,000	14.8	2.21	44,000	55,000
Ethnoreligionists	7,000	8,400	3.5	2.57	10,000	10,000
Baha'is	100	2,800	1.2	2.56	5,000	7,000
Agnostics	200	1,500	0.6	6.31	3,000	4,500
Buddhists	70	480	0.2	2.55	700	1,100
Atheists	0	150	0.1	2.52	300	500
New religionists	0	120	0.0	2.65	100	200
Total population	**86,000**	**243,000**	**100.0**	**2.57**	**328,000**	**454,000**

British and French vied for control of the islands through the 19th century, but at the beginning of the 20th century they worked out an agreement to govern the islands jointly. An independence movement developed in the 1970s and gained the overwhelming support of the people by the end of the decade. Overcoming various efforts to subvert it, Vanuatu gained its freedom in 1980.

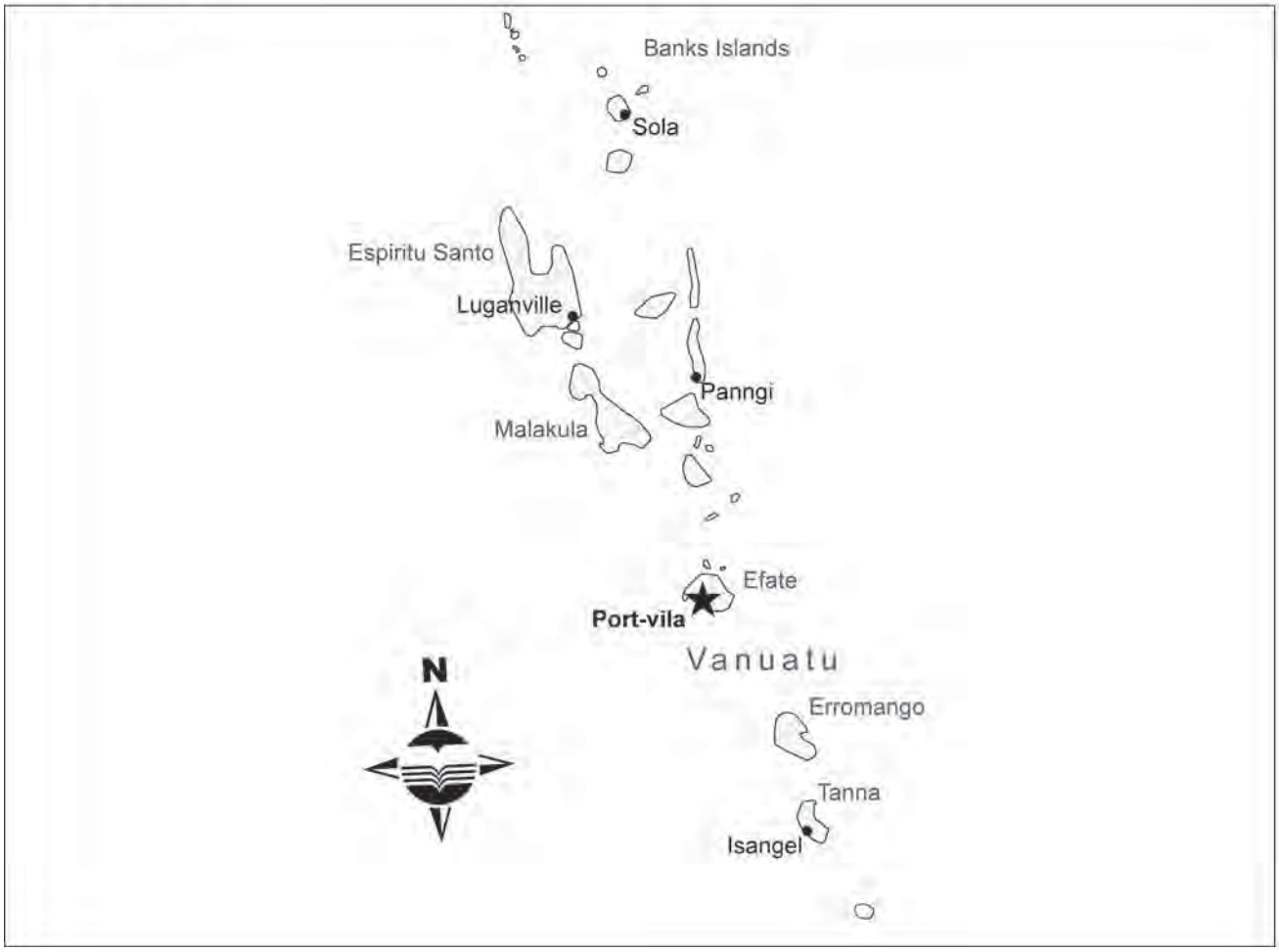
The indigenous religion, popularly called Custom, survived in strength through World War II. It was especially strong on the islands of Tanan and Aniwa, with a significant presence also on Santo and Vao. It should be noted that there were almost 20 languages spoken in the islands, and a similar number of variations on the indigenous religion existed. Following World War II, the New Hebrides were the site of the original and primary manifestation of what became known as cargo cults. These groups, of which at least eight were identified, recognized a mythical figure called John Frum as the founder and expected him to return to the islands, bringing the same material abundance that islanders saw come out of the cargo planes that brought supplies for troops in the early 1940s. Remnants of the Cargo Cults can still be found, though, like the traditional religions, they have been opposed by the Christian community.

The introduction of Christianity into Vanuatu began with John Williams and James Harris of the London Missionary Society (LMS) and several Samoan Christian teachers who visited Tanan and Erromanga in 1839. Leaving the Samoans on Tanna, Williams and Harris left for Erromanga, where both were killed soon after they landed. Other missionaries returned the following year and, finding their Samoan brethren safe, began a new work on Aneityum. Their work was hindered by several outbreaks of disease, which the islanders blamed upon the missionaries. The missionaries suffered the most from the continued taking of islanders into slavery, and more missionaries were killed in the New Hebrides than anywhere else in the South Pacific.

The work of the LMS was absorbed into the Presbyterian mission to the islands that began in 1848 with the arrival of Nova Scotian John Geddie. The Reformed Presbyterian Church of Scotland became the major force in Vanuatu with the arrival of John G. Paton, one of the more famous of the missionaries in the South Sea Islands. He had his first success on Aniwa, which became nominally Christian in the 1860s. The Presbyterian Church of New Zealand added their support in 1869, and eventually Presbyterians from Canada and Australia added their support. In 1948 the Presbyterian work was united and reorganized as the independent Presbyterian Church of Vanuatu. It now includes approximately one-third of Vanuatu's citizens.

Part of the significant work of the Presbyterians was the translation of the Bible into the indigenous languages. Thanks primarily to the two Gordon brothers from Scotland, the scriptures had been translated into the four main languages by 1870. By 1901 the Bible had been published in 21 languages.

VANUATU



The Roman Catholic Church established an initial presence in the New Hebrides in 1839, when a missionary arrived on Erromanga; however, their major push did not begin until 1887, as the British and French began to work out their cooperative arrangement for the islands. Over the next decades, the church had great success, especially on the islands of Vao, Atchin, and Wala. A prefecture was established in 1901 and a vicariate three years later. The Diocese of Port Vila was erected in 1966.

Bishop George A. Selwyn of the Anglican Church of Australia, with the cooperation of his colleagues in New Zealand, initiated missionary work in the northern New Hebrides in 1848. They limited their work to the northern islands in order to avoid head-on competition with the Presbyterians. For the first century of its existence, the mission actually was manned and guided by New Zealand Anglicans. Then in 1975, the Church in the Province of Melanesia was established as an independent entity, and Vanuatu became a diocese in the province, which is headquartered in the Solomon Islands.

The Churches of Christ (Non-Instrumental), a free church with Baptist roots, began work in the New Hebrides in 1903 after its representatives had been deported from Kanaky. Their work took hold on Aiba, and they subsequently built a substantial following on Pentecost and Maewo. More recent arrivals include the Apostolic Church (from Australia), the Seventh-day Adventist Church (1912), and the Jehovah's Witnesses (1933).

With the continuation of the traditional religions of the New Hebrides, it is not surprising to find a variety of indigenous churches. The interaction of Christians with the cargo cults has led to several new Christian congregations. The Voice of Daniel was formed by Daniel Tambe, a former Anglican priest on Pentecost Island, as the result of a vision he had in the early 1930s. The Free church derives from a schism within the Evangelical Church in New Caledonia and the Loyalty Islands, imported from Kanaky.

Anglicans, Roman Catholics, and Presbyterians came together in 1967 to form the New Hebrides Christian Council, with the Adventists and Apostolics as observer members. That Council evolved into the Vanuatu Christian Council, now affiliated with the World Council of Churches.

There are only a few religious groups that exist apart from the larger Christian community. The Baha'i Faith began building their work in the 1960s, and Buddhism has been brought to the islands by immigrants from Vietnam.

J. Gordon Melton

See also: Anglican Church of Australia; Baha'i Faith; Church in the Province of Melanesia; Churches of Christ; Evangelical Church in New Caledonia and the Loyalty Islands; Jehovah's Witnesses; London Missionary Society; Presbyterian Church of Vanuatu; Roman Catholic Church; Seventh-day Adventist Church; World Council of Churches.

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Vedanta Societies

The Vedanta Societies are the products of the missionary outreach of swamis (Hindu monastics) in the order inspired by the Indian saint Ramakrishna Paramahansa (1836–1886), considered an *avatar,* an incarnation of God. Ramakrishna's mystical experiences are regarded as proving that there is truth in all of the world's religions, and this continues to be an emphasis of the Vedanta movement. Vedanta means "end of the Vedas," and it refers to the later Vedic texts, the Upanishads, and the philosophical schools based on those texts. The basic Vedantic doctrine is that reality is non-dual and unitary, and that we are all part of the one divine reality. Vedanta was introduced to the United States in 1893, when Swami Vivekananda (1863–1902) spoke at the World Parliament of Religions held in Chicago in conjunction with the Columbian Exposition. His presentation of Hindu thought to the American public was so well received that he remained until 1896 to give lectures in the Midwestern and Eastern United States and in Europe, to instruct students, and to inspire the founding of the first Vedanta Society, in New York City in 1896. Vivekananda returned to the United States in 1899–1900 to lecture in California.

Additional swamis in the Ramakrishna Order came to the United States and founded Vedanta Societies in major cities. Abhedananda (1866–1939) was based in New York City and taught in the United States from 1897 to 1921. Trigunatita led the San Francisco Vedanta Society, which built the first Hindu temple in America in 1906. Paramananda (1885–1940) arrived in 1906 and established centers in Boston and Los Angeles, and lectured all over the United States. In 1923 he founded a spiritual community, Ananda Ashrama, at La Crescenta, California. Prabhavananda (1914–1976) founded a center in Portland, and he established an influential Vedanta Society in Hollywood in 1930. This center grew to become the Vedanta Society of Southern California, with several monasteries, a convent, and the well-known Vedanta Press. In the late 1930s, the British writers Gerald Heard (1889–1971), Aldous Huxley (1894–1963), and Christopher Isherwood (1904–1986) became Prabhavananda's disciples. Nikhilananda (1895–1973) founded a center in Manhattan in 1933 and was a prolific writer and speaker;

A statue of Swami Vivekananda, one of the most influential spiritual leaders of the philosophies of Vedanta and Yoga. He was the chief disciple of Ramakrishna Paramahamsa and the founder of Ramakrishna Math and Ramakrishna Mission. (Nilesh Bhange/Dreamstime.com)

his disciples included Joseph Campbell, the comparative mythologist.

The Vedanta Societies continue to be headed by male Indian swamis, although they have trained American swamis as well as women monastics. The original Vedanta Societies in the United States remain under the spiritual (though not the administrative) authority of the Ramakrishna Order, headquartered in India, and are now part of a worldwide fellowship of autonomous Vedanta Centers. The Ramakrishna Math and Mission oversees a number of centers and institutions across the country. Centers within the United States may be found in New York City, Berkeley, San Francisco, Sacramento, Hollywood, Chicago, Boston, St. Louis, Portland, Providence, and Seattle. The Vedanta center of Southern California maintains an extensive Internet site at http://www.vedanta.org/, which includes a worldwide directory of Vedanta Societies.

Controversies have arisen over keeping talented swamis obedient to the Ramakrishna Order in India and on how women should relate to the male Indian monastic order. From 1910, Swami Abhedananda lectured independently of the control of the Ramakrishna Order, and when he returned to India he founded a separate organization. When Swami Paramananda died in 1940, his disciples, who included a number of monastic women, decided that his niece, Gayatri Devi, should succeed him as leader, instead of accepting a new swami from India. In 1941 the Ramakrishna Order decided that the centers founded by Paramananda were

no longer its affiliates. In the early years, the Indian swamis had to cope with American racism and prejudice against their Hindu religion. Today, the Vedanta Societies have succeeded in being accepted in interfaith interactions in their respective areas.

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See also: Hinduism; Monasticism.

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Vegetarianism

The term "vegetarianism" refers to a spectrum of diet regimens that significantly cut back or altogether eliminate the use of any animal products from one's diet. Veganism refers to a diet that does not use any animal products in the diet, while most vegetarians will ingest foods such as eggs, milk, and cheese, that is, animal products that do not require the death of the animal from which they are taken. Popular variant vegetarian diets include the several programs emphasizing raw food and the Macrobiotics diet.

Vegetarianism appears to have first gained a following among the Jains, who had developed a doctrine of *ahimsa*, or harmlessness, by which they meant non-killing. By around 800 BCE, Jains were teaching that the killing of any animal life and even some forms of plant life accumulates *karma* (consequences), which must be neutralized before one can escape the rounds of reincarnation (*samsara*). As this idea developed, within Jain circles, monks developed the practices of sweeping their pathway with a broom to prevent the inadvertent killing of any insects or other small creatures and wearing a mask to prevent their being inhaled. Some abandoned agriculture as it required the harm or death of animals in the process of raising crops.

The Jains' concept of ahimsa penetrated Buddhism, but Buddhists generally avoided some of the more extreme expressions of it. Buddhist monasteries consumed a vegetarian diet, but the average Buddhist monk might accept meat when offered to him as he begged for food. The Vinaya, the guidebook for Buddhist monastic life, did not forbid meat, the only exception being an admonition to refrain from partaking from animals specifically killed to feed the monks. A strict vegetarianism arose primarily among the monks of East Asia. Wesak, the Buddha's birthday, was a time for feasting often with vegetarian meals donated to the monks, and communal vegetarian meals for laypeople.

In Japan, moves toward adopting an ethical system based on ahimsa made some penetration of the culture during the Nara era (eighth century CE), as Buddhism moved into the country from China. The adoption of nonviolent ideas included the development of a Japanese vegetarian diet, but both the ahimsa perspective and the diet were soon abandoned as the government moved to co-opt Buddhism for its own ends.

From Jainism and Buddhism, vegetarianism seeped into the larger Hindu community. Jains attacked certain Hindu practices such as animal sacrifice and the consuming of meat. By the beginning of the first millennium BCE, those in the Brahmin class, which included most priests and many cultural influentials, adopted the idea of ahimsa and as a corollary adopted

a vegetarian diet. One step in this direction was to make an exception that allowed the eating of meat from animals that had been sacrificed. This exception was made after defining the death of animals in sacrificial ritual as not *himsa,* or killing.

With the exception of animal sacrifice, which has to a large extent been abandoned in India, the ancient practices of vegetarianism have continued to the present, and even expanded. Animal sacrifice was an integral part of Vedic religion, but in the modern era moves were made to replace it in the light of intense criticism from the West. In 1950, animal sacrifice in Hindu temples was outlawed in the state of Madras in southern India. By this time new rituals had been developed to replace the sacrificial procedures. The primary place where it now continues is in Bengal among worshippers of the dark goddess Kali.

One group, the followers of Tantrics, opposed vegetarianism and integrated the consumption of meat into their rituals, which attempted to reach the divine through the world rather than by withdrawal. The monks (*sanyassins*) had developed an elaborate process of withdrawing from the world—worldly possessions, society, family connections, and the like—which in some cases mixed with the idea of ahimsa and produced a commitment to vegetarianism. Vegetarianism also began to be identified as a step toward spiritual purity and hence the proper attitude of a Brahmin. Finally, one began to see the phenomenon of a whole caste adopting the practice as a means of moving up in the overall social structure.

Vegetarianism was not prominent in the West until the modern age. While one finds the prohibition of certain foods (such as pork), the major Western religious traditions had no problem with eating meat or other animal products. What anti-meat dietary prohibitions emerged were based on the reputed "impurity" of the forbidden foods. Prohibitions primarily centered on pork products and some forms of seafood. The Jewish prohibitions were rejected by the early Christians and the issue became a characteristic separating the two communities. The Islamic community, however, picked up and continued the Jewish prohibitions and Islamic dietary rules generally follow Jewish kosher practice. The rise of vegetarianism in the West appears to have been a result of the influx of ideals from the East that began with the British move into India and China, new sectarian Christian impulses, and the rise of new "scientific" schools of health as predecessors to modern medicine.

The first vegetarian organization in the West was the small Bible Christian Church founded by the Reverend William Cowherd in 1809 in Salford, England. Cowherd, a former Anglican clergyman, had come to believe that abstinence from meat was necessary if a person was to progress spiritually. In 1817, with 41 church members, Cowherd moved to Philadelphia, thus becoming the fountainhead of future vegetarian practice on both sides of the Atlantic. Though a relatively small body, it is noted as influencing a number of reformers who chose to deal with issue of diet. Directly influenced by the church was Sylvester Graham (1794–1851) who invented the still popular graham cracker and lectured widely on the vegetarian diet he had developed. The first secular vegetarian organization was the Vegetarian Society founded in 1847 in Manchester. The American Vegetarian Society was founded three years later. Its first president was William Alcott (1798–1859), a disciple of Graham's perspective. Graham himself became the vice president. They were joined in their endeavor by some of the leaders of the water cure movement, Joel Shew, Russell Trall, and William Metcalfe. Though always a small minority movement, vegetarianism had spread through Europe to the point that a still-existing International Vegetarian Union could be formed in 1908.

At the beginning of the 19th century, vegetarianism was tied to a new issue that would become increasingly important, the protection of the rights of animals and the crusade to end all forms of animal cruelty. The first organization dedicated to these goals, the Millennial Guild, appeared in 1912.

The Christian sectarian support of vegetarianism and the new scientific approaches to diet reform came together in the Seventh-day Adventist Church. Church founder and Prophetess Ellen G. White was interested in health reform, the subject of a number of her prophetic messages. She found cutting-edge support in the form of the Kellogg brothers, John Harvey (1852–1943) and Will Keith. In 1875, John Kellogg became the superintendent of the Western Health Reform Institute supported by the fledgling church in Battle Creek,

Michigan, and three years later opened the famous sanatorium where he was able to develop the new diet he proposed built around cereals and other vegetarian food. The brothers went on to found the company that still bears their name, though the company has long since abandoned their founder's health priorities.

Theosophy became a major force injecting Eastern ideas into the West, and vegetarianism became one of its themes. Annie Besant (1847–1933), who succeeded Henry S. Olcott (1832–1907) as the president of the Theosophical Society, became a vegetarian and used the Society effectively to urge diet change on the members and spread vegetarian ideals beyond its boundaries. She argued that mass slaughter of animals for food demeaned humanity and picked up Cowherd's basic notion that vegetarianism was a prerequisite for spiritual progress. As the Society splintered, the vegetarian perspective was carried into many of the more than 100 new Theosophically inspired organizations like the Liberal Catholic Church and the Rosicrucian Fellowship.

In the United Kingdom the cause of the animals would be picked up by the Spiritualist movement, which gave its backing to organizations like the Anti-Vivisection League, a precursor to contemporary organizations like PETA (People for the Ethical Treatment of Animals). Support for the Indian teaching of ahimsa and the vegan philosophy it espoused was given by the American Vegan Society founded in New Jersey in 1960. Founder H. Jay Dinshah (1933–2000), an Indian American, lifted the banner for ahimsa, which he termed "dynamic harmlessness." Vegetarianism had waned in North America and most had not grasped the connection between it and the nonviolent approach of the highly respected Mahatma Gandhi (1869–1948). Dinshah argued for a comprehensive vegan lifestyle that excluded from one's diet all animals (meat, fish, fowl) and animal products (milk, eggs, honey, and so forth) as well as animal by-products in such things as shoes, clothing, and toiletries.

Dinshah was but one of the people to emerge in the 1970s to espouse vegetarianism and to found a large socially relevant movement that welcomed critiques of the majority society in Europe and America —the New Age movement. The movement provided a vehicle for small movements like the Vegans to reach far larger audiences than they otherwise could ever hope to influence, and they formed a natural alliance with emergent coalitions built around concerns for organic foods without additives; alternative and holistic approaches to health; and the overuse of animals for medical and scientific experimentation.

Contemporaneously with Dinshah, Ann Wigmore of the Hippocrates Health Institute emerged as the great champion of the raw food movement. Possibly no one had the impact of George Ahsawa and Michio Kushi, who became the champions of the Macrobiotic diet. Built on the same principles as Asian martial arts and healing techniques like acupuncture, the Macrobiotic diet started with a selection of cereal grains, of which unpolished brown rice was the most important, and advocated an inexpensive humane and healthy alternative to meat-centered diets. Macrobiotics found a popular audience, as it emphasized a more positive approach to rebuilding a tasty and comprehensive diet, and went far beyond what was often seen as simply abandoning meat in one's diet.

The New Age movement in Europe and America revealed the existence of a number of groups in which vegetarianism predominated, from the Unity School of Christianity to numerous Esoteric groups and many of the new Eastern groups that flooded the West after America changed its immigration laws in 1965. Vegetarianism remains very much a minority practice in the West, but has grown to the point that vegetarian restaurants are now found in almost all large cities and non-vegetarian restaurants go out of their way to have vegetarian options on their menus. While an increasing number accept vegetarianism as a way of life based on scientific and social ethical concern (and even a dislike of the taste of meat), religious ideas remain the foundation of its growth.

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See also: Besant, Annie; Blavatsky, Helena P.; Jainism; New Age Movement; Seventh-day Adventist Church; Theosophical Society (America); Unity School of Christianity; White, Ellen G.

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■ Venezuela

Venezuela is located in northeastern South America on the Caribbean Sea between Colombia to the west and Guyana to the east. Its southern border, which reaches into the Amazon River basin, is shared with Brazil. Geographically, Venezuela is a land of vivid contrasts, with four major divisions: the Maracaibo lowlands in the northwest, the northern mountains (the most northeastern section of the Andes) extending in a broad east-west arc from the Colombian border along the Caribbean Coast, the savannas of the Orinoco River Basin in central Venezuela, and the Guyana highlands in the southeast.

The 1999 Constitution changed the name of the Republic of Venezuela to the Bolivarian Republic of Venezuela. The nation is composed of 20 federal states and a federal district, which contains the capital of Caracas. The country has an area of 352,144 square miles and approximately 85 percent of the national population lives in urban areas in the northern portion of the country, near the Caribbean Coast. Almost half of Venezuela's land area lies south of the Orinoco River, which contains only 5 percent of the total population.

According to the National Statistics Institute, the nation's total population on January 31, 2007, was

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	10,317,000	27,443,000	94.5	1.82	32,857,000	38,717,000
Roman Catholics	9,775,000	24,870,000	85.6	1.32	28,721,000	32,716,000
Protestants	148,000	1,300,000	4.5	4.04	2,200,000	3,300,000
Independents	131,000	976,000	3.4	2.47	1,500,000	2,200,000
Agnostics	49,000	667,000	2.3	2.53	1,300,000	1,800,000
Spiritists	100,000	305,000	1.1	1.84	370,000	440,000
Ethnoreligionists	200,000	205,000	0.7	1.84	230,000	260,000
Baha'is	24,900	170,000	0.6	1.84	250,000	350,000
Muslims	500	95,000	0.3	1.84	150,000	200,000
Atheists	10,000	60,000	0.2	2.23	85,000	115,000
Jews	12,000	57,000	0.2	1.84	72,000	85,000
Buddhists	2,000	36,000	0.1	1.84	50,000	70,000
Chinese folk	5,000	5,900	0.0	1.84	7,000	9,000
New religionists	500	1,200	0.0	1.84	2,000	3,000
Total population	**10,721,000**	**29,045,000**	**100.0**	**1.84**	**35,373,000**	**42,049,000**

27,750,163 inhabitants. About 60 percent of the population are *mestizo* (mixed races: Caucasian, African, and Amerindian), 29 percent Caucasian (mostly Spanish, Italian, German, and Portuguese), 8 percent Afro-Venezuelan, 1 percent Asian-Middle Eastern (Chinese, Japanese, Vietnamese, Korean, and Middle Easterners), and 2 percent Amerindian. The national and official language is Spanish, although 31 indigenous languages are spoken. Immigrant communities and their descendants commonly use their own native languages.

The Venezuelan people have a combination of ethnic heritages. The Amerindians, Spanish colonists, and Africans were joined by European groups and others from neighboring countries of South America during waves of immigration in the 20th century. There are various communities of Eastern Europeans. Some Venezuelans trace their ancestry to 10,000 expatriates from the southern United States who arrived after the Civil War (1865). The multiracial/ethnic combination is evident in Venezuelan culture: food, music, clothing, holidays, and the *mestizaje* identity.

Immigration since World War II has not only increased the spectrum of Christian denominations in the country, but also brought many of the world's religions to Venezuela. The 1961 Constitution guaranteed freedom of religion to all faiths; church and state are separate, although the majority of people still refer to themselves as Roman Catholic.

According to government estimates in 2006, 76 of the population was Roman Catholic, 29 percent was non-Roman Catholic Christians (includes Eastern Orthodox, Protestant, and other marginal Christian groups, such as Mormons and Jehovah's Witnesses), and the remaining 1 percent were "other religions" or claimed no religious affiliation. However, the Evangelical Council of Venezuela estimated that evangelical Protestants constituted approximately 10 percent of the population.

In 2008, the Constitution provided for freedom of religion, on the condition that its practice does not violate public morality, decency, or public order; and other laws and policies contributed to the generally free practice of religion. The government generally respected religious freedom in practice; however, there were some efforts by the Chávez government, motivated by political reasons, to limit the influence of religious groups in certain geographic, social and political areas.

The government continues to prohibit foreign missionary groups from working in indigenous areas. In 2005, the Ministry of Interior rescinded permission for the New Tribes Mission (NTM) to conduct its social programs among indigenous tribes; NTM appealed to the Supreme Court, and the case is still pending. The NTM withdrew more than 100 missionaries from indigenous areas in compliance with the government's order. In 2005, the Church of Jesus Christ of Latter-day Saints (Mormons) withdrew 219 missionaries, citing difficulties in obtaining religious visas from the government. Some Mormon missionaries working with indigenous peoples were expelled from those areas, while the others departed voluntarily.

The territory known today as Venezuela was inhabited by an array of Amerindian groups in prehistoric times. The Carib (including the Tamaques, Maquiritares, and Arecunas) settled along the Caribbean Coast, while other Native American groups, mainly Arawaks, settled in the mountains and in the Orinoco River basin of the interior.

The coast of Venezuela was discovered by Christopher Columbus (1451–1506) during his third voyage to the New World, on August 1, 1498. Its name, meaning "Little Venice," was given by reason of the fact that Alonso de Ojeda, who first explored the coast in 1499, found a small aboriginal village built on stilts in the region of Lake Maracaibo. Modified into Venezuela, the name afterward served to designate the whole territory of the captaincy general. Spanish settlements were established on the Caribbean Coast at Cumaná in 1520 and Santa Ana de Coro in 1527. The Spanish conquest was complete by 1600. By the end of the first century of Spanish rule, about half of the Amerindian tribes that existed previously in Venezuela had become extinct.

The Spanish settled and began to build an agricultural colony based on cacao (chocolate) production, for which they later imported slaves from Africa. Since then Venezuela has developed a regularly organized society with peculiar ethnic characteristics and a distinctive national culture. Venezuela was Spain's most

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successful agricultural colony, first with cacao production and export, and then, toward the end of the 18th century, with coffee.

As a result of the racial mixtures, Venezuelan society from its very beginnings displayed a more homogeneous ethnic makeup than most other Latin American colonies. The large group of freedmen worked mostly as manual laborers in the emerging cities or lived as peasants on small plots of land. Blacks, mulattos, and mestizos occupied the lower rungs on the social ladder,

but they still enjoyed a number of rights and guarantees provided by Spanish law and customs.

The colony of Venezuela was under the administration of governors and captains general during the 17th and 18th centuries. In 1718, Spanish colonial authorities organized the Viceroyalty of New Granada, with Venezuela as its easternmost region under a captaincy general.

Much of the movement for the independence of northern part of South America from Spain originated in Venezuela. The battles for independence were fought between 1749 and 1830, during which Simón Bolívar became a national hero and built his dream of Gran Colombia (from what is today Ecuador, Colombia, Panama, northern Peru and Venezuela). An independent New Granada (Colombia, Ecuador, and Venezuela) finally emerged in 1819 as the Republic of Gran Colombia. The War of Independence finally ended with the Battle of Carabobo, won by the Liberator Simón Bolívar in 1821. When the Republic of Gran Colombia was dismembered, the Republic of Venezuela was established in 1830.

Thereafter, the country was ruled by an oligarchy under the leadership of an authoritarian leader (*caudillo*) well into the 20th century. The era of the caudillo began with 16 relatively peaceful and prosperous years under the rule of General José Antonio Páez (r. 1830–1835, 1839–1843). Using funds earned during the coffee-induced economic boom, he oversaw the building of fledgling social and economic infrastructures. Generally considered second only to Bolívar as a national hero, Páez (a mestizo) ruled in conjunction with the *criollo* elite (Venezuelan born of pure Spanish ancestry), which maintained its unity around the caudillo as long as coffee prices remained high.

In the 1840s, however, coffee prices plunged, and the oligarchy split into two factions: those who remained with Páez called themselves Conservatives, while his rivals called themselves Liberals. The Liberals first came to prominence in 1846 with Páez's surprising selection of General José Tadeo Monagas (1847–1851) as his successor. Two years later, Monagas ousted all the Conservatives from his government and sent Páez into exile, which precipitated a decade of dictatorial rule shared with his brother, José Gregorio. In 1857 they introduced a new Constitution in an obvious attempt to install a Monagas family dynasty. The regime was ousted the following year in a revolt that included elite members of both parties.

The elite factions failed to agree on a replacement for the Monagas, however, which produced 20 years of intermittent and chaotic civil war. Between 1858 and 1863, local caudillos engaged in a power struggle known as the Federal War, because the Liberals favored federalism. In the end, the Liberals triumphed and General Juan C. Falcón was named president. Central government authority was finally restored in 1870 under Falcón's chief aide, Antonio Guzmán Blanco (r. 1870–1887), who established a dictatorship that lasted for 20 years. During his term of office, strife and bloodshed continued, and Venezuela suffered from despotism such as the nation had not known until this time.

During the 20th century, Venezuela emerged as one of the wealthiest nations in South America because of the development of its petroleum industry in and around Lake Maracaibo, in the northwestern region, near the Colombian border. Since 1918, Dutch, British, and American companies have developed the rich oil fields found in several regions of the country. Many immigrants have assisted in the development of its industries.

This transformed the Venezuelan economy, and today this nation is the third largest producer in the Organization of the Petroleum Exporting Countries (OPEC), with particularly large reserves of heavy bitumen in the southeastern Orinoco River basin. The extra revenue meant that the road system could be developed to become the envy of South America, and Caracas and other central cities were virtually rebuilt.

The dependence on oil revenues has meant that other sectors such as agriculture and tourism have been underdeveloped and with the late 1970s' fall in oil prices inflation has risen somewhat from the previous 10 percent levels, as successive governments realized they must diversify the economy. The discovery of very rich iron ore deposits, as well as gold, diamonds, and nickel, has meant that the mining sector has been the most buoyant part of the economy since about 1984.

General Juan Vicente Gómez ruled the nation from 1908 to 1935, alternating between the posts of president and minister of war. Gómez justified his harsh dictatorship as the form of government (*caudillismo*)

preferred by the predominantly mixed-race Venezuelans. The Gómez regime coincided with a protracted period favorable to Venezuelan exports, and the economy boomed.

Rómulo Ernesto Betancourt Bello (1908–1981), known as "The Father of Venezuelan Democracy," was president of Venezuela from 1945 to 1948 and again from 1959 to 1964, as well as leader of Acción Democrática, which became Venezuela's dominant political party in the 20th century. Betancourt became president in 1945 by means of a military coup d'état and, during his time in office, completed an impressive agenda. His accomplishments included the declaration of universal suffrage, the institution of social reforms, and securing half of the profits generated by foreign oil companies for Venezuela. His government worked closely with the International Refugee Organization to aid European refugees and displaced persons who could not or would not return home after World War II; his government assumed responsibility for the legal protection and resettlement of tens of thousands of refugees inside Venezuela.

Carlos Delgado Chalbaud became chairman of the military junta that governed Venezuela during 1948–1950. He was kidnapped and assassinated in November 1950, allegedly by his fellow junta member Marcos Pérez Jiménez, who began a brutal dictatorship that delayed the establishment of representative democracy in the nation until 1958. Since then, and continuing to the present, relatively free elections have been held every five years.

Hugo Rafael Chávez Frías (b. 1954), the current president of Venezuela, is the leader of the Bolivarian Revolution (named after the Liberator Simón Bolívar), which promotes a political doctrine of participatory democracy, socialism, and Latin American and Caribbean cooperation. He is also a strong critic of neoliberalism, globalization, and U.S. foreign policy. A career military officer, Chávez founded the left-wing Fifth Republic movement after orchestrating a failed 1992 coup d'état against President Carlos Andrés Pérez (r. 1989–1993, under Democratic Action).

Chávez's policies have evoked strong controversy in Venezuela and abroad, and have received everything from vehement criticism to enthusiastic support. The U.S. government under the George W. Bush administration claimed that Chávez was a threat to democracy in Latin America; however, many other governments sympathize with his ideology and welcome his bilateral trade and reciprocal aid agreements. In 2005 and 2006, Chávez was named one of *Time* magazine's 100 most influential people.

The Roman Catholic Church Catholicism was introduced to Venezuela by Franciscans and Dominicans in 1513. They created some of the first cocoa plantations and also taught the Amerindians the arts of domestic husbandry. The Jesuits operated within the vast savannas of the Orinoco River basin from 1628 until their expulsion in 1767. The Capuchins arrived in 1658 and over the next century spread out in the region around Caracas, where many of the settlements were founded by them.

The Diocese of Santa Ana de Coro was founded in Venezuela in 1531, which was transferred to the City of Santiago de León de Caracas and became the Diocese of Caracas in 1637; in November 1803 this diocese became the Archdiocese of Caracas, Santiago de Venezuela.

By 1662, the Catholic authorities had established five official zones for evangelization of the Amerindians: Llanos de Caracas, from the mouth of the Tuy River to Lake Maracaibo; Alto Orinoco Río Negro; Guyana, in the extreme eastern part of Venezuela; Trinidad; and Maracaibo. In 1734, the territory of Alto Orinoco was divided among the Capuchins, Franciscans, and Jesuits. Venezuela's independence from Spain was a disaster for the church, which had identified with the Spanish colonial leadership. The church suffered a great loss of property and mission stations during the drawn-out War of Independence.

Conflicts between the church and civil authorities occurred in the earliest period of the republic's existence. The first of these arose out of the refusal of the archbishop of Caracas to swear allegiance to the 1830 Constitution. This refusal, based on the absence of any explicit recognition of Catholicism as the state religion, resulted in the exile of the archbishop along with four bishops. Their exile lasted 16 months, after which the clerics (with the exception of the archbishop, who died in November 1831) returned in April 1832 upon reaching an understanding with the government.

Catholic church on Isla Margarita in Venezuela. Ninety-six percent of Venezuela's population is Roman Catholic. (iStockPhoto.com)

During the 1870s, President Antonio Guzmán Blanco poured out his wrath on the whole church and its more prized institutions, in an attempt to destroy the influence of the clergy and their criticism of his despotism. He expelled the last religious communities of nuns left in Venezuela and suppressed the seminaries, despoiling them of their possessions and destroying the budding revival of religious education in the country. He also destroyed churches, took possession of church-owned buildings, abolished revenues for the church, secularized the cemeteries, and defamed the clergy.

Finally, Guzmán decreed the total suppression of convents in the country and prohibited their future restoration. His attempt to establish a national church independent of the Vatican, however, was not popular among the Venezuelan citizens and he was forced to show some restraint. Nonetheless, during Guzmán's administration, civil marriage took precedence over the religious ceremony, the law being a constant source of demoralization among the Catholic faithful.

Guzmán's fall created a general reaction among the populace in favor of the church, which brought certain advantages for the clergy and for the advancement of the church. In 1886, the government itself invited the Sisters of Charity of St. Joseph of Tarbes to provide needed services in the nation's hospitals. Later the Sisters of Charity were able to establish educational and charitable centers in many cities, where they were joined by another congregation of Sisters of Charity, those of Saint Anne (Spanish). Other female religious orders were established to provide charitable work and catechistic instruction: the Little Sisters of the Poor of Maiquetia, the Servants of the Most Holy Sacrament, and the Franciscan Sisters.

In 1891, the government invited the Capuchin monks to work among the Amerindians in the Orinoco River basin, and they were allowed to establish residences in Caracas and Maracaibo. In 1894, the Salesians arrived and dedicated their efforts to the education of youth. The Augustinian Recollects arrived in 1899 to begin parochial work in the Archdiocese of Caracas and the dioceses of Guyana and Zulia. In 1903, also at the invitation of the government, the Sons of Mary Immaculate (French fathers) established themselves in Caracas, where they founded a college and provided needed assistance to the secular clergy. That same year, the Dominican fathers were allowed by the government to take possession of the Church of the Sacred Heart of Jesus in Caracas, and later engaged in teaching at the seminary of Caracas.

In 1910, the Archdiocese of Caracas administered 82 parishes, in addition to 22 affiliated churches and private chapels; it also operated 2 seminaries for training the local priesthood. At that time, there were only a total of 35 male religious and 242 sisters. The archbishop of Caracas, Monsignor Juan Bautista Castro, founded the Congregation of Servants of the Most Holy Sacrament in Caracas in 1911.

The Catholic Church adopted a conservative theological and social stance throughout the 19th and 20th centuries, and it had great difficulty in recruiting na-

tional priests and religious workers. For example, in 1969, only 19 percent of religious priests and 43 percent of female religious were native Venezuelans. Seventy-nine percent of the resident priests were born outside of Latin America and 2 percent were born in other Latin American countries. Forty-one percent of the resident nuns were born outside of Latin America and 16 percent were born in other Latin American countries.

During the 1960s and following years, diverse tensions and conflicts arose within the Venezuelan Catholic Church, which resulted from challenges posed by the Second Vatican Council (1962–1965), the General Conference of Latin American Bishops in Medellín in 1968, Latin American Liberation Theology, and the Catholic Charismatic Renewal.

These new movements polarized Catholic bishops, parish priests, religious workers, and the laity into various factions: *traditionalists,* who wanted the church to remain as it was prior to the reforms approved by the Second Vatican Council (late 1960s); *reformers,* who supported the church's modern stance; *progressives,* who sought to implement the new vision for "a preferential option for the poor" through social and political action aimed at transforming Venezuelan society and establishing social justice through peaceful democratic means; *radicals,* who adopted Liberation Theology, based on Marxist ideology, and advocated violent revolution by the people as a means of overthrowing the oligarchy and creating a socialist state that would serve the marginalized masses; and *charismatic agents* (priests, nuns, and lay members), who sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit (including the "baptism of the Holy Spirit and speaking in tongues").

Since the mid-1960s, the Venezuelan Catholic Church—influenced greatly by papal calls for a refocus of attention on the needs of the urban poor—has directed significant resources toward assisting the lower classes and empowering the laity in the local parishes.

The Catholic Charismatic Renewal (CCR) in Venezuela traces its origin to 1973, when the first Charismatic Conference was held at the Salesian retreat center in Los Teques, Miranda state, not far from downtown Caracas. Thereafter, the CCR became established and prospered in many locations throughout the country. In 1988, the CCR National Coordination Office was relocated from Maracaibo to Barquisimeto. In October of that year, 28 priests, 13 laypersons, and 5 bishops from Venezuela participated in the international Catholic Charismatic Renewal Conference held in Monterrey, Mexico. Leading this delegation were Monsignor Tulio Manuel Chirivella and Monsignor Carmen de Rúa, the national CCR advisor and the national CCR coordinator, respectively, in Venezuela. In April 1989, the National Day of Prayer was celebrated in Valencia, Carabobo state, with the participation of 10,000 people, under the leadership of a team of Catholic charismatic priests and nuns.

In the mid-1970s, the principal male religious orders in Venezuela were Augustinians, Benedictines, Capuchins, Claretins, Dominicans, Eudistas, French PP, Jesuits, Passionists, Paulists, Redemptorists, Salesias, Salle Brothers, Marists, and Brothers of Saint John of God. Female religious orders founded in Venezuela include Hermanitas de los Pobres, Franciscanas, Siervas del Santísimo Sacramento, Lourdistas, Agustinas, Dominicans, and Carmelitas.

In 1995, Monsignor Ignacio Antonio Velasco García (b. 1929) was appointed the archbishop of Caracas by Pope John Paul II. The current archbishop of Caracas (Santiago de Venezuela) is Cardinal Jorge Urosa Savino (appointed in 2005). The Venezuelan Episcopal Conference (CEV), composed of the nation's archbishops, bishops, and auxiliary personnel who meet periodically to manage church affairs, was first created in 1973.

The current CEV president is Monsignor Ubaldo Ramón Santana Sequera, the archbishop of Maracaibo. Presently, there are nine archdioceses in Venezuela: Barquisimeto, Caracas, Calabozo, Ciudad Bolívar, Coro, Cumaná, Maracaibo, Mérida, and Valencia. The Venezuelan Catholic Church administers 36 dioceses (including 4 Apostolic Vicariates) with a total of 1,256 parishes. In 2004, these jurisdictions were served by 1,493 diocesan and 1,064 religious priests (a total of 2,557) and assisted by 138 permanent deacons, 1,628 religious brothers, and 3,775 religious sisters.

Overall, there has been a decline in the number of priests and religious workers providing pastoral care and support services, which has weakened the church's

ability to retain adherents in Venezuela since the mid-1970s. For example, the Archdiocese of Caracas reported the following statistics in 2006: 140 diocesan and 419 religious priests (down from 160 and 600, respectively, in 1976), 730 religious brothers (down from 757 in 1976), and 1,332 religious sisters (down from 1,500 in 1976).

The Protestant Movement Agents of the British and Foreign Bible Society (BFBS) were the first to attempt the introduction of Protestantism into Venezuela, but as with the rest of South America, there was a gap of more than a half-century between their first arrival (1819) and the entrance of permanent Protestant missionaries (1883). In the meantime, the Church of England established a chaplaincy to serve British nationals, beginning in 1832. That work, never large, would eventually be attached to the Church of the Province of the West Indies. In 1976, it became an independent diocese and then became affiliated with the Episcopal Church.

The first Lutheran pastor arrived in 1865 to minister among German and English expatriates, and a Protestant Council was formed in 1870 among foreign residents. In 1878, Messiah Methodist Church was established in Caracas, which later became affiliated with the Presbyterians. In 1886, American Bible Society agent Francisco Penzotti (an Italian Uruguayan) arrived in Caracas and established local depots for Bible distribution throughout the country.

Missionary work was begun in 1889 by representatives of the British and Canadian "Open Brethren" branches of the Christian Brethren. During the 1890s, several other Protestant missionaries arrived: the Christian and Missionary Alliance (1890), the Evangelical German Lutheran Church (1893), the Presbyterian Church in the U.S.A. (1897), the Hebron Institute and Missionary Association (1897), the Swedish Evangelical Free Church (1898), and the Evangelical Mission of South America (1899, which established a national church body, known as Asociación de Iglesias Evangélicas Libres de Venezuela [ADIEL]).

During the early 20th century (1900–1939), at least a dozen additional mission agencies arrived from Europe and North America: the Scandinavian Alliance Mission (1906, later renamed The Evangelical Alliance Mission [TEAM]); the first Pentecostal missionaries (1910, who later affiliated with the Assemblies of God in the U.S.A.); the Seventh-day Adventist Church (1910); the Orinoco River Mission (1915, which established a national church body, known as Asociación de Iglesias Evangélicas del Oriente [ASIGEO]); Bethel Pentecostal Assembly (1919); independent Pentecostal missionaries began church work in Barquisimeto (1919, which became part of the United World Mission in 1947); the Evangelical Free Church of North America (1920, which established Asociación de Iglesias Evangélicas Libres de Venezuela [ADIEL]); Baptist Mid-Missions (1924); independent Baptist missionaries began work in Carúpano (1926, which later became part of the Southern Baptist Convention); the Apostolic Missionary Evangelical Christian Church / Bethel Evangelical Church (1927, also known as Iglesias Nativas Venezolanas de Apure, founded by Arístides Díaz); and independent Pentecostal work in El Tocuyo (1929, which later became part of the United World Mission).

The Assemblies of God Foreign Mission board first arrived in Venezuela in 1940 and built on the pioneer work begun by Mr. and Mrs. Gottfried F. Bender and Hilda Meyrick in Barquisimeto (1910). The Reverend Irvin Olson founded a central church in Caracas that became known as the mother church of this denomination in Venezuela. However, a major schism occurred in 1957 that led to the founding of the Venezuela Evangelical Pentecostal Association, which also has become a large denomination. In addition, during the 1950s, the International Church of the Foursquare Gospel and the United Pentecostal Church International arrived and developed very successful missionary efforts. Pentecostalism has given birth to a host of national church bodies. By decades, the minimum number of Protestant denominations, national church associations and service agencies founded since 1940 were the following: 1940s (5), 1950s (15), 1960s (5), 1970s (8), 1980s (11), and 1990s (7).

In 1965, the total Protestant membership nationally was only 47,000 and, up to this time, the accumulative growth of the Protestant community was not very impressive. A generation later, in 2000, sociologist Timothy Steigenga estimated that the Protestant population of Venezuela was somewhere between 7 and 10 percent.

In 2005, the largest Protestant denominations were estimated to be the following: the Seventh-day Adventist Church (235 churches with 63,100 members), the International Trinitarian Light of the World Pentecostal Church (480 churches with 56,900 members), The Evangelical Alliance Mission–related churches (900 churches with 29,200 members), the Assemblies of God (315 churches with 25,200 members), the Southern Baptist Convention (245 churches with 20,800 members), the United Pentecostal Church (240 churches with 19,300 members), Ebenezer Pentecostal Churches (100 churches with 12,000 members), the International Church of the Foursquare Gospel (60 churches with 7,250 members), and Bethel Evangelical Church of Apure (55 churches with 5,500 members). All other denominations had fewer than 5,000 members each.

In 2009, more than 180 Protestant denominations, independent churches and service agencies were affiliated with the Evangelical Council of Venezuela (Consejo Evangélico de Venezuela [CEV]), founded in 1972, which in turn is associated with the World Evangelical Alliance. Many leaders of these associations are also members of the Latin American Confraternity of Evangelicals (CONELA). Groups affiliated with the ecumenical Latin American Council of Churches (CLAI) include the Anglican Episcopal Church, the Evangelical Lutheran Church, the Presbyterian Church of Venezuela, and the Venezuelan Pentecostal Evangelical Union. There are no Venezuelan-based churches that are members of the World Council of Churches, though the Latin American Council of Churches is affiliated.

Other Christian Traditions Approximately 2 percent of the population is affiliated with "other religions," which includes the following traditions.

Eastern Orthodox and Independent Western Catholic There are two kinds of Eastern Orthodox groups in Venezuela, those in communion with the Vatican and those that are not. The latter are represented by the Greek Orthodox Church (Greece), the Russian Orthodox Church Abroad (under Bishop Alexander in Los Angeles, California), the Orthodox Church in America (also Russian Orthodox but affiliated with the Archdiocese of Moscow), the Romanian Orthodox Church (Romania), the Armenian Apostolic Church (Lebanon), the Byzantine Catholic Church (Mar Markus, Hungary), and the Orthodox Apostolic Catholic Church of Antioch (patriarch of Antioch in Damascus, Syria: Antiochian Orthodox Archdiocese of Mexico, Venezuela, and Central America–Caribbean). Those in communion with the Vatican are the Greek Melkite Apostolic Exarchate under Bishop Georges Kahhalé Zouhaïraty, established in Caracas in 1990; and the Syrian Catholic Apostolic Exarchate under Bishop Iwannis Louis Awad, established in 2001 in Maracay, Aragua state. In addition, the Apostolic Orthodox Old Catholic Church (founded by Monsignor Jorge Rodriguez, Chicago, Illinois) and the Reformed Catholic Church of Venezuela (under the jurisdiction of Bishop Leonardo Marín Saavedra of Ontario, Canada), with headquarters in Ciudad Ojeda, state of Zulia, are independent churches in the Western Catholic tradition that are not in communion with the Vatican.

Additional Christian Groups These groups are considered "marginal" because each one rejects other branches of Christianity, usually claiming that their group is the only "true church." Because each of their doctrinal statements reject certain basic tenets of the Eastern Orthodox, Western Roman, and Protestant traditions, these groups are considered outside the mainstreams of Christianity. The Watch Tower Bible and Tract Society of New York (known as Jehovah's Witnesses) began work in Venezuela in 1936, and in 2005 reported 1,297 congregations with 98,785 members. The Church of Jesus Christ of Latter-day Saints (known as Mormons, Salt Lake City, Utah) entered Venezuela in 1966; in 2001, this church reported 210 wards and branches with a total of 89,484 members. The Universal Church of the Kingdom of God (also known as Strong Prayer to the Holy Spirit—Stop Suffering!), in 2004, reported 81 worship centers in Venezuela.

Also, the following organizations are reported to have work in Venezuela: The Children of God (now called The Family International, headquartered in Florida), the Light of the World Church (Guadalajara, Mexico), Mita Congregation (Puerto Rico), The Voice of the Cornerstone (Puerto Rico), Growing in Grace International Ministries (Miami, Florida), the Philadelphia Church of God (Oklahoma), and the Church of Christ, Scientist (Boston, Massachusetts).

Additional Religious Traditions Immigration since World War II not only increased the spectrum of Christianity in Venezuela, but also brought many of the world's religions as part of the immigrants' cultural heritage.

Buddhism Chinese immigrants first introduced Buddhism into Venezuela, although a large portion of the Chinese community is Roman Catholic. Later, Westernized Buddhist groups were founded, including International Zen Association (with headquarters in Paris, France) and Friends of Western Buddhism (FWBO, London); as well as Asian Buddhist groups: Soka Gakkai International (Japan), Soto Zen School (Japan), and Karma Thegsum Choling—Diamond Way (Tibet).

Hinduism A few Hindu-origin groups exist in Venezuela, including the International Society for Krishna Consciousness (ISKON, Florida), Swami Sivananda School of Yoga (affiliated with the Divine Life Society), Sri Chaitanya Saraswat Mandal (India), Sri Rupanuga Sridhar Ashram (India), International Sri Sathya Sai Baba (India), Transcendental Meditation, now organized as the Global Country of World Peace (Lebanon), Gaudiya Vaishnava Society (California), and Grace Essence Fellowship (United States).

Sant Mat Sant Mat includes the Divine Light Mission now known as Elan Vital (India) and the Movement for Spiritual Inner Awareness (MSIA, California).

Islam There are approximately 125,000 Muslims in Venezuela today, predominantly citizens of Lebanese, Syrian, and Palestinian descent, who mainly reside in Nueva Esparta state, Margarita Island, and the Caracas metropolitan area. The Al-Ibrahim mosque in Caracas is reportedly the largest in Latin America. It was constructed with funds from the Ibrahim bin Abdul Aziz Al-Ibrahim Foundation under the planning of world-renowned architect Oscar Bracho.

Other notable mosques and Islamic organizations include Isla Margarita-Caribe La Comunidad Islámica Venezolana, Centro Islámico de Venezuela, Mezquita al-Rauda in Maracaibo, Asociación Honorable Mezquita de Jerusalén in Valencia, Centro Islámico de Maiquetía in Vargas, and Asociación Benéfica Islámica in Bolívar.

Baha'i Faith In January 1953, the Baha'i community of Caracas began with 17 adults in Caracas, plus a few more believers in the interior of the country. During the period 1960–1961 three other Local Assemblies were formed (Sucre district de Caracas, Maracay, and Barquisimeto), which made possible the election of the First National Spiritual Assembly in Venezuela, in April 1961. During the period 1963–1964 many Amerindians joined the Baha'i community, which reported 1,218 Baha'is in 1965, of which 1,001 were members of Indigenous tribes. In 2000, there existed a National Baha'i Institute, a Moral Education Institute, a strong and growing youth movement, a solid and stable community of believers (more than 20,000), an Office of Foreign Affairs dedicated to the peace process, and 90 Local Assemblies.

Judaism Currently, more than 35,000 Jews live in Venezuela, with more than half in the Caracas metropolitan area. The majority of Jews are members of the middle and upper classes, which are divided almost equally between Ashkenazim and Sephardim. Most of the country's 16 synagogues are Orthodox: The Israelite Union of Caracas represents the Ashkenazi tradition and the Israelite Association of Venezuela represents the Sephardic tradition. There is one Conservative synagogue (Congregation Shalom, founded in 1990) and one Messianic synagogue (Bet El Shadai Congregation).

Animists—Native Americans or Amerindians According to the 2000 Venezuelan national census, there were 511,784 Amerindians (about 2 percent of the total population), mainly concentrated in the states of Amazonas (61.4 percent), Delta Amacuro (26.6 percent), and Zulia (10.6 percent). About 84 percent spoke Native indigenous languages and less than 50 percent also spoke Spanish. The major linguistic groups are Arawakan, Caribe, and independent (without any known linguistic affiliation to other groups). Although many of the Amerindians are nominal Roman Catholics and practice "popular Catholicism," most are also practitioners of Native American Spirituality (animism).

Animists—Afro-Americans Present among, but not limited to, Afro-Venezuelans are a variety of animistic groups that combine African-derived belief systems with Roman Catholicism in the Latin American and Caribbean regions: Umbanda, Quimbanda, Santería, the Maria Lionza cult, and Myalism-Obeah. The Aboriginal Cult of Maria Lionza is a relatively new religion (since the 15th century) that draws on elements of Native Amerindian religion, African beliefs and practices, and Roman Catholicism.

Animists—Latin American Popular Religiosity (influenced by Roman Catholicism) All Latin American countries, including Venezuela, have a variety of Virgin Mary and Christ Child cults that emerged as Roman Catholicism blended with existing Amerindian and African-derived belief systems to form a syncretistic "popular religiosity." Examples of these are the Cult of Our Lady of Coromoto, the Cult of the Virgin Mary of the Mystical Rose, and the Cult of the Nino Jesús in Capaya, Barlovento, Miranda state.

Western Esoteric-Occult Orders Present in Venezuela today are various groups that represent the traditional magic of ancient Western Europe that came to Latin America as part of the Spanish Conquest in the form of witchcraft (magicians, diviners, healers, witches, and shamans), as well as groups that represent the ritual or ceremonial magic tradition: the Traditional Martinista Order (France), the Hermetic Order of the Golden Dawn (England and France), Freemasonry (Scottish and French rites: Grand Lodge of the Republic of Venezuela and R.L. La Esperanza No. 7, founded in the 1850s), the Ancient and Mystical Order Rosae Crucis (AMORC, United States), and the Ancient Rosicrucian Fraternity (Germany).

The neo-Pagan tradition is represented by Wicca, and the Satanist tradition by various secret societies that worship the biblical Lucifer. In 2007, the civil authorities reported that "practitioners of black magic cults" were stealing bones from the local cemeteries for use in Satanic and Santeria rituals, although the *babalaos* (Santeria priests) denied they use witchcraft ("black magic") and human bones in their rituals; rather, their ceremonies utilize "white magic" to cure sickness and help believers resolve personal and family problems and attain success in school and on the job.

Other occult orders (founded in Latin America) present in Venezuela are the Grand Universal Fraternity (known as GFU, founded in Venezuela in 1948 by Serge Justinien Raynaud, known internationally as "Dr. Serge Raynaud de la Ferrière," Ashram No. 1, El Limón, Maracay, State of Aragua) and Red-GFU (Venezuela, 1971, by José Manual Estrada), the Christian Gnostic movement (various groups inspired by the writings and teaching of Víctor Manuel Gómez Rodríguez, known as "Grand Master Samael Aun Weor," of Colombia), and the New Acropolis Cultural Association (Buenos Aires, Argentina, 1957).

Psychic-Spiritualist-New Age Traditions The Psychic-Spiritualist Family is represented by the following: Spiritual Magnetic School of the Universal Commune (founded by Joaquín Trincado Mateo); the CIMA Movement of Spiritist Culture (Movimiento de Cultura Espírita [CIMA]) was founded in 1958 by David Grossvater (1911–1974) as Centro de Investigaciones Metapsíquicas y Afines (CIMA) in the city of Maracay, State of Aragua (affiliated with the Confederación Espírita Panamericana-CEPA, founded in Buenos Aires, Argentina, in 1946); and the Grand Cacique Murachi Portal Spiritual Center. Also present is The Theosophical Society (United States); the I AM—Ascended Master-related Sol Ray movement/St. Germain Grand Fraternity (founded in Venezuela by Connie Méndez in 1945); and the New Thought Development Foundation (Puerto Rico, 1987). The UFO Family is represented by the Raelian movement (founded in 1973 in France by Claude Vorilhon, known as Rael). The New Age Family includes the following groups: the Church of Scientology, or Dianetics (United States), Universal Life—The Inner Religion (Germany), the Unification Church of Rev. Moon (Korea), the International Society of Ascension (Canada), Ishaya Techniques (Colombia), and the Silvan Method or Silva Mind Control (Texas, founded by José Silva).

Clifton L. Holland

See also: Aboriginal Cult of Maria Lionza; Ancient and Mystical Order Rosae Crucis; Armenian Apostolic

Church (See of the Great House of Cilicia); Assemblies of God; Augustinians; Baha'i Faith; Benedictines; Capuchins; Christian and Missionary Alliance; Christian Brethren; Church of Christ, Scientist; Church of England; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Dominicans; Elan Vital/Divine Light Mission; Episcopal Church; Evangelical Free Church of America; Family International, The; Franciscans; Freemasonry; Global Country of World Peace; Greek Orthodox Patriarchate of Antioch and All the East; International Church of the Foursquare Gospel; International Society for Krishna Consciousness; International Zen Association; Jehovah's Witnesses; Jesuits; Latin American Council of Churches; Light of the World Church; Melkite Catholic Church; Movement of Spiritual Inner Awareness; Orthodox Church in America; Philadelphia Church of God; Roman Catholic Church; Russian Orthodox Church Outside of Russia; Salesians; Santeria; Seventh-day Adventist Church; Soka Gakkai International; Soto Zen Buddhism; Southern Baptist Convention; Spiritism; Unification Movement; United Pentecostal Church International; Universal Church of the Kingdom of God; Wiccan Religion; World Council of Churches; World Evangelical Alliance.

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Vernal Equinox

See Spring Equinox.

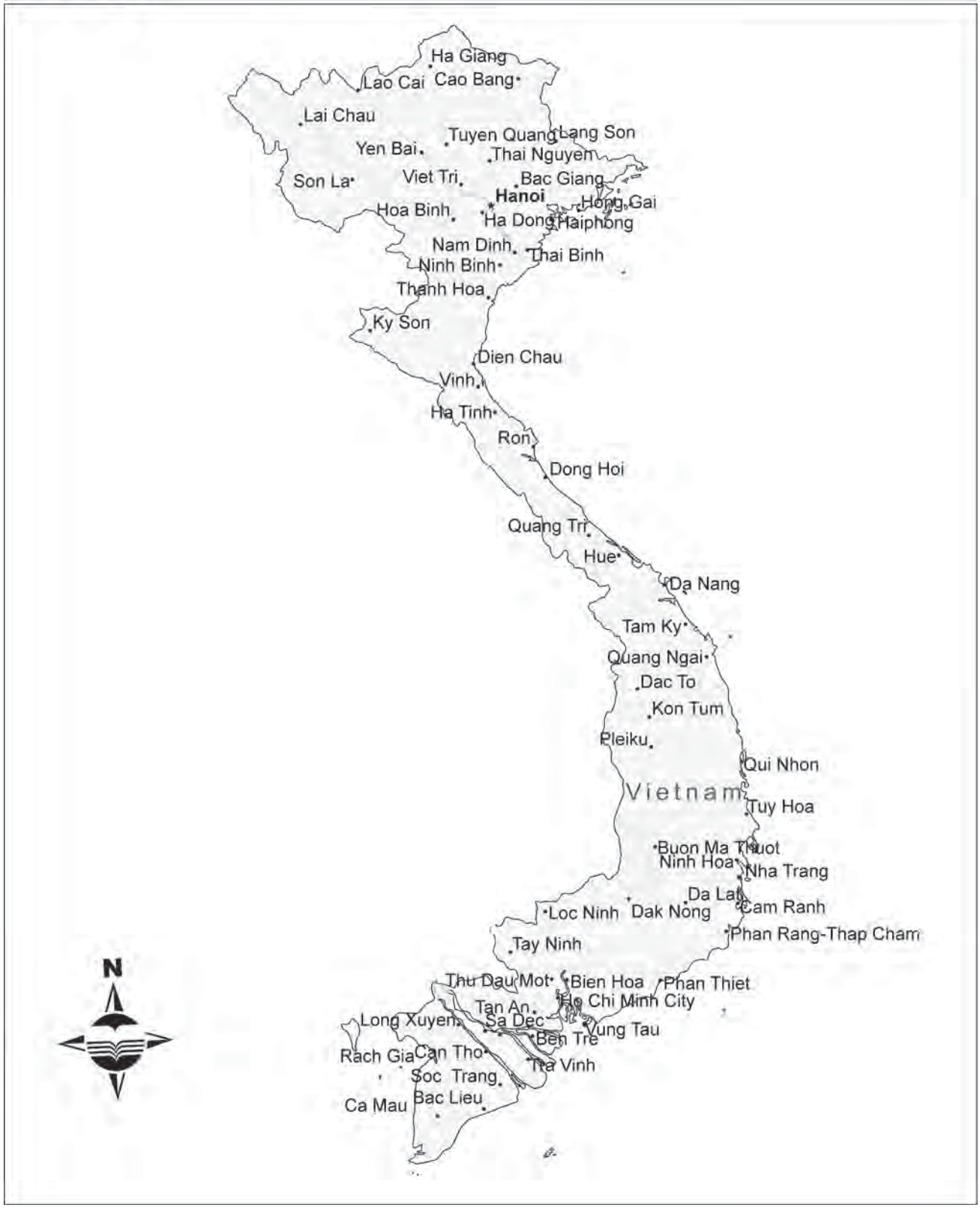
■ Vietnam

Vietnam, a Southeast Asian country, shares borders with China, Laos, and Cambodia, while its long coastline touches the Gulf of Thailand, the Gulf of Tonkin, and the South China Sea. It includes 127,244 square miles of territory in which its 86,968,000 citizens reside.

At first sight Vietnam seems to be a manifestation of the synthesis of the *tam giao,* or three great teachings—Buddhism, Confucianism, and Daoism—that one finds in China, but Vietnam has also been open to the religious concepts of its Southeast Asian neighbors; consequently the influence of Indian and, more recently, Islamic world conceptions has also had an effect. Most recent of all, decades of French colonialism, and the American presence in the south, have made Vietnam a crucible where East and West have been forced to meet. Nevertheless, the prevailing characteristics and attitudes of the Vietnamese people have remained the backbone onto which foreign religious ideas have been grafted. Certainly during the 20th century the nation continued to respond in its own unique way to the challenge of foreign influence. Thus the

Worshippers in a temple of Cao Dai in south Vietnam. (Valery Shanin/Dreamstime.com)

VIETNAM


Ha Giang
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Hoa Binh
Hong Gai
Ha Dong
Haiphong
Nam Dinh
Thai Binh
Ninh Binh
Thanh Hoa
Ky Son
Dien Chau
Vinh
Ha Tinh
Ron
Dong Hoi
Quang Tri
Hue
Da Nang
Tam Ky
Quang Ngai
Dac To
Kon Tum
Pleiku
Qui Nhon
Vietnam
Tuy Hoa
Buon Ma Thuot
Ninh Hoa
Nha Trang
Da Lat
Cam Ranh
Loc Ninh
Dak Nong
Phan Rang-Thap Cham
Tay Ninh
N
Thu Dau Mot
Bien Hoa
Phan Thiet
Ho Chi Minh City
Tan An
Long Xuyen
Sa Dec
Vung Tau
Ben Tre
Rach Gia
Can Tho
Tra Vinh
Soc Trang
Ca Mau
Bac Lieu

Vietnam

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Buddhists	26,404,000	44,383,000	48.9	1.45	49,827,000	54,099,000
Agnostics	4,200,000	11,500,000	12.7	1.19	14,400,000	17,000,000
New religionists	4,500,000	10,040,000	11.1	1.45	11,800,000	13,300,000
Ethnoreligionists	1,960,000	9,380,000	10.3	1.52	11,000,000	12,400,000
Christians	3,264,000	7,796,000	8.6	1.87	10,574,000	13,571,000
Roman Catholics	2,899,000	6,250,000	6.9	1.73	8,500,000	11,000,000
Protestants	161,000	1,150,000	1.3	2.12	1,550,000	1,950,000
Independents	37,700	615,000	0.7	3.04	770,000	900,000
Atheists	1,080,000	6,240,000	6.9	1.45	7,000,000	7,600,000
Chinese folk	900,000	890,000	1.0	1.46	1,000,000	1,100,000
Baha'is	200,000	400,000	0.4	1.45	500,000	600,000
Muslims	390,000	160,000	0.2	1.46	180,000	200,000
Hindus	0	55,600	0.1	1.46	75,000	100,000
Shintoists	0	200	0.0	1.47	400	700
Daoists	0	170	0.0	1.47	300	500
Total population	**42,898,000**	**90,845,000**	**100.0**	**1.46**	**106,357,000**	**119,971,000**

Vietnamese characteristics of accommodation and development are strongly reflected in the rise of a number of new religious movements that developed in this period.

The origin of the Vietnamese people is explained in a now famous myth attributed to the pre-occupation Hung kings (although the earliest source for this myth is dated to the 14th century CE). This "original" dynasty attributed their ancestry to a primordial sea-dragon, Lac Long Quan. He swam into the rivers of Vietnam, subduing demonic forces as he went. He brought wet-rice cultivation and married the earth-goddess Au Co. From this union 100 children were born from eggs, half of which returned to the sea, the other half remaining on the land to become Vietnam's first rulers. This myth underlines a conceptualization of the natural world as a realm inhabited by spirits associated with prominent features of the landscape and other awe-inspiring phenomena. Much the same way that *kami* inhabit the Shinto conceptualization of the land in Japan (one example being the Great King of Mount Tan-vien. Tan-vien was also the first of the Hung kings).

Tracing the religious life of Vietnam before Chinese occupation is a dangerous job, as writing technology came late to the area. Certainly ancestor worship was an ever-present religious phenomenon. The Chinese, who occupied the nascent nation, invaded in 111 BCE and were not fully repelled until the late 10th century CE. It would seem that this 1,000-year occupation saw the adaptation of the Chinese social (and religious) model in Vietnam, but this is not necessarily the full story. It was during this period that the cult of national heroes began to develop. Foremost among these heroes, fighting for *nghia*, or national justice, against rapacious northern overlords, were the Trung sisters, who led a revolt against the Chinese in the first century CE.

Pre–Common Era Buddhist-designed pots (some possibly as early as the second century BCE) suggest that Vietnam was a vital route for the spread of Buddhism into China. Luy Lau, established around the second century CE, at the center of China's Giao Chi Province, near present-day Hanoi, was a significant center for the early dissemination of Buddhism. At Luy Lau Buddhist texts and deities were translated into accessible local conceptualizations. It was here that the early Buddhist scholar Mau Tu wrote a Buddhist treatise known in Vietnam as "Ly Hoac Luan."

According to one Vietnamese hagiographical source, the "Thien Uyen Tap Anh," in 580 BCE an Indian monk named Vinitaruci arrived in Giao Chau to

preach Mahayana Buddhism. What is true is that from a very early stage Buddhism became subject to a process of domestication in Vietnam that helped its inclusion into the prevailing Sino-Vietnamese social model. One example is the translation of Buddhist personalities into deities who were understood to possess power over the climate. Other Buddhas possessed the sort of magical powers that local deities were thought to have. Over these early centuries Buddhism began to coalesce into a sophisticated religio-philosophical system, with a number of schools being established by Vietnamese and Chinese monks.

When Chinese occupation was brought to an end in 949 CE, Buddhist advisors were intimately involved in the establishment of the Vietnamese court, which, like China's, had at its center a king (*vu'o'ng*) who held a similar place to the Son of Heaven. Prominent monks were given the honorific title of Quoc Su, or Tutor of the State, and worked closely with the court. In this way Buddhism of the Mahayana strain was forever linked with Vietnamese nationalism, and many kings of the following dynasties were intimately associated with the Buddhist cause.

During the Ly (1010–1225) and Tran (1225–1400) dynasties, Thien Buddhism, known as Chan in China and Zen in Japan, became a sort of official ideology in the country now referred to as Dai Viet, or Great Viet. King Tran Thai Tong (1218–1277) composed a Buddhist treatise, the "Khoa Hu Luc," or "Discourse on Emptiness." Notably, in 1299 King Tran Nhan Tong (1258–1308) retired and became a Buddhist monk. He launched a local school of Thien, known as Truc Lam, or Bamboo Forest. Today, Buddhism remains the major tradition of this nation of 80-odd million.

The rise of the Le dynasty (1428–1788) led to the increasing influence of Confucian scholars at court. It has been argued by Taylor that to maintain independence, Vietnam adapted the Chinese social model more completely after independence in order to demonstrate to China the civility of the Vietnamese people. The adaptation of Chinese concepts reached its apotheosis at the start of the Nguyen dynasty (1802–1945), when the court adopted Confucian-based Ming dynasty law codes.

In the meantime, Daoism largely remained a marginal part of Vietnam's tam giao tradition, disseminated in popular novels from the Ming dynasty on, and since Chinese occupation an ongoing but shadowy philosophical influence. It was never fully institutionalized in major monasteries and temples as it was in China.

From independence the nation, which had until then been based around the Red River delta, began its southward movement, or Nam Tien, along the eastern part of the Indochinese peninsula, conquering and displacing the more Indianized Cham peoples as they went. These peoples were strongly influenced by Theravadan strains of Buddhism and Hindu ideas, which maintained an on-going influence in the south despite the eventual subjugation of the Cham. As Europeans began to appear in the 16th century, Vietnam, already too big to administer from Hanoi, started to bifurcate. Jesuit Alexandre de Rhodes (1591–1660) Romanized the Vietnamese language, undercutting the grip on communication held by Confucian-trained scholars and further undermining the state. The nation was reunified only in 1802 under the last dynasty, the Nguyen. The new national government, based in Hue, quickly became unsettled by the continued growth of Catholicism. Introduced firstly by the Portuguese and then the French, the tensions created between missionaries and nationalists proved a very convenient cause that eventually allowed Napoleon III to add Vietnam to the Second Empire. Continued European religious influence has resulted in Vietnam possessing the largest Catholic community in Southeast Asia outside of the Philippines.

The French also brought a number of Esoteric traditions with them, including Freemasonry and Theosophy, and in particular a vogue for séance and Spiritism which, when linked with the traditional practices of Chinese-style divination, gave rise in 1926 to the syncretic faith of Caodaism. It was also during the Nguyen dynasty that Buddhism, increasingly controlled by the court throughout the later dynasties, continued its general decline. It was revived only in certain millenarian forms such as the Buu Son Ky Huong movement of the 1850s. This brand of Buddhism eventually gave rise to the often militant and puritanical Hoa Hao Buddhism from 1939.

In response to the mistreatment of non-Catholics by the Ngo Dinh Diem regime (1954–1963) mainstream Buddhism underwent a remarkable resurgence and the Unified Buddhist Church brought together

many Buddhist groups of both Mahayana and Theravadan strains. The monk Thich Nhat Hanh began his campaign to promote "Engaged Buddhism," a form of the religion more closely connected to social justice issues. After 1975, when Communist forces overran the South, there was a systematic attempt to control religious activity by Communist authorities. This included the establishment of "management committees" designed to ally all religious activity to the direction of the state. A great number of religiously minded Vietnamese were interned in "education camps" for months, sometimes years. Both the actuality and the threat of persecution led many to flee the nation. Today these Vietnamese comprise a diaspora that has taken their various religious traditions around the world.

Although international reports on religious freedom in Vietnam continue to express concern since the government's policy of "Doi Moi" began in 1986, there has been a significant increase in religious activity, from ancestor worship to informal séances with child and female mediums. There has also been a new awareness of the heritage of Cham peoples and other indigenous movements in their contribution to the spiritual life of the nation.

The main characteristics of the religious life of Vietnam have been of accommodation and adaptability. Many have referred to Vietnam as a crossroad of various socio-religious influences; however, we must be wary of ignoring the legacy that the Vietnamese themselves have made to internal religious developments which, after the events of 1975, are having a increasing influence on the world.

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See also: Ancestors; Caodaism; Hoa Hao Buddhism; Mahayana Buddhism; Shinto; Theravada Buddhism; Unified Buddhist Church.

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Violence, Religious

The events of 9/11 shocked many because it was impossible to deny that religion seemed to be at the heart of this attack. Many have assumed that religion is about peace, but they were awakened on September 11, 2001, to the sight of people throwing themselves off burning towers that, only minutes later, toppled to the ground. For some, the hope that religion is only about peace was extinguished in those flames, but the question remains: does religion cause violence? In what ways is religion related to violence? Early French, English, and German thinkers of the Enlightenment portrayed religion as a form of superstition, and indeed the reason for the destruction of a third of the European population in the 16th century. David Hume (1711–1776) was convinced that religion did damage to the human character, and many European intellectuals in the 19th century called for its replacement. Marx called religion an opiate of the people, which kept them in chains. In the 20th century theorists of religion became more sanguine about religion—thinking of it as a form of the sacred (Mircea Eliade), or of meaning (Clifford Geertz), or a term of exchange with the gods (Rodney Stark), or a moral orientation to life (Christian Smith), or an ever-evolving organism with multiple socio-cultural dimensions (Ninian Smart). And while there is no generally accepted definition of religion, scholars have recently begun to conjecture about whether or not religion is the cause of violence.

Recent Explanations of Religious Violence Hector Avalos's *Fighting Words: The Origins of Religious Violence* (2005) does a comprehensive job of outlining the traditional explanations of religious violence. We will not review all of these here because Avalos's own hypothesis for religious violence is worth examining more specifically since it tends to give the best illustration of how some important contemporary thinkers explain religious violence: (1) Most violence is due to scarce resources, real or perceived. Whenever people

Fires still burn amid the rubble and debris of the World Trade Center in New York City in the area known as Ground Zero, two days after the 9/11 terrorist attacks. (U.S. Department of Defense)

perceive that there is not enough of something they value, conflict may ensue to maintain or acquire that resource. This can range from love in a family, to oil, on a global scale. (2) When religion causes violence, it often does so because it has created new scarce resources.

Avalos follows recent economic and socio-biological explanations in proposing that social reality is, at its base, a conflict over scarce resources. When resources are plenty and fair distribution occurs, tensions decrease; when resources are scarce or distribution is unfair, conflicts arise and violence ensues. For the sociobiologist Richard Dawkins, religion is a cultural maladaption; in other words, rather than benefiting the survival of genes, it leads to their extinction (Dawkins 1976). At one point in our history, religion may have increased our rates of survival, but in the modern world, religion seems to lead to our destruction. Avalos is sympathetic to this perspective but moves his explanation toward the economic model. Most fundamentally, humans are resource managers and the lack thereof produces conflict and, frequently, violence.

For Avalos, religion becomes particularly problematic because religion has "created" a scarce resource. In other words the "goods" of religion, its resources, are manufactured. Whether the good is a miracle, eternal life, mystical experience, healing, or communion with force, power, or god, all of these resources are ephemeral, non-empirical, and, thus, nonexistent. What is clearly most troubling for Avalos is that religions not only create resources but make them scarce to control individuals and groups, which by definition creates conflict: "If any acts of violence caused by actual scarcities are judged as immoral, then acts of violence caused by resources that are not actually scarce should be judged as even more immoral . . . any act of violence predicated on the acquisition or loss of nonexistent entity is always immoral and needless be-

cause bodily well-being or life is being traded for a nonexistent gain" (Avalos 2005, 29).

For Avalos, religion is, by definition, trafficking in nonexistent resources. Religion is, thus, a morbid fantasy to say the least, or at most, a useless waste of time. He claims that religions are "prone" to violence; some have a greater capacity for it than other cultural forms. Religions use various forms of manipulation of nonexistent goods to maneuver believers, including access to the divine will, claims to sacred space, group privileging, and, finally, exclusivist soteriology (study in matters of salvation). In other words, religions use a kind of shell game that keeps people believing that god(s), spirit(s), and forces will show them how to live, give them a place of their own, set them apart as special, and promise them rewards that no one else can gain.

But is it a plausible explanation? Avalos makes a clear argument that scarcity in general tends to create tension and violence within and between humans. In agreement, it seems that religions create symbolic and social boundaries that engender individual and group identity and, in doing so, act both to include and to exclude. Religions' "extra reasons," according to Steve Bruce, are powerful markers of identity that shape behavior, promise rewards, and mobilize social action. These extra reasons correlate to Bruce Lincoln's shorthand theory of religion—that religions make "exceptional claims" that mark common demands with a divine self-evidence.

So far, so good, but don't many cultural processes create boundaries that both include and exclude? It would seem that, yes, other cultural variables, such as class, race, and nationalism, establish similar boundaries and create scarce resources, but in fact, we would not say that any one of these mechanisms is a unique cause of violence. Perhaps the most reasonable perspective is to argue that all cultural elements can be used for good and ill, some to create identity and a flourishing human community and some to tear down humanity, to dehumanize the other for the sake of one's own sense of well-being. Religion is not unique in this pattern.

The Causes of Religious Violence Yet, it is still worth asking: what is it about religion that, in fact, causes some to do damage to others in its name? A part of the answer is that religion relates to a critical feature of human nature. Human beings tend to embody and express a deep social desire for freedom and self-expression related to what they consider as ultimate. In this sense, we can define religion as a socially constructed desire and passion for the ultimate. We mean by this, an affective longing for something that is not simply a rational choice conceived of as a correct decision, but a deeply felt sense and passion for something that is a sustained preference, often developed and nurtured over years. It is social because language itself is developed in a group setting that embodies a moral order, often involving a religion that shapes preference, values, and behavior (Smith 2003). This affective social desire is often conceived of as a core sense of freedom—a deep and sustained desire for self-determination and liberty from want and oppression. In thinking about religion, one can see how religion is both an instrument of this desire and, perhaps, a facilitator of this aspiration. Like any definition, there are problems; one could argue that it is too vague, that it could include too many kinds of human activities, whether having to do with sexuality, family, sports, or nationalism, and of course, this is true. But it also makes the point that religion is a subjective and slippery intention, which, nonetheless, perseveres through time and circumstance, even as it changes in form and expression. This helps to explain both the power of religion and why it has not disappeared from the modern world.

Many scholars assumed that the process of secularization would cause religion to either disappear altogether or, at least, to sink into the inner compartments of the human heart, but, in light of 9/11, in light of the insurgent power of Christianity in Latin America and Africa and China, of Islam in the Middle East, and of Buddhism in Southeast Asia, these predictions have been revised. Religion acts as a source of deep joy, purpose, and meaning and not just in the personal lives of individuals across the globe but as a part of their political expressions. When religion becomes political, as we know it has in many places—the United States, the Islamic Republic of Iran, Sri Lanka, Israel, and the list could expand—it touches on aspects of conflict and violence that are very much a part of the human condition.

Religion creates symbolic and social boundaries. Often it creates moral binaries that are less than conducive to modern pluralism and peace between diverse groups. To some extent, the unique claims that religions make are the source of their genius and their staying power. People share an identity in these claims that bring them social solidarity, again a powerful sense of human security. But these exclusive claims create moral and cultural binaries—not only in the religions of the West but also in the religions of Asia. These binaries then form the basis of social conflict and, occasionally, of violence that are a part of all religions. At times, religion appears to be the very source of violence. Jessica Stern, in her book *Terror in the Name of God* (2004), interviewed a number of religious militants, many of whom had planned and committed acts of violence. During these interviews, it became clear to her that religion supported and even facilitated some of their most violent fantasies and human actions. As Stern argues: "[Religion] is terribly seductive in its ability to soothe and explain, but it is also dangerous. Converts such as the one I visited as a child (a Christian saint) make good people better, but they don't necessarily make bad people good. They might even make bad people worse" (2004, xxvii).

In the recent edited volume, titled *Belief and Bloodshed: Religion and Violence across Time and Tradition* (2007), we argued that there is nothing new in religious violence. Religious groups and leaders have turned to violence throughout history and in all the major religious traditions of the world. Religion creates moral exemplars that love and forgive as well as moral disasters that seek to annihilate any in their path. Religion seems to be a knife with which deep social desires are cut, some toward the good and some, frankly, toward evil.

Despite many of the predictions that religion would disappear in modern life, religion perseveres as a potent "technology" by which humans create their personal and social identities. Religion is one way humans express a deep social desire for the ultimate that has moved some to nonviolence, in figures like Gandhi and Martin Luther King Jr., and others to violence, in events such as the crusades and in the events of 9/11. What we do know is that religion has great power to mobilize and move people in both directions.

James Wellman

See also: Secularization.

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Vipassana International Academy

The globally spread meditational movement of *vipassana* has its roots in the revival of Theravada Buddhism in the late 19th century. Reformers reinterpreted Buddhist tradition afresh, stressing rational aspects of the *dhamma* (Pali: Buddhist teachings). They emphasized meditation, lay participation, and texts, and underscored the possibility of reaching final liberation, *nibbana* (Pali) or *nirvana* (Sanskrit), in this life. This contrasted with traditional Buddhism, with its centrality on dhamma teachings by monks and devotional practices such as chanting Pali verses and reciting formulaic lists, intended as means for accumulating merit (Pali: *punna*) toward a better next life. The instructing of people, both ordained and laity, in meditational practices by monks was new and decisive, inasmuch as the practice of meditation had not traditionally constituted an option for lay Buddhists; furthermore, the tradition of meditation had been lost for centuries among the *sangha* (Buddhist order), at least among the village- and town-dwelling monks. In addition, since the mid-20th century, laymen have taught meditation, an activity traditionally the prerogative of monks only.

The Vipassana International Academy (VIA) constitutes an independent organization developed from one of the two most important Burmese lineages of meditational practice inaugurated by eminent Theravada monks in the early 20th century. The relevant lineage for VIA originates with Ledi Sayadaw (1846–1923) and was made widely known by his grand-disciple U Ba Khin (1899–1971), a layman and former state official (he was head of three government departments). Satya Narayan Goenka, an Indian born in Burma in 1924, a highly successful businessman, and the founder of the VIA, started meditation practice with U Ba Khin in 1955. Having received authorization to teach in 1969, Goenka settled in western India that same year, one of his aims being to "bring back" the dhamma to its land of origin.

In 1976, Goenka established the Vipassana International Academy at Dhammagiri in Igatpuri, 84 miles northeast of Mumbai (Bombay). The present-day academy is situated on a 20-hectare plot with a golden pagoda, 4 meditation halls, and 300 small meditation cells. The organization runs some 20 10-day courses a year, some of which are at times visited by as many as 500 participants. Students must adhere to a code of discipline, including the observation of so-called noble silence for the whole period, and a strict timetable starting at 4:00 a.m., with some 10 hours of meditation practice, Pali recitations, and a discourse by the teacher or a video lecture. Goenka has developed a systematic schedule of courses with introductory, advanced, and specialized levels. All other meditational practices and neighboring vipassana approaches are banned, so as to teach the "pure" dhamma.

The term "vipassana" derives from the Pali root *dis,* meaning "to see." Vipassana is understood to be a way of seeing or gaining an insight into reality, as understood in Theravada terms. Goenka and other modern vipassana teachers base their teachings primarily on the canonical Satipatthana sutta (Discourse on the Foundations of Mindfulness) and the classic meditation manual Visuddhimagga (Path of Purification) by Buddhaghosa. Closely related to vipassana, or insight meditation, is the concept of *sati*, mindfulness or awareness. Vipassana is developed through the practice of sati. To generate vipassana or insight, the meditator develops mindfulness of each of the four foundations of mindfulness (body, feelings or sensations, states of mind, and the mental objects). The Satipatthana sutta prescribes specific ways to meditate on each of these four foundations, beginning with the instruction on how to develop mindfulness of the body by focusing attention on the process of breathing. Vipassana is directed toward recognizing the "three marks of existence": in the arising and disappearing of breath, feelings, thoughts, and other objects, the meditator experiences the "truths" of impermanence (*anicca*), no-self (*anatta*), and unsatisfactoriness or suffering (*dukkha*). In Goenka's courses and in his own vocabulary, as well as that of U Ba Khin, this approach has come to be called "body sweeping"—that is, the focusing of mindfulness on each part of the body, "bit by bit, part by part," as Goenka stresses.

Attached to the VIA is the Vipassana Research Institute. It pursues studies on early Buddhist texts and has compiled the texts of the Pali canon with its commentaries on a CD-ROM (*Chattha Sangayana Tipitaka*), launched for free in 1997. Also in 1997, the foundation stone for a huge hall, taking the form of a 300-foot-high stupa and providing room for 10,000 people, was laid in Bombay. In 2009, Vipassana courses were being taught at some 55 Vipassana centers and numerous other localities in India and Nepal. Courses are also held in Indian prisons, with much success. Since the late 1970s, because of a growing number of non-Indian students and visits abroad by Goenka, this sweeping approach has spread to numerous Asian and Western countries, with some 50 centers globally and many places where 10-day courses are held.

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See also: Meditation; Theravada Buddhism.

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Virasaivism

Virasaivism, also known as Lingayatism, is the religious system of the Virasaivas (heroic Saivites) or Lingayatas (those who have sought refuge in the *linga*); it is a variety of reformed Saivite Hinduism that rejects the traditional hierarchic structure of society by a radical emphasis on the worth of the individual as opposed to the traditional prominence of the social collectives known as castes. Besides having had a revolutionizing socio-political influence, Virasaivism has been the source of inspiration for a remarkable body of religious, mainly mystical, literature from the 12th century down to the present.

Virasaivism assumed an organized form in the late 12th century CE under the leadership of Basava (Basavanna, Basavesvara), in what is today the northern part of Karnataka state in India. The community is at present roughly estimated to have approximately 12 million members. Certain characteristics set Virasaivism apart from orthodox Brahminical Hinduism, of which the most striking are the rejection of the orthodox social order with its hierarchical system of *varnas* and *jatis* (castes); the notion of valid scripture; the concept of priesthood; the equal position accorded women; and the welcoming attitude toward religious conversion.

Basava (who lived around 1160 CE and should be considered the main organizer of the movement, rather than its founder) was born in an orthodox Brahmin Saivite family and thus by birth enjoyed a certain social prestige and privileges. He rose to a ministerial position at the court of the local king and became the royal treasurer, and thereby he gained a still higher social status. However, his attitude toward his ritual status in society was affected by his disgust at what he considered a formal, mechanically ritual religiosity of his religious community that had lost most of its meaning because genuine, individually felt devotion to god, which he thought to be the basis of the religion, had largely disappeared from public practice. His own profound devotion to and humility before Siva, who is the spiritual essence of the entire cosmos, made him reject the traditional high status that he had received by birth. He rejected the sacred thread that is the traditional insignia of his high caste and declared Allama Prabhu, a senior mystic of ritually low birth, to be his personal religious teacher. Around these two persons, the Virasaiva community took shape.

In this form of Hinduism the Vedas hold no place of special authority, and the main scriptures are the Saiva *agamas* and, particularly, a special genre of literature written in the Kannada language known as *vacanas,* or "sayings." These are relatively short prose-poems of often stunning literary beauty. Basava, Allama, Akka Mahadevi, and others have written many hundreds of them.

Virasaivism began as a religious community that was open to all individuals who accepted its tenets, and many vacanas express the gratitude of converts who thus found religious fulfillment and at the same time were freed from traditional social stigmas of birth, as is characteristic of orthodox Hinduism. The ritual hold of the Brahmin castes over the laity was broken by each devotee's possessing a personal linga, or symbolic

image of Siva, and thereby becoming independent of ritual specialists. Although there is a quasi-Brahminical priestly section of such specialists in the community, these people have no special authority vis-à-vis the others. Still today Virasaivism openly welcomes religious conversion, regardless of ethnic, social, or national background.

The philosophical aspect of Virasaivism is known as *saktivisishtadvaita,* or "modified monism of energy," a form of monism in which ultimately everything is an emanation of Siva. The spiritual goal of the adherents is to merge with God via a six-staged path, the description of which is known as *shatsthalasiddhanta,* "the doctrine of six stages."

The primary strength of Virasaivism is in Karnataka state in India. Being the largest single religious community in Karnataka, the Virasaivas hold a position of considerable social, cultural, and political importance. In certain parts of the state, their social prestige is higher than that of the Brahmins, who form the traditionally highest castes in orthodox Hinduism.

In 1995, His Holiness Shri Siddharama Mahaswamiji, the head of Naganur Shri Rudraximath, founded the Central Research Library of Lingayat Studies.

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■ Virgin Islands of the United States

The U.S. Virgin Islands are located on the northeastern edge of the Caribbean Sea east of Puerto Rico. The islands are the western part of a larger archipelago, the other half of which are British territory. The U.S. Virgin Islands include 3 main islands—St. Thomas, St. Croix, and St. John—and some 50 smaller islands, mostly uninhabited, with a total land area of 134 square miles. By 2008, the population approached 110,000.

Virgin Islands of the United States

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	62,900	105,000	94.7	0.10	99,200	73,600
Protestants	22,500	40,000	36.0	0.36	39,000	29,000
Roman Catholics	18,900	29,800	26.8	0.00	28,300	20,000
Anglicans	9,700	14,400	13.0	0.28	14,000	11,000
Agnostics	600	4,000	3.6	2.12	5,500	6,000
Baha'is	300	730	0.7	0.14	850	900
Hindus	0	480	0.4	0.17	600	650
Jews	200	360	0.3	0.17	360	360
Atheists	0	200	0.2	0.10	300	400
Muslims	0	120	0.1	0.17	150	180
Total population	**64,000**	**111,000**	**100.0**	**0.16**	**107,000**	**82,100**

Historic church in Charlotte Amalie, town on St. Thomas island, U.S. Virgin Islands, 2009. (Ramunas Bruzas/Dreamstime .com)

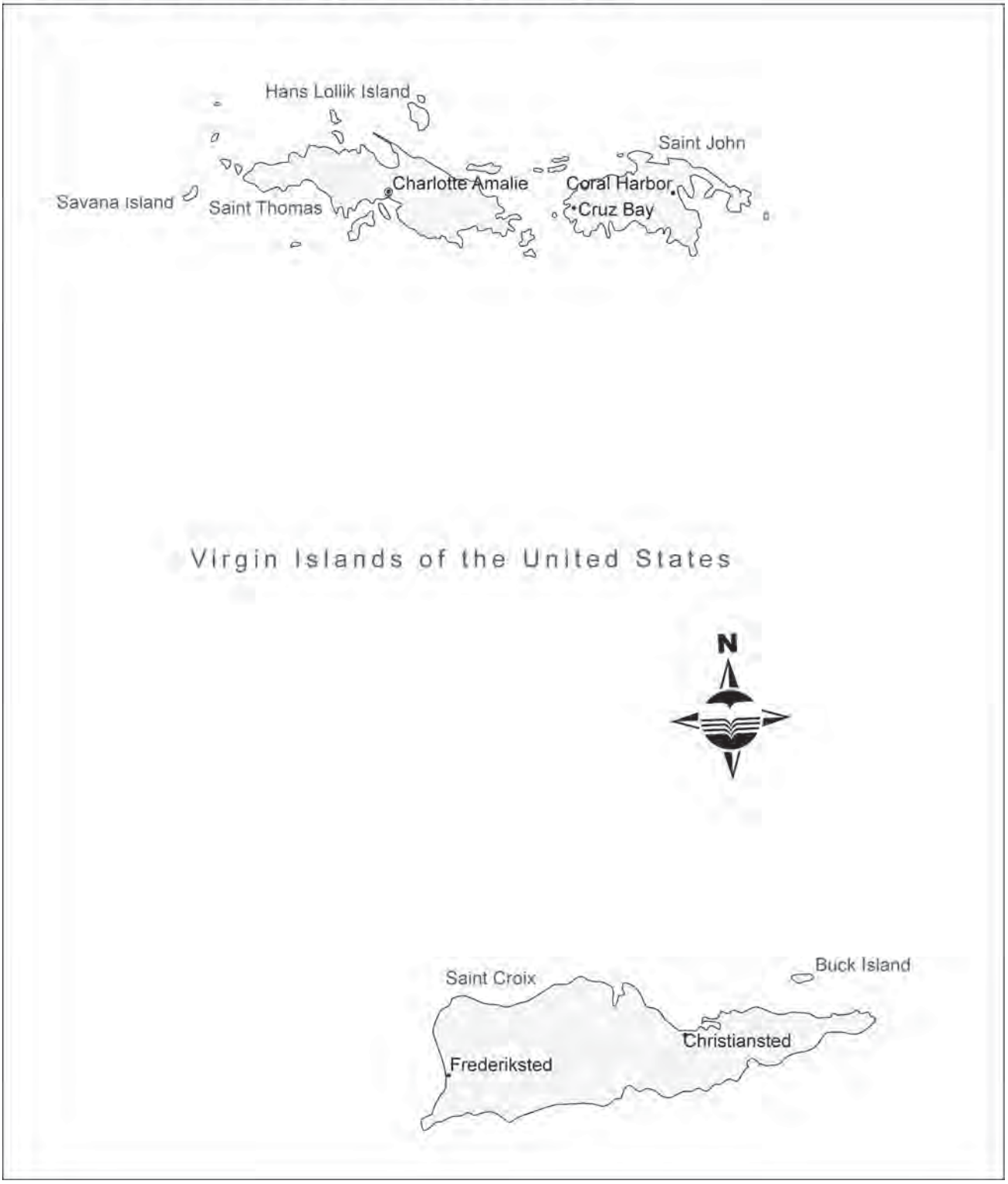
The islands were originally settled by Carib and Arawak people, all of whom were eventually killed by the Spanish. Christopher Columbus first landed in 1493. Denmark took control of the western Virgin Islands in the 18th century. They introduced sugarcane and cotton as well as slavery. In 1917 the United States paid $25 million for the islands. The Danes had previously established a local legislature, and U.S. officials built on it to create a system of local rule. Residents have U.S. citizenship and may vote in national elections. They have turned away from moves for independence or statehood. The great majority of residents are the descendants of Africans, though almost 40 percent have come to the islands from other Caribbean isles.

The Roman Catholic Church was originally established in the 17th century. Today it includes approximately one-third of the residents, and a diocese is headquartered on St. Thomas. It is a suffragan diocese to the Archdiocese of Washington, D.C.

During the years of Danish rule, a variety of churches entered, beginning with the Lutheran Church of Denmark. Lutherans are now a part of the Evangelical Lutheran Church in America. The Church of England spread through the islands in the 18th century, and by the middle of the 19th century approximately one-third of the residents were Anglicans. In 1916 this work was transferred to the Episcopal Church.

St. Thomas would play an important role in the modern Protestant missionary enterprise, which began with the Moravian mission to the slaves in 1732. From here, the Moravians would spread around the Caribbean and around the world. The Moravian work has been incorporated in the Moravian Church, Eastern West Indies Province. Methodists came to the Virgin

Virgin Islands of the United States



Islands in 1891. That work has now been merged into the Methodist Church in the Caribbean and the Americas, headquartered in Jamaica.

Throughout the 20th century a number of American churches opened congregations in the islands, but because of their relatively small size, most have only one or a few congregations. The Seventh-day Adventist Church has risen above the rest, and Pentecostals have split their support among the Assemblies of God, the Church of God of Prophecy, the Church of God (Cleveland, Tennessee), and the Damascus Christian Church, the latter a Spanish-speaking organization.

The Jewish community in the Virgin Islands dates to the 17th century. Today there are some 350 Jews, about half of whom are active in the synagogue, which is located on St. Thomas. In 1983 the members of the synagogue celebrated their 150th anniversary. There are also several spiritual assemblies of the Baha'i Faith, and fewer than 100 Muslims.

J. Gordon Melton

See also: Assemblies of God; Church of England; Church of God of Prophecy; Episcopal Church; Methodist Church in the Caribbean and the Americas; Moravian Church, Eastern West Indies Province; Roman Catholic Church; Seventh-day Adventist Church.

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Vishwa Hindu Parishad

The Vishwa Hindu Parishad (Assembly of All Hindus) is an organization with a superdenominational structure. Its declared goal is to become the representative of a united Hinduism, an ambition with obvious political implications. The Vishwa Hindu Parishad (VHP) stresses the meaning of *hindutva*—Hindu lifestyle—as a central characteristic of the intended new order of Indian society. The concept of the VHP is based on the conviction that Hinduism possesses all principles needed for the organization and governing of society, as well as the structuring of the economy. Therefore the aims and programmatical actions of the VHP are habitually characterized as "political Hinduism."

In the middle of the 1990s, the VHP had about 1.6 million members worldwide, the majority of whom lived in India. However, there exist branches of the VHP in the United States, in Canada, as well as in several European, African, and East Asian countries. The non-Indian branches operate relatively independently from the head office, but normally they are organized in a kind of net structure in the various countries. The U.S. branch, for example, was founded in 1973 and has since organized various national meetings with members from about 100 U.S. cities, the most recent as of this writing having been in Austin, Texas, in 1999.

The VHP was founded in Bombay on August 29, 1964, the mythological birthday of God Krishna (Janmashtami). Some 150 leaders of different Hindu sects participated. The founding of the VHP as a forum of a united Hinduism was initiated by Swami Chinmayananda (1916–1993), who became the first president of the organization, and Shivram Shankar Apte, a high-ranking official of the Rashtriya Svayamsevak Sangh

Members of Durga Vahini, the women's wing of Hindu nationalist group Vishwa Hindu Parishad (VHP), participate in a self-defense training for women at Akhnoor, India, July 16, 2009. (AP/Wide World Photos)

(the national volunteers' organization), who functioned as secretary general.

The VHP is a lay organization with a relatively small number of full-time workers. A high degree of voluntary engagement by the members guarantees the efficiency of the activities, and the members' activities are declared a religious duty. The Organization Department, which is subdivided into the Central Board of Trustees, the Central Advisory Board, and the Central Executive Committee, constitutes the central administrative unit of the VHP.

The VHP's ambition as all-Hindu representative is expressed by the Religious Parliament (Dharma Samsad), a forum constituted by 1,008 *sadhus*, religious leaders, from different Hindu sects and denominations. These sadhus function as transmitters and legitimists of the instructions and directives of the Organization Department. The practical work is done by 17 subdepartments that are responsible for different issues—for example, propaganda and publicity, finance, security, educational programs, mission, and so forth.

Dharmo rakshati rakshitah is the slogan of the VHP; it is translated as: "If you protect the Dharma, he will protect you." This motto expresses the conviction that Indian society suffers because the Dharma is not sufficiently observed nowadays. In the eyes of the VHP, a revitalization of the Dharma would regain the glorious strength of the Indian society. A basic prerequisite for this objective is the unification of the heterogeneous Hindu sects and denominations. With that goal in mind, the VHP has repeatedly formulated Hindu catechisms and catalogues of religious behavior, which are said to be authoritative for all Hindus.

In the 1960s and 1970s, the VHP concentrated on the development of its organizational structure. In addition, there were from the beginning two major fields of activity: several service projects, mainly among outcasts and tribals, and programs of reconversion. In both projects the VHP applied a strongly polemical tone against the Christian churches. Later, in the 1980s, there was an increase of activism, now directed against the alleged threat of a foreign Muslim influence in India. From the several actions against that threat, the most important—which received a negative press worldwide—was the Ramajanmabhoomi campaign for the liberation of Rama's birthplace. That crusade, initiated in 1984, pursued the aim of regaining the Babri-mosque in Ayodhya for the Hindus. This mosque was purportedly built in the 16th century on the ruins of a Rama temple. On December 6, 1992, the efforts culminated in an uncontrolled outburst of the fanaticized Hindu crowd that finally razed the mosque. As a result, several bloody altercations between Hindus and Muslims all over India arose, in which more than 300 people lost their lives. Following the Ayodhya incident the government banned the VHP, but in June 1995 it was legalized again.

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See also: Hinduism; Janmashtami.

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Vlad Tepes

ca. 1431–ca. 1476

Vlad Tepes (or Vlad the Impaler), the obscure ruler of a small kingdom, Walachia, now a part of the modern state of Romania, has been rediscovered as a significant figure in 15th- and even 16th-century religious history. Though he ruled Wallachia a mere eight years (1456–1462), in that short time he was able to establish a reputation for cruelty in the process of suppressing the feudal lords and establishing a centralized nation. Today, Romanians see him as a founder of modern Romania. During most of his years on the throne, he also carried on an innovative, guerrilla-like war against the overwhelming forces of the Ottoman Empire, his actions contributing significantly to delaying the advance of the Muslim armies into Hungary. In the 20th century, as his political career was being rediscovered, his historical importance was overshadowed by the name he assumed as the son of Vlad II Dracul, which was adopted as the title of a horror novel by Irish writer Bram Stoker (1847–1912), Dracula, Son of the Dragon.

Vlad Tepes (1431–1476), whose real name was Vlad III or Vlad Dracula, was a ruler of Wallachia known for his cruelty. (Getty Images)

Vlad was the illegitimate son of Vlad II. In 1430, Vlad Dracula had been assigned the task of protecting the border at the Transylvanian town of Sighisoara. Here, Vlad was born as his father's second son toward the end of 1430 or beginning of 1431. Shortly after his son's birth, Vlad II traveled to Nuremberg, where he joined the Order of The Dragon (in Romanian Dracul), an alliance of Christian (both Roman Catholic and Eastern Orthodox) rulers. The Order was founded by Sigismund (1368–1437), the Holy Roman Emperor, as a means of defending Christianity whose major enemy at the time was seen as the Muslims who were invading.

In 1436, Vlad Dracul secured the Walachian throne and moved to Tirgoviste, the capital. The following year, Sigismund died, and Vlad Dracul signed a treaty with the Turks that allowed them to pass through Walachia and attack Hungary. Unfortunately for him,

the Catholic Hungarians were able to drive the Turks back and in the process drove Vlad Dracul from his throne. He then turned to the Turks for help and they assisted him in the regaining of Walachia. As a guarantee of good faith toward his new allies, he allowed two of his sons, including Vlad, to be held at the sultan's court. In the meantime, Vlad Dracul's continuing efforts to play the Hungarians off against the Turks led to his defeat and death (along with his eldest son Mircea) in 1447.

Vlad, the son of Vlad Dracul, initially tried to take the throne in 1448, but could hold it only a matter of months. He then took refuge first in Moldavia, a neighboring Eastern Orthodox country. A powerful ruler was then on the Hungarian throne, John Hundayi (1400–1456). Only after Hundayi's death in 1456 was Vlad finally able to return to Walachia and begin his reign. In Tirgoviste, he had to contend with the power traditionally exercised by the feudal lords, the boyars. Frustrated with establishing his authority, he invited them to an Easter feast in 1459, at the close of which he arrested them, killed many of them, and forced the more able-bodied to march the 75 miles to Poenari, where over the next months they were forced to build a manor house on the top of a mountain overlooking the Arges River. The boyars' land was turned over to people who had supported and were now beholden to him.

Vlad next moved against the German cities that guarded the passes and hence controlled the trade between Walachia and Transylvania. Unable to obtain new trade agreements, he attacked the cities and impaled those individuals who had opposed him. He earned the hatred of the German communities of Transylvania and the nickname Tepes, or Impaler.

The major problem for Vlad now became the Muslim forces encamped along the Danube south and east of Bucharest. In 1461, he launched an effort to drive them out of what he considered to be his territory. In one bold move, he attempted to capture the sultan in his tent. The sultan gathered his forces and invaded Walachia with the goal of defeating Vlad. Vlad fought an effective hit-and-run retreat, killing many and taking prisoners. In the end, as the army approached Tirgoviste, Vlad created a forest of impaled Turkish soldiers and fled the city for his mountain retreat in Poenari. Deeply affected by what Vlad had done, the sultan quit the chase, but sent his Romanian allies to finish him off. They surrounded the manor at Poenari, but before taking it, Vlad escaped north into Transylvania.

Vlad was placed under house arrest by the Hungarian king, Matthias Corvinus (1443–1490), but eventually emerged as the best candidate to retake the Walachian throne. In the meantime, he converted from his Romanian Orthodox Church faith to Roman Catholicism and married one of Corvinus's daughters, and in 1475 again became the ruler of Walachia. He would now join the battles against the Turks in Serbia.

His last attempt to rule Walachia would be cut short just a year after he returned. He was killed by an assassin at some point late in 1476. His head was taken back to the sultan for display as a trophy and his body reputedly taken to the Orthodox monastery at Snagov for burial, though that fact is highly contested.

In the generation after Vlad, the Ottoman rulers turned their attention elsewhere in their quest to expand their empire and thus it would be 1521 before Belgrade, Serbia, fell and the Hungarians defeated at the Battle of Mohacs in 1526. The fall of Hungary opened the way to Vienna, the final obstacle blocking access to Western Europe. The Ottomans were finally stopped in 1529 at the gates of Vienna, when the Catholics diverted their attention from the growing Reformation movement in Germany and Switzerland to concentrate their forces to prevent any further European expansion by the Ottoman Empire.

In the 1970s, the life of Prince Vlad Dracula was conflated with the fictional account of Count Dracula, the anti-hero of Bram Stoker's novel. In novels and movies, Prince Vlad and Count Dracula were identified with each other, and the confusion was used to create tourism in Romania, in spite of efforts by Romanian historians to counter the popular myths.

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See also: Roman Catholic Church; Romanian Orthodox Church.

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Vodou

Vodou is a religion that blends a variety of traditional African (mainly Fon, Yoruba, and Kongo) and Catholic elements. Although decidedly more akin in its forms of ritual and belief to African traditional religion than to Catholicism, Vodou is not an African religion but a product of the Haitian experience. This experience began in the injustices and brutality of plantation slavery in the French colony of Saint-Domingue (1697–1804), followed by two centuries of general political oppression, environmental decay, and stifling poverty. Vodou therefore is a religion born of displacement, suffering, and the negotiation thereof.

Since emerging in a French colony that prohibited its practice, Vodou has always represented a formidable force of political resistance; indeed, its contribution to the success of the Haitian Revolution has been stressed by numerous writers. With the most dynamic early Vodou communities springing up in settlements of escaped slaves from diverse African ethnic groups, since its very inception the religion has demonstrated significant variety. Certain traditions are primarily ancestor cults, while others focus on particular spirits brought from West Africa or others revealed in the New World. Because of the clandestine and variegated nature of colonial-era Vodou, moreover, the religion has no founder, no unifying doctrine, and no formal organizational network. None of these, nor a Vodou scripture, have ever developed.

Slaves brought to the colony were baptized Catholic upon arrival and given minimal religious instruction by Dominicans, Capuchins, and Jesuits. Syncretism thus immediately resulted, as slaves identified Catholic saints as new manifestations of African spirits, and adopted crosses, holy water, and incense as powerful religious trinkets to be used in conjunction with the amulets they reconstructed from African religious memory. The Catholic "pantheon"—with its single high creator, God, the Virgin Mary, and host of the dead (the saints) who intervene in the world of the living—lent itself quite fluently to assimilation with the traditional African community of spiritual beings. African religion, likewise, has a single distant creator God (called Bondyè in Vodou) and numerous spirits and ancestors, who, much like the Catholic saints, are perceived as accessible and with whom the greatest amount of human/divine commerce transpires.

Spirit possession and divination are the main forms of communication with the dead (*lemò*) and the spirits (*lwa yo*) in Vodou and together form its ritual focus. Put simply, when our relationship with lemò or lwa yo is in harmony, life is full and pleasurable; when this relationship is discordant, sickness, some other hardship, or even death may result. Upon the occurrence of such misfortune, ritual specialists (female: *manbo*; male: *oungan*) are consulted. Either through divination or the orchestration of ceremonies aiming to provoke spirit possession (which most often take place in temples [*ounfò*], family burial compounds, or public cemeteries), the manbo or oungan effects communication with the lemò or lwa yo in order to discover the cause of the illness or discord and to determine a means of re-establishing harmony or effecting healing. Both the maintenance and the reconstitution of this harmony rely primarily on sacrifice in various forms, while healing often involves herbalism and ritual baths.

Vodou remains popular among the vast majority of Haiti's peasantry (which composes 70 percent of the national population) and is today the religion of choice for a smaller majority of the nation's urban population. Most practitioners also consider themselves faithful Catholics and see no contradiction in this. The religion has spread internationally mainly through massive emigration, as roughly one million Haitians have settled in the neighboring Dominican Republic and more than a million more in urban centers of North America, mainly New York, Montreal, Miami, and Boston. With most of Haiti's estimated 8 million inhabitants, a smaller majority of the more than 2 mil-

lion Haitians abroad, and an insignificant yet growing number of *blan* (non-Haitian) converts practicing the religion in some form, the worldwide number of Vodou practitioners may be roughly estimated at between 8 and 10 million.

Terry Rey

See also: Ancestors; Capuchins; Dominicans; Jesuits; Mary, Blessed Virgin; Roman Catholic Church; Saints.

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VRINDA/The Vrindavan Institute for Vaisnava Culture and Studies

VRINDA/The Vrindavan Institute for Vaisnava Culture and Studies, one of several groups to grow out of the International Society for Krishna Consciousness (ISKCON), was founded by Srila Bhakti Aloka Paramadvaiti Maharaja (b. 1954). Swami Paramadvaiti originally joined ISKCON in 1971 in Düsseldorf, Germany, and he rose to a position of leadership as a temple president. He was sent to South America by Swami Prabhupada (1896–1977), ISKCON's founder, where, in 1984, he created both the ISEV (Instituto Superior de Estudios Vedicos) and VRINDA (The Vrindavan Institute for Vaisnava Culture and Studies). By this time he had come into a relationship with Srila Sridhar Maharaja (d. 2004), a Vaisnava guru (one of Prabhupada's god brothers) to whom some ISKCON leaders turned following Prabhupada's death. He took his *sannyas* vows (the renounced life) from Sridhar Maharaja.

VRINDA established centers (ashrams, farms, cultural centers, schools, and so forth) in Colombia, Chile, Brazil, Ecuador, Argentina, and Peru, and then spread to Central and North America and Europe (Germany, Bulgaria, Hungary, and Switzerland). In 1990, VRINDA was established in India, and a World Center opened in Vrinda Kunja. Also in Vrindavan, VRINDA opened the first Gaudiya Vaisnava Bookstore to distribute books from all of the groups in the Krishna Consciousness tradition, both classical texts as well as those produced by contemporary teachers. VRINDA has also committed itself to translating and publishing books in a variety of languages, especially German and Spanish.

VRINDA supports an expansive website, including the text of several books by Swami Paramadvaiti. It is a member of the World Vaisnava Association.

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See also: International Society for Krishna Consciousness; World Vaisnava Association.

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W

Wahhabi Islam

The Wahhabi movement was launched in the 1740s by its founder, Mohammad ibn Abd-al-Wahhab (ca. 1703–1791), as an attempt to purify and vivify Islam, especially in the Arabian Peninsula. Al-Wahhab was especially critical of the different Sufi brotherhoods, which he saw as having fallen into heresy. He took inspiration from the Hanbalite School of Sunni Islam and its more literalistic approach to the interpretation of the Koran, the Muslim holy book, and the *hadith,* the sayings of and traditions concerning the Prophet Muhammad. He tended to criticize the other Sunni schools as too accommodationist to the presence of the Sufis in their midst.

At the time that Wahhab began preaching, Arabia was part of the Ottoman Empire, which was dominated by the Hanafite School of Islam, of which Al-Wahhab was critical. He was able to gather an initial following by preaching to the pilgrims who annually flocked to Mecca. His efforts might have died out had they not become tied to the aspirations of the Saud family, which in the late 1800s began an effort to take central and eastern Arabia from the Ottomans. They were initially successful. They captured Mecca in 1806 and began to move into Iraq. The Ottoman caliph reacted, and in two campaigns, in 1812–1813 and 1816–1818, squelched the Saud family and the Wahhabi cause. The Saud family put together a coalition of Arab tribes and, in the 20th century, with the fall of the Ottoman Empire, was finally able to reconquer the peninsula. The kingdom of Saudi Arabia was proclaimed in 1932, with the Koran named its guiding authority and the head of the Saud family the country's king and absolute monarch.

The Wahhabi movement was institutionalized in the family of Abd al-Aziz ibn Sa'ud, the first king, who placed his many sons and grandsons in positions of power. The Wahhabi movement also is manifest in the Committee for Encouraging Virtue and Preventing Vice, and with the *mutawwah* (religious authorities), who enforce public conformity to Islamic law, especially on issues of dress and attention to daily times of prayer. They receive support from the majority of Saudis who adhere to the Hanbalite School.

The Wahhabi perspective exists as the most conservative and traditionalist of the spectrum within Sunni Islam. Wahhabis are opposed to ostentatious worship, and Wahhabi mosques tend to be simply furnished and lack minarets (towers from which the people are called to prayer). They have opposed any efforts toward religious pluralism in the Islamic world, especially the efforts of Christian missionaries. They have also advocated traditional roles for women, which in the most austere form allows only very narrow roles for females in the home.

Through the activities of the wealthy Saud family, the Wahhabi movement has exerted influence globally and has been notably present in the Muslim World League, headquartered in Mecca. It is also seen as the direct inspiration for a variety of traditionalist Islamist movements, such as the Muslim Brotherhood in Egypt, the Jamaat-e-Islam Party in Pakistan, and the Taliban in Afghanistan. Its influence has reached beyond Sunni Islam to affect Shia Islam through such movements as the Palestinian Hezbollah and the forces undergirding the Iranian revolution in 1979. It gained strength by denying those forces internal to the international Muslim community that sought to respond to modern intellectual currents (including criticisms of traditional

The 16th century Amiriya Madrasa, a religious school that was built by the Sultan Amir bin Abdul Wahhab in 1504, is seen in Radaa city, near the Yemeni capital Sanaa. (Corbis)

Muslim practices such as polygamy), as well as the insults felt from European intervention in Muslim societies. In the 20th century it most strongly opposed the secularizing tendencies represented in liberal Islam, Marxism, and the permeation of the world by Western culture. Wahhabi and Wahhabi-related groups have consistently argued for the development of Islamic states in which the *sharia* (Islamic law) is the law of the land. The Wahhabi perspective is also dominant in the Arabian state of Qatar.

Since the days of Abd-al-Wahhab, the Wahhabis have encountered opposition in the larger Muslim world and from many in the other schools of Sunni Islam, many of whom have written of it as if it were a heretical Muslim sect. In the West, Wahhabis have been seen as part of the larger world of "Islamic fundamentalism," a term rejected by most Muslim scholars, even those who might otherwise oppose the Wahhabi perspective, preferring in its stead terms such as "Islamic revivalism" and "Islamic activism."

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See also: Abd al-Aziz ibn Sa'ud; Hanafite School of Islam; Hanbalite School of Islam; Jamaat-e-Islam; Mecca; Muslim Brotherhood; Muslim World League; Shia Islam; Taliban.

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Wake Island

Wake Island is one of three islands in an isolated Pacific atoll that includes the nearby islands of Wilkes and Peale. The United States occupied the atoll in 1898 during the war with Spain, and has since kept Wake as a military base. It currently has some 1,600 residents, almost totally armed forces personnel. It is used as a business center, stopover point for trans-Pacific flights, and a missile-testing base.

Religious services on Wake are conducted by Roman Catholic and Protestant/Free church chaplains as needed, and there are no permanent congregations. The Roman Catholic Church considers Wake a part of its Diocese of Agana (Guam).

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See also: Free Churches; Roman Catholic Church.

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Waldensian Church

The Waldensian Church is the oldest pre-Reformation Protestant body still in existence, and it prides itself on the title *mater reformationis* (mother of the Reformation). In terms of its origins, disentangling fact from fiction is not always easy. Its founder was Waldo or Valdesius (not originally "Peter Waldo," the name "Peter" being added several centuries after his death in order to claim that, like the early church, the Waldensian Church had also been first led by an apostolic figure known as Peter). Waldo was a wealthy merchant in Lyons, France, who around 1170 underwent a conversion experience centered on his desire to live a life of poverty and to preach the gospel. He died around 1206. Notwithstanding the hostility of the Catholic hierarchy, the separation from Rome of Waldo's Poor of Lyons movement (only later known as Waldensians) did not initially seem to be entirely inevitable. One of the Poor of Lyons groups, led by Durandus of Osca, reconciled itself with Pope Innocent III (1160–1216) in the year 1208. Other groups remained in the margins of the Roman Catholic Church, breaking with Rome only gradually. In the 13th and 14th centuries, Waldensian ideas spread from France and Italy into Austria, Germany, Bohemia, Poland, and Hungary, largely through independent local groups quite different from each other and with no common leadership. It is even questioned whether the firmly established "Waldensian" groups active in France and Italy in the 15th century could really claim an undisputed genealogy going back to Waldo himself.

In 1532, with the Synod of Chanforan, the Waldensians of southern France and the Italian valleys of Piedmont joined the (Calvinist) Reformed Church. According to some historians, this was a crucial breach in their continuity with Waldo, while others claim some degree of continuity. In the 17th century, Waldensians endured terrible persecution during Europe's religious wars, particularly in 1655 and 1686. An armed resistance failed, and the community, now reduced to some 3,000 members entrenched in the Piedmont valleys, escaped to Protestant Switzerland. In 1689, however, they returned to Piedmont with a spectacular and epic march. They managed to obtain some measure of tolerance, although within a ghetto. Waldensians received help from European, particularly British, Protestants, and in the 19th century the Piedmont valleys entered a period of religious revival. Finally, in 1848, the Waldensians were granted religious freedom, with full civil and political rights, by the king of Sardinia, Charles Albert (1798–1849).

During Italy's Risorgimento, the conflict between its newly created national state and the Roman Catholic Church gave the Waldensians the opportunity to embark on a nationwide missionary effort among those dissatisfied with the Church of Rome. Not much was achieved in term of converts, however, although a Waldensian presence was established in most Italian cities. Following another difficult period during the

Fascist regime, the Waldensian Church was granted a new level of legal recognition after World War II, and in 1984 it entered into a Concordat with the Italian government, amended in 1993, allowing it inter alia to share in the national church tax. In 1975, Italian Waldensians and the Evangelical Methodist Church of Italy entered into an "integration agreement," which was not technically a merger. The two churches, under the name Union of Waldensian and Methodist Churches, are governed by the same executive body (the Waldensian Table), while also maintaining their own separate forms of organization.

Each local assembly in the Waldensian Church is led by elected elders and appoints delegates to the yearly church synod, which in turn elects the seven members of the Table, the governing body chaired by a Table chair (*moderatore*). The title of pastor is conferred upon men and women entrusted with the preaching ministry. There are at present 40,000 Waldensians, 25,000 in Italy and 15,000 in Uruguay and Argentina, where Waldensian immigrants settled in the 19th century.

After the Synod of Chanforan, the theology became Reformed-Presbyterian, and Waldensians share the general doctrines of the Reformed churches.

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See also: Evangelical Methodist Church of Italy; Roman Catholic Church.

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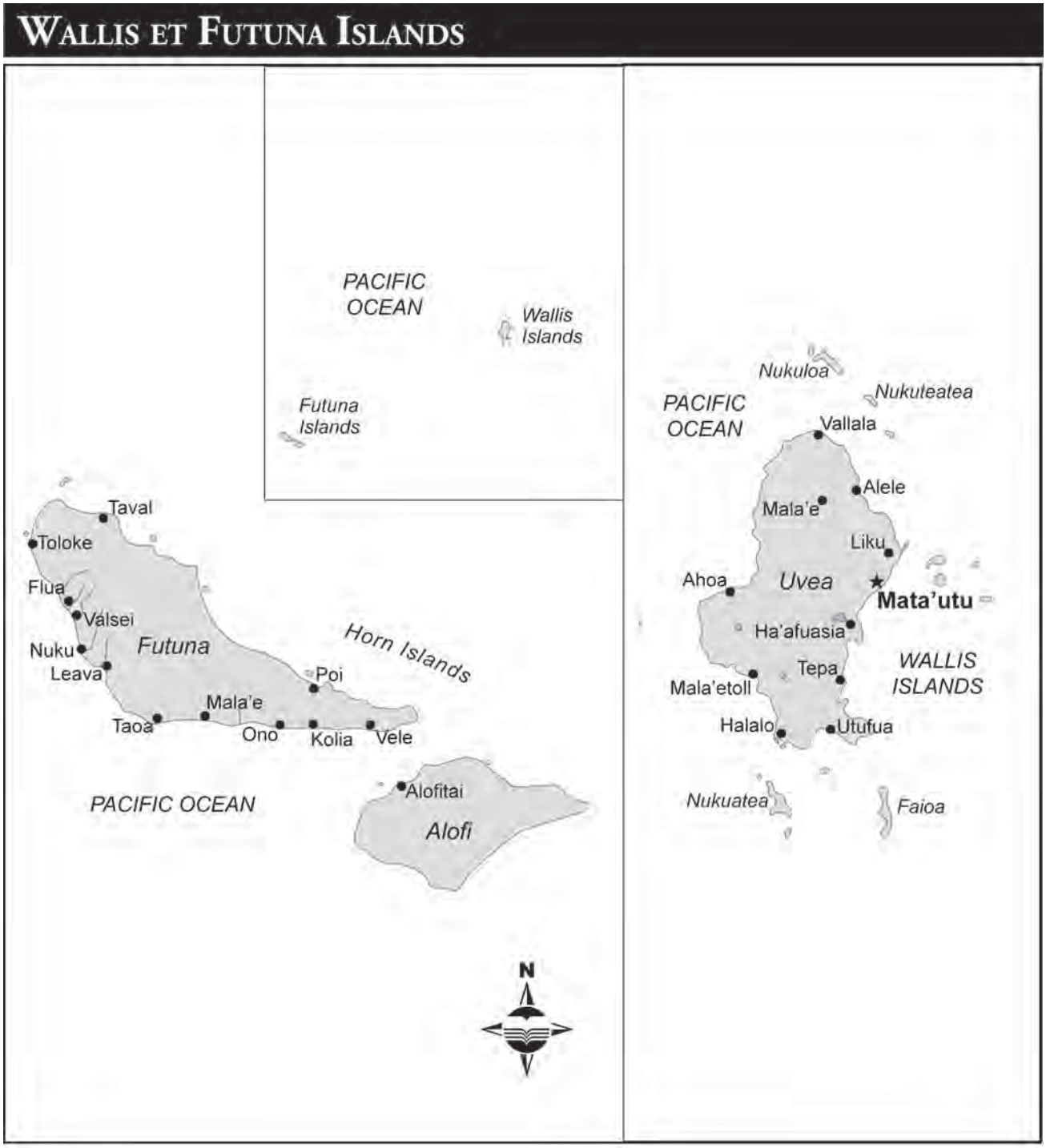
■ Wallis et Futuna Islands

Wallis et Futuna is a French South Pacific Island territory consisting of the Wallis, Futuna, and Afori islands. They are north of Fiji and west of Samoa. A French possession through the 19th century, the Wallis et Futuna Islands were named a protectorate in 1887 and an overseas territory in 1961. The current population of 15,000 (2008) resides on the mere 106 square miles of land.

The Roman Catholic Church is the only organized religion on the islands. It was first established in 1836 by a Marist priest. The Diocese of Wallis et Futuna was established in 1966. In 1974 the bishop, a Frenchman, withdrew and turned the diocese over to his auxiliary, a priest who had been elevated from among the

The Wallis & Futuna Islands

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	8,700	15,200	97.3	0.18	16,500	16,200
Roman Catholics	8,400	14,900	95.3	0.04	16,100	15,700
Protestants	0	120	0.8	6.58	180	250
Marginals	0	160	1.0	14.87	300	400
Ethnoreligionists	0	180	1.2	0.23	200	200
Baha'is	100	140	0.9	0.17	180	300
Agnostics	0	90	0.6	21.18	140	240
Atheists	0	10	0.1	0.00	10	20
Total population	**8,800**	**15,600**	**100.0**	**0.24**	**17,000**	**17,000**



Polynesian people who constitute the primary citizens of the islands. An indigenous episcopal leadership has been present ever since. The bishop serves as an auxiliary to the archbishop of Noumea (Kanaky) and participates in the larger Episcopal Conference of the Pacific, headquartered in Fiji.

Over the course of the 20th century, an aggressive policy of Christianizing the islands has largely displaced the pre-Christian indigenous religion.

J. Gordon Melton

See also: Roman Catholic Church.

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Wang Chongyang

ca. 1123–1170

Wang Chongyang (or Yangqun, Wang Zhe) was the founder of Quanzhen Daoism, one of the two main surviving schools of Daoism. He is remembered for discovering a way to fruitfully integrate Daoism with Buddhist and neo-Confucianist perspectives, while the movement he founded incorporated many local Chinese deities into the hierarchy of Daoist gods.

Wang was originally a member of the literati during the Jin dynasty (1115–1234), which ruled northern China. This was a period of sudden political dislocation, with the passing of the Song dynasty (960–1279) in the north and the advent of a new dynasty ruled by foreigners. Wang had retired to a solitary life in the mountains when he had several meetings with such legendary immortals as Lu Dongbin, during which time he was pressed to start a new tradition of teaching. He finally evolved a highly syncretic mixture of teachings, practices, and morality seemingly well-suited to the times.

Wang's Quanzhen, or Complete Perfection, Daoist sect put greatest emphasis on self-cultivation and less emphasis on the intricate visualization exercises, elaborate rituals, and talismanic magic that had dominated earlier schools. For Wang, the primary goal was to refine the body's energies through the practices of inner alchemy (*neidan*). Wang called his meditative practice *jing zuo,* "quiet sitting," a term probably picked up from Chan Buddhism. From neo-Confucianism, he also borrowed an emphasis on the virtue of filial piety and some ascetic practices. The latter included the abstaining from sex, alcohol, and strong vegetables. He and the small group of close followers lived a rather rustic lifestyle.

When Wang died, he had only about 15 followers. It would be due to his successors passing on Wang's approach that the Quenzhen sect of Daoism grew into such an important force in Chinese religion.

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See also: Alchemy, Daoist; Daoism; Meditation; Quanzhen Daoism; Zhengyi Daoism.

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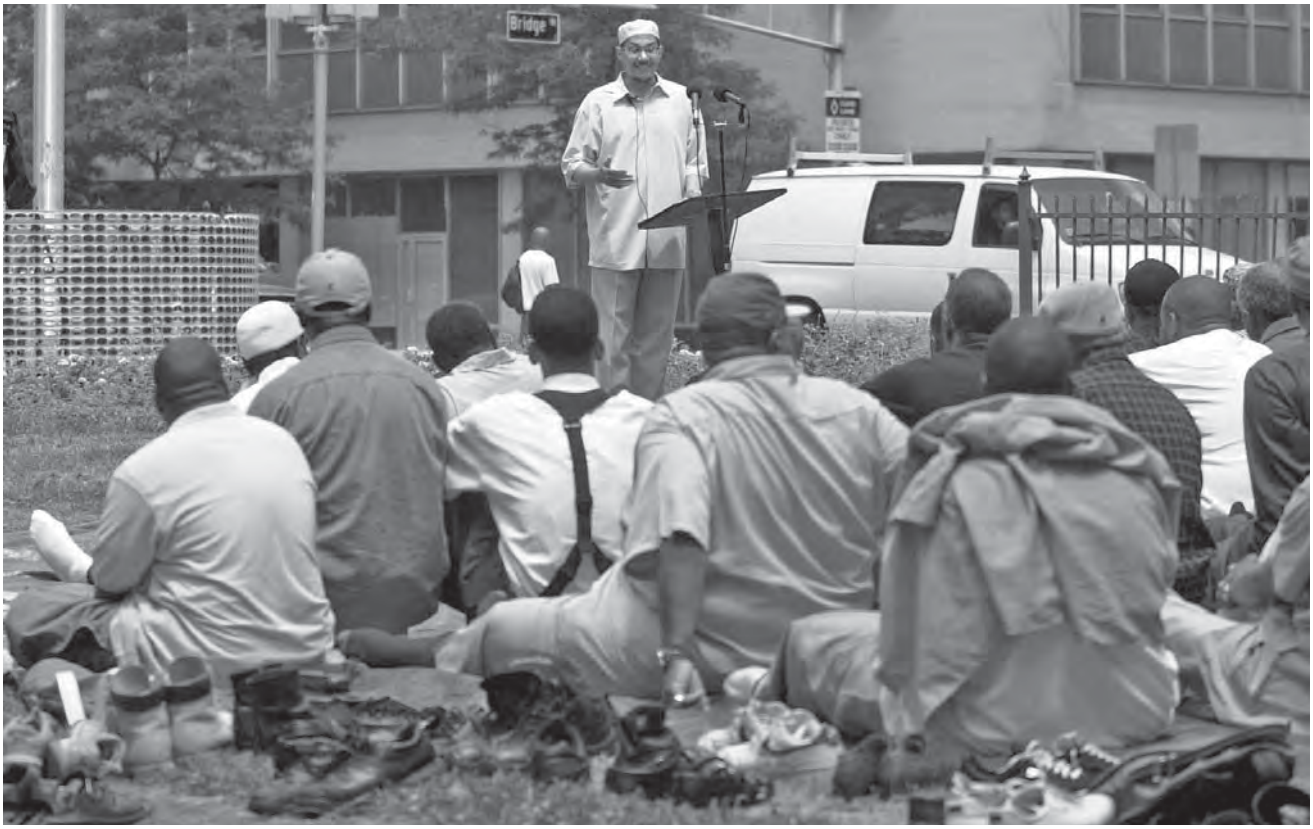
Warith Deen Mohammad, Ministry of

In 1975, following the death of his father Elijah Muhammad (1897–1975), Wallace Muhammad (1933–2008) was appointed leader of the Nation of Islam, or Black Muslim movement. Wallace, or Warith as he later became known, rapidly transformed the Nation's belief system: he eliminated the urgent apocalyptic message from his father's prophecies, and moved the organization closer to a more orthodox form of Islam. In 1992 Warith Deen Mohammad became the first Muslim cleric to lead prayers in the U.S. Senate.

The Nation of Islam originated in 1930 in Detroit, Michigan. Its founder, Wallace Fard, preached a combination of Islam and Black Nationalism. The doctrine was compelling, particularly in an urban environment in which large numbers of recently arrived southern blacks hoped to better their lives. The Great Depression magnified their economic marginalization and white prejudice, dashing the hopes of many. These individuals made a receptive audience for Fard's message. Within three years, the Nation developed a substantial following. Notably, it was supported by a well-organized administrative structure that included a security force



Imam Wahy Deen Sharif, standing center, spiritual leader of the Masjid Warith Deen mosque in Irvington, New Jersey, speaks in Washington Park in Newark during afternoon prayers, June 18, 2004. (AP/Wide World Photos)

and a school, as well as training classes for women on how to be good wives and mothers.

Fard disappeared in the early 1930s, but his appointed successor, Elijah Muhammad, developed the movement's doctrine, and further strengthened its membership core. Muhammad taught that Fard was actually Allah incarnate, and that black Americans were his Chosen People. Muhammad identified white Americans as "white devils," and he prophesied that white America would fall in 1965–1966. In preparation for that time, he emphasized economic self-sufficiency, and the Nation undertook a variety of business enterprises.

Muhammad also required the Muslims to adhere to a strict moral code, and he emphasized physical and mental purity. He outlined strict dietary regulations, and members of the Nation were forbidden to smoke, take drugs, or gamble. In addition, he encouraged pride in the black race.

Inter-racial marriages were forbidden, and many new members took the surname "X," to symbolize that black Americans could never know their real origins, and to suggest their potential but as yet unrealized power. In the late 1940s, Malcolm Little (1925–1965) converted to the Nation of Islam. Malcolm X, as he became known, soon rose to become one of the Nation's most prominent ministers and recruiters. In the early 1960s, however, Malcolm became disenchanted with Elijah Muhammad's moral guidance (believing that he had fathered several children outside his marriage); he was in turn censured by Muhammad for commenting that President John F. Kennedy's assassination was simply "the chickens [coming] home to roost." As a result, Malcolm was expelled from the Nation. Soon afterward he undertook a pilgrimage to Mecca (the Hajj), and returned to the United States as a convert to traditional, orthodox Islam. He was assassinated on February 21, 1965.

Elijah Muhammad led the Nation until his death in 1975. He appointed his son Wallace as his successor, a move that surprised many. Wallace had a turbulent history within the Nation. He was strongly influenced by Malcolm X, criticized his father's interpretation of Islam as early as 1961, and was twice expelled from the Nation during the 1960s. Nevertheless, the majority of Muslims followed him when he completely reinterpreted the movement's doctrine. Within six months he had removed the urgent apocalyptic message from Elijah's prophecies, and within the next year he initiated even more radical changes. In March 1976 he declared that his father was no longer to be interpreted as the "last Messenger of Allah," and in October he announced that the Nation was to become the World Community of al-Islam in the West (WCIW), and that people of all races were welcome to join it.

One notable Muslim did not accept these changes: Louis Farrakhan. He left the group in 1978 and "resurrected" the Nation of Islam, with its original doctrine. For the most part, however, the Muslims accepted the new direction that Wallace chose for the movement. This relatively easy transformation was the result of two factors. First, evidence suggests that in his declining years, Elijah Muhammad exhibited moderation in his language and political views. Second, Elijah's strict doctrine and calls for education and economic self-sufficiency had the unintended consequence of raising the Nation's membership among the middle class. Radical views were no longer as appealing as they once had been.

Wallace's successful redirection of the movement continued during the 1970s and 1980s. In 1980 the WCIW became the American Muslim Mission, and its publication became the *American Muslim Journal;* in addition, Wallace announced that he would now be known as Warith Deen Mohammad. In 1985, Warith decentralized the movement completely, and the network of people and the centers associated with him have been described simply as the Ministry of Warith Deen Mohammad. Its publication became the *Muslim Journal*. This move toward the mainstream was perhaps most clearly evidenced in 1992, when Warith became the first Muslim cleric to lead prayers in the U.S. Senate.

Wallace's relationship with Minister Louis Farrakhan and the Nation of Islam was a difficult one for most of the 1980s. During the 1990s, however, the two groups moved toward reconciliation. In February 2000, at Minister Farrakhan's request, Imam Muhammad spoke at the Nation of Islam's annual meeting. The two leaders embraced and called for the unity of all Muslims. Imam Warith Deen Mohammad died on September 8, 2008.

Like the Nation of Islam, Warith Deen Mohammad's movement has never published its membership numbers. The movement continues to publish the *Muslim Journal*, which can be found at http://www.muslimjournal.net. Warith Deen Muhammad's ministry is located at http://www.wdmministry.com and www.wdmevents.org.

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See also: Nation of Islam.

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Way International, The

The Way International, Inc., an international fundamentalist Christian fellowship, was founded in 1942 as a radio ministry under the name of Vesper Chimes by Victor Paul Wierwille (1916–1985), then a minister in the Evangelical and Reformed Church (now an integral part of the United Church of Christ). It assumed its present name in 1974, after being known successively as the Chimes Hour (beginning in 1944), the

Chimes Hour Youth Caravan (1947), and The Way, Inc. (1955).

Wierwille had decided to enter the ministry while a student at Mission House College. He later earned a B.D. at Mission House Seminary, in Minnesota, and did graduate work at the University of Chicago and Princeton Theological Seminary, earning an M.Th. in 1941. He was ordained in 1942 and became pastor of the Evangelical and Reformed Church at Paine, Ohio, from which he moved to Van Wert, Ohio, two years later, to become pastor of St. Peter's Evangelical and Reformed Church. During his stay in Van Wert he became an avid student of the Bible, concentrating upon the doctrine of the Holy Spirit. In 1948 he was awarded a Ph.D. by the Pikes Peak Bible College and Seminary, an unaccredited school in Manitou Springs, Colorado.

In 1951, Wierwille received God's Holy Spirit and spoke in tongues for the first time, the basic Pentecostal experience. Out of his subsequent Bible study he developed a course in Christian living that he called the Power for Abundant Living (PFAL) class. He first offered the class in 1953. The following year he began to study Aramaic, under the influence of biblical scholar George M. Lamsa, and began to develop the unique perspective on biblical doctrine that has become identified with the movement that grew up around him. In 1957 he left the Evangelical and Reformed Church, and henceforth devoted himself full-time to his own ministry. That ministry had been chartered as The Way, Inc., in 1955 (later changed to The Way International in 1975). He led The Way until his retirement in 1983. He established the headquarters of The Way at the Wierwille family farm outside New Knoxville, Ohio.

The Way grew steadily through the 1950s, but growth slowed in the 1960s. Then it suddenly experienced spectacular growth in the 1970s, as the ministry identified with the national Jesus People Revival that moved among the Baby Boom generation, which was just coming of age. The Way expanded its facilities at New Knoxville, which hosted the first national Rock of Ages Festival, an annual gathering of Way members, in 1971.

Wierwille established The Way Corps, a four-year leadership training program, and in 1974 he purchased the former Emporia College in Emporia, Kansas, which he transformed into the corps headquarters as The Way College. The Word Over the World (WOW) Ambassador program, initiated by Wierwille in 1971, began to send young Way members across the country for a year of witnessing activity.

Wierwille was succeeded as president of The Way by L. Craig Martindale (b. 1948) in 1983, at the 40th anniversary of The Way's founding. Martindale had joined The Way while in college, and he became involved full-time after his graduation. He led The Way through the 1990s but was forced to resign in 2000, when he was accused of some extramarital sexual relationships.

The beliefs of The Way are summarized in an 11-point doctrinal statement. It rejects the Trinitarian orthodoxy of most Western Christianity and denies the divinity of Jesus; Wierwille's opinion on this controversial point is the subject of his book *Jesus Christ Is Not God* (1975). Although believing in the divine conception of Jesus by God, The Way teaches that Jesus is the Son of God but not God the Son. The Way also believes in receiving the fullness of God's Holy Spirit, believed to be the power of God, not the third person of a Trinity. This view has traditionally been termed Arianism, considered a heresy since the condemnation of its early exponent, Arius, by the Council of Nicaea in 325.

The Way also teaches a form of biblical interpretation known as dispensationalism, a view that divides Bible history into successive periods during which God developed a different relationship with humanity. Wierwille followed a version of dispensationalism known as ultradispensationalism. Most dispensationalists believe that a new dispensation began at Easter, when Christ was resurrected from the dead, and that we currently live in the dispensation of grace that was initiated at that time. Ultradispensationalists believe that between Easter and the emergence of the New Testament church at Pentecost there was a period of transition whose story is largely told in the book of Acts. This period is identified with the institution of John the Baptist's water baptism. In the succeeding dispensation of grace, the baptism of the Spirit replaces John's baptism.

Ultradispensationalists regard the Old Testament, the four Gospels, and the epistles of Hebrews and James

as representative of pre-Pentecost dispensations. The book of Acts is a transitional document. Paul's epistles, especially his later letters, are seen by ultradispensationalism as the prime documents of the dispensation of grace. The Way believes in one baptism, that of the Holy Spirit, and rejects water baptism.

The Way, like most scholars, believes that Aramaic was the language spoken by Jesus, but in addition it believes Aramaic to be the language in which the New Testament was originally written, contrary to almost all scholars, who believe it was written in Greek. This view is based on the work of George M. Lamsa, especially his *Holy Bible from Ancient Eastern Manuscripts* (1959), and the books of independent Indian bishop K. C. Pillai, *The Orientalisms of the Bible* and *Light through an Eastern Window*.

The Way's basic teachings are presented in the 12-session course, the Power for Abundant Living (PFAL). New members take the course and upon graduation may continue to attend "twig" fellowships. Those who wish to become more involved in The Way's work may attend The Way College, join The Way Corps, or become a WOW Ambassador for one year.

The Way International's organization is based on the model of a tree. At the root are the five educational and administrative centers that serve the organization as international headquarters, located at New Knoxville, Ohio; The Way College of Emporia at Emporia, Kansas; The Way College of Biblical Research, Indiana Campus, at Rome, Indiana; Camp Gunnison (The Way Family Ranch at Gunnison, Colorado); and Lead Outdoor Academy at Tinnie, New Mexico. Various national organizations are identified as trunks, and state and provincial organizations as limbs. Organizations serving cities and towns are branches. The small fellowship gatherings in a person's home, most analogous to a congregation, are called twigs. Individual members are likened to leaves. The ministry as a whole is administered by a board of trustees that appoints the cabinet overseeing the headquarters complex, as well as the staff of the other root locations.

In 1983, at the time that leadership was shifted to Craig Martindale, The Way reported 2,657 twigs in the United States, with approximately 30,000 people involved. Each twig gathering averaged approximately 10 members. The Rock of Ages Festival, held that year, hosted more than 17,000 people. Also, PFAL classes were conducted abroad in a number of countries, primarily Zaire (now the Democratic Republic of the Congo), Chile, Argentina, Venezuela, and Colombia. Shortly after that transfer of leadership, The Way was hit with significant internal controversy that only grew following Wierwille's death in 1985. Membership also declined in reaction to continuing criticism of the organization as a cult.

Soon after the emergence of The Way International in the 1970s, various groups began to attack it and its founder. Christian counter-cult organizations opposed it because of its non-Trinitarian theology. Secular anti-cult organizations accused it of brainwashing its members and attempted to deprogram members. Then, after Wierwille's death, charges of improprieties by Wierwille and several of his close associates resulted in the defection by several prominent Way leaders, a few of whom established rival groups. As a result The Way lost considerable support, although it had seemed to recover somewhat by the 1990s, when attendance at the annual Rock of Ages Festival began to return to its former level. Much of that gain was lost in the light of revelations concerning Martindale at the end of the 1990s. There are a number of Internet sites devoted to criticism of The Way International, posted primarily by those who disagree with its theological stance.

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See also: Fundamentalism; Pentecostalism; United Church of Christ

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Wesak

Early Buddhist sources (apart from the sutras) suggest that Gautama Buddha's birthday, day of enlightenment, and paranirvana or death) all occurred on the same day of the year. That day, designated Wesak (Vesak), is the night of the full moon of the Hindu month of Vaisakha (usually in May on the Common Era calendar). Through the centuries, Wesak was primarily an event commemorated by Theravada Buddhists, for whom its celebration emerged as the most important festival of the year. Originally a time to remember the birth and death of Buddha, it evolved primarily into a celebration of his enlightenment. In the 20th century, Wesak has been adopted as a favorite celebration within the Mahayana and Vajrayana Buddhist traditions, especially in the West.

The observance of Wesak usually includes both a formal and an informal aspect. The local temple or monastery will take the lead in the formal part of the celebration, which will include a procession by the monks, the presentation of an offering, and the chanting of sutras. In more recent times, the ceremony might also include a presentation on some aspect of the Buddha's teachings followed by the bathing of a statue of the Buddha. The Buddha's birth is usually acknowledged in the evening of the full moon with a *vaisakha puja* (sacramental offering).

Lay leaders take the lead in the more informal aspect of Wesak, which will occur over several days.

A devotee praying in front of a Buddha statue. (Kaikai/Dreamstime.com)

Gathering will include liberal amounts of food and drink, various artistic and cultural programming, and even academic discussions of Buddhist history and theology. This more informal program will usually begin immediately after the more formal rituals.

As Buddhism has become a recognized part of the global religious community and as the Buddhist diaspora have taken Buddhist to countries around the world, Wesak has acquired new functions. It is now a popular time for interaction between Buddhists of different sectarian and ethnic backgrounds, and a place to showcase the dialogue between Buddhists and their non-Buddhist neighbors. These functions have attained a high level of importance in the West, where Buddhists often exist as a religious minority.

Wesak is an official holiday in Hong Kong, Singapore, Thailand, Myanmar, Malaysia, Indonesia, India, and (since 1888) in Sri Lanka. In Tibet, February 8 is recognized as Paranirvana Day, a day to acknowledge the passing of Gautama Buddha. Wesak was accepted as the official Buddhist holiday by the United Nations in 1998. In Korea, Wesak is known as the Festival of the Lanterns. Along with the more familiar rituals conducted at Buddhist temples around the world, the Koreans decorate their temples and related structures with paper lanterns, covered with Buddhist symbols and inscribed with wishes for a long life. These lanterns will also be featured in parades through the street. The festival was designated as a Korean national holiday in 1975.

In the 20th century, several Western Esoteric groups have made an interesting appropriation of Wesak. In particular, theosophical teacher Alice A. Bailey (1880–1949) added three holidays that she saw as particularly relevant to the quest for spiritual enlightenment to the calendar of the Arcane School that she founded —Easter (full moon in April), the Day of Goodwill (full moon in June), and Wesak (full moon in May). In the 1970s, as Bailey's thought was integrated into the New Age movement, the celebration of Wesak as a ceremonial occasion spread far beyond the Arcane School and the several groups that had originated from it.

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See also: Bailey, Alice Ann; New Age Movement.

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Wesley, John

1703–1791

John Wesley, a priest in the Church of England, founded the Methodist movement in the 1740s. The Methodists would expand across the Atlantic during his long life and in the 19th century from their bases in England and the United States to become a global community.

John Wesley was born June 17, 1703, in the rectory at Epworth, England. He was the 15th of 19 children born to Samuel and Susannah Wesley. Samuel was an Anglican priest and an accomplished musician. Susannah was a Puritan, remembered for her dedication to the education of her children. Both John and his brother and hymn writer Charles Wesley (1707–1788), with whom much of his life would be intertwined, attended Oxford University.

The seriousness with which John pursued a religious quest was shown at Oxford, where he assumed leadership of an informal organization of students originally called together by his older brother and dubbed the Holy Club. After graduation and ordination, both he and Charles accepted an invitation of James Oglethorpe (1696–1785) to help build the religious life of his new colony of Georgia. On the voyage to America, John had his first encounter with members of the Moravian Church, whose Bishop August Spangenburg (1704–1792) pressed him on his personal religious life. That encounter bore fruit upon Wesley's return to England, where he encountered other Moravians, most

Portrait of Methodist leader John Wesley (1703–1791). (Hayward Cirker and Blanche Cirker, eds., *Dictionary of American Portraits*. New York: Dover Publications, Inc., 1967)

notably Peter Böhler (1712–1775), and attended informal services at several lay-led religious societies in London. At one such society meeting on Aldersgate Street on May 24, 1738, he had a religious awakening, what he termed a "heart-warming experience," which is generally seen as a founding event of the Methodist movement.

Wesley eventually broke with the Moravians over several issues the following year, and the first Wesley-led "Methodist" religious societies began to take shape. Members of the societies were invited into smaller intimate groups called classes.

Another Oxford classmate, George Whitefield, had a pilgrimage not unlike that of Wesley. He had taken a parish church, but had become a roving evangelist. While Wesley had been setting up work in London, Whitefield had been preaching in Bristol. Before leaving for a preaching tour of America, he turned his Bristol work over to Wesley. Bristol became the first site to which Methodism expanded outside of London. The movement, however, expanded throughout England and into Scotland and Ireland over the next decades, and as the movement spread, Wesley traveled throughout the British Isles periodically visiting the many Wesleyan societies.

Wesley regularly preached two or three times a day, and kept a daily journal of his activity. In addition, he wrote numerous books and created abridged editions of hundreds of others to educate the lay preachers that had emerged to assist him in leading the movement. Most prominent among his writings was a set of sermons that covered the basic teachings of Methodism and became an essential statement of its doctrinal position. In 1744, he began to hold conferences of the preachers at which he would answer their questions, the published minutes of their conferences becoming the major guide for the developing movement. Among the unique themes that Wesley developed was the need for Christians to lead a life of growing in grace and aiming at a separation from sin and toward becoming perfected in love.

Methodism evolved as a revitalization movement within the Church of England. In the 1760s the first classes and societies were organized in the American colonies. Wesley commissioned a number of preachers to travel through the colonies and build the movement; however, as the American Revolution began, all but one of those preachers, Francis Asbury (1745–1816), would return to their homeland. The success of the Revolution presented Wesley with a hard decision—what to do with the American Methodists. Unable to convince the Anglican authorities to assume responsibility for them, he assumed the office of a bishop and "set aside" two men, Thomas Coke (1747–1814) and Richard Whatcoat, as Methodist "superintendents" and assigned them the task of setting up American Methodism as an independent movement. At a conference held at Barrett's Chapel in Delaware, they oversaw the consecration of Asbury as the first American Methodist bishop and the organization of the independent Methodist Episcopal Church (now the United Methodist Church).

In England, Wesley's movement had followed a unique path. Following both his Anglican and Puritan

roots, Wesley kept the movement officially within the established church, though it increasingly became a rival denomination. Wesley also adhered to the theology of Jacob Arminius (1560–1609), who had rejected the predestination so emphasized by John Calvin (1509–1564). Wesley preached a doctrine of the free grace of God immediately available to any who would turn and accept it. Only after his death would the Wesleyan movement finally reorganize as a separate church throughout the British Isles. Meanwhile, he and George Whitefield had parted company over the latter's Calvinism, and Whitefield went on to develop a form of Methodism that would later merge into the Presbyterian Church.

Wesley itinerated throughout the British Isles for some four decades, and during that time delivered more than 40,000 sermons (many of his sermons being repeated many times to different audiences). He remained active until close to the end of his life on March 2, 1791 in London. Among his last actions was the penning of a letter to William Wilberforce (1759–1833) supportive of his work to end slavery.

J. Gordon Melton

See also: Arminius, Jacob; Calvin, John; Calvinism; Church of England; Epworth; United Methodist Church.

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Since his death, there have been several attempts to collect and issue Wesley's writings as a set. The most recent began in 1976 by Abingdon Press. To date some 20 volumes have been issued.

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Wesleyan Church

The Wesleyan Church, one of the leading products of the Holiness movement in the 19th century in the United States, was founded in 1968 by the merger of two older Holiness churches, the Wesleyan Methodist Church and the Pilgrim Holiness Church. The Wesleyan Methodist Church originated in the abolitionist wing of the Methodist Episcopal Church (now a constituent part of the United Methodist Church) in the 1840s. As the decade began, the church was divided into three factions; the largest groups were opposed to slavery but thought that it should be eradicated gradually over a period of time. On one side were many, primarily from the South, who tolerated or were even favorably disposed toward slavery. On the other side were the abolitionists, who demanded the immediate end to slavery.

As the debate became more intense, in 1843 a number of ministers and approximately 6,000 laymen withdrew from the Methodist Episcopal Church and formed the Wesleyan Methodist Church. Among their leaders were the Reverends Orange Scott (1800–1847), La Roy Sunderland (1805–1885), and L. C. Matlock. The new church not only took a strong position against slavery but also condemned the use of tobacco and alcohol, opposed membership in secret societies, and advocated modest dress. The church decided against reinstituting the episcopacy, and instead chose to be led by a president elected by the members. Over the next decades the church was also drawn into the Holiness movement and its search for congregations of sanctified believers. The Wesleyan tradition had held out the possibility of every believer's becoming sanctified or perfect in love, as a work of grace on the soul by an act of the Holy Spirit. A renewed emphasis on sanctification spread throughout U.S. Methodist churches in the years after the Civil War.

The Pilgrim Holiness Church, merged into the Holiness movement, was losing favor in the Methodist Episcopal Church, which at the end of the 19th century attempted to distance itself from the understanding of sanctification that had become normative within the Holiness movement. In 1897 two former Methodist ministers who had resigned from the church, Martin Wells Knapp (1853–1901) and Seth Cook Rees (1854–1933), founded the International Holiness Union and Prayer League in Cincinnati, Ohio. Emphasis was on holiness, spiritual healing, evangelism, and the Second Coming of Christ. As it grew the union evolved, and in 1922 it took the name Pilgrim Holiness Church. Through the 1920s, several other groups with similar origins merged into the new church.

Following the merger of the two churches in 1968, a modified episcopal government was established. The general superintendents (bishops) constitute the Board of General Superintendents. There are two legislative bodies, the North American General Conference and the Philippine General Conference, and all of the units of the church, including the work in more than 40 countries of the world, are attached to one of these two governing bodies. The International Center of the church was moved from Marion, Indiana, to Indianapolis in 1987.

In 2005 the Wesleyan Church reported 116,151 members in the United States and 5,927 in Canada. Internationally, in 2008, it reported some 400,000 adherents in 4,000 churches and missions in 80 countries. The church supports several colleges, universities, and seminaries. The church is a member of the Christian Holiness Partnership, World Methodist Council, and the National Association of Evangelicals, through which it is related to the World Evangelical Fellowship.

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See also: Christian Holiness Partnership; Holiness Movement; United Methodist Church; World Evangelical Fellowship; World Methodist Council.

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Western Buddhist Order, Friends of the

The Friends of the Western Buddhist Order (FWBO) organization was founded in London by an Englishman, Sangharakshita (Dennis Lingwood, b. 1925), in 1967. A year later the Western Buddhist Order came into being, composed of both women and men. The FWBO seeks to give Buddhism a modern, up-to-date shape, fitting Western sensibilities. The FWBO is not aligned to a specific Buddhist tradition in Asia, but rather strives to create a Western form of Buddhist interpretation, practice, and organizational form.

The FWBO uses the texts and teachings of various Buddhist developments and traditions. Basic to the FWBO is its reference to the spirit of the original teaching, as Sangharakshita calls it. This "original teaching" and the "spirit" are to be brought to light again, to be reawakened. To that end, Western art and literature—among others, William Blake, Johann Wolfgang von Goethe, and Friedrich Nietzsche—are also introduced as so-called bridges to an understanding of the *dharma* (Buddhist teachings). This eclectic intra-Buddhist and interphilosophical approach also applies to the practices favored. Common are Buddhist meditation exercises from the Theravada tradition, especially those of the "mindfulness of breathing" (Pali: *anapanasati*) and the "cultivation of loving-kindness" (*metta bhavana*), but techniques from Zen and Tibetan traditions (such as visualization practices) are also used. Members regularly take part in *pujas* (worship) that include chanting, bowing, and prostration.

The authoritative and organizational focal point of the movement is the Western Buddhist Order. Order members are ordained in a ceremony, taking specific precepts, the title Dharmachari or Dharmacharini (male

or female, Dharma-farer), and a religious name in Sanskrit or Pali. Order members might be single or married, live in celibacy and have full-time employment. Many, although not all, Order members live together in residential communities. Such communities, most often single-sex, are usually found near a center of the FWBO. The centers are visited by interested people and "friends"—that is, members of the FWBO. At the centers, Order members offer regular programs, including meditation classes, public talks, study on Buddhist themes and texts, and "bodywork" such as t'ai chi, yoga, and massage. In addition to the communities and the Buddhist centers, the FWBO has founded Right Livelihood cooperatives, such as vegetarian restaurants, whole food shops, or the successful wholesale and retail gift business Windhorse Trading in Cambridge, England. The movement's three pillars —communities, centers, and cooperatives—aim to change the local as well as the overall Western society, and to bring about a "New Society."

Founded in Britain in the late 1960s, a decade later, the FWBO began to gain a foothold in other European countries and overseas. An especially strong branch exists in western India, where Sangharakshita had supported Buddhist leader Babasaheb Ambedkar's conversion movement during the mid-1950s. Apart from Europe and India, FWBO institutions exist in Australia, New Zealand, Malaysia, Sri Lanka, and Nepal, and throughout North and South America. In Britain the movement has founded some 30 centers and 35 local groups (as of 1997), having grown to become one of Britain's principal Buddhist organizations. Globally, there are about 55 city centers, 15 retreat centers, and numerous local groups and cooperatives. In late 2000 the Order had approximately 900 members; the number of supporters and "friends" is estimated to be about 100,000, the vast majority of them being Buddhists in India. The FWBO publishes several journals, among them *Dharma Life,* and it has a prolific book-publishing house (Windhorse Publications).

During the 1990s, Sangharakshita started handing on responsibilities to senior Order members. Sangharakshita authorized these members to conduct ordinations and to take spiritual leadership. The selected members collectively compose the Preceptors College Council (19 persons), based in Birmingham, England. A core group of this council, five men and three women, form the College of Public Preceptors. From this a chairman is elected to take the leadership of the order and thus of the entire movement. Although in the future the chairman is to be elected by the whole college and council for a term of five years (re-electable), the first chairman was chosen by Sangharakshita in the autumn of 2000. The movement's founder appointed senior member Dharmachari Subhuti (Alex Kennedy), who authored a prominent book about the FWBO and Sangharakshita.

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See also: Ambedkar Buddhism; Theravada Buddhism; Tibetan Buddhism; Zen Buddhism.

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◆ Western Esoteric Tradition

"Esoteric" (Greek: *esoteros*) is a comparative term, meaning "more inward," in contrast to "exoteric"

(Greek: *exoteros*), which means "more outward." This usage, rooted in the terminology of Greek philosophy, presupposes a duality of insiders and outsiders. The defining characteristics of the esotericist are identification with the inside group, and consequent access to special or secret knowledge.

A prejudice in favor of classical Greece tends to date the Western Esoteric tradition from Pythagoras (sixth century BCE) and to root it in his travels in Egypt and Babylon. However, the legendary visit to Pythagoras of Abaris, a priest of Apollo from Hyperborea, points to an existing esoteric tradition in Northern Europe. The achievements in mathematics and astronomy of megalithic culture (fifth to second millennia BCE) bear witness to a technically educated elite, and almost certainly to a concomitant spiritual science. A residue of this prehistoric tradition survives in Celtic and Germanic myth and legend, and in what little is known of the Druids and other Pagan schools of the north.

The school of Pythagoras, which is much better documented, was divided into auditors (*akousmatikoi*) and students (*mathematikoi*). The auditors, seated outside the veil that hid the master as he spoke, received unexplained, dogmatic precepts, while the students were initiated into the reasons and realities behind these teachings. As the Greek name for the esoteric group suggests, one of their chief disciplines was mathematics. The same was true of Plato's Academy (fourth century BCE), whose portal bore the inscription "Let none ignorant of geometry enter."

Plato's teachings, following Pythagorean tradition, had an exterior side devoted to ethical questions and the education of the rational mind. That is their better-known aspect, immortalized in the Socratic dialogues. The esoteric side, in which Plato's debt to the earlier school is more evident, combined a science of number with a science of the soul. Platonic mathematics embodied insights, revolutionary for their time, into cosmology, harmony, and the invariable laws of the natural world. It is more difficult to reconstruct the Platonic science of the soul, because this was predicated on concepts and experiences that transcended verbal and logical expression.

However, there is little doubt that the inmost circles of Pythagoreans and Platonists alike were concerned with matters classified today as mystical and occult. Their ultimate purpose was to prepare the student for death and its aftermath. In this respect they resembled the initiations of the Eleusinian and other mysteries, but with the difference that the philosophers sought not just a life-changing experience but also understanding.

Portrait of Plato, one of the most influential philosophers of the Western world (fifth and fourth centuries BCE). (Library of Congress)

The first centuries BCE and CE saw an international revival of interest in Pythagorean and Platonic philosophy that left its mark in the writings of Cicero, Ovid, and Virgil. Some of the prime movers were Cicero's friend Nigidius Figulus, a Roman neo-Pythagorean; Philo of Alexandria, who tried to reconcile the Greek philosophies with his native Judaism; the traveling magus Apollonius of Tyana; and the scholarly Plutarch, a priest of Apollo at Delphi.

Simultaneously there came the mystery religions from Egypt and the East, with their message of personal relationship with a savior god or goddess. The most widespread was Mithraism, which traveled with

the Roman army to the outermost bounds of the empire. Mithraism as a whole was an esoteric cult that successfully guarded its secrets from outsiders. Within it, as in most esoteric groups, there was a further sifting of members as they progressed, through initiations, into ever more inward circles.

The philosophical revival, combined with the mysteries, was the soil out of which grew the great neo-Platonic movement of the third to sixth centuries CE, with its centers in Alexandria (Ammonius Saccas, Plotinus), Syria (Porphyry, Iamblichus), Rome (the later Plotinus, Porphyry), Carthage (Apuleius), and Athens (Proclus, Damascius). This was also the time during which Christianity rose to become the official religion of the Roman Empire.

The neo-Platonists at first ignored Christianity, as they had ignored Judaism, as being irrelevant to their interests. The exoteric society of which they constituted, by their own reckoning, the esoteric elite, was one of tolerant polytheism. Given their philosophic keys, they could easily discover the metaphysical and cosmological realities concealed in the Greco-Roman mythology and in everyday religious practice. The neo-Platonists were thoroughly in favor of the latter, being well aware of how much the established temple cults contributed to private piety and public order.

During the later period of the Roman Empire, they supported the convergence of cults toward a solar monotheism.

The new savior-religion of Christianity, originally an offshoot of Judaism, borrowed eclectically from the solar cult, from Gnosticism, and from the Egyptian and Mithraic mysteries. To an outsider, its most striking aspects were the solidarity of its followers and their contempt for all other religions. Spreading at first among the lowest classes, then among patrician women, it became a political force in proportion to the weakening of the empire. In the process it discarded most of its founder's teachings, as being too unworldly and disruptive of the social fabric, and built a powerful hierarchy of its own. After it achieved primacy as the empire's official religion (325), it set to work to liquidate its competitors.

After the failure of Emperor Julian to reinstitute the worship of the old gods (360–363), Greco-Roman Paganism was doomed, along with its esoteric academies and mystery schools. The closing of the Athenian Academy in 529 marked the end of a millennium-long tradition.

Esotericism lived on despite Christianity, not because of it. Primitive Christianity was essentially a way of love and renunciation, indifferent to profane learning and the natural sciences, and suspicious of any attempt to find salvation outside the church. The esoteric path, in contrast, is one of knowledge, or gnosis. Those for whom the science of the cosmos and the science of the soul were a consuming passion adapted the Christian framework for their own purposes. (The same happened with the Sufis in the Muslim world.) An example is the extraordinary figure known as Pseudo-Dionysius the Areopagite (seventh century). His mapping of the angelic hierarchy and its earthly parallel in the hierarchy of the church is a typically esoteric exercise, drawing on the doctrine of correspondences, in which heaven and Earth reflect one another. His "negative theology," similar to the higher metaphysical flights of Plotinus, bypasses all the dogmatic assertions that the "positive" theologians argued over.

There is little doubt that Dionysius was also an accomplished mystic, but esotericism is not the same as mysticism. The mystic, driven by love and emotion, yearns for union with God—an experience which, unexamined, can lead to delusion or fanaticism. The seeker after esoteric knowledge wants the transformative gnosis that reveals the true nature of himself, the world, and the divine. In a prescientific age, when illiteracy and superstition were the norm, this path of knowledge began with mathematics and natural science, logic, and the analysis of language. For this reason, Aristotle was nearly as important a contributor to it as Plato.

During the centuries after Dionysius, neo-Platonism continued to attract Christians unfulfilled by religious observance alone. The School of Chartres (11th to 13th centuries), inspired by Plato's Pythagorean dialogue *Timaeus* and by the encyclopedic work of Boethius, revived the sciences of number. Their lasting memorial is the Gothic cathedral, a triumph of geometry and the constructive imagination. The technical knowledge that went into this was the jealously guarded property of the master-masons, who came in time to constitute an esoteric brotherhood of their own.

The pointed arch that is the basis of Gothic architecture had appeared long before in the Arab world, where, too, the works of Aristotle, the Platonists, and the Greek scientists were studied in translation. Among other ancient sciences that passed through the Arabs to Christian Europe was alchemy, or the "Hermetic art." For four centuries and more, alchemy served as the principal nexus of the Western Esoteric tradition. It provided a cover under which one could pursue an esoteric path, in a more or less conscious way. There was nothing in it to disturb Christian orthodoxy: even the ambition to make gold could be excused by a wish to help the poor. When practiced at the physical level, it gave a plenitude of insights into organic and inorganic nature. When the alchemist became more identified with the work, it began to operate its transmutations simultaneously on the human subject. In some cases, laboratory work was entirely omitted, and the alchemical processes were carried out through active imagination alone. Then mercury, sulphur, salt, and so forth were allegories of states of mind and soul that were explored and manipulated in the cause of transformative knowledge.

The traditional secrecy of esotericism also applied to alchemy, in which the essential points were conveyed by word of mouth from master to pupil. For instance, no one ever stated outright what their First Matter was, or their Secret Fire. Moreover, just as Pythagorean cosmology included information such as heliocentrism, which remained unknown to the world in general for 2,000 years, so alchemy probably included some secrets about the natural world that have yet to be rediscovered. In both cases, esotericists act as the scientific preceptors of humanity, but only when the time is ripe. Until then, their ideas would be met with mockery or suppression.

The science of the soul that is the other side of esoteric training was even more alien to the majority and to their exoteric guardians—in earlier times, the church; in later ones, scientific materialism. For instance, all the neo-Platonists followed Pythagoras in embracing the doctrine of reincarnation. Exactly what they understood by that—what it is that they supposed to reincarnate—is a complex question. But certainly they did not envisage the after-death state of the soul as the Christians did: as an eternity of heaven, or else of hell. Nor could any philosophic mind take seriously the cult of relics, the trade in indulgences, the prayers to saints, and all the other apparatus that hinged on this belief concerning the afterlife. As for the idea of the New Testament, and even more the Old, as infallible works of divine inspiration, the Catholic Church did well to leave their improprieties and self-contradictions in the decent obscurity of Latin.

The existence of esoteric groups during the Middle Ages is beyond doubt, but largely beyond our historical grasp. Symptoms of their existence appear, as mentioned, in the Masonic guilds; also in the Courts of Love in southern France; in the Sicilian court of Emperor Frederick II; in the Knights Templar; and in Dante. But it is in the nature of esotericism not to advertise itself, nor to admit potentially unworthy and indiscreet persons to its secrets. The science of "how man makes himself immortal" (Dante's words) was transmitted along the thinnest of threads.

During the 15th century, the rediscovery and translation of Greek texts, especially the neo-Platonists and the Corpus Hermeticum, led to a renaissance of classical Pagan philosophy. The Byzantine philosopher George Gemistus Plethon planted the idea that divine wisdom was inherent in all religions, and that an "ancient theology" or a "perennial philosophy" had existed since the earliest ages, of which Christianity was the latest (if the most perfect) manifestation. The Roman Academy of Pomponio Leto went so far in its revival of antiquity that it was dissolved by papal order and its members imprisoned. Marsilio Ficino, head of the Florentine Academy, re-created the Orphic invocations and practiced astrological magic; his younger colleague Pico della Mirandola added Jewish Kabbalah to the mixture.

Early in the 16th century, Henry Cornelius Agrippa compiled an encyclopedia of natural, astrological, and Kabbalistic magic that has yet to be superseded. Neo-Platonic ideas permeated the arts of painting, sculpture, and architecture with an alternative mythology to that of Christianity.

All of these developments hinted at the possibility of an initiatic path existing outside the church, but they were soon extinguished. The climate of controversy and religious wars following the Reformation made it dangerous enough to be the wrong sort of Christian,

let alone Pagan. Alchemy alone survived as a visible and acceptable witness to an Esoteric tradition.

In the 17th and 18th centuries, the two components of traditional Esotericism parted company. The science of the cosmos and of number became secularized in the Scientific Revolution, while the science of the soul found a new home in Protestant mysticism, invigorated by the example of Jacob Boehme (1575–1624). This "Theosophy" took for granted the Christian revelation contained in the Bible, but, like alchemy, regarded the Book of Nature as a parallel revelation in which the divine mind could be penetrated. Leaning to piety and mysticism rather than to philosophy, the Boehmians (or Behmenists) were the chief if not the only Esoteric tradition through the Age of Reason. Another candidate for the title is Freemasonry, especially in its more Theosophical, magical, and alchemical offshoots.

Although the majority of lodges were fraternal and political in intent, they offered a haven for discreet meetings and transmissions, while their symbolism had evident links with the ancient mysteries. Some of them, such as those frequented by the young Emanuel Swedenborg (1688–1772), gave access to Jewish esoteric teachings, notably those on sexual magic. With good reason, the church was suspicious of Freemasonry in all its varieties.

The Romantic era was a time of philosophical ferment comparable to the Roman Empire period and to the 15th century. Once again, European Esoteric traditions (Boehmian Theosophy, Freemasonry) met with extra-European influences, now coming from Persia, India, and China. Christianity, much weakened politically and discredited in the minds of many intellectuals, no longer served as the unquestioned substratum of belief. The first stages of Esotericism became freely accessible: the opportunity to study and cultivate, not merely to save, one's own soul; the opening of the world of the imagination through poetry and music; communion with a living nature.

However, no philosophical academies existed to carry the aspirant further, and the end-point was often a pantheistic mysticism.

The Romantic attitude also made itself felt as an alternative current to the natural sciences, deprecated today because of its unacceptable metaphysics (that is, because it is not based on the materialistic assumption). Some examples are the medical practices of Franz Anton Mesmer (1734–1815); the theories of metamorphosis and of color espoused by Goethe (1749–1832); the homeopathy of Samuel Hahnemann (1755–1843); the universal science based on the doctrine of correspondences of Lorenz Oken (1779–1851); and the experiments of the later Mesmerists with animal magnetism and altered states of consciousness. The connection of these with Esoteric philosophy is obvious. Even more so is that of the Psychical Research Society, whose chief object was to settle the question of the soul's survival. Until World War I, some major figures in the natural sciences (for example, William Barrett, William Crookes, Oliver Lodge, Charles Richet, and Johann Zöllner) were dedicated to such research.

Both of these tendencies—the concordance of Western with Eastern traditions, and the pursuit of a nonmaterialistic science—met in the Theosophical Society. Founded in 1875 by Helena P. Blavatsky (1831–1891) and Henry S. Olcott (1832–1907), with a large contribution from the medium Emma Hardinge Britten (1823–1899), the Society was at first devoted to practical research into occultism. The 1880s saw the emergence of a rival group, the Hermetic Brotherhood of Luxor, largely based on the teachings of the American medium Pascal B. Randolph (1825–1875). Its influence was out of all proportion to its modest operation, which was not through personal contact or ritual but through a correspondence course in self-initiation. In the same decade the Theosophical Society founded an Esoteric Section, which still exists but whose activities have never been revealed. A little later, the Hermetic Order of the Golden Dawn provided more glamorous opportunities for ceremonial magic and initiatic ritual. Its vocabulary was Hermetic, Kabbalistic, Rosicrucian, and Enochian (that is, based on the "angelic conversations" of John Dee). Later offshoots of the Golden Dawn, notably those led by Dion Fortune (1891–1946) and Gareth Knight, were more Christocentric, as was the Anthroposophy of Rudolf Steiner (1861–1925).

The Western attraction to Eastern philosophies and to practices such as meditation and yoga was the most visible Esoteric phenomenon of the 20th century, comparable again to the influx of the Oriental mystery-religions (including Christianity) into the Roman Em-

pire. Buddhism, first in its Japanese (Zen) then in its Tibetan form, provided a popular alternative religion to many former Christians and Jews. Toward the end of the century, the residue of all these tendencies—alternative science, occultism, Orientalism—congealed in the New Age movement.

At this point it is impossible to define a single Western Esoteric tradition. Some Christian Esotericists imagine an initiatic lineage going back to the secret teachings of Jesus himself, but the evidence, to an outsider, is nonexistent. Rather, the repeated impulses toward a "more inward" path seem to have led outside the Christianity of the churches, and the more so when the goal is knowledge of self and cosmos rather than mystical union. The fundamental teaching of Christianity is love, and its basis in the Gospels is anti-hierarchical and anti-individualistic. If in practice it has consistently violated those principles, they still remain as a powerful personal and social ideal, with their own virtues and rewards. To choose the Esoteric path is essentially to prefer self-perfection or self-realization to these ideals, which is why the Christian churches, unlike Hinduism, Buddhism, or Greco-Roman paganism, have never had a comfortable relationship with their Gnostic and Esoteric members.

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See also: Agrippa von Nettesheim, Heinrich Cornelius; Anthroposophical Society; Hermetic Order of the Golden Dawn; New Age Movement; Steiner, Rudolf; Swedenborg, Emanuel; Theosophical Society (America).

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Western Sahara

See Sahara.

White Brotherhood

The White Brotherhood, an occult order founded at the end of the 19th century, was formed in Bulgaria by Peter Konstantinov Deunov (1864–1944), better known by his spiritual name, Beinsa Douno. As a member of the Bulgarian Orthodox Church, Douno had considered becoming a monk. Instead, he became a schoolteacher. He later moved to the United States to attend seminary. He finally received one degree in religion and another in medicine. In the United States he had encountered the Rosicrucians and was also conscious of the Bogomils, an ancient Esoteric group from his own land. His first book, *Science and Education*, appeared in 1896. After returning to Bulgaria, he entered a period of seclusion and, in 1897, reported an initiatory experience during which he felt the Spirit of God descending upon him. When he finally reappeared to take students, he was recognized as having attained his masterhood. In what would be the first of regular annual meetings in August 1900, he created the White Brotherhood. His first three students were the only

Members of an international religious movement called the White Brotherhood perform their ritual dance, Panevritmia, as part of their New Year celebration on Rila Mountain, about 75 miles south of the Bulgarian capital Sofia, August 18, 2007. (AP/Wide World Photos)

members. The teachings became the basis for a series of books by Douno.

Douno traveled widely, and the organization developed a following throughout Bulgaria through its first decade. In 1914 he declared the advent of the new age of Aquarius and relocated to Sofia, the capital. Because it was wartime, his activities came under official scrutiny, and signs of tension with authorities appeared. In August 1915, the annual meeting was disrupted and Douno was expelled from the town in which it was held. In 1917 the Holy Synod of the Bulgarian Orthodox Church pressured the authorities to have the Brotherhood expelled from Sofia. Finally in 1922, in response to Douno's opening a School of the Great White Brotherhood in Sofia, the church excommunicated Douno and many of his followers. Various further attempts to suppress the movement included the arrest of members and the disruption of meetings. In spite of its critics, however, the movement persisted. In 1926 a new headquarters complex, including a publishing center, was erected at Izfreva, near Sofia.

Douno's teachings included the practice of paneurhythmy, a set of exercises set to music. First introduced in 1934, the exercises were integral to the work when it opened its first group in Paris (1936), Latvia, and Estonia. Further spread of the movement was stopped, first by World War II, and then by the changes in the political situation following the war. Douno's death in 1944 occurred only a few weeks after the Soviet army took control of his homeland.

Not really understanding the drastic nature of postwar political changes, the Brotherhood reorganized in 1945 under a council and continued as it had prior to the war. Only three years later, their headquarters property was nationalized (and then leveled in 1970). Realizing now that they existed in a new, hostile envi-

ronment, Brotherhood leaders took steps to preserve Douno's writings, an important move, as in 1957 the government confiscated all of Douno's books. Meanwhile, Douno's work had spread to Western Europe and the United States. His writings were translated and published. At the same time, Omraam Mikhael Aivanhov, whom in 1938 Douno had sent to take charge of the work in Paris, founded his own movement to perpetuate Douno's teachings as he understood and interpreted them. Aivanhov's work continues as the Universal Great Brotherhood.

Douno saw the White Brotherhood as embodying the true spirituality of Christianity and making a modern transmission of the eternal religion of Christ. The White Brotherhood thus continues the mystical Church of St. John, as opposed to the official church, the Church of St. Peter. Suppressed in the lands controlled by the Soviet Union, the White Brotherhood had only a few followers in the West. It was again allowed to hold meetings in the 1970s, and then in the 1990s it revived in Bulgaria as political changes brought a new level of religious freedom. It was officially recognized in November 1990, and a periodical was reinstituted the following year. The rebuilding of the White Brotherhood community and educational center in Sofia began in 1995.

Today the Brotherhood exists as a vital international organization. Douno's Bulgarian followers have translated a number of his works into English and other Western languages, the first of which translations appeared in the 1960s.

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See also: Bulgarian Orthodox Church; Universal Great Brotherhood.

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White Fathers

The White Fathers (officially the Society of Missionaries of Africa), as the name implies, has been one of the more important organizations assisting the spread of the Roman Catholic Church in the modern world, especially on the continent of Africa. The order was founded in 1868 by Charles M. Lavigerie (1825–1892), then the archbishop of Algiers. Algeria was at the time a French colony. The occasion for the founding was a typhoid epidemic in Algiers, and the first assignment of the members was the care of children and youth orphaned by the illness. The order subsequently gained oversight of various missionary centers in the country. They adapted a habit designed from the clothing commonly worn in North Africa.

In 1878, Lavigerie submitted a plan to evangelize Central Africa to Rome. It was approved, and he was appointed the apostolic delegate for equatorial Africa. The first group headed for Tanganyika (now Tanzania) and established work in the western part of the country and in Uganda. They were joined by new personnel annually. Twenty-two missionaries who were killed in the late 19th century in Uganda were canonized in 1964. The work spread to the Congo and the Sudan (1894), and in the early 20th century to Guinea, Mali, Upper Volta (Burkina Faso), and Ghana. In the years since World War II, they have also accepted work assignments in Nigeria and Mozambique.

The final approval of the White Fathers' constitution occurred in 1908. Members take an oath of dedication to the establishment of the Roman Catholic Church on the African continent. Only with the approval of the pope may they work outside of Africa. In 1880 the pope requested that they assume responsibility for opening a seminary in Jerusalem for the training of the clergy of the Melkite Catholic Church. To date,

that has been their only work outside of Africa, except for centers in the West, where members are recruited and trained. Such centers are found in the United States, for example, at Franklin, Pennsylvania (novitiate); Onchiota, New York (seminary); and Washington, D.C. (headquarters). The work of the White Fathers is divided into provinces, the first of which were designated in 1936.

Lavigerie also founded a second order, the missionary Society of Our Lady of Africa, a female society popularly known as the White Sisters. It took special responsibility for improving the spiritual and material life of African women. Like their male counterparts, the White Sisters have spread across Africa, where they currently manage more than 150 houses. They also maintain a presence in Europe and the United States where administration, recruitment, and training occur.

White Fathers
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Roma 00164
Italy
http://www.thewhitefathers.org.uk/home_pg.shtml (White Fathers, United Kingdom)

J. Gordon Melton

See also: Melkite Catholic Church; Roman Catholic Church; Saints.

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White Plum Asanga

The White Plum Asanga is an organization designed to promote unity and maintain harmonious relationships among the Dharma successors of Japanese Buddhist teacher Taizan Maezumi Daiosho (1931–1995), the founder of the Zen Center of Los Angeles. Maezumi Roshi originally received Dharma transmission from Hakujun Kuroda, Roshi in 1955, but additionally received *inka* (approval as a teacher) from Koryu Osaka, Roshi, and Hakuun Yasutani Roshi. The members of the Asanga also look to Baian Hakujun Daiosho as the "honorary" founder of the White Plum Asanga. He headed the Supreme Court of the main Soto Zen group in Japan and was one of the leading figures of Japanese Zen.

The Asanga promotes communication and provides a forum for conflict resolution among members, as well as other Buddhist schools and traditions. Many of those who hold their lineage from Maezumi Roshi are currently leaders of otherwise independent autonomous Zen centers and associations. The White Plum Asanga extends voting membership to all who received *shiho* (Dharma lineage) from Maezumi Roshi, who trained 12 Dharma successors: Bernard Tetsugen Glassman, Dennis Genpo Merzel, Charlotte Joko Beck, Jan Chozen Bays, John Daido Loori, Gerry Shishin Wick, John Tesshin Sanderson, Alfred Jitsudo Ancheta, Charles Tenshin Fletcher, Susan Myoyu Andersen, Nicolee Jikyo Miller, and William Nyogen Yeo.

By the time Maezumi Roshi died in 1995, his students had in turn passed the Dharma lineage to nine second-generation teachers. Since then, many more have received the lineage and have spread it across North America to Europe and South America. By 2009, some 82 Zen teachers were part of the White Plume Sangha.

Bernard Glassman, one of the original founding members of the Zen center of Los Angeles, was a leading force in the formation of the White Plume Asanga, and then in 1996 led in the formation of the Soto Zen Buddhist Association, which has brought the teachers of the Maezumi Roshi lineage into fellowship with teachers of other Soto Zen lineages in the West. Shortly before his death, Maezumi Roshi gave inka to his senior disciple Tetsugen Glassman, Roshi. In this context, inka is considered an approval above and beyond Dharma transmission (shilo). It is granted only to someone considered to be an enlightened successor of the Buddha. Glassman later transmitted inka to

Genpo Merzel, Roshi head of the Big Mind Western Zen Center (and associated zendos) in Salt Lake City. He has passed inka to John Daido Loori, Zen Mountain Monastery in Mount Tremper, New York. Genpo Merzel, Roshi is currently the president of the White Plum Sangha (2008).

White Plum Asanga
Zen Mountain Monastery
PO Box 197
South Plank Rd.
Mt. Tremper, NY 12457
http://www.mro.org/zmm/white-plum.shtml

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See also: Soto Zen Buddhism; Zen Buddhism.

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White, Ellen G.

1827–1915

Ellen Gould Harmon White was a prophetess, a health reformer, and, with her husband, the co-founder of the Seventh-day Adventist Church (SDA). She emerged in the 1850s among the disappointed followers of William Miller who had accepted the idea of Jesus returning in 1843–1844.

Ellen was born on November 26, 1827, in Gorham, Maine. When she was nine years old, she was accidentally hit in the head with a rock that left her unconscious for three weeks. She was henceforth unable to attend school and attempting to read always made her dizzy.

She was raised in a Methodist family, and in 1842 in her mid-teens experienced a conversion and joined the church. Her spiritual awakening occurred just as the movement built around William Miller's predictions concerning Christ's imminent return was reaching a fever pitch across the United States. Ellen's parents identified with the movement, and in 1843 the Methodists disfellowshipped them. They then lived through the Great Disappointment, when Christ did not return in 1844.

As Ellen passed into adulthood, she became one of several people who tried to rally the Adventist community. While others were revising Miller's calculations and setting new dates, she reinterpreted the events of 1844, proclaiming to the audiences that she addressed that Christ really had returned in 1844, only not as expected. Rather than come to Earth visibly, he had moved into the heavenly sanctuary, which he was now cleansing (Daniel 8:14). As soon as that task was completed, he would appear visibly.

As she was rethinking Miller's prophecies, Ellen met James White (1821–1881), and in 1846 they were married. They encountered some Seventh-day Baptists, who convinced them of the correctness of Sabbath worship, and they in turn introduced Sabbatarianism to the larger Adventist community. Sabbatarianism proved a first step for some Adventists to develop a new appreciation for Jewish law and culture. Over the next decades some would begin to follow the Jewish feast cycle, adopt Jewish dietary rules, and even begin using Jewish names for the Creator and his Son. White would become interested in diet reform and would develop a famous sanatorium close to church headquarters set up in Battle Creek, Michigan, 1851.

Through the 1860s, Adventism would remain a fluid movement as individual Adventists would decide about key issues concerning such matters as the new dates for Christ's return proposed by different leaders. White injected herself into the process with her advocacy of Sabbath worship and then her emergence as a visionary and prophetess. James White was a publisher and created a periodical through which Ellen's views, visions, and prophecies could be quickly disseminated and/or turned into pamphlets and books.

By the end of the 1850s, the following that had coalesced around the Whites began to be referred to as the Seventh-day Adventist Church, which was formally organized in 1863. The long-lived Ellen would lead the church over the next half century. During this time, she wrote 25 books and some 200 shorter works.

White died on July 16, 1915, in St. Helena, California. She was revered as a biblical interpreter and a

prophet/visionary. Her prophetic works are still considered authoritative within the church though a spectrum of opinion exists as to just how the visionary material is to be used. The church she created had a missionary zeal that grew out of its belief in the approaching end of the present era. That zeal had carried it into more than 200 countries as the 21st century began.

A controversy concerning White's prophecies surfaced in the late 1970s following the publication of a book by then church member Ronald L. Numbers that suggested a variety of purely mundane explanations for the supposed supernatural experiences underlying the prophecies. He subsequently left the church and has remained a sympathetic critic. Meanwhile, a number of volumes appeared defending White.

J. Gordon Melton

See also: Great Disappointment; Methodism; Sabbatarianism; Seventh-day Adventist Church.

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Wiccan Religion

The Wiccan religion is a worldwide nature religion with roots in the ancient past and contemporary times. Also known as Wicca, the Old Religion, the Craft, and Witchcraft, it incorporates revivals, adaptations, and continuations of ancient folkways, symbology, and spiritual practices from old Pagan Europe and the classical civilizations of Greece, Rome, Egypt, and Mesopotamia. These include the ritual kindling of bonfires; celebrations of transition points in the cycles of nature; ecstatic dance and trance; use of intuitive perception and imaginal intention (magic); and developing and sustaining spiritual relationships with animals, plants, places, ancestors, and other forms of the Divine. In the 20th century, several major influences converged to shape the Wiccan religion into its 21st-century form. These include the writings and teachings of Gerald B. Gardner (1884–1964) and Doreen Valiente (1922–1999), which emerged in 1950s England and were taken to the United States in 1962 by Raymond Buckland (b. 1934); the back-to-nature counterculture movement of the 1960s United States; and the rise of feminist spirituality worldwide in the 1970s, inspired by the works of Merlin Stone (b. 1931), Z. Budapest (b. 1940), Margot Adler (b. 1946), Marion Weinstein (b. 1939), Starhawk (b. 1951), and others. In the late 20th century, the Wiccan religion and related forms of contemporary Paganism grew exponentially both in number of practitioners and in diversity of forms, not only throughout the United States, Canada, and Europe but also in many other parts of the world, such as Australia, New Zealand, South Africa, Brazil, and Japan. Contributing to this growth has been the emergence of multi-tradition and international gatherings, networking periodicals, and information exchange through the Internet.

Although the word "Wicca" is sometimes used as a synonym for Gardnerian Wicca and forms directly derived from it, increasingly it is more typically used to include the wider range of Wiccan paths that now exists. Some practitioners call themselves "witches," but others have abandoned that appellation because of its history of diverse and contradictory connotations. The Wiccan religion does not involve devil worship or malevolent practices. Across the many forms of the Wiccan religion, some commonalties are widespread, such as the spiritual practice of celebrating the new and full moons and the cycle of sun and seasons. The spiritual calendar, called the Wheel of the Year, consists of eight sabbats, or sacred festival times—the solstices and equinoxes and the midpoints between. These

seasonal midpoints or cross quarters are also known as the Celtic Fire Festivals; they are Samhain (in midfall), Imbolc (winter), Beltane (spring), and Lughnassad (summer).

Also widespread are Wiccan spiritual principles, which include the following: (1) honor the Divine, understanding It as immanent and transcendent, as well as both multifaceted and as a united, interconnected whole; (2) live life with consideration of others as well as oneself, endeavoring to be of service and to do no harm; and (3) celebrate and attune to nature and nature's rhythms, understanding this as central to Divine understanding and worship. Wiccans across traditions also cultivate virtues, including integrity, honesty, reliability, responsibility, balance, perseverance, empathy, kindness, compassion, knowledge, service, and freedom. In addition, Wiccans seek to live with balance and moderation, such as balancing intellect and intuition in cognitive processing; work and rest in daily life; time with others and time alone. Furthermore, Wiccans seek to cultivate good communication and healthy relationships with family, friends, community, and the greater Circle of Life of All Nature.

"The Divine" is a gender-neutral term that can be used to refer to what is known in other religions as "God" (Christianity, Judaism), "Allah" (Islam), "Dao" (Daoism), and "Great Spirit" (Native American religions). Since the Divine is viewed in many Wiccan traditions as both immanent (indwelling) and as transcendent (beyond the limits of humanness), Wiccan spiritual philosophy is pantheistic. In that the Divine is viewed as a Great Unity, spiritual philosophy has a monotheistic dimension. The Divine is also viewed as multifaceted. In many traditions, the Divine is honored as both Mother Goddess and Father God, as well as Their Unity, also known as the "Great Mystery." In addition, The Goddess and The God have many sacred forms or aspects, such as the Triple Goddess in the forms of Maiden, Mother, and Crone, and the Dual God, symbolically represented by the sacred Oak (waxing Sun) and sacred Holly (waning Sun). The Divine also is acknowledged as manifest through the five elements of nature (earth, air, fire, water, and spirit). As with most other nature religions, spiritual philosophy also is animistic, in that The Divine takes the form of a spiritual dimension not only within living humans (higher power or inner self) but also within ancestors, animals, plants, places, and all things. Attunement to and communion with nature are central to spiritual philosophy and practice. Humans are viewed as part of nature, not as dominators or as owners of nature.

The predominant ritual and social space arrangement for Wiccans is the circle. As in ancient times, the circle represents many concepts, including wholeness, balance, the cycles of nature, continuity, partnership, and interconnectedness. The circle is used by individuals in personal rituals as well as by groups for rituals and festivals. The circle facilitates shared experience and encourages participation.

Although classified by some as a new religious movement because it gained visibility and growth in the 20th century, Wicca and related forms of contemporary Paganism do not fit neatly into the profile of the majority of new religious movements. Wicca is very decentralized, and thus it differs from those many new religions that typically center around the authority and teachings of a particular charismatic religious leader. The Wiccan religion and contemporary Paganism are nature-centered and with an emphasis on direct personal experience rather than being of "the book" or adhering to a specific, detailed, structured worldview, as revealed to a prophet or teacher. Wicca and Paganism are best grouped with other nature religions, sometimes called primal or oral religions, which encompass animistic worldviews, shamanic spiritual practices, and celebrations of the cycles of nature. The Wiccan community overlaps with the related traditions of Goddess Spirituality and Druidism.

Selena Fox

See also: Druidism; Fall Equinox; Gardnerian Wicca; Goddess Spirituality; Pantheism; Spring Equinox; Summer Solstice; Winter Solstice; Witchcraft.

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Winter Solstice

The shortest day of the year, Winter Solstice was among the earliest astronomical phenomena observed by human cultures that observed the sky and related it to the weather and agricultural seasons. In the Northern Hemisphere, if one observes the rising Sun in the fall, it appears to rise a little bit farther south day by day until it reaches a point in the last half of December where the southern drift stops. After what appears to be a pause, it begins to rise bit by bit farther north each day. In the Southern Hemisphere, the drift is exactly opposite. The Winter Solstice is the point at which the drift stops and pauses before starting in the opposite direction.

The Julian calendar, adopted in 45 BCE, established December 25 as the Winter Solstice throughout the Roman Empire. That calendar was officially adopted by the Christian church in 324 as the calendar of Christianity. Christmas, the celebration of the birth of Jesus Christ, was set on the 25th of December. In the meantime, the Winter Solstice gradually drifted due to small inaccuracy in the Julian calendar.

In 1582 Pope Gregory XIII (r. 1572–1585) made the changes in the calendar to account for the problem in the Julian calendar. The Gregorian revisions mean the northern Winter Solstice occurs around December 21.

In ancient Rome, the Winter Solstice was associated with the deity Saturn, the god of agriculture and the harvest. He was also believed to have had oversight of a mythological Golden Age. Rome's Winter Solstice festival was the Saturnalia, held in his honor. Originally held on December 17, it was gradually expanded as Rome prospered to a week-long event during which time war would not be declared, slaves and masters swapped status, prisoners would not be executed, and people gave gifts. In general, people forgot their problems and enjoyed life. The Romans also tended to conflate Saturn with the deity Cronus, the god associated with calendars, seasons, and harvests.

Though no date for the birth of Jesus is given in the New Testament, biblical scholars have frequently noted that events described in the Gospels in association with Christ's birth, such as shepherds being in the outdoors in the evening, do not support a winter event. Many have suggested that the dating of Christ's birth was affected by the attempt to supplant the Saturnalia with Christmas. Christmas more directly supplanted the Sol Invictus festival, which was added to the calendar in Rome in the later centuries of the empire and was celebrated on December 25. Attributes of the sun-god were later applied directly to Jesus.

The Winter Solstice was celebrated in most ancient cultures, especially in temperate zones. For some it was the middle of winter and for some the beginning. It would be a time when one batch of wine would have finally fermented and when some animals would be slaughtered in order to save for human consumption the food the animals would consume. Most of these celebrations were supplanted by the holy days of the larger world religions either by absorption or force.

Nahuatl indigenous women in San Andres make offerings during a winter solstice celebration to mark the start of winter in the Northern Hemisphere. (AP/Wide World Photos)

In the modern West, the emergence of neo-Paganism, a large movement inspired by ancient Pagan practice and belief, has signaled a return of the Winter Solstice. Neo-Pagans, including their largest segment, the Wiccans, annually celebrate Yule on the Winter Solstice, and make note of the many practices of ancient Pagans that have been adopted by Christians—Yule logs, Christmas trees, and carol singing.

At the same time, as religious pluralism has increased in predominantly Christian lands, Christmas has developed a prominent secular element and other religions have emphasized holidays that also occur in close proximity to it. That new emphasis, along with the commercial aspects of Christmas gift giving and the close proximity of New Year's Day the week after Christmas, has contributed to the defining of a winter holiday season in Western society. In this regard, communities of Unbelief, especially Humanists, have revived the Winter Solstice as an occasion for celebration, and American Humanists have proposed Human Light Day (December 23) as a day to celebrate humanity and the production of culture with events that include art, music, dancing, storytelling, and candle light events, and social outreach through developing social awareness, helping the needy, and community involvement. As least one new holiday, Kwanzaa, was created to allow people (in this case African Americans) who did not want to observe Christmas to have a holiday to celebrate during the winter holiday season.

J. Gordon Melton

See also: Calendars, Religious; Christmas; Common Era Calendar; Hanukkah; Humanism; Summer Solstice.

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Wisconsin Evangelical Lutheran Synod

The Wisconsin Evangelical Lutheran Synod, one of the more conservative Lutheran bodies, began with the arrival of German-speaking immigrants in the American Midwest in the 1840s. They appealed to their homeland for ministerial oversight, and several mission societies (Berlin, Basel) responded. An original Wisconsin Synod was organized in 1850 with John Muelhaeser (1803–1867), pastor of the Salem Evangelical Lutheran Church in Milwaukee, Wisconsin, as its first president. Increasingly over the years, the Synod moved toward an emphasis upon doctrinal conservatism and became aligned with the Lutheran Church–Missouri Synod.

A similar beginning also occurred in Minnesota, under the leadership of Christian Frederick Heyer (1793–1873), formerly a missionary in India, and Eric Norelius (1833–1916), a Swedish Lutheran pastor. A third such effort arose in 1840 in Michigan, where a synod was organized by Stephan Koehler and Christoph Eberhardt. The Michigan Synod eventually affiliated with the General Synod, the large Lutheran body that became the core of the Lutheran unity movement in America that is now embodied in the Evangelical Lutheran Church in America. In 1968 it withdrew, however, a move reflective of its growing conservatism.

In 1872 the Wisconsin and Missouri synods formed the Synodical Conference, an association of conservative Lutheran synods. Eventually the Michigan and Minnesota synods also joined. In 1892 the Wisconsin, Michigan, and Minnesota synods federated to form the Evangelical Joint Synod of Wisconsin, Minnesota, and Michigan. A more formal merger occurred in 1917 with the formation of the Evangelical Lutheran Joint Synod of Wisconsin and Other States. That body changed its name to Wisconsin Evangelical Lutheran Synod in 1959.

The Wisconsin Synod represents the most conservative extreme of Lutheranism in North America. It withdrew from its association with the Missouri Synod through the Synodical Conference in 1963. It follows the unaltered Augsburg Confession and holds to the position that it cannot adopt formal relations with other churches unless full doctrinal agreement is reached. This position has kept the church out of ecumenical bodies, though it has relations with a similar conservative Confessional Lutheran Church in Finland, Sweden, and Norway.

Through the 20th century the church built a world mission program, beginning with evangelism among the Apache people in Arizona, and currently it has affiliated congregations in Puerto Rico, Mexico, Colombia, Zambia, Malawi, Taiwan, Hong Kong, and Indonesia. It also supports missionaries in India, Nigeria, and Cameroon.

The Wisconsin Evangelical Lutheran Church in 2006 reported 395,947 members in the United States (and an additional 30,000 members in other countries) in 1,285 churches. It sponsors two colleges and a seminary in the United States.

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Milwaukee, WI 53222
http://www.wels.net/

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See also: Evangelical Lutheran Church in America; Lutheran Church–Missouri Synod.

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Witchcraft

Witchcraft is a term that has been used to describe a broad range of real and fictional practices. "Witchcraft" (with a capital "W") is commonly used to describe the religion of Witchcraft as practiced mainly in Western countries in the last half century, and "witchcraft" (with a lower case "w") to describe beliefs and practices of many indigenous cultures where witchcraft is a label for describing painful experiences and malicious individuals.

Witchcraft is a new religious movement that began in England in the 1940s and has spread worldwide in subsequent decades (Luhrmann 1987; Hutton 1999; Salomonsen 2002). It is particularly strong in the United Kingdom, Canada, and the United States, but has practitioners in many countries, although it tends to be most common in industrialized countries. The early growth of Witchcraft was primarily through personal friendships and networks—similar to the growth of other new religious movements. However, in the mid-1990s there was an explosion of information about Witchcraft available on the Internet, through introductory books found in mainstream bookstores, and displayed in popular movies and television programs. This led to a rapid growth of interest in Witchcraft among young people (Berger and Ezzy 2007). The new generation of younger Witches have often learned about Witchcraft from books or the Internet and are much more likely to practice on their own than the older generation.

Sonja Kulmitzer, a self-described witch who runs the School of Witchcraft, uses a pendulum over a map to find energy lines, October 22, 2002, in the garden of her witch school in Klagenfurt, Austria. (AP/Wide World Photos)

Contemporary Witchcraft is generally understood to be part of the more general Pagan revival. Other contemporary Pagan religions include Druidry, Heathenry, and various reconstructionist movements such as those reconstructing classical Greek religious practice. Witchcraft itself divides into a number of "denominations." These include Gardnerian and Alexandrian Wicca, feminist Witchcraft (which is closely related to Goddess Spirituality), and solitary practitioners.

Beliefs about the history of European witchcraft played an important role in the development of the new religious movement of Witchcraft. Margaret Murray (1921) published *The Witch Cult in Western Europe*, in which she argued that "victims of the early modern witch trials have been practitioners of a surviving pagan religion" (Hutton 1999, 195). Further, she asserted that the worship of the horned god of the greenwood in modern England was a continuation of the worship of Pan that she traced back through Europe to the Near East. Pan "had been the focus of worship for the witches, and the origins of the figure of the Christian Devil" (Hutton 1999,196). Hutton is scathing of Murray's scholarship, arguing that she quoted very selectively and ignored evidence that contradicted her thesis.

Murray's thesis was apparently supported by various academic works, including Carlo Ginzburg's (1991), which suggested that there was a "core of truth" to the Murray thesis. Ginzburg's work, however, demonstrates that witchcraft beliefs can be traced to indigenous European practices of shamanism and

spirit-travel. This is not quite the same as Murray's argument that medieval and early modern Europeans were practicing the rites of a secret religion of Witchcraft with links back to classical times. Witches do appear in classical Greek and Latin literature as powerful women, although their representations in this tradition are almost entirely as fictional figures (Ogden 2002).

The idea that millions of women died in the early modern witch trials was also important to the development of feminist Witchcraft (Starhawk 1979). Starhawk saw contemporary Witchcraft as a reclaiming of feminine power and spirituality that was brutally persecuted during the witchcraft trials. There has been considerable recent research on the early modern witch trials. This research has dismantled some of the earlier claims that millions of women died. "It has been established beyond any reasonable doubt that there was no long-lasting or wide-ranging persecution of witches in early modern Europe . . . only a tiny percentage of people suspected by their neighbours of witchcraft were executed as a result, and mass arrests only occurred in very exceptional circumstances" (Hutton 1999, 379).

Forster in a 1976 article describes the term "witch-doctor" as an "outmoded" synonym for a shaman or healer that was used in the early anthropological literature about Africa. This usage probably reflected the general disrespect that many early anthropologists held for indigenous religious and healing practice. "Witch," in this sense, held similar derogatory overtones to that used by the Catholic Inquisition to describe medieval witches. Similar uses of the term "witchcraft" are found among American indigenous peoples, where witchcraft refers to "the aggressive use of supernatural techniques" (Carrasco 1989, 3)

The term "witchcraft" continues to be used in many African, and other indigenous, cultures to describe malevolent practices, often understood to be associated with supernatural means of acquiring illicit wealth or power. Accusations of witchcraft are often linked to political struggles for power such as local elections and debates over changing gender relations (Englund 1996). For example, Gescheiere and Nymnjoh (1998) describe accusations of "zombie witchcraft" associated with recently acquired wealth and urban-rural tensions in Cameroon. New technology, Western culture, and Christianity have been integrated into witchcraft beliefs and practices and it continues to thrive as a term used to describe and denigrate parties with opposed political interests.

In South Africa many people with AIDS interpret their suffering as a product of witchcraft. Ashforth (2002, 123) emphasizes that within the South African cultural context this is not a form of irrationality or superstition, but "entirely plausible." The consequence of this "witchcraft paradigm" for the explanation of AIDS is important to understand in order to develop informed public policy responses that address the role of traditional healers, and the silence and public accusations that may be associated with it.

In classical Greek culture the term "witch" was used to describe those who practiced magical spells, such as that to return a wandering lover. In Latin literature, accusations of witchcraft followed similar lines to those of Africa and other indigenous cultures, where it was associated with struggles for power and images of malicious old wealthy women in Roman society (Stratton 2007). Murray (2007, 284) makes a similar argument that the charge of "witchcraft" was used by Jewish rabbis in the first and second centuries who were "attempting to establish their authority" and who found "aspects of women's religious culture" threatening.

This situation is very different in contemporary Western Witchcraft. Although it has its share of evil and malicious individuals, there is no evidence that Witches are any more or less likely to be involved in illegal activities. Their rituals are typically positive and for healing. Berger and Ezzy (2007) argue that among the young Witches they interviewed, Witchcraft probably has a similar positive effect on self-esteem and a similar reduction in delinquent activities to that observed among young people participating in other religious groups.

Contemporary Witchcraft is a religion of practice. Belief is a secondary concern (Harvey 1997). The focus of Witchcraft practices is the celebration of nature, particularly through celebrating the changing seasons. Practitioners of Witchcraft participate in regular shared rituals, such as the festivals of the wheel of the year and full moon rites. The members of one group, however, may vary in their beliefs from those who think deities are real beings, to those who see them as

symbols of the self, to participants who see them as symbolic representations of nature and might call themselves "atheist" Pagans. The term "Wicca" is sometimes reserved for those who have been initiated into an established tradition, with "Witchcraft" used as a more general term. However, many people who have not been initiated into an established tradition also call themselves practitioners of "Wicca," and the two terms are often used interchangeably.

The rituals of the wheel of the year follow the seasons of the sun and consist of eight major festivals approximately 6 weeks apart (Hutton 1999). Samhain or Halloween (generally celebrated around October 31 to November 2) is a festival celebrating the dark of the year when those who have died are remembered and honored. The Winter Solstice or Midwinter or Yule (December 19–23) celebrates the rebirth of the Sun. Imbolc or Candlemas (February 1–2) celebrates the growing of the year. The Vernal Equinox or Ostara (March 19–23) celebrates the beginning of spring. Beltane or May Day (May 1) is a major festival of spring, often celebrated with bonfires and maypole dancing. Midsummer or Litha (June 19–23) celebrates the Summer Solstice. Lammas or Lughnasadh (August 1–2) celebrates the first harvest. The Autumnal Equinox or Mabon (September 19–23) is a time of celebration of the year past and anticipation of the coming winter.

In the Southern Hemisphere the dates of the festivals are usually switched to match the seasons—for example, midwinter is in June and midsummer in December. However this is not always the case, particularly among Witches influenced by ceremonial magic, who may continue to follow the Northern Hemisphere wheel (Hume 1997). The situation is even more confusing for those in equatorial areas, who may adapt or develop a set of seasonal festivals based on local seasons.

Witchcraft rituals may be practiced by solitary practitioners, in small groups of approximately a dozen people (sometimes referred to as covens), and at larger festivals with participants numbering 100 or more (these tend to be annual events). Participants will typically stand in a circle and remain standing for the duration of the rite. A ritual usually begins with a circle casting, in which the four directions of East, North, West, and South are honored. The circle is cast following the apparent movement of the Sun (counterclockwise in the Southern Hemisphere, clockwise in the north). The presiding priestess will "seal" the circle by walking around it with a sacred knife (*athame*) chanting an invocation. The ritual itself will depend on the festival and the particular tradition of the group. It may include a ritual drama in which a Greek myth (such as Persephone's descent into the underworld and return) is acted out. It may include ritual chanting and dancing. Women's and men's roles are not hierarchically differentiated in Witchcraft. While some traditions do privilege women (Dianic Wicca only has female members), most Witches celebrate the different roles of males and females, but do not consider one to be privileged over the other.

Greenwood (2000) and Berger and Ezzy (2007) have argued that the magic practiced by Witches is mostly about self-development. While Witches may engage in magical practices designed to physically change the world around them, the magic of Witches is much more likely to involve rituals to improve a person's self-esteem, to deal with poor body image, or to encourage success in relationships. Healing spells for an ill friend and rituals to heal ecological harm are also common.

In summary, the term "witchcraft" has been, and continues to be, used in indigenous cultures and in classical Roman, Greek and rabbinical writing, to describe malicious individuals and practices, often associated with political power struggles. Contemporary Western Witchcraft, in contrast, is a new religious movement that focuses on developing a greater awareness of nature, has established rituals and practices, and is widely accepted as a legitimate religion in many Western countries.

Douglas Ezzy

See also: Fall Equinox; Gardnerian Wicca; Goddess Spirituality; Spring Equinox; Summer Solstice; Wiccan Religion; Winter Solstice.

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Women, Status and Role of

As humanity moved out of localized ethnic-based societies, developed written languages, and created the civilized societies with their specialized roles, hierarchical and patriarchal structures became pronounced. Women were restricted to roles defined initially by their gender uniqueness, the bearing of children, and their role as wife, mother, and homemaker. Religiously they had a variety of functions as priestess, healer, seeress, and magical practitioner. These roles have survived and still operate in many of the indigenous religions worldwide.

Both modernity and urbanization contributed to the roles of women in religion through the establishment of hierarchies that regulate women's sexuality and relationships to men and each other, roles within the family, participation in religious traditions and worship, and the opportunity for formally recognized religious leadership roles (that required some form of ordination). Contention often lies within varying interpretation of religious texts upon which doctrine is based. It is clear, however, that women's roles at one time were not restricted in religious traditions as they were prior to the changes brought by the contemporary feminist movements. The roles of women in religion have been impacted by locale and history.

Hinduism Women's roles in Hinduism began to shift approximately 800 BCE in the early Vedic period. Prior to this shift, women were religious leaders and participated actively in sacred rituals and rites. As social hierarchies emerged, women were restricted to domestic roles of service and obedience to their husbands and families. It is important to note that other aspects of Indian culture, such as social caste, stage of life, family association, and age contributed to the diversity of experiences of women. Women could also draw on the images and stories of the many goddesses in the Hindu sacred literature.

Near 400 CE women became increasingly involved in their participation in religious activities once again. Women saints played important roles as religious figures in women's lives and roles within devotional activities. With the onset of the modern period (1700 CE

through the present) cultural traditions that dictated women's roles, such as sati, the ban on remarriage of widows, child marriage, and the dowry were made illegal. As social justice movements continue to progress, women's roles in Indian culture and Hinduism will continue to shift.

A demand for women's rights emerged in India along with the general demand for both secular and religious reforms in the late 19th century, with the strongest progress noticeable in Bengal and Maharashtra. Annie Besant (1847–1933), the leader of the Theosophical Society, contributed to this movement with a program to found schools for girls throughout the country. By the mid-20th century, a small number of women guru-saints (such as Sri Anandamayi Ma, 1896–1982) had emerged, and following independence in 1947, their number multiplied exponentially. As Hinduism moved to become a global religion several women have assumed roles as the leader of new international Hindu spiritual movements: Shree Maa (b. 1950), Amritanandamayi Ma (b. 1953), Sri Mataji Niemala Devi (b. 1923), Swami Chidvilasananda (b. 1955), Shivananda Radha (1911–1995), Sri Daya Mata (SRF) (b. 1914), Ma Jaya Sati Bhagavati (b. 1940), and Mother Meera (b. 1960).

Buddhism Buddhism was founded primarily as a monastic movement. Mahaprajapati, the stepmother of Siddhartha Gautama known as the Buddha (563–483 BCE), sought and acquired permission to become a nun although the Buddhist monks and Buddha himself resisted women's participation in the monastic movement in the early years of the Buddhist tradition. Upon granting Mahaprajapati permission, Buddha essentially asserted that women could achieve enlightenment. While Buddha added eight restrictive rules that women were required to follow to maintain their subordinate relationships to the monks, the monks also received restrictive orders that disabled their ability to abuse their authority. Subsequently, women's status was elevated and the recognition of their spiritual, if not their social, equality was acknowledged.

As in other modern religious traditions, women faced a variety of subordinating structures. In Theravada societies, the contemporary struggle for women's rights has found a focus in the revival of women's monastic orders. In Mahayana and Vajrayana tradition, women have been able to draw upon the stories of women saints in previous centuries and the female bodhisattvas, such as Guan Yin and Mahasthamaprapta. While full ordination for women is currently available in Chinese, Korean, and Vietnamese Buddhism, through a monastic lineage called Dharmaguptaka, not until 2007 did His Holiness the 14th Dalai Lama announce full support for the establishment of full ordination for women in the Tibetan tradition.

In North America in the 1970s, women protested their subordination in the emerging movement (which had in some cases led to abuse). Their organization led to marked changes in the temples and supported the emergence of a spectrum of leaders who followed in the footsteps of the pioneer leaders in Zen Buddhism, Ruth Fuller Everett Sasaki (1893–1967) and Jiyu-Kennett Roshi (1924–1996).

Judaism While women's primary responsibilities traditionally lie within the household and family relationships, in Judaism, women also are viewed as separate but equal to men. Women have traditionally held the right to purchase, own, and sell property and establish contracts and participate in business ventures. Women also possess the right to choose their marriages and neither spousal beating nor mistreatment has ever been condoned in Judaism. Women's role within the synagogue is limited and this is due to the observance of the separation of women and men. Prayer and devotional activities are performed with women and men separated. Women are not required to attend religious services and are restricted from participating in many portions of the services they do attend. Although men are obligated to perform more commandments than women, there are three mitzvoth, or commandments, reserved specifically for women: *nerot,* which is candle lighting; *challah,* which refers to separation of a portion of the dough; and *niddah,* which entails a ritual immersion upon the conclusion of a woman's menstrual period.

In the 20th century, Judaism struggled with the issue of ordination of women. Above and beyond the tradition limiting the rabbinate to males, questions

Buddhist nuns wearing pink robes worship in Myanmar, 2007. (iStockPhoto.com)

arose concerning women's ability to lead a congregation and meet various elements of the law (*mitzvah*) which male youth agree to follow at their bar mitzvah ceremony. Both the Reform and Conservative Jewish movements have dealt with these questions and beginning in 1972 (Reform) and 1984 (Conservative) welcome women to the rabbinate. The orthodox still oppose such ordinations.

Christianity Historically, there were a number of women that held power in the Christian tradition. Many served as missionaries to carry Jesus Christ's message to outlying villages with the intent of converting individuals and communities to Christianity. Despite social justice movements and proponents asserting that Christ's vision encompassed equality for humankind, women have been viewed as submissive to men in the Christian tradition. Women's status has been related to the interpretation of Eve as the temptress who offered Adam the apple in the Garden of Eden. This act, subsequently, caused the fall of civilization into the hands of Lucifer.

Women were pushed aside as the hierarchy developed, especially as the church came out of its period as a clandestine religion in the fourth century. Shortly thereafter, a new role for women developed as Christian monasticism developed and women's orders, led by women, were authorized along with those led by men. As the orders developed, they offered an array of new possibilities (including occupations) for women, in spite of their being held in a somewhat secondary role relative to the expansive men's orders. Women's orders were largely abandoned by Protestants.

In the 19th century, Christian women began to challenge the traditional interpretations of the Bible, which had blocked their progress in the secular world and limited their leadership possibilities within the various churches. A new debate on women's leadership was opened in the 19th-century Holiness movement led by such people as Methodists Phoebe Palmer

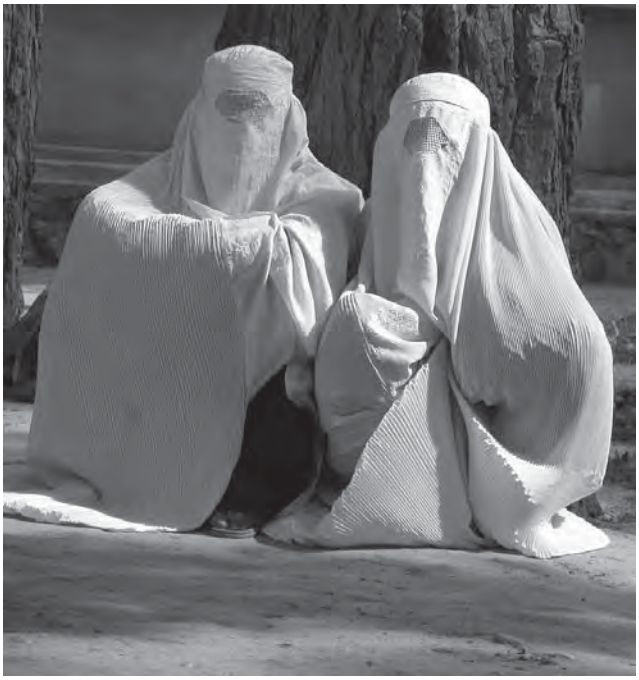
(1807–1874) and Frances Willard (1839–1898). Such movements as the Salvation Army pioneered the ordination of women. The openness to the ordination of women passed to the Pentecostal moment which saw itself as the fulfillment of the prophecies of Acts 2, which included the promise that "your sons and daughters shall prophesy" (Acts 2:17). Further openings were found as Lutherans, Anglicans, and Methodists created a new deaconess movement (a Protestant form of the ordered life).

Through the 20th century, a small number of women were ordained in various denominations, often to serve specific missions for which no one else was available, and a movement slowly emerged to admit women to holy order and then in the episcopally led churches, to the bishopric. Leadership in this endeavor came for such diverse bodies as the United Church of Canada, the Anglicans in Hong Kong, the American Methodists, and the Swedish Lutherans.

Today, most of the larger Protestant churches welcome women to all levels of leadership, with some prominent exceptions among the more conservative, including the Southern Baptist Convention and several of the Anglican churches. The Church of England has yet to elect a woman as bishop, though it has passed enabling legislation. Both the Roman Catholics and Eastern Orthodox churches have closed debate on the issue for the time being. However, the debates pertaining to the interpretations of religious texts relative to women is ongoing and many scholars have elected to highlight important women in the Bible, while also researching the root of the translations of the original texts to clarify meaning.

While many Christian churches and denominations assert full equality for women and men in the church, women continue to be restricted from opportunities for ordination and various lay leadership positions in the majority of churches. Social movements directed at effecting change in women's ecclesiastical privileges, roles, and rights continue to shape and reform traditions over time.

Islam The status and role of women in Islam, the Muslim religion, instigates heated debate. The status and role of women is based on the historical understanding of women being equated with slaves and being viewed as property. It is at this point where contention in interpretation of religious texts becomes paramount. While the Koran, the primary Muslim text, confers the responsibility for women to men, what this responsibility is and what it entails is often challenged. While strides have been made in modernity to liberate women from the status of property, little movement has actually occurred regarding women's rights in countries where Islam is dominant. A lively debate on the status and role of women is ongoing in the West.



Women wearing burqas, Afghanistan. (iStockPhoto.com)

Women's traditional dress of complete veiling in Muslim culture has been a target for many Western feminists. It has also become the subject of widespread public debate in both Europe and North America, with several countries passing legislation against veiling in a variety of circumstances from attendance at public school or driving an automobile. At the same time, within the cultural context, many women in Muslim culture adhere to and uphold the veiling, viewing this as a form of protection and integrity as it is situated within their cultural context.

Within Islam, responsibility for the household falls in the women's domain and is upheld by doctrine. Women's sexuality is highly restricted while men are able to practice polygamy (though most men are

monogamous). Women who engage in sexual activity outside of marriage risk being stoned to death as punishment, although there are many social movements aimed to discourage this. Women's roles and status within the Muslim culture continue to be restrictive of women's independence.

Western Esotericism The Esoteric tradition, drawing on Gnostic, Hermetic, and alchemical themes, emerged anew in the 17th century. It did not challenge the dominant concepts of the status and role of women at the time and its primary 18th-century manifestation, Freemasonry, became known as a "men's club." Its tendency to see men and women as polar opposites (right-left, light-dark) tended to leave women as the embodiment of the negative side of the pole. This was amply demonstrated in the emerging ceremonial magic tradition in the 19th century, which tended to reduce women to the role of simply another magical tool (vividly seen in the writings of Aleister Crowley).

At the same time, the more popularized forms of the Esoteric tradition in the 19th century became allies of the women's movement. Spiritualism was founded by women and most of its mediums were female. Theosophy, Christian Science, and the New Thought movement were also founded by women (Helena P. Blavatsky, Mary Baker Eddy, and Emma Curtis Hopkins) and all employed women in important leadership positions. Spiritualist Victoria Woodhull became the first woman to run for president on a third-party ticket. Through the 20th century, women were as likely as men to found Esoteric movements or head its various centers. The larger Esoteric world would provide a nurturing context for the contemporary revival of Pagan women's Spirituality.

Women's Spirituality While religion has often aligned with those social structures that have contributed to women's oppression, many women find religion to be empowering. They find a sense of community and spiritual solace within their traditions. As religions change in response to women's movements, many women also find opportunities for leadership and service and support for activities aimed at social justice. Reinterpretation of texts, reshaping of rituals, rights and religious myths, and a revaluing of ecology and the feminine in the sacred are just a few ways women have participated in religion. Women and men have also elected to form new religions that honor the sacred in ways that uphold equality for everyone. Wicca, neo-Paganism, and Goddess spiritualities are a few of the paths that women and men have elected as solutions to celebrate the sacred while honoring the equality and dignity of humankind. Many of these religions are pantheistic and panentheistic to encompass an immanent sense of unity with the cosmos while including or rejecting the notion of a transcendent source of the sacred, as well.

Wendy Mason

See also: Besant, Annie; Crowley, Aleister; Eddy, Mary Baker; Freemasonry; Holiness Movement; Methodism; Mother Meera, Disciples of; Pentecostalism; Sahaja Yoga; Salvation Army; Self-Realization Fellowship; Siddha Yoga; Western Esoteric Tradition; Zen Buddhism.

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Won Buddhism

Won Buddhism (Won Pulgyo) is one of the most successful of Korea's new religions. The essence of its message is that it "provides hope to the world by providing balance between spiritual and material life." The religion calls the human mind the "mind-field" and seeks to teach people to attain sagehood by cultivating their "original minds." The purpose of the mindfulness teaching provided by Won Buddhism is to provide "personality instruction" to adherents so that they might enrich their lives in the material world by appropriately cultivating their minds spiritually through study, training, and activities in the material world. The religion has established missionary and community outreach programs throughout Korea and in several countries in Europe, Asia, and the United States, and it has translated its primary scriptural text into 20 major world languages.

Won Buddhism was founded in 1916 by Pak Chungbin (1891–1943), who is better known by his literary name, Sot'aesan. Sot'aesan was aware of the three traditional religions of East Asia—Confucianism, Daoism, and Buddhism—yet he felt that his enlightenment experience was independent of any tradition. Nevertheless, upon further inquiry he realized that all of the ancient sages had known that to which he had awakened, and, after reading the Diamond Sutra, he declared that the vehicle of Buddhism was the best for elucidating his vision of ultimate truth, the true understanding of the Dharmakaya Buddha (the body or law of the teaching).

Studies on Won Buddhism are based on The Canon of Won Buddhism (Won Pulgyo kyojon), which contains two books: the Principle Book (Chongjon), composed by Sot'aesan, and the Records (Taejonggyong), a chronicle of his sayings and doings. The next important book of the tradition is the Religious Discourses of Master Chongsan (Chongsan Chongsa Pobo), the words of Sot'aesan's successor, Song Kyu (1900–1962), the first prime master of Won Buddhism. These books express the religious vision articulated by these two leaders. Sot'aesan represented his enlightened vision of ultimate reality in a perfect circle, known as the One-Circle-Figure (Irwonsang), which he equated to the concept of Dharmakaya of conventional Buddhism.

No images of Buddha are found in Won Buddhist temples; instead, "four graces" are viewed as the incarnations of the Dharmakaya Buddha: Heaven and Earth, Parents, Brethren (fellow creatures), and Law (religious, moral, and civil). Won Buddhism rejects the traditional concept of deliverance or liberation from the world as nihilistic; instead, it tries to realize a paradise on earth by helping people to develop their own abilities, wisdom, education, and altruism. The path to achieving the ideal of enlightenment as expressed in the One-Circle-Figure is the "Threefold Learning." In conventional Buddhism these three are known by the Sanskrit terms *samadhi* (meditation), *prajna* (wisdom), and *sila* (morality).

Sot'aesan recasts these in modern language as the "cultivation of spirit," "study of facts and principles," and "choice of conduct." Religious practice in Won

Buddhism consists of worship of the One-Circle-Figure in the place of images of Buddha, recitation of the name of the Buddha Amitabha, seated meditation, repentance and prayer, and scripture study. Won Buddhism operates a number of branch temples and other organizational establishments primarily in Japan and the United States. One such institution is Wonkwang University, which has a College of Won Buddhist Studies in which Won Buddhist priests, educators, and other leaders are educated in both undergraduate and graduate programs. Religious tracts and philosophical treatises are published by the faculty and research institute of the university, usually in Korean, although Won Buddhist scholars also publish in Western languages in a journal called *Won Buddhism*. As of 2003, the religion operated 15 dioceses, 550 temples, and 180 organizations in Korea and 5 dioceses, 51 temples, and 9 organizations outside of Korea that served a membership that was reaching approximately 1.4 million members.

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See also: Korean Buddhism; Meditation; Pure Land Buddhism.

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Wonhyo

617–686

Wonhyo, a Buddhist lay practitioner, partnered with the monk Uisang to effectively establish Buddhism across Korea some two centuries after its original transmission in the fifth century. Wonhyo's work was partially aided by the unification process that saw the three kingdoms of Silla, Koguryo, and Paekche brought together into the United Kingdom of Silla, a disruptive process that took most of the 660s to complete.

Wonhyo was born in 617 into a noble family and grew up near Sorabal, the capital of the Silla Kingdom in the southern portion of the Korean peninsula. He turned to serious spirituality as a youth and made the decision to become a Buddhist monk at the age of 15. Following his ordination, he transformed his home into a Buddhist temple. He would remain a monk for the next three decades.

At one point, he decided it was necessary for him to go to China to study in some of the famous temples there. He was accompanied by his younger colleague Uisang (625–702). In 650, the pair left to travel from Koguryo (the northern Korean kingdom) to China to study, but were mistaken as spies and arrested at the border. They returned home and 11 years later tried again. This time they planned to sail from a port city in Paekche. As they made their way, they were caught in a rainstorm. They took refuge in an underground shelter for the night and discovered on awakening that they were in an old tomb. Before the rain ceased, Wonhyo had an intense spiritual experience that led to an enlightenment of sorts, in which he concluded the world was made of mind alone. When the mind is stilled, the differences in the world cease to matter. A tomb and a temple are all the same. With this realization, he felt that he had lost any reason to continue on to China.

Abandoning his career as a monk in 661, he would spend the next decade in contemplation of his insight and writing some 80 works expanding upon it. Then beginning in 676 he would devote a decade to popularizing Buddhism among the masses. His most famous book, the *Commentary on the Awakening of Faith in Mahayana*, explained his insight on the mind. In his *Treatise on Ten Approaches to Reconciliation of the*

Doctrinal Controversy, he turned to the problem of the divisions among a still minority faith on the Korean peninsula. He affirmed that all religious positions have at least some validity but emphasized that the different perspectives will find their reconciliation in the experience of the One Mind beyond all distinctions.

While articulating a mystical philosophy that could lead to inactivity, Wonhyo also refused to move in that direction. Rather, he remained active himself and called upon his students and audiences to demonstrate their concern for all sentient beings. As human life was relatively short, he argued that the years should not be wasted. Our efforts should be made to assist others in their appropriation of Buddhist truth.

Wonhyo finally passed away at a cave temple near Kyongju, Korea, in 686. His emphasis on unifying Korean Buddhism meant that he did not organize a new school, and in the short term his contribution seemed unfulfilled. However, his student Uisang did accomplish much toward both introducing Hwaom Buddhism to Korea and successfully using it to unify most of the Buddhists, still a minority faith in the country. Through the next century Buddhism continued to grow and with further growth came new divisions. As Korean Buddhists struggled with their own divisions, along with the pressure of both hostile rulers and foreign invaders, Wonhyo was rediscovered and his value recognized. At the end of the 11th century he was named the "National Preceptor of Harmonizing Controversies."

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See also: Korean Buddhism; Uisang.

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Word of Life Church

The Word of Life Church (Kale Heywet) grew out of the efforts initiated by the Sudan Interior Mission (SIM) in 1927. The Mission had begun in 1893 with a vision to evangelize the Sudan, but it was slowed by the African climate, which led to the deaths of two of the founders and the retreat from Africa by the third. Eventually work would be established in several African nations other than the Sudan (Nigeria and Niger) before the Sudan was reached.

In the 1920s the Presbyterians established a mission in Ethiopia. Among its leaders was Dr. Thomas A. Lambie, who founded the Presbyterian hospital in Addis Ababa in 1923. Several years later he began an independent Abyssinian Frontiers Mission, which in 1927 merged with the Sudan Interior Mission. The mission grew slowly and had fewer than 100 baptized converts over the next decade. After the Italians occupied the country, foreign missionaries were kicked out (which became the occasion of SIM missionaries finally establishing work in the Sudan). When they returned in 1941, they discovered that the church had expanded dramatically. There were 20,000 members in some 100 congregations.

The church continued to grow, reaching 100,000 members by 1960 and 500,000 by 1974, by which time it had taken the name Kale Heywet (Word of Life) Church. This progress is attributed to its being a truly indigenous church that has developed its own missionary society, which has targeted the different peoples of Ethiopia. The church has also developed a literacy program for the poverty-stricken country, and in the 1990s it cooperated with the Baptist General Conference in developing a program of famine relief.

The church follows a conservative evangelical Christianity. As the new century begins, it had more than 2 million members. It has developed an extensive educational system and a medical ministry.

J. Gordon Melton

See also: Evangelicalism.

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World Alliance of Reformed Churches

The World Alliance of Reformed Churches was formed in 1970 in Nairobi, Kenya, by the merger of the Alliance of the Reformed Churches throughout the World Holding the Presbyterian Order and the International Congregational Council. The Alliance of Reformed Churches was founded in 1875 in London, England, as an association of Reformed and Presbyterian church leaders. It was designed to facilitate cooperation and common action, especially in the mission field. The fellowship gradually grew to include members from the European continent. In 1946 the Alliance, originally headquartered in Edinburgh, Scotland, moved to Geneva, Switzerland, in anticipation of the formation of the World Council of Churches (WCC). It self-consciously decided to make no moves that could be just as easily accomplished through the WCC.

The International Congregational Council was founded in 1892 for purposes similar to those of the Reformed Alliance. In the ecumenical atmosphere during the years following the formation of the WCC, the mutual affirmation of a Reformed theological perspective drew the two organizations together.

The Alliance carries out theological dialogues, promotes programs of mutual cooperation between member churches, and sponsors a program of publications led by its periodical, *The Reformed World*. It has a history of witnessing against racism and in the promotion of human rights. In the 1980s it experienced particular concern over the apartheid policies of South Africa and the role of some Reformed churches' support of it. In 1982 the Alliance suspended the membership of two South African Reformed bodies until they brought their policies in line with the alliance's antiapartheid stance. One church left the Alliance, the other remained in association and was received back into full membership in 1997.

In 2008, the Alliance reported a membership of 214 churches scattered in 107 countries with an inclusive membership of 75 million people. In 2008, it focused attention on the 500th anniversary of the birth of John Calvin (1509–1564), the founder of the Reformed Christian tradition.

The World Alliance of Reformed Churches and the Reformed Ecumenical Council decided to form a new ecumenical organization to be known as the World Communion of Reformed Churches. The merger took place in June 2010. The Council has, in the past, provided a more conservative alternative to the Alliance.

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150 route de Ferney
PO Box 2100
1211 Geneva 2
Switzerland
http://warc.jalb.de/warcajsp/side.jsp?news_id=2&part2_id=19&navi=8

J. Gordon Melton

See also: Calvin, John; Congregationalism; Reformed Ecumenical Council; Reformed/Presbyterian Tradition.

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World Brotherhood Union Mevlana Supreme Foundation

The World Brotherhood Union Mevlana Supreme Foundation was founded in Istanbul, Turkey, in 1986 to teach the channeled work of the Celestial Totality (a ranked hierarchy similar to the Great White Brotherhood of the Theosophical tradition). Mevlana, the foundation's founder, who is called the pen of the Golden Age, is responsible for channeling the organization's sacred scriptures, particularly the *Knowledge Book*. Mevlana, through what her group calls "reverse transfer" (this organization's term for reincarnation), has returned to the Earth in order to serve the divine purpose of the World Brotherhood Union (WBU). The WBU purports the *Knowledge Book* to contain the spiritual manifesto essential for personal and planetary trans-

formation in the new millennium. The years from 2000 to 2005 are noted as foundational years, heralding a future Golden Age in which everyone attains Universal Consciousness. The WBU teaches that two UFOs are stationed above the Earth to monitor and police the activities of the people of the planet. Should human behavior err beyond the parameters set by the WBU a galactic military force based on the UFOs will intercede to reshape the destructive behavior according to the Divine Plan. They believe their plan to be based on goodwill, self-sacrifice, capacity, and consciousness.

The WBU proselytizes in people's homes. A group leader who receives special spiritual messages calls six friends who meet at her home and write down, date, and sign her unique messages, which are given to another six, and so forth. The WBU claims to unite feminist and egalitarian principles and teaches that the Earth is the only planet in the solar system on which discrimination between the sexes exists. Paradoxically, the specific messages to Mevlana are sent by Mustafa Molla and a Captain Riviere. Mohammed Mustafa is the messenger of Allah, and Kurtaircе is the Savior or Jesus figure; both dwell with Buddha in the Celestial Totality—while touting equality, the ruling aristocracy is male.

By acknowledging the Koran as one of a number of sacred texts and Mohammed as a messenger of this particular sacred text, the WBU courts an Islamic population. However, the WBU should not be considered an Islamic revitalization movement, as it has only a cursory link with Islam. It has received its major inspiration from Theosophy and the Western Esoteric tradition, which it has synthesized with a unique Turkish twist. Thus the WBU integrates Theosophy with beliefs about UFOs and flying saucers in a concerted attempt to wed science and religion in a sophisticated, technological way. Because of the secrecy of this group, no accurate data exist for the number of its adherents.

World Brotherhood Union Mevlana Supreme Foundation
Catalcesme Baggat Caddesi Ahmet Cevdet Pasa Sokak
No. 1/6
81110 Bostanci-Kadikoy
Istanbul
Turkey
http://www.dkb-mevlana.org.tr

Gail M. Harley and J. Gordon Melton

See also: Reincarnation; Theosophical Society (Adyar); UFO Religions; Western Esoteric Tradition.

Reference

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World Buddhist Sangha Council

The World Buddhist Sangha Council (WBSC) was founded in 1966 as an expression of the international Buddhist Sangha (community). Delegates from Ceylon, Vietnam, Malaysia, Republic of China, Hong Kong, Nepal, Cambodia, Korea, Pakistan, India, Singapore, Thailand, England, and Laos, along with a special delegation representing the Dalai Lama, assembled at Colombo, Sri Lanka, May 8–11, 1966, to adopt the original constitution.

Within Buddhism, *Sangha* refers to two distinct phenomena, the *Savaka-Sangha*, or the community of (noble) disciples (the larger community of all believers), and, more narrowly, the *Bhikkhu-Sangha*, or the community of Bhikkhus (monks). This latter grouping, especially prominent in Theravada Buddhist groups, is also referred to as the *Sammati-Sangha*, or the conventional Sangha. The World Buddhist Sangha Council is organized around the Sangha in the more narrow sense of that term, as an association of Buddhist monks and clergy. In Theravada thinking, monks serve as the core and leading part of the larger Buddhist lay community. They attempt to lead exemplary and noble lives and thus exercise influence on the people in treading the Noble Eightfold Path. The Bhikkhu-Sangha also serves as the center for training both those who join it and the lay community.

The WBSC gathers in a general conference or assembly at five-year intervals. The assembly selects an executive council that meets annually to carry on the assembly's business between the larger meetings. As

the new century begins, the executive council includes some 149 members drawn from all the major schools of Buddhism. The Most Venerable Wu Ming of the Republic of China (Taiwan) and the Most Venerable Kok Kwong of Hong Kong have been named the "lifelong honorable president" and vice president, respectively.

The WBSC has its headquarters in Taiwan. WBSC members come not only from the traditionally Buddhist countries but also from Buddhist communities around the world, especially North America and Europe.

The Council has taken stands on a variety of social issues, beginning with the Vietnam War. In more recent years it has encouraged the development of Buddhist education, especially for leadership training. It has argued for a consensus Buddhism representative of mainline Theravada and Mahayana Buddhist traditions. This perspective was noted in a 1995 declaration that stated that "fanatic elements are to be found even in the modern world who proclaim that they are the living Buddhas. Therefore, we solemnly declare that these wrong views expressed by certain elements of the Buddhist community will not be approved by the WBSC. The Buddha once admonished the disciples that even though they have cultivated the stage of obtaining supernormal power, they should not perform miracles leading to the misunderstanding of the path shown by the Buddha. In this context, we, the WBSC, appeal to the world not to be misled by such modern elements in the name of Buddhism. We hereby declare that the whole members of the Sangha should abide by and uphold the authentic teachings of the Buddha for the betterment of mankind."

This stance can be seen as posing opposition to adherents of Vajrayana Buddhism (especially Tibetan Buddhists), who recognize various leaders as a living Buddha, or Rinpoche, but would equally apply to the leader of the controversial groups such as Falun Gong, whose leader, Li Hongzhi, is seen as a Living Buddha.

The Council draws its strength from Sri Lanka, Vietnam, and Taiwan, and the Chinese diaspora across Southeast Asia and from Chinese, Vietnamese, and Asian Theravada groups in the West.

World Buddhist Sangha Council
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Taipei
Taiwan 100
http://www.wbsc886.org/Enlish/E-index2/E-index.html

Edward A. Irons

See also: Falun Gong; Mahayana Buddhism; Theravada Buddhism; Tibetan Buddhism.

Reference

Payutto, Ajahn Prayudh. "Sangha: The Ideal World Community. "http://www.saigon.com/~anson/ebud/ebdha062.htm. Accessed October 1, 2001.

World Communion of Reformed Churches

The World Communion of Reformed Churches is a new organization designed to represent Christian churches of the Protestant Reformed tradition, still in process of formation as of 2009. The Communion began with a proposal initiated in 2005 by the Reformed Ecumenical Council, which represented a number of the more conservative Reformed denominations, to merge its work into the much larger World Alliance of Reformed Churches. The Council dates to 1946 and its membership had been built around a common allegiance to the traditional Reformed confessional statements. The Alliance dates to 1975 and the formation of the Alliance of the Reformed Churches Throughout the World Holding to the Presbyterian System. In 1970, it merged with the International Congregational Council, Congregational churches, being Reformed in theology, merely disagreeing on the matter of polity. Over the years, churches have evolved in their discernment of those issues that are most important relative to cooperative action and fellowship, and those that are of lesser significance.

Following the initial overture of the Council, the Alliance made a counterproposal. Rather than simply absorbing the Council, it suggested that both bodies dissolve and their member groups then form a new ecumenical organization in which all would be new and equal participants. That idea was welcomed by all and acted upon. A draft constitution was sent out for consideration in October 2008 and a proposed inaugu-

ral gathering of the new communion was held in Grand Rapids, Michigan, in June 2010.

The new communion is the home of some 257 denominations worldwide. It has established an Internet presence at http://reformedchurches.org/.

J. Gordon Melton

See also: Congregationalism; Reformed Ecumenical Council; World Alliance of Reformed Churches.

Reference

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World Conference on Religion and Peace

The World Conference on Religion and Peace (WCRP) is an international organization that attempts to bring religious resources and religious leadership to bear in interfaith attempts to create world peace. WCRP dates to the Cuban Missile Crisis of 1962, during which time the United States and the Soviet Union stood on the brink of war. At that time, Dr. Dana McLean Greeley (1908–1986), a leader with the Unitarian-Universalist Association, called together Rabbi Maurice N. Eisendrath (1902–1973), Methodist Bishop John Wesley Lord (1902–1989), and Roman Catholic Bishop John Wright (1909–1979). Their informal meeting led to an initial conference on religion and peace in 1964 in New York City and a national Inter-Religious Conference on World Peace in Washington, D.C. Following that conference two representatives of the national conference made a world tour to assess the global situation and build a network of interested leaders.

The first World Conference on Religion and Peace met at Kyoto, Japan, in 1970. The WCRP was formally established at that time. In 1973, WCRP was granted consultative status with the Economic and Social Council of the United Nations. In the subsequent quarter-century of its existence, WCRP has created a variety of programs and responses to the changing world situation and shifting global hotspots. In 1970 it created the WCRP International Coordinating Committee for Women. A decade-long concern for children caught in war led to its sponsorship of the 1995 religious participation in the UN's study entitled "The Impact of Armed Conflict on Children."

The program is carried out through regional councils in Europe, Asia, and Africa, as well as chapters in some 40 countries. World assemblies are held every five years. The most recent met in Kyoto, Japan, in 2006. Members committed themselves to confront violence around the world and in their own country and continue their efforts toward world peace.

World Conference on Religion and Peace
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9th Floor
New York, NY 10017
http://www.wcrp.org/

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References

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World Conference on Religion and Peace. *Religions for Peace: Action for Common Living*. Maryknoll, NY: Orbis, 2000.

World Congress of Faiths

The World Congress of Faiths, one of the oldest interfaith organizations in existence as the 21st century began, traces its beginning to the 1893 World Parliament of Religions and the series of interfaith conferences and organizations inspired by it. Especially important was the Religions of the Empire Conference, held in London in 1924, which brought to the fore Francis Younghusband (1863–1942). As a young

Indian-born British explorer Sir Francis Edward Younghusband (1863–1942) founded the World Congress of Faiths. (Getty Images)

man he had developed a mystical view of religion and come to believe that the Divine Spirit is latent in all people—that they are children of the same Father, and that people should nurture and develop the Divine Flame. His conclusions were confirmed in a vivid religious experience he had in Tibet in 1903.

Out of his experience, Younghusband began to work for a congress of faiths at which he could share his vision of the unity of religions. He helped to plan the Religions of the Empire Conference, chaired a committee of the Society for the Study of Religions that grew out of it, and later spoke at the World Fellowship of Faiths Conference in 1933 in Chicago. From the Chicago conference, he returned to London and in 1934 established the British National Council of the World Fellowship of Faiths. He also proposed a Congress of Faiths, which convened in London in 1936, notable for its allowing actual discussion between the participants, and not just the giving of lectures. In spite of Younghusband's own beliefs, the Congress reached the opinion that the desirable end of its activity was the spread of understanding and a sense of unity between different religious communions.

Following the Congress a continuing committee was set up as the World Congress of Faiths (Continuation Movement). Subsequent conferences were held in 1937, 1938, and 1939. Then its work was curtailed by World War II. Younghusband died in 1942. The Congress moved forward through the succeeding decades, largely on the shoulders of a few people dedicated to interfaith activity and often in the face of many Christians who felt that interfaith commitments called into question the truth claims of Christianity. In 1949 a journal, *World Faiths* (now *World Faiths Encounter*), was begun, currently the oldest interfaith periodical in circulation. During the last decades of the 20th century, the successes of the Congress were in large part the result of the long tenure of its general director, Marcus Braybrooke, an Anglican priest who also served as editor for *World Faiths*. In 2004, the archbishop of Canterbury awarded Braybrooke an honorary doctorate for his "contribution to the development of inter-religious co-operation and understanding throughout the world."

In 1993, in cooperation with the International Association for Religious Freedom and Westminster College, Oxford, the World Congress was able to put together an endowment for the International Interfaith Centre, inaugurated in Oxford on December 6, 1993. In part inspired by the centennial of the World's Parliament of Religions, and a perception of an increasing amount and variety of interfaith activity around the world, leaders of the congress came to believe that a need existed for an international interfaith center that was informed about interfaith work globally and could offer encouragement to continuing interfaith understanding and cooperation.

World Congress of Faiths
c/o London Inter Faith Centre
125 Salusbury Rd.
London, NW6 6RG
UK
http://www.worldfaiths.org/

International Interfaith Centre
http://www.interfaith-center.org/

J. Gordon Melton

See also: Council for a Parliament of the World's Religions; International Association for Religious Freedom.

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World Convention of Churches of Christ

The World Convention of Churches of Christ grew out of an attempt to revive the fellowship that had been broken between the various segments of the Restoration movement that had begun around the revivalistic efforts on the American frontier of Barton Stone (1772–1844), Thomas Campbell (1763–1854), Alexander Campbell (1788–1866), Walter Scott (1796–1861), and others during the first decades of the 19th century. Most of the leaders had formerly been ministers in Presbyterian and Baptist churches. As the movement grew over the century, it also developed some differences, primarily concerning the development of structures serving the larger community of congregations. One wing of the movement remains fiercely congregational, and rejects any structures tending toward denominational structures. These differences led to the formation of three separate fellowships: the Christian Church (Disciples of Christ), the Christian Churches and Churches of Christ, and the Churches of Christ (Non-instrumental).

In spite of their differences, the three bodies share a number of agreed-upon principles, 10 of which stand out: (1) a concern for Christian unity, (2) a commitment to evangelism and mission, (3) an emphasis on the centrality of the New Testament, (4) a simple Confession of Faith, (5) believer's baptism, (6) weekly Communion, (7) a biblical name, (8) congregational autonomy, (9) lay leadership, and (10) diversity/freedom/liberty.

An initial attempt to bridge the divisive forces in the Restoration movement culminated in the first meeting of the World Convention of Churches of Christ in 1930. With an interruption due to World War II, the Convention has met regularly every five years, and more recently every four years. The Convention unites congregations in 168 countries that have their heritage in the 19th-century Restoration movement. The Convention is primarily for fellowship, the tradition being opposed to pan-congregational structures.

World Convention of Churches of Christ
1279 Brentwood Highlands Drive
Nashville, TN 37211
http://users.aol.com/worldconv/

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See also: Christian Church (Disciples of Christ); Christian Churches and Churches of Christ; Churches of Christ (Non-instrumental).

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World Council of Biblical Churches

The World Council of Biblical Churches is an international association of separatist fundamentalist Christian denominations. It was organized in 1987, originally taking the name Council of Bible Believing Churches International, following the break between the American Council of Christian Churches (ACCC)

and the International Council of Christian Churches (ICCC). In the 1930s, the more conservative wing of U.S. Protestantism, known as Fundamentalists, split into two factions. One, the evangelicals, agreed to work with conservative colleagues who remained within the larger liberal Protestant church bodies. The other faction, the Fundamentalists, demanded that their colleagues completely renounce and separate from the larger Protestant groups, which they believed had become apostate. Under the leadership of Presbyterian minister Carl McIntire (1906–2002), the Fundamentalists founded the ACCC.

In 1948, occasioned by the founding of the World Council of Churches, McIntire called together conservative church leaders from around the world to form the ICCC. From 1948 to 1969 the two organizations worked together, but then in 1969, the ACCC removed McIntire from its board. In the ensuing controversy, the ICCC sided with McIntire, and the two organizations discontinued their relationship.

For the next few years, the ACCC operated without an international affiliate, but in 1987 it led in the founding of the Council of Bible Believing Churches International. The Council sees itself primarily as an issue-oriented body designed to address with a united voice the primary topics facing Fundamentalist Christians globally.

As a Fundamentalist organization, the Council affirms the infallibility and inerrancy of the Bible and the importance of complete separation from heresy and apostasy. The World Council of Churches and its member churches are viewed as heretical organizations. The Council also opposes all accommodation to "Romanism, Ecumenism, Materialism, Communism," and any other movement or group that teaches anything contrary to sound doctrine.

Members of the Council cannot be associated in any manner with the World Council of Churches or any of its affiliates; the World Evangelical Alliance or any of its affiliates; or the ICCC or any of its affiliates. The Council also opposes the modern Pentecostal/Charismatic movement. Between gatherings, the World Council of Biblical Churches is headed by an executive committee consisting of representatives from each member body. It shares headquarters space with the American Council of Christian Churches.

World Council of Biblical Churches
625 E. 4th St.
PO Box 5455
Bethlehem, PA 18015

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See also: Fundamentalism; International Council of Christina Churches; World Council of Churches; World Evangelical Alliance.

Reference

Falwell, Jerry. *The Fundamentalist Phenomenon*. Garden City, NY: Doubleday, 1981.

World Council of Churches

The World Council of Churches (WCC) is the primary organizational expression of the 20th-century ecumenical movement within the Christian community. Beginning in the 19th century and continuing through the first half of the 20th, Protestant Christian leaders from around the world voiced their concern that the splintering of the Protestant movement into hundreds of denominations was a scandal to the church. They called for new organized expressions of Christian unity. Such expressions began with agreements to stop direct competition on the mission field, and it grew into major conferences that focused issues around broad areas of Faith and Order (theological and ecclesiastical issues) and of Life and Work (the mission and activity of the church in the world).

Three important organizations operated through the early 20th century: the Universal Christian Council of Life and Work, the Continuation Committee of the World Conference on Faith and Order, and the International Missionary Movement. In 1933 prominent U.S. theologian William Adams Brown suggested to Archbishop William Temple of the Church of England that these three organizations enter into conversations with the World Alliance for International Friendship and the Student Christian Movement about a common future. From conversations initiated by Temple, a proposal to form a World Council of Churches was promulgated in 1937. Work on the constitution began the next year.

Slowed by World War II, the Council was not inaugurated until 1948, when delegates from a variety of

Nobel peace laureates Archbishop Desmond Tutu of South Africa, right, and Adolfo Perez Esquivel of Argentina light candles during a march by the 9th Assembly of the World Council of Churches in Porto Alegre, Brazil, on February 21, 2006. (AP/Wide World Photos)

Protestant and Orthodox bodies gathered in Amsterdam. Its formation was opposed by a small group of the more Fundamentalist churches, which that same year formed the International Council of Christian Churches (ICCC). The ICCC should not be confused with the World Council.

The World Council has served as a fellowship of most of the larger Protestant and Orthodox Christian churches in the world. During the decades of its existence, it has assisted the process by which its North American and European members have granted autonomy to former mission churches around the world, and the Council's membership has grown considerably as it has welcomed these churches into its midst. Through the 1990s, the Orthodox churches have made their presence known in their dissent from the thrust of various Council activities centered on theological and liturgical innovation and involvement in controversial social programs. In the late 1990s, several of the more conservative Orthodox churches resigned from the Council, and others have threatened to resign.

The work of the World Council is carried out through the meetings of its general assembly and a program centered on the international headquarters in Switzerland. There are four internal administrative groupings, with a focus upon Issues and Themes; Relationships; Communication; and Finance, Services, and Administration. None operate as self-contained entities, working instead in an interdependent relationship with all the others. The Council has specialized in dialogue, which it promotes at all levels. The work of the Council is extended by the efforts of a variety of regional, national, and local church councils, as well as the efforts of structures that promote dialogue and cooperation within a single Christian family, such as the World Methodist Council and the Anglican Communion. The World Alliance of Reformed Churches, the Ecumenical Patriarchate, and the Lutheran World Federation have their offices in the same building that houses the World Council.

As of 2009, the World Council of Churches included more than 349 member churches based in some 110 countries representing over 560 million Christians. Membership runs the spectrum of Christian belief and practice from quite liberal and socially engaged churches to more conservative and evangelistically oriented. It includes most of the large international Protestant and Orthodox churches. Originally founded as a largely European and North American organization, currently the majority of WCC membership is from churches based in Africa, Asia, the Caribbean, Latin America, the Middle East, and the Pacific. Internationally, the work of the Council is made effective by its various regional councils such as the All Africa Council of Churches, the Middle East Council of Churches, the Caribbean Council of Churches, the Latin American Council of Churches, and the Pacific Conference of Churches. National councils affiliated with the World Council also operate in most countries. In most of the regional and national councils, the Roman Catholic Church is also intimately involved.

The Council has a special status for affiliated regional and national councils of churches, and for the organizations representing the various world Christian communions. Its Internet sites contain the Internet addresses of its member churches and affiliated organizations.

The Council describes itself as "a fellowship of churches that confess the Lord Jesus Christ as God and Savior according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." This wording has been accepted as a bridge to the Council's primary function of bringing Christians of different persuasions into dialogue. It provides a basis for agreement without making the arena so narrow as to exclude churches that do not affirm particular items of traditional orthodox Christianity. Because of its relative openness, it has been accused by more conservative believers of being open to liberal and heretical views, and, increasingly, conservative churches have refused to participate in its programs. The primary alternative to the World Council of Churches has been provided by the World Evangelical Alliance, which, through the 1980s and 1990s, has established a set of regional and national councils of conservative churches and missionary agencies that parallels that of the WCC.

Most of the churches of the Anglican, Lutheran, Reformed/Presbyterian, Congregationalist, Methodist, and Orthodox traditions are members, while a relatively small number of Baptist, Holiness, and Pentecostal bodies are related. Although the Roman Catholic Church (RCC) is not a member, there are close links with it. The WCC/RCC joint working group meets annually, and the WCC Faith and Order Commission includes Roman Catholics who are members with full voting rights. The Council has built cordial relationships with the Pontifical Council for Promoting Christian Unity, the primary structure growing out of the Second Vatican Council to conduct ecumenical dialogue by the Roman Catholic Church. The Council conducts dialogue with leaders of the other major religious traditions through its Office for Inter-religious Relations.

World Council of Churches
PO Box 2100
150 route de Ferney
CH-1211
Geneva 2
Switzerland
http://www.wcc-coe.org

J. Gordon Melton

See also: All Africa Conference of Churches; Caribbean Conference of Churches; Ecumenical Patriarchate/Patriarchate of Constantinople; International Council of Christian Churches; Latin American Council of Churches; Lutheran World Federation; Middle East Council of Churches; Pacific Conference of Churches; Roman Catholic Church; World Alliance of Reformed Churches; World Evangelical Alliance; World Methodist Council.

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Van der Bent, Ans J., ed. *Handbook of Member Churches: World Council of Churches*. Geneva: World Council of Churches, 1982.

Yearbook. Geneva: World Council of Churches, issued annually.

World Evangelical Alliance

What is now known as the World Evangelical Alliance developed among the new generation of Protestant and Free church evangelical Christians following World War II, but it traces its organizational identity to the Evangelical Alliance that formed in England in 1846. The Alliance was an early expression of the Christian ecumenical movement, an organizational expression of Christian unity. The original gathering, held in London, brought together representatives of some 52 denominations from Europe and North America. The dele-

gates had responded to a number of calls for such an alliance that had been issued by Christian leaders for several decades.

The initial organization was seen as an association of individual Christians, rather than a confederation of churches. A doctrinal statement emphasizing both the authority of the scriptures and the need for individual interpretation was adopted, along with statements on the Trinity, human depravity, and salvation through Jesus Christ. The development of a strong international organization foundered on the question of slavery, still a fact of life in the United States. Thus power was passed to a series of national alliances, the first established in England, Canada, Germany, and Sweden. Indian and Turkish chapters were opened in 1849 and 1855, respectively. No U.S. branch was formed until 1867, after the Civil War had settled the slavery issue.

The European branches of the Alliance have continued active. However, the U.S. branch became inactive at the beginning of the 20th century, and its corporation was formally dissolved in 1944 and its assets turned over to the Federal Council of Churches (now the national Council of Churches in the U.S.A.). Work in America had fallen victim to the Fundamentalist-Modernist controversy. Out of the controversy, in the early 1940s the more forward-looking among the conservative evangelicals organized the National Association of Evangelicals.

In the years following World War II, evangelical leaders began again to look for some kind of international cooperation. Initial contacts resulted in the calling of a meeting to be held at Woudschiten, near Zeist, in The Netherlands, August 5–11, 1951, at which time the World Evangelical Fellowship (WEF) was created. A brief doctrinal statement was adopted and three purposes accepted. The WEF would direct its activities to the furtherance of the gospel, the defense and confirmation of the gospel, and fellowship in the gospel. An initial outreach tour was conducted by several WEF leaders to determine needs within the global evangelical community. Within the first year, six national evangelical fellowships had affiliated with WEF—Ceylon (Sri Lanka), Cyprus, Great Britain, India, Japan, and the United States. Six more—Singapore, Hawaii, Switzerland, Germany, France, and Holland—joined at the first meeting in 1952.

The WEF subsequently grew into a worldwide network of more than 120 national/regional evangelical church alliances, 104 organizational ministries, and 6 specialized ministries. In 2001, the WEF voted to change its name to World Evangelical Alliance. It is headed by an international executive council, whose members are drawn from every region of the world. It operates through seven regional bodies that in turn coordinate the activity of national bodies in their region. The World Evangelical Alliance serves those more conservative evangelical Christians who do not identify with the World Council of Churches, whose stance they consider too liberal.

In 2009, the Alliance coordinated a network of churches in 128 nations, each nation having formed a national evangelical alliance, and of some 100 international organizations. Together the member churches and organization represent more than 420 million people.

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V6V 2X7
Canada
http://www.worldevangelical.org/

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See also: Evangelicalism; Fundamentalism; World Council of Churches.

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World Fellowship of Buddhists

The World Fellowship of Buddhists (WFB) is an international organization, founded on May 25, 1950, and

The Dalai Lama, right, presents a Buddhist image to Kaiko Kanto, General Secretary of the All-Japan Buddhist Association, in October 1978, at the Zojoji Temple in Tokyo during the 12th conference of the World Fellowship of Buddhists. (AP/Wide World Photos)

inaugurated at its first general conference in Colombo (Sri Lanka) that same year. This was probably the first time in the history of Buddhism that representatives from nearly every school of Buddhism in the Theravada, Mahayana, and Tibetan traditions gathered to share their mutual understanding and Buddhist activities. The WFB is the best known Buddhist organization recognized by the state and the *sangha* around the world.

According to the WFB constitution, the general conference is to be held once in every two years. The president holds office for a term of four years, and his or her country is the place of the organization's headquarters. Accordingly, the first WFB headquarters was in Colombo. The respected scholar Dr. G. P. Malalasekera (1899–1973) was the WFB's first president, from 1950 to 1958. In the time of the WFB's second president, Hon. U. Chan Htoon (from 1958 to 1961), the headquarters was in Burma. Afterward, all WFB presidents have been Thais, and thus the headquarters is permanently situated in Bangkok, as adopted at the WFB ninth general conference in 1969.

The WFB has the following aims and objectives: (1) to promote among the members strict observance and practice of the teachings of the Buddha; (2) to secure unity, solidarity, and brotherhood among Buddhists; (3) to propagate the teachings of the Buddha; (4) to organize and carry on activities in the field of social, educational, cultural, and humanitarian services; and (5) to work for securing peace and harmony among men and happiness for all beings, and to collaborate with other organizations working for the same ends.

Inasmuch as the WFB organization is composed of different Buddhist denominations, all members learn to accept each other's beliefs, worship, and practices. In the first WFB conference, some significant resolu-

tions were adopted. The Dharmacakra (Wheel of the Law), with eight spokes representing the Noble Eightfold Path, was adopted as the international Buddhist symbol, and the six-color Buddhist flag, at that time in use in Sri Lanka, was adopted as the international Buddhist flag. The term "Hinayana" in all contexts was replaced by the term "Theravada." In the historical context, there was a stage when the Mahayanists, as a derogatory remark, called some of the earlier Buddhists followers of the lesser vehicle (Hinayana) while they believed that they were following the greater vehicle (Mahayana).

The WFB is a traditional rather than a controversial organization. According to its constitution, it refrains from involving itself directly or indirectly in any political activity. Currently, its patrons include, among others, the supreme patriarch of Thailand, the head of the Sri Lankan Sangha, the king of Thailand, the king of Nepal, and the president of the republic of India.

The organization is led by an elected president and the Office Bearers (15 vice presidents, 9 chairpersons of standing committees, an honorary secretary-general, an honorary deputy secretary-general, an honorary assistant secretary-general, and an honorary treasurer). According to the WFB, the duties and responsibilities of standing committees are particularly important and beneficial to all people. For example, the Standing Committee of Publication, Publicity, Education, Culture, and Art can work for the knowledge and peace of Buddhists and non-Buddhists, as can the Humanitarian Services Committee.

Nowadays, missions and activities of the WFB are carried on through its 147 regional centers in 37 countries in Asia, Europe, Africa, and North America (including Hawaii). It maintains Formal Consultative Relations with the United Nations Educational, Scientific and Cultural Organization (UNESCO) as a Category B nongovernmental organization, to represent the Buddhist point of view on matters relating to education, culture, and communication in UNESCO conferences and meetings. It has also been recognized as a nongovernmental organization (Category I), cooperating with the United Nations in the domains of peace, human rights, and development. The WFB has proposed to UNESCO that the Vesakh Day be recognized as the International Day. The proposition was well approved. At present, the Vesakh Day is considered by all WFB members as the World Meditation Day that contributes to World Peace.

The true number of members within the WFB is unknown. It covers all Buddhists who join activities of regional centers around the world. The number of delegates and observers who join each WFB general conference is approximately 500.

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Pataraporn Sirikanchana

See Also: Buddhism.

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World Methodist Council

Formed in 1951, the World Methodist Council (WMC) continues the intra-Methodist cooperative activity that

Participants of the World Methodist Council float balloons symbolizing peace on the Korean peninsula during a prayer meeting in Paju, near the inter-Korean border, July 23, 2006. (Getty Images)

began in 1881 with the first Ecumenical Methodist Conference that assembled in London. Attendees at the first conference represented primarily the various North American and British organizations into which the Methodist movement had splintered through the 19th century. The ecumenical conferences continued to meet every decade until the 1941 meeting was stopped by World War II. The desire to reunite the several churches into which both the British and Americans had split and the wish of American and British Methodists to keep fraternal relations strong fueled the meetings through the middle of the 20th century.

Significant changes in world Methodism led to the Council's creation. The larger American churches participated in a series of mergers (1939, 1946, and 1968) that led to the creation of the United Methodist Church; similar mergers in England led to the present Methodist Church. The constituent bodies of both churches had created a far-flung international missionary endeavor, and following World War II they began the process by which most of the missions were transformed into autonomous church bodies. This process was recognized in 1951 with the change of name of the Ecumenical Conference to the World Methodist Conference, and the establishment of a permanent secretariat.

In 1953 the Council's permanent headquarters was established at the Methodist campground at Lake Junaluska, North Carolina. Elmer T. Clark (1886–1966), the Council's first secretary for the Western Hemisphere, took the lead in the construction of the headquarters building and organized the following WMC conferences at Lake Junaluska (1956) and Oslo, Norway (1961). The conferences have continued to meet at five-year intervals.

The program of the WMC includes efforts to support Methodist education, strengthen family life in the various cultures, sponsor worldwide evangelism programs, develop worship and liturgical life in the churches, sponsor youth work, promote Methodist publishing worldwide, and provide an annual program of world exchange of clergy and laity. Through the quinquennial Oxford Institute of Methodist Theological Studies (where the Wesley brothers, George Whitefield, and others met in the earliest Methodist gatherings), WMC facilitates scholarly studies and timely theological reflection.

Between meetings, the work of the Council is entrusted to an executive committee and an executive staff headed by the general secretary. At the 2001 meeting, the general secretary, Joe Hale, who had held the post for 25 years, retired and was succeeded by the Reverend George Freeman. The Geneva office is currently led by the Reverend Denis Dutton, past bishop of the Methodist Church of Malaysia. The current chairperson of the World Methodist Council is His Eminence Sunday Mbang of the Methodist Church Nigeria. He succeeded Frances Werner Alguire, the first female chairperson. Churches from 108 countries are members of the Council.

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See also: Methodist Church, Nigeria; Methodist Church of Malaysia; United Methodist Church; Wesley, John.

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World Muslim Congress

The World Muslim Congress (Motamar Al-Alam Al-Islami), the oldest of the several organizations aimed at bringing unity to the Muslim global community, was founded in 1926 at a gathering of Muslim leaders hosted by King Abd al-Aziz ibn Sa'ud of Saudi Arabia. At a second gathering, held in Jerusalem in 1931, a constitution with the necessary rule and regulations was adopted for an organization that could promote solidarity among Muslims and cooperation on a global scale. Alhaj Aminul Husseini, the grand mufti of Palestine, was elected as one of the presidents. In the 1930s the idea of the congress fell by the wayside, but it was revived in the wake of the founding of the nation of Pakistan in 1947. A revived World Muslim Congress met at Karachi, Pakistan, in 1949. Those who gathered sought to unite Muslims against the newly independent India, from which Pakistan had broken away, and the newly formed nation of Israel.

At a second meeting, in 1951, the revived organization began to take shape, and permanent headquarters were established in Karachi. Alhaj Aminul Husseini continued as the organization's president. Proposals were accepted for the development of a World Muslim News Agency and the founding of a bank for the development of the Muslim community internationally.

Of the several Islamic cooperative organizations, such as the Muslim World League, the World Muslim Congress has been the least defined by the political concerns of the Muslim community. This has not, however, kept it from speaking out on various issues of particular concern for Muslims, such as the persecution of Muslims in minority situations, the struggles of Muslims in the Middle East, and, most recently, expressions of solidarity with the Muslims of Bosnia. However, it has shown a particular interest in the religious expression of Islam, and its leaders have attempted to represent Islam in numerous interfaith conferences.

The Congress periodically sponsors international conferences, the most recent of which met in Pakistan in 2000. Dr. Abdullah Bin Omar Nasseef of Saudi Arabia currently serves as president. Mir Nawaz Khan Marwat, the assistant secretary general, is in charge of the office in Karachi. Its work is carried out through a number of regional offices that range from Beijing, China, to South Africa and London. North American offices are located in Miami, Florida.

In 1987, the Congress received the Niwano Peace Prize from Japan, and the following year, Dr. Inamullah Khan, then the secretary general of the Modern World Muslim Congress, was awarded the Templeton Prize for progress in religion.

The Congress enjoys consultative status with the United Nations through its Economic and Social Council and UNICEF, and observer status with the Organization of the Islamic Conference.

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Pakistan
http://www.motamaralalamalislami.org/

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See also: Abd al-Aziz ibn Sa'ud; Islam; Muslim World League.

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World Plan Executive Council

See Global Country of World Peace.

World Reformed Fellowship

The World Reformed Fellowship was formed in October 2000 by the merger of two ecumenical associations operating among conservative churches of the Reformed tradition: the World Fellowship of Reformed Churches (WFRC) and the International Reformed Fellowship (IRF). The World Fellowship of Reformed Churches, formed in 1992, brought together the National Presbyterian Church of Mexico, the Presbyterian Church of Brazil, and the Presbyterian Church of America. The World Evangelical Fellowship (WEF) was a catalyst for the formation of the World Fellowship as it existed under the WEF umbrella, and it held its meetings in conjunction with WEF assemblies. The organization considered the situation of evangelical churches in the Reformed tradition in the Western Hemisphere. Among the affiliated Spanish-speaking churches, 14 formed the Confraternidad Latinoamericana de Iglesias Reformadas, which initiated several missionary consultations concerning Latin America.

The International Reformed Fellowship was formed in 1992 in Pasadena, California, and was in its early years notable for the strong participation of Korean Presbyterian churches. Like the WFRC, the IRF assumed a conservative theological stance and opposed the contemporary theological trends it saw embedded in the World Council of Churches and the associated World Alliance of Reformed Churches.

The new fellowship found agreement in adherence to the Westminster Confession of Faith, the formative document of the Presbyterian tradition, and in contemporary standards accepted by many conservative evangelicals concerning the authority of scripture, affirming the Bible's infallibility and inerrancy. The 23 original member churches were drawn from 23 countries. In 2009, the fellowship reported 42 member churches from around the world; in addition there are a number of organizations and local churches that have affiliated.

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Glenside, PA 19038
http://www.wrfnet.org/

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See also: Reformed Ecumenical Council; World Alliance of Reformed Churches; World Council of Churches.

Reference

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World Religion Day

World Religion Day, observed worldwide on the third Sunday of January each year, is a Baha'i-inspired idea that has taken on a life of its own. In 2009, for instance, the Halifax (Nova Scotia) Regional Municipality in Canada celebrated its sixth annual World Religion Day in the Cathedral of All Saints, in recognition of which the mayor and councilors of the Halifax Regional Municipality issued a proclamation. In 2007, at the World Religion Day event hosted by the Entebbe Municipal Council of Entebbe, Uganda (situated on the northern shores of Lake Victoria, Africa's largest lake), participating religious leaders signed a joint declaration to establish the Entebbe Inter-Faith Coalition. The signatories pledged to use "the unifying power of religion to instill in the hearts and minds of all people of faith the fundamental facts and spiritual standards that have been laid down by our Creator to bring them together as members of one family."

As these examples illustrate, World Religion Day is now observed internationally, its American Baha'i origins notwithstanding. The history of World Religion Day dates back to 1949, when the National Spiritual Assembly of the Baha'is of the United States (the national Baha'i governing council) instituted an annual World Religion Day "to be observed publicly by the Baha'i Communities wherever possible throughout the United States." Then as now, the third Sunday of January each year was designated for this celebration. The first World Religion Day event took place on January 15, 1950, and was observed by Baha'i communities across the United States.

The Baha'i Faith, among the younger of the independent world religions, emphasizes unity in the human community, and the inauguration of World Religion

Day could be seen simply as a natural expression of the Baha'i focus on the unity of religions, races, and nations. However, interfaith association was not the exclusive, nor even the primary original purpose of World Religion Day. In 1968, the Universal House of Justice, the international Baha'i governing body established in 1963, wrote: "Your letter of September 30, with the suggestion that 'there should be one day in the year in which all of the religions should agree' is a happy thought, and one which persons of good will throughout the world might well hail. However, this is not the underlying concept of World Religion Day, which is a celebration of the need for and the coming of a world religion for mankind, the Baha'i Faith itself. Although there have been many ways of expressing the meaning of this celebration in Baha'i communities in the United States, the Day was not meant primarily to provide a platform for all religions and their emergent ecumenical ideas. In practice, there is no harm in the Baha'i communities' inviting the persons of other religions to share their platforms on this Day, providing the universality of the Baha'i Faith as the fulfillment of the hopes of mankind for a universal religion are clearly brought forth" (*Lights of Guidance*, no. 1710).

While proclaiming the Baha'i Faith as the advent of a "universal religion" for humankind remains a constant among Baha'i sponsors of World Religion Day, the emphasis has slowly shifted over time. In a sample press release for Baha'i communities to use as a model, the following statement is made: "Baha'is celebrate the day by hosting discussions, conferences, and other events which foster understanding and communication between the followers of all religions. The purpose of World Religion Day is to call attention to the harmony of spiritual principles and the oneness of the world's religions and to emphasize that world religion is the motivating force for world unity." The wording of this model press release was likely based on a 2002 story on World Religion Day, published by the Baha'i World News Service.

In April 2002, the Universal House of Justice issued a letter addressed "To the World's Religious Leaders," in which interfaith dialogue is highly regarded. However, the letter states that the initiatives of the interfaith movement of the 20th century—as the progeny of the historic World's Columbian Exposition's World's Parliament of Religions (Chicago, 1893) did, in fact, "lack both intellectual coherence and spiritual commitment." For its part, "the Baha'i community has been a vigorous promoter of interfaith activities from the time of their inception" and will continue to assist, valuing the "cherished associations" that these activities create. The letter stresses the paramount importance of the universally recognizing that "religion is one" as a unific truth that can effectively dispel religious prejudice: "We owe it to our partners in this common effort, however, to state clearly our conviction that interfaith discourse, if it is to contribute meaningfully to healing the ills that afflict a desperate humanity, must now address honestly . . . the implications of the overarching truth . . . that God is one and that, beyond all diversity of cultural expression and human interpretation, religion is likewise one."

While neither the Universal House of Justice nor the National Spiritual Assembly of the Baha'is of the United States currently plays an active role in promoting World Religion Day events, the Baha'i International Community (an official organ of the Universal House of Justice) has consistently reported on such events, with obvious appreciation.

The process of World Religion Day taking on a life of its own has been punctuated by several notable events. On January 20, 2007, in Brazzaville, the Republic of the Congo became the second country to issue a postage stamp for World Religion Day. Featuring a globe surrounded by the symbols of 11 religions, the stamp bears a French superscription which, translated, reads: "God is the source of all religions." Following a World Religion Day program that drew more than 250 participants from 8 faith-communities, agents were present to sell both the stamps and first-day covers. In 1985, Sri Lanka had become the first country to issue a World Religion Day stamp.

The purpose of World Religion Day today is to highlight the essential harmony of the world's religions; to foster their trans-confessional affinity through interfaith ecumenism; and to promote the idea and ideal of world unity, in which the world's religions can play a potentially significant role. This generalization is based on observations of how World Religion Day is celebrated in events that are sponsored by organizations that are not Baha'i, whether in concert with local

Baha'i sponsorship or entirely independent of it. (In most cases, the Baha'is continue to play a vital role in the orchestration and success of these events.) The day is celebrated with interfaith dialogue, conferences, and other events that advance not only mutual understanding (or what scholars call "spiritual literacy"), but recognition, respect, and reciprocity among the followers of all religions who join together in celebrating World Religion Day.

Where observed, World Religion Day events typically do not attract representatives and participants from *all* local faith communities, primarily for religious reasons. As such, World Religion Day provides an insightful social barometer of the extent to which various religious groups are willing to formally associate with each other. While World Religion Day events are still sponsored and co-sponsored by local members of the Baha'i Faith worldwide, an increasing number of World Religion Day events are independently organized by interfaith or multi-faith coalitions. For instance, in Tralee, Ireland, the local World Religion Day observance was organized by the Kerry Diocesan Justice, Peace and Creation Committee, a Member Organisation of Pax Christi International in Ireland. In 2009 the third annual observance of World Religion Day in Greensboro, North Carolina, was organized by FaithAction and the Piedmont Interfaith Council. Also in 2009, World Religion Day was celebrated by Vadamalayan Hospitals and Vadamalayan Institute of Paramedical Sciences, in which a quiz competition was held to mark the occasion.

In certain cases, civic governments, both national and local, have tended to recognize the positive social value of World Religion Day events, perhaps more than the non-participating religious communities themselves, taken together, have been willing to admit. In 2004, for instance, the House of Representatives of the General Assembly of the Commonwealth of Kentucky proclaimed January 17–18, 2004, as "World Religion Weekend" and went on to "urge the Commonwealth's citizens to participate in the observance of World Religion Weekend." In 2007, the Republic of Ghana's Secretariat organized a symposium themed "The Unity of the Faiths" on World Religion Day on Sunday, February 18, 2007. In January 2008, the City Council of Duncan, British Columbia (Canada) proclaimed January 20, 2008, as World Religion Day. In a 2009 World Religion Day event in Australia, Parliamentary Secretary for Multicultural Affairs and Settlement Services Laurie Ferguson declared, on behalf of the government of Australia: "Interfaith dialogue plays an important role in increasing understanding of our nation's religious and cultural diversity and bringing Australians closer together. The Australian Government supports interfaith dialogue at the highest levels." Many World Religion Day Events are associated with mayoral or municipal proclamations.

World Religion Day is self-perpetuating, thanks to the initiatives of progressive individuals and institutions who share a vision of religious confraternity. It is an inspired idea, with widespread appeal and remarkable longevity.

Christopher Buck

See also: Baha'i Faith.

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World Sephardic Federation

The Sephardic Jewish community traces its origins to the Iberian Peninsula (Spain and Portugal), where a Jewish presence can be traced to the third century BCE during the days of imperial Rome. The community grew following the scattering of Jews from Palestine as a result of the destruction of the temple in 70 CE. Over the next centuries Christianity came to power in the region and Jews became subject to an increasing number of repressive and discriminatory measures. Then in 711, Arab Muslim forces invaded southern Spain and quickly overran the peninsula.

Islam would control the territory for the next centuries. In the eighth century, at the time that the Umayyad dynasty was replaced by the Abbasid dynasty in the Middle East, a member of the Umayyad family escaped to the western Mediterranean. His arrival in Spain became the occasion of the setting up of a new Umayyad dynasty in Spain and the independence of Spain from the formerly united Arab Muslim empire.

Under Muslim rule, the Jews of Spain enjoyed the protection of the Arab rulers as a people of the book, though the separation of Spain from the larger empire would mean that the Jews in Spain would be somewhat isolated from large segments of the developing Jewish community, especially as it grew in Germany and in the Christian-dominated lands farther to the east. Meanwhile in Spain, Jews participated in the high culture developed in Muslim Spain. Jewish philosophers and scientists would arise, and the community would enjoy the leadership of learned theologians and jurists. The height of Jewish life in Spain could be said to have occurred in the 12th century, during the time that Moses ben Mamon (more popularly known as Maimonides or Rambam) lived (1135–1205). Maimonides wrote three important Jewish texts, though he is best remembered for his third volume, *The Guide of the Perplexed* (1190), which synthesized Jewish thought with Aristotelian philosophy. He also developed a widely quoted summary of Orthodox Jewish belief. Maimonides' writings circulated widely and not only provoked a reaction from other segments of the Jewish community but also caused many Christians to respond to his thought. In Paris, the Dominicans burned his writings in a public ceremony.

Within Spain, one group of Jews, largely in reaction to Maimonides, created a circle of mystics who in turn began to produce texts partially inspired by neo-Platonism and the Jewish mystical text, the Zohar. This movement would have an effect upon the development of the Hassidic community in other parts of the Jewish world.

Shortly after Maimonides's death, Christian partisans in Iberia, never completely pacified, began a reconquest of the land. Over the next two centuries, various kingdoms were established, and the Jewish community entered a new era of discrimination and persecution. In the kingdom of Aragon intense efforts to convert the Jews to Christianity were pursued. The height of reaction to the Jewish presence came in Castile and Aragon in 1391, when violence broke out and over a period of several months many Jews were massacred. A significant number of conversions to Christianity were noted over the following decades. The conversions decimated the Jewish community in many urban areas and by the end of the 15th century, as modern Spain was being created, led to a call for the complete expulsion of the remaining followers of the Jewish faith. At the same time a reaction against the Jewish Christians set in, and beginning in 1449 they were denied government positions.

In 1480 the Inquisition was established in Spain, with the specific task of rooting out any heresies among Jewish and Muslims converts. For the Jews, it meant scrutiny for tendencies among Jewish Christians to continue practicing Judaism after their conversion, and the beginning of the legends of the Conversos (aka Marranos), the secret Jews who though outwardly operating as Christians, in their private and family lives continued to practice Judaism and pass it along to their children.

The emergence of the modern state of Spain—with the conquest of the remaining territory held by Muslims in the south and the union of the states of Castile and Navarre—culminated in the orders of 1491 (Portugal) and 1492 (Spain) for the complete expulsion of the Jews from the Iberian Peninsula. The great majority of the Jews who left at this time found their way to Muslim territory and established centers for the perpetuation of Sephardic traditions throughout the Ottoman Empire and across North Africa. Here they would

Indian Sephardic Jews place their hands to their faces as they take part in prayers at a synagogue in Aizawl, India, 2004. (AFP/Getty Images)

enjoy a new era of prosperity, and a number of outstanding scholars and political leaders would emerge. Some of these communities would quietly flourish until the late 20th century, when they would be decimated by the immigration of their members to Israel and to a lesser extent Western Europe and North America.

A smaller number moved to Holland and the other European countries. In Holland they were allowed to live somewhat peacefully, and Amsterdam became the new center of the Sephardic community. A smaller number of the expelled Jews relocated to the Americas. There is reason to believe that among the sailors who served with Christopher Columbus in his first voyage to the New World in 1492 were several Jews; a number of Portuguese Jews/Marranos relocated to Brazil. Some fled to Holland, possibly the most tolerant country of the era, where a new Jewish intelligentsia would develop. Possibly the most famous Dutch Jew is philosopher Baruch Spinoza (1632–1677).

In the early 1600s, the Netherlands attacked Brazil and established themselves in Recife. Jewish settlers emerged out of the population to found the first openly Jewish community in the Americas, Kahal Kodesh, the Holy Congregation. Unfortunately for them, Recife returned to Portuguese control in 1654. As a result, the members of the community were redistributed to Curacao in the Dutch West Indies, Surinam, and two North American locations, the Dutch colony of New Amsterdam (now New York) and the recently established Rhode Island colony. In the mid-1750s, Sephardic Jews organized the first Jewish community in Canada, in Halifax. A more permanent congregation, Shearith Israel, was later organized in Quebec. From Surinam and Curacao, the Sephardic community has spread across Latin America and now constitutes 15 to 20

percent of the whole. The beginnings of Judaism in both North and South America resulted from the Sephardic diaspora.

In the early 19th century, as German Jews began to arrive in force, many with Reformist tendencies, the German (Ashkenazi) and Sephardic Jews tended to go their separate ways. A small Sephardic presence remained, as first the Germans and then the Eastern Europeans came to dominate the Jewish community. Beginning in 1885, Sephardic life was established anew by the migration of Jews reacting to the decline of the Ottoman Empire. The mostly poor immigrants had difficulty integrating with the more affluent American Sephardic community.

In the meantime, in 1655, Oliver Cromwell found cause to admit the first Jews to England after their expulsion in the 13th century. Abraham Israel Carvajal (ca. 1590–1659) and his two sons received residency rights. As others arrived, Cromwell authorized a cemetery (but no public worship), the event from which the modern London Jewish community dates its existence. Cromwell saw the Jews as a vital source of information on England's perennial rival—Spain.

By the end of the 17th century, the Sephardic community was widely distributed across North Africa and the Middle East (the lands of the Ottoman Empire) and in scattered centers in the Americas and Europe. They resided in relative peace through the mid-20th century but were radically affected by the establishment of the nation of Israel and the growing enmity between Muslims and Jews in general over the Palestinian question. Through the last half of the 20th century, many of the old Sephardic Jewish communities in predominantly Muslim lands relocated to Israel, where they now form the largest segment of the Jewish community as a whole. (The Sephardic communities in the Balkans were largely destroyed by the Holocaust.) In 1984 a Sephardic party was founded in Israel, which through the 1990s became one of the largest political parties in the country.

In 1925, U.S. Sephardic Jews took the lead in founding the World Sephardic Federation in an attempt to build a cooperative network that could participate in the development of global Jewry. It became a strong supporter of the Zionist cause. At one level, the Sephardic community is integrated into the larger world of Orthodox Judaism, and its synagogues are part of the several Orthodox Jewish congregation associations. At another level, Sephardic leaders have worked to keep Sephardic distinctives alive. In 1928, they founded a Union of Sephardic Congregations in New York.

The American Sephardic Federation, founded in 1951, is the World Sephardic Federation's strongest national affiliate. The European Sephardic community has a focus through the Institut Sépharade Européen. There are numerous Internet sites representative of the Sephardic community.

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American Sephardic Federation
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New York, NY 10011
http://www.americansephardifederation.org/

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See also: Hasidism; Orthodox Judaism.

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World Vaisnava Association

The World Vaisnava Association (WVA) was founded in 1994 by a spectrum of leaders (*arcaryas* and *sannyasis*) representing organizations that had grown from the Gaudiya Math. The Gaudiya Math had emerged at the beginning of the 20th century as the leading voice in the revival of the monotheistic devotional form of

Vaisnava associated with Shri Chaitanya Mahaprabhu (ca. 1486–1533). In the last generation, beginning with the work of Srila A. C. Bhaktivedanta Prabhupada (1896–1977), the founder of the International Society for Krishna Consciousness (ISKCON), the devotional form of Vaisnavism spread from Bengal, India, around the world.

In the years following Prabhupada's death, ISKCON experienced a number of schisms over issues of guru leadership. Members asked whether the gurus who succeeded Prabhupada should be venerated in the same manner that he had been. Other gurus had problems with the governing body that assumed headship over the international movement. A few turned to teachers (gurus) associated with the Gaudiya Math for new leadership. ISKCON split into a number of competing organizations, several of which grew into large international groups.

Initially, several former ISKCON leaders met in Vrindavan with B. V. Tripurari Swami, B. G. Narasingha Swami, and B. A. Paramadvaiti to discuss the possibility of founding a new organization as an expression of the unity of the flourishing global movement that had emerged from the Gaudiya Math. The group met again in 1993 and made several decisions. First, they agreed to approach Srila B. P. Puri Maharaj, then 97 years old, the most senior Vaisnava then alive, who agreed to become the first president of the proposed organization. They also decided to invite the leadership from all the different related groups to participate as founders of what would become the World Vaisnava Association.

An initial edition of the *World Vaisnava Association Newsletter* was issued in February 1994 and distributed to all the ISKCON-related groups. It invited suggestions and participation in a founding meeting that was held in November 1994. Some 120 people were present, and 28 arcaryas and sannyasis became founding members. The Association was seen as a revival of the Visva Vaisnava Raj Sabha, originally founded by Srila Jiva Goswami in the 19th century.

In promoting the unity of the various member organizations, WVA seeks to help others understand what it thinks of as the real Hinduism Sanatan Dharma, its theism, and its answers to the problems of contemporary society. It seeks to motivate the leaders and adherents of the member organizations in their propagation of Vaisnavism and to promote the circulation of Vaisnava literature. It was agreed that the organization would seek to build respect and fraternal relations between the various member organizations and would not in any way compete with any of them. In that regard, WVA would not create any ashrams, nor facilitate the guru-disciple relationship.

Founding members of the association included: Chaitanya Math, the Gaudiya Vaisnava Society, Sri Chaitanya Math, ISEV (Il Instituto Superior de Estudios Vedicos), ISKCON, Gaudiya Sangha, Sri Caitanya Gaudiya Math, Vedanta Samiti, Sri Caitanya Bhakti Gemeinschaft, VRINDA, the Bhaktivedanta Ashram, the Hungarian Vaisnava Association, the Sri Sri Radha Govindaji Trust, the Gaudiya Mission, the Bhaktivedanta Institute, the Sri Krishna Chaitanya Mission, Gopinath Gaudiya Math, and Mantra Meditation Hawaii.

Any organization in the Chaitanya tradition may associate with the WVA. While primarily formed and energized by the Western Chaitanya disciples, those organizations that broke away from the International Society for Krishna Consciousness, the Association has been able to integrate Indian leadership into its life. All three of the Association's presidents, Srila B.P. Puri Maharaj, Srila Nayananandana Das Babaji, and the current president, Srila Bhakti B. Tirtha Maharaj, are Indians. The organization publishes the *WVA Journal*.

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http://www.wva-vvrs.org/

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See also: Gaudiya Math; International Society for Krishna Consciousness; Vaishnavism.

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World Zoroastrian Organization

In the 1970s, some British Zoroastrians began to argue publicly for the creation of a worldwide Zoroastrian association that could assist the survival of the Zoroastrian community, which in every country of its existence is a minority and hence vulnerable to changing political climates. Unable to enlist the backing of the leadership in India and Iran, and spurred by the problems encountered by members of the faith in East Africa and fears for the situation in Iran following the Islamic Revolution, British Zoroastrians assembled a set of concerned leaders from around the globe to form the World Zoroastrian Association (WZO). The WZO grew out of a network put together as the result of several world Zoroastrian congresses that had been held through the 1970s and 1980s.

Within the London community, questions had arisen over the allowance of non-Zoroastrians to attend worship (an increasing problem in pluralistic London), the plight of children of mixed marriages, and the double use of the term "Zoroastrian" to indicate an ethnic Parsee as well as a practitioner of Zoroastrianism. In 1983 the World Zarathushtrian Trust Fund was established to support the WZO.

The WZO has found its strongest support in North America, among the member associations of the Federation of Zoroastrian Associations of North America, founded in 1987. It has not received the support of many of the Zoroastrians in India, where the WZO is seen as challenging older communal structures. The WZO is also perceived as representing the less traditional segment of the international Zoroastrian community, symbolized in 1993 by its acceptance of the children of mixed marriages into the Zoroastrian fellowship. Traditional Zoroastrians reject mixed marriages and make no provision for the conversion of non-Zoroastrians. They also have strict rules about the admittance of non-Zoroastrians into the most sacred space where important rituals are performed. The more traditionalist community members in the United Kingdom have withdrawn their support from the world organization.

The WZO is headed by a 37-member board with international representation, and a British-based executive committee. The organization has made it its job to intervene with governments on behalf of Zoroastrians; provide support for adherents living in poverty; assist the strengthening of Zoroastrian youth in the faith; and sponsor conferences, seminars, and research on Zoroastrianism.

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WZO Senior Citizen Centre,
Pinjar Street,
Malesar,
Navsari 396 445
India

World Zoroastrian Association
135 Tennison Rd., South Norwood
London SE25 5NF
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http://www.w-z-o.org/

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See also: Zoroastrianism.

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Worldwide Church of God

The Worldwide Church of God (WCOG) officially changed its name in 2009 to Grace Communion International, thus severing its last link with the past. Today it is a fairly mainstream conservative evangelical church, which bears almost no resemblance to the church founded in 1934 by Herbert W. Armstrong (1892–1986) and run by him for half a century until his death. Much of the description here concentrates on the "historical" Worldwide church, whose background and summary of beliefs are essential to understanding the majority of the church's numerous splinter groups.

The Worldwide Church of God shared common roots with the Seventh-day Adventist movement. When with the encouragement of Ellen G. White (1827–1915) a large group of Sabbatarian Adventist assemblies agreed to take the name Seventh-day Adventist

Church at a conference in Battle Creek, Michigan, in 1860, a much smaller dissenting group split away under the name Church of God Seventh Day. Armstrong, a failed advertising executive, joined a congregation of one branch of this church in 1929, was ordained a minister in 1931, and was associated with the church until it removed his preaching credentials in 1937. In 1934 he started a small radio ministry (later to be called *The World Tomorrow*) and published the first mimeographed copy of *The Plain Truth* magazine, the two main activities by which the church reached out to non-members. His church was called the Radio Church of God until changing to the Worldwide Church of God in 1968.

The church was Sabbatarian and millenarian. It laid a strong emphasis not just on the Seventh-day Sabbath but also on holding the seven Jewish Holy Days and obeying Jewish dietary laws. It taught the literal (and soon-to-come) millennium, in which Christ would rule in peace on Earth for 1,000 years, with true believers (that is, members of the church) being rulers under Christ. It had a strong emphasis on biblical prophecy, and held a particular version of British Israelism, in which mentions of the subtribes of Ephraim and Manasseh in the Bible refer specifically to the present-day nations of Britain and the United States, respectively. Armstrong and other preachers and writers in his church examined political, military, and moral world affairs to prove that these are the end times. The church also taught that God is a family, currently with two members, the Father and the Son, but that true believers will become part of the God-family.

Throughout its history the WCOG met with much hostility from mainstream Christians and from anticultists, not only for its radical theological teachings but also for its insistence on two full tithes of gross income, and in some years a third tithe, and for its strict top-down governance, which allegedly led to much abuse of authority.

Until Armstrong's death the most traumatic period for the Worldwide Church of God was the decade of the 1970s. Many members believed from Armstrong's teaching that the end times would begin around 1972, and that Christ would return by 1975 (there was even a booklet entitled *1975 in Prophecy*); when that did not occur, some disillusioned members left. Doctrinal changes on the date of Pentecost and a reversal of the church's formerly strict ruling against remarriage after divorce caused a number of members to leave in 1974, some to found splinter churches. In 1977, Armstrong married a divorcée 46 years younger than himself, much to the disapproval of his son and heir-apparent, Garner Ted Armstrong (1930–2003). The younger Armstrong was involved in sexual scandals early in the decade and was suspended from preaching for some months; on his return he liberalized some of his father's teachings until, in 1978, his father banished him from the church. Garner Ted Armstrong founded his own Church of God, International. In 1979, in response to allegations by former members of financial impropriety by Herbert W. Armstrong and the church's lawyer, Stanley Rader, the state of California placed the church in receivership for a time. In 1980 a former senior member published a book that detailed the authoritarian nature of the church, and also alleged that Armstrong had had sexual relations with one of his own daughters many years earlier.

The church recovered from all of these trials. At its height it had a baptized membership of very nearly 100,000, and its flagship magazine, *The Plain Truth,* had a worldwide circulation of more than 6 million.

A week before his death Armstrong appointed the church's administrative officer, Joseph W. Tkach (1927–1995), as his successor. Initially Tkach followed Armstrong's teachings and practices, but soon (strongly encouraged by his son Joseph Tkach Jr. [b. 1951], who became pastor general on his father's death) he withdrew all of Armstrong's books and booklets and began changing doctrines. Ministers who disagreed with the changes either resigned or were fired for refusing to teach them. In 1989 Gerald Flurry left to found the Philadelphia Church of God; in 1982 longstanding senior evangelist Roderick C. Meredith left to found the Global Church of God (see Living Church of God); and in 1995 a large group of ministers left to found the United Church of God. This last was in reaction to Joseph W. Tkach's Christmas Eve 1994 sermon, in which he formally renounced most of Armstrong's teachings and declared that the Worldwide Church of God was now effectively a standard evangelical Protestant church that "by tradition" worshipped on Saturday. Many of

the offshoot groups had splits of their own; there are currently more than 400 separate offshoot groups, though many are minuscule.

With a massive drop in members and with tithing now voluntary rather than mandatory, the church's income plummeted. It laid off many of its staff, sold buildings, and had to close Ambassador University (formerly Ambassador College), which Armstrong had established in 1947 to train the church's members as ministers. In 2004 it sold its prestigious headquarters complex in Pasadena, California.

The Worldwide Church of God is now mainstream Trinitarian, has little emphasis on end-time prophecy, and has completely abandoned any belief in British Israelism. It celebrates Christmas and Easter, formerly condemned as Pagan festivals. The church's leaders encouraged congregations to hold services on Sundays instead of Saturdays, though that move has met with resistance from some of the membership, with some individual churches still meeting on Saturday.

In the United States, the WCOG was accepted as a member of the National Association of Evangelicals in May 1997, and in the United Kingdom it was accepted in the equivalent Evangelical Alliance in July 2000. Through these it is related to the World Evangelical Alliance.

By 2009 the church claimed a membership of 42,000, in 900 congregations worldwide. It no longer publishes its former flagship magazine *The Plain Truth*, which has been replaced by *Christian Odyssey*. The U.S *The Plain Truth* is now a cover-price magazine published by Plain Truth Ministries, founded in 1996 by one of the architects of the doctrinal changes in WCOG, Greg Albrecht, but officially unconnected with WCOG. The U.K .*The Plain Truth*, a completely separate non-denominational magazine, is still free, as all of WCOG's publications had formerly been, and is supported by donations.

In April 2009 the Worldwide Church of God in the USA made the final break with the past by changing its name to Grace Communion International. However, it still owns the copyright in the old name, and both individual U.S. congregations and non-U.S. national churches are free to continue calling themselves Worldwide Church of God.

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Glendora, CA, 91740-0730
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See also: British Israelism; Evangelicalism; Living Church of God; Philadelphia Church of God; Sabbatarianism; Seventh-day Adventist Church; United Church of God; White, Ellen G.; World Evangelical Alliance.

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Wu Tai Shan

Wu Tai Shan (or in Chinese, Wenshu Pusa) is one of four mountains especially sacred to Chinese Buddhists. The four are scattered around the country, and Wu Tai Shan, located in Shanxi Province between Taiyuan and Beijing, is the mountain to the north. The sacred area of Wu Tai Shan is focused on five peaks with relatively flat tops, hence its name, which means "Five Terrace Mountain."

Wu Tai was originally a Daoist mountain and participated in the conception of mountains as pillars that held heaven in place above the Earth. It was also home

Tourists climb to a temple on Wu Tai Shan, one of four sacred mountains in China. (Carmentianya/Dreamstime.com)

to various Daoist deities. The mountain, however, began to participate in the first transmission of Buddhism to China and as early as the reign of the Emperor Ming Di (58–75 CE) a first Buddhist temple was built there. It seems to have been the result of the settlement of an Indian Buddhist monk on the mountain. During the next centuries more than 100 temples and monasteries appeared, and by the middle of the sixth century there were more than 200. Buddhism flourished until the reign of Emperor Wuzong, who in 845 turned on the Buddhist community and closed down temples and monasteries throughout his empire and forced hundreds of thousands of the Buddhist monks and nuns back into a secular life. Most of the temples now found on Wu Tai date to the post-Wuzong period though there are a few notable exceptions including the Nan Chan Si temple, the oldest surviving wooden temple in China, built in 782.

The mountain is sacred to the bodhisattva Manjushri, who is believed to reside there. Reportedly, the same Indian monk who settled there in the first century had a vision of Manjushri, the first of many that would be reported over the centuries. In the seventh century, the Korean monk Chajang visited Wu Tai. He reported meeting a local monk who gave him several relics of Manjushri and instructed him to return to his home. A short time later he had a vision in which he was told that the monk was in fact Manjushri and that upon his return to Korea home he must build a temple to the bodhisattva, which he did.

During the time of Kublai Khan (r. 1260–1294), and his descendants, Tibetan Buddhism was favored, and Vajrayana monasteries began to develop at Wu Tai Shan. Ten of these monasteries are still active.

Today, there are 48 Chinese Buddhist temples on Wu Tai, plus the 10 Tibetan lamaseries. Most were built

relatively close to Taihuai, the town in the middle of the five peaks. Because of its relatively isolated location, the temples on Wu Tai suffered little damage during the Cultural Revolution and the area around Taihuai retains much of the religious aura of pre-revolutionary China.

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See also: Chajang; Emei Shan; Jiu-Hua Shan; Monasticism; Putuo Shan; Tibetan Buddhism.

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Y

Yemen

Yemen is the southernmost country on the Arabian Peninsula. Its western border faces the Red Sea and its southern the Gulf of Aden. On the north and east it shares borders with Saudi Arabia and Oman. Much of its 204,000 square miles of territory is desert, and most of its 23,000,000 people (2008) live near the coastline.

Yemen has been inhabited at least since the end of the second millennium BCE, and a sophisticated civilization, the kingdom of Saba, or Sheba, developed there. It was based upon trade in spices, and over the next 1,000 years its cities became popular stops for caravans from both east and west. As sea trade between the Mediterranean area and India emerged, Yemen prospered even more.

Early in the Christian era, Yemen developed a special relationship with Ethiopia, which it faced across the Red Sea. Ethiopia conquered Yemen in 525 and remained in control for half a century until driven out by the Persians in 570. Yemen became a prize for different would-be conquerors for the next 300 years. Then in the seventh century, the leadership of the country converted to Islam, and within a generation Islam became the religion of the people. As the capital of the Islamic world moved to Damascus and then to Baghdad, Yemen was left somewhat isolated from the centers of both political and religious life.

In 897 a stable dynasty, the Yadyi, was established in the northern part of the country. A series of dynasties arose and fell in the south. For a time in the 16th and 17th centuries, the Ottoman Empire attempted to establish hegemony in the region. The British first made

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Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Muslims	6,380,000	24,248,000	99.1	3.02	36,148,000	57,223,000
Hindus	4,000	155,000	0.6	3.02	300,000	600,000
Christians	2,100	41,300	0.2	2.92	60,500	87,700
Orthodox	0	11,000	0.0	1.09	15,000	20,000
Independents	1,400	12,000	0.0	4.14	20,000	35,000
Protestants	290	7,500	0.0	3.62	10,000	12,000
Agnostics	1,800	22,000	0.1	3.32	45,000	80,000
Atheists	400	4,800	0.0	3.02	8,000	10,000
Jews	1,300	1,300	0.0	3.02	1,300	1,300
Baha'is	300	1,300	0.0	3.00	2,000	4,000
Zoroastrians	600	1,000	0.0	1.61	1,000	1,000
Jains	0	250	0.0	3.06	500	800
Buddhists	0	150	0.0	3.04	300	600
Sikhs	100	130	0.0	3.04	200	300
Total population	**6,391,000**	**24,475,000**	**100.0**	**3.02**	**36,567,000**	**58,009,000**

View of the colorful and intricate skyline of San'a, the capital of Yemen and one of the oldest continuously inhabited sites in the world. (Zanskar/Dreamstime.com)

their presence felt in 1618, when they established the headquarters of the East Indies Company at the city of Mukha. Then in 1839, they took control from Mukha through the Strait of Bab al Mandeb along the coast to Aden (the best port in the region). In response, the Turkish army moved into North Yemen. The opening of the Suez Canal in 1870 gave Aden new importance, and Great Britain moved to establish its control of the coast all the way to Oman, a process not completed until 1934.

In 1911 the Imam Yahya Ad-din began to reassert the rights of the Yadyi dynasty, which had survived though subservient to the Turks. It soon displaced the Turks, challenged Saudi influences on its northern border, and put pressure on the British over Aden. During the rest of the century, the struggle to unite Yemen as an independent country led to various wars, border realignments, and even the involvement of the country in the short-lived United Arab Republic (1958–1961). In 1967 a Socialist republic was declared in South Yemen, and in 1969 the British were forced out. The merger of North and South Yemen was delayed by the continued meddling of Saudi Arabia and other Arab nations that had interests in the north, but it was finally accomplished in 1990. Through the 1990s, the population increased dramatically as a result of the expulsions of Yemenis from Saudi Arabia and the return of Yemenis from Africa.

The Islamization of Yemen has been one of the more determinative factors in its history. The first mosques to be built in Yemen, reportedly erected by some men sent by the Prophet Muhammad himself, were in San'a al-Janad and near Wadi Zabid. These mosques may still be visited today. The country was also affected by the division of the Muslim community into Sunni and Shia. The Shias, the backbone of

YEMEN

the former Yadyi dynasty, are the majority in the northern part of the country, while the south is dominated by followers of the Sunni Shafaiite School. There is also a measurable Ismaili community and an even smaller number of followers of the Ahmadiyya Muslim movement, a 19th-century revivalist movement.

Islam is considered the established religion of Yemen, and Islamic law is the basis of all legislation. Non-Muslim religions are not permitted to proselytize, and Yemeni Muslims are not permitted to convert to another faith. Although the government has taken steps to present an open face to the West, it has been opposed by some Muslim groups, such as the Aden-Abyan Islamic Army, a militant movement opposed to Western presence in the Middle East. In 1990 the leader of the army was sentenced to death for his kidnapping of 20 Western tourists in the country.

Judaism had been present in Yemen for many centuries; but then at the beginning of the fifth century CE, a group of Yemenis, the Himyarites, decided to convert to the Jewish faith. It took control of South Yemen and established Judaism as the official religion. The Himyarites also moved to suppress Christianity, which had come into the country from Ethiopia. The Ethiopians reacted, and Himyarite rule was short-lived. In 525 the Ethiopians overran the Himyarite kingdom.

Through the succeeding centuries the Jews in Yemen lived quietly, though they were frequently the target of oppression and conversionist activity, and they created a unique Jewish community. In the mid-20th century it numbered upward of 50,000 people. Through the early 20th century, new anti-Jewish forces began to operate. In 1922, Yemen revived an ancient Muslim law that demanded the forced conversion to Islam of

all Jews under the age of 12. In 1947, Aden was the scene of anti-Jewish riots that cost 82 Jews their lives and the destruction of many homes in the Jewish community. Continued pressure on the community led to the 1950 immigration of almost the entire community to the new state of Israel. Today almost no Jews are left, and there is no organized Jewish religious life.

Christianity was established in Yemen by the Ethiopians but gradually disappeared during the first centuries of Muslim rule. The primary exception appears to have been on the island of Socotra in the Arabian Sea, where the Apostolic Catholic Assyrian Church of the East (a Nestorian Christian body based in Iraq) had a bishopric that lasted well into the medieval era.

Christianity made a new beginning in Yemen in the 19th century, when a Roman Catholic priest of the Servite Order settled in Aden. Work throughout the Arabian Peninsula had grown to the point that in 1854 a prefecture was created. It became a vicariate in 1888 and remained in Aden until 1974, when it was transferred to Abu Dhabi, where it remains. Catholic work in the decades after World War II has been primarily among expatriates, the number of whom radically declined after the British were driven out of Aden. However, in 1973 the North Yemen government invited the Missionaries of Charity (headed by Mother Teresa) to come to Hodeida and take charge of a home for the aged. That became the first of a variety of charitable and medical projects supported and managed by various Roman Catholic orders and missionary agencies. At the same time South Yemen nationalized the schools, and all but two Roman Catholic missionaries (except for two priests) were expelled. The Roman Catholic Church retains a minuscule presence in Yemen, but no proselytizing is allowed.

Protestant presence in Yemen goes back to 1885, when Ion Keith-Falconer, a Scottish nobleman, settled in Aden with a vision of spreading Christianity across Arabia. He died two years later, unable to adapt to the climate. The Church of Scotland adopted his mission, but more important, two students at the seminary of the Reformed Church in America at New Brunswick, New Jersey, were inspired to take the deceased missionary's place. James Cantine and Samuel M. Zwemer organized the American Arabian Mission and then left to attend language school in Beirut. Their work was greatly assisted by the adoption of their mission by the Reformed Church, which supplied funds for several hospitals. The primary work in Yemen, however, remained the single original mission in Aden and the hospital subsequently opened by the Church of Scotland.

The Scottish work united with the Danish Mission in 1961, and the church in Aden became known as the Church of South Yemen, almost the only congregation of Yemeni nationals in the country.

Beginning in the 1960s, several other groups, especially the Red Sea Mission Team, attempted to open work; however, in 1965 all missionaries were withdrawn from South Yemen. They returned in 1968 but were then ordered out by the government in 1973. More substantive work began with a clinic opened in 1964 in Taiz, North Yemen, by the Southern Baptist Convention's missionary arm. The facility moved to Jubia in 1968, and a small church has been formed that in 1992 reported 92 members. By 1972, 15 medical missionaries were active in the country. Today there are more than 30 Southern Baptist personnel in Yemen.

Although Protestants were attempting to establish work, the Anglicans had begun worship services led by chaplains with the forces that captured Aden in 1839. An Anglican parish was established in Aden and has continued to the present under the jurisdiction of the far-flung Diocese of Cyprus and the Gulf of the Episcopal Church in Jerusalem and the Middle East.

In addition, Yemen has a very small Baha'i Faith community and a few practicing Hindus (from India and Pakistan).

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See also: Ahmadiyya Movement in Islam; Apostolic Catholic Assyrian Church of the East; Baha'i Faith; Church of Scotland; Episcopal Church in Jerusalem and the Middle East; Ismaili Islam; Missionaries of Charity; Reformed Church in America; Roman Catholic Church; Shafiite School of Islam; Southern Baptist Convention; Zwemer, Samuel Marinus.

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Yezidis

The Yezidis are a small religious group of approximately 600,000 Kurmanji-speaking people, who are geographically dispersed in several areas of Kurdistan and the Caucasus. They constitute a minority in a twofold meaning: first, as Kurds they represent an often persecuted ethnic minority within their countries of origin; second, as followers of Yezidism they are a religious minority within the Muslim majority, having often (wrongly) been denounced as "devil-worshippers." The largest Yezidi communities live in Northern Iraq (about 500,000) and the main sanctuary of the Yezidis, the shrine of Sheykh ʻAdi, is situated in the Valley of Lalish just north of Mosul.

Yezidis played an influential part in Kurdish tribal confederations under the Ottoman Empire. Successive religious persecutions, however, drove waves of emigrants into the Caucasus, particularly Armenia and Georgia (40,000), but also Azerbaijan and Russia. In Syria live about 5,000 Yezidi, while most of the approximately 10,000 Yezidis of Eastern Turkey have fled during the 1980s, mainly to Germany, where there is a community of at least 35,000 people at present. Maybe 50 families live in the United States and Canada, having come after the First Gulf War in 1992. As they had cooperated with the Americans, they had to fear reprisals after it was decided to keep Saddam Hussein (1937–2006) in office.

Yezidism developed out of the Muslim ʻAdawiyya Order of the Sufi Sheykh ʻAdi ibn Musafir (ca. 1073–1162), who was born in Lebanon and studied in Baghdad. When he settled at Lalish, in the Hakkari Mountains, he drew many followers from the local Kurdish population as well as from outside Kurdistan. Being childless, Sheykh ʻAdi was succeeded after his death by a nephew, whose descendants continued to lead the movement for more than a century. Under Sheykh Hasan b. ʻAdi (d. 1254), his great-grandnephew, the Order seems to have deviated from acceptable Islamic norms by regarding Sheykh ʻAdi as the sole source of religious authority. As many similarities with the cults of the Ahl-e Haqq and Alevis suggest, Yezidi tradition also incorporated pre-Islamic, presumably Western Iranian or Kurdish beliefs and observances. Its followers subsequently were regarded as non-Muslims and "devil-worshippers." Ever since, persecutions and attacks by their Muslim neighbours have marked Yezidi history.

One of the essential characteristics of Yezidi tradition is its non-literate nature—its holy texts have been orally transmitted over the generations, especially so as literacy was formerly forbidden to Yezidis. The body of religious texts is mainly constituted by the so-called *qewls,* sacred hymns in Kurmanji, which are chanted by trained bards (*qewwal*) on religious occasions (for a selection of these in English, see Kreyenbroek 1995; Kreyenbroek/Rashow 2005) and the two sacred books of the Yezidis, the *Kitaba Jilwe* (Arabic: "Book of Revelation") and the *Meshef Resh* (Kurdish: "The Black Book") (both translated in Guest 1993). Although these books most probably were not written before the 19th century, they seem to represent a genuine tradition, containing the essential teachings of the founders of the faith as they were once laid down in written texts of the same name.

The oral tradition prevented the development of a doctrinal body, making Yezidi tradition a belief-system in a very loose sense, with many variations in practice between individuals and the scattered communities. To generalize, the Yezidis venerate a God called Khode (a *deus otiosus*) and seven Holy Beings or Angels (*khas*), to whom God has entrusted the worldly affairs.

The leader of the Angels is the Peacock Angel (Kurdish: Tawusi Melek, hereafter Melek Tawus), who is responsible for all that happens in the world, whether good or bad, which may have promoted his identification with the Satan of other religions (although Yezidis are forbidden to use this name). The Yezidis believe in reincarnation, whereby the quality of a person's future life depends on his or her behavior in the previous one.

Being a Yezidi is a matter of birth, not belief—one cannot become a Yezidi. Personal convictions may result from membership of the community, but cannot lead to it. Participation in festivals, observance of some prohibitions, and formal obedience to religious authorities are essential elements of religious life, more so than individual verbal prayer. If Yezidis pray, they usually do so facing the Sun in the morning and evening. Wednesday is the holy day of the Yezidis.

Besides the veneration of Melek Tawus, the most conspicuous markers of Yezidi identity are their caste system and their strict rule of endogamy, as well as a number of prohibitions. Yezidi society is separated into two basic endogamous classes or castes, the laymen or commoners, called *mirid,* and the priestly castes. The community is led by both the mir of sheykhan, who is traditionally regarded as the vice-regent of Sheykh 'Adi (and also of Melek Tawus), and the Baba Sheykh ("Father Sheykh"), the leader of the sheykhs and thus the spiritual leader of the faith (although recent developments in Iraq as well as the process of migration have limited their influence to some extent). The clergy is divided further into several castes or titles, among which the sheykh and the pir are the most important. Each Yezidi—including the sheykhs and pirs themselves—must have a sheykh or pir, who acts as a spiritual guide for him or her. The sheykh participates on behalf of his mirid in the performance of religious rites, such as those of birth, circumcision, baptism, marriage, and death. For this, the commoners pay him a certain sum of money each year. Prohibitions regarding purity in both spiritual and physical matters include marriage with non-Yezidis (which results in exclusion from the community) and polluting the "elements" by spitting, cutting or shaving one's facial hair, wearing blue clothes, eating certain types of food (for example, lettuce, fish, pumpkin, broad beans, cabbage), as well as using words connected with the devil.

The last decades have seen the continuing migration of Yezidis to Europe, particularly Germany, where a "diasporization" of the Yezidi community can be observed (Ackermann 2004). Against the background of a widespread fear that the Yezidi identity might disappear in the course of migration, the religious authorities have called for the collection of all relevant oral traditions, to forge a written scripture, and to reform some of the taboos. Free from religious persecution and having become simultaneously more urban and literate, Yezidi intellectuals (among them many mirid) try to reconstruct and represent their religion through the publication of journals, the creation of websites, and the cooperation with academics, according to the conditions of a modern, culturally complex society. At the moment it seems that these attempts will eventually result in the transformation of Yezidi tradition from an orthopraxy to a more orthodox scriptural religion—a Yezidism—where differing local traditions become homogenized into a more binding diasporic identity.

The diaspora will become even more important as the situation of the Yezidis in their traditional heartland, Northern Iraq, seems to become increasingly problematic. Radical Muslims once more label the Yezidis "devil-worshippers" that should be persecuted and even killed. Following a short period of relief after the downfall of Saddam Hussein (r. 1979–2003), a rising number of attacks on the Yezidi community has been reported, culminating in the terrible terrorist bombing attacks of August 14, 2007, which completely destroyed two Yezidi villages in the Sinjar region, killing more than 300 people. Again, Yezidis have become a most vulnerable minority.

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See also: Reincarnation, Sufism.

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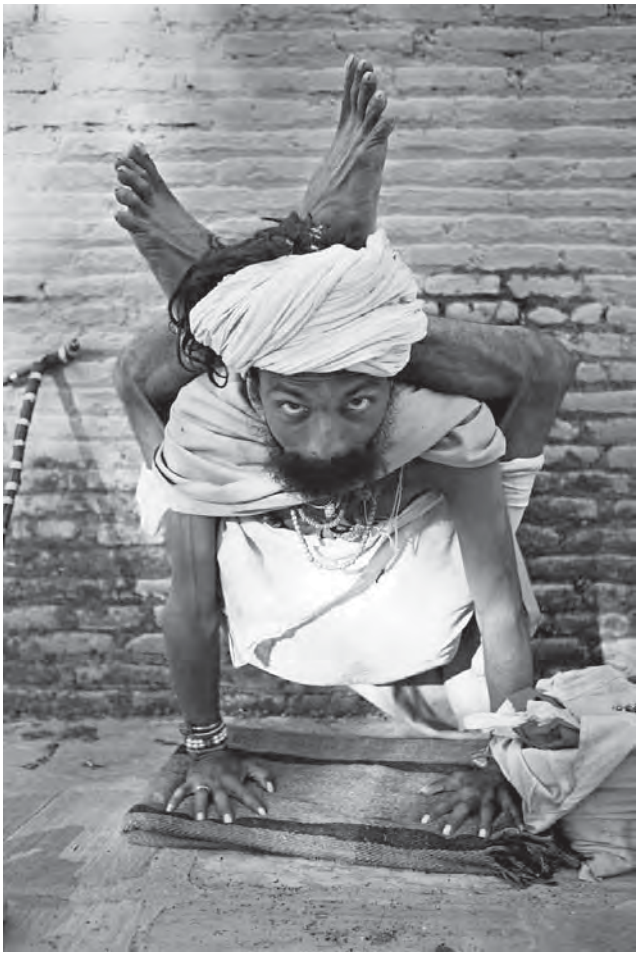
Yoga

Yoga, a term from the Sanskrit that means both "yoke" and "union," refers to a tradition of belief and practice that originated on the Indian subcontinent that has as its core intention the uniting of the individual self with ultimate reality variously understood as the true self, an impersonal absolute, or a personal deity. In common parlance, the word is used to refer to three primary aspects of the larger yoga tradition. First, it designates the philosophical system derived from the teachings of Patanjali, considered the founder of yoga and the author of a book, the Yoga Sutras. The path of yoga is considered one of the six great philosophical traditions of India. Second, yoga refers to a set of disciplined practices followed by those who accept the yoga philosophical system as a means of attaining *moksha* (or salvation). Traditionally, the philosophical teachings and the practice are combined, each supporting the other. Third, in the modern West (though originating in India), yoga may be used to refer just to the physical exercises known as *hatha* yoga. In the contemporary West, largely as a result of yoga being introduced into the New Age movement, a number of Western teachers have integrated one or more aspects of yoga into what is otherwise a Western Esoteric system. An adept practitioner of yoga is called a yogi.

History of Yoga No consensus has developed over the origins of yoga. Archaeological evidence of its ancient practice has been traced to figurines showing people in a meditative posture. These figurines, found in the Indus River valley, have been dated to 3000 BCE.



In Hinduism, "sadhu" is a common term for a mystic, an ascetic, a yogi (practitioner of yoga), and/or wandering monks. The sadhu is dedicated to achieving the fourth and final Hindu goal of life, *moksha* (liberation), through meditation and contemplation of Brahman. (iStockPhoto .com)

Yoga also is present in the later hymns of the Hindu holy texts, the Upanishads (600–500 BCE), the last phase of the Vedic writings (1000–800 BCE), and the religious philosophy derived from them, Vedanta (100 BCE). Yoga is also mentioned in the classic Indian epic, the Mahabharata (ca. 400 BCE–400 CE), especially the most famous segment of the epic, the Bhagavad Gita. Thus, by the time of the writing of the Yoga Sutras, which systematized the teachings, yoga had been widely discussed in Indian culture.

Patanjali is rightly remembered for his work of assembling and ordering the dispersed information on

yoga; however, little is known about him. Most scholars assume that the Yoga Sutras were compiled in three stages, suggesting multiple authorship. The original Patanjali may have been a grammarian who lived in the second century BCE. He seems to have authored the first part of the sutras, three books of the sutras as known today. The second part, the final book of sutras, was added at a later date, possibly by a second person who wished his work would stand beside and be identified with the original. The third part is an early commentary written by Vyasa. Most later commentaries rely on Vyasa's authoritative work.

Vyasa is a legendary Hindu figure who is also identified with the writing of a number of Hindu holy texts, including the Mahabharata and many of the Puranas. Authorship of the Mahabharata and the commentary on the Yoga Sutras was certainly by two different individuals. Information on the Vyasa who authored the original Yoga Sutras commentary is lacking.

Patanjali defined the purpose of yoga as knowledge of the true self and outlined the eight steps leading to a direct experience of the true self—*yamas, niyamas, asanas, pranayana, pratyahara, dharana, dhyana*, and *samadhi*. The yamas and niyamas are the major moral dos and don'ts. The asanas, originally understood to be meditative postures, have come to be seen as the many postures for conditioning the body practiced as hatha yoga. Once the asanas are mastered, the student moves on to the disciplines of breathing, concentration, and meditation that culminate in an experience of union with the ultimate (samadhi). Over the years, the number of basic yogic disciplines has multiplied, and the relative merits of each are still hotly debated by various yogis. Patanjali's approach has been integrated into a variety of different Hindu groups, as well as non-Hindu schools of thought.

The modern Western appropriation of yoga begins with the discovery of Hinduism by Western scholars in the 19th century. Even as the West was being informed of Hindu ideas, a few Westerners began to practice yoga, albeit in an abbreviated form. In the 19th century, Western translations of essential yoga texts, the Yoga Sutras and the Vashita Yoga, appeared. The appropriation of the Bhagavad Gita into the mysticism of the Transcendentalists of New England in the middle of the century and the subsequent arrival of the first Indian guru (spiritual teacher) in 1882 in the person of Protap Chunder Mozoomdar (1840–1905), serve as markers for the rise of Hinduism in North America.

The first book that circulated in the West that both explained and advocated the practice of a form of yoga was *Nature's Finer Forces* by Rama Prasad, a treatise on pranayama (yogic breathing) that was published by the Theosophical Society (Adyar) in 1890. It was compiled from articles previous published serially in *The Theosophist*. The Theosophical Society was becoming the major conduit of Eastern teachings, both Buddhist and Hindu, to the West. Included among its yoga texts, the Society published a commentary on the Yoga Sutras by co-founder William Q. Judge (1851–1896) and a set of lectures on yoga by its then president Annie Besant (1847–1933) in 1908.

The first concerted effort to introduce the West to the broad range of yoga thinking began with Swami Vivikananda (1863–1902), the founder of the Vedanta Society. Vivekananda initially came to America to attend the Parliament of the World's Religions held in Chicago in 1893. After the Parliament, he stayed in the country and toured North America. Yoga proved to be among the more popular subjects upon which he lectured, and he subsequently wrote a series of books on the various branches of yoga—*karma, bhakti, jnana*, and *raja*. Missing was a work on hatha yoga, which Vedantists tended to ignore. One of Vivekanandas's associates, Swami Abhedananda (1866–1939), would later become head of the New York Vedanta Society and author four books on yoga.

The introduction of yoga in the late 19th century created an audience upon which a variety of Indian teachers would build through the first half of the new century. Among these, Baba Bharati Premanand, a bhakti yogi from Bengal, arrived on the West Coast to introduce devotional yoga directed toward the deity Krishna (later reintroduced by the International Society for Krishna Consciousness, aka the Hare Krishna movement). He would establish temples in Los Angeles and New York and though he stayed in America for only a few years, his following remained visible into the 1990s.

Along with the various Indian teachers who came to America, a small number of Americans emerged as yoga teachers, possibly the most notable being William

Walker Atkinson (1862–1932). He was an attorney who went through a personal crisis from which he emerged as teacher of New Thought metaphysics. He would author a number of popular books espousing New Thought, though he never identified with any of the various New Thought denominations. Then in 1902, he began to publish books on yoga under the pseudonym of Yogi Ramacharaka, with only a small number of people knowing his true identity. Many Indians accepted him as another Indian teacher. These books were kept in print into the 1970s by the Yogi Publication Company, and have more recently entered into the public domain and remain in print from a variety of reprint publishing houses. Though he authored very popular texts, Atkinson did not found a Hindu center or group.

About the same time that Atkinson settled in Chicago, Pierre Bernard emerged as a most controversial teacher in New York. He is credited with introducing America to Tantrism and the *kundalini* yoga that is integral to it. Tantra has a much more positive attitude toward the human body and sexuality than do the more traditional and somewhat ascetic teachings associated with yoga. Eventually, Bernard moved his center from New York City to Long Island and would become an important resident of Nyack, New York, where he was best known as the president of one of the local banks. Bernard's nephew, Theos Bernard (1908–1947), would attend Columbia University, where he wrote a master's thesis on hatha yoga, later published as *Hatha Yoga: The Report of a Personal Experience* (1945)

In England, the introduction of hatha yoga was partially facilitated by Aleister Crowley, who authored *Book 4* (1913), a text on Patanjali's eight-step path. He would subsequently introduce hatha yoga to the members of the Ordo Templi Orientis, the ceremonial magic group he later came to head. One of Crowley's students, J. F. C. Fuller, would author *Yoga* (1925), a textbook on the subject.

During the 1920s, the U.S. government passed additional restrictions against immigration from Asia, including India, and following a 1926 court decision, it even revoked the citizenship of some Indian Americans. Just before the passing of the new immigration law in 1924, however, two important teachers entered the country. Besudeb Bhattacharya and Mukunda Lal Ghose. Both were better known by their respective religious names, Pundit Acharya and Swami Paramahansa Yogananda (1893–1952). Acharya began as a dramatist and published several plays under his given name before assuming the role of yoga teacher in the 1920s. He founded the Temple of Yoga, the Yoga Research Institute, and Prana Press (which published his many books) in New York City and later in Nyack, New York.

Yogananda, who far eclipsed Acharya and the other Hindu teachers in the West during the first half of the century, came to the United States in 1920 to attend a Unitarian-sponsored interfaith conference in Boston. He stayed to establish the Yogoda Sat-sang (later known as the Self-Realization Fellowship) and to teach *kriya* yoga (a system for awakening the kundalini, the latent power believed to reside at the base of the spine). Most important, Yogananda developed a correspondence course and a ministerial training course, both of which could be accessed through the mail, which served to spread the organization he led far beyond the center he established in Southern California in 1925. Toward the end of his life, Yogananda authored his *Autobiography*, now a classic statement of Westernized Hinduism. His successors continued to build his movement throughout the Western world.

The last of the significant Hindu teachers to come to America in the first wave of gurus to arrive before the 1924 immigration law was Shri Yogendra (1897–1989). Yogendra had founded the Yoga Institute, the first modern facility dedicated to the revival of yoga (especially hatha yoga) and the study of it scientifically, in Bombay in 1918. In 1919, Yogendra came to the United States, where he would work with physicians at the Life Extension Institute in New York City and the Bloomingdale Hospital at White Plains, New York. He also founded the Yogashrama, the Yoga Institute of America, to facilitate his teaching yoga to Americans. He also authored a booklet, *Lost Science of Five Thousand Years*, written for a Western scientifically oriented audience. Through the ashram, he came into contact with some of the leading spokespersons of the natural healing movement, including Benedict Lust (1872–1945), Bernarr MacFadden (1868–1955), and John Harvey Kellogg (1852–1943).

Yogendra attracted a popular response that included the rich and famous. He is said to have initiated more

than 3,000 people in the practice of yoga and introduced its practice into naturopathy and other drugless forms of healing. He returned to India in 1922 with plans for later visits, but was blocked by America's Asian Exclusion policies.

In 1924, the small institute he had formed earlier was superseded by the Yoga Institute of India, which with the backing of J. G. Gune (1883–1966) would become the major point of dissemination for an understanding of yoga as a scientific discipline. A number of Westerners would find their way to the Institute. Gune would take the name Swami Kuvalayananda and later train Vijayendra Pratap, who later moved to Philadelphia and found the Swami Kuvalayananda Yoga (SKY) Foundation.

The growth of Eastern religion in general and the practice of yoga in particular were stymied by the Asian Exclusion Act, which became law in the United States in 1924. Those Indian teachers who were outside the country at the time of its passing could not return and American seekers had access to those few gurus who had earlier decided to settle in America (such as Yogananda and Acharya). Yoga would be spread during this period by the few Hindu organizations, the Theosophical Society (among whose members Ernest Wood [1863–1965] was a popularizer of yoga), and Americans who took it upon themselves to get trained as yoga teachers.

In spite of the ban on teachers from India, a number of books on yoga would appear between the two World Wars. Prominent among these books were L. Adam's Beck's *A Beginner's Book of Yoga* (1927), F. Yeats-Brown's *The Eight Steps to Yoga* (1933), Claude Bragdon's *An Introduction to Yoga* (1933), and Kovoor Behanan's *Yoga: A Scientific Evaluation* (1937). These volumes prepared the way for the watershed books of Theos Bernard (1908–1947).

Bernard was raised in a Hindu environment and as a youth traveled to India, where he studied at Yogendra's yoga institute. He then attended Columbia University, in New York, where he wrote his master's thesis on yoga. It proved a popular introductory text complete with pictures of the basic postures (asanas) for hatha yoga and instructions on a method to awaken the kundalini energy. He followed with two additional books, *Hindu Philosophy* (1947) and *Land of a Thousand Buddhas* (1950). The last book was published posthumously. Bernard was killed in Tibet during the Chinese invasion of Tibet.

Europe became open to yoga practice especially in the years after World War II. Beginning in the mid-1940s, Hindu and yoga centers would be opened in England, Sweden, Holland, and Switzerland. British teachers Wilfred A. Clark, publisher of the *Wheel of British Yoga*, and Sir Paul Dukes became nationally known as advocates of yoga. Indian gurus began to make their way to the West, their travel facilitated by laws governing movement through the British Commonwealth. Meanwhile, Chinese-born Westerner Michael Volin launched the practice of yoga in Australia. He studied yoga in the 1930s in the Chinese center opened by Indra Devi (1899–2002), who had studied in Bombay while acting in Indian films.

Devi moved to the United States at the beginning of the 1950s and opened a yoga center in Los Angeles. She also introduced yoga to the emerging health spa movement through the center founded by Edmond Bordeaux Skekely (1905–1979) in Tecate, Mexico. She authored two early yoga texts, *Forever Young, Forever Healthy* (1953) and *Yoga for Americans* (1950).

An almost faddish interest in yoga emerged in the 1950s. These books generally followed Yogendra's lead in arguing for the scientific (as opposed to religious) nature of yoga, emphasizing the health values in the practice of hatha yoga, and identifying the practice with famous people and their success. Following Indian independence, Indian teachers found additional opportunities to travel the world and disseminate their teachings throughout the West. Among the new Indian teachers who found himself able to immigrate to the United States and settle there was Yogi Gupta, a disciple of Swami Sivananda Saraswati (1887–1963), one of the most prominent of the 20th-century yoga teachers and founder of the Divine Life Society. From his center in New York, Yogi Gupta published two popular texts, *Yoga and Long Life* (1958) and *Yoga and Yogic Powers* (1960).

Among the early Indian teachers in Canada was Swami Vishniu Devananda (1927–1993), also like Yogi Gupta a disciple of Swami Sivananda. Previous to his move to Canada, he was a senior instructor at Sivananda's Yoga Vedanta Forest Academy in Rishikesh.

After settling in Canada in 1959, he published the *Complete Illustrated Book of Yoga*, which subsequently became one of the most popular yoga texts in the English-speaking world. From his headquarters in Quebec, he founded centers across North America.

Possibly the most popular teacher of hatha yoga in North America in the last half of the 20th century was Richard Hittleman (1927–1991), who had initially discovered yoga in the 1930s. He sought out several yoga instructors and gradually developed his own variation of hatha yoga that he termed the "Yoga for Health" system. In 1957 he opened a center in Florida but soon moved to California where he developed the *Yoga for Health* television show that first appeared in 1961. Over the next two decades he wrote more than 15 books and issued several long-playing records on yoga. He introduced hundreds of thousands of people to the practice of yoga.

Hittleman exemplified the late-20th-century Western separation of hatha yoga from the larger yoga system advocated by Patanjali. Hittleman offered hatha yoga as a discipline that someone of any religion (or no religion) could adopt. At the same time, hatha yoga served as an introduction to Hindu philosophy and the broader teachings of the yoga tradition. Most of Hittleman's books concentrated upon hatha yoga as an exercise technique, but he also ventured into the religious aspects of yoga in books such as *Yoga Philosophy and Meditation* (1964), the *Guide to Yoga Meditation* (1969), and *Yoga: The 8 Steps to Health and Peace* (1975). It would appear that the spread of yoga in the 1950s and 1960s was one reason that Hinduism spread so quickly in the 1970s and 1980s.

The change of the immigration law in 1965, which placed immigration from the countries of southern and southeast Asia on the same quotas as Western Europe, would lead to tens of thousands of Indians migrating to the United States annually. The change was heralded by the arrival of a few new Indian teachers, some of whom, like Rammurti Mishra (1923–1993), came in because of their special skills, in this case as a professor at the New York University Post-Graduate Medical College. While teaching, he used his leisure time to speak on Hinduism and yoga and in 1958 he founded the Yoga Society of New York, which soon developed centers in Manhattan and Monroe, New York (near Syracuse). In 1959 he published his yoga text, *Fundaments of Yoga*.

Once the immigration law changed, a growing number of Indian teachers came to the United States, among the first being Swami Satchidananda (1914–2002), another student of Sivananda. He taught Sivananda's system under the label "integral yoga" but quickly specialized in hatha yoga. His text, *Integral Hatha Yoga*, rivaled that of Swami Vishnu Divananda.

Arriving for a visit the same year as Satchidananda, B. K. S. Iyengar (b. 1918) had studied yoga with Swami Krishnamacharya (1888–1989), the same guru who taught Indra Devi. He had developed his own system for teaching yoga and it proved equally popular to that offered by the students of Sivananda. His book *Light on Yoga* (1966) emerged as the single most popular textbook for the training of yoga teachers, even though Iyengar remained headquartered in India and only visited North America sporadically.

Yoga expanded rapidly through the 1970s. By the beginning of the decade major yoga centers had been created by Swami Yogananda, Ramurti Mishna, Iyengar, and the students of Sivananda. During the decade, the many emerging yoga teachers would organize the first professional associations, of which the California Yoga Teachers Association proved the most important. It published the *Yoga Journal,* the first newsstand magazine on yoga. Iyengar's students organized the Institute for Yoga Teacher Education, while Vishnu Devananda and Satchidananda offered teacher certification through their centers in Montreal and Virginia, respectively. New teachers emerging through the decade included Swami Rama (1925–1996) of the International Institute of Yoga Science and Philosophy; Yogi Amrit Desai, founder of the Kripalu Yoga Ashram; and Swami Kriyananda, who had left the Self-Realization Fellowship to found the Ananda Church of Self Realization.

The Yogi Tradition In India, yoga is seen as one of the six classical schools of philosophy. It encompasses a worldview and in practice involves a system by which the soul, the true essence of the individual, can reach samadhi, which is variously described as pure concentration, a consciousness of pure detachment from the world in which the soul abides in its own essence alone.

Ultimately, samadhi is the supreme indescribable mystic experience. As various forms of yoga practice have been disseminated, yoga has been incorporated in a number of variant philosophical systems, and many have attempted to describe the experience or event of samadhi.

B. K. S. Iyenger describes yoga as the union of the soul with God and the experience of samadhi as a state in which the body and senses are at rest while the faculties of the mind and reason are alert, but beyond mere consciousness. S. K. Majumdar notes that in samadha, the yogi discovers his or her true identity as transcendent spirit and perceives the basic unity of existence. Thus, yoga might be described as a process to reach samadhi and the ultimate truth it offers.

The yoga sutras of Patanjali describe an eight-step *sadhana* (or path) to reach samadhi. This path is often called *ashanga* yoga, or the yoga of eight arms. The first two steps, *yama* (ethical disciplines) and *niyama* (rule of conduct), set the lifestyle of the yogi. The five commandments of yama include allegiance to *ahimsa* (nonviolence), *satya* (truth), *astaya* (non-stealing), *brahmacharya* (continence), and *aparigratia* (non-coveting). From ahimsa comes a respect for life that finds expression in a respect for animals and vegetarianism. From the virtue of the brahmacharya comes the preference for, if not insistence on, in the celibate life. Niyama includes the virtues of *saucha* (purity), *santosa* (contentment), *tapas* (austerity), *svadhyaya* (study of the self), and *Isvara pranidhana* (dedication to the Lord).

The third step in yoga is asana, or posture. The asanas are the exercises which have, in the West, been isolated from the yoga sadhana and turned into a system of physical exercise as hatha yoga. The asanas were originally developed over the centuries and passed from teacher to student. In the 20th century the asanas became the subject of numerous books and scientific speculation, and several yoga teachers have developed their own variations based upon what they deem the essential aspect of the performance of the yoga postures. Thus, various schools of yoga, such as those headed by Iyengar, Mishna, Baba Hari Das, and Hittleman, have distinguished themselves from the others. Among the most unique new yoga systems is that of Bikram Choudhury which is generally practiced in a room heated to 105° F with a humidity of 40 percent.

Pranayana, the fourth step of yoga, has, like asanas, frequently been isolated from the sadhana and taught as a physical psychological discipline. It is often taught in connection with hatha yoga, though by no means always. Pranayana is breath control. The student is taught the basics of inhalation, exhalation, and the retention of breath. *Prana* (breath) is the individual's portion of *Pramatma* (universal; spirit), which is conceived of as a subtle vital energy. Proper breathing enlivens the body as it enhances the flow of prana (as subtle vibrant energies) through the body. Pranayana and its accompanying understanding of vital energies flowing through the body have become the basis for a number of forms of psychic healing that are based on the transference of prana from one person to another.

The practice of pranayana leads directly to *pratyahara,* or sense control, the fifth step on the path. In yoga, the mind is pictured as a chariot hitched to two powerful horses prana and *vasana*. Vasana is a collective term for the bodily desires from hunger to sex. If prana is in control, all is well. If vasana is in control, the yogi is scattered and blocked in the past, which requires him or her to follow a single-minded course. Hence, along with pranayana, the yogi needs to work on sense control. This work might include, on the positive side, a healthy dose of bhakti, devotional service in a temple, to remind the yogi of the attractiveness of the divine. It will also include a soul-searching examination of the dominant sensual desires and a philosophical assessment of their limited value and ultimate uselessness. The yogi will attempt to detach himself or herself from the sensual desires.

After conditioning the body, taking control of the breath, and suppressing the desires, the yogi is ready for the next steps: *Dharana* (concentration), and *dhyana* (meditation). In dharana the yogi learns to fix the mind on a single object and to concentrate on it to the exclusion of all other thoughts. The ability to concentrate leads directly to dhyana, in which the flow of concentration is uninterrupted. Dhyana then leads to samadhi.

In addition to the practice of the eight-limbed path, the yogi also has access to a variety of yoga disciplines, which may enhance or substitute for the eight traditional steps. Some yoga practices may be used with

or in addition to the eight-limbed approach, such as *japa* yoga, the use of mantras (or words of power) or bhakti (devotional service to the divine). Other practices, such as *surat shabd* yoga, the yoga of the sound current, are generally practices apart from the traditional eight-limbed approach.

Of special interest is kundalini yoga. The literature on the eight-limbed yoga mentions kundalini, the latent power believed by students of Tantrism to lie as a latent force at the base of the spine. The practice of kundalini yoga is supposed to arouse the kundalini energy (often pictured as a coiled cobra) and free it to rise up the spinal column and bring enlightenment as it reaches the crown of the head. Kundalini yoga teaches methods that focus on the arousal of the kundalini, methods that usually include an intense form of pranayana. Some gurus offer what is termed *shaktipat* (*shakti* being another name for kundalini) by which they use their own power to awaken the kundalini in others.

J. Gordon Melton

See also: Besant, Annie; Crowley, Aleister; Divine Life Society; Hinduism; Integral Yoga International; International Society for Krishna Consciousness; Meditation; New Age Movement; Ordo Templi Orientis; Self-Realization Fellowship; Sivananda Saraswati, Swami; Tantrism; Theosophical Society (Adyar); Vegetarianism; Western Esoteric Tradition.

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Yogi Tradition

The Yogi tradition is among Hinduism's oldest living traditions. The tradition has no separate modern-day form, as it permeates all of Hinduism. Essentially, as individuals desire to know the Ultimate, or Brahman, they are inspired to seek out Brahman. Yoga is the name given to a spectrum of ways to search for and come to know God.

The "Father of Yoga" was Patanjali (ca. second century BCE), the author of multiple discourses—that is, the Yoga Sutras that contain the knowledge about knowing God through yoga. Patanjali is considered the first yogi, in the strictest sense, though yoga itself derives from the Harappan civilization (2300 BCE). Among the Harappan archaeological sites in Mohenjo Dharo, an ancient statue of a man in a yoga posture was uncovered.

A yogi (or yogini, for a female) lives a life of asceticism. Many Hindus turn to the life of a yogi in the end stages of life in order to gain release from the cycle of reincarnation after their death. A yogi may undergo rigorous training in some form of yoga in order to achieve the deep level of concentration necessary for true yoga. The number of bodily postures (*asanas*) for hatha yoga is in the thousands, with some masters claiming to know them all. Asanas go from simple leg raises to seemingly impossible contortions.

A yogi may have one or more pupils that he or she will instruct in the ways of yoga, or he or she may be completely alone. This habit of teaching is central to Hinduism. There is no modern organization for the yogi tradition because it is a tradition that is incorporated into all forms of Hinduism.

The yogi will meditate until the ultimate goal is achieved. When the yogi sees all beings—friends, enemies, animals, plants, and everything else—as one, the yogi has broken the chain of illusion (*maya*). No more are there illusory distinctions and classes. No longer does logic or common sense seem real to the yogi. When the yogi sees all things as one, the yogi is ready to die, and after death to actually become one with Brahman, the Ultimate Reality.

Hatha yoga, the proto-yoga exercises (postures) that serve as a precursor to the practice of the other forms of yoga (*karma, raja, bhakti,* and *jnana*), had largely disappeared from India by the beginning of the 19th century. It was revived in that century by Yogi Madhavdas (ca. 1798–1921), who operated out of an ashram in Gizrat in western India, and Shyam Sundar Goswami of Calcutta. Madhavdas's student, Shri Yogendra (1897–1989), who built a center in Myambai (Bombay), was a major force in spreading hatha yoga to the West in the early 20th century.

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See also: Asceticism; Patanjali; Yoga.

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Yoido Full Gospel Church

The Yoido Full Gospel Church (Assemblies of God) was founded by Paul David Yonggi Cho in 1958 in an old U.S. Army tent located in a slum area of Seoul, Korea. Forty years later it was acclaimed the largest Christian congregation in the world, with some 730,000 members. The story of Cho and the Yoido church is to a great degree the story of Christianity in Korea since World War II.

Cho was born in 1936 in the District of Uljin near the southern port city of Pusan. He was raised in a Buddhist home in a nation under Japanese occupation. By the time he was 16, Cho was dying of tuberculosis when a young Christian girl told him of Jesus Christ and his healing power. After a miraculous healing in 1955, Cho became a Christian and joined the newly formed Assemblies of God.

The Korean Pentecostal movement began in 1928, when the first Pentecostal missionary from the United States, Mary Rumsey, arrived in Korea. After ordaining her first pastor, Sung San Park, in 1938, she organized the Chosun Pentecostal Church and Mission Center. She later organized five more churches before being expelled from Korea by the Japanese. After the devastation caused by the Korean War, Rumsey turned her churches over to the American Assemblies of God in 1952. The mission soon organized a Bible school in Seoul, where one of the first students was Yonggi Cho.

With the help of U.S. Army chaplains, Cho learned English and became an interpreter for visiting American evangelists. One of his heroes was the healing evangelist Oral Roberts. Cho patterned much of his ministry on Roberts's teachings and evangelistic methods.

In 1962, Cho built a new sanctuary that seated 1,500 persons, but this soon overflowed with crowds seeking salvation and healing. By 1964 the church claimed 2,000 members. Exhausted by his labors, Cho began to organize his church into "cells" that met in homes. These cells provided pastoral care for the exploding congregation. By 1985 there were more than 50,000 such cells, mostly led by women.

Stories of miraculous healings spread over the city, attracting ever-larger crowds. By 1973, with 23,000 members, Cho began construction of a huge new

church on Yoido Island, near the site of the new South Korean parliament building. In 1973 the 10,000-seat sanctuary was completed in time to host the Pentecostal World Conference. The growth of the church skyrocketed. By 1979 membership passed the 100,000 mark. In the following years there were periods in which 10,000 new members were added to the church each month. By 1994 the membership had reached the 700,000 mark and the church made plans to be the first congregation to reach the 1,000,000 mark. The membership peaked about 1995, however, with 730,000 members. Slower growth resulted from the organization of new daughter congregations from the Yoido membership.

By 1990, Cho had led in a rebuilding program that saw his sanctuary enlarged to seat 22,000 persons. By this time he led seven Sunday services with more than 30,000 in attendance in each service through the use of additional auditoriums and closed-circuit television. It was claimed that Cho spoke face to face each week to more people than any other person on Earth.

Beyond his local church, Cho became well known as the author of several books on cell groups and church growth. These included his autobiographical *Fourth Dimension* (1979) and *Successful Home Cell Groups* (1981). In 1989 he founded a daily newspaper called the *Kook Min Daily News,* which quickly reached a million subscribers. In this newspaper as well as in his books and sermons, Cho expounded his "Fivefold Message of the Gospel," which included Salvation, the Holy Spirit, Divine Healing, Blessings, and the Second Coming of Jesus. By the end of the century, Cho was probably the best-known Korean Christian leader in the world. His congregation was widely recognized as the largest Christian local church in history.

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See also: Assemblies of God; Pentecostal World Fellowship.

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Yom HaShoah

Yom HaShoah (Holocaust Remembrance Day) is a Jewish commemoration day dedicated to the remembrance of the Holocaust, the destruction of some 6 million Jews that began with the rise to power of the National Socialist Party (the Nazis) in Germany in the 1930s and reached its zenith in the last years of World War II with the development of the gas chambers in the several death camps, most notably Auschwitz in Poland. *Shoah* is a Hebrew word meaning "catastrophe" or "utter destruction."

Yom HaShoah is held on the 27th of Nissan (which occurs in late April or early May on the Common Era calendar) and is an official holiday in Israel. In 2005, the United Nations designated January 27 as the international Holocaust Memorial Day, and that date is acknowledged in most of the countries of the European Union. Neither day is recognized in the United States, but the Jewish community and many in the Christian community hold a commemoration on or near Nissan 27.

As a relatively new day of commemoration, not only has no date been agreed upon by all, but there is no set ritual. Many will light candles, often 6 candles symbolic of the 6 million who died, though much more

Holocaust survivors light candles during the Annual Gathering of Remembrance, April 23, 2006, in New York. The annual event is held on the Sunday closest to Yom HaShoah, Holocaust Remembrance Day. (AP/Wide World Photos)

emphasis is placed upon holding some form of commemoration rather than the form that the observance will take. In Israel, a siren will sound, at which point everyone stops any activity in which they are engaged. Integral to the day is the retelling the stories of what people experienced. The United Kingdom first celebrated a Holocaust Remembrance Day in 2001, the year following the opening of a permanent Holocaust Exhibition at the Imperial War Museum.

In 1994, following the release of *Schindler's List* (1993), director Steven Spielberg formed the Survivors of the Shoah Visual History Foundation (now the USC Shoah Foundation Institute for Visual History and Education) to record and preserve video testimonies of survivors of the Holocaust. The Foundation concentrated on documenting the stories of Jewish survivors, but also interviews other victims including homosexuals, Jehovah's Witnesses, Gypsies, and a variety of others who had knowledge of the events. By the end of the 1990s, the archive (since 2006 housed at the University of Southern California) included some 52,000 video testimonies offered by people from 56 different countries.

The Holocaust began with a campaign of anti-Semitism by the Nazis and accompanying acts of violence and destruction. Once Adolf Hitler came to power, plans were put in place to eradicate various segments of the population including homosexuals and Gypsies, but most notably the Jews. In the end, the Nazis adopted a policy, termed the "Final Solution," that looked toward the complete annihilation of the Jews from all of Europe. Systematically, Jews were confined to over-crowded ghettos, then sent to concentration camps, and as additional countries were over-

run, sent to death camps. By the time the Nazi regime was brought down, two-thirds of Europe's Jews had been killed.

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See also: Common Era Calendar; Jehovah's Witnesses; Judaism.

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A Jewish man observing kaparot, an ancient and mystical custom connected to the Jewish Day of Atonement, Yom Kippur. (Yehuda Bernstein/Dreamstime.com)

Yom Kippur

Yom Kippur (the Day of Atonement), possibly the single most observed holy day in the Jewish year, is one of two Jewish holidays not related to a specific historical event in Jewish memory (as are, for example, Passover or Purim). Like Rosh Hashanah, it is related primarily to the commandment of God for an annual act of atonement. It occurs on the 10th day of the month of Tishri in the Jewish calendar and follows more than a month of preparation that began on the first day of Elul, the previous month. During the month of Elul, one begins to think about the issues of self-reflection, repentance, and atonement for one's failings, and begins to bring one's consciousness and behavior into a repentant mode. This preparation leads to Rosh Hashanah, the Day of the Shofar Blast or the Jewish New Year, which kicks off the High Holy Days. The High Holy Days are seen as a time of concentrated self-reflection and repentance, and for special acts of charity and forgiveness. Following Rosh Hashanah, the Days of Awe lead to the Day of Atonement in which God seals his judgment for the coming year.

The observance of Yom Kippur is mandated in Leviticus 23:26-32: "And the LORD spoke unto Moses, saying: Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the LORD. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul

will I destroy from among his people. Ye shall do no manner of work; it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath."

On Rosh Hashanah, believers think of God writing a judgment upon them relative to their behavior and motivations over the previous year. The succeeding Days of Awe are a time to reflect upon the past year, seek forgiveness, and make amends. The Day of Atonement represents one last chance to change the judgment of God in one's favor before the day ends, and God seals his judgment for the coming year. That judgment heralds one's prosperity, happiness, and even life or death for the coming year.

Yom Kippur is observed as a Sabbath. One refrains from all work. It is also a day of fasting with no food or drink beginning shortly before sunset and continuing for the next 25 hours. Additional restrictions punctuating the uniqueness of the day include refraining from washing and bathing, not using cosmetics products such as deodorants, wearing shoes made of something other than leather (like canvas sneakers), and of course, refraining from sexual relations. Many people will dress in white.

Most of Yom Kippur is spent in communal prayer in the synagogue, there being five services; the first one at sundown on the eve of Yom Kippur begins the start of the fast; the last ends at nightfall the next day, and concludes the fast with the *shofar* (ram's horn) sounded in a final long blast. Part of the Yom Kippur liturgy is a lengthy and broadly worded confession of the sins of the community, with an emphasis on sins that were detrimental to one's neighbor, including acts of both omission and commission.

Yom Kippur is a public holiday in Israel. Radio and television stations cease broadcasting; airports and other public transportation shut down; and all businesses, including restaurants, close. In Israel, even many who consider themselves irreligious Jews fast and avoid using prohibited transportation and communication systems. Soldiers seek leave to be with their families for the day.

In 1973, well aware of Israel's vulnerability on this, the most sacred day in the Jewish calendar, Egypt and Syria attacked Israel. As radios, which had been silent, began calling up the reserves and soldiers left their prayers to return to their units, Israel retreated before the advancing Egyptian and Syrian armies. However, within a few days, Israel recovered and fought the war to a point that victory seemed imminent before a cease-fire went into effect.

By 2008, 63 percent of the Israeli public said they planned to fast on Yom Kippur, the great majority for religious reasons. Those who did not intend to fast (a third of the Israeli public) did not plan to observe openly the traditional observance of the holy day.

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See also: Days of Awe; Judaism; Rosh Hashannah.

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Yoruban Religion/Spirituality

The Yoruban people of Nigeria emerged out of prehistory with the founding of Ife, a city in southwestern Nigeria, which has been their center for a millennium. Yoruban towns are traditionally headed by a chief (*oba*) who is invested with authority by the chief in Ife. Although they are an agricultural people, everyday life is

A family gives an offering to Yemanja, the Yoruban sea goddess, during a religious celebration in Montevideo, February 2, 2007. West African slaves brought their Yoruban beliefs to the Americas, where they have spread throughout many countries. (AP/Wide World Photos)

centered in the villages that are placed in the center of the local farmland.

The Yorubans divide the cosmos into Orun, the sky, and Aiye, the Earth. In the sky dwells Olorun, the High God, a number of associated deities (the Orissa), and the ancestors. Olorun is seen as somewhat remote and difficult to approach; hence he is not the object of shrines, rituals, or prayers. He is seen as the source of all and the creator of the first 16 human beings. However, it is Orisa-nla who is credited with creating the Earth and transferring the first humans to their new home. It is also believed that Orisa-nla began his acts of creation at Ife. Hence Ife is the center of all religious and spiritual power. Other locations have power as derived from Ife. (An alternate story suggests that Orisa-nla messed up his work and that Odunuwa had to redo it.)

Orisa-nla and Odunuwa are but two of the Orissa. Others include Ogun, the god of metals, and Esu, generally associated with divination. Also important to the Yoruban system are the ancestors. Outstanding ancestors are seen as residing in the abode of the Orissa and are venerated with their own shrines and rituals. Some ancestors are recognized for their role in Yoruban history and are recognized above their association with a single family. Some have attained status for the nation as divine beings, including Sango, Orisa-oko, and Ayelala, virtually identical to the Orissa. Both the Orissa and the ancestors are sources of power.

The role of the various religious functionaries in Yoruban society is to mediate between the people and the Orissa and ancestors. Each of the deities has priests. Some priests (*aworo*) are diviners (*babalawo*) who are consulted on the questions of life. Other priests attend

the shrines of various deities. Yorubans believe that deities possess various people, called the *elegun*, who operate as a medium through whom the deities communicate. There are also healers, the *oloogun*, and the masked dancers (*egungun*), whose traditional masks are seen as possessors of power.

There are between 5 and 10 million Yorubans, most of whom reside in western Nigeria. There is a great variety in the practice associated with the widespread Yoruban system, not only in Nigeria and neighboring countries but also in its New World incarnations in Cuba and Brazil (where it developed an overlay of Christianity and is known variously as Santeria or Macumba). Both Christianity and Islam have come into Yoruban lands, resulting in a situation in which syncretistic religions have emerged. Among the primary groups to arise in reaction to Christianity are the various Aladura churches, which exist along a spectrum between orthodox Protestant Christianity and traditional Yoruban religion. The Church of the Lord, Aladura is a member of the World Council of Churches. Others, such as the Aladura and Eternal Sacred Order of the Cherubim and Seraphim, have incorporated elements of possession practices from the traditional practice.

Yoruban religious leaders in the West have made themselves available to interpret the faith of their coreligionists in Africa. Prominent organizations include the Ife Foundation of North (http://www.ifafoundation.org/), the Iglesia Lukumi Babalu Aye (http://home.earthlink.net/~clba/index.htm), and the African Theological Archministry centers on the Oyotunji African Yoruban Village at Shelton, South Carolina.

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See also: Aladura Churches; Ancestors; Church of the Lord; Santeria; World Council of Churches.

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Young Buddhist Association of Malaysia

The Young Buddhist Association of Malaysia (YBAM) was established on July 29, 1970, in Kuala Lumpur. The YBAM is a nonprofit religious organization that espouses a nonsectarian approach toward all Buddhist traditions.

The objectives of the YBAM are the following: (1) to be the national organization of all Buddhist youths in Malaysia; (2) to encourage, foster, and develop the practice of the teachings of the Buddha among youths; (3) to coordinate the religious, social, and recreational activities of Buddhist youths through its member organizations; (4) to provide leadership training for Buddhist youths; and (5) to further all other interests of Buddhist youths as may be decided upon at a National Council meeting. The YBAM carries out its activities through the following committees: (1) Dharma Propagation, (2) Education, (3) Publication, (4) Welfare, (5) Culture, (6) Training, (7) Buddhist Graduates and Buddhist Undergraduates, (8) Government Affairs and External Relations, (9) International Affairs, and (10) Finance.

Its core activities are based on Dharma propagation, education, culture, and welfare. The YBAM organizes Dharma propagation activities by inviting Buddhist scholars, both locally and overseas, to give teachings on Buddhism through public lectures, seminars, study camps, and conferences. In 1996 the Dharma Propagators Training Program was launched to train Dharma speakers. It also publishes an English journal, *Eastern Horizon,* three times a year, and a quarterly Chinese journal, *Buddhist Digest*, in addition to other Buddhist literature. In the area of education, it has produced a Buddhist syllabus for the primary schools and is preparing the syllabus for the secondary schools.

Inasmuch as Malaysia is a plural society, YBAM ensures that cultural programs representing Buddhist values are incorporated into the local Buddhist community. In 1994 it launched the organ donation campaign to educate the public on the importance of donating organs after death. In 1980 the YBAM launched its first Six-Year Plan (1980–1986) to ensure that programs are well strategized and in line with its national objectives. A formal planning process also allows it to monitor the success of its implemented programs. During the latest Six-Year Plan (1998–2003), a Quality Management System was launched to ensure that programs achieve quality standards.

Membership in the YBAM comprises ordinary membership and associate membership. Ordinary members are Buddhist organizations with youth members, while associate members are individuals. As of January 1, 2001, there were a total of 250 ordinary members and more than 2,000 individual members. In 2009, it reported 270 member organisations engaged in propagating the Dharma and training youth.

YBAM is a member of the Malaysian Youth Council, and it is affiliated to the World Fellowship of Buddhist Youth (WFBY). It hosted the WFBY's 13th General Conference in 2002 in Kuala Lumpur. The YBAM operates a full-time secretariat based at its headquarters.

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See also: World Fellowship of Buddhists.

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Young Israel

The movement Young Israel grew out of an effort to reach out to the Orthodox youth, who were alienated from the Yiddish-speaking Orthodox worship that dominated within the immigrant communities of the Lower East Side of Manhattan. The founders of Young Israel, among them Jewish Theological Seminary Professors Mordecai Kaplan (who later founded the Reconstructionist movement) and Israel Friedlander, sought to bridge the Old World and New by creating an Americanized Orthodox synagogue for the immigrants' English-speaking children.

The first Young Israel congregation was established in 1915. Its sermons were in English; there was no charge for synagogue honors; and it included components of a community center to reach out to its intended audience.

Over time new Young Israel congregations emerged —today the movement claims 25,000 families as members. As these synagogues developed, they discovered that their approach differed in degree from that of other Orthodox groups. For example Young Israel set minimum standards for the partition separating men and women in worship, while other Orthodox bodies did not. Hence it remained a separate organization. Over the next decades, as the youth with whom the movement began grew to adulthood, Young Israel emerged as a powerful representative of Orthodoxy.

The movement incorporated in 1926. During the 1930s it spread across the United States and into Canada. By the beginning of World War II, there were 35 affiliated synagogues. After the establishment of the State of Israel, the American Friends of Young Israel was founded to establish centers in the new country. Today (2009) there are some 150 affiliated synagogues in the United States and 50 in Israel.

Young Israel, at its beginning, represented the liberal end of the spectrum of Orthodox Judaism. Yet, it steadily became more traditionalist through the 20th century, advocating punctilious Sabbath observance.

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See also: Conservative Judaism; Orthodox Judaism; Reform Judaism.

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Young Men's Buddhist Association

The Colombo Young Men's Buddhist Association (YMBA), known in Sinhala as Taruna Bauddha Samitiya, was founded on January 8, 1898. Many other similar Buddhist societies emerged as a result of the religious revival that began among Buddhists in Sri Lanka in the late 19th century. The Colombo YMBA's motto teaches that a life in which morality is well combined with wisdom brings one victory (*sila pannanato jayam*). One of the aims of the YMBAs was "to advance the moral, cultural, physical and social welfare of Buddhists." As a lay Buddhist movement, its strength and prestige increased with the spread of its branches in local areas in the first half of the 20th century. YMBAs were invented to increase the knowledge in *dhamma*, to hold discussions on Buddha's teachings, and to help people to organize life in accordance with Buddhist doctrines (according to the dominant Theravada Buddhism in Sri Lanka). When YMBA grew in strength, it was assigned to organize the Dhamma schools (*daham pasal*) that have become a characteristic feature of Buddhist education in modern Sri Lanka. Until the Sri Lankan government took over its functions in 1961, YMBA had established a national network of Buddhist Sunday schools for which they provided printed texts and other educational resources.

In organizing the Dhamma schools, YMBA has made a distinctive contribution. On December 20, 1919, Sir D. B. Jayathilaka (1868–1944) chaired a gathering of Buddhist organizations held at Ananda College (f. 1895). In that assembly, YMBA was asked to hold Dhamma examinations. In the first Dhamma school examination, held in 1920, 374 male and female students from 27 Dhamma schools participated. Although its success encouraged YMBA to hold exams every year, it also introduced Bauddhacarya examination for teachers of the Dhamma schools in 1926, in which 12 teachers took part. During the time of *Buddha Jayanti* (1956), the interest in Dhamma schools developed steadily. Students could attend the Dhamma schools until the age of 23, and in one class students studied for 2 years. Although four to five books were assigned for each class, students were also expected to finish the study of texts such as the *Abhidharmarthasangraha*.

Although the Dhamma examinations, held at five levels, were open to any person interested in the study of Theravada Buddhism, candidates who were over the age of 25 were permitted to take diploma examinations without taking the prior ones. The examinations were held on the fourth Sunday of June at centers in Sri Lanka and abroad, and candidates were able to apply through Dhamma schools. The examination contained two papers, testing students' knowledge of Dhamma and Abhidhamma. Further, in the 1980s, the Colombo YMBA was asked to produce the Dhamma schoolbooks that were published and distributed free of charge by the Ministry of Buddhist Affairs.

In addition, since 1902, the Colombo YMBA has continuously published an English periodical, *The Buddhist,* which was originally published by the Colombo Theosophical Society, beginning in 1888.

To meet the expectations of lay Buddhists, local YMBAs scattered around the country organize a variety of activities to enhance the learning experience of the laity. For instance, since its founding in 1944, the YMBA in Balapitiya has provided religious instruction on Buddhism by sponsoring preaching sessions by famous Buddhist preachers, such as the Venerable Hinatiyana Dhammaloka (1900–1981).

Most YMBAs across the island nation support observing the precepts on special days, the practice of

meditation, holding Dhamma discussions, the distribution of printed sermons, the celebration of Vesak, providing facilities for the sick, sponsoring sports activities, creating library facilities, and promoting the education of local children through financial support and guidance.

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See also: Theravada Buddhism.

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Z

Zambia

Zambia, in the heart of Central Africa, is a landlocked country surrounded by the Democratic Republic of the Congo, Angola, Namibia, Zimbabwe, Mozambique, Malawi, and Tanzania. Some 11,700,000 people (2008) reside on its 286,000 square miles of territory. More than 70 languages are spoken by the various Native people who make up 98 percent of Zambia's population.

Over the centuries, what is now Zambia was settled by various Bantu peoples who attempted to make a place for themselves in the several river valleys and along the lakes that constitute its border with neighboring countries. Modern history begins with the initial trek of Portuguese explorers attempting to find a land route tying together Mozambique and Angola. They were frustrated first by the Sotos, who moved into the Congo when driven out of their lands to the south, and then by the British, who moved into the area from South Africa. The British both coveted the mineral resources of the region and wanted to build their own land route across Africa (from South Africa to Egypt).

The British–South Africa Company kept control of what became known as Northern Rhodesia (named for Cecil Rhodes) through the 19th century, and the British government assumed direct hegemony only in 1924. The oppressive conditions in the mines became the catalyst to unite people in the effort to gain independence. In 1953 the British moved Zambia into a federation with Southern Rhodesia (Zimbabwe) and Nyasaland (Malawi). Kenneth Naunda led the forces boycotting an election that would institutionalize European domination of the federated states. The struggle would be fought openly over the next decade, but

Zambia

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,772,000	10,775,000	85.3	1.95	14,496,000	20,653,000
Protestants	296,000	4,180,000	33.1	2.78	5,500,000	7,700,000
Roman Catholics	923,000	3,890,000	30.8	3.24	5,300,000	7,400,000
Independents	391,000	1,800,000	14.3	1.57	2,600,000	3,750,000
Ethnoreligionists	1,451,000	1,411,000	11.2	1.52	1,366,000	1,200,000
Baha'is	10,300	250,000	2.0	1.89	400,000	600,000
Muslims	13,000	135,000	1.1	1.89	180,000	250,000
Agnostics	10,000	22,400	0.2	1.89	50,000	90,000
Hindus	7,700	17,200	0.1	1.89	25,000	40,000
Atheists	0	8,800	0.1	1.89	13,000	20,000
Buddhists	0	4,200	0.0	1.90	7,000	12,000
Jews	800	1,600	0.0	1.89	2,000	3,000
Total population	**4,265,000**	**12,625,000**	**100.0**	**1.89**	**16,539,000**	**22,868,000**

Zambia

after Naunda's United National Independence Party won the 1964 elections, independence immediately followed.

Naunda survived Zambia's isolation from its neighbors with an economy built on copper mining, and saw the situation reverse when the other countries gained their independence. He led the country until 1991, when a multiparty system was adopted and Frederick Chiluba was elected to succeed him.

Traditional religions have had a rich history since the coming of the Europeans. The religions that were developed by the various Bantu groups held in common the belief in a supreme being, variously called Mulungu or Lesa, the veneration of one's ancestors, and the practice of magic. In reaction to the presence of whites, a variety of movements have developed, drawing adherents from multiple peoples; new movements have come in from neighboring countries, especially the Mahamba movement from Angola and the Mashave movement from lands to the south. Most of these movements have in common an emphasis on spiritual healing or spirit possession. Somewhat different has been the Mchape movement from Malawi, which aims to counter witchcraft—that is, malevolent magic.

The first Christians in Zambia were Portuguese Catholics who entered the region in the late 1700s. The first permanent missionary station, however, was opened in 1885 by the Paris Mission affiliated with the

Reformed Church of France. The London Missionary Society, the Church of Scotland's (Presbyterian) missionaries, and the British Methodists arrived within a few years. Each of these missions grew into churches, which finally merged in 1965 to form the United Church of Zambia, the largest church in the country. Kenneth Naunda was himself a Presbyterian. Other early churches with a sizable following include the Reformed Church in Zambia (started from South Africa), the Christian Brethren, the Seventh-day Adventist Church, and the African Methodist Episcopal Church. Representatives of the Church of England arrived in Zambia in 1909 and built their church primarily among white settlers. Zambian Anglicans are now part of the Church of the Province of Central Africa.

The Roman Catholic Church finally established permanent work in 1891 through the efforts of the White Fathers. They were later provided assistance by the Franciscans, Capuchins, and Jesuits. The church grew steadily through the 20th century, and the first bishop was established in Lusaka in 1959. The first African bishop was consecrated in 1963.

The Jehovah's Witnesses entered Zambia in 1911 and soon spread among the Native population. At their height as many as a fourth of the population were affiliated, and 15 to 20 percent remain aligned. Their growth has come in the face of periodic attempts by the government to suppress them, the most recent being in the late 1960s, when the new independent government banished all foreign leadership and tried (unsuccessfully) to destroy the movement. Today the Witnesses claim some 375,000 adherents. Their influence is extended through several large independent Witness groups. Of these, the independent Watchtower group is most interesting, as it has built its work around four cooperative villages. The New Apostolic Church, a German-based 19th-century millennial group, came to Zambia in 1915 and, like the Witnesses, has had spectacular success.

Zambia has been a center of new African Indigenous Churches, especially in the years since the country's independence. Among the most important is the Lumpa, or Visible Salvation, Church founded by Alice Lenshina (1920–1978) in 1954. It still has an active following counted in the tens of thousands, though it was officially banned in 1965. Also functioning is the Mutima Walowa Wa Mukumbi (Sweet Heart of the Clouds), founded in 1951 by Emilio Mulolani Chishimba (b. ca. 1921). The majority of the more than 100 independent churches known to exist in the country have come into Zambia from neighboring countries, though most have only small followings.

At least three ecumenical councils now operate in Zambia. The more liberal churches, those associated with the World Council of Churches, have remained in the Christian Council of Zambia, originally founded in 1945. The more conservative evangelical groups compose the Evangelical Fellowship of Zambia, associated with the World Evangelical Alliance. Many of the independent churches have banded together in the Association of Independent Churches.

Zambia has attracted only a small representative sampling of the world's religions. There is a small Jewish community of less than 50 resident members in Lusaka who support the Lusaka Hebrew Congregation. A larger Muslim community is focused upon Asian expatriates residing in Lusaka and several other urban centers. Similar is Hinduism, also brought to Zambia from India, but having little appeal to the population at large. Following a distinct course is the Baha'i Faith, which has enjoyed some success since the 1960s among various Zambian peoples.

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See also: African Methodist Episcopal Church; Baha'i Faith; Capuchins; Christian Brethren; Church of England; Church of Scotland; Church of the Province of Central Africa; Franciscans; Jehovah's Witnesses; Jesuits; London Missionary Society; Mutima Walowa Wa Mukumbi; New Apostolic Church; Paris Mission; Reformed Church in Zambia; Reformed Church of France; Roman Catholic Church; Seventh-day Adventist Church; United Church of Zambia; White Fathers; World Council of Churches; World Evangelical Alliance.

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Zaydites

Most Shia Muslims trace the lineage of their leadership, the imams, through al-Husayn's surviving son, Ali, better known as Zayn al-Abidin (d. 714), and his son, Muhammad al-Baqir (d. ca. 732). However, between their time in office, the Shia community had to face the challenge posed by the elder son of Zayn al-Abidin, Zayd b. Ali (d. 740), who had been named the new Shia imam ahead of al-Baqir.

Zayd came to his office as the understanding of the imam as guide of the community was being elevated. Zayd rejected this trend and the ascription of any divine or supernatural elements to the imam's authority. As his opinions became known, the majority of the Shiite leadership rejected him, and moved to substitute al-Baqir in his place. The Shias came to consider Zayd as never having been the imam. His small following survived, however, and in the ninth century they were able to establish hegemony in two countries, Tabaristan (south of the Caspian Sea) and Yemen. The former Zaydi state came to an end in 928, was re-established in 964, but declined in the 12th century. Most of the Zaydis were absorbed into the larger Shiite community.

Yemen, as a Zaydi state, was founded in 890. Zaydi supremacy was challenged in the years after the fall of the Fatimid dynasty in Egypt as Ismaili Islam grew strong in the region, but in spite of the attacks from the Ismailis, the Yemeni state retained its independence. Then in 1539, it was incorporated into the Ottoman Empire (based in the Hanafite School of Sunni Islam). Their rule lasted only until 1595, when the Zaydis revolted; they drove the Ottomans out in 1635. Yemen retained its independence for more than two centuries, but in 1872 the Ottomans once again took over the region. As the Ottomans declined, Yemen received independence (albeit with strong British influence) as World War I progressed.

The Zaydites disagree with the Shiites on the issues of the imamate (the same issue that split Sunnis and Shias). They did retain the office of the imam, though he was chosen on merit, military skill often being more important than any spiritual or intellectual qualifications. There are reports of two rivals for the imam's office fighting to the death to demonstrate their higher qualifications.

The Zaydite community has been dramatically affected by events since 1949. In 1949 there was an attempt to overthrow the government by coup. Although Imam Yahya was killed, the coup did not succeed. His successors remained in power until 1962, when a secular coup was successful in deposing the imam and establishing the Yemen Arab Republic (superseded in 1990 by the People's Democratic Republic of Yemen). Since that time, the office of the imam has remained vacant.

The Zaydites have no separate headquarters, though it is the official religion of Yemen. There is a Ministry of Awqaf (endowments) and Religious Guidance in the government at the national level. Most of the world's 8 million Zaydites reside in Yemen, but they may now be found scattered around the globe.

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See also: Hanafite School of Islam; Ismaili Islam.

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Zen Buddhism

Zen Buddhism is a branch of Mahayana Buddhism. According to legend, the Buddha established the foun-

Statue of Buddha, Thailand. (Margouillat/Dreamstime.com)

dations of Zen Buddhism during a discourse on Vulture Peak in which he held up a flower. Only Mahakashyapa understood this message, becoming the first Indian patriarch in the Zen Buddhist lineage. Legend continues that an Indian monk named Bodhidharma transmitted this new form of Buddhism to China around 500 CE. Bodhidharma's teachings mixed with Daoism to form a new school of Mahayana Buddhism, called Chan. Chan is the Chinese pronunciation of the Sanskrit word *dhyana*, which means "meditation." In Japan, Chan became known as Zen, which is the Japanese pronunciation of Chan. The two main schools of Japanese Zen Buddhism, Rinzai and Soto, were introduced into Japan from China in the 12th and 13th centuries, respectively. Both schools adapted to Japanese culture, while still retaining elements of their Chinese roots.

The aim of Zen Buddhism is to achieve enlightenment. The essential nature of Zen is often summarized as follows: a special transmission outside the scriptures; no dependence upon words and letters; direct pointing at the human heart; seeing into one's nature and the realization of Buddhahood.

Zen claims to differ from other Buddhist schools in its emphasis on seated meditation. In contrast with his contemporaries, Bodhidharma de-emphasized the existing focus on priestly ritual and the endless chanting of the sutras or Buddhist scriptures. Although other Buddhist schools often balance meditation with other religious practices such as intellectual analysis of doctrines or devotional practices, Zen considers those practices useless in attaining enlightenment. The core of Zen practice is seated meditation, called *zazen*. Meditation practices differ in different schools: generally, Soto Zen teaches *shikantaza*, and Rinzai Zen teaches *koan* practice. Shikantaza (nothing but sitting) involves sitting, in a state of alert attention that is free of thoughts. Koans are paradoxical questions, phrases, or stories that cannot be solved using intellectual reasoning, such as "What is the sound of one hand clapping?"

Like other Buddhist traditions, Zen Buddhism has begun to develop in Western countries in the last 100 years. In 1893, Shaku Soyen attended the Chicago World's Parliament of Religions, becoming the first Zen master to visit the United States. In the early 1900s a few Rinzai priests moved to the United States, and in 1930 one of these established the first Zen center in the United States in New York, the Buddhist Society of America. Works on Zen by authors such as D. T. Suzuki had an important role in contributing to an understanding of Zen at an intellectual and philosophical level in both the United States and Europe. Interest in the practice of Zen came later, beginning with the influence of the Beat generation in the 1950s and increasing in the 1960s with the arrival of Japanese teachers coming to teach and establish centers in Europe and the United States.

The vast majority of Zen practitioners outside of Japan are converts. There are now indigenous Zen teachers from a variety of lineages leading Zen groups in countries as diverse as the United States, Canada, the United Kingdom, France, Germany, Poland, Spain, Sweden, Switzerland, Australia, New Zealand, Argentina, Brazil, India, and the Philippines. As Zen has developed it has been recontextualized to suit Western cultures. Major changes include an emphasis on lay practice, equality for women, the application of

democratic principles, an emphasis on ethics, and secularization and the linkage to some sciences, particularly psychology and psychotherapy.

Zen Buddhism has an extensive presence on the Internet, a good starting point being the Zen Buddhism Virtual Library at http://www.ciolek.com/WWWVL-Zen.html. It includes a directory of groups and centers internationally.

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See also: Bodhidharma; Mahayana Buddhism; Meditation; Rinzai (Japan), Lin-Chi (China), Imje (Korea), Lam-Te (Vietnam); Soto Zen Buddhism.

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Zhang Daoling

Zhang Daoling (Zhang Ling; second century CE) established Daoism as a unique religious movement. Until that point Daoist philosophers had created a philosophical school of Daoism, but no institutional framework in which to develop a religion and, eventually, a functioning state.

According to tradition Zhang was a hermit living in the mountains of western Sichuan. In 142 he experienced a vision from Taishang Laojun (Laozi). Taishang Laojun announced he was withdrawing the Mandate of Heaven from the current ruling dynasty, the Han, and giving it to Zhang. Zhang was given the title of *tianshi* (heavenly master) and powers to combat demons. He had become Laozi's spokesperson.

Zhang quickly established the Wudoumi (five pecks of rice) sect, so named because each follower was levied a tax of five pecks of rice. The movement passed under the control of Zhang's son and grandchildren and created a new state in Sichuan. While the state did not last long as a political entity, the Heavenly Master lineage established by Zhang has continued into the modern period. Daoist priests who receive ordination through this lineage are still widely accepted as orthodox.

Edward A. Irons

See also: Daoism.

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Zhengyi Daoism

The Zhengyi represent the second group of legitimate Daoists active today (the other being Quanzhen). They are sometimes called Tianshi Daoists because they claim to trace their lineage back to the Heavenly Masters of the Han dynasty (Daoism), though scholars doubt the continuity. The Zhang family of Jiangxi Province, unknown before the ninth century, took on the mantle of the Zhang family of Sichuan Province of the second century and received imperial recognition. Thus the Zhengyi (Orthodox Unity) Order of Longhushan (Dragon Tiger Mountain) was created. That is still their headquarters in mainland China.

In 1304 the Yuan emperor appointed the Celestial Master to supervise the registers of other sects, and many folded into the Zhengyi. The Zhengyi was the dominant school during the Ming, and many of the Zhang family married into the imperial family.

Early Western accounts of Zhengyi called the hereditary Celestial Master "the Daoist Pope." In 1949 the 63rd Celestial Master moved to Taiwan, where the 64th lives today. (That is the 64th counting from Zhang Daoling, though the lineage is verifiable only through the 23rd, dating to the middle of the Tang.) Today approximately 20 percent of Daoists on the mainland are Zhengyi, concentrated mainly in southeast China. Taiwan (where many southeast Chinese immigrated after the Communist takeover) is predominantly Zhengyi. In Beijing, Zhengyi was represented by Dongyue miao

Daoist priest Dong Zhiguang, right, performs a ceremony at Qingyanggong, or Green Ram Palace, in Chengdu, China, 2005. (AFP/Getty Images)

(Eastern Peak Temple), built during the Yuan dynasty, now a museum.

Zhengyi ordination is passed down from father to son within individual families, or through master-disciple as legitimated through adoption. Priests work out of their homes, where they maintain an altar. They provide ritual services on demand or according to the calendar to community members, who are not necessarily Daoist. Zhengyi is sometimes seen as "folk Daoism," though that is a misnomer.

Major rituals include *jiao* (communal sacrifice), which harmonizes the entire community with the cosmos. Used to commemorate a special event, the jiao includes a celebratory offering of flowers, fruit, and incense. The *zhai* are rituals of repentance in which the priests inside the temple fast on behalf of the community. Paradoxically, in the modern Daoist temple, zhai refers to the special community banquet (vegetarian dishes prepared to look and taste like meat) that follows.

Both jiao and zhai are commonly performed in conjunction with each other as part of an entire series of rituals held during a multiday festival. Other Zhengyi rituals include the *gongde* (requiem service), healing, and exorcisms. These rites incorporate many layers of previous ritual going back 2,000 years in Daoist history.

The division of labor in a traditional Zhengyi ritual is complicated. Priests nicknamed "black hats" perform classical rites inside the temple, to which the public is not admitted. "Red hats" (called *fangshi,* a Han dynasty term meaning "ritual master") orally

describe what is going on to the masses thronged outside the temple. Also, significant local variation has developed over time, depending on family lineage.

Important fieldwork on Zhengyi Daoist ritual has been done in Taiwan, in particular by scholars who have been initiated as Zhengyi priests, notably Kristofer Schipper and Michael Saso. Besides these scholar-practitioners, there are few true Zhengyi Daoists in the Western world. One attempt to re-create a Zhengyi ritual community in the West is Orthodox Daoism in America (ODA). Founded by the Euro-American Liu Ming (born Charles Belyea), the ODA accepts serious students interested in investiture (text completion) or ordination. Liu Ming also lectures to the public. The ODA publishes a quarterly newsletter, *Frost Bell,* which explains Zhengyi Daoism to a Western audience.

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See also: Daoism; Quanzhen Daoism; Vegetarianism.

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Zhi Yi

538–597

Zhi Yi (Chih Yi) established the Tian Tai School of Chinese Buddhism, a movement whose effects are still seen throughout East Asian Buddhist practice. Born in the region of the modern city of Nanjing, in central China, Zhi Yi came from a wealthy family and received a classical education. As a monk he learned from Hui Si (515–576), who emphasized the centrality of the Lotus Sutra. Later Tian Tai teachings put the Lotus Sutra as the key text in Buddhism because it contains the Buddha's essential teachings. Other schools and texts are then criticized for being incomplete in perspective.

Zhi Yi's major ideas are found in the *Mohe Zhiguan*, a dense text composed of notes from Zhi Yi's lectures and recorded by Guang Ding (561–632), his major disciple. Zhi Yi enumerated his teachings by using a categorization schema called the *panjiao* to rank and distinguish different teachings. Zhi Yi also gave meditation and practice great emphasis. His *zhiguan* (cessation of consciousness) techniques are still widely practiced.

Today, Zhi Yi is best remembered as the first Chinese Buddhist to present a complete and systematic classification of the Buddhist sutra and their teachings, in large part to explain the seemingly contradictory ideas moving through the larger Mahayana Buddhist community. He is also seen as among the first group of Buddhists to break from their Indian tradition and propose a truly Chinese form of Buddhism that in many ways left the Theravada texts behind.

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See also: Hui Si; Mahayana Buddhism; Meditation; Theravada Buddhism; Tian Tai/Tendai Buddhism.

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Zhong Gong

Zhong Gong, founded in 1988, is one of the most popular of the qigong groups operating in the People's Republic of China. By the end of the 1990s it was estimated to have tens of millions of followers. However, in 1999, in the wake of the government's crackdown on the Falun Gong, it also was singled out for repressive measures.

Zhong Gong, the China Health Care and Wisdom Enhancement Gong, was founded by Zhang Hongbao (1955–2005) during the heyday of government sup-

port for qigong. He taught a traditional form of qigong, emphasizing the use of exercises and meditation as a means of stimulating *qi* energy. Such energy, once properly flowing through the body, would bring health and enhance mental functioning. Zhong Gong operated independently of the officially sanctioned National Qigong Association, and it speedily spread across the country. In spite of its independent stance, it was favorably mentioned in the official press. Its training school in Shaanxi Province had more than 2,000 students. Reportedly, no lesser a personage than the country's president, Jiang Zemin, had sought out a Zhong Gong master to treat his arthritis and back pain.

Through the 1990s, the group had some minor run-ins with the authorities. Its independent ways became known, but no ideological elements appeared to contradict government authority (as was the case with Falun Gong). However, in December 1999, police abruptly closed the Zhang Gong training facility in Shaanxi. Then in January 2000, a Zhong Gong leader in Zhejiang Province was sentenced to two years for the Chinese equivalent of practicing medicine without a license, a changed evaluation of the group that potentially placed all qigong groups at risk. The government has charged that following qigong has been accompanied with admonitions to stop seeing medical doctors.

China declared Zhong Gong an illegal organization, and subsequently moved to confiscate its assets as well as those of the Unicorn Group, a commercial enterprise in which many members had an interest. Leaders were arrested and an arrest warrant was issued for Zhang Hongbao. He fled to U.S. territory, entering Guam illegally. He applied for political asylum, which was refused, but he was granted protective resident status in 2001. Unfortunately, five years later, while still involved in a variety of legal actions, he was killed in an automobile accident.

Zhong Gong continued. Though at one point larger than Falun Gong, it never attracted much attention and its cause received little media attention. It has all but disappeared in mainland China and never developed a significant following in the Chinese diaspora.

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See also: Falun Gong; Qigong.

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Zhou Dunyi

1017–1073

Zhou Dunyi (Shou Lianxi, Chou Lien-his) was a key figure in the establishment of neo-Confucianism, a broad-based intellectual movement that transformed Chinese thinking in the later part of the 10th century CE. While Zhu Xi is the most famous thinker in this movement, Zhou Dunyi helped create the field itself. Zhu Xi in fact considered Zhou to be a Confucian sage on the same level as Mencius and Confucius.

Zhou was a minor official during the Song dynasty (969–1279). He did not reach the highest degree possible (*jinshi*), and his greatest influence was as a teacher. Among his students were the two Cheng brothers, Cheng Hao and Cheng Yi, important neo-Confucian figures in their own right. In addition Zhou authored two main texts, *Explanation of the Diagram of the Supreme Ultimate* (*Taiji tushuo*) and *Penetrating the Classic of Changes* (*Tongshu*). With these he set the major themes of neo-Confucian metaphysics. He explained the universe through a complete scheme starting from ultimate nothingness (*wuji*) through to the Supreme Ultimate (*taiji*), along the way generating the five phases (*wuxing*) of water, fire, wood, metal, and earth and other mixtures of yin and yang energies. He also emphasized that sagehood and humanity, Confucian virtues, are expressions of *qi.* It is clear Zhou was intimate with Daoism and Buddhism, and probably did not see the need to separate these ideas from

Confucian concepts. By bringing in the cosmological dimension, which Confucianism had previously lacked, he opened the door for a major revival of Confucian energy.

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See also: Confucius; Daoism; Mencius.

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Zhuangzi

475–221 BCE

Zhuangzi (born Zhuang Zhou, also sometimes written as Chuang Tzu; fourth century BCE) was a bureaucrat and Daoist philosopher in the Warring States period of early Chinese history. Born in the city of Meng in the state of Song, in contemporary Honan, he had been an official and had a family. He had been well tutored by a Prince Changsang (other details unknown) and he himself had a group of disciples. Little else is known of his history.

Zhuangzi is the second major figure in Daoism, after Laozi (b. ca. 571 BCE), and as such is comparable to Mencius (ca. 372–289 BCE) and his relationship with Confucius. However Zhuangzi did not know Laozi, nor does it appear he considered himself to be a disciple. Zhuangzi was an iconoclastic observer of nature and the social order. He criticized the governments and leaders, and was equally unhappy with philosophical and political ideas then current. This led him to denounce the penal system in China. In addition his writing style has been consistently admired throughout China's long history. Indeed, in his writings Zhuangzi coined more than 100 new terms.

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See also: Confucius; Daoism; Laozi; Mencius.

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Zimbabwe

The modern nation of Zimbabwe (formerly the British colony of South Rhodesia), proclaimed in 1980, is a landlocked southern African nation surrounded by Zambia, Botswana, South Africa, and Mozambique. Its 11,350,000 people reside on 149,300 square miles of territory.

Zimbabwe traces its history to the arrival of Bantu miners who came to work the extensive iron ore deposits around the fifth century CE. They also worked the copper and tin deposits they found. Today, the Shona Bantu make up more than 80 percent of the Zimbabwean population. The Zimbabwean Bantu society created one of the highest medieval cultures in Africa, symbolized by the 10th-century walled city of Zimbabwe, from which the contemporary nation takes its name.

The Shona Bantu were divided into a number of subgroups. The Karanga people who built Zimbabwe extended their rule into present-day Mozambique and Malawi, and they traded their metal with the Asian market. The Karanga were displaced in the 15th century by the Rotsi, who continued their Asian trade until the Portuguese disruption of East African coastal life in the 16th century.

In 1834 the Zulus came into the area and pushed the Rotsi northward and westward. Zulu hegemony prevailed in southeastern Zimbabwe. In 1889 a representative of the British South African Company (headed by Cecil Rhodes) negotiated rights to exploit the mineral resources of the Zulu-controlled part of the country. The British founded the town of Salisbury (now Harare), and over the course of the next years they created a situation to legitimize their takeover of the Shona Bantu land (1895).

Zimbabwe

Religion	Followers in 1970	Followers in 2010	% of Population	Annual % growth 2000–2010	Followers in 2025	Followers in 2050
Christians	2,716,000	9,512,000	69.1	1.00	12,265,000	15,571,000
Independents	672,000	5,930,000	43.1	1.74	7,250,000	9,000,000
Protestants	730,000	2,450,000	17.8	3.41	3,300,000	4,200,000
Roman Catholics	557,000	1,382,000	10.0	2.27	1,900,000	2,500,000
Ethnoreligionists	2,408,000	3,905,000	28.4	0.09	3,269,000	2,972,000
Agnostics	8,000	140,000	1.0	0.72	180,000	250,000
Muslims	50,000	100,000	0.7	0.72	120,000	145,000
Baha'is	9,700	44,000	0.3	0.72	60,000	80,000
Atheists	1,000	21,700	0.2	0.72	25,000	30,000
Hindus	3,600	20,500	0.1	0.72	30,000	40,000
Jews	5,200	13,000	0.1	0.72	15,000	16,000
New religionists	1,200	1,800	0.0	0.72	2,500	4,000
Buddhists	0	1,000	0.0	0.71	1,800	3,000
Spiritists	300	660	0.0	0.72	800	1,200
Total population	**5,203,000**	**13,760,000**	**100.0**	**0.72**	**15,969,000**	**19,112,000**

In the 1960s, the white-led government resisted attempts to transfer power to the African majority, and in 1965 independence was proclaimed. The Ian Smith government held on for more than a decade, but the process of transferring power began in 1979 with the election of Abel Muzorewa (b. 1925), a bishop in the United Methodist Church, as president. He changed the name of the country to Zimbabwe-Rhodesia, but his government fell the next year; in new elections, the Zimbabwe African National Union led by Robert Mugabe was swept into power. Mugabe was able to reconcile with his main political rival later in the decade, and the merged Patriotic Front of the Zimbabwean African National Union has subsequently remained the primary political organization in the country. Mugabe remains in power after having faced several elections through the 1990s to the present (2010). He has faced growing opposition to his long rule and was, in 2008, forced to share power with the major dissenting party.

Zimbabwe has one of the most diverse religious communities of any nation in Africa. Some 30 percent of the population continues to follow traditional African religions, with some of the smaller groups not a part of the Bantu being among the most resistant to the various new religious traditions that entered in the nineteenth century. The Shona people worship a supreme being known as Mwari. In Shona thought, unlike that of most traditionalists in nearby countries, the supreme being provides ongoing contact through a variety of intermediaries (similar to mediums in Western Esoteric traditions) between God and his human children. Religious functionaries become possessed by Mwari, various ancestor spirits, and the lion spirits, the spirits of chiefs who ruled in Zimbabwe in ancient times. Various mediumlike functionaries serve as leaders of different movements among the various subdivisions of the Shona.

Christianity was brought into the area in the 16th century, the Portuguese having made contact with the Shona in 1561. However, no permanent Christian community was established. Then in 1859, the London Missionary Society (Congregationalists from England) made contact with the Zulu chief and were granted permission to open a mission station. The LMS would dominate Protestant effort in Zimbabwe until the end of the 1880s.

The Roman Catholic Church returned in 1879 and established early centers in Salisbury and Bulawayo. It established itself within the white community in the country, but steadily in the last half of the 20th century it found support among native Zimbabweans. The first African bishop was consecrated in 1973, during the years of the Smith government. To the present the church has not produced a sufficient number of black

Rabbi Ambros Makuwaza conducts a Rosh Hashanah service on September 14, 1996, at Rusape's Jewish Tabernacle, 70 kilometers (105 miles) east of Harare, Zimbabwe. (AP/Wide World Photos)

priests, and the majority of the priests remain foreign born. The church is supported by four indigenous female religious orders, among which the largest part of the church's African leadership is found.

A new day for Zimbabwean Christianity began in 1888, when the British government, having asserted some hegemony in the region, gave the Church of England–related Universities Mission to Central Africa a grant of land, and work was subsequently initiated among both the Shona and Zulu peoples. The Diocese of Rhodesia was erected in 1891. The work was incorporated into the Church of the Province of Central Africa, created in 1955.

British Methodists arrived in 1890, and their American cousins six years later. The former had substantial support among Zimbabweans of British background, while the latter was a totally African church (apart from the small number of missionaries) from the beginning. The British work grew into what is today the Methodist Church in Zimbabwe. The American work remains attached to the United Methodist Church as its Zimbabwe Conference. Abel Muzorewa (b. 1925), the first African bishop, was consecrated in 1968. In 1992 the United Methodists founded Africa University.

The Salvation Army came to Rhodesia in 1891, and now it has one of its largest followings among the Shona. Other Protestant churches with substantial followings include the Seventh-day Adventist Church (1894), Churches of Christ (1896), the African Methodist Episcopal Church (1900), the Evangelical Lu-

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theran Church in Zimbabwe (1903), and the New Apostolic Church (1910). Baptist work began in 1917 but was largely related to the white community. The Southern Baptist Convention directed its concern to Zimbabwe after World War II, and in 1950 it picked up the support of an independent Baptist missionary couple who had been working in the country since 1930. With added support from the United States, the mission grew rapidly and matured in 1963 into the Baptist Convention of Zimbabwe.

In the early 20th century, the first of the African Initiated Churches appeared, and several—such as the African Apostolic Church of Johane Marange, the Mai Chaza Church, and the Zimbabwe Assemblies of God Africa—are among the largest Christian bodies in the country. The Zionist and Apostolic churches from South Africa have also garnered a significant following, and the Zion Christian Church is now larger than the Roman Catholic Church. The Zionist and Apostolic churches have grown into a large body in the years since the country's independence.

The various Christian churches in Zimbabwe are associated in several ecumenical organizations. The Zimbabwe Council of Churches, with its roots in the Southern Rhodesia Missionary Council, founded in 1903, is affiliated with the World Council of Churches.

The Evangelical Fellowship of Zimbabwe is affiliated with the World Evangelical Alliance. A spectrum of the African Initiated Churches came together in 1972 to found the African Indigenous Churches Conference.

Also representing the larger Christian world are the Church of Jesus Christ of Latter-day Saints (which arrived in 1950) and the Jehovah's Witnesses (ca. 1910). In the 20th century, Zimbabwe became home to a spectrum of the world's major religious traditions. Daniel Montage Kisch, a Jew, arrived in Zimbabwe in 1869 and became an advisor to King Lobengula, the Zulu ruler. In the 1880s, Jewish immigrants from Eastern Europe (primarily from Lithuania and Russia) began to arrive. They were joined by German Jewish immigrants in the 1930s, and British and South African Jews in the decades after World War II. The contemporary community of some 10,000 Jews has its center in the Zimbabwe Jewish Board of Deputies and the two synagogues in Harare and Bulawayo.

Zimbabwe is also home to one of the African groups that claim a relationship to the larger community. The Lemba people identify themselves as Jews culturally, following a set of traditional cultural and ritual practices that signify to them their Hebrew ancestry. Although their status as Jews is a matter of debate, in 1996 a set of studies began to appear that provided scientific support to their claims of Hebrew ancestry.

The small Muslim community grew 10fold (from 8,000 to 80,000) during the last quarter of the 20th century, primarily because of the immigration of Muslims from neighboring Malawi and Mozambique. Most are Sunnis of the Shafaiite School. There is a Hindu community based in the Indian community, and the Baha'i Faith has experienced considerable growth, in large part at the expense of the Muslims and Hindus.

Zimbabwe has provided a welcoming environment for many of the new religious groups from around the world, and today one can find centers of the Ancient and Mystical Order Rosae Crucis, the Church of Scientology, the International Society for Krishna Consciousness, and the Unification Movement. Buddhism is represented by Soka Gakkai International, and there is a single Tibetan Buddhist center in Harare.

J. Gordon Melton

See also: African Apostolic Church of Johane Marange; African Methodist Episcopal Church; Ancient and Mystical Order Rosae Crucis; Baha'i Faith; Church of England; Church of Jesus Christ of Latter-day Saints; Church of Scientology; Church of the Province of Central Africa; Churches of Christ; Evangelical Lutheran Church in Zimbabwe; Great Zimbabwe; International Society for Krishna Consciousness; Jehovah's Witnesses; Lemba; London Missionary Society; Mai Chaza Church/City of Jehovah; Methodist Church in Zimbabwe; New Apostolic Church; Salvation Army; Seventh-day Adventist Church; Shafiite School of Islam; Soka Gakkai International; Southern Baptist Convention; Unification Movement; United Methodist Church; World Council of Churches; World Evangelical Alliance; Zimbabwe Assemblies of God Africa; Zion Christian Church; Zionist and Apostolic Churches; Zulu Religion.

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Zimbabwe Assemblies of God Africa

One of the largest denominations in Zimbabwe is the Zimbabwe Assemblies of God Africa (popularly called ZAOGA), a newer Pentecostal church with roots in South African Pentecostalism, the Apostolic Faith Mission of South Africa (AFM). ZAOGA commenced in urban areas of Zimbabwe and is led by Archbishop Ezekiel Handinawangu Guti. In 1959, Guti and a group of young African pastors were expelled from the AFM after a disagreement with white missionaries. The group joined the South African Assemblies of God of Nicholas Bhengu, but separated from there in 1967 to form the Assemblies of God, Africa (later the ZAOGA). Guti went to the independent Pentecostal Christ for the Nations Institute in Dallas, Texas, in 1971, and he too received financial and other resources from the United States. But Guti, like many leaders of the new Pentecostalism in Africa, resists any attempts to identify his church with the "religious right" of the United States or to be controlled by what are considered "neo-colonial" interests. In a very pertinent development in 1986, leaders of 12 of the largest Pentecostal churches in Zimbabwe, including Guti, wrote a fierce rebuttal to a right-wing attack on the Zimbabwean state by a North American Charismatic preacher.

Since 1986, ZAOGA has also had churches in Britain. Zimbabwean ZAOGA missionaries went to South Africa to plant churches there in 1989, and the church also has branches, called Forward in Faith Ministries International, in 17 other African countries. ZAOGA is now organized as a fully fledged denomination with headquarters complex and administrative structures in Harare, headed by Guti. By 1999, ZAOGA had an estimated 600,000 affiliated members, which made it the third largest denomination in Zimbabwe after the African Apostolic Church of Johane Marange and the Roman Catholic Church, with more than 10 percent of the Christians in the country. ZAOGA itself claimed to be the largest, with one and a half million members in 1995. Although the figure is disputed, it remains one of the largest and most prominent churches in Zimbabwe. Guti's leadership style and expensive overseas trips were contentious issues in the late 1990s, as were the lifestyles of some of his more powerful pastors. ZAOGA has already experienced various splits, resulting in several new and vigorous Pentecostal churches in Zimbabwe.

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See also: African Apostolic Church of Johane Marange; Apostolic Faith Mission of South Africa; Pentecostalism; Roman Catholic Church.

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Zion Christian Church (South Africa, Zimbabwe)

The Zion Christian Church (ZCC), not a typical Zionist church but now the largest denomination in South Africa, was founded by Engenas (Ignatius) Lekganyane (ca. 1880–1948). ZCC tradition says that in about 1910, the official year of the commencement of the church, Lekganyane was praying when he received a revelation through a whirlwind that he would found

Members of the Zion Christian Church, the largest church in South Africa, gather for afternoon prayers in Moria, northern Transvaal, April 2, 1994. (AP/Wide World Photos)

a large church. In about 1916, Elias Mahlangu founded the Zion Apostolic Church of South Africa (ZAC), and Lekganyane was ordained and emerged as leader of a ZAC congregation in his home village. Mahlangu began to promote customs among ZAC members that Lekganyane objected to, such as wearing white robes, growing a beard, and taking off shoes before services —practices found in many Zionist and Apostolic churches today but not allowed in the ZCC. Lekganyane's break with the ZAC came in 1920, when he went to Lesotho and joined Edward (Lion) Motaung's Zion Apostolic Faith Mission (ZAFM), where he was ordained bishop. Differences emerged, and at about the end of 1924, Lekganyane founded the Zion Christian Church.

In 1930, Lekganyane bought a farm near Pietersburg that became the church headquarters, Moria, to which Zionists flock today. In keeping with Zion City near Chicago and other African Zions, Lekganyane established a mecca for pilgrimage, a center of ritual power. In 1935 the ZCC membership was about 2,000, but by 1942, when the church was at last officially registered, there were 55 congregations and 27,487 members, having spread to Zimbabwe, Botswana, and the Northern Cape Province. A year later, the ZCC membership was more than 40,000. Lekganyane died in 1948, and a leadership struggle ensued between his sons Edward and Joseph. It was not clear whom Engenas had appointed as successor, and the brothers formed two separate churches in 1949. The followers of Joseph, the minority faction, are now St. Engenas Zion Christian Church and use the emblem of a dove, and are now led by Joseph's son Engenas. The majority of ZCC people followed Edward in the Zion Christian Church. There is very little difference between the two in beliefs and practices.

Under Edward Legkanyane (1925–1967) the ZCC continued to grow, so that by 1954 the membership was some 80,000, probably the biggest AIC in southern Africa at that time. Edward was a very effective leader, and after his premature death in 1967, his son Barnabas, the present bishop (b. 1954), succeeded him, although a superintendent governed the church until 1975, Barnabas's 21st birthday. Since being registered with the government in 1942, the ZCC has enjoyed the favor of the ruling regime. Edward Lekganyane invited the government to the annual Easter conference in 1965, during apartheid's worst years. Barnabas also invited the regime, beginning in 1980. In the much-publicized event at the 75th anniversary celebration at Easter 1985, President P. W. Botha was given the Freedom of Moria. After this event, ZCC members in Soweto were subject to a spate of violent attacks, as the visit reinforced the suspicion that the ZCC was a supporter of the status quo. Nevertheless, the ZCC has emerged from the fear of an oppressive regime to play a role in the radical changes since 1990. There were an estimated 4 to 6 million members of the ZCC in 2009, one of the largest AICs in the continent.

The ZCC is also the most significant Zionist church in Zimbabwe, and it has existed separately from the South African ZCC. Samuel Mutendi (ca. 1898–1976) had a series of dreams in 1919 revealing that he would start an African church. He was baptized by Engenas Lekganyane in Pretoria in 1923 and commissioned as the ZAFM's missionary to Zimbabwe. In 1925, Lekganyane called Mutendi and other Zionist leaders to Pretoria, where the ZCC was organized. Mutendi was the only Zimbabwean leader to join the new church, and Lekganyane ordained him a minister. Mutendi modeled the new Zimbabwean church on the ZCC in South Africa, and he remained loyal to Lekganyane until his death in 1948. Thereafter, the two ZCC churches had less contact, and although Edward Lekganyane managed to visit Mutendi in 1953, the ZCC in Zimbabwe became fully autonomous. It had 13 minor schisms between 1929 and 1961, but the most serious schism occurred after Mutendi's death in 1976. A succession struggle between his sons Ruben and Nehemiah resulted in two separate ZCC churches: Ruben with the smaller faction of some 50,000 members by 2000, and Nehemiah, who had received the support of most of the senior ministers, with more than 200,000.

Zion Christian Church
Zion City Moria
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See also: Zionist and Apostolic Churches.

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Zionism

Zionism is the doctrine that the Jews deserve to have their own national home, and the location is normally taken to be Palestine, their ancestral home. The doctrine can take a secular form, where it is linked up with any national group and their claim to a national home. It can take a religious shape, where God is said to have promised the land to the Jews, and so they are entitled to claim it, since God created the world and everything belongs to him. The link between the doctrine and the state of Israel has made it very controversial, given the hostility that many have to the state, while others see anti-Zionism as nothing more than a modern form of anti-Semitism.

Zionism has a variety of forms, but there are two main Jewish doctrines, one secular and one religious. The creator of the modern Zionist movement, Theodor Herzl (1860–1904), was a secular Viennese journalist

who it is said was impressed by the Dreyfus Affair in thinking that the Jews had no long-term future in Europe. They required a national home, and in the 19th century many nationalities such as the Italians, the Greeks, the Germans, and so on campaigned for and won a national home of some kind. It was in line with this desire that Zionism was established, and for Herzl that home did not have to be in Palestine; he was prepared to countenance anywhere available, even seriously considering part of Uganda when this was proposed by the British. His book *Altneuland* argued that once the Jews had their own country they would be able to lead normal lives and would be regarded as a normal community by the Gentile world.

Religious Zionism is the doctrine that the land of Israel was promised to the Jews by God, as recounted in the Torah, and so they have a right to live there, and indeed a duty to settle the land. Israel should be a Jewish state not just in the sense of having a Jewish majority, but also in that its character is Jewish. This means that Jewish religious law should be the law of the state (for Jews at least) and the state should be infused with Jewish values based on Torah observance. Some religious Zionists see the settling of the land as an important stage in the messianic future of the world, a view that is shared by some Christian Zionists who see the return of the Jews to Israel as a preliminary to the Second Coming of Jesus, and this has led them to support Israel against its enemies. On the other hand, some religious Jews are totally opposed to Zionism, seeing it as pre-empting God's decision as to when to send the Messiah and lead the Jews back to Israel. Secular Jews also have opposed Zionism, seeing it sometimes as a narrow form of nationalism and viewing a national home for the Jews as a poor alternative to integration in the countries with Gentile majorities.

For most Israelis Zionism is an abstract notion that has little to do with their life in the land in which they have been born and live, and like most people they think they have a right to live where they do, although some Israelis reject the Zionist idea that there should be something exclusively Jewish about the country, arguing that a state in which both Jews and Gentiles could live as equals would be preferable to the existing situation. Most Israelis are secular, although the religious Jewish community is rapidly growing in numbers and so influence, and they accept the Herzl view of Zionism, where Israel is seen as the national home of the Jews as a people, but not necessarily with any requirement to institute a religious lifestyle for its Jewish citizens.

Zionism has been pilloried by its enemies as racist and as a particularly evil idea, and Israel as an especially problematic country. The fact that it is the only state with a non-Muslim majority in the Middle East has perhaps had something to do with this, since the Muslim states around it do like Israel recognize a major religion in the state, in their case Islam. They are not generally so well-disposed toward the religious minorities in their states, unlike Israel, and have ever since Zionism became effective in their region opposed it violently. They do not on the whole have as strong democratic values as Israel either, and it is difficult to see why Zionism has aroused such universal ire apart from the fact that it stands in the way of a total Islamicization of the Middle East. On the other hand, opponents of Zionism sometimes argue that it was the creation of Israel that has led to all the present-day problems in the Middle East, including the expulsion of the Jews from the Arab world and the growing hostility between Islam and the other two Abrahamic religions. Regarding Israel as a pariah state is an appropriate reaction to Zionism since the doctrine is close to apartheid in giving preferential treatment to one racial group over others, according to its detractors.

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See also: Judaism.

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Zionist and Apostolic Churches

The beginnings of African Zionist and Apostolic churches in southern Africa are found in Zion City, near Chi-

cago, where a Christian theocracy created in 1896 by healer John A. Dowie of the Christian Catholic Church (since 1997 known as the Christ Community Church of Zion) emphasized divine healing and triune baptism by immersion. This church was established in Johannesburg in 1895. It was joined in 1903 by Pieter L. le Roux, a Dutch Reformed missionary, with three African evangelists (Daniel Nkonyane, Muneli Ngobesi, and Fred Lutuli) and 400 preachers and converts in the eastern Transvaal (now Mpumalanga). In 1904, Dowie sent Daniel Bryant to South Africa as overseer. He baptized 141 Zion believers in the river near le Roux's church. This group of "Zionists," the great majority being Zulus, grew within a year to 5,000. In 1908 a team of North American Pentecostal missionaries arrived in Johannesburg and used the Zion church building there for services. Le Roux joined their Apostolic Faith Mission, but his African fellow workers remained Zionists while embracing the new Pentecostal doctrine.

One of the Zion leaders, Daniel Nkonyane, seceded from the AFM in about 1910, forming the Christian Catholic Apostolic Holy Spirit Church in Zion, having already obtained and paid for a "three hundred acre" building site, which became a prototype for many African "Zion Cities" to come. In 1917, Elias Mahlangu founded the Zion Apostolic Church of South Africa. From Mahlangu's church, Edward Motaung (Lion) seceded in 1920 to form the Zion Apostolic Faith Mission (ZAFM), and Engenas Lekganyane's Zion Christian Church seceded from the ZAFM in 1925. Paul Mabiletsa, another founding Zion leader, commenced the Apostolic Church in Zion in 1920, and J. C. Phillips, a Malawian, commenced the Holy Catholic Apostolic Church in Zion.

In theology, there are no significant differences between African Zion and Apostolic churches on the one hand and the Pentecostal churches on the other, but in practices the differences are considerable. A Zionist becomes a Christian through baptism by triune immersion in water, which usually must take place in running water—that is, in a river often called "Jordan." There is an emphasis on divine healing, although the methods of obtaining this healing differ. Whereas most Pentecostals practice laying on of hands or prayer for the sick, this will usually be accompanied in Zion and Apostolic churches by the use of symbolic objects such as blessed water, ropes, staffs, papers, ash, and so on. Prophecy and speaking in tongues are also practiced in most Zion and Apostolic churches. There are strong regulations for members, and many churches do not allow alcohol, tobacco, medicines, or eating pork. The attitude to traditional religious practices in Zion and Apostolic churches is generally ambivalent, particularly when it comes to ancestors, and some of these churches allow polygyny. For the outsider, the biggest distinguishing feature is the almost universal use of uniform clothing, usually white robes with colored belts and sashes and other markings, or, in the case of the ZCC, khaki uniforms and green and gold colors. These churches do not have many church buildings and often meet in the open air.

In Zimbabwe, Zionist and Apostolic churches arriving from about 1921 through migrant laborers returning from South Africa soon eclipsed other AICs in size and influence. The first Zionist church was the Christian Apostolic Church in Zion, planted in Matabeleland by migrants from Mabiletsa's church in South Africa. David Masuka joined the Zion Apostolic Church of South Africa (ZAC) of Elias Mahlangu in 1921, when he was working in Pietersburg, and he returned to be minister for the church in Zimbabwe in 1923. The *ndaza* (sacred cord) Zionists wear white or multicolored robes tied with cords, and the ZAC of Masuka was one of the first of these among the Mashona. Like many other Zionist churches, the ZAC experienced schism from 1930 onward, starting with the Sabbath Zion Church, the Zion Protestant Church, the Zion Apostolic City, and several other schisms retaining the name Zion Apostolic Church. In contrast, the ZAFM under the flexible and highly respected Andreas Shoko, one of the first Zionist leaders, managed to avoid any further serious schisms after Mutendi left the church with Lekganyane to form the ZCC.

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See also: Apostolic Faith Mission; Christ Community Church of Zion/Christian Catholic Church; Zion Christian Church.

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◆ Zoroastrianism

Zoroastrianism, the ancient religion of Persia (Iran), is most known in the West from the biblical story told of the Magi visiting the child Jesus (Matthew 2). The wise men known for their searching the heavens for signs were Zoroastrians who would take note of a new star. In ancient Persia, large pyramidal structures called ziggurats were erected from which the Zoroastrian priests could make their astronomical/astrological observations.

Zoroastrianism is named for Zarathustra (or Zoroaster). Little is known about Zarathustra, including the years in which he lived. The best estimate is that he came from that area of modern Kazakhstan east of the Volga River from which the Iranian people originated. It is believed that he influenced a tribal chief named Vishtaspa in his favor, and that his faith was then carried among the Iranians when they moved into northeastern Iran around the 12th century BCE. Zarathustra may have lived as early as the 17th century BCE. From that base, Zoroastrianism spread among the Medes and Persians in western Iran.

During the reign of Cyrus the Great (559–530 BCE), an empire was created that extended from Turkey to Afghanistan. Under Cyrus, Zoroastrianism moved from its pre-historical to its historical phase, when Cyrus made it the empire's state religion. By this time the ziggurats were in place, as were the Magi, originally the priestly class from the Medes. The life of Zoroastrianism was completely disrupted during the conquests of Alexander the Great. Among other actions in subduing the land, Alexander burned Persepolis, the capital, and in the process destroyed many Zoroastrian records and writings. In the process of spreading Hellenistic culture, his successors suppressed Zoroastrianism until a new Persian Empire was finally created toward the end of the second century BCE. The Parthian Empire (ca. 129–224) re-established the primacy of Zoroastrianism, which it enjoyed through successive regimes until the coming of the Arabs and Islam in the seventh century CE. For the next centuries Zoroastrianism would battle Islam for the hearts of the people, and by the 10th century it had become not only the state religion but also the dominant religion practiced across the Persian lands.

The dislodging of the Zoroastrian leaders from the Persian court became the motivation for some to begin the migration to what was perceived as a less hostile land, and early in the eighth century migrations to western India began. They became the nucleus of the Parsee (or Persian) Zoroastrian community, which from India has now spread to Africa and the West.

Zarathustra preached a dualistic understanding of the universe. In it, two forces fight for the hearts of humans. Ahura Mazda, the eternal God, is wise, good, and just, but unfortunately, not omnipotent. There also exists a second entity, Angra Mainyu, like Ahura Mazda uncreated, but the embodiment of evil. In order to defeat Angra Mainyu, Ahura Mazda created the world, which exists as a battleground between the good and the bad. To assist him in the creative act, he called upon his Holy Spirit and evoked the Holy Immortals, all emanations of the one God. His emanations are, however, properly seen as divine and, as such, objects of veneration and even worship. Each of these seven emanations represents a high value, such as truth, health, or power. Zoroastrians should invite these Holy Immortals into their lives and make these qualities/values their own.

In the cosmic battle, Angra Mainyu brought evil spirits to oppose the Holy Immortals, some pictured as gods of war. They brought death into the world. The good spirit countered evil by bringing more life into existence to replace those who had died. Individual are called through their life to align with good or evil and will be judged at the end by which choices they made.

Humans have an important role in the cosmic battle. Collectively, they have the power to align with good and become the decisive force in the ultimate triumph of goodness. Then, at the end of earthly life,

Carved representation of Ahura Mazda from the Royal Audience Hall of Darius I (548 BCE–486 BCE) at Persepolis, Achaemenid dynasty. (Jupiterimages)

each person will be judged; those who were more good than bad will go to a heavenly existence, and the others are destined for hell and punishment. Although the dominant form of Zoroastrianism looked for the gradual triumph of good over evil and the eventual destruction of the evil order, a second form of understanding the end times, an apocalyptic system, also developed. In that second presentation, evil would gradually win, with an accompanying increase in chaos, natural disasters, and social ills. The inevitable growth of evil would at the last moment be halted by the appearance of a Saoshyant, a Savior figure who will appear out of the family of Zarathustra to lead a final battle of good people triumphing over the evil one. The dead will then be resurrected and the final judgment will take place. At that time the evil will be destroyed and the good purged of the remaining evil they possess. The good will enjoy eternal life. The correlation of this form of Zoroastrianism with later Christian perspectives is obvious.

The Zoroastrian cosmology is derived from its scripture, the Avesta, a volume of approximately 1,000 pages. The oldest part of it consists of the Gathas, the hymns of Zarathustra, which are written in an ancient dialect known as Old Avestan. The original collection of the Avesta, known to have existed in the ninth century (two centuries after the Muslim takeover of Persia), included some 21 books. Much of the text was lost in subsequent years, the present text being the result.

In addition to the Avesta, Zoroastrians recognize a second level of holy writings that were written and compiled in the centuries of the Sassanian Persian Empire (third to seventh centuries CE). They are distinguished by being written in a later Persian dialect called Pahlavi. These texts include commentaries on the Gathas and summaries of the lost Avesta texts. Although the Pahlavi texts have an important role, the Avesta remains the primary sacred text.

Leadership in the Zoroastrian community is supplied by the priests, identified by their all-white clothing,

a symbol of the high value placed on purity and cleanliness in Zoroastrian culture. They oversee the temples, at the center of which are the ever-burning fires, symbols of righteousness. Fire is a key reality in Zoroastrian life and culture. It symbolizes light and ties the believer to the heavens through the fiery lightning bolt—and acknowledges the importance that fire has had in the daily life of individuals, at least in pre-technological cultures. The Gathas speak of fire as the creation of Ahura Mazda and set fire as the superior symbol of divinity, as opposed to the idols, which it replaced. The primary fire is the Atash Bahram, which is created with special rituals of consecration and remains burning brightly in the primary hall of a temple. Lesser fires, the Atash-I-Aduran and the Dadgah, are used for minor rituals and as the center of space used for daily prayers.

Youth are initiated into the faith by passing through a simple ceremony that begins with learning a set of prayers. On the day of the ceremony, they engage in some purification rituals and don a sacred shirt. Performing ablution rituals will be a standard beginning to all sacred acts in the future. The heart of the rather brief ceremony is the reception of the sacred cord, called a *kusti*, from a priest. The cord is wrapped three times around the waist over the shirt, and then tied with a simple knot. The ceremony is like a wedding, a moment for general celebration by friends and relatives. The full member of the faith is expected to engage in prayer five times daily (similar to Muslim practice) before a fire. During the prayers, the kusti is untied and retied.

Among the important rituals to which Zoroastrians must periodically give attention are funerals. Rituals are designed to deal with the uncleanliness of the body of the deceased and to assist the soul on its way. Traditionally, the body is placed on a high tower and its flesh devoured by vultures and the bones bleached by the Sun. Today, cremation is more common, especially in the West. The funeral is then directed toward the soul, which is believed to linger close by for three days. The funeral is done the day after the death, but the priests continue the rituals for the deceased for the next several days. The family joins in important good-bye activities on the fourth day. Commemoration of the deceased will continue monthly for the next year and then annually for the next 30 years at the annual ceremony for the dead. The day may be celebrated in the temple or in people's homes.

The annual acknowledgment of the deceased is just one holy day ritualized by Zoroastrians. The most important are the seven obligatory holy days that acknowledge the one God Ahura Mazda and the six Holy Immortals, No Ruz, or "New Day" (which celebrates the beginning of the year according to the Zoroastrian calendar), and the six *gahambars,* or days of obligation. Celebration of the gahambars is largely limited to the Iranian Zoroastrians today, among whom they are occasions for five-day festivals. Like other major religious communities, the Zoroastrians have their own calendar that has to be reconciled with the common solar calendar now used by the international community.

The movement of Zoroastrians to India beginning in the ninth century created two somewhat separated communities. Given their poverty and existence in a more-or-less hostile climate, there was little contact between them over the next centuries, and each community developed its own distinctive customs while trying to preserve its community and faith. Some changes came to the communities as they began to interact with the British in the 18th and 19th centuries. The rise of British power in India preceded the emergence of the Parsees as a well-to-do trading community. In the 18th century they had developed trading centers in the Orient (the history of which continues in the small Parsee community still found in Hong Kong).

As the British entered East Africa, Zoroastrians relocated to Zanzibar, Mombasa, and Nairobi, from where they expanded inland. By the mid-20th century, though remaining a somewhat separatist community culturally and religiously, they became prosperous, with members assuming leading roles in the business community and the professions. As decolonization proceeded, the Parsees were among the Asians who were viewed as having secured their position because of colonial advantages, and pressure came to bear on many to leave—especially during the regime of Idi Amin in Uganda. Rather than return to India, many Parsees relocated to the West. The largest community has emerged in London and its immediate environs, but scatted communities have also appeared across the United States and Canada, and more recently in Australia.

Meanwhile in India, the Parsee community had tended to shift from Gujarat southward toward Mumbai and into what is now Pakistan. The largest communities currently are in Mumbai and Karachi. In both countries, Parsees have become prominent business leaders and on occasion have appeared in important political posts.

The Zoroastrian community in Iran almost disappeared at the end of the 19th century, but through the 20th century it experienced a revival, growing fivefold. Zoroastrians have enjoyed guarantees of religious freedom articulated in the 1906 Constitution of Iran, and toleration under the post-1979 changes wrought by the Islamic revolution. They are expected to observe Islamic codes of public conduct. They are represented at the Majlis (Parliament) and serve in the armed forces. Furthermore, many members of these religions fought side by side with Moslem Iranians in the Constitutional Uprising of the late 19th century that finally resulted in the Constitution of 1906.

A visit by a group of Parsee priests to Iran in the late 1990s found that in spite of the revival, much was still lacking in the Iranian Zoroastrian community. The religion is, to put it bluntly, in shambles. There was no place where the major ritual ceremonies could be performed. None of the priests were holding the *barashoom*, the purification ceremony necessary to perform the "inner" rituals, which can be done only by a priest in the sacred space in the temple. There are fire temples in several cities, but some did not have the fires burning. The priests are largely uneducated, and many do not wear their priestly garb. Many laypeople do not wear the sacred shirt and cord. Although discouraged somewhat by what they had observed, the delegation held out hope for the continued revival and rebuilding of the Iranian community with assistance from India and the West.

Currently, Zoroastrians may be seen as divided into two primary communities, one based in Iran and the other in India, with both communities represented by diaspora communities in Africa and the West. The communities are further divided by what might be seen as traditionalist and modernist wings. The latter group has adapted to life in urban centers and the modern West. Traditionalists adhere with more strictness to older rituals and prayer life, and pay attention to the laws of purity relative to women in their menstrual cycle and the bodies of the dead (traditionally there were people set apart as unclean whose job was to handle corpses). They eschew cremation and demand disposal of corpses by carrion birds and the sun. They do not sanction marriage outside the faith, and do not engage in attempts to convert others to Zoroastrianism.

In the West several organizations have arisen to serve the Zoroastrian community. In 1980 an international group of Zoroastrian leaders founded the World Zoroastrian Organization, based in London, out of an expressed desire especially among diaspora Zoroastrians for an international structure to protect, unite, and sustain what is a very small community, almost invisible in the pluralistic West. In North America, where many Parsees migrated after 1965, a number of local Zoroastrian associations were established. In 1987 a number of these associations came together to create the Federation of Zoroastrian Associations of North America. Many of these associations, representative of the more modernist trends in the Western Zoroastrian community, also support the World Zoroastrian Organization. There are several local associations of Iranian Zoroastrians in North America, primarily along the Canadian and U.S. west coasts.

As early as 1962, a World Zoroastrian Congress was held in Tehran, Iran. Successive congresses have been held irregularly, the ninth meeting having been in Dubai in 2009.

J. Gordon Melton

See also: World Zoroastrian Organization.

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Zulu Religion

The Zulu people are one of the Bantu groups that migrated into what is now South Africa at some unknown point in the last two millennia. They date their own origin myth from a chief named Malandela, who had a son named Zulu who became the head of his own clan. He brought his clan to the Mfolosi Valley, north of the Thuleka River in present-day Natal. The Zulu people then entered into history with the emergence generations later of Shaka (1785–1828). A remarkable leader, Shaka reorganized the Zulus and turned them into a notable military force. His kingdom eventually covered some 11,000 square miles of territory. The British attacked the Zulu kingdom in 1879, captured the chief, Cetshwayo, and sent him into exile. In 1897, Zulu land was annexed and passed to the newly created Union of South Africa. The Zulu were pushed into a small "reserve" while most of their land was settled by whites.

The Zulu trace their ancestry to Inkosi Yezulu, the Sky God, also known as Umvelingqangi. The male Sky God and his female counterpart, Earth, brought forth the people, Abuntu, though the exact process of creation is not clear. Also important to the Zulu are the ancestral spirits, especially those of outstanding chiefs, local village headmen, and men, in that order. The departed souls of the ancestors are known collectively as the *amalozi* or *amathinga*, and are pictured as residing in the earth but still having an active role in the life of their present progeny.

Various ritual figures are designated to assist the process of relating positively to the spirit world. At each village, the headman (*umnumzane*) serves as both secular and religious leader. He serves as priest, focusing the devotion of his people to the ancestors, and he symbolizes the chief's ancestors to the people. He is present at almost all ritual occasions. Diviners, most often women, deal with human problems by using their divinatory skills to find the cause of the problem. They work hand-in-hand with an herbalist (usually a man) who prescribes the cure once the problem is found. Herbalists are usually specialists in either medicine (*izinyanga zemithi*) or healing (*izinyanga zokwelapha*). Zulu medicine today is a mixture of traditional healing practices and Western medicine. Finally, attention to the ritual chores is completed by the *izinyanya zezula*, a specialist in relating to the sky, a function that evolved in part because of the thunderstorms that are important in local weather.

Less formally active in Zulu religion are the sorcerers, often herbalists who also have a knowledge of magic, though anyone may be a sorcerer. The sorcerer uses magic to redress a grievance. Finally, there is the witch, a person, usually believed to be female, who is thought to be living a concealed existence in the village. The witch is one who uses magic for evil and inappropriate ends. The witch is judged to be present by the manifest evil consequences of her actions.

Ritual activity for the Zulu happens most frequently in the circular villages called *kraals,* typically built on the side of a hill with the entrance facing down the slope. In the center of the kraal are the very important cattle herds. On the west side, at the highest point in the kraal, is the home of the headman, and adjacent to his house is the *umsamo*, the most important ritual center for the community. The umsamo is the place for communing with the ancestors. The surrounding hills of Zulu land (those unoccupied by kraals) provide the sites for special rituals, including those that invoke the Sky God.

Most Zulu ritual is about power (*amandla*), its use (and misuse). Power is derived from the Sky God, the ancestors, and medicine. Ritual connects with the source of the power that sustains life and creates order. Witches, of course, pervert the power.

Today's 4 million (some estimate as many as 6 million) Zulu live across South Africa, but they are concentrated in Kwazulu, the name of the old reserve. The royal house originally established by Shaka still exists, and the Zulu nation's current king is Zwelithini Goodwill KaCyprian Bhekuzulu. At various points in

the 20th century, the Zulu king was an important voice challenging South Africa's racial policies.

Christian missions were first established among the Zulu in the 19th century, and today many Zulu mix life as a member of a Christian church with traditional rituals and varying levels of belief. Out of the conflict between Christianity and traditional beliefs have come some new African Initiated Churches, the Nazareth (Nazarite) Baptist Church being the most prominent.

J. Gordon Melton

See also: Ancestors; Nazareth (Nazarite) Baptist Church; Witchcraft.

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Zwemer, Samuel Marinus

1867–1952

Samuel Marinus Zwemer was a pioneer Protestant missionary in the Middle East, author, and missiologist scholar. He opened the first Protestant churches in several Middle Eastern countries and finished his career as a prominent theorist of the Christian missionary enterprise.

Zwemer was born April 12, 1867, in Vriesland, Michigan. He graduated from Hope College (A.B, 1887) and New Brunswick Theological Seminary (M.A., 1890). Following graduation he was ordained as a minister in the Reformed Church in America by the Pella (Iowa) Classis.

Before his graduation, Zwemer joined fellow student James Cantine in a decision to become missionaries. They had been inspired by bicycle racing champion Ion Keith-Falconer (1856–1887), who had left his affluent life to master Arabic and open a small mission in Aden, Yemen. He died of malaria soon after he settled into his work. The pair decided to concentrate their efforts on the Middle East and become missionaries to the Islamic world. They were initially unable to find any agency willing to sponsor them, and as a result founded a new independent organization, the American Arabian Mission. Only in the mid-1890s, after they had launched their work, did the Reformed Church agree to sponsor the Mission.

Zwemer began his career in 1890 in Beirut, where he began to master Arabic and then moved on to Aden, where he found that the Church of Scotland had assumed sponsorship of the Keith-Falconer mission. It accepted Zwemer's assumption of the late missionary's position. Among his first tasks was the formation of a hospital. Within a few years the Reformed Church added its resources, enabling Zwemer to open additional hospitals in Bahrain, Kuwait, Muscat (Oman), and Basrah (Iraq). Operating in an atmosphere where direct proselytization was prohibited, maintaining the hospitals and operating associated bookrooms from which Bibles and Christian literature could be distributed became the main job of the Mission.

In Iraq in 1896, Zwemer met Anglican missionary Amy Elizabeth Wilkes. They were wed shortly thereafter and made their home in Bahrain. Zwemer wrote his first book, *Arabia: Cradle of Islam,* in 1900. In 1911 he would become the founding editor of *The Moslem World*, a quarterly journal that filled a significant information gap for English-speaking scholars. He would continue his editing task for 37 years. In 1913, Zwemer moved his headquarters to Egypt, where he remained until 1929.

When he returned to the United States in 1929, Zwemer was acknowledged by all as the foremost authority on the Christian missionary enterprise in the Muslim world. He accepted a position as the professor of history of religions and Christian missions at Princeton Theological Seminary. He remained at Princeton for the next decade, during which time he wrote the bulk of his more than 50 books he produced during his career. He retired in 1939. He lived in New York City,

where he remained active in writing, editing and teaching for another decade. He died in New York City on April 2, 1952, still dealing with the problem of how Christians could effectively evangelize within the Muslim context.

J. Gordon Melton

See also: Reformed Church in America.

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